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;LOPÆDIA OF INDIA

AND OF

ſERN AND SOUTHERN ASIA,

ommercial, Industrial and Scientific:

PRODUCTS OF THE

ERAL, VEGETABLE AND ANIMAL KINGDOMS,

USEFUL ARTS AND MANUFACTURES;

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INDIAN, a term employed to designate plants, and animals peculiar to India as.

INDIAN AILANTUS. Ailanthus excelsa. —*Willd.*

INDIAN AFGHANS. See Afghanistan.

INDIAN ALMOND, Terminalia catappa. *-Linn.*

INDIAN ALOE, Aloe Indica.—*Royle.*

INDIAN APPLE TREE, Feronia elephantum.—*Corr.*

INDIAN ARCHIPELAGO, the eastern archipelago or Malayanesia. See Archipelago : India. Indonesia.

INDIAN BACCHUS. See Rama.

INDIAN BERRY. Cocculus Indicus.

INDIAN BIRTHWORT. Aristolochia Indica.

INDIAN BLACKWOOD, Dalbergia *sp.*

INDIAN BLISTERING FLY. Mylabris *sp.*

INDIAN BORAGE. Ch'hota kalpa, *Hind.*

INDIAN BUCKBEAN. Menyanthes Indica. Syn. of Villarsia Indica —*Vent.*

INDIAN BUTTER-TREE. Bassia butyracea.

INDIAN CADABA, Cadaba Indica.—*Lam.*

INDIAN CALICOES. See Calicut ; Cotton manufacture.

INDIAN CAUCASUS. See Koh.

INDIAN CEDER. See Cedar ; Deodar.

INDIAN CELOSIA. Celosia Asiatica.

INDIAN CHESNUT, Pavia indica.—*Royle Ill.*

INDIAN CLOVER. See Clover.

INDIAN COPAL TREE. Vateria Indica.—*Linn.*

INDIAN CORAL TREE. Erythrina Indica. *-L.*

INDIAN CORK TREE. Bignonia suberosa.

INDIAN CORN. Zea mays. See Maize. Climate.

INDIAN COTTONS. See Cotton.

INDIAN CRESS. Nasturtium. See Tropæolaceæ.

INDIAN CROCODILE. See Crocodilidæ.

INDIAN DAMMER WOOD. Choloroxylon pada.

INDIAN DUGONG, Halicore dugong.

INDIANE. It. Chintz.

INDIAN ELM. Ulmus integrifolius.—*Roxb.*

INDIAN ELEMI. See Colophonia.

INDIAN EMPIRE. British India it extends over 1,250, square miles from 8° to 30° *N. L.* and from 68° to 92° *E.* See British India.

INDIAN FEVER FEW. Anthemis pyrethrum.—*H. Kunth.*

INDIAN FIGS. Ficus indica.—*Linn.*

INDIAN GUM ANIME TREE. Vateria Indica.—*Roxb.*

INDIAN GUM ARABIC TREE, Acacia arabica.—*Willd.*

INDIAN GUTTA TREE. Eng. Isonandra acuminata.—*Lind.*

INDIAN HEMP. Cannabis sativa. See Hemp.

INDIAN HOUBARA OR BUSTARD, Houbara Macqueenii.—*Gray.*

INDIAN-INK, a black pigment used for water colour painting. See China ink.

INDIANISCHER ROHR, Ger., Bamboo.

INDIANISCHE-VOGELNESTER. Ger. Edible bird-nests.

INDIANISCHE-VOGELNESTJES. Dut. Edible bird nests.

INDIAN ISIS. See Lakshmi.

INDIAN ISLANDERS. See India.

INDIANITE. This mineral occurs in granular masses. It has a hardness 5·5 to 5·5. It scratches glass. The colour is white or greyish ; lustre shining ; translucent ; specific gravity 2·64. It is infusible by the blow-pipe, and gelatinises in acids. It occurs associated with garnet, felspar, fibrolite, and hornblende.

INDIAN JACK-TREE. Artocarpus integrifolia.

INDIAN JALAP. Ipomœa turpethum.

INDIAN-KINO. Dried juice of Butea frondosa.

INDIAN LABURNUM Cassia fistula.—*Linn.*

INDIAN LILAC. Azadirachta Indica—*A. Juss.*

INDIAN LITERATURE. See Javan.

INDIAN MADDER, Lam. Hedyotes umbellata *Lam.*—*R.* See Dyes Munjit.

INDIAN MAHOGANY. Cedrela tuna. —*Roxb.*

INDIAN MALLOW. Abutilon Indicum.—*Don.* Country Mallow. See Chay.

INDIAN MAYA. See Rama.

INDIAN MOUNTAIN ASH, Cotoneaster baccillaris.

INDIAN MULBERRY, Morinda citrifolia, —*Linn.*

INDIAN MYRRH., in Europe a commercial name to a substance surmised to be produced from a species of Amyris. It is supposed to be the googul of the bazars.

INDIAN NAVY.—The first name was that of Bombay Marine, and they were employed in

suppressing piracy and slavery and in conducting all political questions in the Persian Gulf, Red Sea, and African coasts.

Steam Ship's in 1858.	Crew.	Horse Power.	Tons.	Guns.
Assaye, ...	200	700	1800	10
Auckland	117	220	946	4
Ajdaha	——	500	1450	4
Assyria (River S. Boat) ...	42	40	204	1
Berenice...	104	230	664	1
Comet (River S. Boat) ...	52	40	204	1
Chenaub (do) ...	42	60	499	1
Conquerer (do) ...	42	50	259	1
Ferooz	200	500	1450	7
Lady Canning	90	160	700	...
Indus (River S. Boat) ...	62	100	522	1
Jhelum (do) ...	42	60	499	1
Napier (do) ...	61	90	445	1
Nimrod	52	40	204	1
Punjab	200	700	1800	10
Planet (River S. Boat) ...	52	60	335	1
Dalhousie	150	180	1022	..
Prince Arthur	150	150	1246	2
Pleiad	46	30	140	...
Semiramis	200	300	960	8
Satellite (River S. Boat)...	42	60	335	1
Snake	6	10	40	..
Victoria	104	230	705	3
Zenobia	200	280	1003	8
Coromandel	150	250	1026	...
Sir H. Havelock... ...	62	110	610	...
Outram	62	110	610	...
Frere	62	110	610	...
Sir H. Lawrence... ..	62	110	610	...
Goolanar...	20	40	215	...
Lady Falkland	37	40	200	...
Mootuee (Wooden Flat) ...	45	None	42	...
Euphrates (Iron do) ...	20	.....	186	...
Sutledge (Iron Flat) ...	29	.....	299	...
Beeas (Iron do) ..	24	.....	445	...
Ravee (Iron do) ...	24	.....	208	...
Nitocris (Iron do) ...	22	.....	153	...
Ethersey (wooden do) ...	13	.....	274	...
Kotree (Iron do) ...	24	.....	150	...
Keddywany(Wooden do)...	28	.....	151	...
Tatta (Iron do) ...	24	.....	150	...
Cursetjee (Wooden do) ...	13	.....	205	...

Sailing Vessels.	Crew.	Tons.	Guns.
Acbar (Receiving Ship) ...	75	1202	20
Beemah (Pattamar) ...	30	55	14
Clive	114	420	4
Constance	46	182	3
Elphinstone	114	387	12
Euphrates	——	255	10

Sailing Vessels.	Crew.	Tons.	Guns.
Falkland	141	495	21
Mahi	41	157	3
Nerbudda	22	49	...
Marie	38	167	...
Tigris	65	258	5
Georgiana	20	90	...
Charlotte	20	167	...
Emily	10	90	...
Augusta	18	114	

The Indian Navy was abolished in 186. In consequence of the refusal of the Admiralt to receive Indian officers into the Royal Navy, a Bombay marine was formed for the transport of troops and stores, and other civil duties, on the same footing as the Bengal marine and not under martial law. Captains of seven years' standing and all officers who had completed 30 years' service according to the old, or 26 years in India under the new furlough regulations, retired upon a pension of £450, retaining their right to succeed to the Senior List Pension of £800 in their turn, or upon a present pension of £550, giving up their right to the higher annuity. Captains of less standing £400, with the right to succeed to the higher pension or £450, waving that right. Commanders whose appointments dated prior to 1831, £450, after 1831, £400, all officers thus retiring to have the honorary ran of Captain in the Indian Navy. The 2 Senior Lieutenants retired with the rank Commander, and received £300 per annur The next 24 Lieutenants £250; and the r maining 20 Lieutenants £200. The 12 Seni Mates £150 each. All Mates who have be three years on the List, £125; these officers rank as Lieutenants. All other Mates, £1(each. Each Midshipman £60. The six Seni Pursers retired on £300; the next six o £250; and the remaining 11 on £200. Each Captain's Clerk received a pension of £60.

INDIAN NETTLE TREE, Celtis orientalis: Sponia orientalis, *Voigt.*

INDIAN OCEAN.—The Gulf Stream of the Eastern Seas, issues from the Bay of Ber gal, passes through the Straits of Malacca, a sweeps to the north along the Asiatic co modifying the climate. It is called by Japanese Kuro-Siwo and debouches to Philippine islands, and thence rushes into t great Pacific describing an arc of a great cir as far as the Aleutian Isles, on which it lea strange woods. The waters of this eastern G Stream are of an indigo tint. The Sargasso wee occupies the centre of the stream. One of the Large currents of water which have their orig

in the Indian Ocean, is the well known Mozambique current, called at the Cape of Good Hope the Lagullas current. Another makes its way through the Straits of Malacca, and being joined by other warm streams from the Java and China Seas, flows out into the Pacific like another Gulf Stream, between the Philippines and the shores of Asia. Thence it attempts the great circle route for the Aleutian Islands tempering climates and losing itself in the sea on its route towards the N. W. Coast of America. There is a counter current of cold water between it and the China shore.

INDIAN PAPER BIRCH, Betula bhojputra.—*Wall, Royle.* B. Jacquemoutii. *Spach.*

INDIAN PELLITORY, Anthemis pyrethrum.—*H. Kunth.*

INDIAN PENNYWORT, Hydrocotyle asiatica.—*Linn.*

INDIAN PORCUPINE, Hystrix leucura. —*Sykes.*

INDIAN ROOT. Asclepias currasavica.—*Linn.*

INDIAN PRENET, Vitex trifolia—*Linn.*

INDIAN PYRACANTHA, Cratægus crenulata.—*Roxb.*

INDIA RUBBER, or Caoutchouc, the common name of a vegetable compound which is found in all plants with a milky juice. The families of plants which furnish this milky juice in the greatest abundance are—Moraceæ, Euphorbiaceæ, Artocarpaceæ, Apocynaceæ, Cichoraceæ, Papaveraceæ, Campanulaceæ, and Lobeliaceæ. India rubber has long been known to the natives of the East Indies and South America. It was not, however, till the expedition of the French Academicians to South America in 1735 that its properties and nature were made known in Europe by a memoir upon it by M. de la Condamine. And subsequent notices of it were sent to the French Academy in 1751 by M. Fresnau, and in 1768 by M. Macquer. The plants employed for procuring India-Rubber are very numerous, but the tree which, in Continental India, supplies most is the Ficus elastica, a tree exceedingly abundant in Assam. All the species of Ficus yield Caoutchouc to a greater or less extent in their juices, and even the Common Fig (Ficus Carica) of Europe contains it. Species of Ficus produce the Caoutchouc brought from Java; and F. radula, F. elliptica, and F. prinoides are amongst those mentioned as affording a portion of that brought from America. Next to the Moraceæ the order Euphorbiaceæ yields the largest quantity of Caoutchouc. The Siphonia elastica, a plant found in Gayalla, Brazil, and extending over a large district of Central America, yields the best kinds of India-Rubber that are brought into the markets of Europe and America. The caoutchouc which is brought from the islands of the Indian Archipelago, is from the Urceola elastica, a climbing plant of very rapid growth and gigantic dimensions. A single plant is said to yield, by tapping, from 50 to 60 lbs. annually. It is also obtained from the juices of Callophora utilis and Cameraria latifolia, plants of South America; Vahea gummifera, of Madagascar; and Willughbia edulis, in the East Indies. Caoutchouc, whilst it is in the tissues of the plant, is evidently in a fluid condition; but, after its separation from the other fluid parts, it forms a solid mass similar in its external characters to vegetable albumen. In this state it is dense and hard, but may be separated and rolled out so as to form a sheet resembling leather. The greater part of the Caoutchouc of commerce is obtained in the form of shapeless masses, collected at the foot of the tree which has been incised or cut for the purpose of extracting the juice from it, or solidified in a trench made in the earth, and coagulated in this rude mould in voluminous masses, which often resemble the trunk of a large tree. A part of it, however, possesses other forms which the rude art of the natives attempt to communicate to it. They model with plastic clay figures of animals, imitations of the human foot, and pear-shaped bodies; and repeatedly dipping these moulds in the thickened caoutchouc, they remove the mould through an opening and thus obtain hollow flasks, figures of animals, rough slippers, &c. The East Indies supplied the original specimens seen in Europe, and have ever since been a source of supply to the British markets. It comes principally from Java, but is often glutinous, and is less esteemed in commerce than that furnished by the equatorial regions of America. India Rubber from Para, on the Amazon, in 1857, was in value £139,000. The imports into England in 1850 were on the average 250 tons, value £32,500. Caoutchouc employed to rub out pencilmarks, made on paper. When distilled, it yields oils which have a composition similar to oil of turpentine—In north west India, an India Rubber tree, probably the Ficus elastica, grows to some seventy to ninety feet high. Immense forests of it are found on the west side of the Burampooter, extending along the Meeree and Abor mountains. It is a stately tree—it is said some are 100 feet high. The rubber from this tree has not answered for exporting from India. The expense of making is a mere trifle; but, whether it is owing to the tree having been accustomed to a colder climate, or from some chemical property in the rubber, it cannot bear the heat of a passage to Europe. It becomes a fluid during the voyage. Otherwise in cold climate, it is equal to other rubbers,—

Bonynge America, page 258. *Reports of the Great Exhibition of* 1851, *Principles of Scientific Botany*; *Gregory. Hand-book of Organic Chemistry in Eng. Cyc.—Trans. Royal As. Soc. Royle, Productive Resources of India, page* 76. *Tomlinson, pp.* 297-299 See Caoutchouc.

INDIAN SANDAL-WOODS. Santalinum album and Sandoricum indicum.—*Cav.*

INDIAN SARSAPARILLA, Hemidesmus Indicus.—*Rheede.*

INDIAN SCITAMINEÆ. See Kœmpferia.

INDIAN SEMEN CONTRA. See Semen contra.

INDIAN SHOT. Canna Indica.—*Linn.*

INDIAN SILVER FIR., Pinus smithiana, *Wall.* Abies Smithiana. *Hooker.*

INDIAN TAMARISK. Tamarix Indica.

INDIAN TEA. Basella alba. *Linn.*

INDIAN TOBACCO. Lobelia inflata.

INDIAN TREE SPURGE. Euphorbia tirucalli.—*Linn.*

INDIAN TURNSOL, Crozophora plicata. *Juss.* also, Heliotropium Indicum Syn. of Tiaridium Indicum.—*Schm.*

INDIAN VALERIAN. Valeria jatamansi.

INDIAN WHITING. See Whiting.

INDIAN WILD BOAR. See Boar, Hog: Mammalia; Sus.

INDIAN WOLF. Canis lupus.—*Linn.*

INDIAN WORM-WOOD, Artemisia Indica. —*Willd.*

INDIAN YELLOW, a dye procured from the urine of the cow, after eating decayed and yellow mango leaves; other authorities refer it to camel's dung. Analysis shows it to be composed chiefly of purreic acid, combined with magnesia. Its name, in some parts of the East, is Purree.—*Simmond's Dict.*

INDICATORINÆ, a sub-family of birds of the Family Picidæ, which may be thus shown, *Fam.* Picidæ.

Sub-fam. Campephilenæ, 6 gen. 16 sp. viz. 1 Campephilus, 2 Hemicercus, 4 Hemilophus, 3 Chrysocolaptes, 2 Brachypterus, and Tiga.

Sub-fam. Gecininæ. 4 gen. 19 sp. viz, 12 Gecinus, 1 Gecinculus, 3 Meiglyptes, 3 Micropternus.

Sub-fam. Picinæ, 2 gen. 15 sp. viz., 1 Dryocophus, 14 Picus.

Sub-fam. Picumninæ, 2 gen. 3 sp. viz., 1 Picumnus, 2 Sasia.

Sub-fam. Yuncinæ, 1 gen. 1 sp. viz., 1 Yunx torquilla.

Sub-fam. Indicatorinæ, 1 gen. 1 sp. viz., 1 Indicator xanthonotus. See Birds.

INDICOLITE, a variety of Tourmaline.

INDICOPLEUSTES, a name of Cosmas.

INDIENNES. Fr. Chintz.

INDIGO, Dut. Eng. Fr. Ger.

Nil, Ar. Guz. Hind. Per	Indaco.....It.
Singh	Nila (dye) Malay.
Main-ay,.....Burm	Tarum (plant.) ,,
Chamno-la, Coch-Chin.	Anil .....Port. Sp.
Guli.....Guz.	Krutick .....Rus.
Lil.....Hind.	Nili, Sans Tam. Tel.

The plants which afford Indigo dye are grown chiefly in the East and West Indies, in the middle regions of America, in Africa, and in Europe, and are mostly species of the genera Indigofera, Isatis, Tephrosia and Nerium. Indigofera tinctoria furnishes the chief indigo of commerce, produced in Bengal, Malabar, Madagascar, the Isle of France, and St. Domingo. The Indigofera disperma, a plant cultivated in the East Indies and America, grows higher than the preceding, is woody, and furnishes a superior dye-stuff. The Guatamala Indigo comes from this species. Indigofera anil grows in the same countries, and also in the West Indies. The Indigofera argentea, which flourishes in Africa yields little indigo, but it is of an excellent quality. According to Mr. Simmonds, I. pseudotinctoria, cultivated in the East Indies, furnishes the best of all. I. glauca is the Egyptian and Arabian species. There are also the I. cinerea, I. erecta (a native of Guinea), I. hirsuta, I. glabra, and several others, common to the East. Indigo of an excellent quality has been obtained in the East from Gymnema tingens or Asclepias tingens, a twining plant. The Cicer arietinum or gram plant is also a source. Species of Ruellia furnish the well known Room dye of Assam and the Chinese obtain a blue dye from the Ruellia indigotica, another species of this genus, as also from the Isatis indigotica of Mr. Fortune. The Wrightia tinctoria, of the East Indies, an evergreen, with white blossoms, affords some indigo, as do the Isatis tinctoria, or Woad, in Europe, and the Polygonum tinctorium, with red flowers, a native of China. Baptista tinctoria furnishes a blue dye, and is the wild indigo of the United States. Plants of other genera are also employed for obtaining Indigo—as Marsdenia tinctoria, Galega tinctoria, but especially the former. Dr. Bancroft (vol. i. p. 190) also adduces Spilanthes tinctoria, Scabiosa succisa, cheiranthus fenestralis also a species of Bignonia and a Tabernæmontana, on the African coast, with Anorpha fruticosa and Saphora tinctoria, as all yielding a blue dye, or coarse sorts of indigo. Indigo is at present grown for commercial purposes largely in Bengal, and the other provinces of that Presidency, from the 20th to the 30th deg. of north latitude; in the provinces of Tinnevelly, Cuddapah and the two Arcots of the Madras Presidency; in Java, in the largest of the Philippine islands, in Guatemala, Caraccas, Central America and Brazil. It is also still cultivated

in some of the West India islands, especially St. Domingo, but not in large quantities. Indigo grows wild in several parts of Palestine, but attention seems not to have been given to its cultivation or collection. On the eastern and western coasts of Africa, it is indigenous; at Sierra Leone, Natal, and other places it is found abundant.—Bengal is, however, the chief mart for indigo, and the quantity produced in other places is comparatively inconsiderable:—When America became known to Europeans, its indigo became to them a principal object of cultivation, and against their skill the native of Hindostan had nothing to oppose, but the cheapness of his simple process of manufacture. The profit and extent of the trade early induced Europeans to cultivate the plant in Hindostan; but the superior article manufactured by the French and Spaniards in the West Indies, would long have held the produce of India in subordination, if the anarchy and wars incident to the French Revolution, especially when they reached St. Domingo, had not almost annihilated the trade from the West, and consequently proportionally fostered that in the East. The indigo produce of St. Domingo was nearly as large as that of all the other West India islands together. From the time that the negroes revolted in that island, the cultivation of Indigo increased in Hindostan. Since the year 1833, in Bengal, the cultivation of the Indigo plant and manufacture of Indigo have greatly fallen off, for Indigo planting, is now hunted out of the Lower Provinces, though once the pet scheme of Revenue Boards and Governors General in Council. In the troubles which followed the famine of 1769, the cultivation had declined; during the years which followed 1786, Lord Cornwallis, and with him Sir John Shore, re-established it under extraordinary privileges. Minute accounts of how the plant should be grown and the drug beaten out, written by high officials, appeared in the public prints; the Company's servants were permitted,—nay, encouraged,—to risk their savings in Indigo investments, in spite of the croakings of an alarmist who foretold the failure of such efforts by reason of the manufacture having been successfully introduced into the Brazils, which were nearer the European market. For a time, indeed, the Government was shy of actually engaging in the cultivation and contented itself with winking hard at its officers who were willing to venture on their own account. But the revival of the Indigo Planting, which took place in the ten years subsequent to 1786, was conducted, under the auspices of Government, though at the risk of its Commercial Residents. For long it continued to be the most profitable part of these officers' private trade, and more than one great Calcutta House owes its origin to their operations. The valleys of the Damoodah and of the Adjie, and indeed all Burdwan, are dotted with factories belonging to an ancient firm, whose Indigo still bears the initials of Mr. Cheap, Commercial Resident at Soonamookey. As independent merchants gradually found entrance into the country, the secrets of Indigo planting became better known, and the old Residents found what they had long been accustomed to consider their private preserve, intruded upon by strangers. The first kind of cultivation which they yielded seems to have been sugar-cane, but in defence of their monopoly as Indigo Planters they made a determined stand. The few who understood the signs of the times compromised matters by taking a private capitalist into partnership, but the majority could hit upon no better plan for preserving their rights than harrassing their rivals. But individual jealousies and penal enactments were alikepowerless to stop the advancing rush of British enterprise, and in 1813 the restrictive system finally broke down. Englishmen could not buy lands in Bengal in their own names, but they could trade where they pleased, and it was easy enough to own land in the name of another. The private trade of the Commercial Residents, like the more magnificent operations of their masters, collapsed and Indigo Planting entered on the second stage of its history.

Indigo is peculiarly Indian in its origin and takes its name from India. It was known to, and in constant use, amongst the Greeks and Romans; and is mentioned especially by Arrian in his Periplus as imported by way of Egypt from the country in the vicinity of the Indus. It was known to the ancients as a product of the country. "Indicum," says Pliny, "comes from India, and is obtained from a slime adhering to reeds, it is black when rubbed but a fine mixture of purple and blue when dissolved. He adds, "that the genuine Indicum may be known by the vapour it emits on being heated," and that it "emits a smell like the sea, whence some have supposed it to be obtained from rocks. So soon as the Cape route was discovered, the Venetians, the Portuguese, the Dutch, and subsequently the English imported indigo amongst other articles of the dye and dry-saltery trade. Before the introduction of indigo, woad was used for dyeing blue, and the cultivators of this plant in England and on the Continent endeavoured to prevent the use of indigo, which, by a decree of the German Diet in 1577, was declared to be "a pernicious, deceitful, eating, and corrosive dye." Early in the seventeenth century it became of increasing consumption among the dyers; so much so indeed as to interfere seriously with the trade in woad. But so jealous were the

authorities of that age of any commercial innovation, or of any encroachment upon vested rights, that, in the year 1654, the use of this article, which was called "the Devil's dye," was, by imperial proclamation strictly forbidden within the Austrian dominions, and the people of Nuremberg compelled the dyers of their city to take oath each year, that they would employ no indigo in their work. Despite imperial edicts and Nurembergers' oaths, this dye continued to find favour generally throughout Europe; and indifferent as was the article produced in those days, the trade became one of considerable value until the close of the seventeenth century, when the Eastern Indigo was driven from the European markets by the active competition of the West Indian planters and the colonists of America. Subsequently, however, when the States declared their independence, and the culture of the West Indian plant was neglected for other articles, the English E. I. Company resumed their dealings in it, and by giving all the encouragement in their power, not only to Native but to European planters, they succeeded, after a number of years, in establishing the manufacture of indigo on such a firm footing, that the Bengal article at last ranked the highest in public estimation, having fairly driven all competition from the field. It is highly problematical, however, if the manufacture of indigo in British India would have arrived at its present state of prosperity but for the spirit evinced by the Directors of the East India Company, who, in the teeth of losing markets, continued to make extensive purchases of the article from the European planters, shipping their investment to a certain loss, until, after a series of years, the agriculture of the plant, and the chemistry of the manufacture, became so thoroughly investigated, and received so many improvements, as to place the trade beyond the necessity for any further fostering. The first, or London East India Company, carried on a very profitable trade in this dye for upwards of a century; purchasing it from the natives [illegible] viz. [illegible] makers at about a shilling the pound and selling it at five times that price. Between the years 1664 and 1694 their imports of the article into Great Britain did not exceed 60,000 lbs. annually. In those days the scene of the native manufacture of indigo of the finest quality was at Agra. Lahore contributed a good article, as did the Golconda country. The inferior sorts came from Surat, Berhampoor, Indore, Oudh, and Bengal. At the present time the finest indigo is manufactured in the Bengal presidency, where it has been found that both soil and season are highly favourable for the culture and development of the plant. A considerable quantity, about 4,000 chests, is produced in and about the vicinity of Madras, some of which is of superior quality. Towards the close of the last century, about 1786 the shipments of indigo to Great Britain amounted to 245,000 lbs. the quantity for 1795 shipped was 2,644,710 lbs.; for 1799, at 4,571,420 lbs.; for 1810, at 5,520,874 lbs,; and for 1848-9, at 9,920,000 lbs., of which three-fourths were sent to Great Britain. During the nine years which preceded the opening of the trade with India in 1814, the annual average produce of indigo in Bengal, for exportation, was nearly 5,600,000 lbs. But the exports during the sixteen years ending with 1829-30, were above 7,400,000 lbs. a year. The consumption in the United Kingdom has averaged, during the ten years ending 1852, about 2,500,000 lbs. a year. In 1839-40 the export of indigo from Madras amounted to 1,383,808 lbs. A small quantity is also exported from the French settlement of Pondicherry. In 1837 the export from Manilla amounted to about 250,000 lbs. The export from Batavia in 1841 amounted to 913,693 lbs. and the production in 1843 was double that amount. The annual exports of indigo, from all parts of Asia and the Indian Archipelago, were taken by M'Culloch, in 1840, to be 12,440,000 lbs. The imports are about 20,000 chests of Bengal, and 8,000 from Madras annually, of which 9,000 or 10,000 are used for home consumption, and the rest re-exported. The total crop of indigo in the Bengal Presidency ranged, between 1835 and 1855, at from 100,000 to 172,000 factory maunds; the highest crop was in 1845. The factory maund of indigo in India is about 78 lbs. In the delta of the Ganges, where the best and largest quantity of indigo is produced, the plant lasts only for a single season, being destroyed by the periodical inundation, but in the dry central and western provinces, one or two *ratoon* crops are obtained.

But though Great Britain largely imports Indigo, for its own consumption. [illegible] only retains a small part of it

	Imported tons.	Re-exported tons.
1847	3,550	2,302
1848	3,720	2,908
1849	2,956	2,504
1850	4,072	3,458
1851	3,524	2,705

STATISTICS OF EAST INDIA INDIGO.

	Imported into London.	Exported.	Delivered for Home Consumption.	Stock 31st December.	Average prices of good consuming quality.
	Chests.	Chests.	Chests.	Chests.	Per lb.
1853	24,929	20,616	10,269	23,324	5s. 4d.
1854	27,232	17,601	9,461	23,488	5s. 0d.
1855	22,482	20,927	9,306	15,737	6s. 0d.
1856	20,378	17,593	8,237	20,856	6s. 3d.
1857	24,169	16,872	7,874	19,779	7s. 3d.
1858	22,757	14,078	7,858	19,044	6s. 9d.

The value of the indigo imported into Great Britain ranges from 2 shillings to seven shillings the pound. The exports from India are chiefly to Great Britain, America, France and other European countries, and the exports have been as under;

Years.	lbs.	Tons.	Value.
			£
1850-51	11,134,272	4,970	4,980,896
1-2	11,415,682	5,098	2,025,313
2-3	10,412,868	4,649	1,809,685
3-4	11,520,099	5,143	2,067,771
4-5	9,044,376	4,038	1,701,825
5-6	13,230,641	5,906	2,424,332
6-7	10,897,930	4,865	1,937,907
7-8	9,137,855	4,080	1,734,338
8-9	9,196,389	4,105	2,188,017
9-1860	10,718,831	4,785	2,021,289
1860-1	9,831,703	4,388	1,886,376
1861-2	8,850,385	...	1,647,503
2-3	11,324,880	...	2,126,870
3-4	9,172,615	...	1,756,158
4-5	9,745,091	...	1,860,141
5-6	9,604,236	...	1,861,501
6-7	...	...	...
7-8	9,650,206	...	1,823,226
8-9	11,111,072	...	2,893,823

The culture of indigo is very precarious, not only in so far as respects the growth of the plant from year to year, but also as regards the quantity and quality of the drug which the same amount of plant will afford in the same season. The fixed capital required in the manufacture consists simply of a few vats of common masonry for steeping the plant, and precipitating the coloring matter; a boiling and drying house, and a dwelling for the planter. Thus a factory of ten pairs of vats, capable of producing, at an average, 12,500 lbs. of indigo, worth on the spot £2,500, will not cost above £1,500 sterling. The buildings and machinery necessary to produce an equal value in sugar and rum, would probably cost about £4,000. The indigo of Bengal is divided into two classes, called, in commercial language, Bengal and Oudh; the first being the produce of the southern provinces of Bengal and Behar, and the last that of the northern provinces, and of Benares. The first class is in point of quality much superior to the other. The inferiority of the Oudh indigo is thought to be more the result of soil and climate, than of any difference in the skill with which the manufacture is conducted. The indigo of Madras, which is superior to that of Manila, is about equal to ordinary Bengal indigo. The produce of Java is superior to these. Large quantities of indigo, of a very fine quality, are grown in Sindh. Mr. Wood, Deputy Collector of Sukkur, is of opinion that Sindh is much better suited than Bengal for the production of this dye-stuff—the alluvial soil on the banks of the Indus is equal in richness to that on those of the Ganges, and the climate seems equally well suited for the growth of the plant. But in two years out of three, the crops of the Bengal plants are injured by excessive inundations, while the work of gathering and manipulation is necessarily performed during the rainy season under the greatest imaginable disadvantages. In Sindh, on the other hand, the inundation of the river is produced almost solely from the melting of the snows in the Himalayas, and it is not liable to those excessive fluctuations in amount, or that suddenness in appearance peculiar to inundations chiefly arising from falls of rain. The Ganges sometimes rises ten feet in four-and twenty hours, and at some part of its course its depth is at times forty feet greater during a flood than in fair weather, while the Indus rarely rises above a foot a day, its extreme flood never exceeding fifteen feet, the limits and amount of the inundation being singularly uniform over a succession of years. Moreover, as rain hardly ever falls in Sindh, and when it does so, only continues over a few days, and extends to the amount of three or four inches, no danger or inconvenience from this need be apprehended. Mr. Wood mentions that hemp may be grown in profusion on the indigo grounds. The districts of Kishnagur, Jessore and Moorshedabad, in Bengal ranging from 88° to 90° E. longitude, and 22½ to 24 of N. latitude, produce the finest indigo. That from the districts about Burdwan and Benares is of a coarser or harsher grain. Tirhoot, in latitude 26 degrees, yields a tolerably good article. The portion of Bengal most propitious to the cultivation of indigo, lies between the river Hooghly and the main stream of the Ganges. In the East Indies after having ploughed the ground in October, November, and the beginning of December, they sow the seed in the last half of March and the beginning of April, while the soil being neither too hot nor too dry, is most propitious to its germination. A light mould answers best; and sunshine, with occasional light showers, are most favorable to its growth. Twelve pounds of seed are sufficient for sowing an acre of land. The plants grow rapidly, and will bear to be cut for the first time at the beginning of July; nay, in some districts so early as the middle of June. The indications of maturity are the bursting forth of the flower buds, and the expansion of the blossoms, at which period the plant abounds most in the dyeing principle. Another indication is taken from the leaves, which, if they break across when doubled flat, denote a state of maturity. But this character is somewhat fallacious, and depends upon the poverty or richness of the

soil. When much rain falls, the plants grow too rapidly, and do not sufficiently elaborate the blue pigment. Bright sunshine is most advantageous to its production. The first cropping of the plants is the best; after two months a second is made; after another interval a third, and even a fourth; but each of these is of diminished value.

Good indigo is known by its fine purple blue color and by its fracture, which, when rubbed with a hard smooth substance, exhibits a copper red lustre. The quality of indigo depends upon the species of the plant, its ripeness, the soil and climate of its growth, and the mode of manufacture. The East India and Brazilian indigo arrives in England packed in chests, the Guatemala in ox-hides, called serons. The indigo imported from the western hemisphere was for some time considered superior in quality to that of the East. Its cultivation, however, has been neglected there and the Bengal indigo is preferred at present to any imported from South America, where it is now only cultivated by the Brazilians and Colombians. But as it thrives best in a moist climate, the interior of Guiana, chiefly newly-cleared land would be well adapted for it.

In India, indigo is produced from Indigofera tinctoria and Wrightia tinctoria. In Nubia, from the Tephrosia apollinea, and on the banks of the Niger, from the T. toxicaria. Cuddapah indigo is not chiefly grown by Europeans on lands held by them in direct connection with their factories, or cultivated either with their own or hired stock. It is grown by ryots on contract to deliver so much indigo plant at the factory at a fixed rate per bundle. The agents of the Madras firms avoid occupying the same talooks: so that there is no system of forcing the cultivation upon the ryots who are much too independent to submit to such a process. The trade is quite free and the system of advances to the tenantry has done a great deal to improve their condition, as well as facilitated the collection of the revenue. The cultivation of indigo is not fixed; it [illegible] their imports of [illegible] lbs. [illegible] Great Britain [illegible] of the extents or contracts with the demand for the article. It has, however, been steadily increasing of late years, many of the richer ryots cultivate it and manufacture it on their own account. Native capitalists also engage in the trade. Mr. Wedderburn estimated the cultivation and manufacture of indigo by natives, without European superintendence, in the ratio of 10 to 1 of that produced under European management. Eight lakhs of rupees were drawn by bills in 1859 on the Cuddapah Treasury by Madras mercantile houses. And eight lakhs scarcely represent one-half of the sum paid for Indigo, the outturn of which, on 36,000 acres, cultivated in the year 1860, at an average profit of Rupees 50 per acre will show a value of eighteen lakhs of Rupees.

Mr. Rohde in a MS. which he furnished, mentions that two methods of preparing indigo are in use in the Madras territories—that called "Karpa" indigo and which is known in the market as Madras indigo, is prepared from the dried leaves, the Bimlipatam indigo is from the recent leaves upon the Bengal plan. In the indigo factories of Bengal, using the recent leaves, there are two large stone built cisterns, the bottom of the first being nearly upon a level with the top of the second, in order to allow the liquid contents to be run out of the one in to the other. The uppermost is called the fermenting vat or the steeper, its area is 20 feet square, and its depth 3 feet, the lowermost, called the beater or beating vat, is as broad as the other but one-third longer. The cuttings of the plant as they come from the field are stratified in the steeper till this be filled within 5 or 6 inches of its brim. In order that the plant during its fermentation may not swell and rise out of the vat, beams of wood and twigs of bamboo are braced light over the surface of the plants, after which water is pumped upon them till it stands within three or four inches of the edge of the vessel, and an active fermentation speedily commences which is completed within 14 or 15 hours, a little longer or shorter according to the temperature of the air, the prevailing winds, the quality of the water and the ripeness of the plants. Nine or ten hours after immersion of the plant the condition of the vat must be examined for, when about 78 bubbles appear which rise like little pyramids, are best at first of a white colour, but the [illegible] soon become grey, blue, and then deep purple red. The fermentation is at this time very violent, the fluid is destroyed in constant commotion innumerable bubbles dry cake mount to the surface, and a copper colored scum covers the whole. As long as the liquor is agitated the fermentation must not be disturbed; but when it becomes more tranquil the liquor is to be drawn off into the lower cistern. It is of the utmost consequence not to push the fermentation too far, because the quality of the whole indigo is thereby deteriorated, but rather to cut it short, in which case, there is, indeed, a loss of weight, but the article better. The liquor possesses now a glistening yellow colour, which, when the indigo precipitates, changes to green. The average temperature of the liquor is commonly 85° Fahr. its specific gravity at the surface is 1001·5 and at the bottom 1003. So soon as the liquor has been run into the lower cistern, ten men are set to work to beat it with oars or shovels four feet long, called basquets,—paddle wheels have also been employed for the same purpose. Meanwhile two other labourers clear away the com-

INDIGO.

pressing beams and bamboos from the surface of the upper vat, remove the exhausted plant, set it aside for fuel, clean out the vessel and stratify fresh plants in it. The fermented plant appears still green, but it has lost three-fourths of its bulk in the process, or from 12 to 14 per cent. of its weight, chiefly water and extractive matter. The liquor in the lower vat must be strongly beaten for an hour and a half, when the indigo begins to agglomerate in flocks, as to precipitate. This is the moment for judging whether there has been any error committed in the fermentation; which, if so, must be corrected by the operation of beating. If the fermentation has been defective, much froth rises in the beating, which must be allayed with a little oil, and then a reddish tinge appears. If large round granulations are formed the beating is continued, in order to see if they will grow smaller. If they become as small as fine sand, and if the water clear up, the indigo is allowed quietly to subside. Should the vat have been over fermented a thick fat looking crust covers the liquor which does not disappear by the introduction of the flask of oil. In such a case the beating must be moderated. Whenever the granulations become round and begin to subside and the liquor clears up, the beating must be discontinued. The froth or scum diffuses itself spontaneously into separate minute particles, that move about the surface of the liquor, which are marks of an excessive fermentation. On the other hand a rightly fermented vat is easy to work; the froth, though abundant, vanishes whenever the granulations make their appearance. The colour of the liquor when drawn out of the steeper into the beater is bright green but so soon as the agglomerations of the indigo commence it assumes the colour of Madeira wine and speedily afterwards, in the course of beating, a small round grain is formed which on separating makes the water transparent and falls down when all the turbidity and froth vanish. The object of beating is threefold, first it tends to disengage a great quantity of carbonic acid present in the fermented liquor; secondly to give the newly developed indigo its requisite dose of oxygen by the most extensive exposure of its particles to the atmosphere; thirdly, to agglomerate the indigo in distinct flocks or granulations. In order to hasten the precipitation, lime water is occasionally added to the fermented liquor in the progress of beating, but it is not indispensable and has been supposed capable of deteriorating the indigo. In the front of the beater a beam is fixed upright in which three or more holes are pierced a few inches diameter. These are closed with plugs during the beating, but two or three hours after it, as the indigo subsides, the upper plug is withdrawn, to run off the supernatant liquor, and then the lower plugs in succession. The state of this liquor being examined, affords an indication of the success of both the processes. When the whole liquor is run off, a labourer enters the vat, and sweeps all the precipitate into one corner and empties the thinner part into a spout which leads into a cistern alongside of a boiler 20 feet long, 3 feet wide and 3 deep. When all the liquor is once collected it is pumped through a bag for retaining the impurities into the boiler and heated to ebullition. The froth soon subsides and shows an oily looking film upon the liquor. The indigo is by this process not only freed from the yellow extractive matter but is enriched in the intensity of its colour and increased in weight. From the boiler the mixture is run, after two or three hours, into a general receiver called the dripping vat, or table, which for a factory of twelve pairs of preparation vats, is 20 feet long, 10 feet wide and 3 feet deep, having a false bottom 2 feet under the top edge. This cistern stands in a basin of masonry made water tight with chunam hydraulic cement, the bottom of which slopes to one end in order to facilitate the drainage, a thick woollen well is stretched along the bottom of the inner vessel to act as a filter, so long as the liquor passes through turbid it is pumped back into the receiver. Whenever it runs clear the receiver is covered with another piece of cloth to exclude the dust and allowed to drain at its leisure. Next morning the drained indigo is put into a strong bag and squeezed in a press. The indigo is then carefully taken out of the bag and cut with a brass wire into bits about 3 inches cube, which are dried in an airy house upon shelves of wicker work. During the drying a whitish efflorescence comes upon the pieces, which must be carefully removed with a brush, in some places, particularly on the coast of Coromandel, the dried indigo lumps are allowed to effloresce in a cask for some time and when they become hard they are wiped and packed for exportation.

In preparing indigo from dried leaves, the ripe plant being cropped is to be dried in sunshine from 9 o'clock in the morning till 4 in the after-noon during two days and threshed to separate the stems from the leaves which are then stored up in magazines till a sufficient quantity be collected for manufacturing operations. The newly dried leaves must be free from spots and friable between the fingers. When kept dry, the leaves undergo in the course of 4 weeks, a material change, their beautiful green tint turning into a pale blue grey previous to which the leaves afford no indigo by maceration in water, but subsequently a large quantity. Afterwards the product becomes less considerable. The dried leaves are infused in

steeping vat with six times their bulk of water, and allowed to macerate for two hours with continual stirring till all the floating leaves sink. The fine green liquor is then drawn off into the beater vat for if it stood longer in the steeper some of the indigo would settle among the leaves and be lost. Hot water as employed by some manufacturers, is not necessary. The process with dry leaves possesses these advantages that a provision of the plant may be made at the most suitable times independently of the vicisitudes of the weather, the indigo may be uniformly made and the fermentation of the fresh leaves, often capricious in its course, is superseded by a much shorter period of simple maceration

In his account of the productions of Humamkoonda in the Deccan, Dr. Walker mentions that only one species, Indigofera tinctoria, is there used for the preparation of indigo, and it is collected in the rains when the dye is commonly made. A strong decoction is made of the plant, leaves, flowers, pods and twigs being all indiscriminately thrust into a pot; when this is hot an infusion of Eugenia jambolana (rose apple tree) is added, the indigo is immediately precipitated and the superincumbent water being drawn off, is dried in the sun.

The native plan of mounting the indigo vat merits attention. A potash ley is prepared from the ashes of the Euphorbia tiruculli (milk bush hedge) and lime by mixing them together and then filtering—in this ley seeds of the Trigonella fœnum-grecum and Cassia tora are boiled and the liquor being strained is poured into the water drawn off after the precipitation of the indigo and the indigo itself is then put in and some more potash ley is added.

In three or four hours the fermentation is perfected and the vat filled for the purposes of the dyer. The theory of this vat is very obvious: extractive matter derived from the liquor in which the indigo was first boiled, with the [illegible] seeds cause a fermentation by which the indigo is rendered soluble in the alkaline solution. The process is more simple than that usually followed by dyers in Europe, and is in perfect accordance with every rule of practical chemistry. There is no superfluity and no waste, and on the whole it is a most favorable specimen of native ingenuity and skill. Indigo is now, 1871, largely cultivated in the North Arcot and Cuddapah and South Arcot Districts of the Madras Presidency, and the dye is prepared both from the wet or green and the dry plant.

Indigo has been manufactured from time immemorial in the districts of Moozuffergurh, Mooltan, and the country west of the river Indus called the Derajat. It is exported, but not to any great extent, in the direction of Afghanistan. The article, as at present prepared in the Western Punjab, is quite unfitted for the European market, but under proper superintendence it might be produced of the finest quality, and to an almost unlimited extent.

Indigo might be cultivated in Ulwar, but there is a great, though by no means insuperable disinclination on the part of the people generally against its cultivation, as it is looked upon as 'napak,' unclean. The cost of the production is about two seers for the rupee.

The plant is sold in Bengal by the bundle, which is measured by a chain. In the Doab it is sold for 1 rupee, (50 cents), for 5 to 6 maunds. 200 to 225 maunds of plant to a maund (75 lbs.) of indigo, is a fair average produce. Therefore it would cost about 36 to 40 rupees, or 18 to 20 dollars, for the plant necessary to make 75 lbs. of indigo. The expense of manufacturing would be but little.—*Bonynge América, page* 136.

Blancard's Manual of Trade of India, mentions what Europeans call *Green Indigo*. M, Lefevre, Vicar Apostolic of Lower Cochin-China, was acquainted with the green dye, and Quang-due, one of his Cochin-Chinese interpreters at Touranne, informed him that the green dye plant grows in the provinces of *Quang-nam* and *Quang-due*, but especially in the latter in the vicinity of Houè fo— and that it imparts a green dye both to silk and cotton, and he supposes it possible that the fæcula of the dinh-xang (xang in Cochin-Chinese means green yellow) may be identical with the "tsai," of Poivre and Father Horta. In 1779, Charpentier de Cossigny when noticing the *dinh-xanh* asserted that the Indigo plant, when boiled by a process differing from that followed to obtain the blue also yields a green fecula. Neither Loureiro, in his Flora, nor Pigneaux and Taberd in their dictionary, make any allusion to the "*dinh-xanh*," green dye of Cochin-China. M. Rondot seems to think that the "*Tsai*" and "*Dinh-xanh*" are identical: and that the plant belongs to the genus Melissa or is identical with the Mercurialis perennis. He adds, however, that Correa considers the "Tsai" of Poivre to be from the Justicia tinctoria of *Lour and Roxb.* and the Peristrophe tinctoria of *Nees*. About 1780, Loureiro noticed the green dye of Cochin-China, called *Kim-long-nhuom*, a product of this plant, the leaves of which he describes as saturated with a green dye, and used in dyeing cloths of a beautiful colour, and MM. *Pigneaux* and *Taberd* agree with Loureiro in this account of its properties. The *Kai-loung-boung*, and the *Cham-lon-la* were also noticed by Loureiro as green dye plants of Cochin-China. The *Kai-*

boung-boung, is the Aletris Cochin-Chinensis of Loureiro and the Sanseviera lœte-virens of Haworth in his *Hortus floridis cocincinæ*. The other plant, the *Cham-lon-La* is Spilanthus tinctorius of Loureiro, the Adenostemma tinctorium of Cassini, and both a blue and a green colour are stated by Loureiro to be obtained from the pounded leaves, *optimam tincturam cæruleam viridemque*. He adds that this colouring matter is also obtained and equally brilliant from the indigo plant.

The indigo plant is cultivated in China to a great extent, as well as a species of polygonum from the leaves of which a colour is procured which nearly equals the blue obtained from indigo; from the buds and young leaves of a minute delicate plant, apparently of the Coluta genus, a most delicate but brilliant green is obtained; a most exquisite black dye is prepared from the cup of the acorn, and the finest and most brilliant scarlet from the Carthamus.

Althea rosea, the parent of the many beautiful varieties of hollyhock, a native of China, yields a blue coloring matter equal to indigo. Indigo of an excellent quality has been obtained in the East from a twining plant, Gymnema tingens or Asclepias tingens.

The Javanese, who of all the Malayan race, have certainly made the highest progress in all the useful arts, have a specific term for dyeing or tinting,—"madall;" but the Malays express it only by the word for dipping, "*Chalup*." Yet the only generic words which either of them possesses for "colour," are the Sanscrit, warna; and the Portuguese, tinta. Their colours are usually sombre,—little varied, but generally fast. Blues are always produced from indigo, yielded for the most part by the Indigofera tinctoria, as in other parts of India, but in Sumatra, occasionally, from the Marsdenia tinctoria, a plant of the natural order of the Asclepiadeæ. "Kulaf" or "vasma," in the Panjab, is the pounded dried leaves of indigo plant used principally as a hair dye after the previous application of "henna" (Lawsonia inermis.) The powdered leaf of Indigofera anil is used in the cure of hepatitis.—*Capper's three Presidencies of India. Powell's Hand-book for the Punjab, vi. p.* 461. *Mr. Rohde MSS. Dictionary. Simmond's Commercial Dictionary, Royle's Illustrations of Himmalayan Botany. Annals Indian Administration* 1870. *Bonynge, America, p.* 136. *Tomlinson's Dictionary, p.* 63. *Sirr's China and the Chinese, Vol. I. p.* 339. *Cal. Cat. Ex.* 1862.

INDIGOFERA, a genus of plants some of which are of great economic value, of the natural order Fabaceæ, about 150 species are known, many of which grow in the East Indies.

arborea.	echinata	pentaphylla.
argentea	elliptica.	polygonata.
anil.	enneaphylla	pulchella.
aspalathoides.	flaccida.	tinctoria.
atropurpurea.	glandulosa.	trita
brunonia.	hirsuta.	trifoliata.
cœrulia.	linifolia.	uncinata.
cinerascens.	mucronata.	uniflora.
disperma.	pauciflora.	violacea.
dosua.	pedicellata.	viscosa.

There are also several undetermined species the "dug kenti" and the "Kenti" of kaghan; the "doun-daloun" of Burmah the latter a tree four or five feet in girth, found both in the Rangoon and Tounghoo districts, though it is scarce. Its white colored wood, is adapted to every purpose of house building.—An indigenous shrub, a species of indigo, is sometimes, in Tenasserim, used in forming a blue dye and a wild indigo is found abundant in the Sutlej valley between Rampur and Sungnam at an elevation of 7,000 feet, in rocky hills. The species are indigenous in the equinoctial parts of Asia, Africa, and America, but there is some difficulty in ascertaining all the cultivated species, as the subject is usually neglected both by naturalists and cultivators.—*Mason's Tenasserim. Wight's Icones. Eng. Cyc. Cleghorn. Punjab Report. Voigt. Roxb. Fl. Ind. McClelland.*

INDIGOFERA ANIL—is said by De Candolle to grow wild in America, and to be cultivated in both Indies, as also along the Gambia in Africa. The name Anil, which has passed into the Spanish, has evidently the same origin as the Arabic Neel, or Nil "blue," the Spaniards and Portuguese, who had found the way to India by two opposite courses, must there have become acquainted with Indigo, and adopted its Indian name: they were the first to manufacture it in America—the Portuguese in Brazil, and the Spaniards in Mexico. Drs. Wight and Arnott state, they have not sufficient materials to determine if *I. Anil* be a distinct species. The author of the "Flore de Senegambie" consider them distinct, as do most botanists. According to Dr. Honigberger, anil is cultivated in some provinces of the Punjab, but more for dye, than for medicine, the leaf (Vishaso Danie, *Sans.*) being used by the natives in hepatitis and powdered indigo has been employed in Germany in the treatment of epilepsy, but with very uncertain results.—*O' Shaughnessy, p.* 292. *Honigberger*, p. 289. See Dyes.

INDIGOFERA ARGENTEA.

I. Colorata.—*Roxb.*

A species usually stated to be a native of India and the authority of Dr. Roxburgh might be cited for the fact; but

Drs. Wight and Arnott state that it is the species cultivated in Egypt and Barbary for the sake of its Indigo, and, according to Humboldt, also in America. The Indian species which has been confounded with it is *I. pauci folia* of Delille, which has alternate leaflets, and linear, slightly compressed, torulose legumes. *I. argentea* is shrubby, with round branches, which appear of a silky whiteness from appressed pubescence; See Dyes.

INDIGOFERA ASPALATHIFOLIA.—*Roxb.* Syn. of Indigofera aspalathoides.—*Vahl.*

INDIGOFERA ASPALATHOIDES.—*Vahl.*

Indigofera aspalathifolia.—*Roxb.*
Aspalathus Indicus.—*Linn.*
Lespedeza juncea.—*Wall.*

Small flowered aspalathus..... ENG.
Shiva nimba. ... SANSC.
Shevenar vembu .. TAM.
Manili..... MALEAL.

A shrubby low growing plant of the peninsula of India employed in medicine. The small leaves, flowers and tender shoots being supposed to possess cooling demulcent and alterative properties, are prescribed in decoction in leprous and cancerous affections. This plant appears to be the Manneli of the Hortus Malabaricus. Rheede tells us, that from the root of it an oil is extracted which is of use in erysipelas.—*Ainslie's Mat. Med. page* 113. *Voigt.*

INDIGOFERA CŒRULEA.—*Roxb.*

I. tinctoria, | I. brachycarpa, *D. C.*

Kar-nili..... TEL.

This plant grows in the Dindigul Hills and the Rajahmundry Circars and Dr. Roxburgh states that it comes near to *I. argentea*, Linn. DeCandolle inquires whether this be sufficiently distinct from *I. tinctoria.* It is an erect shrubby species, growing in dry barren uncultivated ground to the height of 3 feet, and higher in good garden soil. It flowers during the wet and cold seasons. The leaves are pinnate; Dr. Roxburgh states that he had often extracted a most beautiful light indigo, from the leaves of this plant more so than he ever could from the common Indigo plant, or even from *Nerium tinctorium*, and in a large proportion. The process he adopted was similar to that practised with the leaves of *Nerium tinctorium*, or the scalding process.—*Eng. Cyc.*

INDIGOFERA CÆSPITOSA. *Wight.* Syn. of Indigofera enneaphylla.—*Linn.*

INDIGOFERA ENNEAPHYLLA. *Roxb.*

Indigofera cæspitosa.—*Wight.*
Hedysarum prostratum.—*Linn.*

Chepu-naringi.. ... TAM.
Cherra gadân... ... TEL.
Chala pachchi..... TEL.

Grows at Dindigul, Saharunpore, Prome, Segain: the expressed juice is given as an alterative by the native physicians in old syphilitic diseases.—*O'Shaughnessy, page* 292. *Voigt.*

INDIGOFERA GLANDULOSA.—*Willde.*

Barugadam.....TEL.

A small shrubby species, a native of moist rich lands amongst the Circar mountains. Flowers and ripens its seeds during the wet and cold seasons. The natives of the hilly countries make meal of the seeds which they bake into bread, and use as an article of diet, when more agreeable food is scarce. Cattle are fond of the plant.—*Roxburgh's Flora Indica, vol.* III, *p.* 372.

INDIGOFERA GLAUCA. See Dyes.

INDIGOFERA HETERANTHA. *Wall.*

Kanti..... ..... HIND.
Khenti..... Trans Indus.
Kathi or Kati of Beas.
Kathewat ,,
Kiitz of Kaghan.
Shagali of Chenab.
Katsu of Ravi
Kaskei

This, the commonest of the Himalayan species, is a shrub which is abundant in many places in the hills and the eastern skirts of the Suliman Range from 2,500 to 8,000 feet. In Kashmir and elsewhere the twigs are largely used for making baskets, &c., and in some cases they form part of the twig-bridges. In Kangra the flowers are used as a pot-herb.—*Drs. Stewart and Cleghorn.* See Parrotia.

INDIGOFERA INDICA. *Lam.* Syn. of Indigofera tinctoria.—*Linn.*

INDIGOFERA LINIFOLIA, *Retz.* Vegetates in the lower mountains of the Punjab. There the root of this plant is said to be officinal and to be used in febrile eruptions. It is Dealsing's root for Torkee.—*Honig. Dr. Stewart.*

INDIGOFERA PAUCIFLORA.—DELILE.

I. Argentea.—*Banks.*
Bremontiera ammoxylon β Burmanni *D. C.*

Jhil..... HIND.

INDIGOFERA PSEUDO-TINCTORIA. See Dyes.

INDIGOFERA SUMATRANA. *Gært.* Syn. of Indigofera tinctoria.—*Linn.*

INDIGOFERA TINCTORIA.—*Linn. R. W.*

I. Indica.—*Lam.*

Nil, ASSAM. BENG, DUK. HIND. PERS. SINGH.
Tayung,..... BISAYA.
Mai-nay,..... BURM.
Shan-may, ... ,,
Indigo plant, ... ENG.
Tom,..... JAV.
Talum, ...LAMPUNG.

I. Sumatrana.—*Gært.*

Tarum, ... MALAY.
Ameri, ... MALEAL.
Wasma, Basma, PANJAB.
Nili,..... SANS.
Tayum, ... TAG.
Aviri, ... TAM. TEL.
Nilam, ... TAM.
Nili,..... T

This species of Indigofera is generally cultivated in India, whence it has been introduced both into Africa and America. It is suffruticose, erect, branched; leaves pinnate; Legumes approximated towards the base of the rachis, nearly cylindrical, slightly torulose, deflexed, and more or less curved upward

sutures thickened ; seeds about 10, cylindrical, truncated at both ends. This species is sometimes in the West Indies, called Indigo Franc, or French Indigo. It is said to be found wild along the sands of Senegal. It is grown occasionally by Karens and Burmese, but not extensively. It is not very commonly cultivated in the Punjab although indigo from the Indus is said to be mentioned in Arrians Periplus, and many traces of an export of it by the same river to Europe are found in the historical records as early as the middle of the 17th century. At present the chief tracts for its cultivation are in the Southern Punjab, near Multan, largely in lower Bengal, in the Northern Circars, and throughout the North Arcot and the Cuddapah collectorates of the Peninsula of India —*Riddell's Gardening. Eng Cyc. Dr. J. L. Stewart Punjab plants. Dr. Mason's Tenasserim. Eng Cyc. quoting Flore de Senegambie,' vol. i. p.* 178.

INDIGOFERA TRITA —*Linn. Roxb.*

Indigofera cinerea—*Roxb. Rheede.*

A common herbaceous plant, with trifoliate leaves and small reddish green flowers.

INDIVARA, or Nalla Kalava, TEL. Nymphœa stellata.—*Willd.* "The blue lotus."

INDIJIRKA BASIN.—The great divisions of Asia are North, Mid, and South-Asia, the 1st comprising all the river basins that discharge their waters into the North Sea, and also the N. E. Peninsula,– the Indijirka basin and the other countries beyond it to the E being termed N. E Asia; the 2nd embracing Central Asia with the western basins that have outlets into the Caspian, Black Sea and Mediterranean and the eastern basins from the sea of Okhotsk to the Gulf of Leatung ; the 3rd embracing all the remainder of Asia from that Gulf to the Red Sea, the countries to the W. of the Indus being designated S. W. Asia and the term, S. E. Asia, is used for the countries between China and India. The ancients termed the last of these India beyond the Ganges. Leyden included it and the Indian Archipelago under the name of the Hindu-Chinese countries. Malte Brun calls it Chin-India. Ritter, the greatest of geographers, preserves the German name Hinter-Indies. Instead of Further India, Transgangetic India, the Eastern Peninsula of India, &c., the single words Ultraindia and Transindia have been proposed by Mr. Logan, as they admit of the ethnic and adjective forms of Ultraindia and Ultraindian or Transindian The Indian ethnic influence has been considerable to the S. E. and he thinks that the whole Indian region consisting of the continental portion bisected by the Bay of Bengal, and the eastern islands as far as Indian influence reached directly, may thus be compressed under the three names of India, Ultraindia or Transindia, and Indonesia. The earlier and wider connection of Ultraindia with China being best indicated by embracing both under the term S. E. Asia.—*Logan in J. In. Archip.*

INDIKE. BURM. Ebony.

INDO-ATLANTIC —A designation of the Caucasian race of mankind, and of their language, usually styled Indo-European. See India ; Iran ; Indo-European.

INDO-AUSTRALIAN.—A name applied by Mr. Logan to the semi-negro type of men occupying the southern shores of Asia. See India.

INDO-BACTRIAN. See India.

INDO-CHINESE races occupy the low lands near the Brahmaputra ; but the term is applied strictly to the people occupying the countries between India and China.—*Campbell, p.* 49. See Maha Radza weng.

INDO-EUROPEAN.—Dr. Prichard arranges the languages of the old world into

1. The Indo-European, sometimes termed Indo-Germanic, and by late writers the Arian or Iranian languages.

2. The Turanian, or as he terms them, Ugro-Tartarian languages, or the languages of High-Asia and other regions.

3. The Chinese and Indo-Chinese, or the monosyllabic and uninflected languages.

4. The Syro-Arabian, often termed Semitic, languages.

The three first of these dynasties of languages are confined to Europe and Asia, the fourth is common to Africa and those parts of Asia which are nearer to Africa. He states that the Indo-European languages are the natural idioms of all those races who at the time of the Great Cyrus became and have ever since continued to be the dominant nations of the world. He only excepts from this remark those instances in which certain Syro-Arabian or Ugro-Tartarian nations, under some extraordinary impulse, as the outbreak of the mahomedan fanaticism, assumed or recovered a partial sway over some of the weaker divisions of the Indo-European race. He considers that the Indo-European languages and nations may be arranged into many different groups. They might be distributed in the order of their affinities, but he regards the most obvious division to be a geographical one, and he styles his first, as the eastern group. This by many writers has been termed exclusively the Arian family. It includes all the idioms of the ancient Medes and Persians, who named themselves Arii, and their country Eeriene, or Iran, and likewise the Sanskrit with all the Prakrits, properly so termed, and the Pali of India. Among the former was that ancient Persian language in which one particular set of the

cuneiform inscriptions was written. This dialect was so near the Sanskrit that the inscriptions have been interpreted through the medium of that language. The Zend lays claim to a still higher antiquity, since the Zend is said by Burnouf, Professor Wilson and others, who have studied it most successfully, to be more nearly allied to the very ancient dialect of the Vedas, which preceded the classical Sanskrit, than it is to this last more cultivated speech. But how this claim is to be reconciled with the comparatively recent date of all extant compositions in the Zendish language, remains to be explained. That the high castes or twice born classes of the Indian race were of the same stock as the ancient Persians, may be considered as a fact established by the affinity of their languages. The twice born classes, as they term themselves, are the brahmans, the chetriyas, and the vaisyas, or the three higher of the four classes of hindus. They also have the name of Aria, which means noble or dignified, and this is doubtless the origin of the epithet which, as we learn from Herodotus, the ancient Medes assumed. The Arian hindus must have crossed the Indus and have driven the aboriginal Indians across the Vindhya mountains and the Nerbudda into the Dekhan, where they still exist and speak their native languages, though mixed more or less with the Sanskrit of their Arian conquerors, for we know that the Arian hindus emigrated into the Dekhan and Ceylon at an early period. Some other Asiatic nations, however, of inferior note, speak dialects more remotely connected with the same group of the Indo-European languages. Among these are the Pushtaneh or Affghans, the Armenians and the Ossetes, and some other nations of the chain of Mount Caucasus. Dr. Prichard observes that the principal branches of the Indo-European stock of languages are,

1. The Greek language and its dialects. It is probable that the Lydian and other languages of lesser Asia, and perhaps also the Thracian and Macedonian were altered to the Hellenic or Pelasgic Greek.

2. The old Eperotic and Illyrian. The language is still well known. It is the Skippetarian or Albanian or Arnaut. It is a distinct Indo-European idiom.

3. The old Italic languages, comprehending the Latin, Umbrian, Oscan, Siculian and excluding the Rasenic or Etruscan.

4. Probably the Etruscan was an Indo-European dialect, though distinct from the Italic. But very little is known about the Etruscan language.

5. The old Prussian, including the Lettish and Lithuanian, said to resemble the Sanscrit more nearly than any other language.

6. The Germanic family of languages.

7. Slavonian and Sarmatian dialects which comprehend the languages of eastern Europe, Russian, Polish, Bohemian and the dialects in the greater part of Europe subject to the Turkish Empire.

8. Celtic: The Teutonic and Scandinavian tribes of the German race, were known to Pytheas who sailed on the Baltic in the times of Aristotle; and the Brahmans probably spoke Sanskrit at the court of Palibothra, when they were visited by Megasthenes in the age of the first Seleucus. All ancient Germany, Scandinavia, Sarmatia, Gaul, and Britain, Italy Greece, Persia, and a great part of India, were then inhabited by nations separate and independent of each other, speaking different languages, but languages analogous and palpably derived from the same original.

Dr. Prichard prefers the term Ugro-Tartarian to that used by other writers. He groups this class of languages into

1. The Ugrian tribes dwelling in northern Europe eastwards to the North Cape of Asia.

2. His SECOND group of nations belonging to the same great family, includes the various hordes who have been known under the names of Tartar, Turk, Mongol, Mandshurian, and Tungusian. All these nations appear, from the result of late researches, to be allied in descent, though long supposed to be quite separate. In the vast wilderness extending from the chain of Altai to that of the Himalaya are the pasture-lands, where, during immemorial ages, the nomadic tribes of High Asia fed their flocks and multiplied into those hordes which from time to time descended in immense swarms on the fertile regions of Asia and of Europe. Perhaps the earliest of these invasions of the civilized world was that of the Hiong-nu, expelled from the borders of China by the powerful dynasty of the Han. These were the people who, after their inroad on the Gothic empire of Hermanrich, made their way, under Etzel or Attila, into the heart of France. Hordes from the same regions under Togrul Beg, and Seljuk, and Mahmud of Ghizni, and Chengiz, and Timur and Othman, overwhelmed the kaliphat and the empires of China, of Byzantium, and of Hindustan, and lineal descendants of the shepherds of High Asia still sit on the throne of Cyrus, and on that of the Great Constantine. As a branch of the Ugro-Tartarian, he speaks of some of the insular nations to the eastward, of Asia and near the coast of the Pacific Ocean. The idiom of the islands comprised in the empire of Nippon, as well as that of the independent Liu-kiu Archipelago, bears some signs of affinity to those of the Ugro-Tartarian nations, and he adds that Mr. Norris, who has studied the Japanese, and whose very extensive knowledge of languages renders him a great authority in

such questions, had assured him that the principle of vocalic harmony and other phenomena, of the Tartar languages prevail in the idiom of the Japanese and Liukiu islands.

As a group of his Ugro-Tartarian, he classes the aboriginal inhabitants of India, who were expelled from Hindustan by the brahmins and the Arian people who accompanied them across the Indus, and retired, as it is supposed on apparently insufficient proof, into the Dekhan. They still occupy the greater part of that peninsula, and a portion, at least, of the island of Ceylon. Their idioms—the Tamil, the Telugu and the Karnataka of the Mysore,—are sister dialects of one speech, and he considers it likely that the languages of the mountain tribes of India, the Bhil, the Gond, the Toda and others, belong to the same stock. Dr. Prichard adds that professor Rask had conjectured that these nations are also of the Tartar stock. Their languages have some of the peculiarities of structure which have been pointed out. He also observes that there are some curious analogies between the Tamulian and other dialects of the Dekhan and the languages of Australia, with which we have obtained some acquaintance through the labours of Mr. Threlkeld and several other missionaries, and from the able researches of Captain Gray.

Dr. Prichard's THIRD family of languages belonging to the great continent, are the Chinese and Indo-Chinese idioms. They are associated by the resemblance of their structure, consisting of monosyllabic words and not by any considerable number of common vocables. Other languages have monosyllabic roots, as the Sanskrit, but the words of the Sanskrit become polysyllabic in construction; not so the Chinese, which are incapable of inflection, and do not admit the use of particles as a supplement to this defect—the position of words and sentences being the principal means of determining their relation to each other and the meaning intended to be conveyed. Baron William von Humboldt has observed, that conversation in these languages therefore requires a greater intellectual effort than is necessary to comprehend the meaning of sentences spoken in the inflected languages. He remarks that all the nations who speak these languages bear a considerable resemblance to each other in their mental character and disposition, and still more obviously in their physical characters, in which, however, some varieties are observable. Strongly marked as the peculiarity of the monosyllabic languages undoubtedly is, they are not as a class so completely insulated as many persons imagine. The Bhotia or Tibetan language belongs to this family, but it is in some respects intermediate between the monosyllabic languages in general and the Mongolian, which is one of the Tartarian group.

His FOURTH family, the Syro-Arabian languages, he says, appear to have been spoken from the very earliest times by the various nations who inhabited that part of Asia lying to the westward of the Tigris.

In briefly remarking on the progress of ethnology in Oceanica and America, he mentions that besides much other valuable information, the great work of Baron William von Humboldt, on the Kavi speech, has afforded the important result that the resemblances known to exist between the nations of the islands in the Pacific Ocean termed Polynesian, and the tribes of the Indian Archipelago, Malacca and Madagascar, are not, as some persons have thought, the effect of casual intercourse, but are essential affinities, deeply rooted in the construction of these languages. For the proofs of this assertion, and of the ultimate fact in ethnology which results upon it, viz. that the races of people are themselves of one origin, he refers to M. de Humboldt's work. The Papua languages, or those spoken by the black and woolly-haired nations, are for the most part as yet unexplored. One observation to be made respecting them is, that the dialects of the Papuan races often partake more or less of the Polynesian. Whether this arises from the adoption by the Papuas of the Polynesian vocabulary has not been determined, though most persons incline to this last opinion. It is however now well known that some black nations have Polynesian dialects. The idiom of the Fijian islanders, for example, is properly a dialect of the Polynesian language.

Chevalier Bunsen's names differ from those of Dr. Prichard. He classes one group as the great Asiatic European stock of languages, which he subdivides into eight families, v z. 1. Celts, 2. Thracian or Illyrian, 3. Armenian, 4. Asiatic—Iranian; 5. Hellenico-Italic. 6. Slavonic, 7. Lithuanian tribes and 8. Teutonic. His fourth or Asiatic Iranian, or the Iranian stock as represented in Asia, he again subdivides into:—

1. The nations of Iran proper or the Arian stock, the languages of Media and Persia. It includes the Zend of the cuneiform inscriptions and the Zend Avesta. The younger Pehlevi of the Sassanians and the Pazend the mother of the present or modern Persian tongue. The Pushtu or language of the Afghans belongs to the same branch.

2 The second sub-division embraces the Iranian languages of India, represented by the Sanscrit and its daughters.

His Semitic stock of languages he constructs from the following nations who form another compact mass, and represent one physiologically and historically connected family.

The *Hebrews*, with the other tribes of Canaan or Palestine, inclusive of the Phœnicians, w

spread their language, through their colonization, as that of the Carthaginians.

The *Aramaic* tribes, or the historical nations of Aram, Syria, Mesopotamia and Babylonia, speaking Syrian in the west, and the so-called Chaldaic in the east.

Finally, the *Arabians*, whose language is connected (through the Himyaritic) with the *Æthiopic*, the ancient (now the sacred) language of Abyssinia. He calls this second family, by the name now generally adopted among German Hebrew scholars, the Semitic.—Chevalier Bunsen further remarks, as the first lesson which the knowledge of the Egyptian language teaches, that all the nations which from the dawn of history to our days have been the leaders of civilization in Asia, Europe and Africa, must have had one beginning. He adds that the researches of our days have very considerably enlarged the sphere of such languages of historical nations, as are united by the ties of primitive affinity. Those researches have made it more than probable that the Tartars, Mandshu and Tungusians belong to one great stock; that the Turkomans, as well as the Tshudes, Fins, Laplanders and Magyars (Hungarians) present another stock closely united, and that both these families are originally connected with each other. These nations, who probably may be reduced to two families, one centreing in the Altai and the pasture land towards the Himalaya, and the other having its centre in the Ural mountains, have acted in the history of civilization a most powerful episode by conquest and destruction. They appeared in the fifth century as the Huns, a scourge to Romans and German; they produced Chengiz Khan, Timurlang and Mahomed II.: they destroyed the Persian empire, subdued Hindustan, and they still sit upon the throne of Byzantium and upon that of China. They seem destined to partake only by conquest in the higher civilization of the surrounding nations, older or younger ones, the Chinese presenting the one extreme, the Iranians the other. Little disposed to learn from them as neighbours or subjects, they become more or less civilized by being their masters. They cannot resist the inward force of the civilization of their subjects, although they repel it, as an outward power. These tribes appear also as the once subdued substratum of Iranian civilization. So in the north of Europe, where the Finnic race preceded the Scandinavians. But the same great family appears also in Asia as the subdued or primary element. It seems probable, that the aboriginal languages of India, which attained their full development in the Dekhan dialects, belong to this stock, not only by a general analogy of structure, but also by an original and traceable

connexion.—He remarks that colonies may either preserve the ancient form, or become the occasion of a great change. Thus the ancient language of Tibet, which is in the Chinese traditions the land of their earliest recollections, may have been preserved by the colonists, who formed the Chinese empire, while Tibet went further in its development.

In a similar position we find another member of that family in western Europe. It there preceded the Celts, in the Iberians and Cantabrians, whose language is preserved in the Basque (Biscayans). Those tribes were once prevalent in France and Spain, probably also in Italy. Their language has the same structure and certainly some signs or vestiges of a material conversion in roots, with the Altai-Ural idioms. He concludes by remarking that his historical formula respecting this formation will therefore be as follows:—all the nations, who in the history of Asia and Europe occupy the second rank as to the civilizing power they have *hitherto* displayed, are probably as much of one Asiatic origin as the Iranian nations are. They centre on the northern borders of the Himlaya, and everywhere in central Asia are the hostile, savage neighbours of the agricultural Iranian people whom they have disturbed and dispossessed in different ages of history, having probably themselves been primitively driven by them, as nomades by agriculturists, from a more genial common home.—He indicates, summarily the relation of this great family with the three great families, into which the leading nations of civilization, as children of one stock, appear to be divided. The names of Cham, Shem and Japhet (the last equivalent with Indo-Germanic) represent to us scientifically three steps of development of the same stock. He asks with which of these leading nations is that great Altai-Ural family originally connected, and to which of these three great divisions, Chamism, Semitism and Japhetism do these secondary families more particularly approach. He considers there is no doubt of such a connexion but adds that at the same time we find these languages, although very inferior to those Indo-Germanic tongues, more nearly allied to them than to Chamism and Semitism. They represent like Cham and Shem, a lower degree of development, if compared with the Iranian languages, but a degree of their own, starting as it were from the opposite pole. The tongues of High Asia, form with these most perfect languages, a decided opposition to the Chamitic and Semitic branches. They are more advanced than these and therefore later, but so to say, advanced in a wrong or less imperfect way. He therefore proposes to call this whole family the Turanian, and the Indo-Germanic or Indo-

European the Iranian, following the antitheses of Iran and Turan established by Heeren and Carl Ritter. And, indeed, the more we go back to the most ancient historical traditions of the Japhetic family, particularly in India and Persia, the more we see how the two branches, the Iranian and the Turanian, though always in opposition to each other are to be considered but as diverging lines from the common centre. (See Lassen, Indische Alterthumskunde, p. 728.) In a note, he adds that Doctor Max Muller, the editor of the Rig Veda, gave him the following data for this assertion: "In the hymns of the Rig Veda we find still the clearest traces, that the five principal tribes, the Yadu, Turvasa, Druhyu, Anu, and Puru, were closely connected by the ties of nationality, and had their gods in common. In the succeeding age, that of the epic poetry of the Mahabharata, these five nations are represented as the sons of Yayati one of the old fathers of mankind. Yayati curses four of his sons, and the curse of Turvasa is, to live without laws and attached to beastly vices in the land of barbarians in the North. In this name of Tur-vasa, as well as afterwards in the name given to the Indo-Scythian kings in the history of Kashmir, Turushka, we find the same root as in the Zend Tura, the name of the nations in the north. But tura itself means quick, from tvar, to run, to fly, and thus the very name of these tribes gives the same characteristic of these nomadic equestrian tribes, which afterwards is ascribed to them by Firdusi, and which makes them always appear in India, as well as on the Sassanian inscriptions of Persia, as the An-iran, or non-Arian people; that is, as the enemies of the agricultural and civilizing nations."

And further on, he expresses his belief that Wilhelm von Humboldt has established the connexion between the Polynesian languages and the Malay or the language of Malacca, Java and Sumatra, and that this Malay language itself bears the character of the non-Iranian branch of the Japhetic family. Whether the Papua languages, spoken in Australia and New Guinea and by the aborigines of Borneo, of the Peninsula of Malacca and of some small Polynesian islands, be a primitive type of the same stock as the Malay which afterwards in many parts superseded it,—is a point which must remain uncertain until we receive from the hands of the missionaries a Papua grammar. We thus see that Asia (with the exception of China and Tibet), the whole of Europe and probably of America and the Polynesian islands (at least in their secondary stock) belong to one great original family, divided into the Iranian and Turanian branches. Bunsen calls this definitively the Japhetic race. In many parts we know that the Turanian race has preceded the Iranian: its language certainly represents an anterior step or preceding degree of development. In some parts we find that the Turanian race succeeded to a still older native element. By the method of examining languages through their grammatic forms rather than by separate words Frederick Schlegel showed the intimate historical connexion between the Sanscrit, the Persian, the Greek, the Roman, and the Germanic languages.

Grim, the philologist, discovered as the law of transposition of sounds in the Sanscrit, Greek, Roman and Gothic words, that the letters P. B. F. are interchangeable; also T. D. and H. also K. G. and X or H.

Sanscrit.		Greek.	Latin.	Gothic.	Old, High German.
Padas,	(foot)	πους	pes, pedis	fotus	vuoz
Pancha,	(five)	πενπε	quinque	finif	vinf
Purna,	(full)	πλεος	plenus	fulls	vol
Pitri,	(father)	πατερ	pater	fadrein	vatar
Upari,	(over)	υπερ	super	ufar	ubar
Vrisha,	(cow)	.. ..	vacca		fersa
Virisha,	(hemp)	κανναβις	cannabis		hanf
Bala,	(young)	.....	bullos		folo
Bhanj,	(to break)	.....	frangere	brikan	prechan
Bhuj,	(to enjoy)	....	frui-fructus	brukon	pruchon
Bhratri,	(brother)	.....	frater	brother	pruodar
Bhri,	(to bear)	φερω	fero	baira	piru
Bhru,	(brow)	"οφρυς	.....	....	praua
Kapola,	(head)	κεφαλη	caput	haubith	houpit
Tvam,	(thou)	τυ	tu	thu	du
Tam,	(him)	τον	is-tum	thana	den
Trayas,	(three)	τρεις	tres	threis	dri
Antara,	(other)	"ετερος	alter	anthar	andar

Sanskrit.		Greek.	Latin.	Gothic.	Old High German.
Dantam,	(tooth, acc)	"οδοντα	dentem	thuntu-s	zand
Dvau,	(two)	δυο	dou	tvai	zuene
Daxina,	(right)	δεξια	dextra	taihsvo	zesawa
Uda,	(water)	υδωρ	unda	vato	wazar
Duhitri,	(daughter)	θυγατηρ		dauhtar	tohtar
Dvar,	(door)	θυρα	fores	daur	tor
Madhu,	(sweet)	μεθυ			meto
Svanam,	(dog)	κυων	canis	hunths	hund
Hrid,	(heart)	καρδια	cor (dis)	hairto	heiza
Akscha,	(eye)	"οκος	oculus	augo	ouga
Ashru,	(tear)	δακρυ	lacryma	tagr	zahar
Pashu,	(cattle)		pecus	faihu	vihu
Svashura,	(German Schwaher Schwager)	"εκυρος	socer	svaihra	suehur
Dasan,	(ten)	δεκα	decem	taihun	zehan
Jna,	(to know)	γνωμ	gnosco	kan	chan
Jati,	(kin)	γενος	genus	kuni	chuni
Janu,	(knee)	γονυ	genu	kniu	chniu
Mahat,	(much)	μωγας	magnus	mikls	mihil
Hansa,	(goose)	χην	anser	gans	kans
Hyas,	(yesterday)	χθες	heri	gistra	kestar
Lih	(to lick)	λειχω	lingo	laigo	lekom

The Lithuanian follows generally the three old languages, Sanskrit, Greek and Latin, only substituting, from its deficiency in aspirates, unaspirated for aspirated letters, for instance :—

Sanscrit.		Lithuanian.	
Ratha	(waggon)	rata	(wheel)
Ka	(who)	ka	(who?)
Dadami	(I give)	dumi	.....
Pati	(master)	pati	(husband)
Panchan	(five)	penki	.....
Trayas	(three)	trys	.....

Leibnitz and Lacepede divide the human race into Europeans, Laplanders, Mongols and Negroes, Linnæus into white, red yellow and black :—Kant into white, copper-coloured, black and olive-coloured races; Blumenbach into Caucasians, Æthiopians, Mongols, Americans; and Malays; Buffon into Northern (viz. Laplanders) Tartarian, South Asiatic, black, European, and American races; Prichard into Iranians (also Indo-Atlantics or Caucasians) Turanians (Mongolians) Americans, Hottentots and Bushmen, Negroes, Papuas (or woolhaired tribes of Polynesia) and Alfourous (or Australians); and Pickering divides them into whites, Mongolians, Malays, Indians, Negroes, Æthiopians, Abyssinians, Papuas, Negritos, Australians and Hottentots. Many of these classifications are framed from external, and for the most part unessential, marks of distinction, as colour of the skin, colour and form of the hair, or with reference to their probable original geographical position. But the imperfectness of such a classification will be evident when it is remembered that a negro, even though the colour of his skin and his woolly hair were to be changed, would not become a European, an Indian or a Malay; and a child of European parents begotten and born on one of the isles of the Malayan Archipelago or in Æthiopia will not be a Malay or an Ethiopian, but an European, by race, although the colour of its skin might possibly approach, by climatical or local influences to that of the indigenous race. —*C. C. Bunsen, Rep. Brit. Ass.* 1847, *p.* 263.

INDO-GERMANIC.—A term employed to designate the Indo-Atlantic, Indo-European or Caucasian race of man and the family of languages spoken by them. See Hindu; India.

INDO-GETIC.—The term in use to designate the Scythic Getæ race who settled in India and on its N. W. borders. See Kathi; Krishna.

INDO-MALAYA, a name suggested by Mr. Logan to designate the Eastern Archipelago. See Mammalia.

INDONESIA, a name suggested by Mr. Logan to designate the Eastern Archipelago. Writing in the Journal of the Indian Archipelago, Mr. Logan remarks that amongst the sea basins whose ethnic influence has been in operation during all historic times and is uninterrupted at the present day, are the China, Malacca, Java, Mangkasar, Solo, Mindoro, Molucca, Banda, Papua, Jilolo, Papuan, Papua-Australian and Papua-Micronesian Seas, and the Archipelagian Seas of Johore, the Trans-Javan or Timorean Chain, the Bisayan group, the Moluccas, Eastern Melanesia and the different Polynesian and Micronesian groups. All these basins exert a two-fold influence. They provoke a constant intercourse between the rivers of their opposite margins or the islets scattered through them, they bring the whole under the operation of foreign civilizations and, opening as they do into each other, they are as broad highways traversing the whole Archipelago in different directions, and uniting it, both for foreign navigators and for the more advanced and enterprising of its native communities. Instead of the name "Indian Archipelago which is too long to admit of being used in an adjective or in an ethnographical form, Mr. Earl at first suggested the term Indu-nesian but rejected it also in favour of Malayanesian. The purely geographical term, Indonesia, is suggested by Mr. Logan as a short synonym for the Indian Islands or the Indian Archipelago, as we thus get Indonesian for Indian Archipelagian or Archipelagic, and Indonesians for Indian Archipelagians or Indian Islanders. By Mr. Logan's term Malayu—land is understood all districts, whether geographically united or not, that are possessed by communities of Malayus, and by Malays or Malayus is understood men of the Malayu race and language. So by his Jawa-land is understood all the lands of the Jawa race; so Sunda land, Wugi-land, Batta-land, &c.

For compound insular districts it is very desirable that single geographical names should be used. Until unexceptionable ones are suggested we must continue to speak of the Sumatra-Philippine islands; the Moluko-Timorean, &c. The Indian Archipelago must remain, but the shorter form Indonesia might be usefully employed on many occasions. The principal divisions may be designated, 1st, Western or W. Indonesia, *i. e.* Sumatra, the Malay Peninsula, Borneo, Java, and the intermediate islands, 2nd, North Eastern or N. E. Indonesia, *i. e.* Formosa to the Solo Archipelago and Mindanao, all included, and embracing the Philippine and Bisayan groups, &c. 3rd, South Eastern or S. E. Indonesia, from the East coast of Borneo to New Guinea, including the Western Papua islands and the Keh and Aru Archipelagoes; 4th, Southern or S. Indonesia, the great Southern or Trans-Javan chain between Java and New Guinea or from Bali to the Timor Laut group. The different portions of the first division are sufficiently distinguished by the names of the great islands of which it is composed. The only portion of the 2nd division which has not a distinctive name is the Southern chain which has a close ethnic connection. As it is throughout the great seat of piracy in the Indian Archipelago it has been proposed to term it Piratania, including under that name Mindanao, Solo, and the crowd of other islands extending from Mindanao, to the N. E. coast of Borneo and separating the Mindoro from the Solo sea. In the 3rd division, S. E. Indonesia, may be distinguished as subordinate groups, the Molukas, Halamahera, Ternate, Tidore, &c. (N. Molukas, Banda, Ceram, &c. S. Molukas and the Keh Arus.) The sea basins, that is the seas with the marginal basins of their affluent rivers, which are districts of the greatest importance physically as well as ethnographically, he would name after the seas. The basin of the Java sea will be the Java basin, so the Mangkasar basin, Celebes basin, China basin—or better China Malayan, &c. Mr. Logan is of opinion that the post-fix "nesia" should be confined to the great divisions of the Indo-Pacific insular region, Indonesia; Melanesia (New Guinea, Australia and all the eastern Papua islands); Micronesia (all the islands between Melanesia and the Luchu and Japanese chain); and Polynesia, all the islands of the Pacific to the east of Micronesia and Melanesia as far as Easter island. Papuanesia may be occasionally used to distinguish the northern Melanesian islands inhabited chiefly by spiral haired tribes, from Australia.

As Oceanica includes all the Indo-Pacific islands, he proposes to use the word Asianesia to indicate the great S. E. insular region, which has intimate connexions, geographical and ethnic, with Asia. It would include Indonesia, Melanesia, Micronesia and Polynesia, but not the N. E. chain that lies along the continent, because, it forms a distinct and well defined geographic and ethnic group. He would therefore call it Aino-Japanesia, and it will include all the Japanese and Aino islands from Formosa to Kamtschatka. He remarks that these great basins have several subordinate ethnic regions to which it is necessary to advert, if we desire to trace to their sources the successive foreign elements that have been introduced into the Archipelago. The principal one in the North Pacific is that which is surrounded by the Japanese, Luchuan,

INDONESIA.

Meiakoshima, Formosa, Philippine, Palos, Oluthy, Marianne, and Bonin groups. On the S. E. it merges in the Muro-Polynesian band; on the S. W. it constitutes a portion of the Indian Archipelago; on the N. W. it forms the outer boundary of the China-Corean basin on the N. it connects itself with the basins of the Japanese and Okhotsh seas, and is thus brought into direct ethnic union or close connection with the E. districts of M. and N. Asia. The China Sea unites the Indian Archipelago primitively with the great ethnic region of S. E. Asia by the districts of the Hongkiang, Tongkin, Mekong and Menam basins, and the marginal Chinese and Anam districts,—the Malay Peninsula, which forms the western bounding district, being ethnically a common portion of the Archipelago and the continent.

This Peninsular district again enters on the west into the twin basins of the Salwin and Irawadi, which are themselves closely connected more inland with all the previous basins, as well as with the great eastern one of the Yang-tse-Kiang. The latter is intimately connected with that of the Hoang-ho, and forms with it the twin basin to which the most advanced and powerful eastern civilization owes its development.

The Tibetan district, the relations of which important district is central ethnically as well as geographically to all S. E. Asia and to Asianesia, unites all the preceding ones, connects them with the great plateau of mid-Asia, and abuts on the eastern extremity of the primitive Iranian region. The next ethnic region of the Indian Oceanic basin is that of the Bay of Bengal or Indo-Malayan sea which unites the western margin of the China Malayan basin with the eastern seaboard of India. As the rivers of the Indian Peninsula connect it closely with the western marginal districts, the watershed being near the Indo-African sea, while the basin of the Ganges has its head nearly in the same longitude, we may consider the whole of India as a portion of this region. It contains therefore the district of the Malacca Straits, the marginal districts of the northern part of the Malay Peninsula, and the basins of the Salwin, Irawadi and Kolandan all which appertain also to the eastern region. The districts that are peculiar to the Indo-Malayan basin, some however being common to it with the Indo-African basin, are those of the Brahmaputra, Ganges, Godavery, Kishna and Nerbudda, with the secondary districts between the Ganges on the one side and the Nerbudda and Godavery on the other, the great Dekhan and Singalese projection and the western marginal districts. India is connected with the Tibeto-Indonesian region,—landward by the passes of the Himalaya, the Asamese valley, and the eastern margin of the lower Brahmaputra basin, and oceanically by the coasts and winds of the Bay of Bengal. By the latter it has also a direct and independent connection with the insular portion of the first region.

The Indo-African Sea, is that portion of the Indian Ocean extending from its N. W. boundary to the Mozambik Channel and including the Persian Gulf, Arabian Sea and Red Sea. It has had much influence on the ethnology of Eastern Africa. The corresponding eastern portion of the Indian Ocean may be termed the Indo-Australian sea. Important ethnic considerations—relating to the Oceanic winds,—make it necessary to distinguish these two regions from the middle one; this with the districts of the Indus basin, the marginal district of Beluchistan, the great longitudinal one formed by the Persian Gulf and the basin of the Euphrates, the southern Arabian district, that of the Red Sea, and the marginal or Trans-Nilotic one of E. Africa, forms the next region. Of these, the Euphrates and the Red Sea are of especial importance, for by them the ancient civilization of the Mediterranean and the Nile spread their influence into the Indian region, while the former was itself the seat of a great archaic development of intellect and art. He considers that the shores of the Indian ocean were surrounded by races in an advanced stage before the seeds of a higher civilization germinated in the basins of the Nile and the Euphrates, and that they were influenced by the more powerful and populous nations of the Nile and southern India long before the later and slowly descending Iranian civilization touched them. These races included navigating tribes, otherwise they could not have spread themselves over every habitable island of the Eastern Ocean from Madagascar to the Fiji group, if not throughout Polynesia also. To account for this extension, it is not necessary to suppose that they had larger boats than those in which in modern times the Papuas have been accustomed to make descents on Ceram, and the Sakalavas on Camore and the Coast of Africa. But the far higher maritime art of southern India appears to be one of the most ancient in the world. It was certainly not derived from the brahmanical tribes of the north-west and it was too much in advance of the Himyaritic to have been borrowed from them. There are abundant reasons for believing that India, before the prevalence of brahmanism, was at least as civilized as Africa, and nations who had reached this stage, were as capable of perfecting a navigation of their own as the Chinese, and far more so than the Arabs, who wanted the nurseries which the large eastern rivers gave to India. The earliest glimpse we have of the vessels of the east coast o.

India is at a comparatively recent period, 1800 years ago, but it is strongly in favour of an indigenous art. Amongst all these foreign influences of which the presence can be clearly traced, two are of the widest extent and greatest importance. The first is entirely African and Indo-African in its character, it embraced the whole Indian Archipelago, Australia and Papuanesia. Whether it extended to Polynesia and Micronesia Mr. Logan regards as still doubtful, but it certainly included a portion of Micronesia. Along the shores and islands of the Indian Ocean the races to which it must be referred appear to have prevailed. Their limits were those of monsoons, or from Africa to Polynesia. When they thus spread themselves over Africa, India, and the Indian Archipelago, the great outlying regions of the old world, there could have been no civilized Semitic, Iranian, Burmese or Siamese races on that sea to hinder them.

The language of their population belonged to a state intermediate between the monotonic and the inflectional, and had strong and direct affinities to the other families of language of this stage,—the Ugro-Tartarian, Japanese, old Indian and African, and to a certain extent too the American, which last may be considered as constituting a peculiar family. Amongst the best preserved examples of these languages are the Formosa, the Philippine and the Australian. It is probable that some of the eastern Melanesian languages will be found to be equally characteristic.

The second of the great insular families is Tibeto-Indian and Mayama-Anam. It connects itself with all the races and languages from Tibet to Anam, but it chiefly flowed in through the ethnic basin of the Malacca sea. By a long continued influx this family spread itself over the Malayan Peninsula, Sumatra, Java, Borneo, and Celebes, but its further progress, over the many islands to the north and East appears to have been long checked by the older races.—*Jour. of the Indian Arch, Vol.* IV. *Nos.* V. *and* VI. *May and June*, 1850, *page* 310.

INDOOR-KANEE PANA. Beng. Salvinia cucullata.

INDONG MOOTIARA. Malay. Mother of Pearl.

INDO-PARTHIAN DYNASTY. See Greeks of Asia.

INDORE, is the capital of the maharajah Holkar. Of the feudatory territory, consisting of 71 states, supervised by the Central Indian Agency, the head quarters is Indore, but it has three grand divisions. The North East division comprises the native states of Bundlecund and Rewah. The Northern division consists of the Northern and Central districts of the Gwalior States. The South West division comprises the table-land known in modern times as Malwa, though far within the ancient limits of the province of that name, and the submontane territory between it and the Nerbudda, as also a considerable tract south of that river, extending to the Kandesh frontier. The first or N. East division, extending from the Bengal Presidency in the east to the Gwalior State in the west, includes Rewah and 35 other states and petty chiefships. Its area is about 22,400 square miles; its population about 3,170,000 souls, and its public revenues aggregate about Rs. 63,58,000. The 2nd or Northern division extends from Bundlecund and the Saugor district, and has an area of about 19,505 square miles; its population is about 1,180,000 souls, and its public revenue about Rupees 67,65,000. The 3rd or South West division goes on westward, to the Bombay Presidency, and contains the remainder of Gwalior, Holkar's states, Bhopal, Dhar and Dewas and other small states. The area of this division is about 41,700 square miles, its population about 3,320,000 souls and its public revenues about Rupees 1,30,00,000. The states and petty chiefships in Central India, form a political, and are in a natural, division of British India, and include an area of 83,600 square miles and a population of 7,670,000. This territory is divided thus,—viz.

	Principal states.	Secondary.	Minor and Petty.	Total.
Mahratta.	2	2	...	4
Mahomedan,..	1	2	4	7
Bundela.....	...	6	11	1
Rajput.....	1	12	10	...
Brahmins, &c.	...	1	3	...
	4	23	44	71

with a total revenue of Rupees 26,123,000.

The Indore Central Agency controls the

Pirtharee thakoor who receives a tunkha of Rupees 4,835 from Dewas under a settlement mediated by Captain Borthwick and Sir John Malcolm in 1818 with Mahbut Sing. The two chiefs of Dewas are in the habit of making certain deductions from this amount.

Baglee thakoor who is a dependent of Sindia. Under a settlement effected by Sir John Malcolm in A. D. 1819, thakoor Salim Sing received Peeplia and eight other villages on a quit-rent of Rupees 5,562 a year, and five other villages on a quit-rent of Rupees 909.

Haroidia, a vakeel on the part of the thakoor remains in attendance on the Agent to the Governor General.

Tenk thakoor, receives *tunkhas* under sunnuds from Sindia and Holkar.

Patharea thakoor obtained the village of Patharea in the pergunnah of Oonchode from Sumbhajee Rao Angria on a quit-rent of Rupees 701.

Dhungong, and *Singhana* settlements were mediated by MajorHenley who admitted a claim to Rupees 352.

Bayee, settlement made by Sir John Malcolm in 1819. Purbut Sing and Bughoonath Sing were to maintain the security of the Simrol Pass and to receive the taxes on merchandize levied in Alia Bai's time.

Mayne. Settlement of the Taiza Turwees claim was effected by Sir John Malcolm on 25th January 1319.

Dhawra Kunjara, was settled by Sir John Malcolm and was similar to the settlement with the Taiza Turwee of Mayne.

Rajoogurth (*Dewas.*) An engagement with thakoor Zalim Sing was mediated by Sir John Malcolm under which he held nine villages from Tookajee Rao Puar of Dewas subject to an annual payment of Rupees 2,887-8, and eleven villages from Anund Rao Puar for which he paid Rupees 4,287-8 a year. He was succeeded by his son Dowlut Sing who rebelled in 1857 for which his estates were confiscated by Dewas at the request of the Agent to the Governor-General.

Kaytha.—By an engagement mediated by Captain Borthwick in 1818 the thakoor receives Rupees 1,227 a year from the two chiefs of Dewas.

Khursee Jhalaria.—Under an engagement thakoors Suroop Sing and Futteh Sing received annually Rupees 225 from Tukajee Rao Puar of Dewas.

Poonghat.—Piem Sing received from Sindia a tunkha of Rupees 112 also a grant of Pooghat and twelve villages subject to an annual payment of Rupees 401.

Bhojakheree was granted to Rawut Doorjun Sing the village of Seedra on payment of Rupees 100 a year to Kotah.

Indore was captured by the British on the 24th August 1804. As a city, it is of modern date. That part of the Holkar capital called Old Indore, was a small village, the site of which pleased Alia Bai, who encamped at it after the death of Mulhar Row Holkar.—*Treaties, Engagements and Sunnuds. Malcolm Central India, Vol. I. p.* 11.

INDO-SCYTHI, and Indo-scythian are terms employed to designate a race who became early occupants of N. W. India. The *Yuchi*, established in Bactria and along the Jihoon, eventually bore the name of Jeta or Yetan, that is to say, Getes. Their empire subsisted a long time in this part of Asia, and extended even into India. These are the people whom the Greeks knew under the name of Indo-Scythi. The period allowed by all authorities for the migration of these Scythic hordes into Europe, is also that for their entry into India. The sixth century is that calculated for the Takshac from Sehesnagdesa; and it is on this event and reign that the Pooranas declare, that from this period "no prince of pure blood would be found, but that the Soodra, the Turshka, and the Yavan, would prevail. All the Indo-Scythic invaders held the religion of Budha: and hence the conformity of manners and mythology between the Scandinavian or German tribes and the Rajpoots, increased by comparing their martial poetry. The Indo-Scythi of Arrian were a Scythic tribe who settled along the Indus. They attempted to penetrate Eastward by way of Kandesh and Malwah, but were opposed by Vikramaditya. The Indo-Scythia of the Greeks was therefore the valley of the Indus, Northern Indo-Scythia being the Punjab proper, and occupied by the Med race, and Southern Indo-Scythia being Sind, occupied by the Jat, a tribe of the Abar hordes. Pliny calls the western region of the Caucasus, Scythia Sendica, and about this were congregated the Maidi, next to the Sindi and Kerketæ; a tribe of Arii or Arichi, who gave their name to an island of Aria, or Arietas, or river Arius; a tribe of Maetes or Mæotai with towns named Madia and Matium; a tribe of Matiani with a town of Mateta; a tribe of Kottæ, with a country called Kutais and cities called Kuta, and Kutaia; a tribe named Kolchi, with a mountain and a district called Koli; a tribe of Iberes with a town called Iberia, a tribe called Buonomai, a district of Minyas, a city of Male, and a tribe of Baternæ with a river called Bathys and a port named Bata, reminding the investigator of the Med, Kathi, Kol, Abhir, Mina, Mallina and Bhatti of the valley of the Indus. The bulk of the inhabitants of British India, in the Peninsula and Hindustan, are of the Turanian (Mongolian or Scythic) race, and are regarded by Europeans as the earlier inhabitants of the country. They are styled by Mr. Hodgson the Tamulian races, to distinguish them from those Arians (Iranians, Indo-Atlantics or Caucasians) who subsequently followed the Mongolian tribes and who are now to be found in all posts of honour from the snowy mountains in the north to the southern-most point of the Peninsula of India; Humboldt calls these the East Arians or the Brahminic Indians, to distinguish them from the West Arians, or Persians, who migrated into the northern country of the Zend, and were originally disposed to combine with the dualistic belief in Ormuzd and Abrimanes a spiritualized

veneration of nature. Mr. Hodgson briefly sums up his views as to the groups to which the races in South Eastern Asia belong, when remarking that the latest investigators of the general subject of human affinities include in the great mongolian family, not merely the high Asian nomades or the Turks, the Mongols and the Tangus, but also the Tibetans, the Chinese, the Indo-Chinese, and the Tamulians. Under the term, Tamulian, he includes the whole of the aborigines of India, whether civilized, or uncivilized, from Cape Comorin to the snows, except the inhabitants of the great mountainous belt confining the plains of India towards Tibet, China and Ava. These last he thinks are, in the North West, derived from the Tibetan stock; and in the South-East from the Indo-Chinese stock; the 92° of East Longitude, or the Dhansri river of Assam, apparently forming the dividing line of the two races, which are each vastly numerous, and strikingly diversified, yet essentially one, just as are the no less numerous and varied races of the single Tamulian stock, and Mr. Hislop took a similar view as the result of his philological investigations. The great Turanian or Tartar family of languages is spoken by all the tribes from the Himalayans to Okhotsk and to Lapland and includes the Hungarian, Krimean and Turkish tongues. In British India and on its borders are four distinct branches of this family of languages spoken by members of the Turanian race. *In the North*, are the Himalayan tribes, with their dialects, occupying from the Kunawars on the Sutlej to the Bots of Bhutan in the extreme east. *Then* there are the *Lohitic class* of languages, comprising with the Burmese and others of the Malay Peninsula the dialects of the Naga tribes and of the Mikir in Assam, and of the Bodo, Kachari, Kuki and Garo in Eastern Bengal. Nearly related to this class is the *Kol or Munda family* of languages, including the Kol, Sonthal and Bhumi of Sin'hbhum and Western Bengal and the Mundala of Chota Nagpur, the Kur or Muasi and the Korku in Hushangabad, and westwards in the forests of the Tapti and Nerbudda until they come in contact with the Bhil of the Vind'hya Hills, and the Nahal of Khandesh belong to this family;—indeed Mr. Hislop held that the word Kur is identical with Kol. The *fourth* branch is Tamulic or Dravidian, to which belong the Brahui of Baluchistan, the Gondi, the Tuluva of Kanada, the Karnata of the Southern Mahratta country, the Todava of the Neilgherries; the Malayalam of Travancore the Tamil and the Telugu. The Kur and Sonthal are closely related and are separated from the Dravidian. The Kur or Muasi and the Korku or Kurku to the North-West and West of the Mahadeva hills, are, in language at least, quite distinct from the Gond tribes. Mr. Hodgson is of opinion that the Tamulian Tibetan, Indo-Chinese, Tangus, Chinese, Mongol and Turk are so many branches of the Turanian family, and he regards the aborigines of British India, as Northmen of the Scythic stem, but he remains undecided whether they owe their Scythic physiognomy to the Tangus, the Mongol or the Turk branch of the Tartars or Scythians, and whether they immigrated from beyond the Himalayas at one period and at one point, or at several periods and at as many points. All writers are of opinion that when the Aryan race entered India, they found the country occupied by the prior Scythic races, to whom their writings applied contemptuous expressions, Dasya, M'hlecha. These prior races seem to have been driven largely out of Northern India into and through the Vindhyan mountains into the Peninsula of India and Ceylon, where their idiom the Tamil, Telugu and Karnatica are sister dialects of one speech, and Dr. Prichard concurs in opinion with Professor Rask who regards the languages of the mountain tribes of India, the Bhil, the Gond, the Toda and others as also of the Tartar stock, and mentions that some curious analogies have been observed between the Tamulian and other dialects of the Peninsula and the languages of Australia. Mr. Logan, however, who has had great opportunities of contrasting and comparing the Dravidians from various parts of India, inclines to call them South-Indian. He remarks that, physically, the population of Southern India, is one of the most variable and mixed which any ethnic province displays. A glance at a considerable number of Kling (Telugu) and Tamular of different castes and occupations, shows that the varieties when compared with those of a similar assemblages of men of other races such as Europeans, Ultra-Indians or Indonesians (including negroes in the last two cases) are too great to allow of their being referred to a single race of pure blood. Some are exceedingly Iranian; some are Semitic, others Australian, some remind us of Egyptians, while others again have Malaya-Polynesian and even Simang and Papuan features. Yet when the eye takes in the whole group at once, they are seen to have all something in common. They are not Iranians, Polynesians, Papuans, &c., but South Indians. The Dravidian language, however, or one of its principal elements, was probably an extension of a Mid or W. Asiatic formation, and it may be inferred that the common element of the Dravidian, the Fin and Japanese languages, must be much more ancient than the occupation of Japan by the Japanese, India by the Dravidians and Finland by the Fins.

The peculiarities in the Dravidian physical type, when compared with the Scythic, are African and Africo-Semitic.

The main affinities of the Dravidian formation, thus point two ways,—the linguistic chiefly to a Scythic, and the physical chiefly to an African origin or fraternity. The geographical position of the Brahui would lead us to explain the double alliance by placing the native land of the Dravidian stock in Beluchistan and including it with Arabia, or the southern portion of the latter,—in the archaic African or Africo-Semitic era. That the African physical element prevailed over the Scythic, while a Scythic language has entirely superseded one of an African character, finds explanation in the fact that the Scythic races and languages, have in themselves an intimate archaic connection with the African, and the Dravidian language, although Scythic more than African, has special Africo-Semitic affinities. He is further of opinion that races may blend without the different types being effaced and that, while certain exclusive or excluded castes, or sequestered geographical sections of the population, may preserve one type better than another all may continue for some thousands of years, to be reproduced in softened and modified forms even in the least secluded portions, and to this he refers his explanation of the variety of physical types visible in south peninsular India. That the Dravidian race did not bring with it into India, the civilization which the present great southern nations possess, as the Arian did theirs, appears, he thinks, to be little questionable when we consider the antique character and affinities of the dialects of the Male, Orond, Khond and Toda, the very archaic and barbarous character of many of the customs of the widely separated tribes which bespeak them a prior race, and above all, the nature of the relationship of the dialects to those of the civilized nations. The known ethnic facts lead directly to the conclusion that the uncivilized Dravidian speaking tribes are genuine Dravidians who have in a great measure escaped the culture which the more exposed tribes have received and thus preserve a condition of the race, certainly not more barbarous than that which characterised it when it first entered.

The Dravidian race, every-where in India, has been long in contact with other races and shows the influence which the intermixture has produced. If the formation of their language be taken as a test, it leaves no doubt that one tribe carried a large batch of its native glossary over all India from the Himalaya to Ceylon. In the Himalaya and in Northern India, the old race has long been in contact with ultra-Indians, Tibetans and Arians. But if their physical appearance be examined even in the extreme South the diversity which prevails shows that there has been great intermixture, but there are nevertheless widely prevalent characters most of which are not Arian, nor Tibetan, and are even distinct from Ultra-Indian.

The more important of these characters are a pointed, and frequently hooked, pyramidal nose, with conspicuous nares, more long and round ; a marked sinking in of the orbital line, producing a strongly defined orbital ridge: eyes brilliant and varying from small to middle sized : mouth large, lips thick and frequently turgid ; lower jaw not heavy, its lateral expansion greater than in the Arian and less than in the Turanian type ; cheek bones broad and large rather than projecting, as in the Turanian type, giving to the middle part of the face a marked development and breadth and to the general contour an obtuse oval shape, somewhat bulging at the sides; forehead well formed but receding, inclining to flattish and seldom high ; occiput somewhat projecting ; hair fine, beard considerable and often strong, colour of skin very dark, frequently approaching to black.

We may, he adds, conclude from the ethnic character and position of the ancient Indian population, that it belonged to the small Turano-African type. But successive modifications of race, seem to have been going on in India from times long anterior to the Arian or even Tartar eras and imply linguistic changes also.

The above is the higher and much improved type. But as in Africa, Ultra-India and Asionesa, a smaller, more Turanian, and less Semiticised type is still preserved although variously crossed. The successive Turanian predominant races and formations and the Irano-Semitic have in turn influenced all the great outlying southern provinces, Africa, India, Ultra-India, and America, the last in general indirectly, through Ultra-India, India and Africa. From the formation of the language, there was seemingly a still older intrusive people, the Scythico-Semitic and pastoral who found India less Scythic and more African than it became under their influence, but the same evidence shows that the Dravidian race and linguistic formation preceded the Ultra Indian, Tibetan and Arian in India, and prevailed everywhere to the southward of the Himalayas. Their route seems to have been from the N. W. where, from time immemorial, the region between the Indus and Euphrates has been occupied by the Turanian, Iranian and Semitic races. Physically the Dravidians are somewhat Turanian, and the linguistic formation of their language has a strong and unequivocal affinity to the great Asiatic-Turanian, or Ugro-Japanese alliance. The Turanian formation, physical and linguistic, evidently long preceded the Iranian and Semitic, as an expansive and dominant one and it is certain that the

Turanian was migratory and diffusive on a great scale, long before the Semitic and Iranian, which must have remained sequestered in some portions of the mountain band of Asia Minor, Armenia, and Irania and the adjacent S W. region which includes the basin of the Euphrates, during the great era that must have been occupied while the Turanian linguistic formation spread to Lapland and Japan, to North Cape and Ceylon.

The peculiarities in the variable physical character of the Dravidian physical types, when compared with the Scythic, are African and Africo-Semitic. The very exaggerated occipital and maxillary protuberances are not characteristic of the typical African head, but of a debasement of it confined to certain localities. Several east and mid-African nations have the so-called African traits much softened, and differ little from the Dravidian. Even woolly or spiral hair is not a universal feature in Africa, some tribes having fine silky hair. The Dravidian pyramidal nose, the sharp depression at its root, the slight maxillary and occipital projection, the turgid lips, the oval contour and the beard are all African. Mr. Logan thinks there is reason to believe that the strong Africanism of some of the lower South Indian castes is really the remnant of an archaic formation of a more decided African character. The position of India between two great negro provinces, that on the west being still mainly negro, even in most of its improved races, and that on the east preserving the ancient negro basis in points so near India as the Andamans and Kidah. It is therefore highly probable that the African element in the population of the peninsula of India, has been transmitted from an archaic period, before the Semitic, Turanian and Iranian races entered India, and when the Indian ocean had negro tribes along its northern as well as its eastern and western shores. On this point it may be remarked that Dr. Pritchard mentions as the result of Baron W. Humboldt's researches into the Kavi language, that the resemblances between the nations of the Polynesian islands and the tribes of the Indian Archipelago, Malacca and Madagascar, are not, as some have supposed, the effect of casual intercourse, but essential affinities, deeply rooted in the construction of these languages, and that the races of people are themselves of one origin.

Mr. W. W. Hunter describes India as partly peopled by races distinct from the Aryan population, some of whom he says, have preserved their ethnical identity in sequestered wilds, whilst others have merged as helots or low castes into the lowland hindus, and he also regards these now fragmentary peoples as the debris of a widely spread primitive race. In his dictionary of the non-Aryan languages of India and High Asia, he classes all languages as under—

1. *Reflecting types.*—Arabic, Sanscrit.

2. *Compounding types.*—Bask; Finnic; Magyar; Turkish; Circassian; Georgian; Mongolian Mantshu; Javanese; Ngoko-Javanese; Krama; Malay-Javanese.

3. *Isolating types.*—Chinese of Nankin, Amoy, Pekin, Shanghai and Canton; Japanese.

? Brahui.

4. *Chinese frontier and Thibet.*—Gyami; Gyarung; Takpa; Manyak; Thochu; Sokpa; Horpa; Tibetan.

5. *Nepal (West to East)* Serpa; Sunwar; Gurung; Murmi; Magar; Thaksya; Pakhya; Newar; Limbu.

6. *Kiranti Group, East Nepaul.*—Kiranti; Rodong; Rungchenbung: Chingtangya; Nachhereng: Waling; Yakha; Chourasya; Kulungya: Thulungya; Bahingya; Lohorong; Limbichhong; Balali; Sang-pang; Dumi; Khaling; Dungmali.

7. *Broken tribes of Nepaul.*—Darhi; Denwar; Pahri; Chepang; Bhramu; Vayu; Kuswar; Kusunda; Thaṛu.

Lepcha (Sikkim.)

Bhutani or Lhopa.

8. *N. E. Bengal.*—Bodo; Dhimal; Kocch Garo; Kachari.

9. *Eastern Frontier of Bengal.*—Munipuri; Mithan Naga; Tablung Naga; Khari Naga; Angami Naga; Namsang Naga; Nowgong Naga: Tengsa Naga: Abor Miri; Sibsagor Miri; Deoria Chutia: Singhpo.

10. *Arakan and Burmah.*—Burman written and spoken; Khyeng or Shou; Kami; Kumi; Mru or Toung; Sak.

11. *Siam and Tenasserim.*—Talain or Mon; Sgau Karen; Pwo Karen; Toungh-thu; Shan; Annamitic; Siamese; Ahom; Khamti; Laos.

12. *Central India.*—Ho (Kol); Kol (Singhbum); Santali; Bhumij; Uraon; Mundala; Rajmahali; Gondi; Gayeti: Rutluk; Naikude; Kolami; Madi; Madia; Kuri; Keikadi; Khond; Savara; Gadaba; Yerukala; Chentsu.

13. *Southern India.*—Tamil ancient and modern, Malayalam do. do. Telugu; Karnataka, ancient and modern; Tuluva: Kurgi; Toduva; Toda; Kota; Badaga; Kurumba; Irula; Singhalese.

And when writing on the non-Aryan languages of India and High Asia, Mr. Hunter states (p. 23) that his book contains primeval roots common to both Aryan and non-Aryan speech, in a far more definite manner than the similar indications by which scholars have sought to reduce the Semitic and Indo-Germanic families to a cognate source. In support of this view he remarks that many of the non-Aryan peoples of India, he tells us, take their tribal designations

from the word for "man," in their respective dialects and the very general term *mi* (man) with some prefixed or supposed syllable, supplies the basis of the race name to not less than forty ascertained tribes. Thus, Du-mi, Kami, Kumi, Angami Naga, Mithan Naga. And if we recognize the non-Aryan phonetic displacements of *m* and *l* and of l and r, the list can be greatly increased, —thus, in the Sak, *lu ;* Toung, *mru ; murmi*, mi, Thaksya, mli ; and the root *li* affords the generic term *homo*, man, to a whole series of tribal names. Thus Bala-li ; Ma-li, the people of Rajmahal ; Dhima-li ; Santa-li ; Banga-li, meaning the people of Bala, Banga, and so fourth. *Li* is thus often added to specific names for man to form names for aboriginal tribes. In Santali, *li* furnishes the nomenclature connected with the propagation of our species, such as lai, laih &c. and appears in *li dih*, a child ; *le-daka* or *lad ko*, children ; *Khi li* a generation of men, (ho-li) and the hitherto unexplained terms, *Che-la*, *Che-li* (=Khi-li= holi) for son and daughter, used by all the semi-aboriginal castes of Lower Bengal. The root *Ko*, with the generic affix *li*, is met with in all periods of history and in all India. The Mahabarata and Vishnu Purana, speak of Ko-li tribes in connection with Mikala, Dravida, Kirata and others, and the Aitareya Brahmana speaks of the Koli as Dasya. Among a section of the non-Aryan races of India, or aborigines as Mr. Hunter styles them, the root ho, shortening in some to hu and ha, or inter-changing into ko, ku and ka, furnishes the specific word for man amongst the Kol tribes of Central India and is one of the oldest and most widely spread roots for man. In the Sanscrit play, the Mrichha kati, *go-ho* is man ; among the Kur, near Ellichpore, it is *ho-ko*. Amongst the Siamese it is *khon* or *kun*, which is the same form as it takes amongst Khond.—*History of the Tartars. Histoire des Huns, Vol. I. p.* 42. *Tod's Rajasthan, Vol. I. p.* 65. *Dr. W. W. Hunter, on the Languages of India, p* 22. *Logan in Journ. Indian Archipelago Report Brit. Association* 1847, *pp.* 241-250. *Tod's Rajasthan. Elliot's History of India,—pp.* 507-8, 417. *Cosmos V, 11. p.* 40. See Jat, Med.

INDRA, the hindoo god of thunder, a personification of the sky, the chief of the Devata, or Sura (vide Devata), also the yoga star of the 26th Nacshatra, 7 Pegasi. The attributes of Indra correspond to those of the Jupiter of the Greeks and Romans and the Thor of Scandinavia. Indra is nothing more than the impersonation of the commonest phenomena of the skies above our heads. He is the king of immortals and the lord of the firmament. He is represented as a white man sitting upon his celestial *vahan*, the elephant Airavati, produced at the churning of the ocean, and holding in his hand the *vajra* or thunderbolt. He is depicted, like Argus, covered with eyes and is thus called the thousand-eyed god : which distinction was not conferred upon him in consequence of his good deeds, but having become enamoured of Ahilya, the wife of the pious rishi Gotama, he endeavoured to seduce her. The rishi having discovered his intentions in time, bestowed on the god his curse that his body should be covered in a very extraordinary manner, which, on the contrition of the offending deity, he changed into eyes. The heaven of Indra is swarga or swarga-loeum an interesting description of which has been given, in the English language by Kasiprasad Ghose. In Indra's heaven, this poet makes flowers of delightful perfume shed their fragrance around, and enumerates all that can fascinate the orientalist.

" Great Surya smiles with lustre gay,
And flings through azure skies his ray ;
The golden mountain's glittering brow
Is decked with many a sparkling gem,
Which shines, by Surya's brightness, now,
As if a halo circled them ;
And on the mount beneath his beam,
The king of Swerga's garden smiles,
In which by many a gurgling stream,
The God his time in pleasure whiles.
Here Vayu through the charming wood,
For ever creeps in gentlest mood :
Now o'er the blowing grass he goes,
Now stirs the fragrance of the rose.
Here many a flower of lovely hue,
Famed in the loves of former time
Blooms glittering with the diamond dew,
And sweetening the heavenly clime.
Young roses through the passing breeze,
To taste their sweets invite the bees.
Here fountains round the heavenly bowers
Perpetual fall, and glittering showers
Of diamonds, pearls, and stars descend,
And sweet celestial music lend
Unto the ears of mortals, blessed,
For pious deeds, with heavenly rest.
The garden's edge is compassed round
With trees with lasting verdure crowned,
And in the garden's centre stands
A palace built by heavenly hands,
With sapphires decked, the golden walls
Of Satakruta's courtly halls,
Reflecting all their beauteous light,
And glistening round all fair and bright.
The snow-white pavements made have been
Of chrysolites of brightest sheen,
Where sweetest flowers of lovely hue
Are sparkling bright with drops of dew ;
The outer wall is smooth all o'er
With rubies glittering more and more,
And through the gardens, trees appear
Like morning's light in winter's sky,
E're the resplendent Surya rears

His glorious face of light on high.
As if in floods of ruby light,
The court is bathed and shines so bright.
But lo! a throng afar appears,
Like vanished joys of former years;
So indistinct, that scarce the eye
Its faint progression can descry.
As when at morning's dubious light,
A star or two appears in sight;
And now beheld, and now no more,
They glimmer in the growing shine;
So like a mass of dim light o'er
The garden move the gods divine;
And midst them those who greater are
Shine like so many stars afar;
Now more and more advance they nigh
With breast erect and statures high,
With steps majestically slow,
With looks cast on the ground below,
Before them Indra, dignified
With royal mien and royal pride,
Proceeds."

It is related that on one occasion, the ceremony of *Aswamedha*, or sacrifice of a horse, for the hundreth time, was commenced which would have deposed Indra, and elevated king Suguru to the sovereignty of the immortals in his place. On another occasion, in the form of a shepherd boy, Indra robbed the garden of a peasant. In this theft he was detected and bound with cords, but released by the aid of the subordinate genii of the winds;

The peasant seized, and with cordage strong
Shackled the god, who gave him showers.
Straight from seven winds immortal genii flew,
Varuna green, whom foamy waves obey,
Bright Vahni, flaming like the lamp of day;
Kuvera sought, by all, enjoyed by few;
Stern Yama, ruthless judge, and Isa, cold;
With Nairit, mildly bold, [thunder,
They. with the ruddy flash, that points his
Rend his vain bands asunder:
Th' exulting god resumes his thousand eyes
Four arms divine, and robes of changing dyes."

Fully to understand these allusions, it must be remembered that the hindus have assigned regents to each cardinal and intermediate point of the compass. Indra being esteemed the first of firmamental deities, and especially the ruler of the east, that point is reckoned first, and the others are thus ruled: Agni, south-east; Yama south; Nairit, south-west; Varuna, west; Vayu, north-west; Kuvera, north; Isa or Isani, north-east. To which are sometimes added three other quarters, or points, viz above, governed by Brahma; below, by Naga or Sesh Naga, the king of serpents, otherwise named Vauki; and the centre, ruled by Rudra, or Siva. According to Coleman's Mythology, Indra is the regent of showers and of the east wind; Varuna, regent of the west; Vahni, of the south-east; Kuvera, of the north; Yama, of the south, Isa, or Isani, of the north-east, Nairit, of the south-west. This account will be found to vary slightly from other descriptions of the regents of the winds or eight points of the earth; but the several accounts differ in a very trifling degree, introducing Agni instead of Vahni; instead of Nairit; Chandra for Kuvera; and Chandra also, or Prithivi, for Isa. Vayu, in hindu poetry, is the north-west wind. Indra has a variety of names. He is called Sakra in consequence of being the evil adviser of the demons or asura, by whom he was so often driven from heaven: and, with true mythological inconsistency, Pakush-asani, he who governs the gods with justice; Shatkratu, he to whom a hundred sacrifices are made; Vajra pani, the bearer of the thunder bolt; Vitraha; Bularati, and Numuchisadana, the destroyer of the giants; Urisha the holy; Meghusadama, he who is borne on the clouds, &c. &c. Indra possesses the following blessings, produced at the churning of the ocean. Kamdenu, the all-yielding cow; Pariyataka, the tree of plenty; and Uchis-rava, the eight-headed horse. The princes of Kangti, the rajahs of Asam, and other chiefs in the eastern parts of India, pretend to have derived their origin from Indra.—Indra, as the king of immortals, corresponds with one of the ancient Jupiters, for several of that name were worshipped in Europe; and particularly with Jupiter the conductor, whose attributes are so nobly described by the Platonic philosophers. One of his numerous names is Dyupeti, or, in the nominative case, before certain letters, Dyupetir; which means the Lord of Heaven, and seems a more probable origin of the Hetruscan word than Juvans Pater, as Dies peter was probably not the Father, but the Lord of Day. He may be considered as the Jove of Ennius, in his memorable line.

Aspice hoc sublime candens, quem invocant omnes Jovem;

where the poet clearly means the firmament, of which Indra is the personification. He is the god of thunder and of nature's elements, with inferior genii under his command and is conceived to govern the eastern quarter of the world, but to preside, like the genius or agathodæmon of the ancients, over the celestial bands, which are stationed on the summit of Meru, or the north pole, where he solaces the gods with nectar and heavenly music. Hence perhaps, the hindus, when giving evidence, and the magistrate who receives it, are directed to stand fronting the east or north. The genii, named Cinnara, are the male dancers in swarga, the heaven of Indra; and the Apsara are his dancing girls, answering to the fairies of the Persians, and damsels, called in the Koran, hur-ul-alun or with antelopes, eyes.—

Indra is fabled to reside in the celestial city of Amravati, where his palace, Vaijayanta, is situated, in the garden Nandana, which contains the all-yielding trees Pariyataka, Kalpadruma and three others similarly bountiful. The hindus make drawings of a tree (Bhima?) yielding, if not all sorts, a curious sort of fruit, viz. men; with a man of larger mould climbing up its stem; a second, with a bow at his back, is looking on, encouraging him. Fifteen men are hanging on the boughs like fruit. Although these, or even one of them, might suffice, and qualify its owner for the title which Indra bears of Lord of Wealth, he is sometimes represented to possess likewise the all-prolific cow, Kamdenu, above alluded to, as well as Uchisrava the eight-headed horse, that arose with the cow and first named tree from the churned ocean, as related in another place. His consort is Indrani: he rides the elephant Airavati driven by his charioteer Matali and he holds the weapon Vajra, or the thunder-bolt, and is hence named Vajrapani. His chief musician is named Chitra-rat'ha, who rides in a painted car, which on one occasion was burned by Arjun, the confidential friend and agent of Krishna, or the sun. Indra is more especially the regent of winds and showers: the water-spout is said to be the trunk of his elephant; and the iris is appropriately called his bow, which it is not deemed auspicious to point out. Menu says "Let not him, who knows right from wrong, and sees in the sky the bow of Indra, show it to any man. His consort, is Indriani or Aindri, also named Pulomaya, sometimes Powlumi and Saki; and she is very virtuous as well as beautiful.

In hindu mythology the guardians of the world are eight deities who now rank next below the hindu triad. They are, 1 Indra, 2 Agni or fire, 3 Surya the sun, 4 Chandra the moon, 5 Pavana the wind, 6 Yama the god of Justice and lord of the infernal regions, 7 Varuna the god of water, and 8 Kuvera the good of wealth. Indra takes a very important position in each of the three periods of hindu mythology. In the Vedic period he is the great Being who inhabits the firmament, guides the winds and clouds, dispenses rain, and hurls the thunderbolt. In the Epic period he is still a principal deity, taking precedence of Agni, Varuna, and Yama. In the Puranic period he is still a chief deity, only inferior in rank to the great triad, Brahma, Vishnu, and Siva. His heaven is called Swarga-loka or Indraloka, and his pleasure garden or elysium, his city (sometimes placed on mount Meru, the Olympus of the Greeks, his charioteer, his thunderbolt, his elephant; his bow (the rainbow) are all famed. In the present state of hinduism, in which, however, every hindu has a separate belief and hero-worship, the worship of incarnated beings, devil-worship, the worship of the lingam are the prevailing forms, Indra is almost unheard of and unknown.

Amongst the earliest dissenters from Indra, were the Yadu race under Krishna's influence. The reasons leading him to the change are not known, but the Maha Bharata makes him say to Nanda his father, why worship Indra as the Supreme God? O father we are Vaisyas and our cattle live upon the pastures, let us therefore cease to worship Indra, pay our devotions to the mountain Govarddhana. Up to that time, it was to the heaven of Indra, that the good who died were believed to proceed.

The two gods, Indra and Agni, Rain and Fire, were the chief deities worshipped by the Vedic Aryans; the sovereign of the gods, Indra, the most powerful of the Vedic deities, was the god of the firmament, the hurler of the thunderbolt, who smote the rain cloud, and brought down waters, who delighted in the Soma juice, in eating, drinking, and war, strong and drunk with wine. Indra is now never invoked, but has been succeeded by Vishnu and Siva.

Agni, another Vedic deity, is the personification of fire and was worshipped as the destroyer of forests, as useful in the sacrifice and in the household.

"When generated from the rubbing of sticks, the radiant Agni bursts forth from the wood like a fleet courser."

"When excited by the wind, he rushes amongst the trees like a bull, and consumes the forest as a rajah destroys his enemies."

"Such as thou art, Agni, men preserve thee constantly kindled in their dwellings, and offer upon thee abundant food" (*Rig Veda* I, 73.)

Varuna was the Vedic god of the waters, and god of the ocean, but the name was sometimes applied to the sun and sometimes used as a personification of day. As with other gods, when addressed, he was regarded as supreme, and capable of forgiving sin:—

"Let me not yet, O Varuna, enter the house of clay; have mercy, Almighty, have mercy!

"If I go along trembling, like a cloud driven by the wind; have mercy, Almighty, have mercy!

"Thirst came upon the worshipper, though he stood in the midst of waters, have mercy Almighty, have mercy."

Surya or the sun, called also Savitra, Mitra, Aryaman and other names, was a vedic god, who continues to be worshipped down to the present day, by brahmins and zoroastrians. The solar race of Kshatrya who appear in the Ramayana, derive their origin from the sun; but in the higher spirit, the sun is regarded as divine, as pervading all things, as the soul of the world and supporter of the universe. In a

verse of the Rig Veda (iii. 62, v. 10) this idea is supposed to be indicated. It is O'm! Bhurbhuvassuvăhă, O'm. Tatsa vit'hru varennyăm. B'hargo dévassyă dhimahi dhiyo yonaha pracho dăyath : O'm, earth, air, heaven, O'm let us meditate on the supreme splendour of the divine sun, may he illuminate our minds : and, at the present day, the enlightened brahmins regard this verse as an invocation to the several deities who are implored by the worshipper to aid his intellect in the apprehension and adoration of God.

In connection with the sun are the 12 Aditya sons of Aditi, the universe. In the latter vedic age, they were identified with the 12 signs of the Zodiac, or the sun in its twelve successive signs.

Soma, also Chandra, the moon is chiefly celebrated in the vedas in connection with the Soma plant, but in the Maha Bharata, Soma is the mythical progenitor of the great lunar race of [redacted]

[redacted]swini, apparently a personification of light and moisture as sons of the sun, also as the sun's rays, and noticed as the physicians of the go[redacted] they are described as young and handsome riding on horses.

Ve[redacted] air, and the Maruts as winds are personified and invoked The Maruts are depicted as roaring amongst the forests and compared to youthful warriors bearing lances on their shoulders, delighting in the soma juice, like Indra, and like him, the bestowers of benefits on their worshippers.

Ushas, or the dawn, the early morning, the first pale flush of light : Ushas is compared to a mother awakening her children to a loving maiden awakening a sleeping world : to a young married maiden, " like a youthful bride before her husband thou uncoverest thy bosom with a smile." As a goddess, she is styled (Rig Veda I. 23, v. 2) the mighty, the giver of light : " from on high she beholds all things ; ever youthful, ever reviving, she comes first to the invocation." Indra, according to Bunsen (*iii.* 587, 8, *iv.* 459), is the prototype of Zeus, and was a personification of Ether, Soma was offered to him in sacrifice. as the regent of the east, identical with Devandra, the king of the Devas. The Erythrina fulgens, the Pari-jata, or fairy-locks, is supposed to bloom in Indra's gardens, and an episode in the Puranas, relates the quarrelling of Rukmini and Satyabhama, the two wives of Krishna, to the exclusive possession of this flower which Krishna had stolen from the garden. The Gandharva, in hindu mythology, a shade, a spirit, a ghost, a celestial musician, are demigods or angels who inhabit Indra's heaven and form the orchestra at the banquets of the gods. They are described as witnesses of the actions of men, and are sixty millions in number. *William's Story of Nala, p.* 126, 142, 212. *Cole. Myth. Hind., p.* 128. *Jones's Works, vol,* xiii. *Ins. of Menu, chap.* iv. *v.* 59. *Moor, p.* 272. *Wilson's Hindu Theatre, I,* 219, *Rig Veda, I,* 73, *iii, v.* 10 *Bunsen iii,* 587-8, *iv.* 459. *Sir W. Jones, vx. iii p.* 269, *Argument or Hymn to Indra.* See Aditya Brahminicide ; Hindu ; Inscriptions ; Krishna ; Kurmi ; Lakshmi ; Mahadeva. Meru ; Osiris ; Pandu ; Polyandrya ; Sakti ; Saraswati ; Vahan ; Veda ; Vidya.

INDRABHUTI OR GOTAMA. See Jains.

INDRA DYOOMNA ; SANS., the last word signifies riches.

INDRAGIRI OR KUANTAN. See Johore.

INDRAIN. GUZ. HIND. SANS. Citrullus colocynthis, *Schræd.* Colocynth ; Cucumis colocynthis.

INDRAJIT, the son of Ravana, and in Hindu legend the conqueror of India. The term is sanscrit from jee to conquer.

INDRAJOW. GUZ. HIND. Wrightia antidysenterica. See Conessi seed.

INDRANI. SANS. Vitex negundo.

INDRANI, the wife of Indra ;

A sweeter strain the sage musician chose :
He told, how Sachi, soft as morning light,
Blythe Sachi, from her Lord Indrăni hight,
When through clear skies their car ethereal rose,
Fix'd on a garden trim her wand'ring sight,
Where gay pomegranates, fresh with early dew,
Vaunted their blossoms new :
"Oh ! pluck, she said, yon gems, which nature dresses
To grace my darker tresses."
In form a shepherd's boy, a god in soul,
He hasten'd, and the bloomy treasure stole.
The reckless peasant, who those glowing flowr's,
Hopeful of rubied fruit, had foster'd long,
Seiz'd and with cordage strong
Shackled the god who gave him show'rs.
' Straight from sev'n winds immortal Genii flew,
Green Varuna, whom foamy waves obey,
Bright Vahni flaming like the lamp of day,
Cuvera sought by all, enjoyed by few,
Marut, who bids the winged breezes play,
Stern Bama, ruthless judge, and Isa cold,
With Nairrit mildly bold :
They with the ruddy flash, that points his thunder,
Rend his vain bands asunder.
Th' exulting God resumes his thousand eyes,
Four arms divine, and robes of changing dyes?

—*Sir W. Jones's Hymn to Indra, Vol. XIII. p.* 275.

INDRAPRESTHA, an Aryan town in Pandava, Kaurava and Yadava times. Its ruins are pointed out between Delhi and the Kutub. *Indraprestha* and Delhi were two different cities, situated about five miles apart, the one on the Jumna, and the other on a rocky hill to the south-west in the interior. Indraprestha does not appear to have been a famous place in the history of Buddh-

The historians of Alexander and Seleucus, also make no allusion to the princes of *Indraprestha which, however, was one of the five pat* or prastha *which had been demanded by* Judishthira as the price of peace between the rival Kuru and Pandawa races and which old Dhritarashtra gave away from his kingdom to his turbulent nephews. The principality assigned to them was a bit of forest-land, then known under the name of Khandava-vana. The existence of both Delhi and Indraprastha in the second century, are recognized in the Daidala and Indabara of Ptolemy. The mention of Delhi may possibly be found in Ptolemy's Daidala, which is placed close to Indrabara (perhaps Indrapat), and midway between Modura, or Mathura, and Batan Kaisara or Sthaneswara. The close proximity of Daidala to Indrabara, joined to the curious resemblance of their names of Delhi and Indrapat seems to offer very fair grounds for assuming their probable identity with these two famous Indian cities. The date of the occupation of Indraprestha as a capital by Judishthira may be attributed, with some confidence to the latter half of the 15th century before Christ. Posterity can now hardly trace its site. The only spot that has any claim to have belonged to that ancient city, is a place of pilgrimage on the Jumna called the Negumbode Ghaut immediately outside the northern wall of the present city. Popular tradition regards this ghaut as the place where Judishthira, after his performance of the aswamedha, or the horse sacrifice, celebrated the 'Hom.' There is a fair held at the ghat whenever the new moon falls on a Monday. Local tradition, however, in this instance, contradicts the Mahabarata, which states the aswamedha to have been performed at Hastinapura on the Ganges. The Negumbode ghat may be the spot where Prithi raj celebrated his aswamedha. But it had acquired a sacredness from before the time of that prince, and was a place of resort where his grandfather Visal Deva had put up an inscription to transmit the fame of his conquests. In vain did Humayoon try to do away with the name of Indrapat and substitute that of Deenpannah. None but pedantic or bigotted mahomedans make use of this name. The common people either call it Indrapat or Pooranah Killah. Neither could Shere shah have it called after him as Shereghur, the voice of tradition is not easily silenced. The Pooranah Killah, as it now stands is nearly rectangular in shape and its walls are over a mile in circuit. In the interior of the Pooranah Killah is the Keelar Kona mosque said to have been commenced by Humayoon and completed by Shere shah. It has five horse-shoe arches decorated with blue tiles and marble, and is a favorable specimen of the architecture of the Afghan period. It is perhaps one of the most tasteful mosques in or near Delhi and is remarkable for its richly inlaid work and graceful *pendeatives. The prevailing material of the centre arch is red cut sandstone and black slate* and towards the ground white marble and black slate, the carving throughout being very ornate. The two side arches are composed of simple redstone, picked out with yellow glaze and black slate finely carved, the outermost arches are still plainer in construction, the outer walls changing from red to grey stone.—*Tr. of Hind. V. II. pp.* 130-145. See Hindu; Inscriptions; Lat.

INDRATIGE. TEL. Thunbergia fragrans —*Roxb.*

INDRAVADU. TEL. Toddy drawer, employed also as palankin bearer.

INDRAWAN. DUKH. Cucumis pseudocolocynthis. *Royle.* Citrullus colocynthis *Schræd.*

INDRAYAVA. SANS. INDRAJAO. Wrightia antidysenterica. Conessi seeds.

INDRAYUN. or Indrain. Colocynth.

INDRO. See Macassar.

INDRI. HIND. Quercus annulata.

INDUPU CHETTU. TEL. Chillu Chettu, TEL. Strychnos potatorum.

INDURJAO, PANJAB, Holarrhena antidysenterica—*Wall.* Indurjuo-i-talkh, PERS. or better Indurjao are the seeds of Holarrhena pubescens, "*Roora*," and H. Antidysenterica, the same size and colour, furrowed deeply at one side: very bitter. Indurjuo-i-shereen, PERS. Mild. Indurjuo, Seeds of Wrightia anti-dysenterica, about ¾ inch long, brown, nearly tasteless.—*Ben. Pk.* 208.

INDURLATIB, HIND. Nardostachys jatamansi.

INDUS.

Sam-po-ho..... .....CHIN.	Sing-ge chu or Lion river, ...TIBETAN.
Siu-tow..... ..... „	
Tsang-po..... ...LADAKI,	Sinh-ka-bab or Lion's mouth descended. TIB.
Aba-Sin..... ..... „	
Sind'hu. SANS. the adjective Saind'hava.	

This magnificent river runs to some extent through the British dominions in India, rising about lat. 32° N. about 17,000 feet above the level of the sea, and it disembogues near Kurrachee in Lower Sind. The whole length of its mountain course, from its source to Attock, is about 1,035 miles and the whole fall is 16,000 feet or 15·4 per mile. From Attock to the sea, the length is 942 miles, making its whole length from the Kailas mountain to the Indian ocean 1,977 miles. Its maximum discharge, above the confluence of the Punjab or five rivers, occurs in July and August, when it is swollen by the seasonal rains, and it then reaches 135,000 cubic feet,

falling to its minimum of 15,000, in December. In Ladak, it is commonly designated Tsang-po. *Tib.*, or the river, and is the Sam-po-ho of the Chinese pilgrim Hwan Thsang, who travelled in the middle of the seventh century. From its source to Le, it has hitherto been less known than any other part in Tibet. It takes its rise from the Gangri or Kailas range, a short way to the eastward of Gartop (Garo). The Garo river is the Singge-chu or Indus and there is no great eastern branch. The true source of the Indus, is in 31° 20° N. lat. and 80° 30′ E. long. at an estimated height of 17,000 feet, to the north-west of the holy lakes of Manasarovara and Rawan H'rad in the southern slopes of the Gangri or Kailas mountains. Indeed from the lofty mountains round lake Manasarovara, spring four celebrated rivers, the Indus, the Sutlej, the Gogra and the Brahmaputra. A few miles from Le, about a mile above Nimo, the Indus is joined by the Zanskar river. The valley where the two rivers unite, is very rocky and precipitous, and bends a long way to the south. From this point the course of the Indus, in front of Le and to the south-east for many miles, runs through a wide valley, but the range of mountains to the north sends down many rugged spurs, which, in the shape of low rocky hills, advance close to the river. On the south or west bank, a little lower, the Indus is a tranquil but somewhat rapid stream, divided into several branches by gravelly islands, generally swampy, and covered with low *Hippophae* scrub. The size of the river there is very much less than below the junction of the river of Zanskar. The bed of the Indus at Pitak, below Le, has an elevation of about 10,500 feet above the level of the sea, but the town is at least 1,300 feet higher. From its rise in the mountains north of the lakes of Manasarovara and Rawan H'rad, it runs in general towards the north-east. Moorcroft has described its appearance at Garo or Gartop, where it is a very insignificant stream; but the intervening country is so little known, except by native report, that we can scarcely be said to have an exact knowledge of the upper part of its course. There is in some maps an eastern branch laid down, but of that we have no definite information. From the arid and snowless nature of the country through which it must flow, it is probably a very small stream, but its length may be considerable. Immediately above the open plain in which Dr. Thomson joined the Indus, it would appear to have a very rocky and rugged channel. He followed up the left bank of the Indus, which gradually assumed a more northerly direction. The mountains on both sides approached more closely to the river and those on the right continued extremely lofty. The river now flowed more rapidly, and was often wider and more shallow, one rapid was not less than 150 yards in width. Banks of alluvial clayey conglomerate were usually interposed between the mountains and the river, forming cliffs which attained not unfrequently an elevation of fifty feet. Advancing up the stream he found that numerous hot springs rose on its banks, and sometimes under the water. The hottest of these had a temperature of 174°. From these springs gas was copiously evolved, smelling strongly of sulphur; he noticed fish in the water of Pugha, at an elevation of nearly 15,500 feet above the level of the sea, thus indicating that air at that elevation is not, from its rarity, insufficient for the support of life in animals breathing by gills. The whole of the lake plain of Pugha is covered, to the depth of several feet at least, with white salts, principally borax, which is obtained in a tolerably pure state by digging, the superficial layer, which contains a little mixture of other saline matters, being rejected. There is at present little export of borax from Pugha, the demand for the salt in upper India being very limited, and the export to Europe almost at an end. It has long been known that borax is produced naturally in different parts of Thibet, and the salt imported thence into India was at one time the principal source of supply of the European market. Dr. Thomson quotes Mr. Saunders (Turner's Thibet, p. 406.) as describing from hearsay the borax lake north of Jigatzi as twenty miles in circumference, and says that the borax is dug from its margins, the deeper and more central parts producing common salt. From the account of Mr. Blane (Ph. Trans. 1787, p. 297), who described, from the information of the natives, the borax district north of Lucknow, and, therefore, in the more western part of the course of the Sanpu, it would appear that the lake there contains boracic acid, and that the borax is artificially prepared by saturating the sesquicarbonate of soda, which is so universally produced on the surface of Tibet, with the acid. At least, the statement, that the production of borax is dependent on the amount of soda, leads to this conclusion. Mr. Saunders does not notice any hot springs in the neighbourhood of the borax, but in the more western district, described by Mr. Blane, hot springs seem to accompany the borax lake as at Pugha. It is not impossible that the three districts in which the occurrence of borax has been noticed, which are only a very small portion of those which exist, may represent three stages of one and the same phenomenon. The boracic acid lake may, by the gradual influx of soda, be gradually converted into borax, which, from its great insolubility, will be deposited as it is formed. On the drainage

or drying-up of such a lake, a borax plain, similar to that of Pugha, would be left behind.

In every part of the Himalaya, and of Western Tibet, wherever the mountains attain a sufficient elevation to be covered with perpetual snow, glaciers are to be found. In the lofty chain of the cis-and trans-Sutlej Himalaya, and of the Houen-lun, whose peaks rise to a very great height, and collect in winter enormous depths of snow, they are of great length. In the central parts of Thibet which are often lower, and even in their loftiest parts are less snowy than the bounding chains, the glaciers are of inferior dimensions where the snow-bed is at once cut off abruptly in an ice cliff, which can hardly be said to be in motion or rather whose motion must be almost entirely from above downwards. Moraines, which, on the larger glaciers and among mountains of easily decaying rocks are of astonishing dimensions, form the margins of each glacier, and also occur longitudinally on different parts of their surface, increasing in number as the glacier advances, till at last the different series whose origin can long be traced to the different ramifications of the glacier, become blended into one. En route to Karakoram, after leaving the Nubra valley, when a sufficient elevation above his encampment had been gained, Dr. Thomson obtained a commanding view of the glacier which occupied the continuation of the main valley. It was nearly straight, and he believes, at least five or six miles long; distances, however, are so difficult to estimate on snow, that this must be regarded as a mere guess. The inclination of its surface was considerable; but, while the distance remained doubtful, no just estimate of the height of the ridge from which it descended could be made. On each side, two or three lateral glaciers, descending from the mountains by which it was enclosed, contributed to increase its size, all loaded with heaps of stones, which had at the lower end of the central glacier so accumulated as completely to cover its whole surface. One day at starting, he proceeded along the edge of the small plain close to which he had been encamped. On the right hand was an ancient moraine, which prevented him from seeing the road in advance. At the upper end of the plain he found a small streamlet running parallel to the moraine; and about a mile from camp reached the end of a small glacier, from which the streamlet had its origin. Crossing the latter, which was still partially frozen, he ascended in a deep hollow between the left side of the glacier and the moraine. The icy mass had not yet begun to thaw, the temperature being still below freezing. After half a mile he ascended on the surface of the ice, and so soon as he did so, was enabled to see that the glacier had its origin in a ravine on the south, and entered the main valley almost opposite to him. The great body of the ice took a westerly direction, forming the glacier along which he had been travelling; but a portion formed a cliff to the eastward, which dipped abruptly into a small, apparently deep, lake. At the distance of perhaps five hundred yards there was another glacier, which descended from a valley in the northern range of mountains, and like the one on which he stood, presented a perpendicular wall to the little lake. Right and left of the lake were enormous piles of boulders, occupying the interval between its margin and the mountains, or rather filling up a portion of the space which it would otherwise have occupied. Into this very singular hollow he descended, on a steep icy slope, and passing along the northern margin of the lake, ascended on the glacier beyond; as before, between the ice and on reaching the surface of the second glacier, he found that a similar but smaller depression lay beyond it to the east, in which also there was a small lake, with another mass of ice beyond it. This third glacier also came from the north, and was a much more formidable mass than those which had already been crossed. It was very steep, and was covered with snow, which was beginning to thaw more than was convenient. When at the highest part, he found that though apparently nearly level, it sloped downwards sensibly though very slightly for nearly half a mile, in an easterly direction. It was evident to him that he had now reached the highest part of the ascent, which he assumed to be 17,600 feet, and that the crest of the pass was covered by this glacier. (*Dr. Thomson's Travels in Western Himalaya and Thibet.*) In the mouths of the Indus the tides rise about 9 feet at full moon and flow and ebb with great violence particularly near the sea, when they flood and abandon the banks with equal and incredible velocity. At 75 miles from the ocean, they cease to be perceptable. See Floods; Glaciers.

Below the junction of the Panjab rivers down to Sehwan, the Indus takes the name of Sar, Siro or Sira; from below Hyderabad to the sea, it is called Lar, and the intermediate portion is called Wicholo (bich, hindi), or Central, representing the district lying immediately around Hyderabad, just as, on the Nile, the Wustani, or Midlands of the Arabs, represented the tract between Upper and Lower Egypt. Sir A. Burnes mentions that Sar and Lar are two Baluch words for North and South. The Indus, or Sindh, has been called by that name from time immemorial to the present day, by the races on its banks. The ancients knew that this was the native appellation. Pliny (lib. 6 vi.) says: "Indus incolis Sindus appellatus." The Greeks wrote

the name.—The Chinese call the river Sin-tou. After traversing the country of Chan-than, from the South-East to the North-west, it enters Ladakh, on its eastern frontier about thirty miles east of Leh, its capital, it bends more to the north, then inclines to the west, and having been joined by several large streams and mountain torrents, turns to the south, towards the plains, constituting the great receptacle of the masses of melted snow, which are periodically brought from the lofty ridges of Tibet, to fertilize the alluvial tracts of Western India. From the sudden melting of these vast accumulations of ice, and from temporary obstacles, occasioned by glaciers and avalanches in its upper course, this river is subject to irregularities, and especially to debacles, or cataclysms, one of which, attributed to a land slip, in 1841, produced terrific devastation along its course, down even to Attock.

At the confluence of Sinh-ka-bab with the Shayuk, the principal river which joins it on the north from the Karakorum mountains, the river takes the name of Aba Sin, 'Father Sindh,' or Indus proper, and flowing then between lofty rocks, which confine its furious waters, receiving the tribute of various streams, and at Acho expanding into a broader surface, it reaches Derbend, the north-western angle of the Punjab, where (about 650 miles from its source) it is 100 yards wide in August, its fullest season. From Derbend it traverses a plain, in a broad channel of no great depth to Attock, in 33° 54′ N. lat., 72° 18′ E. long., having, about 200 yards above this place, received the river of Cabul, almost equal in breadth and volume, and attains a width of 858 feet, with a rapid boiling current, running (in August) at the rate of six miles an hour. Various accounts, however, are given of the breadth of the Indus at Attock, which depends not only upon the season but the state of the river upwards. The breadth was found by Mr. Elphinstone, in June to be 260 yards; by Mr. Trebeck, in November about 100 yards; by Sir A. Burnes, in March, 120 yards. But Lieutenant Barr found the river at Attock, in March, swollen with rain, had split into various branches, and bounded with resistless speed, dashing its waters into foam against the rocks. Its violence had swept away the bridge of boats. The river of Cabul is considered to be the Cophones of Arrian, and the Cophas of of Strabo.

Attock is the limit of the upward navigation of the Indus. From Attock the course of the Indus to the sea, 940 miles, is south and south-west, sometimes along a rocky channel, between high perpendicular cliffs, or forcing its way, tumbling and roaring, amidst huge boulders, the immense body of water being pent within a narrow channel, causing occasional whirlpools, dangerous to navigation, to Kalabagh, in lat., 32° 57′ N. long., 71° 36′ E. situated in a gorge of the great Salt Range, through which the river rushes forth into the plain. In this part of its course it has acquired the name of Nil-ab, or 'Blue water,' from the colour imparted to it by the blue limestone hills through which it flows. There are some remains of a town on the bank of the river, named Nilab (where Timur crossed the Indus), supposed to be the Naulibus or Naulibe of Ptolemy. From the middle of May to September, the upward navigation from Kalabagh to Attock is impracticable; the downward voyage may be performed at all seasons. The villages in this section of the river are perched on the verge of its banks, standing on the bare rock, without a blade of vegetation near them. At Kalabagh, the Indus enters a level country, having, for a short time, the Khusoores hills, which rise abruptly, on the right. It now becomes muddy, and as far as Mittunkote, about 350 miles, the banks being low, the river, when it rises, inundates the country sometimes as far as the eye can reach. Hence the channels are continually changing, and the soil of the country being soft, a "mud basin" as Lieutenant Wood terms it, the banks and bed of the river are undergoing constant alterations. These variations, added to the shoals, and the terrific blasts occasionally encountered in this part of the river, are great impediments to navigation. The population on its banks are almost amphibious; they launch upon its surface, sustained by inflated skins or mussuks, dried gourds, and empty jars used for catching the celebrated pulla fish.

At Mittunkote, the Indus is often 2,000 yards broad, and near this place, in lat., 28°55′ N. long., 70° 28′ E. it is joined, without violence, by the Punjnud, a large navigable stream, the collected waters of the Sutlej, Beas, Ravi, Chenab, and Jelum. Its true channel, then a mile and a quarter wide, flows thence through Sind, sometimes severed into distinct streams, and discharges its different branches by various mouths into the Indian Ocean after a course of 1,650 miles. The Indus when joined by the Punjnud, never shallows, in the dry season, to less than fifteen feet, and seldom preserves so great a breadth as half a mile. Keeled boats are not suited to its navigation, as they are liable to be up-set. The Zohruk, or native boat, is flat bottomed. (See Boats.) Gold is found in some parts of the sands of the Indus.

The languages spoken on the North-western border of India are dialects of Hindi, but sufficiently distinct to be called Sindi, Panjabi and Kashmiri. Lieutenant Leech indeed has given vocabularies of seven languages spoken on the west of the Indus. The

western border tribes are still mostly under patriarchal governments. In the more southerly, are the various Baluch tribes in the territories to which they give their name, and whose language is said by Captain Raverty to be a mixture of Persian, Sindi, Punjabi, Hindi and Sanscrit. The Brahui tribes in Saharawan and Jhalawan, whose great chief is the khan of Khilat, ethnologists consider to be of the same Scythic stock as the Dravidian races in the peninsula, and infer from this that the passage of the Dravidian tribes from Turan was along the valley of the Indus. The Brahui physical type is Scythic and the language has strong Dravidian affinities. The Brahui is a genuine representative of the pre-Iranian population of S. E. Irania or Beluchistan. The Jat of the lower Indus, appear to be of the same race as the Brahui and are almost black —*Elliot, p.* 525. *History of the Punjab, Vol. I. p.* 8, 9. See Hindoo ; Kellek ; Khelat ; Khyber ; Koree ; Krishna, Kukha ; Jet, Ladak, Panjab ; Scylax ; Semiramus ; Sudra ; Tibet.

INDUS COAL. See Coal.

INDUVANSA, or Lunar race in the Raj-Tarringini and Rajaoli, the Induvansa family are shown to be descendants of Pandu through his eldest son Yoodishtra. These works, celebrated in Rajwarra as collections of genealogies and historical facts, by the pundits Vedyadhra and Ragonath, were compiled under the eye of the most learned prince of his period, Sowae Jey Sing of Amber, and give the various dynasties which ruled at Indraprestha, or Dehli, from Yoodishtra to Vicramaditya. The Tarringini commences with Adinath, or Rishubdeva, being the Jain theogony. Rapidly noticing the leading princes of the dynasties discussed, they pass to the birth of the kings Dhritarashtra and Pandu, and their offspring, detailing the causes of their civil strife to that conflict termed the Mahabharat, or great War. The origin of every family, whether of east or west, is involved in fable. That of the Pandu is entitled to as much credence as the birth of Romulus, or other founders of a race. Their traditions were probably invented to cover some great disgrace in the Pandu family, and have relation to the story already related of Vyasa, and the debasement of this branch of the Heri-cula. Accordingly, on the death of Pandu, Duryodhana, nephew of Pandu (son of Dhritarashtra, who from blindness could not inherit), asserted their illegitimacy before the assembled kin at Hastinapoor. With the aid, however, of the priesthood, and the blind Dhritarashtra, his nephew, Yoodishtra, elder son of Pandu, was invested by him with the seal of royalty, in the capital of Hastinapoor. Duryodhana's plots against the Pandu and his partisans were so numerous, that the five brothers determined to leave for a while their ancestral abodes on the Ganges. They sought shelter in foreign countries about the Indus and were first protected by Droopdeva, king of Panchalica, at whose capital, Kampilnagara, the surrounding princes had arrived as suitors for the hand of his daughter, Droopdevi. But the prize was destined for the exiled Pandu, and the skill of Arjoona in archery obtained him the fair, who " threw round his neck the burmala or garland of marriage." The disappointed princes indulged their resentment against the exile ; but from Arjoona's bow they suffered the fate of Penelope's suitors and the Pandu brought home his bride, who became the wife in common of the five brothers-manners decisively Scythic. This marriage, so inconsistent with hindu delicacy, is glossed over. Admitting the polyandrism, but in ignorance of its being a national custom-puerile reasons are interpolated. In the early annals of the same race, predecessors of the Jessulmer family, the younger son is made to succeed : also a Scythic or Tatar custom.—*Tod's Rajasthan, Vol. I. pp.* 47, 48.

INDYERU. Mahr. Andgeri. Can.

INDZAR. Pusht. Grewia betulæfolia, *Juss.* also Ficus caricoides.

INERTIA or Ajiva. See Jains.

INFANTE, Don Henrique. See Marco Palo.

INFANTICIDE. Children are greatly longed for by all the races inhabiting the south and east of Asia. A prevailing feeling regarding them is such as is expressed in Psalm cxxvii. 4, 5, " as arrows are in the hand of a mighty man, so are the children of the youth. Happy is the man that hath his quiver full of them, they shall not be ashamed, but they shall speak with the enemies in the gate," for, most persons will hesitate to attack a large united family. But the longing is for male children. Amongst hindus and Chinese, with whom spirit worship largely prevails, sons are particularly longed for in order to obtain from them duties to the manes of their parents. The eastern custom of nursing a child from the hip or side, as in Isaiah lx. 4, is still continued, and a child born after vows, is still, as in Proverbs xxxi, 2, called the son of a vow. As in Genesis xxv. 6, the children of mahomedans, born of a wife of humbler birth, or of a harem woman, are not deemed equal in social rank to the children of a high-born wife. Infanticide is still continued amongst certain rajpoot races, not however for the fulfilment of any vow or from any religious duty, but pride or poverty induce them to destroy their female children, and many rajput tribes have the utmost difficulty in obtaining wives. The Chinese have complete power over their offspring

even to life, but in no country of the south-east of Asia is the sacrificing of children on religious grounds, continued, though down to comparatively recent historic times, the Phœnicians, Carthaginians, Aramæans; Syrians, Babylonians and even Israelites and their neighbours on both sides of the Jordan, sacrificed their children with the hoped for object of averting any great and serious misfortune. A Phœnician legend is of El, the strong, offering up his son Yedud or Yedid, the beloved. El being the Kronos. (*Bunsen*, iii. 286.) Malekh Bel was the same as the Tyrian Hercules, or Moloch or Bal-Moloch, to whom, as also to Hecate and Melekhet Artemis, dogs were sacrificed. In Babylonia (Is. lxvi. 3, Ez. xiii. 18, xxxiv. 20) their neck or backbone had to be broken unless redeemed. The principal sacrifices offered to Hercules Usoo, as well as to his mythical companion, were human beings, which in Laodicia of Phœnicia might be ransomed by a doe. At Carthage, the practice of sacrificing their favourite children, and those of the highest rank in honour of Hercules, continued down to their latest wars. The legend of the Grecian Hercules is that he became insane, burned his own children, as well as those of his twin brother Iphicles, and murdered his guest Iphitus. (*Bunsen*, iv. 212, 213.) The Greeks exposed their children on the highways to perish with hunger, or to be devoured by beasts of prey, and had their barbarous practice sanctioned by some of their most celebrated lawgivers. Among the Romans the custom of infanticide also prevailed as it did on the first discovery of America, among some of the savage tribes of that continent. It is probable, says Malthus, that the practice of infanticide had prevailed from the earliest of ages in Greece.—And when Solon permitted the exposing of children, it is probable that he only gave the sanction of law to a custom already prevalent. Of all the state of Greece, the Thebans are mentioned by Ælian, as the only exception to the general practice of exposing infants at the will of their parents. By the other states of Greece, infanticide was sanctioned and regulated by law, under legal provisions, for the regulation of this practice. Malthus, vol. I. p. 291, in a note says: how completly the laws relating to the encouragement of marriage and of children were despised, appears from a speech of Minucius Felix, in Octavio. *Cap.* 30. "Vos enim video procreatos filios nunc feris et avibus exponere, nunc adstrangulatos misero mortis genere elidere: Sunt quæ in ipsis visceribus medicaminibus epotis originem futuri hominis extinguant et parricidium faciant ante quam pariant." This crime, he adds had grown so much into a custom in Rome, that even Pliny attempts to excuse it; quoniam aliquarum fecunditas plena liberis tali venia indiget, 4. xxix. c. 4.

Among the Canaanites, the Phenicians and the Carthaginians, the sacrifice of children was prescribed as a propitiation to their sanguinary deities Moloch and Kronos. In India, infanticide was long supposed to have been confined to the tribes of Rajkumar or Rajavansa, who inhabit districts in the neighbourhood of Benares, but a larger knowledge disclosed the existence of a similar practice among several tribes in Guzerat, all through Rajputana, and in many other parts of India. The Rajkumar and Rajavansa, in a portion of the territories of Oude and the adjoining provinces; and others, the Jharejah, in the countries of Kutch and Guzerat on the western side of the peninsula of India alleged that the practice of female infanticide had existed for 4,900 years, and the late General Walker in an account published by Major Moor, in an interesting work on this subject, estimated the number of deaths of female children annually, in Kutch and Guzerat only, at no less than thirty thousand.

When Captain Wallis visited Otaheite and the neighbouring islands in the South Sea, the practice was unhesitatingly avowed by the lascivious Eereeoie societies in these islands. In China, and also in Japan, infant murder is at the present time prevalent; the horrid practice of female infanticide was common over all Arabia, in the time of Mahomed and is frequently reprobated in the Koran.

It was the custom of the Talpur dynasty of Sind to put to death all children born to the princes of slave women. Dr. Burnes was informed that one member of the family alone had destroyed 27 of his illegitimate offspring. Dr. Cooke saw mummy like bodies of infants in a cave in Bhagwana in Beluchistan, some of which had a comparatively recent appearance. Infanticide of girl infants was common in Saurradah, by entombing them alive, or wrapping them in cloth and so burying them. It was put an end to by Colonel John Campbell about the year 1848. In the great cities of Pekin and Canton, Sir George Staunton found the exposure of children to be very common. Among the Chinese, however, it is to be ascribed to their extreme poverty. In India, the practice of infanticide obtains under two sets of circumstances: 1st, in cases of illegitimacy when widows and their paramours are the instigators, and the sex of the victim is not of much moment in determining the crime; 2nd, in the case of female infants among Rajputs, Sikhs, Jats and some mahomedan tribes. The motives to this crime are complex, though mainly, the small value and low estimate of the female sex, and the fear that women will bring disgrace on the family, but other collateral feel-

ings contribute, such as the expenses of marriage, the sense of being under a moral and pecuniary obligation to a son-in-law who, aware of the disgrace entailed by religious and traditionary feelings, upon a daughter's attaining puberty unmarried, practises upon the feelings of the father for purposes of extortion ; the insane sense of honor which will not brook the thought of a daughter marrying beneath her, or remaining unmarried ; and the conceit and exclusiveness of a small tribe or caste which disdains intermarriage with another. The law of population which provides for an excess of the female sex, coupled with the necessity of marriage before puberty, constitute another fundamental ground of infanticide. Polygamy also, especially among the Kulin brahmans, and polyandry, as among the Koonds, prompt to the crime, because both practices abolish a mutual and reciprocal sense in the parent of the duty of supporting the offspring. But irrepressible sexual passion in the male remains, and leads to two consequent crimes—child-stealing and barter, and unnatural crimes.

Infanticide was greatly condemned by the Sikh guru Govind who says "With the slayers of daughters whoever has intercourse, him do I curse. And, again, "Whosoever takes food from the slayers of daughters, shall die unabsolved."

Female infanticide, by violent measures, has greatly decreased amongst the Jat tribes ; but many children are allowed to die by neglect. The great cause of the crime was the excessive expenditure for their marriage, but this has been greatly curtailed. Mr. Duncan was the first who brought the prevalence of infanticide to the notice of the British rulers of India. He became acquainted with its existence in 1789 while at Juanpore, and he induced the Rajkumar tribe who practised it to enter into a covenant to discontinue the horrid practice, which the covenant recognized to be condemned in the Brahma Bywar Purana as a great crime. After the conquest of the Panjab, by the British, Mr. C. Raikes, called a public meeting of the sirdars and chiefs at Amritsar ; the meeting recognized as the causes for killing their female children the expenses of marriage for dowers and for the exactions of the Bhat, the Rai, the Dut, the Bhand, the Nai, the Merasi and other beggars, and the meeting resolved to discontinue, and suppress the practice. Indeed among the many pressing measures of reform stopped by the mutiny, was the passing of an Act, actually draughted, to prevent and punish the crime of female infanticide. In 1856, Mr. Moore, a special commissioner, had made the most startling revelations as to the prevalence of the crime in the Bustee district. The subject was overlooked till 1867, when Mr. Hobart, a young civilian, was sent into the same district to report whether, as was supposed, the practice had abated since 1856. Instead of this he discovered that the houses of certain Rajpoot clans were floored with skulls and the tanks choked with infants' bones. Sir William Muir, at once put repressive measures in force, and applied to the Government of India for immediate legislation ; the Hon'ble Mr. Strachey accordingly moved for leave to introduce a Bill, and took occasion to trace the history of our relation to the crime from the days of Jonathan Duncan. If Suttee was bad, the continued prevalence of female infanticide, in our oldest districts is much worse. The races in British India, with whom it has been customary to sacrifice their female children are the Jut or Jat, the Rahtore rajputs of Jeypore and Joudpore, the Jahreja rajputs of Cutch and the Rajkomar race, the Sourah of Ganjam and the polyadric Todah race on the Neilgherries.—*Browne on Infanticide. Cormack on Infanticide. Friend of India. Calcutta Review. Cormack's Female Infanticide, pp.* 44, 45. *Cole. Myth. Hind. i.* 178, *Malcolm's History of Persia, Vol. II. p.* 341. *Burnes. Sinde, p.* 59. *Female Infanticide, p.* 43. *Calcutta Review, January* 1871, *p.* 45. *Govind. Rehet Nameh.* Extra to the Grunt'h. *Cunningham's History of the Sikhs, p.* 363. See China ; Harm ; Infanticide ; Rajput.

INFANTS.—*Luke* xviii. 15. They brought unto Him also infants, that He would touch them. When a hindu spiritual guide (gooroo) visits a disciple, the latter takes his child to him for his blessing ; placing the infant before the gooroo, and forcing its head down to his feet, the parent solicits his blessing, which he gives in some such words as these:—'Live long;' Be learned; or, 'Be rich.' The usual blessing of a mahomedan faqir, or of a mahomedan man or woman, is Jio-baba, Live my child, Jio sahib. Live sir. Jio bibi sahib, hazrat Maryam ka saya, Live, lady, under the protection of the Lady Mary.

INFERNO. Sp. Argemone Mexicana, *Linn.*

INGA BIGEMINA, *Willde.*

Mimosa bigemina.—*Linn.* | M. lucida.—*Roxb.*

Bung-mai-zah.... BURM.	Iron wood ENG. of Burmah?
Ta-nyen..... ,,	
Katur konna.....	

This tree grows in the Konkans, Nepaul, Assam and Pegu. It is of smaller girth than the I. xylocarpa, but grows to a great height, and has a black wood. Like the I. xylocarpa, it is called Iron wood by the English in Pegu and Tenasserim. In native gardens it is an ornamental tree, with sweet scented blossoms and affording a thick beautiful shade. Its seeds are poisonous when taken internally, notwith-

standing which they are sold at a high price in the bazar, and are used by Burmese and Karens as a condiment to their preserved fish.—*Drs. Roxb. McClelland, Mason, Voigt.*

INGA COCHLIOCARPUS. See Inga.

INGA DULCIS—*Willde, W. and A.*

Mimosa dulcis—*Roxb*	Pithecolobium dulce, *Benih.*
Manilla Tamarind, ENG.	Sima chinta... ...TEL.
Sweet Inga .. ... ,,	,, Chinduga ... ,,
Curkapulli maram...TAM.	

This small tree is from the Philippines, now grown in India; attains to 12 to 18 inches in diameter, and resembles the hawthorn in general appearance. It was introduced, into the Philippine islands, but was a Mexican tree, which the Spaniards introduced into the Eastern Archipelago. It furnishes a hard wood. It is a most valuable hedge plant, perhaps the best in India, and is now sparingly used along some of the railway lines of the peninsula. The pulp of the fruit is edible, Pods curiously twisted.—*Drs. Voigt, Cleghorn in M. E. J. R.*

INGA XYLOCARPA, *D. C.; W. & A.*

Mimosa xylocarpa, *Roxb.* Xylia dolabriformis, *Benih.*	Acacia xylocarpa, *Willde.*
Pyen-ka-do ....BURM.	Jamboo .....HIND.
Yerool.....CAN ?	Erool of ..... MALABAR.
Jambay..... ..... ,,	Eruvalu marum ...TAM.
Jamba mara CAN.MAHR.	Malei averei ..... ,, ??
Betada swamamki vriksha... ... ...CAN ? ?	Tangedu .. .. TEL. Konda Tangedu.
Iron wood of Arracan,	Boja of the Godavery.
Partridge wood .. ENG.	

This valuable timber tree is remarkable for its thick woody legume; it grows to a large size is a stately tree which blossoms during the hot season, at which period it is nearly destitute of foliage, and is met with in many parts of Southern India, in varying abundance. It is abundant in the Walliar forests of Coimbatore, it is also abundant in North Canara, particularly between Sircee and Yellapore, and is not uncommon in the sea board forests of the Bombay Presidency, south of Panwell. In Canara and Sunda, it grows chiefly above the ghats in Soopeh and Dandelee, where it grows large; and, there, its tough and strong wood is very useful in house building. It is met with in the Godavery forests where it grows very large on the mountains, and there is much of it in the Vizagapatam district. Dr. McClelland says, that in the Southern forests of Pegu, it is a plentiful large tree, fifteen to eighteen inches in diameter, very lofty and straight, and would afford excellent spars for naval purposes, if not too heavy. It is most plentiful in Prome, especially near the forks of the Tenasserim, and very abundant in Amherst, Mergui and Tavoy. In the Prome forests, it is usually about 6 feet in girth, but in all the other branches of the Tenasserim, it attains a larger size, frequently 8 or 9 feet. Dr. Brandis says it is abundant throughout the forests on and near the hills of British Burmah, and is, there, a magnificent tree. The sap wood is attacked by white ants and decays easily, but it is very limited in large trees. The heart wood of full grown trees is of a chocolate colour and is said to last as long as teak. This wood would be invaluable if it were not for its weight. It is of a very superior quality, is dark coloured, very hard, and dense, strong and durable, &c It is used, however, for house and bridge posts, ploughs, boat anchors, in the construction of carts for naves of wheels and for all purposes demanding great strength, such as crooks for ships—knees and bends, posts, piles, and bridges: it is excellent for railway sleepers and is recommended for handles of chisels, gauges, &c., but is too heavy for other ordnance purposes. A cubic foot weighs lbs. 60 to 66. In a full grown tree on good soil, the average length of the trunk to the first branch is 50 feet and average girth, measured at 6 feet from the ground is 9 feet. It sells, there, at 12 annas per cubic foot. In the Bombay Presidency, the tree does not grow straight to any size, and there it is not available for house or ship building. An inch bar, of the Coimbatore wood, sustained lbs. 550. It is one of the Iron woods of the Arracan and Pegu provinces, the other being the I. bigemina. Nails cannot be driven into it. The hard wood is as impervious to white ants as teak and is even more durable in the ground. Natives assured Dr. Mason that they had seen house posts of this wood taken up after having stood forty years, and that the part which had been buried was as sound as new timber. Mr. Rohde did not meet with it in the Circars exceeding a foot or 14 inches in diameter, and, then, always faulty in the centre, he thinks it a good wood for screens, framing of furniture, linings of drawers, tool handles, and generally for all purposes, for which a moderately hard, strong wood, not liable to split or cast about, is required. In the Madras Gun Carriage Manufactory, it is used for poles, axle cases, and braces for transport limbers, poles and yokes for water carts, cheeks, axle cases for transport carriages, light mortar carts. In Mysore, it is used for furniture, shafts, plough heads and knees, and crooked timbers in ship building, and railway sleepers. It has been largely used on the Madras Railway, the sleepers exhibit a very fair durability, and it has been employed extensively for piles, transoms and walling pieces. In small scantlings, it is liable to split and warp under exposure to the weather.—*Drs. Wight, McClelland, Brandis, Mason, Gibson, and Cleghorn, in Conservator's Report; Captain Dance, Mr. Rohde, Calcutta and Madras Cata-*

logues of the Exhibition of 1862. *Captain Puckle and Colonel Maitland. Report of Acting Chief Engineer, Madras Railway, Records of the Consulting Engineer, favoured through Mr. Elwin and Captain Prendergast. Ainslie's Mat. Med. p.* 213.

INGANI, or Injni. Oxide of manganese.

INJAS, a Java wood of a brownish red colour, and very brittle, used for household furniture, cabinet-ware, &c.

INGHILIKAM. TAM. Cinnabar.

INGHULAM. SANS. Cinnabar.

INGHURDI. SANS. Amygdalus communis. The almond.

INGHURU. SING. Ginger.

INGINIGAHA. SINGH. Strychnos potatorum, *L.*

INGIE OR ENGIE. BURM. A white linen jacket used as an article of dress by Burmans.—*Winter's Burma*, p. 54.

INGIVI. SING. Strychnos potatorum.

ING LEET-MEN. BURM. An ambiguous expression adopted by Burmese, as a salve to their pride, for use when compelled to hold intercourse with a dignitary who is not in their view an anointed king. It may apply to the queen of England or to the Governor General.—*Yule's Embassy.*

INGLIS. HIND., a pensioner. The word is a corruption of "Invalids."

INGOMAAS. See Dolichos bulbosus.

INGOT, a small wedge-shaped mass of tin, copper, gold or silver, &c. of an indefinite size and weight. About 40 ingots of tin go to the ton. In some countries ingots of the precious metals pass current, as silver in China. In Burmah gold and silver ingots, of half an ounce weight avoirdupois, form part of the local currency.—*Simmond's Dict.*

INGOULETZ, on leaving its banks and travelling eastward over the steppe, are to be observed innumerable tumuli of a breadth and height hardly credible. The different mounds in this immense region of the dead vary greatly in size; and, where one of unusual magnitude presents itself, it is generally surrounded by several of smaller dimensions. There can be no doubt that the larger tumuli are raised over the bodies of princes and heroes; and the minor sort cover the remains of the followers of their armies, or of their state. The expanse occupied by monuments of the dead, extend regularly to the very farthest stretch of sight. Herodotus does not allow us to appropriate these remote regions of sepulture to the casual circumstance of war. He declares them regular places of interment for whole nations, and particularly mentions, that whenever the Scythians lost a king, or a chief, they assembled in great multitudes to solemnize his obsequies; and, after making the tour of certain districts of the kingdom with the corpse they stopped in the country of the Gerrhi, a people who lived in the most distant parts of Scythia, and over whose lands the sepulchres were spread. A large quadrangular excavation was then made in the earth (in dimensions more like a hall of banquet than a grave), and within it was placed a sort of bier bearing the body of the deceased prince. Daggers were laid at various distances around him, and the whole covered with pieces of wood and branches of the willow tree. In another part of the same immense tomb, were deposited the remains of one of the late sovereign's concubines, who had been previously strangled; also his favorite servant, his baker, cook, horsekeeper, and even the horses themselves, all followed him to the grave, and were laid in the same tomb, with his most valuable property, and above all, a sufficient number of golden goblets. This done, the hollow was soon filled and surmounted with earth; each person present being ambitious to do his part in raising the pile that was to honour his departed lord. About six miles from the ancient city of Sardis, near the lake Gygæus, is still to be seen part of the great tumulus erected in memory of Alyattes, father of Crœsus. It is described by Herodotus as of prodigious height, having a base of stones, on which three classes of people were employed to heap up its enormous bulk. In the time of Strabo the remains were two hundred feet high, and the circumference three quarters of a mile. Several other tumuli surrounded it. This form of sepulture may be found all over the world; and, how lasting it is, as a monument, may be gathered from the date of this very mound of Alyattes, which could not have been erected muchless than two thousand four hundred years ago, Alyattes having been contemporary with Nebuchadnezzar, the king of Babylon who destroyed Jerusalem about six hundred years before the birth of Christ. Probably the smaller tumuli, commonly seen encircling a large one, may contain the bodies of certain self-devoted members of the deceased great man's family, who yet did not consider themselves high enough to share his actual grave; or, perhaps, of his guards, who held it their duty to follow their master into the other world. And, as the fashion of these human immolations would, likely, prevail through all degrees of rank, we may easily account for the graduated sizes of other mounds which undulate these dismal deserts, even to the very horizon. In some parts, we find tumuli in distinct groups wide of each other; and in other places they appear singly, like solitary and silent watch towers at distant stations.—*Porter's Travels, Vol. I. p.* from 18 to 20. See Burial; Cairns.

INGRACH, also Yang, also Tash of Kangra. Fragaria vesca.—*Linn.*

INGROMANIYUS. See Ahriman; Arians.

INGU. MALAY. Assafœtida.

INGUDI. TEL. Assafœtida.

INGUDI. SANS Terminalia catappa, *Linn.*

INGUDI BADAM. Fruit of Terminalia catappa.

INGUDI-TAILAM. TEL.? Almond oil.

INGUGA CHETTU? TEL. Strychnos potatorum.

INGUVA, also Hingupatri chettu. TEL. Ferula assafœtida, L. Asafetida. This word is also generally applied to several kinds of Gardenia, some of which yield a medicinal gum, particularly the G. gummifera, from which is produced the resin called Dikamali.

INGWER. GER. Ginger.

INGYA. TEL. Assafœtida.

INHAYON—? A tree plentiful, of Akyab, furnishing a moderate sized wood, not much used.—*Cal Cat. Ex.* 1862.

INIANE. POL. Flax seed.

INJANI. HIND. Cymbopogon iwarancusa.

IN-JEEN. BURM. A large tree, common in the upper provinces of Burmah, flowers, small, pinkish yellow, very fragrant, growing in clusters, and celebrated in Burman poetry. Gaudama, is said to have died near one of these trees.—*Malcolm*, v. i, p. 192.

INJI SHUKKU. TAM. Green ginger, Zingiber officinalis.

INJI NAR. MALEAL. Fibre of Mimosa intsia.

INJIBAR. Bistort root.

INJINI-GASS. SINGH., Strychnos potatorum.—*L.*

INJIN PEWOO. BURM. White Injin. ANGLO-BURM. Found in abundance all over the provinces of Amherst, Tavoy and Mergui, of a maximum length of 22 feet and maximum girth of 2 cubits. It is very light and perishable and only fit for firewood.—*Captain Dance.*

INJUBIN, AR. Honey.

INK, a Japanese long measure, nearly 75 inches.

INK, BLACK.

Ink; Inkt,..... DUT.	Mashi,..... .....MALEAL.
Encre,..... .. ...FR.	Tschernilo, ...RUS.
Dinte,..... ....GER.	Masi,..... .....SANS.
Seahi, GUZ. HIND. PERS.	Tinta, ...SP.
Inchiostro,... ... ...IT.	Blak, ...Sw.
Atramentum, ... LAT.	My,... ... ...TAM.
Mangsi, Dawat. MALAY.	Sira,..... ..... TEL.

The ordinary ink of the Chinese, composed of lamp black and glue, is sufficiently pure to be used in the arts. There are several varieties of ink, such as printing ink, writing ink, marking ink, India ink, &c, composed of different ingredients, gall-nuts, copperas, gum, and logwood, according to the purposes to which it is be applied. The ink of China is in small oblong cakes, readily diffusible in water. It is made of very fine lamp black, prepared with a peculiar glue, or jelly. The Tamools occasionally make ink with nearly the same materials as in Europe, but that which is used by the writers in the Cutcherries is thus prepared. *First*, a burnt rice water is to be made in this way; half a seer of rice burnt black is to be well boiled in a seer and a half of water, till but one seer remains then strain off the dregs. To this seer of burnt rice water is to be added two pollams Komburruck or Lac, boil them well together and strain off the dregs. Half a seer of Carpoo veruum or Lamp black and half a pollam of Vullam pisin or gum arabic are then to be well rubbed into a fine powder, and gradually added to the decoction of Komburruck and burnt rice water, when the whole are to be rubbed together and well shaken, at different intervals for the space of three days. The mahomedans thus prepare their ink, Take of Lamp black and gum arabic equal quantities and pound them together into a very fine powder. This powder is then to be moistened with the juice of the pulp of the Kuttalay or small Aloe, and well rubbed at intervals for two days together, after which it is to be formed into little cakes that are to be put on plantain leaves, and dried in the sun for use.

For a good writing *Ink* take of Nut galls 2 lbs. Sulphate of Iron 13 oz. Gum Arabic 13 oz. pound the galls, and take 14 bottles of water, of which take ¾ and boil the galls in it for 3 hours, in a large pot, cool, and pour off the clear liquid and strain the remainder (careful and repeated straining, is the great secret of successful ink making)—take the remaining, ¼ of water and dissolve the iron and gum, boil cloves in it to prevent fungi, make all to 15 bottles of fluid. Strain every thing well.—*Ain's. Mat. Med. p.* 175.

INK, BLACK, for printers, is made of lamp black, linseed oil, rosin, brown soap, and a small quantity of indigo.

INK BLUE, is made with indigo.

INK, RED.

Segapoo Mye...TAM.

Is prepared by adding a little water to Shem pungie (red cotton) luttooka doodi, TEL. also by steeping and afterwards boiling chips of red dye woods in vinegar; that formed by lake is not permanent. Red ink, is also made with brazil wood infused in vinegar adding alcohol, alum and gum.—*Ain's. Mat. Med. p.* 175. *Rohde MS. S.*

INKITRIUN. ARAB. Amber,

INLAID WORK of Bombay, has been carried on in Bombay since the commencement of the nineteenth century having been originally introduced from Hyderabad in Sind. It is said to have been introduced into Sind about twenty years previously from Persia; its native seat is supposed to be Shiraz. From Bombay the work has been carried to Surat. The

materials used in the work are :—

A mineral green dye for dyeing the stag's horn.

Tin Wire (Kylacenotur) used in the ornamental veneering.

Sandalwood, ebony and sappanwood used in the frame work, and sometimes entering into the ornamental veneer.

Ivory, do.

Stag's Horn, do, dyed green with mineral dye.

Glue, for binding. Ahmedabad glue being esteemed far above all other kinds, including English.

The tools employed are a wheel for drawing the tin wire into different shapes for the preparation of the ornamental patterns ;—Saws of different kinds, files, chisels, drills, planes, and a square. The only mystery is in the portion of the work which appears inlaid, but which is not inlaid in the first sense of the term. The patterns are veneered on, and may be applied to any flat or gently rounded surface. The ornamental veneer is prepared by binding together the rods of ivory, tin, sappan, ebony and green dyed stags' horn, of different shapes. These rods are usually three sided, cylindrical and obliquely four-sided. They are arranged so as when cut across to exhibit definite patterns and in the mass present either the appearance of rods or of thin boards, the latter being to be sliced down into borders. The primary rods are sometimes bound together before being sliced, so as to form more complex patterns. The patterns commonly found in Bombay ready prepared for use are :—

1st. Chakra (*i. e.* wheel), the smaller being of the diameter of a four penny bit, and the larger of a shilling.

2nd. Kutkee or hexagonal, being composed of obliquely four sided rods, of ivory, ebony or sandalwood, and of ebony, tin wire, puttung, and green dyed stags' horn mixed.

3rd. Trenkoonia gool (*i. e.* three-sided flower), a three-sided pattern composed of tin wire, ebony, ivory, puttung, and green dyed stag's horn.

4th. Gool (flower), obliquely four-sided, and compounded as last. These are all for the central veneer. The border patterns are :—

5th. Teekee, round and varying in size from a two penny bit to a large pin's head, and used for the central patterns as well as for bordering,

6th. Gundeerio (plumb, full), composed of all the materials used in this work.

7th. Ekdana (one grain), having the appearance of a single row of tin beads set in ebony.

8th. 9th and 10th, Poree lehur, 'Sansoohansio' and 'Porohansio,' varieties of border ornaments not easy to distinguish from one another by mere description.

In 1860, about fifty manufacturers were established in Bombay, six, had been settled there from periods varying from twenty-five to forty-six years. A few employ workmen, but the majority work for themselves, with the aid in many cases, of a brother or son. The inlaid work resembles Tunbridge ware.—*Dr. Birdwood.*

INOCARPUS. See Hernandaceæ.

INOCULATION, is still practiced in the S. and East of Asia.

INSCHI or Inschikua. Zingiber officinalis.

INSCRIPTIONS. Nearly all that we know of ancient India, and of the countries on its N. Western borders, with their former conquerors and rulers, has been obtained by the investigations of learned men into the legends on the numerous ancient coins found in Afghanistan, the Panjab and India ; and from the inscriptions found engraved on rocks and pillars and in caves, in various places in India, in Kabul, and throughout the ancient empires of Iran and Assyria ; through Hadramaut and Oman, in several districts of Arabia, and through the north of Africa. These, with the more celebrated remains of Egypt, prove that literature was cultivated in those countries at a time when Europe was inhabited by painted or tattooed barbarians. In all those countries, inscriptions which have been gazed at with stupid wonder by the descendants of the people who engraved them and ascribed to the workmanship of imps and genii, have been at length explained. Many curious facts in history have been made known by the coin legends and rock inscriptions, and among others the extension of a Macedonian empire over a great part of north-Western India, and the conquest of the island of Ceylon by a buddhist sovereign of India, three centuries before the Christian era.

Not less interesting are the inscriptions in the ancient Persian language, in the Assyrian or cuneiform character, spread through the empire of the great Cyrus, which are likely to throw an important light on sacred as well as profane history. The clue to the discovery of the sense of these Persian records was obtained by Grotefend, Lassen and Burnouf, and partly aided by it, though much more by his own ingenuity, Sir Henry Rawlinson was able to decipher many of these ancient historical engravings. The records on the rocks and pillars and caves of north-Western India and in India itself, are in two characters, styled the Arian or Bactrian and the Lat or Budh. The term "Lat" has been given because found on certain pillars ("Lat, Sansc. a pillar") in Delhi, Allahabad, &c. The Lat or Budh or early Pali character is the same

as the Arian, but the forms of the letters differ from the Arian, and the letters are larger. Inscriptions in these characters are engraved on rocks at Kapurdigiri in Afghanistan, at Cuttack, at Delhi on a pillar, also on pillars at Allahabad, Betiah, Muttiah and Radhia.

One Delhi pillar is square with its faces to the cardinal points. On each face is a framed inscription. Another pillar near Delhi, has been called the pillar of Feroz, because it stands on the summit of a large building supposed to have been erected by Feroz shah who reigned in Delhi A. D. 1351 to A. D. 1388. It is 37 feet high, is a single stone, hard and round. Its circumference, where it joins the building, is 10½ feet, it has a more ancient inscription and one with a more recent character, below, in Sanscrit, to the effect that rajah Vigrah or Visala Deva had, in 1169 A. D., caused this pillar to be inscribed afresh to declare that the said raja who reigned over the Sikambari, had subdued all the regions between the Himavat and Vindhya. This pillar was erected to enjoin the doctrines of Buddha, but the reading of it somewhat differs from that of the others Though resembling the Girnar inscription in general purport, these inscriptions differ considerably in the structure of certain sentences. The Delhi Feroz pillar was found in a temple, and both Mr. James Prinsep and Professor Wilson have attempted translations of it. In a work by Dr. George Moore, M. D. on the "Lost Tribes" published in London in 1861, the author mentions that he has translated all these rock and pillar and cave inscriptions, after transliterating them in Hebrew, and that this one is a lamentation to the Almighty on ruin and calamity.

The same Lat or Bud'h characters found on the pillars at Delhi, Allahabad and elsewhere, are also found engraved on rocks. The ancient Budh alphabet is really the simpler and more elegant form of the refined Sanscrit.

The Allahabad inscription is similar to that at Delhi but has four short lines additional, which, according to Dr. Moore's mode of translating, treat on Ruin, Vanity, Equality, and the Wrath of God.

There is a stone now lodged in the museum of the Asiatic Society at Calcutta, which was found at Bairath near Bhabra, between Delhi and Jeypur, and has an inscription in the Budh character.

The same character is also found in two inscriptions at Junir, of which one is on the Naneh ghat. It is in keeping with the inscription on the Delhi pillar and on the rock at Girnar.

The Girnar inscription was supposed by Mr. James Prinsep to be in the Pali language. But Dr. Moore states that it is in Hebrew and has allusion to some calamity or catastrophe. It is said also to contain the doctrine of Sakya, and in the first section to make mention of the Arab, of the Greek in the fourth section, and of the Getæ in the twelfth, as all involved in the same trouble.

The Arian or Bactrian character is that used in the inscriptions at Jellalabad, Manikhyala, and at Kapurdigiri on topes or tumuli said to be numerous for about 300 miles around.

Jellalabad is in the valley of Kabul, and contains many sepulchral topes, which also occur at Daranta and at Hidda or Idda in its neighbourhood. That at Jellalabad was opened by Mr. Masson and the inscription makes mention of Kadiphes.

Manikhyala is situated near Jhelum, on the banks of the river of that name, called by the Greeks, the Hydaspes. There are many topes there, one of which is 80 feet high with a circumference of 320 feet.

These topes or tumuli, it is now admitted are only cairns regularly built, and this mode of sepulture is supposed to be alluded to in the "heaps" and "graves" and "tombs" spoken of in Job xxi and 32, also xxx and 24, and in Jeremiah xxxi and 21, and cairns are still found scattered over all the northern parts of Europe and Asia and down to Cape Comorin in Peninsular India.

According to Dr. Moore, the Arian or Bactrian language in which character the inscriptions at Kapurdigiri, Jellalabad, and Manikhyala are engraved, was the language of Afghanistan in the times of the Kanerki kings, in A. D. 80 and subsequently. He states that this Arian language was Hebrew, and the people of Afghanistan used the Hebrew in the period extending from the commencement of the Greco-Bactrian dominion to the commencement of the third century of our era. It was employed, he says, with some Greek, in Kabul, Bamean, the Hazara country, Lagman and the Panjab; was the vernacular language of the predominant people of the Paramisan range, Afghanistan and part of the Panjab, at least up to the third or fourth century of the christian era.

The Kapurdigiri inscription is on a rock on the side of a rocky and abrupt hill near a village of that name in the district inhabited by the Yuzufzye. It reads from right to left, is in the Arian or Bactrian character, and is nearly a transliteration of that of Girnar, and the mode of reading it was discovered by Mr. E. Norris. The language, he says, was in use for several centuries throughout that extensive line of country over which the Seleucidæ and their successors held dominion,—that is to say, from the Parapamisus or Caucasus to the upper part of the

Panjab, including all Bactria, Hindu Kush and Afghanistan.

Dr. Moore sums up his observations by remarking that at least two classes of people employed the language expressed in this character, the one using the Arian or Bactrian, of Bamian, kapurdigiri, &c., the other using the Budh or Lat character, found on the Girnar rock and on the pillar and in the cave temple inscriptions: that these two classes of people seem to be the Getæ and Sakæ, the so-called Arian character being that used by the Getæ, while the so-called Lat character was that of the Sakæ.

Inscriptions on stones and on copper plates have also been met with all over southern India, but few of them are of a date prior to the year 1000 of our era and the larger portion are much later. Some give valuable facts and the names of kings, but the bulk of them record matters of little importance. The Lat character occurs rarely in the southern part of the peninsula; still it is the only one used on the sculptures at Ameravati, which have been described by the Rev. Mr. Taylor, and Mr. G. Fergusson and while in charge of the Government Central Museum at Madras, we dispatched a large collection of its marbles to England.

An extensive collection of inscriptions was made by the late Colonel McKenzie, Surveyor General, which also, the Rev. Mr. Taylor described.

In Malayala, as in other parts of southern India, inscriptions occur, in various ancient characters as well as in modern letters. The translation of the copper plate grant to the Syrian christians, which is still in their possession, made considerable noise, some years since. It will be found in the Journal of the Madras Literary Society.

Compared with other nations, the use of letters in India, is recent. Though, as Professor Muller mentions, we read in the Old Testament of writings, engravings, pens and books —in Exodus xxiv, 7; xxv. 16; and xxxii, 15, and 16; at least 1500 B. C.; in Job xii, 26, xix, 23 and 24; perhaps about the same age, and subsequently in Psalms xl, 7; xlv, 1; lvi, 8, and lxix, 28, and in Proverbs iii, 3, at least 1000 years B. C.—The first authenticated inscriptions in India are those of the third century before Christ, engraved at Kapurdigiri, Dhauli, Girnar, &c. In the ten books (Mandala) of 1017 hymns in the Rig Veda, the art of writing is not even alluded to. At the time when the songs of the Rishis were collected there is no allusion to writing materials, whether of paper (papyrus) or bark (liber) or skins, nor is there any allusion to writing during the whole of the Brahmana period of Vedic literature. Even during the Sutra period all the evidence obtained from them, but leads to the supposition that though the art of writing then began to be known, the whole literature of India was still preserved by oral tradition. The statements of Megasthenes and Strabo and Nearchus, however, show that in their times, the art of writing was known in India, and that it was practised before the time of Alexander's conquest, nevertheless the origin of the Indian alphabet cannot be traced back much beyond the date of Alexander's invasion. The Lalita vistara, however, one of the canonical books of the buddhists, describes Sakya Sinha's entry into the writing school (li-pi-sala) and the alphabet that he is described as learning is the common sanscrit alphabet. But in the times even of Nearchus and Megasthenes, letters do not seem to have been a vehicle of literature. Nearchus describes the people as writing on compressed cotton, Megasthenes as making inscriptions on mile-stones, and Curtius says they wrote on the soft rind of trees. The inscriptions generally supposed to have been engraved by Asoka, three hundred years before the present era, with a view to promulgate the doctrines of Buddha, are therefore the oldest literary remains of India but are upwards of a thousand years later than the era when the tablets were engraved on mount Sinai

The following is a list of ancient inscriptions published in the volumes of the Journal of the Asiatic Society of Bengal, from January, 1834, to March 1841, compiled by Lieutenant Colonel W. H. Sykes, F. R. S. (Journal R. A. S. Vol. VI. pp. 482) brought up to the end of 1854, by Babu Rajendralal Mitra.

1. *Allahabad Column.*

Language of Inscription.—Sanscrit, but not pure.

Date.—About A. D. 800, from the character of the inscription and internal and extraneous evidence. Many of the letters are identical, and have the same phonic value with the Tibetan alphabet, adopted in the seventh century. Many letters, eight consonants and three vowels are wanting of the modern Deva Nagari, and similarly in Tibetan.

Character used in inscription.—Deva Nagari in transitu, identical with that of the Gaya inscription, and also, like Mr. Wathen's inscriptions from Gujarat, and that of Mahabalipur, which was of great use in deciphering the present.

Religion; or Divinities or Sages mentioned.—Siva, Ganesa, Brahma, Varuna, Vishnu, Rudra, Chandra, Agni, Nandi, Kama, Garuda Balarama, Indra, Kuvera, Yama, Gandharvas, Nareda, Arjuna, Pandu, Bhishma, Ganga. No mention of Tantras.

Kings or Princes mentioned.—Gupta, father of Ghatotkacha, father of Chandragupta, who is maternal grandson of Lickhavi and son of

Kumara Devi who is the father of the King of Kings Samudra Gupta.

Remarks.—This inscription of a sudra family is engraved upon a pillar which had been previously raised in honour of buddhism, and bore a buddhist inscription upon it. Dr. Mill, the translator, in consequence of numerous lacunæ, was obliged to supply the sense occasionally. The character is that of the Deva Nagari in transitu, and approaches that of the Gaya inscription, which is known to be of the eleventh century. A fallen king, Samudra Gupta, by means of his able minister, Giri Kahla Raka, restores the fortunes of his house; but it is only his father, Chandra Gupta, and himself, who actually attain royalty. Mr. Mill says that Brahmans have that honor as spiritual superiors, which we find assigned to them in the Ramayana and Mahabharata—not that excessive superiority and extravagant homage which in subsequent ages they claimed from princes; the Brahman here contributes to the honor of the king, not as in some later inscriptions, the king to the honor of the Brahmans.—*Vol.* III, *p.* 263 and 339—*Vol.* VI, *p.* 970.

2. *Oujein.*

Language of Inscription.—Jain inscription. Pali?

Date.—A. D. 371, but if the Jain era of Mahavira be intended, the date is B. C. 106.

Character used in Inscription.—Old character, but intelligible to the Jains.

Religion; or Divinities or Sages mentioned.—Not mentioned.

Kings or Princes mentioned.—Chandra-Gupta.

Remarks.—The Mahabharata is alluded to; Nepal and Assam mentioned: and Dhananjaya was ruler of the north country.

This is an inscription mentioned by Col. Todd, but not published: it was obtained from Jain authorities. The character required a key, but was known to the Jain hierarchs. King Chandra Gupta reigning at Oujein is unexpected.—*T. R. A. S. Vol.* I. *pp.* 140 *and* 211.

But Chandra Gupta is also the name of one of the Chohan princes of Ajmeer, grandson of Manikya Rai whose date is fixed A. D. 695, and his descendant, Prithu Rai, was the last Hindu King who reigned in Indraprestha, or Delhi.—Vol. III. p. 342.

3. *a. Mathiah near Bettiah.*
   b. Bahra,
   c. Rediah.

Language of Inscription.—Pali.

Date.—315. B. C.

Character used in Inscription.—Old Pali.

Religion; or Princes or Sages mentioned.—Buddhist.

Kings or Princes mentioned.—Piadasi, or Asoka.

Remarks.—These are notices, by Mr. Hodgson of Nepal, *of three tall pillars, or columns, in north Behar, two of the pillars surmounted by a lion, and each having an inscription upon the shaft, which was unintelligible at the time* Mr. Hodgson wrote, 24th April, 1834. The Bettiah inscription is precisely the same as that of Delhi and Allahabad, No. 1—*Vol.* III. *p.* 482. *Vol.* IV. *p.* 125.

4. *Sanchi.*

Languages of Inscription.—Pali.

Date.—B. C. 40? but the Samvat 18 may not be of the era of Vieramaditya.

Character used in Inscriptions.—Between Allahabad No. 2, or Kanouj Nagari and Delhi Lat, or old Pali.

Religion; or Divinities or Sages mentioned.—Buddhist.

Kings or Princes mentioned.—Chandagutto in Pali; Chandra Gupta in Sanskrit.

Remarks.—Very numerous inscriptions are upon the basement of a prodigious chaitya, or relic temple, of an hemispherical form, built without cement, whose circumference is 554 feet, and fallen as it is, its height is still 112 feet. There are three gateways, each 40 feet high. Capt. Fell thinks the date to be samvat, 18, or B. C.—? The splendid bas reliefs represent the dedication of a chaitya. The Emperor Chandagutto buys land for the Buddhist temple, and pays for it in dinars; and killing a Brahman is not so great a crime by five-fold as the taking away the land from the temple. It is to be observed of the figures making offerings to the chaitya that their appearance is exactly that of most modern Hindus; dressed in a dhotee round the loins and thighs, and naked from the waist upward, with a turband upon the head.—*Vol.* III. *p.* 488.

5. *Iron pillar at Delhi.*

Date.—No date, but scarcely earlier than A. D. 800, the character looking more modern than Kanouj Nagari.

Character used in Inscription.—Many letters agree with the Kanouj Nagari but the general aspect is more modern.

Religion; or Divinities or Sages mentioned.—Vaishnava, but no invocation or names of Gods.

Kings or Princes mentioned.—Prince Dhava, an usurper, at Hastinapur.

Remarks.—The inscription is punched upon an iron pillar, and the only thing remarkable *in it is the mention of the Bactrians called* Vallekhas, *being still in Sindh. From the* compound letters used, inscription must be long after the fifth century.—*Vol.* III. *p.* 494. *Vol.* VII. *p.* 629.

6. *Karli near Poona.*

Language of Inscription.—Sanskrit.

Numerous inscriptions in the caves.

Language of Inscriptions.—Pali.

Date.—B. D. 543, by Dr. Wilson, but if the Salivahana era be intended, then A. D. 176, Dr. Stevenson.

Character used in Inscriptions.—Slightly modified Lat.

Religion, or Divinities or Sages mentioned.—Buddhist; the invocation is to the Triad; no doubt meaning Buddha, Dharma, Sanga.

Kings or Princes mentioned.—Dr. Wilson says Vijara. Dr. Stevenson, Arodhana, lord of India, Garga, ruler of the Shaka.

Remarks.—These are some of the numerous Buddhist inscriptions in the cave temple at Karli. Drs. Wilson and Stevenson are not quite agreed about the reading. Garga, the "ruler of the Shaka" (Sakyas, Buddha's tribe) is mentioned. Dr. Stevenson mistakes the language for Sanskrit, which Mr. Prinsep proves to be Pali, from copies sent by Col. Sykes. The excavation of the temples, and gifts by individuals in aid, are mentioned.—*Vol.* III, *p.* 499.

7. *On images of Buddha from the temple of Sarnath at Benares, and on an image from Bakhra, in Tirhut.*

Language of Inscription.—Sanskrit, but not pure.

Date.—After A. D. 800, and that of Sarnath, probably of the eleventh century.

Character used in Inscription.—More modern than Kanouj Nagari; approaching the modern character.

Religion; or Divinities or Sages mentioned.—Buddhist. Tathagata, Sramanas, Buddha.

Kings or Princes mentioned.—None.

Remarks.—These inscriptions upon images of Buddha, although in a comparatively modern form of the Deva Nagari, the Brahmans of Benares could not read. They contain the quaint compendium of Buddhist doctrines, commencing with Ye dharma hetuprabhava, &c.; but the Sanskrit text of the moral maxim has not been found in the Tibetan Pragna Paramita. These are the first Buddhist inscriptions in Sanskrit met with, and they are most remarkable, showing at their late date that Sanskrit was still imperfect! The mounds and remains near Bakhra testify to a former Buddhist city. From copper-plate inscriptions found near Sarnath it is conjectured the Buddhist temple was erected by the sons of Bhupala, a rajah of Gaur, in the eleventh century. The image and inscription would probably be of the same date, and the character of the inscription corresponds to that date.—*Vol.* IV, *p.* 135, 181, 211, and 713.

8. *Kesariah mound, 20 miles north of Bakhra, in sight of the Gandak River.*

Language of Inscription.—Sanskrit.

Date.—*About the date of the Bakhra* image inscription.

Character used in Inscription.—Same as Sarnath and Bakhra character.

Religion; or Divinities or Sages mentioned.—Brahmanical. The Avatars. The Sakta hymn of the Rig Veda mentioned but no invocation or Hindu gods named.

Kings or Princes mentioned. Chandradatta, son of Suryadatta.

Remarks.—The inscription is imperfect, but Dr. Mill says that the ever-living Chandradatta was born on the Sunday appropriated to the reading of the Sakta by his father Suryadatta. The Sukta has for one of its verses the holy "gayatri." *Vol.* IV. *p.* 128 and 286.

9. *The mountain temple of Karsha of Shekavati.*

Languages of Inscription.—Grammatical Sanskrit, but with some unusual terms, and some inexplicable words.

Date.—Erected A.D. 961, finished A. D 973.

Character used in Inscription.—More modern than that of the Kanouj Deva Nagari, or Allahabad inscription, No. 2.

Religion; or Divinities or Sages mentioned.—Mythology of the Puranas, Siva. The Pramahtes Munies, and Yaties are called immortal Indra, Kama, Nandi. The Nagas, Rama, Bala Rama, Vishnu, Krishna, Sambhu, Visvakarma. The portico of the temple is graced with the presence of Gaya, the holy Asura. Gayatri is called the wife of Brahma.

Kings or Princes mentioned.—Gavaka of the Chauhan family, A. D. 800. Chandra Raja, his son, A. D. 830. Gavaka, his son, A. D. 860. Chandra, his son, A. D. 890. Vakpata, his son, A. D. 920. Sinha Raja who appears to have lost his kingdom of Shakavati A. D. 961. Vigraha Raja of the Solar race not related to Sinha Raja, and probably of Kanouj.

Vakpata appears to have had a hostile opponent, Tantra Pala, whom he defeated; his younger brother was Durlabha. Ajaya Sri Raja gives grant of village.

Remarks.—The inscription is at a temple of the Linga (Siva), and Dr. Mill says "the character furnishes a definite standard from which the ages of other monuments, of similar or more remotely resembling characters, may be inferred with tolerable accuracy." The temple was built to commemorate the destruction of the Asura, or demon Tripura, who had expelled Indra and the gods from heaven; and, on the mountain, Siva was felicitated by the gods, whence the name Harsha (joy). The princes are but donors and benefactors; the Brahmans are represented as the real builders; their spiritual genealogy is traced; one of them is made an incarnation of Nandi, similar in splendour to the great deity himself,

and they are called "Lords of the Earth." Indra is called Bharata in the inscriptions. Siva is identified with his phallic emblem, and he is also called the eight formed one. The sandal-wood of Malabar mentioned. Nudity, clotted hair, and ashes, characterize the Brahman teachers. The revenues of numerous villages are given for the support of the temple. It is singular that Ganapati, the son of Siva, is not mentioned; seeming to indicate that his worship was not yet established. *Vol.* IV. *p.* 367.

10. *Balabhi, in Gujarat Copper plates.*

Character used in Inscription.—Resembles Dr. Wilkins's Gaya inscriptions of eleventh century, but near Kanouj Nagari of eighth.

Religion or Divinities or Sages mentioned.—No invocation to the gods. Mahesvara, Menu, Dhurma Raja, or Yudhisthira, Bhagavata (or Vishnu) Surya. Savara (or cupid) Kuvera, Ganga. Mahabharata, is quoted.

Kings or Princes mentioned.—Generals, Bhatarka. Dhara Sena. Maharajas, Drona Sinha. Dhruva Sena 1st. Dharapattah. Griha Sena. Sridhara Sena 1st, Siladitya 1st, Charagriha 1st, Sridhara Sena 2nd, Dhruva Sena 2nd, Sridhara Sena 3rd, Siladitya, 2nd. Two Princes. Charagriha 2nd, Siladitya, 3rd

Date.—A. D. 328.

Remarks.—These are grants of land to Brahman priests. Mr. Wathen, like Mr. Prinsep, refers the modern Deva Nagari, through various changes which he shows in inscriptions of different ages, to the old Pali, Lat, or column character. The era used in the inscription is the Valabhi era, corresponding to the 375th of Vikramditya, or A. D. 319. Balabhi, or Balharra, is represented to have been destroyed under Siladitya 3rd, A. D. 524, by a Bactro-Indian Army; it is supposed to be the Byzantium of Ptolemy. In the first inscription, Dhruva Sena is a follower of Bhagaveta, and Dharapattah of the sun; all the rest worship Siva. The Brahmans are not spoken of with any respect or veneration, as the grants simply say, I give to such and such a Brahman. Very considerable doubt exists with respect to the accuracy of the date of the inscription. The character corresponds to that of the eighth century. When Huian thsang was at Balabhi in the seventh century, there were 100 Buddhist monasteries, and 600 Buddhist priests; and the king, although a Kshatriya, was a buddhist.

11. *Sindhapura Copper-plates much defaced.*

Date.—A. D. 559 ?

Kings or Princes mentioned.—Siladitya Musabla.

12. *Stone slab in the fort of Chunar, near Benares.*

Language of Inscription.—Sanskrit, and no mention of it being ungrammatical.

Date.—*A. D. 1333.*

Character used in Inscriptions.—Modern Deva Nagari, very slightly altered.

Religion, or Divinities or Sages mentioned.—Opens with a salutation to Ganapati, Shambhu, Bhagavati (the goddess Anna Purna Devi).

Kings or Princes mentioned.—Devaka father of Devana, father of Chandragana, elder brother of Swami Raja.

Remarks.—The inscription records the attacks on the fort of Chunar by Mahommed Shah, Emperor of Delhi, defended by Swami, a Raja of Benares, who together with his progenitors, are unknown in history. The inscription is valuable as showing the state of the Deva Nagari in the fourteenth century. The invocation to Ganapati shows that his worship was now established, which probably was not the case at the time of the Harsha inscription.—*Vol.* V. *p.* 341.

13. *Caves at Adjunta.*

Language of Inscriptions.—Pali ?

Date.—Not mentioned.

Character used in Inscriptions.—One resembling Balibhi and one in the Seoni parallelogram headed character, which is of the eleventh and twelfth centuries.

Religion, or Divinities or Sages mentioned.—Buddhist.

Kings or Princes mentioned—None; but the sculptures and paintings evidently represent royal personages and royal doings.

The first is one of the numerous inscriptions in the Buddhist caves at Adjunta, and is of interest from the character resembling that of Wathen's Balibhi inscription, which with others show the gradations of the character upwards into antiquity. The caves are remarkable for their paintings as well as sculpture. Capt. Gresley says amongst the paintings there are three Chinese figures!—*Vol. p.* 558.

14. *Piplianagar in Bhopal, on copper plates.*

Language of Inscriptions.—Sanskrit.

Date.—A. D. 1210.

Character used in inscriptions.—Deva Nagari, little altered.

Religion, or Divinities or Sages mentioned.—Instead of the usual Hindu invocation, it is to Virtue. The snake Shesha, Parasu-Rama, Rama, Sita, Yudhishthira, Bhima, Kansa, Indra, Saraswati, Sambhu.

Kings or princes mentioned.—Raja Bhoja Deva, son, Udayaditya. Naravarma. Yashovarma, 1137. A. D. Ajayavarma, 1143, A. D. Vindhayavarma son Amushyavarma, son, Arjuna, living.

The inscription was communicated by Mr. L. Wilkinson. It gives away the revenues of a village to a Brahman family by the young Raja Arjuna. It is remarkable for the fre-

quent reference to the heroes of the poems, and the absence of the usual reverential notices of the now popular Hindu gods. Firearms in the thirteenth century could not have been used, for the successes in war of the princes are owing to flights of arrows. Subhatavarma appears to have destroyed Patan in Gujarat. The term Pergannah being used, the Mahomedans must have previously arranged the districts. The capital of the Princes was Mandu or Oujein.—*Vol.* V. *p.* 377.

15. *Asirgar, a fort in Kandesh: on a seal.*

Language of Inscriptions.—Sanskrit, but not quite grammatical.

Date.—Tenth or eleventh century, by the character.

Character used in Inscriptions.—Deva Nagari, resembling the Gaya or Gour, approaching Allahabad No. 2.

Religion or Divinities or Sages mentioned. —There is not any invocation, or any mention of gods, but only munis; but there is a bull on the seal, and two men, one with a sceptre and axe, and the other with umbrella and axe.

Kings or princes mentioned.—The great Kings Hari Varma, son, Aditya Varma; do, Isvara Varma; do. Sinha Varma; do. Kharva Varma, who is called King of Kings.

Remarks.—Mention is made that the Rajas Aditya Varma and Isvara Varma were married to the eldest daughters of the Gupta race, which may be that of the Allahabad inscriptions and Kanouj coins. If so, the Deva Nagari of the inscription would confirm the belief of the Guptas being of the ninth and tenth centuries. The Rajas were probably Princes of Kandesh.—*Vol.* V. *p.* 482.

16. *Barahat and Gopesvara in Garhwal, upon two bronze tridents respectively twenty-one and sixteen feet high.*

Language of Inscriptions.—Semi-barbarous Sanskrit.

Date.—Not mentioned.

Character used in Inscriptions.—The oldest inscriptions approaching Allahabad No. 2, and the others nearly modern Deva Nagari.

Religion, or Divinities or Sages mentioned.—No religious invocation beyond Svastisir, and no mention of Hindu gods whatever in the more recent inscription on the Gopesvara trident, the invocation is Aum Svasti, and the spot is called sacred to Mahadeva.

Kings or Princes mentioned.—Names not made out in the old inscription; but in the recent Sanskrit inscription from Gopesvara, the name of prince Anic Mall occurs.

Remarks.—The tridents with their inscriptions are instructive: they are precisely of the form of the trident on the Indo-Scythic coins, with the axe attached to the shaft: the oldest inscriptions—which, however, from the form of the Deva Nagari, cannot be before the seventh century—are in relief upon the shaft, and make no mention of Mahadeva or Hinduism; but the more recent are cut into the trident, which must have been taken down to admit of the incision. In one of these is the Aum and the name of Mahadeva, which had no association originally with the tridents. The facts strengthen the inference that the trident on the coins has nothing to do with Hinduism.—*Vol.* V. *p.* 347 and 485.

17. *Harburenni and other places in Ceylon: numerous rock inscriptions.*

Language of Inscriptions.—Pali.

Date.—From 104 B. C. to twelfth century.

Character used in Inscriptions.—From the Lat to the modern Tamul character.

Religion; or Divinities or Sages mentioned.—Buddhist.

Kings or Princes mentioned.—Not stated.

Remarks.—Sir Wilmot Horton says, there are thousands of these inscriptions in Ceylon and they exhibit the Deva Nagari in all its transitions. The inscriptions would appear to be much defaced, and little is yet made of them. —*Vol.* V. *p.* 554.

18. *Adjunta caves in Kandesh; several inscriptions.*

Language of Inscriptions.—Pali.

Date.—Before the eighth century, A. D.

Character used in inscriptions.—Intermediate, between the Lat and Allahabad, No. 2.

Religion; or Divinities or Sages mentioned. —Buddhists; one of the inscriptions commencing with the formula, "Ye dharma."

Kings or Princes mentioned.—Not stated.

Remarks.—These inscriptions appear to be of different ages, from variations in the character; but owing to mutilations, Mr. Prinsep had done little with them. One of them is in the Seoni parallellogram headed characters. It is very curious that the figures of Chinese are represented in the fresco paintings in the caves. The paintings are admirable for their spirit and variety of subjects.—*Vol.* V. *p.* 556.

19. *Nagarjuna Cave, Buddha Gaya, numerous inscriptions.*

Language of inscriptions.—Sanskrit; but requiring the aid of a Pali scholar to translate it.

Date.—Samvat 73 or 74 of the Gopala or Bhupala dynasty of Gaur, corresponding to 1197 A. D, or 1140?

Character used in Inscriptions.—Gaur alphabet, the immediate parent of the modern Bengali, and like the Harsha.

Religion; or Divinities or Sages mentioned. —Salutation to Buddha, Mahvira Swami, Sahasrapada, the treasurer of the raja, is called a conscientious Bodhisatwa.

Kings or princes mentioned.—Asoka Chandra Deva; his brother, Dasaratha Kumara, and Sri Mat Lakshmana. Seva Deva.

Remarks.—This inscription is of considerable importance as, by its era of 73, it confirms Mr. Colebrooke's correction by a thousand years of Dr. Wilkin's date of the Gaya inscription translated by the latter. It is of great importance, also, as it distinctly shows the Buddhist impression in those days, of what Nibutti or Nirvana meant, namely—as expressed in the inscription—"the absorption of his (the writer's) soul in the Supreme Being," disposing of the question of Buddhist atheism. The inscription shows that the Buddhists had still a hold in India in the twelfth century. It was recorded by Sahasrapada, the treasurer of the Raja Dasarath, Kumara. The Princes are not met with in Hindu history.—*Vol.* V. *p.* 660.

20. *Nagayuna, at Gaya.*

Language of Inscription.—Sanskrit.

Date.—Eleventh century.

Character used in Inscription.—Gaur.

Religion : or Divinities or Sages mentioned. —Buddhist.

King or Princes mentioned.—Yagna Varma, and his grandson Ananta Varma.

Remarks.—The cave called Nagarjuna, after a celebrated Buddhist patriarch, is said in the inscription to have been excavated by Ananta Varma —*Vol.* V. *p.* 657.

21. *On images of Buddha at Gaya.*

Language of Inscription.—Not stated.

Date.—Not stated.

Character used in Inscription.—Not stated.

Religion ; or Divinities or Sages mentioned. —Buddhist.

Kings or Princes mentioned.—Raja Vijayabhadra.

Remarks.—By the inscription on the images, one of them was raised by the Rajah Vijayabhadra, and the other by Jagasen and Kumara Sen, sons of Punyabhadra, private persons. The Brahmans now call a figure of Buddha—of course a male—and with the Buddhist text "Ye *dharmahetu*," &c, *upon it, the Hindu goddess Saraswati!*—*Vol.* V. *p.* 138.

22. *On a stone at Buddha-Gaya.*

Language of Inscription.—Sanskrit.

Date.—Samwat 1005 or A. D. 948.

Character used in Inscription. —Allahabad No. 2.

Religion ; or Divinities or Sages mentioned —Buddhist.

Kings or Princes mentioned.—Not stated.

Remarks.—The inscription is said, by Dr. Wilkins, to support that the temple of Buddha, at Buddha-Gaya, was built by Amara Deva, the author of the Amara Kosha : but it must mean restored, as it was seen before Amara Deva's time by Fa-hian.—*Vol. V. p.* 189.

23. *On a stone at Buddha-Gaya.*

Language of Inscription.—Burmese.

Date.—A. D. 1305.

Character used in Inscription.—Pali.

Religion ; or Divinities or Sages mentioned.—Buddhist.

Kings or Princes mentioned.—The Burmese King is mentioned.

Remarks.—The Burmese inscription says the Chaitya, or temple, was first built by Asoka, 218 years after Buddha, or B C. 325; often restored and finally restored by the Burmese Envoys, A. D. 1305.—*Vol. V. p.* 157.

24. *Bhitari Lat or Pillar, Ghazipur.*

Language of Inscription.—Not pure Sanskrit, nor easily intelligible.

Date subsequent to Allahabad No. 2 ; and Dr. Mill says, not earlier than Charlemagne in Europe, A. D. 800, if the Guptas be those of the Puranas. Moreover, the mention of the sectarial worship of the Bhagavata and Tantras makes the date comparatively modern.

Character used in Inscription.—Same as Allahabad No. 2, or Kanouj Nagari, with numerous mis-spellings.

Religion ; or Divinities or Sages mentioned.—No invocation. Indra, Varuna, Yama, Krishna, Siva, Sita, the Tantras, Devaki, the mother of Krishna, Rudra ; but loads of forest timber are collected for the completion of sacrifices for Indra, Varuna, and Yama only ; and not for Siva or Vishnu. These last, therefore, may have had honour, but not sacrifice.

Kings or Princes mentioned.—The great King, Gupta. His son, do., Ghatot Kacha : do. King of kings, Chandra Gupta, do. King of kings, Samudra Gupta, do. Chandra Gupta 2nd : do. kumara Gupta, do. Skanda Gupta a minor, Mahendra Gupta ?

Remarks.—This inscription, like that of Allahabad, No. 2, is intruded on a Buddhist column, and is subsequent to it, as it carries on the Gupta family from Samudra to the boy Mahendra. Chandra Gupta 2nd, and Kumara Gupta followed Vishnu worship, but Skanda Gupta attached himself to the opposite doctrines, now so prevalent, of the mysterious and sanguinary Tantras. Skanda Gupta was dispossessed of his kingdom, for a time, by a treacherous minister. This was the case when the Chinese traveller, Huian-thsang reached Behar, in the seventh century, and he may refer to the event mentioned in the inscription ; but he calls the king by a name construed to be Siladitya, and no king of this name reigned in Behar ; nor nearer than in Gujerat. The Guptas, probably, succeeded the buddhist kings of Behar. The absence of the insertion of the Tantras in the Allahabad inscription, and their insertion here, would seem to indicate the period of the origin, of this worship.—*Vol. V. p.* 661.

25. Stone slab in the Museum of the Asiatic Society of Bengal.

Language of inscription.—Not Sanskrit; or so ungrammatical as to be scarcely intelligible.

Date.—No date, but after eleventh century, from the character.

Character used in Inscription.—Deva Nagari of the Harsha inscription nearly.

Religion, or Divinities or Sages mentioned. —Invocation to Krishna, as son of Vasu-Deva, Narayana, as Lord of lords and Creator, Vedas, Vishnu.

Kings or Princes mentioned.—None mentioned.

Remarks.—The inscription defines the boundaries of lands, apparently belonging to a temple of Vishnu. The inscription is only valuable as showing the variation in the form of the letters, kh, gh, and a.—*Vol. V. p.* 726.

26. *Seoni, in the Nurbudda or Nermada district, on five Copper plates.*

Language of Inscriptions.—Questionable Sanskrit, often unintelligible.

Date.—Eighteenth year of Pravara dhamaurajya Samvat, a local era, after Mahendra Gupta of Kanouj.

Character used in Inscription.—Allahabad No. 2, with an open parallelogram at the head of each letter.

Religion; or Divinities or Sages mentioned.—No invocation. Bhairava, Sivalinga, Mahesvara, Yudhisthira, Vishnu, Sama Veda, Vyas.

Kings or Princes mentioned.—Rajas Pravara Sena, Sri Rudra Sena, Prithivi Sena, Rudra Sena 2nd: Pravara Sena 2nd.

Remarks.—None of the princes are known in history; but the inscription adds another Gupta (Deva) who is called "Paramount Sovereign," and whose daughter was the mother of Rudra Sena 2nd. The Deva Nagari is curious, having an open parallelogram at the head of each letter. The Vikramaditya era not used in this; nor commonly in early inscriptions. Gives a village to a Brahman, but without any eulogy of Brahmans. Begar, or forced labour, is mentioned. Similar Deva Nagari is met with at Chattisgarh.—*Vol. V. p.* 727.

27. *Slab in the Museum of the Asiatic Society of Bengal.*

Language of Inscription.—Sanskrit, but scarcely intelligible.

Date.—Samvat 1093, or A. D. 1035.

Character used in Inscription.—Deva Nagari, of Sarnath inscriptions.

Religion; or Divinities or Sages mentioned. —Not mentioned.

Kings or Princes mentioned. The great King Yaso Pala.

Remarks.—Yaso Pala, as king of Delhi, issues orders to his officers, but for what purpose is not made out.—Vol. V. p. 731.

28. *On a slab at Warra, in the Konkan, Bombay.*

Language of Inscription.—Not mentioned.

Date.—None.

Character used in Inscription.—Saurashtra coins, and long tailed Deva Nagari.

Religion; or Divinities or Sages mentioned.—No gods mentioned, but there is a trisula on the slab.

Kings or Princes mentioned.—None.

Remarks—The inscription is a fragment, and cannot be fully translated; but Mr. Prinsep says it may be as old as the Gujarat coins with Greek heads upon them. The trisul, without the mention of Hindu gods, would seem to indicate that it is not necessarily an exclusive emblem of Siva.—*Vol. V. p.* 340.

29. *Slab in the Museum of the Asiatic Society, Bengal; from Bhubaneswar, Orissa.*

Language of Inscription.—Grammatical Sanskrit, with double meanings.

Date.—Samvat 32 of the Gaur era. A. D. 1174?

Character used in Inscription.—Gaur, or Harsha.

Religion; or Divinities or Sages mentioned.—Invocation "Om." Vasu Deva, Krishna, Hari, Kamala, Saraswati, Bhava, Brahma, and Siva, Mahasa, Garuda, Shaktis, Lakshmi, three Vedas only named

Kings or Princes mentioned.—Private family one of whom, was minister to a raja Karivarma Deva. The rajahs of Banga and Gaur.

Remarks.—This inscription dedicates a stone image of Vishnu, and is in praise of a Brahman and his ancestors, for building a temple, and is full of Puranic fable. One of the worthy Brahmans, Bhava Deva, gave 100 damsels, "bright-eyed," to a temple. The sea of Buddhism is spoken of, and Bhava Deva, the Brahman, as equal to the Omniscient, and skilful at annihilating the opinions of heretics. —*Vol. VI. p.* 88.

30 *From the ruins of a magnificent Buddhist Chaitya at Amaravati (Oomrawati) in Berar? Museum of A. S. B. in Manuscript.*

Language of Inscription.—Sanskrit, but neither pure nor of correct orthography.

Date.—Not mentioned, but of the transition period to modern Deva Nagari A. D. 600, to A. D. 1000.

Character used in Inscription.—Ceylon, Seoni, and Andhra, passing to florid Southern Indian, and has much resemblance to that of some of the rock inscriptions at Mahabalipur.

Religion; or Divinities or Sages mentioned. Buddhism is called the kingdom preserving and

the very excellent religion of the people which *it is hoped will endure for ever.*

Kings or Princes mentioned.—*Not made out.*

Remarks.—*The inscription, which is imperfect,* refers to the foundation and endowment of some Buddhist institution. It says, "place is not to be given to the disputer of Buddhism;" nevertheless praises those who relieve the guest and the Brahman, and considers injuries to the gods and Brahmans as great sins!! At the date of the inscription, therefore, there was not any hostility between Buddhists and Brahmans.—*Vol.* VI. *p.* 218.

31. *Slab in Museum A. S. B. from Bhubaneswar. Companion Slab of the one before noticed from the same place.*

Language of Inscription.—Polished Sanskrit, and exceedingly inflated.

Date.—A. D. 1174, is the date of Aniyanka Bhima's ascent of the throne, in the annals of Orissa.

Character used in Inscriptions.—Harsha, or Shekwatti, almost modern Deva Nagari.

Religion; or Divinities or Sages mentioned. —Salutation to Siva, and Gautama is called the chief of Sages, Indra, Vishnu, Brahma, Rama, Kamadeva, Ananta.

Kings or Princes mentioned.—Aniyanka Bhima.

Remarks.—This prince was celebrated in Orissa and endowed Jagannatha. He had the misfortune to kill a Brahman, and raised numerous temples in expiation of his offence at one of which was the slab; and the slab led to the identification of the preceding at Bhubaneswar; but that inscription was Vaishnava, this Saiva. —*Vol.* VI. *p.* 277.

32. *Sanchi, near Bhilsa, Bhopal, on the Buddhist temple Gateway.*

Language of Inscription.—Sanskrit prose.

Date.—Samvat 403, or 1009 or 18? The same, Samvat 18, is mentioned in the inscription at Brahmeswara, but the character is of the tenth century.

Character used in Inscription.—Evidently later than Allahabad, No. 2.

Religion; or Divinities or Sages mentioned. —Buddhist. The inscription is addressed to the Sramanas, or buddhist priests, and salutation is offered to the eternal gods or goddess.

Kings or Princes mentioned.—The great emperor Chandragupta, called by his subjects Deva Raja or Indra. Possibly Chandragupta 2nd, of the Bhitari column inscription. But he must have deserted the religion of his family.

Remarks.—The inscription records a money contribution, the coin being called "Dinar," and a grant of land by the great Emperor Chandra Gupta, for the embellishing of the chaitya and the support of five Buddhist priests for ever, and it records the remarkable fact of *the purchase of the ground by the Emperor for the purpose at the legal rate. It is uncertain whether the Samvat in the inscription is that of Vikramditya; it is much more likely to be* a Buddhist family era. It is said, "whoso shall destroy the structure, his sin shall be as great, yea five times as great, as that of the murder of a Brahman." So that the Brahman was at a discount of five hundred per cent. compared with the Buddhist chaitya! From the corruption indicated by the salutation of the Eternal Gods and Goddesses and the alphabet used, the inscription is probably not older than the eighth century.—*Vol.* VI, *p.* 454.

33. *Second inscription ditto, ditto, on the Buddhists temple at Sonchi.*

Language of Inscription.—Ditto.

Date.—Numerals unintelligible.

Character used in Inscription.—Ditto.

Religion; or Divinities or Sages mentioned. —Buddhist. Mentions the holy monasery of Kakunada Sphola; and the four Buddhas are thrice named; and images of four Buddhas are in niches.

Kings or Princes mentioned.—Not mentioned.

Remarks.—This inscription records that a female devotee, Hariswamini, to prevent begging, caused an almshouse to be erected, and money was given for the lamps of the four Buddhas; so that, at this period, as Fa-hian states, more than one Buddha was worshipped. The numerals of the date are not understood. —*Vol.* VII. *p.* 459.

34. *Inscriptions* 3 *to* 25, *on the Buddhist temple at Sanchi.*

Language of Inscriptions.—Old Pali.

Date.—Ditto, but before the fifth century.

Character used in Inscriptions.—Varying from Lat to Allahabad No. 2, or Gaya.

Religion; or Divinities or Sages mentioned.—Gifts to the chaitya recorded.

Kings or Princes mentioned.—Not mentioned.

Remarks.—All the inscriptions are in the character before the Allahabad No. 2, or Gaya, therefore before the eighth century, and they are of different ages: they record small gifts by Buddhists to the chaitya—particularly by different communities of Buddhists from Ougein; and there is a regular progression in the form of the letters, from the simple outline to the more embellished type of the second alphabet of Allahabad.—*Vol.* VI. *p.* 461.

35. *Columns at Delhi, Allahabad, Mattiah, Radhiah.*

Language of Inscriptions.—Pali, but of an old character, between Pali and Sanskrit, possibly the original of both. The phraseology simple and straightforward, opposed to Sanskrit hyperbolical eulogy and extravagant exaggeration.

Date.—By the Mahawanso, the fourteenth year of Asoka's reign corresponds to the 232nd year after the death of Buddha, and therefore to B. C. 311 and the inscription being in the 27th year of his reign, the date is B. C, 298. The Dipawanso says, Asoka was inaugurated 218 years after the death of Sakya, therefore B. C. 325.

Character used in Inscriptions.—Lat, or oldest form of Deva Nagari, which latter is deducible from it, letter by letter through successive ages, excepting the new or additional Sanskrit letters.

Religion ; or Divinities or Sages mentioned.—Buddhist, of this there can be no doubt from the injunctions to teach, "Dharma" under the sacred tree, and turning the wheel of the law, the mention of the ascetic disciples; certain dogmas, and the observance of the three holy days, monthly, mentioned by Fa-hian, preachings, &c., and Babhana or (Brahmans) are to be converted, and kindness and condescension shown to Brahmans and Sramans.

Kings or Princes mentioned.—Piyadasi or Asoka, emperor of all India, identified as Asoka by the Hon. Mr. Turnour, from the Pali Dipawanso, which states that he was the grandson of Chandagutto, and viceroy of Ougein.—*J. A. S. B. Vol.* VI. *p.* 791.

Remarks.—The inscriptions are the same on all the columns. Five hundred years ago, the author of the Haft Aklim, Mahomed Amin, said the character was unintelligible to the learned of all religions. No images of Buddha, no temples or relics mentioned. But Dharma (the doctrine) is to be taught under the sacred tree. The chief object is the interdict of the slaughter or destruction of any living creature, and the abolishment of torture in punishments, and the punishment of death for criminals, and the exempting animals from work on the stated days. But the days, 8th, 14th, and 15th of the moon, do not quite accord with modern Buddhist practices. The name of Buddha, Gotama, or Sakya Muni, not mentioned ; but the expression, Sukatam Kachhato, which Mr. Prinsep supposes is intended for Sugatam Gachhato, or Sugato (well come) a name of Buddha ; and the inscriptions have frequent references to the acts to be done under the holy fig-tree, Buddha's Ficus Indica. The inscription opens in the twenty-seventh year of the king, Devanampiya Piyadasi's anointment. Asoka distinctly says, the object of his doctrines is to increase the mercy and charity, the truth and purity, the kindness and honesty, of the world. The King, says he, prays for those of every creed that they, with him, may attain eternal salvation. This is not atheism.

36. *The above stone pillar at Delhi.*

Language of Inscriptions.—Sanskrit.

Date.—Samvat 1220, or A. D. 1163.

Character used in Inscriptions—Almost modern Deva Nagari.

Religion ; or Divinities or Sages mentioned.—Hindu.

Kings or Princes mentioned.—Vesala Deva.

Remarks.—This inscription was cut upon one of the old lats, or Buddhist columns, to record Vesala's victories, but not against the Buddhists, because they were gone.—*Vol. VI. p.* 576.

37. *Slab from Kurgoada, in Canara.*

Language of Inscriptions.—Canarese, but invocation Sanskrit.

Date.—Zalivahana 909, A. D. 987; and there is an era of the family Machmal, 710, corresponding to the above.

Character used in Inscriptions, Hala Canara.

Religion ; or Divinities or Sages mentioned.—Invocation to Siva as Swayambhunath, Parbate, Sambhu.

Kings or Princes mentioned.—Machmal Deva and his son Bachwan.

Remarks.—The inscription is remarkable, adverting to the date, for the terms "suppressor of the pride of the Daityas," applied to Sambhu (Siva), having relation apparently to the extermination of the Buddhists, not long previously, by the Saivas. The inscription gives lands to a temple of Sambhu, and houses to the native priesthood. Not a word about Brahmans, and the mention of "native priesthood" would seem to confirm the belief of the modern introduction of the Brahmans into Southern India.—*Vol. VI. p.* 664.

38. *Fort of Kalinjar in Bundlekund, on a black marble slab.*

Language of Inscriptions.—Sanskrit.

Date.—A. D. 1246 ?

Character used in Inscriptions.—Peculiar elongated and narrow Deva Nagari, not unlike Seoni, or the Lower Kanouj coins.

Religion ; or Divinities or Sages mentioned.—Invocation to Siva, Sambhu, Parbate, Ganga, Puranic imagery.

Kings or Princes mentioned.—Parmalik, or the Milleki rajas of the mussulman historians.

Remarks.—The inscription is mutilated. It was from a temple of Mahadeva. The Raja was defeated by the Delhi monarch, Mahomed bin Altamsh, A. D. 1216.—*Vol. VI. p.* 665.

39. *Gumsur, Cuttack, on Copper-plate.*

Language of Inscriptions.—Mixture of Sanskrit, Uriya and Tamil.

Date.—Nalgulliera Samvat 1 ; unknown, but the writing is after the tenth century.

Character used in Inscriptions.—Gaur or Bhubaneswar of tenth century.

Religion ; or Divinities or Sages mentioned.—Invocation to Kara, Kama, Ganga, Seesag.

Yajur Veda and the Raja Dharma Sastra mentioned.

Kings or Princes mentioned.—Kalyana Kulasa of the Bhanjamalla family, or Sri Netri Bhanja grandson of Shatra Deva, son of Rana Bhanja.

Remarks.—This inscription gives a village to a Brahman, resembling the god of the Bhanja mountain. It concludes with the usual quotation from the Dharma, that he who disturbs the grant, and all his ancestors, shall become loathsome maggots in dung.

40. *Buddha Gaya Vaulted cavern, or Nagarjuni. Other inscriptions twenty-three. Inscrip. No.* 1.

Language of Inscriptions.—Sanskrit.

Date.—After Allahabad No. 2, and of the ninth or tenth century.

Character used in inscriptions.—Gaya ; and differs slightly from the Gujarat alphabet of Wathen, having many compound letters, and is therefore more modern than it.

Religion ; or Divinities or Sages mentioned. —Devi Maheshasura The image of Katyayni, is placed in this cavern of the Vindhya mountains, so that this part must have been considered part of the Vindhyas.

Kings or Princes mentioned.—Yajna Varma, Sardula Varma, Ananta Varma.

Remarks.- This is the inscription translated by Dr. Wilkins, but subsequently more literally done by a boy educated in the Sanscrit College at Calcutta. The inscription gives the village of Dandi to Devi ; but there is not a word about Brahmans, nor Puranic fables, unless the word Mahishasura implies it.—*Vol.* VI. *p.* 671.

41. *Buddha Gaya, Vaulted cavern, or Nagarjuni. Other inscriptions* 15, *inscription No.* 1.

Language of Inscription.—Sanscrit.

Date.—After Allahabad No. 2, and of the ninth or tenth century.

Character used in Inscriptions.—Gaya ; and differs slightly from the Gujarat alphabet of Mr. Wathen, having many compound letters, and is therefore more modern than it.

Religion ; or Divinities or Sages mentioned. —No gods mentioned.

Kings or princes mentioned.—Sardhula Varma, Krishna.

42. *Budda Gaya, Vaulted cavern or Nagarjuni. Other inscriptions* 16 *and* 17.

Language of Inscription.—Sanscrit.

Date.—After Allahabad No. 2. and of the ninth or tenth century.

Character used in inscriptions.—Gaya ; and differs slightly from the Gujarat alphabet of Mr. Wathen, having many compound letters, and is therefore more modern than it.

Religion ; or Divinities or Sages mentioned. —No gods mentioned. Yama.

Kings or princes mentioned.— Son of Ananta Varma.

Remarks.—These inscriptions, in the same character as the preceding, only contain praises of the Varma princes, who, Mr. J. Prinsep thinks, were of the Gupta family. They are all in the Buddha cave of *Nagarjuna.*

43. *Budda Gaya, Vaulted cavern, or Nagarjuni. Other inscriptions* 2 *and* 3.

Language of Inscription.—Old Pali.

Date.—B. C. 280 to B. C. 247.

Character used in inscriptions.—Old Lat.

Religion ; or Divinities or Sages mentioned. —Buddhist, Buddha, Ascetics mentioned, for whose use the cave was formed.

Kings or Princes mentioned.—The beloved of the gods, Dasalathana, in Pali, Dasaratha, in Sanscrit.

Remarks.—The title of raja not applied, but the terms are "immediately upon his receiving regal anointment." These inscriptions are of great moment. In the Puranic prophecy Dasaratha is placed next but one below Asoka, and the character and language make him nearly the contemporary of Agathocles in Bactria and Mahasewa Suratissa in Ceylon. The inscriptions record that the Brahman girl's cave and the milkmaid's cave were excavated by the Buddhist ascetics, and devoted to them in perpetuity by Dasaratha, who, like Asoka, is called "Beloved of heaven." The Mitras of the Sunga family are identified from these caves, and from coins.—*Vol.* VI. *p.* 671.

44. *Buddha Gaya, Vaulted cavern or Nagarjuni. Other inscriptions* 4, 5, 6, *&c., &c. including all the remaining to No.* 23.

Language of Inscriptions.—Various.

Date.—Various.

Character used in inscriptions.—Various, but none of them Lat.

Religion ; or Divinities or Sages mentioned. —Various.

Kings or Princes mentioned.—None mentioned.

Remarks.—The remaining inscriptions are all short, and in every variety of the Deva Nagari, from Allahabad No. 2, to modern Deva Negari, and notice the Buddhist Bo-tree or Hindu images subsequently introduced.—*Vol.* VI. *p.* 671.

45. *An inscription on a seal Sri Vati (or Bhati) Khuddah from Ougein.*

Language of Inscription.—Sanskrit.

Date.—None.

Character used in Inscription.—Saurashtra legend coins.

Religion ; or Divinities or Sages mentioned. —Not mentioned.

Kings or Princes mentioned.—Sri Vati (or Bhati) Khudda, upon a seal from Ougein.

46. *Bareilly; Village of Illahabas. At the ancient village of Maguta, district of Bhushana, on a stone slab.*

Language of Inscriptions.—Sanskrit verse the language and poetry superior to any thing of the previous date, seen by the Society's Pandit, Kamalakanta.

Date.—Samvat, 1042; A. D. 992.

Character used in Inscriptions.—In the Inscription it is called the Kulda, and is midway between the Deva Nagari and the Gauri. Some of the vowel inflections wanting.

Religion; or Divinities or Sages mentioned.—Brahmanical: Ananta, Ravana, Lakshmi, Indra, Rama, Siva, Gunga, Iswara Madhu, and Sambhu, Parbati, Devi. The Vedantas mentioned.

Kings or Princes mentioned.—The founder Chyavan, a Maha rishi, son Viravarma, son Marschanda, Paratapa, brother, Malhana, son Lalla.

Remarks.—The inscription dedicates a temple to Siva and Parbati by Lalla, whose fathers are all of the royal race of Chhindu. The inscription inflated and highly poetic, and the language polished; nevertheless, there are variations in spelling and inflections from modern Sanskrit. The inscription was found at a temple in the jungle, and there were the appearance of the ruins of a town about. A gift of villages and trees to Brahmans. None of the names occur in Hindu works, although the petty princes are called masters of the world.—*Vol.* VI. *p.* 778.

47. *Multaye; Baitool, near the source of the Tapti river, Copper plate grants.*

Language of Inscriptions.—Sanskrit.

Date.—Mr. Ommaney says A. D. 1573, Mr. Prinsep says A. D. 709 or 909; but the character is rather that of 909.

Character used in Inscriptions.—After the Allahabad No. 2 and Gujarati.

Religion; or Divinities or Sages mentioned.—No invocation, but simply Svasti, Vyasa; and the donor pronounces himself a firm Brahmanist, and a firm Bhagavata, or disciple of Vishnu.

Kings or Princes mentioned.—Sri Darga Raja, son Govinda Raja, son Maswamika Raja, son Sri Nanda Raja, Sri Yuddhasura.

Remarks.—The Raja Yuddhasura, of Rahtore Rajput origin, gives a village to Brahmans; but the inscription is remarkable for the absence of the display of Puranic gods and goddesses. The usual threat about resuming lands is quoted from the Vedas. The inscription is otherwise curious for using the era of the Buddhist Salivahana. None of the princes are in the lists of the Garha Mandala Rajas.—*Vol.* VI. *p.* 869.

48. *Hunda, near Attock, on the Indus, on marble Slab.*

Language of Inscriptions.—Sanskrit mixed with Hindi.

Date.—Seventh or eighth century probably, or later.

Character used in Inscriptions.—Deva Nagari in transitu.

Religion; or Divinities or Sages mentioned.—Deva, the husband of Parbati.

Kings or Princes mentioned.—Not made out.

Remarks.—Too mutilated to be useful, speaks of the chief having bland speech for superiors and Brahmans, and talks of his kindly and priestly rule. The flesh-eating Turushcas (Turks) mentioned.—*Vol.* VI. *p.* 879.

49. *Kalinjar, in Bundlekund. Stone Slab in the Museum of the Asiatic Society*

Language of Inscriptions.—Sanskrit verse, but language and poetry of low estimate.

Date.—A. D. 1288; Samvat 1345.

Character used in Inscription.—Bundlekund, Deva Nagari.

Religion; or Divinities or Sages mentioned.—Deva as Vishnu, Lakshmi, and all the Avatars of Vishnu, Ganapati, Rama, and the Rakhshas. Kashyapa is called the first expounder of the Vedas.

Kings or Princes mentioned.—Family names of chief, the last of whom, Nanda, married daughter of the king of Ongein.

Remarks.—The inscription is full of poetical and labored images, but the Sanskrit is bad, and Kamalakanta, who translated it with Mr. J. Prinsep, protested against Mr. Prinsep retaining the original errors of the text. The inscription was recorded to dedicate an image of Vishnu.—*Vol.* VI. *p.* 881.

50. *Allahabad column, Inscription* 2.

Language of Inscriptions.—Not pure Sanskrit; seventy lines metrical, the rest prose.

Date.—Seventh or eighth century.

Character used in Inscriptions.—Allahabad or Gaya.

Religion; or Divinities or Sages mentioned.—Five lines wanting, Dhanada (Kuvera), Varuna, Indra and Antaka (Yama) Vrihaspati. Tumburu Narada. The Ganges coming from the hair of the Lord of men (Siva) noticed. The Shastras, so far from any of the kings being made to worship Hindu gods, Samudra Gupta is said to put to shame Indra, Yama, Kuvera, and Varuna.

Kings or Princes mentioned.—Sri Gupta son, Sri Ghatot Kacha, son Chandra Gupta, son Samudra Gupta, son Chandra Gupta, the second; living.

Remarks.—This is the last revised reading of new impression by Mr. J. Prinsep. The column was raised again by the dewan of Chandra Gupta 2nd, probably. A curious thing in the inscription is the use of ka, the prototype of the modern genitive sign in Hindi. None of the numerous kings named

are met with in the Puranas, and few of the countries even. No mention of Brahmans whatever. The poet Dhruva Bhuta calls himself the slave of the feet of the great king and hopes it will be acceptable to the dewan Hari Sena. It is professed to be executed by the slave of the feet of the supreme sovereign, the criminal magistrate Tala Bhatta. Uses the terms Shahan Shahi, king of kings, which applies to the Sassanian dynasty of Persia, extinct in the seventh century. The Scythians and Huns mentioned. By this inscription the power of Brahmanism was plainly only incipient.—*Vol. VI. p.* 970 to 980.

51. *Junir and Karli caves and other places in Deccan. Collected by Col. Sykes, Seven inscriptions.*

Language of Inscriptions.—Old Pali.

Date.—Second to third century before Christ.

Character used in Inscriptions.—Old Lat, but not so old as Delhi Lat character.

Religion or Divinities or Sages mentioned.—Buddhist. The inscriptions narrate by whom the caves were excavated, and for what objects. That at Kurli is for foreign pilgrims: the great Chaitya cave excavation at Junir is for the comfort of the attendants at the temple, &c.

Kings or Princes mentioned.—Dharmika Seni is called the author of the 100 caves at Junir, but is not called King. Vira Senaka excavated the Dehgope temple. Sulisadatta is called Lord of the City of Thaka.

Remarks.—The curious fact connected with these seven inscriptions, in the multitudinous cave temples of the Dekkan, is that they do not record positively the titles of any princes, nor name Samanas and others of the priesthood; but it must be borne in mind that the moment a prince became a "Samana" he abandoned his titles. The inscriptions are remarkable, also, for having [initial or final] many of the emblems on the coins, Nos. 8, 12, 34, 35, and 36—*Journ. Rl. As. Soc.* VI, *p.* 454—*Vol.* VI. *p.* 504 *and* 1038.

52. *Udayagiri and Khandgiri caves in Cuttack 5 miles west of Bhubaneswar, Numerous inscriptions. But the more modern inscriptions on the same rocks are Sanskrit.*

a. Language of Inscriptions.—Old Pali.

Date.—Before the second or third century before Christ.

Character used in Inscriptions.—Old Lat.

Religion or Divinities or Sages mentioned—Buddhist Arhantas, or Buddhist saints. Gotama? and Buddha is understood.

Kings or Princes mentioned.—The mighty sovereign of Kalinga, but not named. Prince Vattaka.

Remarks.—Caves are stated to be excavated by Kalinga Rajas. Five of the emblems found on the Buddhist coins are met with in these inscriptions of the forms, 9th, 6th, 35th, 8th, and a new form of the bo-tree.—*J. Rl. As. Soc. Vol.* VI *p.* 454)

The moment an approach to modern Deva Nagari is seen, there is an association with Hindu gods, and not before—*Vol.* VI. *p.* 1072.

b. Language of Inscriptions.—Sanskrit.

Date.—Some of fifth or sixth century, A. D. One of the tenth century, Samvat 9, which, if of the Gaur era, would be A. D. 1132.

Character used in Inscriptions,—Kutila.

Religion; or Divinities or Sages mentioned.—Brahmanical, Holy ascetics, Prabhaswara, or Jagannath.

Kings or Princes mentioned.—None mentioned.

Remarks.—This inscription of the tenth century, in Sanskrit, speaks of an equitable prince having the cave excavated within the holy precincts of the Lord of Gods (Jagannath,) for the holy ascetics. In the tenth and eleventh centuries, therefore, Jagannath was worshipped.—*Vol.* VI, *p.* 1075.

53. *Khandgiri rock in Cuttack, in ancient kingdom of Kalinga.*

Language of Inscriptions.—Old Pali.

Date.—The great inscription is after the Raja Dasalath, 2nd of the Gaya inscription, but before the Junir inscriptions, therefore third or fourth century before Christ. The year 1300 is twice mentioned in words and if this be the Buddhist era mentioned by Fa-Hian in Ceylon, then the date is A. D. 215.

Character used in Inscriptions.—Old Lat.

Religion; or Divinities or Sages mentioned.—Buddhist; and opens with salutations to the Arhantas, or Buddhist saints; and the sculptures represent figures of Buddha, the worship of the Bo-tree, processions, &c. &c. Merry dancing girls spoken of, and a chaitya temple and pillars. The Kalinga Raja, at Buddha's death, got the left canine tooth, which was afterwards transferred to Ceylon, and is now in British custody.

Kings or Princes mentioned.—Aira, the great King; and speaks of a Raja who was in his 85th year, and just dead, Raja Kharavela Sanda, (King of the ocean shore,) Nanda Raja. Note.] Bhamadatasa is on one of the coins of the Ramadatta series and Brahmadatta is said by Mr. Turnour to have received the tooth relic at Buddha's death at Remarks —The inscription makes the young prince learn navigation, commerce, and law, as well as other school matters. At his accession, in his twenty-fourth year, he chose the Brahmanical faith, but afterwards called about him the Buddhist priests who had been settled there under the ancient kings. Subsequent breaks in the inscription interrupt the sense, but the dedication of chaityas is mentioned.

Benares is noticed under its Pali name, and it evidently must have been Buddhist, as the king, Aria, distributes much gold there.

The Brahman caste is written Paiman caste. —*Vol.* VI. *p.* 1085.

54. *Kuhaon, Gorakhpur on a column.*

Language of Inscriptions.—Imperfect Sanskrit with errors of orthography.

Date.—Not before tenth century.

Character used in Inscriptions.—The Gupta or Allahabad No. 2, a little before the Gaya alphabet.

Religion; or Divinities or Sages mentioned.—No invocation. No Hindu gods named. Indra mentioned; and five images of him are set up by the road side, which the pillar records. The naked figure on the column, backed by the seven headed snake, is the same as a drawing presents from the Buddha cave at Ellora. Vide Appendix (J. R. A. S. Vol. VI.

Kings or Princes mentioned.—Mentions the death of Skanda Gupta, [of Allahabad ?] 134 years before the date of the inscription, but the recorder of the inscription belonged to a wealthy private family.

Remarks.—This is an inscription on a column, by a wealthy individual (Madra), in honor of himself and family, son of Rudra Soma, son of Bhatta Soma, son of Amaila. Madra professes to be the friend and patron of Brahmans, Gurus, and Yatis; but there are not any Hindu gods named in the inscription and all the naked figures cut on the pillar are evidently the same as are found in some of the Buddhist caves of Ellora. The translator speaks of the errors in the text. The chances are, that the inscription, like the Gupta inscriptions of Allahabad and Bhitari, was cut on a previously existing Buddhist column.—*Vol.* VII. *p.* 32.

55. *Bakrrganj, Bengal* 120 *miles east of Calcutta. On Copper plates.*

Language of inscriptions.—Sanskrit verse, inflated, eulogistic, and punning.

Date.—Samvat 3, of Kesava Sena's reign, which, from the Ayin Akberi list, makes the year A. D. 1136.

Character used in Inscriptions.—Gaur; a little less simple than the earlier alphabets of the Pala dynasty.

Religion; or Divinities or Sages mentioned.—Aum, salutation to Narayana, Vedas, Hara (Siva) Saraswati, Kama, Rudra, Indra. The seal of Siva is called Sadasiva. Ravana, Lakshmi, Sesnag, Ganga, Balarama, Jagannath, Satis, mentioned.

Kings or Princes mentioned.—Vijaya Sena, son Ballaha Sena, son Laksmana Sena, son raja Kesava Sena.

Remarks.—This inscription is on copper plates, in a singular state of preservation. The Sena dynasty was of low origin, calling themselves Sankaya Gauriswara, or Lord of Gaur. The inscription gives a grant of three villages to a Brahman, called Iswara Deva Sarma, but uses no terms of reverence. In referring to the numerous battles of the princes there is not any mention of fire-arms, but of bows, arrows, swords, &c. The founder of the family was a Doctor. The inscription says that Lakshmana Sena erected pillars of victory and altars at Benares, Allahabad, and Jagannath.—*Vol.* VII. *p.* 42.

56. *Jain images, in marble, dug up at Ajmir.*

Language of Inscription.—Prakrit, derived from the Pali.

Date.—Twelfth century A. D. 1182 is an image.

Character used in Inscriptions.—Deva Nagari.

Religion; or Divinities or Sages mentioned.—Jain, of the Digamberi class. The name of one of the images Prajnanath.

Kings or Princes mentioned—None.

Remarks.—Five images of naked Jain saints were dug up at Ajmir, in a Mussulman burial ground; and the inscriptions on them are curious for showing the Prakrit (not Pali) of the twelfth century.—*Vol.* VII, *page* 53.

57. *Girnar, on the coast of Gujerat, at Junaghur; and the inscription occurs at Dhauli, in Cuttack, on the opposite side of India, with the addition of three local edicts, one of which would seem to have been done by Asoka's father, as it enjoins the young prince at Ougein to issue similar ordinances to his own.*

Language of Inscriptions.—Old Pali, or intermediate between Sanskrit and Pali, but supposed to represent the Pali of the West of India of the fourth century B. C. and the inflexions at Dhauli and Girnar are not quite the same; and there is a difference in the grammar of the two series of inscriptions. From Mr. Prinsep having referred a Sanskrit inscription at Girnar to the third century before Christ, instead of the fourth or seventh A. D. (which he afterwards rectifies), he was induced to derive the Pali from the Sanskrit.

Date.—B. C. 330, by the Buddhist Chinese and Burmese chronology; but the Greek notices, will make it B. C. 280, and the Mahawanso makes the accession of Asoka B. C. 325.

Character in Inscriptions.—Old Lat.

Religion; or Divinities or Sages mentioned. —Buddhist, Upholds Dhammo, or the law, mentions days and periods for humiliation, prayers, &c.; the sending of the missionaries; preachings, expatiates on the sources of true happiness, virtue, benevolence, peace, charity, reverence, &c., reward with temporary blessings in this world, and endless moral merit in the next; and the victory of victories is that which overcometh the passions. It speaks of the wicked being punished in the nethermost

regions of hell, and the good having final emancipation, and they are to hope ardently for heaven. The promotion of the King's salvation; and the salvation of all unbelievers, and another existence, are expressly spoken of; also the propitiation of heaven, and the King's immortality. Where is atheism here?

Kings or Princes mentioned.—Asoka, or Piyadasi. The Great King Antiochus, and one of the Ptolemies of Egypt, and Antigonus.

Remarks.—These inscriptions are on a rock at Girnar, a celebrated Buddhist locality, and are edicts of Piyadasi, in the tenth and twelfth years of his reign, and are, therefore, older than those of the Delhi and Allahabad Lats, which are in the twenty-seventh year of his reign. The chief object is to prohibit the slaughter of animals, both for food and in religious assemblies. The second edict provides medical aid for men and animals. The third orders the quinquennial assemblies (vide Fahian) for prayer and preaching. The sixth appoints custodes morum (Vide Arrian and Buddha's Sermon.) In all, there are fourteen edicts inculcating Buddhism. The remarkable fact of the mention of the name of Antiochus and Ptolemy of Egypt in the thirteenth occurs. In Asoka's zeal for proselytism he sent to those Greek Princes. In the first edict Asoka distinctly says—formerly hundreds of thousands of animals were sacrificed for food in the refectory and temple; but that not one should be killed for the future. The third edict enjoys kindness to Brahmans and Sramanas, and forbids slaughter of animals. The Raja Tarangini mentions King Mahavahana, a Buddhist sovereign of Kashmir of the third or fourth century, issuing an edict against the slaughter of animals, similar to those of Asoka.—*Vol. VII. p.* 217 *to* 262.

58. *Brahmeswara in Cuttack, not far from Bhubaneswara, on a slab in the Museum of the Asiatic Society of Bengal.*

Language of Inscription.—Sanskrit verse.

Date.—No intelligible date, but the character is after the tenth century 1141? certainly after Salat Indra Kesari, A. D. 617.

Character used in Inscriptions.—Gaur alphabet, or Harsha.

Religion; or Divinities or Sages mentioned.—No invocation. Brahma, Upendra (Vishnu), Maheswara, Indra, Bali, Siva. Vedas, grammar, poetry, logic, &c., mentioned, but no Puranas. No eulogy of Brahmans.

Kings or Princes mentioned.—Janamejaya, Lord of Telinga, son, Dirghadeva, son Apavara, raja Vichitravira, son, Abhimanya, son, Chandihara, raja Udyotaka Kesari Deva.

Remarks.—Commemorates the temple of Brahmeswara being erected to Siva by Kolavati, the mother of Udyotaka. The era Samvat 18 is used. The temple was no doubt erected after that to Siva at Bhubanesar, which Mr. Sterling says was completed A. D. 657, and that at Kanarak, A. D. 1241. If the Samvat era 18 be that of Gaur of the dynasty that subverted the Bhupalas, it corresponds to A. D. 1141.—Vide *J. A. S. B. Vol. V. p.* 600, *Vol. VII. p.* 557.

59. *Naneh Ghat, Deccan, in a cave chamber.*

From Colonel Sykes' collection.

Language of Inscriptions.—Old Pali.

Date.—Before Christ.

Character used in Inscriptions.—Old Lat.

Religion; or Divinities or Sages mentioned.—Buddhist. Glory to Dharma, Indra, the Lords of Sakra, sun and moon, sanctified saints. Yama, Varuna, and spirits of the air, and Lokapala, or upholders of the world.

Kings or Princes mentioned.—Young Prince Rakesa. The great warrior Tunakayiko. Prince Hakusaro, connected with the house of Amara Pala.

Remarks.—This is part of a long inscription in the chamber cut in the rock overlooking the Konkan in one of the passes, which was evidently the high road from Adjunta, Ellora, Junir, to Kalian and the cave temples in Salsette. The inscriptions in all these localities are very numerous, and call for translation.—*Vol. VII. p.* 565.

60. *Piplianagur in Bhopal, on copper, being one of the four plates formerly noticed by Mr. L. Wilkinson.*

Language of Inscription.— Sanskrit.

Date.—Samvat 1235; A. D. 1178.

Character used in Inscriptions.—Peculiar open parallelogram attached to Deva Nagari letters.

Religion; or Divinities or Sages mentioned. Glory to Sri Ganesa. Siva, Kamadeva, Indra, Varuna, Ramachandra. No mention of Puranas.

Kings or Princes mentioned.—Great King Sri Uddyaditta, son Great King Sri Nara Varma Deva. Son Great King Sri Yaso Varma Deva. Son Great King Sri Jaya Varma Deva, Prince Sri Harischandra Deva.

Remarks.—Gives shares of Government of villages to Brahmans The Patels of villages mentioned The capital was Nilagiri. Harischandra was the son of the great Siri Lakshmivarma Deva. The Paramar, Ponwar, or Powar tribe spoken off, evidently the ancestors of the present Mahratta Powars of Dhar.—*Vol. VII. p.* 737.

61. *Kaira, Gujarat. Copper plate. There is only an analysis of the inscription given.*

Language of Inscriptions.—Sanskrit prose, each word having a double meaning.

Date.—Samvat 380; A. D. 323; but if the Balibhi era be used, three hundred and nineteen years must be added.

Character used in Inscriptions.—Before Allahabad No. 2, but not quite Lat.

Religion; or Divinities or Sages mentioned. —Four Vedas mentioned, but not one name of the Puranic gods.

Kings or Princes mentioned.—Prasanga Raja, grandson of Samanta Datta.

Remarks.—The grant is of a village; and the donees are designated "those who are versed in the four Vedas," and the term Brahman is not used. The grant was for the worship of the five Jagnas, Bali, Charu, Baiswadeva, and Agnihotra. There is the usual quotation about the resumption of lands.

62. *Junaghar, near Girnar, in Gujarat, on a rock with the Pali edicts of Asoka.*

Language of Inscriptions.—Sanskrit Prose, but with grammatical errors, and punning.

Date.—If after Wathen's inscription or the Andhra kings, then between the third and end of the sixth century, A. D On the coins of some of the princes of this dynasty are the dates 283, 323, 360, 385 and 390, but of what era is not known. Rudra Dama mentioned in the inscription is the father of the Rudra Sah of the coins, with the Samvat 385.

Character used in Inscriptions.—Altered Lat approaching Wathen's plates. Old Deva Nagari, nearly Wathen's.

Religion; or Divinities or Sages mentioned. —Buddhist. The invocation is Sidham, and there is not the slightest trace or allusion to Brahmanism. On the coins of the princes, the chaitya is impressed, and one of the princes is called Jina Dama, Dama or votary of Buddha.

Kings or princes mentioned.—Rajah Maha Kshatrapa, or Swami Chastana, his son was Raja Aridama. Chandragupta Maurya of Magadha is referred to, and his grandson Asoka The following names of the Rudra Sah family appears on the coins: Rudra Sah, his son Aga Dama. Dama Sah (no coins.) His son Vijaya Sah. His brother Vira Dama. His son Rudra Sah date 283. His brother, Viswasah, date 324. Rudra Sah 332? His son Utri Dama, date 360? His son Siswa Sah. Swami Rudra Dama (no coins). His son Swami Rudra Sah, Samvat 385 and 390.

Remarks.—Records the repeated repairs of a bridge,—by Pupya Gupta, treasurer of Raja Chandra Gupta, Maurya; then by the Greek (Yavana) Raja of Asoka, Tushaspa; and, lastly, by Rudra Dama. The names of eleven sovereigns of this dynasty have been made out from their silver coins, which are unquestionably Buddhist, the chief and central emblem on the reverse being the chaitya. Rudra Sah is called the son of Jina Dama, the votary of Buddha. One of the completion of the bridge, is in the seventy-second year of the son of the Raja Swami Chastana, called the Raja Aridama, although this inscription be in Sanskrit, there is not the slightest relation to Brahmanism in it. Both by the inscription and coins the princes are Buddhists and Swami Rudra Sah has the Samvat date 385, which if of Vikramaditya, places him in the fourth century of the Christian era, but if the era be the Balibhi, the date is A. D. 704. The inscription mentions the election of a king Rudra Dama by the people who did not permit the sacrifice of animal life; and he is called the Lord of the country of Ougein. Mathura, Sindh, &c., and the conquered Satkarini, King of the Dekkan.—*Vol* VII. *p.* 339.

63. *Dhauli two separate local edicts, at Dhauli in Cuttack, the remaining edicts corresponding with those at Girnar in Gujerat.*

Language of Inscriptions.—Old Pali.

Date.—Third or fourth century before Christ; but the year of the King's reign is not stated, as in the other edicts. B. C 306?

Character used in Inscriptions.—Old Lat.

Religion; or Divinities or Sages mentioned. —Buddhist. Commands the non-destruction of life, non-infliction of cruelty; charity, kindness, virtue. The King says, for my subjects I desire this only, that they may be possessed of every benefit and happiness as to things of this world and of the world beyond.

Kings or Princes mentioned.—Devanampiya, or the beloved of the gods; and, as the young Prince of Ougein is named, the king is probably the father of Asoka, who was regent at Ougein.

Remarks.—The first edict is addressed to the public officers of the city of Tosali, and commands murderers to be imprisoned. Both edicts appoint two Tuphas, or colleges for meditation and the propitation of Heaven. The question of atheism in ancient Buddhism is set at rest by these edicts, which repeatedly speak of this world and the world hereafter; and the people are expressly commanded to propitiate Heaven, and to "confess and believe in God, who is the worthy object of obedience;" or more literally, Him the eternal, ye shall propitiate by prayer.—*Vol.* VI. *p.* 442.

64. *Airun, in Bhopal, on an image of the Boar Avatar in a temple to Vishnu.*

Language of Inscriptions.—Sanskrit; but with words written corruptly.

Date.—Of the same period as the following inscription. Dhanya Vishnu being alive at the time both were written. Probably about the eighth century, A. D.

Character used in inscriptions.—Subsequent to Kanouj Nagari, or Allahabad, No. 2, but before the Gaur or Harsha character.

Religion; or Divinities or Sages mentioned.—Invocation to Vishnu as the Boar Avatar or incarnation. Vedas Bhagavan. The Sakta hymn of the Rig Veda. Vishnu

is called Jagan Narayana. Narayana in the form of Varaha, or the boar.

Kings or Princes mentioned.—Raja Indra Vishnu, his son, Varuna Vishnu, his son Hari-Vishnu, his son, Matri Vishnu, also Raja Tarapani, of Surashtra, who is called King of Kings and governing the earth.

Remarks.—The temple was built in the first year of the reign of Raja Tarapani, by Dhanya Vishnu, the confidential minister and brother of Raja Matri Vishnu. The inscription is the first in honor of the boar incarnation of Vishnu, and the boar coins probably belonged to this family of princes, who worshipped Vishnu as the boar. The minister Dhanya obtained his office by public election and through the grace of God! Dhanya is called a Rishi amongst the Brahmans and the devoted worshipper of Bhagavan; but there is not any preposterous eulogy of Brahmans.—*Vol. VII, p.* 633.

65. *Airun, in Bhopal, on a pillar in front of the temple.*

Language of Inscriptions.—Same as the last inscription.

Date.—The year 165 of the era of some dynasty, which, from the mention of Buddha Gupta, is possibly of the Kanouj family. Probably about the eighth century A. D.

Character used in Inscriptions.—Same as last.

Religion; or Divinities or Sages mentioned.—Vishnu, Garuda, Lokapalas, Bhagavan, Janardana or Vishnu Punyajanas or Rakshas.

Kings or Princes mentioned.—The King Buddha Gupta, who governed the country between the Jumna and the Narmada.

Remarks.—The pillar was raised, at the expense of Dhanya Vishnu, before the temple of the preceding inscription, by Vaidala Vishnu, who had been elected to the Regency. The notice of a new Gupta, and a date of the dynasty, 165, is of great interest, as Buddha Gupta necessarily followed those mentioned on the Allahabad and Bhitari columns, and up to Buddha Gupta's time, if he belonged to the Kanouj dynasty, its duration had been only 165 years. In the early part of the fifth century, A. D. Fa-Hian found a buddhist king at Kanouj; and in the early part of the seventh century Hian Thsang found a Hindu king reigning. The dynasties, therefore had been changed between the fifth and seventh centuries, and the Gupta family had sprung up in the interval.—*Vol. VII, p.* 634.

64. *Arnakunda, or Warangal, in Telingana, on a slab.*

Language of Inscriptions.—Telugu and Oorya, with Sanskrit slokas.

Date.—Saka 1054, or A. D. 1132, being the year Chetrabhanu of the Vrihaspati Chakar, or sixty years' cycle of Jupiter.

Character used in Inscriptions.—Not mentioned.

Religion; or Divinities or Sages mentioned.—Kari, Ganesa, Saraswati, Siva, Maheswar, Ravi, Souri (or Vishnu).

Kings or Princes mentioned.—Raja Rudra Deva.

Remarks.—Rudra Deva is the Raja mentioned in the Jagannath temple annals as Churang or Chorgunga, and was the founder of the Gunga Vansa dynasty. He was a benefactor to Jagannath, adorned it, and populated its neighbourhood. The inscription contains a long account of Rudra Deva's genealogy and of his battles. There are not any praises of Brahmans, or even mention of them! From the mention of Ganesa, his worship must have been used in the twelfth century.—*Vol. VII. p* 901.

67. *Kaira, in Gujarat. Copper plate, one of four, from Dr. Burn.*

Language of Inscriptions.—Sanskrit prose, each word having a double meaning,—and incapable of being closely rendered into English.

Date.—Samvat 390, or A. D. 323, if the era that of Vikramaditya, but if of the Balibhi era, then A. D. 640.

Character used in Inscriptions.—Closely allied to the Kanouj Nagari, or Allahabad No. 2,—possibly a little earlier.

Religion; or Divinities or Sages mentioned.—The four Vedas mentioned; but not one word of Brahmanical gods or Brahmans.

Kings or Princes mentioned.—Raja Samanta Datta. His son, Vijaya Bhatta, or Vita Raja. His son, Prasanga Raja Datta.

Remarks.—The Raja Prasanga, of the royal race of Gajjara, gives a village to those who are versed in the four Vedas, not for the worship of Brahma, Vishnu, or Siva, or their offsets, but for the worship of the five Jagnas, Bali, Charu, Baswadeva, and Agnihotra. Brahmans, although alluded to, are not even named; even the writer Bewa is not called a Brahman.—*Vol. VII, p.* 900.

No. 1, *From a temple at Oodypur, from Dr. Burn.*

Language of Inscriptions.—Sanskrit prose.

Date.—Samvat 366, or A. D. 309; but if of the Valibhi era, then 319 years must be added.

Character used in Inscriptions.—The same as the last.

Religion; or Divinities or Sages mentioned.—Opens simply with "Glory," instead of other invocation. Ganges river, Lakshmi, Saraswati (as wealth and knowledge), Upendra, Swayambhu, four Vedas.

Kings or Princes mentioned.—*Bhatarka Senapati. Guha or Griha Sena. Sridhara Sena 1st. Chara Griha, or Iswara Guha, Sridhara Sena 2nd.* Dharuva Sena 2nd. Sridhara Sena 3rd. Dharuva Sena 3rd, or Dharmaditya.

Remarks.—This is No. 1 of four plates found by Dr. Burn at Kaira, and is similar to one published by Mr. Wathen in the J. A. S. B. It confirms the order of the reigns given by Mr. Wathen, and affords additional dates and circumstances of high interest, respecting the Valabhi, or Balhara dynasty of Gujarat. This plate omits four princes between Bhatarka and Griha Sena, and terminates with Dharuva Sena 3rd, the granter. Mr. Wathen's plate gives one prince more Siladitya 2nd. Although six reigns intervened between Mr. Wathen's and Dr. Burn's plates, the son, named Madana Hila, of the minister Skanna Bhatta, who prepared the first plate, is a witness of the present grant. The bow the chief military weapon. No fire-arms; chariots used. From the absence of all mention of the gods of the modern Hindu Pantheon, it is plain they could not have been respected in Gujarat in the fourth century A. D. Dharuva Sena 3rd, indeed says he is liberal to Brahmans (but without mentioning them with respect) and to the temples of the gods. The grant gives a field to a Brahman, for the sake of the donor's father's and mother's virtue. On the seal is "Sri Bhatarka," under a bull, as in Mr. Wathen's plate.—*Vol.* VII. *p.* 966.

69 *Kaira, in Gujarat. Copperplate.*

Language of Inscriptions.—Sanskrit; with gross errors of grammar and incorrectness of expression.

Date.—Samvat of Vikramaditya 1116, corresponding to 981 Salivahana, and to 446 of the era of Udyaditya, A. D. 1059.

Character used in Inscriptions.—Almost modern Deva Nagari.

Religion; or Divinites or Sages mentioned.—Salutation to Ganesa, Parvati Siva, with five faces! Vedas, Swaha, Meru, Sastras.

Kings or Princes mentioned.—Raja Suravirana, of the Pavara (Powar?) line Gondala, his son. Arevalamathana, son. Udayaditya, his son. Salivahana, his son.

Remarks.—This inscription is of importance, as it discloses a new era, that of the family of Udyaditya, the probable founder of Oodypur, corresponding to the era of Vikramaditya 1116, and of Salivahana 981, and Kaliyoga 4160. This would place the foundation of Oodypur A. D. 614. The Raja's name is not in the chronological tables of the Sesodi Rajputs, or of any other dynasty. Arevalamathana went to Malava, and recovered his former kingdom of Nadbyadesa.

70. *Khajrao, eighteen miles from Chatarpur, in Bundelkund.*

Language of Inscriptions.—*Sanskrit verse* in an ambitious inflated style; the verses polished and elaborate, but some obscure, and abounding with quaint pedantry and punning.

Date.—The first part of inscription, Samvat, 1019, A. D. 962; last part, Samvat 1173 or 1063.

Character used in Inscriptions.—Allahabad No. 3, and therefore resembling the Harsha and Bhabaneswar. In the inscription it is called the Kakuda character, and in the eleventh and twelfth centuries appears to have prevailed from Cuttack to Shekavati.

Religion; or Divinities or Sages mentioned.—Invocation to Siva, Maheswara, Shambhu, Bharati, Pasupati, Brahma, Maricha and Brahma's other sons, the Munis, Atri, Chandratriya, Vayvarma, Arjuna; and the Puranic heroes Prithuka and Kunda, Sumitra, Bhisma, Upendra Sagar, and the Puranic origin of the ocean noticed; Linga, Yuddhistira, Viswakarma, Rudra, Vedas. The temple is dedicated to Pramatha Nath.

Kings or Princes mentioned.—Rajas Nannuka, Vag Yate, Vijaya, Vahila, Sriharsa, Yaso, Dharma Deva, Banga, Jaya Varma Deva.

Remarks.—The inscription is chiefly in honor of Banga (by his son), who as is usual, is elevated into a great king. The kings of Oudh and Ceylon attend to do him homage, and his captives are the wives of the kings of Andra, Radha, and Anga! Banga, of course, eulogized by the Brahmans, because he built dwellings for them, and gave them lands, and piously ended his days, aged 109, by drowning himself at the junction of the Jumna and Ganges, as did also the Brahman minister of his father and grand-father. It is to be remarked, that the inscription had twice before been engraved in irregular characters, and it was only in A. D. 1016 that it was put into proper Deva Nagari. The story of creation from Brahma and the eggs is told. The influence of the moon on the tides is alluded to. The inscription alludes to a passage in the Mahabharata, in which Siva is represented to have given his own flesh to a hawk, instead of a bird which had sought refuge with him. This story is told of Buddha, more than 1500 years before this time, and is much more suitable to his human and life-sparing character than to the bloody Siva. Here again we have got a Brahman] (Sri Rama), whose feet earthly kings adored.—*Vol.* VIII, *p.* 176.

71 *Baroda in Gujarat; found in digging the foundations of a house. Copper plates.*

Language of inscriptions.—Sanskrit, with punning; but the grammatical structure not stated.

Date.—Saka 734, or A. D. 812.

Character used in Inscriptions.—Not exactly resembling any other character, but sufficiently near Wathen's plates to admit of its being easily made out by Kamalakanta of Calcutta, though not by all the Brahmans of Gujarat.

Religion ; or Divinities or Sages mentioned. Brahma, Siva is called the god of gods, Dharma, Vishnu, Swayambhu Sambhu, Ganga Yamuna river, Partha, Indra. The gods, Kinnaras, Siddhas to Seddhyas and Vedyadharas, Hara, Four Vedas, Cows are called the daughters of the sun, Ramchandra.

Kings or Princes mentioned.—Govind Raja, Karka, his son Krishna, his son Dhruva, his son Govind 2nd, his son, Indra, his brother, Karka 2nd son of Indra, and his brother, Danti Verma, is heir presumptive. These are of the Lateswara dynasty.

Remarks.—At the time of this inscription (the period of Charlemagne in Europe), Hindustan and the Dekkan were divided into four Kingdoms,—that of Gujara (Gujarat) westward ; that of Malwa centrical ; to the east Gourha Raj, including Bengal and Behar ; and the Lateswara Raj to the south. The Surastra kingdom spoken of ; but, in Karka's reign, it is expressly stated to have been called, before his time, Soweajya, the identical name of the Sattarah sovereignty at this day. Krishna Raja was devoted to Brahmans, and the nominal Brahmans, through their greediness for his gifts, resumed their former rites. His fort was Elapur, Indra Raja, who ruled the Lateshara kingdom conquered that of Gujarat ; and he aided the owner of Malava against the King of Gourea (Bengal). The inscription gives a village to the Brahman Bhanu, but without expressions of veneration, for the sake of his father and mother's memory. It is curious for enumerating the privileges consequent on possession ; fishing, fruit, marriage and other fees ; fines for petty offences ; free labour ; treasure trove ; mines, &c. It concludes with the denunciation from Veda Vyasa, against resumers of lands, in the story of the Sagara Raja. The grant is confirmed by the countersignature of Danti Varma, the heir presumptive, —*Vol.* VIII. *p.* 300.

72. *Duy up at Kumbhi, in the Saugor territory thirty-five miles north-east of Jabalpur, on Copper plates.*

Language of Inscriptions.—Sanskrit verse and prose, quaint, and with obsolete names, and punning, and orthographical errors.

Date.—Samvat 932, or A. D. 876.

Character used in Inscriptions.—Nearly the same as the Chhattarpur inscriptions, and therefore like the Harsha and Allahabad No. 3.

Religion ; or Divinities or Sages mentioned.—Invocation "Om," and glory to Brahma. Vishnu, Atri, Bodhana, the Sun, Puruvaras, Arvasi, Bharata, Yamana, Puradava or Indra, Prayang, Parusavaram, Indra, Varma Deva, Mahadeva, Samaveda.

Kings or Princes mentioned.—Yuva Raja Deva, Kokalla, his son, Gangaya Deva, his son, Karma Deva, his son, Yasus Karma, Deva, his son, Gaya Karma, his son, Nar Sinha Deva, his brother, Vijaya Sinha, his brother. These princes are called of the Kulachuri dynasty.

Remarks.—The grant gives a village to a Brahman, Sitha Sarma, but without expressions of veneration. Karna Deva's wife, Aralla Devi, is stated to have been of a Hun family. The 21st verse likens the king Nara Sinha, to Parusarama, making the world the dominion of Brahmans by the destruction of the Kshetriyas. The inscription is curious for enumerating the chief officers of the king, Vijaya Sinha, namely the prime minister, chief priest, the chief scribe or secretary of state, the chief councillor, the chief judge, the powerful secretary for foreign affairs, the great chamberlain, the incorruptible superintendent of police, the treasurer, and the master of the horse and elephants. The usual interdict to resuming lands and the story of Sagara are quoted.

73. *Babra, three marches from Jeypur, on the road to Delhi, on a block of stone or rock on a hill.*

Language of Inscriptions.—Old Pali, with two or three grammatical errors.

Date.—B. C. 309, because the inscription evidently refers to the first convocation at Pataliputra, or Patna, in that year, in the 17th of the reign of Asoka.

Character used in Inscriptions.—Oldest Lat or column character, or Delhi No. 1.

Religion ; or Divinities or Sages mentioned.—Buddhist, the supreme Buddha, Dharma, or the law, or faith,

Kings or Princes mentioned.—Asoka as Piyadasi Raja.

Remarks.—This is another of Asoka's edicts, from a new locality, showing the wide extent of his domain. It differs somewhat in style and language from the pillar and rock edicts. The subject is the Buddhist commandment, forbidding the sacrifice of four-footed animals. The Vedas are alluded to, but not named, and condemned as, "mean, and false in their doctrine, and not to be obeyed." The scriptures of the Munis (which must be the Vedas) are spoken of as directing blood-offsprings and the sacrifice of animals. Priest and priestesses, religious men and religious women, amongst the Buddhists, are commanded to obey the edict, and bear it in their hearts.—*Vol.* XI. *p.* 617.

74. *Mahamalaipur rock inscription.*

Language of Inscriptions.—Sanskrit.

Date.—Eighth to tenth century.

Character used in Inscriptions.—Kutila Gaur character.

Religion ; or Divinities or Sages mentioned.—Siva.

Kings or Princes mentioned.—None named.

Remarks.—These inscriptions related to the well known sculptures at Mahamalaipur, and are little more than names applied to the figures in the sculptures. They are described in the Transactions of the Royal Asiatic Society.—*Vol.* II. *p.* 617.

75. *Dug up near Tespur in the Durrung division, lower Assam ; copper plates.*

Language of Inscription,- Sanskrit.

Date.—None : 10th century.

Character used in Inscriptions.—Slightly modified Kutila.

Religion ; or Divinities or Sages mentioned.—Invocation to Siva and the Brahmaputra River. The boar incarnation and his descendants, also Vishnu, Krishna and Lakshmi.

Kings or Princes mentioned.—Yudhisthira, Bhima, Karna, Arjuna, Bhagadatta king of Kamrup and his descendants Pralambha, Hajara, and Vanamala.

Remarks.—This inscription records the grant of a village called Abisuravataka on the West of the Ganges, to a Brahman of the Sandilya race named Indoka. The donor is Vanamala of the dynasty of Bhagadatta.—*Vol.* IV. *p.* 766.

76. *To the west of the northern gate of the old Fort of Behar on a broken stone pillar.*

Language of Inscriptions.—Sanskrit.

Date.—None : 10th century.

Character used in inscriptions,—Not exactly resembling any other character : allied to the Kutila.

Remarks.—The translation is wrong throughout.—*Vol.* IX. *p.* 65.

77. *Found in the relic chamber of one of the Keneri caves : Copper plate.*

Language of Inscriptions.—Old Pali

Date.—2nd century B. C. about 100 years of the reign of the Trukudaka dynasty.

Character used in Inscriptions.—No. 2 cave character.

Religion ; or Divinities or Sages mentioned.—Buddhist, Salutation to Sarvajna, Bhagaven Sakya Muni and chaitya mentioned.

Kings or Princes mentioned.- Trukudaka.

Remarks.—Pushya Barma of the conquered country called Taromi, dedicates a chaitya Mention is made of the forests around Bardhamana, a country noticed in the Prataprudra inscription.—*Vol.* X. *p.* 97.

78. *Fyzabad in Oudh : Copper plate.*

Language of Inscriptions.—Sanskrit.

Date.—S. 1243. A. C. 1187.

Character used in Inscriptions.—Not mentioned.

Religion ; or Divinities or Sages mentioned.—Vaishnava, Lakshmi.

Kings or Princes mentioned.—Yasovigraha, Mahi Chandra, Chandra Deva, Madana Pala, Govinda Chandra, Vijaya Chandra, Jaya Chandra.

Remarks.—The last prince, on the 7th day of the moon in the month of Asadha 1243, grants in fee simple to Alonga Auda Rayata, son of Atala Rayuta of the Bharaddaja line the village of Kemali in the district Ashwata Pattana. The grant concludes with the usual anathema against the resumers of rent-free tenures. The genealogy is of the Rahtore princes of Kanouj.—*Vol.* X. *p.* 98.

79. *Baolee at Bussuntgah at the foot of the Southern range of Hills running parallel to Mount Aboo.*

Language of Inscriptions,—Sanskrit.

Date.—S. 1099 A. C. 1042.

Religion ; or Divinities or Sages mentioned,—Salutation to Vani, goddess of wisdom, and Hari.

Kings or Princes mentioned.—Utpala, Aranya. Adphuta Krishna, Srinath Ghosi, Mahi Pala, Vandhuka, Purna Pala alias Baladarpada. His sister Lahini married to Vigraha son Bora, son of Chara, son of Ballabha, son of Sangana of the line of Bhabagupta of the line of, Kashiswara. Of the former line was Vasistha.

Remarks.—Lahini, wife of Vigraha, on the death of her husband, takes shelter with her brother and causes the temple of the sun in the Aravalli range to be repaired and a Baolee to be excavated. The recorder is Maitri Sharma, a Brahman poet, and the engraver Sirapala, engraver ordinary to Raja Aswapati.—*Vol.* X. *p.* 664.

80. *Temple at Basantagurh.*

Language of Inscriptions.—Sanskrit.

Date.—27 Magh 1053 S.

Religion ; or Divinities or Sages mentioned.—Salutation to the sun.

Kings or Princes mentioned.—Harivarna, Viswavarna, Aroma, Dhavala.

Remarks.—This inscription is very imperfect, several entire stanzas and many words being effaced. From what remains, appears to be the record of the consecration, by Dhavalha, of a temple at a village called Mahiddhaja.

81. *Aden.*

Character used in Inscriptions.—Hymyaritic.

Remarks.—This record has not yet been deciphered.—*Vol.* XI. *p.* 958.

82. *Ningpo.*

Character used in Inscriptions.—Uchen ?

Religion ; or Divinities or Sages mentioned. —Buddhist.

Remarks.—This record has not yet been deciphered.—*Vol.* XIII, *p.* 113.

83. *Caves of Burabur.*

Language of Inscriptions.—Pali.

Character used in Inscriptions.—Old Pali No. 1, Lat.

Religion ; or Divinities or Sages mentioned. —Buddhist.

Remarks.—Very imperfectly deciphered.—*Vol.* XVI. *p.* 412.

84. *Moorshedabad, on a gun.*

Language of Inscriptions.—Persian.

Date.—1047 Hegira.

Character used in Inscriptions.—Persian.

Religion ; or Divinities or Sages mentioned. —Mahomedan.

Kings or Princes mentioned.—Shah Jehan.

Remarks.—The gun on which this inscription is recorded, was constructed at Jahangirnagar, otherwise called Dacca, under the Daroghship of Sher Mohammed.—*Vol.* XVI. *p.* 592.

85. *Nagarjuni cave.*

Language of Inscriptions.—Sanskrit.

Date.—1st century B. C.

Character used in Inscriptions.—No. 2 Lat.

Religion ; or diyinities or Sages mentioned. —Saiva.

Kings or Princes mentioned.—Yajna Varma. Ananta Varma.

Remarks.—This remarkable inscription, found inscribed in a Buddhist cave, records the consecration of the Saiva images, Dheetapati and Devi.—*Vol.* XVI. *p.* 595.

86. *In a temple at Oomga.*

Language of Inscriptions.—Sanskrit.

Date.—S. 1496 A. D. 1439.

Character used in Inscriptions.—Kutila.

Religion ; or Divinities or Sages mentioned.—Vaishnava.

Kings or Princes mentioned.—Durdama, Kumara Pala, Lakhsmana Pala, Chandra Pala, Nayana Pala, Sandha Pala, Abhaya Deva, Mala, Deva, Kashiraja, Barasinha Deva, Bhanu Deva.

Remarks.—Bhairavendra records the consecration of the images of Jagannath, Balarama and Subhadra. The pinces recorded evidently belong to the Pala dynasty of Gaur. *Vol.* XVI. *p.* 1220.

87. *Ranode, on a stone slab in a temple.*

Language of Inscriptions.—Sanskrit.

Date.—10th century.

Character used in inscriptions.—Kutila.

Religion ; or Divinities or Sages mentioned.—Siva.

Kings or Princes mentioned.—Someswara, Bhairavendra.

Remarks.—There are several names in this inscription, but as the reading and the translation are both incorrect, I have not thought proper to insert them here.—*Vol.* XVI, *p.* 1081

88. *Behar, near the village of Passeraw.*

Language of Inscriptions.—Sanskrit.

Date.—9th century.

Character used in Inscriptions.—Kutila.

Religion ; or Divinities or Sages mentioned.—Buddhist

Kings or Princes mentioned.—Yasovarma Dava Pala.

Remarks.—Record the raising of two topes, and a temple.—*Vol.* XVII, *p.* 492.

89. *Kalinger.*

Language of Inscriptions.—Sanskrit.

Date.—S. 1298. 10 Kartik.

Character used in Inscriptions.—Not known.

Religion ; or Divinities or Sages mentioned. —Siva.

Kings or Princes mentioned.—Paramardi.

Remarks.—A poetical eulogium.—*Vol.* XVII. *p.* 316.

90. *Kalinger.*

Language of Inscriptions.—Sanskrit.

Date —Not known.

Character used in Inscriptions.—Not known.

Religion; or Divinities or Sages mentioned. —Siva.

Kings or Princes mentioned.—Vijaya Pala, Bhumi Pala, Jaya Varma, Deva Varma, Madana Varma, Pratapa Varma.

Remarks.—The subject of the record is probably the consecration of certain images of Siva, Kamala and Kali, the inscription however is too imperfect to admit of satisfactory decipherment.—*Vol. XVII. p.* 317.

91. *Kalinger.*

Language of Inscriptions.—Sanskrit.

Date.—Not known.

Character used in Inscriptions.—Not known.

Religion ; or Divinities or Sages mentioned. —Siva.

Kings or Princes mentioned.—Jatiladhi, Sri Bachchha.

Remarks.—Very imperfect.—*Vol. VII. p.* 320.

92. *Kalinger.*

Language of Inscriptions.—Sanskrit.

Date.—Not known.

Character used in Inscriptions.—Not known.

Religion ; or Divinities or Sages mentioned. —Siva.

Kings or Princes mentioned.—Raja Deva, son of Kamalenda, son of Madana Varma Deva, king of Kalinjer.

Remarks.—Record of the consecration of an image of Varada.—*Vol. XVII. p.* 321.

93. *Kalinger.*

Language of Inscription.—Sanskrit.

Date.—Not known.

Character used in Inscription.—Not known.

Religion ; or Divinities or Sages mentioned. —Not known.

Remarks.—Five very imperfect modern inscriptions, from Kalinjer of no value.—*Vol.* XVII, *p.* 68.

94. *Vijaya mandir, Udayapur.*

Language of Inscriptions.—Sanskrit.

Date.—Not known.

Character used in Inscriptions.—Kutila.

Religion ; or Divinities or Sages mentioned.—Salutation to the sun.

Kings or Princes mentioned.—None.

Remarks.—An eulogium on the sun.—*Vol.* XVII. *p.* 68.

95. *Not known, on Copper plate.*

Language of Inscriptions.—Sanskrit.

Date.—65 of some local era.

Character used in Inscriptions.—Gaur.

Religion ; or Divinities or Sages mentioned.—Vaishnava.

Kings or Princes mentioned.—Deva Sacti Deva, Vanya Raja Deva, Naga Bhatta Deva, Rama Chandra Deva, Bhoja Deva, Mahendra Pala Deva, Bhoja Deva, Vinayaka Pala Deva.

Remarks.—Vinayaka Bala, the nephew of Bhoja Deva II. grants to his class-fellow Bhulluka Bhatta the village of Tikkarika in the district of Benares. The place is to this day known under the name of Tikkari. The donor is evidently a scion of the well known Pala dynasty of Gaur.—*Vol.* XVII. *p.* 71.

96. *Singapur.*

Language of Inscriptions.—Pali.

Character used in Inscriptions—Rather peculiar, allied to No. 2.

Religion ; or Divinities or Sages mentioned.—Buddhist.

Remarks.—Buddhist maxim.—*Vol.* XVII, *p.* 66.

97. *Keddah.*

Language of Inscriptions.—Pali,

Character used in Inscriptions.—Rather peculiar, allied to No. 2.

Religion ; or Divinities or Sages mentioned.—Buddhist.

Remarks.—Buddhist maxim. *Vol.* XVIII, *p.* 247.

98. *Jaunpur on a burnt brick.*

Language of Inscriptions.—Sanskrit.

Date.—S. 1273.

Character used in Inscriptions.—Gaur, of Raja Jayachandra's time.

Religion ; or Divinities or Sages mentioned.—Not known.

Remarks.—This is a deed of mortgage executed in favor of two bankers, Ra Sri Bahma and Ra Sri Maha ditya by Ra Gangadevi to ensure the liquidation of a debt for 2,250 drammas.—*Vol.* XIX. *p.* 454.

99. *Oojein.*

Language of Inscriptions.—Sanskrit.

Date.—S. 1036 A. C. 980.

Character used in Inscriptions.—Kutila.

Religion ; or Divinities or Sages mentioned.—Vaishnava.

Kings or Princes mentioned.—Krishna Raja, Vairi Sinha, Siyaka, Amoghavasra alias Vakpati, alias Valabha Narendra.

Remarks.—The gift of the village Sembhalapura to a priest in order to defray the expenses of a temple.—*Vol.* XIX. *p.* 475.

100. *Phewa in Thaneswar, on a slab of sandstone in a temple.*

Language of Inscriptions.—Sanskrit.

Date.—279 Samvat, probably of the Vallabhi era

Character used in Inscriptions.—A variety of Kutila.

Kings or Princes mentioned.—Mahendarpala, Jatula—Vajrata, Yajnika, Sagga, Purna, Devaraja, Ramachandra Bhoja.

Remarks.—This inscription is very imperfect, but interesting, as throwing some light on a dark period of Indian history. If we may assume the Bhoja of the document to be the first of that same noticed by Abul Fazel and Prinsep, his era is definitely fixed. *Vol.* XXII. *p.* 673.

101. *Khunniara in Kangra.*

Language of Inscriptions.—Old Pali.

Date.—1st century A. C.

Character used in Inscriptions.—Arian Pali.

Remarks.—Of Paliographic importance as shewing the transition state of the Ariano-Pali character.—*Vol.* XXIII. *p.* 57.

INSECTS.

Insecte ...	Fr.	Insecta.....	Lat.
Insect... ...	Ger.	Puchi	Tam.
Entoma... ...	Gr.	Purbu.....	Tel.

Insects are a class of invertebrate animals, belonging to the articulata, with little joints. They are six legged, air-breathing, articulate animals. Invertebrate animals are divided by Lamarck into two groups, which he calls Animaux Apathiques, and Animaux Sensibles. The latter, or the Sensitive Animals, contain six classes, of which Insects are the first. According to Latreille's arrangement, in the 'Regne Animal,' the class *Insecta* forms the third great division of articulated animals—articulated referring to the numerous joints of which this class of animals is composed.

The following is another classification of the Articulata.

Articulata, with little joints :—

1. Rotifera, wheel animalcules.

Examples, animals with ciliated jaws.

2. Cirripedia, cirripeds.

Examples, barnacles, sea acorns.

3. Crustacea, ten-legged, aquatic family.

Examples, crabs, lobsters, shrimps, prawns.

4. Insecta, six-legged, air breathing, articulate animals.

Examples, the wasp, the bee, the butterfly, the beetle, the flea.

5. Arachnida, eight-legged, air breathing articulate animals.

Examples, mites, spiders, scorpions.

Insects have also been classified by other naturalists as under:—

1 Aptera, *example* fleas and lice.
2 Diptera, *example* gnats, flies, &c.
3 Hemiptera, *example* bugs, &c
4 Lepidoptera, *example* butterflies, moths.
5 Orthoptera, *example* grasshoppers, crickets, &c.
6 Hymenoptera, *example* bees, wasps, &c.
7 Neuroptera, *example* Libellula or dragon-fly Ephemera or may-fly, Phryganea or alderfly.
8 Strepsiptera, *example*, parasites on various hymenoptera.
9 Coleoptera, *example*, cockchafers and beetles

The insect or Insecta class of animals, is now generally arranged into seven orders, viz.

i Coleoptera	v. Homopterous hemiptera
ii. Hymenoptera	vi. Lepidoptera
iii. Orthoptera	vii. Diptera
iv. Heteropterous hemiptera	

True Insects may be thus defined:—Articulated animals possessing six legs, two antennæ, two compound eyes, a small brain at the anterior extremity of a double medullary chord. Circulation effected by a pulsating dorsal vessel provided with numerous valves. Respiration by tracheæ, which form two lateral trunks and ramify through the body; generation oviparous; two distinct sexes; adult state attained through a series of metamorphoses. Insects generally possess two pairs of wings; the trunk in the adult animal is usually composed of three chief parts, the head (or caput), thorax, and abdomen; or the trunk of an insect may be described as consisting of thirteen segments, of which one constitutes the head, three form the thorax, and the remaining nine compose the abdomen. The head includes the organs of sensation and mandication, and its principal parts have received the following names:—the clypeus, vertex, occiput, lenæ, canthus gula, oculi, stemmata, antennæ and the trophi.

Some insects are hurtful, but some are useful to man and his industries, some are of wonderful beauty or are of interest from peculiarity of structure.

The Greeks ate grasshoppers, and liked them amazingly; the aborigines of New South Wales eat them raw, first taking off their wings. The Chinese thriftily eat the chrysalis of the silkworm, after making use of the silk; the larvæ of a hawk-moth are also much relished. The negroes in Jamaica eat the Bagong butterflies, after removing the wings, and store them up by pounding and smoking them. The Hottentots and the peoples in the East Indies eat the termites, or white ants, boiled, fried and raw, the female white ant in particular is eaten in India and Broughton, in his "Letters written in a Maharatta Camp in 1809," tells us that they were carefully sought after, and preserved for the use of the debilitated Lurjee Rao, prime minister of Scindia. The natives mix them with flour, and make a variety of pastry; or they parch them in pots over a gentle fire, stirring them about as is done in roasting coffee. They eat them by handfuls, as we do comfits; "I have discoursed with several gentlemen," observes Smeathman, "upon the taste of the white ants, and on comparing notes we have always agreed that they are most delicious and delicate eating." Dr. Livingstone says:—"The white ants, when roasted, are said to be good, somewhat resembling grains of boiled rice. An idea may, he adds, be formed of this dish by what once occurred on the banks of the Zouga. The Bayeiye chief, Palaui, visiting us while eating, I gave him a piece of bread and preserved apricots, and as he seemed to relish it much, I asked him if he had any food equal to it in his country? 'Ah!' said he, 'did you ever taste white ants?' As I never had, he replied, 'Well, if you had, you would never have desired to eat anything better.'" Humboldt mentions ants as being eaten by the Marivitunos and Margueratates, qualified with resin as a sauce. Bees are eaten in Ceylon. Mites in myriads are consumed in cheese. The grub of the palm-weevil, which is the size of a thumb, is a favourite dish in some parts of India. Ælian relates of an Indian king, who, for a dessert, instead of fruit, set before his guests a roasted worm taken from a plant, (probably the larva of this insect,) which was thought very delicious.—

In nature, the Helopidæ devour agarics under bark.

Scarabæus atlas, one of the Prionidæ is a native of Java.

Therates, a genus of Coleoptera, of the tribe Cicindelidæ, is confined to South Eastern Asia. The following genera, belonging to the Cicindelidæ, are not uncommon in India, *viz.* Therates, Tricondyla, and Colliuris: the two former are characteristic of a southern range, while the latter is abundant throughout the eastern continent. More than sixty species of Indian Cicindelidæ, had fallen under Mr. Hope's notice: the most splendid of the race abound in Nepal. Among various species, however, peculiar to the Himalayas, only one approaches the form of the European Germanica.

Dytiscus griseus, one of the aquatic Coleoptera, is found in Europe and in Bengal.

Ateuchus sacer, the sacred beetle of the Egyptians, is found in Egypt and Western Asia.

The Lampyrides, are a tribe of the Malacodermous Coleoptera, including the glow worm and fire-fly. The *Fire-fly* is the name given to species of Elater and Lampyris, of the order Coleoptera, and to the Fulgora of the tropics. F. laternaria is of South America, F. candelaria of S. E. Asia. The latter resort to moist places.

The Lampyris Fire-fly is the Mouche lumineuse of the French. The Romans styled the luminous insects by the common names noctiluca, and luciola.

The Phasmæ or spectre insects are found in Asia, Africa, S. America, and Australia, and from their varied shapes are called Spectres, Phantoms, Devils Horses, Soldiers of Cayenne, Walking Leaves, (Phyllium)animated sticks, &c. The Mantis religiosa, amongst the peasants of Languedoc is held almost sacred ; they call it the Prega Deori, or Prie Dieu.

Three new species of Paussus have been found under stones in Hongkong in the nest of a small yellow ant at upwards of seventeen hundred feet. The three species all crepitate, and at least one of them has a discharge staining like that of a Brachinus. The Passalus genus abounds over India and the Archipelago. Bees are useful in producing honey, and in Afghanistan they are semi-domesticated as in Europe. The Langeh bee of Borneo, and one of smaller size called Nuang, produce valuable honey. They generally place their nests underneath the larger branches and the Dyaks ascend the trees by means of a rail of bamboos. Amongst the insects which infest books in India are two genera, which are usually regarded as accomplices in the work of destruction, but which on the contrary pursue and greedily feed on the larvæ of the death watch and the numerous acari which are believed to be the chief depredators that prey upon books. One of these maligned genera, is a tiny tailless scorpion (Chelifer) of which three species have been noticed in Ceylon, the Ch. librorum *Temp.* Ch. oblongum *Temp.* and Ch. acaroides *Hermnan*, the last of which it is believed had been introduced from Europe in Dutch and Portuguese books. Another genus of book insects is the Lepisma, the fish insect genus, and called so by Fabricius from its fish-like scales, tiny silvery creatures which feast on the acari and soft bodied insects that infest books. There have only been two species described, viz., the L. niveo-fasciatus and *L. niger. Temp.* It has 6 legs. As insects are very destructive to books in India and the pastes or gums employed in the bindings, form special objects for the attacks of certain tribes ; it may be useful to be known, that insects refuse to attack the gum of the cashewnut fruit.

Bugs belong to the family Hemiptera, several genera of which occur in India ; amongst others are Cantuo ocellatus, Leptoscelis marginalis, Callidea Stockerius, &c. Of the aquatic species, the gigantic Belostoma Indicum, attains a size of nearly three inches. Some of them are most attractive in colour : a green one is often seen on leaves. They are quite inoffensive, if unmolested, but if irritated exhale an offensive odour. Insects known as bugs have in recent years attracted much attention from the anxiety and losses they have occasioned to the Coffee planting interests. The Coffee plant has very many enemies to contend with, and the following is a list of them by Mr. Nietner.

1 Pseudococcus adonidum, White or Mealy bug.
Parasites ; Scymnus rotundata, *Motch.*
Encyrtus Nietneri. *Motch.*
Chartocerus musciformis. *Motch.*
Acarus translucens. *N.*
2 Lecanium Coffeæ, *Walk.* Brown or scaly bug.
Parasites ; Scutellista cyanea, *Motch*
Cephaleta purpureiventris. *Motch.*
„ brunneiventris. *Motch.*
„ fusciventris. *Motch.*
Encyrtus paradisicus. *Motch.*
„ Nietneri. *Motch.*
Cirrhospilus coccivorus. *Motch.*
Marietta leopardinus. *N.*
Chilocorus circumdatus. *Schonh.*
Acarus translucens. *N.*
3 Lecanium nigrum. *N.* Black bug.
4 Syncladium Nietneri. *Rabh.* Dresd. *Hedwig.* 1858.
Trisposporium Gardneri. *Berk.* J. Hort. Soc. Lond. 1849.
A *fungus.*
5 Aphis coffeæ *N.* Coffee-louse.
Parasites : Syrphus Nietneri. *Schiner* in litt.
„ splendens. *Dolesch.*
Mycromus australis. *Hag. Verz Wien.*
Strachia geometrica. *Motch.*
Lepidoptera.
7 Aloa lactinea. *Cram.*
8 Orgyia Ceylancia *N.*
9 Euprocitis virguncula. *Walk.*
10 Trichia exigua. *Feld.*
11 Narosa conspersa. *Walk.*
12 Limacodes graciosa. *Westo. Ent. cat.*
13 Drepana ?
14 Zeuzera Coffeæ. *N.*
15 Agrotis segetum. *Wien* V. Black grub.
16 Galleriomorpha lichenoides. Feld.
17 Boarmia Ceylanica. *Feld.*
18 „ leucostigmaria. *Feld.*
19 Eupithecia coffearia. *Feld.*

20 Tortrix coffearia. *Feld.*
21 Gracilaria ? coffeifoliella. *Motch.*

Diptera

22 Anthomyza ? coffeæ, *N.* in *Motch.*

Orthoptera.

23 Phymatea punctata, *D.*

Coleoptera.

24 Ancyloncycha *spec* ? White grub.
25 Arhines ? destructor. *N.*

Aptera.

26 Acarus coffeæ. *N.*

Mammalia.

27 Golunda Elliott. *Gray.* Coffee-rat.

The " rat " does much mischief by gnawing off the young branches, apparently to get at the tender pith ; it is called " Daddewedda" by the Singalese, is as large as a weasel and of a greyish black colour. The rat, monkeys, and squirrels commit great depredations in fruit time : they are partial to the sweet pulp which they digest but evacuate the beans whole.

Of the locusts which, at intervals, devastate some countries, the Acrydium (Gryllus) migratorium is that of Africa and the south of Asia and G. gregarius that of Sinai. The Migratory Locust, Acrydium (or Ædipodium) migratorium, which occurs in Africa and the south of Asia is greenish, with transparent elytra, of a dirty grey, whitish wings and pink legs. They have the power of inflating themselves with air and of travelling about 18 miles a day. They are bred in the deserts of Arabia and Tartary. The Cephalæmia ovis (syn œstrus ovis) is found in Europe and the E. Indies, it lays its eggs in the nostrils of the sheep and the worm from it occupies the frontal sinuses.

Œstrus equi occurs in the south of Europe and in Persia. It is a dipterous insect. Its eggs are deposited on the hair of the horse and licked into the stomach, and when complete the insects pass through the canal.

The Butocera rubus, Curuminya, of Ceylon, is a beetle of the south of India which penetrates the trunk of the cocoanut tree near the ground and there deposits its eggs, and its grubs, when hatched, eat their way upwards through the centre of the tree, to the top, where they pierce the young leaf buds and do incredible damage.

Beetles, belong to the class of insects called Coleoptera : they are very numerous in tropical India, and the blistering beetles of India, are several species of mylabris, the market value of which in Britain is only 5*s*. 8*d*. the pound.

From other Indian Beetles is obtained an article of commerce in the beautiful wing cases or elytræ of the Buprestis they are of a brilliant metallic green colour and are imported into England principally from Calcutta, as ornaments of khuskhus fans, baskets, &c., and on muslins to enrich the embroidery. The beetles wings of Akyab, of Burmah are called Chenk Poorie, and Thungon Poorie.

The name *κανθαρις* was applied by the Greeks to a species of Coleopterous Insect which was distinguished by yellow transverse bands. This is the characteristic of species of Mylabris, one of which, M. Fusseloni, occurs in the south of Europe, and another, M. Cichorii in Syria, and throughout the east. In India it is called *telee* and *telee mukhee*, or the Oily Fly, no doubt from the oil-like exudation which the insects of this genus give out from the articulations of their legs when seized. Another species, M. Trianthema, is mentioned by Dr. Fleming, and the Lytta gigas, *Fab.* is found there as well as in Senegal. One is mentioned by the Arabs under the name of zurareh. It is not known when the officinal Blistering Fly came to be used, but it has had a variety of names. It was called Meloe vesicatorius by Linnæus, Lytta vesicatoria by Fabricius, and Cantharis vesicatoria by Geoffroy. Geoffroy grouped the Vesicatory Beetles in a small tribe corresponding nearly with the Linnean genus Meloe, and distinguished it by the title Cantharideæ. This he divides into eleven genera, among which are Cantharis, Mylabris, and Meloe, all of which species have been employed as vesicatories. Meloe majalis, or Mayworm, is a specimen of the genus.

The blistering flies of India are chiefly the Mylabris or Meloe cichorii the Cantharis gigas, and the Cantharis violacea. Mylabris cichorii is common in the neighbourhood of Dacca, in the Hydrabad country, in Kurnool, and numerous other localities. Dr. Hunter published a good account of in the 5th vol. of the Transactions of the Asiatic Society, p. 216. The insect is about an inch long, and ⅓rd broad ; the elytra or wing coverts are marked with six cross stripes of deep blue and russet brown. The Buprestis of ancient writers is met with in the bazars under the name of the golden fly (sonamukki.) The Cantharis violacea is often mixed with specimens of Meloe in the bazars. The Telini fly, if procured before the mites have commenced its destruction, yields on an average one-third more of cantharidin than the Spanish fly of the European shops. The blue fly is of uncertain strength ; Meloe trianthema, is so called from its being usually found on the plant named Trianthema decandra (biscopra, Hind.) At the Madras Exhibition of 1855, specimens of the Indian blistering beetles, Mylabris pustulata, and M. punctum were exhibited. Both insects are found in large quantities at certain seasons all over Southern India. M. Cichorei and M. Pustulatus

are used by the Chinese.—*Figuier. Tennent's Ceylon. Hooker's Him. Jour., Vol. II. p.* 65. *Royle. O'Shaughnessy, page* 684.

The Coccus genus of insects belongs to the order Hemiptera. The species known in India are the C. cacti, the cochineal insect; the C. lacca that yields the stick lac of commerce, and the C. maniparus of Arabia, which punctures the Tamarix gallica, and causes the exudation of the Arabian manna. There are two varieties of Coccus cacti, the true or grana fina, and the grana sylvestris, and after prolonged efforts on the part of Drs. James Anderson and Berry of Madras, in 1795, the C. sylvestris or wild species of the cochineal insect was introduced into Bengal by Captain Neilson of H. M. 74th Regiment. It throve rapidly on the Cactus indica, indigenous opuntia, the country nopal, and between 1800 and 1807, 74,366½lbs. of the cochineal amounting to Rupees 142,916 in value was shipped to England, but at a loss, as the wild species was greatly inferior to the true The cochineal insect was introduced into Java about the year 1825, as a Government experiment, and apparently with more success in its production than in British India, for so long ago as 1844 it was exported from Batavia to the estimated value of 93,319 guilders. The species introduced into India swarms at certain seasons, and settles on one of the species of Cactus, which they immediately destroy. The whole neighbourhood of Homanabad near Beder in 1865, was surrounded with prickly pear which then disappeared under one of these swarms. The Coccus lacca, produces the substance called lac, it inhabits India, is found on various trees in great abundance (Ficus religiosa and F. Indica, Butea frondosa, croton trees and Rhamus jujuba). When the females of this Coccus have fixed themselves to a part of the branch of the trees on which they feed, a pellucid and glutinous substance begins to exude from the margins of the body, and in the end covers the whole insect with a cell of this substance, which, when hardened by exposure to the air, becomes lac. So numerous are these insects, and so closely crowded together, that they often entirely cover a branch; and the groups take different shapes, as squares, hexagons, &c., according to the space left round the insect which first began to form its cell. Under these cells, the females deposit their eggs, which, after a certain period are hatched, and the young ones eat their way out. It is found encircling twigs and branches. The broken twigs covered with these incrustations are called 'stic lac' in commerce. After the colour has been extracted and further purified shell lac results. Coccus polonicus is a species which is used in dyeing a red colour. It is now chiefly employed by the Turks for dyeing wool, silk, and hair, and for staining the nails of women's fingers.

Lac lake was first made in Calcutta in the beginning of the 19th century and afterwards the lac dye. Coccus sinensis of China secretes a wax from which candles are made.

Silk.—M. P. Mailla in his l'Histoire generale de la Chine, mentions that B. C. 2,600, Si-ling-chi, wife of the emperor of China, Hoang-ti, was enjoined by him to utilize the thread of the silk worm in which she succeeded. It is produced by several genera of the Bombycidæ called Silk worms. Silk worms are liable to several diseases. *Luisettes,* are worms which have not strength to moult. They should be early removed, as they die and infect the room. *Arpians* have exhausted all their strength in the last moult and have not even strength to eat.

The *yellow or flat* worms easily die. The *flat* or *mous,* are soft and indolent worms, become very fat from eating a great deal, soon die and become putrid.

The most severe disease, as the most general, is the *muscadine.* The losses occasioned by it are reckoned in France to be equal to one-sixth of the profits. A worm may be eating as usual, when suddenly it becomes a dull white and not long after dies, becomes reddish and rigid. Twenty-four hours after death, a white efflorescence shows itself round the head and rings and soon after all the body becomes floury. This flour is a fungus, the Botrytis bassiana of which the myelium develops itself in the fatty tissue of the caterpillar, attacks the intestines and fructifies in the exterior. Some suppose this disease to be contagious.

The *Gattine ailment* is another epidemic disease which shows itself from the very beginning of the rearing. The losses it has occasioned in Europe in the past ten years are very great, and the countries of the Cevennes, the principal seat of the silk culture in France have been ruined.

Anthera paphia, the Tusseh silk worm, called Bughey in Northern India, is found in Assam, Bengal, Bheerbhoom and Bahar and feeds on the Zyziphus Jujuba or Ber and on the Assan. It has not been domesticated.

Saturnia arrundi is the Arrundi Tusseh Silk moth of India. It feeds on the arandi or castor oil plant.

Bombyx Cynthia, is met with in the lower ranges of the Himalaya, at Darjeling, Mussooree and Nepaul. It is partial to the leaves of the Ailanthus glandulosa but eats also those of the Xanthophyllum hostile and Ricinus comeases.

Three species of Attacus feed on the oak, in Japan, viz., A. Yama-Mai: A. Pernyi and A. Mylitta. The silk of the A. Yama-

Mai, is next to that of the mulberry silk worm. It is as bright, but is less fine and strong. The larvæ are of great size : the cocoon resembles that of the mulberry, and the moth is large and beautiful and of a bright yellow colour. It was introduced into France in 1862.

Attacus Pernyi yields a remarkably beautiful silk, fine, strong and brilliant and which can be spun with great ease. The tissues obtained from it partake of the qualities of ordinary silk, of wool and of cotton. It feeds on the oak in Mantchouria. It has been acclimatized in France and hopes are entertained of it.

Attacus mylitta produces a silk even superior to A. Pernyi. This worm is found in various parts of Bengal, and in the Panjab and its brownish silk of bright form texture is the tusseh of commerce, which is largely exported.

The *Attacus* (*Bombyx*) *cynthia* feeds on the Ailanthus. Its silk is a sort of floss silk, holding a middle place between wool and the silk of the mulberry tree worm, and in France the silk has been successfully wound off its cocoon.

The *Attacus* (*Bombyx*) *ricini* produces a silk which much resembles that of A. Cynthia.

The *Saturnia pavonia major* spins a brown cocoon, with a coarse silk. It inhabits France, but not further north than the latitude of Paris.

Saturnia carpini, the Emperor moth occurs in England.

Bombyx neustria, the Lackey, and B. processionea, the Procession moth occur in Europe.

Himalayan entomology in character is both Asiatic and European, and the intermingling of forms of temperate and tropical climes is one of its most distinguishing peculiarities. In its valleys, probably influenced by the heat and moisture of the jungle, southern forms predominate over northern ; and it is not unlikely, that to the uninterrupted belts of jungle stretching along the mountain ranges, we may partly trace several tropical phytyvorous genera far beyond their apparent natural limits. Some carnivorous insects are also found ranging far to the north in the Himalayas ; an example of which is Anthia 6-guttata, a well-known native of the tropics ; the specimens, however, are mere dwarfs, compared with those of Peninsular India, a fact which may be regarded as a proof, that Anthia has here reached its extreme limits, and consequently will soon disappear (as is the case) and be represented by another type, fulfilling the same functions, only under a difference of form. Among the Cicindelidæ, Colliuris appears ; among the Carabidæ, we find Desera, Omphra, and Cyclosomus ; among the Lamellicornes, Eucolora, Mimela, and Dicronocephalus ; and to these may be added, Anisotelus belonging to Telephoridæ, and Podontia and Phyllocharis to the Chrysomelidæ ; all of these are attached to warm countries, and some, indeed, are seldom found but within the torrid zone. Many genera from the Himalayas evince an affinity to European types ; various Himalayan genera closely approximate Siberian forms, and some of the species described by Dr. Gebler from the Altaic chain of mountains, particularly some Chrysomelidæ, are believed to be indigenous in both regions, some few, however, are worth noticing, such as Broschus and true Carabus, Geotrupes and Pimelia ; the two last have been declared by high authority never to be found in India. Regarding identity of Insects occurring in the Himalayas, as well as in Europe, there are several species of the following genera of Coleoptera, namely, Elater, Melolontha, Chrysomela, Cassida, and Coccinella, which seem to be the same as those of England ; among the carnivorous Insects, Dermestes lardarius, and vulpinus, Corynetes violaceus, and rufipes, and some of the Staphilinidæ, are essentially the same in Europe and the Himalayas. Of Lepidoptera, Papilio machaon, is evidently the same as that met with in England ; the same remark will apply to Vanessa Atalanta, and Cynthia cardui. The pervading character of Indian Entomology is uniformity. It is true that we meet with numerous genera, both of tropical and temperate climes, associated together ; the former more abundant, the latter less frequent (as we might naturally expect) than in the Himalayas. There is, however, a greater intermingling of forms than at first sight would be readily imagined ; but when we take into consideration, that many of the species resembling those of Europe may have been captured on the mountain ranges, at a considerable elevation we may partly account for it. When we look to the range which genera here enjoy, it is very considerable : in part of the Himalayas, at the extreme southern points of India, in the West, and even in its Eastern Isles, there is one pervading character, evincing every where the prevalence of tropical genera. To speak more specifically, in Nepal and the southernmost extremity of the Mysore, and in Ceylon, at Bombay, and at Madras, at Calcutta and Singapore, in Japan and Java, with the rest of the Polynesian Isles, the majority of the same types abound ; and what is of more consequence, a great majority of the same species also occur in most of the abovementioned regions. Having noticed the intermingling of genera belonging to Europe and Asia, if we turn our eyes to Africa, we shall there find a considerable similarity in the entomology of this quarter of the globe with that of Asia ; among the Carabidæ occur Anthia, Orthogonius, Trigonodactyla, and Siagona. Among

the Lamellicornes, Epirinus and Popillia, the conical Buprestidæ and the extraordinary Paussidæ, which last are chiefly found only in these regions; and to these may be added, as well as many more, the genera Melyris. Megalopus, Sagra, and Adorium; Dorylus, among the Hymenoptera, and Diopsis among the Diptera. Passing from genera to species, we shall find that precisely the same occur in both continents; among the most conspicuous, Copris midas, Sabæus, and Pithecius, Cetonia cornuta, and Lytta gigas. Even supposing that no identical species occurred, which were common to Asia, and Africa, yet we cannot help observing the very remarkable similarity in the representatives of each; one example of which is, Ateuchus sanctus, which very closely resembles the celebrated Sacred Beetle of the Egyptians, the object of their worship, by some regarded as an emblem of fertility, but more probably that of eternity single species of Indian Casnonia, and Dryptidæ, Drypta is a Nepalese individual of this family belonging to the genus Desera, *Leach* which is described in General Hardwicke's collection. Five others are also recorded as inhabiting India.

Of the Lebiadæ, Lebia, is of rare occurrence in the East; unicolor, is from the Himalayas; aploa is found at Poona. Orthogonius is common to Africa and Asia: the gigantic species, however, predominate in the latter country.

Brachinidæ.—The true type of Helluo, exclusively belongs to New Holland: the genus denominated Omphra by Dr. Leach, applies solely to the Indian Helluones. Ozæna and Pseudozæna inhabit Calcutta and Cayenne; while Trigonodactyla appears in Africa and Asia. The Graphipteræ of the sandy deserts have no representative in the East. One genus appears to unite Brachinus and Anthia: the latter is found throughout the continent of India. Some of the specimens from Nepal, however, are very diminutive. Aptinus is partly confined to Northern Europe and America; while true Brachinus enjoys the unlimited range of the world. Catascopus is found in Nepal, and resembles in its habits Elaphrus or Europe, and probably occupies its place. Dyscolus, Promecoptera, and Thyreopterus, prefer the southern tropical regions, and are not found to range as far north as the Himalayas.

Scaritideæ.—Siagona atrata is met with in Nepal and various parts of India; a specimen from Egypt, if not the self-same, is so exceedingly alike in size and sculpture, that it is very difficult to distinguish. The Scaritideæ abound in both hemispheres. Scapterus of India is represented by Oxystomus in the Brazils, and in Africa by Acanthoscelis.

Harpalidæ.—Harpali are found dispersed nearly in all the countries of the globe: they abound more in the arctic than antartic regions. The following genera are recorded as belonging to India, *viz.* Harpalus, Platymetopus, Selenophorus, Cyclosomus, and many others. Some species of Ophonus from Bengal and Poona, closely resemble British species.

Pogonidæ.—Some of the genera of this family are not confined to the temperate zones; the major part of them prefer the polar regions. Pogonus and Cardiaderus are met with in Asia and Africa.

Calathidæ.—Pristonychus inhabits Nepal and Europe; while Calathus prefers a northern more than a southern climate.

Feroniadæ.—In India we meet with Trigonotoma, Catadromus, Lesticus, and Distrigus: most of them peculiar to that continent. Argutor antiqua occurs in the East; Omaseus and Platysma in Nepal; and Steropus in the vicinity of Poona. Cephalotes is found in Nepal and Australia: Amara is captured in Japan; Antarctia and Masoreus are equally natives of Europe, Africa and Asia and several nondescript species from the East of the latter genus, are to be found in English cabinets.

Sphodrindæ.—The genus Sphodrus occurs in Nepal, and the anomalous form of Mormolyce in Java and Singapore; which last has been ranged with this family, but appears to be sadly out of place, as it is most likely a subcortical feeder.

Callistidæ.—Epomis and Chelænius abound in the tropics: the maculated set appear common to Asia and Africa, each country possessing species almost exact representatives of each other. Chelænius nepalensis approaches in form to Licinus; Oodes is widely dispersed over India, Callistus occurs in the Mysore.

Dicælidæ.—Rembus is found on the Malabar and Coromandel coasts, at Calcutta, and in Nepal: Panagæus has its metropolis in India.

Procerida.—Among the Insects collected by Dr. Wallich, there were four or five species of true Carabus. Wherever the oak grows, there Calosoma will be found. C. indicum inhabits Nepal. If caterpillars are necessary to keep in check the luxuriance of tropical vegetation, the Calosomata must be equally necessary to keep within bounds these Insects, which sometimes destroy, in northern climes, nearly the foliage of the year.

Bembidiidæ.—A single species of Tachys is the only example.

Frickidæ.—Stenolophus, Acupalpus and Tetragonoderus have occurred.

Dyticidæ.—Aquatic coleoptera are apparently not much influenced by climate: the temperature of water not varying like that of

the earth or air, is the reason we meet with the self-same species in the interior of India and the south of France. Dyticus appears confined to Northern Europe or America, while Cybister is dispersed throughout the world. Eunectes and Hydaitcus belong to Nepal and India, and to the latter country we may add also the following genera, *viz.* Colymbetes, Laccophilus, Noterus, Hyphydrus and Hydroporus.

Gyrinidæ.—Many gigantic species of Gyrinidæ abound in India. Dineutus Nepalensis, politus, and spinosus, have been found within the Himalayan districts.—*Royle, page 57. Crawfurd Dict. page* 112. *Kirby and Spence, Vol. I, p.* 320. *Vol. IV.* 142, quoted in *Eng. Cyc. Vol. II. p.* 144. *Royle on the Productive Resources of India, p.* 57. *L. Figuier, Insect life.*

Hydrophilidæ.—Several genera of this family are as widely distributed as the Dyticidæ; and most of those found in India inhabit Nepal.

Necrophaga.—Carrion feeders abound more in warm countries than is generally believed. The religious prejudices of the Indians not allowing them to touch a dead body, may account for the few species which have hitherto reached Europe from the East. Necrophorus, Necrodes, Silpha, and Oiceoptoma, are met with in India and Nepal.

Nitidulidæ, which have been captured in India. In the Engidæ family we find Triplax, Ips, and Dacne; in the Erotylidæ, Erotylus; and next to this group, Languiria and Eumorphus should be placed; genera abounding in species in Nepal and India.

Dermestidæ.—This genus, and its congeners, is apparently a predominant group throughout the world. In general Hardwicke's collection, there is a Nepalese specimen of Dermestes, similar in every respect to D. lardarius of Europe; a second species is closely allied to D. vulpinus of Africa. It is scarcely possible that either of them can have been imported into the Himalayas by commerce.

Byrrhidæ.—Among the drawings of the Nepal collection, made purposely for General Hardwicke, two species of Anthrenus are figured; they appear novel in form.

Histeridæ.—This family abounds in India, more than fifty species are known. from the East

Lucanidæ.—Some of the Lucanidæ resemble British species very closely, while others are the same as those in Java and Singapore. Forty species had been submitted to Mr. Hope's inspection.

Passalidæ are not equally abundant in the Old, as in the New World.

Lamellicornes.—The celebrated Ateuchus Egyptiorum, or Sacred Beetle, has almost an exact representative in India. Gymnopleurus capicola, *Hope*, and G. azureus *Jab.* both of them African species, are replaced in the East by G. sinuatus, *Jab*, and splendens, *Hope*. Sisyphus is met with in both hemispheres. Epirinus is an African, as well as an oriental form. Several Indian Copridæ resemble those of Egypt. Copris midas of India and Nepal, exactly corresponds with C. Isidis of Africa. C. Sabæus and C. Pithecius appear common to both continents, and are equally abundant in Ceylon; and several smaller species of Copris, from the eastern part of Africa, if not the same, approach so closely to those of Western Asia, as to induce a belief that they are the same insects, only modified by climate. Onitis and Oniticellus have also several representatives in both regions, if not in some instances the self-same species. Onthophagus abounds more in India than any other country; some of them unrivalled in size, splendour, and variety of form. More than 120 oriental species may be seen in European cabinets; Pactolus of Nepal and India, is represented in Senegal by Harpax, *Jab*, Aphodius, compared with Onthophagus, as an Indian group, is quite insignificant; scarcely twenty species are recorded, including those of Manilla and the Eastern Isles: There was only a single specimen of Trox in General Hardwicke's collection.

Geotrupidæ.—Of three species of Geotrupes one is from Delhi, a second from Japan, a third from the Himalayas. Bolboceas appears in some measure to supply the place of Geotrupes, which last is not so important a group in the East, as in a northern region. Orphnus, Athyreus, and Hybosorus, occur in India.

Scarabæus.—Under this term, the most gigantic and remarkable insects of the Old World are ranged. Four species, allied to S. Atlas, *Jab*, are indigenous to Nepal, there are several genera of Scarabæidæ, besides Oryctes, found on the Himalayas some of them approaching African types.

Melolonthidæ.—Some of the Melolonthæ of Nepal are closely allied to the British M. vulgaris; others again, with the margins of the thorax serrated, evince their affinity to tropical species. Geniates, Apogonia, &c. are common to the Himalayas, the whole continent of India, and the Southern Isles the genera Mimelæ and Euchlora appear peculiar to the East: there are thirteen Mimelæ described; several from Nepal. Euchlora appears wherever Mimela ranges, and is more abundant in species. The genus Popillia, appears nearly equally abundant in Asia and Africa, and is common to the Old and New World. Fourteen species have been collected in Nepal. Also, the following genera of Melolonthidæ Anomala, Hoplia, Apogonia, and Adoretus.

Trichiidæ.—Acanthurus, Trichius, and Dicronocephalus, inhabit the Himalayas. The first of these forms approaches European type, the latter is the representative in India of what Goliathus is in Africa, and Incas in Southern America. *Goliatidæ* is a conspicuous family, and may justly be ranked among the most extraordinary forms of the Insect world.

Cetoniadæ.— Campsiura xanthorhina, *Hope*, is represented in Africa by Cetonia scutellata, *Jab.* C. cornuta, *Jab.* is found in Africa, as well as Asia. More than III species occur in India, it is evident that the metropolis of Cetoniadæ is situated in the tropical regions.

Buprestidæ.—Of this superb an extensive family, comprising at present more than one thousand species, the most magnificent inhabit India; the splendid Sternocera and giant Catoxantha range the equator and the tropics. Ninety species belong to the continent of India, many to Nepaul, the isles of Java and Sumatra, among them are forms of temperate as well as of northern climes.

Elateridæ.—Several Nepalese Elateridæ closely resemble British species, in Nepal Elater cœnosus, *Hope*; and various species, which in Europe frequent the oak, alder, and willow, have Nepalese species nearly resembling them, and we have stated that there is a correspondence of vegetation between Europe and the Himalayas.

Cebrionidæ —Few examples occur in India.

Lampyridæ the East boast of numerous fine species, unsurpassed probably by those of south America. The warm damp of the jungle is peculiarly adapted to the habits of this family. Lycus and Omalysus, as well as Lampyris abound in the Himalayan range.

Malacodermata.—The families composing this group are more abundant in Nepal than Central India; and yet they are not of rare occurrence. Anisotelus, appears to be peculiar to the East. Several species of Malachius and Melyris enjoy an Asiatic and African clime.

Cleridæ,—abound in the East.

Ptinidæ; have been found in the Mauritius.

Bostrichidæ are abundant, and it is not unlikely that the Paussidæ commence where the Ptinidæ terminate.

Circulionidæ of the numerous genera of this family, Nepal contains many tropical forms, as well as other, which are peculiar to temperate climes, some of them extending from the Himalayas, even to new Holland, particularly Sipalus.

Cucujidæ are common to India and Nepal

Prionidæ, Prionus loves the torrid and tropical zones; some of the Himalayan species indicate an alliance to European types.

Lamiadæ.—The largest, as well as the most beautiful species of this family, are found in Nepal.—Lamia Roylii, *Hope*, is unrivalled in size; and L. Wallichii surpasses all other in beauty and colouring; it is found in Nepal, Japan, at Singapore, and the Isle of Java. Cerambyx, Callidium, Clytus, and Saperda, are predominant groups, and are found in all countries and climates. Many Nepalese species exactly represent European types.

Sagridæ.—Donacia occurs in Java, several species of Sagra are found on the Nymphæaceæ. Whether Sagra attaches itself to peculiar water-plants or frequents the same as the former genus is doubtful. Megalopus is found in Nepal, in Africa, as well as South America. Crioceris also appears to be a predominant group, while Adorium is confined more to Asia than Africa.

Gallerucidæ.—Galleruca and Auchenia abound in Nepal, Halticæ are found throughout the world, and are intended probably to keep in check particular vegetation. In Europe, the genera Brassica and Sinapis almost annually suffer from their depredations; they appear to abound more in light and sandy soils; and where lime is used instead of animal manure, the crops are less attacked.

Chrysomelidæ.—Many of the Nepalese species resemble those of Siberia; others approximate closely to European forms, so much so, that in many instances if not the same, they are certainly similar representatives of their respective countries, and probably fulfil the same offices and functions. Podontia and Phyllocharis seem peculiar to Asia and New Holland.

Eumolpidæ.—The Eumolpidæ of India are not surpassed in beauty or splendour by those of South America: they seldom, however, equal the latter in size. Clythra and Cryptocephalus occur in the east, both of them abounding more in temperate than tropical countries; several species occur in the Himalayas.

Cassididæ —About fifty species of Indian Cassida have come under notice; some of the Nepalese species resemble English specimens, and may be parasitic on the thistle.

Coccinellidæ.—Coccinella 7-puncata, *Fab.* appears common to Europe and Asia.

Hispidæ.—Hispa erinacea and two undescribed species are abundant in Nepal.

Tenebrionidæ.—Hegeter and Tagenia, are common to India, Upis and Tenebris are found in the Himalayas, and are abundant in the tropics.

Pimeliariæ.—Pimelia occurs in the vicinity of Poona. Sepidium, Blaps, Eurynotus, and Opatrum, occur in the East; the first prefers the southern tropic; the two next appear at Bombay, Calcutta, and Nepal; and the last is widely dispersed throughout the East.

Diaperidæ and *Cossyphus*, are both common to Asia and Africa, Cistela and Lagria : the latter apparently a predominant group. Pyrochroa, also has been discovered in Java.

Helopidæ.—This family is the grand receptacle for the various forms of the Heteromera. Among the Indian genera we find Amarygmus, Cnodulon, and Platycrepis, with several true Helopidæ, rivalling in splendour and magnitude those of the South American Continent.

Mordellidæ.—Most of these Insects are parasites of the Hymenoptera, and abound in tropical climates. Their office is probably to keep in check, and prevent the too rapid increase of Vespidæ and Bombidæ : they are common to the Old and New World.

Cantharidæ.—This family contains insects which are used in Medicine, and denominated Blister Flies. Lytta gigas, *Fab.*, is found abundantly in India, and also in Senegal ; and several species of Mylabris common to both continents.

Staphilinidæ.—By the families Notoxidæ and Scydmænidæ, we arrive at the Pselaphidæ, and afterwards at the Brachelytra, which terminate the Coleoptera. Anthilephila and Notoxus occur in Nepal, and Scydmænus in Java ; various other genera of Staphilinidæ are widely dispersed throughout the East.

Lepidoptera.—There appear to be a much greater number of species of Lepidoptera, widely disseminated throughout the world, than of any other Order. In Asia and Europe we meet with Papilio machaon, Gonepteryx rhamni ; with some species of Colias and Pontia, with Vanessa Atalanta, and Cynthia cardui ; and to these might be added, several identical Sphingidæ, particularly Acherontia, Atropos, Deilephila, Celerio, and Sphynx. Among the Noctuidæ, Geometridæ, Tortricidæ, and Tineidæ, many species will also be found inhabitants of both continents. In the *Orthoptera*, some Gryllidæ are common to countries remotely situated, which may partly be accounted for by the migratory habits of these insects ; and the same remarks may be applied to the Sphingidæ. Among the Blattidæ, several tropical species range widely; some of them have become naturalized even in a northern climate ; and it is no uncommon occurrence to find Indian, Brazilian, and New Holland species in a high state of perfection alive in the houses of London ; and among the Eastern Neuroptera, there occur various Libbelulinæ and Hemerobeidæ, closely resembling English species.

Among the *Hymenoptera*, may be noticed the universal ranger, Evania appendigaster, ever attendant on Blatta ; some Ichneumonidæ, Crabronidæ, Apidæ, and Vespidæ, all of them presenting identical species with those of Britain.

In referring to the *Diptera*, may be mentioned the wide range of the Orange Fly, the same in England, India, and America ; the Gnats and Mosquitoes, common to the four quarters of the globe, alike the pest of the Indian and Laplander ; and, lastly, various species of Musca, as widely dispersed as the half-domesticated sparrow of Great Britain. Passing by the *Aptera*, and the various parasites of birds, quadrupeds, and of man himself, we find among the *Hemipera*, several identical species of Pentatoma, Reduvius, Tetyra, besides Cimex lectularius, the scourge of all countries and climates. Asia and Europe have many insects in common, and probably other parts of the world will eventually be found to present not only similar genera and representatives, but also the same identical species, subject to the modifications of climate, and other external circumstances.—*Mr. Hope in Madras Lit. Society's Journal*, 1840.

The coast region of Ceylon, and fully one-third of its northern part, have a much drier atmosphere than that of the rest of its surface ; and their climate and vegetation are nearly similar to those of the Carnatic with which this island may have been connected at no very remote period. The difference of its Fauna from that of Central Hindustan and the peninsula of the Dekkan in its insect-fauna will probably be found to have more resemblance to that of Ceylon than to the insects of northern and western India just as the insect fauna of Malaya appears more to resemble the similar productions of Australasia than those of the more northern continent.

A collection made by Mr. Layard was partly formed in the dry northern province of Ceylon, and among them more Hindustan insects are to be observed than among those collected by Dr. Templeton, and found wholly in the district between Colombo and Kandy. According to this view the faunas of the Neilgherry Mountains, of Central Ceylon, of the peninsula of Malacca, and of Australasia would be found to form one group ; while those of Northern Ceylon, of the western Dekhan, and of the level parts of Central Hindustan would form another of more recent origin. The insect fauna of the Carnatic is also probably similar to that of the low lands of Ceylon ; but it is still unexplored. The regions of Hindustan in which species have been chiefly collected, such as Bengal Silhet, and the Punjab, are at the distance of from 1,300 to 1,600 miles from Ceylon, and therefore the insects of the latter are fully as different from those of the above regions as they are from those of Australasia to which Ceylon is as near in point of distance, and agrees more with regard to latitude.

Hagen believes the fauna of the mountains of Ceylon to be quite different from that of the plains and of the shores. The south and west district have a very moist climate, and as their vegetation is like that of Malabar, their insect-fauna will probably also resemble that of the latter region.—*Tennent's Sketches of the Nat. Hist. of Ceylon, p.* 442, 443.

Chinese insects were described as far back as 1798 in the times of Fabricius and of Donovan, with this exception, there were very scanty notices of other Chinese insects until Mr. Hope, in March 1842, published half a century of the Coleoptera of Canton and Chusan, collected by Dr. Cantor. Part of Mr. Bowring's Coleoptera and Homoptera of Hong Kong and neighbourhood were published in the Annals of Natural History, Vol. IV, December 1844, by Mr. Adam White. The rarer species of the Carabideous genera, frequent marshy localities or the summits of mountains. Several fine species were there captured in tolerable abundance; a fine Galerita, several Chlænii, three species of Hellus, Panagœus, several large Pherosophi (Brachinidæ), a Clivina, Dyschirius, Casnonia, and Arga or Leptotracheilus. The beetles belonging to Badister, the Amaræ and Harpalidæ are of small size. The largest carabideous form has much the appearance of Omaseus. It is thirteen lines long. Including the tiger beetles and their allies with carabideous beetles, Hong Kong cannot produce much under sixty species. The carabideous genera are the most abundant of all the insect tribes during winter in Hong Kong, some forms commencing to appear with autumn. In April they are very abundant, and there are still found a few in May. They then, however, give place to the Cicindelidæ, none of which are found here during winter. Of Cicindela, Mr. Bowring mentions ten species; Colliuris longicollis is found on the flowers of Bauhinia Vahlii (?) Tricondyla pulchripes (*White*) on Litchee trees, differing in habit from its congeners by being found on trees, not at their roots. It is apterous, like other species. A small species of Lebia and of Brachinus is found on flowers, Scarites has not hitherto been found in Hong Kong and Calosoma and Carabus proper occur. The following Ceylon insects, given by Sir J. E. Tennent, will show the Orders and the principal families and genera, which occur in the South and East of Asia.

ORDER COLEOPTERA *Linn.*
Fam. Cicendelidæ, *Steph.*
Cicindela, *Linn.*
Tricondyla, *Latr.*
Fam. Carabidæ, *Leach.*
Casnonia *Latr.*
Ophionea, *Klug.*
Euplynes, *Niet.*
Heteroglossa *Niet.*
Zuphium, *Latr.*
Pheropsophus *Solier.*
Cymindis, *Latr.*
Anchista, *Niet.*
Dromius, *Bon.*
Lebia, *Latr.*
Creagris, *Niet.*
Elliotia, *Niet.*
Maraga, *Wlk.*
Catascopus, *Kirby.*
Scarites, *Fabr.*
Clivina, *Latr.*
Leistus, *Frœhl.*
Isotarsus, *Luferte.*
Panagœus, *Latr.*
Chlænius, *Bon.*
Anchomenus, *Bon.*
Agonum, *Bon.*
Colpodes, *Macl.*
Argutor, *Meg.*
Simphyus, *Niet.*
Bradytus, *Steph.*
Curtonotus, *Steph.*
Harpalus, *Latr.*
Calodromus, *Niet.*
Megaristerus, *Niet.*
Platysma, *Bon.*
Morio, *Latr.*
Barysomus, *Dej.*
Oodes, *Bon.*
Selenophorus, *Dej.*
Orthogonius, *Dej.*
Helluodes, *Westw.*
Physocrotaphus, *Parry*
Physodera, *Esch.*
Eschscholtzii, *Furry.*
Omphra, *Latr.*
Planetes, *Macl.*
Cardiaderus, *Dej.*
Distrigus, *Dej.*
Drimostoma, *Dej.*
Cyclosomus, *Latr.*
Ochthephilus, *Neit.*
Spathinus, *Neit.*
Acupalpus, *Latr.*
Bembidium, *Latr.*
Fam. Paussidæ, *Westw.*
Cerapterus, *Swed.*
Pleuropterus, *West.*
Paussus, *Linn.*
Fam. Dytiscidæ, *Macl.*
Cybister, *Curt.*
Dytiscus, *Linn.*
Eunectes, *Erich.*
Hydaticus, *Leach.*
Colymbetes, *Clairv.*
Hydroporus, *Clairv.*
Fam. Girinidæ, *Leach.*
Dineutes, *Macl.*
Porrorhynchus, *Lap.*
Gyretes, *Brulle.*
Gyrinus, *Linn.*
Orectochilus, *Esch.*
Fam. Staphilinidæ, *Leach*
Ocypus, *Kirby.*
Philonthus, *Leach.*
Xantholinus, *Dahl.*
Sunius, *Leach.*
Œdichirus, *Erich.*
Pœderus, *Fabr.*
Stenus, *Latr.*
Osorius, *Leach.*
Prognatha, *Latr.*
Leptochirus, *Perty.*
Oxytelus, *Grav.*
Trogophlœus, *Mann.*
Omalium, *Grav.*
Aleochara, *Grav.*
Dinarda, *Leach.*
Fam. Pselaphidæ, *Leach.*
Pselaphanax, *Wlk.*
Fam Scydmænidæ, *Leach*
Etineus, *Wlk.*
Scydmænus, *Latr.*
Fam. Ptiliadæ, *Wo.*
Trichopteryx, *Kirby.*
Ptilium, *Schupp.*
Ptenidium, *Erich.*
Fam. Phalacridæ, *Leach.*
Phalacrus, *Payk.*
Fam. Nitidulidæ, *Leach.*
Nitidula, *Fabr.*
Nitidulopsis, *Wlk.*
Meligethes, *Kirby.*
Rhizophagus, *Herbst.*
Fam. Colydiadæ, *Woll.*
Lyctus, *Fabr.*
Ditoma, *Illig.*
Fam. Trogositidæ, *Kirby.*
Trogosita, *Olive.*
Fam. Cucujidæ, *Steph.*
Lœmophlœus, *Dej.*
Cucujus, *Fabr.*
Silvanus, *Latr.*
Brontes, *Fabr.*
Fam. Lathridianæ, *Woll.*
Lathridius, *Herbst.*
Corticaria, *Marsh.*
Monotoma, *Herbst.*
Fam. Dermestidæ, *Leach.*
Dermestes, *Linn.*
Attageuus, *Lutr.*
Trinodes, *Meg.*
Fam. Byrrhidæ, *Leach.*
Inclica, *Wlk.*
Fam. Histeridæ, *Loach.*
Hister, *Linn.*
Saprinus, *Erich.*
Platysoma, *Leach.*
Dendrophilus, *Leach.*
Fam. Aphodiadæ, *Macl.*
Aphodius, *Illig.*
Psammodius, *Gyll.*
Fam. Trogidæ, *Macl.*
Trox, *Fabr.*
Fam. Copridæ, *Leach.*
Ateuchus, *Weber.*
Gymnopleurus, *Illig.*
Sisyphus, *Latr.*
Orepanocerus, *Kirby.*
Copris, *Geoffr.*
Onthophagus, *Latr.*
Bonassus, *Fabr.*
Onitis, *Fabr.*
Fam. Dynastidæ, *Macl.*
Oryctes, *Illig.*
Xylotrupes, *Hope.*
Phileurus, *Latr.*
Orphnus, *Macl.*
Fam. Geotrupidæ, *Leach.*
Bolboceras, *Kirby.*
Fam. Melolonthidæ, *Macl*
Melolontha, *Fabr.*
Rhizotrogus, *Latr.*
Phyllopertha, *Kirby.*
Silphodes, *Westw.*
Trigonostoma, *Dej.*
Serica, *Macl.*
Popilia, *Leach.*
Sericesthis, *Dej.*

Plectris, *Lep.*
Isonychus, *Mann.*
Omaloplia, *Meg.*
Apogonia, *Kirby.*
Phytalus, *Erich.*
Ancylonycha, *Dej.*
Leucopholis, *Dej.*
Anomola, *Meg.*
Mimela, *Kirby.*
Parastasia, *Westw.*
Euchlora, *Mucl.*
Fam. Cetoniadæ, *Kirby.*
Glycyphana, *Burm.*
Clinteria, *Burm.*
Tæniodera, *Burm.*
Protætia, *Burm.*
Agestrata, *Erich.*
Coryphocera, *Burm.*
Nacronota, *Hoffin.*
Fam. Trichiadæ, *Leach.*
Valgus, *Scriba.*
Fam. Lucanidæ, *Leach.*
Odontolabis, *Burm.*
Ægus, *Macl.*
Singhala, *Blanch.*
Fam. Passalidæ, *Mucl.*
Passalus, *Fabr.*
Fam. Sphæridiadæ, *Leach.*
Sphæridium, *Fabr.*
Cercyon, *Leach.*
Fam. Hydrophilidæ, *Leach*
Hydrous, *Leach.*
Hydrobius, *Leach.*
Philydrus, *Solier.*
Borosus, *Leach.*
Hydrochus, *Germ.*
Georyssus, *Latr.*
Dastarcus, *Wlk.*
Fam. Buprestidæ, *Steph.*
Sternocera, *Esch.*
Chrysochroa, *Solier.*
Chrysodema, *Lap.*
Belionota, *Esch.*
Chrysobothris, *Esch.*
Agrilus, *Meg.*
Fam. Elateridæ, *Leach.*
Campsosternus, *Latr.*
Agrypnus, *Esch.*
Alaus, *Esch.*
Cardiophorus, *Esch.*
Corymbites, *Latr.*
Lacon, *Lap.*
Athous, *Esch.*
Ampedus, *Meg.*
Legna, *Wlk.*
Fam. Lampyridæ, *Leach.*
Lycus, *Fabr.*
Dictyopterus, *Latr.*
Lampyris, *Geoff*
Colophotia, *Dej.*
Harmatelia, *Wlk.*
Fam. Telephoridæ, *Leach.*
Telephorus, *Schæf.*
Eugenis, *Westw.*
Fam. Cebrionidæ, *Steph.*
Callirhipis, *Latr.*
Fam. Melyridæ, *Leach.*
Malachius, *Fabr.*
Malthinus, *Latr.*
Enicopus, *Steph.*
Honosca, *Wlk.*
Fam. Cleridæ, *Kirby.*
Cylidrus, *Lap.*
Stigmatium, *Gray.*
Necrobia, *Latr.*
Fam. Ptinidæ, *Leach.*
Ptinus, *Linn.*
Fam. Diaperidæ, *Leach.*
Diaperis, *Geoff.*
Fam. Tenebrionidæ, *Leach*
Zophobas, *Dej.*
Pseudoblaps, *Guer.*
Tenebrio, *Linn.*
Trachyscelis, *Latr.*
Fam. Opatridæ, *Shuck.*
Opatrum, *Fabr.*
Asida, *Latr.*
Crypticus, *Latr.*
Phaleria, *Latr.*
Toxicum, *Latr.*
Boletophagus, *Ill.*
Uloma, *Meg.*
Alphitophagus, *Steph.*
Fam. Helopidæ, *Steph.*
Osdara, *Wlk.*
Cholipus, *Dej.*
Helops, *Fabr.*
Camaria, *Lep.*
Amarygmus, *Dalm.*
Fam. Meloidæ, *Woll.*
Epicauta, *Dej.*
Cissites, *Latr.*
Mylabris, *Fabr.*
Atractocerus, *Pal.*
Fam. Œdemeridæ, *Steph.*
Cistela, *Fabr.*
Allecula, *Fabr.*
Sora, *Wlk.*
Thaccona, *Wlk.*
Fam. Mordellidæ, *Steph.*
Acosmus, *Dej.*
Rhipiphorus, *Fabr.*
Mordella, *Linn.*
Myrmecolax, *Westw.*
Fam. Anthicidæ, *Wlk.*
Anthicus, *Bayk.*
Fam. Cissidæ, *Leach.*
Cis, *Latr.*
Fam. Tomicidæ, *Shuck.*
Apate, *Fabr.*
Bostrichus, *Geoff.*
Platypus, *Herbst.*
Hylurgus, *Latr.*
Hylesinus.
Fam. Curculionidæ, *Leach.*
Bruchus, *Linn.*
Spermophagus, *Steven.*
Dendropemon, *Schon.*
Dendrotrogus, *Jek.*
Eucorynus, *Schon.*
Basitropis, *Jek.*
Litocerus, *Schon.*
Tropideres, *Sch.*
Cedus, *Waterh.*
Xylinades, *Latr.*
Xenocerus, *Germ.*
Callistocerus, *Dohrn.*
Anthribus, *Geoff.*
Aræcerus, *Schon.*
Dipieza, *Pasc.*
Apolecta, *Pasc.*
Arrhenodes, *Steven.*
Cerobates, *Schon.*
Ceocephalus, *Schon.*
Nemocephalus, *Latr.*
Apoderus, *Olive.*
Rhynchites, *Herbst.*
Apion, *Herbst.*
Strophosomus, *Billug.*
Piasomias, *Schon.*
Astycus, *Schon.*
Cleonus, *Schon.*
Myllocerus, *Schon.*
Phyllobius, *Schon.*
Episomus, *Schon.*
Lixus, *Fabr.*
Aclees, *Schon.*
Alcides, *Dalm.*
Acicnemis, *Fairm.*
Apotomorhinus, *Schon.*
Cryptorhynchus, *Illig.*
Camptorhinus, *Schon.*
Desmidophorus, *Chevr.*
Sipalus, *Schon.*
Mecopus, *Dalm.*
Rhynchophorus, *Herbst*
Protocerus, *Schon.*
Sphœnophorus, *Schon.*
Cossonus, *Clairv.*
Scitophilus, *Schon.*
Mecinus, *Germ.*
Fam. Prionidæ, *Leach.*
Trictenotoma, *Gray.*
Prionomma, *White.*
Acanthophorus, *Serv.*
Cnemoplites, *Newin.*
Ægosoma, *Serv.*
Fam. Cerambycidæ, *Kirby*
Cerambyx, *Linn.*
Sebasmia, *Pasc.*
Callichroma, *Latr.*
Homalomelas, *White.*
Colobus, *Serv.*
Thranius, *Pasc.*
Deuteromma, *Pasc.*
Obrium, *Meg.*
Psilomerus, *Blanch.*
Clytus, *Ealr.*
Rhaphuma, *Pasc.*
Ceresium, *Newm.*
Stromatium, *Serv.*
Hespherophanes, *Muls.*
Fam. Lamiidæ, *Kirby.*
Nyphona, *Muls.*
Mesosa, *Serv.*
Coptops, *Serv.*
Xylorhiza, *Dej.*
Cacia, *Newm.*
Batocera, *Blanch.*
Monohammus, *Meg.*
Cereopsius, *Dup.*
Pelargoderus, *Serv.*
Olenocamptus, *Chevr.*
Praonetha, *Dej.*
Apomecyna, *Serv.*
Ropica, *Pasc.*
Hathlia, *Serv.*
Iolea, *Pasc.*
Glenea, *Newm.*
Stibara, *Hope.*
Fam. Hispidæ, *Kirby.*
Oncocephala, *Dohrn.*
Leptispa, *Baly.*
Amplispa, *Baly.*
Dohrnu, *Baly.*
Estigmena, *Hope.*
Hispa, *Linn.*
Platypria, *Guer.*
Fam. Cassidæ, *Westw.*
Epistictia, *Boh.*
Hoplionota, *Hope.*
Aspidomorpha, *Hope.*
Cassida, *Linn.*
Laccoptera, *Boh*
Copleyela, *Chevr.*
Fam. Sagridæ, *Kirby.*
Sagra, *Fabr.*
Fam. Donacidæ, *Lacord.*
Donacia, *Fabr.*
Coptocephala, *Chevr.*
Fam. Eumolpidæ, *Baly*
Corynodes, *Hope.*
Glyptoscelis, *Chevr.*
Eumolpus, *Fabr.*
Fam. Cryptocephalidæ, *Kirby.*
Cryptocephalus, *Geoff.*
Diapromorpha, *Lac.*
Fam. Chrysomelidæ, *Leach.*
Chalcolampa, *Baly.*
Templetoni, *Baly.*
Lina, *Meg.*
Chrysomela, *Linn.*
Fam. Galerucidæ, *Steph.*
Galeruca, *Geoff.*
Graptodera, *Chevr.*
Monolepta, *Chevr.*
Thyamis, *Steph.*
Ceylonicus, *Baly.*
Fam. Coccinellidæ *Latr.*
Epilachna, *Chevr.*
Coccinella, *Linn.*
Neda, *Muls.*
Coelophora, *Muls.*
Chilocorus, *Leach.*
Scymnus, *Kug.*
Fam. Erotylidæ, *Leach.*
Fatua, *Dej.*
Triplax, *Payk.*
Tritoma, *Fabr.*
Ischyrus, *Cherz.*
Fam. Endomychidæ, *Leach*
Eugonius, *Gerst.*
Eumorphus, *Weber.*
Stenotarsus, *Perty.*
Lycoperdina, *Latr.*
Ancylopus, *Gerst.*
Saula, *Gerst.*
Mycetina, *Gerst.*

ORDER ORTHOPTERA, *Linn.*

Fam. Forticulidæ, *Steph.*
Forficula, *Linn.*
Fam. Blattidæ, *Steph.*
Panesthia, *Serv.*
Polyzosteria, *Burm.*
Corydia, *Serv.*
Fam. Mantidæ, *Leach.*
Empusa, *Illig.*
Harpax, *Serv.*
Schizocephala, *Serv.*
Mantis, *Linn.*
Fam. Phasmidæ, *Serv.*
Acrophylla, *Gray.*
Phasma, *Licht.*
Phyllium, *Illig.*
Fam. Gryllidæ, *Steph.*
Acheta, *Linn.*
Platydactylus, *Brull.*
Steirodon, *Serv.*
Phyllophora, *Thunb.*
Acanthodis, *Serv.*
Phaneroptera, *Serv.*
Phymateus, *Thumb.*

INSECTS.

Truxalis, Linn.
Acridium, Geoffr.

ORDER PHYSAPODA, *Dum.*
Thrips, Linn.
ORDER NEUROPTERA, *Linn.*
Fam. Sericostomidæ, *St.*
Mormonia, *Curt.*
Fam. Leptoceridæ, *Leach.*
Macronema, *Pict.*
Molanna, *Curt.*
Setodes, *Ramb.*
Fam. Psychomidæ, *Curt.*
Chimarra, *Leach.*
Fam. Hydropsychidæ, *Curt.*
Hydropsyche, *Pict.*
Fam. Rhyacophilidæ, *St.*
Rhyacophila, *Pict.*
Fam. Perlidæ, *Leach.*
Perla, *Geoffr.*
Fam. Siliadæ, *Westw.*
Dilar, *Ramb.*
Fam. Hemerobidæ, *Leach*
Mantispa, *Illig.*
Chrysopa, *Leach.*
Micromerus, *Ramb.*
Hemerobius, *Linn.*
Coniopteryx, *Hal.*
Fam. Myrmeleonidæ, *Leach.*
Palpares, *Ramb.*
Acanthoclisis, *Ramb.*
Myrmeleon, *Linn.*
Ascalaphus, *Fabr.*
Fam. Psocidæ, *Leach.*
Psocus, *Latr.*
Fam. Termitidæ, *Leach.*
Termes, *Linn.*
Fam. Embidæ, *Hagen.*
Oligotoma, *Westw.*
Fam. Ephemeridæ, *Leach.*
Bætis, *Leach.*
Potamanthus, *Pict.*
Cloe, *Burm.*
Cænis, *Steph.*
Fam. Libellulidæ.
Calopteryx, *Leach.*
Euphæa, *Sclys.*
Micromerus, *Ramb.*
Trichocnemys, *Selys.*
Lestes, *Leach.*
Agrion, *Fabr.*
Gynacantha, *Ramb.*
Epophthalmia, *Burm.*
Zyxomma, *Ramb.*
Acisoma, *Ramb.*
Libellula, *Linn.*
ORDER HYMENOPTERA, *Linn.*
Fam. Formicidæ, *Leach.*
Formica, *Linn.*
Polyrhachis, *Smith.*
Fam. Ponerida, *Smith.*
Odontomachus, *Latr.*
Typhlopone, *Westw.*
Myrmica, *Latr.*
Crematogaster, *Lund.*
Pseudomyrma, *Gure.*
Atta, *St. Farg.*
Pheidole, *Westw.*
Meranoplus, *Smith.*
Cataulacus, Smith.
Fam. Mutillidæ, *Leach.*
Mutilla, *Linn.*
Tiphia, *Fabr.*
Fam. Eumenidæ, *Westw.*
Odynerus, *Latr.*
Scolia, *Fabr.*
Fam. Crabronidæ, *Leach.*
Philanthus, *Fabr.*
Stigmus, *Jur.*
Fam. Sphegidæ, *Steph.*
Ammophila, *Kirby.*
Pelopæus, *Latr.*
Spinolæ, *St. Farg.*
Sphex, *Fabr.*
Ampulex, *Jur.*
Fam. Larridæ, *Steph.*
Larrada, *Smith.*
Fam. Pompilidæ, *Leach.*
Pompilus, *Fabr.*
Fam. Apidæ, *Leach.*
Andrena, *Fabr.*
Nomia, *Latr.*
Allodaps, *Smith.*
Ceratina, *Latr.*
Cœlioxys, *Latr.*
Crocisa, *Jur.*
Stelis, *Panz.*
Anthophora, *Latr.*
Xylocopa, *Latr.*
Apis, *Linn.*
Trigona, *Jur.*
Fam. Chrysidæ, *Wlk.*
Stilbum, *Spin.*
Fam. Dorylidæ, *Shuck.*
Enictus, *Shuck.*
Fam. Ichneumonidæ, *Leach.*
Cryptus, *Fabr.*
Hemiteles, ; *Grav.*
Porizon, *Fall.*
Pimpla, *Fabr.*
Fam. Braconidæ, *Hal.*
Microgaster, *Latr.*
Spathius, *Nees.*
Heratemis, *Wlk.*
Nebartha, *Wlk.*
Psyttalia, *Wlk.*
Fam. Chalcidiæ, *Spin.*
Chalcis, *Fabr.*
Halticella, *Spin.*
Dirrhinus, *Dalm.*
Eurytoma, *Ibl.*
Eucharis, *Latr.*
Pteromalus, *Swed.*
Encyrtus, *Latr.*
Fam. Diapridæ, *Hal.*
Diapria, *Latr.*

ORDER LEPIDOPTERA.—*Linn.*
Fam. Papilionidæ, *Leach.*
Ornithoptera, *Boisd.*
Papilio, *Linn.*
Pontia, *Fabr.*
Pieris, *Schr.*
Callosune, *Doubl.*
Idmais, *Boisd.*
Thestias, *Boisd.*
Hebomoia, *Hubn.*
Eronia, *Hubn.*
Callidryas, *Boisd.*
Terias, *Swain.*
Fam. Nymphalidæ, *Swain.*
Euplœa, *Fabr.*
Danais, Latr.
Hestia, Hubn.
Telchinia, *Hubn.*
Cethosia, *Fabr.*
Messarus, *Doubl.*
Atella, *Doubl.*
Argynnis, *Fabr.*
Ergolis, *Boisd.*
Vanessa, *Fabr.*
Libythea, *Fabr.*
Pyrameis, *Hubn.*
Junonia, *Hubn.*
Precis, *Hubn.*
Cynthia, *Fabr.*
Parthenos, *Hubn.*
Limenitis, *Fabr.*
Neptis.
Diadema, *Boisd.*
Symphædra, *Hubn.*
Adolias, *Boisd.*
Nymphalis, *Latr.*
Ypthima, *Hubn.*
Cyllo, *Boisd.*
Mycalesis, *Bubn.*
Cœnonympha, *Bubn.*
Emesis, *Fabr.*
Fam. Lycænidæ *Leach.*
Anops, *Boisd.*
Loxura, *Horsf.*
Myrina, *Godt.*
Amblypodia, *Horsf.*
Aphnæus, *Hubn.*
Dipsas, *Doubled.*
Lycæna, *Fabr.*
Polyommatus, *Latr.*
Lucia, *Westw.*
Pithecops, *Horsf.*
Fam. Hesperidæ, *Steph.*
Goniloba, *Westw.*
Pyrgus, *Hubr.*
Nisoniades, *Hubn.*
Pamphila, *Fabr.*
Achylodes, *Hubn.*
Hesperia, *Fabr.*
Fam. Sphingidæ *Leach.*
Sesia, *Fabr.*
Macroglossa, *Ochs.*
Calymnia, *Boisd.*
Chœrocampa, *Dup.*
Pergesa, *Wlk.*
Panacra, *Wlk.*
Daphnis, *Hubn.*
Zonilia, *Boisd.*
Macrosila, *Boisd.*
Sphinx, *Linn.*
Acherontia, *Ochs.*
Smerinthus, *Latr.*
Fam. Castniidæ, *Wlk.*
Eusemia, *Dalm.*
Ægocera, *Latr.*
Fam. Zygænidæ, *Leach.*
Syntomis, *Ochs.*
Glaucopis, *Fabr.*
Enchromia, *Hübn.*
Fam. Lithosiidæ, *Steph.*
Scaptesyle, *Wlk.*
Nyctemera, *Hübn.*
Euschema, *Hübn.*
Chalcosia, *Hubn.*
Eterusia, *Hope.*
Trypanophora, *Koll.*
Heteropan, *Wlk.*
Hypsa, *Hübn.*
Vitessa, *Moor.*
Lithosia, Fabr.
Setina, *Schr.*
Doliche, *Wlk.*
Pitane, *Wlk.*
Æmene, *Wlk.*
Dirade, *Wlk.*
Cyllene, *Wlk.*
Bizone, *Wlk.*
Deiopeia, *Steph.*
Fam. Alope, *Wlk.*
Tinolius, *Wlk.*
Creatonotos, *Hübn.*
Aomonia, *Wlk.*
Spilosoma, *Steph.*
Cycnia, *Hübn.*
Antheua, *Wlk.*
Aloa, *Wlk.*
Amerila, *Wlk.*
Ammatho, *Wlk.*
Fam. Liparidæ, *Wlk.*
Artaxa, *Wlk.*
Acyphas, *Wlk.*
Lacida, *Wlk.*
Amsacta, *Wlk.*
Antipha, *Wlk.*
Anaxila, *Wlk.*
Procodeca, *Wlk.*
Redoa, *Wlk.*
Euproctis, *Hübn.*
Cispia, *Wlk.*
Dasychira, *Hübn.*
Lymantria, *Hubn.*
Enome, *Wlk.*
Dreata, *Wlk.*
Pandala, *Wlk.*
Charnidas, *Wlk.*
Fam. Psychidæ, *Brw.*
Psyche.
Metisa, *Wlk.*
Eumeta, *Wlk.*
Cryptothelea, *Templ.*
Fam. Notodontidæ, *St.*
Cerura, *Schr.*
Stauropus, *Germ.*
Nioda, *Wlk.*
Rilia, *Wlk.*
Ptilomacra, *Wlk.*
Elavia, *Wlk.*
Notodonta, *Ochs.*
Ichthyura, *Hubn.*
Fam. Limacodidæ, *Dup.*
Scopelodes, *Westw.*
Messata, *Wlk.*
Miresa, *Wlk.*
Nyssia, Herr, *Sch.*
Neæra, Herr, *Sch.*
Narosa, *Wlk.*
Naprepa, *Wlk.*
Fam. Drepanulidæ, *Wlk.*
Oreta, *Wlk.*
Arna, *Wlk.*
Ganisa, *Wlk.*
Fam. Saturnidæ, *Wlk.*
Attacus, *Linn.*
Antheræa, *Hübn.*
Tropæa, *Hubn.*
Fam. Bombycidæ, *Steph.*
Trabala, *Wlk.*
Lasiocampa, *Schr.*
Megasoma, *Boisd.*
Lebeda, *Wlk.*
Fam. Cossidæ, *Newm.*
Cossus, *Fabr.*

Zeugera, *Latr.*
Fam. Hepialidæ, *Steph.*
Phassus, *Steph.*
Fam. Cymatophoridæ. *Herr. Sch.*
Thyatira, *Ochs.*
Fam. Bryophilidæ, *Guen.*
Bryophila, *Treit.*
Fam. Bombycoidæ, *Guen.*
Diphtera, *Ochs.*
Fam. Leucanidæ, *Guen.*
Leucania, *Ochs.*
Brada, *Wlk.*
Crambopsis, *Wlk.*
Fam. Glottulidæ, *Guen.*
Polytela, *Guen.*
Glottula, *Guen.*
Chasmina, *Wlk.*
Fam. Apamidæ, *Guen.*
Lamphygma, *Guen.*
Prodenia, *Guen.*
Calo-gramma, *Wlk.*
Heliophobus, *Boisd.*
Hydræcia, *Guen.*
Apamea, *Ochs.*
Celæna, *Steph.*
Fam. Caradrinidæ, *Guen.*
Amyna, *Guen.*
Fam. Noctuidæ, *Guen.*
Agrotis, *Ochs.*
Fam. Hadenidæ, *Guen.*
Eurois, *Hubn.*
Epicaia, *Wlk.*
Hadena, *Treit.*
Ansa, *Wlk.*
Fam. Xylinidæ, *Guen.*
Ragada, *Wlk.*
Cryassa, *Wlk.*
Egelista, *Wlk.*
Xylina, *Ochs.*
Fam. Heliothidæ, *Guen.*
Heliothis, *Ochs.*
Fam. Hæmerosidæ, *Guen.*
Ariola, *Wlk.*
Fam. Acontidæ, *Guen.*
Xanthodes, *Guen.*
Acontia, *Ochs.*
Chlumetia, *Wlk.*
Fam. Anthophilidæ, *Guen.*
Micra, *Guen.*
Fam. Eriopidæ, *Guen.*
Callopistria, *Hubn.*
Fam. Euthelidæ, *Guen.*
Penicillaria, *Guen.*
Rhesala, *Wlk.*
Eutelia, *Hubn.*
Fam. Plusiidæ, *Boisd.*
Abrostola, *Ochs.*
Plusia, *Ochs.*
Fam. Calpidæ, *Guen.*
Calpe, *Treit.*
Orœsia, *Guen.*
Deva, *Wlk.*
Fam. Hemiceridæ, *Guen.*
Westermannia, *Hubn.*
Fam. Hyblæidæ, *Guen.*
Hyblæa, *Guen.*
Nolaseca, *Wlk.*
Fam. Gonopteridæ, *Guen.*
Cosmophila, *Boisd.*
Anomis, *Hubn.*
Gonitis, *Guen.*
Eporedia, *Wlk.*
Rusicada, *Wlk.*

Pasipeda, *Wlk.*
Fam. Toxocampidæ, *Guen.*
Toxocampa, *Guen.*
Albonica, *Wlk.*
Fam. Polydesmidæ. *Guen.*
Polydesma, *Boisd.*
Fam. Homopteridæ, *Bois.*
Alamis, *Guen.*
Homoptera, *Boisd.*
Difaucista, *Wlk.*
Daxata, *Wlk.*
Fam. Hypogrammidæ, *Guen.*
Briarda, *Wlk.*
Brana, *Wlk.*
Corsa, *Wlk.*
Avatha, *Wlk.*
Gadirtha, *Wlk.*
Ercheia, *Wlk.*
Plotheia, *Wlk.*
Diomea, *Wlk.*
Dinumma, *Wlk.*
Lusia, *Wlk.*
Abunia, *Wlk.*
Fam. Catephidæ, *Guen.*
Cocytodes, *Guen.*
Catephia, *Guen.*
Steiria, *Wlk.*
Auchа, *Wlk.*
Ægilia, *Wlk.*
Maceda, *Wlk.*
Fam. Hypocalidæ, *Guen.*
Hypocala, *Guen.*
Fam. Catocalidæ, *Boisd.*
Blenina, *Wlk.*
Fam. Ophideridæ, *Guen.*
Ophideres, *Boisd.*
Potamophera, *Guen.*
Lygusiodes, *Guen.*
Fam. Erebidae, *Guen.*
Oxyodes, *Guen.*
Fam. Ommatophoridæ, *Guen.*
Speiredonia, *Hubn.*
Sericia, *Guen.*
Patula, *Guen.*
Argiva, *Hubn.*
Beregra, *Wlk.*
Fam. Hypopyridæ, *Guen.*
Spiramia, *Guen.*
Hypopyra, *Guen.*
Ortospana, *Wlk.*
Entomogramma, *Guen.*
Fam. Bendidæ, *Guen.*
Homœa, *Guen.*
Hulodes, *Guen.*
Fam. Ophiusidæ, *Guen.*
Sphingomorpha, *Guen.*
Lagoptera, *Guen.*
Ophiodes *Guen.*
Cerbia, *Wlk.*
Ophiusa, *Guen.*
Achæa, *Hubn.*
Serrodes, *Guen.*
Naxia, *Guen.*
Calesia, *Guen.*
Hypæstra, *Guen.*
Ophiusa, *Ochs.*
Fodina, *Guen.*
Grammodes, *Guen.*
Fam. Euclididæ, *Guen.*
Trigonodes, *Guen.*
Fam. Remigidæ, *Guen.*
Remigia, *Guen.*

Fam. Focillidæ, *Guen.*
Focilla, *Guen.*
Fam. Amphiganidæ, *Guen.*
Lacera, *Guen.*
Amphigonia, *Guen.*
Fam. Thermisidæ, *Guen.*
Sympis, *Guen.*
Thermesia, *Hubn.*
Azazia, *Wlk.*
Selenis, *Guen.*
Ephyrodes, *Guen.*
Capnodes, *Guen.*
Bailatha, *Wlk.*
Daranissa, *Wlk.*
arsa, *Wlk.*
Fam. Urapterydæ, *Guen.*
Lagyra, *Wlk.*
Fam. Ennomidæ, *Guen.*
Hyperythra, *Guen.*
Orsonoba, *Wlk.*
Fascellina, *Wlk.*
Laginia, *Wlk.*
Fam. Boarmidæ, *Guen.*
Amblychia, *Guen.*
Boarmia, *Treit.*
Hypochroma, *Guen.*
Gnophos, *Treit.*
Hemerophila, *Steph.*
Agathia, *Guen.*
Bulonga, *Wlk.*
Fam. Geometridæ, *Guen.*
Geometra, *Linn.*
Nemoria, *Hubn.*
Thalassodes, *Guen.*
Comibæna, *Wlk.*
Celenna, *Wlk.*
Pseudoterpna, *Wlk.*
Amaurinia, *Guen.*
Fam. Palyadæ, *Guen.*
Eumelea, *Dune.*
Fam. Ephyridæ, *Guen.*
Ephyra, *Dup.*
Fam. Acidalidæ, *Guen.*
Drapetodes, *Guen.*
Pomasia, *Guen.*
Acidalia, *Treit.*
Cabera, *Steph.*
Hyria, *Steph.*
Timandra, *Dup.*
Agyris, *Guen.*
Zanclopteryx, *Herr, Sch.*
Fam. Micronidæ, *Guen.*
Microuia, *Guen.*
Fam. Macaridæ, *Guen.*
Macaria, *Curt.*
Doara, *Wlk.*
Fam. Larentidæ, *Guen.*
Sauris, *Guen.*
Camptogramma, *Steph.*
Blemyia, *Wlk.*
Coremia, *Guen.*
Lobophora, *Curt.*
Mesogramma, *Steph.*
Eupithecia, *Curt.*
Gathynia, *Wlk.*
Fam. Platydidæ, *Guen.*
Trigonia, *Guen.*
Fam. Hypenidæ, *Herr.*
Dichromia, *Guen.*
Hypena, *Schr.*
Gesonia, *Wlk.*
Fam. Herminidæ, *Dup.*
Herminia, *Latr.*

Adrapsa, *Wlk*
Bertula, *Wlk.*
Bocana, *Wlk.*
Orthaga, *Wlk.*
Hipoepa, *Wlk.*
Lamura, *Wlk.*
Echana, *Wlk.*
Dragana, *Wlk.*
Fingrasa, *Wlk.*
Egnasia, *Wlk.*
Berresa, *Wlk.*
Imma, *Wlk.*
Chusaris, *Wlk.*
Corgatha, *Wlk.*
Catada, *Wlk.*
Fam. Pyralidæ, *Guen.*
Pyralis, *Linn.*
Aglossa, *Latr.*
Labanda, *Wlk.*
Fam. Ennychidæ, *Dup.*
Pyrausta, *Schr.*
Fam. Asopidæ, *Guen.*
Desmia, *Westw.*
Ædiodes, *Guen.*
Samea, *Guen.*
Asopia, *Guen.*
Agathodes, *Guen.*
Lencinades, *Guen.*
Hymenia, *Hubn.*
Agrotera, *Schr.*
Isopteryx, *Guen.*
Fam. Hydrocampidæ, *Guen.*
Oligostigma, *Guen.*
Cataclysta *Herr, Sch.*
Fam. Spilomelidæ, *Guen.*
Lepyrodes, *Guen.*
Phalangiodes, *Guen.*
Spilomela, *Guen.*
Nistra, *Wlk.*
Pagyda, *Wlk.*
Masseplia, *Wlk.*
Fam. Margarodidæ, *Guen.*
Glyphodes, *Guen.*
Phakellura, *L. Guild.*
Margarodes, *Guen.*
Pygoagrila, *Guen.*
Neurina, *Guen.*
Ilurgia, *Wlk.*
Fam. Botydæ, *Guen.*
Botys, *Latr.*
Ebulea, *Guen.*
Pionea, *Guen.*
Scopula, *Schr.*
Godara, *Wlk.*
Heremia, *Wlk.*
Mecyna, *Guen.*
Fam. Scopariidæ, *Guen.*
Scoparia, *Haw.*
Davana. *Wlk.*
Darsania, *Wlk.*
Dosara, *Wlk.*
Fam. Choreutidæ, *Staint*
Niaccaba, *Wlk.*
Simæthis, *Leach.*
Fam. Phycidæ, *Staint.*
Myelois, *Hubn.*
Dascusa, *Wlk.*
Daroma, *Wlk.*
Homœosoma, *Curt.*
Nephopteryx, *Hubn.*
Pempelia, *Hubn.*
Prionapteryx, *Steph.*
Pædicera, *Wlk.*

Lacipea, *Wlk.*
Araxes, *Steph.*
Catagela, *Wlk.*
Fam. Crambidæ, *Dup.*
Crambus, *Fabr.*
Darbhaca, *Wlk.*
Jartheza, *Wlk Wlk.*
Bulina, *Wlk.*
Bembina, *Wlk.*
Chilo, *Zincky*
Dariausa, *Wlk.*
Arrhade, *Wlk.*
Darnensis, *Wlk.*
Fam. Chlœophoridæ, *Staint.*
Thagora, *Wlk.*
Earias, *Hubn.*
Fam. Tortricidæ, *Steph.*
Lozotœnia, *Steph.*
Peronea, *Curt.*
Lithogramma, *Steph.*
Dictyopteryx, *Steph.*
Homona, *Wlk.*
Hemonia, *Wlk.*
Achroia, *Huba.*
Fam. Yponomeutidæ, *Steph.*
Atteva, *Wlk.*
Fam. Gelichidæ, *Staint.*
Depressaria, *Haw.*
Decuaria, *Wlk.*
Gelechia, *Hubn*
Gizama, *Wlk.*
Enisipia, *Wlk.*
Gapharia, *Wlk.*
Goesa, *Wlk.*
Cimitra, *Wlk.*
Ficulea, *Wlk.*
Frosilia, *Wlk.*
Gesontha, *Wlk.*
Aginis, *Wlk.*
Cadra, *Wlk.*
Fam. Glyphyptidæ, *Staint.*
Glyphyteryx, *Hubn.*
Hybele, *Wlk.*
Fam. Tineidæ, *Leach.*
Tinea, *Linn.*
Fam. Lyonetidæ.
Cachura, *Wlk.*
Fam. Pterophoridæ.
Pterophorus *Geoffr.*

ORDER DIPTERA, *Linn.*

Fam. Mycetophilidæ, *Hal.*
Sciara, *Meig.*
Fam. Cecidomyzidæ, *Hal.*
Cecidomyia, *Latr.*
Fam. Simulidæ, *Hal.*
Simulium, *Latr.*
Fam. Chironomidæ, *Hal.*
Ceratopogon, *Meig.*
Fam. Culicidæ *Steph.*
Culex, *Linn.*
Fam. Tipulidæ, *Hal.*
Ctenophora, *Fabr.*
Gymnoplistia, *Westw.*
Fam. Stratiomidæ, *Latr.*
Ptilocera, *Wied.*
Pachygaster, *Meig.*
Acanthina, *Wied.*
Fam. Tabanidæ, *Leach*
Pangonia, *Latr.*
Fam. Asilidæ, *Leach*
Trupanea, *Macq.*
Asilus, *Linn.*
Fam. Dolichopidæ, *Leach*
Psilopus, *Meig.*
Fam. Muscidæ. *Latr.*
Tachina, *Fabr.*
Musca, *Linn.*
Dacus, *Fabr.*
Ortalis, *Fall.*
Sciomyza, *Fall.*
Drosophila, *Fall.*
Fam. Nycteribidæ, *Leach.*
Nycteribia, *Latr.*

ORDER HEMIPTERA, *Linn.*

Fam. Pachycoridæ, *Dall.*
Cantuo, *Bmyot & Serv.*
Callidea, *Lap.*
Fam. Eurygasteridæ, *Dall.*
Trigonosoma, *Lap*
Fam. Plataspidæ, *Dall.*
Coptosoma, *Lap.*
Fam. Halydidæ, *Dall.*
Halys, *Fabr.*
Fam. Pentetamidæ, *St.*
Pentatoma, *Oliv.*
Catacanthus, *Spin.*
Rhaphigaster, *Lap.*
Fam. Edessidæ, *Dall.*
Aspongopus, *Lap.*
Tesseratoma, *Lep. & Serv.*
Cyclopelta, *Am. and Serv.*
Fam. Phyllocephalidæ, *Dall.*
Phyllocephala, *Lap.*
Fam. Mictidæ, *Dall.*
Mictis, *Leach.*
Crinocerus, *Burm.*
Fam. Aniroscelidæ, *Dall.*
Leptoscelis, *Lap.*
Serinetha, *Spin.*
Fam. Alydidæ. *Dall.*
Alydus, *Fabr.*
Fam. Stenocephalidæ, *Dall.*
Leptocorisa, *Latr.*
Fam. Coreidæ *Steph*
Rhopalus, *Schill*
Fam. Lygæidæ, *Westw.*
Lygæus, *Fabr.*
Rhyparochromus, *Curt.*
Fam. Aradidæ, *Wlk.*
Piestosoma, *Lap*
Fam. Tingidæ, *Wlk.*
Calloniana, *Wlk.*
Fam. Cimicidæ, *Wlk.*
Limex, *Linn.*
Fam. Reduviidæ, *Steph.*
Pirates, *Burm.*
Acanthaspis, *Am. Serv.*
Fam. Hydrometridæ, *Leach.*
Ptilomera *Am. Ser.*
Fam. Nepidæ, *Leach.*
Belostoma, *Latr.*
Nepa, *Linn.*
Fam. Notonectidæ, *Steph*
Notonecta, *Linn.*
Corixa, *Geoff.*

ORDER HOMOPTERA, *Latr.*

Fam. Cicadidæ, *Weswt:*
Dundubia, *Am. & Serv.*
Cicada, *Linn.*
Fam. Fulgoridæ, *Schaum*
Hotinus, *Am. & Serv.*
Pyrops, *Spin.*
Aphæna, *Guer.*
Elidiptera, *Spin.*
Fam. Cixiidæ. *Wlk.*
Eurybrachys, *Guer.*
Cixius, *Latr.*
Fam. Issidæ, *Wlk.*
Hemisphærius, *Schaum.*
Fam. Derbidæ, *Schaum.*
Thracia, *Westm.*
Derbe, *Fabr.*
Fam. Flattidæ, *Schaum*
Flatoides, *Guar.*
Ricania, *Germ.*
Pœcilioptera, *Latr.*
Fam. Membracidæ, *Wlk.*
Oxyrhachis, *Germ.*
Centrotus, *Fabr.*
Fam. Cercopidæ, *Leach.*
Cercopis, *Fabr.*
Ptyelus, *Lep. and Serv.*
Fam. Tettigoniidæ, *Wlk.*
Tettigonia, *Latr.*
Fam. Scaridæ, *Wlk.*
Ledra, *Febr.*
Gypona, *Germ.*
Fam. Iassidæ, *Wlk.*
Acocephalus, *Germ.*
Fam. Psyllidæ, *Latr.*
Psylla, *Goff.*
Fam. Coccidæ, *Leach.*
Lecanium, *Illig.*
Coccus.

There are many small beetles and other [illegible]cts which come out only at night. These [illegible]ry interesting to the entomologist, but [illegible]ame time very difficult to catch. Toads [illegible]unfrequently turned into beetle-traps, [illegible]made to catch these little night insects. A brigade of skirmishing toads is turned loose into the garden in the evening; and in the morning their master makes them eject all their night-work. In this way many curious and rare specimens of minute nocturnal insects have been obtained. To catch the night moths smear the trunk of a tree with sugar and beer boiled together. A lantern is then placed near the trap, the moths attracted by it come flying around, and are caught by the sticky mixture.—*Curiosities of Natural History, by Francis T. Buckland, M. A., 1857. Tennent's Ceylon. Tennent's Sketches of the Natural History of Ceylon, pp.* 442-443. *Mr. Hope in Madras, Lit. Soc. Journal* 1840. *Journal of the Bengal Asiatic Society. Royle's Materia Medica. Royle on the productive Resources of India, p.* 57. *Kirby and Spence, Vol.* I. *p.* 320, *Vol.* IV. *p.* 142, *quoted in Eng. Cyc. Vol.* II. *p* 144. *L Figuier, Insect Life. Hooker's Himmalayan Journal, Vol.* II. *p.* 65. *O'Shaughnessy's Materia Medica.*

INSECTIVORA, the order of Insectivorous mammals, which, in India, is represented by genera of the families, Talpidæ, Sorecidæ and Erinaceidæ. Talpa micrura, macrura, and leucura of Nepal, Sikkim; Sylhet, Tenasserim, and Japan: Urotrichus talpoides of Japan:

Sorex cæsulescens; murinus; hemorivagus; Griffithii; serpentarius; heterodon; saturatus; Tytleri; soccatus; niger; leucops; Hodgsoni; Perroteti; micronyx; melanodon; Sikkimensis; oligurus; homourus; macrurus and holosericeus, of various parts of India.

This order may also be thus shown

Fam. Talpidæ. Moles,
Talpa, 4 *sp.*
Urotrichus, 1 *sp.*
Fam. Soricidæ, Shrews.
Sorex, 20 *sp.*
Soriculus. 1 *sp.*
Crossopus, 1 *sp.*
Corsira, 1 *sp.*
,, Feroculus, 1 *sp.*
,, Myogalea, 1 *sp.*
Fam. Erinaceidæ. Hedge-Hogs.
Erinaceus 7 *sp.*
,, Tupaia, 2 *sp.*

INSESSORES, an order of birds, known also as the Perchers, very numerous in India. Amongst the order, the wagtails, some of the pipits and larks, stonechats, several warblers, and thrushes, buntings and the shrike, hoopoe and two starlings are the chief groups amongst which migratory birds occur.

ORDER III.—Insessores : or Perchers.

Sub-Ord. Picæ.

Fam. Bucerotidæ.

Sub-fam. Bucerotinæ, 1 gen. 19 sp. viz., 19 Buceros.

Sub-fam. Irrisorinæ, 1 gen. 1 sp. viz., Irrisor erythrorhynchus.

Fam. Upupidæ, 1 gen. 2 sp. viz., 2 Upipa epops and *Senegalensis.*

Fam. Halcyonidæ, 5 gen. 23 sp. viz., 2 Dacelo : 8 Halcyon : 2 Todirhamphus : 2 Ceryle : 9 Alcedo : 2 Ceyx.

Fam. Coracidæ, 1 gen. 4 sp. viz., 4 Coracias pileata ; garula, Indica, affinis : 2 Eurystomus, orientalis, Pacificus, page 470.

Fam. Meropidæ, 2 gen., 8 sp. viz., 2 Alcemerops ; 6 Merops.

Tribe Zygodactyli, Sub-Div. 1 Climbers, viz.

Fam. Picidæ.

Sub-fam. Campephilenæ, 6 gen. 16 sp. 1 Campephilus, viz., 2 Hemicercus, 4 Hemilophus : 3 Chrysocolaptes : 2 Brachypterus : 4 Tiga.

Sub-fam. Gecininæ, 4 gen. 19 sp. viz., 12 Gecinus : 1 Gaciuculus : 3 Meiglyptes : 3 Micropternus.

Sub-fam. Picinæ, 2 gen. 15 sp. viz., 1 Dryocophus ; 14 Picus.

Sub-fam. Picumninæ, 2 gen. 3 sp. viz., 1 Picumnus ; 2 Sasia.

Sub-fam. Yuncinæ, 1 gen. 1 sp. viz., 1 Yunx torquilla.

Sub-fam. Indicatorinæ, 1 gen. 1 sp. viz., 1 Indicator xanthonotus.

Sub-Division II. Perchers, viz.

Fam. Megalamidæ, 2 gen. 15 sp. viz, 14 Megalaima ; 1 Megalorhynchus.

Fam. Cuculidæ, viz.

Sub-fam. Cuculinæ, 3 gen. 2 sub-gen. 17 sp viz., 9 Cuculus : 2 Surniculus : 3 Chrysococcyx : 1 Eudynamis, 2 Oxylophus.

Sub-fam. Phœnicophainæ, 4 gen. 1 sub-gen. 19 sp. viz., 1 Dasylophus superciliosus, *Cuv.* 3 Phœnicophaus ; 5 Zanclostomus : 1 Rinortha ; 4 Taccocua : 5 Centrophus.

Fam. Trogonidæ, 1 gen. 6 sp. viz. 6 Trogon.

Fam. Caprimulgidæ.

Sub-fam. Podarginæ, 1 gen. 3 sp. viz. 3 Podargus auritus, Javanensis and affinis.

Sub-fam. Caprimulginæ, 2 gen. 9 sp. viz. 2 Eurostopodus : 7 Caprimulgus.

Fam. Cypselidæ.

Sub-fam. Cypselinæ. 3 gen. 11 sp. viz. 3 Acanthylis ; 6 Cypselus, 2 Collocalia.

Sub-fam. Macropterigiinæ, 1 gen. 3 sp. viz. 3 Macropterix coronatus, klecho, comatus.

SUB ORDER. Passeres.

Fam. Corvidæ.

Sub-fam. A. Corvinæ, 1 gen. 7 sp. viz.

A. Crows, 7 Corvus, culminatus ; corone ; cornix, splendens, macrorhynchus, frugilegus.

B. Nutcrackers. 1 gen. 1 sp. viz. 1 Nucifraga hemispila.

C. Choughs, 2 gen. 2 sp. viz. 1 Pyrrhocorax alpinus : 1 Fregilus graculus.

Sub fam. Garrulinæ.

A. Magpies, 4 gen. 9 sp. viz. 3 Pica ; 4 Dendracitta ; 1 Crypserina ; 1 Temnorus.

B. Jay-Magpies, 6 gen. 10 sp. viz. 2 Cissa, 3 Psilorhinus, 2 Garrulus ; Perisoreus ; 1 Lophocitta ; 1 Turnagra.

Sub-fam. Garrulacinæ 5 gen. 27 sp. viz. 20 Garrulax ; 2 Actinodura ; 2 Sibia, 1 Cutia ; 2 Pteruthius.

Sub-fam. Leiothricanæ 5 gen. 15 sp. viz. 9 Leiothrix, 2 Ixulus ; 2 Yuhina ; 1 Myzornis, 1 Erpornis.

Sub-fam. Parinæ, 8 gen. 20 sp. viz. 1 Conostoma ; 1 Heteromorpha, 3 Suthora : 1 Falcunculus, 10 Parus, 1 Orites ; 1 Sylviparus, 1 Ægithalus flammiceps.

Sub-fam. Paradiseinæ, 2 gen. 4 sp. viz. 3 Paradisea, 1 Cicinnurus regius.

Sub-fam. Graculinæ. 10 gen. 27 sp. viz. 4 Gracula, 1 Ampeliceps, 3 Acridotheres, 4 Sturnus ; 1 Psaroglossa ; 9 Sturnia, 2 Calornis ; 1 Pastor ; 1 Enodes : 1 Mino.

Fam. Fringillidæ.

Sub fam. Ploceinæ, 1 gen. 4 sp. viz. 4 Ploceus.

Sub-fam. Estreldinæ, 5 gen. 16 sp. viz. 11 Munia ; 1 Erythrina, 2 Amadina ; 2 Estrelda, 1 Scissirostrum.

Sub-fam. Passerinæ. 2 gen. 7 sp. viz. 6 Passer ; 2 Petronia.

Sub-fam. Fringillinæ, 14 gen. 2 sp. viz. 1 Montifringilla : 1 Fringilla : 1 Pyrrhospiza, 1 Procarduelis : 3 Carpodacus ; 1 Hæmotospiza ; 2 Pyrrhula : 1 Propyrrhula ; 2 Loxia, 1 Chrysomitris : 1 Carduelis ; 1 Ligurinus ; 1 Serinus, 3 Coccothraustes.

Sub-fam. Emberizinæ, 2 gen. 10 sp. viz. 2 Emberiza. 8 Euspiza

Sub-fam. Accentorinæ, 1 gen. 4 sp. viz. 4 Accentor.

Sub-fam. Alaudinæ, 4 gen. 1 sub-gen. 14 sp. viz. 3 Alauda, arvensis, gulgula, Malabarica, 2 Calandrella ; 2 Galerida ; 6 Mirafra. 1 Pyrrhulauda.

Fam. Motacillidæ. 5 gen. 2 sub-gen. 20 sp. viz. 1 Heterura ; 8 Anthus ; 2 Dendromanthus, 1 Nemoricola ; 5 Motacilla ; 3 Budytes.

Fam. Sphenuridæ. 24 gen. 78 sp. viz. 1 Sphenura, 1 Megularus ; 1 Sphenæacus, 2 Dumetia, 9 Malacocercus, 10 Drymoica, 6 Prinia ; 1 Neornis ; 3 Orthotomus : 1 Horietes ; 2 Cisticola ; 1 Pellorniam ; 1 Turdirostris ; 10 Pomatorhinus ; 1 Xiphorhampus ; 1 Turdinus ; 4 Trichostoma ; 2 Malacopteron ; 9 Alcippe, 1

Macronous: 2 Mixornis, 4 Timalia; 1 Chrysomma; 4 Stachyris.

Fam. Laniadæ. 6 gen. 23 sp. viz. 1 Gampsorhynchus, 1 Thamnocataphus; 10 Lanius; 6 Tephrodornis; 3 Hemipus; 2 Xanthopygia.

Fam. Brachyuridæ 5 gen. 19 sp. viz. 9 Pitta. 1 Hydrobata; 2 Troglodytes; 1 Eupetes, 6 Enicurus.

Fam. Merulidæ. 3 gen. 7 sub-gen. 31 sp. viz. 2 Myiophonus: 1 Zoothera; 5 Preocincla, 5 Turdus: 7 Merula, 5 Geocincla, 4 Petrocincla; 1 Monticola: 1 Luscinia.

Sub-fam. Saxicolinæ. 35 gen. 5 sub-gen. 103 sp. viz. 2 Thamnobia; 1 Kittacincla, 2 Copsychus: 1 Notodela; 1 Grandala; 5 Saxicola; 1 Cyanecula; 8 Ruticella; 3 Calliope; 1 Tarsiger; 5 Pratincola; 2 Janthia; 2 Erythaca; 3 Erythrosterna; 4 Siphia; 1 Antipes; 3 Muscicapula; 5 Cyornis, 1 Ochromela, 3 Niltava, 1 Cyanoptela, 4 Stoparola, 1 Butalis, 4 Hemicheledon; 1 Acanthiza; 1 Sylvania; 1 Callene; 4 Brachypterix, 2 Tesia, 3 Pnoepyga, 1 Arundinax, 2 Acrocephalus; 1 Locustella; 1 Pseudoluscinia; 1 Dumeticola; 3 Phyllopneuste, 4 Abrornis; 1 Culicipeta; 3 Reguloides; 8 Phylloscopus: 2 Regulus.

Sub-fam. Sylvianæ, 1 gen. 3 sp. 3 Sylvia.

Fam. Certhiadæ.

Sub-fam. Certhinæ, 1 gen. 3 sp. viz. 3 Certhia.

Sub-fam. Sittinæ, 2 gen. 1 sub-gen. 6 sp. viz. 1 Tichodroma; 4 Sitta, 1 Dendrophila.

Fam. Graucalidæ, 3 gen. 5 sp. viz. 1 Graucalus; 3 Campephaga; 1 Lalage.

Fam. Pericrocotida, 1 gen. 8 sp. viz. 8 Pericrocotus.

Fam. Ampelidæ 1 gen. 1 sp. viz. 1 Cochoa purpurea of Nepaul.

Fam. Pipridæ, Sub-fam. Eurylaimoinæ. 3 gen. 3 sub-gen. 8 sp. viz. 1 Corydon; 2 Eurylaimus; 2 Cymbirhyncus 1 Psarisomus: 2 Serilophus.

Sub-fam. Piprinæ 1 gen. 1 sp. viz. 1 Calyptomena viridis.

Fam. Hirundinidæ, 1 gen. 10 sp. viz. 10 Hirundo.

Fam. Artamidæ, 1 gen, 1 sp. viz. 1 Artamus fuscus.

Fam. Dicruridæ. 1 gen. 5 sub-gen. 14 sp. viz. 1 Chibia: 2 Chaptia: 1 Bhringa: 3 Edolius, 9 Dicrurus.

Fam. Tchitreadæ, 6 gen. 12 sp. viz. 3 Tchitrea; 2 Philentoma; 1 Rhipidura; 4 Leucocerca: 1 Myiagra; 1 Cryptolophia.

Fam. Pycnonotidæ, 8 gen. 38 sp. viz. 7 Hypsipetes; 2 Iole; 2 Hemixos; 4 Criniger; 18 Pycnonotus; 1 Microtarsus; 2 Brachypodius; 1 Setornis.

Sub-fam. Phyllorninæ, 3 gen. 12 sp. viz. 7 Phyllornis; 4 Iora; 1 Irena puella.

Fam. Meliphagidæ, 2 sub-fam. 4 gen. 14 sp.

Sub-fam Oriolinæ, 2 gen. 12 sp. viz. 11 Oriolus; 1 Sphecotheres viridis.

Sub-fam. Meliphaginæ, 2 gen. 2 sp. viz. 1 Entomyza cyanotus; 1 Zosterops palpebrosus.

Fam. Nectariniidæ, 6 gen. 36 sp. viz., 8 Arachnotheræ, 19 Nectariniæ; 5 Dicæum; 1 Myzanthe; 2 Prionochilus; 1 Piprisoma. See Birds p. 467.

INSRA. HIND. Rubus biflorus.

INSTITUTES of Menu, composed at least 800, but probably 1280 years before Christ, according to Sir W. Jones, and the Vedas 1000 or 1980 years before them.

INTAN. MALAY. Diamond.

I'NTHA. MALEAL. Phœnix farinifera.—*Roxb.*

INUB. ARAB. Vitis vinifera. The grape.

INULA, a genus of plants belonging to the natural order *Compositæ* and the sub-order *Asteraceæ*.

INULA Viscosa and Gravejolens have been lately recommended as diuretics, and as useful in calculous diseases.—*Honigberger, p.* 290.

INULA HELENIUM. See Confection of black Pepper.

INULA ROYLEANA, grows in the Cashmerean hills, but as the plant is considered poisonous it is not used. Dr. Honigberger is of opinion, that important virtues lie hidden in it, and that it is well worthy of being experimented with.—*Honigberger, p.* 290.

INULEAULINE. FR. Elecampane.

INUNDATIONS are of frequent occurrence in India. Those of the Laccadive Islands in a hurricane of April 1847, were described by Captain Biden in *Madras Spectator 1st*, and *Bombay Times, 4th Oct.* 1847, and in the *Bombay Times*, August 13, 1850. An account of remarkable inundations in India in 1849, was given by Dr. Buist, in Bl. As. Trans. 1851: and Edin. Phil. Jl. 1851; singular results of inundations of the Brahampootra in Assam, were described by Dr. McCosh in Topography of 1837, 1 vol. 8vo. Remarkable inundations occurred of the Ganges in Aug. 21, 1838. It rose at Allahabad 43 feet; and did immense damage at Benares. Hussingabad was on the same occasion flooded by the rise of the Nerbudda. One of the Indus in 1841, supposed to be occasioned by the bursting of a glacier, was described in Bl. As. Trans. 1848, vol. XVIII. Those of the Taptee, for the past 30 years, were described in *Bombay Times*, 1851. Inundations at the mouth of the Ganges, occasioned by hurricanes, occurred in May 1823, and May 1830. Bl. As. Trans. vol. 1, p. 25. In August and September 1871, much of Central Hindustan was inundated. In the Legends of the peninsula of India, the occurrence of inroads of the ocean, are often mentioned.—*Dr. Buist.* See Cyclones; Hurricanes; Typhoons; Winds.

INYANA See Vaishnava.

INYANI. See Kabir Panthi.

IN-YONG, CHIN. Mandarin Teal.

INZAR. HIND. Ficus caricoides.

INZARRA. HIND. PUSHT. Grewia betulæfolia, *Juss.* Grewia Rothii.

IOD. GER. IODE. FR. Iodine.

IODINE.

Iode .....FR. | Iod.....GER.

(I= 126), from ἰώδης, *violet*, the colour of its vapour, was obtained by M. Courtois in 1812 in the residual liquor of the process for obtaining soda from kelp. Though but lately discovered, its effects have long been obtained in medicine, as it is found in sea and several mineral waters, and in seaweeds, sponge, corals, and some molluscous animals. In the present day, the leaf of a sea-weed (a species of Laminaria, *Dr. Falconer)* is employed in the Himalayas, and called the *goitre-leaf*, gulur-ka-patta ; and in S. America the stems of a sea-weed are sold by the name of *goitre-sticks*, because they are chewed by the inhabitants wherever goitre is prevalent. —Iodine is procurable by burning large quantities of sea-weed or of the conferva of the salt water lake near Calcutta : but to prepare it from these, the process is only economical where the weeds yield enough of impure carbonate of soda, to cover the general expense of this operation. This is not the case with the Calcutta conferva.—*Beng. Phar. p.* 370. *Royle, Materia Medica.*

IONIA. This name occurs in ancient Sanscrit writings and is supposed to refer to the Bactian Greeks. See Javan ; Kabul.

IONIC. See Vedas.

IONIDIUM SUFFRUTICOSUM. *W. & A.*

Viola suffruticosa.—*Roxb. Linn.*

Nunbora ..... BENG.	Nela kobbari..... TEL.
Ruttun puruss.. ... DUK.	Purusha ratuam.. ,,
Urela-tamara. MALE. TAM.	Surya kanti chettu ,,
Charati ..... SANS.	

A rugged and somewhat prickly reclining [illegible]ng a small crimson flower. It is com- the peninsula of India, and is used [illegible]dcent. Dr. O'Shaughnessy examined carefully specimens obtained from the Calcutta Garden, but did not detect the least trace of the active principles emitine or violine.—*O'Shaughnessy, page* 209.

IORA, or Jora, a genus of birds established by Dr. Horsfield, and placed by Mr. Swainson among his *Brachypodinæ*, or short-legged thrushes. There are four species of the bright little *Iora* with bright lemon yellow feathers : which may seem to represent the Tjitmice.

IPEI. TAM. Bassia latifolia, *Willd.*

IPECACHUANHA.

Ipecachuanha. ENG. FR. LAT. PORT.	Ipecacanpa.....IT.
Amerikanische Brechwurzel..... GER.	Cipo-de-camaras...PORT.
	Ipecacuana .....SP.
	Raiz de Oro ..... ,,

A valuable emetic medicine obtained from the root of Cephaelis ipecachuanha and other species. It is a plant of South America.

IPHIGINIA. See India, p. 340.

IPHIS SEPTEMSPINOSA. *Edw.* One of the crustacea belonging to the Indian seas.

IPI. CAN. Bassia longifolia.

IPOMŒA, a genus of plants of the natural family Convolvulaceæ. Most of the species are ornamental. Roxburgh in his Flora Indica describes eleven species of Ipomœa. Dr. Wight in Icon. gives Ipomœa bracteata, campanulata, chrysoides, pes-tigridis, pileata, pulchella, rugosa, sessiliflora, and Wightii. The species and varieties of Ipomœa are pretty creepers flowering in the morning. They greatly enhance the beauty of Indian gardens, when the various colors are well arranged. The plants are raised from seeds sown at the commencement of the rains, they may be sown where intended to flower. Any garden soil will suit, if not too heavy. In China, many beautiful species of Ipomœa are cultivated for their flowers, especially the Ipomœa quamoclit, found about the houses even of the poorest people. It is an elegant little twining species with arrow-headed shaped leaves and also occurs in Burmah. The corolla is cream-coloured with a purple eye. It is in bloom in the hedges of Maulmain at the close of the rains. Other cultivated species are Ipomœa Bona-nox ; I. Muricata. (Hairy.) I. Rudro-Cœrulea (blue and pink.) I. Tyrianthina (Bright violet) I. Violacea, (Violet Blue.) I. splendens, (pale red.) I. Tuberosa (yellow species.) Ipomœa coccinea, is a beautiful herbaceous and shrubby species well adapted for covering trellis work, walls, or pillars, growing easily from seed, at the commencement of the rains in any good soil, when they produce flowers in profuse abundance.—*Riddell. Williams' Middle Kingdom, page* 287. *Roxb. Flor. Ind. W. Ic. Mason.*

IPOMŒA BATATAS.—*Lam.* Syn. of Batatas edulis.—*Choisy.*

IPOMŒA BILOBA. FORSK. Syn. of Ipomœa-pes-capræ.—*Sweet.*

IPOMŒA BONA NOX. *Linn.*, the Munda Valli of Van Rheede is a syn. of Calonyction speciosum.—*Choisy.*

IPOMŒA BRASILIENSIS. *Meyer.* syn. of Ipomœa pes-capræ.

IPOMŒA CARNOSA. R. BR. syn. of Ipomœa-pes-capræ. *Sweet.*

IPOMŒA CATESBII.—*Meyer.* syn. of Batatas edulis.—*Choisy.*

IPOMŒA CŒRULIA. *Kœn. Roxb.* syn. of Pharbitis nil.—*Choisy.*

IPOMŒA CUSPIDATA, is a creeping weed, its leaves are used medicinally.—*Dr. Honigberger, p.* 291.

IPOMŒA DASYSPERMA. Dr. Honigberger received the seeds of this plant from Hindostan, as an antidote to hydrophobia. It is called Kut'ta ki binj. *i. e.* the seeds for dogs.—*Honigberger, p.* 291.

IPOMŒA ERIOSPERMA. *Beauv.* syn. of Batatas paniculate.—*Choisy.*

IPOMŒA GEMELLA *Roth.*

Convolvulus gemellus, *Linn.*

Siru Tali .....TAM. | Chinna Tali ..... TEL.

These leaves are said to have a pleasant smell and mucilaginous taste. When dried, powdered and boiled with a certain portion of ghee, they are considered as a valuable external application in apthous affections.—*Ains. Mat. Med. p.* 115.

IPOMŒA GOSSIPIFOLIA. *Willd.* syn. of Batatas paniculata.—*Choisy.*

IPOMŒA GRANDIFLORA, *Roxb.* syn. of Calonyction Roxburghii.—*G. Don.*

IPOMŒA INSIGNIS, *And.* syn. of Batatas paniculata.—*Choisy.*

IPOMŒA JALAPA. JALAP PLANT.

Convolvulus jalapa, *Linn.* Ipomœa purga, *Wenderoth.*

A native of South America, Xalappa and on the Eastern declivity of the Mexican Andes. The roots are fleshy, large oval, oblong, rugose, and blackish externally; while recent, in a dry state, and as sold in the shops, they are cut in flakes of variable diameter, sometimes cleft lengthwise and pyriform. If entire they are usually small, wrinkled, heavy, unequal, hard, brittle, deep brown grey externally, of a dirty grey within, fracture smooth and wavy, showing a great number of resinous points, visible to the lens, and often to the naked eye. The odour is peculiarly nauseous, though weak. The taste acrid and disgusting. A brisk cathartic. The powder is of brown grey colour, and must be prepared with caution, as it is exceedingly irritating. The worm-eaten roots are much more active than the sound, as the worms only attack the amylaceous and sweet parts. According to Humboldt 400,000 lbs. weight of jalap roots are annually exported from Vera Cruz. The plant thrives best on cool shady hills, about 2,000 feet above the level of the sea —*O'Shaughnessy, pages* 502, 503.

IPOMŒA LATIFLORA.—*Rom. & Schult.* syn. of Calonyction grandiflorum.—*Choisy.*

IPOMŒA MACRORRHIZA. A native of Georgia and Carolina. In 1834, Lord Auckland introduced this to the Calcutta Garden. The roots attained such an enormous size that a cluster belonging to one plant weighed 70 lbs. while recent it was fleshy, white, juicy of mild flavour, and altogether devoid of the acrid resin. It had a sweetish taste, and has been eaten by several persons without any ill effect being experienced. To test the applicability of the root as fodder, seven sheep were fed on it, but six of them died suffering from diarrhœa within a month—*O'Shaughnessy.*

IPOMŒA MARITIMA R. *Br.* syn. of Ipomœa pes capræ.—*Sweet.*

IPOMŒA MAURITIANA. *Jacq.* syn. of Batatas paniculata.—*Choisy.*

IPOMŒA NIL. *Roxb.* Syn. of Pharbitis nil.—*Choisy.*

IPOMŒA ORBICULARIS. *Ell.* Syn. of Ipomœa pes-capræ.

IPOMŒA PES-CAPRÆ, *Sweet.*

Ipomœa maritima *R. Br.*	Convolvulus maritimus,
Ipomœa orbicularis, *Ell.*	*Desrouss.*
Ipomœa carnosa, *B. Br.*	„ pes-caprœ, *Linn.*
Ipomœa Brasiliensis,	„ Brasiliensis, *Linn.*
Meyer.	„ bilobatus, *Roxb. Rh.*
Ipomœa biloba, *Forsk.*	„ bauhiniæfolius,
	Salisb.

Chagul khuri ... BENG.	Beda tige..... ..... TEL.
Goats' foot creeper. ENG.	Balabandi tige.. ... ... „
Do-patte-luta..... HIND.	Chevulla pilli tige... „

This is a useful sand binding plant on the shores of the south and east of Asia and has the widest range in India. In China it is a plant of extensive range, trailing over the sandy beaches along the coast from Hainan to the Chusan Archipelago.—*Williams' Middle Kingdom, p.* 287.

IPOMŒA PANICULATA. R. *Brown.* syn. of Batatas paniculate—*Choisy.*

IPOMŒA PENTAPHALLA. *Jack.* syn. of Batatas pentaphylla.—*Ch. W. Ic.*

IPOMŒA PESTIGRIDIS, *Linn. Roxb.*

Tigers' foot Ipomœa, ENG.	Pora batul, ... HIND.
Kunra .. ... HIND.	Mekamu adugu ..TEL.

In Tenasserim the tiger-footed ipomœa, with large palmated leaves is not uncommon, very common in the rains every where in Rajpootanah.—*Genl. Med. Top. p.* 182.

IPOMŒA, *Sp.* One most beautiful, perennial Ipomœa is generally called the [redacted] bar creeper, it has bright yellow flowers and glabrous palmate leaves. This species seems to agree with the *Ipomœa tuberosa* of the West Indies, only this has no scent. This plant extends an immense length and affords a very close shade.—*Mason.*

IPOMŒA PHÆNICEA, Scarlet Ipomœa, common in hedges and gardens during the rains.—*Genl. Med. Top. p.* 181.

IPOMŒA PILEATA. Bonnet Ipomœa. In October, as soon as the rains close, this pretty little twining species of Ipomœa is seen blushing through every hedge and bush in Tenasserim. It is peculiar for its concave bonnet shaped involucre, in the midst of which half a dozen tiny blossoms hide their rosy lips.—*Mason.*

IPOMŒA QUAMOCLIT.

Quamoclit pennatum.

Wing leaved Ipomœa.	Lal Kama-luta ... HIND.
Cyprus Vine.	Sweta Kama luta ,,
Crimson Quamoclit.	Aishq pecha (love's ringlets)... ... PERS.

The Cyprus Vine or Crimson Quamoclit flowers in the cold weather and of a most beautiful bright crimson colour; tube long slender; in gardens pretty common. The crimson variety is Lal kama-luta or red ringlets of Kama the hindu god of love. Sweta kamaluta, white, is the persian Ishk pecha (love's ringlets).—*Genl. Med. Top. p.* 181. *Riddell.*

IPOMŒA QUINQUELOBA. WILLD. syn. of Batatas paniculata.

IPOMŒA RENIFORMIS.

Perretay-keeray... TAM.

A perennial creeper with yellow flowers; the leaves used as greens mixed with tamarind; very common during the cold months.—*Jaffrey.*

IPOMŒA REPTANS, *Poir.*

Ganthian ... ... HIND.	Nali... ... TAM.
Yellay-keeray.... TAM.	Tota-kura. ... TEL.
Vari... ... ,,	

A creeping annual with rose colored flowers, found about the borders of tanks and moist places. The leaves are used as greens, and in places its root also appears to be eaten. —*Jaffrey. J. L. Stewart, M. D.*

IPOMŒA SEPIARIA.

Thalee-keeray... TAM.

A climbing perennial plant with rose colored flowers, found in hedges, the leaves are eaten mixed with others as greens.—*Jaffrey.*

IPOMŒA SESSILIFLORA. *Roth.*

Bhanwar.. HIND.

Occurs sparingly in the Punjab plains, up to the western frontier. It is one of the plants which is eaten in India in famines. *Dr. J. L. Stewart, M. D.*

IPOMŒA SPECIOSA. PERS. Syn. of Argyreia speciosa.—*Swt.*

IPOMŒA TRILOBA grows both wild and planted in Japan. The roots of it are either white or black; the latter are used as laxatives.—*Thunb. Travels, Vol. iii. p.* 63.

IPOMŒA TUBEROSA, the Malabar Creeper, a native of tropical America, is a climbing plant with a woody stem; common in gardens; leaves palmated, seven parted. Flowers yellow and showy, appear in October and November. It is in general use for covering old walls, trellises, &c., and for which purpose, from its exceeding rapid growth, it is well adapted.—*Riddell.*

IPOMŒA TURPETHUM, *R. Br. Roxb. W. Ill.*

Convolvulus turpethum, *Linn.*

Hud-ul-Zangi... ... AR.	Tarwai ... .PUSHT.
Turbid.. ... ,,	Tirwi..... .. .. HIND.
Teori... ... BENG. HIND.	Nasut ..... HIND.
Dud Kalmi ,, ,,	Niswut... ... ... ,,
Square stalked Ipomœa... ..... ENG.	Nag-putta... ... ,,
	Trivoorta... ..... SANSC.
Indian Jalap ... ,,	Trasta-walu ... SINGH.
Turboth root... ... ,,	Shevadi .... TAM.
Turbad ... ... HIND.	Nalla Tegada ..... TEL.
Chita-bansa of.....PANJ.	Tella ,, ... ,,

The root

Turbud ... . HIND.	Nisot... ... . HIND.

A native of Ceylon, the East Indies, Malayan Archipelago, Australia, Timor, Otaheite, Friendly Islands, Marianne Islands, Tinian, &c. Its root is perennial, and has long been employed in India as a common purgative, rubbing up a slip of the bark with water or milk on a stone and swallowing the emulsion thus formed. A strip six inches in length from a root as thick as the little finger is deemed a sufficient dose. Dr. O'Shaughnessy asserts that the action of the medicine is so extremely uncertain that it does not deserve a place in our Pharmacopœia. Price 12 annas the pound. Dr. Bellew states that it is considered beneficial in diseases of the mucous membrane, in leprosy and paralysis. It contains a purgative resin, resembling that of jalap.—*O'Shaughnessy, page* 504 *Dr. Roxb. Fl. Ind, Vol. i p.* 476. *Carey's edition of Dr. Roxburgh's Fl. Ind. ii. p.* 57. *Powell Hand Book, Vol. i. p.* 367. *Dr. J. L. Stewart,* M. D.

IPOMOPSIS, a genus of twining plants requires the same treatment as the Ipomœa.

IPOR, PERS. Thyme; wild Marjoram.

IPO TOXICARIA. PERS. Antiaris toxicaria.

IPPA CHETTU or Ippe Chettu, also Ippa manu. TEL. Bassia latifolia.—*Roxb.* This tree furnishes a strong wood, but is never felled by the natives, the flowers yield a toddy, and an oil is extracted from the seeds.—*Captain Beddome.*

Ἵππος, GR. Horse.

IPPU, the name of a tree in Borneo from which is obtained the famous Borneon poison, with which the Idaan tribe poison their darts. The poison is collected by this tribe only, and its effects are similar to those of the Llana and Ticiuma of South America.—*Dalrymple's Account of Sulu.*

IRA. See Sarasweti.

IRAK also Miswak. PERS. Salvadora Indica.

IRAK, in Arabic, a territory which is divided into two portions, Irak-i-Arabi, ancient Babylonia or Chaldea, and Irak-i-Ajam, Media. Irak-i-arabi of the Persians is also described as the ancient Mesopotamia, the territory known

to the Arabs, as Al-Jazira. The province of Fars, as it now stands, is bounded on the north and north-west, by Irak-i-ajem and Luristan, and a small portion of Khuzistan. See India ; Iran ; Kirman ; Samarcand ; Tomaun.

IRAMBU. MAL. See Pali.

IRKAMULA. SANS. Aristolochia Indica. —*Linn. Roxb.*

IRAN mentioned in the Vendidad under the name Airyanem Vaejo was a country on the slopes of the Belur Tagh, in the highland of Pamir, between L. 37 and 40° N. and L. 86° and 90° E.—*Bunsen, Vol. iii. pp.* 459, 460.

IRAN. A country situated to the south east of the Caspian Sea, which Dr. Pritchard considers to be the original seat of the Iranian (Indo-Atlantic or Caucasian) race. In this wide expanse of territory, stretching, with various elevation, at least 25° from north to south, such extremes may be looked for as will bear out the remarkable description of the younger Cyrus : " In the dominions of my father," said the prince, " people perish with cold at the one extremity, whilst they are suffocated with heat at the other." (Xenophon's Anabasis, Book 1, pp. 67, 68. Ed. Hutch, 1735.) Thus, the northern and central portions of the plateau of Iran and Arabia, as well as a great part of Asia Minor, enjoy a temperate climate, whilst an intense cold prevails in the northern parts of Afghanistan, in nearly the whole of Kurdistan, and on the elevated mountain ranges and high valleys on both sides of Ararat. Yet, notwithstanding this difference of climate, throughout the whole, a great similarity prevails in the vegetable and animal worlds ; and in these respects the valley of the Nile, the plains of Mesopotamia, and those of Arabia southward of Mecca, together with the central and southern parts of Iran, have much in common. The surface of Iran extend for 1,280 miles, from Sumeisat on the upper Euphrates, eastward to Taxila on the Indus, and nearly 900 miles in breadth from the shores of Gedrosia, in 25° N. lat., to the banks of the Oxus near Samarcand, in 40° N. lat. The latter river and the Caspian Sea form the northern limit of this great division ; the Erythrean Sea is on the southern whilst the rivers Indus and Euphrates constitute the eastern and western extremities. In the space intervening between the great mountain chains, in most places the surface is largely impregnated with salt and saltpetre, which prevail to some extent on the plains of Fars and the coterminous provinces of Irak and Kirman. Between Abu-Shehr and Dalaki, crystalized sulphate of lime is found ; and, a little westward, (in Khuzistan), an abundant supply of sulphur ; while rock-salt, alum, antimony, and orpiment, as well as mineral waters, are found in abundance in different states, from petroleum to the choicest kind of naptha, and is applied to many useful purposes. The places most known are Baku and Mazanderan towards the north ; Kerbuk, Hit, Bandi-Kir, the Bactria mountains, and Dalaki, towards the south, and both Kirman and Afghanistan towards the east. Iron and native steel is met with in Mazanderan, Khorassan, and Bactria. The former, as well as copper and lead ores, prevail in different parts of the eastern provinces, but more abundantly in the pashalics of Diyar-Bekr and Sivas, with the addition of gold, silver, and precious stones. The ordinary, as well as some of the more precious metals and valuable stones, are likewise found in the eastern provinces, and also in Azerbaijan ; copper and other ores abound in Kurdistan, the Julamerik, and other mountain districts. In the Dumbu Tagh mountains the granite abounds with interesting minerals, more particularly topaz, beryl, schorl, and disseminated gold. The valleys of the Oxus, the Indus, and nearly the whole of that of the Euphrates, being at the extremities of Iran, that territory (in addition to the Tigris and Araxes, with their tributaries) has only the advantage of the Salyan, the Aji, Jeghetu, and Safid Rud, towards the north ; the Zende-rud, Indian and Bendemir, in the centre ; the Helmand with its tributary, and the Farra-rud, more eastward. Besides these, there are some inferior streams, which after a short course, are either lost by absorption, or become saline. Extensive salt lakes and streams, impregnated with the same substance, are by no means uncommon. Amongst the former may be mentioned the Caspian Sea, the picturesque Urumiyah, and Van, Zerrah or Durrah, in Seistan, Baktegan in Fars, and others ; the fresh water lakes are only met with in the tracts below Babylon, and again between the Elburz range on the shores of the Caspian. The surface of Iran may, in a general way, be described as consisting of a wide-spreading plateau, flanked by mountainous countries on the east and west, and bounded to the north and south by two mountain chains outside of which are two extensive plains, on a much lower level. Of these, Turcomania, with the continuous plain westward of it, between the Caspian Sea and the Elburz mountains, form that which is on the northern extremity ; Arabian Irak and Khuzistan, with the rest of the level tract outside the Zagros, form the plain at the southern extremity. Among the domestic animals the horse holds the principal place, and there are four distinct kinds in Iran. First, the original Turkoman breed, a large, powerful enduring animal ; second, the yaboo, or common carrying hack, which is stouter and rather larger than

the galloway. Then the smaller Arabian breed (first introduced by Nadir shah); and, lastly, a fourth, between this animal and the Turkoman horse, the badpai (wind-footed), which, being the most prized by the Persians, is almost always among the horses of a great man's retinue. But there is an unusual proportion of mules, which, though small, are very much used for caravans. This surprising animal seldom goes so far as 30 miles in a day, though carrying a load of about 3 cwt., and passing over such kuttals or passes, as would appal even a Spanish muleteer. In the gradual diffusion of mankind, the western provinces of Iran appear to have fallen to the share of the Aramæans and Elamites, while the mass of the Kossæi, Ariani, Mardi and other tribes, composing the earliest inhabitants, moved more eastward, leaving some of their numbers in the mountainous districts, to mix with or become subject to the new comers. The Shemitic people and language having thus become dominant instead of the Cushite, the ethnography of the former rather than that of the latter, becomes an important consideration. From this primitive language, or rather from one of its cognates (as the Himyaritic, may possibly prove to have been) two distinct branches were derived, the original Arabic, with the Musnad, Koreish, and other dialects of that tongue, being one of these, and the Aramaic the other. The latter had two grand sub-divisions, from one of which, known as the Western Aramaic were derived the Amharic, Syriac, Hebrew, &c., and from the other or Eastern Aramaic, came the Assyrian, Babylonian, and Chaldean tongues. From its monosyllabic construction, the eastern seems to be more ancient than the western Aramaic, and it appears likewise to be the root of the Zend, Pehlevi, Sanskrit, and other dialects in use throughout a portion of the territory along which it had spread eastward. Whether the first of these languages was once in general use, or was merely the sacred language of Iran, the affinity of all of them is such as to imply a common origin. Pehlevi was the court language in the time of the Sassanian monarchs, and, according to some authorities as far back as that of Cyrus: it contains many words which belong to the Chaldaic and Syriac tongues, and Sir William Jones was of opinion that one of these must have been its root: but it is now generally presumed that the root of the Pehlevi is the Aramaic itself. The cognates of the latter spread westward and eastward, and one o them, the Chaldee, can scarcely be distinguished from the parent root. Another, the Parsi, being a softer language than the Pehlevi, became general in Farsistan, and gave rise to the Deri, or modern Persian. The Pehlevi, however, is still partially used in their sacred writings, in Shirwan, and also by some of the Gabr of the eastern provinces, as well as by a numerous section of the natives of India, but among the Parsees it is largely intermixed with the Hindustani and other Native dialects, which are less or more connected with the Sanskrit. The affinity of the latter to the Parsi is so great that a learned philologist has pronounced it to be one of its derivatives. The number of words which are identical among the different dialects of Iran and Turan, and some portion of the territory more eastward, goes far to show, that at a period anterior to anything like connected history there must have been some common language, and this was probably the Aramaic. Perhaps one-third of the inhabitants of Iran are nomadic, and this section, by its habits, as well as mode of life, constitutes a race separate from the other or fixed portion, which consists of Persians, Kurds, Armenians, Arabs, Jews, and Parsees.—*Xenophon Anabasis, Euphrates and Tigris, Col. Chesney, p.* 38. See Fars; Arians; Hindoo; India; Kabul; Turan.

IRANIAN LANGUAGES.—In Dr. Pritchard's classification he has four groups or dynasties of language, three of which are confined to Europe and Asia, a fourth being common to Africa and those parts of Asia which are near that continent. The first of his four groups is (1.) the Indo-European, sometimes termed Indo-Germanic, and by late writers the Arian or Iranian languages. He considers that the Indo-European languages and nations may be divided into many different groupes, in the order of their affinities for instance; but he regards the most obvious division to be a geographical one, and he styles his first, the eastern group, which, by many writers has been termed exclusively the Arian family of tongues. It includes all the idioms of the ancient Medes and Persians, who named themselves Arii, and their country Eeriene or Iran, and likewise the Sanscrit with all the Prakrits, properly so termed, and the Pali of India. Among the former was that ancient Persian language in which one particular set of the cuneiform inscriptions was written. This dialect was so near the Sanscrit that the inscriptions have been interpreted through the medium of that language.

The Zend lays claim to a still higher antiquity, since the Zend is said by Burnouf, Professor Wilson and others who have studied it most successfully, to be more nearly allied to the very ancient dialect of the vedas, which preceded the classical Sanskrit, than it is to this last more cultivated speech. How this claim is to be reconciled with the comparatively recent date of all extant compositions in the

Zendish language, remains, he considers, to be explained. But that the high castes or "twice born" classes of the Indian race as they term themselves, the brahman the chetriya and the vaisya hindu, were of the same stock as the ancient Persians, may be regarded as a fact established by the affinity of their languages.

Chevalier Bunsen's names differ from those of Dr. Pritchard. He classes one group as the great Asiatic European stock of languages, which he sub-divides into eight families, viz. 1, Celts; 2. Thracian or Illyrian; 3. Armenian; 4. Asiatic-Iranian; 5. Hellenico-Italic, 6 Slavonic; 7. Lithuanian tribes, and 8. Teutonic His fourth or Asiatic Iranian, or the Iranian stock as represented in Asia, he again sub-divides into.

1. The nations of Iran proper or the Arian stock, the languages of Media and Persia. It includes the Zend of the cuneiform inscriptions and the Zend Avesta. The younger Pehlevi of the Sassanians and the Pazend, the mother of the present or modern Persian tongue: The Pushtu or language of the Afghans belongs to the same branch.

2. The second sub-division embraces the Iranian languages of India, represented by the Sanscrit and her daughters.

His Semitic stock of languages he constructs from the following nations who form another compact mass, and represent one physiologically and historically connected family;—the Hebrews, with the other tribes of Canaan or Palestine, inclusive of the Phœnicians, who spread their language, through their colonization, as that of the Carthaginians; the Aramaic tribes, or the historical nations of Aram, Syria Mesopotamia, and Babylonia, speaking Syrian in the west, and the so-called Chaldaic in the east; finally, the Arabians, whose language is connected (through the Himyaritic) with the Æthiopic, the ancient (now the sacred) language of Abyssinia. He calls this second family, by the name now generally adopted among German Hebrew scholars, the Semitic. Chevalier Bunsen further remarks as the first lesson which the knowledge of the Egyptian language teaches that all the nations which from the dawn of history to our days have been the leaders of civilization in Asia, Europe and Africa, must have had one beginning. He adds that recent researches have very considerably enlarged the sphere of such languages of historical nations, as are united by the ties of primitive affinity. Those researches have made it more than probable that the Tartar, the Mantchu and Tungusan belong to one great stock. that the Turkoman, as well as the Tshude, Fin, Laplander and Magyar (Hungarians) present another stock closely united, and that both these families are originally connected with each other.

The Iranian family of language seems to be called Arian, by Mr. Farrar, it is the Indo-European and Indo-Germanic of some philologists: Pictet and Burnous called it Arian from the Sanscrit word Arya meaning noble; Rask called it Japhetic, and according to Mr. Farrar, it has 8 divisions

Hindu.	Greek.	Lithuanian.	Tutonic.
Persian.	Latin.	Sclavonic.	Celtic.

Of these it is uncertain whether Celtic or Sanscrit represents the older phase. But it is known that all of them are the daughters of a primeval form of language which has now ceased to exist, but which was spoken by a yet undivided race at a time when Sanscrit and Greek had as yet only implicit existence.

The term Iranian is derived from Arya and the old Persian and old Bactrian or Zend are its oldest representations. Old Persian is the language of the Avesta; Huzvaresch or Pehlevi, is the language in which the commentaries and the more recent versions of the Avesta are written: Fardusi's Shahnamah is in Parsi or Pazend. Bunsen says the first cuneiform character on the Besitun was Median or west Iranian and is to be distinguished from the language of the Zend books which is East Iranian or old Bactrian, worn down.—*Dr. Pritchard, in Report of the British Association. Chevalier Bunsen.*

IRANIAN RACES called, also, Indo-Atlantics, also Caucasians, have always been known for their refinement, and high civilization, from which Europe borrowed through the Byzantine and Greek culture, and the Persians have long and faithfully retained the features of its national characteristics. Though overrun by the Semitic and Turanian races, the Iranian has borrowed little or nothing from them but has exerted over them a powerful influence. According to Khanikoff "*Sur l' Ethnographie de la Perse*" the Iranian race of Persia came from the East of modern Persia, about Segestan and Khorassan, and moved to the west in prehistoric ages, and though altered by the attacks of the Turko-Tartar tribes from the north, or, where in contact, on the west and south with Turanian and Semitic elements, the Mede is every where recognisable as the same as described by Herodotus and later Greek writers. The arrow headed writing at Persepolis enumerates the Iranian people of that day.

The form of the Iranian is spare, but elegant, even noble, but there have always been differences between the Eastern and Western Iranians.

The East Iranians are (a) the Segestani or Khafi; —(b) Char Aimak: (c) Tajik and Sart, each of which counts many sub-divisions.

The principal number of the Segestan people occupy Khaf and its neighbourhood Ruy, Tebbes, and Birjan.

The people of Khorassan are greatly intermixed with Turko-Tartar elements.

The language of modern Iran is laden with Arabic and Turkish words: but in the East, the language is much like that in which Ferdusi wrote his poem free from words of Arabic origin.

The *Char Aimak* consist of four peoples the Timuri, Teimeni, Feroz Kohi and Jamshidi, all of them of Iranian origin and all speaking Persian. *The Aimak* who graze their flocks in the Parapamisus, are brave and relentless, and Afghans when travelling, whether proceeding from Balkh, Kabul, Kandahar or Herat, never enter into the mountain districts of these intrepid nomad tribes.

The *Timuri* dwell at Gorian and Kuh'sun on the western boundary of Herat and in the villages and towns situated east of Iran, from Tarbat Shaikh Jam as far as Khaf. About a thousand of their families dwell near Herat.

The *Teimeni* dwell in the Jolga-i-Herat, from Kerrukh to Sabzwar; the few who have extended to Farrah being styled by the Afghans, Parsivan. Each member of the Char Aimak knows no greater enemy than the Afghan and all attempts to form Afghan colonies amongst them have failed. The Teimeni are of a wild, warlike nature though agricultural.

The *Feroz Kohi*, a small number of people about 8,000 dwell on the steep hill N. E. of Kale No and from their inaccessible position afflict their whole neighbourhood with their robbing and plundering. Kale No on the summit of the mountain and the fortified places of Darzi Kutch and Chaksaran are considered similar to the whole nests of the Bakhtiari and Luri in the environs of Ispahan. They have a resemblance to the Hazarah, but their forehead, chin, complexion and figure are less Turanian. They are decidedly Iranian. They take their name, the Feroz Kohi, after the city of that name about 63 miles from Teheran. Timur settled them by force in Mazenderan, but they soon returned to their own country. They have a few cattle and they sow a little, and plunder the caravans travelling on the Maimani road or make inroads on the scattered tents of the Jamshidi.

Jamshidi are the only tribe of Eastern Iranians who are exclusively nomades. They derive their descent from Jamshid, and moved out of Segestan to the shores of the Murghab, which they have occupied from pre-historic times. They live in the neighbourhood of the Salor and Sarik Turkoman and they use the round conical tent of the Tartars, surrounding it with felt and a reed matting, and their clothing and food are Turkoman as also is their occupation, for, they are great man stealers. They excel the other Aimak as horsemen and, for a chapao, band themselves with men of Herat or with the tribes of Turkomans. It was this cause that led Allah Kuli Khan to transport them from Khiva to the banks of the Oxus, after he had conquered them with the allied Sarik Turkoman. After a residence of 12 years they fled and returned to the town of Murghab. The Jamshidi is polite in word and manner. They still retain parts of the Zoroastrian faith, reverence fire, and pitch their tent door to the east.

The *Tajik* is Iranian. He is met with in largest number in the Khanat of Bokhara and in Badakhshan, but many have settled in the towns of Kokand, Khiva, Chinese Tartary and Afghanistan. The Tajik is of a good middle height, has a broad powerful frame of bones, and especially wide shoulder bones, but they diverge from the Iranian, they have the Turanian wider forehead, thick cheeks, thick nose and large mouth. The Tajik originally came from the sources of the Oxus in the steppe of Pamir. The term is from Taj, a crown, the fire worshippers head dress. But the Tajik does not so style himself and regards the term as derogatory. The Turks style the Tajik, Sart. The Tajik is covetous, unwarlike, and given to agriculture and trade; fond of literary pursuits and polished and it is owing to their preponderance in Bokhara that that city has been raised to the position of the Head Quarters of Central Asiatic civilization, for, there, from pre-Islamic times, they have continued their previous exertions in mental culture and notwithstanding the oppressions which they have sustained from a foreign power, have civilized their conquerors. Most of the celebrities in the field of religious knowledge and *belles letters*, have been Tajiks, and at the present day the most conspicuous of the mullah and Ishan are Tajiks and the chief men of the Bokhara and Khiva court are Tajik or as the Turks style the race Sart. Vamberry considers the Tajik and Sart identical, but he recognizes that in their physiognomic peculiarities, the Sart differs greatly from the Tajik, being more slender, with a larger face, and a higher forehead; but these changes he attributes to frequent intermarriages between Sart men and Persian slaves.

In Central Asia, the warrior, the shepherd, the priest and the laymen, youth and old age equally affect poetry and reciting of tales. The literature of the mahomedans or settled nations brought from the south, is filled with exotic metaphor and illustration. In the three Khanats, the mullahs and ishans, have written much on religious subjects, but its mystical allusions are beyond the reach of the people. The Uzbeg, the Turkoman and Kirghis esteem music as their highest pleasure and often break out in song, singing soft minor airs. The Uzbeg poetry on religious subjects is exotic, derived from Persian or Arabic sources. The Tartar compositions are tales and relate to heroic deeds, similar to the romances of Europe.

Mr. Farrar (p. 70,) gives B. C. 2000 as the period of the Aryans leaving their common home, but in this he differs greatly from Chevalier Bunsen and other authorities. The Eastern Iranian race, came down the valley of Indus and into India, and Central Hindustan or Central India, was the Madhya-desa of the ancient Aryans, the middle region or Arya-varta, the Arya country, and a slokam in the Sanscrit work, the Amarakosha, defines its ancient boundaries thus:

"Ariavartaha punia bhumi hi,
Mad'hiam Vindhya Himava yoho,

i. e. the Arian country, the sacred land (lies) between the Vindhya and Himalaya," in this way indicating both the ruling race and the boundaries of the country held by them at the time that Amara Sinha wrote the Amara-kosha.

There would seem to have been two migrations into India of the Arians, viz. the Earlier Arians the descendents of the most ancient hindus, a people acute, literary, skilled in arts but not very warlike and rather aristocratic than democratic in their Institutions. The Later Arians a warlike people, probably once Scythians, democratic in their Institutions and rather energetic than refined and literary. The Arians of India have caste and marriage laws, with strict rules of inheritance resulting from their sacred form of marriage, and subject to none of the caprices of mahomedan and similar laws. Arian is the private property in land, as distinguished from the tribal; the property first of the village, then of the family, then of the individual, and a consequence is the attachment of the Arian to his native soil. Especially Arian is the form of what we call constitutional as opposed to patriarchal and arbitrary government. The Indian village or commune is a constitutional Government, common to all the Arians, but there are two great classes of Indian Arians, one with aristocatic communes and one with democratic and recognizing as equal all free citizens to the exclusion of helots only. Among the non-Arians the rule of the chiefs seems to be patriarchal and arbitrary. Property in the soil is tribal rather than individual. There is little local attachment to the soil.—*Vamberry's Sketches of Central Asia, p.* 338. *Bunsen, Egypt's place in Universal History, iii. pp.* 457, 570. *Reverend Mr. Farrar. Dr. Pritchard, in the Report of the British Association.* See Arian; India.

IRANI-KORTE of Mahadeva Patnam. See Jews.

IRAOTES. See Saraswati.

IRAQ-I-AJAM, ancient Babylonia. See Jyak.

IRAVAN or ILAVAN. MAHR. A caste whose occupation is the extraction of palm wine or tari from palm trees.

IRAWADI. The principal river of Pegu. The main branch of the Irawadi, called the Nam Kyu, has its source in L. 27° 9′ N. and in Long. 97° 7′ E. amidst mountains, rising probably to a height of 17,000 feet. The snow limit in this district, as in the environs of the Upper Dihong, scarcely descends below 13,000 feet. The springs are reported to be fed by large snow beds and a few glaciers. In March, the river begins to rise and gradually increases its volume till its waters are forty feet above their lowest level. They rapidly subside in October, when the rains cease and the north-east monsoon begins.

It runs nearly N. to S. through Burmah, and Pegu and discharges itself by nine different mouths into the Bay of Bengal, after a course of 1,060 miles. It receives the Khyendwen, 470; Shwely 180, and the Moo 125 miles, and it drains 164,000 sq. m. The Bassein branch affords a passage for the largest ships for 60 miles from its mouth. No river of similar magnitude, presents so few obstructions to navigation.

The Irawadi runs in an almost southerly direction as far as Lat. 27° N. from whence it slightly diverges to the south-west.

From the entrance of the Nam Yang downwards, the valley of the Nam Keng is generally very flat, and of some considerable width, and numerous marshy tracts appear on either side of the river. The average length of the Nam Keng, from the mouth of the Nam Yang down to its junction with the Irawadi at Katikyo Nainmo, including the numerous curves, amount to 52 miles. From the entrance of the Nam Keng to Amarapura, the river has a real length of 269 miles, from Amarapura to the head of the delta at Sakkemun, 370 miles. The delta forms a triangle, nearly equilateral, with sides of 160 miles, the enclosed area consequently amounting to 9,742 square miles.

Towards Pegu and Sitan the Irawadi widens considerably, in consequence of the accession of the Pan lan river, and its limits become less sharply defined.

Of the mountains bordering the course of the Irawadi, the following may particularly be mentioned, although the heights ascribed to them are necessarily only approximations:

a. Upon the right bank of the Irawadi the mountains opposite Than Yun Yova, in Lat. N. 24° 36½′ Long E. Gr. 96°31½′ have an average height of from 6,000 to 7,000 feet. One of the highest, the summit of which is visible from the valley, reaches apparently 8,000 feet.

b. Westward of Let pan Zin Yova, at a little distance from the right bank (Lat. N. 24° 27′ 2″ Long. E. Gr. 95° 56′ 15″), the sum-

mits of the mountains attain a height of 2,000 feet.

c. Heights of 800 and even 1,000 feet are also numerous on the right bank of the river, only 20 to 23 miles north of Shue-mut-thophya Lat. N. 23° 4′ Long. E. Gr. 96° 15′.

The character of the whole river district, including the elevations not above from 3,000 to 4,000 feet presents a thoroughly tropical appearance. The declivities of the hills, as well as the valley of the river, are covered with the wildest and most diversified vegetation, in the shape of dense tree and grass jungles.

The bore in this river is often severe, but in the neighbouring Sitang river its fury is great and occasions much loss of life. Burmans name thirty feet as the height to which it occasionally rises and this may perhaps be the case in the bends of the river, where the rush has attained its full speed, before being reflected to the next bend. Even in the Hoogly near the bend at Chandpal-ghat, the pointed curling wave may be seen several feet high. In the Irawadi and Mekong basins, there are remnants of tribes strongly distinguished from the predominant races and tending, with the evidence of language, to show that the ethnic history of Ultra-India is very ancient and has undergone repeated revolutions.

Professor Oldham tells us that in the middle of the Irawadi, about thirty miles above the town of Tsengoo and opposite the small village of Thika-dan, on nearing the island, the head man in the boat called out tet-tet ? tet-tet ! saying he was calling the fish. On coming down to the boat again, Mr. Oldham found it surrounded on both sides with about fifty large fish, some three or four feet long ; a kind of blunt-nosed broad-mouthed dog fish. In one group which he studied more than others there were ten. These were at one side of the boat, nearly half their bodies protruded vertically from the water, their mouths all gaping wide. The boatmen were feeding them with some of the rice prepared for their own dinners, by throwing little pellets down the throats of the fish. Each fish, as it got something to eat, sunk, and having swallowed the portion came back to the boat side for more. The men continued occasionally their cry of tet-tet-tet ! and putting their hands over the gunwale of the boat, stroked down the fish on the back precisely as they would stroke a dog. This was kept up for nearly half an hour moving the boat slightly about, and invariably the fish came at call and were fed as before. The only effect which the stroking down or patting on the back seemed to have, was to cause them to gape still wider for their food. The fish are found in the deep pool formed at the back of the island, by the two currents meeting round its sides, and the phoongyi are in the habit of feeding them daily. It is regarded by the Burmans as quite a sight, which the people come from great distances to see, as well as to visit the pagoda, which is very ancient and much venerated. During an annual March festival, it is not unusual for the visitors to take the fish into their boats, and gild their backs with gold leaf, as they do in the ordinary way to pagodas, and Mr. Oldham observed remains of the gilding visible on one of the fish. He wished to take one of the fish away, but refrained as the people seem to regard the act as sacrilege.

The heights of the mountains, north of the Irawadi from the valley of Assam, probably between 5,000 and 6,000 feet.

The valley of Hukum is stated to be 1,000 feet above the level of the sea. The central branch of the Irawadi, at Manchi in 27° 20′ north latitude, where it was visited by Wilcox, has an elevation of 1,800 feet and runs over a pebbly bed. Its elevation at Bhamo, in lat. 24°, is estimated by the same authority to be about 500 feet. The valley of Manipur is drained by the most westerly tributary of the Irawadi and it is separated from Cachar by a mountain range, which is 6,000 or 8,000 feet high, and is pine clad towards the summit. The valley of Hukum or Hookhoom, was visited by Griffith ; it is more open, but is surrounded on the north and east by mountains elevated 5,000 and 6,000 feet, and is traversed by numerous ranges of low hills. Griffith's own accounts of the Irawady above Bhamo is, that it keeps up its magnificent character, as far as he went to the mouth of the Mogoung river, where it is 900 to 1,000 yards across, and he describes the appearance of its vast sheet of water as really grand.

At the beginning of the first defile, about five miles above Bhamo, the river is about 1,000 yards across and its course is defined by low wooded hills which run close to its banks. About two miles farther on, the channel narrows to 500 yards and the hills become even closer and hang more abruptly over the stream than before, and, about another mile beyond, a higher range of hills from the south-west comes in behind the former one, and both terminate on the bank as two head lands. In the delta of the Irawadi there is a maritime vegetation of mangroves, Sonneratia, Heritiera, Excœcaria, and other saline plants, just as in similar salt-marshes along the coast of the tropics.—*Schlagentweit, General Hypsometry of India, Vol. II. p.* 101; *Dr. Oldham in Yule's Embassy. Hooker and Thomson's Flora Indica.* See India ; Kakhyen Lawa ; Siam ; Taleng.

IRDENE WAREN. Ger. Earthernware.

IRDHI, amongst the buddhists of Ceylon a state embracing ten supernatural powers. —*Hardy's Eastern Monachism, p.* 437.

IR-ELLI-PALAI Tam. Alstonia scholaris.

IREOS. It. Orris root.

IRES, tribes from Ireland.

IRGULI, also Ear-guli, Tam. The name of a Ceylon tree, which is about fourteen inches in diameter, and eight feet in height. It is not a useful wood.—*Edye on the Timber of Ceylon.*

IRIACEÆ, the Iridaceæ of Lindley, the iris tribe of plants are spread throughout the world, and include 45 genera and many hundred species. They are herbs or very seldom undershrubs, and are more remarkable for their beautiful fugitive flowers than for their utility. This order of plants however contains the saffron (*Crocus sativus*) and the *iris*, more than one species of which affords the orris root of commerce. Their properties are of trivial importance in a medicinal point of view.—*O'Shaughnessy, page* 654. *Voigt.* See Ixia Chinensis; I Capensis; Tigridia conchiflora.

IRIARTEA. A genus of palms peculiar to the forests of South America. might be introduced into India with advantage. I Exorrhiza, *Mart.* is the *Pashiuba* or *Pasciuba* of Brazil, produces a fruit used as fruit. The Iriartea setigera, *Mart.* is fabricated into blow pipes. The *I. Anticola*, Sp. is the Wax palm of the Andes and Brazil. Its former name was Ceroxylon. —See Palms.

IRIDA. See Singhalese.

IRI BABOOL. Mahr., Vachella farnesiana, *W. & A.*

IRIKI. Tel. Cordia myxa.—*Linn.*

IRIKU NAR. Maleal. Tam. Fibre of Calotropis gigantia.

IRIMA-PASEL. Maleal. Momordica dioeca—*Roxb. Willd.*

IRIMUSU. Singh. Hemidesmus Indicus.—*Rheede. R. Brown.*

IRIN. Pushtu. Quercus incana.

IRINDI. Hind. Ricinus communis.—*Linn.*

IRIPA. Maleal. Cynometra ramiflora.—*Linn.*

IRISA. Hind. Narcissus tazetta Iris Florentina.

IRIS DE FLORENCE. Fr. Orris root.

IRIS FLORENTINA.—*Linn.*

Usul-us-sosan ..... Ar.	Irsa, Irsi Hind. of Jhelum.
„ asman joomi „	Bekh-i-Sosun ..... Pers.
Shoti of Beas.	Bekh-banafsha... „
Florentine Iris..... Eng.	Chiluch of Sutlej.
Sosan ..... Hind.	

A native of Italy and Asia Minor, and its roots are the *orris root* of European shops. This article contains volatile acrid resin, astringent matter, gum, extractive, starch, and woody fibre; in full doses it is emetic and purgative. Peas turned from the wood are used in issues to support suppuration. Reduced to powder it is a favorite ingredient in hair and tooth powder. Excellent orris root finds its way to India and is procurable in the bazaars under the name of *Beg-banafsha* or violet root. Royle under this head very confidently refers the *putchuk* of commerce to this article. A species of Iris is cultivated in India. Its roots are used in the same manner as those of the Florentine kind. A broadish leaved species occurs at various places throughout the Punjab Himalaya from 2,500 to 9,500 feet. Mr. Powell says the Iris Florentina, is entirely distinct from the Kashmir variety, which luxuriates over every grave and blooms on many a house top in the far famed valley, a custom resembling that of the ancient Greeks who venerated the Iris as the messenger between God and man.—*Powell's Hand-book, Vol. i. pp.* 356,351. *Winter's Burma, p.* 15. *Mr. Oldham in Yule's Embassy. O'Shaughnessy, page* 654. *Dr J. Stewart. Panjab Plants, p.* 240.

IRIS PSEUDACORUS. See Coffee.

IRIS XIPHIOIDES There are fibrous rooted and tuberous rooted kinds of iris and numerous hybrid species; the tuberous rooted are said to be the most difficult to cultivate though most of the species thrive well in India, they require merely a good rich soil.—*Riddell.*

IRJAL. See Kabul.

IRKUMBALITHA-MARA. Can. Bauhinia variegata.—*Linn.*

IRKUTSK. See Peking.

IRMBU. Singh. Boa wood.

IRMINAKULLE. Tam. Hart's ear.

IRMPANNA. Can. Caryota urens.

IRON. West of Armenia, on the borders of the Caspian Sea, we find the ancient name of Albania. The Armenians call the Albanians Aghovan, and as gh in Armenian stands for or l, it has been conjectured by Boie, that in Aghovan also the name of Aria is contained. This seems doubtful. But in the valleys of the Caucasus we meet with an Arian race speaking an Arian language, the Os of Ossethi, and they call themselves Iron.—*Muller's Lectures, p.* 230. See Elburz; Hindoo; Iran; Sanskrit.

Iron... ... ... Eng.	Mars of the alchemysts,
Hedeed .... Ar.	Besi..... ... Malay.
Than... .... Burm.	Ahan..... ..... Pers.
Jern..... ..... Dan, Sw.	Zelazo .. .. Pol,
Yzer .... Dut.	Aos-panah... ... Pusht,
Fer... ... . Fr.	Scheleso..... ... ... Rus.
Eisen ... . Ger.	Ayas.. .. ..Sans.
Sideros ... . Gr.	Hyam .... „
Ais... ....Gothic.	Hierro..... ..... Sp.
Loha..... Guz. Hind.	Irmbu..... ... ... Tam.
Ferro... ... . It.	Inumu..... ... ... Tel.
Ferrum .. .. Lat.	

Iron is found native, when it is supposed to be generally of meteoric origin; extensively in combination with oxygen or sulphur, as a salt of various acids, as carbonate, sulphate, &c, mixed with earths or other metals. It also exists in vegetables, and in the blood of ani-

mals. The iron of commerce is extracted from iron ores. Some of the oxides, as magnetic and specular iron ore, are heated only with charcoal, as in Sweden, Elba, and India, when the carbon combining with the oxygen the iron is set free, and melted. The carbonate, iron pyrites, clay iron ore, red and brown hæmatites, and spathose iron, are first roasted, and then exposed to a fierce heat in contact with charcoal, coke, or small coal, and a flux, either lime or clay, according as the ore is argillaceous or calcareous. These earthy matters become vitrified, and form a slag at the surface, while the heavy particles of iron, falling down, run out by a hole at the bottom into moulds, and form pig, or cast iron. This is still impure, from the presence of charcoal, sulphur, and portions of silicon and aluminum. It is again twice fused in the refining and pudling furnaces, and exposed to the influence of a current of air, at a high temperature, when the whole of the charcoal and sulphur are burnt out, and the other impurities form a slag at the surface. The metal is taken out, beaten, pressed, and then drawn into bars, which is the malleable or wrought iron of com[illegible]

Iron ores abound in almost every district of India, and the prevailing ore is the oxydulous iron, often magnetic, and with polarity, but specular iron ore, hæmatite, clay iron stone and sulphuret of iron, also occur abundantly. In the Malayan Peninsula also, the ores of iron occur in great varieties.

From a passage in Kalidasa's drama of the Hero and the Nymph, (p. 218) it is clear that the art of welding iron was known to the early hindus.

You tell me gentle Nymph, your fair friend pines
With amorous passion. But you do not see
The ardour that consumes this heart for her.
Alike our glowing flame. Then quickly aid
Our union to cement, as close combines
Iron with iron, when each fiery bar
With equal radiance glows.

A considerable quantity is produced in the Salem district, and two varieties are obtained, one remarkable for its softness and malleability, the other for its steel-like hardness, which adapts it for the formation of edge-tools, cold chisels, &c. The following names are given to this metal in process of adaptation to its finished manufacture. Cullies or blooms of iron. Palms or bars of iron. Vuttoms or pieces of cast steel as it comes from the clay crucibles. Oollies or bars drawn out from the clay crucibles. Iron beads which ooze out from the blooms in the blast furnace. Bloom iron from Palghaut is readily malleable and furnishes a hard steel-like iron. The natives state that it is necessary to subject the bloom to a second fusion and much hammering before they can bring it to the state of the soft malleable iron, in which it is met with as an article of commerce.

This statement seems to correspond with what one might expect from the difference of appearance of two samples; the one of Palghaut, being highly metallic as shown by its bright metallic lustre, while the black charry look of the other seems to indicate such an excess of oxide, as to unfit it for the hammer.

At the Madras Exhibition of 1857, one of the richest departments of the Exhibition was the collections of the ores of iron and steel from Cuddapah, Hyderabad, Bellary, Coimbatore and Bangalore. The principal ores of the Cuddapah district are red, brown, and purple in colour, which yield iron of excellent quality and very malleable. Some of the magnetic iron ores of the same district are particularly rich in iron, and a few of them contain traces of manganese. Of those from Chemoor and Poolevendalah, the latter is magnetic although earthy and dull red in the fracture and bright red in the streak. The steel grey and granular iron ores of Chitwail, Kamalapoor, and Goorumcondah are all rich in metal and more or less magnetic. The [illegible]w och[illegible]d rusty ores of the Muddenpully [illegible]ook ar[illegible] yield good malleable iron. The stee[illegible]ron sand of Comarole and Yandapully [illegible]e Doopaud Talook are highly magnetic and contain a little manganese.

The micaceous iron ore and iron glance of the Doopaud talook are also rich in the metal.

The most prevalent iron ores of the Hyderabad territories seem to be the rusty brown, red and yellow ochres; the iron or steel sands with manganese, and the specular or glance ores: none of the latter however are magnetic. The black, brown, and red cellular iron ores are abundant and a great deal of attention appears to have been bestowed on the minerals of this district and on the iron ores in particular.

The Bellary District yields a variety of iron ores, some of which are very rich in the metal and several of them associate with manganese. The prevailing ores of iron, of this district are the black and grey ores alternating with sandstone, liver colored ores (which has been repeatedly sent to Madras as copper ore) and red jaspery clay iron stones. They are also associated in the same district and in the vicinity of Kurnool and Gooty with magnesian limestone, grits, conglomerates, aluminous shale, fire clay and black dolomite.

The iron ores of Coimbatore are of very fine quality, particularly rich in the metal and highly magnetic.

Magnetic iron glance of fine quality occurs in Coimbatore, Salem, Cuddapah and Vellore.

Magnetic hæmatites in Cuddapah.

Magnetic Iron sand also in Cuddapah; none of the iron sands of other districts magnetic.

Magnetic rusty ochrey iron ore from Hydrabad was, like the other ores of Hyderabad

magnetic and magnetic iron ores occur in Bellary, Masulipatam, Bangalore, Mysore, or other districts. Manganese was detected in the iron ores of Hyderabad, Kurnool, Bellary, the Bababooden Hills, Mysore and Vizianagrum.

Meteoric iron was exhibited from Mysore and Pondicherry.

Micaceous iron ores of good quality occur in Cuddapah and Vizianagrum. Brown hæmatite and reddle at the Red Hills, in Bellary and Hyderabad. Common iron pyrites or soornamooky stone occurs in magnesian limestone from Kurnool, Cuddapah and Gooty. Radiated pyrites occurs in large pieces in black marble from Nundial and near Cuddapah, and might be used for the manufacture of sulphur, sulphuric acid. Iron pyrites in small quantities in aluminous shale near Bangalore; Dr. Heyne described the manufacture of iron in the Carnatic to the south of the Pennar river, which, when first smelted, is extremely brittle, requiring several operations to bring it into a malleable state. There are two varieties of ore used in the district in which he observed the processes. The one, an iron sand, collected in the beds of rivers, consists of the protoxide, mixed with much of the peroxide; the other, a red schist, is almost entirely composed of red oxide, but in the centre of the mass it affects the magnet.

Iron, which has been ascertained to be superior, for many purposes, to the best German iron, is made on the western coast of India. Ores, powerfully affecting the magnet, exist in great quantity at Taygoor, a village of the Koncan. The magnetic iron ore, employed for ages in the manufacture of the Damask steel used by the Persians for sword blades, is obtained from schist near Kona-Samudram around Deemdoortee where the ore is extensively distributed. The minute grains or scales of iron are diffused in a sandstone-looking gneiss or micaceous schist, passing by insensible degrees into hornblende slate, and sometimes containing amorphous masses of quartz. The strata are much broken up and elevated, so that the dip and direction are in no two places the same, and bear no relation to the mountains in the north. The iron has the remarkable property of being obtained at once in a perfectly tough and malleable state, requiring none of the complicated processes to which English iron must be subjected, previous to its being brought into that state. Mr. Wilkinson found it to be extremely good and tough, and considered it superior to any English iron, and even to the best descriptions of Swedish. The Persian merchants, who frequent the iron furnaces of Kona-Samudram, are aware of the superiority of this iron, and informed Dr. Voysey that in Persia they had in vain endeavoured to imitate the steel formed from it.

The plan adopted for the production of Indian cast-steel at the Beypore works, by the Bessemer process, was similar to that pursued in Sweden, but differed essentially from the Sheffield method. At Sheffield and elsewhere in Great Britain, where the process is in operation, pig-iron is melted in a reverberatory furnace, and run thence into the converter or Bessemer vessel, which is mounted on axles. But in Sweden, and at the Beypore works in Madras, the crude metal was run direct from the blast-furnace into an ordinary founder's ladle, which is raised to a sufficient height by means of a travelling crane, and then poured into the converter, which is a fixed vessel, lined with a mixture of native fire-clay and sand, and pulverized English firebrick. Steam was raised to about 50 lbs. in the boilers, giving a pressure of blast of about 6½ or 7lbs. per square inch, and the air was driven into the converter through 11 tuyeres of ¾ inch diameter, placed horizontally at the bottom of the vessel. No manganese or other metal was added to temper the steel, the quality of the metal required being regulated by the pressure of blast and the time of blowing. As soon as the metal was sufficiently decarbonised, the vessel was tapped, and the fluid steel run into a ladle provided with an outlet in the bottom. This ladle is swung round over the cast-iron ingot moulds, the fire clay-plug withdrawn, and the steel allowed to flow in a clear stream into the moulds beneath. These ingots are then cogged down under a Nasmyth hammer, and drawn into finished steel bars of various sizes.

The iron ore of the Salem districts of the Madras Presidency is a rich magnetic oxide of iron, very heavy and massive. It is commonly known as loadstone. The yield averages 60 per cent. of metallic iron. Much of the ore being a pure black magnetic oxide, would doubtless yield 73 per cent. The ore is, however, often mixed with quartz, which is a very refractory material in the blast furnace. Limestone, and in some places shell lime is employed as a flux, and the charcoal of some kind of Acacia is the fuel.

The woods used in Southern India for making charcoal for the iron works at Beypore, are the vella-marda, karra-marda, Indian-gooseberry, Poohum; Nux-vomica and cassia.

The qualities of iron vary according as it is smelted at a low or high temperature. Low smelted iron is malleable.

The varieties of Gwalior iron are known as guleri and "kheri."

The spurs of the outer Himalayas contain ferruginous deposits in abundance, and mines are worked along the whole range both on the north and south faces, from the Sutlej to the Ravi,

at Shil and Kot-khai, Kot-kangra, Suket, Chamba, and Mandi. Under the Sikh rule, this iron was extensively used for gun barrels.

Iron exists at Kanigorum in the Waziri hills; it is found also as a hæmatite in several parts of the Salt range and in the Chichalli range, on the other side of the river. The cutlery of Nizamabad and Gujrat is, however, exclusively manufactured with imported steel. The iron ores of the Punjab are produced along its north-eastern mountain frontier as well as in the lower hills of the Sulaimani and Waziri ranges, and those to the south-east of the Bunnoo district and to some extent in the Salt Range on the other side of the province in the hilly portions of Gurgaon district. In the hills in the Delhi district, is a ferruginous rock, and the Mahruli hill, which yields iron ore, is one of that group of outliers that forms a continuation as it were of the Aravalli range.

Along the Himalayan frontier, the principal places of production are the Hill States of the Simla district, Jubal, Dhami, Bishahr, and Rampur. Again at Suket and Mandi, iron is largely produced, and the mines at Kot Khai, Fatehpur, and Bhir Bangal of Kangra are famous. Of the ores of the Chamba hills and in the divisions up to the Hazara district included in the Kashmir terrritories, the best iron is found at Reyasi in Jammu, while the iron found at Sonf and Kutyar in Kashmir proper is not so good.

In the hills due north of Peshawur, is the source of the Bajaur iron which is of fine quality, and is used in the manufacture of the gun barrels of Kohat and Jammu; and little also, it may be presumed, in the formation of steel for the blades of Bokhara and Peshawur. In Kamaon, iron ores are abundant and are largely smelted. A company was formed with a capital of Rs. 4,65,000 and furnaces were erected at Kalidoongee, Dichowree, Koorpatal, and Ramghur and competent authorities pronounced the iron manufactured to be of unexceptionable quality equal to any charcoal cold bla st manufactured in Europe."—*Balfour's Report on the Iron Ores, Iron and Steel of the Madras Presidency. Prof-Max-Muller's Lectures, p.* 223. *Maculloch's Commercial Dictionary. Powell's Hand-book for the Punjab. Madras Ex. Jur. Reports. Cat. Ex.* 1862. *Carter's Geological Papers on Western India, p.* 11, 13. *Voysey.*

IRON-BARK TREES, a commercial name applied in Australia to several species of Eucalyptus. E. Sideroxylon, is a valuable timber tree of Australia, possessing great strength and hardness, and much prized for its durability by carpenters, ship-builders, for top sides, tree nails, the rudder stock and belaying pins; by wagon builders, for wheels poles &c. and by turners for rough work; it is much recommended for railway sleepers and is extensively used in underground mining work. It somewhat resembles the Red gum tree, but it is more difficult to get large trunks of it sound in the heart.

IRON, Carbonate of.

Carbonate of Iron ENG.	Kohlensaures eisen oxyd..... .....GER.
Ferri Carbonas.....LAT.	
Carbonate de fer... FR.	

IRON Red Oxide.

Ferri sesquioxidum LAT.	Peroxide of iron... ENG.
Ferri peroxidum... ,,	Crocus martis ..... LAT.
Ferri oxydum rubrum LAT.	Colcothar.....ENG. ,,
Sesquioxide of iron. ENG.	Peroxide de fer ... FR.
	Roth eisen oxyd... GER.

IRON RUST.

Sadid ul hadid... ARAB.	Karatan basi, ...MALAY.
Thau Khya... ... BURM.	Irambu Tapu ...TAM.
Tai basi..... MALAY.	Tuphu, ... ,,

IRON, Sulphate of

Bala-dokta... ... BENG.	Hera kasis... ... HIND.
Hara-tota .. .. DUK.	Hera tutia.. ... ,,
Green Vitriol, Green Copperas, Sulphate of Iron, vitriolated iron ... ... ENG.	Solfato di ferro... ... IT.
	Ferri sulphas, Ferrum vitriolatum... ... LAT.
	Sal martis... ... ,,
Sulfate de fer... ... FR.	Tarusi..... ..... MALAY.
Schwefelsaures eisen ,,	Zunkar madni ... PERS.
Oxydul... ... GER.	Tutiya subz ... ... ,,
Eisen vitriol..... ,,	Unna, Anna baydi, TAM.

Sulphate of iron is the sulphate of the protoxide of iron and occurs in the form of green crystals, soluble in water. The salt is found abundantly by natural oxidation of the sulphuret of iron, a mineral especially common in coal districts. The sulphuret, absorbing oxygen from the atmosphere, is converted into the sulphate of the protoxide of iron; this is apt to be changed into the red colored sulphate of the sesquioxide. The sulphate, being soluble, is found in some mineral waters. It is also made artificially on a large scale for use in the arts by exposing moistened pyrites to the air. It occurs in the Indian bazars in large masses of green crystals, and in a state of considerable purity. For medical use the greenest and most transparent crystals should be selected. It was known to the ancients, is mentioned in the *Amera Cosha* of the Hindoos, and it is used by them, as by the Romans in the time of Pliny, in making ink. The natives of India have long known the use of acetate of iron, they prepare by macerating iron in sour palm-wine, or in water in which rice has been boiled.—*Royle Materia Medica. O'Shaughnessy, Beng. Phar. page* 325. *Royle Hindoo Medicine, p.* 44.

IRR. HIND. Chenopodium album.

IRRI. HIND. of Pangi, Chota Lahoul &c., Quercus ilex.

IRON-SMITH. See Polyandry.

IRON WOOD.

Pya..... of Akyab.	Legno di ferro..... It.
Pieng..... .. .. „	Lignum ferreum... Lat.
Yserhout..... ..... Dut.	Sideroxylon..... „
Bois de fer..... Fr.	Naw..... . ... Singh.
Eisenholz..... Ger.	Palohierro..... ..... Sp.

Iron wood is a commercial term, applied to a great variety of woods, in consequence of their hardness, and almost every country has an iron-wood of its own. The product of an evergreen tree, *Sideroxylon*, remarkable for the hardness and weight of its timber, which sinks in water, receives this name : it is of a reddish hue, and corrodes like iron. This tree grows chiefly in the West India islands, and is likewise very common in South America. *Mesua ferrea*, a tree furnishing one of the iron woods, and which, also, has received its specific name from the hardness of its wood, is a native of Ceylon and of the peninsulas of India, of Northern India, Malacca and of the islands, and perhaps M. pedunculata, likewise, furnishes part of the timber known under this name, but, in Ceylon, the Maba buxifolia and Mimusops indica also furnish the iron woods of that island. The timber of the Metrosideros vera of China, is called true iron-wood : the Chinese are said to make their rudders and anchors of it, and, among the Japanese, it is so scarce and valuable, that it, once, was only allowed to be manufactured for the service of their king. The iron-wood of southern China, however, is Baryxylum rufum ; of the island of Bourbon, Stadmannia sideroxylon, and of the Cape of Good Hope, Sideroxylon milonophlœum, which latter is very hard, close grained, and sinks in water. The Ceylonese have also an iron wood tree known under the name of "Naw," of the western provinces of Ceylon, perhaps the M. ferrea. It is described as used for bridges and buildings. That of the Canara forests is from two species of Memecylon, and, on the Coromandel coast, the term is occasionally applied to the wood of the Casuarina equisitifolia : in Tenasserim, the term is applied to the woods of Inga xylocarpa and I. bijemina ; and to that of a species of Diospyros. The iron wood of Australia is from a species of Eucalyptus, E. sideroxylon, and that of Norfolk island from the Notolæa longifolia. The iron-wood of Guiana is from the Robinia panacoca (of Aublet), that of Jamaica is the Tagaro pterota, and Erythroxylon æreolatum which is also called red-wood. Ægiphilæ Martinicensis and Cocaloba latifolia, are other West Indian trees, to the timbers of which the name of iron-wood has been applied, and Ostrya virginica, called American hop hornbeam, has wood exceedingly hard and heavy, whence it is generally called iron-wood in America, and in some places lever-wood. Under the name of Iron-wood, two specimens were sent by the Calcutta Committee to the Exhibition of 1862. One of them Pya, *Vern.*, a tree of Akyab, grows to a moderate size, and is plentiful in the Sandoway and Ramree districts. The other Iron wood, Pieng, *Vern.*, also, a tree of Akyab, grows to a large size, and is very plentiful in Arrakan, its wood is very hard, and used for posts. The Iron wood of the South Sea Islands is the timber of the Casuarina equisitifolia. The *iron wood* of New Zealand is the Vitex littoralis. The Aki, or Lignum Vitæ of New Zealand, the Rata and the Pohutu Kawa of the same country, are all hard-wooded trees belonging to the genus Metrosideros" (Lindley) and several other species of Metrosideros have been described, natives of Australia and the South Sea Islands as furnishing iron-woods of commerce. The Metrosideros buxifolia of Allan Cunningham is the New Zealand plant called Aki, and is a rambling shrub, adhering to trees, and climbing by means of its lateral roots to the summits of the loftiest trees in the forests of Wangaroa and the Bay of Islands.—*Don, Dichlamydeous Plants, Lindley Vegetable Kingdom ; Burnett, Outlines of Botany.*—quoted in *Eng. Cyc. Holtzappfel. Mr. Faulkner. Mr. McGillivray. Dr. Bennett. Mr. Mendis. Dr. Mason, Cal. Cat. Ex. of* 1862. *Maculloch. Colonel D. Hamilton.*

IRRIGATION.—Generous as the Indian soil usually is, and favourable as are the seasons. In the plains and valleys rain is frequently absent for many weeks, and without some artificial means of supplying the soil with moisture, no crops could at those periods be taken off the ground. Great public works of irrigation have been made in India; but, what is there accomplished on a very large scale by the India governments, is, throughout many parts of the country, performed by the villagers themselves. For miles, the hindoo cultivator will carry his tiny stream of water along the brow of mountains, round steep declivities, and across yawning gulfs or deep valleys, his primitive aqueducts being formed of stones and clay, the scooped out trunks of palm trees and hollow bamboos. Sometimes, in order to bring the supply of water to the necessary height, the picottah or the bucket-wheel is employed, worked by men, by oxen, by buffaloes or by elephants.

In Hindustan, the Ganges Canal has been constructed, a branch of it leading to Cawnpore has been remodelled, and two branches leading to Etawah and Futtehghur have been re-arranged for navigation. When that to Etawah shall be completed, the chief towns of the Doab will be placed in communication with the Jumna at Dehli. A new canal has been projected from the Jumna below Delhi at a cost of £500,000 to water the Muttra and Agra districts.

A canal has been planned from the Ramgunga to irrigate and drain the Rohilcund Terai or Swamp, and the channels of Rohilcund will form a net work with those in Oudh, Goruckpoor and Tirhut all north of the Ganges. The Oudh canal from Sardah has been successful and will aid in the fertilizing of Oudh.

The canal system in Hindoostan will fit in with that of the Punjaub. In Burmah, it has been proposed to embank the great rivers, and improve the delta of the Irawadi.

From the upper parts of the Cauvery river, channels have been conducted through the Trichinopoly and Tanjore districts, and the portions within the reach of the waters are cultivated like gardens. The great Coleroon channel, quite like a great river and about a mile broad, is led off from the Cauvery, aids to form the holy island of Srirangam and is exhausted in irrigating the lands to the east.

A dam has been constructed on the Godavery river, another on the Kistna, another on the Girna river in Khandesh, and a similar dam is proposed to be constructed on the Tapti river for the irrigation of the collectorate of Surat.

In Sind there is the great Bigari canal, which it was proposed to enlarge and to convert the inundation canals of that province into perpetually flowing streams.

The Baree Doab Canal is to be extended by a dam at Hureekee on the Sutlej from which water will be taken to irrigate the lower districts as far as Mooltan.

The Western Jumna Canal had objectionable swamps, but is to be improved and enlarged towards Sirsa.

The Sutlej Canal was projected in 1861, and sanctioned in 1867. It is to take up the irrigation where the Jumna ceases to provide for it and will irrigate the tract west of the Markunda, one-third of the water to be assigned to the Putiala State. About two millions sterling was estimated as the amount needed to irrigate the vast extent of country between the Jumna and the Baree Doab systems. And channels are proposed to be cut from the Chenab and the Jhelum and the valley of Peshawar irrigated.

The E. India Irrigation Company's operations in Orissa failed as a profitable concern. The Ganges, Jumna and Baree Doab Canals show that a profit of five per cent has not yet been reached. Moreover, it is not advisable that capitalists should, except as contractors, be employed on public works affecting the water supply and the lives of millions of peasantry. During the administrations of Sir Charles Wood and Earl de Grey, both money and men were kept back. In 1868-69 about half a million sterling was spent on new irrigation works.

In Northern India, Midnapore can be protected from famine by utilizing the waters of the Selye River at a cost of £92,500.

The Damoodah often bursts its banks, and causes devastation. It runs through a rich country, but even in the Hooghly district, one of the wealthiest, much distress was experienced by the artizans and labourers in the famine of 1866. A canal, its head waters at the Raneegunj coal mines, 100 miles to Calcutta has been recommended at a cost of £300,000. The navigation will be as important as the irrigation and coal will be cheapened in Calcutta. The Damoodah valley up to 1868, was devastated by a severe epidemic fever which wasted some of the most populous tracts in Asia and subsequently spread to Bheerbhum.

A canal has been projected to be run from Rajmahal to Calcutta, to cost a million sterling, as the Nuddea district has been subject to inundations and epidemics.

Bengal proper is to have a series of channels from the Gunduk river, to provide irrigating waters for Champarun, Sarun and Tirhout, which suffered much in the famine of 1866.

In the Central Provinces two designs have been sketched for irrigation works from the Pench river north of Nagpore, and from the Wurdah to the south-West. In 1868-69, a project was sanctioned extending the irrigation from the Pennar river of the peninsula of India at a cost of £40,000. In 1867, it was proposed to enlarge the great Chembrumbaukum tank at a cost £40,000. In Mysore, there are anicuts or dams at Nundoor, Sri Ramadwara and Maseehully, and a great reservoir is to be established at Mauri Conwai.

In the beginning of 1865, Colonel Strachey recommended an irrigation scheme for India, at a cost of 29 millions sterling. It was Lord Canning's view to employ private companies for irrigation. In Orissa the operation of the East India Irrigation Company were discouraged, but it made noble efforts. The public companies for irrigating India, will never pay a dividend. A committee was appointed by Lord Canning to consider the views as to irrigation held by Colonel Sir Arthur Cotton, and Colonel Crofton and they decided, in favour of Major Crofton's views against those of Sir A. Cotton. Of the reasons given for its decision one was their objection to the construction of a weir across the Ganges, below the confluence of the Solani, at a cost of £ 1,128,631, but if any member of the Committee had actually constructed weirs across similar rivers, with sandy beds, and low alluvial banks, as in Madras, he would not have estimated the cost of this weir over the Ganges, to pass a volume of water of 80,000,000 cubic yards, at 1,130,000£; when the Godavery weir, to pas

above 200,000,000 or nearly eight times as much, only cost 90,000£; the Cauvery weir, to pass the same volume as the Ganges, 30,000,000 cubic yards, only cost 15,000£; the Kistnah weir, to pass 180,000,000 cubic yards, only 100,000£: the Toomboodra weir, for about double the volume of the Ganges, only 30,000£. The average estimate for weirs on similar rivers in Madras is about 500£ per 1,000,000 cubic yards of volume per hour; while the estimate of the Ganges Canal Committee was nearly 40,000£ per 1,000,000. Though a question at issue for many years, the great irrigation works of Madras have been yielding enormous profits; such profits that, if they were invariable, as Sir A. Cotton says they ought to be, "the Government might, in popular phrase," make its fortune," by constructing such works all over India; borrowing at 5 per cent. to invest in works that yield 50 or 100 per cent. As an instance of the rate of profit, the Godavery works have cost about half a million, and are now watering about 800,000 acres. The expenditure of capital upon them has been 12*s.* an acre, and for this the people are paying a water-rate of 8*s.* an acre, or 66 per cent. on the cost.

The Ganges Canal has been a disastrous financial failure up to the present time, after an expenditure of three millions upon it; and the Indian Government, believed that the failure in one case and success in the other is due to a "difference in the conditions" of irrigating the two localities, and therefore that the profits of irrigation works are not invariable. Sir A. Cotton asserted that there is no difference in the principle of damming a river and leading a canal from it in Bengal and in Madras, and he specified a long series of engineering mistakes in the construction of the Ganges Canal which account for its failure and would have ruined any Madras work just as much; and but for which he maintained that the Ganges Canal would have yielded immense profits, like the Madras works. In 1865, Colonel Strachey submitted a scheme to cost 29 millions Stirling, and a reservoir was to be formed near Sholapore in the Deccan, at a cost of £90,000.

IRU. See Singhalese.

IRUGUDU CHETTU, ALSO Iruvudu, Tillage. TEL. Blackwood. Dalbergia latifolia, *H.* iii. 221.

IRULAR. At the foot of the Neilgherry mountains, and for a short distance within the forests extending from their base into the plains, live a race of people, commonly known by the name of Erular. They are divided into two classes, one called Urali, the other Curutalei. The word Eruli means unenlightened or barbarous, from the Tamil word Erul, darkness, and is a term applied to them by their neighbours. From the wild kind of life which they lead it is difficult to ascertain their number, but Captain Harkness supposed it to be less than a thousand. Urali signifies the rulers of the people and Kurutalei, the common people. Captain Harkness mentions that he met with a group of Erulars, all but naked, men, women, and children, dancing, jumping and amusing themselves. The hair of the men, as well as of the women and children, was bound up in a fantastic manner with wreathes of plaited straw; their necks, ears, wrists, and ancles, decorated with ornaments formed of the same material, and carrying little dried gourds, in which nuts or small stones had been inserted, they rattled them as they moved, and with the rustling of their rural ornaments, gave a sort of rythm to their motion. His unexpected visit disconcerted them at first, but this was soon got over, and the dance again resumed, in front of a little thatched shed, which he learned was their temple. When it was concluded, they commenced a sacrifice to their deity, or rather deities, of a he-goat and three cocks. This was done by cutting the throats of the victims, and throwing them down at the feet of the idol, the whole assembly at the same time prostrating themselves. Within the temple there was a winnow or fan, which they call Mahri,—evidently the emblem of Ceres; and at a short distance, in front of the former, and some paces in advance one of the other, were two rude stones which they call, the one Moshani, the other Konadi Mari, but which are subordinate to the Mahri or fan, occupying the interior of the temple. No great distance, from this, he passed their places of sepulchre, there being one for the Urali and another for the Kurutali. These sepulchres are pits, about thirty or forty feet square, and of considerable depth, over which are placed large planks; above is erected a shed covering in the whole, and protecting it from the weather. In the centre of the planks is an opening about a cubit square, over which are placed other pieces of wood, and on these is raised a small mound of earth in the form of an altar, the surface being decorated with pebbles, placed there both as memorials of the departed, and as objects of future worship. When a casualty occurs, and another burial becomes necessary, the mound of earth is removed, and the body thrown in. Some ten or twelve days after, a mound of fresh earth is raised, in room of the one which had been removed; the pebbles, which in the first instance had been carefully put aside, are again replaced, and another one added to them in memory of the deceased. All this is done with much ceremony, the pebbles being anointed with oil, perfumed with frank-

incense, and decorated with flowers. Food is also distributed to the assembly, according to the ability of the relatives of the deceased The *Irulars* speak a rude Tamil.—*Captain Harkness' Neilgherry Hills, pp.* 29, 88, 92, 93, 128. See Dravidian, also Kurambar.

IRUL MARAM. TAM. Mesua ferrea.

IRUMBELI. TAM. Maba buxifolia.—*Pers.*

IRUN. HIND. Volkameria fragrans.

IRUNDI. DUKH ? Jatropha curcas.—*Linn.* also Ricinus communis.—*Linn.*

IRUVUDU. TEL. Dalbergia latifolia —*W. & A. Roxb.*

IRWIN. Lieut. Irwin, accompanied Mountstuart Elphinstone to Affghanistan, the amount of multifarious information he collected is altogether surprising.

IRWIN, EYLES, ESQ., an officer of the East India Company, author of a Series of adventures in the course of a voyage up the Red Sea, on the coast of Arabia and Egypt, in the year 1777.

IS. See Hit.

ISA, also called Isani, the hindu deity, presiding over the north east quarter of the heavens. See India.

ISA OR ISWARA, a name of Siva as a destroyer. See Kali ; Kol ; Siva.

ISADORE and Ctesias both mention a statue pillar of Semiramis at Baptane, but these and the Syriac inscriptiones have disappeared.

ISAIAH. See Kellek.

ISAKA DASARI KURA. TEL. Gisekia pharnaceoides.—*Linn.*

ISAKARASI MANU. TEL. Sapindus rubiginosus.—*Roxb.*

ISANA. The regent of the north-east, a form of Iswara.

ISANI. Colonel Tod describes a lofty three-peaked Isani mountain, on which is a temple dedicated to Aya-mata also called Isani, the tutelary divinity of the Koli. This and the effigy of the horse are there the only objects of adoration among this aboriginal race. This was the first time he ever saw a personification of Mother Earth, for such is Isani from Isa goddess and Anani earth, the universal nurse-mother (aya-mata) whether the worship of the horse is typical of the sun " the swiftest of created representating the swiftest of uncreated objects" he does not know but in this they resemble the other forest tribes, the Bhil and the Surya. See Sakti.

ISANI.—Among the many remarkable festivals of Rajast'han kept with peculiar brilliancy at Oodipoor, is that, called Gangore in honour of Gouri, or Isani the goddess of abundance, the Isis of Egypt, the Ceres of Greece. Like the Rajpoot saturnalia, [which it follows, it belongs to the vernal equinox, when nature in these regions proximate to the tropic is in the full expanse of her charms, and the matronly Gouri casts her golden mantle over the beauties of the verdant Vassanti. Then the fruits exhibit their promise to the eye ; the koil fills the ear with melody ; the air is impregnated with aroma, and the crimson poppy contrasts with the spikes of golden grain, to form a wreath for the beneficent Gouri. *Gouri* is one of the names of Isa or Parvati, wife of the greatest of the hindu gods, Mahadeva or Iswara, who is conjoined with her in these rites, which almost exclusively appertain to the women. The meaning of gouri is 'yellow,' emblematic of the ripened harvest, when the votaries of the goddess adore her effigies, which are those of a matron painted the colour of ripe corn ; and though her image is represented with only two hands, in one of which she holds the lotos, which the Egyptians regarded as emblematic of reproduction, yet not unfrequently they equip her with the warlike conch, the discus, and the club, to denote that the goddess, whose gifts sustain life, is likewise accessary to the loss of it : uniting as Gouri and Kali, the characters of life and death, like the Isis and Cybele of the Egyptians. But in the Gangore festival she is only seen as Ana-purana, the benefactress of mankind. The rites commence when the sun enters Aries (the opening of the Hindu year), by a deputation to a spot beyond the city, " to bring earth for the image of Gouri." When this is formed, a smaller one of Iswara is made, and they are placed together ; a small trench is then excavated, in which barley is sown ; the ground is irrigated and artificial heat supplied till the grain germinates. By rites known only to the initiated, having been performed for several days within doors, they decorate the images, and prepare to carry them in procession to the lake. During these days of preparation, nothing is talked of but Gouri's departure from the palace ; whether she will be as sumptuously apparelled as in the year gone by ; whether an additional boat will be launched on the occasion ; though not a few forget the goddess altogether in the recollection of the gazelle eyes (mirg-aeni) and serpentine locks (nagni zoolf) of the beauteous handmaids who are selected to attend her. At length the hour arrives, the martial nakara give the signal " to the cannonier without," and speculation is at rest when the guns on the summit of the castle of Ekling-guzh announce that Gouri has commanced her excursion to the lake. The cavaleade assembles on the magnificent terrace, and the rana, surrounded by his nobles, leads the way to the boats, of a form as primitive as that which conveyed the Argonauts to Colchis. The scenery is admirably adapted

for these fetes, the ascent being gradual from the margin of the lake.

At length the procession is seen winding down the steep, and in the midst, borne on a pat'h, or throne, gorgeously arrayed in yellow robes, and blazing with "barbaric pearl and gold," the goddess appears, on either side the two beauties wave the silver chamra over her head, while the more favoured damsels act as harbingers, preceding her with wands of silver: the whole chaunting hymns. On her approach, the rana, his chiefs and ministers rise and remain standing till the goddess is seated on her throne close to the water's edge, when all bow, and the prince and court take their seats in the boats. The females then form a circle around the goddess, unite hands, and with a measured step and various graceful inclinations of the body, keeping time by beating the palms at particular cadences, move around the image singing hymns, some in honour of the goddess of abundance, others on love and chivalry and embodying little episodes of national achievements occasionally sprinkled with double entendre, which excite a smile and significant nod from the chiefs, and an inclination of the head of the fair choristers. The festival being entirely female, not a single male mixes in the immense groups, and even Iswara himself, the husband of Gouri, attracts no attention, as appears from his ascetic or mendicant form begging his dole from the bounteous and universal *mother*. It is taken for granted that the goddess is occupied in bathing all the time she remains, and ancient tradition says death was the penalty of any male intruding on these solemnities; but a late prince deemed them so fitted for amusement, that he even instituted a second Gangore. Some hours are thus consumed, while easy and good humoured conversation is carried on. At length, the ablutions over, the goddess is taken up, and conveyed to the palace with the same forms and state. The rana and his chiefs then unmoor their boats, and are rowed round the margin of the lake, to visit in succession the other images of the goddess, around which female groups are chaunting and worshipping, as already described with which ceremonies the evening closes, when the whole terminates with a grand display of fireworks, the finale of each of the three days dedicated to Gouri The Ephesian Diana is the twin sister of Gouri, and can have a Sanscrit derivation in Devi-ana, 'the goddess of food,' contracted Deana, though commonly Anadeo or Ana-devi, and Anapurna, 'filling with food,' or the nourisher, the name applied by "the mother of mankind," when she places the repast before the messenger of heaven.

Considerable resemblance is to be discerned between this festival of Gouri and those in honour of the Egyptian Diana at Bubastis, and of Isis at Busiris, within the delta of the Nile, of which Herodotus says: "They who celebrate those of Diana embark in vessels; the women strike their tabors, the men their flutes; the rest of both sexes clap their hands and join in chorus. Whatever city they approach, the vessels are brought on shore; the women use ungracious language, dance, and indelicately throw about their garments." Wherever the rites of Isis prevailed, we find the boat introduced as an essential emblem in her worship, whether in the heart of Rajast'han, on the banks of the Nile, or in the woods of Germany. Bryant furnishes an interesting account from Diodorus and Curtius, illustrated by drawings from Pocock, from the temple of Luxor, near Carnac, in the Thebaid, of the ship of Isis, carrying an ark; and from a male figure therein, this learned person thinks it bears a mysterious allusion to the deluge. Colonel Tod, however, was inclined to deem the personage in the ark *Osiris*, husband of Isis, the type of the sun arrived in the sign of Aries, (of which the ram's heads ornamenting both the prow and stem of the vessel are typical), the harbinger of the annual fertilizing inundation of the Nile, evincing identity of origin as an equinoctial festival with that of Gouri (Isis) of the Indu Scythic races of Rajast'han.

> Heavenly stranger, please to taste
> These bounties, which our Nourisher, from whom
> All perfect good, unmeasured out, descends,
> To us for food and for delight hath caused
> The earth to yield.—*Paradise Lost, Book V.* 397, 401.

The German Suevi adored Isis, and also introduced a ship in her worship, for which Tacitus is at a loss to account, and with his usual candour says he has no materials whence to investigate the origin of a worship denoting the foreign origin of the tribe. This Isis of the Suevi was evidently a form of Ertha, the chief divinity of all the Saxon races, who, with her consort Teutates or Hesus (Mercury,) were the chief deities of both the Celtic and early Gothic races: the Budha and Ella of the Rajpoots; in short, the earth, the prolific mother, the Isis of Egypt, the Ceres of Greece, the Ana-purana (giver of food) of the Rajpoots. On some ancient temples dedicated to this hindu Ceres, we have sculptured on the frieze and pedestal of the columns the emblem of abundance, termed the cumacumpa, or vessel of desire, a vase of elegant form, from which branches of the palm are gracefully pendent. Herodotus says that similar water-vessels, filled with wheat and barley, were carried in the festival of Isis; and the Egyptian god Canopus is depicted under the form of a *water jar*, or Nilometer, whose covering bears the head of Osiris.

Colonel Tod thinks it probable that Hesus is derived from Eswara, or Esa, The god Toth was the Egyptian, and Teutates the Scandinavian, Mercury, and he has attempted to trace the origin of the Suevi, Su, or Yeut of Yeutland (Jutland), to the Yute, Gete, or Jit, of Central Asia, who carried thence the religion of Budd'ha into India, as well as to the Baltic. There is little doubt that the races called Jotner, Jæter, Jotun, Jaet, and Yeut, who followed the Asi into Scandinavia, migrated from the Jaxartes, the land of the great Gete (Massagetæ); the leader was supposed to be endued with supernatural powers, like the Budd'hist, called Vedianán or magician, whose haunts adjoined Aria, the cradle of the Magi. They are designated Ari-punta, under the sign of a serpent, the type of Budd'ha, or Ari-mánus, the foe of man.—*Tod's Rajast'han, Vol. I. pp.* 570, 572, 573.

ISAPABORA GADDI also Chippa bora gaddi. TEL. Panicum corymbosum.—*Roxb.*

ISAPA GALA VITTULU. TEL. Plantago ispaghula.—*Roxb.*

ISARA. TEL. Aristolochia Indica.—*Linn.*

ISARMEL also Israbel, Ishurmool. BENG. HIND. Aristolochia Indica.—*Linn.*

ISATIS INDIGOTICA. In China, coloring matter, for dyeing blue, is derived from two species of plants, the Polygonum tinctorium at the south, and the tien tsing or Isatis indigotica, cultivated at Shanghai and Chusan. The Shanghae indigo, Isatis indigotica, is largely cultivated in the Ke-wang-meow district, a few miles to the south.—*Williams' Middle Kingdom, Vol.* 2, p. 105. See Dyes.

ISATIS TINCTORIA, Dyers-Woad. See Dyes.

ISBAND. HIND. Corchorus olitorius, Jute; also C. trilocularis.

ISBAND LAHOURI, HIND. Paganum harmala

ISBARG. See Asbarg.

ISCARASI KARRA. TEL. Iscarasi wood, ANGLO-TEL. of the Northern Circars, is probably from the Sapindus rubiginosus.

ISCHI. MALEAL. Zingiber officinalis.—*Roscoe.*

ISENKRAM-VARER. DAN. Hardware.

ISAFGHOL, HIND. Plantago amplexicaulis, also P. ispaghula and P. major; also a species of Colchicum.

ISFAHAN, one of the chief towns of Persia.

ISFALTO. IT. Bitumen.

ISFANAJ. PERS. Spinage.

ISFANJ. ARAB. HIND. PERS. Sponge.

ISFANAK. HIND. Spinacea oleracea.

ISFENDYAR, the Brazen bodied, his son Bahman, surnamed Ardeshir, a prince of great renown is one of the most conspicuous names amongst the heroes of the Shah namah. See Persian kings.

ISGAND. HIND. Withania somnifera.

ISHA. See Isari, Osiris.

IS-HAQ AR. Isaac, son of Abraham.

ISHAKZYE, an Afghan tribe. See Afghan.

ISHARMEL. HIND. Aristolochia longa.

ISHKIL. HIND. Squill, Scilla indica.

ISHMAEL, son of Isaac is supposed by mahomedans to have been the son whom Isaac took to offer up in sacrifice. His lineal descendants were called Arab-ul-Mostaraba, or mixed Arabs. They occupied the Hijaz and amongst their descendants was the tribe of Koresh. See Adnan.

ISHMAEL KHAN. See Khyber.

ISHI-RASHI. TEL. Sapindus rubiginosus, *Roxb.*

ISHK-PECHA. HIND. Pharbitis nil, syn. of Ipomæa cœruleai; the name means Love's-ringlet.

ISHTA. SANS. from ish, to desire.

ISHTA DEVATA. The chosen or elected deity: the deity whom a hindu elects to worship. A personal or tutelary deity.

ISHURMUL. HIND. Aristolochia Indica, *Linn. Roxb.* Indian Birthwort.

ISIAPANGAM, also Vuttunghy. TAM. Cæsalpinia sappan. Sappan wood.

ISINGLASS.

Loo-pa	CHIN.	Carllock.....	FR.
Sounds.....	ENG.	Ichthyocolla.....	GR.
Swim.....		Hausenblase... ...	,,
Air-bag		Cola di pesce.....	IT.
Swimming bladder.		Palogpong ikan...	MALAY
Fish maws		Ari-ikan.....	,,
Fish sounds.....		Klei rubui.	RUSS.
Hausblase...	FR.	Karluk..... ...	,,
Colle de poisson			

The Greek name for isinglass, Icthyocolla, is derived from ιχθυς a fish κολλα glue, Isinglass, is derived from the German *Hausenblase*, from *hausen*, the great sturgeon, and *blase*, a bladder, being one of the coats of the swimming-bladder of fishes, chiefly of the genus Acipenser, or sturgeon. Fish Maws, or fish-sounds are exported from Calcutta. Mergui, Malabar, and Sind and Shark Fins, from Mergui, Cannanore, and Sind, Bombay Fish-maws are composed of a sac-like membrane, slit open; some are small, thin, and transparent, others three and four inches across in both diameters, something of the shape of short purses with spring clasps, of a light colour, and semi-transparent;—resembling in appearance the ordinary qualities of Isinglass, especially some of the Brazilian kinds, Mr. Yarrell, pronounced both kinds to be the sound of a fish apparently allied to the gurnards, which he thought might perhaps be the same species, but at different ages, and it is interesting here to observe, Cuvier mentions that, in India there are species allied to Trigla hirundo (or the sapphirine gurnard). Fish-maws or Fish sounds, have long been carried away by

the Chinese from the vicinity of Calcutta, at the rate of about a shilling a pound. In Bombay also a commerce has long been established in Fish-maws, at about double the price of the former, without its being generally known that it was isinglass which was thus exported, and Madras shares in the trade. The Chinese, therefore, obtain from India, what Europe imports from Russia and Brazil, and in this respect exhibit no greater strangeness of taste than Europeans do. For they give only about the same price (£14) which is obtained in the London Market for Isinglass of the same quality, while Europe give as much as between £60 and £70 for the best kind and between £90 and £100 when it is required for consumption. The official accounts of the export and imports from the three Indian presidencies show that to the value of nearly forty thousand pounds of shark fins and Fish-maws was exported in one year from Bombay to China, being first imported from a great variety of places and sold at

From Rs.	90 to 105	per maund	in 1836-37
,,	92·2 to 95	ditto	in 1837-38
,,	18 to 25	ditto	in 1836-37
,,	25 to 35	ditto	in 1837-38

and the following quantities and value of shark-fins ; and fish-maws were imported into and exported from Bombay in two years

Shark-fins and Fish-maws.	1836-37.			1837-38.		
	Cwt.	lbs.	Value Rs.	Cwt.	lbs.	Value Rs.
From the Coasts of Africa...	38	0	1,309	87	65	2,709
Ceylon	5	52	225			
Arabian Gulf	915	72	32,775	461	84	14,815
Persian Gulf	1,849	0	69,086	2,456	76	80,721
Malabar and Canara ...	417	101	10,874	647	96	4,359
Dutch & Scinde, Inate Ports,	742	91	34,916	0	1331	512
Goa, Demaun & Diu Subordin.	203	70	15,748	68	63	4,981
Panwell and Concan ...	101	93	*6,330	183	6	3,726
Guzerat,... ...	15	90	580	108	49	4,437
Imports into Bombay ..	4,172	50	1,64,931	4,356	103	1,49,629
Exports to China... ,,	9,426	28	3,92,676	5,088	39	2,55,145

Besides these in the year 1837-38 Shark-Fins and Fish-Maws were imported into and exported from Madras as under ;

	cwt.	Rs.
Imports.		
From Ceylon and Tranquebar.	64—	252
From Ganjam, Vizagapatam, Rajahmundry and along the Coast... ...	105—	3,814
Exports.		
To China and Straits of Malacca...	1943—	2,288
From Tanjore to Straits of Malacca....	89—	11,527

In the four years ending 1855—56 the export trade of Madras, in these two articles was to the following extent :

Fish-Maws.		Shark-Fins.	
Quantity.	Value.	Quantity.	Value.
cwt.	Rs.	cwt.	Rs.
1,344	19,636	4,056	83,158

The shipments being to Bombay, United Kingdom and Malacca Straits. But the greater portion doubtless finds its way to China. The fondness of the Chinese for all gelatinous substances is well known, and has been described by all travellers who have visited their country and partaken of their banquets. In addition to employing animals and parts of animals which are rejected in other countries as articles of food, they import various substances which can be valuable only as yielding gelatine of different degrees of purity. Of these we have examples in Agar-Agar, Tripang, Birds-nests, Shark-fins, and Fish-maws.

The swimming bladder of fishes consists of three membranes, the outer or peritoneal coat, the middle membranous and muscular one, and the inner, glossy, highly vascular coat, which has a pulpy appearance and is the membrane which forms the best isinglass. The species of fish which yield the European supplies are the great Sturgeon, Osseter, Sevruga and Sterlet, also the Silurus glanis, Barbil. Cyprinus brama and C. carpio and Perca lucioperca, which do not belong to the tribe of sturgeons. In the fisheries of the Caspian and Volga, where the system is most complete and the division of labour the greatest, the sounds and roes are extracted immediately the fish are caught and delivered over to the isinglass and caviare makers. The fresh sounds are first split open and well washed to separate the blood and any adhering extraneous matter and, on the Lake Baikal, warm water is used according to Georgi ; they are then spread out, and exposed to the air to dry, with the inner silvery white membrane turned upwards. This which is nearly pure gelatine, is carefully stript off, laid in damp cloths and left in the outer covering, and forcibly kneaded with the hands. It is then taken out of the cloths, dried in the form of leaf isinglass, or rolled up and drawn in a serpentine manner into the form of a

heart, horse-shoe, or lyre (long and short st between three pegs on a board covered with them; here they are fixed in their places by wooden skewers. When they are somewhat dried thus, they are hung on lines in the shade till their moisture is entirely dissipated. The oblong pieces sometimes are folden in the form of Book Isinglass. In order to obtain good isinglass, it is necessary to have well arranged rooms to dry it in. But isinglass is not the only product obtained from fish-sounds. According to Pallas, at the lower parts of the Volga, a fine gelatine is boiled out of the fresh swimming-bladder and then poured into all kinds of forms. In Gurief, a fine boiled Fish-glue is prepared, perfectly transparent, having the colour of amber, which is cast into slabs and plates. Ostiaks also boil their fish-glue in a kettle. The common cake isinglass is formed of fragments of the other sorts, these are put into a flat metallic pan, with a very little water, and heated just enough to make the parts cohere like a pancake, when it is dried. Parts of the sounds of Silurus glanis and Barbel are also boiled, but as the glue does not entirely dissolve, the liquid is strained to separate filaments from the gelatine. Besides these, the cartilaginous and tendinous part of several fishes are boiled down to form fish-glue. Though isinglass of the finest quality, and in the largest quantities, is yielded by, it is not confined to, the sturgeon tribe; for even in Russia, the Silurus glanis, species of Cyprinus, and Barbel yield it, and we meet in commerce with Brazilian, NewYork, and Hudson's Bay isinglass. The fishes which produce it on the coast of Brazil, Mr. Yarrell informed Dr. Royle are probably species of the genera Pimelodus and Silurus, or of closely allied genera. The specimens shown to Mr. Yarrell appeared to him to belong to seven different species of fish. The Brazilian Isinglass is imported from Para and Maranham. It is very inferior in quality for domestic purposes to the best imported from Russia, which sells for 12*s*. per lb. and the other from about 3*s*. to 3*s*. 6*d*. but even as low as 9*d*. per lb. It is in the form of Pipe, Block, Honeycomb, Cake, and Tongue Isinglass, the last formed of a double swimming-bladder. The isinglass obtained from North America in the form of long ribbons, is produced, according to Dr. Mitchill, by Labrus squeateague, at New York, called weak fish, which is about fifteen inches in length, and above six pounds in weight, forming one of their most abundant fish and furnishing the principal supply for their tables. One author states that its thick silvery swimming bladders are pressed, and another that the sounds of the hake (Merlucius vulgaris) are also pressed between iron or wooden rollers to form thin isinglass. The Labrus squeateague is Otolithus regalis of Cuvier (the Johnius regalis of Block), of the tribe Sciænoides. These are allied to the Perches, but have more variety and a more complicated structure in their natatory bladders; almost all are good for eating, and many of superior flavour. To the genus Otolithus also belong some indian fishes, as O. versicolor, Cuv. and O. ruber, Cuv., the perche pierre of Pondicherry, called there "panan," which is fifteen inches long, and caught in abundance all the year, being esteemed as food. This genus is closely allied to Sciæna, of which, species, as S. Aquila (maigre of the French, and umbrina of the Romans), &c. are found in the Mediteranean. S. Pama or Bola Pama of Buchanan resembles the "maigres," but has a singular natatory bladder. When twelve or fifteen inches long, it is erroneously called whiting at Calcutta, and furnishes a light and salubrious diet. It is caught in great abundance at the mouths of the Ganges, but never ascends higher than the tide. In new England, the intestine of the common cod (Morrhua vulgaris) are cut into ribbon isinglass; in Iceland also the cod is said to yield isinglass, so also the ling (Lota molva), but Mr. Yarrell informed Dr. Royle that he had no reason to believe that isinglass is so prepared. At least, in the southern parts of England, fish being brought alive in well-boats as far as possible, cod and also ling sounds are mostly preserved soft, by salting, and are dressed for table as substitute for fish. Hence we see that Isinglass is not confined to the tribe of sturgeons, nor to the rivers of Russia, but that it is found in fishes on the warm coast of Brazil and the cold one of Iceland. It is also yielded by some of the great variety and shoals of fishes, on the long extended coasts of Eastern and Southern Asia, and some quantities are imported into Britain. A trade in isinglass, and in some of its substitutes, has long been established on the coast of India and it has long been imported by the Chinese from Bengal. Indeed on investigating the subject, the discovery is made that Isinglass is exported in much larger quantities and from a much greater variety of places than is generally supposed. So large a quantity as 800 or 900 maunds of the sounds of fish, that is of isinglass, being annually exported to China from the neighbourhood of Calcutta. The first who appears to have drawn attention to this subject, was an anonymous correspondent in Parbury's Oriental Herald in 1839, who stated, that the Chinese had long been engaged in a trade with Calcutta in isinglass. Also that this was afforded by a fish called "Sulleah" in Bengal, and that from a half a pound to three-quarters of a pound was obtained from each fish. This information was energetically followed up by Dr. McClelland of the Bengal Medical Service. The curing of fish had been

previously suggested by Dr. Cantor of the same service. Dr. McClelland's first paper was published at Calcutta in June 1839, in the Journal of the Asiatic Society, Vol. VIII. p. 203. In this he informs us, that having procured a specimen, from the bazaar, of the fish yielding the Isinglass, he was surprised to find it to be a species of Polynemeus, or paradise fish, of which several species are known for their excellence as articles of food. Of these he adduces the Mango Fish or tupsee mutchee of the Bengalees (Polynemus risua, *Buch.*) as a familiar instance, though this is remarkable as being without a swimming-bladder; whils the other species have it large and stout. These occur in the seas of warm climates; five are described by Dr. Buchanan in his Gangetic fishes, but only two are of considerable size, occurring in the estuary of the Hoogly, and probably in those of the Ganges. One of these, with another large species, is also described by Dr. Russell in his work on the fishes of the Madras Coast. That figured in his tab. 184 and called maga-booshy is Polynemus uronemus of Cuvier, while the maga-jellee, tab. 183, named P. tetradactylus by Shaw is probably P. Teria of Buchanan. Both, but especially the first, Russell says, are esteemed for the table and called Roeball by the English. Dr. McClelland ascertained that the species affording the Isinglass, is the Polynemus sele of Buchanan, Sele or Sulea of the Bengalese, described but not figured in his work on the Gangetic fishes (p. 226). Dr. M. has however published in the Journal of the Asiatic Society of Bengal, a figure from Dr. Buchanan's unpublished collection of drawings, which are kept at the East India Company's Botanic garden at Calcutta. This figure, he states, conveys a good representation of the Sele, about the half size of a specimen, from which he obtained sixty-six grains of Isinglass. Dr. Buchanan describes the Sele as affording a light nourishing food, like most of the fishes which he has called Bola, but as inferior to many of them in flavour. It is common in the estuaries of the Ganges, and is often found weighing from twenty to twenty-four pounds; and may perhaps be the Emoi of Otaheiti, the Polynemus lineatus of Lacepede, the P. plebius of Broussonet. This, according to Block, is by the English called king-fish, and is the Kala min, *Tam.* of John, from Tranquebar, and abundant in the Kistna and Godavery. Buchanan further states, that the Sele has a strong resemblance to the above named "maga booshee" of Dr. Russell. As the anonymous author above referred to, stated that from half a pound to three quarters of a pound may be obtained from each fish, Mr. McClelland supposed either that P. Sele attains a much larger size than twenty-four pounds, the limit given to it by Buchanan, or that isinglass is also afforded by a far larger species, namely, P. tetradactylus, Telia, or teriya bhangan. This, as we have seen, is identical with the "maga jelle" of the Coromandel Coast, and which Buchanan often saw six feet long in the Calcutta bazaar, and was informed, sometimes attained 320 pounds avoirdupois in weight. It is considered by the natives as a wholesome diet although seldom used by Europeans. Mr. McClelland says he has frequently seen them of a uniform size, that must have weighed from fifty to a hundred pounds at least, loading whole cavalcades of carts on their way to the Calcutta bazaar during the cold season. Both the Sele and the "teria bhangan" must consequently be very common there from November to March. *P. Sele* is supposed to be a variety of *P. lineatus*, which is said to be common on all the shores to the eastward; but if so, Mr. M. says, it seems strange that the Chinese should send for it to the Hoogly. The same might, however, be said of the Cod, which, though caught in abundance on the coasts of Great Britain, is also diligently sought for on the banks of Newfoundland. He also inquires whether Polynemus emoi and P. plebius, supposed by Buchanan to correspond with his Sele, contain the same valuable substance, and whether either of Russell's species, the above named maga-booshee and maga-jelle (*Indian fishes*, 183-184), yield it.

Palogpong ikan or *ari ari ikan* of the Malayas, *loopa* of the Chinese, appears to have formed an article of exportation from the islands of the Indian Archipelago as early as they became visited by the Chinese. When these people commenced to settle in the Straits, they not only collected fish-maws there but also from distant localities, and Bombay, Ceylon, Madras, Bengal, Tenasserim and most of the Malayan Islands contribute to the annual supply, which is bought up by Chinese dealers at Penang, Malacca, and Singapore. By them the maws are exported to China. Since 1842, Mr. W. T. Lewis, Assistant Resident Counsellor of Penang, made some very successful attempts to improve the production of isinglass in Prince of Wales' Island. But European merchants there appear unwilling to engage in this novel branch of commerce, as the supply from want of proper care is uncertain, and procurable but in comparatively small quantities. These, however, are no objections to the Chinese dealers, as they are sure of a profitable and quick return of their outlay. The fishes from which Isinglass is obtained at Penang are,

Lates heptadactylus, (Ikan siyakup.)
Polynemus indicus, (Ikan kurow.)
Otolithus biauritus, (Ikan salampue.)
Otolithus ruber, (Jarang gigi.)

Otolithus argenteus, (Jarang gigi.)
Otolithus maculatus, (Jarang gigi.)
Johnius diacanthus, (Ikan tambareh.)
Labotes erate, (Ikan batu.)
Arius truncatus, (Ikan saludu.)
Arius arius, (Ikan saludu.)
Arius militaris, (Ikan saludu.)

The total quantities and value of fish-maws imported into and exported from Prince of Wales Island, from 1832 to 1842, were

Import. Pikuls.	Value Dollars.	Export. Pikuls.	Value. Dollars.
1,323	50,172	1,939	73,842

On the Malabar Coast excellent Isinglass is obtained from two species of Otolithus. One, perhaps the *O. biauritus*, Cantor, is named in Malayalim "*Sille korra*," it grows to a large size and is highly prized for the isinglass it yields; the *O. ruber*, also yields good isinglass. Dr. Mason describes the Corvinus coitor, or Indian Whiting, and the Polynemus sele as yielding this substance in Tenasserim. Corvinus coitor is frequently seen in the Maulmain bazaars, and besides being a good fish for the table, its air-bladder makes excellent isinglass. He thinks he has observed more species than one sold under the same native name. Two or three species of fish common in Calcutta that are called whiting, from their resemblance, both in form and flavour, to the European fish of that name.

King-fish.—Polynemus sele, Buch.
P. plebeius, Brouss.
P. lineatus, Lacep.
P. gelatinosus, McClell.; *ka-tha Burm.* (*the young*,) O'Riley.
Lukway (*Arracan.*)

Polynemus sele, is found from Calcutta to Otaheite. It produces isinglass of the best quality, and Mr. O'Riley estimated that two thousand pounds might be obtained annually off Amherst alone. The sounds are a constant article of traffic among the Chinese. The largest sounds were exported from Rangoon, and they sell in Tenasserim at about half a rupee a pound. About ten thousand of the fish, large and small, are taken annually in Arracan, and the sounds sell there for about a third of a rupee per pound to the Chinese, who export them to Penang, were they are said to bring more than a rupee a pound.

Specimens prepared in India for the European market were complained of, says Dr. M'Clelland, "as being too thick, if intended to come into competition with the superior varieties of Russian isinglass. The first quantities sent from India brought only 1*s.* 7*d.*, others have been sold for 3*s.*, and a few samples have been valued at 4*s.* per pound." According to Drs. Jerdon and Cantor, the following are the more important of the fishes, which produce Isinglass on the coasts of Eastern and Southern Asia.

Arius arius. Buchanan Hamilton.

Pimelodus arius, *Buch. Ham.* | Ikan Saladu or Ikan Surdudu, MALAY.

Total length 1 foot; 10 inch. This fish inhabits the sea and estuaries of Penang, Malayan Peninsula, Singapore, Pondicherry and Gangetic estuaries. At Penang small individuals of this species are very numerous, at all seasons. They form an article of food, and contribute more than any other, of the Siluroidæ, to the exportation of Isinglass.

Arius militaris, Linn.

Silurus militaris, *Linne.* | Osteo-geneiosus, *B.*

Length 1 foot, 6 inches. Inhabits the sea and estuaries of the Malayan peninsula, and of its islands, of Malabar, Coromandel, the Ganges and Irawaddy. Their air vessels are preserved.

Arius truncatus, Cuv. and Val. Length, 11⅔ inches; inhabits sea and estuaries of Penang, Malayan Peninsula. Its air vessel is small but very thick and is transversely divided into two compartments. The fish is held in esteem by the natives, but at Penang it occurs so rarely that its air vessel does not contribute much to the general stock of isinglass.

Capoeta macrolepidata, Kuhl. Length 11 inches. Inhabits Penang, Java and Tenasserim, (fresh water). The air vessel is very large, thin, white, consisting of two elongated oval portions, of which the anterior is truncated in front.

Corvinus coitor, Blyth. Inhabits the estuaries of the Ganges and Irawaddy. Its air-bladder makes excellent isinglass.

Corvinus chaptis, Balo chaptis. The Bola, inhabits the Malay coast: furnishes isinglass.

Johnius maculatus, Bloch, Schneider, var?

Sari Kulla, TAM., *Russell.* | Corvina maculata, *C. & V.*

Inhabits sea of Penang. The form of its air vessel resembles that of Johnius belengeri.

Johnius Dussuwieri, C. & V.

Corvina dussumieri, *C. & V.*

The total length of this fish is 6⅔ inches. It inhabits the Sea of Penang, the Malayan Peninsula, Singapore and Malabar. The length of the air vessel is about ¼ the total length. The isinglass is reputed good, but owing to the small size of the fish little is procurable.

Johnius diacanthus, (*Lacepede*).

Lutjanus diacanthus, *Lacep.*	Corvina catulea, *Belanger and Bleeker.*
Johnius catalena, *Cuv.*	Corvina nalla Katchelee, *Richardson.*
Nalla Katchelee, *Russell.*	Ikan Tambareh, *Malay.*
Katchelee, *Russell.*	
Sciæna maculata, *C. & V.*	

This fish grows to 2 feet 9 inches. It inhabits the sea of Penang, Malayan Peninsula, Singapore, Malabar, Coromandel, Bay of Bengal, Gangetic estuaries, Tenasserim, Canton, China seas, Madura and Java. The *air*-vessel, ¼d of the length of the fish, is of a broad lanceolate shape tapering behind into a very elongated point. This fish is not only valuable as an article of food, but also on account of the quantity and quality of its isinglass, which sells in the China market at from 40 to 45 Spanish dollars per pecul.

Lates heptadactylus, (Lacepede,)

Perca maxima, *Sonnerat.*
Holocentre heptadactyle, *Lacepede.*
Pandoo menoo, *Russell.*
Coius vacti, *Ham.*
Lates nobilis, *C. & V. Richardson, Blecker.*
Ikyan Siyakup, MALAY.

This fish inhabits the sea and estuaries of Penang, Malayan Peninsula, Singapore and Madras. It yields isinglass, of which however in the straits of Malacca, but little is collected, partly on account of the comparative scarcity of the fish and partly owing to the thinness of the air-vessel. That of a fish when dried, weighs upwards of one ounce. At Penang this kind sells at the rate of 25 to 30 dollars per pecul.

Lobotes erate, Cuv. and Val.

L. Farkarii, *C. & V.*
Ikan batu, or Ikan pichat priek, MALAY.

Total length 2 feet 5 inches. It inhabits the Sea of Penang, Malayan Peninsula, Singapore, Java, Madura, Malabar, Ceylon, Bay of Bengal, and estuaries of the Ganges. The air-vessel is very large, about ⅓ of the total length, silvery white and of a lanceolate shape. It is excessively thin and so firmly adhering to the back, that but a small part can be removed. The isinglass is considered by the Chinese dealers to be of good quality, but the small quantity procurable renders the fish less valuable in this respect.

Mugil cephalotus, Cuv. and Val.

Mugil our, *Forskal.*
Jumpul, MALAY.
M. Cephalus, *Russell.*
Boutali, TAM, *Russell.*
Sole bhanggau, *Ham.*

Total length, 2 feet. It inhabits Penang, Malayan peninsula, Singapore, Macao, Lancavy, Chusan, Madura, Coromandel, Bay of Bengal; Gangetic Estuaries, Malabar. The air-vessel is large, elongated, its parietes very thin, pearl-coloured.

Otolithus, Sp., perhaps *O. biauritus of Cantor.*

Sille-kora, MALAYALUM.

This fish grows to a large size. It is found on the Malabar coast and highly prized for the isinglass it yields.

Otolithus biauritus, Cantor. Total length 4 ft. Inhabits Sea of Penang, Malayan Peninsula, Singapore, Lancavy. Tenasserim Province, and according to Jerdon, the Malabar coast, where it is called Sille-kora, in Malayalim. The air-vessel is nearly one-half of the total length, and in shape might be compared with an elongated antique urn with two handles. From the anterior part of each of the latter proceed five branches, four of which give off smaller ones to each side, and the fifth is tortuous and smaller than the rest. It yields a large quantity of isinglass, which in the Chinese market is considered to be of the best quality, and fetches 40 to 50 Spanish dollars per pecul.

Otolithus ruber, Bloch and Schneider.

Jaran gigi, MALAY.

The total length of this fish is 2 feet, 6 inches. It inhabits the sea and estuaries of Penang, the Malayan Peninsula, Singapore, Coromandel and Malabar. The air-vessel is large, flattened, broad lanceolate, terminating behind in a single point. The isinglass is considered very good and sells in the Chinese market from 40 to 45 Spanish dollars per pecul.

Otolithus maculatus, Kuhl and van Hasselt.

Jaran-gigi, MALAY.

The total length of this fish is 2 feet 9 inches. It inhabits the sea and estuaries of Penang, the Malayan Peninsula, Singapore and Batavia. It is highly valued for the sake of its air-vessel, which yields a considerable quantity of the best kind of isinglass.

Otolithus versicolor, Cuv. and Val. Russell, 109 Panna, TAM. The total length of this fish is only 6⅛ inch. It inhabits the Sea of Penang. Its air-vessel is ¼ of the total length. Jerdon says this fish is one foot long and very common at Madras.

Pempheris molucca, Cuv. Length 3⅝ inch. Inhabits sea of Penang, Moluccas. Batavia and Japan. Its air-vessel is large and thick.

Pempheris molucca, Cuv. This fish grows to 3⅝ inches. It inhabits the Sea of Penang, the Moluccas, Batavia and Japan. Its air-vessel is large and thick.

Platax arthriticus, Cuv. and Val.

Ecan bonna, *Bell.*
Chœtodon arthriticus, *C. and V.*

The total length of this fish is 1 foot 7 inches. It inhabits the Sea of Penang, Sumatra, Java and Singapore. The flavour is excellent, but the large air-vessel is too thin, and yields too little isinglass to become of value.

Polynemus. The several species of this genus, furnish a considerable portion of the isinglass of Southern and Eastern Asia, viz.

Polynemus heptadactylus. Total length 4⅝ inches. Inhabits Penang, Batavia, Cheribon and Samarang.

Polynemus indicus, Shaw.

P. Sele, Buchanan.
P. uronemus, C. & V.
P. ploteus, McClelland.
P. lineatus, McClelland.
P. gelatinosus, McClelland.
Katha, the young, Burmese.
Lukwah Arracan.

Roe-ball..... ENG.
Walan kala..... TAM.
Ikan kurow..... MALAY.
King Fish..... ENG.

The total length of this fish is 3 feet. It inhabits the Sea of Penang, Singapore, Malayan peninsula, Surabaya; estuaries of the Ganges; Vizagapatam; Madras and Pondicherry. The structure of the air-vessel of this species is the most striking character by which it may at once be distinguished from P. plebius. Its membrane is silvery, thick, the general form oval. It occupies the whole length of the stomach terminating behind in a very sharp point, which penetrates the thick of the tail over the first interspinal of the anal. At Penang single individuals occur at all seasons: but numbers are taken from June to August. The weight is commonly from 4 to 6 lb. seldom exceeding 20. The air-vessel of a good sized fish, when dried and ready for the market in China, weighs upwards of 2 oz., is considered very good isinglass, and fetches 25 to 30 dollars per pecul. The fish itself is valued as an article of food, though less so than P. tetradactylus. Mr. O'Riley estimated that 2,000 lbs. of isinglass from this fish, might be obtained annually off Amherst alone. Mr. Blundell said that the largest sounds were exported from Rangoon, and that they sell there at about half a rupee a pound. Major Bogle wrote that about 10,000 of the fish, large and small, were taken annually in Arracan and that the sounds sold there for about a third of a rupee per pound to the Chinese, who exported them to Penang where they are said to bring more than a rupee a pound.

Polynemus plebius, Broussonet; *Linne Bloch*; *Shaw*; *Cuv. and Val.*

Roe ball... ... ... ENG.
P. lineatus, *Lacepede.*
P. niloticus, *Shaw.*
Pole kala..... ..... TAM.
P. commersonii, *Shaw.*
Bynni, *Bruce.*

This fish attains to 4 feet as its full size. It inhabits the Coromandel coast, Otaheite, Isle of France and Isle of Tanna. Its value as a fish yielding isinglass requires to be ascertained.

Polynemus sextarius, Bloch-Schneider. This fish is only four inches long. It inhabits Penang, Batavia, Tranquebar and Coromandel. Its air-vessel is minute, being of the shape and size of a grain of oats.

Polynemus hexanemus Cuv. and Val. 4 inches long. Inhabits Penang, Batavia, Samarang and Pasuruan.—*Cantor.*

Polynemus tetradactylus, Shaw. Roe-ball.

Polynemus teria, *Gray.*
Triglia asiatica, *Linne.*
P. salliah, *Cantor.*
P. quadrifilis, *Cantor.*
Maga jelle, *Russell.*
Yerra kala... ... ... TAM.

Inhabits Penang, Singapore, Malayan Peninsula, Laucavy, Bay of Bengal, Gangetic estuaries, Australia, China, Bantam, Batavia, Tjilatjap, Samarang, Surabaya, Bangkallang. This species has no air-vessel.

Pristipoma guoraca, Cuv. and Val.

Perca grunniens, *Forster.*
Guoraka, *Russell.*
Anthias grunniens, *Bloch; Schneider.*

This fish is one foot long. It inhabits the Isle of Tanna, Batavia, Coromandel and Mahe (fresh water). Its air vessel is very thin, from which its isinglass is of little value.

Umbrina Russelli, Cuv. Val. Richardson.

Qualar Katchelee, TAM. | Ikan gulama, MALAY.

Total length 6 inches to one foot? Inhabits Sea of Penang, Malayan Peninsula, Singapore, Vizagapatam; Indian and China Seas. Its isinglass is considered of good quality. *Russell.*

The Indian isinglass is not prepared with sufficient care to obtain a place in the markets of Europe. Bengal isinglass, however, has been found to consist of gelatine, albumen, a small portion of saline and earthy substance, ozmazome, and a minute trace of an odorous oil. In the Indian isinglass, it is probable that its defects are in a great measure to be attributed to a want of sufficient care in its preparation, and it is evident that good isinglass cannot be made without considerable attention be paid during the processes of washing, beating, scraping, and drying; all of which have a very important influence on the goodness of the finished isinglass. The imperfect solubility of some, and more especially of the thick pieces, is occasioned by the presence of a considerable quantity of albumen or insoluble membranous matter having most of the properties of albumen which is not only itself insoluble, but in addition renders much of the gelatine, with which it is associated, likewise insoluble. It is more than probable that the greater part of this albuminous substance might be readily removed by sufficiently scraping the isinglass during its preparation. Attention should also be directed to the process of drying, as, if not properly dried, it might possibly undergo a slight change or decomposition and become partially converted into a more insoluble form of gelatine. A more important objection is the smell which, however, may likewise, to some extent, be traced to the preparation. It is probable that by increased care in cleaning and drying by exposure to air, some of those defects may be removed especially as we shall observe in comparing the two processes, that much greater care is bestowed on the preparation in Russia than in India. Boiling with fresh made charcoal would probably have the effect of depriving inferior isinglass of some of the smell and colouring matter when required for the purposes of a jelly. The isinglass cut into threads

is unsuitable for the English market, notwithstanding that isinglass for retail is cut into fine threads, as more convenient for general use, and for making jellies and soups, in consequence of the extensive surface which is exposed rendering it more easily and quickly soluble. But there is a great prejudice in the wholesale market to buying things in a cut or powdered state in consequence of the innumerable methods adopted for falsifying and adulterating almost every drug. Machinery is used in London for cutting the isinglass into threads of any degree of fineness, and as it is impracticable at present to rival this in India, besides having to contend against prejudice, if sent in this state, it is preferable, and will be cheaper to prepare the article and send it as sheet isinglass, that is, the form of the slit sounds themselves, or their purest membrane washed, cleaned, and dried in the best manner. The Indian isinglass, as at present prepared, is complained of as too thick if intended to come into competition with the superior varieties of Russian isinglass. Some of it may, without difficulty, be rendered thinner, for even in the dried state layers of membrane which display a fibrous structure may be stripped off, and which no doubt contain the greater portion of the insoluble albumen. It might also be made thinner by beating, or pressing between iron rollers or marble slabs, as is done with American and some kinds of Brazilian Isinglass. The extra labor which this would require might be profitably saved, by not tearing it into fibres, in which state it is disapproved of in the market; but it might still be cut or rasped into a state fit for domestic use. The refuse should be turned to account; the soluble parts of the sounds, separated from the insoluble and poured out into thin plates and dried on nets, as is done with some of the gelatine of commerce. In order to ascertain the value of the article (merely stripped of all impurities calculated to injure its quantity without any regard to appearance, a considerable quantity was sent to England by Dr. McClelland. From the account received of the sale, it appears that this isinglass realized only 1*s.* 7*d.* per lb., which was considerably under its prime cost. Forty-four maunds and ten seers of fish sounds having been bought for forty rupees a maund, required an expense of 100 rupees for cleaning, after purchase from the fishermen, thus costing altogether about 1*s.* 7*d.* per lb. This quantity, or 2,235 lbs., at 1*s.* 7*d.* per lb., realized £176 18*s.* 8*d.*; but the charges in India and in England, consisting of packing, demurrage, freight, insurance, shipping charges, export and import duties, warehouse, brokerage, commission, interest, &c., were so heavy that the whole did not realize quite one-third of the outlay. One of *the cut samples had been bleached, but was of no more value than the one unbleached.* Though the first quantities from India brought only 1*s.* 7*d.* others have been sold for 3*s.* and a few samples have been valued at 4*s.* per lb.—*Drs. Royle on Isinglass, p.* 11; *Cantor Malayan Fishes in Journ. Beng. As. Soc. Mason's Tenasserim.*

ISIS, a goddess of the Egyptians. Macrobius tells us, that Isis "is worshipped in every religion, being either the earth or universal nature, under the influence of the sun; for this reason the whole body of the goddess is covered with breasts (in this respect resembling the Diana multomamma of Ephesus) because the universe is nourished by the earth of nature. Over the door of the minor temple of this deity at Pompeii, are wreaths of lingam and yoni. *Milner's Seven Churches, p.* 79. *Tod's Rajasthan.* See Gouri; Isani; Kali.

ISJIRIA SAMUSTRANADI. TAM. Barringtonia acutangula.

ISKARDO, the capital city of Bultistan, or Balti, (called by English geographers, "Little Thibet,") a country a good deal to the north-east of Kashmir, and north-west of Ladak. Gilgit is a savage country, lately conquered by Goolab Singh, to the west-north-west of Iskardo. The Chorbat district is a dependency of the government of Iskardo, which, like that of Le, is subject to Kashmir. The desert country by which Nubra and Chorbat are separated, has, for the present, acted as a barrier to the further extension eastward of the mahommedan religion, which is now universally that of the people of the whole of Iskardo (or Balti) district, as well as of Dras. On the Indus, and in the valley south of it, there is no uninhabited tract between the two, so that the mahomedan and buddhist population are in direct contact. The result is, that mahomedanism is in that part gradually, though very slowly extending to the eastward. The name Iskardo is a mahommedan corruption of a Tibetan name Skardo, or Kardo, as it is very commonly pronounced. The mountains which surround the Iskardo plain rise at once with great abruptness, and are very steep and bare. The houses of Iskardo are very much scattered over a large extent of surface, so that there is no appearance of a town.—*Dr. Thomson's Travels in Western Himalaya and Tibet, pp.* 204.219. *Mrs. Hervey's Adventures of a Lady in Tartary, Vol. I. p.* 213-14. See Balti; India; Kabul; Maryul; Sikh; Skardo; Tibet.

ISKIL. ARAB. Squill. Scilla indica.

ISKULIKUNDRIUN. See Ferns.

ISLA. See Kuzzilbash.

ISLA DOS NEGROS. See Papuans.

ISLAM. The mahomedan name of the mahomedan religion, derived from the

Arabic verb, Salm, he was saved, other parts of the verb being in use as salam, mussulman, The repressive influence of Islam has placed shackles on the independence of human thought, stifled free inquiry, and imprisoned the intellect in the close dark cell of dogma and superstition. Islamism, is regarded by the Jews as the second great heresy of their faith.—*Cal Rev., Feb. p.* 387. See Khajah ; Mahomed ; Koran.

ISLAMABAD, on the Jhelum, a seat of the shawl manufacture.

ISLANDS.

Tapu.....HIND.	Pulo.....MALAY.
Nusa.....JAV.	

The researches of Darwin have shown that the coral polype does not build from the fathomless depths of sea which immediately surround the coral reefs and islands. He seems to imply indeed that the coral animals cannot exist at a greater depth than thirty fathoms, but, living corals exist and build compound polypidoms at far greater depths in northern latitudes. Darwin maintains that the whole area of the Pacific is slowly sinking ; that all the reefs and islands are the summits of former mountains ; that all the coral structures were originally attached to the land at a shallow depth, and that to whatever depth below they now extend, it is only in a dead condition, and has been effected by the subsidence of the supporting land carrying the coral with it, while the successive generations of the living polypi, ever working upwards on the old dead foundation, have maintained a living coral structure near the surface, and that nearly in the same outline, and from the original foundation. Darwin describes coral islands as of three forms ; the Atoll, or Fairy ring of the Ocean, with a lagoon in the centre : barrier-reefs stretching along a vast extent of coast : and coral reefs which are merely fringes of coral along the margin of a shore. Von Buch is of opinion that the coral ring of the atoll is merely the edge of a submarine volcano, on which the coral insects have built. An atoll differs from an encircling barrier reef only in the absence of land within its central expanse ; and a barrier reef differs from a fringing reef in being placed at a much greater distance from the land with reference to the probable inclination of its submarine foundation, and in the presence of a deep water lagoon-like-space or moat within the reef. An atoll sometimes constitutes a great circular chain enclosing a deep basin, but opening by one or more deep breaches into the sea. Sometimes they surround a little island by a girdle of reefs, or form the immediate edging or border of an island or continent. Atolls occur in the Pacific, in the Chinese seas, amongst the Marianne and Philippine Islands, Maldives and Laccadives, and there are also *the atolls of the Sunda group. In the eastern* Archipelago and the Pacific ocean, are many of the coral islands.

ISLAND OF DIODORUS. Aden. See Aden.

ISLAND OF PERIM. See Perim. Aden.

ISM. A name, or attribute. In exorcism, amongst mahomedans, certain names (Ism, sing. Isma pl.) are used such as the ism-jallali, or fiery or terrible attribute also the ism jamali, the watery or air attribute, and with these they pretend to cast out devils, and command the presence of genii and demons.

ISM. ARAB. A noun, Ism-ul-nisbah, AR. an adjective.

ISMAEL. Son of Abraham. See Ishmael ; Khalifs.

ISM-I-AZAM. The great attribute of the deity.

ISM-I-JALALIA. The terrible or fiery attribute of the deity.

ISM-I-JAMALI. The amiable attribute of the deity.

ISMAD ALSO KOHIL. AR. Antimony, sulphuret of Antimony.

ISMAEL, SAMANI, a Turk, the founder of the Samani-dynasty, A. D. 862. He conquered Transoxiana, Khorasan, and Afghanistan and fixed the seat of his government at Bokhara. The Samani dynasty ruled for 120 years. It was the fifth of this dynasty who possessed a Tartar slave named Alaptagin who was made governor of Ghazni and Candahar and on the death of his patron assumed independence. Alaptagin was succeeded A. D. 970, by his purchased Turki slave Sabaktagin.

ISMAIL, the first king of the Suffavean race, ascended the throne of Persia, in A. D. 1499, and proclaimed the sheah faith to be the national religion of that country.

ISMAILI are shiah sectarians, who take their name from the imam Ismail, son of the imam Jafar Sadaq. The Ismaeli are the sect of the old man of the mountain, the Sheikh-ul Jabl. The sect in its original form was a branch of the shiah, which was called Ismaelian, from Ismail the *eldest* son of the fifth Imam, whom they recognized as his father's successor in opposition to the mass of the shialis. Their doctrine took the form of a sort of gnosticism, giving a non-natural sense to all revelation, from which they had the name also of Batheniens from batin, AR. within, a word signifying "esoteric" Hassan Sabah, son of an Arab at Rai, one of their converts in Persia, put himself at the head of the sect in that country, and about A. D. 1090 made himself master of the mountainous part of Irak Ajami, immediately south of the Caspian. This region included many strong castles, and at one time the power of

his successors extended to the gates of Ispahan. From its character the country was called by the Arabs Ballad-ul-jibal, "the Hill country," and hence the chief's title. This was also applied to the head of a branch society which had its seat in Syria and became well known to the Crusaders. The name of "Assassin" is now, by many supposed to be derived from hashish, the drug under the influence of which the emissaries of the society acted, but it is, more correctly, obtainable from Hassan Sabah, hence al-Hassani.—*Malcolm's History of Persia, Vol. I. p.* 347. *D'Ohsson, book iv. ch. iv. Yule Cathay I. p.* 154. See India; Kabul; Khajah; Khuzistan.

ISMUD, also Kohul. ARAB. Antimony.

ISMARAGDON. GR. Emerald.

ISOETES COROMANDELIANA.—*Linn.*

Nechatty kalangu... TAM. | Ghi-ka-gadda ... DUK.

This grows in low, moist grounds, and its root is eaten by the common people.—*Ainslie, p.*249.

ISKHES. ARAB. Daphne mezereum.

ISONANDRA, a genus of plants, belonging to the natural order Sapotaceæ, one species of the genus I. gutta furnishes the useful gutta percha. The genus consists of large trees, growing in Ceylon, and in the two peninsulas of India. Dr. Wight, in Icones, has, I. Candolleana, lanceolata, percha, Perottetiana, polyandra, and villosa. Thwaites mentions, in Ceylon, I. canaliculata, *Thw.*, a middle sized tree in the Caltura district; I. grandis, *Thw.*, a large tree of the central provinces and Saffragam districts from the seeds of which an oil is extracted and which is used similarly to that of the Bassia longifolia. He also names I. lœvifolia; I. pauciflora; I. rubiginosa and I. Wightiana, as trees of moderate and large size.—*Dr. Wight Ic. Thw. En. Pl. Zeyl.*

ISONANDRA ACUMINATA. *Lindl.*

Bassia acuminata, *Beddome.*

Indian Gutta tree... ENG. | Pashonti..... MALEAL.
Pachonti... ... MALEAL. | Pali..... ... ... TAM.

Grows in the forests of Coorg, the Wynaad Travancore and in the Annamali mountains. It grows to a height of 80 or 90 feet and furnishes a good wood and capable of receiving a good polish. It exudes from the trunk a substance having similar characters to the gutta percha of commerce, this is procured by tapping, but the tree requires an interval of rest of some hours or even of days after frequent incision. In five or six hours, upwards of 1½ lbs. was collected from 4 or 5 incisions in the tree. When fresh, this is of a milk color, the larger lumps having a dull red-color. The gum is hard and brittle at the ordinary temperature, but becomes sticky and viscid on the increase of heat such as that from friction in a mortar, and when this condition is reached it does not, until after the lapse of several days, resume its original consistence. Boiled with water it becomes of a reddish brown colour rendering the water turbid and slightly saponaceous. With some chemical reagents the behaviour of the gum was exactly like that of the gutta percha, while with others only a slight similarity was observed. After solution in naphtha or turpentine, gutta percha resumes its original condition, but the pauchonta continues viscid and sticky, and if again much cooled becomes brittle and friable as at first. It is not found applicable to all the purposes for which gutta percha is used, but 20 to 30 per cent. of it may be mixed with gutta percha, without destroying the qualities of the gutta.—*Balfour in Report of Madras Govt. Central Museum. Madras Conservator's Report,* 1858, *p.* 6. *Year Book of Facts.*

ISONANDRA CANALICULATA, *Thw.*

A middle sized tree of the Caltura district of Ceylon.—*Thw. En. pl. Zeyl. III, p.* 177.

ISONANDRA. GRANDIS, *Thw.*

Meeria-gass..... SINGH.

A large tree of the Central province, and Saffragam district, of Ceylon, growing at an elevation of 3,000 to 6,000 feet. An oil is extracted from seeds which is used in the same way as that from the Bassia longifolia.—*Thw. Enum. pl. Zeyl. III, p.* 176.

ISONANDRA GUTTA—*Hook.*

Mazer wood tree ... ENG. | Gutta-percha tree.
Taban..... ...MALAY. | Niato... .. .. MALAY.

The Gutta-percha tree, the Isonandra gutta of Sir W. Hooker is a native of the Malayan Archipelago, of Sumatra and Borneo, and produces the Percha which is as indestructible by chemical agents as caoutchouc. The tree flourished for centuries in its native jungles, exuding its juice only to be received by the soil, until the discovery was made, in 1842, that its gum was suited for an infinite number of applications; and now, there is scarcely any vegetable product more extensively useful, or one more generally sought after for mercantile purposes, a regular supply being of much consequence to some manufactures. Careful vigilance is needed for protecting the trees whence so valuable a product is derived, but we know that even their admitted financial value has not been sufficient to protect them from thoughtless and unnecessary waste. Dr. Montgomerie, of the Bengal Medical Establishment, transmitted specimens of this substance to England, on the 1st March 1843, and received the gold medal of the Society of Arts for its introduction, "as a new and hitherto unknown substance, likely to be useful for various purposes in the arts." It is one of the most valuable vegetable productions that has ever conduced to the

comfort and safety of mankind, or aided communities in their commercial traffic and in their hard-wrought and difficult progress to engineering perfection. Dr. Montgomerie, in 1842, observed in the hands of a Malayan woodsman at Singapore, the handle of a *parang*, made of a substance quite new to him and which he found could be moulded into any form, by simply dipping it in boiling water, until it was heated throughout, when it became plastic as clay, and when cold, regained, unchanged, its original hardness and rigidity. The discovery was communicated to the Medical Board of Calcutta, and subsequently, to the Society of Arts in London, and became rapidly known to the world. Sir James Brooke reports the tree to be called *Niato* by the Sarawak people, but they are not acquainted with the properties of the sap; it attains a considerable size, even as large as six feet in diameter, is plentiful in Sarawak, and most probably all over the island of Borneo. The tree is stated to be one of the largest in the forests in which it is found. The timber is too loose and open for building purposes, but the tree bears a fruit which yields a concrete oil, used for food. Gutta Percha, in its crude state, differs, in many particulars, from caoutchouc; it is of a pale yellowish, or rather dirty white colour—it is contained in the sap and milky juice, which quickly coagulates on exposure to the air—from twenty to thirty pounds being the average produce of one tree. For collecting the sap, the trees are felled, barked, and left dry, and useless. Hence the forests will soon be cleared of the gutta trees; whereas, it is believed that a constant and moderate supply might be secured by incisions in the bark, as in the case of caoutchouc. The gutta is received in blocks, or in rolls of thin layers, being in the first place, freed from impurities, by kneading in hot water when it is left soft, plastic and of a whitish grey. When thus prepared, the gutta has many curious properties. Below the temperature of fifty degrees it is as hard as wood, but it will receive an indentation from the finger-nail. When softened in hot water, it may easily be cut and moulded, and it will harden as it cools to its former rigidity; and it may be softened and hardened any number of times, without injury to the material. Unlike caoutchouc, it has little elasticity, but it has such tenacity that a slip, one-eighth of an inch substance, sustained 42 lbs. weight, and only broke with a pressure of 56 lbs. When drawn out, it remains without contracting. It has been made subservient, to the manufacture of tubings, mouldings for picture-frames, catheters, and other surgical instruments, whips, thongs, cricket-balls, driving bands or straps for mechanic purposes, soles for boots and shoes. In solution, also, like caoutchouc, for water proofing cloth; it is likewise employed in mastics, cements, and is burnt and made into printing ink and paint, &c. —*Tomlinson.*

ISONANDRA LŒVIFOLIA. *Thw.* A moderate szed tree of the Saffragam district of Ceylon and at Reigam Corle, at no elevation. —*Thw. En. Pl. Zeyl. III. p.* 177.

ISONANDRA PAUCIFLORA. *Thw.* A moderate sized tree at Ratnapoora, in Ceylon at no great elevation.—*Thw. En. Pl. Zeyl. III. p.* 177.

ISONANDRA RUBIGINOSA. *Thw.* A large tree of the Saffragam district and Hinidoon Corle in Ceylon growing up to an elevation of 4 000 feet.—*Thw. En. Pl. Zeyl III p.* 177.

ISONANDRA WIGHTIANA, *A. D. C.*

I. Perottetiana, *A. D, C.* | I. lanceolata, *WSIo.*
Wight, Ic. | Kiriwaralagasa... SINGH.
I. Candolleana, *W. Ic.* |

A moderate sized Ceylon tree, one variety is extremely abundant at an elevation of 2,000 to 5 000 feet, another variety grows near Galagama and a third variety is at Newera Ellia.—*Thw En. Pl. Zeyl.* III, *p.* 177.

ISOP. GER. Hyssopus officinalis.

ISOPODES, an order of Crustacea, the genera and species of which according to Milne Edwards, may be thus shown:

ORDER. Isopodes.
SEC. Isopodes marcheurs.
FAM. Idoteides.
TRIBE. Idoteides arpentenses.
Idotia rugosa, *Edw.* Indian Seas.
„ indica, *Edw.* Malabar Coast.
„ peronii, *Edw.* Australia.
„ hirtipes, *Edw.* Cape of Good Hope.
FAM Asellotes
TRIBE. Asellotes Homopodes.
Ligia brandtii, *Edw.* Cape of G. Hope.
TRIBE Cloportides terrestres.
Porcellio truncatus, *Edw.* Mauritius.
Armadillo nigricans, *Edw.* Cape of Good Hope.
„ flavescens, *Edw.*
DIVISION tylosiens.
SEC. Isopodes natatores.
FAM. Sphæromiens.
Sphæroma quoiana, *Edw.* VanDieman's land.
„ gaimardii, *Edw.* New Holland.
„ pubescens, *Edw.* „
„ armata, *Edw.* New Zealand.
„ dicantha, *Edw.* King Isld.
„ perforata, *Edw.* St. Paul.
Zuazaro diademao, *Leach.* New Holland
„ Armata, *Edw.* Australia.
Cerceis tridentata, *Edw.* King Isld.
Fam Cymothoadiens.
TRIBE. Errans.
Cirolana elongata, *Edw.* Ganges mouth
„ sculpta, *Edw.* Malabar
Alitropus typus, *Edw.* Bengal
„ aculeata, *Edw.* Indian Seas
Anilocra capensis, *Edw.* Cape of G. Hope
Livoneca raynaudii, *Edw.* Cape of Good Hope
„ indica, *Edw.* Sumatra

Cymothoa mathaei, *Edw.* Seychelles.
" frontale, *Edw.* Asiatic Seas.
" trigonocephala, *Edw.* China, *N.* Holland.
" banksii, *Edw.* Cape of G. Hope
SECTION Isopodes sedentarii, Epicarides of Latreille.
Legion, Branchiopodes.

ISORA CORYLIFOLIA.—*Sch & Endlicher.*

Helicteres isora... *Linn.* | H. Roxburghii... *Rheede.*

Antumora ..... BENG.	Valimbiri... ... ... TAM.
Thu-gnay-khyæ... BURM.	Valambiri kaya.....TEL.
Indian screw plant.. ENG.	Nuliti ; Syamali..... ... "
Marori..... HIND.	Ada Syamali... ... "
Isora Marri..... MALEAL.	Kavanchi..... ... "
Valumpiri..... "	

Good white fibres, called "googull" in Tamil, are obtained from its bark and are made into excellent ropes, various parts of this plant are employed in medicine ; its wood is employed to obtain fire by friction.—*Mad. Ex. Jur. Rep.*

IVORY BLACK, animal charcoal, extensively used in the arts, procured by the incineration or close distillation of ivory, and of the horns or bones of animals.—*Waterton.*

ISORA MARRI. MALEAL. Isora corylifolia.

ISOTOMA AXILLARIS. A beautiful plant, the flowers look like a large lilac jassamine, and are cultivated like the lobelia.—*Riddell.*

ISPAGHOL. Ispagula or Ishabghol. PERS. Seed of Plantago.

ISPAHAN, the former capital of Persia, is a very ancient city. An attempt has been made to identify it with Ecbatana, the capital of ancient Media ; but the arguments in favour of this supposition are more ingenious than sound. Ecbatana was probably modern Hamadân. Ispahan occupies the central part of an oval plain, which is enclosed by a range of mountains, presenting a singularly serrated outline, the lowest part is on the N. E. and the highest on the S. W. side of the city. From an elevated pass leading through the rugged and rocky belt on the latter side, there is obtained a fine view of this mountain basin, whose circumference is about 30 miles. A distance of about 12 miles separates the mountains on the western side from those of the eastern ; the shorter diameter being about 8 miles. It is well watered by the tortuous Zend-rud, which flows through it rather southward of its centre. Its foreign imports, embrace objects of commerce from India or Europe, but the cotton and silk stuffs, the velvets, glass, pottery, &c., of the country are obtainable in its bazaars. At a period not very remote, Ispahan contained upwards of 600,000 souls ; but its population latterly decreased to 150,000. The north and north-eastern parts of the city are less deserted than those to the south and west.

As the people of Shiraz are notorious for turbulence and blackguardism, so are those of Ispahan for obsequious flattery and deceit ; in these all Persians are wonderful adepts, and desperate and unfathomable liars, but the citizens of Ispahan surpass the rest of their countrymen in this vice. The Afghans under Mir Mahmud in 1722, besieged Ispahan. The horrors of this siege, equal to any recorded in ancient history, have been described by the Polish Jesuit Krusinski, who personally witnessed them and they are noticed in the "Histoire de Perse depuis le commencement de ce siecle," (the eighteenth), of M. la Mamye Clairac, on authorities which cannot be disputed. The inhabitants of Ispahan were compelled by famine to devour not only mules and horses, but dogs and other creatures which their religion taught them to consider as unclean. A woman endeavouring to strangle a cat was heard to exclaim at every scratch or bite that she received "Thou strivest in vain, I'll eat thee notwithstanding" The leaves and bark of trees were ground into a kind of meal and sold by weight, shoe leather was boiled and used as food ; at length human flesh became the chief support of many miserable wretches, who for a while were content with what they could collect from bodies that filled the public streets ; but some were induced to murder their fellow citizens, and, it is even said, that parents killed and devoured their own children. From the *MS.* memoirs of Ali Hazin, we learn that "a crust or lump of bread was sold at so high a price as four or five gold ashrafi." A pound of bread, according to Krusinski, attained, in September, the price of thirty shillings : and, in October, of above fifty. Among the calamities of this memorable siege, Ali Hazin laments the destruction of his library which comprised about five thousand volumes, Arabic and Persian, many enriched with the marginal notes of his learned ancestors. —*History of the Revolution of Persia, published by the Pere du Cerceau, quoted in Ouseley's Travels, Vol. iii. p. 44-45.*

ISPAND. PERS. The seed of the Lawsonia inermis, in Persia burned at marriages.

ISPAT. HIND. Steel.

ISPOGHUL VEREI. TAM. Spogel Seed, seed of Plantago ispaghula.

ISPRINJI, a town of Baluchistan, occupied exclusively by the Bangolzye Baluch who also spread into Shawl and Mustang and in winter repair to Talli, near Lehri.

ISPRUK, a coarse powder made from a species of Delphinium, growing in Affghanistan, used in dyeing.—*Simmond's Dict.*

ISRABEL. HIND. Aristolochia Indica.

ISRAEL. Though Jews were Israelites, yet the Israelites were not Jews. The word Jew

(Judæus) is really "Judæan," and dates only from the return from Babylon, when the tribe of Judah became the head representative of the nation. The Samaritans always call themselves the children of Joseph, and the Jews Yehudhim, or Judathites.—Among the Israelites, the whole subject of another life was thrown so completely into the shade that we are left in doubt whether the noblest minds amongst them even believed that there was any future for the human soul, or any knowledge or device or wisdom in the grave. They remained 400 years in bondage to the most deeply believing nation, and adopted from their masters all manner of opinions and ceremonies, yet remained apparent exceptions to the whole human race in their absence of belief in immortality. Most of their customs, related to this life; the blood sprinkled on the door-posts of Israel in Egypt was a sign that the destroying angel was not to enter, the inmates being under the divine protection. A similar preserving token is referred to in Ezekiel ix. 4, where the man "clothed in linen," having a written inkhorn by his side, is commanded by God to set a "mark" upon the foreheads of those who grieved for the abominations of Jerusalem. "Behold my sign!" says Job xxxi. 35, according to the marginal reading; or, "Behold, here is my Thau" (a mystic mark), as Calmet renders it, evidently referring to some distinctive badge which he wore; and Paul, probable alluding to some acknowledged sacred sign, observes "henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus." Portions of St. John's Gospel were worn by the early Christians, and verses of Scripture were even placed upon horses. Goshen, where the Israelites were allowed to pitch their tents and tend their flocks, was in Rameses or Heliopolis, derived from the word Goshe, or upper lands, perhaps, they called it the land of Goshen. They were Shemmo, or strangers in the land, and hence the Israelites called themselves the children of Shem.—*Sharpe's History of Egypt, Vol. I. p.* 38. See Kurdistan; Serpent.

ISRAFIL, according to mahomedan belief; the angel who will sound the trumpet at the last day.

ISRANJ. Arab.? Red lead. Cinnabar.

ISRI-VEL. Sans. Aristolochia Indica, *L.*

ISREE, a cotton fabric. Vizagapatam Isree: Nellore white Percalah, and Jyempettah Soocey are of accurate workmanship.—*Jur. Rep. M. E. of* 1855.

ISSEDONES. See Kedah.

ISSUM. Rus. Raisins.

ISTAKHAN. Pers. Bones.

ISTAKHR. An isolated hill north-west of Persepolis, having a fort which seems to have served as a state prison. This isolated hill is the key of the pass which opens into the plain of Persepolis, from the hilly country of Ardekan. Istakhr or Persepolis was always a favoured spot with the [redacted]. It was the cradle of the Ahmed ra[redacted]t was in its vicinity that Yezdijird on [redacted] from Khorasan placed himself for the [redacted] time at the head of his subjects, and was defeated by Abdullah, the son of Omar in A. D. 650 The *Sharf Nameh* or History of *Kurdestan*, represents the castle of *Istakhr* as a state prison in which Ahmed was confined during the space of ten years. Among the celebrities of Istakhr, we may mention the famous impostor *Mazdac*, who propagated the absurd doctrine of the community of women, which in the early part of the nineteenth century was renewed by the Saint Simonians. Mazdac was a native of that town, and flourished in the reign of the Kasanian monarch kobad, in the sixth century of the Christian era. *Ouseley's Travels, Vol. II. p.* 404. *Baron C. A. De Bode's. Travels in Luristan, and Arabistan, p.* 165. See Fars; Kabúl.

ISTALIF, a town in Afghanistan, in one of the most picturesque spots which can be conceived; all that a combination of natural beauties can achieve are beheld here in perfection. It is, near Kabul, to the north, and is celebrated for its gardens. The inhabitants of the surrounding country are Tajik and are turbulent and vindictive. The hills produce good pasture. The houses are erected along the skirt of the mountain. Near this place is a beautiful village called Istarghich, on the way to Charikar. This latter place is larger than any other town in the valley, but is not handsome. The emperor Baber, in his Memoirs, thus describes the Reg-Rawan or moving sand. Between the plains there is a small hill, in which there is a line of sandy ground, reaching from the top to the bottom. They call it Khwajah Reg Rawan; they say in the summer season the sounds of drums and nugareh issue from the sand."—*Mohun Lal's Travels, p.* 460. *Masson's Journeys, Vol. iii. p.* 120.

ISTAQBAL, the mahomedan courtesy of advancing to receive a distinguished guest. A deputation is usually sent forward to meet, welcome, and conduct to the lodgings prepared for him, any stranger or guest to whom it is designed to pay high respect; and the more numerous and higher in rank the persons of whom this deputation is composed, the greater is the honor conferred. In the courtesies of mahomedans a host advances to receive a visitor and on his departure conveys him (murajat) to

the same spot.—*Fraser's Journey into Khorasan, p.* 121.

ISTARAKAH. The Zinat al Majalis describes the castle of Istarakah, as one of Jamashid's works.—*Ouseley's Travels, Vol. II. p.* 404.

ISTARAK[illegible]LA. TEL. Holarrhenanatidysenteric[illegible]

ISTIBE[illegible]ORK. White lead.

ISTIOPHORUS GLADIUS, the flying sword fish of the Cape, has a large dorsal fin.—*Hart.*

ISTIMRAR, a form of land tenure in British India.

ISTRABRI. HIND. corruption of the word strawberry. Few mahomedans being able to pronounce letter " s" followed by a consonant, without prefixing the letter *i*.

ISTAFLIN JAZR. AR. The carrot, Daucus carota —*Linn.*

ISTARA KULA PALEM. TEL. Holostemma rheedianum, *Spr.*—*W. Io.*

ISVARA VARMA. See Inscriptions.

ISVARA. TEL. Aristolochia Indica.— *Linn.*

ISWARA, in Sanskrit, signifies " Lord " and in that sense, is applied by the hindoos, to three forms, Brahma, Vishnu and Siva, whom they adore, or rather to each of the forms in which they teach the people to adore Brahm or the supreme being. The Puranas say that Brahma, Vishnu and Siva were brothers, and the Egyptian triad, Osiris, Horus and Typhon were brought forth from the same parent, though Horus was believed to have sprung from the mysterious embraces of Osiris and Iris before their birth; as the vaishnava hindoos also imagine that Hara, sprang mystically from his brother Heri or Vishnu. The Osiris of the Egyptians is the analogue of Vishnu, both being black, and according to the Puranas, Vishnu on many occasions took Egypt under special protection. Krishna was Vishnu himself according to the most orthodox opinions of the vaishnava sect. The title Sri Bhaghavat, importing prosperity and dominion, is applied to Krishna, and the black Osiris had also the titles of Sirius, Seirius and Bacchus. It is related that Osiris and Bacchus imported from India the worship of two divine bulls, and in this character he was Siva whose followers were pretty numerous in Egypt. The bramans give to Brahma, the colour red; and by the Egyptians, the same colour is given to Typhon or Mahadeva, and both are named Iswara. Iswara attempted to kill his brother Brahma, who, being immortal, was only maimed; but Iswara finding him afterwards in a mortal shape, in the character of Daksha, killed him as he was performing a sacrifice. Mr. Wilford discovers in this the story of the death of Abel; and offers very learned and ingenious reasons for the belief.— The number three is sacred to Iswara, or Siva, chief of the Tri-murti or Triad, whose statue adorns the junction (Sangum) of all triple streams; hence called Triveni, who is Trinetra, or three-eyed; and Tridenta, or 'god of the trident;' Triloca god of the triple abode, heaven, earth and hell; Tripura of the triple city, to whom the Tripoli or triple gates are sacred, and of which he has made Gane's the janitor, or guardian. The grotesque figure placed by the hindus during the saturnalia in the highways, and called Nat'ha-Rama (the god Rama), is the counterpart of the figure described by Plutarch as representing Osiris, " ce soleil printanier," in the Egyptian Saturnalia or Phamenoth. Even Ram-isa and Ravana may, like Osiris and Typhon, be merely the ideal representatives of light and darkness, and the chaste Sita, spouse of the *Surya* prince, the astronomical Virgo, only a zodiacal sign. Iswara or lord, and Mahadeva, or great god, are synonymous, and are claimed by both vaishnava and saiva hindoos, as appellations of their respective deities Vishnu and Siva, and, in this view, their Vishnu or their Siva are their Supreme Creator. In the doctrines of the Sri Sampradaya, a sect of hindus, " Chit" means the " spirit" of Vishnu, this, with " achit" or matter and iswara god, or ruler, being the three predicates of the universe. In their views, Vishnu is Brahma, before all and creator of all. Iswara, the lord, is the practical deity in the vedanta. See Argha; Kala; Kali; Kartikeya; Priyanath; Siva; Vageswari; Vidya; Yavana.

ISWARA. In Hindu astronomy, the 11th year of the cycle of Jupiter.

ISWARA CHETTU. also Tella and Nalla Iswara, TEL. Aristolochia Indica.—*Linn.*

ISWARA MAMADI. TEL., Xanthochymus pictorius.—*Roxb.*

ISWET. RUS. Quick lime.

ITA OR NEGRITO. See Aheta, Negrito, Papua, Alfura. India.

ITA CHETTU. TEL. Phœnix sylvestris. —*Roxb.* Elate sylvestris date palm. Ita-aku. TEL. The leaf of Elate sylvestris.—*Linn.* Ita Pandu. TEL. Its fruit.

ITAR GANDAM. HIND. Wheat straw.

ITCHAM ELLI. TAM. The leaf of Elate sylvestris.—*Linn.* Itcham Maram. TAM. The tree. Itcham pallam. TAM. The fruit.

ITCHOORA. SANS. The root of Barleria longifolia.—*Linn.*

ITALIAN MILLET. Panicum italicum. —*Linn.*

ITALIC LANGUAGES. and races See India, Kapila, Sanscrit, Veda, Kelat, Krishna, Semitic races. Polyandry.

ITA MUNGE TIGE. Tel. Dolichos falcatus.—*Klein.*

ITARI. Tel. Brass.

ITCHAPOOR. See Kimedy.

IT-CHURA. Sans. Root of Barleria longifolia.

ITCHUTUNDA. Sans. Saccharum officinarum.

ITEA NUTANS. Selar, Hind. A plant of Kaghan.

ITHI. Tam. Phœnix farinifera.—*Roxb.*

IT'HIHASA. See Veda.

ITI. Tam. Malbal. Dalbergia latifolia.—*Roxb.*

ITI-ALU. Maleal. Ficus nitida.—*Thunb.* Ficus benjamina.—*Linn.*

ITINERARIUM PORTUGALENSIUM, a small work printed at Milan in 1508, after speaking of the island of Sayla, says, that "to the eastward of this there is another called Samotra, which we name Taprobane, distant from the city at Calechut about three months voyage." This information appears to have been obtained from an Indian at Cranganore, on the coast at Malabar, who visited Lisbon in 1501.—*Marsden's Hist. of Sumatra. p.* 8.

ITI PALA. Tel. Glochidion nitidum, *Voigt* the Bradleia nitida of *Roxb.*

ITU MANGI TIGA. Dolichos falcatus.

IURINEA. The colour of the flowers of this ornamental garden plant are purple, red and yellow, and may be cultivated from seed, or by dividing the roots.—*Riddell.*

ITR. Hind. also written atr, otto and attar, any strong scented essential oil.

ITSIT. Hind. Trianthema pentandra also Plectranthus rugosus and Boerhaavia diffusa.

ITZABU. A square silver coin of Japan worth about 1*s.* 6*d.* or 1*s.* 8*d.* It is the common coin of Japan by which prices are fixed.

IVENI. Tel. Henna.

IVES, Edward, a medical officer of the British navy, who wrote a voyage from England to India in 1754, and an historical Narrative of the operations of the army in India under Admiral Watson and Colonel Clive. *Lond.* 1773.

IVINRI; also Ivuria Ivir, Panj. Corylus colurna.—*Linn.*

IVORY.

Marfil..... Ar. Span.	Gading danta, ...Malay.
Filsben..... Dan.	Dandan-i-fel ..... Pers.
Ivorie ..... Fr.	Marfim..... Port.
Elfenbein .....Ger.	Danta..... Sans.
Elephas .... Gr.	Filbein.....Sw.
Karnoth-shen..... Heb.	Dantam.....Tam.
Shen-habbim..... Heb.	Dantamu..... Tel.
Hat'hi dant.....Hind.	

Ivory is obtained from the tusks and teeth of the elephant, the narwhal, the walrus, and the hippopotamus. The best and largest supply is however from the elephant. The male elephant when full grown has two tusks, varying very greatly in size in different animals, but most valued when they are large, straight, and light in colour. These tusks are hollow at their insertion into the jaw, and for a considerable space therefrom, but become solid as they taper towards the extremity. The principal sources whence they are obtained are the western coast of Africa and the East Indies; but the African tusks are most esteemed, as being denser in texture, and less liable to turn yellow. By an analysis, the African show a proportion of animal to earthy matter, of 101 parts to 100; while in the Indian it is 76 to 100. The applications of ivory are so numerous that a large demand of elephants' tusks has existed for a lengthened period. The imports into Great Britain amounted in 1831 and 1832 to 4,130 cwts., of which 3,950 cwts. were retained for home consumption. Now, reckoning the medium weight of a tusk at about sixty pounds, it is evident that the imports of these years would require 7,709 tusks, or the destruction of 3,854 male elephants. But since that period the imports have so greatly risen, that in Sheffield alone 180 tons or 3600 cwt. of ivory are worked up annually into knife-handles, &c. It is also affirmed that of the quantity of tusks imported although some weigh from 60 to 100 pounds, yet the number of small tusks is so enormous, that an average weight of nine pounds can only now be reckoned on; in which case 45,000 tusks, from 22,000 elephants are required to supply the demand of this great cutlery mart of England. Sheffield alone, has been said to consume the ivory of 20,000 elephants, but this seems an over calculation. Occasionally, broken or shed tusks are collected, or those of animals which die a natural death are obtained; but the supply from these sources is never very large, so that the slaughter of elephants, after all deductions made, is going on at a rate which leaves it a constant wonder that the breed of this noble animal has not been sensibly diminished. Ivory is wrought into the forms of chess-men, billiard-balls, the keys of musical instruments, thin plates for miniatures, mathematical and other instruments, and an immense variety of small objects of use, amusement or ornament. At Zanzibar and on the East Coast of Africa, tusks weighing 100 lbs. each are common; those of 175lbs. are not rare, and a pair has been seen whose joint weight was 560 lbs. Lately about one million have been annually imported into Britain, which, taking the weight of a tusk at 60 pounds would require the slaughter of 8,333 male elephants. The tusks of the hippopotamus afford a very hard and white ivory. These

are usually short and much curved, hollow at the place of insertion, and covered with a glossy enamel. They vary in weight from three or four pounds to thirty. These are highly prized by the dentists, and are better adapted than any other ivory for making artificial teeth. The thick coat of enamel which covers them has first to be removed, for this entirely resists steel tools, and under it is found a pure white ivory, with a slight bluish cast, The parts rejected by the dentists are used for small carved and turned works. The horn or tooth of the narwhal is also hard and susceptible of a fine polish. The largest size is ten feet long; at the lower extremity it forms a slender cone of a twisted or spiral figure. Fossil ivory supplies almost the whole of the ivory-turner's work made in Russia. Along the banks of the larger rivers of the Russian empire, and more particularly those of further Siberia, thousands of tusks are annually dug up, which once constituted the weapons of defence of a species of mammoth now extinct. These have not undergone the changes usually understood in connexion with the term fossil, their substance is as well adapted for use as the ivory procured from living species. So numerous are these tusks, that they are occasionally exported from Russia, being cheaper than recent ivory. They are rarely to be met with in England, except in museums. Mention is made, however, of one which measured 10 feet in length, and was solid to within 6 inches of the root, weighing no less than 186 lbs.: this was cut up into keys for piano-fortes. African ivory, when first cut, is mellow, warm, and transparent, almost as if soaked in oil, and with very little appearance of grain or fibre; the oil dries considerably by exposure, and a permanent tint then remains, a few shades darker than writing paper. Asiatic ivory is more dead-white at first, but is more disposed of the two to turn yellow afterwards, Ivory comes to China principally from Cochin-China and Africa, via Bombay, and always finds a ready sale at Canton; the largest and best tusks weigh from 16 to 25 pounds each, decreasing to five or six pounds. The cuttings and fragments also form an article of trade, as the workmen can employ the smallest pieces. Bones and horns, especially the long horns of buffaloes, are in China worked into handles, buttons, &c. Rhinoceros' horns are brought from Burmah, from Sumatra, and from Africa through Bombay; they are highly valued by the Chinese from a notion that cups made from them sweat whenever a poisonous mixture is poured into them. A perfect horn sometimes sells as high as $300, but those that come from Africa do not usually rate above $30 or $40 each. The principal use of these horns is in medicine and for amulets, for only one good cup can be carved from the end of each horn; and consequently the parings and fragments are all preserved. The hard teeth of the walrus, lamantin, and other cetaceous animals, also form an article of import into China from the Pacific, under the designation of *sea-horse* teeth; they weigh one or two pounds a piece, and the ivory is nearly as compact, though not so white, as that of the elephant.—*Tomlinson; Holtzappel; Hon'ble Mr. Morrison's Comp. Desc. Madras Exhibition Juries Rep. Hamilton's Sinai, Blackwood's Magazine, March* 1858.

IVORY CARVINGS, from different parts of India are much to be admired whether for the size or the minuteness, for the elaborateness of detail or for the truth of representation. Among these the ivory carvings of Berhampore are conspicuous. A set of chessmen from India at the Exhibition of 1851, carved from the drawings in Layard's "Nineveh," were excellent representations of what the workmen could only have seen in the above work and showed that they are capable of doing new things when required; their representations of an elephant and other animals were true to nature. The carvings in the same material in a state chair sent from Travancore were greatly admired, and, from the truth of representation, on a minute scale, where an elephant was enclosed in the shell of a pea, from Calicut. Chouries, or fly-flappers, where the ivory, or sandal-wood, is cut into long hair-like threads, are also specimens of their mechanical skill. The delicate carving of Chinese workmen is well known and has often been described; many specimens of it are annually exported Few products of their skill are more remarkable than the balls, containing ten or twelve spheres cut out one within another. The manner of cutting these is simple. A piece of ivory or wood is first made perfectly globular, and then several conical holes are bored into it in such a manner that their apices all meet at the centre, which is usually hollowed out an inch or less after the holes are bored. A long crooked tool is then inserted in one of the conical holes, so bent at the end and stoppered on the shaft that it cuts the ivory at the same distance from the surface when its edge is applied to the insides of the cone. By successively cutting a little on the insides of each conical hole, their incisures meet, and a spherical is at last detached, which is now turned over and its faces one after another brought opposite the largest hole and firmly secured by wedges in the other holes, while its surfaces are smoothed and carved. When the central sphere is done, a similar knife, somewhat larger, is again introduced into the holes, and another sphere

detached and smoothed in the same way, and then another, until the whole are completed, each being polished and carved before the next outer one is commenced. It has been supposed by some that these curious toys were made of hemispheres nicely luted together, and they have been boiled in oil for hours in order to separate them and solve the mystery of their construction. Fans and card cases are carved of wood, ivory, and mother of pearl in alto-relievo, with an elaborateness which shows the great skill and patience of the workman, and at the same time his bad taste in drawing, the figures, houses, trees, and other objects being grouped in violation of all propriety and perspective. Beautiful ornaments are made by carving roots of plants, branches, gnarled knots, &c., into fantastic, groups of birds or animals, the artist taking advantage of the natural form of his materials. Models of pagodas, boats, and houses are also entirely constructed of ivory, even to representing the ornamental roofs, the men working at the oar, and women looking from the balconies. Baskets of elegant shape are woven from ivory splinths; and the shopmen at Canton, exhibit a variety of seals, paper knives chessmen, counters, combs, &c., exceeding in finish and delicacy the same kind of work found anywhere else in the world. The most elaborate coat of arms, or complicated cypher, will also be imitated by these skilful carvers. The national taste prefers this style of carving on plane surfaces; it is seen on the walls of houses and granite slabs of fences, the wood work of boats and shops, and on articles of furniture. Some of it is pretty, but the disproportion and cramped position of the figures detract from its beauty. The ivory carving, ebony and other hard wood ornaments, the bronzes and porcelain specimens of China are all exquisitely worked.

In the eleven years, 1850-1, to 1860-1, the exports from British India of ivory and ivory-ware, principally to Great Britain, China and America were as under:

Years.	Cwt.	Tons	£ Value.	Years.	£ Value.
1850-1	2809	140	43,086	1865-6	82,384
—1-2	4836	242	90,139	—6-7	128,096
—2-3	.....	.....	56,035	—7-8	19,805
—3-4	.....	.....	79,954	—8-9	98,157
—4-5	.....	.....	66,921	9-1860	97,126
				1860-1861	32,138

Tusks are largely imported into Bombay from the African Coast, Zanzibar, &c., and are chiefly re-exported to England. The natives of India, also, display great skill and neatness, as well as habitual taste, in their work boxes of ivory, horn or porcupine quill, ebony and sandalwood, their fans and umbrellas, chouries, and khuskhus or other baskets, hookah-snakes, imitation fruits and flowers, toys and puzzles. The elegant carving of the Chinese, in ivory, and the cheapness of the articles, causes a large sale of the most useful to all parts of the world. Fans, seals, paper-knives, chessmen, &c., &c., are exported principally to the United States, to India, to South America, Europe, &c. Under the old system, 100 ivory fans were estimated to weigh 6 cati, 4 tael and paid 6½ mace duty. Of the Chinese manufactures in ivory, the most elegant are camp baskets, consisting of several pieces placed upon each other, surmounted with a handle, richly carved:—Work baskets of various shapes;—Fans some in open work; others with figures and ornaments raised, or in relief:—Hand Screens wrought in a similar manner:—Card Racks, &c. But the most singular article is the wrought ball, which contains from nine to fifteen internal globes, one within another, wrought from a solid piece of ivory, through apertures not more than half an inch in diameter. Fine ivory carved work can be executed in Shorapore, in the Dekhan, of a peculiar and very delicate description. This consists of figures of deer and birds, flowers, as also combs, large and small, cups, &c., &c. Any orders for which would be executed with peculiar care. It would be impossible to define the prices of these articles, as they would depend upon the size and work required. At the Madras Exhibition of 1855, a very interesting and complete series of carvings in ivory was exhibited by the rajah of Travancore. It comprised many of the common animals, reptiles, fruits and flowers of the country, all carved with taste and carefully finished. There was a good deal of grace and spirit in the action of the animals, some of which were in natural attitudes particularly a bull and cow, two deers, a cheeta and a rabbit. Of the reptiles, a frog and lizard were well represented, and a pair of paper cutters with ornamental handles were particularly deserving of notice, one for the judicious adaptation of a common garden flower to the design, and the other of a lizard in a spirited attitude. The fruits and flowers were well represented and the whole series evinced a perception of the natural beauties of the objects represented. The ivory of Madras exported is lbs. 4,310, value Rs.71,507. The largest pair of elephant tusks sent to the exhibition, weighed 130 pounds, obtained from a wild elephant killed in the Travancore forests. One tusk weighed 71 pounds, the other 67 pounds, and showed a fine white compact kind of ivory; of these two, one measured 6 feet 8 inches in length, and the other 6 feet 6 inches, the circumference at the base being 17 inches in each case. The domestication of the elephant is usually attended by deterioration of the length and quantity of the ivory. Ivory

painting is carried on with unequalled success at Delhi, as is also the art of making jewellery in the European fashion.—*William's Middle Kingdom, Vol.* II., *pages* 141 *and* 408. *Yule's Embassy, p.* 59. *Hodgeon's Nagasaki. Hon'ble Mr. Morrison's Compendious Description. Mad. Ex. Jur. Rep.* See Carving.

IVORY PALMS.

Palme de marfil,...*Span.*	Homera, Indians of Peru
Tagua, Indians of Magdalena and Darien.	Pullipunta „ „

The ivory palm is the Phytelephas macrocarpa or P. microcarpa, a tree of S. America between Lat. 9° N. and 8° S, and L. 70° to 79 W. It inhabits damp valleys, banks of rivers and rivulets on the lower coast region in Darien and on mountains 3,000 feet above the sea in Ocana. This interesting palm-tree is generally found in separate groves seldom intermixed with other trees or shrubs. The fruit, a collection of from six to seven drupes, forms clusters which are as large as a man's head and stand at first erect, but when approaching maturity its weight increasing and the leaf stalk which had, up to that period, supported the bulky mass having rotted away, it hangs down. A plant bears at one time from six to eight of these heads each weighing when ripe about twenty-five pounds. The drupes are covered outside with hard woody protuberances. Vegetable ivory is exported chiefly from the river Magdalena and in some years no less than 150 tons of it were imported into England. and 1,000 nuts may sell in London for seven shillings and six pence. The Indians use its leaves for thatch. The seeds at first contains a clear insipid fluid with which travellers allay their thirst ; afterwards, this same liquor becomes milky and sweet and it changes its taste by degrees as it acquires solidity until at last it is almost as hard as ivory. The liquor contained in the young fruits turns acid if they are cut from the tree and kept sometime. From the kernels (albumen) turners fashion the knobs of walking sticks, the reels of spindles and little toys which are whiter than animal ivory and equally hard if they are not put under water, and if they are they become white and hard when dried again. Bears, hogs and turkeys devour the young fruit with avidity. This useful plant might be introduced into India.—*Seeman in Botanical Magazine, May* 1856, *page* 192.

IVURU MAMIDI, also Ambala Chettu. TEL. Spondias mangifera. PERS. also, according to Roxburgh, Xanthochymus pictorius.

IVY. Hedera helix. See Climbers.

IVYLEAVED SNAP-DRAGON. Linaria cymbalaria.

WAN. AR. A saloon, properly, aiwan.

IWARAN-KUSHA. BENG. Andropogon iwaranchusa.

IXIA CHINENSIS and I. capensis, beautiful flowers, which vary in colour and form, they are mostly from the Cape of Good Hope, require the same cultivation as plants of the lily tribe, and are propagated by dividing the bulbs. I. Chinensis, L. is a syn. of Paradanthus chinensis.—*Ker. Riddell.*

IXORA, a genus of plants belonging to the tribe Cinchonaceæ and the genus Rubiaceæ so named, it is supposed, from the Indian god Iswara. They form shrubs or small trees, with opposite leaves, and stipules arising from a broad base, but acute at the apex. The species are numerous, and chiefly confined to India and the Eastern Archipelago. Dr. Wight, in Icones, gives acuminata, alba, bandhuca, barbata, brachiata, coccinea, cuneifolia, fulgens, lanceolaria, nigricans, favetta, parviflora, polyantha, stricta, tomentosa, undulata, and villosa.—*W. Ic.*

IXORA, *Species.* Tella Kooroowan. TEL. A tree of Ganjam and Gumsur, extreme height 20 feet, circumference 1 foot, height from the ground to the intersection of the first branch, 6 feet. The fire sticks used by the shikarees for night hunting are taken from this tree. It also yields an oil which is applied to the sores of cattle. The tree is common.—*Captain Macdonald. Dr. Cleghorn.*

IXORA ALBA. HERB.

Stylocoryne Webera.—*A. Ride.*	White-flowered ixora.

A Tenasserim wild flower that ought to be brought into cultivation.—*Mason.*

IXORA BANDHUCA. Jungle geranium.

Bandhooka, Ruktuka, HIND.	Buckolee..... HIND.

A spreading shrub, smaller than I. coccinea, but equally common : in flower almost during the whole year—of a pale crimson colour ; In the Kotah gardens and jungles it is a beautiful bush, covered with numerous scarlet flowers all the year and would be very ornamental in gardens. There is also a white variety which blossoms during the rains. Ixora coccinea and other species of that genus, are among the most common shrubs in Chinese gardens flowering in profusion, in the clefts of the rocks, and its scarlet heads of bloom under the Hong-kong sun are of the most dazzling brightness.—*Riddell. Irvine, Gen. Med. Top. p.* 179. *Fortune. Mason.*

IXORA COCINEA.—*Linn.*

I. grandiflora. *R. Br.*	Flame of the Forest.
Scarlet Ixora.	Crimson ixora
Pan-sa-yeik..... BURM.	Shetti..... MALEA.
	Thetti..... TAM.

This species of ixora is sometimes called by the European residents of Tenasserim "the country geranium."

IXORA GRANDIFLORA. R. BROWN Syn. of Ixora coccinea.—*Linn.*

IXORA PALLENS. MASON. An indigenous species of ixora is frequently met with in Tenasserim in mountains and plains whose flowers are of a much paler hue than those of I. coccinea—*Mason.*

IXORA PANICULATA. LAM. Syn. of Pavetta indica.—*Linn.*

IXORA PARVIFLORA, *Vahl.*

I. alba, *Roxb.*
,, pavetta, *Andr.*
,, decipiens, *D. C.*
Webera corymbosa, *Sm.* * *Herb.*

Gundal Rungun...BENG.
Henna gorivi..... CAN.
Torch tree..... ENG.
Gandhul. ?..... HIND.
Runghun. ?... ..... ,,
Jilpai..... ,,
Koora ..... MAHR.
Sonde cottay ..... TAM.
Karang cottay..... TAM.
Koree..... TEL.
Korimi pala. ?..... ,,
Korivi pala, Circars ,,
Komma chettu..... ,,
Putta pala..... ,,
Tedda ,, ... ,,

A small tree, common in the jungles and on the ghats of the Bombay coast; but seldom sufficiently long or straight for household purposes. It grows in the Godavery forests, in the Circars at Nagpore and in Bengal, and on the banks of tanks at Kotah. The flowers are very sweetly scented and it blossoms in the hot weather; and would form a very fit ornament for gardens and pleasure grounds. It furnishes a hard but very small wood, rather of good quality, which is sometimes used for beams and posts in the houses of the poor of the Madras presidency; but, throughout India, it is more used for torches than for any other purpose, as it burns very readily and clearly, and on that account its branches are often made into torches by people travelling at night.—*Voigt. Gibson. Ainslie, pp.* 179, 203. *Irvine. M. E. J. R. Captain Beddome. Flor. Andh.*

IXORA ALBA, *Roxb.*, syn. of Ixora parviflora.—*Vahl.*

IXORA DECIPIENS, *D'C.*, syn of Ixora parviflora.—*Vahl.*

IXORA PANICULATA, *Lan.*, syn. Pavetta indica.—*Linn.*

IXORA PAVETTA, *Andr.*, syn. of Ixora parviflora.—*Vahl.*

IXORA PAVETTA, *Roxb.* syn. of Pavetta indica.—*Linn.*

IXOS CHALCOCEPHALUS. See Micropus chalcocephalus.

IXOS LEUCOGENYS, the Bulbul of Kashmir, is about 7½ in. length bill, head and legs black; plumage generally olive greenish brown with a white spot behind the eye and white tips to tail feathers. Crest black and curved forwards. It is quarrelsome and noisy. Its note resembles that of the English black-bird but is lessfull and musical.—*Vigne.*

IYAVAN. TAM. An outcaste, a worker in leather.

IYENGAR, properly Aiyangar, amongst the Tamul people an honorific title to brahmans.—*Wils.*

IYU also Yu. MALAY. Sharks' fins.

IZAR. HIND. Trowsers, hence Izar-band, the trowsers waist string.

IZARAKI? PERS., Strychnos nux vomica.—*Linn.*

IZKHAR. HIND. Andropogon iwarancusa. gul-i-izkhar, the flower of Cymbopogon iwaranchusa, used in flavoring spirits.

IZESHINE or YASSEN, a religious book of the Parsee or Zoroastrians.

IZASHNE. See Sudra.

IZNEE, a fuqeer who acts as a messenger.

IZNEE SHAH, a mohurrum faqeer.

IZ-UD-DIN HUSSAIN, the founder of the Gori dynasty, was a native of Afghanistan. While an officer of rank of Musaood, son and successor of Mahmud, he married his master's daughter and received the province of Gor, A. D. 1151 or 1152. His son Ala-ud-din completed the overthrow of the Ghaznavi dynasty, by the defeat of Bahram, the last king, who fled into India, the real founder of the Gori dynasty, at Delhi was a prince, Sahib-ud-din who took the title of Mahomed.

IZZA. CHALD. Goat.

J.

In the English alphabet, this letter has only one sound, as in jam, jelly, job, just ; and, the Tamil excepted, each of the oriental languages has a letter with a similar sound. The letter j has a different sound in the languages of the other European nations, from that of the English ; and the French obtain the English sound by prefixing the letter d, thus djam'l for jam'l, a camel ; djab'l for jab'l, a mountain. The Germans give to this letter the sound of y, and have proposed to obtain the sound of the English letter j by using an accented g'. The people of Egypt often give to this letter the sound of s, and those of Yemen give it the sound of hard g, so that jab'l is pronounced gab'l, and jam'l is pronounced gam'l.

JAB. HIND. Saccharum, *Sp.*

JABA. SANS. Hibiscus rosa-Chinensis.—*Linn.*

JABAD. MALAY. Civet.

JABAL. AR. A mountain.

JABAL-ARAFAT, anciently called Jabal Ilal, the mount of Wrestling in Prayer, and now Jabal-ur-Rahmat the "Mount of Mercy," is a low pointed hillock, of coarse granite split into large blocks, with a thin coat of withered thorns, about one mile in circumference and rising abruptly from the low gravelly plain—a dwarf wall at the southern base forming the line of demarcation—to the height of 180 or 200 feet. It is about a six hours' march, or twelve miles, on the Taif road, due east of Meccah. Near the summit, is a white-washed mosque with a minaret, looking like a small obelisk : below this is the whitened platform, from which the preacher, mounted on a dromedary, delivers the sermon, to be present at which is an essential part of the mahomedan pilgrimage to Meccah.—*Hamilton's Senai, Hejaz, and Soudan, p.* 131. *Burton's Pilgrimage to Meccah, Vol. iii. p.* 252, 257.

JABAL DIBAVAND, a mountain in Persia, rising about 10,000 feet above the sea level, near Rai, the ancient Rhagæ.

JABAL HAOURAN. The waters of the Nahr-uz-zerka, the Jabbock of the Scriptures, first collect to the south of jabal Haouran at this point, they enter the jabal Belka, and after winding through the wadys in a westerly direction, finally empty themselves into the Shariat-ul-Kabir (the Jordan).—*Robinson's Travels, Vol. ii. p.* 171.

JABAL SHAMSAN, the highest wall of the Aden crater, where Cain is supposed to have been buried.

JABAL-UL-JUDA, Aghri Dagh, or Mount Ararat, the Ararat of modern geographers, in the provinces of Erivan is in height about 16,200 feet. In the last volume of Cosmos, Humboldt records the height of Demavend at 19,715 feet, which is but 1,785 feet under the height attributed to it. According to other authorities, Ararat is only 17,112 feet high. General Monteith, who passed three years at the foot of mount Ararat, used many means to ascertain its elevation, and made it 16,000 feet above the level of the Araxes. At a distance it has a resemblanee to a ship. It is called by Armenians mountain of the Ark, and by others, the Mountain of Noah, Agridagh being the name given to it by the Turks ; and the Armenians also call it Macis : but all unite in revering it as the haven of the great ship which preserved the father of mankind from the waters of the deluge. Ararat is called by the Arabs, jabl-ul-Judi and by the Armenians, also, massissinsar, or mountain of the ark. Berosus and Alexander both declare that in their time it was reported that some planks of the ark remained on this hill, at the date of the accession of the Abbaside caliphs A. D. 749.—*Porter's Travels, Vol. I. p.* 183. *General Monteith's Report.* See Iran.

JABAL-ZABARAH. In Egypt, the Samaragdus Mons of the ancients, has the famous emerald mines which were worked 1650 B. C., in the time of the Great Sesostris II, by extensive galleries. It was again worked in the early part of the reign of Mahomed Ali, pacha, and recently a British Company undertook it. The mines were on the Kosseir road from Koptos to Aennum (Philoteras). Wellsted thinks (*Trav. ii.* 323), that the locality indicated by Bruce was the island of Wad. Jabal, and that the Arabs had so called it, because of its proximity to the only emerald mines on the adjacent continent. Emeralds are now brought from Egypt, Germany, from the Altai mountains ; the finest from New Grenada where they occur in dolomite, and, as is said, from India.—*Bunsen's Egypt, Wellsted, ii.* 303.

JABAT. MALAY. Castor.

JABER CASTLE. See Mesopotamia.

JABLI, Hill bedouins near Lahej.

JABL MALAN. See Kelat.

JABLOKI SEMLENUE, also, Patata, RUS. Potatoes.

JABLONNOI. In 1842, the territory between the Jablonnoi mountains and the northern bank of the Amoor was ceded to Russia by the Chinese.

JABLOTA. HIND. Jatropha curcas.

JABLPUR, a town in the central provinces of India in L. 23° 9″ 7′ L. 79° 56″ 3′ in Malwa, It is a large military station, 1½ miles from the right bank of the Nerbudda. The dak bungalow is 1,336 feet above the sea.—*Schl. Ad.* See Kol.

JABOONA. A river of Kishnagurh, in Nuddea.

JABUNSERIE. A river near Kolahattie in Rungpoor.

JABRAL, at Oomraoti in Berar, the deities worshipped are named as under,—

Male deities.	*Female deities.*
Jabral Abral.	Asra or Asrai.
Massoba.	Meskai.
Bahram.	Amba.
Mahadeo.	Marri.
Shadawal.	Satwai.
Kandoba.	Agachi Panna and her sister,
Worba.	Jana Bai.
Yetoba.	

Jabral is worshipped at and near Ellichpur and seems to be the angel Gabriel, whom mahomedans style Jabrail. In the alliterative habits of the orientals the term Jabral abral is commonly used and the silver figure, that of a man, is worn around the neck. Near Oomraoti, also, is a rag tree, with incense on altars of mud at its foot, which the dher of Balgaon said was a Jabral.

Sakinath, is a deity of Oomraoti, whose worship protects from snakes.

In the Chauki pass, in the Lakenwara range, which forms the watershed between the Godavery and the Taptee, about 10 miles north of Aurungabad, there is a shrine of the deity called Massoba to which from a circle of a hundred miles, people of all castes resort, brahmin and sudra and dher, but chiefly the Mahratta kunbi. The jatra is held in the month Cheita, and lasts for four days, during which many sheep are offered in sacrifice. It is in the southern side of the pass, a mere block of stone, with smaller blocks at its foot all smeared with red lead. The objects of their visits are wholly personal, beseeching the deity to give or preserve, their children, their flocks or their food.

JACANA. This singular bird is a native of the N. W. Himalayas and of China and is distinguished not less by the grace of its form than by its adaptation to the localities for which nature has allotted it. Formed for traversing the morass and lotus covered surface of the water it supports itself upon the floating weeds and leaves by the extraordinary span of the toes aided by the unusual lightness of its body. Like the moorhen, of whose habits and manners it largely partakes, it is doubtless capable of swimming, the long and pendent tail feathers being elevated so as not to dip in the water. Its scientific name is Para sinensis. It may be seen in the North West Himalaya squatting on the broad leaves of the lotus, Nelumbium speciosum, and marsh marigold (Caltha palustria). Its flight is not strong, and is composed of many flaps; the call is rough, like that of the water-hen. The curved tail feathers, the brilliant yellow patch on the hind part of the neck, and shining brown of the back, white wings more or less tinged with black, will at once serve to distinguish it—*Adams. Williams' Middle Kingdom, p.* 263.

JACHANT. Rus. Sapphire.

JACHTA. Por. Russia leather.

JACI. Hind. Jasminum grandiflorum.

JACK. Dr. William Jack was appointed to the Bengal Medical Service in 1813, and was in the earlier part of his career employed in the ordinary duties of his profession. During the Nepal war of 1814-15 he was attached to the army under General Ochterlony, and had an opportunity of seeing the outer valleys of Nepal, a country which at that time was a terra incognita to science. In 1818, while at Calcutta, on a visit to Dr. Wallich, he met with Sir Stamford Raffles, the Governor of the British settlements in Sumatra, who offered him an appointment on his staff, promising him every facility for the exploration of the natural history of that island. The eastern or Malayan Peninsula of India was unknown botanically till it was visited by Jack, whose descriptions of Malayan plants were published in the Malayan miscellanies, and have been reproduced by Sir William Hooker in the companion to the Botanical Magazine, and by Dr. M'Clelland in the Calcutta Journal of Natural History. Unfortunately his career was a very short one, as he sank under the effects of fatigue and exposure on the 15th September 1822, on board the ship on which he had embarked on the previous day to proceed to the Cape of Good Hope.—*Hooker and Thomson, Fl. Indica.*

JACKA. Mal. The fruit of the Artocarpus integrifolia.—*Linn.*

JACK IN THE BOX. Eng. Hernandia sonora.—*Linn.*

JACK TREE. Anglo-Malay, the Artocarpus integrifolia. The dye obtained from its wood, as prepared by the natives, is a brilliant orange yellow, and is obtained by the addition of an infusion made from the leaves of the 'Don-yat' producing a brilliancy of colour not excelled by the best English dyers. The new sacerdotal dress of the Poongyee or budd'hist priests of Burmah evince the effect of this process, and the dyed article will be found to surpass most of the British range of dyes of its class, and as a process not requiring the application of any of the metallic

bases as a mordant, the jack-wood dye would doubtless become an article of inquiry and of consequent standard value.

JACKAL.

Canis aureus, *Linn.* | Lupus aureus, *Kæmpfer.*
Canis aureus Indicus, *Hodg*

Nari	Can. Tam.
Jackal	Eng.
Shigal.....	Duk. Pers.
Nakka.....	Tel.
Jackhals.....	Dut.
Kola	Mahr.
Srigala	Sans.

The jackal is found in a great part of Asia, in Syria, Arabia, Persia and in all India west of the Brahmaputra. Over South eastern Europe, Central and Southern Asia, both the jackal and the hyæna are more or less plentiful, affecting also the mountainous regions to pretty high altitudes. Along the line of the Ganges, in lower Bengal, they move in packs and eat indiscriminately. In the Peninsula, they are of larger size, are seen singly or in pairs, and in the Dekhan, live much on wild fruits, the coffee bean of the plantations is largely eaten by them. Their cry when moving at night is very disagreeable, and even when clicketing their call is unpleasing. Among mammals, the jackal, hyena, domestic swine, and dog; and among birds, vultures, kites, crows, minas, and the adjutant bird Leptoptilos argula, *Gmel.*, are the chief carrion eaters of south Eastern Asia. The jackal and hyena are of nocturnal, bold and stealthy, habits and though the hyena hunts generally singly, the jackal does so in packs, and anything in the way of flesh, putrid or otherwise, is acceptable. The swine, the buffalo, the cow, the bullock and even sheep, in many parts of India are driven daily to the purlieus of the towns. The cry of the jackal is peculiar; it is composed of a succession of half-barking, half-wailing cries, on different notes. When properly pronounced there is no better illustration of it than the following words, set to the music of the animals voice:—

—A dead hindoo! A dead hindoo!
—Where-where? where-where?
—Here-here; here-here?

The jackal in the peninsula of India and in the low country of Ceylon hunts in packs, headed by a leader, and they have been seen to assault and pull down a deer. The small number of hares in the districts they infest is ascribed to their depredations. When a jackal has brought down his game and killed it, its first impulse is to hide it in the nearest jungle, whence he issues with an air of easy indifference, to observe whether any thing more powerful than himself may be at hand, from which he might encounter the risk of being despoiled of his capture. If the coast be clear, he returns to the concealad carcase, and, followed by his companions, carries it away. But if a man be in sight, or any other animal to be avoided, the jackal has been seen to seize a cocoanut husk in his mouth, or any similar substance, and fly at full spead, as if eager to carry off his pretended prize, returning for the real booty at some more convenient season.

They are subject to hydrophobia, and instances are frequent of cattle being bitten by them and dying in consequence. An excrescence or small horny cone about half an inch in length, and concealed by a tuft of hair is sometimes found on the head of the jackal. This the Singhalese call narri-comboo; and they aver that the possessor of this can command by its instrumentality the realisation of every wish, and that if stolen or lost by him, it will invariably return of its own accord. Those who have jewels to conceal rest in perfect security, if, along with them, they can deposit a narricoomboo, fully convinced that its presence is an effectual safeguard against robbers. The words of Psalm lxiii. 10, "they shall be a portion for foxes," appear obscure: but if they be rendered, 'they shall be a portion for jackals,' the anathema becomes plain and striking to a hindoo, in whose country the disgusting sight of jackals, devouring human bodies may be seen every day. So ravenous are those animals, that they are said to steal infants as they lie by the breast of the mother; and sick persons who lie friendless in the street or by the side of the Ganges, are said sometimes devoured alive by these animals in the night.—*Tennant's Skelches of the Natural History of Ceylon, p.* 36-37. *Eothen's Travels from the East, p.* 261. *Ward's Hindoos. Adam's Naturalist in India.*

JACKDAW, the common European Jackdaw, *Corvus monedula* of Europe, Siberia, Barbary, W. Asia, Peshawur valley, and Kashmir, may be seen in flocks in winter in the northern frontier of the Punjaub, associated with the Cornish chough and the rook. The first two come from Cashmere, where they are found in great abundance, during the summer; but the rook, if ever seen in Kashmir, is only a cold weather visitor and seems to come from the west, inasmuch as it is said to be common in Afghanistan. It appears at Rawul Pindee in flocks about the beginning of September, it is found in winter as far south as Lahore and disappears entirely in March. The hooded crow has been brought from Northern Afghanistan, and is mentioned by Lieutenant Wood in his travels as common in Kunduz, but it is not found in Cashmere or in the Punjaub. Besides these British birds, the chimney swallow makes its appearance in October and leaves again in spring, for the straw built sheds of Cashmere, where it breeds and spends the summer months.

The white rumped martin and sand martin are both likewise migratory, and repair to Cashmere and Ladakh in summer. The black and alpine swifts remain longer, and may be seen careering about during the summer evenings, especially after a shower of rain. The ringdove is a resident on the sub-Himalaya. The common starling is plentiful in the north as elsewhere in Hindoostan. The lapwing (Vanellus cristatus) arrives in flocks in the beginning of November, and departs for the west early in spring; its summer residence has not been found yet, but it must be common in certain parts of Persia and Afghanistan. The common and jack snipe, with a few painted snipe, appear in the Rawul Pindee in February and March, and are procured as many as thirty couple at a time. Nearly all the water fowl met with in the rivers and marshes of the north west come from the Tartarian lakes, where they may be found breeding. After a sultry day it is usual to see the wire-tailed swallow skimming over the plains, and by the side of pools and streams a solitary green sandpiper (Totanus ochropus) is not rare. The brown backed heron (Ardeola leucoptera) also occurs in such situations. The black ibis (G. papillosus,) with its red crown, is seen during the cold months; flying, along with the rooks and European jackdaws, and besides, on the marshes about, the great and little bitterns, with the spotted rail, are not uncommon. Of the other European birds may be noticed the short-eared owl, moor buzzard, the pale harrier, Circus swainsonii, the cormorant ruff, and smew, all coming and departing with the winter months.—*Adams.*

JACK FRUIT TREE. ENG. Artocarpus integrifolia.—*Linn.*

JACK WOOD. ANGLO-MALAY.

Phunsi	GUZ.	Nangka	MALAY.
Funsi	,,	Uram Pila.....	MALEAL.
Phannas.....	HIND.	Pilla maram.....	TAM.
Fanas ?...	,,		

The Artocarpus integrifolia, grows in cultivated grounds, and is of value for its fruit, and its timber. In many places it is found two feet and a half in diameter, and from thirty to thirty-five feet high. It has an excellent timber and in Canara, it was preferred by Tippu sultan for the Grab vessels built at the naval depôt, Honore. In Ceylon, at Point de Galle, it is used by the furniture makers for chairs, couches, &c., for which purpose it answers well; and, if polished with care, its brilliant colour is superior to that of mahogany. When cut down, it is yellow, but turns dark and improves by age. In England it is used as well as satin wood for making backs of hair brushes, &c.—*Edye, Forests of Malabar and Canara.* See Artocarpus integrifolia.

JACOB, grandson of Abraham, a patriarch of the Israelites: Jacob was father of twelve sons who founded the twelve tribes of the Hebrews he went to Egypt B.C. 2747-6.—*Bunsen.*

JACOB, Major General John. Wrote a pamphlet, on irregular cavalry Bombay, 1846, and also on several subjects connected with the organization of armies. Born 11th January 1812, he fell a victim to fever in 1860, in Sind. Though he never directed regular operations on an extensive scale, he had taken notable part in eventful campaigns, and had fought in great battles with memorable valour. He was endowed in an uncommon degree with those personal gifts which enable one man to exercise an ascendancy over thousands, and which, in all situations and all ages of the world, have constituted the material of heroes. With the single exception of Sir James Outram, he represented, perhaps more vividly than any soldier of his time, that natural and inherent superiority of power, which when expressed in the race instead of the individual, gives the British nation the dominion over India. He entered the Bombay Artillery, in 1828, and he participated, as an artillery officer, in the Afghan campaigns, but he did not accompany the expedition all the way to Cabul. In the year 1841, 500 caviliers were enrolled as the Sind Horse and Col. Outram selected Jacob for the chief command. At the campaigns and conquest of Sind which ensued, on the field of Meeani, Jacob's Horse and Jacob himself established a name which was never afterwards sullied or obscured. After Sind had been annexed to the British territories from a few troops the force was gradually expanded till it included two strong regiments, and mustered 1,600 of the best horsemen in India. To these soldiers was intrusted, the patrol of the frontier, and, though they were divided into inconsiderable detachments, sometimes of less than 50 men each, their vigilance, fidelity, and intelligence were such as to ensure the perfect protection of the province. Jacob was still the sole head of this formidable body, as commandant of both regiments together, assisted simply by two lieutenants in each. Five Europeans thus controlled nearly 2,000 of the fiercest swordsmen of the East, and with such absolute effect, that it was said not a trooper in the corps knew any will but that of his colonel. Their discipline was perfection itself; their devotion unquestioned; their loyalty never impeached. Jacob by his precepts no less than his example laboured to enforce the theory that Europeans were naturally superior to Asiatics, and that the latter so far from resenting such ascendancy, desired nothing better than to profit by it. All they wanted was to obey, provided only that their obedience

was challenged by one clearly competent to demand it. Place no man said he, in command unless he is qualified to *impress* and govern by proofs of personal *excellence, and, when you* have got such a *man, leave those* whom he is to govern with no idea of any authority but his. Instead of teaching natives to look up to some central and remote jurisdiction, give them their plain and visible lord in their commanding officer, and in him only. Instead of diluting the magical influence of race by multiplying European officers, and thus exhibiting inferior specimens of the dominant class, concentrate power and effect by making these rulers rare and absolute. Facilitate their work by giving them every species of personal authority under definite instructions ; teach the native soldier to look up to a man, ever present with him, in whom he recognizes a natural expression of that government which otherwise he can only dimly understand, and then you may save nine-tenths of your officers and rely implicitly upon the devotion of your troops. Perhaps it is true that 50 Jacobs, with 200 subalterns, could have organized and controlled in admirable fashion a native army of 100,000 men—but 50 Jacobs are not always to be found. His redoubtable soldiers, were not raised on the frontier from Pathans or Beloochees, but were pure Hindustanees, with a few recruits of similar character from the Deccan. Jacob's raw material was exactly that of the Bengal and Bombay armies, and approximated, indeed, more nearly to the former model than the latter. When we reflect that from this material—since thought so essentially worthless—Colonel Jacob did actually construct and maintain a body of the finest, and, as far as we can tell, the most faithful horsemen in the world, we shall obtain some idea of the extraordinary powers, of one of the best representatives of England's ascendancy in the East.—*Home News, June.* 10, 1859.

JACOB, Major LEGRAND, (1851) Resident at Bhooj. Author of an Account of Gumli or Bhumli : Report on the iron in Kattywar ; its comparative value with British metal ; mines, and means of smelting ore, Lond. As. Trans. vols. v. 73 ; viii. 98.—Brief historical, geological, and statistical, memoir on Okhamandul in Bom. Geo. Trans. vol. v. 157.—Report on the district of Babriowar, Ibid, vol. vii. 700.—Inscriptions from Palitiana, in Bom. As. Trans. vol. i. 56.—On the Asoka inscriptions, Girnar, Ibid, 257.—*Dr. Buist's Catalogue.*

JACOB'S WELL, in the valley of Nablous, a few miles south of Shechem. It is 75 feet deep.

JACQUEMONT, VICTOR, born at Paris 1801, died at Bombay 7th December 1832. Was a travelling naturalist to the Royal Museum of Natural History at Paris, during the years 1828-9, 1830-1 and 32. He travelled in the *Himalayas, Ladak, India, Tibet, Punjab,* and Cashmere. *His travels were published in the* form of letters to his relatives.

JACYNTH. A gem owing its deep orange color to the presence of zircon. It is the gulmaidah of India.

JADABILLAY. TAM. a woman's head ornament in the Tamil country. See Jewellery.

JADE. Axe-stone.

Yu, CHIN.

The term jade, has been given to several minerals, serpentine, nephrite and saussurite, which resemble each other but little, except in colour. The Chinese estimate their celebrated jade stone very highly, and there are numerous shops, both for cutting it and exposing it for sale, carved into all those curious and fantastic forms, for executing which this people are so well known. Its value in the eyes of the Chinese depends chiefly upon its sonorousnese and color. The most valued specimens are brought from Yunnan and Khoten ; a greenish white colour is the most highly prized, but a plain color of any shade is not much esteemed. A cargo of this mineral was imported into Canton from New Holland not long ago, but the Chinese would not purchase it, owing to a fancy taken against its origin and color. The patient toil of the workers in this hard and lustreless mineral is only equalled by the prodigious admiration it is held in and both fairly exhibit the singular taste and skill of the Chinese. Its colour is usually a greenish white, passing into a greyish-green and dark grass-green ; internally it is scarcely glimmering. Its fracture is splintery, splinters white, mass semi-transparent and cloudy ; it scratches glass strongly but rock-crystal does not scratch it. Jade is found in China, Burmah, Yunnun, Khoten and Egypt and is used as dagger handles, cups, vases. The pale greenish varieties are the best : bangles made of jade come from Mogoung, in the north of Burmah, the bright green tint seen in these specimens is the characteristic peculiarity of the Burmese jade. The Chinese have a perfect mania for jade, using it for Mandarins' buttons, pipemouth pieces, and various articles of personal ornament and luxury. They estimate it according to the purity of the white and brightness of the green tints. Jade bangles of Burmah of second quality cost 125 Rupees or12£ 10*s*. A Chinaman who sold a pair showed specimens which he said would fetch in China sixty times its weight in silver, and he said that the really first-rate jade is sold for as much as forty times its weight in gold ; this appears incredible, but all enquiry tends to show that the Chinese will give almost anything

for the finest jade. Jade stood high in the estimation of the Mongols, and figures largely in their legends and their poetry. It is related that when Chenghiz was proclaimed Khagan on the grassy meadows of the river Kerulan, a certain stone spontaneously flew asunder, and disclosed a great seal of graven jade, which was kept as a palladium by his descendants, and was almost the only thing saved by the last emperor of his house when flying from the Chinese insurgents. The Mongol word for jade is khas, The mountain near Khotan, which supplies some of the best jade, is called, according to Timkowski, Mirjai, or Kash-tash (Turk. "Jade-rock"). The Tartar name may have some connection with the Persian word khas, royal, noble. Crawfurd technically styles the Burmese jade "noble serpentine," and in the narrative of Goes the jade of Yarkand is spoken of as "marmoris illius apud Sinas nobilissimi."—*Schmidt, pp.* 71, 133. *Yule Cathay, I. p.* 130. *Cat. Exhibition* 1862. *Fortune's Wanderings, p.* 88. *Williams' Mid. King. page* 243.

JADGHAL OR LUMRI, a race in Las.—*Masson. Narrative, p.* 51.

JADI-CHETTU. TEL. Semecarpus anacardium.

JADIKAI. TAM. Myristica moschata.

JADIPUTRI. TAM. Mace. Jadiputri Tailam. TAM. Nutmeg butter; Nutmeg oil.

JADO, one of the low castes in a village,—the same as Kumeen. In some places, the term is equivalent to soodra.—*Elliot.*

JADON, Yadu, or Yaduva, a tribe of Rajpoots of the Chunderbunsa division, who profess to trace their origin in a direct line from Krishna. Yadu is the patronymic of all the descendants of Buddha, the ancestor of the Lunar race, of which the most conspicuous are now the Bhuttee and the *Jareja*; but the title of Jadon is now exclusively applied to the tribe which appears never to have strayed far from the limits of the ancient Suraseni, and we consequently find them still in considerable numbers in that neighbourhood. They are considered spirited farmers. All these have adopted the practice of second marriages, and are now considered of an inferior rank to their brethren in Kerowlie.—*Elliot.*

JADOO-PALUNG. BENG. Salicornia Indica.

JADROON, a race from a wild district near Kelat-i-Ghilzi.

JADU. HIND. Enchantment; hence Jadugar, a sorcerer.

JADUKUTTA, a river of Sylhet.

JADUN or Gadun, a race on the right bank of the Indus where that river issues from the Himalaya near Torbela. They have been supposed to be Rajputs, but they are Pathans who speak Pushtoo.—*Campbell, p.* 87.

JADWAR. HIND. Curcuma zedoaria.

JAD. YADU, a branch of the Abir.

JAEDAD. PERS. Signifies a place; employment; also, in accounts, assets, funds, resources.

JAE-NAMAZ. PERS. A place of prayer; vulgo Janeemaz, or Moosalla.

JAEPHAL. HIND. Myristica moschata.

JAES, a tribe of Soorujbunsee Rajpoots resident in the pergunnahs of Nohjheel and Maat in Muttra in which they were formerly more numerous than they are at present.—*Elliot.*

JAETI, gladiators in the south of India Jetti, Colonel Tod mentions that one of the courts in Kutch funds were set apart for Jaeti, at one time to fifty thousand rupees per annum. In the akhara (arena) prize-fighters Asman likhlana, is their phrase for victory, when he vanquished is thrown upon his back and kept in that attitude.—*Tod's Rajasthan, Vol. II. p.* 589. See Jetti.

JAF, a very large predatory tribe residing near Kanaki, on the Dialla, dependant on Turkey, and numbering about 25,000 families. They inhabit in winter the plains of Sulimaniah and Zohab, and in summer migrate to the mountain of Ardelan. They are the most warlike and unruly of all the Kurdish tribes. The Jaf tribe inhabit the highest mountains on the frontier of the territory of the Vali of Sinna. They are a fine-looking, brave, people, but esteemed exceedingly uncivilized and barbarous even by the Kurds. Their dialect of Kurdish differs considerably from that of the Bebbeh Kurd; and their appearance is so singular that they are easily recognized. They form a body of yeomanry cavalry in number about 2,000, which follows the Bey when he is summoned to attend his feudal lord, the pasha of Sulimania in the field.—*Ferrier Caravan Journeys, p.* 68.—*Rich's Residence in Koordistan, Vol. I. p.* 112. See Koordistan.

JAFFA, the ancient Joppa, the nearest seaport to Jerusalem, is about 30 miles south of Cæsarea. It is the sea port of Jerusalem and is built on a hill jutting into the sea. It has seen St. Paul, Pompey, Salah-ud-din, and Napoleon. At one hour's journey from Jaffa is Yabne, the ancient Jabnen or Jamnia, still a considerable village. At four hours' journey, or about twelve miles, is Edzoud, the ancient Azotus and the Ashdod of Scripture 2. *Chron. xxvi.* 6.—*Robinson's Travels, Palestine and Syria, Vol. I. p.p.* 16,21.

JAFFERABAD, on the Guzerat coast, in lat. 20° 52′ N., has the best river on the coast. The chief of Jafferabad, who resides in Gujerat; the sidi of Janjira, who resides in the Konkan;

and the nawab of Sucheen are all of African origin.

JAFFERI GUNDI. Duk. Gomphrena globosa.

JAFFERI OATH. This oath is considered by mahomedans to be more solemn than that used in British Indian Courts. Its words, Aksamto B'Illa hil Jabbar, il Kahar, il Mutakabbir, il Muntakim, mean, I swear in the name of the Omnipotent, Indignant, High and Avenging God.

JAFFNA. A district and town in Ceylon. In the sandy parts of Jaffna a hollow palmyra is inserted to form a well.

JAFRA. Tel. Bixa orellana, Arnotto.

JAG. Amongst the Mahrattas, if a sudra die suddenly, his family hold a riotous vigil on the 10th night after the demise, it is called *Jagar*, and the object is to compel the spirit of the deceased to enter the body of the son or of some other person to reveal any secret matter desired to be known. The word is from jagna to wake.—*Wils. Gloss.*

JAGA or Jaga-bhat, a division of the Bhat tribe.—*Wils.*

JAGADDHARA. See Kala; Priyanath.

JAGANBANSI, a brahman tribe of zamindars in the Futtehpur zilla.—*Wils.*

JAGANNATH, Jagannatha, vernacularly Juggernath, from Yoganat'ha, Lord of the world, is a name now especially applied to Vishnu in the form in which he is worshipped at the temple of Jaganath at Puri in Orissa. All the land within 20 miles round this pagoda is considered holy, but the most sacred spot is an area of about six hundred and fifty feet square, which contains fifty temples. The most conspicuous of these is a lofty tower about one hundred and eighty-four feet in height and about twenty-eight feet square inside, called the Bur Dewali, in which the idol, and his brother and sister Subhadra, are lodged. Adjoining are two pyramidical buildings. In one, about forty feet square, the idol is worshipped, and in the other the food prepared for the pilgrims is distributed. These buildings were erected in A. D. 1198. The walls are covered with statues, many of which are in highly indecent postures. The grand entrance is on the eastern side, and close to the outer wall stands an elegant stone column, thirty-five feet in height, the shaft of which is formed of a single block of basalt, presenting sixteen sides. The pedestal is richly ornamented. The column is surrounded by a finely sculptured statue of Hanuman, the monkey chief of the Ramayana. The establishment of priests and others belongingto the temple has been stated to consist of three-thousand nine-hundred families, for whom the daily provision is enormous. The holy food is presented to the idol three times a day. His meal lasts about an hour, during which time the dancing girls, the Deva-dasi, belonging to the temple, exhibit their professional skill in an adjoining building. Twelve festivals are celebrated during the year, the principle of which is the Rat'h Jattra. The temples of Jaganatha are said to be numerous in Bengal, of a pyramidical form. During the intervals of worship they are shut up. The image of this god at Jaggernath in Orissa, is a rude block of wood, and has a frightful visage with a distended mouth. His arms which as he was formed without any, have been given to him by the priests, are of gold. He is gorgeously dressed, as are also the other two idols which accompany him. In a compartment in the temple of Rama, he is represented in company with Bala Rama and Subhadra without arms or legs. The temple is built on a low sandy plain about 1½ mile from the shore. The car is painted with obscene figures. In the festivals at this hindu temple the images brought forward are those of Krishna his brother Balarama and sister Subahdra, and the populace reproach Krishna and his sister for having indulged in a criminal intimacy. In the Mahabharata, Subahdra is stated to have been married to Arjuna: Balrama and Subadra are also accused.—*Cole. Myth. Hind. p. 52.*

JAGAN NARAYANA. See Inscriptions.

JAGATI DASARI. Religious mendicants in Mysore, who beat a gong when begging.—*Wils.*

JAGAT POINT, a projecting land in Guzerat.

JAGA UNDU? An article of Jewellery.

JAGDALAK, the Afghans were defeated at this place on the 9th September 1842.

JAGERIA ABYSSINICA. Spreng. Syn. of Guizotia oleifera.—*D. C.*

JAGERIA CALENDULACEA. Spreng. Syn of Wedelia calendulacea.—*Less.*

JAGGERY. Eng. Unclarified palm sugar or treacle. Cocoanut palm. Borassus flabelliformis, Caryota urens. See Goor.

JAGGON. Malay. Zea mays. Indian Corn.

JAGGRI. A palm, named in Sumatra anau, and by the eastern Malay, gomuto, is the Borassus gomutus of Loureiro, the Saguerus pinnatus of the Batavian Transactions the Cleophora of Gærtner and the Arenga saccharifera of modern botanists. Its leaves are long and narrow, and though naturally tending to a point, are scarcely ever found perfect, but always jagged at the end. The fruit grows in bunches of thirty or forty together, on strings three or four feet long, several of them hang from one shoot. In order to procure the nira or toddy (held in higher estimation than that from the cocoanut-tree), one of these shoots for fructification is cut off a few inches from the stem, the remaining part are tied up and beaten, and an incision is then

made, from which the liquor distils into a vessel or bamboo closely fastened beneath. This is replaced every twenty-four hours. The anau palm produces also sago and the remarkable substance resembling coarse black horse hair, called iju and gomuto, and used for making cordage of a very excellent kind, as well as for many other purposes, being nearly incorruptible. It encompasses the stem of the tree, and is seemingly bound to it by thicker fibres or twigs, of which the natives make pens for writing. Toddy is likewise procured from the lontar or Borassus flabelliformis and jaggri is now made from the juice of almost all the palms the tala of the hindus. The word jaggeri is evidently the shakar of the Persians, the Latin saccharum, and sugar. —*Marsden's Hist. of Sumatra, p.* 88.

JAGGURI, Can. Mar. Antiaris innoxia.—*Blume. Rumphius.*

JAGHDAL. See Kelat.

JAGHIR. The state revenues of a tract of land assigned, with or without conditions, to a servant of the state, with the power to collect and appropriate the state revenue and carry on the general administration. This tenure was most common under the mahommedan government. The jaghir given to the English East India Company by the nabobs of the Carnatic extended from Madras to the Pulicat lake, northward; to Alampravé southwards: and westward, beyond Conjeveram: that is, about 103 British miles along shore, and 47 inland; in the widest part This jaghir is now known as the Chingleput collectorate.—*Elliot. Rennell's Memoir, p.* 264.

JAGHIRDAR. Hind. Pers. Holder of a Jaghir.

JAGLAIN. A Jat clan, proprietors of a few villages in Paneeput Bangur.—*Elliot Supp. Glossary.*

JAGNAS. See Inscriptions, p. 389.

JAGNI. Hind. A flambeaux.

JAGO. See Kocch.

JAGONG-KADOK. Malay. Name of a vegetable in use at Kadok.

JAGREE.

Kund ..... Ar.	Guda, Gura ... ... Sans.
Coompta sugar Bombay.	Kara Vellam..... Tam.
Jagri, Gur... Guz. Hind.	Nalla Bellum..... Tel.

The jagree of India, is unrefined sugar produced by evaporating the juices of palms, the cocoanut, the date, the Caryota urens, the &c; palmyra, the gomuti the values of the quantities exported from India were in 1857-8 £34,024; in 1859-60 £32,953-8-9 £40,553 1860-61 and in 1861-2 £2,150 ninety per cent. of which was from Madras. See Sugar.

JAGUNG. Malay. Jav. Maize. Zea mayz.

JAGURUNU. Sans. From jagree, to be awake. See Jag.

JAH. Pers. The second title amongst mahomedans in India, as Asof Jah, Azim-Jah.

JAHAN. Hind. Pers. the world. Hence, Jahan-gir world-conqueror. Jahanpanah world-protector, meaning "your majesty."

JAHANGIR. A title of Pir Mahomed grand son of Timur, He entered India in A. D. 1398, by way of Ghazni, and took Multan, and then re-joined the main army under Timur. Timur gave him the government of all his Indian conquests and named him his universal heir, but six months after the death of Timur, in 1404, he was assassinated.

JAHANGIR, an emperor of India, in 1611, who granted to the English a site for a factory at Surat. His tomb is in Shahdra, on the right bank of the Ravi, eleven miles distant from Lahore. It is constructed entirely of marble, of fine workmanship, beneath which rests the body of the monarch. The tomb of his wife, Nur-mahal, previously the wife of Sher Afgan, has been ruined; precious stones were daily carried away by the restless Sikhs. His drinking cup was formed out of a large ruby. A few years ago, it had been placed for sale in one of the English jewellery shops at Calcutta by the ex-king of Lucknow. The cup had been scooped hollow out of an uncommonly large sized ruby more than three inches long, by as many broad, in the fashion of a goblet, with the name of Jehangir inscribed upon it in golden characters. Side by side was placed also a similar but smaller cup, with a leg to stand on which had belonged to the great Timur. The cup having passed into private property, its whereabouts cannot be any more traced. *Mohun Lal's Travels, p.* 17. *Tr. Hind. V. p.* 460.

JAHANNAM. Ar. Hind. Pers. hell, the Gehenna of Scripture.

JAHETUB. Bali. Ginger.

JAHEZ. Arab. or Mayndhee. Hind. mahomedan bride's bridal paraphernalia, which is carried in procession to the bridegroom's house, consisting of clothes, garlands, dressing cases, trinkets and a number of articles of furniture. This is the dowry and is the lady's property, descends to her children, and in case of her dying without issue belongs to her nearest of kin. The settlement made by the bridegroom is called the mahr. The mahr is a religious obligation, without which no marriage is lawful; as, however, the bride is allowed to remit an indefinite portion of it, it is more generally owed than paid.—*Burton's Scinde, Vol. I. p.* 289.

JHIL. Hind. A lake, a morass.

JAHNAWI. The sacred thread of the hindus which the brahmins, in their secret ceremonies, call Yadnupavita. also, Zandiam; second birth or twice-born are terms frequently met with in works on the hindu people, and

indicate that the person to whom it is applied has received the zonnaar or sacrificial cord. The artizan class of sudras in Southern India, *engaged in five avocations, viz.* :—

Goldsmiths, Komsala.	Braziers, Konsagara
Carpenters, Wodla.	and
Blacksmiths, Komala.	StoneCutters, Sungtrash,

all wear it. They are sudras, and are divisions of the same race, for they intermarry. It is also worn by brahmans chetties. See Birth; Dwaita: Jandiam, Poita, Zandiam, Zonar.

JAHN-NUGGER, is about four miles west of Nuddea, and below which the Ganges formerly held its course. Brahmaditala, in Jahnnuggur, is a spot where human sacrifices were formerly offered to an image of Doorga and where a great mela is now annually held in July. One of the amusements in this mela, is the Jhapan or the exhibition of the skill of snake-catchers and snake-charmers, and purchase of their pharmacopœia of antidotes.—*Tr. of. Hind. Vol. I. p.* 41.

JAHOO. Beng. Tamarix gallica.

JAHREJA, a rajput clan who occupy parts of Kutch and Kattywar the different tribes of them who inhabit Hallaur and Muchoo Kaunta,—are as under.

Jam-zadeh,	Kubhur.	Bharanee.	Khumanee.
descendants	Rewanee.	Bhananee.	Kana.
of the Jam.	Weebanee.	Amrun.	Kao.
Hurdol.	Lakanee.	Dil.	Batach.
Doonguranee.	Moranee.	Halla.	and other
Sungeea.	Kunderya.	Hapa.	castes.
	Ummur.		

The Jahreja have been notorious for killing their infant daughters. They obtain in marriage the daughters of any of the numerous races of Rajputs and even find their facilities such as to allow of their being nice in selecting from the most respectable families. They are furnished with wives by the Jhalla, Vagela, Goil, Chura, Summa, Purmar, Surney, Soda, Jaitwa, Wala, and Wadal tribes; but there seems to be a general preference in favour of the Jhalla. From the Jaitwa the Jahreja cannot have obtained any wives for a long time, as itis more than a century since any grown-up daughters have been seen among them. This fact is to be accounted for only by admitting that female infanticide was prevalent among them. Of this, indeed, there seems no reason to doubt; for, although they allow that the practice is sinful,and do not openly avow it they, as well as the Jahreja among them, signed the instrument of abolition, ; however, this outrage on human nature is of comparatively recent origin, and may without much hesitation, be ascribed to the example of the Jahreja, in concurrence with base and mercenary motives, the influence of example and communication, says Colonel Walker, and the remark is of a cheering, as well as of a saddening nature, "is capable of procuring converts to the most criminal and flagitious courses."—*Correspondence relative to Hindoo Infanticide, p.* 38.—*Report, par.* 161-169. *Cormack's Female Infanticide, p.* 108.

JAI. Hind. Victory.

JAI. Hind. Oats.

JAI. Hind. Jasminum officinale.

JAIANTI. Beng. Sesbania ægyptiaca.—*Pers.*

JAIDAD. Pers. Assets, See Jaedad.

JAILS. The native governments of India, had no Jails. Their punishments were immediate and consisted of fine, branding, mutilation or death. In the reign of Ranjit Singh there were not at any time, 100 men in confinement in the Panjab, and the first sanction asked for, when it fell to British rule was for jails to hold 10,000 prisoners. The space allowed to each prison in India is 648 cubic feet and 37 superficial feet as minima. In 1864, there were 74,000 prisoners in British India.

JAIMINIYA ASWAMEDHA, a treatise on sacrifice, a work ascribed to Jaimini. See Vedas.

JAIN. This sect has been described by Professor Wilson, Major Moor and Mr. Coleman, there are a few in Mysore, in the Canarese tract of the Ceded Districts, and in Guzerat and there are small bodies found in various parts of India. In its migrations to the countries since its dispersion by the brahmans, buddhism has assumed and exhibited itself in a variety of shapes. At the present day its doctrines, as cherished among the Jaina of Guzerat and Rajpootana, differ widely from its mysteries, as administered by the Lama of Thibet; and both are equally distinct from the metaphysical abstractions propounded by the monks of Nepal, or the philosophy of the Burmans. Its observances in Japan have undergone a still more striking alteration from their vicinity to the Syntoo; and in China they have been similarly modified in their contact with the rationalism of Lao-tseu and the social demonology of the Confucians. But, in each and in all, the distinction between the buddhist sects is in degree rather than essence; and the general concurrence is unbroken in all the grand essentials of the system. The Jain sect arose in the sixth or seventh century, were at their height in the eleventh, and declined in the twelfth, and are now, though very numerous, much scattered about the west of India and in Marwar. Their leading religious tenets consist in a denial of the divine origin and infallibility of the Vedas; secondly, in the reverence of certain saints or holy mortals who acquired by practices of self-denial and mortification, a station

superior to that of the gods; and thirdly, extreme and even ludicrous tenderness for animal life. The disregard of the Vedas and veneration of mortals are common to the Jain and Buddhist, and the former involves a neglect of the rites which they prescribe, but so far as the doctrines which they teach are conformable to Jain tenets, the Vedas are admitted and quoted as an authority. The buddhists, although they admit that an endless number of earthly Buddha's, have existed, confine their reverence to seven. But the Jain sect extend their number to 24 of their past age, 24 of their present, and 24 of the age to come. The statues of these, either all or in part, are collected in their temples, sometimes of colossal dimensions, and usually of black or white marble. The objects held in highest esteem in Hindustan are Parswanath and Mahavira the twenty-third and twenty-fourth Jina of the present era. The generic names of a Jaina saint, expresses the ideas entertained of his character, by his votaries. He is,

Jugat prabhu, Lord of the world.

Kshina Kermma, Free from bodily or ceremonial acts.

Sarvajna, Omniscient.

Adhiswara, Supreme lord.

Devadi Deva, God of Gods.

Tirtha-kara or Tirthan Kara one who has crossed over *Tiryati anena*, that is, the world compared to the ocean.

Kevali, The possessor of spiritual nature, free from its investing sources of error.

Arhat, Entitled to the homage of gods and men.

Jina, The victor over all human passions and infirmities.

The last of the Jina, was Mahavira, who was born of Trisala, wife of Siddhartha, of the family of Ikshwaku and prince of Pavana, in Barataksheta, and he married Yasodha daughter of the prince of Samaravira. He afterwards became a Digambara or naked ascetic and led in silence an erratic life for 12 years, and during his wanderings in this state he was repeatedly maltreated. He then commenced to lecture at Apapapuri in Bahar. His first disciples were brahmans of Magada and Indrabhuti or Gotama of the brahman tribe of Gotama rishi who is not identical with the Gautama of the brahmans. Mahavira died at the age of 72, 38 of which had been spent in religious duties.

According to the Jains the vital principle is a real existence animating in distinct portions, distinct bodies, and condemned to suffer the consequences of its actions by migration. The reality of elementary matter is also asserted, as well as of gods, demons, heaven and hell. All existence is divisible into two heads. Life (Jiva) or the living and sentient principle; and Inertia or Ajiva, the various modifications of inanimate matter. Though the forms and conditions of these many change, as they are created they are imperishable. With them, Dharma is virtue, and Adharma, vice. The Jain faith is supposed to be amongst the most recent of all the religious systems in India. Hema Chandra, one of their greatest writers, flourished in the end of the 12th century, and the compiler of the Jain Puranas of the Dekhan, is said to have written at the end of the 9th century, and another book, the *Kalpa Sutra* was not composed earlier than the 12th or 13th century. The Jain religion, never extended itself into Bengal or Hindustan, for two princes of Benares professed buddhism up to the eleventh century. In western Marwar and all the territory subject to the Chalukya princes of Guzerat, the Jain faith became that of the ruling dynasty, about 1174, and Jain relics and followers are still abundant in Marwar, Guzerat and the upper part of the Malabar Coast. The Jain faith was introduced on the Coromandel Coast, in the 8th or 9th century, in the reign of Amoghversha, king of Tonda Mundalam. This, the 8th or 9th century, seems to have been the earliest period of the existence of this religion, there, and it was no doubt but an offshoot of the buddhist faith. The Jain are at present divided into the Digambara or Skyclad, *i. e.* naked, and Swetambara, *i. e.* the white robed, the former of which is the widest diffused, and seems to have the greatest claim to antiquity. All of the sect in the Dekkan and in western India appear to be Digambara Jain. Indeed the term Jain seems a new appellation, for in the early philosophical writings of the Hindus, they are styled Digambara or Nanga, but in the present day, the Digambara do not go naked except at meal time, but wear coloured garments. The Digambara assert that the women do never attain Nirvan, but the Swetambara admit the gentler sex to final annihilation. There are clerical as well as lay Jains, or Yati or Jati and the Sravaka, the former of whom lead a religious life and subsist on the alms which the latter supply. The Yati are sometimes collected in maths, called by them Pasala and even when abroad in the world they acknowledge a sort of obedience to the head of the Pasala, of which they were once members. The Yati never officiate as priests in the temples, the ceremonies being conducted by a member of the orthodox priesthood, a brahman duly trained for the purpose. They carry a brush to sweep the ground before they tread upon it, never eat nor drink in the dark, lest they should inadvertently swallow an insect, and sometimes wear a thin cloth over their mouths lest their breath should demolish some of the atomic ephemera, that frolic in the sun-

beams. They wear their hair cut short or plucked out from the roots. They profess continence and poverty, and pretend to observe frequent fasts and exercise profound abstraction. Some of them are engaged in traffic, and others are proprietors of maths and temples, and derive a comfortable support from the offerings presented by the secular votaries of Jina. The Jains of the south of India, are divided into castes, but in northern Hindustan, they are of one caste, refuse to mix with other hindus and recognise eighty-four orders amongst themselves, between whom no intermarriages have taken place and many of whom do not intermarry. This classification is called the *Gachcha* or *Got*, the family or race, which has been substituted for the Verna, the Jati or caste. The secular Jains follow the usual professions of hindus. The Jains are to be found in every province in Hindustan, collected chiefly in towns, where, as merchants and bankers, they usually form a very opulent portion of the community. They are numerous in Murshedabad, Benares and the Doab, but they are most numerous in Mewar and Marwar ; numerous in Guzerat, and in the upper part of the Malabar Coast, and scattered throughout the Peninsula. They form a very large division of the population of India, and, from their wealth and influence, a most important one.

According to Major Moor, some have considered the Jains to be a division of the sect of Buddha ; but the principal tenet of their faith is in direct opposition to the belief of that sect. The latter deny the existence of a supreme Being the former admit of one, but deny his power, and interference in the regulation of the universe. Like the buddhists, they believe that there is a plurality of heavens and hells ; that our rewards and punishments in them depend upon our merit or demerit : and that the future births of men are regulated by their goodness in every state of animal life. Like the brahmans, the Jains acknowledge a supreme Being, but pay their devotion to divine objects of their own creation, with this difference, that the brahmans represent their deities to be of heavenly descent, whereas, the Jain objects of worship, like, but at the same time distinct from, those of the buddhists, are mortal, of alleged transcendent virtue, raised to beatitude by their piety, benevolence, and goodness. Equally with the buddhists, they deny the divine authority of the Vedas, yet they admit the images of the gods of the Vedantic religion into their temples, and, it is said, to a certain extent worship them, but consider them to be inferior to their own Tir'thankara. They, therefore, appear to blend, in practice, portions of the two faiths, advocating doctrines, scarcely less irrational than those of atheists, and no less wild than the heterogenous polytheism of the brahmans. The Jains derive their name from the word Jina (ji, to conquer), because a Jaina must overcome the eight great crimes, viz., eating at night, or eating of the fruit of trees that give milk ; slaying an animal ; tasting honey or flesh ; taking the wealth of others, or taking by force a married woman ; eating flour, butter, or cheese ; and worshipping the gods of other religions, though this last injunction strongly militates against what has just before been stated. The Jain extend the doctrine of benevolence toward sentient animals to a greater degree than the buddhists with whom they agree in their belief of transmigration. A Jain *Yati* or priest carries with him a broom made of cotton threads to sweep the ground before him as he passes along, or as he sits down, lest he should tread or sit upon and injure any thing that has life. A strong instance of their strict adherence to this article of their religion is related in Major Seeley's work, the Wonders of Ellora "An ascetic at Benares was, like the rest of the sect, extremely apprehensive of causing the death of an animal. A European gave him a microscope to look at the water he drank. On seeing the animalculi he threw down and broke the instrument, and vowed he would not drink water again. He kept his promise, and died." The *jati* or yati are usually taken from the Banya tribe and are devoted, in early life, to the purposes of religion. They pass their noviciate with a *guru* or teacher, and at a proper period are admitted as *yati*. On this occasion a novice is stripped of his apparel, and, with certain ceremonies, invested with the dress of his order. A blanket, a plate, and a cloth for his provisions, a water-pot and his broom are then given to him.

Mr. Coleman also says that the Jain have been considered a subdivision of the buddhist sect but they differ from it, in some respects, as much as they do from the [illegible]tion ans in others. The buddhists do not admit in Ghats, neither do they believe in a Supreme Being. The Jain do acknowledge one, but deny his power over, or interference in, either the creation of the world or anything contained in it. They might, therefore, like the buddhists, as well discard their belief altogether ; the buddhist admit into their temples images of the brahminical deities, but do not in Ceylon, Ava, or Siam, acknowledge them as objects of worship ; the Jain both admit them, and, in a limited degree, so acknowledge them. Jaina images are in Kanara, called Chindeo, a corruption of Jainadeva ; and the fort, Chinraypatan, may, perhaps, be in more correct orthography, Jainaraya-patana. During the invasion of Mahmood of Ghuzni, this religion seems to have prevailed in the provinces

of Guzerat, Khandesh, Aurungabad, Bijapur and the Konkans. The hill of Shutrunji at Palitana in the Gohelwar district at the mouth of the Gulf of Cambay is dedicated to Adinath, the first of the 24 hierophants of the Jains. Each temple contains images in marble of Adinath or of some other of the Tirthankara and perhaps no fabric of human workmanship in India, is more calculated to arouse wonder, admiration and lasting remembrance than Palitana in its unique and mysterious perfection. No fabric of human workmanship in India, is more wondrous than Palitana.

The Jains assert that Jina, Mahavira, was the preceptor of Gotama, placing him a few years anterior to Gotama, in the year 569 B. C. and 512 before Vikramaditya. According to Dr. Buchanan certain Jain tribes assert that they came from Arabia and it is remarkable that the images of the Jaina have are woolly heads. Some of these idols colossal to a degree perhaps unequalled, others are very diminutive, but the great bulk of this sect are undoubtedly of Aryan origin. At present in India, the Aryan races hold to the three great religions, Buddhism, Brahminism, and Zoroastrianism, and the followers of theJain belief are all of this race, many of whom however, in Cashmere, Afghanistan and Rajputana have become mahomedans. An eminent Jain priest gave as a reason for the innovation of enshrining and worshipping the forms of the twenty-four pontiffs. that the worship of Kaniya before and after the apotheosis, became quiet a rage amongst the women who crowded his shrines, drawing after them all the youth of the Jains ; and that, in consequence, they made a statue of Nemi to counteract a fervour that threatened the existence of their sect. It is seldom we are furnished with such rational reasons for religious changes. The designation Vedya is still used as a term of reproach to the Jains and Buddhists. The ancient Persian fire worshippers, like the present Jain, placed a bandage over the mouth while worshipping.

Dr. Bird in his "Historical Researches on the Origin and Principles of the Buddha and Jaina religions, furnishes several plates of inscriptions from the caves of Kanari, Karli, Ajunta, Ellora, Nasik, &c. The caves of Udyagiri and of the Khandagiri hills about 20 miles from CUTTACK and five from Boban Eswara are next in antiquity to those of Behar. They are built on the hills of Udyagiri and Khandagiri, the former are buddhist and the older, the latter probably Jaina. Many of the inscriptions are in the Lath character, and this gives their age as anterior to the Christian era. The frieze sculpture in the Ganesgompha is superior to any in India and resembles that of the Sanchi tope at Bhilsa. In it there are no gods, no figures of different sizes, nor any extravagance. In the buddhist caves here, there are no figures of Buddha, or any images. In a Jaina cave on Khandagiri, the 24 Thirtankara with female energies are sculptured.

True Jaina caves occur at Khandagiri in Cuttack and in the southern parts of India. But are few and insignificant. There are cut in the rock of Gwalior Fort, a number of colossal figures, some thirty to forty feet high, of one of the Thirtankara, some sitting, some standing. Their dates are about the tenth or twelfth century before Christ.

Of the Behar caves in the neighbourhood of Rajagriha, the Milk maid's cave, and Brahman girls' cave, have inscriptions in the Lath character. They are of about 200 B. C., and are the most ancient caves of India. The Nagarjun cave and Haft Khaneh or Satghur group are situated in the southern arm of the hill at some little distance from the Brahman girl and Milkmaid's cave. Another group is the neighbouring Karna chapara and Lomas Rishi cave.

Five Jain images, in marble have been dug up at Ajmir with a Prakrit Inscription derived from the Pali, and the date. A. D. 1188 is on one image. The character used in the Inscription is Deva Nagari. The sect mentioned is Jain, of the Digamberi class. The name of one of the images, Prajnanath. Thes five images of naked Jain saints were dug up at Ajmir, in a mahomedan burial ground ; and the inscriptions on them are curious for showing the Prakrit (not Pali) of the twelfth century.—*Ben. As Soc. Jour. Vol.* VII. *page* 53.

The principal Jain seats at present, are at Aboo and Girnar. Girnar is an eminent Jain locality, but Mount Aboo, in Jain estimation, is the boliest spot on earth. Dilwarra, according to tradition has been famous from a remote antiquity. Hindoo temples are said to have existed which to which, since A. D. 1034, pilgrims have resorted; but all traces of them have disappeared ; on their traditional site, however, at Dilwarra, Bimul Sah, a rich jain merchant and others, erected the celeberated jain temples which are now there. The Jain priests of Aboo are chosen from amongst the youth of the Ossi tribe or Oswal of the Marwari people. They never marry but live a sadhu or pure ascetic life and are scrupulously careful to avoid destruction of animal life. They move about with a cloth over their mouths to prevent insects entering ; they use incessantly a small brush or broom to sweep aside all living creatures, they eat seldom generally once daily and they never partake of stale food lest in the interval since its cooking animalculæ may have formed in it. Many of the people usually called Marwari are almost all of the Jain religion. The conduct almost exclusively the

entire banking business of India. Colonel Tod tells us that they are of Rajpoot origin, and one of them, the Oswal is the richest and most numerous of the eighty-four mercantile tribes of India, and is said to amount to one hundred thousand families. They are called "Oswal" from their first settlement, the town of Ossi. They are all of pure rajpoot birth of no single tribe, but chiefly Pura, Solanki and Bhatti. All profess the Jain tenets, and the pontiffs of that faith must be selected from the youth of Ossi. These great bankers and merchants are scattered throughout India, but are all known under one denomination, Marwari which is erroneously supposed to apply to the Jodpoor territory, whereas, in fact, it means belonging to Maroo, the desert. It is singular he adds (*Rajasthan ii.* 234) that the wealth of India should centre in this region of comparative sterility. The Marwari is essentially following similar mercantile pursuits to the vaisya komati of the Peninsula of India, viz, that of banker and merchant, to which, however, the Komati add that of retail shopkeeping. If a Marwari engaged in business in the Peninsula, be asked as to his caste, he replies that he is a Mahajan, a Bania, a Bais, or Vais, meaning that his profession is of that section of the people. But on further question he explains that originally the Marwari was a rajpoot ; that there are twelve great tribes, of whom are the Oswal, Messar, Agarwala, Saraogi, Maddat-war, Parwar, Bijabargi, and five others. These all subdivide into innumerable "kap" or clans ; in the Messar tribe alone, are 72 ; amongst whom are the Rathi and Dhaga. All the Marwari adhere to the "gotra" or exogamic principle, taking their descent from a founder, and in their marriage ceremonies they abstain from the blood relationship, never marrying in their own gotra. Their widows never re-marry.

Between them and the brahminical hindu, there has been, in Guzerat, a spirit of emulation from the most ancient times. The Jain do not revere Sakya Muni, but restrict their reverence to 24 Budd'ha, styled teerthankara who have attained annihilation. The last teerthankar was Maha-Vira, who died B. C. 600. They have maintained their ground in Guzerat and in parts of Mysore and followers of their creed hold in their hands a large part of the wealth and trade of India. Their temples are magnificent, the most a ncient of them are at Girnar, the most exquisite on Mount Aboo the most extensive and still flourishing at Shutroonjye near Palit'hana. The last mentioned were beautified and restored by Siladitya and it is the most ancient and most sacred of the Jain shrines of Guzerat. Almost every Indian city has contributed to its ado rnment. The numbers and power of these sectarians are little known to Europeans, but in 1820, the pontiff of the Khartra-gatcha, one of the many branches of this faith, had 11,000 clerical disciples scattered over India ; a single community, the Ossi or Oswal, then numbered 100,000 families ; and more than half of the mercantile wealth of India passes through the hands of the Jain laity. Rajast'han and Saurashtra are the cradles of the Jain faith, and three out of their five sacred mounts, namely, Abu, Palit'hana,* and Girnar are in these countries. The officers of the state and revenue were chiefly of the Jain laity, as are the majority of the bankers, from Lahore to the ocean in Colonel Tod's time. The chief magistrate and assessors of justice, in Oodipoor and most of the towns of Rajast'han, were of this sect ; and as their duties were confined to civil cases, they are as competent in these as they are the reverse in criminal cases, from their tenets forbidding the shedding of blood. To this leading feature in their religion they owe their political debasement ; for Komarpal, the last king of Anhulwara of the Jain faith, would not march his armies in the rains, from the unavoidable sacrifice of animal life that must have ensued. The strict Jain does not even maintain a lamp during that season, lest it should attract moths to their destruction. Among the merchants of the Jain tribe, women are not, in general, educated ; but when they are left widows at an early age they are in the habit of devoting themselves to Jati or priests with whom they abide, and from whom they learn not only the rites, but also to read the sacred books of their religion ; they become, in fact, mendicant priestesses, and exercise considerable influence over the females of their tribe from the most remote period, Mewar has, afforded a refuge to the followers of the Jain faith, which was the religion of Balabhi, the first capital of the Rana's ancestors, and many monuments attest the support this family has granted to its professors in all the vicissitudes of their fortunes. One of the best preserved monumental remains in India is a column in Cheetore. Most elaborately sculptured, full seventy feet in height, dedicated to Parswa-na'th, the noblest remains of sacred architecture, not in Mewar only but throughout Western India, are Budd'hist or Jain : and the many ancient cities where this religion was fostered, have inscriptions which evince their prosperity in these countries, with whose history their own is interwoven and to their having occupied a distinguished place in Rajpoot society ; the libraries of Jessulmer in the desert, of Anhulwarra, the cradle of their faith, of Cambay, and other places of minor importance consist of thousands of volumes. These are under the control, not of the priests alone, but of communities of the most wealthy and res-

pectable amongst the laity, and are preserved in the crypts of their temples, which precaution ensured their preservation, as well as that of the statues of their deified teachers, when the temples themselves were destroyed by the mahommedan invaders, who paid more deference to the images of Budd'ha than to those of Siva or Vishnu. The preservation of the former may be owing to the natural formation of their statues; for while many of Adinath, of Nemi, and of Parswa have escaped the hammer, there is scarcely an Apollo or a Venus of any antiquity, entire, from Lahore to Rameswara. The two arms of these theists sufficed for their protection, while the statues of the polytheists have met with no mercy. Palit'hana, or the abode of the Pali, is the name of the town at the foot of the sacred mount Satrunjya (signifying victorious over the foe) the Jain temples on which are sacred to Budhiswara, or the Lord of the Buddhist Palit'hana seems derived from the pastoral (pali) Scythic invaders bringing in their train the buddhist faith which appears indigenous to India. Palestine, which with the whole of Syria and Egypt, was ruled by the Yksos or Shepherd—kings, who for a season expelled the old Coptic race, may have had a similar import to the Pali-t'hana founded by the Indo-Scythic Pali. The earliest objects of adoration in Rajputanah were the sun and moon, whose names designate the two grand races, Surya, and Chandra, or Indu. Bud'ha, son of Indu, married Ella, a grandchild of Surya, from which union sprung the Indu race. They deified their ancestor Bud'ha, who continued to be the chief object of adoration until Krishna: hence the worship of Bal-nath and Budha were coeval. That the nomade tribes of Arabia, as well as those of Tartary and India, adored the same objects, we learn from the earliest writers; and Job, the probable contemporary of Hasti, the founder of the first capital of the Yadu on the Ganges, boasts in the midst of his griefs that he had always remained uncorrupted by the Sabeism which surrounded him. "If I beheld the sun when it shined, or the moon walking in brightness, and my mouth has kissed my hand, this also where an iniquity to be punished by the judge, for I should have denied the God that is above." That there were many hindus who, professing a pure monotheism like Job, never kissed the hand either to Surya or his herald Bud'ha, we may easily credit from the sublimity of the notions of the 'One God,' expressed both by the ancients and moderns, by poets and by princes, of both races but more especially by the sons of Budag, who for ages bowed not before graven images, and deemed it impious to raise a temple to "The Spirit in whose honour shrines are weak."

Hence the Jain, the chief sect of the budhists, so called from adoring the spirit (Jin), were untinctured with idolatry until the apotheosis of Krishna, whose mysteries superseded the simpler worship of Bud'ha. Nemnath (*the deified Nemi*) was the pontiff of Budha, and not only the cotemporary of Krishna, but a Yadu, and his near relation; and both had epithets denoting their complexion; for Arishta, the surname of Nemi, has the same import as Sham or Krishna, 'the black,' though the latter is of a less Ethiopic hue than Nemi. It was anterior to this schism amongst the sons of Budha that the creative power was degraded under sensual forms, when the pillar rose to Bal or Surya in Syria, and on the Ganges: and the serpent, "subtlest beast of all the field," worshipped as the emblem of wisdom (Bud'ha,) was conjoined with the symbol of the creative power, as at the shrine of Eklinga, where the brazen serpent is wreathed round the lingam. Bud'ha's descendants, the Indu race, preserved the ophite sign of their lineage when Krishna's followers adopted the eagle as his symbol. These, with the adorers of Surya, form the three idolatrous classes of India, not confined to its modern restricted definition, but that of antiquity, when Industhan or Indu-Scythia, extended from the Ganges to the Caspian. In support of the position that the existing polytheism was unknown on the rise of Vishnuism it may be stated, that in none of the ancient genealogies do the names of such deities appear as proper names in society, a practice now common; and it is even recorded that the rites of magic, the worship of the host of heaven, and of idols, were introduced from Kashmir, between the periods of Krishna and Vicrama. The powers of nature were personified, and each quality, mental and physical, had its emblem, which the brahmins taught the ignorant to adopt as realities, till the pantheon became so crowded that life would be too short to acquire even the nomenclature of their "thirty-three millions of gods." No object was two high or too base from the glorious orb to the rampi, or paring knife of the shoemaker. Krishna is worshipped under the seven forms in the various capitals of Rajast'han, and these are occasionally brought together at the festival of Anacuta at Nat'hdwara.—*Tod's Rajasthan, Tennent's Christianity in Ceylon, p.* 206, 207. *Cole. Myth. Hind. p.* 205. *Moor, p.* 253. *Hindu Infanticide, p.* 175. *Cal. Rev.* 1868, *Tod's Rajasthan, Vol. I. p.* 518. *Malcolm's Central India, Vol. II. p.* 193. *Tod's Rajasthan, Vol. I. p.* 519-20. *Vol. I. p. from* 534 *to* 58. See Hindoo; Inscriptions; Karli; Khandagiri; Krishna, Lat.

JAINT, also Jaintar, also Jait, HIND. Sesbania Ægyptiaca.

JAINTIA hills, east of the Kasia range, within the British dominions, the tribes in which have latterly became of the saiva hindu sect. See Kuki.

JAINTRI GHAUT. See Kohistan.

JAIPALA, in A. D. 977, a hindu governor of Lahore. He was defeated by Sabaktagin at Laghman and was granted peace on terms which he broke, and was a second time defeated though aided by the kings of Delhi, Ajmir Colinjar and Kanouj, with 100,000 horses and countless infantry.

JAIPHAL. DUK. GUZ. HIND. Nutmeg. Myristica officinalis, Jaiphal-ka-tel. Nutmeg oil.

JAIPUR. The capital of the Rajput State of same name, is the most beautiful of the towns of India. T. Man Singh its rajah, Akbar was indebted for some of his most brilliant triumphs.

JAIPUTRI TAILAM. TAM. Mace oil.

JAIRTIIAN. See India.

JAIS, also Jayet. FR. Jet.

JAISHTHA. SANS. The second month of the hindu solar year, when the sun is in the sign Vrisha 8, answering to the Tamil month Viassei.

JAI-SINHA. See Saurashtra.

JAIWANTRI. also Jaiputri. GUZ. HIND. Mace. Jaiwantri or Jaiputri-ka-tel. Mace oil.

JAJATI, also Jajepur. See Orissa.

JAJI. The Afghans on the Punjab frontier, are those in the Daman or skirt of the Sulimani range, the shiah Turi, the Jaji, the Esa Khel. The Jaji dwell in houses with a teh-khana or excavation in the earth. The Esa Khel occupy the banks and islets of the Indus engaged in the cultivation of wheat, but are also robbers.

JAJI. TEL. Jasminum grandiflorum.—*Linn.*

JAJI-KAYA. TEL. Nutmeg : Jaji-kaya chettu. Myristica moschata, or Nutmeg tree. Jaji-karra. Wood of myristica moschata. Jaji-karra Nuna. Nutmeg butter. See oil.

JAJNAGR or Yajnagr. See India.

JAJU near the ford of the river Bungunga, is generally called Jaju Sarai ; near it the battle was fought between Bahadur shah, son and successor of Aurungzeb, and his brother prince Mahomed A'zam.—*Cal. Rev. Jan.* 1871.

JAKA. MALAY. Fruit of Artocarpus integrifolia. The jack fruit.

JAKA MARA. CAN. Artocarpus integrifolia.—*Linn.*

JAKONAREE., in L 11°24′ N. and L 76°53, E. in the Nilgiris, E. of Ootakamund is 5,000 feet above the sea.

JAKA TIGE. TEL. Species of Marsdenia.

JAKATRA. This ancient town is the modern Batavia, is also the name of the river on which the town is built.

JAKAWANSA. SINGH. Anisomeles obovata.

JA'K'HAN. HIND. The wooden foundation of the brick work of a well. It is generally made of the green wood of the Goolur tree (Ficus glomerata), which is less liable to rot than any other kind.—*Elliot Supp. Gloss.*

JAKHUR, also Shiagh, also Pooniah, are denominations of the Jit race in the Rajputanah desert, a few of whom preserve, under these ancient sub-divisions, their old customs and religion ; but the greater part are among the converts to mahomedanism, and retain the generic name, pronounced Zj'hut. Those enumerated are harmless and industrious, and are found both in the desert and valley. There are, besides, these, a few scattered families of ancient tribes, as the Sooltan and Khoomara, of whose history we are ignorant, Johya, Sindil and others.—*Tod's Annals.*

JAKILA. MALEAL. Ficus venosa.—*Ait.*

JAKA. The highest mountain near Simla.

JAKRANI. A Baluch tribe. See Kelat.

JAKUN. The wild tribes inhabiting the Malayan Peninsula, Sumatra and a few of the neighbouring Islands are divided into three principal classes, which are subdivided into many others. The first of these divisions includes the Batta, who inhabit the interior of Sumatra and a few neighbouring islands. The second is that of the Semang, who are found in the forests of Kedah, Tringanu, Perak and Salangor. Under the third division, the Jakun, are comprised of many tribes, who inhabit the south part of the peninsula from about Salangor on the west coast, and Kemaman on the E. coast, and extend nearly as far as Singapore. All these various wild tribes are ordinarily classed under the general and expressive appellation of Orang Binua meaning people of the soil. The Malays in the thirteenth century, had but a short time inhabited the Peninsula, since we are informed by the Sejara Malayan, that Singapore is celebrated in Malayan history, as having been the first place of settlement of the early Malay emigrants from Sumatra. The Orang Binua are not mahomedans ; it is stated by the Binua, and admitted by the Malays, that before the Malay Peninsula had the name of Malacca, it was inhabited by the Orang Binua. In course of time, the early Arab trading vessels brought over priests from Arabia, who made a number of converts to mahomedanism, and those of the Orang Binua that declined to abjure the customs of their forefathers, in consequence of the persecutions to which they were exposed, fled to the fastnesses of the interior where they have since continued

in a savage state. Their general physical appearance, their lineaments, their nomadic habits and a few similarities in customs, point to a Tartar extraction. The principal habitations of the Jakun are found at the upper extremity of the rivers of Johore, Banut, Batu Pahat and Muar. There is, however, a remarkable difference in the physical appearance of the several classes of Jakun. Those of Malacca are generally as tall as the common run of Europeans; they are more dark than any other of the wild tribes; and in which respect there is not much difference between them and the more dark of the Indo-Portuguese of Malacca. The Jakun of Johore are a fine race of men: many of them are taller than those of Malacca; the face also is expressive and well characterized, and the expression of the eyes in many of them is a little severe. Their nose does not recede at the upper part, neither is it so flat or so broad at its base as this organ is in the Chinese, Cochin-Chinese and pure Malay. Several of them have aquiline noses. Some children and young men are beautiful. The women are plump but not overstout. The Jakun of Menangkabau States, are very short, their physiognomy is low, and seems to announce great simplicity; many of them are ugly and badly made. The Jakun are generally strong, and muscular. The hair black, ordinarily frizzled, but very different from the crisp hair of the Negro. Some of them leave the whole to grow on the head, as the Cochin-Chinese; others, as many of those of Malacca, cut theirs entirely; others chiefly of the Menangkabau States and of Johore, shave the head, leaving it only above three inches in diameter at the crown where they never cut it, the same as the Chinese; and to prevent this head of hair from being hooked by the branches of tree in their sylvan habitations, they tie it up in the form of a top knot. They have scarcely any beard, and many of them have none at all. The women leave their hair to grow, and then tie it up in the same way as the Malay women; but they are not very particular in this respect. It has been stated that in the forests of Pahang are numerous tribes of the Jakun, who are as white as Europeans: that they are small, but very good looking; and the Malays form a party and beat the forest in order to catch these poor creatures. They take their captives to Pahang or to Siam, where on account of their whiteness and comeliness, they sell at a high price. They do not worship the sun nor the moon nor any idol. The Jakun of Malacca, cannot be more than three hundred, about one-half of whom are seen near Reim and Ayer Panas, at Ayer Baru, Gassim, Kommender, Bukit Singhi; in the river of Muar near Pankalang Kota, at Poghalay, Sagil, Segamon, Lemon, Jawee; in the small river of Pago, and in that of Ring. The remainder are to be found, at Bukit More, Ayer Tross, Bukit Gadong, Tanka, and it is reported there are a good number at Segamet. The Jakun of Johore inhabit that part of the peninsula which is under the sway of the sultan of Johore, and cannot amount to more than one-thousand, scattered over that large extent of country. There are Binua on the Simrong and other branches of the Indian which are in Johore, The southern part of Pahang is inhabited by the same tribe of Binua who are found in Johore, some of whom have habitations which can scarcely be called houses. The Jakun of Johore build comfortable houses in the Malay way, divided into several rooms, for the private accommodation of the family; with pots, plates, and mats as furniture, a frying pan of iron to cook rice, a cocoanut shell to keep water, and baskets to bring food. The houses are raised about six feet from the ground, and are entered by a ladder like the Malay houses. The best houses of the Menangkabau Jakun are about the same as the more simple and common houses of the Jakun of Johore; others are rude edifices on the top of four high wooden poles; thus elevated from fear of tigers, and entered by means of a long ladder. The roofs are often thatched with Chucho leaves. There is but one room in which the whole family is huddled together with dogs and the bodies of the animals they catch. The huts are so made as to be moveable at a moment's warning; they are ordinarily situated on the steep side of some forest clad hill, or in some sequestered dale, remote from any frequented road or foot path, and with little plantations of yams, plantains, and maize; some have also patches of rice about them. The bones and hair of the animals whose flesh the inmates of these scattered dwellings feed upon, strew the ground near them, while numbers of dogs generally of a light brown colour give timely notice of the approach of strangers. The Jakun of Malacca are the most ignorant, the poorest and most miserable, their best houses are about the same as the worst of those of the Menangkabau Jakun, and several families live without even having any house at all. These gather themselves together to the number of five or six families, they choose a place in the thickest of the forest, where they clear and hedge a circle of about thirty feet in diameter; and so make a sort of bulwark against the numerous tigers, bears and panthers, they establish their dwelling in this enclosure, each family works to construct what will serve for a bed during the night, a seat in the day time, a table for the repast, and a dwelling or shelter in bad weather; it consists of about fifteen or twenty

sticks of six feet long, laid one beside the other, supported at the two extremities by two other transverse sticks which are set upon four wooden posts; the whole being about two feet in height, four feet broad and six feet long. One dozen Chucho leaves gathered by their ends, cover the bed, and the beds are placed around the enclosure, in such a way that when all the persons are sleeping every one has his feet towards the centre of the habitation which is left vacant, to be used as a cook room, or for any other purpose. The clothes of the Jakun (when they wear any) are ordinarily the same as those used by Malays, but poor, miserable, and above all very unclean; many of them use clothes without washing, from the day they receive or buy them, until they become rotten by use and dirt, and they are obliged to throw them away. If vermin are found, they are eaten with delight as in Cochin China. Many of them are badly dressed, and some nearly naked from want, for all desire to be clothed, and the most agreeable presents which can be offered to them are some trowsers, sarong, baju, or some handkerchiefs to put round their head, in the Malay fashion. Those of them who go, habitually, nearly naked, do not appear so before strangers, excepting they have no clothes. The Jakun of Jahore and Menangkabau are superior to the others, are the best dressed, have a great number of crystal, copper, tin; and silver rings on their fingers, and also silver bracelets. The Menangkabau women are not so well clothed, many of them go nearly naked, at least near their houses and those who use clothes, show often an embarrassment which proves that they are not accustomed to their use. The Jakun of Malacca are badly dressed, many of the women have only a Sarong, and if they are married, a ring, the necessary present of the husband before marriage. The greater part of the men have nothing but a strip of the fibrous bark of the terap tree, beaten into a sort of cloth of a reddish brown colour, called a Sabaring, round their loins; part of this comes down in front, is drawn between the legs and fastened behind. The Jakun are idle but their principal occupation is the chase. When there is no more food at home the husband beats the forest, and sometimes returns with large pieces of venison, but sometimes with nothing, and on such days they go to sleep without supper. This is the ordinary evening work, when the sun is near setting. In the day time they remain at home where they prepare arrows and the weapons, the substance with which they poison their arrows, and, they cook and eat the animals caught the day before. They traverse the jungle during the day seeking after rattan, dammar, garu-wood, and several other articles of commerce, they sometimes cook the flesh before they eat it, but at other times they eat it raw, some merely put the animal upon the fire till the hairs are singed, when they consider it as cooked. A traveller saw some large monkeys which after having been thus cooked, were dished up upon a kind of mat as a meal to some seven or eight persons, who speedily devoured the whole. Some Jakun refuse to eat the flesh of elephants under the pretext that it would occasion sickness. A Jakun has always his spear, which is both a stick to walk with and an offensive or defensive weapon. The parang, an iron blade of about one foot long, and two or three inches broad, with a haft like that of a large knife, they use to cut trees. Their marriages are ordinarily celebrated about the month of July and August when fruits are plentiful. The bridegroom frequents for some time the house of his intended, and when he has obtained her consent, he makes a formal demand to the father. A day is then appointed; and an entertainment is prepared, more or less solemn, according to the means of the two contracting parties, and their rank in the tribe. When the day of the marriage is arrived, the bride groom repairs to the house of the bride's father, where the whole tribe is assembled. The dowry given by the man to his intended is delivered, and must consist at least of a silver or copper ring a few cubits of cloth perhaps or a pair of bracelets, other ornaments, and furniture are added. Sometimes the woman presents also some gifts to her intended and then the bride is delivered by her father to the bridegroom. Amongst some tribes there is dance, in the midst of which the bride elect darts off into the forest followed by the bridegroom. A chase ensues during which should the youth fall down, or return unsuccessful, he is met with the jeers and merriments of the whole party, and the match is declared off. A European who inhabited Pahang many years, said that during the banquet a large fire is kindled, all the congregation standing as witnesses: the bride runs round the fire till caught up by the groom. Adultery is punishable by death. It is not allowed to keep more than one wife. Only one was seen who had two, and he was censured and despised by the whole tribe: a man can divorce his wife and take another. If the divorce is proposed by the husband, he loses the dowry he has given to the woman; if the woman ask the divorce, she must return the dowry she received. The children follow the father or the mother according to their wishes; if young they follow the mother. No

assistance is ordinarily given to lying-in women; their physicians or Pawang, are not permitted to appear in such circumstances, and midwives are not known amongst them. It is reported that in several tribes, children, so soon as born, are carried to the nearest rivulet, where they are washed, then brought back to the house, where a fire is kindled, incense of kamunian wood thrown upon it, and the child then passed over it several times. The practice of passing children over fire was in all times much practiced among ancient heathen nations; and it is even now followed in China and other places. With the dead, the corpse is washed, wrapped in some cloth and interred by relations and neighbours, in a grave about four or five cubits deep. The sumpitan, quiver of arrows, knife, &c., of the deceased are buried with him, along with some rice, water, and tobacco. The Jakun consider white as a sacred colour; and it is a peculiar subject of comfort, when in their last sickness, they can procure for themselves some white cloth, in which to be buried. They are candid and honest, extremely proud, and will not submit for any length of time to servile offices or to much control. Each tribe is under an elder, chief or leader termed the Batin who directs its movements, and settles disputes. The Jakun hate the Malay, and the Malay despise the Jakun.

The woolly haired, short, race of the south of the Malacca peninsula are about 7,000 or 8,000 in number. Towards the north of the province of Ligor, they are called Karian, towards Kedah, Perah and Salengore, Samang, In Quedah, Bodoanda; between Salengore and mount Ophir, Mantra; those from mount Ophir to the coast, in the province Malacca, Jakun; and the Binua dwell in Johore, immediately behind Singapore. They are forest races, living on deer, hog, fish, birds, roots and fruits such as the durian, jack and mango. Many of them build on trees, 20 to 30 feet from the ground. In their marriages, the youth arranges with the girl's parents, but the ceremonial remind us of the old tale of Hippomenes and Atalanta. If the tribe is on the bank of a lake or stream, the damsel is given a canoe and a double bladed paddle and allowed a start of some distance, the suitor, similarly equipped starts off in chase. If he succeed, in overtaking her, she becomes his wife, if not the marriage is broken off. But the chase is generally a short one, for though the maiden's arms are strong, her heart is soft and her nature warm and she becomes a willing captive. If the marriage take place where no stream is near, a round circle of a certain size is formed. The damsel is stripped of all but a waist band, given half the circle's start in advance, and if she succeed in running three times round before the suitor come up with her, she is entitled to remain a virgin: if not, she must consent to the bonds of matrimony; as in the other case, but few outstrip their lovers.

The Bodoanda is a Jakun tribe inhabiting Quedah.

Jakun men are seldom above five feet high. Those of them who still retain their savage habits, use the sumpitan, poisoned arrows, and spear, —*Cameron* 115. *J. I. A. p.* 272, *January to May* 1868. *Newbold's Malacca, Vol. II. p.* 210. See Kedah; Quedah; India.

JAL. HIND. Salvadora Indica also S. oleoides. Kaurijal, S. Indica. The various names jal, wan, vaur, or pilu, are given to the S. oleoides abundant south of Lahore. S. oleoides, called "kauravari," is a bad fuel, quite useless for locomotives, but can be used for steamers.

JAL A water ordeal, in which the accused is dipped under water, whilst an arrow is shot and a person runs and brings it. If, on his return, the accused be still alive, he is deemed innocent.

JALA. HIND. Hydrilla verticillata, also Potamogeton gramineus, H. verticellata is a water plant used in purifying sugar.

JALA NERGUNDI. SANS. Vitex trifolia, *Linn.*

JALAGA. TEL. Leeches.

JALALABAD. A small town on the bank of the Kabul river, in a rich country between Peshawar and Kabul. Jelalabad was long the residence of a chief of the Barukzye family, who had a revenue of about seven lacs of rupees a year. The Safed Koh or Rajyal on its south, attains a height of 15,000 feet and about 30 miles on its north is the famous Nurgil; on the N. W. the lofty peaks of the Hindu Kush appear. It was defended by Sir Robert Sale during the British disasters in Kabul.—*Burnes' Travels, Vol. I. p.* 23. *Mohan Lal's Travels, p.* 343. See Jellalabad.

JALAL-UD-DIN, son of Mahomed the Kharasmian. He made an incursion into Sind in A. D. 1221 and plundered the people. He held Ghazni against Chengiz Khan, but subsequently fled before him and was defeated on the banks of the Indus which river he swam and resided in Multan till 1224. He was killed, in 1231, in Mesopotamia.

JALAL-UD-DIN. A famous Sufi darvesh. They have a monastery at Bokhara, dedicated to this famous darvesh, Mulana Jalal-ud-din, who, centuries ago went from Bokhara to Iconium.

JALLINDHAR, is a town 48 miles from Sirhind, and 13 to the right of Nakooder, on the Lahore road.—*Rennell's Memoir, p. 106.*

JALA NERGUNDI also, Sinduvara. SANS. Vitex trifolia.

JALAP. ENG. FR.

Jalapp..... ..... GER. | Jalapa..... ..... LAT. SP.
Sciarappa..... ..... IT. |

Julap is a valuable purgative drug obtained from a plant of Mexico and South America: the Exagonium purga, *Benth.* Ipomœa purga, also the Ipomœa jalapa of other authors.

JALAR.—See Chalar.

JALARI CHETTU. TEL. Vatica laccifera—*W. & A.* Shorea laccifera.—*Heyne.* S. alura.—*Roxb.*

JALASAYAH. SANS. Andropogon muricatus.—*Rets.*

JALA TUNGA. TEL. Cyperus procerus, *Roth.* C. tenuiflorus R. i 100.

JALBAGU. HIND. of Kaghan, Viburnum stellionatum.

JALDARU. HIND. Armeniaca vulgaris, the apricot.

JALEBI. HIND. A sweetmeat, like vermicelli.

JALE CHETTU. TEL. A species of Acacia.

JAL-GANTEE. BENG. Panicum helopus.

JALIDAR. HIND. Grewia Rothii, also Rhamnus purpureus and on the Salt range, Cotoneaster obtusa.—*Wall.* also, Gymnosporia spinosa and Celastrus spinosus.

JALIKA. SANS. From jala, a net.

JALIKAT. TAM. A sport in the South of India: it consists in loosing, either from a large pen or from a number of stakes to which they are tied, a lot of cattle with cloths or handkerchieves tied to their horns, money being sometimes knotted in the cloths,—nothing is done to infuriate the cattle before being released; when let go, the spectators shout and cheer and a tremendous tom-toming is set up, this so far excites the animals that most of them go off at a gallop, and such of the spectators as wish to distinguish themselves in the eyes of their countrymen as swift runners and brave men, go after the cattle and strive to pull the cloths off the beasts' horns, the cloth and any valuable attached to it being the reward of the captor. This may be considered the national amusement of the people of Madura. It is practised at Trichinopoly, Poodoocottah, in parts of Tanjore, and is as much their passion, as horse racing is that of the people of England or bull baiting that of the people of Spain.

The rich ryots, zeminders and head men are the great promoters of this kind of sport, by running their own cattle, &c.; directly they find that its practice is attended with danger of [illegible] tried for an accident, it is probable that they will voluntarily withdraw from actively continuing it, when it will greatly lose its interest and excitement among the people, and they will then probably voluntarily give it up and take to or invent some more harmless amusement.

JALI MARA. CAN. Vachellia farnesiana.

JALKUKAR. HIND. Tulipa stellata.

JALLALI. A masked or munning devotee at the Maharum. The Jallali mummers who adopt fancy dresses in the Maharum, sing Marsiah, satires and songs. The great bulk of them are low caste hindoos and pariahs.

JALLUKRI. HIND. Centranthus ruber.

JAL-MOOTEE. BENG. Cyperus pygmæus.

JALMOR, from Balti, a dark, hard, serpentine-like stone, takes a fine polish. It is used like zahr mohra for cutting into cups, &c.; the value of a cup is from Rs. 3 to 4.

JALIN? CAN. Shorea laccifera, *Heyne.*

JALNA (Jaulnah) in L. 19° 51′ N, and L. 75° 54, E. in the Dekhan a military station, 38 miles E. of Aurangabad, 1652 feet above the sea.

JALNIM. HIND. Lippia nodiflora, also, Lycopus Europæus.

JALNIM. HIND. Herpestes monniera.

JALUKA. SANS. Leeches.

JALUS. ARAB. Literally accession, the term applied to the ascent of a throne. In the Southern Konkan the Jalus San or San-i-Jalus, has formed an era commencing with the year of Salivahana 1578, (A. D. 1656) and running on henceforward in the ordinary solar manner. It corresponds exactly with the accession of sultan Ali Adil Shah II to the throne of Bejapore—*Thomas' Prinsep.*

JALSOO. See Kunawer.

JAM. DUK. Psidium pyriferum, also, P. pomiferum.—*Linn.* The guava.

JAM. A hindoo title supposed by Colonel Tod to be a corruption of Sambu a titular appellation from the Sambu of Alexandria. It is, however, a hindu title borne by the Jam of Bela, the Jam of Nowanuggur in Surashtra, the Jam of Kej, also the Jam of the nomade Mahomedan Jokya, a Samma tribe, west of Tatta and has no connexion with Jamshid nor has it a Persian origin—*Elliot, Burnes' Kabul.* See India; Kattywar; Kelat; Khyber.

JAM Any vessel for drinking out.

JAM. MALEAL. Eugenia jambos.—*Linn.*

JAM. A river running near Seonee and near Lodikhera in Nagpoor.

JAMA. An article of mahomedan dress.

JAMA. AR. A place where mahomedan people assemble to pray, a house of public worship.

JAMA-BANDI. HIND. Revenue Settlement on a village.

JAMA CHETTU. TEL. Psidium pyriferum.—*Linn.*

JAMADAGNI. A famous rishi, the father of Paras Rama, at whose command the latter cut off the head of his mother Penuka. See Brahmadica ; Rama ; Paras Rama.

JAMADAR. The chief or leader of any number of persons, also a native commissioned officer in the native armies of India.

JAMAICA GINGER, uncoated Malabar or Bengal ginger.

JAMAICA YELLOW THISTLE. Argemona mexicana.

JAMAI-POOLI-SHIM. Beng. Dolichos lignosus.

JAMAL. Arab. Camel.

JAMALGOTA. Hind. Baliospermum Indicum, also Croton tiglium.

JAMALI. A Baluch tribe, who inhabit the country, from the Gaj towards Sehwan ; and a little lower down, on the stream.—*Masson's Journeys, Vol. II. p.* 137.

JAM-AMROOD. Hind. Guava tree.

JAMA MUSJID is the principal mosque in Indian towns in which mahomedans meet for prayer and religious services. The Jama Musjid of Delhi cost ten lakhs of rupees and took six years in its construction. It was begun and completed in the reign of Shah Jehan. Three of the highest, the broadest and finest flights of steps in Delhi, made of stone, lead to the front and side entrance, whence the spectator comes to a square platform. In the centre of this is a large cistern which is intended for the performance of the "wazu" or ablutions before prayer. While the three sides open inwardly with a corridor and cloisters, the west of the square platform is the cathedral itself, rising in three large domes and two of the most stately minarets within the town of Delhi. Its space admits of a vast congregation and on the anniversary of a saint of any celebrity or on any other particular occasion, it is crowded with mahomedans.—*Tour in India by French, p.* 10.

JAMAN. Hind. Sizygium jambolanum; also, Prunus padus, P. cerasus, also the sloe like fruit of Sizygium jambolanum, also a sweetmeat, made to resemble the fruit.

JAMAN KUMB, of Kangra, is the fine white fibre of a climbing plant, but it has frequent knots and joints which make the fibre short.—*Powell's Handbook, Vol.* 1. *p.* 511.

JAMARA. Hind. Viburnum fœtens, Nagar jamian, is Ficus reticulata.

JAMASP. One of the Sassanian kings.

JAMAUKA. Hind. Cucurbita citrullus.—*Linn.*

JAMAWEH. Pers. Bedding.

JAMB. Hind. Mal. Eugenia jambos.

JAMBA. Mar. Inga xylocarpa.

JAMBAN. A tree in Canara which grows from two to four feet in diameter and from twenty-five to forty feet in height. Its wood is very scarce, very much resembles mahogany and is generally used for house furniture.—*Edye M. and C.*

JAMBAO. Malay. A general term applied to species of Eugenia, Myrtus, Anacardium and Psidium.

JAMBEE. A cane with stiff stems and large knots, imported from China ; a species of Calamus.

JAMBI. Jav. Betel-nut, Areca-nut, Penang-nut from the Areca catechu palm.

JAMBIRA. Sans. also, Nimbooka, Niboo, Limbo. Beng. Hind. Citrus limonum.

JAMBIRA, also Nimma Chettu. Tel. Citrus bergamia.—*Risso and Poit. Roxb. W. & A.*

JAMBIYAH. Ar. Hind. A crooked dagger.

JAMBO. Sing. Eugenia jambos—*L.* The bark is used as a mordant for blue and black dyes. also, Beng., Jambosa aquea. *D. C., W. & A.*

JAMBO-IRING. Sumatra. Anacardium occidentale.—*Linn.*

JAMBOOLA. Singh. Citrus decumana.—*Linn. W & A. Roxb.*

JAMBONS. Fr. Hams.

JAMBOSA AQUEA,—*D. C. W. and A.*—*Prod. I.* 332, *Roxb* ; *Wight, Icones.*

Eugenia aquea, *W. Ill.* | Eugenia sylvestris, *Moon's Cat.*

JAMBOSA AQUEA.

Jambo ..... Beng. | Wal-jamboo-gass Singh.

Abundant in the Central province of Ceylon, up to an elevation of 5,000 feet.—*Thw. En. Pl. Zeyl. p.* 115.—See Eugenia aquea.

JAMBOSA DOMESTICA *D. C.*, Jambosa malaccensis, *D. C.*, Jambosa purpuracens, *D. C.*, are syns of Eugenia malaccensis—*Linn.*

JAMBOSA VULGARIS, *D. C.*, syn. of Eugenia jambos.—*Linn.*

JAMBOSA CYLINDRICA.—?

Eugenia (J.) cylindrica, *W. Ic.* | Eugenia (J.) pauciflora, *W. Ic.*

A moderate sized tree of the Ambagamowa district, in Ceylon, up to an elevation of 8,000 feet.—*Thw. En. Pl. Zeyl.* ii. *p.* 115.

JAMBOSA MALACCENSIS, *D. C.*, syn. of Eugenia malaccensis, *Linn.*

JAMBOSA SALICIFOLIA—?

Pan Jambool...Mahr.

A crooked tree growing much on the rivers of the Bombay Deccan country. The stem is generally useless for house purposes, on account of its crookedness, but the straight shoots are eagerly sought after as rafters.—*Dr. Gibson.*

JAMBOSA VULGARIS, *DeCandolle.* syn. of Eugenia jambos.

JAMBU. Hind. Inga xylocarpa.

JAMBU also Pedda Neredu. TEL. Eugenia jambolana.—*Lam.* or Syzigium jambolanum, of *W. and A.* is the rose apple and is so denominated from its odour. From the Jambu a very fine plum-coloured dye, is extracted: both the Jambu and the Teemree bear a pleasant sub-acid fruit.—*Postan's Western India, Vol. II. p.* 48.

JAMBU DWIPA. SANS. In the Hindu Cosmos, one of the seven grand divisions of the earth, including Asia, and so named from the tree called Jambu abounding in it. Modern commentators, however, allege that it refers only to certain parts of the interior of Asia, the Eden of the hindus. In this sense Jambudwipa, is the central division of the world. India is so called in the Puranas.

JAMBU MALACCA MARAM. also Jambu Malacca Pallam. TAM. The tree and fruit of Eugenia Malaccensis.

JAMBUL. MAHR. Eugenia jambolana.

JAMBU-MONAT. MALAY. Anacardium occidentale.—*Linn.* Cashew-nut tree.

JAMBU-NAWEL MARAM, TAM. Eugenia jambos.—*Linn.*

JAMBU-NEREDU, also Pedda Neredu. TEL. Eugenia Jambolana, *Lam*—(large var.) *R. ii.* 484 Syzigium Jam.—*W. and A.* 1015—*Rheede, v.* 29.

JAMBAVATI. SANS. From Jambavan, the name of a certain bear.

JAMCANA. TEL. Cotton Carpets.

JAMDANEE. HIND. A flowered Dacca wove muslin.

JAMDANEE.—? A sort of leathern portmanteau.

JAMED-ALU. KARN. In Coorg, a predial slave.

JAMEL. ARAB. Camelus dromedarius.—*Linn.* The Camel properly Jamal.

JAMES, Commodore, commanded the E I. Company's Marine Force in India. In 1755, in alliance with the Mahrattas, he sailed from Bombay, to attack the strongholds of Angria, and on the 2nd April, unaided by the Mahrattas he took Severndroog and Goa, Bancoot surrendered on the 8th April and in February 1756 he attacked Gheria.

JAMES, Colonel, Henry, R. E., Author of General description of the Country of Abyssinia and of the different Routes leading into it.

JAMES AND MARY. A dangerous shoal in the Hoogly, it is an English corruption of the Hindustani words Jahaz marra, a ship struck.

JAMHUT. See Kelat.

JAMI. A celebrated Persian poet. See Ahmedi Jami.

JAMI. See Kazzilbash.

JAMUR. HIND. Ficus carica, also F. caricoides.

JAMI-UT-TUARIKH. Fazl ullah Rashid, otherwise Rashid-ud-din, son of Imad-ud-daulah, Abu'l Khair, was born at Hamadan about A. D. 1247. His enemies, in the latter part of his life, called him a Jew both by birth and religion. The latter part of the assertion is disproved, both as to himself and his immediate predecessor, but Quatremere is inclined to think that he was possibly of Jewish descent, as he shows an acquaintance with Jewish rites and customs singular for a mahomedan statesman. Ibn Batuta (ii, 116), who saw Rashid's son attending as wazir on Abu Said Khan at Baghdad, says that the father, Khwaja Rashid, had been an emigrant Jew.

Said-ud-daulah, the chief minister and favourite of Argun the father of Oljaitu, was a Jew. He had studied agriculture, architecture and metaphysics. He was an adept in mahomedan theology and controversy and was acquainted with Hebrew, Arabic, Mongol, Turk and Persian. His greatest work was called by the author the Jami-ut-Tawarikh, "Collection of Histories" or Historical Cyclopædia, which in fact it is. It contained histories of the Tartar and Turkish tribes, of Chingiz and his race, and of the Persian khans in particular, including his master Oljaitu; of various dynasties of Western Asia, of Mahomed and his companions, of the prophets of Israel, the Cæsars and several Christian princes; of China and of India. It concluded, or was intended to conclude, with a universal geography, but it is doubtful if this was ever written, though the existing portions of the work contain many geographical notices.—*Yule Cathay, II. p.* 255.

JAMKALUM, or Jamcana, TEL. Cotton carpets.

JAMMI CHETTU. TEL. Prosopis spicigera.—*Linn W. and A.* also, Adenanthera aculeata.—*Roxb.*

JAMMU. HIND. Prunus padus.

JAMMU GADDI. TEL. Typha elephantina.—*Roxb.*

JAMNA. A river of Hindustan, which rises in long. 78° 24' E. lat. 30° 35' N. in the immediate neighbourhood of the hot springs of Jamnotri. Captain Johnson, on the 12th May 1828, found theriver issuing from a snow bed at an elevation of 10,840 feet above the sea. The Jumna is also called the Kal Yamuna, or black Yamuna, and Kalinde or the "black pool" from Kaniya having destroyed the hydra Kaliya which infested it. The poet Jydiva styled the Yamuna the blue daughter of the sun. The Jumna is a feeder of the Ganges, which it joins at Allahabad. The principal feeder of the Jumna is the Chambul, which

takes its rise on the Vindhya mountains. See Allahabad ; Ganges ; Krishna ; Saraswati.

JAMNOTRI. A mountain in the Himalaya, in long. 31° 0' N. ; lat. 78° 29' E. in Garhwal, on the left bank of the Jumna, about 8 miles N. of Kharsali. The hot spring "Bassu Tarta" and the level of the Jumna there, is 9,793 feet above the sea. *Rob. Sch'l.*

JAMO URIA. Eugenia jambolana.—*Lam. Roxb.*

JAMOA. HIND. Schleichera trijuga, also Elæodendron Roxburghii.

JAMONES. SP. Hams.

JAMOON, HIND. Eugenia Jambolana, syn. of Calyptranthes caryophyllifolia *Willd, Swartz* also, Calyptranthes jambolana or Syzyium jambolana.

JAMPAN. HIND. A litter for the hills.

JAMP SANYA. See Siva.

JAMROOL. BENG. Eugenia alba.

JAMRUH. AR. A ceremonial at the Kaba, in Mecca, in which pilgrims throw stones, as if at the devil: it originated from Abraham throwing stones at the ram sent to take the place of his son. See Kaba.

JAMSAN. HIND. A kind of earth containing an alkali, useful in alum manufacture.

JAMSETJEE JEEJEEBHOY, a Parsee merchant of Bombay, of a princely generous disposition, was knighted by the queen of England on the 3rd March 1842, was subsequently created a baronet—obit, 14th April 1859.

JAMSHID. The fifth king of the Peshdadian dynasty of Persia, who, according to Bailey, flourished 3,209 years before the Christian era. The Shah Namah describes him as the first to civilize mankind, and the Persian writers consider the bas reliefs at the ruins of Persepolis.—still visible in all their pristine beauty after a lapse of five thousand years,—to be representations of the court of Jamshid, more especially on the festival of the Nouroz. The celebrated Persian poet Fardusi, wrote the Shahnamah in A. D. 1000, containing three heroes, Jamshid, Faridun and Garshasp, as the three earliest representatives of the generations of mankind. A little way from the gate of the entrance of Toos, there stands a dome ornamented with lacquered tiles so small as seemingly to form a part of some private house ; this dome covers the dust of this celebrated poet who after the unworthy treatment he received from shah Mahmood, Ghaznavi, retired there to die.—*Frazer's Journey into Khorasan, p.* 510. See Fardusi.—

JAMU. A town and district in the western Himalaya, in long. 33° 44' 5" N., lat. 75° 51' 4" E. The town of Jamu, in the valley of the Chenab is 1,500 feet above the sea, and the bed of the Chenab is a little above 1,000 feet. The boundary mountains of Jamu rise 12,000 to 14,000 feet. Jamu, is the capital of a principality of which the rulers are Dogra Rajputs. The town contains 7,000 or 8,000 people. It is built on the summit of the first wooded sloping ridge that rises from the plains of the Punjab and on the right bank, at the place where it is divided by a narrow ravine which allows an exit to the river Ravi ? in its way to its junction with the Chenab.—*Vigne. Schl.*

JAMUKARAM. TAM. Carpets.

JAMUN. HIND. Calyptranthes caryophyllifolia ? : also Syzygium jambolanum ; also, Prunus padus.

JAMUNA. HIND. Cerasus cornuta, also Prunus padus or bird cherry.

JAN. In India the Jan, the Gin of the Arabian nights, is only known amongst the mahomedans. In Sind, the Jan resembles the Pwecca or Puck of Britain. The Jan of the Baluch hills is wayward and often morose, but not necessarily malignant. He is described as dwarfish with large eyes, and covered with long hairs, and often changes to the form of a camel, goat or other animal. On meeting a Jan, it is essential not to be alarmed, to use civil language. The Jan can become the servant of man and work hard.—*Burton.*

JAN. HIND. Urtica heterophylla.

JAN. HIND. PERS. Life soul spirit, hence, Jandar brave, spirited. Janwar, animal, an expression of affection.

JAN. See Semang.

JAN-I-ADAM. HIND. Ajuga decumbens.

JANA CHETTU. TEL. Grewia rotundifolia.—*Juss. W. and A.* This name is applied to several sp. of Grewia.

JANAKA. See Kshetriya.

JANAKUA. MALEAL. Costus speciosus.

JANAM ASHTAMI, the nativity of Krishna held as a festival on the 8th day of the month Bhadra. It is also called Gokal-Ashtami and is a hindoo festival in commemoration of the birth of Krishna, an event which is said to have taken place at Mathura, at midnight, about the 22nd August, on the 8th of Shravan. One vaishnava sect keeps the holiday Janam on the 8th and another on the 9th of Shravan. Krishna is stated to have been born of Devaki, niece of Kans, king of Mathura. Kans having had it predicted that one of his race would destroy him, he endeavoured to compass the death of Devaki's offspring in which he failed, and on the 9th Krishna was removed to the house of a cowherd named Nanda. The worshippers abstain during the day from certain articles of diet, at night they bathe and ornament the image and offer the tulsi, or Ocimum sanctum. On the following day, a brahman serves as pujari, and afterwards he himself is worshipped. The 8th day is held by the Gaoli or cowherd race as a

great jubilee day, from the circumstance of Krishna having been reared by one of their people, they join hands and dance, and shout Govinda, Govinda. The shrines of Kanoba are much visited at night, the Bhagat of the shrine by self-flagellation, becomes hysterical, which is deemed by the people to be a possession by the deity, on which they prostrate themselves, burn incense and present sick people to the Bhagat. On the following day, the Bhagat's disciples work themselves into hysterics.—*Bombay Gazetteer.*

JANAMEJAYA. See Inscriptions

JANAM-PATRI and Tripno. The former is indispensable to every hindoo child, being at once his horoscope and the guide throughout life.—*Richard F. Burton's Sinde, p.* 399. See Janm.

JANAPA, also, SHANAPA. Tam. Crotalaria juncea. Sun hemp.

JANA PALASERU. Tel. Antidesma pubescens.—*Roxb.*

JANAPHAL. Situated near a spur of the Adjunta hills, and the head-quarters of the Mekhur district. The maximum heat in the hottest weather is 98°, about the same as at Chindwarra or Baitool in the Central Provinces. Janaphul is thirty-six miles from Akolah.

JANAPUM. Tam. Thin rope made of the fibre of Crotalaria juncea.

JANA SPECIOSA. Gmel. syn. of Costus speciosus.

JANASTHANA. This place is the modern Nasick, situated on the Godaveri, not far from the western Ghats, and a place of pilgrimage. —*Hind. Th. Vol.* 1. *p.* 304.

JAND. Hind. of Murree Hills, Indigofera arborea.

JAND. Hind. Zizyphus nummularia, also Acacia leucophlœa, and Prosopis spicigera.

JANDAR. Hind. Aristida depressa.

JANDI. Hind. Astragalus multiceps, also Prosopis spicigera, and Ballota limbata.

JANDIAM. Tel. The sacred chord of the hindus. See Poitu ; Zonar ; Zandiam.

JANE or PABBASA. Tel. Trichaurus ericoides, *W. and A.* 143, *Ic.* 22.

JANEMAJAYA. The sacrifice of snakes.

JANEO. Hind.

Janwez..... .....Mahr. | Yajno Pavita.....Sansc.

This cord or string falls over the left shoulder to the right hip. It is worn by the brahman, kshatrya and vaisya castes, by the Ved or Bed of Bengal, and in the Dekhan by the five artificer castes.—*Wils. Gloss.* See Jandiam ; Zonar.

JANGAL. Hind. Rough tracts of wood and grass ; a forest or jungle.

JANGAL BELI. Hind. Salix *sp.*

JANGAL PARUNGI. Hind. Quercus semecarpifolia.

JANGAM. Sansc. The priest of the lingaet or lingayet sect, called also lingawant, and in the south of India, Vira saiva, a hindu sect, worshippers of Siva, under the usual form of a lingam which is worn, of small size, made of copper or silver in a little casket suspended round the neck, tied in the turban, or fastened on the arm In common with the saiva sect generally, the Jangama smear their foreheads with vibhuti or ashes, and wear necklaces, and carry rosaries made of the rudraksha seed. They are few in Upper India, but in the south they are numerous and the Aradhya and Pandaram, the officiating priests of the Saiva shrines, are commonly of this sect. The sect is stated to have originated with Basava. The sectarian Jangama religion is one of the most bigotted and exclusive in all India : and, greatly disliking brahmins, these are excluded from their villages shutting out from themselves at the same time the only, until recently, learned people of India. The people of a village near Kalladghi, purposely abstained from digging wells, and in the dry weather had to go about three miles to the Gutparbah river for water, acting thus, as they said, to prevent brahmins settling amongst them.

The three words, Om ! " Guru, Linga, Jangam" comprise the creed of the sect, and evidently were intended to disavow every part of the braminical priestly tyranny. This mystic phrase is thus expounded. The image (lingam) is the deity : the jangam is the wearer or fellow worshippers : and he who breathes the sacred spell in the ear is the Guru.

The Aradhya sect are brahmans, who though jangams, retain their caste.

The Banijaga are followers of the jangam customs, and seem to be of the Vaisya race.

The Lingaet, Lingadari, or Vira Saiva sect, Lingawant, Lingadhara, and Lingamat worship Siva, in the form of a lingam. The sect was founded in the 12th century, by Basava, a brahman residing at Kalliani in the centre of the peninsula. In common with the Jangama they are " vira saiva hindus, whose sole object of worship is the lingam, a model of which they carry on their arms, or suspend in caskets of silver or gold around their necks. They are sectarian saivavi, for they do not, in their creed recognize castes nor acknowledge brahmans. The customs and belief of this sect were fully described by Mr. C. P. Brown in the Madras Literary Journal. They are very numerous amongst the Canarese speaking people from Salem through Mysore northwards to Panderpoor on the Kistnah, and further north and east towards Kalliani fort, where the sect was originated in the thirteenth century by a brahman named Basava. But further north, even in the Oomraoti district of East Berar,

there were, in 1869, 7,670 of this sect. Their avocations are almost solely those of civil life, as agriculturists and shop-keepers. They are rigid in external ceremonial, but they have loose ideas in morals, probably resulting from what Wilson states as their belief in the inferiority of women and from their licentious habits they are often before the criminal courts. The great bulk of them are such rigid vegetarians, they will not even bring any living creature to a flesh eater. Their dislike to brahmins is such that they use every means to prevent their settlement in their villages; but, though by their religion they should abstain from caste distinctions they are the most exclusive of all the religionist in India, the followers of every different trade or avocation refuse to eat together or intermarry, the Jangam alone adhering to their law. They have made the differences in their avocations equivalent to the caste or race distinctions of other hindoo people. The Jangama, the priests of the Lingaet sect, are often married, so often, indeed, that they are classed Virakta Jangam and Grihasht Jangam, or ascetic and domestic Jangama.

All these anti-brahminical worshippers of Siva, who are called Jangam, Vira saiva or Lingadhari, are easily recognized by their wearing a small idol, either hung on the breast or bound on the arm. These are the disciples of Basava whom they regard as a form of the god Siva. They are widely spread throughout the south of India, among the Canarese, the Telugu and the Tamil Nations.—*Brown's Essay of the Creed, Customs, and Literature of the Jangams, p.* 7.

JANGAR. See Boat.

JANGATA. TEL. The Satana wanloo, Jherra wanloo, and Dhasra wanloo are three mendicant sections of religious devotees of the hindoos, The Satana keep a god "Permaloo," the image of an incarnation of Vishnu in their houses and worship it daily. They perambulate the streets morning and evening and accept alms from all but the lowest castes. They often demand alms threatening otherwise to burn themselves with a lamp or torch. The Dhasra play on the "Jangata," "Tartee" and Sincoo and hold an iron worshipping lamp in their hands. They walk before the corpse when it is carried to the funeral pile.

JANGELAM PARENDA. MALEAL. Vitis quadrangularis.—*Wall.*

JANGGOLO. See Kris.

JANGKANG. See Kyan.

JANGKAR. MALAY. Anchor.

JANGLEEG. See Kunawar.

JANGLI. HIND. A term applied to wild plants, grains, &c., as opposed to cultivated.

Jangli badam, HIND. Sterculia fœtida.

Jangli Bhinda. HIND. Hibiscus *sp.*

Jangli frast, HIND. Populus alba.

Jangli Kits, HIND. Edwardsia mollis.

Jangli Mehndi, HIND. Ammannia auriculata.

Jangli Murgh, HIND. Gallus sonneratii *Temm.* G. ferrugineus *Gmel.*

Jangli Palak, HIND. Rumex acutus.

Jangli-powar, HIND. Cassia obtusifolia.

Jangli Samak, HIND. Panicum colonum.

Jangli sankokra, HIND. Hibiscus *sp.*

Jangli sarson, HIND. Sisymbrium iris.

Jangli bulgar HIND. Boletus igniarius.

Jangli-sur. HIND. Hog.

Jangli tamaku. HIND. Sonchus orixensis.

JANGLOT, a wood of Java considered by the natives as the toughest wood produced in the island, and is always employed for bows when procurable; the tree is of a moderate size.

JANGUSH. HIND. Arum curvatum.

JANHAVI. SANS. From Janhoo, a sage.

JAN-I-ADAM. HIND. Ajuga bracteata; Ajuga reptans, also Salvia lanata.

JANIPHA. A genus of plants belonging to the natural order Euphorbiaceæ. It has monœcious flowers; calyx campanulate, 5-parted, petals wanting; stamens 10 in the male flowers, filaments unequal, distinct, arranged round a disc. In the female flowers the style is one; stigmas 3, consolidated into a rugose mass: capsule 3-coccous.

JANIPHA MANIHOT.—*Kunth.*

Jatropha manihot, *Linn, Roxb.*	Manihot utillissimus, *Pohl.*
Pu lau-pe-nang Myouk BURM.	MaraValli kelangu. TAM.
	Aal vulli kelangu ,,
Marach'ini, CAN. MALEAL.	Manu valli gadda... TEL.
Tapioca, Mandioc, Cassava	Manu pendalam;
Bitter Cassava ... ENG.	Karra pendalam..... ,,

Tapioca is the farina manufactured from the expressed juice of the tubers of the Janipha manihot. Great care is requisite in its preparation as the roots contain a poisonous principle which is only got rid of by the application of strong heat. The poorer classes of British India use the tapioca flour, but none is exported. The plant thrives in any soil, although a sandy loam is the best. It requires no cultivation whatever, and is occasionally met with in Aracan, growing wild in the jungle. At the Madras Exhibition of 1855, excellent tapioca was exhibited by Mr. Rundall, of Razole, near Rajahmundry. Various other samples of "Hill Tapioca" were also exhibited—obtained from the roots of different species of Arum, Dioscorea, or terrestrial orchids; but none of them appeared important. Tapioca is prepared in S. America from two species of Janipha, or the bitter and sweet cassava or manioc roots. From the facility with which the bitter cassava can be rasped into flour, it is cultivated almost to the exclusion of the

sweet variety, which contains in its centre a tough, fibrous, ligneous, cord. The bitter, variety however, contains a highly acrid and poisonous juice, which is got rid of by heat or by fermentation, so that cassava bread is quite free from it. When the juice has been carefully expressed, the fecula or flour is *washed and dried in the air without heat*, and forms the Brazilian arrowroot of commerce; but when dried on hot plates it becomes granular and forms tapioca. An artificial tapioca is made with gum and potato starch. The granules of this are larger, whiter, and more brittle and more soluble in cold water than genuine tapioca.

Casava or Bitter Cassava, are the West Indian names both of the Janipha manihot, and of the Cassava or manioc starch prepared from that plant, from which also are prepared cassava meal or flour, or Brazilian arrowroot, also cassava cakes or bread. The cassava is called in Brazil Mandisca. The Janipha manihot plant grows about 6 or 8 feet high, with a tuberous root weighing up to lbs. 30. The acrid milky juice when fresh is poisonous, but the roots are washed, scraped, ground or grated into a pulp, and the juice pressed out and preserved. The pulp or meal that remains is called Couaque and is made into Cassava cakes or Cassava bread. The expressed juice by standing, deposits a white powder, which when washed and dried forms what the British call Tapioca meal or Brazilian arrow root, by the French "Moussache" and in Guiaina, Cypipa, and when this is dried on hot plates, the grains of fecula burst and adhere together and form tapioca. The expressed juice is sometimes fermented with treacle into an intoxicating fluid. Pearl Tapioca is not from this plant but from potato starch. Sweet cassava is prepared from the Manihot aipi which is similar to J. Manihot, but has no deleterious properties.

Tapioca is prepared from the starch of the bitter cassava but by washing and granulating on hot plates, by which the concretions are formed, as seen in commerce.

Cassava flour, or meal, from which cassava bread is made, is obtained from the Janipha manihot, by grating the root, expressing the juice by pressure and then drying the residual cake and pounding. It is called Moussache by the French.

Cassada root is a name of the root of the Janipha manihot.

Cassareep, the concentrated juice of the bitter cassava, forms the basis of the West India dish pepper pot. One of the remarkable properties of cassareep, is that meat placed in it is preserved longer than by any other process of cooking.—*Tomlinson. On the Culture and Manufacture of Tapioca Jatropha Manihot, J. P. Langlois. Journ. Agri. Hort. Socy. Vol. XII, p.* 175. *Hogg. Birdwood.* See Janipha manihot. Food; Janipha; Cassava; Manioc.

JANJERA. See Sidi. India.

JANJI. See Hydrocharidaceæ.

JANKEE. See Kunawer.

JANKSTEE RONG. See Maryul.

JANKUJI, See Mahratta Governments.

JANM. Sans. Birth. Janma Patri, is the paper on which the horoscope is prepared at a child's birth. See Janam-Patri.

JANSAM. Chin. Ginseng.

JANTIANA. Ar. Gentiana lutea, *Linn.*

JANNUBEE. See Kunawer.

JANOLAH. Hind. Gum Arabic.

JANTONG. Malay. Plantain leaf.

JANUMU. Tel. Crotalaria juncea, *Linn.* C. tenuifolia, *R.* iii. 263.

JANUPA-NAR. Tam. fibre of Crotalaria juncea.—*Linn.*

JANUS. See Saraswati.

JANWA, the zone, cord or thread worn by several classes or castes of hindoos. The brahminical cord consists of six or more threads of cotton, called the *poita* or *janwa*, with which every lad is invested at the age of eleven or twelve years, and constitutes the sacred distinctive badge of that class. On the solemn occasion of their investiture, the youths are first taught the mysterious words entitled the Gayatri, "Let us meditate on the adorable light of the sun, the divine ruler, may it guide our intellects."—*Ed. Baron Hugel's Travels in Kashmir, p.* 38.

JANWAR. A Rajput tribe in Bundelcund.

JAPA. Hind. A repetition of the name of Rama, a religious rite of the Dadu Panthi Vaishnava. See Dadu Panthi; Japa-Mala.

JAPAG. Thibetan. Chinese brick tea imported over the Chinese frontier.

JAPA-MALA. Hind. This rosary consists of twenty-seven beads, which are told over four times, the number of one hundred and eight being the most proper for the repetition of such forms as "Ram, Ram, Ram!" Wah, Guru ji ki Fatah!" "Shri Ganesaya Namaha," ! &c.—*Richard F. Burton's Sindh, p.* 419. See Japa;

JAPAN. This island empire forms a very extensive chain stretching from the south point of Korea. It is situated between the 26th and 52nd degrees of north latitude and the 128th and 151st of east longitude, and embraces a population of nearly 40 or 50 millions of souls. It is composed of four or five large, and, including all its dependencies of the Lew-Kew group and the Kurile archi-

pelago, it is said, of as many as 3,850 smaller islands and islets, stretching along the coast of Asia, in a N. E. and E. N. E. direction, their shores being washed by the sea of Japan and the north Pacific ocean, and separated from the Corea gulph by Manchooria. Marco Polo was the first European traveller to notice it. It is bounded on the north by the Sea of Okotsk, and the independent portion of the island peninsula of Sagaleen; to the east by the North Pacific Ocean; to the south by the Eastern Sea of China; and to the West by the Sea of Japan. Until the year 1870, this empire possessed two sovereigns, the spiritual one, the Mikado or head of the religion of the country, and the Tycun, Zeogun, or Cobo, the chief of the state, who held his court at Jeddo. About B. C. 600, Japan was ruled by Zin-mu-tin-wu, or the divine conqueror, who was a Chinese warrior and conqueror and the founder of the Mikado dynasty, which, about the 16th century, became set aside from temporal affairs. With small localities excepted, the whole range of the empire is subject to violent volcanic action, and in 1703, Yedo was nearly destroyed by an earthquake. Fudsi Yama, near Yedo, is a high volcanic mountain, at present inactive, but tradition reports it to have risen in one night, and as it rose, there occurred a depression in the earth near Miako, which now forms the lake of Mit-su-no-umi. In A. D. 864, it burst asunder from its base upwards, and at its last eruption in 1707, it covered Yedo, with ashes. It is crested with snow, and presents the appearance of a truncated cone, and the gathering of a white cloud around its summit, is a sign of bad weather. It is 12,450 feet high, standing comparatively alone out of the plain, for the other hills near are as nothing, and appear more like part of the slope leading to it than a separate range. There is almost always a little snow on the summit, and when seen on a clear morning or evening, cut sharp and distinct against the sky, it is a magnificent object, and well worthy of the veneration bestowed upon it. But the greatest volcano is Wun-sen-ta-ki, or the mountain of hot springs, on a promontory of Kiu-siu on which rests perpetual snow. It is feared and worshipped by the Japanese. In A. D. 1793, an eruption occurred which destroyed Sima-bara with nearly 50,000 people, and so altered the coast line that mariners failed to recognize the once familiar scenes of their voyages. In the island of Kiu-siu, there were in the middle of the nineteenth century, five volcanos in a [redacted] tivity. The numerous islets also [redacted] origin, and some were then [redacted] The four larger islands [redacted] Nipon, [redacted] and Sikoff, which together form a group not dissimilar in geographical configuration to Great Britain and Ireland. In the first island are sit[redacted] Yedo and Miako, the two capitals, the [redacted]; the temporal sovereign, residing in Y[redacted]d the Mikado or spiritual sovereign dw[redacted]Miako. The island of Nipon popularly call[redacted]n, and known to the Chinese as Yang-ho[redacted]-pun-kwo, is the largest, and its name [redacted] of the rising sun.—Kiu-siu or X[redacted] southern of this group, in lat. 32° [redacted] and long. 129° 52" 7' E. has th[redacted] harbour of Nangasaki on its western si[redacted] hundred and fifty miles north to south [redacted] hundred and seventy east to west.—Si[redacted] about a hundred miles in length by six[redacted] readth. The gross area of the empire [redacted] imated at 265,500 square miles. Sag[redacted] land is a little smaller in extent th[redacted]pon, and was formerly divided between th[redacted] Chinese and Japanese, the former holding the northern and the latter the southern half. Its native population are the Kurile, a very hairy, wild and untutored race. The chief town in the Island of Jesso, is Matsmai: the second is Hakodadi. Matsmai is an imperial city, built upon undulating ground, and the hills near are covered with oaks, firs, cedars, poplars, the yew, the ash, cypress, birch, aspen and maple. Within sight of Hakodadi, and at the distance of about twenty-five miles, is an active volcano, but no smoke can be seen from Hakodadi. The crater forms nearly a circle, from 1,500 to 2,000 yards round. The ground is in some places so hot that the hand could not touch it. This volcano at about twenty miles distant and five from Hakodadi, throws up a hot sulphur spring, the heat of its water being 109° in the warmest part. The natives use it as a bath; and regard it as almost a certain cure in cases of skin disease. Men, women, and children all go in together, perfectly naked. Hada, is a port in Nipon, about 40 miles from Simoda, and is built on a plain, eighty miles from the metropolis, it contains about 8,000 people. The town is divided into wards separated by wooden gates. It contains nine buddhist and one sintu temple. Since the treaty of Kanagawa, by which the port was opened to the Americans, Simoda has been raised to the dignity of an imperial city. A hot spring flows from a rock at Simoda, stated to be sulphurous. In Jesso, the coasts are more peopled than in the interior, the more fertile lands being the nearest the ocean. The reverse of this occ[redacted] sea skirts are charact[redacted]ith barren rocky hills [redacted] being peopled. The re[redacted]nd supre[redacted] at Mi[redacted]d twelve wive[redacted] othe[redacted]ts. Neither the hair of his head,

his beard or his nails were ever cut. All his victuals were prepared in new vessels, which are brok[illegible] using them, and his garments renewe[illegible] were also daily destroyed, to prevent [illegible]hers using them. When he went abroa[illegible]as carried in a palanquin, from whenc[illegible]uld see without being seen. This supre[illegible]peror alone lived in polygamy, all [illegible]ying but one wife. The Lew-Kew [illegible]dom, consists of thirty-six islands [illegible]between those of Kiu-siu and Formosa. The island[illegible] Lew-Kew is the largest of the group, wh[illegible]tributary to the empire of Japan, thro[illegible] prince of Satsuma. Lew-Kew island i[illegible] 60 miles in length from north to sout[illegible]a varying breadth of from five to ten m[illegible]d its scenery, especially at its norther[illegible]astern side, is wild and mountainous. [illegible]ew-Kew, the salutation consists in clasp[illegible]he hands together, and in that position elevating the knuckles to the forehead, and bowing sufficiently low for the hands so placed to touch the ground. The Lew-Kew people wear a cloak, which is gathered in at the waist with a girdle of brocaded silk or velvet; in this is stuck an embroidered pouch, containing a small pipe and some powdered tobacco. In Lew-Kew, the hair is shaven off the forehead for about three inches in front, and carried from the back and sides into a tuft on the top of the head where it is held by one or more pins, gold being in most esteem with the men and polished tortoise shell among the women. The artistic and manufacturing skill of the Japanese is very great, their famous products being swords, string and wind musical instruments of elaborate workmanship, theodelites, aneroids, &c. The books abound in illustrations. Like that of the Semitic races, their writing is from right to left. The letters or syllabic characters of the Japanese are forty-eight in number. Paper is made from the leaves of the bamboo, which is as strong and lasting as the best calico, and when well oiled, becomes perfectly waterproof, Hooded cloaks and umbrellas, made of this material last for years. The Japanese likewise make handkerchiefs of paper, and so cheap that they are burned when soiled. The Japanese as a people are individually and collectively virtuous. They are partial to bathing, either in the vapour, or warm bath or in the surf, and both sexes bathe together in the public bath rooms, unattired, in which they see no indelicacy. The women possess an unruffled temper and amiability, and are faithful and virtuous. The univ[illegible]apan is two swords the[illegible] burnished. In no[illegible]re the [illegible] to disgra[illegible]honour, [illegible]rank will d[illegible]himself [illegible] sword to disem[illegible]himself

rather than survive disgrace. This suicidal ceremony is called the Harikari and the incisions are made so as to resemble an X. All military men, and all the servants of the Ziogoon and persons holding civil offices under the government are bound, when they have committed any crime, to rip themselves up, but not till they have received an order to that effect from the court at Jeddo: for if they were to anticipate the order, their heirs might be deprived of their property. For this eventuality all the officers of government are provided in addition to their usual dress, with a suit necessary to be worn at the time of such death, which raiment consists of hempen cloth and without armorial bearings. So soon as the order of the court has been communicated to the culprit, he invites his intimate friends for the appointed day and regales them with saki. After they have drank together for some time he takes leave of them and the orders of the Court are then read to him by an officer appointed for that purpose. He then returns and generally delivers a farewell address to those assembled, after which he inclines his head towards the floor, draws his larger sword and inflicts the fatal cross. One of his confidential servants stationed behind him, and whom he has deputed for the task, then runs a sword through his master's neck. When a man is conscious of having committed a crime and apprehends disgrace, he puts an end to his own life in the same manner. The sons of the nobles and gentry are said to exercise themselves with the sword in their youth for five or six years, with a view to acquire a grace and dexterity in the performance of the fatal deed. The Japanese burn the bodies of their nobles, and incase their ashes, but the humbler of the community are interred. The dead, towards whom great reverence is paid, are seated in a box in a sitting posture; and are followed to the first place of interment, viz. well built stone vaults constructed in the sides of hills, by a procession of women in long white veils. After the body has been interred seven years, and has become a skeleton, the bones are removed and deposited in stone vases, which are placed on shelves within the vaults or deposited in the crevices of rock. White is the garb, not of festivity, but of mourning: and a bride, when leaving their father's house, is arrayed in this color, emblematical of being thence forward dead to her parents. She is carried to her groom in a *norimon* or palanquin. Kitu is a form of salutation in Japan, where the in[illegible] the palms of his hands on[illegible] his body so that the fo[illegible] the ground, and he[illegible] position

some seconds. The superior responds by laying the palms of his hands upon his knees, and nods or bows more or less low according to the rank of the other party. It is customary for the wives of men of rank to wear a small dagger in their girdles. Young women, alone, have white teeth; on marriage these are dyed black, and education is bestowed on all. In the State, the Torika are officers of noble blood, commanding troops, under the orders of the governors whom they assist with their advice and carry out their orders. The Doosiu are assistants to the Torika, serve as guards, do duty on boardship and in guard boats. Each of the Doosiu is required to maintain a servant. The Karoo are stewards. The Bugio are civil officers, of rank of two swords, who exercise a controlling power over collectors, interpreters, and other inferior officers. Amongst the Japanese, the tanners live apart from the other inhabitants in a village by themselves, near the place of execution, situated at the western extremity of the city. They are the public executioners and are held in great disesteem. Wrestling is a favourite amusement for the rich, who keep largely overfed men, for the purpose of being pitted against each other. These are so full of flesh, that their distinctive forms are almost hidden, though this is more owing to the development of muscle than to deposit of fat. The Japanese are not large consumers of animal food. Their houses are of smaller size than those of Britain and are very scantily furnished with furniture but their floors are covered with a fine soft matting. The shoes or sandals are not worn indoors, but are left outside in a square earthen cavity or verandah near the door. Itzabu is a Japanese silver coin, worth in Japan sixteen hundred cash. An American dollar has a little more silver in it than three itzabu, and in China is worth from 1,400 to 1,600 cash. By the American treaty, the silver dollar is rated at one itzabu. A prominent feature in Japan is the multiplicity of religious sects, but there is at present no religious persecution, and members of the same family are often of different persuasions. The spiritual emperor was the high-priest of the ancient Japanese religion. The Sin-tu is an ancient religion in Japan, and still prevalent. It consists of an apotheosis of all great heroes or saints, like the old pagan religions of Europe, amongst whom the Japanese include Buddha, which explains the great consideration shown by the various sects there. The great object of interest, in nature and in the religion of the people in Japan, is its sacred mountain, Fudsi Yama. It is crested with snow, presents the appearance of a truncated cone, and the gathering of a white cloud around its summit, warns of a hurricane. Fudsi Yama is still occasionally ascended by pilgrims for the worship of the god of the winds. It is from the Rhus vernica that the Japanese prepare their lacquer which is so fine as to resist the action of hot water. The Japanese language is agglutinate, and the alphabet phonetic, in these respects resembling the Korean, and differing from the Chinese which is monosyllabic and rhematographic. The Japanese language is much mixed with Chinese. It is not monosyllabic but agglutinate, supplying subfixes to modify the idea. The priests of the buddhist religion employ the Chinese, but their poetry is in the pure Japanese. It would appear, on the whole, from the contradictory accounts by ethnologists, as to the physical formation of this people, that there exists among them both the Mongolian and Malayan types, and it is not improbable that a wave of the Mongol has passed over the primitive Malayan race of the country and left the two races now inhabiting it. The Japanese at present, therefore, seem to be of two or three races. The learned men in the United States Expedition, from analogies in the language, formed an opinion that they are of the Tartar family. Mr. C. F. Fahs regards the people of Lu-chu as identical with the Japanese, and asserts that they have many characteristics which distinguish them alike from the Malay and Chinese—such as the absence of the long angular form of the internal canthus and the presence of a thick black beard. Dr. Prichard considers the Japanese to belong to the same type as the Chinese, but Dr. Pickering maintains that they are Malays—while Dr. Latham follows Siebold in regarding them as of two distinct types of physical formation. According to other authorities, there are even three types of people in Japan, viz. the field labourers who have broad faces, brown hair, with an occasional tinge of red; flat noses, large mouths and a comparatively light complexion. The fishers of the sea coast have prominent features, with their noses inclining to the aqualine: hair black and crisp, wavy with a tendency to curl. The nobles are majestic in department and more resemble Europeans. One of the races is described as having an oval head and oval face, rounded frontal bones and a high forehead, with a mild and amiable expression of countenance. The complexion is light olive with eyes slightly oblique, large and animated, long eyelashes, and clustering eyebrows, heavy and arched, the cheek bones are moderately prominent, chest broad and largely developed. In Siam one of these races of the Japanese are the most esteemed for their courage, and the kings of Siam have always employed them as their principal force in preference to the Malays.

It would seem that the Japanese, of all classes, look upon their wives as upon a faithful servant a Japanese is never known to beat his wife. It is a custom amongst some Japanese to take a woman a few weeks on trial before deciding upon whether to marry her or not. The Japanese marriage ceremony is very simple. The bride and bridegroom drink wine with each other three times, exchanging cups with each other every time, in the presence of a few select friends; after which the young lady gets her teeth blackened, and she is married for better and for worse. In the Japanese racing matches any one who likes can run his horse, and the course is the main road. The distance is about a quarter of a mile, the horses run the distance, turns harp round in the road, and off back again, and keep on so until tired out. Among existing religions, the Sin-tu (Sin the gods and Tu faith) and the Buddhist, are the most extended. The Sin Tu embraces a cosmogony, hero worship, the Ten-sio-dai-siu the Sin goddess, being the principal object of worship. The religion has a trace of buddhism. Neither milk, butter nor cheese are used as food by the Japanese. Horses in the islands are in general small, but those of the cavalry are said to be of a fine breed, hardy, of good bottom, and brisk in action. The Japanese place the dead in a tub, with paper flowers all round, carry it into the temple and have prayers chanted over it, after which they carry the body on to the mountain and burn it, the priest chanting all the time. When it has all burnt away, they pick up the ashes and carry them to the grave yard behind the temple and bury them with all due solemnity. They erect monuments, and have gravestones with name and age of the deceased written on; and there are certain days in each year for the relatives going to pray over the graves and strewing the ground with flowers. The principal exports and produce of Hakodadi are iron, lead, copper, silver, gold, rice, wheat, potatoes, buckwheat, barley, peas, beans, sulphur, saltpetre, salmon? salmon trout? codfish, sharks, herring, beche de mer, cuttlefish, mussels, clams, seaweed, &c., wax, tea, silk, and oilseed, and fish. There is a very extensive lead mine about fifteen miles from Hakodadi, on the side of a mountain, and it is worked somewhat in the same manner as such mines are worked in Wales. The ore gives about 50 or 60 per cent of lead, but very little silver. Gold, silver, copper, coal, iron, sulphur and tin are found in Japan. In the north of Niphon are several gold mines, but this metal is also found in the sandy beds of rivers. The silver mines most abound in the province of Kallami. But the most abundant of the metals is copper which is sold in cylenders to traders. The Japan springs, lakes and rivers are numerous. The country is of moderate fertility, but well wooded, with the bamboo, oak, firs, cypress. The rainy months *Sat suki*, are June and July, and the frost at Nagasaki lasts only a few days. The Rhus vernix, is the celebrated tree called by the Japanese *Urusi*, from which the Japan varnish is obtained by incisions in the bark. There is an inferior and little valued kind called Faarsi, probably that of R. vernix adulterated with the varnishes of India and Siam.

Gold is found in many parts of the Japanese empire, sometimes it is obtained from its own ore, sometimes from the washings of the earth or sand, and sometimes it is mixed with copper. The quantity in the country is undoubtedly great. An old Spanish writer of the seventeenth century tells us that in his day the palace of the emperor at Yedo, as well as many houses of the nobility were literally covered with plates of gold. In the beginning of the Dutch trade the annual export was £840 000 sterling and in the course of sixty years the amount sent out of the kingdom through the Dutch alone was from twenty-five to fifty millions sterling. Silver mines are quite as numerous as those of gold. In one year the Portuguese, while they had the trade, exported in silver £587,500 sterling; copper, lead, quicksilver, tin and iron also occur in Japan. Thunberg tells us that the richest gold ore and which yields the finest gold, is dug up in Sado, one of the northern provinces in the great island of Nipon. Some of the veins there were formerly so rich, that one catti of the ore yielded one, and sometimes two taels of gold. But of late "he says" he was informed the veins there, and most other mines, not only run scarcer, but yield not near the quantity of gold they did formerly. There is also, he relates, a very rich gold sand in the sama province, which the prince causes to be washed for his own benefit, without so much as giving notice of it, much less part of the profit, to the court of [illegible]. After the gold mines of Sado, those of Suruaga were always esteemed the richest, for besides that these province yielded at all times a great quantity of gold-ore, there is some gold contained even in the copper dug up there. Among the gold mines of the province Satzuma, there was one so rich, that a catti of the ore was found upon trial to yield from four to six taels of gold for which reason the emperor had given strict orders not to work it, for fear so great a treasure should be exhausted too soon. There was another gold-mine in the province Tsikungo, not [illegible] from a village called Tossino; there are no silver-mines, in all Asia but only in Japan. The Japan stream, the Kuro Sino,

JAPAN.

sweeps along the outer or eastern shores of the Japanese islands, and carries with it the gulf weed or Sargossa with many animal forms, such as Clio, Cavolina, Pteropods, Spirialis, Atlanta and the pelagrin skeleton shrimps Alima and Erichthys; also the carapaces of the sailor crabs. The women wear silk gowns. Cemetries have a cheerful even gay aspect. Materials for dyeing are taken from a species of Betula, from the Gardenia florida. Polygonum Chinense, barbatum and aviculare all produce a beautiful blue colour, much like that from indigo. The leaves are first dried, then pounded, and made into small cakes which are sold in the shops.

The Japanese language is much mixed with Chinese. It is not monosyllabic but agglutinate, supplying subfixes to modify the idea. The priests of the buddhist religion employ the Chinese, but their poetry is in the pure Japanese. There exists among them both the Mongolian and Malayan types, and it is not improbable that a wave of the Mongol has passed over the primitive Malayan race of the country and left another of the races now inhabiting it. The Japanese at present therefore seem to be of two or three races. The United States Expedition, from analogies in the language, formed an opinion that they are of the Tartar family. Mr. C. F. Fahs regards the people of Lu-chu as identical with the Japanese, and asserts that they have many characteristics which distinguish them alike from the Malay and Chinese—such as the absence of the long angular form of the internal canthus and the presence of a thick black beard. Dr. Prichard considers the Japanese to belong to the same type as the Chinese, but Dr. Pickering maintains that they are Malaya—while Dr. Latham follows Siebold in regarding them as of two distinct types of physical formation. The prevalent belief is that there are three types of people, in Japan,—the field labourers have broad faces, brown hair, with an occasional tinge of red; flat noses, large mouths, and a comparatively light complexion. The fishers of the sea coast have prominent features, with their noses inclining to the aqualine; hair black and crisp, wavy with a tendency to curl. The nobles are majestic in deportment and more resemble Europeans. One of the races is described as having an oval head and oval face, rounded frontal bones and a high forehead, with a mild and amiable expression of countenance. The complexion is light olive with eyes slightly oblique, large and animated, long eyelashes, and clustering eyebrows, heavy and arched, the cheek bones are moderately prominent, chest broad and largely developed. In Siam one of these Japanese races are the most esteemed for their courage, and the kings of Siam have always employed them as their principal force in preference to th[illegible] would seem that the Japanese o[illegible] look upon their wives as upon a [illegible] vant; a Japanese is never known to [illegible] wife. It is a custom amongst some Ja[illegible] to take a woman a few weeks on trial, [illegible] deciding upon whether to marry her or [illegible]. The Japanese marriage ceremony is very simple. The bride and bridegroom drink wine with each other three times, exchanging cups with each other every time, in the presence of a few select friends; after which the young lady gets her teeth blackened, and she is married for better and for worse.

The illustrated Japanese books are very good, and show much artistic talent. A group of trees, a branch of Japan bamboo, a bunch of leaves, a cottage and turn in a road, and such simple subjects form each of them a perfect study in itself, though appearing to have been drawn with one stroke of the pen. The latter is, in fact, a brush but is made quite hard with gum or glue except at the extremity.

The Japanese earthen-ware is beautiful, though not equal to the Chinese; except the egg shell china ware which surpasses for transparency any seen in that country. There are other kinds of china rarely seen in England, and which are, though perhaps less curious, quite as beautiful as the egg shell. Among them the rarest, and most difficult to procure is lacquered china.

Of all the works of art in which the Japanese excel the Chinese the lacquer is the most striking. Some of that now made is very fine, but not to be compared with the real old lacquer, which is very rare, and is hardly ever brought into the market, except when some old family is in such distress for want of money then they bring pieces of antique lacquer (which is as highly esteemed by them as family plate with us) to be sold at Yedo or Yokohama. There are on some of the noblemen's estates manufactories of lacquer, some are celebrated for the excellence from which their owners derive great wealth. Articles made there are always marked with the crest or crests of the owner of the estate, so that that which is much sought after, such as Prince Satsuma's lacquer, may at once be recognized by seeing his crest upon each piece.

Copper abounds throughout the whole Japanese group and some of it is said to be not surpassed by any in the world. The natives refine it and cast it into cylinders about a foot long and an inch thick. The coarser kinds they cast into round lumps or cakes. Quicksilver is said to be abundant, but this, so far as is known has never been an article of export. Lead also is found to be plentiful, but like quicksilver it has not been sent out of the king-

[redacted]has also been discovered in small [redacted] and of a quality so fine and white [redacted]most equals silver, but of the extent of [redacted]neral little was known, as the Japanese [redacted]t attach much value to it, and therefore [redacted]not sought for it. Iron is found in three of the provinces, and probably exists in others. The Japanese know how to reduce the ore, and the metal they obtain is of superior quality, of which they make, excellent steel.

Amongst the Aino of Japan, if a twin birth occur, they always destroy one of the infants. This idea prevails amongst the Khassya and the Bali race.

The temple of the Japanese is only a small square room, hung round with pictures principally of foxes, which are thought, most probably to be votive offerings, made by people who had lost their friends. The fox is looked upon as a great and powerful demon, to be held in much veneration. He is supposed often to take the form of a beautiful woman, in which shape it appears to men, and lures them on, and on, and on till they are lost in the forest and on discovering it hang themselves. Therefore, when any one is lost offerings are immediately made at the nearest fox temple, when if the devil be propitiated thereby, the search for the lost one is successful.

Coal, says Kæmpfer, is in great quantities in the province of Sikusen and in most of the northern provinces. Dr. Siebold also speaks of coal as being in common use throughout the country, and on visiting one of the mines he saw enough to convince him that it was skilfully worked. For domestic purposes they convert the coal into coke.

Native Sulphur is an abundant mineral. In some places it lies in broad deep beds, and may be dug up and removed with as much ease as sand. A considerable revenue is derived by the government from sulphur, many of the timber trees of Japan were noticed by Thunberg during his residence there, in the eighteenth century. The most recent notice of the plant of that island is in Hodgson's Nagasaki, pp. 342—43.

Bonze is a corruption of the Japanese word *busso* a pious man, and the term bonze was given by the Portuguese to the priests of Japan, and has since been applied to the priests of China, Cochin-China, and the neighbouring countries. In China, the bonze are the priests of Fuh, or sect of Fuh, they are distinguished from the laity by their dress. In Japan they are gentlemen of families.

The Japanese have a great respect for the dead. They place the remains inside a kind of square tube, and in a sitting posture. To obtain this position, they are said to use the Dosio powder which, placed within the mouth of the corpse, is said to have the effect of relaxing all the muscles. The hollow square is carried in a chair or norimon by four men into the yard of the Tera, escorted by a few women dressed up in bright colours, wearing a veil of white crape on the head. They are here met by the Ochan and a quantity of minor canons who chaunt to the sounds of the tom-tom, the whole company awhile moving with the body, around the temple into which they at length rush with a great noise. Prayers are then read over the body, and it is removed to be burned. If the deceased have been a person of rank, the ashes are deposited in an urn and buried within the sacred precincts of the Tera. In the procession there is very little affectation of sorrow; they seem to regard it as a joyful occasion, and the whole ends with a feast at the house of the deceased.

A prominent feature amongst the Japanese is the variety of religious beliefs. One of which is that of Buddha, but the Sin-tu prevails to as great an extent, the priests of the buddhist religion use the Chinese language in their worship except in their poetry which is in the Japanese tongue. There is a paper in *Notes and Queries on China and Japan*, in which an endeavour is made to identify the curious symbol so often found on Buddhist images, which buddhists themselves regard as the emblem of the seal of Buddha's heart —the "Svastika" of Sanscrit scholars—with the "Hammer of Thor" of Scandinavian mythology. It is conjectured that this symbol must have been brought to China, Japan, and Mongolia by buddhist priests, and its origin is therefore to be looked for in India. It appears there on the most ancient buddhist coins, and has been noticed on the walls of all the rock-cut temples of Western India. Even the Ramayana mentions domestic utensils as marked with the very same figure. The Svastika appears in ancient Teutonic and Scandinavian mythology, under the name of Thor's hammer, as the sceptre of Thor, the god of thunder. It has also been discovered on many ancient coins of Indo-Germanic nations. From all this it is concluded that the Svastika was the common symbol and chief magic charm of the Aryan races before they separated. To the present day this "hammer of Thor" is used among the German peasantry and in Ireland as a magical sign to dispel thunder. Moreover, as in the middle ages bells used to be rung to drive away thunder, the svastika of the East used to be engraved on church-bells, and to the present day many bells in England bear the symbol.

The Japanese are somewhat frivolous and pleasure loving, but they are hardy and enduring, they are physically robust but their minds are of a dilletante order.

The Japanese write like the Chinese in columns from the top to the bottom of the paper,

beginning at the right hand side, but the character is less fantastic and far more running than the Chinese.

As a general rule, the daughters even of the high nobility have no fortunes or dowry on marriage. On the contrary, if they are considered very handsome, amiable in temper and very accomplished, the parents expect the bridegroom to pay down to them a handsome sum of money or to make over to them some other valuable property.

The *Ainos* are the aboriginal races of Yezo, whose severe treatment by the Japanese, has led them to other countries and they also occupy the Southern part of the island of Seghalin, which is in possession of the Japanese. Their number does not exceed 80,000 ; they are strong and muscular, but they are as despised by the Japanese as Jews are by the Arabs. The women are handsome, have a profusion of black flowing hair, but their appearance is not cleanly, their lips are tattooed beautifully blue. They do not speak Japanese ; and servants from Hakodate cannot converse with them.

The Japanese have numerous festivals and holidays, held in commemoration of ancestors, deities, warriors and sages, or from some untraced ancient custom. That at the winter solstice, the Oki-don-tako, or great holiday, lasts 14 days. It is a period of great rejoicing, all mercantile accounts are if possible settled and much friendly intercourse takes place. The Gokats Seku festival, at the summer solstice, about the middle of June, is in commemoration of Gongen Sama, a great general to whom the present dynasty owes its origin, and the Japanese date their births from it. Banners with the koi or carp are hoisted along with scarlet streamers. The Japanese traditions trace their origin to a body of poor fisherman, and the bones of the cray fish are used to incite humility and temperance and indicate their origin and a slice of fish is sent with each letter, for the same object. The Gokats Seku festival, is held with much ceremony and enjoyment. About the middle of July the mercantile festival the Omat-suri is held. It is a procession of trades and an exhibition of their wares amongst which the wax workers are very prominent.

Fires are frequent and a watch and fire brigade, She-case and the Yo-shon-gyi and Ka-naho are in readiness. The under limbs of the Japanese are slender, the people are affectionate in their domestic relations. Indigent parents sell their daughters for a term of years as prostitutes. But many girls seek service in the tea houses. Marriage is solemnized in two ways, the one religious, the other civil. Education has made great progress, but it is not general, only confined to the requirements of each trade.

The Japan executive government is carrie by the Daimio officials. There are governors of provinces, with supreme power. They are feudal princes over whom one of their number styled Tycoon is chief and he, assisted by the Gorogio or Great Council, presided over the affairs in the name of the Mikado or spiritual emperor, its supreme head. The Mikado issued decrees, bestowed titles and delegated authority to others. He resides in Yeddo, in the centre of the city, in a palace with large grounds surrounded by a moat. Priests act as spies and masters of ceremonies. In Japanese mythology Ten zio dai zin, the patron goddess of the empire, sprang from the great Sun god. The high officers often move incognito, Naiboen, for relaxation, and their wives only move out in a "*Norimon*" under a guard. The Mikado has several titles Zen zi, son of heaven, Mikado emperor; Dairi or Kinrai, grand interior, and his ancestry, it is said, can be traced uninterruptedly for 700 years before the Christian era, He was rarely visible, was allowed 12 wives of noble birth, and unlimited concubines. His eldest daughter becomes the chief priestess of the temple of the sun at Issie, which contains the shrine of Ten zio dai zin.

In Japan, punishment inflicted on any member of a family entails disgrace on the whole. Hence certain noble families, military and officials of rank, have the privilege of carrying out their own death punishment. It is called the Hara kiru or happy despatch and it is practised for every crime. To be legal, an order for its performance must be issued by the Tycoon, or by the suzerain prince of the culprit.

The Japanese some times bury the dead but generally burn. In the latter case the remains from the fire are collected in a jar which is sealed and deposited in the cemetery or temple in which the remains of his ancestors have been placed.

They have athletic games, the athletes being termed smoo: also fencing theatres, card playing, draughts and chess. The principal religions of Japan are the Sintu and Buddhist but there are other sects some of them philosophical. Every Sintu sectarian has in his house a kami or patron saint, and the good go to their region after death, the bad, to places of punishment. The spirits of their ancestors are believed to revisit earth on the religious festivals.

All Japanese bathe twice daily. The poor resort to the public bath houses where men, women and children bathe together. The Japanese are poetical and given to sentimental reflections. The Japanese lay branches of the star anise plant over the graves of the and its capsules are burnt in temples as incense. *Lieut. Silver, Sketches of Japanese Manners*

Customs, 1867. *Birdwood. Bombay Products, History of Japan, Vol. I, p.* 107 108. *Tavernier's Travels, p.* 157. *Adams, p.* 381. *Thunberg's Travels, Vol. III. p.* 61. *Babbock, p.* 21. *MacFarlane, Geography and History of Japan, p.* 110, 268. *Bowring's Siam, Vol. I. p.* 97. *Frere Antipodes, pp.* 410, 417, 418, 419, 394. *American Expedition to Japan. Oliphant. Hodgson's Nagasaki, p.* 52. *Kinnahan's Japan. Public Papers.* See India ; Kambogia ; Ka-mi-no-mi-tsi ; Korea ; Kurilian ; Loochoo ; Morus papyrifera Paper ; Turan ; Vegetable wax ; Amoor.

JAPAN ALLSPICE. Edgworthia chrysantha.

JAPANESE CAMPHOR. See Camphor.

JAPAN CANES. See Whanghee ; Calamus.

JAPAN EARTH. See Gambier.

JAPANESE CEMENT. See Rice glue.

JAPANESCHIE WARE. GER. Japanned ware.

Lackered Ware.	Japansch lakwerk., DUT.
Marchandises de Japan, FR.	Japanischie ware .. GER.

Varnished articles of every description. —*McCulloch. Faulkner.*

JAPAN OIL. Oil of Erysimum perfoliatum.

JAPAN PULSE. ENG. Ground nut. Earth nut Arachis hypogœa.

JAPA PUSHPAMU. TEL. also Dasana TEL. Hibiscus rosa-chinensis.—*Linn.*

JAPANSCH LAKWERK. DUT. Japanned ware.

JA'PATRI. TEL. Mace.

JAPETH. See Adam ; India ; Turan.

JAPETIC. See Sanskrit.

JAPARA. See Teak.

JAPHARA CHETTU. TEL. The Bixa orellana, *L. R. ii.* 581. Arnotto or Rocou.

JA'PHAL KA TEL. HIND. Nutmeg butter. See oil.

JAPHROTA. HIND. Jatropha curcas ; Nikki japhrôti, is the Baliospermum Indicum.

JAP MALA, HIND. A hindu rosary adapted for silent and abstracted worship.

JAPON. SP. Soap.

JAPUTRI. TEL. Mace.

JAR ENG. in the Durga puja festival of the hindus of India, a sacred jar is an essential article in the celebration of the mysteries and is marked with the combined triangles, denoting the union of the two deities, Siva and Durga. The Sacta sect, worshippers of the Sacti, or female principle, mark the jar with another triangle. The Vaishnava sect in their puja, use also a mystical jar, which is also marked. These marks, Mr. Paterson says are called Tantra ; and are hieroglyphic characters, of which there are a vast number. He hence ingeniously deduces the identity of the hindu puja with some Egyptian rites of a corresponding nature. An explanation of his views is given in his Essay on the origin of the hindu religion, in the eighth volume of the Asiatic Researches, p. 401. In that called the kalasi pujah, a kalasi or water jar is placed in a chamber as a type of Durga or other divinity and is worshipped.

JAR. RUS. Verdigris.

JAR. HIND. A root of a plant.

JARAB was the son of Sultan, the son of Eber, and brother of Peleg, and from him the ancient Arabians derive their ancestry. The Yaharabi, therefore, who claim the nearest approach to the parent stem, trace their genealogy further back than the other tribes in Arabia, and may, undoubtedly, be pronounced the oldest family in the world. Saba, the grandson of Sultan, founded Saba, and the Sabeans are supposed to be identified with the Cushites, who dwelt upon the shores of the Persian Gulf. This was the position the seceders occupied at the period of the dispute for the caliphat, between Ali and Mowaiyah and it throws a ray of light upon the mist that envelopes the history of this remote period, when we find some direct evidence bearing on a point which has heretofore been a matter of mere conjecture. The name of Arabia, with some show of reason, has also been derived from the Jarab here alluded to.—*Wellsted's Travels, Vol. I. p.* 8.

JARAH. HIND. A surgeon : jarahat, is surgery. See Sang-i-Jarah.

JARAH, a wood of Western Australia, unsurpassed in soundness and durability. For all works of magnitude such as dock-gates, wharves, &c., requiring strength it is without equal. It is applicable for almost all purposes ; for, although inferior to Spanish mahogany in beauty of grain, it is highly effective in all ornamental work and most useful for all the requirements of the house-carpenter, such as window frames, doors, beams, and every description of furniture, and if cut at the proper time of the year and allowed to season before being used, it has proved almost indestructible. Its wonderful qualities have been fully acknowledged by all the principal engineers of the colonial Governments who now specify in all their contracts for piles, for jetties, and wharves —also for beams and flooring, that none but the Jarah timber must be used. It sets at defiance white ants on land, and the Teredo navalis in water. This superb wood is used as the ordinary and cheapest timber,—roofs, floors, window frames, mantel pieces, tables, and doors, are all of solid jarah, resisting insects like so much marble, and capable of receiving the highest polish. The introduction into India of a wood of such quality and durability, as that described, will be a positive boon.—*Daily Examiner.*

JARTIKKA. The Bahika was a tribe occupying the neighbourhood of the Indus near Attok, at the time of Alexander and Chandragupta. The Bahika were one of the republican races known as the Arashtra (*Sens.*) or the kingless, the republican defenders of Sangala or Sakala. They are the Adraistæ of Arrian, who places them on the Ravi. The Arashtra were known by the several names of Bahika, Jartikka and Takka, from which last is the name of their old capital of Taxila or Takka-sila as known to the Greeks. The Takka people still exist in considerable numbers in the Panjab Hills, and their alphabetical characters and the name of Takri or Takni are now used by all the hindus of Kashmir, and the northern mountains from Simla and Sabathoo to Kabul and Bamian.—*Sir H. Elliot.* See Chandragupta; Kabul.

JARAI. HIND. Rusa aristotelis, *Cuv. Gray.*

JARAK. MALAY. JAV. Ricinus communis, Palma christi or Castor oil plant. Jarak-minak Castor oil.

JARAN is a white wood of Java taking the tool easily: the natives prefer it to all others for the construction of their saddles, which consist principally of wood.

JARANANG. MALAY. Dragon's blood.

JARASANDHA, a king of Magadha, of a Turanian dynasty. He twice waged war against Mathura, the Behar of the present day. Krishna repulsed the first invasion but, after the second invasion, Krishna and Yadava retired to Dwaraka. Jarasandha, according to Bunsen, (iii. 555) was the Indian king who opposed Semiramis on the Indus, B. C. 1230. Jarasanda and Sahadeva, according to professor Wilson were cotemporaries. B. C. 1400. Jarasandra, is supposed by Sir William Jones to have been a cotemporary of Krishna and Yudishtira. B. C. 3101. Jarasandha, king of Magadha is the historical personage amongst the heroic kings of the Mahabharata. It was his wars and conquests which occasioned the great popular movement that took place immediately before the era of the five Pandava kings. He drove the Yadava from their settlements on the Jumna and brought 86 kings prisoners to his capital. He held imperial sway. It was he who opposed Semiramis B. C. 1230, defeated and drove her back to the Indus with immense loss. He was son of Brihadratha and grandson of Vasu. He was of the dynasty of the Barhadratha, which Bunsen estimates B. C. 986, was followed by the following dynasty, Pradotya B. C. 646 Bimbisara B. C. 578. In this dynasty, Buddha appeared as a teacher B. C. 563 and died B. C. 543. Seshunaga B. C. 446 Nand 378. Maurya, whose first was Chandragupta 312. After Jarasandha's death, his kingdom fell to pieces, and it was followed by the murderous war amongst the princes of the Kaurava and Pandava.—*Bunsen, iii.* 585. *Wheeler Hist. of India, Vol. I. p.* 194, 475. *Bunsen, Vol. III.* p. 547 to 591. See Barhadratha; Magadha; Semiramis.

JAR-BERI. HIND. Zizyphus nummularia.

JARCIA. SP. Cordage.

JAREE also Juwar, or Juari HIND. Holcus sorghum.—*Linn.* or Sorghum Vulgare; Great millet.

JARI. HIND. Ærua bovii.

JARI-BUTI. HIND. Vegetables.

JARID. PERS.? PUSHT.? A patch of ground 60 paces square.

JARID-BAZEE. PERS. is an athletic exercise, either played by two men on horseback, with a spear shaft twelve or more feet long, or by a single horseman, with a stick two or three feet in length. In the former, the two opponents alternately gallop after each, other, throwing the Jarid or spear shaft, with full force; the aim of the thrower is to hit and unhorse his opponent, while he, by his dexterous agility, is not only to elude the blow, but to seize the weapon in the air, and attack in turn. The other game simply consists in putting the horse to its utmost speed and dashing one end of the short stick on the ground, so that it may rebound upwards and be again caught.—*Pottinger's Travels. Beloochistan and Sinde, p.* 190.

JARI DHUP. HIND. Dolomiæa macrocephala. Adhsarita ka jari, HIND. is Adiantum caudatum. Chiti-jari, is Aconitum heterophyllum.

JARI KANDIALI. HIND. Asparagus racemosus.

JARIMU. HIND. Acer cultratum.

JARLANGEI. HIND. Lonicera quinquelocularis. Burad-i-jarob, HIND. is Anatherum muricatum. Kali jarri, Salvia lanata.

JARNKRAM. SW. Hardware.

JAROOL. BENG. Lagerstrœmia reginæ.

JARU. HIND. Broom grass; Broom; properly Jharu.

JARUL BENG. Lagerstrœmia reginæ.—*Roxb.*

JARU MAMIDI. TEL. Buchanania latifolia.—*Roxb.*

JARUN, the new Hormuz, by its advantageous position near the mouth of the Persian Gulf, soon intercepted the commerce of Keish. One rose into wealth and importance as the other declined.—*Ouseley's Travels, Vol. I. p.* 17[illegible]

[illegible]KA, a tribe in Nepal, south of the G[illegible] with whom they are intermixed and inte[illegible] They are hindu in creed and manner[illegible] may pertain to the Gurung, Nagar or [illegible] tribes.

JASCH[illegible] Hos.

JASIAKING, also [illegible] Ginger.

JASMINACEÆ. [illegible] Jasmi[illegible] tribe of plants of 2 gen, 67 sp. viz, 66 Ja[illegible]

num, one Nyctanthes. The Jasminum is the principal genus of, and gives its name to, the Natural order. It consists of a large number of species, sometimes fragrant, sometimes ádentless, erect or twining, inhabiting the hot or temperate regions of Europe, Africa, Asia and Australia, but scarcely known in America.

JASMINE. See Jasminum.

JASMINE FLOWERED CARISSA. Carissa carandas.

JASMINUM. A genus of plants belonging to the natural order Jasminaceæ. Many of the jasmines are very pretty shrubs with white and yellow flowers, in most case scented. Voigt enumerates 36 species. The species given by Dr. Wight, in his Icones, are

affine.	courtallense.	myrtifolium.
angustifolium.	elongatum.	ovalifolium.
arborescens.	erectiflorum.	pubescens.
aureum.	flexile.	revolutum.
auriculatum.	grandiflorum.	rigidum.
bignoniaceum.	hirsutum.	rottlerianum.
bracteatum.	latifolium.	sambac.
brevilobum.	laurifolium.	simplicifolium.
chrysanthemum.	malabaricum.	tetraphis.

Yuthika savala kesi, having golden or auburn hair, brown as the yellow jasmine, was deemed a mark of beauty in ancient India, and in the west of India such hair is even now sometimes seen, but the prejudice in favour of ebon locks is so strong that it is considered a morbid affection of the hair, and the women dye and conceal it. In the Hero and Nymph occur the words,

> Her voice is music—Her long tresses wear
> The jasmine's golden hue.

The yellow varieties of jasmine should be grown in pots, but being natives of the higher latitudes of the tropics, they often perish during the hot season, they require a loamy soil well manured, and perfect drainage. The white varieties grow well in the flower borders, requiring to be pruned occasionally, to keep them in proper form, this should be done after flowering.—*p.* 250. *Riddell. Hind. Theatre, W. Ic. Voigt.*

JASMINUM ANGUSTIFOLIUM, *Roxb.*

J. vimineum, *Willd.*	Nyctanthes triflora, *Burm.*
J. triflorum, *Pers.*	
Nyctanthes angustifolia, *L.*	Mogorium triflorum, *Lam.*
Ban mulika ..... HIND.	Kanana mullika... SANS.
Malati Malur...MALAY.	Asphota ..... ,,
Manor ..... ,,	Cattu mallika..... TAM.
Katu pitajigam mulla... ... ...MALEAL.	Chiri malle... ,,
	Adavi ,,

The narrow leaved jasmine [illegible] the forests of the peninsula of [illegible] root is used medicinally.—*W, Ic.*

JASMI[illegible]ORUM.—*Roxb.*

[illegible]diflora, *Lam.* | Mutem-manus ... HIND.

[illegible]rows in all the south east of Asia.

JASMINUM AURICULATUM.—*W. Ic. Vahl. Roxb.*

J. trifoliatum ..... *Pers.*	Mogorium ,, *Lam.*
Auriculated jasmine. ENG.	Tella adavi mulla... TEL.
Juhi..... HIND.	Mallalu..... ,,
Yerra Adavi molle...TEL.	Sannajajulu ..... ,,

This small sweet flowered species grows in the Mauritius, Bengal, Assam, Ajmeer and is much cultivated—*Gen. Med. Top. p.* 172. *Voigt. Roxb.*

JASMINUM CHRYSANTHEMUM.—*Roxb.*

J. revolutum, *W. Ic.*

Curled flowered yellow jasmine. ..... ENG.	Hema pushpika... SANS.
Pela chamabeli..... HIND.	Pachcha adavi-mulla TEL.

This grows in Bengal and the mountains on the N. E. of India. It is a very free flowerer and highly ornamental.—*Gen. Med. Top. p.* 173.

JASMINUM GRANDIFLORUM.—*Linn.*

Myat-lo..... BURM.	Chambeli, Jati... HIND.
Catalonian jasmine ENG.	Chamba..... ,,
Spanish jasmine..... ,,	

A native of the East Indies and much cultivated for the flowers. This and another species yield the true essential oil of jasmine of the shops. It is the most exquisitely fragrant species of the genus, and is very generally cultivated, being much prized as a perfume, the large white flowers having a most powerful scent, and being in blossom throughout the year, are used in garlands on all festive occasions. In hindu medicine, the flowers are considered a bitter and cool remedy and are employed as an application to wounds, ulcers, boils, and eruptions of the skin. They act as an aromatic stimulant and might be used as a substitute for the Sambucus, elder flowers. —*Powell Hand book, Vol. I. p.* 359. *Dr. J. L. Stewart, M. D. Dr Irvine, Genl. Med. Top. p.* 172.—*Riddell Gardening.*

JASMINUM HETEROPHYLLUM, *Roxb.*

J. hirsutum, *Linn.*	Nyctanthes hirsuta, *Linn*
J. pubescens, *Willd. Roxb.*	N. pubescens, *Retz.*
J. multiflorum, *Andr.*	N. multiflora, *Burm.*
Kondo ..... BENG.	Katu jeram mulla, MALEAL.

Grows in most parts of India.

JASMINUM HIRSUTUM. *Willd.* Syn. of Guettarda speciosa.—*Linn.*

JASMINUM LEGUSTRIFOLIUM. Native of the Khasaya Hills.

JASMINUM MULTIFLORUM. *Andr.* Syn. of Jasminum hirsutum.—*Linn.*

JASMINUM NUDIFLORUM, occupies a prominent position, in the north of China; its yellow abundant blossoms, may be seen not unfrequently peeping out from amongst the snow, and reminding the European stranger of

the beautiful primroses and cowslips which grow on the shaded banks of his own land. Nearly as early as this the pretty daisy-like Spiræa prunifolia, the yellow Forsythia viridissima, the lilac Daphne Fortunei and the pink Judas-tree, become covered with blossoms, and make the northern Chinese gardens extremely gay.—*Fortune A. Ilex among the Chi. p.* 241.

JASMINUM ODORATISSIMUM. The yellow jasmine a native of Madeira, introduced into India, an elegant shrub with small shining leaves, flowers bearing a sweet scent,—*Riddell.*

JASMINUM OFFICINALE., *Linn.*

J. revolutum,..... *Sims.*	J. pubigerum, *Var.*
White Jasmine.....ENG.	Shing; puring, marti, of Sutlej.
Malto ..... HIND.	
Pitmalto..... ,,	Suari of Chenab.
Chamba of Jhelum.	Nangei Trans Indus, Jai of Panjab.

Native of the south of Europe, used generally by Europeans: for covering trellis work; natives of India grow it in bushes, and use the flowers at most of their festivals. It is propagated by layers; the plant does not require any particular care, further than watering. The root is said to be useful in ringworm. A perfumed oil is prepared from this with the fixed oil of the moringa.—*Drs. Riddell and Jackson in Journal of the Asiatic Society for* 1839. *O'Shaughnessy, p.* 436. *J. L. Stewart.* M. D. *Powell Hand Book, Vol. I. p.* 359.

JASMINUM PUBESCENS. WILLD. ROXB. Syn. of Jasminum hirsutum.—*Linn.* Its pretty white flower, the koonda of the hindoo, is sacred to Vishnu. It is cultivated as a flowering plant and is very ornamental, but it is curious that the flowers of Ajmeer, with a light soil, have no scent, while at Hooshungabad in a stiff black soil the flowers in the mornings are highly odoriferous.—*Gen. Med. Top, p.* 172,

JASMINUM SAMBAC, *Ait. Roxb. W. I. Rh.*

J. undulatum, ... *Willde.*	Nyctanthes ,, *Linn.*
Mogorium sambac, *Lam.*	
But mugra...BENG. DUK.	Pun mulla, Kudda mulla Jeregam mulla .. MALEAL.
Sa bay ..... BURM.	
Ma lee..... ,,	
Arabian Jasmine... ENG.	Zam bak ..... PERS.
,, simbac..... ,,	Navamallica..... SANS.
Single flowered ,, ,,	Kodé Mallai pu.... TAM.
Double moogri, ANGLO-HIND.	*var* plenum; Mallé; Boddu Malle... ,,
,, Jasmine ,,	Mahmadha vana chettu ..... TEL.
Bela, Mutya,..... ,,	Nava malika ..... ,,
Hasnea Mugra..... ,,	

There are two varieties of this beautiful and very fragrant twining plant, one is Jasminum sambac, plenum, the great double Arabian Jasmine, the rich lobed branches of which are studded all over like the snow-drop with lovely white flowers, the size of s rosee, and delightfully fragrant. This va is probably more cultivated than any b flower, though the single flowered, wit twining habit is not unfrequently to be The single variety is called "motiga," beautiful varieties called "Satha" with si and double flowers, which have the odour of fine green tea are also cultivated at Ajmir and are probably the J. scandens of Willdnow. In the fields in the vicinity of Foo-Chow-foo large quantities of J. sambac are cultivated. It is used to decorate the hair of the Chinese ladies and to garnish the tables of the wealthy. All Chinese gardens, both in the north and south are supplied with this, favourite flower from the province of Tokein. Various other shrubs such as Murraya exotica, Aglaia odorata and Chloranthus inconspicuous, are grown for their blossoms, which are used for mixing with the tea. The flowers of the sambac are supposed by the hindus to form one of the darts of Kama Deva the hindu god of love.—*Fortune's Wanderings, page* 332.—*Mason Voigt. Roxb. W. Ic. Irvine Med. Top.*

JASOON. HIND. Hibiscus Rosa-sinensis.

JASPER.

Jaspis .... DUT.	Diaspro ..... IT.
Jaspe, ...FR. SP.	Jaschma..... .. ... RUS.
Jaspiss..... .. .. GER	

Jasper, a quartzose mineral of a red and yellow colour, and onyx, common opal, and blood-stone, are found in abundance in many parts of the Dekkan and amongst the Cambay stones. Yellow jasper occurs on the Tenasserim, but it is not of common occurrence. A soft green jasper is found in the Burmese Provinces, also precious green jasper, and striped jasper.—*Mason.*

JASS. A Kurd tribe.

JAST OR JASD. HIND. PERS. Zinc.

JASUN. DUK. Hibiscus rosa-sinensis.—*Linn.*

JAT. BURM. Passages in the life of Gautama, in various periods of pre-existence.

JAT or Jut or Jut or Zat, pronounced thus variously in different parts of India, means a race, a tribe, a clan, a manner, a kind.

JAT, matted hair; throughout the Punjab, Jut also implies a fleece or fell of hair, also goat's hair.

JAT or Jet, or Jut. In Upper Sind, a Jut means a rearer of camels or black cattle, or a shepherd in opposition to a husbandman. In the Punjab generally, Jut means a villager and husbandman in opposition to an artisan or handicraftsman. The Jat latterly acquired great power. The Jat (Getæ? and Yuechi?) emigrated from Upper Asia and are now spread over the Punjab, at Lahore and on the banks

[redacted]e Jumna. The Birk or Virk is one of the [redacted] distinguished of the Jat tribes, and the [redacted]hoo, Cheeneh, Vuraitch, Chhut-theh, Sid-[redacted] Kurekal, Gondhul &c., are Jat sub-divi-[redacted]s in the Punjab. Some of the Jat are said to [redacted]escendants of the Kahkar of the Salt Range. [redacted]he Getæ, are supposed by Professor Wilson [redacted]the Sacæ. If we examine the political limits of the great Getic nation in the time of Cyrus, six centuries before Christ, we shall find them little circumscribed in power on the rise of Timur, though twenty centuries had elapsed. At this period (A. D. 1330), under this prince of the Getic race, Toghlue Timoor Khan, the kingdom of Chaghtai was bounded on the west by the Dhasht-i-Kipchak, and on the south by the Jaxartes or Jihoon, on which river the Getic khan, like Tomyris, had his capital. Kojend, Tashkand, Ootrar, Cyropolis, and the most northern of the Alexandria cities were within the bounds of Chaghtai. The Gete, Jut, Jit, and Takshak races, which occupy places amongst the thirty-six royal races of India, are all from the region of Sakatai or Chaghtai. Regarding their earliest migrations, the Pooranas furnish certain points of information and of their invasions in more modern times, the histories of Mahmud of Ghizni and of Timur abundantly acquaint us. From the mountains of Joud to the shores of Mekran, and along the Ganges, the Jit is widely spread; while the Takshak name is now confined to inscriptions or old writings. Inquiries in their original haunts, and among tribes now bearing different names, might doubtless bring to light their original designation, now best known within the Indus; while the Takshak or Takiuk may probably be discovered in the Tajik, still in his ancient haunts, the Transoxiana and Chorasmia of classic authors, the Mawar-ool nahr of the Persians, the Turan, Turkisthan, or Tocharisthan of native geography, the abode of the Tachari, Takshak, or Toorshka invaders of India, described in the Pooranas and existing inscriptions. The Gete had long maintained their independence when Tomyris defended their liberty against Cyrus. Driven in successive wars across the Sutlej, they long preserved their ancient habits, as desultory cavaliers, —under the Jit leader of Lahore, in pastoral communities in Bikanir, the Indian desert and elsewhere, though they have lost sight of their early history. The transition from pastoral to agricultural pursuits is but short, and the descendant of the nomadic Gete of Transoxiana is now the best husbandman on the plains of Hindusthan. Dr. Jamieson proves satisfactorily that the Getæ and Thracians were the same people, and that it is very probable, if not certain, that the Getæ and Goths were also the same people. He also observes that the Getæ and Scythians were the same people. On the northern side of the Danube, opposite to the territory occupied by the Scythians, and in the angle forming a part of Thrace, there was a small nation in the time of Herodotus, who bore the name of Getæ. Ancient writers distinguish the Getæ from the Massagetæ, by placing them in countries remote from each other. Les peuples qui habitent ces vastes contrées de la haute Asie, bornées au midi par l' Inde, la Chine, et la Perse, à l' orient, par la mer du Japón, à l' occident par les fleuves qui se jettent dans le Mer Caspienne et le Pont Euxin, au nord enfin pas la Mer Glaciale, sont connus sous le nom vulgair et collectif de Tartars ..... Quoi qu' il en soit de l' origine de ce nom des Tatars, les Européens, qui l'ont légerement altéré, s'en servent indifféremment pour designer une foule de nations à demi civilisées, qui different beaucoup entre elles, Dans ce sense, je crois qu'il est bon de conserver à ces nations le nom collectif de Tartares, quoique corrompu preferablement à celui de Tartärs qui paroît plus correct mais qui appartient à un seul tribu ne doit pas servir à designer les autres tribus en general". The Massagetæ, Getæ or Goths, seem gradually to have advanced from their ancient limits into the more fertile districts of Asia, and all the lower and middle parts of the western boundary of the Indus, went by the name of Indo-Scythia. The Scythians, chiefly the Getæ, had expelled the Greeks, who continued long after the retreat of Alexander, and re-peopled it with colonies of their own nation. The Getæ were the bravest and most just of all the Scythians, and continued to preserve this character in their new possessions. They pursued the hunter's occupation, living more by the chase, though these avocations are generally conjoined in the early stages of civilization. Asi was the term applied to the Gete, Yeut or Jut, when they invaded Scandinavia and founded Jutland. The Asi seem to have been a northern race with several divisions some of which appear to have been conquered by the Egyptain king Seti III. Colonel Tod considers that Scandinavia was occupied by a tribe of the Asi. He says that the Suevi or Suiones erected the celebrated temple of Upsala in which they placed the statues of Thor, Woden and Freya, the triple divinities of the Scandinavian Asi. Herodotus says the Gete were theists, and held the tenets of the souls immortality; Amongst the Chagtai princes from the Jaxartes, are historians, poets astronomers, founders of systems of Government and religion, warriors, and great captains, who claim our respect and admiration.

The Jut or Jat in the north and North-west of India are known as industrious and successful tillers of the soil, and as hardy yeomen, equally ready to take up arms and to follow the plough. They form, perhaps, the finest rural popula-

tion in India. On the Jumna their general superiority is apparent, and Bhurtpoor bears witness to their merits, while on the Sutlej religious performation and political ascendancy served to give spirit to their industry and activity and purpose to their courage. The Sikh are not a race, but a body of religionists, who take their name from the hindi word, "sikhna" to learn, Sikh meaning a disciple. For a short time, the Sikh rose into a great nation in the country lying between India and Affghanistan. During the 16th and 17th centuries, Nanak and Govind, of the Khutree race with their succeeding guru, obtained a few converts to their religious views among the Jat peasants of Lahore and the southern banks of the Sutlej. Towards the close of the 18th century, they grew to be a great nation, with an influence which extended from the Karakorum mountains to the plains of Sindh and from Delhi to Peshawur. Their dominions were included between the 28th and 36th parallels of north latitude, and the 71st and 77th meridians of east longitude. This tract consists of broad plains, slightly above the sea level, or mountain ranges two or three miles high. The Sikh population of the Punjab has commonly been estimated at 500,000 souls, but Captain Cunningham considered a million would be the more correct number. The total in all India is 1¼ million. In the former Sikh territory, all were not of the Sikh religion. The people and dependent rulers of Ladakh profess Lamaic Buddhism, but the Tibetans of Iskardo, the Durdoo of Gilghit and Kuhka and Bimba of the rugged mountains, are mahomedans of the shia sect. The people of Kashmir, Kishtwar, Bhimbur, Pukhi and of the hills south and west to the salt range and the Indus, are mostly sunni mahomedans, as are likewise the tribes of Peshawur and of the valley of the Indus southwards, as also the inhabitants of Mooltan, and of the plains northward as far as Pind-dadun-khan, Chuneeot and Depalpoor. The people of the Himalaya eastward of Kishtwar and Bhimbur, are hindus of the brahminical faith, with some buddhist colonies to the north and some mahomedan families to the southwest. The Jat of the Manjha and of the Malwa districts, in the Punjab territory, are mostly Sikh, but perhaps not one-third of the whole population between the Jhelum and Jumna, has, as yet, embraced the tenets of Nanak and Govind, the other two-thirds being still equally divided between mahomedanism and brahminism. Most of the modern Sikh in no way separate from their tribes and are known as Jat, or Khatri or brahman Sikh, one member of a family being frequently a Sing'h while others are not. The written character in use is called Gurumukhi. It is the Devanagari, in form, but with different powers to the letters. The Sikh are the only sect whose religion teaches them not to smoke tobacco. They have, however, no objection to other narcotics, opium and bhang and snuff taking is not so common. Smoking was first prohibited by the tenth Guru, Govind Sing'h, whose chief objection to it appears to have been that the habit was promotive of idleness, as people would sit smoking and do nothing.

The *Jat*, race have spread along the banks of the Jumna, in Hurriana, in the N. West provinces, Bhurtpur, Dholpur, and Bikanir, and some of them according to Wilson, claim to have come from Ghuzni and the far West, while others claim to be descended from the Yadu. The rajah of Bhurtpore is a Jat. There are two sub-divisions of them, the Dhe and Hele, or Rach-hade and Deswale but there are many tribes. They are partly of the Sikh, partly hindu, and partly of the mahomedan religions. The Jat race is regarded by Mr. Campbell as belonging to the Arian family, but to have appeared in India later than the brahminical hindus. The Jat are hindu in much of their speech, laws, and manners, but have some grammatical forms of speech not to be traced in the earlier brahminical writings. The Jat tribes present the most perfect example of the democratic and more properly Indo-Germanic races. They constitute over a great part of India, an upper and dominant stratum of society, and have, to a great degree given their own tone and colour to many provinces. In great part of Jat land, the great body of the free people are Jat, and retain their original institutions in the greatest purity, little modified by modern brahminical laws. In the west country their name is pronounced Jăt, but in the Punjab and in the east country, it has the long sound of Jāt. Writing generally, the Jat are of the mahomedan religion in the west, and in Sindh : of the Sikh sect in great part of the Punjab, and in some sense of the hindu faith in the east and near Bhurtpore, assimilating in their dress to their religious confreres. This has impressed many with the belief that these religionists differ from each other also in race, but by tracing this population, the differences in the type disappear and the one extreme is found to merge into the other. There may, however, be a different race in the west, and those on the west are pastoral and predatory, while Captain Burton mentions that a wandering predatory tribe bearing their name are found on the western parts of Central Asia, about Candahar, Herat, Meshed. The *Jat* of the lower Indus, appear to be of the same race as the Brahui and are almost black.

The Jat are not found in Afghanistan ; but, in Beluchistan, in proceeding eastwards by the Bolan Pass and other routes, there, they succeed the Tajik and Dehwar of the west of Afghanistan and the vicinity of Candahar, and occupy the plains and the hilly country, descending into the plains, spread to the right and left along the Indus and its tributaries, occupying Upper Sindh on one side, and the Punjab, on the other. But in the Punjab, they are not found in any numbers north of the Salt range, and in the Himalaya, they are wholly unknown which would seem to show that the Jat did not enter India by that extreme northern route. Also the Jat does not occupy lower Sindh and they are not found in Guzerat. The Jat is however the prevailing population in all Upper Sindh and their tongue is the language of the country. They were once the aristocracy of the land, but latterly have been dominated over by other races and thus have lost somewhat of their position as the higher classes of the society. In the south and west of the Punjab, too, they have long been subject to mahomedan rulers. But latterly, as the Sikh, they became rulers of the whole Punjab and of the country beyond as the upper Jumna, in all which territories they are still in every way the dominant population. Over great tracts of this country, three villages out of four are Jat, and in each Jat village, this race constitute perhaps two thirds of the entire community, the remainder being low caste predial slaves, with a few traders and artizans. The Jat extend continuously from the Indus over Rajputanah. The great seat of Rajput population and ancient power and glory is on the Ganges ; but, since vanquished there by mahomedans, the chief Rajput houses have retired into the comparatively unfruitful countries now known as Rajputanah where, however, the Jat is the most numerous part of the people They share the lands with the Meena, the remains of the brahman population and the dominant Rajput, but they have the largest share of the cultivation. The northern part of Rajputanah was partitioned into small Jat republics before the Rajput were driven back from Ajoodiah and the Ganges. The southern and more hilly parts of Rajputanah are not Jat, but are occupied by the Mhair, Meena and Bhil ; but in Malwa, again, the Jat are numerous and seem to share that province with the Rajput and Kunbi. Those of Beluchistan are described by the people of Candahar, as fine athletic men, with handsome features but rather dark. Those in Upper Sindh, up the course of the Indus, and in the south western Punjab, are for the most part of the mahomedan religion. They have been long subject to foreign rule and seem to be somewhat inferior to their unconverted brethren. In all the east of Beluchistan, the Baluch are but a later wave and upper stratum. There, about the lines of communication between India and Western Asia, in the provinces of Sewestan and Kuch Gandava, the Jat form probably the largest portion of the agricultural population and claim to be the original owners of the soil. In the west, advancing through Rajputanah we meet the Jat of Bhurtpore and Dholpore ; Gwalior was a Jat fortress belonging, as is supposed by Mr. Campbell, to the Dholpore chief. They do not go much further south in this direction. From this point, they may be said to occupy the banks of the Jumna, all the way to the hills. The Delhi territory is principally a Jat country and from Agra upwards, the flood of that race has passed the river in considerable numbers and forms a large part of the population of the Upper Doab, in the districts of Alighur, Merut and Muzafarnagar. They are just known over the Ganges in the Moradabad district, but they cannot be said to have crossed that river in any numbers. To sum up, therefore, the Jat country extends on both sides of the Indus from L. 26° or 27° N. up to the Salt Range. If, from the ends of this line, two lines be drawn nearly at right angles to the river, but inclining south, so as to reach Lat. 23° or 24° N. in Malwa, and L. 30° on the Jumna, so as to include, Upper Sindh, Marwar, part of Malwa on one side, and Lahore, Umritsur and Umballa on the other, then connect the two eastern points by a line which shall include Dholpore, Agra, Alighur and Merut, and within all that tract the Jat race ethnologically predominates, excepting only the hills of Mewar and the neighbourhood, still held by aboriginal tribes. Advancing eastwards into the Punjab and Rajputanah, we find hindu and mahomedan Jat much mixed and it often happens that one-half of a village or one branch of a family are mahomedans and the other hindus. Further east, mahomedan Jat become rarer and rarer, and both about Lahore and all that part of the Punjab along the line of the upper Sutlej and Jumna, the great mass remain unconverted. In the Punjab the Jat all take the designation of Sing'h, and dress somewhat differently from the ordinary hindu Jat ; but for the most part, they only become formally Sikhs, where they take service and that change makes little difference in their laws and social relations. The Jat of Dehli, Bhurtpur, &c. are a very fine race and bear the old hindu names of Mull and such like and are not all Sing'h. In Rajputanah, the Jat are quiet and submissive cultivators. They have now long been subject to an alien rule and are probably a good deal intermixed by contact with the Meena and others. The Jat Singh of the Punjab and upper

Sutlej may probably be taken as the best representative type of the race. Compared to northern races, they are dark: they are tall, large and well featured, with plentiful and long beards, fine teeth and a very pleasant open expression of countenance. They are larger and taller than the Afghan Pathan with the upper part of the body especially well developed but not so stout limbed or quite so robust, they are a fine, remarkably handsome, race of men, not excelled by any race in Asia. In courage, energy, and military qualities, they excel the more beautiful non-Pathan races of the northern hills and they are as energetic in the peaceful arts as in that of war. They are good cultivators, hard working and thrifty; they let little land lie waste and pay their land tax punctually. Their women work as well as the men and make themselves generally useful. They are not learned, though many men and some women can read and write. They have a great craving after fixed ownership in the soil. They are essentially agriculturist, seldom gardeners, and in Hindustan are never pastoral. They breed cattle largely, and sometimes rear camels when the country is suitable, and in Jat countries both ordinary carts and large mercantile waggons are usually plentiful, and as waggoners they not unfrequently carry their grain and other produce to distant markets on their own account. The Jat formerly dwelt in Rajputana in republics, such as, in the time of the Greeks, were alluded to as democratic institutions, and one recognised republican state, that of Phool or Maraj, came down to the present day and was the last recognised republican state in India. It was a Jat republic, and gave the chiefs who founded the states of Patialah, Nabah, Jheend, &c. The old territory of the Phoolkain race was recognised by the British and treated amongst the protected Sikh States, but has recently been brought under the general rule of British dominion. Every Jat village, however, is, on a small scale, a democratic republic, every man having his own separate and divided share of the cultivated land. The union in a joint village community is rather the political union of the commune, so well known in Europe, than a common enjoyment of property. A father and son may cultivate in common, but commensality goes no further. The village site, the waste lands and grazing grounds and, it may be, one or two other things belong to the commune, and the members of the commune have, in these, rights in common. For all the purposes of cultivation, the remainder of the land is in every way separate individual property. The government is not patriarchal, but a representative communal council or punchayat. All the Jat are subdivided into many Gentes and Tribes, after the usual fashion of the peoples of the Aryan or Indu-Germanic stock, and the usual fashion is to marry into another Gens. The Jat have little of the hindu ceremonial strictness, and in Punjabi regiments, they mess freely like Europeans, and have then two or three meals a day comfortably. The Jat, Rajput and their congeners are branches of one great stock. Brahmans of Kashmir and the frontier hills are hindus in an earlier stage of brahminical devolopement. The Jat country is just such as would be occupied by a large stream of people issuing through the Bolan Pass, in Lat. 28 or 30° north, and the Rajput are ranged in a semi circular form around the eastern and northern and south edge of the Jat area, the mass of them occupying the richer valley of the Ganges. Mr. Campbell's conjecture is that the Rajput are an earlier wave from the same source as the Jat who came in by the same route, have further advanced and been completely hinduised, while the Jat have come in behind them. Punjabi is the language spoken by the Jat, but which in Upper Sindh is called Jati-Gul or the Jat tongue and Mr. Masson calls that of Beluchistan and Sindh Jetki. It is an Indo-Germanic tongue allied to the Sanscrit. In its main grammatical and essential features it is not widely different from the Hindi of the Rajput and other Hindustani people. It is one of the most pracrit of Indian vernaculars. The Jat, Jät, Jet, Jut or Jhut, partly hindu, partly sikh, and partly mahomedan, thus occupy the North West and bordering provinces, also the Punjab, and Sindh. They all refer to the west of the Indus and to Ghazni as their original seats, and the Dhe or Pachade reached India from the Punjab about the middle of the 18th century. The other section is the Hele or Deswale. The Jat seem to have come through the Bolan pass, occupied the high pastoral lands about Quettah and thence descended into the plains which they still occupy. The Jat is the great agricultural tribe in the Punjab and in the Punjab parlance, Jat and zamindar or cultivator are synonymous. There are no Jat in Kashmir or within the hills. The Aodi tribe of Jat dwell in Paniput, and Soneput. The Aolania Jat, in Paniput, claim to be above other Jat by having had the title of malek or king conferred on them. The race, however, as spread from Herat, Kabul and Kandahar, throughout the Punjab, down the Indus into Kach and Gandhava, and eastwards to the Jamna and Ganges, is the same, and wherever spread, they retain a dialect of their own. Mr. Masson also regards them as descendants of the Getæ, who, he says, once possessed the whole of the countries immediately east and west of the Indus. The

zamindars or cultivators of the soil, at Jeil, as throughout Kachi, are Jet, who there seldom moved abroad but on bullocks and never unless armed. A Jet may generally be seen half naked —seated on a lean bullock, and formidably armed with matchlock and sword, and to the north and west of Kach Gandhava ; as also in Herat, Kandahar, and Kabul, they are, he says, seen as itinerant artizans, like gypsies. In the Punjab, they are not found west of the Jilam, but east of that river the Jet cultivators use waggons. The Jet has been so long settled in Kach Gandhava, as to appear the aborigines. Amongst their numerous subdivisions are the Kalora, Kokar, Hampi, Tunia, and Abrah. Re-marriage of widows is permitted. According to Mohan Lal, the Sikh Jat are polyandrous, and one brother takes his brother's wife but in saying this he seems to allude to the custom of Curao, also written karao seemingly from "karana," to cause to do, this being the term given among the Jat, Goojur, Ahir, and other races and tribes in western Hindustan to concubinage generally ; but more especially to marriages of widows with the brother of a deceased husband. This practice is known to the eastward by the name of Oorhuree, in the Deccan of But' hee and, in other provinces, by the term Dhureecha, and is followed among these classes, but is not very openly confessed even among them, as some degree of discredit is supposed to attach to it. It is only younger brothers who form these connections, elder brothers being prohibited from marrying their younger brothers widows, but among the Jat of Delhi even this is not prohibited. This practice has been common among several nations of the East. The Jews followed it and in Egypt it was admitted for a childless widow to co-habit with a brother of the deceased husband. When the laws of Menu were enacted, Curao appears to have been a recognized institution, but as is not unusual with the Institutes, there is much contradiction between the enactments relating to it. From a consideration of all the passages on the subject, it appears that failure of issue was the point on which the legality turned. He who was begotten, according to law, on the wife of a man deceased, or impotent, or disordered, after the due authority given to her, is called the lawful son of the wife (Ch. IX., v. 176.) From the fact of Draupadi marrying the five Pandoo brothers, we learn that polyandry must have prevailed amongst one of the races of that period ; and if polyandry, the practice of Curao was, no doubt, not uncommon : indeed, the compiler of the Mahabharata, Vyasa, was himself appointed to raise up offspring to his deceased brother. There is perhaps no circumstance which so strongly shows the Northern descent of the deified heroes, of the Mahabharata, as this marriage. Herodotus tells us that the practice prevailed among the nomadic Scythians, as it does at present among the Bhotia. The practice is adopted also by the Nair of Malabar, between whom and the people of the Himalaya Wilson traces obscure vestiges of a connection. Amongst the Jat, Goojur and Ahir, children born Curao are considered legitimate, and are entitled to inheritance accordingly. Children begotten by the women previous to Curao, except in the case of fraternal Curao, are known by the name of Kudhelura, and do not inherit the property of the father-in-law.

Captain Postans tells us that in Sindh, the Jut like all the tribes in the Sindh countries, are divided into innumerable sub-divisions called "Koum" and are there a hard-working race, occupying themselves in rearing camels, feeding flocks, or cultivating the soil. They are invariably found in large communities, often living in temporary huts or "waund," and migrate all over Sindh and its confines, as shepherds, in search of pasture. Where this is not the case, they are farm servants either of the Biluchi chiefs or wealthy zamindars, who repay their labour with a modicum of the produce. The Jut in Sindh, are a quiet inoffensive class, and exceedingly valuable subjects. Their women, are, throughout the country, noted for their beauty and, to their credit, be it also spoken, for their chastity. They work as hard as the men, and the labour of tending, driving home their flocks, milking the cattle, &c. is fairly divided. The Jut are very numerons and form a large division of the population of Sindh, though seldom found in its towns, being dispersed over the whole face of the country particularly eastward to the desert tract which separates Sindh from Cutch, known as the Runn on which this tribe rear large flocks of camels, besides the Jut. There are other pastoral and peaceable classes of mahomedan persuasion, such as the Khosa in Upper Sindh, Sikh Lohana in the Delta, and emigrants from the Punjab, who have in many instances become amalgamated with the people of the country. The Khosa become a predatory tribe on the eastern confines of Sindh, verging towards the Cutch territories, where Rajputs are located : they are very troublesome. They are also on the eastern boundaries as wandering herdsmen. The Daood Putra who inhabit generally the country of that name in the north are to be met with in various parts of Sindh. The Sumah are Jut though they are generally known by the former title. Such also are the Machi and numerous other subdivisions of the Jut tribes. Throughout Sindh the Jut is as in-

separable from the camel as the Arab from his horse in Arabia; they are invariably camel drivers and feeders, and are consulted on every occasion where the health or efficiency of this invaluable animal is in question. The Jut of Sindh and Kach Gandhava have become mahomedans. According to Mr. Masson, the Jatki is everywhere the language of the Jet.

According to dictionaries, Jat means a race, a tribe, and, in Upper Sind a Jut means a rearer of camels or black cattle, or a shepherd in opposition to a husbandman. In the Punjab generally, Jut means a villager and husbandman in opposition to an artist or handicraftsman. The Birk or Virk is one of the most distinguished of the Jat tribes. The Jat (Getæ? and Yue-chi?) who emigrated from Upper Asia, are now spread over the Punjab at Lahore and on the banks of the Jumna, and the Sindoo, Cheeneh, Vuraitch Chhuttheh, Sidhoo, Kureka or Kurreal, Gondul, &c., are Jat sub-divisions in the Punjab. The Jat in the north and west of India are industrious and successful tillers of the soil, and hardy yeomen, equally ready to take up arms as to follow the plough. On the Jumna, their general superiority is apparent, and Bhurtpoor bore witness to their merits. Some of the Jat are said to be descendants of the Kahkar of the Salt Range.

As instances of the narrow and confused state of our knowledge regarding the people of India, it may be mentioned that the Birk or Virk, one of the most distinguished tribes of Jut, is admitted among the Chalook Rajputs by Tod (i. 100). Further, the family of Omerkot in Sindh is stated by Tod (Rajasthan, i. 92, 93) to be Pramar or Powar, while the emperor Humayoon's chronicler talks of the followers (*i. e.* brethern) of that chief as being Jut. The editors of the Journal of the Geographical Society (XIV. 207, note) derive Jut from the Sanscrit Jyest'ha old, ancient, and so make the term equivalent to aborigines; but this etymology perhaps too hastily sets aside the sufficiently established facts of Getæ and Yuechi emigrations, and the circumstances of Timur's warfare with Jetteh in Central Asia. Gutwara, or gatwara, but more correctly, Gunt' hwara are a tribe of the Jat race who hold villages in Gohana, (where they are called Aolanes, after their chief town), in Soneeput Bangur, and in the Doab on the opposite side of the Jumna. They trace their origin from Ghuzni, from which place they were accompanied by the bhat Bajwaen, and the black-smith Budea—all of whose descendants are now living and engaged in the occupation of their fathers in the villages of the Gunt'hwara fraternity. Among the Lahia and Johya Rajpoots of the Indian desert, where they founded their first capital, Derrawul, many from compulsion embraced the mahomedan faith; on which occasion, he says, they assumed the name of Jut, of which at least twenty different offsets are enumerated in the Yadu chronicles.

The Jat long continued as a powerful community on the east bank of the Indus and in the Punjab, and we have the most interesting records of them in the history of Mahmud, whose progress they checked in a manner unprecedented in the annals of continental warfare. It was in 416 of the Hegira (A. D. 1026) that Mahmud marched an army against the Jat, who had harrassed and insulted him on the return from his last expedition against Saurashtra.

The Jut then, as now, inhabited the country on the borders of Mooltan, along the river that runs by the mountains of Joud. When Mahmud reached Mooltan, finding the Jat country defended by great rivers, he built fifteen hundred boats, each armed with six iron spikes projecting from their prows, to prevent their being boarded by the enemy, expert in this kind of warfare. In each boat he placed twenty archers, and some with fire-balls of naphtha to burn the Jat fleet. The monarch having determined on their extirpation, awaited the result at Mooltan. The Jat sent their wives, children, and effects to Sind Sagur, and launched four thousand, or, as others say, eight thousand boats well armed to meet the Ghuznians. A terrible conflict ensued, but the projecting spikes sunk the Jit boats while others were set on fire. Few escaped from this scene of terror; and those who did, met with the more severe fate of captivity." Many doubtless did escape; and it is most probable that the Jat communities, on whose overthrow the state of Bikaner was founded, were remnants of this very warfare.

Still the Jat maintained himself in the Punjab, and till the middle of the nineteenth Century the most powerful and independent prince of India was the Jat prince of Lahore, holding dominion over the identical regions where the Yuchi colonized in the fifth century, and where the Yadu, driven from Ghuzni, established themselves on the ruins of the Tak. The Jat cavalier retains a portion of his Scythic manners, and preserves the use of the chukra or discus, the weapon of the Yadu in the remote age of the Bharat. According to Colonel Tod, the Yadu-Bhatti princes, when they fell from their rank of Rajpoots, assumed that of Jat, who are assuredly a mixture of the Rajpoot and Yuti, a branch of the great Getic race. Though reduced from the rank they once had amongst the 'thirty-six royal races,' they appear never to have renounced the love of

independence, which they contested with Cyrus in their original haunts in Sogdiana. The name of the Cincinnatus of the Jat, who abandoned his plough to lead his countrymen was Chooraman. Taking advantage of the sanguinary civil wars amongst the successors of Aurungzéb, they erected petty castles in the villages (whose lands they cultivated) of Thoon and Sinsini, and soon obtained the distinction of Kuzzâk, or 'robbers,' a title which they were not slow to merit, by their inroads as far as the royal abode of Ferokhsér. The Syeds, then in power, commanded Jey Sing of Ambér to attack them in their strongholds, and Thoon and Sinsini were simultaneously invested. But the Jât, even in the very infancy of their power, evinced the same obstinate skill in defending mud walls, which in later times gained them so much celebrity. In all the ancient catalogues of the thirty-six royal races of India the Jit has a place, though by none is he ever styled 'Rajpoot;' nor does a Rajpoot intermarry with a Jit.

In the Punjab they still retain their ancient name of Jit. On the Jumna and Ganges they are styled Jat, of whom the chief of Bhurtpoor is the most conspicuous. On the Indus and in Saurashtra they are termed *Jut*. The greater portion of the husbandmen in Rajasthan are Jit; and there are numerous tribes beyond the Indus, now proselytes to the mahomedan religion, who derive their origin from this race.

The kingdom of the great Gete, whose capital was on the Jaxartes, preserved its integrity and name from the period of Cyrus to the fourteenth century, when it was converted mahomedanism to Herodotus informs us that the Gete were theists and held the tenet of the soul's immortality; and De Guignes, from Chinese authorities, asserts that at a very early period they had embraced the religion of Fo or Boodhu.

The traditions of the *Jit* claim the regions west of the Indus as the cradle of the race, and make them of Yadu extraction; thus corroborating the annals of the Yadu, which relate their migration from Zabulisthan. Of the first migration from Central Asia of this race within the Indus, we have no record: it might have been simultaneous with the Takshac, from the wars of Cyrus or his ancestors.

The superiority of the Chinese over the Turks caused Changiz Khan to turn his arms against the Nomadic Gete of Mawer-ool-Nehr (Transoxiana), descended from the Yuchi, and bred on the Jihoon or Oxus, whence they had extended themselves along the Indus and even Ganges, and are there yet found. These Gete had embraced the religion of Fo. The *Bagàri* tribe, inhabiting the district of Bagar, between the South West borders of Hariana and the Sutlej, are said to have been Rajputs but are also supposed to be Jat. There is a robber race of this name settled in Malwa. The Jat of Mewar clings to his patrimonial estate. In the second Mahratta war, the Jat of Bhurtpore were inclined to side with Jeswant Rao Holkar: that fortress is on the borders of the desert of Rajputana, and was invested by Lord Lake in 1805, and after several determined assaults, made without capturing the place, the Rajah sued for terms. In 1825, however, during the Burmese war, the Jat, puffed up by the belief that their mud fort was impregnable, again drew down the anger of the Indian Government, and the fort was taken by storm on the 18th January 1826. When besieged by Lord Lake in 1805, with 10,000 regular soldiers, four determined assaults were made on January 9th and 22nd and February 20 and 21, but in each instance repulsed, though at the close, the besieged on the 10th April 1805 yielded to terms. In those four fruitless attacks, the British loss was 3,203 killed and wounded, of whom 103 were officers. In 1826, it was again besieged and successfully stormed by Lord Combermere. The walls were built of unbaked brick or clay.

The parent country of the Jat seems to have been the banks of the Oxus, between Bactria, Hyrkania and Khorasmia, in this position, there was a fertile district, irrigated from the Margus river which Pliny calls Zotale or Sothale and General Cunningham believes this to have been the original seat of the Jat, the Iatii of Pliny and Ptolemy and the Xanthii of Strabo. The term Jat is only their tribal name, the general name of their horde is Abar. Taking these two names, their course from the Oxus to the Indus may be dimly traced, in the Xanthii of Strabo, the Iatii of Pliny and Ptolemy, the Xuthi of Dionysius of Samos, who are coupled with the Arieni, and in the Zuthi of Ptolemy, who occupied the Karmanian desert, on the frontier of Drongiana. Subsequently, the main body of the Iatii seem to have occupied the district of Abiria and the towns of Pardabathra and Bardaxema in Sind, or Southern Indo-Scythia, while the Punjab or Northern Indo-Scythia, was chiefly colonized by their brethren of the Med. When the mahomedans first appeared in Sind, towards the end of the seventh century, the Zath and Med were the chief population of the country. But the original seat of the Med or Medi, was in the Punjab Proper, from which Mr. Thomas concludes that the original seat of the Iatii or Jat colony was in Sind. At the present day, the Jat are found in every part of the Punjab, where they form about two-fifths of the popu-

lation. They are divided into not less than a hundred different tribes. They mostly profess mahomedanism. To the east of the Punjab, the Jat, professing brahminism, are found in considerable numbers, in the frontier states of Bikaneer, Jesulmeer, and Jodhpur, where Colonel Tod estimated them to be as numerous as all the Rajput races put together. They are found also, in great numbers along the upper course of the Ganges and Jumna as far eastward as Bareilly, Farakhabad and Gwalior where they are divided into two distinct clans. To the south of the Panjab, the Jat who profess mahomedanism, are said by Pottinger, to form the entire population of the fruitful district of Haraud-Dajel, on the right bank of the Indus, and the bulk of the population in the neighbouring district of Kach-Gandava. In Sind, where they have intermarried largely with the Baluchi and with races of hindu descent professing mahomedanism, it is no longer possible to estimate the number of the Jat population, although it is certain that a very large proportion of the inhabitants must be of Jat descent.

Bikaneer, in L. 72° 20' E. and L. 27° 56' N. is the chief town of an independent sovereignty, chiefly in the great Indian desert. It has an area of 17,676 square miles, with the population estimated by Tod in the beginning of the 19th century at about 539,000 the revenue is about six lakhs of Rupees. Bikaneer maintains a force of 2,100 cavalry, and about 1,000 infantry and 30 guns. Bikaneer was originally inhabited by various small tribes of Jat and others, the quarrels among which led to the conquest of the country in 1458 by Bika Sing, a son of rajah Jodh Sing of Jodhpore. After consolidating his power he conquered Bagore from the Bhattee of Jesulmere and founded the city of Bikaneer; he died in A. D. 1505. Rai Sing, the fourth in descent, from Bika Sing; succeeded to power in 1573, and in his time the connection of Bikaneer with the Delhi emperors began. Rai Sing became a leader of horse in Akbar's service and received a grant of fifty-two pergunnahs including Hansi and Hissar. The people most numerous are the Jit and the territory was once populous and wealthy, but the plundering Beedawat bands, with the Sahrai, the Khasa and Rajur robbers in the more western desert so destroyed the kingdom, that while formerly there were 2,700 towns and villages, in Colonel Tod's time, not one-half of these remained. Three-fourths of the population are the aboriginal Jit, the rest are their conquerors—the descendants of Bika, including Sarsote (Saraswati brahmans) Charuns, bards and a few of the servile classes.

Amongst the Jat, the "Karao" is the marriage of a widow with the brother of a deceased husband, as practised amongst the Jat, the Gujar and Ahir and other inferior tribes in the N. W. of India. The term Karao is also applied to concubinage. At present, the flower of the Punjab population is Jat; they form the majority of converts to the religion of Nanuk. They are the core and nucleus of the Sikh commonwealth and armies. Equally great in peace and war, they have spread agriculture and wealth from the Jumna to the Jhelum, and have established a political supremacy, from Bhurtpore and Delhi to Peshawar. Essentially yeomen by lineage and habit, they can yet boast of two regal families at Lahore and Bhurtpore, who in their day have stood in the first rank of Indian powers. In the Punjaub they display all their wonted aptitude for stirring war and peaceful agriculture, and the feudal polity of the khalsa has imparted to them a tinge of chivalry and nobility. Their chief home is in the Manjha, or centre portion of the Baree Doab, and their capital is Umritsur. But they have also extensive colonies at Goojeranwalla, in the Rechnab Doab; Gujerat, in the Chuj; and about Rawal Pindee in the Sind Saugur. For centuries they have peopled the southern Punjab, of which the capital is Mooltan; but there they are held in different repute, and their importance is merely agricultural. In many localities the Jat profess the mahomedan creed, having been converted chiefly during the emperor Arungzeb's reign, in the south they mainly belong to this persuasion.—*Records of the Government of India, No. II. Thomas' Elliot's History of India; Thomas' Prinsep's Antiquities, p.* 259. *Tod, Rajasthan, Vol. I. pp.* 6, 60, 106-7-8, 322, 420, 605, *Vol. II. p.* 98. *Aitcheson's Treaties, Vol. IV, p.*147. *Elphinstone's Cabool, p.* 10. *Memoirs of Humayoon, p.* 45. *Cunningham's History of the Sikhs, p.* 5. *Elliot's Supplemental Glossary, p.* 228. *Mr Campbell, pp.* 77, 81, 82, 85 *to* 228. *Phil. Recherches sur les Egyptiens et les Chinois. Selections from the Mahabharata, pp.* 8 *&* 66. *Pennant's Hindustan, p.* 63. *Chatfield's Hindustan Recherches sur les langues, Tartares, pp.*1 *&*3. *Kennedy on the Origin of Languages, p.* 57. *Masson's Journeys, Vol. II. p.* 125. *Masson's Kalat p.* 352. *Histoire General des Gens, tom, I. p,* 375. *Vigne. Postans.* See Afghan; Baber; Brahman; Charun; India; Rajput; Scythia; Yue-chi; Yuti.

JATA. See Khaki.

JATA, SANS. A knot of hair on the heads of hindu devotees. The Jata or matted hair assumed by Rama and Lakshmana on dismissing the royal chariot at the village of Sin-

gavera to indicate their entering upon a forest or ascetic life. Jata therefore is a braid of hair worn by the hindu votaries of Siva, also a twisted braid of hair, worn by hindu ascetics.—*Ram. II.* 40. *Hind. Th. VI. p.* 300. *Richard F. Burton's Sindh, p.* 384. See India.

JATAFALA. SANS. Myristica moschata.

JATAKARMA. See Yug byasa.

JATAKI, in Beluchistan, a language spoken by the Rind, Talpur, Murri, Chandia Jemali and Laghari who speak either Jataki or the hill tongue of the Beluchi. The Jataki is also called Siraiki from Siro or Upper Sind where it is commonly spoken by the people; but also Biluchi from its being used by several of the Biluch clans settled in the low country. The word "Jataki," spelt with the cerebral T, and the peculiar Sindh J or Dy. is an adjective formed by the proper noun Jat, the name of a people who were probably the aborigines of the Punjab. The author of the Dabistan applies the term "Jat dialect" to the language in which Nanak Shah composed his works. The Journal of the Bombay Branch of the Asiatic Society, 1849, contains a short Grammar, which serves as a specimen of the Jataki tongue.

JATAHY —? Hymenæa courbaril.

JATAIYU. A fabulous bird killed by Ravana.

JATAMANSI. HIND. SANS. TEL. The Cyperus stoloniferus of Heyne, Retz, and Wight Contr., but the true Jatamansi is the Nardostachys Jatamansi,—*D. C. and Royle*, the Balch'haru or Bal chur Hind. Sanbal-ultaib, Arab. and Sanbal-i-Hindi. Pers. The true plant is only found at great elevations beyond the tropics, and, in south India, the term is applied to the sweet smelling tubers of various species of Cyperus, and in Upper India, to the lemon grass, A. schœnanthus, and other species of Andropogon, which are also known under the names of Askhar and Sikhunas (*σχινος*) Sir W. Jones identified it as the spikenard of the ancients.—*Elliots' Flora Andhrica.* See Jatamansi, Nardosthachys Valerian. Nardostachys jatamansi.

JATAMANSI VALERIAN. Jatamansi, Balchur: Valeriana Jatamansi. Roots of Nardostachys jatamansi.

JATAUN. HIND. Berberis aristata.

JATEKO. URYA. Grislea tomentosa—*Roxb.*

JAT-FOTH, the Japheth of Scripture.

JATI. MALAY. Tectona grandis, a wood of the Archipelago, much used in making prahus and in house building at Bawean. extensive forests of the Jati or, teak of India are found in almost all the eastern provinces of Java. at a moderate elevation above the level of the ocean.

JATI. SANS. A kind, a race, from Jan, to be born.

JATI, HIND. flowers of Jasminum grandiflorum.

JATI or Yati, a Jain teacher. an ascetic.

JATI. HIND. also, Udu Jathi. HIND. Justicia ecbolium.

JATILADHI. See Inscriptions.

JATI MISAK. HIND. Heliotropium ramosissimum.

JATI-PALLAM. also Sadikka. SINGH. Nutmeg.

JATI PHALAMU. TEL. Myristica moschata.—*Thunb.*

JATIPATRE. HIND. Mace.

JATRA. HIND. A religious assemblage at a hindu temple or shrine. See Jejuri, Virabhadra.

JATROPHA CURCAS—*Linn. Roxb.*

Castiglionia lobata. Ruiz	*Curcas purgans.—Adans*
Dundi birri..... .. AR.	Pahari-arand
Bag Bherenda; BENG.	Bhagbherenda.. HIND.
Bag Barendi,	Bhagarendi... .. ... ,,
Bagdharanda... ,,	Paharia Irand .. ... ,,
Them - bau - kyet -	Rotenjot .. .. KASH.
hsoo... .. .. BURM.	Kat avanaku... MALEAL.
Mara narulle..... CAN.	Nepala .... SANS.
Irand .... DUK.	Kenana kerundam. ,,
Angular leaved phy-	Ratrendaroo... ... SINGH.
alc nut ..... ENG.	Katamanak; kat-
Physic nut..... ... ,,	tamanaku maram. TAM.
Pignon d'Inde .. ... FR.	Kat nuchi..... ,,
Brechnuss schwarze. GER	Nepalam, Adivi
	amida..... ... .. TEL.

Grows in New Andalusia, Havanna, and is one of the most common small bushes throughout India. It is in flower and fruit all the year. The seeds are purgative, but very uncertain in their operation; proving sometimes violent like those of the Nervalum, though they are naturally milder. Before administering them, they should be cleared from the thin filament in which they are closely enveloped; after which two or three may be taken as a dose. Nearly all the Jatropha are powerful cathartics, and Fee cites J. gossypifolia, America. J. glandulosa, Arabia and the J. multifida, or coral plant, (Avellana purgatrix, grand bon purgatif) a native of America and India, a shrub 8 or 10 feet high, replete with acrid bitter juice, with large pinnatifid glabrous leaves, the fruits slightly pyriform, about the size of a nutmeg; a single seed is said to be purgative. Lindley says it is "one of the best of the emetics and purgatives, acting briskly without inconvenience, and the effects readily allayed by a glass of white wine." Dr. O'Shaughnessy, however, considers it a very dangerous article. Dr. Wight gives also Jatropha peltata, and J. villosa. The leaves which are five angled, are considered as discutient, and the milky juice of the plant is supposed to have a detergent and healing quality. The seed is called in Dukhani Jangli erundi ki-binj in Arabic Dundebirri and in Tamil Kaat amanaka mootoo. A fixed oil, (called in Canarese Mara haralu unnay) prepared

from the seeds is reckoned a valuable external application in cases of itch and herpes; it is also used in chronic rheumatism, and for burning in lamps. The milky juice boiled with oxide of iron makes a fine black varnish.—*O'Shaughnessy, p.* 568. *Mason's Tenasserim. Cleghorn, Punjab Rep. Genl. Med. Top. p.* 208. *Roxburgh's Flora Indica, Vol.* III. *p.* 687. *Ainslie's Materia Medica, Vol.* I, *p.* 73. *Cat. Exh.* 1862.

JATROPHA GLANDULIFERA. *Roxb.*

Jatropha glauca, *Vahl.*

Glaucous leaved physic nut..... .. .. ENG.	Nila amida .... TEL.
Addale... ... . TAM.	Dundigapu chettu. ,,
	Kati amidapu ,, ,,

A native of the East Indies. The pale or whey colored thin juice, which exudes from a fresh wound, is employed by the hindoos as an escharotic to remove flaws from the eyes. Its seeds also yield a stimulating oil, in appearance approaches castor oil, fluid and light straw-colored. This is now chiefly used medicinally as a counter irritant, but if procurable in sufficient quantity seems likely to prove a useful oil.—*Roxb. M. E. of* 1855. *O'Shaughnessy, p.* 559. *Thw. En. Pl. Zeyl, p.* 277.

JATROPHA MANIHOT, *Linn.*

Janipha manihot, *Kth.*

Cassava manioc... ..ENG.	Maravullie..... TAM.
Maracheenie .. ... MAL.	Mangyokka.. ....SINGH.

JATROPHA MULTIFIDA. Though a native of America the Coral plant with its brilliant carmine corymbs is common in almost all Indian gardens; the seed is sometimes eaten by children, but is of a deleterious nature, and an emetic should be immediately administered. The inspissated juice forms a substance like caoutchouc.—*Mason. Riddell.*

JATROPHA PANDURÆFOLIA. The juice is used by the natives to remove specks from the cornea.

JATU-KARMA. SANS. From jata, born, and karman, an action. See Hindu.

JATULA. See Inscriptions.

JATTATURA. ITAL. Evil eye.

JAU. HIND. Hordeum hexastichum. Jau-Desi. Common barley.

JAU. HIND. Artemisia sacrorum.

JAU IRSI. TAM. Arrow root.

JAUN. ANGLO-HINDI; also Office-Jaun, a kind of conveyance, from Jana to go.

JAUN-PAUN is a conveyance like a chair, with a high back, and covered in on all sides, with doors, panels, curtains and canopy. It is carried by four men at a time, on their shoulders, two to each pole. There are a great variety of shapes in the Simla, Mussoorie, and Darjeeling jaun-paun, the fashionable conveyance in those Sanatoria and the men (Jaun-pauni) who officiate as the carriers of the jaun-paun, are gaily attired in many coloured garments, or different kinds of livery, selon les gouts varies-du beau monde.—*Mrs. Hervey's Adventures of a Lady in Tartary, Vol. I. p.* 53.

JAUNE-ANTIQUE. FR. A kind of marble.

JAUNTARI. HIND. Myristica officinalis; mace.

JAUNPUR. See Inscriptions.

JAU-SAG. HIND. Chenopodium album pilajau is Artemisia elegans.

JAUSAM. CHIN. Ginseng.

JAUSHIR. HIND. A medicinal gum resin, gum opoponax, from Opoponax chironum. It is also called Gau-shir in the Lahore bazar, "Jahoshi" at Shiraz, and "hoshi" is the name by which Dr. Lindley obtained it from Beluchistan.

JAUZMUKADDAM, also Jauzmukaddar, HIND. Pavia indica.

JAUZ-UTTRIB. HIND. The nutmeg.

JAVA, an island in the Eastern Archipelago, the south point of which is in latitude 8° 47" S. and longitude 114° 29' 10" E. It is the chief of the islands which the Dutch hold under the designation of Netherland India, the head ruler being styled the Governor General of the Dutch Indies, Commander-in-Chief of all the forces of His Majesty the king of Holland to the east of the Cape of Good Hope. It is a country diversified with hills, mountains and valleys, and on the south coast, the steep sea walls are clothed to the very beach with luxuriant woods. Java has long belonged to the Dutch, but during the convulsions in Europe, it was taken possession of by the British in 1811, but restored in 1816. During the British occupation of Java, the sultan of Palembang caused all the Dutch in the town to be massacred, thinking that by this summary method he would be enabled to rid himself entirely of European influence; but the British government at Batavia, horror-struck by the atrocity of his conduct, for the purpose of evincing their displeasure at the crime and their determination to punish it, despatched a force under the command of colonel Gillespie, who, in the execution of this duty performed one of the most gallant exploits upon record. The force consisted of several vessels of war, and a large body of troops. On ascending the river, a battery, of one hundred large guns flanked by armed vessels, surrendered without firing a shot, and the sultan, terrified at the approach of the British, fled into the interior with his treasure. With the news of his flight, the British commandant was informed that the Malays had risen, and were slaughtering the Chinese and other foreign settlers. Colonel Gillespie, anxious to put a stop to these frightful outrages, embarked with a small number of grenadiers in a few light boats, leav-

ing orders for a larger force to follow immediately. When the little party approached the town, darkness had already set in, and the shrieks and outcries plainly evinced that the work of carnage was continued. The Colonel and his party, which consisted of ten persons himself included, landed undismayed among a vast multitude of blood-thirsty wretches who, paralyzed at the boldness of the action, allowed their opponents to enter the place, where they were soon afterwards joined by a small reinforcement. At midnight, about three hours after the arrival of the first party, the main body of troops entered the place, and a town defended by forts and batteries, mounting two hundred and fifty pieces of cannon, was taken possession of without the loss of a single life. The following day saw order restored, and a new sultan was soon afterwards placed upon the throne. The population of Java, in 1810, was 3,000,000 or 50 to the square mile. In 1815, the population had increased to 4,615,270 and in 1857, including Madura, it amounted to 11,594,158 and 180 to the mile. But the other Dutch possessions in the Indian Archipelago, contain an aggregate population of something less than 6,000,000. Java and Madura are separated by a narrow strait and may be considered as one territory, with a mean length of 650 English miles and 100 in breadth. The population, arranged into classes are,

European settlers.....	20,231
Dutch Army, European.....	10,765
" " African soldiers.....	427
" " Malays and Javanese.	15,036
Natives.....	11,410,856
Chinese.....	138,356
Arabs and Asiatics.....	24,615

The women, in opposition to the rule in most tropical countries, exceed the men by 700,000. Slavery continued to be sanctioned until 1859, when it was abolished, but had so fallen away as an institution that there existed then only 5,260 slaves to liberate. In Netherlands India, the Dutch Government has been, since 1824, a commercial firm assisted by the Trading Company established in 1824 under the patronage of king William. This has proved the salvation of Java, and their shares have been at a considerable premium.

1857 Imports, from	Guilders.	Exports, to	Guilders.
Holland..	12,526,800	Holland..	75,954,705
England..	8,121,808	England.	831,451
China....	1,851,049	China....	4,975,672
Japan ...	1,951,461	Japan.....	908,859
Other countries.	39,173,451	Other countries.	23,253,197
Total..	63,624,569	Total..	105,923,884

Since 1848, both the Imports and the Exports have doubled their value.

The natives clothe themselves entirely in imported cotton stuffs, spending, annually, about *1s. 9d.* each on clothing. The principal of the imports are cotton stuffs, wines and spirits, iron and machinery. Amongst the indigenous avocations are the cultivation of tea and coffee, and 450,000 families are employed in the cultivation of the coffee plant. In 1857, there were, in Government plantations 14,729,700 tea shrubs under cultivation, which produced nearly 2,000,000 English pounds of tea and gave employment to 100,000 families. The mode adopted by the Dutch, in governing the people, has been to continue the semblance of authority in their own chiefs, while the real power rests with the Dutch officers termed residents. In Java alone, are 106,105 native chieftains or princes supported by the Dutch during good behaviour and whose united salaries amounted in 1857 to 1,834,007 guilders. The wild sand coast of Bantam in Java, is annually frequented by large numbers of turtles, where they have often to creep over nearly a quarter of a mile of the beach, to the dry and loose soil at the foot of the sand dunes. In their progress to and fro, they are attacked by parties of wild dogs, birds of prey and even tigers. Among the small groups of islands in the Java sea, the waterspouts are frequent, and not always accompanied by strong winds; more than one is seen at a time, whereupon the clouds whence they proceed, disperse, and the ends of the waterspouts bending over finally cause them to break in the middle. They seldom last longer than five minutes. As they are going away, the bulbous tube, which is as palpable as that of a thermometer, becomes broader at the base, and little clouds, like steam from the pipe of a locomotive, are continually thrown off from the circumference of the spout, and gradually the water is released, and the clouds whence the spout came again closes its mouth. Sir S. Raffles says that Java was originally peopled by emigrants coming in vessels from the Red Sea; from whence it is inferred that these ancient Egyptians might have been the ancestors of one class of the people. The Javanese seen by Mr. D'Ewes are described as small in stature, but muscular in form, supple and active in their movements and of a light copper colour. The people of the Tengger mountains, shortly described in Raffles' History, may be a relict of an aboriginal race. This race, like a few others in India and the Archipelago, adopt the singular practice of building their villages in terraces and the practice seems to have once prevailed in the Philippines. The inhabitants of the Serwatti islands, select the summits of hills or the

brows of cliffs which rise abruptly from the sea, as sites for their habitations. The crest or extreme summit of the hill is occupied by a large waring tree, the Ficus indica ? of Rumphius, beneath which the idols of the village are placed on square platforms of loose stones. Here the elders meet when any important matter is to be discussed. Below the tree the sides of the hills are scarped into a succession of platforms or terraces, on which are erected their oblong barn-like houses with wooden walls and palm leaf thatch. At Letti, a neighbouring island, where the hills are far inland, the brows of the cliffs which overhang the sea are selected, and a similar mode of scarping into terraces is adopted when necessary. The same system also prevails at Baba and Timor Laut, also amongst the Malle Arasar, or hill kings, of the Pulney hills in the extreme south of India.

Probalonggo in East Java, is the richest sugar-producing district in the island, and its inhabitants principally Madurese. The south-western side of the plain of Probbolinggo is bounded by the Tengger mountains where the people still cling to a religion supposed to have originated in hinduism.

Ginding, is the name given to a land wind in East Java, occasioned by the S. E. monsoon blowing right over the land through the gap at Kalakka, 1,000 feet above the sea between the Jyang and Tengger mountains, 8,000 and 9,000 feet high. The dress of Javanese ladies differs but little from that of men of the upper class, except in the kabya being buttoned across the breast. No covering is worn for the head, their bright black hair being tastefully arranged in a knot, decorated with bunches of white flowers : the women of the lower class wear a blue sarong, and a wide shirt of the same colour. Both sexes, but more particularly the women, pay great regard to cleanliness, bathing at least once a day. Amongst the dependencies may be mentioned the Moluccas or Spice islands, which, next to Java, are the most important of the Dutch possessions in India. The islands so called are Amboyna, Banda, Ternate, Tidore and the smaller islands in the neighbourhood and they form a sub-government of Java. The greatest part of these islands were discovered by the Portuguese who were in possession of them at the commencement of the 16th century, but were acquired by the Dutch at the close of that era. The monstrous policy of this nation led them at one time to root up and destroy at a great cost, often by force of arms, all nutmeg and clove trees except the number necessary to produce the quantity of spices which it could sell, and so preserve the monopoly. The Amboynese are of a middling height and well formed. They make good mounted and foot soldiers. They are gentle, brave, very sober and easily managed. A considerable number have embraced christianity. Their costume is nearly the same as the Malays of Java. The average annual crop of cloves is from 250,000 to 300,000 lbs. The clove tree begins to bear at fifteen years and is in full perfection at 20, and the twenty average yield is 5 lbs., though a tree has been known to yield 25 lbs. It attains a height of 35 to 40 feet.

Banda residency, comprises several islands of which are Banda or Banda Neera, Gunong Api so named from its terrible volcano, Lonthoir, Rosingain almost abandoned after the extirpation of its spices, Pulu-Ai, and Pinang. Banda is very unhealthy and is subject to frightful earthquakes ; many of the people are christians. The Serwatti islanders have a more general resemblance to the inhabitants of the South Sea Islands, than to those of the Indian Archipelago. They are taller and fairer than the Malay or Bugi. They wear a waist cloth made of cotton or of the bark of the paper mulberry, and allow their long wavy hair to float over their shoulders or tie it at the back of the head. Their boats, the cora cora, are long and graceful with low sides and great breadth of beam, high stems and sterns which rise like horns at each extremity of the vessel, and are ornamented with festoons of large cowrie shells and bunches of feathers. They build their villages on the summits of cliffs or the brows of hills which rise abruptly from the sea or on the banks of rivers. On the crest of this cliff is a fig tree (Ficus Indica, *Rumph*) the waringin, beneath which are placed their idols on square platforms of loose stones ; and below the tree the sides of the hill are scarped into a succession of platforms or terraces on which the houses rest. The fishing canoes or flying canoes of Java are long, but very narrow—just broad enough to enable a man to sit between the gunwales ; the crew seldom exceeds four men. They are rendered steady by long semi-circular outriggers, one end secured to the gunwale, the other to large bamboos and of the same length as the canoe itself ; and, as they are daubed all over with some bright white substance, they have the appearance of huge spiders crawling over the dark blue sea ; their speed, when propelled by paddles, is very great ; but, greater under their large triangular sails.

In 1851, the aggregate value of Imports and Exports of the Island was £18,761,980. It has a population of 12,000,000 with 461 inhabitants to the square mile.

The islands occupied by the Dutch in the Eastern Archipelago, for their civil Government, are divided into 22 provinces or prefectures, known under the names of Residencies. The census of 1845, showed a population in Java of 9,542,045.

According to the traditions of the Javanese, Sumatra, Java, Bali, Lombok and Sumbawa, were all formerly united, and they give the dates of A. D. 1192, 1282 and 1350, but these are not to be received. The dividing line between Asiatic fauna and that of Australia, must be drawn down the Straits of Maccassar, and continued southward through the Strait of Lombok between Lombok and Bali. Java, locally Jawa, is the name of the original occupants of the eastern part of the island who in latter years have spread all over the island and have given it their name. The Chinese call it Chi-poo. Marco Polo who described, though he did not visit it, calls it Giaua. Up to the middle of the 15th century, the people of Java, from Cheribon in Long. 109° to the west, spoke the Sundanese tongue: But in 1811, nine-tenths of all the population of Java, spoke Javanese, and the Sundanese was already confined to the mountainous parts of the south and west, and to a small colony near Bantam. Sir S. Raffles says that Java was originally peopled by emigrants coming in vessels from the Red Sea; from whence it is inferred that the ancient Egyptians may have been the ancestors of one class of the people. The Javanese are small in stature, but muscular in form, supple and active in their movements and of a light copper colour. The people of the Tenger mountains, shortly described in Raffles' History, may be a relict of an aboriginal race. They are a peculiar people who speak a dialect of Javanese and, despite the zealous efforts of the mahomedans, they still follow the hindu religion. This race, like a few others in India, and the Archipelago adopt the singular practice of building their villages in terraces. This practice seems to have once prevailed in the Philippines. The inhabitants of the Serwatti islands, select the summits of the hills or the brows of cliffs which rise abruptly from the sea, as sites for their habitations. The crest or extreme summit of the hill is occupied by a large warring tree, the Ficus indica of Rumphius, beneath which the idols of the village are placed on square platforms of loose stones. Here the elders meet when any important matter is to be discussed. Below the tree, the sides of the hills are scarped into a succession of platforms or terraces on which are erected their oblong barn like houses with wooden walls and palm leaf thatch. At Letti, a neighbouring island, where the hills are far inland, the brows of the cliffs which overhang the sea are selected, and a similar mode of scarping into terraces is adopted when necessary. The same system also prevails at Baba and Timor Laut. At Buitenzorg, 40 miles inland from Batavia, hundreds of miles of mountain and valley country are terraced and irrigated. The same system is pursued at Bali and Lombok and seems to have been introduced by the brahminical race. The system of terracing is practised amongst the Malle Arasar, or hill kings, of the Pulney hills in the extreme south of India.

The *Kalang* people who reside among the inhabitants of the Teng'ger mountains are said to have been at one time numerous in various parts of Java, leading a wandering life, practising religious rites different from those of the people, and avoiding intercourse with them; but most of them are now reduced to subjection, are become stationary in their residence, and have embraced the mahomedan faith. Whenever the Kalang move from one place to another, they are conveyed in carts, having two solid wheels with a revolving axle and drawn by two or more pairs of buffaloes, according to the circumstances of the party.

The volcanoes of Java are in two lines: one, commencing near cape St. Nicholas, its N. W. extremity passes diagonally across the island to its S. E. headland on the Strait of Bali. The other line runs parallel, and extends from Cheribon on the S. Coast to the Strait of Sunda. The volcanoes are in two separate fissures in the earth's crust, and the volcanoes in it are cones of elevation, each distinct and separate; their number being 38, and some of them of immense size. They throw out volcanic ashes, sand and scoriæ and sometimes trachytic lava. White clouds of sulphuric acid gas continually wreath their peaks and is destructive to life. Large quantities of sulphur are dug out. A severe earthquake was experienced in Batavia, and over an extensive region in Java, on the 16th of November 1847. In the Courant of the 27th October 1847, it was mentioned that a shower of ashes had fallen at Buitenzorg on the night of the 17th, which came from the Guntur mountain, in the district of Limbangan, residency of Preangar, On Sunday the 17th October, at 11 o'clock P. M., the earthquake shocks, following each other in quick succession, were felt at Tijandjur, the first of which was very strong, and lasted for fully ten seconds. The shower of ashes began to fall the same night, and on the following morning had already clothed the earth, grass, trees, and buildings with a brown covering. The fall of ashes and sand lasted the whole day, and made it very inconvenient to be in the open air. The eyes of

travellers suffered. The earthquakes had not wholly stopped at Tijundjur on the 29th October. The mountain had, however, fortunately begun to be at rest, and no damage had been caused by the eruption. The shower of ashes had reached as far as the frontiers of the residency of Bantam, a distance of more than 80 miles to the west. Tenger mountains mean the wide or spacious mountains. There is here an old volcano with its trachyte crater 7,500 feet above the sea, in diameter 3½ and 4½ miles. It is the largest crater in Java and one of the largest in the world. Its bottom is a level floor of sand, which in some places is drifted by the wind like the sea and is called by the Malays the Laut Pasar or Sandy sea. Four cones of elevation rise from this sand floor, the smallest of which called Bromo, in 1866, was active throwing out ashes. It rises like Monte somma in the crater of Vesuvius. But trachyte, obsidian and pumice have been thrown out in succession.

Papandayang volcano, in 1772, in the south of Java in L. 10° 8', in a single night threw out scoriæ and ashes which Dr. Jonghuhn thinks made a layer 50 feet thick for seven miles around. In Dr. Horsfield's account of it, drawn up from the native testimony, it is stated that an extent of ground of the mountain and its environs, 15 miles long and full 6 broad, was by this commotion swallowed up within the bowels of the earth, but such sinking, according to Mr. Bikmore (p. 75,) does not seem to have occurred.

Mount Galung-gong, a few miles N. E. of Papandayang is also a Java volcano. On the 8th July 1822, at noon, not a cloud was seen in the sky when suddenly at ½ past one a frightful thundering was heard in the earth and from the top of this old volcano, a dark dense mass was seen rising higher and higher into the air, and spreading itself out over the clear sky with such an appalling rapidity that in a few moments the whole landscape was shrouded in the darkness of night. Through this darkness flashes of lightning, gleamed in a hundred lines, and many natives were struck down by falling stones. Then a deluge of hot water and flowing mud rose over the rim of the old crater and poured down the mountain sides, sweeping away trees and beasts and human beings. At the same moment, stones and ashes and sand were projected high into the air, and as they fell destroyed nearly everything within a radius of more than 20 miles. A few villages on the lower declivities of the mountains escaped, from being built on eminences as they were above the streams of hot water and mud, and the stones thrown out fell beyond them, destroying villages at a greater distance.

By 4 P. M., the extreme violence of the eruption had passed, by sunset the sky was again clear, and the sun shining on a scene of desolation. A second eruption occurred five days afterwards and by that time more than 20,000 persons had perished. Batavia is built on both sides of a small river almost in a morass. Batavia Residency has a total population 517,762 :

Europeans	5,576	Arabs.....	684
Chinese.....	45,570	Eastern peoples...	341
Natives... ...	463,591		

Turabar Residency has a population of 1,278,600 of which 1,261,271 are Natives.

The Javanese are of short stature, the men do not average more than 5 feet 3 inches, face lozenge shaped, cheek bones high and prominent, mouth wide, and nose short. They all gamble greatly. They profess mahomedanism, but still follow many hindu customs : a few are professing christians. Batavia anchorage is sheltered by the islands at the mouth of the Bay. Samarang Residency a town in Java, has 1,020,275 of population, exclusive of the military : viz.

European.....	5,162	Arabs	438
Natives...	1,001,252	Other eastern races	1982
Chinese... ..	11,441		

Near Samarang, is the Head Quarters of the army of Netherland India, strongly fortified. Samarang anchorage is exposed to the Western monsoon. The town is built on both sides of a small river.

The *Gallus furcatus* or green jungle fowl is common in Java ; also, G. bankiva. Buceros lunatus the great wood-pecker more than four feet long, and Loriculus pusillus, a pretty little Lorikeet about four inches long. In the western districts of Java are the calliper butterfly, Charaxes kadenii ; the elegant green and yellow Trogon ; Harpactes Reinwardti, the gorgeous little minivet fly-catcher, Pericrocotus miniatus, which looks like a flame of fire among the bushes, and the rare black and crimson oriole, Analcipus sanguinolentus. The *Papilio arjuna*, has its wings covered with grains of golden green and P. Coon, also occurs.

The Amphetrite or sea worm of Java, lives in holes of the great solid madrepores. The gills of these lovely creatures are in the form of spiral ribbons of brilliant orange-green and blue. These gaudy plumes are alternately extruded and retracted and seen through the pellucid water, present a very singular and beautiful appearance.

Java has seven pigeons peculiar to itself : a peacock ; also the green jungle cock ; two blue ground thrushes (Arenga cyanea and Myophonis flavirostris), the fine pink-headed dove (Ptilonopus porphyreus) ; three broad

tailed ground pigeons (Macropygia) and many other interesting birds found no where in the Archipelago out of Java.—*Adam's, Trav., p.* 51. *Wallace, Vol. I. p.* 54, 118, 147, 160. *Mr. G. W. Earl, Journal Indian Archipelago. Frazer's Magazine. Curiosities of Science. Keppel's Indian Archipelago, Vol. II. p.* 141. *No.* 3, *Jour. Ind. Arch. Crawfurd. Bikmore, p.* 74, 76. *Journal of the Indian Archipelago, Decr.* 1857, *p.* 361.

JAVA ALMOND. Canarium commune.—*Linn.*

JAVA BYAMU. Tel. Hordeum hexastachion.—*Linn.*

JAVA CAT. Viverra mussunga, the Mussong, of the Javanese is found in Java and Sumatra.

JAVAN. In ancient Sanskrit literature, a designation of the western world, generally supposed to be applied also to Ionia, the isles of Greece, and Asia minor. In the form of Yavana, it is also held applicable to the Greeks and their descendants who made inroads into India through the N. W. and from the Euphrates, and are said to have reached Orissa through Kashmir and the term Yavana was applied also to Greeks left by Alexander to garrison the banks of the Indus. Javan or Yavan, is, however, applied by the Hindu both to Greeks and Mahomedans. Ezekiel, ch. xxvii, alludes to the Javan and Dan, but Yavana, has been used by the Hindus to mean Iones, as it is used in Genesis, chap. x., and in the Arabic Persian, Coptic and Armenian languages to signify Greeks, Iones being once the appellation of all the Greeks.—*Plato de Leg. iii.* 684, *in John's Indian Archipelago, Vol. I. p.* 284. *Tod's Travels, p.* 375.

JAVAPHALA. Beng. Nutmegs.

JAVA PRAIA CHITTAM. See Hindu.

JAVA PUSHPAMU. Tel. Hibiscus rosa-chinensis.—*Linn.*

JAVA SEA. In February, the western monsoon blows almost continually, with great violence. In March it blows irregularly; in April less vehement. Mr. Logan writing of the farther east in the Journal of the Indian Archipelago remarks that amongst the sea basins whose ethnic influence has been in operation during all historic times and is uninterrupted at the present day, are the China, Malacca, Java, Mangkasar, Solo, Mindoro, Molucca, Banda, Papua, Jilolo, Papuan, Papua-Australian and Papua-Micronesian seas, and the Archipelagian seas of Johore, the Trans-Javan or Timorean Chain, the Bisayan group, the Moluccas, Eastern Melanesia and the different Polynesian and Micronesian groups. All these basins exert a two-fold influence. They provoke a constant intercourse between the rivers of their opposite margins or the islets scattered through them, they bring the whole under the operation of foreign civilizations and, opening as they do into each other, they serve as broad highways traversing the whole Archipelago in different directions, and uniting it, both for foreign navigators and for the more advanced and enterprising of its native communities. Upon the northern coast of Java the phenomenon of daily land and sea breezes is finely developed. Surabaya harbour in E. Java is sheltered from all gales; Surabaya Residency has a population of 1,278,600 of which 1,261,271 are natives. It is built on both sides of a small river which is being widened into a canal.—*Bikmore*, 57. *Logan.*

JAVA SPARROW. Loxia oryzivora.

JAVE. Pushtu. Grislea tomentosa.—*Roxb.*

JAVELIN, the ancient German warriors had a custom of crowning their javelins with coronals of leaves from the sacred trees.—*Postan's Western India, Vol. II. p.* 196.

JAVELLIKI. Tam. Grewia hirsuta.

JAVI. Hind. Oats.

JAWALAH. Hind. Gum Arabic.

JAWA. Hind. Hibiscus rosa-sinensis, also Viburnum cotinifolium.

JAWA, or Jawa khar. Hind. Hordeum hexastichum.

JAWA or JAWAN. Hind. Alhagi maurorum.

JAWALA MUK'HI. The flames' mouth, or spirits' mouth, a celebrated hill, in a sandstone range opposite Nadaun on the Amritsir road. A stream of hydrogen gas, which oozes through the sandstone, issues from ten or a dozen fissures in the rock. A light applied, the flame plays around the fissures which the devotees suppose to proceed from the Muk'hi or mouth of the Jawala or spirit. See Joalah; Kangra.

JAWANE. Hind. Cicer soongaricum.

JAWANSHIR. See Kazzilbash.

JAWAR. Hind. The great millet, Holcus sorghum, Sorghum vulgare.

JAWA RACE. See India.

JAWARI. Millet. Holcus sorghum.

JAWAR KHURD or barik. Hind. Holcus sorghum, called "small" in opposition to maize, which being still larger is sometimes called "Jawar kalan," Wilayiti jawar, Imisphi, is Sorghum saccharatum.

JAWASA. Hind. Alhagi maurorum.

JAWASHIR. Arab. Guz. Hind. Opoponax chironum.

JAWATRI. Hind. Mace.

JAWEE. See Jakun.

JAWI.—Azaderachta Indica.

JAWLI. Hind. Cadjan.

JAWUL. Beng. Odina woodier.

JAWUR TAGH. See Kurdistan.

JAXARTES, the modern Sir river. Chengis khan and his bands issued from the pastoral

lands beyond this river. On the eastern side of Central Asia, is a fertile tract, watered by the great rivers the Jaxartes and the Oxus, and it is in this fertile tract that the conquests of Russia were made between 1864 and 1868. After long years spent in fortifying posts, Russia, in 1864, made a sudden irruption into the upper valley of the Jaxartes, and in that year took three forts of Kokand, viz, Aoulietta, Turkestan and Chemkend. In the spring of 1865, the chief of Kokand fell in battle, and in June 1865, the city of Tashkend was stormed. On the 20th May 1866, they fought and won the battle of Irdjar, against the Bokhariotes, and later in the year captured the forts of Oratepe and Juzak, within 40 miles of Samarcand. On the 13th May 1868, a great battle was fought under the walls of Samarcand, and the city surrendered, and later in the year Bokhara yielded.—*Fortnightly Review, July* 1868. See Kalmuk; Hindu; Kelat; Kabul.

JAY. In wooded situations, on the western ranges of the N. W. Himalaya, the traveller is struck with the characteristic and elegant long tailed jay Calositta sinensis, *Linn.* This graceful creature attracts attention not only by the brilliancy of its plumage, but the loud, harsh screams it utters as the traveller approaches, now jerking up its long tail, after the manner of the magpie, now garrulously chattering, as though reproaching one for intruding on its haunts.—*Adams.*

JAYA CHANDRA. See Inscriptions.

JAYADEVA. Few Europeans probably are familiar with the name of Jayadeva, and yet this man, like Choitunya will hold a prominent place in some future history of India as an enthusiast and a reformer, who has left a lasting impress in Bengal. He too spiritualized the worship of Krishna, and denounced the caste system. One of his most celebrated poems was translated at full length by Sir William Jones and is printed in one of the earlier volumes of the Journal of the Asiatic Society and though it abounds with that oriental imagery and passion which seem to have characterized the most popular eastern bards from time immemorial, it contains some undoubted beauties, and throws a new light upon some important phases of religious development. His tomb is still to be seen in the district of Bheerbhoom.—*Trav. of a Hind, Vol. I. p.* 22.

JAYADRATHA, king of Sindhu, stole away Draupadi but was pursued and captured. He took the Kaurava side in the battle of Kurukshetra and was slain by Arjuna.

JAYANTI, the birth day of Krishna, celebrated as a festival by the Vaishnava sect.

JAYANTI. HIND. Æschynomene sesban. Its small yellow flower is held sacred to Siva.

JAYAPAL. HIND. Croton tiglium.

JAYAPHALA, the 'fruit of victory,' is the nutmeg; or, as a native of Java, Javaphala, 'fruit of Java,' is most probably derived from Jayadiva, 'the victorious isle.'—*Tod's Rajasthan, Vol. I. p.* 603.

JAYAPALA. SANS. Croton tiglium.

JAYAPUR. See Saud.

JAYASINHA, rajah of Amblıere, a distinguished astronomer of 1693. He constructed a large set of valuable tables; erected magnificent observatories at Benares, Delhi, Kotah, and Oojein.—*As. Res. Vol. V. pp.* 177, 167.

JAYA VARMA DEVA. See Inscriptions.

JAYEESURY. See Bhairava.

JAYPHUL. BENG. Nutmeg-tree; Myristica moschata.

JAYPUR. See Khaki.

JAZAR-UL-BOSTANI. ARAB. Daucus carota.—*Linn.*

JAZIAH. AR. HIND. A capitation tax, a mahomedan poll tax on non-conformers.

JAZIRAH. ARAB. An island. The Sea of Oman, or Persian gulf, called also the Persian Sea, and Erythrean Sea, also the Sea of Fars, has several islands, the Jazirah-i-Lafet called also Jazira-i-daraz, or Long-Island, known on maps as Kishm. Also Khareg island, on maps Karrack, a small island but well watered, not very far from Bushir and which once belonged to the Dutch, and was held in 1838 to 1846 by the British. —*Ouseley's Travels, Vol. I. p.* 334. *Kinneir's Geographical Memoir of the Persian Empire, p.* 54. *Colonel Chesney's Euphrates and Tigris, p.* 210. *Porter's Travels, Vol. I. p.* 458. See Aras; Ardea; Ardekan; Irak; Iran; Kashgoi; Kab; Kirman; Lar; Laristan; Oman; Erythrean Sea.

JAZR. EGYPT. Daucus carota.—*Linn.*

JAZZEE. A river in Gowhattee.

JEAPOTA. HIND. Putranjiva Roxburghii.

JEBAT. MAL. Musk.

JEBEL HASSAN. A rocky promontory to the west of Aden, and very similar to the Aden mountain; properly Jab'l Hassan.

JEBEL NARKOUS, or "Mountain of the Bell" is about four hundred feet, in height, and the material of which it is composed is a light coloured friable sandstone; but an inclined plane of almost impalpable sand rises at an angle of 40° with the horizon, which when put in motion raises musical sounds. At their commencement the sounds might be compared to the faint strains of an Æolian harp when its strings first catch the breeze: as the sand becomes more violently agitated, by the increased velocity of the descent, the noise more nearly resembles that produced by drawing the moistened fingers over glass. As it reaches the base the reverberations attain the loudness of distant thunder, causing the rock on which

Wellsted was seated to vibrate, and the camels, animals not easily frightened, became so alarmed, that it was with difficulty their drivers could retain them. The sounds sometimes fell quicker on the ear, at other times were more prolonged; but this swelling or sinking appeared to depend upon the Arabs increasing or retarding the velocity of the descent.—*Wellsted's Travels, Vol. II. pp.* 24, 25, 26.

JEDDAH, a town in Arabia, on the borders of the Red Sea. Its settled population has been estimated at 25,000. According to Captain Burton, the Arabian cities are none of them large, the population of El Medinah is from 16,000 to 18,000, and the Nizam troops in garrison 400. Mecca contains about 45,000 inhabitants, Yambu from 6,000 to 7,000, Jeddah about 25,000, and Taif 8,000.

JEDDO, or Yedo, the capital of the empire of Japan is situated at the northern extremity of the gulf of the same name, in an extensive plain.—*MacFarlane's Geo. and His. of Japan, p.* 150.

JEBUS. See Tin.

JEEAPOOTRA. HIND. The nuts of Putranjiva Roxburghii, which in India are strung by the natives round the necks of children as an amulet.—*Simmond's Dict.*

JEEBON OR JEEBUNA. BENG. Sponia orientalis. *Roxb.* syn of Celtis orientalis.—*Linn.*

JEEL MURICH. BENG. Pongatium indicum.

JEENGHA. DUK. Prawn.

JEERA. HIND. Cumin seed. See kala-jera.

JEERAGA. CAN. Cumin seed.

JEERA-MANIS. MALAY. Aniseed.

JEERA-SUFED. BENG. GUZ. HIND. Cumin seed.

JEERIGE SEMBA. See Oryza sativa.

JEERUK BENG. Cuminum cyminum. Cummin seed.

JEEVA SANS. Life, from jeev, to live.

JEETGHUR. See Morrieson.

JEEYA-SHIM. BENG. Lablab rubriflorum.

JEHETU. See Iran.

JEGURA. TAM. Cluytia patula.—*Roxb.*

JEHAD. ARAB. A religious war of the mahomedans: generally used to designate a war against other religionists.

JEHANABAD, in the district of Sekooha, governed by a chief of the tribe of Sharegi the most powerful in Seistan. Sharegi is so called from Shahrek, the residence of this chief's family, and one of the principal places in Seistan.—*Ferrier Journ. p.* 415.

JEHANABAD, a town in the Hooghly district of Bengal near the Dalkee Sur river.

JEHANDAD KHAN. See Khyber; Shah Shuja-ul-mulk.

JEHANGIR, king of Delhi, was the title assumed by Selim, the son of the emperor Akbar, on his accession to the throne in 1605. He married, in 1611, Nur Jehan, a beautiful woman. She was the widow of Sher Afghan. Her name was associated with that of her husband on the coins. Her brother obtained high office, and her father was made a minister, and proved an able statesman. Jehangir was contemporary with James the First, Malek Ambar, an Abyssinian chief and distinguished statesman, took charge of the kingdom of Ahmednuggur on the assassination of Chand sultan, in 1600. He placed a relative of the late king on the throne. For twenty years he opposed the Moghul efforts, and in 1612 repulsed the efforts of Jehangir, but in 1621 he was defeated and purchased peace. Oodypoor submitted to the power of Dehli in 1614 after having been for eight centuries independent. Jehangir also married a Marwaree wife, the sister of rajah Maun. But the Rajputnee princess early put an end to her life by swallowing poison, disgusted with the quarrels of her husband and son. In Allahabad they show the sacred asrama or hermitage of Bhradwaj Muni, a hindu sage of vedic antiquity, and the forefather of the present Mookerjee Brahmins, also in the middle of the Khusroo Bagh are three mausoleums, two over the princes Chusroo and Purvez, and a third over the Marwaree Begum of Jehangir. The tombs are all on the model of a mahomedan Taziah.—*Tr. Hind., Vol.* I. *pp.* 328, 329.

JEHAN NAMAH, or a "description of the world" is a work quoted in the Ajaib-al baldan.—*Ouseley's Travels, Vol. I. p.* 180.

JEHAN NUMA. A Turkish work printed at Constantinople in 1736 though bearing a Persian title.—*Ouseley's Travels, Vol. I. p.* 180. See Mommai.

JEHRI. The plain of Dasht-i-Giran, south of Chappar is inhabited by the Sunari, a branch of the Jehri tribe of Jhalawan.—See Kalat.

JEHOIAKIM, for three months, king of Israil. In B. C. 598, while only 18 years old, Nebuchadnezzar burned and pillaged his palace and the temple of Jerusalem and took the king and his mother and court to Babylon. He was succeeded by his uncle Zedekiah whom Nebuchadnezzar placed on the throne. But in B. C. 589, Zedekiah rebelled and in 588, Nebuchadnezzar laid siege to Jerusalem, and B. C. 586, took it by storm burned the temple and palace and put out Zedekiah's eyes.

JEHUR. HIND. a pile of water pots placed one on the other. The word is pronounced also Jeghur and also written Jehar. To take the water pots off the head of a divorced woman, is to imply consent to marry her. The custom prevails amongst the *Jat, Aheer* and *Goojur*, but principally amongst the former, and more

commonly in Rajpootana than in the Oudh and Delhi provinces.—*Elliot.*

JEHANGER NUGGUR. A name of Dacca.

JEI. HIND. Avena fatua. A. sativa.

JEIPOOR, was the last of the principalities of Rajpootana to accept the protection tendered by the government of British India. To the latest moment, she delayed her sanction to a system which was to banish for ever the enemies of order.—*Tod's Rajasthan, Vol.* 1. *p.* 377.

JEHR KACHURA. MAR. Strychnos nux-vomica.

JEJURI. A hindu temple in the Mahratta country. The situation of hindu temples, after allowing for the necessary proximity of water, is generally the most beautiful the neighbourhood affords. Jejuri temple is very rich : it is said to expend half a lakh, 50,000 rupees, yearly, in the expenses and establishment for the deity, Kandeh Rao ; horses and elephants are kept for him, he and his spouse are bathed in Ganges water, rose-water perfumed with otto, and decorated with gems. The revenues, like those of most other temples, are derived from houses and lands given by pious people, and from presents and offerings constantly making by all descriptions of votaries and visitors, according to their means, or their faith, hope, or charity. The Murlidar women, however numerous, are not, perhaps, any expense, but rather a source of revenue to the temple. At the annual Jatra, or fair, which commences on the last day of the dark half of Chaitra, (in January) a lakh or more of persons visit Jejuri ; it is customary for the worshippers to sacrifice a sheep, and the Brahmans assert that twenty, or, in particular years, thirty thousand are slain on this occasion, to the honor and glory of Kandeh Rao.—*Moor, p.* 422. See Kandobah.

JEK. HIND. Melia azedarach.

JEKU. HIND. of Basahir, Daphne oleoides.

JEL. HIND. Sesbania Ægyptiaca, also Herpestris monniera, *H. B. & Kunth.*

JELALABAD, a town near Kabul, also the province of which it is the capital. The town is enclosed within mud walls, and has but an indifferent appearance. The province extends from the Kotal of Jugdallak to Daka, in a line from west to east. To the south, the great range of Safed Koh divides it from Khuram, and to the north a series of hills, of nearly equal elevation, separate it from Kaferistan and Bajor. Daka, the eastern point, is at the entrance of the Khyber pass. The beautiful valley of Jelalabad is extremely well watered. Besides the Surkh Rud and Kara-Su, a number of rivulets flow from the Safed Koh, and the great river of Kabul glides through it, receiving in its course the united river of Lughman, composed of the streams of Alishang and Alingar, and lower down the fine rivers of Kameh, Khonar and Chitral. These rivers flow from the north, and have their sources remote from this part of the country. The climate of Jelalabad is remarkably diversified. The winter season is particularly delightful, although subject to violent wind storms : but in the summer, in the centre of the valley, or along the course of the river, the heat is excessive. The great mountain range, the Safed Koh, defines the limits of Jelalabad valley to the south, and divides it from Bangash. Vigne remarks if Jelalabad be the Nysa of Arrian, as it most likely is, he should certainly think that the Safed Koh, or "white mountain," was Mount Meros.

The plain of Jelalabad is cultivated to a high degree. Besides the Kabul river, the plain is copiously irrigated by other streams, and notably by the Surkh Rud, which enters it from the west, and falls into the main river, at Darunta ; by the Kara-Su (or the black river), which, east of Balla Bagh, unites with the Surkh Rud ; and by the numerous and beautiful springs of Sultanpur, which form a rivulet flowing through the centre of the plain by Char Bagh. Few countries can possess more attractive scenery, or can exhibit so many grand features in its surrounding landscape.

Jelalabad is said to have been built by Jelal-ud-din. The town is advantageously situated for commerce, as besides being on the high road from Peshawar to Kabul, roads lead from it to Darband, Kashmir, Ghizni, Bamian, and through Lamghan to Badakhshan and Kashkar.

The climate of Jelalabad is like that of India, except in summer. The inhabitants are mostly descendants of Indian people. They speak also the Hindusthani language, besides Persian and Afghani. Jelalabad contains many sepulchral topes, which also occur at Daranta and at Hidda or Idda in its neighbourhood. That at Jelalabad was opened by Mr. Masson and the inscription makes mention of Kadiphes. Of the Khyber tribes, proper, there are three great divisions, the Afredi, the Shinwari, and the Orak Zye. Of these, the Afredi, in their present locality, are the most numerous ; the Shinwari, more disposed to the arts of traffic and the Orak Zye, the more orderly. The Afredi occupy the eastern parts of the hills, nearest Peshawar ; and the Shinwari the western parts, looking upon the valley of Jelalabad. The Orak Zye reside in Tirah, intermingled with the Afredi, and some of them are found in the hills south-west of Peshawar. It was a

malek or chief of this tribe who conducted Nadir shah and a force of cavalry, by the route of Chura and Tirah, to Peshawar, when the principal road through the hills was defended against him. The Shinwari, besides their portion of the hills, have the lands immediately west of them, and some of the valleys of the Safed Koh range. More westerly still, under the same hill range, they are found south of Jelalabad, and are there neighbours of the Khogani. These are in the condition of unruly subjects. There are also some of them in Ghor-band, and they dwell in great numbers bordering on Banjor to the north-west, where they are independent, and engaged in constant hostilities with the tribes of Bajor and of Kafristan.

Tirah and Churah are fertile and well peopled valleys, enjoying a cool climate, in comparison with that of Peshawar; and it was not unusual for the sirdars, and others, who had an understanding with the inhabitants, to pass the warm weather in the former of these places; which also frequently became a place of refuge to the distressed. The Khaibari like other rude Afghan tribes, have their maleks, or chiefs, but the authority of these is very limited; and as every individual has a voice in public affairs, it is impossible to describe the confusion that exists amongst them. Of course, unanimity is out of the question, and it generally happens that a nanawati, or deliberation on any business, terminates not by bringing it to a conclusion, but in strife amongst themselves. The portions of the Afredi and Shinwari tribes who inhabit the defiles of Khyber, through which the road leads from Peshawar to the Jelalabad valley, are but inconsiderable as to numbers, but they are extremely infamous on account of their ferocity, and their long-indulged habits of rapine. Under the Sadoz Zye princes, they received an annual allowance of twelve thousand rupees on condition of keeping the road through their country open, and abstaining from plunder. They called themselves, therefore, the servants of the king.—*Vigne's Personal Narrative, p.* 232. *Masson's Journey, Vol. I. pp.* 174. *to* 181. *Moorcroft's Travels, Vol.* I. *p.* 358. *Mohan Lal's Travels, p.* 343.

JELLALIA. See Punjab.

JELALANI, one of the Biluch tribes who occupy the mountains and the low country, the Seharni, Suwarni, Gulamanni, Jelalani, Chandiah, and Shahani are sections.

JELAL-UD-DIN, king of Kharasm fought with Chengiz Khan near Bunnoo, in 1221, but was defeated and swam the Indus river.

JELAL-UD-DIN, Mahomed Akbar, grandson of Baber, and seventh in descent from Timur, was the eldest son of the emperor Humayun and of his wife Hamida Banu Begum. He was born at Amerkot in the valley of the Indus on the 14th October 1542. See Akbar.

JELAL-UD-DIN, a famous author of the Sufi sect commonly called Mulla-Rumi.

JELAM OR HYDASPES. This river takes its name from the town of Jhelum, beneath which it flows. In Kashmir, it is called Behat a contraction of the Sanskrit Vitasta, which the Greeks altered to Hydaspes. According to Vigne, the term Ghikar, or Ghuka, or Khaka, is applied to the people dwelling on the right bank of the Jelam or Jylum, and Ghuka or Kuka is said to mean right; whilst those on the left bank are called Bamba from the Sanscrit word Bam the left. The tract between the Chenab and Behat or Jelum is named the Chenab doab, that between the Ravi and the Chenab, the Rechna doab; and that between the Beas and the Ravi, the Bari doab. The Jelam, is the most western of the great rivers of the Punjab, and takes its name from the town of Jelam. It drains the valley of Kashmir, and flows through the pass of Baramulain the lofty range of Pir Panjal. The whole mountain course of the Jelam is, according to General Cunningham, 380 miles, and its fall about 8,000 feet, or 21 feet per mile; but in the plain of Kashmir the fall is only 3 feet per mile. From the hills to its junction with the Chenab below Jhang, the general direction is south-west and the length about 240 miles. The whole length from its source to its confluence with the Chenab is about 620 miles. The Jelam is the Hydaspes of Greek historians, the fabulous Hydaspes of the Romans. Arrian and Strabo record that Alexander the Great was supplied by this river with wood from Kashmir, of which he constructed boats. The Jelum rises in the valley of Cashmere, and draining its waters, flows westerly, making its exit at the Pass of Baramula, and joins the Kishengunga. Its sanscrit name is Vitastha; Vayat and Behut in the dialects; the Betusta of the Ayeen Akberi. The last, which is still its local name near Jelalpore (the supposed site of the battle between Alexander and Porus) is the probable origin of the Hydaspes of Arrian, and the Bidaspis of Ptolemy. It is called both Dendam and Tamad by Sherif-ud-din.—*Camps and Battlefields of Alexander and Porus, by Capt. Abbott, R. A., in the Tour. As. Soc.,* 1848 *in* "*Diary of a Trip to Pind Dadan Khan and the Salt Range,*" *by A. Fleming, M. D.—Jour. As. Soc.,* 1849. *Descriptive Notice of the Jelam District by L. Bowring, B. C. S. Jour. As. Soc.* 1850. *Report on the Geological Structure and Mineral Wealth of the Salt Range, by A. Fleming, M. D. Jour. As. Soc.,* 1853. *Survey of the Jelam river, by Lieut. Foster, I. N. Punjab Govt. Report,*

No. VI. 1861. *History of the Punjab, Vol. I. p.* 23. *Cleghorn's Punjab Report, pp.* 168, 169, 183. *Cunningham's History of the Punjab, Vol. I. p.* 9.

JELL, a town in Beluchistan in the south-western quarter of Kach Gandava, in a district replete with monuments, remnants of a former people, which bear a great analogy to the ponderous Celtic vestiges of ancient Europe. A hot spring, the Garm-ab, preserves its temperature throughout the year. The sulphureous spring of Lakha is some twenty miles south of Jell, there is another a little below Sehwan, on the hills west of the Indus, and again other very hot springs near Karachi. These several springs are found in the same line of hills, and those inferior ones at the base of the superior range dividing Sind and Kachi, from Beluchistan; under the same hills, north of Jell and west of Suran and Sanni are sulphur mines, indications of the same geological formation. Jell and Shadia are the chief towns of the Magghassi one of the Beluch tribes, who have been located for a long time in Kachi. They are divided into four principal families or clans, of which the Butani is the more illustrious, and furnishes the sirdar of the whole. They boast of being able to muster two thousand fighting men, and when visited by Mr. Masson, had been engaged in endless hostility with their neighbours, the Rind, an inextinguishable blood-feud existing between the two tribes. The Magghasi and the Rind are alike addicted to the abuse of ardent spirits, bhang and opium. Cultivation in the neighbourhood is extensive, principally of Juar and the cotton-plant. The country occupied by the Magghassi is abundantly supplied with water.—*Masson's Journeys, Vol. II. p.* 124 *to* 149. See Jet; Jat; Kah; Kelat.

JELLAR-ZAI. See Kelat, p. 492.

JELLINGHEE. A river of Nuddea.

JELLY FISH. One of the Rhizostoma. These are hardened in China by means of alum and eaten. Some are three feet across. It is the only one of the Acalephæ known to be used as food.—*Adams.*

JELUDAR. Pers. Formerly called rekab-dar or the "stirrup holder," a person who, on foot, accompanied a horseman.

JEMADAR. A commissioned native officer in the native army of British India.

JEMAL-UD-DIN. See Abd-ur-Razzaq.

JEMLAH. Arab. A creese or dagger.

JEMBU-NERADI. Tel. Eugenia jambos.

JEMLAH GOAT. See Capreæ.

JEMUDU, also Chemudu. Tel. Euphorbia tirucalli.—*Linn.* also E. tortilis.

JEMUJU ? Malay. Anethum graveolens.—*Linn.*

JENA CHETTU or Jana Chettu. Tel. Grewia rotundifolia.—*Juss.*

JENCIANA. Sp. Gentian.

JENGIBRE, also, Agengibre. Sp. Ginger.

JENGIZ KHAN lived in the 13th century. He introduced complete changes in the constitution of Central Asia. He gave a prominent influence to the Moghul race who, after the lapse of three centuries, crossed the Indus under Baber, and eventually established themselves in India, till finally removed by the British. See Changiz Khan; Afghanistan.

JENNEI. A river near Jamalpoor cantonment and near Bhawanipur in Nusseerabad district.

JEORA. Hind. Perquisites of blacksmiths, washermen, carpenters, and other village servants.—*Elliot.*

JEORI. or Jureeb. Hind. a cord, a rope.

JEPAN, is a corruption of the words Ni-Pon or Eastern land.—*Alcock.* See Japan.

JEPHTHAH. See Sacrifice.

JERAD UL-BAHR. Arab. Flying fish.

JERAM KOTTAM. Maleal. Antidesma pubescens.—*Roxb.*

JERU TIKA. Maleal. Clerodendron serratum.—*Blume. Bl. W. Ic.*

JER-KATCHERI. Guz. also Kuchla. Guz. Hind. Nux vomica.

JERDON, T. C., a medical officer of the Madras Army. He gave, in the Madras Literary Society's Journal several contributions on the fresh water and salt water fishes of the Peninsula. Also, in 1839, a catalogue of the Birds of the Peninsula of India, arranged according to the modern system of classification; with brief notes on their habits and geographical distribution, and descriptions of new, doubtful and imperfectly described species. The total number of this catalogue was nearly 390: which, however, included 10 of Colonel Sykes' and nearly as many more observed by Mr. (now Sir) Walter Elliot, of the Madras Civil Service, who placed at Dr. Jerdon's disposal, valuable notes on birds procured by him by which, in addition to the new species added, this naturalist was enabled to elucidate several doubtful points, to add some interesting information on various birds, and to give the correct native names of most of the species. Subsequent to this, Dr. Jerdon published a series of supplements to his Catalogue of Birds, correcting some points and adding others. Jerdon's Birds of India in three volumes, printed in 1862 and 1864, has done much to complete our knowledge of this class of the animal kingdom and his "Mammals of India" published in 1867, has been of similar value for that branch.

JER FALCONS, do not occur in the East Indies. The Bahri is a noble bird, and is the Falco peregrinus, *Gmel*, or peregrine falcon,

though some erroneously consider it a variety of the Jer-falcon.

JERICHO, an ancient city of the Hebrews, near its site is Rihab a Bedouin village. The channels of streams around Jericho are filled with the nebbuk trees, apparently indigenous, and growing more luxuriantly than on the White Nile. It is a variety of the Rhamnus, and is set down by botanists as the Spina Christi, of which the Saviour's mock crown of thorns was made. The twigs are long and pliant, and armed with small, though most cruel, thorns. The little apples which it bears are slightly acid and excellent for alleviating thirst.—*Taylor's Saracen, p.* 68-9.

JEREGAM MULLA. Maleal. Jasminum sambac.—*Ait.*

JAREI. See Semang.

JEREMIAH. Niebuhr gives this name to the Arabs of a district. The valley of Jeremiah, is a melancholy solitude, where, it has been conjectured, stood the village in which Jeremiah was born. At one end of it is a castle—singularly situated on a rock called the castle of the Maccabees.—*Skinner's Overland Journey, Vol. I. p.* 197. See Kartikeya.

JERHIE. A river near Butwa in Chupra.

JERIAM KOTTAM. Maleal. Antidesma pubescens.—*Roxb.*

JERIDAH. According to the M.S. Burhan-i-Kattia, this signifies a kind of small spear or lance. But instead of real javelins, the Persians use in their equestrian exercises, branches of the palm tree (jeridah), or sticks of some heavy wood, which they dart at each other with considerable violence, and from frequent practice, learn to parry and avoid with much ingenuity.—*Ouseley's Travels, Vol. I. p.* 190.

JERIKA. Tel. Leeches.

JERMAI. Guz. Anamirta cocculus or Cocculus Indicus.

JERN. Dan. Iron.

JERNAIN, lat. 24° 56' N. long. 53° 0' E., a small island on the south side of the Persian Gulf.

JERROW. Hind. Rusa aristotelis.—*Cuv. Gray.*

JERUGU. Tel. Caryota urens.

JERUK. Malay. Citrus aurantium. Orange. Citrus medica. ?—*Roxb.* ?

JERUKA. Sans. Cumin seed.

JERU KAAT NARIGAM. Maleal. Limonia acidissima.—*Linn.*

JERU-KANDEL. Maleal. Kandelia Rheedii.—*W. and A.*

JERU KANSJAVA. Maleal. Cannabis sativa.

JERU KIRGANELLI. Maleal. Phyllanthus urinaria.

JERUK-LEGI. Jav. Orange.

JERUK MANIS. Malay. Citrus aurantium.—*Lind.*

JERU PARNA. Maleal. Sidaacuta.—Burm.

JERUSALEM, an ancient city of the Hebrews frequently styled in the Scriptures, the Holy City (Isa. xlviii, 2, Dan. ix, 24; Nehem. xi, 1; Matt. iv, 5, Rev. xi, 2.) and the Jews to this day never call it by any other appellation than El-kadus, that is, the holy, sometimes adding the epithet El Shereef, or the noble and mahomedans style it Bait-ul Maqaddas or the holy city. The prophet scribe, Ezra, called by the mahomedans, Ozair, was according to mahomedan tradition, of the race of Jacob, of the tribe of Levi and fourteenth in descent from Aaron. They say that the Holy Scriptures, and all the scribes and doctors who could read and interpret them, excepting a few who were taken captives to Babylon were involved in the destruction of Jerusalem by Nebuchadnezzar. Ezra, who was then very young, was among this number, and continued to read and teach the law of God to his countrymen during their captivity. At the end of the captivity, Ezra returned to Jerusalem, and some say there, some, near Babylon, while he was occupied in weeping over the ruined city and temple of God, he said to himself, "How can fallen Jerusalem ever rise again!" No sooner had he conceived this thought when God struck him dead, and he remained so for one hundred years, when he was raised again, and employed the rest of his days on earth in explaining the word of God to the Jews. The Christians of the East say that Ezra drank three times of a well in which the holy fire had been hid, and that thus he received the gift of the Holy Ghost, which rendered him capable of re-establishing the Holy Scriptures among his countrymen. About 100 miles above Koorna, on the right bank of the Tigris, is his tomb. It is a pretty mosque of tessellated brickwork, surmounted by a green cupola, and the corners and tops of the tomb are ornamented with large balls of copper gilt.

Jerusalem was conquered and destroyed by the Babylonians B. C. 588, and the two tribes of Judah and Benjamin, were then carried away captive, for 70 years. They were then allowed by Cyrus, king of Medo-Persia, to return to Judea, to re-build Jerusalem, and they remained tributary to Persia until that country was conquered by Alexander B. C. 330. Jerusalem was built on the hills Zion, Millo, Acra, Bezetha, Moriah and Ophel, the mountains which "stand round about Jerusalem." Its first name was the city of Melchizadek, then it was called Salem and then Jebus, but the tribe of Benjamin called it Jerusalem. The most interesting population of Jerusalem is that of the Jews, who, as

in all other eastern towns, are confined to a particular quarter, viz., the hollow space lying between the site of the ancient temple, and that part of mount Zion which is included within the walls. It is called Harat-el-yahud. Their habitations have a mean appearance from without, being generally built of unpolished stones, hastily put together, without any attempt at architectural embellishment. This affected simplicity does not arise from poverty, for most of them are in easy circumstances, but entirely from prudential motives, it being found necessary to conceal their wealth. Jerusalem has a population of about 13,340,

Mahomedans	4,000	Armenians	280
Jews	6,000	Syrians Copts	150
Greeks	1,500	Greek Catholics	110
Latins	1,200	Protestants	100

a large proportion of the Jews are women and girls. The synagogues in Jerusalem are both poor and small, not owing to the poverty of the possessors, or the want of alms from abroad, but from prudential motives mentioned above. The tombs of the kings, situated in a small valley to the north of the city, bear some resemblance in their general plan to those of Thebes, except that they are without ornaments, either sculptured or painted. There are fragments of Sarcophagi in some of them. Jerusalem is the Sylia of the Greeks. The chief native industry is the manufacture of soap and "Jerusalem ware," this latter consisting of chaplets, crucifixes, beads, crosses, and the like, made for the most part at Bethlehem, and sold to the pilgrims, who annually flock to the holy city to the number of about 6,000. The population of the entire Sandjak, or province, is estimated at 200,000, of whom 160,000 are mahomedans, Owing to the absence of good roads and the insecurity arising from the predatory tribes of the Bedouins inhabiting the outskirts of the district, vast and fertile plains lie waste or are but partially and poorly cultivated; it is believed that sulphur, bitumen, and rock salt abound on the shores of the Dead Sea. The vegetable produce is barley sufficient for local requirements. Jaffa is the port through which Jerusalem deals with foreign countries. The trade of Jaffa experienced a considerable increase in 1863; the quantity of cotton exported rose from 55,000 lbs. in 1862 to nearly ten times the amount in 1863, with a prospect of this again being trebled or quadrupled in 1864. There are regular lines of French, Austrian, and Russian steamers, and a telegraphic line between Beyrout and Jaffa, thence to be carried on to Alexandria.

Jerusalem was destroyed B.C. 586, its second temple was completed B. C. 10th March 515 under Darius.—Some of the Afghans have asserted that they are remnants of one of the Hebrew tribes, and in this view, they do not object to the designation of Ban-i-Israil, which, of course, does not include the Yahudi or Jew, and Count Bjornsterna (p. 233-234) states, that they affirm that Nebuchadnezzar after the destruction of the temple of Jerusalem, removed them to Bamean, and that their present name came from their leader Afghana, who was son of the uncle of Azof (Solomon's wazir,) who was the son of Berkin. Mr. Masson, however, (Journeys, Vol. I. p. xii-xv.) explains that the introduction of the mahomedan faith, with the legends and traditions of that religion, has induced all the Afghans to pretend to a descent from the Jewish patriarchs and kings,—a pedigree, however, which Mr. Masson regards as only due to their vanity, and which does not require to be too seriously examined. In another sense, they affirm that they are all Ban-i-Israel, or children of Israel, which merely means that they are not heathens; for they affirm christians, although not acknowledging their prophet, and the shiah sect whom they revile as heretics, to be, equally with themselves, Ban-i-Israel, although they exclude Hindus, Chinese, and all idolaters.—*Taylor's Saracens, p.* 89. *Robinson's Travels in Palestine and Syria, Vol. I. pp.* 16, 113. *Rich's Residence in Koordistan, Vol. II. p.* 390. *Mignan's Travels, p.* 9. *Townsend's Outram and Havelock, p.* 308. See Koorna; Tigris.

JERUSALEM ARTICHOKE, Helianthus tuberosus. A species of sun-flower, a native of South America. It goes to seed generally in October and November, as the plants grow they must be well earthed up, and if very tall, may probably require to be supported with sticks. This vegetable is ripe as soon as the stalk withers, and the best method of preserving them is to let the roots remain in the ground. The stems abound in fibres. To sow them, put either a half or a whole one, at a foot distance, in rows, the same as potatoes, and attend to them in like manner.—*Royle's Fib. Plants, page* 301. *Riddell.* See Cucurbitaceæ.

JERUSALEM SAGE. Phlomis, *Sp.*

JERU-THAKU, also Jerutika. MALEAL. Clerodendron serratum.—*Blume.*

JERVIS, Major Thomas Best, author of an address to the British Association on the progress of geographical inquiry in India,—in Rep. Brit. Ass. 1839; also Bom. Geo. Trans. Vol. iv. On surveys in India in Lond. Geo. Trans. Vol. vii. 129, and Bom. Geo. Trans. vol. iv. 133. Geographical and Statistical Memoir of the Konkan, Calcutta, 1844. Journey to the falls of the Cauvery and Neilgherry Hills, Lond. 1834. Indian Metrology, or account of coins, weights, measures, &c. c.

India, 1 Vol. 8vo. Observations on the bore in Gulf of Cambay, in Lond. Geo. Trans. Vol. viii. part 3. 202. Topographical description of Table-land on Cullery mountain.—Bom. Geo. Trans. Vol, iii. 198.—*Dr. Buist's Catalogue.*

JERWA. A river near Seroha in Rewa.

JERZ. Per. Bustard.

JESSAMINE. See Kameri.

JESSORE. A district and town in Bengal, the town 77 miles from Calcutta to the east of Barasat and Nuddea. Jessore, is an alluvial district.

JESSULMER, a town and province of Rajputana, containing Rajputs of the Bhat section. The rulers of Jesulmere styled rao, form the dynasty of Bhatti, and are a branch of the Yadu race of the Chandravansa. Jessulmir, is separated on the north from Bahawalpoor by the great desert, and is the modern name of a tract of country comprehended according to ancient geography, in maroost'hali, the desert of India. It is termed Mér in the traditional nomenclature of this region, from being a rocky (mér) oasis in the heart of the sandy desert. The greater part of Jessulmer is t'hul-or-rooe, both terms meaning a 'desert waste.' From Lowar, on the Jodpoor frontier, to Kharra, the remote angle touching Sind, the country may be described as a continuous tract of arid sand, frequently rising into lofty teeba (sand-hills), in some parts covered with low jungle. This line, which nearly bisects Jessulmer, is also the line of demarcation of positive sterility and comparative cultivation. To the north, is one uniform and naked waste; to the south, are ridges of rock termed muggro, rooe, and light soil. There is not a running stream throughout Jessulmer; but there are many temporary lakes or salt marshes, termed sire, formed by the collection of waters from the sand-hills, which are easily dammed in to prevent escape. They are ephemeral, seldom lasting but a few months, though after a very severe monsoon they have been known to remain throughout the year. One of these, called the Kanoad Sirr, extends from Kanoad to Mohungurh, covering a space of eighteen miles, and in which some water remains throughout the year. When it overflows, a small stream issues from the Sirr, and pursues an easterly direction for thirty miles before it is absorbed: its existence depends on the parent lake. The salt which it produces is the property of the crown, and adds something to the revenue. The country still dependent on the Rawul extends between 70° 30' and 72° 30' E. long, and between the parallels of 26° 20' and 27° 50' N. lat, though a small strip protrudes, in the N. E. angle, as high as 28° 30'. This irregular surface may be roughly estimated to contain fifteen thousand square miles. The Yadu of Jessulmer, who ruled Zabulisthan and founded Guzni, claim the Chagitai as of their own Indu stock: a claim which Colonel Tod deems worthy of credit. Owing to its isolated situation, this State escaped the ravages of the Mahratta race. The first chief with whom the British Government entered into political relations was maha rawul Moolraj, who succeeded to power in 1762. In 1818, however, a treaty was concluded with Moolraj by which the State was guaranteed to his posterity, the chief was to be protected from serious invasions and dangers to his State, provided the cause of quarrel was not ascribable to him, and was to act in subordinate co-operation to the British Government. No tribute was demanded from him. Up to 1823 the Bikaneer State continued to urge its claims to territories in the possession of other chiefs, but these claims were rejected, as the investigation of them was inconsistent with the engagements subsisting between the British Government and other States. During the life-time of Moolraj, who died in 1820, the State was virtually governed by his minister, Salim Sing, who committed the most awful atrocities. He put to death nearly all the relatives of the chief. The town of Jessulmer was depopulated by his cruelty, the trade of the country was interrupted, and the relatives of the maha rawul who escaped death fled from the country. In 1844, after the conquest of Sind, the forts of Shagur, Gurseea, and Guttoora, which had been wrested from Jessulmer, were restored to that State. The forts were given over by Meer Ali Morad by order of the British Government, but no sunnud appears to have been given to the chief of Jessulmer on this occasion. In 1846, the widow of Guj Sing'h adopted Runjeet Sing, who, in 1862, received a formal sunnud guaranteeing the right of adoption; he receives a salute of fifteen guns. The area of Jessulmer is 12,252 square miles, the population about 73,700, and the revenues Rupees 5,00,000. The military force of the State does not exceed 1,000 men. —*Tod's Rajasthan, Vol. II. pp.* 216, 278. *Treaties, Engagements and Sunnuds, Vol. IV. p.* 154. *Tod's Rajasthan, Vol. II. pp.* 280, 250, 278, 279. See Rajput; Kelat; India.

JESUS, an Alexandrian author, son of Sirach, who came into Egypt B. C. 132 and translated into Greek, the Hebrew work of his grandfather Jesus, which is named the Book of wisdom, or Ecclesiasticus. It is written in imitation of the Proverbs of Solomon; and though its pithy sayings fall far short of the deep wisdom and lofty thoughts which crowd every line of that wonderful work, it will always be read with profit and pleasure. In this book we see the earliest example that we

now possess of a Jewish writer borrowing from the Greek philosophers; though how far the Greek thoughts were part of the original Hebrew may be doubted.—*Sharpe's History of Egypt, Vol. I. p.* 397.

JESUS CHRIST, is believed in by mahomedans, as the Ruh Allah or Spirit of God; born miraculously of the Virgin Mary. They reject his mission as a redeemer and saviour, and of the baptism, but regard him as one of the prophets whose intercession is of value. According to Mahomed, Jesus was born of a Virgin, was a prophet and the Spirit of God or Ruh Allah. Mahomed in the Koran (c. 37) says, the angels said, Oh! Mary, verily God sendeth thee good tidings that thou shall bear the "Word" proceeding from himself, his name shall be Christ Jesus, the son of Mary. "Verily, the likeness of Jesus, in the sight of God, is as the likeness of Adam; he created him out of the dust, and then said unto him Be, and he was." "God said, O Jesus, verily, I will cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers, and I will place those who follow thee, about the unbelievers until the day of resurrection."—*Koran, pp.* 39, 40. See Karund; Kidder.

JESWUNT RAO HOLCAR, his mausoleum is near the scene of his greatest glory. See Holkar; Mahratta Governments in India.

JET. Hind. Sesbana Egyptiaca.

JET.

Git.....	Dut.	Gagat.....	Ger.
Zwarte-barnsteen..	,,	Gagata, Lustrino ...	It.
Pitch coal.....	Eng.	Gagus.....	Lat.
Jais, Jayet.....	Fr.	Gagates.....	,,

Jet is imported into India, from Europe and is only worn by Europeans, large quantities of lignite are found in the tertiary strata along the sea coast of India, but none of it takes a good polish.—*McCulloch's Commercial Dictionary, p.* 656.

JET, a term, which as Jat, J'hut and Jut, pertains to one race, spread from Herat, Kabul and Kandahar, throughout the Panjab, down the Indus into Kach'h Gandhava, and eastwards to the Jamna and Ganges, but wherever spread, are said to retain a dialect of their own to which has been given the name of Jetki. Mr. Masson seems to imply that they are descendants of the Getæ who, he says, once possessed the whole of the countries immediately east and west of the Indus. The zamindars, or cultivators of the soil, at Jell as throughout Kachi, are Jet, who there seldom move abroad but on bullocks and never unless armed. A Jet may generally be seen, half naked, seated on a lean bullock, and formidably armed with matchlock and sword, and to the north and west of Kach'h Gandhava as also in Herat, Kandahar, and Kabul, they are seen as itinerant artizans, like gypsies. In the Panjab, they are not found west of the Jelum, but east of that river the Jet cultivators use waggons. The Jet has been so long settled in Kach Gandhava, as to appear the aborigines. Amongst their numerous sub-divisions are the Kalora, Kokar, Hampi, Tuniah, Abrah. According to Mohan Lal, the Sikh Jat are polyandrous, and one brother takes his brother's wife.—*Masson's Journeys, Vol. ii. p.* 125. *Masson's Kelat, p.* 352. See Jat; Jut.

JETEE or Chittee, or "Rajmahal Bowstring creeper," Marsdenia tenacissima, grows in dry barren places. Its dried milky juice serves as a caoutchouc. Its fibres are made into thread, twine, bow-string, and rope. It belongs to the family Asclepedeæ.—*Royle's Fib. Pl.*

JETHI MADH. Guz. Hind. Root of Glycyrrhiza glabra, Liquorice root also G. Triphylla, The Jetimad'h, or Liquorice root of commerce is obtained from the Glycyrrhiza glabra of Europe, Syria and mount Caucasus, cultivated in England and G. echinata is of Tartary and northern China.

JETIMAD'H KARAS. Guz. Hind. Liquorice juice.

JETKI, the languages of the Jet race, in Beluchistan. See India; Jat; Jet; Kelat.

JETTAMANSI. Guz. Tel. also Chebur. Guz. Spikenard.

JETTI, in Southern India, a sort of cæstus, which is worn over the first phalanges, on the right hand of the boxers, called Jetti. It is made of buffalo horn with four sharp projections like knuckles, and the fifth near the little finger, with a greater prominence than the rest. The hitting is by a sharp perpendicular cut.

JETWA, the rana of Porebunder, styled Pancheria, represents the Jetwa one of the four ancient Rajput races, still extant in the Kattyawar peninsula. In the days of Mahmud, all the west and north of Kattyawar belonged to the Jetwa Rajputs, but the forays of the Jhala and Jhareja have confined them to their present district, the shaggy range of hills called Burdo. The Jhala, of Kattyawar who own the raj of Hulwud Drangdra as their chief, are supposed to have sprung from an offshoot of Anhilwarra, on the extinction of which dynasty they obtained large territorial aggrandisement. The thakur of Murvi in Kattyawar is a Jahreja and was the first in Colonel Walker's time to abandon infanticide. He has possessions in Cutch. See India; Kattiwar; Rajpoot.

JEU. According to the Gnostics was Adam, "the primal man." See Adam; Adam's peak.

JEW. In all mahomedan countries, the Jews are known as Ya-hud or Yahudi, *i. e.* of the tribe of Judah, but this term is regarded

both by themselves and those who apply it as a derogatory appellation. On the Bombay coast, they style themselves Ban-i-Israil, but this name is used by the Afghan, for themselves, as also for mahomedans and christians, who, as possessors of revealed religions are regarded as children of Israel. Jews are found scattered throughout central, southern and eastern Asia. They are, however, most numerous in Europe, Palestine, Egypt, Arabia, Persia, Bokhara, Khiva, Affghanistan, China and on the west coast of India. They are more seldom met with in the further south-east. They were formerly widely scattered in China, and possessed a temple at Yih-Chan, the capital of the district of Shuh, now Ching-tu. In none of these countries have this people obtained high employments under their rulers, but in Egypt and Syria, their position seems more advantageous. Throughout Persia, Bokhara and Afghanistan, they occupy themselves in petty traffic, and as bankers and spirit distillers, and in the Bombay presidency, they find employment in the subordinate offices of Government and in the native Army, where they generally rise to be petty officers. A colony of this people have resided at Cochin on the south-west of the Peninsula of India, ever since the early centuries of the christian era, and without quoting her authority. Mrs. Elwood describes this as a branch of the tribe of Mannasses who, on the downfall of the Babylonian empire, after a journey of three years from Babylon, settled in Malabar. Kukel Kelu Nair, the most recent writer on this point, is of opinion that at the time of the grant of the Nos. 1, 3 and 2 copper plate documents in the Jews' possession, and possessed by the Christian church there, two towns, viz. Mani-grammam, which Irani Korten of Mahadeva Patnam obtained by No. 1. in A. D. 230, and Achu Vanam which Joseph Roben a jew obtained by No. iii. in A. D. 186, were chiefly inhabited by Jews and Syrian christians; and he thinks that document No. ii. was granted in A. D. 316 by the last Perumal to the Tarisa Palli or church. And, from this, it is obvious that the Jews and Syrian Christians must have arrived in Malabar before the date of the documents i. and iii. The Jews have not much increased. Christians, however including the Syrians proper and those following the Romish persuasion, in 1860, numbered in Travancore, 181,009 souls, in Cochin 44,574, total 225,583 souls. But the Jews, in 1860, numbered in Travancore only 114 souls, and 1277 in Cochin, with a few at Changhat in the zillah of Malabar. In the food, the clothing of the men, and language, the Syrian christians are not to be distinguished from the hindus and few of them know the Syrian language. The Jews are in many of these respects similar and some of them are black in colour. Many of them are very wealthy, possess gardens and lands and follow trades, but as to the causes restraining their increase, nothing is known. Many authors have endeavoured to trace the tribes who were removed from their position in the Holy Land and Dr. Wolff, who long wandered in search of traces of them, is quoted as being of opinion that if the Affghans be the descendants of Jacob they are of the tribes of Judah and Benjamin. But on the subject of the present locality of the ten tribes, whom the conquests of Salmanasar dispersed over Asia, writers, in their desire to discover them, have yielded so much to their imaginations, that traces of them have been supposed to be found in Mexico, Malabar, England, Japan, Affghanistan, Abyssinia, north of Africa, Central Africa, British India, Pegu and Peru. The facilities with which pastoral nomade races can remove or be removed from one place to another, and the practice with eastern conquerors of suddenly transplanting a troublesome or refractory nation, may have facilitated the disappearance of the Jewish tribes who seem to have early abandoned their faith and to have mingled with and been fused into the mass of the people of the country or countries in which they had been located. A memorable instance of such voluntary migration was afforded in the instance of 100,000 Kalmuck families leaving the Black Sea to return to their nomade life in the East. Several instances of voluntary and forcible migration in Affghanistan occurred towards the middle of the nineteenth century. After the English mission had left Herat, the vizier Yar Mahomed pressed Ibrahim Khan of Gour, who had 7,000 families of Taymuni under his rule, and after having completely devastated the country which they occupied, Yar Mahomed removed them to Herat were he established some in the city and the remainder in the suburbs. Subsequently to this, in the beginning of 1846, when Yar Mahomed marched with his army in the direction of the Murghab, on the banks of which river some Hazara Zeidnat were encamped, they decamped into the Persian territory, and Asof-ud-Dowlah gave them the village of Karez on the frontier of Herat. After the removal of Asof-ud Dowlah, however, in the close of 1846, Yar Mahomed marched against these small Uzbek khanats in the north of Khorasan; and attacked and defeated the Hazarah chief Karim Dad Khan, in the open country of Killah-nun. Yar Mahomed encamped upon the field of battle, and in the space of eight days collected ten thousand families of the Hazarah Zeidnat whom he removed from their native soil to that part of the district of Herat,

reaching from Obeh to Gorian, where he settled them on the banks of the Heri-Rud. By these forced migrations of the Taymooni and Hazareh, the Herat principality became more populous than it had been previously to the siege of Herat in 1838, and Yar Mahomed obtained the further advantage of keeping under his eye the most turbulent inhabitants of his dominions. He made excellent soldiers of these Eimak and by their amalgamation with the Afghans it became almost impossible for the former to betray him. To some such forced or voluntary migration we may attribute the disappearance of the Hebrews. One of the traditions connected with the Jewish people has been that they were driven into Tartary, and there are a considerable number of these religionists in the territories subject to Khiva, Mery and Bokhara. In the celebrated letter from the Tartar sovereign, Prester John, to Alexius Comnenus, the emperor of Constantinople, in describing his territories, he says, beyond this river are ten tribes of Jews, who, although they pretend to have their own kings, are nevertheless our servants and tributaries. The authenticity of this letter is doubted by many, but in Marco Polo's travels, Jews are described as being in the army of Kablai Khan. According to Dr. Moor, the Chozan Tartars were Israelites, professing the Jewish religion and practising circumcision, and much has, by some authors, been made of the circumstance already noticed that the Affghans still call themselves Bin-i-Israel. One of the legends of the Affghans, is that they were Jews whom Nebuchadnezzer transplanted after the overthrow of Jerusalem to the town of Ghor, near Bamian, and that they continued in their faith till Kalid, in the first century of mahomedanism summoned them to assist in the wars with the infidels. The Affghans look like Jews, but this may be said of many other eastern races. In one custom, that of the younger brother marrying the widow of the elder, the Affghans follow the Jewish people. Mr. Masson notices the Affghan assertion, that they are descendants of the Jewish people, merely to observe that this assertion is due to their vanity, and has its origin in the literature of their present religion which has made them acquainted with the history of the Jews. He alludes, however, to some customs in the tribes holding the Khaibar pass, who wear locks of hair in a manner common to oriental Jews. He tells us that there are a few families of Jews at Kabul, but while perfectly tolerated as to matters of faith, they by no means command the respect which is shown to Armenians. Like them, they are permitted to make vinous and spirituous liquors, and they depend chiefly for their livelihood upon the clandestine sale of them. Some years since, a Jew was heard to speak disrespectfully of Jesus Christ; he was arraigned, and convicted before the mahomedan tribunals on a charge of blasphemy; the sentence was "sang sar," or to be stoned to death. The unhappy culprit was brought to the Armenians that they, as particularly interested, might carry into effect the punishment of the law. They declined, on which the mahomedans led the poor wretch without the city, and his life became the forfeit of his indiscretion. It was singular that an attack upon the divinity of our Saviour should have been held cognizable in a mahomedan ecclesiastical court, and that it should have been resented by those who in their theological disputes with christians never fail to cavil on that very point. The Jew, in averring that Jesus Christ was the son of the carpenter Joseph, had differed from their own belief on that subject, but had not the assertion been made by a Jew, who would have noticed it? The Jews are everywhere the despised, the rejected race.

Jews have existed in large colonies in Arabia ever since the captivity. In no country have they preserved their nationality more completely, though surrounded for centuries by hostile mahommedan tribes. Their own tradition asserts, that during the invasion of Palestine by Nebuchadnezzar, they fled to Egypt, and subsequently wandered further south, till they came to the mountains of Arabia, where they permanently established their homes. The fertility of the soil, the salubrity of the climate, and its picturesque scenery, rapidly caused the little colony to increase, by attracting fresh emigrants, who sought that peace which their own distracted country no longer afforded. Inured to hardships and nursed in war, these foreign colonists soon gained an ascendancy over the wild Arab tribes by whom they were surrounded, and in a little time the exiles of Judea reigned where they had before only been tolerated. But the introduction of mahomedanism materially altered their position, and severe enactments converted their once prosperous towns and villages into charnel houses. Notwithstanding this persecution, however, every valley and mountain range still contains numbers of this despised but undying race, who number not less than 200,000 souls. At Aden the Jews are filthy in the extreme in their persons and habitations, and even the more wealthy of the community are nearly as uncleanly and parsimonious as their poorer brethren. The principal trades which they pursue in Aden are those of masons, builders of reed and mat houses, and workers in silver and ostrich feathers. In other parts of Arabia, they are the most active, industrious, and hardworking people in the country: debar-

red from the cultivation of the soil, they have become the monopolisers of every useful art and every branch of trade; yet in the bazaars and streets, wherever one wanders, the haggard, wan and care-worn Jew is the most pitiable object. Throughout all these countries, Jews are held in great disesteem. A Persian will admit the christian to his house, though he takes care to separate his establishment from the rest of the house; if his guest should eat with him a separate tray is provided, and all contact avoided as much as possible. Jews and christians are not generally admitted in Persia into the public baths. Even when European gentlemen go to these, it is usual to give notice, that they may be made private; and this is tolerated more because government find it their interest to be civil to them, than as a right. Were a European to travel without a mahomedan guide and in humble guise, out of the common tract he should find strong objections made to his frequenting the mahomedan baths. In Persia, christian or Jew are not permitted to enter into any of the principal mosques or places of holy pilgrimage of the country, and it is similar in Turkey. A poor Armenian or Jew would incur great risk, were he found within the sepulchre of Imam Raza, or Fatima, or the great mosque at Shiraz, or in the mosques of Constantinople or Damascus.

There were only a few families of Jews at Herat on the arrival of the English Mission under Captain Todd, but they are settled in numbers in different parts of eastern Persia and Turkistan. Those of Herat were very well affected towards Captain Todd's party. They communicated with each other in the Hebrew character, though in the Persian language. When M. Ferrier passed through Herat, the Jews were rather numerous and allowed the exercise of their religion. Their number had increased on account of the persecution to which they had been subjected in Meshid.

Moses led the Israelites out of Egypt and the law was delivered on Sinai B. C. 1320. Bunsen's Egypt Shalmanezer in B. C. 721 carried ten of the Hebrew tribes captive to Assyria from which date their history is lost. The ancient Jewish era was composed of lunar years. Their mundane era is also of lunar years and its origin was in the 14th or 11th century. The mundane era or era of creation, is the same as that of Alexandria, 4004 years before the Dyonisian or vulgar era. The Jews made it 243 years later or A. A. C. 3761 which is still the epoch of their mundane era.

How many of the Jewish people have become christians is not known. The first scene of Paul's ministrations in Ephesus, was a Jewish synagogue; for at an early period, colonies of that nation were scattered over all the east. Separated from their native land by the fortune of war or the pursuite of commerce, they still retained their national character and peculiar ritual, occasionally travelling to Jerusalem to worship and sacrifice in David's city. From the book of Esther we learn, that in the reign of Ahasueras or Artaxerxes Longimanus, the Jews were found in all the provinces of Persia, and in a sufficient number to defend themselves from a formidable conspiracy of their enemies. After their captivity in Babylon, they were spread not only through Asia, but Africa, and the European cities and islands; and hence, Strabo, cited by Josephus, states, "this people had already passed into every city, nor were it easy to find any place in the world, which had not received this nation and been possessed by it." In the time of Tiberius, it is related, that four thousand libertini of the Jewish superstition were banished into Sardinia, and the rest commanded to quit Italy, if they did not abjure their religion. Philo speaks of a great part of the city beyond the Tiber, being inhabited by Jews, mostly libertini who were permitted to live according to their own rites and customs. We are not, therefore, surprised at finding a community of Jews in the bosom of the Ephesian idolatry: the extent, wealth, and commercial importance of the city, would naturally make it the resort of all nations; and the dispersion of a portion of the chosen tribes in the high places of heathenism, was doubtless an ordination of providence, to give a public testimony against the abominations and errors with which they were characterised.

Libertus, according to the Romans, was one who had been a slave, and obtained his freedom; libertinus was the son of a libertus, and in Acts vi 9, mention is made of the synagogue of the libertines.

The Jews of Malabar are still distinguished into black and white. The former are much more assimilated to the Hindu natives, and by the latter are regarded as inferiors. About the year 1830, the white Jews were reduced to about two hundred, living in Mattancheri, a suburb of Cochin, in which the black Jews also had a separate synagogue. The great body of the black Jews inhabited towns in the interior, and had many other synagogues. The tradition of these latter was that they were part of the tribe of Manasseh carried captive by Nebuchadnezzar, who emigrated at a later period to Cranganore. The white Jews believe themselves to have come soon after the destruction of Jerusalem. A grant in favour of the Jews, by a native king in Malabar, is said to date from A. D. 231. Ferishta testifies to their presence when the first mahome-

dans settled on the coast. Padre Paolino, towards the end of the eighteenth century estimated the Jews of Mattancheri, Mutlam, and Kayan Kulam at between 15,000 and 20,000.

The Jews of Cochin seem to have arrived in A. D. 68. Of the Jews in the Khanat of Bokhara, the greater number live in Bokhara, others at Katta-kurghan, Samarkand, and Karshi. In all these places, separate quarters of the town are assigned to them, outside the precincts of which they are forbid to settle, and therefore cannot intermix with the mahomedans. Their rights and privileges are exceedingly restricted thus, for example, they dare not wear a turban, but must cover their heads with small caps of a dark coloured cloth, edged with a narrow strip of sheep skin, not more than two fingers in breadth. Neither are they allowed to wear any other apparel than khalats of aledja, nor to gird their loins with a broad sash, still less with a shawl, but must twist a common rope round their waist. To prevent their hiding this distinctive mark, they are strictly forbidden to wear any flowing garment over the girded khalat. In Great Britain, as elsewhere in Europe, the Jewish people constitute two distinct communities—those of the Spanish and Portuguese under the general name Sephardim; and those of the German and Polish under the name Ashkenasim. The Sephardim hold that they are the descendants of the tribe of Judah, the aristocracy of the nation. The Ashkenasim, on the other hand, are more numerous and enterprising. They are not so confined to London as the Sephardim, but are scattered throughout the country. Wherever traffic opens a door for gain, there the Ashkena never hesitate to settle. All the Jews who travel the country with wares are also of this community. Formerly the light universally adopted in Britain for the Sabbath in Jewish families, was a peculiar kind of lamp with seven wicks; but now wax candles or gas are made use of, according to convenience. The ceremony of lighting the lamp or candles invariably devolves upon the wife. On Friday afternoon, when the Jewish Sabbath commences, the wife lights the lamp, generally walks three times round it, and, with uplifted hands, says as follows:—"Blessed art thou, O Lord our God, king of the universe, who hast sanctified us with thy commandments, and commanded us to light the lamp of the Sabbath." When no wife happens to be in a family, this duty falls upon the widower, or the eldest male. The Jewish sabbath begins on Friday evening, about the time of the appearance of the stars; and continues till the same time on Saturday evening. Thus they keep their religious day from sunset to sunset according to the passage of Gen. i. 5, "And the evening and the morning were the first day." And, as is usual in many Asiatic nations, when a boy has reached his eighth day, he must be received a member of the Abrahamic covenant by circumcision according to Gen. xvii. 12.

Tophillin, is a rabbinical word, and signifies two peculiar articles worn by the young Jew in Britain: one is for the head, and the other for the arm. Four slips of parchment are prepared each about an inch wide, and eight inches long. On these, passages of Scripture in Hebrew are written with great care and beauty. These four passages are Deut. xi. 4—9. Deut. ix. 13—21. Exod. xiii. 2—10. Exod. xiii. 11—16. On two of the squares raised in the material itself whilst preparing it to be formed into a box, is the Hebrew letter "shin" ש the initial letter of the word, Shaddai, Almighty one of the Creator's incommunicable names. It is now the duty of the young Jew to attend the synagogue every morning; but if circumstances do not permit, he is allowed to say his prayers at home. In either case, he must put on the tophillin before commencing his devotions. First he takes hold of the one for the arm, and places it on that part of the left arm opposite the heart; and after securing it there by winding the leather thong seven times around, he says the following blessing "Blessed art thou, O Lord our God king of the universe, who hast sanctified us with thy commandments, and commanded us to wear the Tophillin. Then he takes the one for the head, and places it exactly in the centre between the eyes touching where the hair begins to grow. In the reference made to them in the New Testament, these are called phylacteries, from the Greek phylacterion φυλακτηρυον, guards, watchers, &c., and were called so from the notion that they act as amulets especially in keeping off evil spirits. In Jewish society, in Britain, is a class of persons called Shadchanim whose business it is to act as matchmakers. One of the first duties of a Jew on becoming head of a family, is to prepare a Mezuzah for his door posts. A piece of vellum, about three inches square is prepared, and on one side the two passages of the law Deut. vi, 4-9, and xi 13-21. are written in Hebrew.

The ancient custom of the race is still continued, wherever residing, the mother of the bride must see the proofs of consummation. A similar custom is observed by all mahomedans and by the Armenians but with the latter, to a much more indelicate degree.

The paschal lamb of the Jews was partaken of only by the men of the Jews above 21 years of age, probably a single mouthful.

Dr. Wolff found the Jews of Central Asia quite ignorant of the history, suffering, and death of

Jesus Christ which convinced him that the Jews of Khorassan and Bokhara were of the ten tribes who never returned to Palestine after the Babylonish captivity.

All the Jews of Turkistan assert that the Turkoman are the descendants of Togarmah, one of the sons of Gomer, mentioned in Genesis x. 3. The Turkoman have no mosque; they pray apart from each other, either in the field or the tent. Twice in the year they assemble in the desert, and proffer their prayer.

The Jews in Bokhara are 10,000 in number. The chief rabbi assured Dr. Wolff that Bokhara is the Habor and Balkh, the Halah of the 2nd, Kings xvii. 6; but that in the reign of Chengis Khan they lost all their written accounts. At Balkh the mahomedan mullahs assured him that it was built by a son of Adam, that its first name had been Hanakh, and afterwards Halah, though later writers called it Balakh or Balkh The Jews, both of Balkh and Samarcand, assert that Turkistan is the land of Nod, and Balkh where Nod "once stood." The Jews of Bokhara bear a mark, by order of the king, in order that no mahomedan may give them salaam or peace.

He thought the general physiognomy not Jewish, but he was wonderfully struck with the resemblance that the Youssufzye and the Khybari two of their tribes, bear to the Jews. When Wolff reached Cochin, he found there black and white Jews celebrating the feast of Paschal. Those that are called black Jews are, he says, such as became Jews of their own accord at Cranganore, and in other parts of the country they are of black and half black colour. For this reason, the white Jews do not intermarry with them. They have neither priests, nor Levites, nor families, nor relations on foreign coasts. They are only found in the Malabar coast. They observe the law as white Jews do. They are most numerous at Cochin. Many of the black Jews, however, assert that their ancestors became Jews when Haman fell, and affirm (though the white Jews deny it) that they were there when the white Jews came to Hindustan. They consider themselves as slaves to the white Jews, pay their yearly tribute and a small sum for the circumcision of their children, and for permission to wear frontlets in prayer time. They do not sit down with the white Jews, nor eat with them. In this they resemble the Americans in the United States, who do not eat with the negro population. The immorality of the white Jews of this place was frightful.

The Jews of Yemen adhere simply to the ancient interpretation of Scripture, in the passage of Isaiah vii. 14, "a virgin shall conceive," and they give to the word the same interpretation, virgin, that the Christians do without knowing the history of Jesus. Rabbi Alkaree asserted that in Isaiah liii. the suffering of the Messiah is described as anterior to his reign in glory. He informed Dr. Wolff that the Jews of Yemen never returned to Jerusalem after the Babylonish captivity; and that when Ezra wrote a letter to the princes of the captivity at Tanaan, a day's journey from Sanaa, inviting them to return, they replied, "Daniel predicts the murder of the Messiah and another destruction of Jerusalem and the temple." Sanaa contains fifteen thousand Jews. In Yemen they amount to twenty thousand and Wolff estimated the total population of the Jews throughout the world, to amount to ten millions. He baptized there sixteen Jews, and left them all New Testaments.

The Jews in China call themselves Tiaukin Kian, or the sect which plucks out the sinew. They are said to number one million of souls. They have synagogues, and keep themselves perfectly distinct from the other inhabitants of the villages. The earliest record of the Chinese Jews which can be relied upon, is that of an Arabian merchant, who, in 877, mentions the Jews that traded with him in China. In the twelfth century, the rabbi Benjamin of Toleda visited the East, to discover some of the scattered children of Israel; and he states, that he found Jews in China, Thibet, and Persia. The Jesuit Ricci, whilst resident at Pekin in 1610, states that there were ten families of Jews residing in Keang-foo, and they had in their possession a copy of the Pentateuch, which had been handed down from generation to generation for six centuries; therefore, from the whole of these statements, it may fairly be concluded, that for many ages Jews have been inhabitants of China. It is the custom in Jerusalem, every Friday, for the Jews, with veils over their heads, in mourning and lamentation, to proceed to the ruins of the walls of Jerusalem: for this they pay tribute to the Turks, the hymn they sing is as follows.

"'The Almighty shall build His Temple speedily:
Lord, build, Lord, build, build {Thy Temple speedily
In haste, in haste, even in our days,
Build Thy Temple speedily.
He is beloved, He is great, He is glorious
He is sweet!
Lord build, build Thy Temple speedily:
In haste, in haste, even in our days,
Lord, build Thy Temple speedily!'"

Jews practise as doctors at Herat, and sometimes also as sorcerers. The Israelites are rather numerous there, more especially since their persecution at Meshed. Though their depar-

ture from that city is forbidden, and they are mulcted in very heavy fines if they are caught absconding, they nevertheless continually make the attempt, and arrive at Herat, where they are permitted to trade, and commerce through their means flourishes more than it otherwise would. They are also allowed the free exercise of their religion, and are thoroughly protected by the rulers.

Josephus, who is considered to have written his work on the ancient history of the Jews about the year 93 of the Christian era, says, in his eleventh book, with reference to the return from captivity of those who came back with Ezra, "the entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by numbers." To the same effect, St. Jerome, in the fifth century, in his notes upon Hosea says, "unto this day the ten tribes are subject to the king of the Parthians, nor has their captivity ever been loosed."

Before the introduction of mahomedanism, there were whole nations of Jews in Arabia. The king of the Homerites was a Jew. Under the emperor Heraclius, many of them were driven from the Roman dominions into Persia, where some of their countrymen had remained ever since the first captivity; and history informs us, that they often excited the heathen princes against the Christians. Seventy years after the death of Mahomed, the Æthiopians sent over an army to assist the Christians of Yemen against Dhu Nowas their king, and a bigoted Jew. Many of the Arabian tribes had been converted by the Jews who fled from the destruction of Jerusalem by Titus. Chaibar was their principal city in Arabia: it was taken by Mahomed A. D. 623-7. Chaibar was in the neighbourhood of Medina; they were removed into Syria by Omar—Hira was also the residence of a Christian prince, who had reigned there 600 years before he was conquered by the mahomedans.

The Jews of Europe have assimilated in physical as well as moral qualities to the nations amongst which they dwell. Those who have recently settled in Bombay and Calcutta are the most strikingly handsome of all the races now in India. Their skins have a faint xanthous tint, but their complexions are bright and transparent looking. Their features are large and prominent, their forms tall and goodly.

Jews originally were pastoral shepherds and husbandmen, but they began to follow merchandize in Solomon's time and, in Rome, prohibited from holding land they became merchants and traders. To the Jew, every person not circumcised was a Gentile and this term was used by the Jews to designate all races not Jews or not circumcised. It answered to the Barbaros of the Greeks and Romans. The term Gentile is employed by the Europeans in India, to designate the Tiling people, the race occupying the country from Madras to Ganjam. It is pronounced Gentoo, which is a corruption of the Portuguese "Gentio" a "Gentile," and the people themselves accept that designation. The Gentile of the Jews is the equivalent of the M'hletcha of the Aryan hindu, the "E." of the Chinese, and the Kafir of the mahomedan. With the Arabs, they themselves are the Arab ul Arab, all the rest of the world are "ajami" or foreign. Dr. Fryer (Travels, 1672 to 1681), says, "the Gentues, the Portugal idiom for Gentiles, are the aborigines." He appears to be the first English writer by whom the term is used, but before his time Pietro del la Valle speaks of the hindoos as Gentile, following the example of the Portuguese.—*Baron Clement. A. de Bode's Bokhara and Amir, p.* 88-89. *Mill's, British Jews, pp.* 4, 5, 9, 51, 107. *Ferrier's His. of the Afghans, p.* 486. *Jewish Intelligencer, Vol. XXII. p.* 146. *Fraser's Journey into Khorasun, p.* 182 *to* 183. *Playfair's Yemen. Esth. III.* 8-9 2, 16. *Joseph Antiq. lib. XIV. c.* 7. *Tacit. Annal. lib. II. c.* 85. *J. R. A. Soc. I.* 178 *and VI. p.* 6. *P. Paolini di S. Bartolomeo, Viaggi, p.* 109; *Brigg's Firishta, iv.* 532, *quoted by Ritter.—Yule Cathay, I. p.* 76. *Kennedy's Ethnological Essays, p.* 3. *Sale's Koran, Vol. I. pp.* 13, 23, 46. *Chatfield's Hindustan, p.* 244. *Mill's Nablous, p.* 180. *Elliot, quoting Ency. Metrop. Voc. Gentoo. Fryer's Travels. Dr. Wolff's Bokhara, Vol. I. pp.* 9, 12, 117. *—Pottinger Mill's British Jews, p.* 28. *Wanderings of a Pilgrim. Sirr's China and the Chinese, Vol. II. p.* 172. *Ferrier's Journ., p.* 453. *Kennedy's Ethnological Essays, p.* 3. See Abishegam; Aden; Afghan; Betyle; Hindoo; India; Iran; Kermanshah; Khyber; Kiblah; Kidder; Kitabi; Mesopotamia; Mosul; Semitic Races.

JEWAKEE, a pass in Afghanistan occupied by the Afreedee. Their mountains are very strong. In the settlement of the N. W. Himalaya districts, the British Government was concerned chiefly with the Afredee of the two passes *i. e.*, the Kohat Pass or Gullee and the Jewakee Pass. For the guardianship of these passes the Afredee received some kind of consideration from successive dynasties, Ghiznivide, Moghul, Dooranee, Barukzye, Sikh and British; and broke faith with each and all. These mountaineers are great traders and carriers. They

convey salt from mines in the Kohat district to the Peshawar market. They also cut and sell the firewood of their hills. By these means they procure a comfortable subsistence, *which cultivation of their rugged hill-sides would not alone suffice to afford.* The British authorities can, by blockading the mouths of the passes, stop the trade and reduce the Afreedee to sore straits. The Gullee or Kohat Pass is the direct and best route from Kohat to Peshawar. The government post between these two important stations runs usually by this route.

JEWALA MUKI. The flames' mouth, or spirits' mouth, a celebrated hill, in a sandstone range opposite Nadaun on the Amritsir road. A stream of hydrogen gas, which oozes through the sandstone, issues from ten or a dozen fissures in the rock. On a light being applied, the flame plays around the fissures which the devotees suppose to proceed from the Muk'hi or mouth of the Jawala or spirit.

JEWAN-PUTR. MAR. Putranjiva Roxburghii.

JEWAR. HIND. Euryale ferox.

JEWAR. HIND. Ploughmen's perquisites, also called in Hindi Agwar and Thapa.—*Ell.*

JEWAR. A clan of Rajpoots of this name in Saugor and Bundlecund.

JEWASSA. HIND. Alhaji maurorum, the Camel's thorn, the chief food of the camel, in Upper Sind and the Punjab.

JEWELLERY. Workers in iron and steel could never have found difficulty in managing gold and silver, for which indeed the East has always been famous. Working in gold was familiar to the Egyptians before the exodus of the Israelites. That the hindoos have long been familiar with its applications we find proof in the hymns of Rig Veda, where golden armour and golden chariots, and decorations of gold and jewels, are frequently mentioned. The rose chain from Trichinopoly, and the snake chains of the northern Circars all display great skill in the workmen, as also the silver filigree work of Hyderabad, for which Cuttack and Dacca are most famous, and display greater delicacy and beauty than either Genoa or Malta. Much of the Indian jewellery being peculiar in form, and in the ways in which it is worn, is not much admired in Britain; the articles usually made in filigree work are bracelets, earrings, brooches, and chains, groups of flowers, uttardans, and small boxes for native uses. Mr. Taylor says, "the design best adapted for displaying the delicate work of filigree is that of a leaf; it should be drawn on stout paper, and of the exact size of the article intended to be made. The apparatus used in the art is exceedingly simple, consisting merely of a few small crucibles, a piece of bamboo for a blow-pipe, small hammers for flattening the wire, and sets of forceps for intertwisting it." The art of making *gold wire, that is, silver covered with gold, is practised in various parts of India, in Dacca and* Hyderabad, as well as Delhi and Benares. Several varieties of gold and silver thread (*badla*) are made at Dacca, as *goolabatoon* for the embroidery of muslins and silks; *goshoo* for caps and covering the handles of chouries; *sulmah* for turbans, slippers, and hookah-snakes; and *booiun* for gold lace and brocades. Much fringe of various patterns is made, and thin tinsel stamped into various forms of flowers, or impressed with excellent imitiations of jewels, such as flat diamonds, emeralds and rubies. Many of the ornaments are made only for the poorer classes, for instance, imitations of precious stones, ornaments in pewter, in shell, and lac, and still simpler, a bracelet with straw to represent the gold, and the red seeds of *Abrus precatorius* in the place of garnets. The following are the names and uses of a few of the jewels of Southern India.

Vunkee, or Armlet.	Jadabillay, Head ornament.
Jampaloo, or Ear Jewel.	Adega, Neck ornament.
Kutree Paval, Ear ornament.	Curdapoo, Head ornament.
Vallel, or Bangles.	Thallysaman, Head ornament.
Nathoo, Nose Jewel.	Gaya or Geddy Gooloosoo, or Leg ornament.
Moothoo Coopoo, or Ear ornament.	Jaga Undoo, Head ornament.
Patteel, or Bangles.	Cummul and Jemeeka.
Coopy, Head ornament.	
Mayer Mootha, Ear Jewel.	

Bracelets, anklets, and armlets of gold, silver, brass, copper, deer horn, the metals being solidly massive and as chains, are in use in all eastern countries, and amongst hindus and mahomedans. Hindu men may be seen with gold or silver rings, earrings, and neck laces, but in general these are restricted to women and children. The custom of wearing jewellery has doubtless been through all ages, and is alluded to in Josh. xiii, 6: Is. iii. 16 and 18. Some of those of the hindus are inconveniently massive, and heavy rings, usually of silver set with a fringe of small bells, are often worn by hindu ladies. Hindoo women wear loose ornaments one above another on their ankles, which at every motion of the feet, produce a tinkling noise. Armlets are worn alike by hindus and mahomedans, and by men and women. They are of gold or silver, some in the form of massive carved rings, some as lockets; the more expensive, worn by royalty are the bazu-band, literally arm-lets. These are generally worn as ornaments, and since the most ancient times like earrings, (Gen. xxxv. 4: Ex. xxxii. 3, 4: Hosea xi. 13: Judges. viii. 24) the ενωτια in

aureus, often of gold, like those of the Ishmaelites. But they are often caskets containing, as with the mahomedans, charms, their ta'viz, or as with the Jangam sect of hindus, the phallic lingam. These ornaments are often worn round the neck like the golden bulla and leather torum of the Roman youth, or as in Prov. vi. 21, and most women have frontlet ornaments such as are alluded to in. Deut vi. 8. Bracelets are also largely worn by all classes, of both ages and sexes, of every material, but those of the humbler women are principally of coloured glass and ornamented with lac and brass. The manufacture of shell bracelets is one of the indigenous arts of Bengal, in which the caste of Sank'hari at Dacca excel. The *chanks* of which they are made are large univalve shells of several species of turbinella, from six to seven inches long, and of a pure white color. They are imported into Calcutta from Ramnad in Southern India, and from the Maldive Islands. At Dacca they are also used for beetling fine muslins. In making the large massive bracelets which are worn by Hindoo women, they are sawn into semi-circular pieces, and these are rivetted and cemented to form the bracelets, some of which are elaborately carved and inlaid with a composition of lac and a red pigment. A pair of bracelets of this description frequently costs as high as 80 rupees. Of the thick pieces of the shells, beads are made to form the necklaces, which the Bengal sepoys wear. Some Marwari women and the Binjara women have the entire forearm from the wrist to the elbow covered with heavy massive bracelets and the lower part of the legs equally covered with anklets. The armlets of the Binjara women are of deer horn. Amongst the Rajputs, the women adopt a brother by the gift of a bracelet. The intrinsic value of such pledge is never looked to, nor is it requisite it should be costly, though it varies with the means and rank of the donor, and may be of flock silk and spangles, or gold chains and gems. The acceptance of the pledge and its return is by the katchli, or corset, of simple silk or satin, or gold brocade and pearls. Colonel Tod was the "Rakhi bund Bhai" of the three queens of Oodipoor, Boondi, and Kotah, besides Chund-Bae, the maiden sister of the Rana, as well as many ladies of the chieftains of rank. Though the bracelet may be sent by maidens, it is only on occasions of urgent necessity or danger. The festival of the bracelet (Rakhi) is in spring. The adopted brother may hazard his life in his adopted sister's cause, and yet never receive a mite in reward, for he cannot even see the fair object who, as brother of her adoption, has constituted him her defender, Isaiah xlv 3. notices 'Treasures of darkness.' It is still common in India for persons to bury their jewels and money under the house floor, or in the compound. Enamelling, as applied in India to jewellery, consists of an extremely fine pencilling of flowers and fancy designs in a variety of colours, the prevailing ones being white, red, and blue, and is invariably applied to the inner sides of bracelets, armlets, anklets, necklaces, earrings, sirpooch, tiara, and all that description of native jewellery, the value depending upon the fineness of the work, and often exceeding that of the precious stones themselves. In general the cost is moderate, as the finest specimens are only made to order. The best come from Benares, Delhi, and the Rajpootana States. In the south of India, the manufacture of enamels on articles of domestic use like the above is almost entirely restricted to Hyderabad. It presents no varieties, but in general consists of a blue coating interlined with white on a surface of silver, and is applied to rose-water sprinklers, spice boxes, basins, and such like articles. The merit of the manufacture lies in the simplicity of the enamel itself, and in the lightness of the silver article to which it is applied. Though pleasing, it is the coarsest enamel produced in India. At Indore, in Central India, the manufacture does not constitute a regular trade. It is invariably applied to articles of personal decoration such as necklaces, armlets, brooches, earrings, &c, which are set by native jewellers, according to the taste of the purchaser. The subjects generally consist in a representation of the avatars, or pictures of the metamorphoses of Indian deities; and the work is so perfect that it will stand, not only the influence of climate, but even rough handling. Specimens of this kind of work have no fixed market value, the price being entirely dependent upon the number of competitors that may be in the field when any of them are offered for sale. A set of the ornaments, consisting of a necklace, earrings, two armlets, and a brooch, in plain gold, contributed to the exhibition of 1851, was valued at 1,700 Rupees or 170£. A duplicate forwarded to the Paris Exhibition in 1855, was purchased for 600 Rupees or 60£. The Indian export trade of jewellery is unimportant being only to the value of about £8,000 a year.—*Toy Cart. Tod's Travels, Tod's Rajasthan. Juries' Reports Ex.* 1851. *Madras Exhibition of* 1855. *Report of Exhib. of* 1862. *Royle's Arts of India, pp.* 475-6. 509-510.

JEWS' APPLE. Solanum melongena.

JEWS' MALLOW. ENG. Corchorus olitorius.—*Linn.*

JEWS' PITCH. ENG. Asphalte.

JEWUL, also Jingam. BENG. A gum-resin that exudes from the bark of Odina wodier.—*Simmond's Dict.*

JEWUTCH river runs near Shoree Pulle in Muzzuffernuggur.

JEYPALA. After his final defeat by Ismael, son of Sabaktagin, at Peshawar, resigned his throne to his son Anungpal, and put an end to his own life, by ascending a funeral pyre.

JEYPORE, a kingdom in Rajputanah, founded by Dhola Rai in A. D. 967. The family belong to the Kachwaha tribe of Rajpoots and claim descent from Rama, king of Ayoodhya, between whom and Dhola Rai thirty-four generations are said to have intervened. At the time of the foundation of the Jeypore State, the country of Rajpootana was divided among petty Rajpoot and Meena chiefs, all owing allegiance to the hindoo kings who then ruled in Delhi. Jeypore early succumbed to the mahomedans. Rajah Bhugwan Doss was the first Rajpoot chief who allied himself by marriage with the mahomedan emperors of Delhi. The Jeypore family furnished the emperors with some of their most distinguished military leaders. One of the chiefs of Jeypore, Jey Sing II., who began to rule in A. D. 1699, was distinguished by his intellectual capacity and his liberal patronage of science and art, and his attainments in mathematics and astronomy made his name known to European scholars. The Mahratta supremacy over the Rajpoot States succeeded that of the mahomedans and the political relations of the British Government with Jeypore commenced in 1803 when Juggut Sing was then maharajah of Jeypore, and in 1818 he ended a life which had been spent in the grossest debauchery, and regretted by no one. But on the 25th April 1819, a posthumous son was born by one of the ranees, and he was recognized as heir both by the Jeypore nobles and the British Government. Till the ranee's death in 1833, Jeypore was a scene of corruption and misgovernment. The young maharajah Jey Sing died in 1835, leaving a young son, Ram Sing, then under two years of age and the Agent to the Governor General then proceeded to Jeypore, reformed the administration, and assumed the guardianship of the infant heir. The Agent's life was attempted and his Assistant was murdered.

The area of Jeypore is about 15,000 square miles and the population 1,900,000. The available revenue is 36 lakhs. The larger portion of the Sambur lake belongs to Jeypore and the salt manufactured from it yields to this state 4 lakhs. The military consist of 452 artillery; 4,600 infantry, 5,142 cavalry and 4,096 Nagha.

Kotrees.	Name of Fiefs.	Yearly Revenue of principal Fief.		Total Revenue held by family.	Remarks.
		Rs.		Rs.	
Purmumlote.	Neemera.	10,000	1	10,000	Kotrees held by descendants of other rajahs.
Bheempota.	Extinct.	...	...	...	
Nathawut.	Choornoo.	70,000	10	220,000	
Puchaenote.	Sambra.	17,700	3	24,700	
Sooltanote.	Soorut.	22,000	...	...	
Kangarote.	Diggee.	50,000	32	600,000	
Rajawut.	Chundlai.	20,000	16	198,137	
Pertabjee.	Extinct.	...	...	...	
Bulbudherote.	Achrole.	28,850	2	130,000	The twelve Kotrees formed by Pirthee Raj.
Saedasjee.	Extinct.	...	...	...	
Kullianote.	Kalwar.	25,000	19	245,000	
Chutterbhojote.	Bhujwo.	40,000	6	100,000	
Googawut.	Dhoonee.	70,000	13	167,900	
Khoombanee.	Bhansko.	21,000	2	28,787	
Khoombawut.	Mahar.	27,538	6	40,738	
Seoburrunpota.	Neendhir.	10,000	3	49,500	
Bumbeerpota.	Balkoh.	19,000	3	26,575	
Nurookah.	Ooniara.	200,00	6	300,000	
Bhankawut.	Sohwan.	15,000	4	34,600	

Babra, three marches from Jeypore, on the road to Delhi has one of the edicts of Asoka engraved on a block of stone or rock, on a hill, in old Pali and of date B. C. 309. It is in the oldest Lat character. It differs somewhat in style and language from the pillar and rock edicts. The subject is the budhist commandment, forbidding the sacrifice of four-footed animals. The Vedas are alluded to, but not named, and are condemned as mean, and false in their doctrine, and not to be obeyed. The scriptures of the Muni (which must be the Vedas) are spoken of as directing blood-offerings and the sacrifice of animals. Priest and priestesses, religious men and religious women, amongst the budhists, are commanded to obey the edict, and bear it in their hearts.—*Treaties, Engagements and Sunnuds, Vol. IV. p.* 29. *Beng. As. Soc. Jo. Vol. IX. p.* 617. See Rajput.

JEYPORE, a native state west of Ganjam, westward of the state of Jeypore, and having the Godavery for its southern boundary, lies the district of Bustar, in length about 170 miles, and in breadth about 120, it occupies an area of 13,000 square miles in extent. With its plains and plateaus, lofty mountains and fertile valleys, rivers and forests, it appears like a continent in *parvo*. The total population numbers about 200,000, cultivation is carried on to a considerable extent, and rice is produced in great abundance. The natural productions of the country

are honey, wax, galls, horns, jaggery, thussa silk, drugs, dyes, gums, resins, and fibres are in profusion. All these are carried out of the country by the brinjarri race who give salt, cloth, brazen utensils, pepper, spices, cocoanuts, tobacco, opium, wheat, paper and cotton in exchange. Teak is abundant; the Mowa tree serves at once for liquor, food, and oil. Iron ore is found in the eastern part of the dependency, and is of excellent quality; gold also is washed from the sands of one or two rivers. The country is unhealthy. Fever is exceedingly prevalent throughout the district, and is very severe in the months of September, October and November. Dysentery and diarrhœa generally accompany it at those times, great amount of moisture is contained in the soil which is principally clay; there is no drainage. Cases of cholera are very rare, but small-pox fully makes up for it.

Politically, the country is divided into ten talooks, each being governed of course by its own zemindar or dewan, and the whole by a rajah. Jugdulpore, is the capital of Bustar, and the residence of its rajah. Many of the villages throughout the dependency consist only of fifty huts and under, and in the wild jungly tracts two or three hovels standing near each other are dignified with the name.

The people range in importance from the fish-eating brahmin, to the hunting and fishing Tugara or Purja, who will eat any thing, from beef and mutton, down to rats and snakes. The Gudwa who subsist by cultivation chiefly, seem much given to dancing and amusement. On holidays, men and women join in dancing to the music of a fife and drum. A ring is formed by all joining hands; the company circles round and round like the preparatory movement to a quadrille galopade, relieved now and then by mighty hops to the centre and back. This finished, a man steps forward, singles out one of the other sex, and banters her about her ugliness and so forth and the woman retorts. The Soondee deal extensively in evil spirits, that is to say, they know the weakness of their fellows for the fermented juice of the Mowa, and do not fail to derive a large profit from it. The Maria are the most numerous class in the dependency. They inhabit the densest jungles, avoid all contact with strangers, and are so timid that they flee to the hills on the least alarm. They are strong and agile, very expert in the use of the bow, but the most cheerful, light-hearted race alive. A Maria wears a cloth round his loins, a necklace or collar of beads, earrings and bracelets of brass, and a girdle of cowries. Hanging to the girdle is a bamboo tobacco-box, and a small iron knife is stuck in behind. A bow and arrows, or a spear, complete his costume. The women wear rather more beads, and if possible rather less calico, but they tatoo themselves from head to foot. The dress of the Maria decreases in quantity in direct proportion to the increase of the distance of their abodes from civilization. They are very inquisitive, sharp observers, apt to learn, and remarkable for their truthfulness and honesty. Beyond this country, higher still up the mountains are other "gentle savages," destitute of buffaloes, bullocks, cows, or ploughs, and knowing little besides their rude mode of cultivation and the everlasting Mowa berry. Like the Maria these also are very susceptible of improvement and civilization if they meet with kindness and fair dealing.

JEY SINGH, the royal historian and astronomer of Amber, connects the line with Soomitra the fifty-sixth descendant from the deified Rama, who appears to have been the contemporary of Vicramaditya, A. C. 56.

JEZAIL. PERS. or Shamkhal is a rifle of great length and weight, which is fired from a rest like a fork, attached to it near the muzzle. This weapon, is much used by the mountaineers of Persia and Affghanistan. By the English, it is called Ginjal, and is a wall piece, or large gun; properly Jazal.

JEZAN. A sea-port of Yemen, in the district of Aboo Areesh, its population, about four hundred, are engaged in the pearl fishery, which both here and at the island of Farsan, about three miles distant, is carried on extensively. See Tehama.

JEZAYIR, the name of an extensive district comprising many stations of importance. The first is the village of the Beni-Mansur, Bir Homaid, and Nahr Antar, which are the principal positions. It is said to be pierced by three hundred canals, among which are Nahr Saleh, Deyar Beni Asad, Deyar Beni Muhammed, Fat'hiyah, Kalaa, Nahr Sebaa, Batinah, Massuriyah, Iskanderiah, Igarah, and others. The northern boundary of this district is Kut-e-Mua. This extensive district is inhabited by various tribes, who have successfully assisted the imperial arms, and having revolted from the government of Basrah, had succeeded in establishing an independent power against the united forces of Basrah and Hawaizah. This independence was preserved not less from the bravery of the inhabitants, than from the great difficulty of approaching their insular positions, in the broad expanse of the Euphrates, over the district in which they are situated, until the age of Ali Pasha who reduced the country, and so broke the spirit of its population, that, from that hour, the tameness of the people of Jezayer became a trite proverb.—*Mignan's Travels*, p. 288.

JEZER. AR. Carrot; Daucus carota.

JEZIA. Arab. Hind. Pers. Poll-tax. This was imposed, during the early mahomedan conquests, on all other religionists who submitted to the mahomedan rule, and was the test by which they were distinguished from those who remained in a state of hostility. Its abolition was one of the beneficent acts of Akbar, but Aurangzebe reimposed it.—*Yule, Cathay, Vol. II. p.* 411. *Elphinstone, II. p.* 457.

JHABOOA, Ali Rajpore, Jobut, Mutwarh, Indore, and Gwalior district, with the British pergunnah of Mundpore and State of Burwani have been formed into a Bheel Agency.

JHAKI. Hind. Buckwheat, Fagopyrum esculentum.

JHAL. Guz. and Hind. Net.

JHALA, a race who own the raj of Hulwud Drangdra as their chief, and are supposed to have sprung from an offshoot of Anhilwarra, on the extinction of which dynasty they obtained large territorial aggrandisement. The part of the Jhala Makwahana tribe who also inhabit the Saurashtra peninsula is styled Rajpoot, though neither classed with the Solar, Lunar, nor Agni-cula races; but though we cannot directly prove it, they seem to be of northern origin. It is a tribe little known in Hindustan or even Rajasthan, into which latter country it was introduced entirely through the medium of the ancient lords of Saurashtra, the present family of Mewar: a splendid act of self-devotion of the Jhala chief, when rana Pertap was oppressed with the whole weight of Akbar's power, obtained, with the gratitude of this prince, the highest honour he could confer,—his daughter in marriage, and a seat on his right hand. It was deemed a mark of great condescension of a recent rana sanctioning a remote branch of his own family, bestowing a daughter in marriage on the Jhala ruler of Kotah. This tribe has given its name to one of the largest divisions of Saurashtra, Jhalawar, which possesses several towns of importance. Of these Bankaner, Hulwud, and Drangdra, are the principal. Regarding the period of the settlement of the Jhala, tradition is silent, as also on their early history: but the aid of its quota was given to the rana against the first attacks of the mahomedans.

The Jaitwa, Jetwa or Oumari, is an ancient tribe, and by all authorities styled Rajpoot, though, like the Jhala, little known out of Saurashtra, to one of the divisions of which it has given its name, Jaitwa, its present possessions are on the western coast of the peninsula: the residence of its prince, who is styled rana, is Poorbunder. In remote times their capital was Goomtee whose ruins attest considerable power, and afford singular scope for analogy, in architectural device, with the style termed Saxon of Europe. The bards of the Jaitwa run through a long list of one hundred and thirty crowned heads, and in the eighth century have chronicled the marriage of their prince with the Tuar re-founder of Delhi.—*Tod's Rajasthan, Vol. I. p.* 113. See Kattyawar; Jhareja; Rajpoots; Kutch or Cutch.

JHALAWAN, Saharawan and Las are on a great mountain range or table land that runs N. and S. Jhalawan with less elevation than Saharawan, is held by Brahui tribes, amongst whom are the Minghal, Bizunju and Samalari, in the hills. The fixed population in their little towns, does not exceed 10,000 and are greatly exceeded by the pastoral tribes,—the great tribes of Minghal and Bizunji, giving them the preponderance. Jhalawan and Saharawan are the two great central districts of Beluchistan, and these districts surround the districts of Kelat which depend on the capital. The plain of Dasht-i-Guran south of Chappar, is inhabited by the Sunari, a branch of the Jehri tribe of Jhalawan. Many of the Jhalawan tribes are undoubtedly of Rajpoot origin, and until lately, the practice of infanticide was prevalent amongst them. Near Bagwana is a cave in a rock filled with the dried mummy-like bodies of infants, some of which have a comparatively recent appearance. See Kelat; India.

JHALLAWAR, in Kattyawar, has been a separate dependency only from the 8th April 1838, when the Kotah principality was dismembered and maharaj rana Mudun Sing was established in Jhallawar under a treaty by which he acknowledged British supremacy, and engaged not to negotiate with any other power without the sanction and knowledge of that Government, on which he was vested with the titles of Maharaj Rana. During the mutinies of 1857-58, Pirthee Sing, his successor, rendered good service by conveying to places of safety several Europeans who had taken refuge in his districts. The estimated average amount of revenue of this State is between fourteen and fifteen lakhs of Rupees. It pays Rupees 8,000 a year to the British Government as tribute; no local corps or contingents are paid from the resources of Jhallawar; the area of the State is 2,500 square miles; and the population 220,000. The entire military force of the State is about 500 Horse and 3,500 Infantry. In the Jhalawar district, in Kattyawar, property stolen or the thief must be produced, and the Paggi race who trace the pag or foot-prints are there the most famous. Lions are still found in the Geer jungles and there are no tigers and Captain Postans observes that while Kattiwar abounds with the tiger and lion species, Cutch, the neighbouring province, is free from this terrible infliction. The rao of Cutch, at one period, had several dens filled with wild beasts.—*Treaties, Engagements and*

Sunnuds, Vol. IV. p. 87. *Postan's Western India. Vol. II. p.* 158.

JHALORE, one of the most important divisions of Marwar. It is separated from Sewánchi by the Sookri and Khári, which, with many smaller streams, flow through them from the Aravalli and Aboo, aiding to fertilize its three hundred and sixty towns and villages, forming a part of the fiscal domains of Marwar. Jhalore fortress stands on the extremity of the range extending north to Sewanoh and guards the southern frontier of Marwar. Sewanchi is the tract between the Looni and Sookri. Macholah and Morseen are the two principal dependencies of Jhalore. Beenmal and Sunchore are the two principal divisions to the south, each containing 80 villages. Bhadrajoon, a fief of Jhalore, has a Joda chief and Meena population. The Thul of Goga is very thinly inhabited with many sand-hills, called t'hul-ka-tiba. The t'hul of Tiruroe lies between Goga des and Jessulmer. The t'hul of Khawar is between Jessulmer and Barmair in the most remote angle of Marwar. Barmair t'hul, also called the Malli-nat'h-ka-t'hul is occupied by cattle breeders. The Kherdur or land of Kher, and Nuggur Gooroh on the Looni are the chief t'hul.

The Chohan rajput of the desert has, on the N. and E., the above tracts of Marwar, to the south Kooliwarah and the Runn, to the west the desert of Dhat. The sterile ridge which passes through Chotun to Jessulmer passes west of Baukasir on to Nuggur Parkur. The wells are 65 to 130 feet deep. The Sehrai, Khossa, Keli and Bhil inhabitants are predatory races. The Chohan rajput does not wear the zonar and does not much respect the bramans. The Pit'hil and Bania are farmers and traders.

The Runn or Rinn, is a remarkable feature of the desert. It is a salt marsh, 150 miles broad, into which the Loni or Looni or salt river enters and then runs on to the sea. The Looni rises in the Aravalli. In Marwar it separates the fertile land from the desert, afterwards runs through the Chohan territory, dividing it into the eastern part called Raj-Bah or Sooi-Bah, and the western part called Parkur or "beyond the Khar or Looni." The Kaggar rises in the Siwalik Hills, flows under Bhutnair walls and once emptied itself between Jessulmer and Rori Bukkur.—*Tod's Rajasthan, Vol.* i, *p.* 19; *Vol.* ii, *pp.* 289 *to* 330. *Ritchie, the British World in the East. Vol.* i, *p.* 7.

JHAN PAN. Beng. A litter or sedan chair used in the mountains.

JHAND. Hind. Prosopis spicigera, also P stephaniana; its bark is used in tanning. The Jhand, called kundi in Sindh, is the Prosopis spicigera: and furnishes the best fuel wood being heavy and compact, and burns slowly when stacked it is liable to be attacked by white ants.

JHANDA. Hind. A banner. Madar-ka jhanda, Dastagir-ka-Jhanda, banners of Madar and Dastagir.

JHANGIL. Panj. Hydrilla verticillata.—*Roxb.*

JHANJHAN—? Æschynomene cannabina.

JHANJI. Hind. of Kulu, Corylus colurna.

JHANSI, lies south of Gwalior. In 1732 it was plundered by Baji Rao, and was captured by Sir Hugh Rose on the 2nd April 1858.

JHAO. Hind. Tamarix indica.

JHAPI, umbrella shaped hats worn by the lower class of Assamese made from the coarse leaves of the Toko pat palm, the Livistonia Jenkinsiana Griffith. The leaf of the talipot palm Corypha taliera is similarly used.—*Simmond's Dict.*

JHAR. Hind. A tree.

JHARA or Jhada. Guz. Hind. A purgative.

JHARAL See Capreæ; Jarai.

JHAR BERI. Hind. Zizyphus nummularia, also Zizyphus jujuba.

JHAREJA, a rajput race in Guzerat, and Cutch with a branch in Kattyawar, descendants of the Yadu and claiming from Krishna. In early ages they inhabited the tracts on the Indus and in Sewisthan. But at another place Col. Tod relates that Samba obtained possession of the tracts on both sides the Indus, and founded the Sind Samma dynasty, from which the Jhareja are descended. There is every probability, he states, that Sambus, of Samba Nagari (Minagara), the opponent of Alexander was a descendant of Samba, son of Krishna. The Jhareja chronicles, in ignorance of the origin of this titular appellation, say that their ancestors came from Sham or Syria.

The Jhareja dominions extend over a tract of about one hundred and eighty miles in length and sixty in breadth; the land is generally poor, indifferently cultivated and thinly peopled, so much so, that although it contains an area of upwards of ten thousand square miles the number of inhabitants is only half a million, one-twentieth part of which is confined within the capital, Bhooj, and another twentieth within the sea port of Mandavi. Except these two places, there is none which merits the name of city, though there are a few towns, as Anjar, Lukput, Moondia, &c. on the coast, which derive importance from their position. Of this population, the number of the dominant race, the Jhareja, fit to bear arms, was estimated at only twelve thousand; the remainder are mahomedans and hindus of all sects and classes.

The tribes of Rajputana have a political system similar to the feudal practice of Europe. On the demise of a chief the members of his family would be entitled to a certain appanage

of his demesnes, and every district so acquired would constitute a distinct principality subject to a similar subdivision at the decease of each subsequent holder. Each minor tributary thus possesses a body of kinsmen who are collectively termed the bhaiad or brotherhood. The Jhareja of Guzerat, were, till late in the nineteenth century, addicted to female infanticide. In 1818, Captain McMurdo estimated the members of Jhareja in Cutch at about 12,000 persons of whom only about 30 were women. The Jhareja killed their daughters to avoid paying for them heavy marriage portions. The Jhareja of Cutch are, however, stated by Mrs. Elwood to be a branch of the Sindh Summa stock, of Arabian extraction, descended from a child of a mahomedan zamindar by a daughter of a petty chief in Cutch, whose descendants settled in Powar and Patcham. They marry daughters of the Jhalla, Wagel, Sodha, and Gohil rajputs.

The Thakur of Murvi is a Jhareja and was the first in Colonel Walker's time to abandon infanticide. He has possessions in Cutch. Several tribes of Rajpoots and Kathi are found in the peninsula of Guzerat or Kattyawar, within the 66th and 72nd degrees of east longitude, and 20th and 23rd of north latitude. The inhabitants of the Kattyawar province may be classed under the following heads:

a. Rajpoot, amongst whom there are several tribes, standing in power and wealth thus: 1. Jhareja; 2. Jhallah; 3. Goil, and 4 Jetwah.

b. Kat'hi, of whom there are three families, Walla, Khacher, and Khooman. They are originally of the same stock, but have now their respective districts.

c. Kuli, Kaut, and Sindi, called Bawar.

d. Kunbi, Mar, Ahar, Rhebarri, and the other industrious classes.

The Jhareja are the most powerful and numerous of the rajpoot tribes of Guzerat and possess all the western part of the peninsula, they are a branch of the family of the rao of Kutch, who in consequence of intestine feuds, left their country about A. D. 800; and having crossed the Runn, at the head of the gulf of Kutch, established themselves upon the ruins of the Jetwah rajpoots and a few petty mahomedan authorities which at that time existed in Halar. The Jhareja are also said to trace their origin from Jhara, a chief of the mahomedan tribe of the Summa of Sindh.

The lands appear to have been divided in common among the whole tribe, the teelat, or eldest branch of the family, reserving to itself the largest portion, whilst the bhaiad or brotherhood held their respective villages by a pure feudal tenure. The outlaws, amongst them, the Baharwuttis, acted with great violence. If he failed in getting flocks, he seized the persons of such villagers as he could find, and carried them off. These were styled bhan, or captives, for whose release sums of money were demanded. The life of a Baharwuttia was one of blood and rapine, until he was killed, or by the fury of his feud he compelled his chief to grant him redress; and the security of Charan (religious persons) and Bhat (Bards) races having been given on both sides, the outlaw and his family returned to their homes and occupations in perfect security.

The Bhomea of Kattyawar still preserve a great portion of that spirit of hospitality for which their ancestors were celebrated.

All the inhabitants of Guzerat are much addicted to opium and spirituous liquors. A custom prevails throughout the country, of erecting a stone to the memory of those who have died a violent death; but it appears now to be common, also, to those who have departed in the course of nature. This stone is called a pallia: it resembles a European gravestone, has the name, date, and mode of death engraven, and is surmounted by a roughly executed figure, representing the manner in which the deceased fell. Thus you see them on horseback with swords and spears; as also on foot, or on carts, with the same weapons; or on vessels, and this of course is applicable to fishermen. In the upper parts of the pallia are the sun and moon rudely represented. The practice of "traga," or inflicting self-wounds, suicide, or the murder of relations, formed a strong feature of the manners of the people. This practice, which in Kattyawar was common to the bhat and charan of both sexes, and to brahmans and gossein, has its rise in religious superstition, and although tragas seldom wore a very formidable aspect, still they were sometimes more criminal, by the sacrifice of a greater number of victims. The traga ceremony borders much upon the brahman practice of dharna, but is more detestable. The Charan, besides becoming security for money on all occasions, and to the amount of many lacs of rupees also became what is called fa'il zamin, or security for good behaviour, and hazir zamin, or security for re-appearance. The Bhat are more immediately connected with the Rajput clans, and the Charan with the Kat'hi. The two castes will eat of each other's food, but will not intermarry. The women of the Charan and Bhat are clothed in long flowing black garments, and have a sombre, if not actually horrid appearance. They do not wear many ornaments, and are not restricted from appearing in the presence of strangers, accordingly, in passing a Charan village, the traveller is sometimes surrounded by women who invoke blessings on his head by joining the backs of their hands, and cracking the knuckles of their fingers in that position over their heads. The Kat'hi women are large and masculine in their figures, often

dressed in long dark garments like the Charan women, but have the character of being always well looking, and often remarkably handsome. They are more domesticated than the Rajpoot, and confine themselves solely to the duties of their families. They are often brides at seventeen and sixteen years of age, which may probably account for the strength and vigour of the race. A Kat'hi will do nothing of any consequence without consulting his wife and a Charan, and be in general guided by their advice. In the marriage ceremony of the Kat'hi tribe there is a trace of the custom found amongst the Gond and Kolarian races, and in almost all Indian castes. The Kat'hi, to become a husband, must be a ravisher, he must attack with his friends and followers the village where his betrothed resides, and carry her off by force. In ancient times this was no less a trial of courage; stones and clubs were used without reserve both to assault and repel, and the disappointed lover was not unfrequently compelled to retire, covered with bruises, and wait for a more favourable occasion. The bride had the liberty of assisting her lover by all the means in her power, and the opposition ceased when her dwelling was once gained by the assailants, and the lady, then bravely won, submitted willingly to be carried off by her champion. The Kat'hi do not intermarry with any other caste. The Kat'hi follows the hindu religion, although no hindu will eat with them. A Rajpoot will, however, eat food dressed by a Kat'hi. He worships the cow, leaves a lock of hair on his head; and adores Mahadeo and other hindu deities, although he is more attached to the worship of the Sooruj (Surya or the sun), and to Ambha and other terrible goddesses. The Kaut, the Mar, the Ahir and the Rhebarri of Guzerat are cultivators, but until recently some of them plunderers when opportunity offered.—*Cole. Myth. Hind. p.* 284. See India; Kat'hi or Katti; Kattyawar; Kalapatta; Rajpoot; Infanticide; Badhail.

JHARIA, a name applied in the Central Provinces to the older settlers, supposed to be from "Jhar" underwood, forest; they are much looser in their observances than later comers of the same caste, eating forbidden food, and worshipping strange gods.

JHAR-KA NAMAK. Duk. Potash.

JHARKHAH. Hind. A hill in Gurgaon district, producing iron.

JHAR-KI-HULDI. Duk. Coscinium fenestratum.—*Coleb.*

JHAR-SHAH. Hind. A mahorum faqueer.

JHARUL. Hind. Capra jemlaica.—*Ham. Smith.*

JHAU. Hind. Tamarix dioica, also T. orientalis and Tamarix gallica. syn. Indica, also? Artemisia elegans? Tamarix dioica grows as a brush wood on lowlands near rivers. See Jhao.

JHAWAN. Hind. Rough porous bricks used as flesh rubbers.

JHEEL. Hind. A marsh or lake. The Jheels of eastern Bengal owe their origin chiefly to the excessive rainfall of the Khasia and Silhet hills and to the overflow of the Surma, They occupy an immense area, fully 200 miles in diameter, from north-east to south-west, which is almost entirely under water throughout the rainy reason, and only partially dry in the winter months. They extend from the very base of the Khasia hills and eastern extremity of the Cachar district, southward to the Tippera hills and Sunderbuns, and westward to the Megna river and considerably beyond it, thus forming a fresh water continuation of the Sunderbuns, and affording a free water communication in every direction. The villages, and occasionally large towns, which are scattered over the surface of the jheels, generally occupy the banks of the principal rivers; these have defined courses in the dry season, their banks always being several feet higher than the mean level of the inundated country. Extensive sand-banks, covered in winter with a short sward of creeping grasses and annual weeds, run along the banks of the largest streams, and shift their position with every flood. The remainder of the surface is occupied by grassy marshes covered in winter with rice crops, and in summer with water, upon which immense floating islands of matted grasses and sedges are seen in every direction, gradually carried towards the sea by an almost imperceptible current. Near Churra, the common water plants of these jheels are Vallisneria serrata, Damasonium, two. Myriophylla, two. Villarsiæ, Trapa, blue, white, purple and scarlet waterlilies; Hydrilla, Utricularia, Limnophila, Azolla, Salvinia, Ceratopteris, and floating grasses.—*Hooker and Thomson. Flora Indica. Hooker. Him. Jour. Vol. II. p.* 309.

JHEEND. One of the cis-Sutlej states: it has an area of 1,236 sq. m. and a population of 311,000, souls, with a revenue of four lacs of rupees. The maharaja is a Jat, of the Sikh faith, and of the same descent as the maharaja of Patiala. In 1857, this chief was the first person who marched against the mutineers at Delhi.

JHELUM. One of the rivers of the Panjab, a tributary to the Chenab river, the ancient Behut. It rises in the Vallur lake, in Kashmir, and after a short course to the west receives the Kishn-ganga river. The Lidur rises in N. E. mountains of Kashmir, near Shesha Nag. It runs through the valley of Kashmir, and into the Punjab by the Baramula pass; then runs S. to Chenab and the confluence is in lat. 30° 10′ lon. 79° 9′ after a course of 40[illegible]

miles. *The Jhelum receives the Lidur, 50 Vishnau, 44 ; Sind, 72 ; Lolab, 44 ; Kishen gunga, 140 ; Kunihar, 100 ;* Pir Panjal, 115 miles and about 280,000 sq. m. are drained. It is navigable for 70 miles through Kashmir, from the Indus to the town of Ohind. The Vishnau river is considered by the Kashmiri as the parent of the Jhelum, it rises in the Kosa Nag or Shesha Nag lake, which is fed by the melting snow and glacier in a hollow on an upland valley of the southern ranges. The river runs through a narrow rocky glen, remarkable for picturesque grandeur. The falls of Arabul are well worth a visit, as few localities in the Cashmere mountains possess such attractive scenery. A pathway leads from the village of Utu to within a short distance of the cataract. A large portion of the course of this river is through the foreign territory of Kashmir, flowing out from the valley through the Pir Panjal range, at the Baramula pass, and first touching British territory at Pattan. The snow on the Kaghan heights melts in March, and the river acquires volume in April : the full flood lasts from May till July.—*Adam's Royal Comm. San. Rep. Powell Handbook Econ. Prod. Punjab, p.* 533. See Jelam ; Inscriptions ; Panjab ; Sikhs.

JHELUM town is built on the banks of the river of that name. It is supposed to be erected on the site of the Bucephalia of Alexander. The Jhelum valley produces all sorts of grain except rice. The marts for export are Jhelum and Pind Dadan Khan in the Jhelum district, and Khooshab in Shahpore. Oil is largely produced in the Salt Range from sursoon, tara mera, and ulsi. Soap is manufactured from the refuse. Blankets from wool, and packing bags from goats' hair are manufactured and sold at Doomelee. There is a thriving trade in horses and mules. The first thing a zemindar does with any small sum of money he has saved, is to buy a good mare, from which he breeds ; and if any single individual is too poor to buy a whole mare himself, he and two or three others in the same condition as himself will club and purchase an animal amongst them. The colts or fillies produced there are largely bought up by officers of the cavalry service in search of remounts ; high prices are frequently given for them, sometimes as high as Rs 300 and 350 for 3 year old colts and fillies. Brass vessels and leather and parchment jars are largely made at Pind Dadun Khan. Jhelum town is in Lat. 32° 55′ ; 72° 52′ in the Sindh Sagor doab on the right bank of the Jhelum and the mean height of the station, is about 1,620 feet. The district of Jhelum, as at present constituted, extends from the Jhelum river on the E. to the Attock on the W. On the north it is bounded by the various taluks of Rawalpindi as the public country, Potwar, Syud Kusran and Nurali the river Suan and Pindi Gleb ; on the south its limit is the Jhelum river as far as Dhak, whence it stretches due west being bounded to the south by the districts of Kushab, Mitta, Tuwanah and Kuchi. In this extent of 130 miles, with a range of hills traversing the centre, it is natural that the character of the country should vary much, the ravine country to the north, the hills of the centre, and the fine fertile plains to the south, are well marked distinctions.—*Jour. Ben. As. No.* 1 *of* 1850, *p.* 644. *Thornhill ; Schlagentweit. Cleghorn Punjab Report.*

JHENDA. Hind. Banners.

JHIJAN. Hind. Æschynomene cannabina ; also a coarse fibre from Sesbania aculeata.

JHIL. Hind. A swamp, a marsh, a natural lake. The Jhils of lower Bengal in L. 24° N., L. 87° 50′ E. are about 50 feet above the sea, at high water. See Jheel.

JHINA or Jhinga. Beng. Luffa fœtida, also Luffa acutangula—*Roxb.*

JHINGHORA. Hind. Bauhinia parviflora.

JHIRAK of Hurriana. Hyæna.

JHOJHA. Hind. The stomach.

JHOJHA, an inferior class of mahomedans who are scattered over different parts of the Doab and Rohilcund and are reported to be good cultivators. In pergunnah Burun of Boolundshuhur, they represent themselves as converted Rathore, Chouhan and Tuar ; but by others they are considered to be converted slaves of these tribes. In like manner, the Jhoja of Anoopshahur are said to be slaves of the Mooghul converted to mahomedanism. Being mahomedans, they are not restrained by hindoo observances of certain festivals and thus, while hindoos are waiting for the Dit'hwun before they cut their sugar cane, the Jhojha have already begun to press their cane, and manufacture their sugar.—*Ell. Supp. Glos.*

JISHNOO. Sans. From jee, to conquer.

JIT. Hind. Salvadora Indica.

JHOJRU. Hind. Tephrosia purpurea.

JHOLA. Hind. A swing, Jholphorana, and Jhol-p-horana kay ghurray matrimonial ceremonies of the mahomedans. See Guhwara.

JHOLAWAN. See Brahui ; Jhalawan.

JHOOL. Hind. Horse cloth.

JHOOMKA-BITA. Beng. Citron-leaved passion flower, Passiflora citrifolia.

JHOONJURI—? Trifolium indicum.

JHOONTIAH. Uria ? A tolerably common tree of Ganjam and Gumsur, its extreme height is 45 feet and circumference 4½ feet and height from ground to the intersection of the first branch, 15 feet. It has a hard, white wood, used chiefly for making hair combs and small boxes.—*Captain Macdonald.*

JHOOT'HA. HIND. Leavings of food, that which has touched food and is thereby defiled.

JHOTA. HIND. Hordeum hexastichum,

JHOW, in Beluchistan, has but one village, Nandaru, its tribes are the Mirwari and Halada, the latter Brahui and pastoral. Numerous mounds here called "daim" exist, where coins and trinkets are found, remnants of some former race. See Kelat

JHUGUN. HIND. Gum of Odina wodier.

JHULA. HIND. A suspension bridge. In the simplest form, a jhula has a single set of ropes, from which a wooden seat is suspended, which is pulled from side to side by means of a rope, worked from the rocks on either side of the river. The rudest of the twig Jhula are the usual communications across the Ravi, but good wooden bridges (sangla) are kept up for the sake of sheep at Oli, Ulasa, and elsewhere.—*Cleghorn, Punjab Rep.* 101. *Dr. Thomson's Travels in Western Himalaya and Tibet.*

JHULA. HIND. Antennaria contorta.

JHUND. HIND. Saccharum sara.

JHUNG. The chief products of this district are cotton, wool, ghee, wheat and grain. The chief staples in the Bunnoo district are cereals, salt, alum, and iron.—*Cleghorn.*

JHUN JHUNEE-AU-KUREE also Jhunjhunian-kari. HIND. BENG. Common vetch, Vicia sativa also Ervum hirsutum.—*Willde.*

JHUR-BEREE. From jhar, a bramble, and ber, the name of a tree, which appears to be the same as the cider of Africa and Arabia, the Zizyphus napeca of modern botanists, and the Rhamnus spina Christi of Linnæus, and probably identical with the tree which yielded the famous fruit of the Lotopha-gi. The Jhurberee seldom exceeds two feet in height but the Ber or Z. jujuba is a large tree which sometimes grow to the height of twenty and thirty feet. The Jhurberee is often called the Pala shrub, and is used for many useful purposes. During a year of famine, (for it seems to grow equally luxuriant in a drought) the people to the west of the Jumna fed their cattle and paid a large proportion of their revenue from its sale.—*Elliot Supp. Gloss.*

JHIJJAN HIND. Sesbania aculeata, formerly Æschynomene cannabina.—*Roxb. Flor. Indica,* III. 335. *Powel. Hand book, Vol. I. p.* 208.

JI. HIND. from Jiva, SANS. Life, pronounced in the various tongues of India, Jio, Jib, and Jiv, means the vital principle, the mind or intellectual action, and enters into many composite words as an affix. Jivagar is a buddhist teacher and ascetic. Jiva-bothi or Jeokothi, a house for the reception of living animals such as at Bombay and supported by the Jains at Surat.—*Wilson.* See Jew.

JIAPOTA. HIND. Putranjiva.—*Roxb.*

JIBBAH. See Mesopotamia.

JIBBAL AKDTHUR. See Muskat.

JIBBAL JUDI, Erzrum, corrupted from Arzan-i-Rum or Roman Arzan, was taken with pillage and havoc by the Tartars in 1241. Even in Tournefort's time the Franks commonly pronounced the name Erziron. Though not the highest city even of the old world it stands at a height of some 7,000 feet above the sea, and is noted for the severity of its winters, insomuch that a late Italian traveller calls it the Siberia of the Ottoman Empire. The usual mahomedan tradition places the grounding of the Ark not on Armenian Ararat, but on the Jibbal Judi in Kurdistan, whence Benjamin of Tudela says (p. 93.) Omar Ben Khatab removed the Ark from the summit and made a mosque of it. Sir H. Rawlinson considers Judi to be much higher than Demawend, and as Demawend is believed to be fully 4,000 feet higher than Ararat, the claims of Judi to be the mountain of the Ark are very intelligible. —*Yule Cathay, Vol. I. p.* 467.

JIBL MIA ALLY or Quoin Hill, 865 feet high, is near Babelmandeb.

JIBBAL MUSA. The mount of Moses, is the name given by the Arabs to all that range of mountains which rises at the interior extremity of the valley of Faran; and to that part of the range on which the Convent of St. Catharine stands, they give the name of Tur Sina. This similarity of name, owing, most probably, to tradition, affords ground for presumption, that the hill on which stands the convent of St. Catharine was the Sinai of the Jews, on which Moses received the law.—*Niebuhr's Travels, Vol. I. p.* 191, 92. *Herod, IV. p.* 177.

JIBBREEL. The angel Gabriel.

JIBILIKA CHETTU. TEL. Grewia Rothii. W. and A. G. salvifolia.—*Roxb.* also Uraria lagopodioides, *D. C.*, the Doodia lag. *R. iii.* 366.

JIDDA, the seaport of Mecca is built along the shore in the form of a long parallelogram, extending almost due north and south. From the sea it has a poor appearance; only a few minarets rise above the houses, which present a long line of mean buildings. Almost every variety of the sons of Shem and Ham has sent its contingent to form the motley population. A most unpleasing sight to the English eye are the crowd of poor Indians, who litter in the streets like dogs; a dirty mat, a cooking-vessel, a water-jar, and heaps of filthy rags form their household furniture; sometimes a low hovel not much larger than a kennel, is constructed of a mat leaning on sticks against a wall, under which the proprietor creeps at night, or during the heat of midday. These Indians are pilgrims who have returned here from Mecca, but being destitute of means to continue their journey, live on alms, a life of

squalid idleness. The number of houses, large and small, may be about 4,000, and the population perhaps reaches 20,000. The revenue arising from the customs is shared between the Sultan and Sheriff; upon which account the Kiaja and the Vizier always attend together, when goods are examined. The trade of Jidda is considerable —*Niebuhr's Travels, Vol. I. p.* 234-5. *Hamilton's Sindi, Hedjaz, Soudan, p.* 57.

JIDDOO-KA-DANG, the Joudes of Rennell's map; the Yadu hills high up in the Punjab, where a colony of the Yadu race dwelt when expelled Saurashtra.—*Tod's Rajasthan, Vol. I. p.* 61.

JIDDU USTE. Tel. Solanum diffusum, *R. i.* 568 from Jiddu, viscous, uste a Solanum.

JIDI CHETTU. Tel. Semecarpus anacardium.—*Linn.*

JIDI-GHINJALU. Tel. Semecarpus anacardium.

JIDI MAMIDI. Tel. Anacardium occidentale.—*Linn.*

JIDKAR. Hind. of Salt Range, Flacourtia sepiaria. See Dajkar.

JIDOO-PALUNG. Beng. Salicornia Indica.

JIGATA. Tel. Gum.

JIGATZI. See Indus.

JIGDE. See Jugdalik.

JIGHA. Pers. An aigrette of jewels on the turbans of nobles of India. It is worked on all the Kashmir shawls.

JIGHOTEA. A branch of the Canoujea brahmins, which ranks low in public estimation. Their more correct name is Yajur-hota derived originally, it is said, from their having made burnt offerings according to the forms of the Yajurveda.—*Elliot, S. G.*

JIGURU. Tel. Cluytia patula.—*Roxb.*

JIHUN, also Amoo, names of the river Oxus.

JIJAN. Hind. Cassia obovata.

JIKJIK. Hind. Rosa macrophylla.

JILADU NARA. Tel. Calotropis gigantea.—*Brown.* The Fibre.

JILA-KARRA. Tel. Cuminum cyminum.—*Linn.*

JILAM. See Jet.

JILD EL FARAS or Kamar-ud-din, a composition of apricot paste, dried, spread out, and folded into sheets, exactly resembling the article after which it is named. Turks and Arabs use it when travelling; they dissolve it in water, and eat it as a relish with bread or biscuit.—*Burton's Pilgrimage to Meccah, Vol. I. p.* 289.

JILI. See India; Singhpo.

JILLAKA. Sans. Amarantus Tristis.—*Linn.*

JILLEDU. Tel. Calotropis gigantea. *R. Brown.* C. procera,—*R. Brown*, the C. Hamiltonii.—*Wight.*

JILLEDU NARA. Tel. Fibre of Calotropis gigantea.

JILLIKA. Sans. See Maut-ke baji.

JILO DAR. The ordinary muleteers of Persia are great liars and annoy in every possible way. The Jilodar, or chief muleteer, he who has or holds the bridle, is a very different character.—*Ferrier's Journ, p.* 47.

JILRU CHETTU. Tel. Calotropis gigantea.

JILUGA BENDU. Tel. Æschynomene aspera.—*Linn. and W. and A.* Hedysarum lagenarium.—*Roxb.*

JIMACH, also called Wokhab. Dr. Francis Buchanan Hamilton, remarking upon the hawking or falconry observed by him in the Shahabad district, mentions that "he saw a jimach attack a very strong falcon as it was hovering over a bush into which it had driven a partridge. The moment the falcon spied the jimach it gave a scream, and flew off with the utmost velocity, while the jimach equally pursued. They were instantly followed by the whole party, foot, horse, and elephants, perhaps 200 persons, shouting and firing with all their might; and the falcon was saved, but not without severe wounds, the jimach having struck her to the ground; but a horseman came up in time to prevent her from being devoured." The *Wokhab* or *Ukab*, as it is also termed, is a small eagle, very abundant in the plains of Upper India, the Dukhun, &c, bearing many systematic names, the earliest of which is Aquila fulvescens; it is not quite so large or robust, as the Aq. nœvioides of Africa, with which it has been supposed identical. The wokhab is very troublesome in hawking, after the sun becomes hot, mistaking the *jesses* for some kind of prey, and pouncing on the falcon to seize it. Mr. W. Elliot once or twice nearly lost 'Shahin' (Falco peregrinator) in consequence, they flying to great distances for fear of the Wokhab, or the Jimach. The principal species employed in Indian falconry, are identical with those of Europe; namely, the Bhyri of India, which is the peregrine falcon or F. peregrinus, *Gmel.* of the West; and the Baz of India, Astur palumbarius. *Linn.* which is the Goshawk or 'Gentil Falcon' of Britain. In a curious Persian treatise on the subject, by the head falconer of the Mogul emperor Akbar, the various species used are enumerated, and may be recognized with precision: among them is the Shangar, which is clearly the Jer Falcon of the north; represented as extremely rare and valuable, taken perhaps once or twice only in a century, and then generally in the Punjab.

JINGANI. See Kara-chi or Kara.

JIMANDARA TIGE. Tel. Thunbergia fragrans.—*Roxb.*

JIMMUDU. Tel. Cacalia Kleinia.—*Wight.*

JIMUTA. Hind. Andropogon serratus.

JIN. Ar. A demon, an evil spirit; one of the fabled genii: they are not restricted to any particular region; but the gigantic monsters, called Dev, reside peculiarly among the rocks and forests of Mazenderan or Hyrcania.

JINA DAMA. See Inscriptions; Junagurh.

JENESWAR. See Kutub Minar.

JINGA. Hind. Luffa acutangula.

JINGAL. Kash. Verdigris.

JINGAN. Hind. Of Simla hills, the tree, also the white gum of Odina wodier: it occurs in stalactitic, white semi-transparent pieces, with little bits of bark intermingled.—*Powell, Handbook, Vol. I. p.* 397.

JINGANI. See Gypsey; Kara-chi; Zingano.

JINJRU. Hind. Lonicera angustifolia.

JIN-KIN, or classes of men, is a Chinese book of great authority. In it the "Sages" occupy the first chapter, and in this Confucius is placed high above all others.—*Bowring.*

JINKOR, L. 18° 56′; L. 73° 14′, in the Konkan, 2 miles N. of Choke Fort is 2,065 feet above the sea.

JINSENG. Sp. Ginseng.

JINTAN. Malay. Cumin seed, aniseed.

JANTAWAN. A tree of Borneo, yielding caoutchouc. Its bark is soft and thick. One of these in Borneo, an Urceola, grows to the size of a man's body: has a very rough appearance, on being cut emits its sap in the greatest abundance, and without destroying the tree, very large quantities might be obtained from a single trunk. There are three kinds in Borneo, called by the generic name of Jintawan by the natives; two are common in Sarawak, viz., the J. susuh, or milky jintawan, and the J. bulat, or round fruited jintawan. They equally produce the caoutchouc, which having been analyzed, is found to differ in no respect from that produced by the Ficus elastica and other trees. The natives of Borneo use it to cover the sticks with which they beat their gongs and other musical instruments. The fruit, which is large and of a fine apricot colour, contains ten or twelve seeds enveloped in a rich reddish pulp, and though but a jungle plant, is one of the most grateful fruits of the country to the European palate.—*Low's Sarawak, p.* 52.

JINTI. Hind. Prinsepia utilis.

JINTIANA. Hind. Saxifraga ligulata.

JINTYANA. Hind. Gentiana, *sp.*

JIOL. Beng. Odina wodier.

JIRA. Hind. Jiraga. Can. Jiraka, also Jirana. Sans. Tel. Cuminum cyminum.—*Linn.*

JIRA-MANIS. Malay. Aniseed.

JIRA-SIAH. Hind. Carum carui.—*Linn.*

JIRITCH. Arab. Gingelly or Sesamum oil. Oil of Sesamum orientale.

JIRKA. Hind. Phytolacca decandra; ban Jiru is Artemisia Indica.

JIRNDU. Hind. of Ravi, Gardenia tetrasperma.

JIRUGU CHETTU, also Chirugu chettu, also Ugu chettu, Tel. Caryota urens.—*Linn.*

JIRU KANELI. Maleal. Casearia esculenta—*Roxb.*

JIT. De Guignes explains the origin of the Scythians on the Indus, shows what became of them, and affords proof that they were not swallowed up in any of the hindu classes. The people called Yue-chi by the Chinese, Jit by the Tartars, and Gete or Getæ by some European writers, were a considerable nation in the centre of Tartary as late as the time of Tamerlane. In the second century before Christ, they were driven from their original seats on the borders of China by the Hiong-now, with whom they had always been in enmity. About 126 B. C. a division of them conquered Khorasan in Persia; and about the same time the Su, another tribe whom they had dislodged in an early part of their advance, took Bactria from the Greeks. In the first years of the Christian era, the Yue-chi came from some of their conquests in Persia into the country on the Indus, which is correctly described by the Chinese historians. This portion of them is represented to have settled there; and accordingly, when Timur (who was accustomed to fight the Jit in Tartary) arrived at the Indus, he recognized his old antagonists in their distant colony. They still bear the name of Jit or Jat and are still numerous on both sides of the Indus, south-easterly to Delhi and Bhurtpore, forming the peasantry of the Panjab, the Rajput country, Sind, and the east of Beluchistan; and, in many places, professing the mahomedan religion.

The only objection to the Getic origin of the Jat race is, that they are included in some lists of the Rajput tribes, and so enrolled among pure hindus, ; but Colonel Tod, from whom we learn the fact, in a great measure destroys the effect of it, by stating that, though their name is in the list, they are never considered as Rajputs, and that no Rajput would intermarry with them. In another place, he observes that (except for one very ambiguous rite) they were "utter aliens to the hindu theocracy." It is a more natural way of connecting the immigration of Rajputs from the west with the invasion of the Getæ, to suppose that part

of the tribe who are recorded to have crossed the Indus at an early period, and who probably were those found in the south by Alexander, were dislodged by the irruption from Scythia, and driven back to their ancient seats to join their brethren, from whom in religion and caste, they had never separated. Jit and Bhatti seem to have been greatly intermingled and the Jit and Ghikar seem to have had a similar Scythic origin. Ferishta calls Rae Sehra and his tribe of Langa, Afghans; and Abul-Fazil says, the inhabitants of Seevee were of the Noomri (fox) tribe, which is assuredly one of the most numerous of the Jit or Getæ race, though they have all, since their conversion, adopted the distinctive term of Baluch. The Bhatti chronicles call the Langa in one page Pat'han, and in another Rajpoot, which are perfectly reconcilenble, and by no means indicative that the Pat'han or Afghan of that early period, or even in the time of Rae Sehra, was a mahomedan. The title of Rae is sufficient proof that they were even then hindus. Mr. Elphinstone scouts the idea of the descent of the Afghans from the Jews; and not a trace of the Hebrew is found in the Pushtoo, or language of this tribe, although it has much affinity to the Zend and Sanscrit. Colonel Tod entertains the conviction of the origin of the Afghans from the Yadu, converted into Yahudi, or 'Jew.' Whether these Yadu are or are not Yuti, or Gete, remains to be proved. The strongest resemblance in the Scythians is in the name of a now obscure tribe called Hun to that of the horde which the Romans called Hun; or to that of the great nation of the Turk, once called by the Chinese Hien-nyu or Hiong-niu. The Hun though now almost extinct, were once of some consequence, being mentioned in some ancient inscriptions; but there is nothing besides their name to connect them either with the Huns or the Hiong-niu. We may admit, without hesitation, that there were Scythians on the Indus in the second century. The white Hun (according to De Guignes) were Turks, whose capital was Organj or Khiva: but his evidence, if admitted, only goes to prove that the name of Hun was known in upper India: and, along with that, it proves that up to the sixth century the people who bore it had not merged in the Rajputs.—*Elphinstone's History of India, p.* 435, 436, 437, 438. *Tod's Rajasthan, Vol. II, p.* 238.

JITTEGI. Tel. Dalbergia latifolia. *Roxb.*

JIUNTI. Hind. Cimicifuga fœtida.

JIVA. See Jain; Ji.

JIVAKA, also Vimba, also Patuparni. Sans. Bryonia grandis.

JIVAK-PATTA. Hind. Aloe perfoliata.

JIVANI. Hind. Zanian, Pers. is sometimes sprinkled on dough in making bread; it is also called Nan Khoah and Jivani; also, in the Arabic language Talib al Khabz and in Syriac Ninya.—*Barhan-i-Katia Ouseley's Travels, Vol. I. p.* 310.

JIVA-PITRI, the 'father of Life,' would be a very proper epithet for Mahadeva the 'creative power,' whose Olympus is Kailas.

JIWUL, also Jiyul. Beng. Odina wodier. —*Roxb.*

JIZIAH. Ar. A tax by mahomedans on other religionists, applied in Saugor to a house-tax on the inhabitants of towns not engaged in tillage, which is also called Pandree, Jizyah properly means the capitation tax levied on infidels. In Arabia, Bedouins, and even the town chiefs, apply the opprobrious term to black mail extorted from travellers, even of their own creed.

JO. A Burmese people speaking a rude dialect of the Burmese, lying east of Chittagong.

JO. A beverage made from rice or millet and used by the Bodo. The grain is boiled and flavored by a root called agai-chito. It is left to ferment for two days in a nearly dry state. Water is then added and it is fit for drinking in three or four days.

JOA-KA-PHAL. Hind. Helicteres isora.—*Linn.*

JOALA MUKHI, or the flame's mouth, caused by a flickering flame from the combustion of gas escaping from the ground. One of these occurs at Badku or Baku, a seaport of the Caspian, where Pottinger thinks it is caused by the vast quantities of Naphtha found there. Another Joala mukhi occurs in the Kohistan, and a town has sprung up on the slope of the hill below the shrine or temple built over the springs. The hill is 500 or 600 feet high. The presiding priest is a brahman from lower Bengal.—*Pottinger's Travels in Beloochistan and Sinde, p.* 165. See Jawala Mukhi.

JOANNES DAMASCENUS, a father of the christian Church who lived at the court of the khalif Al Mansur for whom Abdallah-ibn al-Mokaffa had translated the fables of the Panchatantra from Pehlevi into Arabic. Joannes wrote a religious novel called Barlaam and Josaphat into which he introduced a number of eastern fables and took his principal hero Josaphat from the "Lalita-vistara," the life of the Buddha or enlightened, a portion of the sacred canon of buddhists The story of Barlaam is, in its most striking points, a mere repetition of the story of the Budd'ha, and Josaphat, the hero of the story, has been raised to the rank of a saint, both in the eastern and western Churches. And thus, though under a different name, the sage of Kapila vasta, the founder

of a religion, which in the purity of its morals is nearer to christianity than any other religion and counts even now, after an existence of 2,400 years, 455,000,000 of believers, has received the highest honors which the Christian church can bestow. If Buddha lived the life which is there described, few saints in the Greek or Roman Churches are the equals of St. Josaphat, the prince, the hermit, and the saint.—*Max Muller, in Proc. Roy. Inst. Gr. Brit., June* 1870.

JOAO DE BARROS. See De Barros.

JOAR. HIND. Sorghum vulgare; Bara Joar, is Zea mays or Indian corn.

JOARAKTSE. HIND. Myricaria Germanica.

JOARI. BENG. DUK. HIND. MAHR. Sorghum vulgare. PERS. Holcus sorghum.

JOASMI, of the maritime chiefs of the Persian Gulf with whom the British Government have concluded treaties are the Joasmi chief of Ras-ool-Khyma and Shargah, the chief of the Ban-i-As tribe of Aboo-thabee or Boo Debaye, the chief of the Boo Filasa tribe of Debaye a branch of the Bahija, and the chiefs of Amalgavine and Ejman. The possessions of these chiefs extend from Ras-ool-Khyma along the coast westward beyond the island of Bahrein. They all pay tribute to the Wahabi chief of Nejd, but are really independent. The Joasmi have occupied the province of Seer from the earliest times, carried on a vigorous and profitable trade by sea, till in 1805, they succumbed to the influence of the Wahabi religionists and were drawn into the piratical projects of that turbulent sect. Under their influence the Joasmi plundered two British vessels and treated the Commanders with great cruelty. An expedition was sent to the Persian Gulf to punish them for this aggression and to co-operate with the Imam of Muscat, who was then at war with them. The expedition resulted in the conclusion of a treaty on the 6th February 1806, binding the Joasmi to respect the flag and property of the British and to assist vessels touching on their coast. The spread of the Wahabi in Oman soon threatened the Imam of Muscat with destruction, and the British Government determined to support him and to destroy the piratical fleets as the only means of preserving the peace of the Gulf. A strong British Force was dispatched in 1809, which took Ras-ool Khyma, Linga, Luft and Shinar and destroyed the boats of the pirates. But piracy soon recommenced. In 1814, the Joasmi tribe wished to be at peace with the British provided they were allowed to war with Arabs. But they were quite unable to make good their professions. Even after the negotiation of preliminary articles of peace with the resident at Bushire, the Joasmi attacked and plundered British vessels. Other tribes were soon drawn under the Wahabi influence, and piracy increased beyond endurance. A second expedition was fitted out, and sailed from Bombay on the 1st November 1819. The naval part of it consisted of several of British ships of war, and Company's cruizers under the command of Captain T. Collier; and the land forces amounted to about 3,000 European and Native troops, under the command of Major-General Sir William Grant Keir. This expedition reduced Ras-ool-Khyma, the principal stronghold of the pirates, which had been carefully fortified and was vigorously defended; and also the hill fort of Zyah, which was likewise well defended by a veteran Wahabi, deeply imbued with the boldness and character of that sect. Ras-ool-Khyma was taken on 9th December and engagements were made with the Arab chiefs preliminary to the conclusion of a general treaty in 1820. By the 9th article, the carrying off of slaves from the coasts of Africa or elsewhere, and the transporting them in vessels, was declared to be plunder and piracy. Thereafter, it was renewed annually till 1843, when it was prolonged for ten years. On the expiry of the ten years' truce in 1853, a treaty of perpetual peace was concluded, which provided that there should be a complete cessation of hostilities at sea between the subjects of the subscribing parties; Colonel Skinner states (p. 5,) that in his time the greatest part of the western shore of Arabia was in the possession of the Joasmi Arabs, who obstructed by their depredations the commerce of the Persian Gulf. Their principal rendezvous was Ras-ool-Khyma, a town about seven miles south-west of Rums. Mr. Fraser writing about 1821, says the pirates of the Persian Gulf, sailed in large well armed boats and attacked every merchant vessel they met, seldom sparing a captive, but putting to death, with ceremonies of a horrid nature, those who fell alive into their hands even when they surrendered without resistance. He adds that these pirates were of no class of men distinct from the people of the country they inhabited, although a portion of their enterprize and skill may have been imbibed from adventurers, forced by their misdeeds to seek a refuge upon their barren shore; they were, for the most part, men of the Arab tribes, who settled on or near to the sea coast, became naturally addicted to sea-faring occupations, and, accustomed to a predatory life among themselves, carried with them the same dispositions upon the element which had become to them a second home; they plundered to enrich themselves, and plundered all nations alike. These pirates have been generally known

by the name of Joasmi: a corruption from Gohafsin, or Johafsin, the name of a tribe, which was particularly notorious for their piracies.—*Treaties, Engagements and Sunnuds, Vol. VII. p. 239, 240. Fraser's Journey into Khorasan, p. 5. Skinner's Overland Journey, Vol. ii. p. 223.* Job, ch. xxxi. v. 20, 27, 28.

JOBIE. A high island, 87 miles in extent, off the coast of New Guinea.

JOBOKA. A rude Pagan tribe, on the hills of Asam on the eastern frontier of the Mikir and Cachar. See India.

JOB'S TEARS. Eng. Coix lacrima.—*Linn.*

JOCA. A river near Bareilly.

JODAGIR, or hill of strife, called also the Bakur chiria or bird's nest, a hill in Rajputana with a castle on it.

JODENLYM. Dut. Bitumen.

JODH BAI, was the daughter of raja Maldeo, and sister of Oody Singh of Jodhpore in Marwar. In 1569, Oody Singh gave her in marriage to Akbar, whose favourite she soon became, and a few months after their union, she and Akbar made a pilgrimage on foot to the tomb of Moin-ud-Din at Ajmir. They travelled six miles a day. Arrived there, Moin-ud-Din appeared to Akbar in a dream and bid him seek the interposition of Sheikh Salem, a holy old man who dwelt on the top of Futtehpur Sikri. Sheikh Salem assured Akbar that Jodh Bai would bear a son who would live to an old age, and the Bai remained in a hut near the hermit till the promised boy was born. He was named Mirza Selim and was the future Jehangir of Indian history. Much of the good that fell to India, during Akbar's reign is ascribed to the influence of Jodh Bai. She died sometime after A. D. 1600. Her tomb was to be seen on the artillery practice ground at Futtehpore Sikri, near Agra till about the year 1840, but the walls and gateways were first taken away and then the tomb destroyed in practising mining. No palliation can ever be urged to defend an outrage on the dead, far less can any plea extenuate the act of blowing up into the air the remains of a woman, no other than Akbar's favorite sultana, the empress Jodh Bai, to whom the people of India owed much of the good they enjoyed under his long reign, by inspiring not only her husband, but the most able mahomedan minister that India has ever had, with feelings of universal benevolence.

Colonel Tod, writing about 1820, mentions the magnificent tomb of Jodh Bai, the mother of Shah Jehan, as at Secundra, near Agra, and not far from that in which Akbar's remains are deposited. Oody 'le gros' was the first of his race who gave a daughter in marriage to a Tartar. The bribe for which he bartered his honour was splendid, for four provinces, yielding £200,000 of annual revenue, viz. Godwar, Rs. 900,000, Oojein, 2,49,914, Debalpore, 1,82,500, Budnawar, 2,50,000, were given in exchange for Jodh Bai, at once doubling the fisc of Marwar. With such examples as Amber and Marwar, and with less power to resist the temptation, the minor chiefs of Rajast'han, with a brave and numerous vassalage, were transformed into satraps of Delhi, and the importance of most of them was increased by the change. Truly did the Mogul historian designate them "at once the props and the ornaments of the throne."—*Tod's Rajasthan Trav. Hind. Vol. II. p. 2.*

JODHPORE or Marwar is a Rajpoot State which ranks among the States of Rajpootana next in importance to Oudeypore and Jeypore. Tradition ascribes its foundation to Jodha, a descendant of the Rahtore Rajpoot kings of Canauj, who is said to have founded the city of Jodhpore about A. D. 1459, Jodhpore became tributary to the emperor Akbar. The family gave several daughters in marriage to the imperial family and furnished some distinguished generals to the imperial army. It was one of the conditions of this alliance that the chiefs of Jeypore and Jodhpore should regain the privilege of marriage with the Oudeypore family which they had forfeited by contracting alliances with the emperors, on the understanding that the offspring of the princesses of Oudeypore should succeed to the state in preference to all other children. Jodhpore was conquered by Sindhia, who levied from it a tribute of sixty lakhs of rupees and took from it the fort and city of Ajmere. At the commencement of the war of 1803, Maun Sing had just been elected by the nobles to be chief of Jodhpore after a long struggle with his cousin Bheem Sing. Thereafter Jodhpore was ruined by internal disputes regarding the succession of Dhokul Sing, a reputed son of Bheem Sing, and by a disastrous war with Jeypore and then the minister of Jodhpore, terrifying the maharajah into abdication and pretended insanity, and assuming the management of the country himself for two years, ended by plundering the treasury and leaving the country with its resources completely exhausted. Chutter Sing, the only son of the maharajah, assumed the Regency on the withdrawal of Ameer Khan in 1817. In 1824 twenty-one villages in the pergunnahs of Chang and Kot Karana in Mairwarra were made over to the British Government for eight years, with a view of bringing the lawless Meena and Mair races into submission, the maharajah agreeing to pay rupees 15,000 a year towards the expenses of the local corps which was then raised. The engagement was renewed in 1836 for nine years, and seven additional villages were put under British administration. This lease expired in 1843. The maharajah then re-

sumed the seven villages, but expressed his readiness to leave the others under the administration of the British Government for such time as might suit their convenience, and on this unsatisfactory footing the administration of these villages still remains. The desert tract of Mullanee also is under the superintendence of the Jodhpore Political Agent. It belongs to Jodhpore, but the feudatories acknowledge the maharajah's supremacy only by paying an annual tribute of Rupees 6,882, which is collected by the Political Agent and paid over to the Durbar. By the 8th Article of the Treaty of 1818 with Maun Singh, the Jodhpore State was bound to furnish a contingent of 1,500 horse. Under this Article a demand was made in 1832 for a force to co-operate against freebooters who occupied Nuggur Parkar. The contingent failed in its duty and proved perfectly useless. In 1835, therefore, the obligation to furnish the contingent was commuted to an annual payment of Rupees 1,15,000 towards the Jodhpore Legion, which was then raised. This Legion mutinied in 1857. Its place is now supplied by the Erinpoora Irregular Force. The commandant of the Force is also Political Superintendent of Sirohee and Magistrate of Mount Aboo. Besides the contribution for the Erinpoora Force, Jodhpore pays a tribute of Rupees 98,000, a remission of Rs. 10,000 having been made in 1847, in consideration of the cession to the British Government of the rights of Jodhpore to the province and fort of Omerkote. This province fell to the possession of Jodhpore in 1780, but it was wrested from that State in 1813, by the Talpur ameers of Sind. After the conquest of Sind, Government promised to restore it to the maharajah. But as the fort of Omerkote was a valuable frontier post and the district could not be controlled by Jodhpore, it was considered best for the British Government to retain possession of it, and to give to Jodhpore a money compensation in the shape of remission of tribute. Within a few months after his resumption of power, maharajah Maun Sing put to death or imprisoned most of the chiefs who, during his assumed imbecility, had shown any unfriendly feeling towards him. Maharajah Tukht Sing, ruler of Jodhpore, did good service during the mutinies, received the right of adoption, and is entitled to a salute of seventeen guns. The area of Jodhpore is 35,672 square miles, with a population of 1,783,600. The revenue is about seventeen and a half lakhs, of which about five lakhs are derived from salt. The troops kept up by the State do not exceed 6,000 men. The Political Agent is also President of the Marwar Interjurisdictional Court of Vakeels, which decides all border disputes arising between Bikaneer, Jessulmere, Kishenghur, Sirohee, Pahlunpore, and Jodhpore. The Court is composed of vakeels from these States and from Oudeypore, Jeypore, and Seekur. It meets once a year at Ajmere, Balmere, Nagore, and Mount Aboo. —*Treaties, Engagements and Sunnuds, Vol. IV. p.* 41—45. See India ; Rahtor ; Mharwar.

JOE-BOE. Burm. Walsura piscidia.

JOFI, name of a liquor prepared from sugar cane, among the Teita tribe of Eastern Africa.

JOG. Sans. In hinduism, amongst ascetics, the practice of religious abstraction, with the object of the individual being united to the universal soul and acquiring similar supernatural powers.—*Wilson.*

JOGANNATH. See Jaganath, Sri sampradaya.

JOGI or Yogi, is a term properly applied to the followers of the Yoga or Patanjala school of philosophy, which, amongst other tenets, maintained the practicability of acquiring, even in life, entire command over elementary matter, by means of certain ascetic practices consisting of long continued suppression of respiration and other puerilities, such as fixing the eyes on the top of the nose. Individuals are still met with, who thus strive to effect a union between the portion of vital spirit residing in the body and that which pervades all nature, and the hysterical hallucinations which follow give airy nothings a local habitation and a name. It was practised in India, so early as the eighth century. In the temples of Salsette, Elephanta and Ellora, the principal figure is mostly Siva, decorated with ear-rings, such as are worn by the Khanphata Jogi sect. The walls are covered with ascetics in the various Asana or positions in which the Yogi is to sit. The cells attached to some of the temples are also indicative of Jogi residence and one of the caves of Salsette is named that of Jogiswara or Siva, as Lord of the Jogi. The Jogi sect of Gorakhnath are usually called Kanphata, from having their ears bored, and rings inserted into them at the time of their initiation. They may be of any caste and live as ascetics in Maths, Siva is the object of their worship. They officiate indeed as his priests, especially at the celebrated Lat of Bhairava at Benares. They mark the forehead with a transverse line of ashes and smear the body with the same ; they travel in a cap of patch work, and garments dyed with red ochre. Some simply wear a dhoti or cloth round the loins. The Saringhiba are a Jogi sect who use the saringhi or lute and beg in the name of Bhairava. Another sect is the

Duri-hara, from their peddling in thread to the housewives of the villages; and the Matsyendri or Macchendri, from Matsyendri whom they regard as their founder, are a third sect, and a fourth is the Bhartihari. They are all errants. In the Dekhan, however, the Jogi, are usually tall and well formed men, devotees, who never resort to manual labour to gain the means of livelihood but earn a subsistence by begging and selling small articles of merchandise. They, there, seem to be arranged into twelve orders:—

1. Dubray Jogi or Bal santa ka Jogi.
2. Khani bhai; tie heavy stones to their body, and beg and sell medicines.
3. Launghoti jogi, or Juggai jogi, are merchants, selling beads.
4. Kan phata jogi, or Sonari jogi, live in temples and are the priests.
5. Tingri ka jogi, musicians, performing on the tingri.
6. Sooe pat bechne-wala jogi, sell beads of coral, &c.
7. Mendiki jogi, beg by beating on the tambourine.
8. Shan ka jogi.
9. Kulghari bechne-wala jogi, sell the drip-stones, which the caste of Doombur make for brahmins.
10. Thugganee jogi, sell wooden trays made by carpenters near Dharwar.
11. Chako, or Katti jogi, sell knives and scissors.
12. Dubbray bajani-wala, beat a kind of tambourine.

The jogi have olive yellow complexions, are generally tall, dressed in clothes dyed red from the "geru," ochre or red earth, and have rings in their ears, which are put in when they reach maturity. No stranger can be admitted into the jogi sect, the children by marriage alone being considered Jogi. About 2,000 reside in the peninsula of India. The Dubbray Jogi, Kalghari-bechnewala, and Thugganee, intermarry and eat together, and are considered of the same origin, their occupations alone differing. The other divisions keep to themselves. Their ruler, in the Dekkan is styled "Nat'h Bawa;" he is a Gooru or spiritual leader. The Nat'h Bawa lives in a house or temple called a Mat'h, and in the southern Mahratta country one lives at Kittoor and one at Hullyhul. The authority of the Nath Bawa is supreme and he fines and dismisses delinquents from the community. He never marries; but adopts a child and successor while in life. The language said to be used by the Jogi throughout India, is the Mahratta: very few of them can either read or write. They dwell in huts made of the Karbi. They eat the deer and hare, the Mendiki jogi even eats the cow, and all use intoxicating drinks. Animals that die a natural death are also used by them as food. They never labour for a subsistence, but in selling small articles of merchandise and begging, they roam from village to village. Their modes of obtaining alms are extremely varied. The Khani Bhai, demands alms, if refused ties his lengthened body to the latch of the door and many Jogi use musical instruments to sing to, and attract attention. The women make rings, beads, and toys for sale. They never devote their women to the gods. Their marriages take place in early youth, and cost about fifty or sixty rupees: two or three wives are sometimes in one household. The dead of the sect are buried by the Vesya caste. In Persia, the term Jogi or Yogi is given to this particular sect of Indian religious mendicants, and to pilgrims who often wander beyond the bounds of their own country, and are occasionally seen in Persia, on their way to Ba-koh, or certain other places of religious pilgrimage. Thus in Persia, the appellation becomes applied to all religious mendicants from that country of whatever sect. In Mewar they can always muster many hundreds of the Kanfera, or Kanphatta Jogi, or 'split-ear ascetics,' so called from the habit of piercing the ear and placing therein a ring of the conch shell, which is their battle trumpet. The Bhartri-Hari-Jogi mendicants, profess to have been instituted by Bhartri-Hari, brother of Vikramaditya in the century before Christ. The generation has passed away, who saw the remarkable Mahapurush at the Ghosaul's of Kidderpoor. He was apparently a man about forty years of age, with a very fair complexion, and jet-black hair. He did not eat or drink anything, nor speak a word, but remained in a sitting posture, with his legs and thighs crossed, absorbed in meditation. In 1867 there was a Jogi sitting in one of the caves of Ellora, who had sat there for five years and the people were unaware who brought him food. Garments coloured with geru, or red ochre are worn by all classes of mendicants, and a little horn is often suspended around the neck. The *Moodra* is a round prickly seed worn by the ascetics as ear-rings. The Kan Phutta Jogi wear a large metal ear-ring. The Jogi's patera is a hollow gourd, that of the divinity Hari (the god of war), is the human cranium.—*Fraser's Journey into Khorasan, p. 394. Wilson. Tr. of Hind. Vol. I. p. 43. Tod's Rajasthan, Vol. II. p. 236. Wils. Gloss. Wilson's Hindoo Sects.*

JOGINI TANTRO, a work of high repute in Assam, as its contents are supposed to have been communicated by Siva to his consort Parvati. It states, regarding the king Norok,

that though an "Osur" or infidel, he was in such favour with the gods, that they made him the guardian of the temple of Kamikhya. It is not improbable, that the temple was originally erected by Norok, but of this we have no certain evidence.—*Beng. As. Soc. Jour. No. I. of* 1855.

JOGNI. TEL. A murli.

JOGTAN. See Saba.

JOGYAN. HIND. Wheat of red and white sorts sown together.

JOHAN. See Kelat.

JOHAR. A general sacrifice in war to which the Rajput resorts when pressed by overwhelming numbers. On one occasion, when Jesulmeer was so pressed Colonel Tod relates that Moolraj and Ruttun repaired to the palace of their queens and told them to take the sohag, and prepare to meet in heaven, while they gave up their lives in defence of their honour and their faith. Smiling, the Soda Rani, replied, "this night we shall prepare, and by the morning's light we shall be inhabitants of swerga" (heaven); and thus it was with the chiefs and all their wives. The night was passed together for the last time in preparation for the awful morn. It came; ablutions and prayers were finished, and at the Rajdwara were convened bála, prúde and bridú. They bade a last farewell to all their kin, the johar commenced, and twenty-four thousand women and girls from infancy to old age, surrendered their lives, some by the sword, others in the volcano of fire. Blood flowed in torrents while the smoke of the pyre ascended to the heavens: not one feared to die, every valuable was consumed with them, not the worth of a straw was preserved for the foe. This work done, the brothers looked upon the spectacle with horror. Life was now a burthen, and they prepared to quit it. They purified themselves with water, paid adoration to the divinity, made gifts to the poor, placed a branch of the toolsi in their casques, the saligram round their neck; and having cased themselves in armour and put on the saffron robe, they bound the mor (crown) around their heads, and embraced each other for the last time. Thus they awaited the hour of battle, and three thousand eight hundred warriors, with faces red with wrath, prepared to die with their chiefs. Several instances of the awful rite of Johar, when a whole tribe may become extinct, have been recorded in the annals of Mewar, the object of it being undoubtedly to prevent the women falling into the hands of the enemy. To the women of Europe the fate of the Rajpootni must appear one of appalling hardship. In each stage of life, death is ready to claim her; by the poppy at its dawn, by the flames in riper years; while the safety of the interval depends on the uncertainty of war. The loss of a battle, or the capture of a city, is a signal to avoid captivity and its horrors, which to the Rajpootni are worse than death. It is singular that a nation so refined, so scrupulous in its ideas with regard to females, as the Rajpoot, should not have entered into some national compact to abandon such proof of success as the bondage of the women. When the foe was the Tatar the Johar might have been pardonable, but the practice was common in the international wars of the Rajpoots; and there are numerous inscriptions on stone and on brass, which record as the first token of victory the captive wives of the foe-man. When "the mother of Sisera looked out of the window, and cried through the lattice, why tarry the wheels of his chariot, have they not sped? have they not divided the prey, to every man a damsel or two?" gives a perfect picture of the Rajpoot mother expecting her son from the foray. The Jewish law with regard to female captives was perfectly analogous to that of Menu; both declare them "lawful prize," and both Moses and Menu establish rules sanctioning the marriage of such captives with the captors. "When a girl is made captive by her lover, after a victory over her kinsman, marriage is permitted by law." The forcible marriage in the hindu law termed Rac'chasa, viz. "the seizure of a maiden by force from her house while she weeps and calls for assistance, after her kinsman and friends have been slain in battle" is the counterpart of the ordinance regarding the usage of a captive in the Pentateuch, excepting the "shaving of the head," which is the sign of complete slavery with the hindu. When Hector, anticipating his fall, predicts the fate which awaits Andromache, he draws a forcible picture of the misery of the Rajpoot; but, to prevent such degradation, the Rajpoot had recourse to the johur, or immolation of every female of the family. The very term widow (rand), is used in common parlance as one of reproach. The rule for the Jews (Judges, v. 28, 30) Deuter. 21, 10-13. "When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hand, and thou hast taken them captive and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife; then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife."—*Pennent's Hindustan*,

Vol I. p. 56. *Tod's Rajasthan, Vol. I. p.* 639-40. *Deut. chap. XXI,* 10, 11, 12, 13. Judges v. 28-30. Menu on Marriage, Art. 25, 33.

JOHD Mountains. See Kahkar.

JOHIA, a Rajput tribe some of whom have become mahomedans. They were formerly near Allahabad. See Daood-putra.

JOHN, Dr., the founder of the Missionary botanical garden at Tranquebar, into which were introduced many plants, chiefly of the peninsula, but also from Ceylon.

JOHNIUS, a genus of fishes, several species of which furnish isinglass.

JOHORE, formerly the chief city of the empire of that name and residence of the sultan, is situated about twenty miles up the river so called. The town was founded in 1511 or 1512 A. D. by sultan Mahomed Shah II. of Malacca who, after his expulsion from that place by the Portuguese, fled to the river of Johore. From that time the town of Johore has been the capital of the empire which took the name of the empire of Johore instead of that of Malacca, and up to 1810, there had succeeded 14 princes. Johore is the residence of a Panghulu who is appointed both by the sultan of Johore and by the tumungong of Singapore. It is now the generally received opinion that Johore derived its population from Menangkabau. Vanderworm in 1677 and Valentyn in 1727 gave correct though imperfect digests of the Sijara Malayu and other Malay histories. Marsden in the 3rd edition of his history of Sumatra retracted his previous opinion that the Malays of Sumatra had emigrated from the peninsula, cited the account in the Sirja correctly from Valentyn and Vanderworm, but added an ingenious conjecture of his own that the Maha Meru of the Malay historians was the mountains of Sungei Pagu in the Menangkabau country, and that the adventurers who established Singapura were from the Suku Malays in that country "one of the four great tribes." Mr. Crawfurd adopts this conjecture and, misled by Marsden's loose transcript comprehension of Valentyn's notice of the Suku, tells us that the parent race, that is the Menangkabau, consist of these four tribes, the fact being that they are the Suku not of Menangkabau but of the country of the Sapulobua Bander to the south, which lies around Gunong Sungi Pagu. In Marsden's and Raffles' maps of Sumatra, the inland part of this country is a perfect blank, the name being erroneously confined to its maritime division. The number of Suku or clans is very great and their names are various. Thus the Malays of Pandang belong to eight distinct Suku, one of which is also named Malayu. But Mr. Crawfurd does not rest his opinion merely on Marsden's misinterpretation of the Dutch authorities. This great authority goes further, and declares that we may believe the universal assertion of the Malays themselves that all the Malayan tribes, wherever situated, emigrated directly or indirectly from Menangkabau. Enquiries, however, show that neither the Malay histories, nor the belief of the Malays, support the opinion that Singapura was founded by a swarm thrown off by the inland people of Menangkabau itself. Singapura, as stated in the text, was founded by Malays from Bentan, and the Malay of the peninsula at this day so far from considering the orang Menangkabau, including those of the Sungei Pago Malays, as orang Malayu, regard them as a distinct though allied people. Although there can be no doubt that both originated from the same stock, there are differences in manners, institutions and even to a certain extent in language, which, even without reference to their traditions and opinions, would render it doubtful to any mind, that the Malays of the principal states of the peninsula are descended from the orang Menangkabau. The existence of a Suku Malayu in Menangkabau, which is the foundation of Marsden's conjecture, proves nothing in itself as to the origin of the word, because if a considerable number of Malay from Sungai in Plembang resorted to Menangkabau the rulers of the latter would have placed them in a separate Suku. The same policy is followed by the Menangkabau race in the peninsula and both there and in Sumatra, the Suku are generally named from the places where the clan had its first origin. The Menangkabau traditions derive their kings, and even the first inhabitants of Sumatra, from the country extending from the Plembang to the Indragiri, and Malay histories relate that Sangsapurba from Plemoang, after visiting Java and Bentan, ascended the Indragiri or Kuantan and was chosen by the Menangkabau people for their king. Plembang did not even form part of the region over which Menangkabau extended its dominion in ancient times. Mr. Marsden's conjecture that by Maha Meru or Boit Saguntang-Guntang, the mountain of Sungei Pago is to be understood, requires no other comment than that it is a mere supposition, unsupported by evidence, and contradictory of the Malayan histories which were his only authority for a derivation of the Malay of the peninsula from Sumatra. As this eminently candid and sagacious author had only seen the Dutch abstracts of these histories, he could not have been aware of the extent to which his hypothesis departs from them. The Bukit Saguntang-Guntang is in Plembang and is now known by the name of Bu-

kit Se buntang. It may probably be shown hereafter that the name Malayu having been carried by the clan to Singapore, and thence to the other maritime Malayan states subsequently formed, came to be applied by foreigners to all the people speaking the same or a similar language. At the time when Marco Polo visited the Archipelago the name appears to have been still confined to the first maritime state, which he calls Malaieur. The primitive Malay stock of Sumatra, from which all the civilized tribes were derived, appears to have been the rude tribe still scattered over the interior, from the southern limits of the Batta country to the extremity of the mountain ranges. From this stock, civilized tribes probably originated not only in Menangkabau but in other parts of the great region extending from the Pakan to the straits of Sunda, and which from its possessing all the large rivers as well as the richest inland valleys of Sumatra, would be favourable to civilization. The evidences of the language are almost decisive on this point. The people on the most southern of these rivers, the Talang Bawang, although so near to Java, preserve Malay as the bulk of their vocabulary. The same remark appears applicable to the people on the next river, the Plembang, with the exception of the greater number of the inhabitants of the capital who are of Javanese extraction. At the time when Sang Nila Utama left Plembang, the people were Malayan according to the Sijara, a fact which the history of the Javanese confirms, for they inform us that the Javanese colony which settled at Plembang left Java in the reign of the last king of Majapahit, or in the latter half of the 15th century. The people of the hilly country along the western coast from which the feeders of the Plembang are derived, also speak dialects essentially Malayan, and having a slight mixture of Sundanese. The people of the other rivers to the north, the Jambi, Indragiri, Kampar, Siak and Rakan, are Malay. It is this whole region, and not merely the small country of Menangkabau in its N. W. corner, that may be regarded as the primitive land of the Malays. The people on all its rivers must have had some intercourse with the Peninsula and the Johore Archipelago from times long before the foundation of Singpura, but whether for centuries or thousands of years it is hardly possible that we shall ever know. In all points in which the Peninsular Malays differ from the inland and purely agricultural Malays of the region in question, they assimilate to its river and maritime Malays, and Malay history does not go back to a period when the maritime Malays were entirely confined to Sumatra. The Johore Archipelago was probably inhabited from a very remote period, anterior even to the existence of any race in Sumatra, by a maritime branch of the same people, radically Malayan, who are now found in the interior of the Peninsula and of the southern half of Sumatra. Several tribes in various stages of civilization, still possess the Johore islands. Though little known to Europeans they can never have been without Malay or Hindu-Malay visitors, for it was by the great rivers of Plembang, Jambi, Indragiri and Kampar, before whose embouchures these islands lie, that the hindus of Ceylon and southern India must have gradually carried civilization into the interior of southern Sumatra. The Indragiri, in particular, appears to have been crowded with Hindu-Malay settlements, many of the numerous villages on its banks retaining purely Hindu names to this day. It was by this river probably that they reached the fertile plain of Menangkabau. We are inclined to think that the Malays on this river must have attained a certain civilization, in advance of the wandering mountain tribes, even before the hindus came. If any colonies of the latter settled in the country they must have been few in their numbers or unaccompanied by women, for the present inhabitants, unlike the eastern Javanese, preserve no physical traces of Indian descent. It is very conceivable that Hindu merchants remaining in the country for a time and unaccompanied by women, like the Kling at this day, would be led to marry the daughters of the native chiefs, assume political power, obtain priests and architects from India and engraft on the old republican-oligarchical governments of the land semi-hindu monarchical dynasties, the representatives of which, at each generation of descent, would depart further from Indian type, till all physical trace of foreign blood was lost. The Hindu-Javan influence was probably more modern and comparatively transient. The Menangkabau race are a purely agricultural, mining, and inland trading people, and consequently when they began to emigrate to the Peninsula their proceedings were precisely the reverse of those of the Singapore colonist and indeed of all other Malays. They passed through the maritime districts, and sought valleys amongst the mountains of the interior. This fallen empire is nominally bounded by the Cassang river on the W. coast, and by Kemaman on the E. coast in lat. 4° 15′ N. The Sultan of Johore's present possessions on the peninsula are subdivided into several petty states—First, that of Muar, extending from the Malacca territory to Parrit Siput, including a large river of the same name, and an island district called Segamet. This is under the immediate rule of the tumungong of Muar, a chief residing at Pancalang Kota, on the river.

Vol. J. I. A. No. VIII. August 1848, p. 518, Oliphant. Newbold's British Settlements, Vol. II. p. 41-42. See Binua ; India ; Jakun.

JOHORE ARCHIPELAGO. This extensive archipelago is formed by the prolongation of the plutonic zone of elevation of the Malay Peninsula from Singapore to Billiton. The islands, with the exception of a few of the most southerly, formed the insular part of the kingdom of Johore from the 13th century till the occupation, in 1820, of Singapore.

JOHORE RIVER is more than half a mile wide with 12 to 8½ fathoms water.

JOHYA, a Rajput race, in the tracts about Pakputtun, along the Sutlej. The Johya, Dahya and Mangalya races, once hindus, are now mahomedans, but are few either in the valley or desert, as also are the Baluch-Bairowi, a class of Baluch, Khairowi, Jangria, Oondur and Baggria, descended from the Pramar and Sankla rajpoots. By some authorities the Johya are included among the thirty-six royal races of India ; by others they are considered a mere ramification of the Yadu Bhatti and Colonel Tod calls them a Jet race. Some of the Joodi and Johya inhabit the range called in the native annals Juddoo-kadang, and by Baber the hill of Jud, skirting the Behut. The position of Behera is laid down in the memoir of Rennell, who calls it Bheera, in 32° N. and 72° 10' E. ; and by Elphinstone in 32° 10', but a whole degree further to the east or 73° 15'. This city is often mentioned in the Yadu Bhatti annals. It was one of their intermediate places of repose, on their expulsion from India and migration to Central Asia. Its position was minutely pointed out by the emperor Baber (p. 259), who in his attack on the hill tribes of Jit, Goojur, Guker, &c. adjoining Kashmir, " expelled Hati Guker from Behreh, on the Behut river, near the cave-temples of Garkotri at Bikrum," of which the annotator remarks that they, as well as those of But Bamian were probably buddhist. Baber (p. 294) also found the Jit masters of Sialkote, most likely the Salpoor of the inscription (Vol. I. p. 803), conquered from a Jit prince in the twelfth century by the Patan prince, and presumed to be the Salbahanpoor founded by the fugitive Yadu prince of Gujni.

The Johya, Dahya, and Mangalya, once found amongst the Rajput tribes, are now proselytes to mahomedanism. There are also Barrowi, a class of Balooch, Khairowi, Jangrea, Oondur, Baggreah, descended from the Pramar and Sankla Rajpoots, but not possessing, either in respect to numbers or other distinctive marks, any claims to attention. Colonel Tod mentions that, from the Johya, in one of the districts of Bikaner (amongst whom some traditions of Alexander the Great are preserved) a book of the Johya was sent him by the prime minister of Jessulmer.—*Tod's Travels, Vol.* XIV, *p.* 45 ; *Tod's Rajasthan, Vol. I, p.* 19, *Vol II, p.* 233, 289 to 330. *Erskine's Life of Baber, pp.* 259, 294.

JOINA. Sans. from Jinu, to conquer or excel.

JOINT-FIRS, a name of the plants of the natural order Gnetaceæ of Lindley.

JOINT GRASS, Mr. Bonynge, says this grass is not generally known in India. He never met with it in the south, north-west or in Bengal. It grows in the Tartar country ; generally in the margins of forests, where there may not be too much shade ; a forest being partially cleared, it springs up in places where it perhaps never existed before, or if it did, not for centuries past. The grass will run to a length of some fifteen feet, and will rise if there be any support, five or six feet ; if not will grow up some three or four feet by its own support. It is not a wiry grass, the joints are some six or eight inches long ; with four or five blades of grass about the same length growing out from each joint. The joints near the ground are hard and brittle—those near the top soft and juicy—with a luxuriant termination of soft blades similar to those from each joint, but are softer and thicker. He found that cattle browsing on this grass, became as fat as if fed on gram.—*Bonynge's America, p.* 159. See Graminaceæ.

JOISHT'HA. Sans. Jyesht'ha, a planet.

JOIVATRIKA. Sans. from jiv, to live.

JOJAR, Hind. Tephrosia purpurea.

JOJH, Hind. Alhagi maurorum.

JOJRE. Hind. Xanthium strumarium.

JOJY, the eldest son of Chengis Khan, received from his father, the sovereignty of the vast territory of Dasht-i-Kapchak.—*Markham's Embassy, p.* 84.

JOKATI. Tam. Gomphia angustifolia.—*Vahl.*

JOKI, a nomade Baluch tribe in the hills west of Tatta, their chief is termed the Jam.—*Burnes' Kabul.*

JOKTAN, or Kah'tan, son of Heber, his descendants are termed al Arab al Araba or pure Arabs. Kahtan was the first in the land of Yemen to wear a diadem. Arabians are divided by native historians into two distinct races, the posterity of Kahtan or Joktan, the son of Heber, who were termed al Arab al Araba, the pure Arabs,—and the race of Adnan, the lineal descendants of Ishmael, who were called mixed Arabs, or Arab al Mostarcba. The latter were intermixed with the descendants of Jorhan, one of

the sons of Kahtan, and occupied the district of Hejaz, and from them were descended the tribe of Koresh. Kahtan was the first that wore a diadem in the land of Yemen, and his great grandson Abid Shams or Saba was the first of the Arabian kings who undertook warlike expeditions and enriched his country with the spoil of his enemies, and is said to have received the name of Saba from the numerous captives whom he brought into Yemen. Kahtan was succeeded by his son Yarab, who was the first to speak the language and introduce the ceremonials of Arabia. Amongst the sons of Saba or Abid Shams, were Hamyar, Amru, Kahlan and Ashaar. Hamyar was the first of Kahtan's descendants who reigned over the whole of Yemen. He drove the remains of the tribe of Thamoud out of Yemen into Hejaz, and was one of the bravest, most skilful and handsomest men of his time. Hamyar signifies red, and he is said to have received this name from the colour of his garment and to have been the first king of Arabia who had a crown of gold.—*Early Christianity.*

JOLAH. CAN. Sorghum vulgare.—*Pers.*

JONAH, a prophet of the Hebrews, who sailed from Joppah. The ruins opposite Mosul are called Nabi Yunus and Koyunjik. A sketch showing the tomb of Jonah is given at p. 131, vol I. of Layard's Nineveh and its Remains. Ricold of Montecroce also mentions the traces and ramparts of Nineveh, and a spring which is called Fount of Jonah. The prophet suffered grievously from the easterly wind. This is the sherki so much dreaded in all these countries, which is hot, stormy, and singularly relaxing and dispiriting.

The place of the sepulchre of the prophet Jonah is uncertain. Mr. Layard tells us that the Jews, in the time of St. Jerome, pointed out the sepulchre of Jonah, at Gathhepher, among the tribe of Zabulon. He adds that the ruins in Assyria and Babylonia, chiefly huge mounds, apparently of mere earth and rubbish, had long excited curiosity from their size and evident antiquity. They were at the time the only remains of an unknown period of an age antecedent to the Macedonian conquest. When the inhabitants of the neighbourhood pointed out to him the tomb of Jonah upon the summit of one of them, it was natural to conclude, that it marked the site of the great Nineveh. But this tradition as to the site of the tomb of Jonah is not supported by Scripture. The tomb now received by christians and mahomedans it probably originated in the spot having been once occupied by a christian church or convent dedicated to the prophet. The building, which is supposed to cover the tomb, is very much venerated, and only mahomedans are allowed to enter it. Kinneir remarks that on the opposite bank of the Tigris, and about three-quarters of a mile from that stream, the village of Nunia, and sepulchre of the prophet Jonah, seem to point out the position of Nineveh, the largest city, perhaps, that ever existed in the world. Its origin is ascribed by profane writers to Ninus, and in the Scriptures to Ashur, the son of Shem, or Nimrod, the son of Cush. The history of this metropolis is lost in succeeding ages. It would seem gradually to have fallen into decay after the building of Babylon : and, in the reign of Adrian it was so completely destroyed, that even the place where it stood was unknown.—*Kinneir's Geographical Memoir, p.* 258-59. *Layard's Nineveh and its Remains, Vol. I, p.* 22, 131, 138. *Yule's Kathay, Vol. II. p.* 351. *Rich. Residence in Kurdistan, Vol. II, p.* 35.

JONAKHAR. A tribe of people, also called Labbycal.

JONANGI. TEL. The mahomedan Labbi tribe.

JONES, Sir W. A learned orientalist, author of Remarks on Dr. Hunter's astronomical observations made on journey to Oojein,—*As. Res. Vol.* iv. 159. Remarks on Playfair's questions on astronomy of Hindus,—*Ibid,* 163. of Preliminary discourse. —*Ibid, vol.* i. 9. On gods of Greece, Italy and India,—*Ibid,* 221. On sources of Nile. —*Ibid,* 383. On Asiatic orthography—*Ibid,* i. Second anniversary discourse—*Ibid,* 405. Third ditto,—*Ibid,* 415. On the Arabs,— *Ibid, vol.* ii. 1. On the Tartars.—*Ibid,* 19. On the Persians.—*Ibid,* 43. Remarks on Johanna island.—*Ibid,* 7. On Hindu chronology.—*Ibid, vols.* ii, iii, 3. On Indian game of chess.—On second classical books of Chinese. —*Ibid,* 159. On antiquity of Indian zodiac. —*Ibid,* 289. On cure of snake-bites.—*Ibid,* 323. Design of treatise on plants—*Ibid,* 345. On the Chinese.—*Ibid,* 365. Supplement to Indian chronology.—*Ibid,* 389. On the Spikenard.—*Ibid, vols.* ii. 405. iv. 109. On the borderers, mountaineers, and islanders of Asia.— *Ibid,* 39. On the musical modes of the Hindus. —*Ibid,* 259. On the mystical poetry of Persians and Hindus. *Ibid,* 165. On origin of families and nations.—*Ibid,* 479. On lunar year of Hindus. —*Ibid,* 257. On Asiatic history.—*Ibid, vol.* i. 1. On Coris, or Comur.—*Ibid,* 135. On philosophy of Asiatics.—*Ibid,* 184. Catalogues of Indian plants.—*Ibid,* 229. *Dr. Buist's Catalogue.*

JONESIA ASOCA. *Rox. W. & A. W. I.*

J. Pinnata. .. ...*Willde.*	J. Indica... .....*Rheede*
J. Asoca arborescens. BURM	Kankeli.....SANS.
Asok.....ENG.	Diya rat maye...SINGH.
Thau-ka-pho.....BURM.	

Ashoka is a Sanscrit word, from "a" not, and soka, sorrow. The Ashoka tree grows throughout India, its small orange, scarlet flowers appear in March and April and the fruit in August and September. It is often referred to by Hindoo poets, and Dr. Roxburgh says, "when this tree is in full blossom, I do not think the whole vegetable kingdom affords a more beautiful object."

It has a beautiful flower diversified with orange, scarlet and bright yellow tints. In hinduism it is consecrated to Siva and is often planted near temples,—as the lotus flower, called Kamala or Padma, is sacred to Vishnu and his wife Lakshmi; a sweet scented jasmine (J. undulatum) to Vishnu and to Mariamma, the goddess of the pariah or servile races; the superb crimson Ixora bandhuca is offered at the shrines of Vishnu and Siva, and the Nauclea cadamba a stately tree, yields, in the hindu belief, the holiest flower in India. The Ashoka is one of the most beautiful of Indian trees. Sir W. Jones observes, that "the vegetable world scarcely exhibits a richer sight than an Ashoka tree in full bloom. It is about as high as an ordinary cherry tree. The flowers are very large, and beautifully diversified with tints of scarlet, of pale yellow, and of bright orange, which form a variety of shades according to the age of the blossom." It grows abundantly in Ceylon. In Hindu poetry despairing lovers very commonly address objects of nature, clouds, elephants, and birds, on the subject of their lost or absent mistresses, and the Ashoka tree is often invoked.

In some places, in India, it is more esteemed than at others. The women bathe in some holy streams with the blossoms floating in it. The hindoos say that the contact of the stem of the Ashoka tree with the foot of a woman of superior beauty, is supposed to make the tree blossom. This tree is often alluded to in Select Specimens of the Theatre of the Hindoos, translated by Mr. Wilson. In the 'Toy Cart,' Maitreya says, describing a garden—"and here the Ashoka tree with its rich crimson blossom, shines like a young warrior bathed in the sanguine shower of the furious fight.' Captain D. L. Richardson, (Flowers and Flower Gardens, p. 189) says that its small yellow flower is eaten by young hindu women as a medicine. Voigt also says its flowers are of an olive yellow colour. These differences as to the colour of the flowers arise from their changing during development. When first expand, they are of a beautiful orange colour, gradually changing to red, forming a variety of beautiful shades. They are fragrant during the night. Coleman says that [redacted] and women of all classes ought to bathe on a particular day, in some holy stream, especially the Brahmaputra, and drink water with buds of the Ashoka floating in it. Sita is said to have been confined in a grove of the ashoka tree, while in captivity by Ravana: other relaters say she was confined in a place, or house called Asocwan.

Dr. Wallich found the Amherstia nobilis growing beside a Jonesia, and its symmetry, and numerous bunches of red and orange flowers certainly entitle it to companionship with that celebrated tree. Gaudama, it is said, was born under this tree; and within the fall of its shadow, he delivered his first harangue, "At the instant of his birth," say the Burman sacred books, "he walked seven steps, and with a voice like the roaring of the king of lions he exclaimed, 'I am the most excellent of men; I am the most famous of men; I am the most victorious of men.'"—*Mason's Tenasserim. Coleman's Mythology. Lady Faulkland's Chow-Chow. Richardson's Flowers and Flower Gardens. William's Story of Nala, page* 117. *Roxb. Flora Indica, II,* p. 218, 220. *Eng. Cyc. Vol. III, page* 303. See the Megha-duta, the 4th Act of the Vikramorvasi and the 9th Act of the Malati M'adhava.

JOMBI. Jav. Areca catechu.

JONG. A river near Kuthdol in Nagpoor.

JONGRA. Tel. Curcuma montana.—*Roxb.*

JONK. Guz. Hind. Hirudo medicinalis, the leech.

JONNA. Tel. Sing. Jonnalu. Tel. Plural Sorghum vulgare. *Pers.* the Andropogon sorghum of *Roxb.*

JONZULKI. Pers. Gardenia dumentorum.

JOOA. Hind. The yoke of a carriage or plough. The word yoke is preserved in many of the Indo-European languages, thus, Sanscrit Yug, Persian Yogh, Greek Zeugos, German Joch, Latin Jugum, Russian Igum, English Yoke.—*Elliot.*

JOOAR, a pass in Kunawer.

JOOAR also Juari. Hind. Sorghum vulgare.

JOOBBA. Hind. An outer coat worn by mahomedans. See Jub'ha.

JOOBUL. A Rajpoot state, originally tributary to Sirmoor, but after the Goorkha war it was made independent, and the rana received a sunud from Lord Moira on the 18th November 1815. The revenue is Rupees 18,000 and the population, 17,262 souls. The rana pays Rupees 2,520 tribute, and is bound to render feudal service.—*Treaties.*

JOODI, some of this tribe and the Johya tribe inhabit the range called Juddoo Ka Dang, named by Baber the hill of Jud.

JOOGNI-CHOOKUR, Hind. Gmelina arborea.

JOOGAR also Joojar. HIND. A monument raised by the Rajpoots to the memory of soldiers slain in battle. Colonel Tod, writing of one of these, says his body was carried to Ranolli and burnt, and he had his cenotaph amongst the Joojar (those slain in battle) of his fathers.—*Tod's Rajasthan, Vol. II. p.* 416.

JOOI. BENG. Pavetta tomentosa.

JOOIN. BENG. Jasminum auriculatum.

JOOIN-PANA. BENG. Rhinacanthus communis.

JOOLWA. HIND. Amongst mahomedans a matrimonial ceremony.

JOOM. BENG. Garuga pinnata.

JOONAGURH, although now inhabited, presents much the same character as described by Abulfazil centuries ago. It is encircled by a belt of deep forest, several miles in breadth. —*Tod's Travels, p.* 361. See Girnar ; Khengar.

JOOND BEDUSHTAR. PERS. also Ashbut-chegan. ARAB. Castor.

JOONG. A nuddy near the Ung nuddy in Hazareeb agh.

JOONNADY. HIND. Lace bordered. See Cloths.

JOOPI-KUNKA. BENG. Panicum Roxburghii.

JOORA or Jura. HIND. A rope of twisted grass, or twine made to support a round bottomed jar. It is called also Indooree, Endhooa, Chukwa, Gooruree, Gindooree and Godurée.—*Elliot S. G.*

JOORDUK, a pass in Afghanistan, near which is the Buhadur Kheil. At Bahadur Kheil, Lutumur and Kharrah are the three Trans-Indus mines.—See Khyber.

JOORIE, A river of Sylhet.

JOOREE or JURI. HIND. From Jorna to join, a small bundle of sugar-cane. The tops of the Jooree are brought home on the Ekadushee of Katik and are kept suspended from the roof of the house till the Holee, and burnt during that festival. See Dit'hwun.

JOOTHIKA. BENG. Jasminum auriculatum.

JOOTI. HIND. Shoes. Jootee-ka-Jora, also jora. HIND., a pair of shoes.

JOOYAR. BENG. Sorghum vulgare.

JOOZ. HIND. A section of a book, what printers technically term a sheet.

JOOZ-UL-KUEH. ARAB. Randia dumetorum.

JOOA, a river of Bareilly.

JOQINI TANTRO, a work of high repute in Assam, its contents are supposed to have been communicated by Siva to his consort Parbati. It is stated, regarding the king Norok, that though an "Osur" infidel he was in such favour with the gods that they made him the guardian of the temple Kamikhya. It is not improbable, that the temple was originally erected by Norok, but of this we have no certain evidence. The assertion made in the Tantro, however, would, at least, lead us to suppose that the temple was in existence in his day.—*Jour. As. Soc. of Ben. No. I* of 1855. *Robinson's MS.*

JOR. HIND. Union. Jora, a pair ; a pair of shoes, a married couple, Joru a wife, a suit of clothes.

JORDAN. A river that flows from Lebanon, southward, for 100 miles, till it enters the Dead Sea. The valley of the Jordan opens to the east, beyond which the eye loses itself in the desert of Haouran. Haouran is a term applied to any solitude, whether barren or fertile, and sometimes applied to extensive pasture lands. Haouran is the Auranitis of Josephus, and the Ituria of St. Luke. The countries south of Damascus, viz., the Haouran, the rocky wilderness of the Ledja and the mountainous district lying east of the Jordan, collectively speaking formed the country, which was first conquered by the Israelites before the subjugation of the Land of Canaan, and was allotted to the tribe of Reuben, Gad, and the half tribe of Manasseh. In the time of the Romans nearly the whole was comprised under the district called Peræa, which was itself divided into the six cantons of Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, and Peræa, strictly called ; to which some geographers have added Decapolis. Abilene was the most northern of these provinces, being situated between the mountains of Libanus and Anti Libanus, and deriving its name from the city of Abila or Abela. Trachonitis was bounded by the desert on the east, Batanæa on the west, Ituræa on the south, and the country of Damascus on the north, and included the rocky district now called El Ledja. Ituræa, on the east of Batanæa, and to the south of Trachonitis, derived its name from Ietur, the son of Ishmael, and was also called Auranitis, from the city of Auran, which latter appellation it still retains, under that of Haouran. Gaulonitis was a tract on the east side of the lake of Gennesareth and the river Jordan, which derived its name from Gaulan, the city of Og, king of Bashan. Batanæa, the ancient kingdom of Bashan, was situated to the north-east of Gaulonitis, and was celebrated for its excellent breed of cattle, its rich pastures, and for its stately oaks. A part of it is now called El Belka. Peræa, in its strictest sense, included the southern part of the country beyond Jordan and Samaria.

In the days of Joshua, the Jordan overflowed all its banks. It is still, undoubtedly the largest river of Palestine. Although rivers are frequently mentioned in the sacred writings, yet, strictly speaking, the only river in the Holy

JOUNPUR, a town in the Benares province of the North West Provinces.

JOURTA also Kibitka, Russ. A tent made of felt, called in Mongol, *gher ;* several tents together, forming a kind of village or station, are called *ourto.* Oulous or olos, signifies in Mongol, empire, people ; Ordo, a chateau, or imperial palace.—*Timkowski's Journey to Peking, Vol.* I. *p.* 12.

JOUZ. Pushtu. Alhaji maurorum.

JOUZ-I-HINDI. Per. Cocoa-nut palm, Cocos nucifera.

JOUZ-UL-NURUJ. Arab. Physalis angulata.

JOUZ-MAZIL. Arab. Datura fastuosa, *Mill. Roxb.* also D. alba, *Rumph.*

JOVAKYER. A servile caste of toddy drawers in Malabar, inferior in social rank to the Jover, or Tiyar with whom however they intermarry. See Jovêr.

JOVANA AMELPODI. Maleal. Ophioxylon serpentinum.—*Linn.*

JOVANA ARALI. Maleal. Nerium odorum—*Ait.*

JOVANNA-POLA-TALI. Maleal. Crinum latifolium.—*Herb.*

JOVE. See Indra.

JOVER or Tiyar. A servile caste of toddy-drawers in Malabar. See Jova-kyer.

JOVI. Hind. Ficus infectoria also Ficus t'siela.

JOW. Guz. Hind. Pers. Hordeum vulgare, barley.

JOWAIR. See Kol.

JOWALA-MOOKHI, the 'mouth of flame,' cannon, which are consecrated before a battle. They are called avatars, or incarnations of Jowala-mookhi, the Etna of India, at the edge of whose crater the Hindu poet very properly places the temple of Jowali Rani, the terrific Kali-ma, the hindu Hecate.

JOWKSHAR. Guz. Hind ? Jow-khar ? Potash.

JOWLI. Guz. Hind. Cadaba Indica, also Cadjan. Anglo-Malay.

JOWRAH. Ghuffoor Khan, the first nawab of Jowrah, was brother-in-law of the predatory leader Amir Khan whom he represented at the court of Holkar when Amir Khan quitted Malwa on his expeditions into Rajpootana. The lands which had been assigned to him by Holkar were guaranteed to him by the 12th Article of the treaty of Mundisore on condition of his maintaining a body of 600 horse, the quota to be increased in proportion to the increasing revenue of his districts. In 1842 the existing arrangement commuted to a yearly contribution of Hali Rupees 1,85,810 when the western Malwa contingent consisting of the troops furnished by Jowrah was amalgamated with the eastern Malwa contingent furnished by Holkar and Dewas. The contribution was reduced to Hali Rupees 1,61,810 in 1859 as a reward for the Nawab's services during the mutinies. The area of Jowrah is 872 square miles; the population, 85,456 souls; the revenue Rupees 6,55,240. Jowrah contains the best poppy growing lands in Malwa and yields yearly about one thousand chests of opium. The nawab keeps up a military force of 175 horse and 600 foot. The nawab received a sunnud guaranteeing the succession to his state according to mahomedan law, in the event of the failure of natural heirs. He receives a salute of 13 guns.—*Treaties, Engagements and Sunnuds, Vol. IV. p.* 348.

JOWZAL KOWSUL. Arab. Gardenia dumetorum. Jowz bewa. Pers. Myristica moschata, Nutmegs. Jowz Khusif. Arab. Walnuts. Jowz-mazel. Arab. Thorn apple, Datura fastuosa. Jowz-ul teib. Arab. Myristica moschata. Nutmegs.

JUAH. Hind. of Kulu, Pavia Indica ; Indian horse chestnut. See Gunh.

JUALA-MUKHI, its temple lies on the right bank of a little stream, over which a slender bridge is thrown, before the building. The flame is considered sacred to Dunga.—*Baron Hugel's Travels in Kashmir and the Punjab, page* 46.

JUANGA. The Patuah or Juanga are a forest race inhabiting the Tributary Mahals to the south of Singhboom in Cuttack, scattered in the mahals or killahs of Keonjur, Pal Lehra 30 villages, Dhekenal 6 villages, and Hindole 6 villages. In Dhekenal alone their numbers are stated at 1,005 persons. The stature of the men does not exceed 5 feet 2 inches and in the women 4 feet 3 inches or 4 feet 4 inches. Their forms are slight with little muscular development, and physique weak. Their face is shorter and broader than that of the Uriah, nose is flat and nostril wide. Their colour is not darker than the Uriah peasant. The men are not handsome, but the women are repulsively ugly. The men dress like the peasantry of the neighbourhood, but all the covering of the women consists of two bunches of twigs with their leaves attached, one before and one behind, which are changed daily, and kept in their position by a strip of bark or a string of glazed earthen-ware beads passed twenty or thirty times round the waist and over the stems of the twigs, hence the name of the tribe, Patuah, literally people of the leaf, but they call themselves Juanga. They also all call themselves Pudhan. The women also wear necklaces of the same kind of beads, and their hair is gathered together in a knot at the back of the head fastened by a string with a silver or brass button at each end of it. The women

wear no blanket or covering at night but sleep between two fires. Their traditions are to the effect that they were formerly vain of fine dress and were wont to lay aside their good clothes to prevent them being soiled, and wear such leaves when attending to the cleaning of the cow-houses or other duty, when one day, a thakurani, or according to some, Sita, appeared and commanded them as a punishment for their vanity always to wear such leaves. Dr. Shortt mentions that the legend of Killah is that a rishi commanded them to wear the leaves. They believe that if they violated these commands they would be devoured by tigers. The women dance in a circle to the sound of a large drum beaten by the men, moving round and round in the same measured step, occasionally advancing towards the musicians and then retreating, but keeping the body inclined towards the musicians. Their villages are in the clearings or openings in the forest; are small with about six or eight families in poor and mean thatched huts of wattle and dab, each family in its own dwelling. They have no lands, but sometimes assist in the cultivation of the neighbourhood. Their avocations are chiefly those of the chase, using the bow and arrow and dogs; they kill deer, hogs and not unfrequently snakes, of the flesh of which, especially that of the Python molurus, they are very fond. Except the cow, they are omniverous. Their usual food is insipid and nauseous roots (tunga, kurba and panialu,) and the seeds of the jungle grasses. They have no system of caste. If they have any worship, it is one inspired by a desire to avert evil; they, however, deny that they worship any deity or have any image, but they pay homage to nameless spirits who inhabit the woods and mountains, and make offerings of a fowl, a goat, or rice, or spirits, to the genus loci. In the month Bysakh, they offer libations to the manes of their deceased ancestors. They bury their dead. Marriages are arranged by the parents and are scenes of revelling and drunkenness. They adhere to one wife unless she prove unfruitful. Like many of the hindoo races, they will not pronounce their wives' names. Their language is not similar to Uria, and it shows that they are connected with the Mundah of Chotah Nagpore and that their nearest kinsmen are the Kheriah. But in their present position they are isolated from all other branches of the family, and they have no suspicion that they are connected with them. They receive the name of Patuah from the sole covering used by the women consisting of bunches of leaves, before and behind, stuck into a waist-cord.

The Tributary Mahals of Cuttack came into the possession of the Anglo-Indian government, about the beginning of the nineteenth century, but until 1854 we were in total ignorance of the presence of this forest race; their existence was, however, known to the inhabitants of the Mahals or Killahs of Keongur, Pal Leyra, Dhekenal, and Hindole, where they reside; the tribe are few in number, not exceeding forty villages, and inhabit a forest region, which, to Europeans generally, from the prevalence of jungle fever, has ever been a sealed book. The Juanga were discovered in 1854 by Mr. Samwell of the Bengal Civil Service, Superintendent of the Tributary Mehals of Cuttack.

Both sexes are eminently hideous, more especially the females, whose natural ugliness is probably enhanced by hard labour, exposure, and bad living, for all the drudgery devolves on the women who seem to suffer from scanty food also, whilst their husbands have a plump and well-fed appearance. The women are also supposed to suffer much from the cold by night, as they are prohibited from using any covering whatever, and can only keep up the caloric during the cold season, by sleeping between two blazing fires. The countenances of both sexes are coarse and repulsive, their faces are broad, noses flat and wide in the nostrils, but in complexion not much darker than their neighbours, the Uryah, though the latter are a fine handsome race, whilst the Juanga are both ugly and diminutive, the men rarely exceeding 5ift. 2 in. in height, whilst the tallest of the women is never above 4 ft. 3 in. or 4 ft. 4 in. The Juanga women, are fond of ornaments, which they wear in the nose, ears, and hair. That for the nose is the ordinary nhut, or nose-ring of other Indian tribes. In the ears are worn two or three rings, and one larger ornament worn in the upper part of that organ; this latter ornament is bell-shaped, and not untasteful. The hair of the women is worn after the shock order of chevelure, but gathered into a knot at the back of the head, and fastened by a string, each end of which terminates in a brass or silver button. Sometimes, too, a bell-shaped ornament is worn in the hair and has not a bad appearance. The effect of the Juanga costume on a person who beholds one of these women for the first times is ludicrous enough, but it is in the dance that such appears pre-eminently ridiculous. They dance in a circle to the music, or rather noise, of a large drum, beaten by the men, which marks the time, moving round and round in the same measured step, occasionally advancing towards the musicians, then receding from them, in the performance of which the Juanga ladies evince a strong disposition to attitudinize and make display. In the dance they bend gracefully forward at an angle of about 45 degrees, the left hand s[illegible] holding the extremity of the long strings of

beads, the right hand hanging down towards the knee. In such an attitude it must be evident that the stiff bundle of twigs in front will press inconveniently against the legs of the dancer as she bends forward, she therefore pushes it between them towards the rear, which necessarily forces up the rear bundle, and, as the materials of the sylvan crinoline are about as flexible as a birch broom, the effect of a dozen such tails bobbing up and down together in the dance is ludicrous to European eyes, though the Juanga themselves do not seem to consider the sight at all promotive of laughter.

The Juanga know nothing of their origin, but are supposed to be descended from the aborigines of the country, though some of them declare that the Tributary Mehal of Kionjur was the original seat of their race. Others, again, and the greater number, seem to have no idea that their ancestry had ever occupied other lands than those where they at present reside. These people have no caste, and declare that they worship no deity whatever, but they certainly fear to offend a supreme being, as evinced in the matter of their women's costume. Moreover, when they find a particularly productive wild grape, or plum-tree, they sacrifice a kid, fowl, and some rice to the spirits of the place, whose protection says Mr. Samwell, they implore, somewhat in these terms :—'Lord, let the bears and tigers flee when they see us ; let them not meet us." This tribe bury their dead without any peculiar ceremonies, and once a year, in the month Bysakh, offer sacrifices and libations to the spirits of their deceased ancestors. They have no priesthood amongst them, and no images are to be seen in their groves or about their houses. Juanga marriages are scenes of disgustingly drunken revelry, and all the members of the tribe, within a reasonable distance, assemble at the bride's house, and escort her with music and dancing to the house of the bridegroom ; the women then wash her feet in water tinged with turmeric, after which the elders complete the marriage ceremony. This consists, apparently, in each elder tying the thumbs of the bridal pair together with a thread, after laying his hands on them in succession ; then follows the nuptial feast, at which the men and women eat apart from each other, and the night is afterwards spent in dancing and drinking ; the festivities on these occasions continue for three days.

The Juanga language bears no resemblance [redacted] Uriya, or any of the dialects of the [redacted]oes of Orissa, but our knowledge of [redacted]s still very imperfect. These people eat the flesh of all animals except the cow, from which they abstain, not through any religious scruples it is said, but out of deference to the Dhekenal rajah, whose lands they are permitted to live on rent free, on condition of supplying him, when required, with ardent spirits, which they distil from mhowa flowers and wild honey which is very pentiful in those jungles. The men, also, are bound to serve him as coolies, for the conveyance of his baggage when he travels through the district, and to beat the jungle when he hunts, which latter duty they consider a pastime ; as, next to killing game themselves, their greatest pleasure is to see it killed by others. Their quickness of sight, too, in tracking a wounded animal is quite wonderful ; for when no trace of a hoof is perceptible to the European sportsman, the Juanga will discover a deer's track, even some hours after the animal may have passed over fallen leaves and ground the least calculated for tracking an animal. They also hunt with dogs, of which they possess a very useful breed, but they have no fire-arms. Their expertness with the bow is quite astonishing and at eighty yards they will hit a very small mark and it is considered no feat to shoot a hare at full speed, or a bird upon the wing —the latter being generally shot with blunt arrows. Their bows are generally of bamboo, and so powerful are they, as to send an arrow through and through a wild hog or deer; but they do not care to meddle with the large animals, and have an especial dread of the bear and tiger. This tribe do not hold any land, and appear to have a strong aversion to agriculture, or any other laborious employment. They possess but few domestic animals, and these they rarely kill except for sacrificial purposes ; thus they have to depend on the produce of the chase to supply them with flesh, but game of all kind is so plentiful in those jungles, that the Juanga need never be in want of animal food. The flesh of snakes is, by them, considered a peculiar delicacy, but their ordinary diet consists of edible grass, seeds, and roots, which must be an unpalatable and little nourishing kind of aliment ; however, as before stated, the men show no symptoms of insufficiency of diet, for they appear plump and sufficiently fed, but the women have a meagre and half starved look, though, perhaps, this arises as much from want of clothing, as the absence of sufficient nourishment : for a certain degree of warmth is quite as essential as food, to maintain either man or beast in healthy condition. The Chenchoo of the Guntoor and Masulipatam jungles much resemble the Juanga in their habits, and the jungles of Malabar contain the Holier race whose women, up till A. D. 1830, were in the practice of attending the market of Mangalore, in

similar vegetable costume.—*Dr. Colburn's Journal, No.* 395, *Oct.* 1861.

JUANSA. HIND. Hedysarum alhagi.—*Linn.*

JUARI. A river in Tonk.

JUARI. HIND. Syringa emodi also Sorghum vulgare.

JUASM or JUATHEM, an Arabian tribe. See Joashmi—*Ouseley's Travels, Vol. I. p.* 154.

JUB. BENG. Barley, Hordeum hexastichion.

JUB. See Somal: Beer-us-somal.

JUBA. HIND. Hibiscus Rosa-sinensis.

JUBALPUR. The head-quarters of the district of the same name, is situated in east longitude 79° 59′ 43″ and in north latitude 23° 9′ 31″ on the banks of the Nerbudda, in the Central Provinces of India.

The district is one of the largest and most populous in the Central Provinces, and is bounded on the north by the Panna and Maihir, on the east by Rewar, on the south of Maudla, Seoni, and Narsinghpur, and on the west by the Damoh. It lies between latitude 22° 40′ and 24° 8′ north, and between longitude 81° 6′ and 79° 35′ east and contains an area of 4,261 square miles. The main body of the district is a large plain of rich soil watered by the Narbada, the Paret, and the Hiran, extending from Sihora on the north to the Bhera and Lameta ghats of the Narbada on the south, and from Rumbhi on the east of Sankal where the Hiran unites with the Narbada, on the west. About nine miles from Jubalpore on the south-west, a considerable extent of tolerably pure and beautifully saccharine white limestone is seen, the river cuts a deep channel through the mass of this rock, exposing sheer vertical surfaces of the white limestones in places 220 feet high it is scarcely possible to exaggerate the picturesque effect of the varied outline and colour of the whole. The locality is well known as the "marble rocks." Coal is found at Ramghat, Lametaghat, and near Singapur on the Mahanadi. The latter seam is eighteen inches thick, and is said to be poor and unworkable. The Lametaghat coal, promises well. Iron is found in more than a hundred places, of which the principal are Simra, Gogri, Bolia, Agaria, Dalrora, Jauti, Panagar, and Lameta. The iron is worked entirely by native processes. The population of the district amounts to 620,201 souls, or about 145 per square mile. The non-agriculturists exceed the agriculturists by about 35,000. The people are for the most part Gond, Gond-Rajput, Lodhi, Ponwar, Kurmi, Kahar, Dhimar, Dher and Chamar. There are also brahmans, both from the Maharashtra, and from Mathura; Kayaths from Farukhabad and elsewhere, and mahomedans. There are now no Gond landholders of any importance, but there are some Lodhi chiefs who once possessed a local celebrity.

The following woods from Jubbulpore, were sent to the Exhibition of 1862: viz.

Tectona grandis.	Acacia leucophlœa ?
Vatica robusta, or Surrye.	Rohnee... ..... HIND.
Jiomrassee... ..... ,,	Londya.... ... . ,,
Cordia Macleodii.	Conocarpus mysetifolium Kardahee. ,,
Dhengun..... HIND.	Eugenia jambolana.
Terminalia arjuna;	Taman..... ..... ,,
Saj.; kowah. ,,	Dalbergia sissoo.
Pterocarpus—Beejah. ,,	Tin or Sisso..... ,,
Zizyphus xylopyra or	Pandur... .... ,,
glabra Ghattoo. HIND.	Careya arborea.
Trosum..... .... ,,	Kumbee..... ,,
Conocarpus latifolia.	Hurrah .... ,,
Dhowrah... ... HIND.	Bassia longifolia,
Boswelli a thurifera.	Mowah ... ... ,,
Serlee..... HIND.	Diospyros ebenum
Zyziphus jujuba,	Asclepias rosea.
Bher... ..... ,,	Doodhee... ..... ,,
Mimosa Arabica,	Uvaria, *sp.* Karee. ,,
Babul. ..... ,,	Grewia tiliæfolia.
Khumee .. .. HIND.	Damin..... .. ,,
Gunjah... ... . ,,	Dalbergia latifolia.
Acacia sirisa. Siris. ,,	Sissoo..... ,,
Nauclea cordifolia	Acacia procera.
Hurdoo..... ,,	Gurraree..... ,,
Nauclea parvifolia.	Cedrela tuna. Toon. ,,
Kaim..... ..... HIND.	Hardwickia binata.
N. orientalis. Pindra. ,,	Unjun..... ,,
Jymungul..... ,,	

It will be observed that many of the botanical names and synonyms are incompatible.—*Cal. Cat. Ex. of* 1862.

JUBBULPORE HEMP, Crotalaria tenuifolia, is a perennial plant, native of Coromandel, which grows to 6 or 9 feet high and yields this fibre. It is considered equal to Russian hemp, and bears a heavier weight.

Kind and quality of rope.	Size.	Government Proof.	Breaking weight.
	Ins.	Ct. qr. lb.	Ct. qr. lb.
Oiled Jubbulpore Hemp, Artillery Traces....	3	36 0 0	43 2 0
Untarred do, superior four Strand, plain laid..... .	3¼	42 0 0	83 0 0
Untarred Dhunchee (Reschynomene cannabina Rox), Sesbania aculeata.	3¼	49 0 0	75 0 0
Pine apple fibre....	3¼	42 0 0	57 0 0

A good deal of the value of this plant is supposed to be the result of the climate and soil in which it is grown.

JUBANEE. BENG. Lovage, Ligusticum ajouan.

JUBAR. The Bibor, Jubar, and Kulta or Kolita, are populations to the north and east of the Abor and Mishmi localities, on the drainage of the Brahmaputra.

JUBBULPORE, the total area of the district of Jubbulpore, inclusive of Bijeragogurh, and the villages of Nagode and Myhere lying within this tahsil proved to be 4,301 square miles. Pilibheet the chief town of the Jehanabad sub-

division of the Bareilly district, has a population of 27,900 souls inhabiting 6,116 houses. It derives its name from a sect of Bunjarra called "Peerea," and "Bheet," a structure, or anything raised above the ground, the entire name implying the lodgment or "Tanda" of Peerea Bunjarra. They first established themselves at a place now called "old Pilibheet," and removed to the site of the present town about the year 1740 on the invitation of Hafiz Rahmat Khan, the then ruler of Bareilly, and in fact of all Rohilcund; the town was subsequently fortified, and the old bastions and curtains of it are still standing though dilapidated and broken. Pilibheet is the great emporium of northern Bareilly and the adjacent Terai and hills, and its timber and rice marts are unequalled in all Rohilcund. The far famed Pilibheet rice is grown in the northern low Terai lands, and the finest and best quality sells at 3 seers per rupee, whilst the price of the coarser or inferior description varies from 8 to 11 seers per rupee. Numbers of flat bottomed boats are annually built at Pilibheet and floated down to Futtehgurh, where they ordinarily sell for about 200, or 250 rupees each.

JUBHA, is a long outer garment, generally of cloth, worn by learned and respectable mahomedans, it is a large wrapping gown, with sleeves, at the wrists, but wide above, open in front, and so wide, as to admit of being folded round the body; the one side lapping broadly over the other; it very much resembles the Persian "barounee," but in Persia is commonly made of coarser materials. The Khorasani jubha is most commonly made of brown, or reddish grey woollen; and frequently of camel's hair. It is a very good external covering, its close texture not readily admitting the wet, and in a great measure excluding the wind. In India, it is made of muslin or cotton, or chintz.—*Fraser's Journey into Khorasan, p.* 266.

JUBHLA. See Sudra.

JUBUSA. Beng. Hebrew Manna plant. Alhagi maurorum.

JUBUNSERIE. A river near Momunpoor in Rungpoor.

JUCH-CHEE. A lying-in woman.

JUDÆA. At the present day, the only important town within the limit of Judæa, is Hebron, anciently called Arba and Herjath-Arba. It is twenty miles from Jerusalem. Abraham, Sarah, and Isaac were buried near Hebron in the cave of the Machpelah. Gen. xxv. 7, 8, 9, 10.) Their tombs are pretendedly shown by the mahomedan population. —*Robinson's Travels in Palestine and Syria, Vol. I, p.* 156.

JUDAISM. See Karund. Semitic races.

JUDDEE. A class of mashaekh.

JUDEN-PECH. Ger. Bitumen.

JUDGALI or JETHGALI. The language of Lus, is almost similar to that of Sind. The name is evidently derived from that of the tribe.—*Pottinger's Travels in Beloochistan and Scinde, p.* 30.

JUDI MARA. Malbal. Grapto phyllum hortense.—*Nees.*

JUDISHT'HIRA. Thirty princes in a regular lineal descent from *Judist'hira* succeeded him on the throne of Indrapastha, but, excepting their names, little more has been recorded of them. The last of the Pandoo race was Kashemaka, who is said to have been dethroned and put to death by his own minister.

JUDOON, a pathan race who inhabit a tract below the Hussunzye country and on the right bank of the Indus opposite the British town of Torbeila, and thence stretching westward. In this tract the most notable place is Mount Mahabun, of classical celebrity. They have been supposed to be Rajputs, but they are pathans who speak Pushtoo. The Judoon never molested British subjects or lands, and up to 1850, the British had no relations with them.

Beyond the Judoon country on the northwest, is Booneer or Bunoor. It is a rugged country, extending from the lower range of the Hindoo Coosh downwards to hills which command the Chumla valley and the central plain of the Eusufzye. On its western frontier, again, lies the Swat territory. The Boonere people could muster a force of some thousands; they appear to be on good terms with their neighbours, the Swatee. In 1849 they aided some British subjects, at Loondkhor in Eusufzye, who refused to pay revenue; but they had generally abstained from molesting British subjects. Near them are the Swat, Raneezye and lower Osmankheyl tribes, the two latter being subordinate to the former.—*Campbell, p.* 87.

JUDOO-PALUNG. Beng. Salicornia indica.

JUDWAR. Arab. Cureuma zedoaria.

JUFT. Rus. Juften. Ger. Russia leather.

JUGANI CHUKUR. Tel? Hind. Gmelina arborea.—*Roxb.*

JUGDALIK. A village and pass in Afghanistan, so named from the former abundance of the Jigde, or Sanjid (Elœagnus) of which not a tree was found by Moorcroft.—*Moorcroft's Travels, Vol.* II. *p.* 372. See Jagdalah.

JUGGERNAUTH TURKOPUNCHANUM, Sanscrit tutor to Sir William Jones, compiled the digest of Hindoo laws, under the patronage of Lord Cornwallis.

JUGGURI. Can. Mar. also Kurwat. Can. Mar. Antiaris saccidora.

JUGGUT COONT, the point of land beyond Dwarica, the last stronghold of the Yadu race

when their power was extinguished. It was at Juggut Coont, the Jigat point, of English maps, where the Badhail, a branch of the Rahtor, established themselves.—*Tod's Rajasthan, Vol.* I. *p.* 409 ; ii. 217.

JUGHI, Mezeng, and Luli are tribes classed as mussulmans in Bokhara, but they seem to be similar to gypsies, their women go unveiled, and the men are careless in their religious duties. Numbers of them are established at Bokhara, and other towns, as medical men and telling fortunes and horse dealings ; such as lead a wandering life, encamp in tents of a coarse cotton stuff called "bez." They have permission to halt near all the lakes and rivers of the Khanat, whenever those places are not previously occupied by Uzbeks ; in consequence of which a great number of them are dispersed along the banks of the Zarafshan, near Samarkand, while others encamp in the neighbourhood of Karakul.

JUGLANDACEÆ, the walnut tribe, an order of plants, including many valuable timber trees. There are in the East Indies, three species of the genus Juglans and three of Engelhardtia, viz. Roxburghiana, Wallichiana, and Colebrookiana.—*Roxb.*

JUGLANS ARGUTA. Wallich. Theetkya, Burm. Grows in Burmah, J. regia, in Central Asia, Engelhardtia Roxburghiana in the mountains on the north-east of India, and E. Wallichii at Penang and Singapore. But though the great portion of the genus Juglans has been now placed under Carya, common in North America, J. regia extends from Greece and Asia Minor, over Lebanon and Persia, probably all along the Hindoo Koosh to the Himalayas, it is abundant in Cashmere, Sirmore, Kemaon, and Nepal. A new species occurs on Caucasus ; and J. arguta, was found by Dr. Wallich as far south as Taong Dong.—*Royle's Ill. Him. Bot. p.* 342. *Voigt. Roxb.*

JUGLANS CAMIRIUM. Lour. Syn. of Aleurites triloba.

JUGLANS CATAPPA. Lour. Syn. of Terminalia catappa.—*Linn.*

JUGLANS REGIA.—*Linn.*

Than, Khor, Ka, Darga of Chenab and Ravi.	Starga of Ladak.
Ka botang of Ladak.	Ughz ; Waghz, of Trans-Indus.
Walnut tree ..... Eng.	Akrot, ...Pers. Hind.
Dun of Kangra.	Charmaghz... ,,

The walnut tree grows throughout Central Asia and according to Darwin occurs wild in the Caucasus and N. W. Himalaya. In Jullundur, however, it is not a forest tree, but is cultivated by zemindars on their own estates. The trunk of a very old tree is from 15 to 18 feet ; wood hard, light and strong, of a dark brown colour, beautifully veined, and receives a high polish ; the wood is used principally for cabinet making purposes, and for gunstocks ; not subject to worms, nor liable to warp. It is there a good timber tree, and bears a fruit in much esteem. It is found in the Sutlej valley between Rampur and Sungnam at an elevation of 7,000 to 9,000 feet. This fruit ripens well at Pangi, but not much higher, and its pericarp contains tannic and gallic acid in abundance. The nut is emulsive, and very rich in a valuable drying oil. The walnut, is found in particularly great abundance, on the shores of the Caspian sea, but it has been so long naturalized in Europe, as to give it a place among the European trees. The wood is soft and flexible, and easily worked, but while young is of little value, being very white, and liable to be attacked by the worm, but as it grows older, the colour becomes brown, sometimes very beautifully veined. In the south of France, the wooden shoes of the peasantry are made of walnut. That wood is considered the best which has grown in a dry soil, although, in such a situation, the timber is not so quick of growth, as when the ground is rich and moist. In the N. W. Himalaya, the tree grows wild, but the cultivated trees yield the really good fruit, of which two kinds are sold, one with a thick shell, and one which has a thin shell, called "kaghazi akhrot" ; is more esteemed, and sells at a higher price. In Kanawar walnuts sell at 1,000 per rupee. Punji is famous for them and the tree grows there at an elevation from 7,000 to 9,000 feet. In those regions, the tree is valuable for the fruit as well as the wood, which from old trees is dark-coloured and handsome.

The husks and root of the walnut both yield a dye, which is much used by gypsies and theatrical performers for staining the skin brown. It is also used by cabinet-makers and joiners to stain white and yellow woods of a dark-brown or black colour, like that of the walnut. In the preparation of the dye from the husks, they should be allowed to rot, and then boiled in water, adding to the decoction fresh water, according to the colour required to be produced by the solution. The sap of the walnut tree contains a large quantity of saccharine matter ; and in some countries the trees are tapped for the purpose of obtaining the sap, which by evaporation is converted into sugar. It is also in many parts of Europe and Asia fermented and made into wine, and a spirit is also distilled from it. The leaves of the walnut, as well as other parts of the tree, contain a large proportion of alkali in them and in some parts of France they are collected and burned for the sake of the potash contained in the ashes. The bark of the leaves, the husks, and the oil of the walnut have all been used in medicine, and had at one time a great reputation. All

parts of the plant, excepting the albumen of the seed, possess a bitter principle, which acts as a tonic and an anthelmintic, and has been its great recommendation as a medicine. Cowley, in his 'Plants,' sums up the virtues of the walnut in the following lines :—

"On barren scalps she makes fresh honours grow.
Her timber is for various uses good:
The carver she supplies with useful wood.
She makes the painter's fading colours last.
A table she affords us, and repast.
E'en while we feast, her oil our lamp supplies.
The rankest poison by her virtues dies;
The mad dog's foam and taint of raging skies.
The Pontic king, who lived where poisons grew,
Skilful in antidotes, her virtues knew."

Anglers employ an infusion of the leaves or husks for pouring upon the earth, in order to procure worms, which it speedily brings to the surface.—*Eng. Cyc. Mr. Samwell in the "Asiatic Researches," Colburn's Journal United Service Magazine, No.* 395, *Oct.* 1861, *p.* 232. *Darwin. Col. Lake quoting Balfour, p.* 138, *in Powell's Hand-Book, Vol. I. p.* 538. *Cleghorn's Punjab Report, p.* 65. *O'Shaughnessy, p.* 605. *The Book of Trees, p.* 141, 142. *Cleghorn's Punjab Report, by Dr. Honigberger, p.* 292.

JUGLANS TRICOCCA.

Ta-soung-let-wah... BURM.

This tree is found on the banks of the streams in the Pegu district, but is scarce :—it is a hard strong timber. Wood, white colored, adapted to every purpose of house-building.—*McClelland.*

JUGNI. HIND. Oxide of manganese. See Injni.

JUGO-DE-LIMON. SP. Lemon juice. Citric acid.

JUG-RAJ. HIND. Amongst the hindoos of India, the act of abdication confers the title of Jugraj ; or when they conjoin the authority of the son with the father, the heir is styled Jivaraj. Four instances of this are on record in the annals of Boondi.—*Tod.*

JUG RANI HIND. Queen of the world.

JUGUDDHATRI. SANS. from jăgăt, the world, and dhatri, an upholder.

JAGUDISHA. SANS. from jăgăt, the world and ishă, lord.

JAGADGOURI. SANS. from jăgăt, the world, and goură, light yellow.

JAGANNATHA. SANS. from jăgăt, the world, and năt'hă, a lord The temples of Jagannat'ha in Orissa have been endowed by several rich hindoos: raja Ram Krishna-deva gave two villages, the rents of which were about 4,000 rupees annually : Nimoo-mulliku of Calcutta gave daily one rupee, or Rs. 365 annually ; and his children continue the donation. It was supposed by Ward that not less than 100,000 rupees a year are drawn from the hindoos by the brahmuns of this temple.—*Ward's View of the Hindus, Vol. II. p.* 9.

JAGANNAT'HA-KSHETRA. SANS. Jăgăt, the world, nat'ho, a lord, and kshétră, a place.

JUGUT, a river of Almorah.

JUGUT KOONT. HIND. The world's end, on the coast of Saurashtra.—*Tod.* See Juggut.

JUGUT MUDUN. BENG. Gendarussa vulgaris. Justicia gendarussa.

JUGUT-MU. PERS. also Kali-Shumbali. HIND. Justicia gendarussa.

JUGYU-DOOMOOR. BENG. Wild fig. Ficus glomerata.

JUHAD-FI-SUBEEL-ILLAH, a holy war of the mahomedans ; a jahat.

JUHAZ (lit, a ship), or Bayra, a ceremony.

JUI-PONA. BENG. Rhinacanthus communis. —*Nees.*

JUJIA or JAZIA. PERS. A poll tax, levied at Yezd on the Parsees. See Jazia.

JUJUBE TREE. ENG. Zizyphus jujuba. —*Lam.* "Unab" is the jujube fruit.

JUK. HIND. Impatiens, SP.

JULAMERICH, a Kurd territory north of the pashalik of Bagdad. See Iran ; Kurdistan.

JULDARA. PUNJ. *Armeniaca vulgaris.*—*Lam.*

JULG, Dr., a great Turanian scholar.

JUL GURGUR. BENG. Coix aquatica.

JULIAN ERA, invented by Joseph Julius Scaliger about the middle of the 16th century, is a period of 7980 years, arising from the multiplication of the Cycles of the sun, moon and indiction, or of the numbers 28, 19 and 15, its epoch commencing on the 1st January of the 706th year before the creation.

JULIDINA, a group of fishes of the family Labridæ.

JULIENNE OIL. Oil of Hesperis matronalis.

JUL-JATRA. On the 14th (Sùdi), or 29th, is a solemn festival in honour of Vishnu. It is called the Jul-jatra, from being performed on the water, "Jul." The rana, chiefs, ministers, and citizens, go in procession to the lake, and adore the "spirit of the waters," on which floating lights are placed, and the whole surface is illuminated by a grand display of pyrotechny. On this day, "Vishnu rises from his slumber of four months ;" a figurative expression to denote the sun's emerging from the cloudy months of the periodical floods.—*Tod's Rajasthan, Vol. I. p.* 598.

JULLALEA, or Khakees, a class of faqirs.

JULLAL or JALLAL, the terrible attributes of the deity.

JULLAL-UD-DIN-KA-KUNDAN, a ceremony.

JULALABAD, a name given by Akbar to the town of Arail on the banks of the Jumna after his own title of Jalal-ud-Din. By a public edict he abolished the salutation of "Salam Alaikoom," substituting "Allaho Akbar," and the reply of "Jal-i-jalaliho :" in both of which are parts of his name, Julal-ood-Deen Mahomed Akbar." The Sipah Salar was ordered to see that the same exclamations were made at meals ; and the Aftabi, the rupee, and several other coins of his reign as well as his seal, bore the inscription Allaho Akbar Jal-i Jallaliho. There are several instances of Arail being mentioned prior to Akbar's time. In the Tarikh-i-Budaoni it is stated that the pergunnah of Arail was in A. H. 977, before the composition of the Ayeen-i-Akberee, given in jageer to raja Ram Chund —*Elliot's Supp. Gloss.*

JULLANDHUR. The Kohistan of Jullandhur is interesting ethnologically. The revenue of the rajah of Mundi is reckoned at four lacs of rupees a year, much of which is derived from salt and the half is paid to the British Government. The hamlets in Kooloo, near the Tiri pass, in the Jullandhur Kohistan, seldom contain more than from fifteen to twenty houses. Single houses are numerous, and, from being scattered amongst the fields, give an agreeable variety to the bold landscape. This distribution of houses arises from lands available for cultivation being usually of small extent and widely separated, and consequently unable to support large communities. It is also imperatively necessary for the husbandman not to place a ravine or any other impediment between his hut and his fields, as all communication with them would probably be cut off during the greater part of the rains, an important season of the year in India. The natives of Sookeyt, Mundee, and Kooloo, in the Kohistan of the Jullundhur, have sallow complexions but appear to be of the same race as the inhabitants of Busahir. In fact many of the coolies employed in carrying baggage between Simla and Kalka are men from these States, who are attracted there by the wa[illegible]hich average one anna a day in their own d[illegible], but from four to six annas on the left ba[illegible]he Sutlej. The men are generally tall a[illegible]ng, but few of them are handsome. Many [illegible] young women are pretty, but at the a[illegible]0 or 25 become coarse and stout. The [illegible]f both sexes is nearly the same. It co[illegible] of a drab-colored woollen frock, trows[illegible] the same, or of leather, and a flat skull cap, generally black, with sandals made of coarse grass. The woollen cloth called puttoo is manufactured by themselves and resembles thick coarse blanketing. It is sold in pieces of 10 inches in width and about 21 feet in length at 2 Rs. 8 As., or 3 Rs. a piece, according to the quality. Both sexes wear a girdle around the waist, and the men generally go bare-legged during the hot weather. They seldom, if ever, wear shoes, the richer classes, however, wear worsted stockings and shoes when they go out. The women, instead of the cap, sometimes have a colored piece of cloth tied round the head, and occasionally twist their hair into one long plait, the end of which is then ornamented with slips of colored cloth or shreds of worsted. The plait is by no means unbecoming to the young. The dress of the women on the western side of the Seukandir range consists of a tightly fitting body and sleeves with a full petticoat having a broad border at the bottom. Their favorite color is a light yellowish chocolate, whilst the border is generally of a deep blue or of some other dark color. A veil is thrown over the head and shoulders, as in the plains. If they meet a European they stop and turn their backs to him until he has passed. The men dress pretty much in the same manner as those on the plains. The women of Kooloo and the adjoining states are inordinately fond of ornaments. These are of the usual description, with the exception of mother o'pearl amulets, which both men and women use, consisting of small thin plates of mother o'pearl of various sizes and engraved with mystical figures. Several of these are hung around the neck and hang conspicuously on the chest. Polyandry is said to be unknown amongst them, nor are they guilty of infanticide, but polygamy is general. Travelling is generally performed in the janpaun by those who can afford it. The janpaun is like a large tray with a pair of bamboo shafts behind as well as in front. Ladies have theirs covered over with scarlet cloth. All agricultural labors, with the exception of ploughing, are performed by the women, while the men sit idling at home, grain crops are cut with the sickle, and burdens are usually carried in the kilta or large conical baskets hanging over the shoulders on to the back, which is the general mode of carrying loads in the Himalaya mountains. The mountaineers of those parts had long been in the habit of ill-treating their wives, and on the introduction of English laws the desertion of their husbands by the women was pretty general. The men of Kooloo laid their grievances before the proper authority, by whom they were told that since, before the British rule, they valued their cattle more than their wives, they must now

reverse the custom, and take greater care of their wives, a system of valuation they evidently could not appreciate, as wives were more plentiful than cattle. About Subathoo one sometimes sees infants wrapped up like little mummies and laid in such a position that a small rill of water falls on their heads. These infants are [illegible]ally watched by some elderly female whilst mothers are employed in the fields. The believe that this ordeal strengthens the and renders them hardy, and that it [illegible]ysentery and various other diseases. But the common object is to keep them asleep, and this is found to be the most effectual means of so doing. It is not known whether the inhabitants of the mountainous district on the right bank of the Sutlej adopt this plan or not. They dread the evil eye, and have recourse to witch finders, who feign the power of discovering evil spirits which wander over the mountains in the tangible form of witches. If a cow or any other living creature die, its death is immediately attributed to some evil eye, and a witch finder is employed to discover it. This impostor having selected some old woman who had no means of propitiating him by gifts, places his victim in the centre of a group, whilst all interested in the case sit around her in a circle. He then dances round the poor creature, and ultimately nods his head towards her, whereupon all the lookers on do the same, which coincidence is deemed a sufficient proof of guilt. Formally she was subsequently condemned to be burnt to death. But since that district became a British province and these inhuman proceedings have not been allowed to take place, they declare the victim of their superstitious credulity an outcast, and refuse her the commonest necessaries of life, thus she is abandoned to her fate, and would probably starve to death, but for the timely gift of a goat or a sheep by some one of her relatives to the witch finder, who forthwith fastens the guilt on some other person in the hope of extorting a present, in a similar manner from the relatives of the person last accused.

The inhabitants of the Chumba range appear to be a different race of men. They are shorter and appear much stronger, and are certainly cleaner about their persons. They call themselves Rajpoots, and say they belong to the Guddeejat. They are sharp and able to impose upon their less knowing neighbours. Most of the witch finders are of the Chumba Guddee. When Europeans made their first appearance in the Kangra valley these men had very slight notions of caste and would eat or drink any thing the former gave them, whereas, since their contact with the natives of the plains, they have become as bigotted as any hindu. The Chumba Guddee may always be known by their peculiar conical caps, with lappets to turn down over the ears like an English travelling cap. As the traveller proceeds from the plains into the interior it is very interesting to remark the gradual change in the features, from the *Hindoostani* to the Tartar-like countenance of the Lahouli. These last are a totally distinct race from the people of Kooloo or the Chumba Gaddi range. The Lahouli are a short sturdy set of men, very ugly and filthily dirty. The women are decidedly plain. The costume of both sexes consists of a pair of loose woollen drawers, with a frock of the same material, whilst a wrapper is also often wound around the body by being thrown over the shoulders and fastened by a brass clasp in front. Their dress, generally of a black color, is of a kind of plaid, and their caps are of the same. The women wear their hair either in long plaits fastened at the back of the head with a profusion of red wool and colored threads, or comb it back off the forehead, tying it in a lump behind, and adorning it in a similar manner. Around the flat circular caps are strung large white shells like cowries, glass beads, and pieces of amber. Around their neck, both men and women wear amulets of mother o'pearl, pieces of amber, turquoises and other precious stones. Each man has, hanging to his belt, a tinder pouch and a brass instrument for striking fire; with many other non-descript implements. They spend six months of each year in Kulu on account of the severity of the winter season in Lahoul. The greater part of that time they pass in dancing and drinking. On their jubilees, they set off fireworks and make a tremendous noise, whilst the women dance. These exhibitions do not terminate until they are all too drunk to continue them. All the mountaineers are fond of spirituous liquors, especially of brandy, but do not often drink to excess. In their orgies, the women are ridiculously decked out, especially the aged dames. Many of the young damsels have beautiful eyes, of which they make the utmost use. Their characteristic costume, their long cues of hair, and felt caps stuck coquettishly on one side, and the peculiar bunchy knot peeping out behind, to say nothing of the ornaments, produce a most ludicrous effect, whilst they shuffle and wriggle their bodies about in the dance. The men continue either quietly looking on or beat tom-tom[illegible] other instruments. It is a custom to ad[illegible] names of adjacent towns, villages, or places[illegible], thus the place and town are spoken of a[illegible]npoor Tira; the Bul Dhoon is called Sool[illegible]undi; also Kangra Bhawun; and Pallam [illegible], &c., are terms commonly used.

The following elevations obtained [illegible] Capt. A. Cunningham are to be taken [illegible]proxi-

mations, they may be 100 feet either more or less than the truth :—

Adinanagur,	ft. 1200	Hoshiarpoor,	ft. 1200
Pathankot... ...	1200	Kumleh-gurh.....	4258
Noorpoor... ...	1665	Nari Ghaut... ...	2009
Kotila	1370	Rajapoor ditto....	2500
Kangra...	2647	Sekunder ditto...	5430
Joala Mukhi...	1805	Jaintri ditto.....	5632
Tira.....	2470	Gogar pass... ...	4900
Mundi..... ...	2637	Tiri ditto..... ...	6484
Sultanpoor.	4584		

Kangra is situated in latitude 31° 57'; longitude 76° 4'. Near Jullundhur, just after leaving Buttail is a heap of stones in the centre of the road. This is a cairn formed by Tartar tribes, who invariably pass them on their right hand as well as throw a fresh stone on the pile. These piles of stones are noticed in Lloyd's and Gerard's "Travels in the Himalaya" also in the Travels of the Russian Mission through Mongolia to China, by George Timkowski, and in the Journal of the Bengal Asiatic Society, April 1859, page 385. These must not be confounded with the conical piles raised on conspicuous points or peaks in honor of their gods by almost every tribe of mountaineers in the world, whilst they are in a state of barbarism. It is also a favorite practice of the Mongols in Central Asia to erect these heaps to the honor of their gods, by whom they are called "obos." A curious custom is practised in the neighbourhood of Mundi-nuggur in the Bul-Dhoon or valley of Sookeyt Mundi in the Kohistan of Jullundhur where the women, gaily dressed, assemble in groups to greet the stranger with songs as he enters each village for which honor he is expected to bestow a rupee on each knot.

The following trees are of frequent occurrence in topes and avenues in the Jullundur Doab :—

Acacia Arabica.	Melia sempervirens.
Acacia sirisso.	Salmalia Malabarica.
Dalbergia sissoo.	Cordia latifolia.
Acacia modesta.	Ficus religiosa.
Ehretia lœvis.	Ficus Indica.
Morus.	

—*Cleghorn's Punjab Report, p.* 83. *Journal of the Asiatic Society of Bengal, p.* 408, *No. CCII, April* 1849. *Moorcroft's Travels. Journal of the Asiatic Society, April* 1839, *pp.* 324, 387. *Masson's Journeys.*

JULOSTYLIS ANGUSTIFOLIA, *Thw.*

Kydia angustifolia. *Arn.*

A middle sized tree of the south of Ceylon, not uncommon,—*Thw. En. Pl. Zeyl. p.* 30.

JULOTSURG, also written Jalot sarg, is a ceremony which is gone through, when a pond, *boalee* or well, is married. The only difference between this and the Bunotsarg is that the bird is personated by an image, instead of the toolsee.—*Elliot.*

JULPAI. Beng. Elœocarpus prinoides.

JUL-PAPRA. Beng. Mollugo triphylla.

JULPA. Sans. to speak, from jalp to speak.

JUMAKIUS. Greek. Calotropis gigantea.

JUMAL-CHOONTI, or Jumal bal, a ceremony.

JUMALGOTA. Hind. The Croton tiglium, a small tree, leaves alternate, ovate, cordate, from three to five inches long and two or three broad; yields the croton oil.—*Jaffrey.* See Nepaulah oil; Oil; Croton seed.

JUMA-RAT. Hind. Thursday.

JUMBA. Malay. A land measure, 12 feet square, or 144 feet superficial: in Penang, the twentieth part of an orlong, which is 1¼ acre. —*Simmond's Dict.*

JUMBAGAM MARAM. Tam. A species of Pterocarpus, common about Nelambore and Wynaad, a large tree, wood used for building and fencing gardens, said to be durable.—*Mclver, M. E.*

JUMBIZ or Jumiz. Hind. Aquila imperialis. *Bechst.*

JUMBOO. Hind. A metal water pot.

JUMBOO. Beng, Eugenia jambolana.

JUMBUDWIPA: in hindu cosmogany, the continent south of Maha Meru, in which men reside.—*Hardy's Eastern Monachism, p.* 437.

JUMBU-NAWEL PALLAM. Tam. Eugenia jambos.

JUMD CHINI. Arab. Soda.

JUMMA MUSJID. In India, the common appellation of the principal mosque of a town. That of Delhi close to the Chandney Chowk, is built of great blocks of red sandstone, with three domes of white marble, and raised upon a terrace fifty feet high. It is a noble sample of mahomedan architecture; and one of the grandest temples ever raised by man. It is the second most remarkable building in India being next in rank to the Taj. Had it been wholly of white marble, the grandeur and effect would have been immeasurably greater, as it is, the red stone of the colonades, and the pavilions, and the court yard, and the gateways, seems to be a blemish in the design, though it may have been intended to set off more the beauty of the white marble of the mosque by contrast. It is the highest building in all Delhi, towering above every other object, and seen from every part of the city. The mosque itself rises on the west of the platform indicating the direction of Mecca. In shape, it is an oblong, two hundred and one feet in length and one hundred and twenty feet in breadth. The top is surmounted by three magnificent domes of white marble, crowned with richly gilt copper domes. The flags are about three

feet long, by one and a half broad, and their number is 900, capable, as it evidently appeared of holding 2,000 persons. The Jumma musjeed was commenced in 1629 and finished in 1648. It is said to have cost ten lacs of rupees.—*Tr. of Hind. Vol. II. p.* 282-287.

JUMMAT-KHANA. HIND. A meeting house.

JUMMAN JATT. The founder of a sect of hindoo devotees.

JUMLA. HIND. Terminalia arjuna.

JUMMADI-UL-AKHIR The sixth month, and Jummadi-ul-awal, the fifth month of the mahomedan year.

JUMMALI, the amiable attributes of the deity.

JUMMA-OOLLAH, or Jummah Allah, AR. HIND. God's assembly.

JUMNA is a tributary to the Ganges. It rises at Jumnoutri in the Himalaya, in lat. 31°, lon. 78° 3′; 10,849 feet above the sea. It runs S. W. then S. E to the Ganges, at Allahabad 840 miles from the sea. Length 860 miles. It receives the Tonse of Supin, about 100 miles long; Hindan, about 160; Hansoutee, 99; Bangunga, 220; Chumbul, 570; Sinde, 260; Betwa, 360; Cam, 230; Baghin Nuddee, 90; Seyngur, 210; Urrund Nuddee, 245 miles. About 105,000 square miles drained. In consequence of its bed being obstructed by shoals and rocks, navigation is not practicable for craft above Delhi, except by means of the canal. Its banks are lofty and precipitous, and ridges of rock in many places advance into the stream, combining with its general shallowness and strong current to render navigation extremely difficult and dangerous. The affluents of the Jumna are considered to be more rapid in their course than those of the Western Himalayan rivers.

The Jumna, is the Kalindi of older hindoos, a name associated in the hindoo mind with the adventures of many an ancient rajah and rishi, the loves of Radha and Krishna. The spot where the sister nuddees (Greek Naiades) meet, makes a magnificent prospect. There is scarcely a lovelier spot than the prayag of Allahabad. The broad expanse of waters, the verdant banks and the picturesque scenery, tell upon the mind and fascinate the pilgrim. A special great mela here, is held every year on the full moon in January—Maghai Prayagai, as the common Hindoo saying goes. The holy fair lasts there about two months and attracts people from far and near.

The Jumna rises at the south-western base of the Jumnotri peaks and the Mesopotamia formed by the Ganges there, known as the Doab, is the Anterved of the ancient hindus. From the narrow point in which it terminates, the valley broadens as it stretches away towards the west, embracing a greater and greater area between the Ganges and Jumna. The whole of its immense superficies forms a vast, populous, and busy hive, enriched by human industry, and embellished by human taste. It is thickly dotted with great townships and cities, and under the sun, no country makes up such a highly interesting prospect of green fields, orchards, and gardens, in a continuous succession. In this fair savanah man has had his abode from a remote antiquity, to reap rich harvests, and live amidst plenty. Here were the cities of the pre-vedic Dasya races. Here rose the first cities of the Arya race. In the plains of the Doab, the rajahs of Hastinapoor, of Indraprasthra, and of Kanouj exhibited the highest power and splendour of hindu sovereignty. The rich districts watered by the Ganges and Jumna have always tempted the avarice of the foreign conqueror. Here was the residence of the most famous hindu sages. From this birth-place of arts and civilization, wisdom travelled to the west. This Doab is the battle ground of the Pandoo against the Kuru—of the Ghiznivide and Ghorian against the hindu; of the Mogul against the Patan—of the Mahratta against the Mogul—and of the British against the Mahratta, where many a spot is hallowed by tradition, and many a ruin is consecrated by history. In this Doab almost every inch of land is under the plough. From Allahabad to Sheeoabad there are four large cities, and villages at frequent intervals. A similar distance in Bengal is no doubt dotted with the same number of villages, but has not one town equal to Futtehpore, Cawnpore, or Mynporee. Here the rural population is more intelligent and spirited than the same class in Bengal. The humblest Doabee lives upon better food, and covers his body, with more abundant clothing than the humblest Bengalee. The cattle here are various. Camels, buffaloes, horses, donkeys and oxen are all made to assist man in his labours. The fondness of the Doabee women for coloured millinery evinces a more refined female taste, and to them may remotely be traced the impetus which is given to the various dye manufactures of northern India. The agricultural women of the Doab use ornaments of brass and bell-metal. The same class in Bengal are in the habit of wearing shell-ornaments, and a pair of Dacca shell-bracelets may sometimes cost the sum of two hundred and fifty rupees. One particular ornament in general use amongst the Doabee women, of both the upper and the lower classes, is the teeka, which is in the shape of a tiny crescent made of gold, silver, or tinsel, according as the female is circumstanced. It is fixed with an adhesive substance on the forehead, just between the eyebrows. These teeka are not a little prized

and coveted by the Hindustani young men. They train bulbuls to execute little commissions of gallantry. On a given signal, the bird goes, seizes and carries off the teeka from the forehead of a woman, as precious booty, to her pining lover. The Doab, like Bengal, is flat and alluvial. The vast plain is uninterrupted by a single eminence; the tall and robust figure, the firm step, the stern eye, and the erect bearing of the manly Hindustani are everywhere to be seen. In Bengal the oxen alone forms beasts of burden. A hindustani cooly takes the load over the waist, and not upon the head. In Calcutta the Baboos do not know what it is to ride. In Hindustan rural women perform journeys on horse-back and princesses discuss the merits of horsemanship. The people of the Doab have for the most part well-formed features. The rude Jat, however, has a coarse mean physiognomy. The western and Eastern Jumna canals were of ancient construction, but had fallen into disrepair till restored during the administration of Lord Dalhousie. —*Tod's Rajasthan, Vol. i, History of the Punjab, Vol. i. p.* 23 *to* 28. *Tr. of Hind, Vol. i. p.* 302 *to* 304 *and* 334 *to* 372. *Vol. ii. p.* 18. *The Indian Administration, by H. G. Keene. Cleg. Pudj. Rep. p* 10.—See Dharmarajah; Doab; Hindoo; India; Jat; Krishna, Kuru; Pandoo; Polyandry; Radha; Sikh; Triveni; Yama

JUMNO-MUNDROO. A Nepaul tree, which bears yellow sweet-smelling flowers in bunches; its leaves resemble those of the holly and the wood both in closeness of texture and colour, is very like box.—*Smith's Nepaul.*

JUMNOTREE, near this holy site of the hindus, is a junction of three streams. From the bed of the torrent the mountain rises at once to its height, apparently without any very extensive irregularities, and the steepness of the declivity at this point may in some degree be estimated, when it is understood that here, though at the foot of this upper region of the mountain, the very peaks are seen towering above as ready to overwhelm the gazer with the snow from their summits, and, in fact, the avalanches from above fall into the channel of the river. The particular spot which obtains the name of Jumnotree is very little below the place where the various small streams formed on the mountain brow, by the melting of many masses of snow, unite in one, and fall into a basin below.—*Fraser's Himalaya mountains, p.* 428.

JUMOUNT. See Meghnad.

JUMPALOO. Tam. See Jewellery.

JUMPTI, the state-barge of the amirs of Sindh, an immensely long boat, some as much as 120 feet.—*Postan's Personal Observations, p.* 128.

JUMRA, gravel or small stones thrown at pillars, representing the Devil, in the valley of Mina.

JUMUDAGNI. Sans. From jamat, terrific, and agni, fire.

JUMWAREE, a river near Mubarikpoor in the Muzufferpoor district.

JUN, a tribe in the waste tracts between the Sutlej and Indus. In the same locality, are the Bhuttee, Seeal, Kurrul and Kathi tribes.

JUNAGURH: lit. old fortress, a town with high land near, on the coast of Guzerat, near Porbunder. This ancient city is at the foot of and guards the sacred mount of Girnar. There is little doubt it is the Asildurga or Asilgurh, of the Grahilote annals, where it is said that prince Asil, by the consent of his uncle the Dabi prince, raised a fortress called after him, near to Girnar. It is now a large mahomedan town about forty miles from Puttun. It is the residence and capital of the nawab, a descendant of Sher Khan, Babi, a soldier of fortune, who seized it in the general anarchy which preceded the subversion of the Moghul rule. 20 miles to the west are the ruins of Balabhipura. There is here an inscription on a rock with the Pali edicts of Asoka. It is in Sanskrit prose but with grammatical errors, and punning. The date, if after Wathen's inscription, or the Andhra kings, is between the third and the end of the sixth century, of the christian era. On the coins of some of the princes of this dynasty are the dates 283, 323, 360, 385, and 390, but of what era is not known. Rudra Dama mentioned in the inscription is the father of the Rudra Sah of the coins, with the Samvat 385. The character used in the inscriptions is altered, Lat approaching Wathen's plates and old Deva Nagari, nearly Wathen's. The religion mentioned is buddhist. The invocation is Sidham and there is not the slightest trace or allusion to brahmanism. On the coins of the princes, the chaitya is impressed, and one of the princes is called Jina Dama, or votary of Buddha. Of the kings or princes mentioned, are Rajah Maha Kshatrapa, or Swami Chastana, his son was Raja Aridama. Chandragupta Maurya of Magadha is referred to, and his grandson Asoka The following names of the Rudra Sah family appear on the coins: Rudra Sah, his son Aga Dama. Dama Sah (no coins). His son Vijaya Sah. His brother Vira Dama. His son Rudra Sah, date 283. His brother Viswa Sah, date 324, Rudra Sah, 332? His son Utri Dama, date 360? His son Siswa Sah. Swami Rudra Dama (no coins). His son Swami Rudra Sah, Samvat 385 and 390? This inscription records the repeated repairs of a bridge,—once by Pupya Gupta, treasurer of raja Chandra Gupta, Maurya;

then by the Greek (Yavana) raja of Asoko, Tushaspa; and, lastly, by Rudra Dama. The names of eleven sovereigns of this dynasty *have been made out from their silver coins, which are unquestionably buddhist, the chief* and central emblem on the reverse being the chaitya. Rudra Sah is called the son of Jina Damn, the votary of Buddha. One, of the completion of the bridge, is in the seventy-second year of the son of raja Swami Chastana, called the raja Aridama, and although this inscription be in Sanskrit, there is not the slightest relation to brahmanism in it. Both by the inscription and coins the princes are buddhist, and Swami Rudra Sah has the Samvat date 385, which, if of Vikramaditya, places him in the fourth century of the christan era, but if the era be the Balibhi, the date is A. D. 704. The inscription mentions the election of a king (Rudra Dama) by the people, who did not permit the sacrifice of animal life; and he is called the Lord of the country of Ougein, Mathura, Sindh, &c., and the conquered Satkarini, king of the Dekkan.—*Postan's Western India, Vol.* II, *p.* 33. *As. Soc. Journ. Vol.* VII, *p.* 339. *Pottinger's Travels in Beloochistan and Sinde, p.* 8. *Prin. Ind. Ant. Vol.* II, *p.* 61.

JUNAR. Beng. Indian corn. Andropogon bicolor.

JUNARDDANA. Sans. From jana, a person, and ardduna, a giving distress.

JUNAPAM or SUNN. Crotalaria juncea.

JUNB. Arab. Grapes.

JUNCACEÆ, *Agardh.* The rush tribe of plants consisting of 4 gen. 18 sp. viz. 13 Juncus; 1 Luzula; 3 Flagellaria, 1 Susum. Rushes are found in moist places on the mountains of India. The common rush of Europe is employed for making mats, baskets, and the bottoms of chairs, and its pith is employed for the wicks of rush lights. Juncus effusus, which is the common European species, is, according to Thunberg, cultivated in Japan for making floor-mats. J. glaucus a European species found in the Himalaya, and closely allied to J. effusus, might be employed for all the purposes of the common rush —*Illust Himal. Bot. p.* 401. *Royle's Fib. Pl. p.* 60.

JUNCUS ODORATUS. Syn. Andropogon schœnanthus.—*Linn.*

JUNDAMAREE. Urya. A tree of the Northern circars, extreme height 30 feet, circumference 2½ feet, and height from the ground to the intersection of the first branch, 6 feet. Used for ploughshares, and burnt for firewood, being very common.—*Captain Macdonald.*

JUND BADUSHTAR. Ar. Castor, the dried Castoreum, obtained from the glands of the beaver, largely used in hindu medicine, in hysteria and uterine ailments. In the living animal, the castor is nearly fluid, and in this state, as also when dry, it has a strong penetrating odour.

JUN. The wild tribes of Chibh and Buhow in the hills of the Punjab, the Jun and Kathi, and the Dogher and Bhuttee of the plains, have different characteristics, but the idle and predatory habits of some, and the quiet pastoral occupations of others, are equally the result of position as of character.—*Cunningham's History of the Sikhs, p.* 18.

JUNGAL MAHAL, the vagrant Baori of the Bhatti country and west of Dehli subsist chiefly by stealing. The Baori of the Jungal Mahal, are a low caste of cultivators and palanqin-bearers.—*Wills Gloss.*

JUNGAM, the priest of the Lingaet sect, or Vira-Saiva. In Southern India, one division of the Jungam worship one lingum, while the Panche bunjeka wanloo, worship five lingums.

a. The Linga balgee wanloo sect wear the Lingum, the emblem of Siva, in a silver casket on their breasts, suspended from their necks.

b. The Jaloroo balgee wanloo, wear the lingum on their right arm.

a. The Jungum wanloo, worshippers of one lingum.

b. The Punchabanjeeka wanloo, worshippers of five lingums. See Jangam.

JUNGEEZ KHAN. A mode of spelling the name of Changez Khan; with respect to religion, he was the apostle of the most complete toleration. Mahomedans relate that he had the subject discussed in a mosque of Bokhara, and there laid down the principle, that he required only faith in one all powerful God, leaving all the rest to be supplied by man's free study and judgment. But the creed of Changez-khan was budhism —*Prinsep's Tibet, Tartary and Mongolia, p.* 3 and 4.

JUNG'HARA. Hind. A large and somewhat turbulent tribe of Rajpoots of the Tuar clan, in the south-east of Rohilcund, whence they appear to have expelled the Kut'herya.—*Elliot Supp. Gloss.*

JUNGPEN, Bhot. Lit. Fort-holders.

JUNG. Per. Hind. The sixth or lowest title amongst the mahomedans of India.

JUNGIPORE. Twenty-one miles from Jungipore is Sooty, where the Bagiritti branches off from the Ganges. The neighbourhood of Sooty is remarkable for the battle of Gheriah, fought between Ali Verdi and Sarfaraz Khan in 1740. There was another battle fought here in 1763 between Meer Kasim and the British.

JUNGLE. Hind. A-yap. Burm. A forest: a scrubby forest: hence wild un-

cultivated, useless ; as Jungli Kandi. Dracontium polyphyllum. Jungli Moonghi. Ormocarpum sennoides.

JUNGLI-PIAZ. HIND. Scilla Indica.

JUNGLE BEAD TREE. ENG. Abrus precatorus.—*Linn.*

JUNGLE BERRY. Erinocarpus Nimmonii.

JUNGLE BHANG. See hemp.

JUNGLI-ADRAK. BENG. Zingiber capitatum.

JUNGLI-BADAM. HIND. Canarium commune, also Sterculia fœtida.

JUNGLI-DAL. BENG. Potamochloa Retzii.

JUNGLI BADAM. HIND. Canarium commune.—*Linn.* BENG. Sterculia fœtida.—*Linn.* See Neeradi mootoo.

JUNGLI-HALDEE. BENG. Wild turmeric, Curcuma aromatica, also C. zedoaria.

JUNGLI-KHAJOOR. BENG. Phœnix acaulis.

JUNGLI-MUTUR. BENG. Yellow vetchling, Lathyrus aphaco.

JUNGLE GERANIUM. Ixora bandhuca.

JUNGLE KEMAS. See Capreæ.

JUNGLI-AM. DUK. Spondias mangifera. —*Pers.*

JUNGLI CHUCHINGA. BENG. Trichosanthes cucumerina.

JUNGLI ERANDI. DUK. Jatropha curcas.

JUNGLI IRANDI KA TEL. HIND. Jatropha curcas.

JUNGLE SHEEP. Cervulus moschatus. —*De Blair.*

JUNGLI KABUT. HIND. Bustard. Otis tarda.

JUNGLI KANDI, also Jungli Kunda ka gadda. DUK. Dracontium polyphyllum —*Linn.*

JUNGLI MOONGHI, DUK. Hedysarum sennoides, also HIND. Ormocarpum sennoides.

JUNGLI-PIAZ, DUK. GUZ. HIND. Squill. Scilla Indica.—*Roxb.*

JUNGLI PIPAL. HIND. Ficus religiosa.

JUNGLI RAI-AM. HIND. Tetranthera.

JUNGLI SHAMBALU. HIND. See Namelundugu.

JUNGLI GANGA. Desmodium recurvatum.

JUNGLI KARINJ. HIND. Terminalia alata.

JUNGLE, in Africa, is formed by dense and almost impenetrable gigantic grasses : in Australia by rich dense scrub of species of Eucalyptus, Melalenca, &c. intertwined with scrub vine, a species of Cassytha, but the jungles of India are of canes and other palms very difficult to penetrate.

JUNHOO. SANS. From ha, to abandon, (viz. the world.)

JUNIPER. Many juniper plants grow the northern hemisphere of India. The juniper of Rondu has a very extended range in altitude, being common in the drier parts of the Himalaya at elevations of 12 or 13,000 feet, and in some parts of Tibet, where it meets with a higher summer temperature, even as high as 14 or 15,000 feet. The Juniperus excelsa of Wallich, so far as the point can be decided by dried specimens, seems identical with specimens in the Hookerian Herbarium, collected in Karabagh and Sakitschiwan by Stowitz, and communicated to Sir W. J. Hooker by Fischer. The Taurian specimens of J. excelsa from Bieberstein are, however, a good deal different, and are perhaps only a form of J. Sabina.

J. Barmudiana and J. Barbadensis are noticed under the word cedar, Mr. Hodgson, names as plants of Japan J. rigida ; J. taxifolia ; J. chinensis and J. procumbens.—*Dr. Thompson's Travels in Western Himalaya and Tibet, p.* 256.

JUNIPER BERRIES.

Hub-ul-Huber.....AR.	Arkenthos .... GR.
Ab-hul.. ..... ,,	Cocole-di-Ginepro ...IT.
Genever-bessen.....DUT.	Juniperus communis... .. .. LAT.
Baies de Genievere...FR	
Wacholder-biren ...GER.	Embro..... ..... SP.

The berries of the common Juniper tree have stimulating and diuretic properties, are used in the distilleries in England and Holland for flavouring gin or Geneva. The berries procurable in the Indian bazars, are supposed to be brought from the Himalaya and Cabool. The common juniper was found by Captain Webb on the Neetee pass, and by Mr. Inglis in Kunawur—3 to 6 feet high, forming a dense diffuse, irregular bush, occasionally tree-like, and attaining an elevation of 20 feet. Odour of the leaves agreeable and balsamic, of the berries also agreeable, taste of the leaves resinous, rather bitter ; of the berries sweet, aromatic, slightly saccharine, hot, and rather bitter. The berries are considered diuretic and emmenagogue ; brought from the Himalaya and Cabul. The berries contain suger, mucilage, and a little essential oil. The oil is white or yellowish, light, very liquid, of hot and acrid juniper taste, and very strong smell ; the extract of the berries is called a " Rob." The oil is prepared on the large scale in Holland, and is often adulterated with turpentine. Besides its stimulating and narcotic properties, *gin* is also acknowledged to be a powerful diuretic. Of the 13 coniferæ of the North-west mountains only the Juniperus communis, the Deodar, Pinus Gerardina, Pinus excelsa, and Cupressus torulosa are not found in Sikkim. Dr. Mason mentions the Pinus Latteri as growing in Tenasserim, and Dr. Brandis adds, Pinus Massoniana, *Lamb*

[redacted] Pinus Khassiana. Thunberg mentions many pines in Japan, and they are numerous in China. The coniferæ of the Himalaya were described by Major Madden in 1846 to 1849. —*Faulkner. Ben. Ph.* 209. *Royle, p* 352. *O'Shaughnessy, p.* 620.

JUNIPERUS COMMUNIS, *Linn.*

Creeping cypress of Himalayan travellers. Common Juniper.. . .....ENG.	Gia Shuk..... CHENAB.
Bilhara...HIND. of Niti.	Betthal..... ..... RAVI.
Pudma .... ,,	Lassar... ..... ,,
Pumaroa .. ,,	Mich... .... BEAS.
Arkoutus..... GR.	Chich..... ,,
Barati .... ,,	Betar .. .. ,,
Purpinja..... HIND.	Dhup..... ..... ,,
Pudma ..... ,,	Lewar ..... SUTLEJ.
Hoober ..... ,,	Langshur... ...' ,,
Chee Chia... ... ,,	Thelu... ..... ,,
Abhul ..... ARAB.	Gugil... .... ,,
Charai... ..... HIND.	Chue shupa... ,,
Petthri... ... . JHELAM.	Bazar fruit.
Petthar .. .. CHENAB.	Haulber... ... ... ,,
Betthal... ..... ,,	Abhul... ..... ,,
Wetyar..... .. ,,	Bilhara .. .. of NITI.
Pama... ... ... ,,	Pudma ..... ,,
	Pumaroa .. .. ,,
	Ahabi .... SINDH.
	Hub-ul-arar..... ARAB.

The natives often confuse the two shrubby species J. communis and J. squamata. They are common in many parts of the Punjab Himalaya from sometimes as low as 7,000 to at times as high as 13,000 feet and occur near the Safed Koh, Trans-Indus, often forming a belt or more frequently patches above the upper limit of trees, although, seen at times very much below that. The wood burns fairly well, and on the passes it is frequently the only decent fuel to be got within miles. Madden states that from the berries, with barley meal, a spirit is distilled, the former being probably only added to impart a gin flavour. The berries are officinal in the plains, and are used in decoction, being considered stimulant.—*Dr. J. L. Stewart's Punjab Plants, p.* 223.

JUNIPERUS EXCELSA. BIEB.

Pencil Cedar .....ENG.	Lewar (deodar.) CHENAB.
Chalai..... . JHELAM	Shurgu..... .. ...SUTLEJ.
Shukpa.....CHENAB	Shukpa... LADAK SPITI.
Shur..... ... ,,	Apurs .... BELUCHISTAN.

This tree is said to be abundant in Nepal, and to occur below the Niti Pass in Kumaon, In the Punjab Himalaya it is common in the upper and more arid parts of the basins of the Sutlej and Chenab, likewise in Ladak, also in some numbers on the Kunhar, a tributary of the Jhelum, and near the Safed Koh (Bellew,) and on Cheheltan in Beluchistan (Masson, &c.) Cleghorn gives the crest of the Dhauladhar, above Kangra, as a habitat which is perhaps doubtful, as the climate there is moist. The elevational range may be put at 8,000 to nearly 15,000 feet. At the higher altitudes it is only seen as a shrub, but at 10,000 feet acquires a considerable girth. The timber, which has the same fragrance as that (also produced by a juniper) from which pencils are made, is light, and not strong, but is used for many purposes in the almost treeless parts where this generally grows. It is employed as supports for water channels, and the heart-wood when in moist earth, is nearly imperishable. In Lahoul it is also used alternating with stones, for the walls of houses, as well as for beams. And on the Sutlej some of the temples are built of it, and it is said to be in some request for boxes at Simla. In Kanawar, also, vessels made of it are much esteemed, and some charcoal is made from it. In Kanawar the wood is used as incense, and offered by the Lamas to their deities, and in the latter the twigs are used by the priests in several religious ceremonies, and the fruit is regularly burnt as incense by the buddhists. Masson states that on Cheheltan the fruit is employed medicinally and is exported to Hindustan so that it may constitute part of the Abhul of the bazars. In Khagan, on the Kunhar, the small branches under the name of Chalei ke dhup, are burned near the patient as a remedy for delirious fever.

It is found in the Sutlej valley between Rampur and Sungnam at an elevation of 9,000 to 12,000 feet, and there yields an excellent, light, odoriferous wood. This is according to Royle, the Himalayan cedar. Juniperus excelsa forms a fine tree in Britain and is used as an ever-green. At a small village near the Lipa stream, on the Werang pass of the Himalaya, with some cultivation, and a rather odd-looking little temple, are two fine trees of Juniperus excelsa, the sacred Juniper of the Kunawari and Tibetan. The Juniper in Kunawar appear to be of three sorts. One called Pama is an immense creeper, another Shoor or Shookpa is a tree of fifteen or twenty feet, on which are a few small cones, and the third is a bush named Bettir.—*Dr. Thomson's Travels, p.* 87. *Dr. J. L. Stewart's Punjab Plants, p.* 224. *Cleghorn's Punjab Report, p* 63. *O'Shaughnessy, page* 620. *Eng. Cyc.* See Evergreens.

JUNIPERUS OXYCEDRUS. See Cedar ; Deodar.

JUNIPERUS RECURVA. *Desv.*

Khoubair..... HIND. | Ubhul..... .. ...HIND.

The weeping blue juniper and the arboreous black one (called "Tchokpo") yield beautiful wood, like that of the pencil cedar, but are comparatively scarce in Sikkim.—*Hooker, Vol. II, p.* 45.

JUNIPERUS RELIGIOSA. *Royle*, grows at an extreme height on the Himalaya, generally, and is held in reverence by the people.

JUNIPERUS SPHŒRICA. On one of Mr. Fortune's excursions amongst the hills he met with this curiously formed tree, which, at first, sight seemed to confirm the old Virgilian tale of

apples growing upon plane trees. It is one of those junipers which grow to a considerable size in the north of China, and which the Chinese are fond of planting round graves.—*Fortune.*

JUNIPERUS SQUAMOSA.

Beter .....HIND.	Bet'bar.....HIND.
Pethri .... „	Pama, also Talu PUNJ.
Creeping Juniper . ENG.	

This is found at very high altitudes in the Sutlej valley, between Rampur and Sungnam, at an elevation of 12,000 to 13,000 feet, where forests disappear. It is used as firewood in crossing the high passes.—*Cleghorn's Punjab Report, p.* 63.

JUNIPERUS VIRGINIANA. See Cedar Deodar.

JUNIR. Here and at other places in the Deccan, are budd'hist caves with numerous inscriptions, in the old pali, seven of which were collected by Colonel Sykes. The date is the second to third century before Christ and the character used in the inscription is the Old Lat; but not so old as the Delhi Lat character. The inscriptions narrate by whom the caves were excavated and for what objects. That at Karli is for foreign pilgrims: the great Chartya cave excavation at Junir is for the comfort of the attendants at the temple, &c. Dharmika Seni, is called the author of the one hundred caves at Junir, but is not called king. Vira Senaka excavated the Deophy temple. Sulisadatta is called Lord of the City of Thaka. These seven inscriptions, do not record positively the titles of any princes, nor name the Samana and others of the priesthood; but it must be borne in mind that the moment a prince became a "Samana" he abandoned his titles. The inscriptions are remarkable, also, for having [initial or final] many of the emblems on the coins.—*Journ. Bl. As. Soc. VI. p.* 454. *Vol. VI. p.* 504 *and* 1038.

JUNJOOH, a hindu race, in the hills south of Kashmir.

JUNK. A Malay and Javanese word applied to the larger craft of the Archipelago, used both in war and for commercial purposes. The word is properly Ajong or Jong, corrupted by the Portuguese into Junco, which the English have improved into Junk, and apply to the larger Chinese vessels. The Chinese word for the vessels called Junk, is Wang-kang. The word Ajong, is used for boat, by the Chinese and Malay.—*Crawfurd.*

JUNK SEYLON, or Salang Island, one of the islands of the Mergui Archipelago, and separated from the continent by Papra Strait, extends from lat. 8° 9′ to 71° 46′ N., being 8 leagues in length and about 3 leagues broad. It formerly belonged to the Malay rajah of Queda, but it has since been forcibly occupied by the Siamese of Ligor. In the entrance of the Strait of Malacca, near the Nicobar and Acheen Islands and betwixt them and Junkseylon, there are often very strong ripplings, particularly in the S. W. monsoon. There is no perceptible current, yet the surface of the water is impelled forward by some cause. They are seen in calm weather approaching from a distance and in the night their noise is heard from a considerable distance before they are near, alarming to persons unacquainted with them, for the broken water makes a great noise when the vessel is passing through it. They beat against a ship with great violence, and pass on, the spray coming on deck, and a small boat could not always resist the turbulence of these remarkable ripplings.—*Horsburgh.* See Barren Island.

JUNKEE-JAM. BENG. Dalrympelia pomifera.

JUNNU KATTI. TAM. JUNNU GEDDA. TEL. Cheese.

JUNNUT-OOL-BUQQEEA, the name of the cemetry at Medina where Hussun was buried: literally, the paradise of the eternals.

JUNO. See Saraswati; Kali; Osiris; Yavana.

JUNONA. A village in the Chanda district, situated seven miles east of Chanda and six miles north of Billalpur, with which latter place it is supposed to have been connected during its occupation as the capital of the Chanda kingdom.

JUNOOTOORWA. A small clan of Rajpoots in Gungapoor, zillah Benares.

JUN AND KATHI of Kattyawar are tall, comely and long-haired races, who have vast herds of camels and black cattle, from which the towns are furnished with ghee or clarified butter, and the people themselves provided with libations of milk. See Kat'hi.

JUNTREE or Jantu, HIND. An Almanac or Register. The word originally meant a perforated piece of metal through which wire is drawn, and may have subsequently been applied to an almanac on account of its having many open compartments, or ruled divisions.

JUNAKA. SANS. From jan, to be produced; properly Janaka.

JUNAMEJAYA. SANS. From jana, a man, and ej, to tremble.

JUNAPA. TAM.? Crotalaria juncea.

JUPITER. See Hindu; India; Krishna; Sani; Yavana.

JUPA. SANS. To speak inaudibly, from jup, to mutter.

JURA. HIND. SANS. The knot of hair, on the head of a hindu, properly Japa.

JURAMINA MUDHARO, HIND. Aristolochia longa, used both in powder and

mixture; employed as a tonic in diseases of the chest and brain, and especially in headache.

JUREA OR JARIYA. One of the seven divisions of the Lodh tribe.—*Elliot. Supp. Gloss.* See Lodh.

JUREEB or Jarib. HIND. PERS. A measuring chain, or rope. Before Akbar's time, it was a rope. He directed it should be made of bamboo with iron joints, as the rope was subject to the influence of the weather. In British survey measurements a chain is used. A jureeb contains 60 Guz, or 20 Gut'ha, and in the standard measurement of the Upper Provinces, is equal to five chains of 11 yards, each chain being equal to 4 Guth'a. A square of one Jureeb is a Beegha. A Jureeb in Hebrew and Arabic, signified originally only a measure of capacity, equal to 4 Qufeez, or 384 mud (Latin, Modius), and in course of time came to signify the portion of land which required as much to show it as a Jureeb would contain. The Pat'ha and Nalee of Gurhwal and Kumaon have a similar origin. This use of the term must have altered before the reign of Timoor, for in the Institutes we have an injunction, which is evidently the foundation of Akbar's division of soil into three classes. The words Qufeez and Mud are both retained in the Spanish cafiz and almud. Indeed, nearly all the Spanish weights and measures are like very many administrative words derived from the Arabic. As the quintal of one hundred pounds, from kintur, of which the fourth (rooba) is the arroba: arralde, a pound from arrattle; xeme, a span, from shamah; and so on.—*Elliott. Sup. Gloss. Al Makkari, vol.* I. *p.* 500. *Asasu-l-Loghat.*

JURGON. AR ? Zirconia.

JURI. See Kelat.

JUR-KUNDALOO also Kundaloo; and Kubra, a large nettle, growing in the northern and middle parts of the Himalaya. It attains to about eight or nine feet high and the natives make ropes of the fibre, for tying up their cattle and snow sandals.—*Royle's Fib. Pl.*

JURRAH. ARAB. HIND. PERS. A surgeon.

JURU. See Semang, properly Jara.

JURU-BHARUTA. SANS. from jara, decrepitude.

JURUD-KALMI. BENG. Hewittia bicolor.

JURUMUDI. MALAY. A steersman.

JURUTKAROO. SANS. from jri, to be withered, and kri, to do.

JUS. See Karej.

JUS, properly Jast, HIND. Zinc.

JUSAWUR or Jusawut, the name of a tribe of Rajpoots in Areeng of Muttra. They are held in no great consideration.—*Elliot.*

JUSHODA. SANS. from Jashas, fame, and da, to give.

JUSQUIAME. FR. Henbane seed.

JUSSAD. GUZ. HIND. PERS. Spelter. Zinc.

JUSSI. TAGAL. A delicate fibre of the Philippine Islands, of which dresses, &c., are made. Jussi fibre, and striped Jussi dresses from Manilla, were exhibited in the Exhibition of 1851; the plant yielding the fibre is not known.—*Royle. Fib. Pl. Simmond's Dict.*

JUSSIEUA CARYOPHYLLŒA. LAM. Syn. of Ludwigia parviflora,—*Roxb.*

JUSSIEUA EXALTATA. ROXB. Syn. of Jussieua villosa.—*Lam.*

JUSSIEUA FRUTICOSA. D. C. Syn. of Jussieua villosa.—*Lam.*

JUSSIEUA RACEMOSA. ROTTL. Syn. of Lumnitzera racemosa.—*Wild.*

JUSSIEUA SUFFRUTICOSA. LINN. Syn. of Jussieua villosa—*Lam.*

JUSSIEUA VILLOSA.—*Lam. W. & A.*

J. exaltata, *Roxb. Rheede.* | J. suffruticosa, *Linn.*
J. fruticosa, *D. C.*

Lal ban Langa.....BENG. | Karambu... ... MALEAL.

A perennial plant grows in Bengal in both peninsulas of India and in Cochin-China. It is employed in medicine.—*Voigt, p.* 33.

JUSTICIA, a genus of plants belonging to the natural order Acanthaceæ. Thirty-two species of Justicia are described by Dr. Roxburgh. A few only of which have any medicinal virtues attributed to them, and all but one are now referred to other genera. Lindley quotes J. pectoralis, as a stomachic. J. biflora, and Acanthus mollis, having emollient leaves are used for poultices, and Wight gives J. linida Of the East Indies, are J. calycotricha, J. dentata, and J. ecbolium. Some of the species are planted as flowering shrubs—*Gen. Med. Top. p.* 124. *Riddell, Gardening. O'Shaughnessy, p.* 483.

JUSTICIA ADHATODA. *Linn. Roxb.*

Malabar Nut.. Adhatoda Vasika,... ...*Nees.*
Arus..... Alusi
Bakus..... Vasuka.. ....HIND.

This plant grows abundantly wild, and common all over India. Leaves are used at Ajmeer, and are considered diaphoretic and sedative, and used in cough prescriptions. The root is used in Ceylon as an emmenagogue and to cause abortion. The charcoal of the plant is used to make gunpowder.—*Irvine's Med. Top. of Ajmere, pp.* 124 to 173.

JUSTICIA APPRESSA. FORSK. Syn. of Barleria prionitis.—*Linn.*

JUSTICIA COCCINEA. This species bears a small pink flower. The leaves are of a reddish colour underneath. It is said by the natives that the root is an antidote to the bite of a snake, and that it is the root sought after by them when bitten by the cobra.—*Riddell.*

JUSTICIA DENTATA, *Klein.* Syn. of Justicia ecbolium, *Roxb. Rheede.*

JUSTICIA ECBOLIUM.—*Roxb. Rheede.*

Oodoo Jati.....BENG.	Jati... .... HIND.
Tau-sa-lat.....BURM.	Pachcha Vádámbaram TEL.

A shrubby plant common in most parts of India, and in flower nearly all the year. It is a native of the Indian forests, said to be diuretic. Flowers pale blue, tube very long and slender.—*O'Shaughnessy. Roxb. Fl. Ind. i.* 114. *Voigt.*

JUSTICIA ECHIOIDES. Roxb. Syn. of Andrographis echioides. *Nees. W. Ic.*

JUSTICIA GENDARUSSA. ROXB.

Gendarussa vulgaris.—*Nees.*

Jujut-mu .. .. HIND.	Caur Nuchi... ... ...TAM.
Kali Shumbali.... ,,	Nalla-Wawali... ...TEL.
Nila Nirghundi. . SANS.	

A handsome shrubby plant with bark of a dark purple hue very smooth, and in some varieties green, flowers during the rains, it grows readily by cuttings or slips: the leaves when rubbed have a strong and not unpleasant smell; they are roasted and given by the Vitians in chronic rheumatism.—The leaves dried and powdered; are used as a preservative to keep insects from books.—*Riddell. Genl. Med. Top. p.* 172. *Ains. Mat. Med. p.* 73.

JUSTICIA NASUTA. LINN.

Rhinacanthus communis.—*Nees.*

White-flowering Justicia. | Kabutar ki jhar. HIND.

A shrubby plant with white flowers in axillary and terminal panicles; grows spreading along the ground. The leaves are bruised and used by the natives for curing ringworm. Found in the native gardens as a flower. The flowers are sold along with those of Jasmine, and the roots are used in medicine as an excitant.—*Riddell. Genl. Med. Top., page* 173.

JUSTICIA PANICULATA. *Burm. Roxb.*

Andrographis paniculata.—*Wall.*

This plant grows wild in the southern parts of India. It is one of the chiraytta, and is highly prized as an excellent stomachic. See Andrographis paniculata chiretta.

JUSTICIA PICTA. ROXB.

Graptophyllum hortense.—*Nees.*

Painted Justicia.	Face plant..... .. ENG.
Soorkh-Vasooka....HIND.	

This is a very ornamental and handsome variegated shrub, bearing red flowers, having green leaves with large white spots fringed with green, and some varieties with red and dark red spots. The leaves are used for the decoration of the dessert after dinner, and other ornamental purposes: few leaves can be found on which some grotesque resemblance to the human countenance may not be fancied or traced.—*Riddell. Genl. Med. Top. p.* 173. *Jaffrey.*

JUSTICIA PROCUMBENS. LINN. Syn. of Rostellaria procumbens.—*Nees.*

JUSTICIA REPENS. LINN. Syn. of Rungia repens.

JUSTICIA VERTICILLATA.

Erect Justicia. | Kustoola...HIND.

Found in the Kotah jungles.—*Genl. Med. Top, p.* 173.

JUSTIN. See Chandragupta.

JUT. Under the words Jat and Jet, have been given some notices of, seemingly, a distinct race to which these differently pronounced names are applied. They are supposed to have sprung from hordes, who had migrated from the plains of Upper Asia, and been pushed forward into the valley of the Indus by succeeding and more warlike races. Captain Postans tells us that the Jut, like all the tribes in the Sind countries, are divided into innumerable subdivisions called Koum, and are there a hard-working race, occupying themselves in rearing camels, feeding flocks, or cultivating the soil. They are invariably found in large communities, often living in temporary huts or "wand," and migrate all over Sind and its confines, as shepherds, in search of pasture. Where this is not the case, they are farm servants either of the Biluchi chiefs or wealthy zamindars, who repay their labour with a modicum of the produce. The Jut in Sind, are a quiet inoffensive class, and exceedingly valuable subjects, but have hitherto been much depressed. Their women are, throughout the country, noted for their beauty, and, to their credit be it also spoken, for their chastity. They work as hard as the men, and the labour of tending, driving home their flocks, milking the cattle, &c. is fairly divided. The Jut are very numerous and form a large division of the population of Sind, though seldom found in its towns, being dispersed over the whole face of the country, particularly eastward to the desert tract which separates Sind from Cutch, known as the Runn on which this tribe rear large flocks of camels. There are other pastoral and peaceable classes besides the Jut, of mahomedan persuasion, such as the Khosa in Upper Sind, Sikh Lohana in the Delta, and emigrants from the Punjab, who have in many instances become amalgamated with the people of the country. The Khosa become a predatory tribe on the eastern confines of Sind, verging towards the Cutch territories, where Rajputs are located, they are very troublesome. They are also on the eastern boundaries, as wandering herdsmen. The

Daod Putra who inhabit generally the country of that name in the north are to be met with in various parts of Sind. The Sumah are Jut, though they are generally known by the former title. Such also are the Machi and numerous other subdivisions of the Jut tribes. The Jut is as inseparable from the camel throughout Sind, as the Arab from his horse in Arabia; they are invariably camel drivers and feeders, and are consulted on every occasion where the health or efficiency of this invaluable animal is in question. According to one authority, the Jut occupying parts of the ancient Sikh territories, are sprung from barbarous hordes, who emigrated from the plains of Upper Asia, but who now have long held the hindu language and belief. But, if the Jut of Sindh and Kach Gandhava be of the same stock, these have become mahomedans. The Jetki is everywhere, according to Mr. Maesoon, the language of the Jet.

Gavelkind, the equal division of the inheritance amongst the sons, was brought to England by the Jut brothers who settled in Kent. It was the custom of the Geti hordes, and is still followed by the Jharija rajputs

During the sixteenth and seventeenth centuries of the Christian era, Nanuk and Govind, of the Khutree race, obtained a few converts to their doctrines of religious reform and social emancipation among the Jut peasants of Lahore, and the southern banks of the Sutlej.

Taking Lat. 23° or 24° N. in Malwa, and L. 30° on the Jumna, so as to include Upper Sind, Marwar, part of Malwa on one side, and Lahore, Umritsur and Umballa on the other, then connect the two eastern points by a line which shall include Dholpore, Agra, Alighur and Merut, and within all that tract the Jat race ethnologically predominates, excepting only the hills of Mewar and the neighbourhood, still held by aboriginal tribes. Advancing eastwards into the Punjab and Rajputana, we find hindu and mahomedan Jat much mixed, and it often happens that one-half a village or one branch of a family are mahomedans and the other hindus. Further east, mahomedan Jat become rarer and rarer, and both about Lahore, and all that part of the Punjab along the line of the upper Sutlej and Jumna, the great mass remain unconverted. In the Punjab, the Jat all take the designation of Singh, and dress somewhat differently from ordinary hindu Jat; but, for the most part, they only become formally Sikhs, where they take service, and that change makes little difference in their laws and social relations. The Jat of Delhi, Bhurtpur, &c, are a very fine race, bear the old hindu names of Mull and such like, and are not all Singhs. In Rajputanah, the Jat are quiet and submissive cultivators. They have now long been subject to an alien rule and are probably a good deal intermixed by contact with the Meena and others.

The Jat Singh of the Punjab and upper Sutlej may probably be taken as the best representative type of the race. Compared to northern races, they are dark; they are tall, large and well featured, with plentiful and long beards, fine teeth and a very pleasant open expression of countenance. They are larger and taller than the Afghan Pathan with the upper part of the body especially well developed, but not so stout limbed or quite so robust. They are a fine, remarkably handsome, race of men, not excelled by any race in Asia. In courage, energy, and military qualities, they excel the more beautiful non-Pathan races of the northern hills, and they are as energetic in the peaceful arts as in that of war. They are good cultivators, hard-working and thrifty; they let little land lie waste and pay their land tax punctually. Their women work as well as the men and make themselves generally useful. They are not learned, though many men and some women can read and write. They have a great craving after fixed ownership in the soil. They are essentially agriculturists, seldom gardeners, and in Hindustan are never pastoral. They breed cattle largely, and sometimes rear camels when the country is suitable, and in Jat countries both ordinary carts and large mercantile waggons are usually plentiful, and as waggoners they not unfrequently carry their grain and other produce to distant markets on their own account. The Jat formerly dwelt in Rajputanah in republics, such as, in the time of the Greeks, were alluded to as democratic institutions, and one recognized republican state, that of Phool or Maraj, came down to the nineteenth century and was the last recognized republican state in India. It was a Jat republic, and gave the chiefs who founded the states of Patialah, Nabah, Jheendca. The old territory of the Phoolkian race was recognized by the British, and treated amongst the protected Sikh States, but has recently been brought under the general rule of British dominion. Every Jat village, however, is, on a small scale, a democratic republic, every man having his own separate and divided share of the cultivated land. The union in a joint village community is rather the political union of the commune, so well known in Europe, than a common enjoyment of property. A father and son may cultivate in common, but commensality goes no further. The village site, the waste lands and grazing grounds, and, it may be, one or two other things belong to the commune, and the members of the commune have, in these, rights in common. For all the purposes of cultivation, the remainder of the land is in every way separate indivi-

dual property. The government is not patriarchal, but a representative communal council or punchayet. Re-marriage of widows is permitted. All the Jat are subdivided into many Gentes and Tribes, after the usual fashion of the peoples of the Arian or Indo-Germanic stock, and the usual fashion is to marry into another Gens. The Jat have little of the hindu ceremonial strictness, and in Punjabi regiments they mess freely like Europeans, and have their two or three meals a day comfortably. The Jat, Rajput and their cogeners are branches of one great stock. Brahmans of Kashmir and the frontier hills are hindus in an earlier stage of brahminical development. The Jat country is just such as would be occupied by a large stream of people issuing through the Bolan Pass, in lat. 28 or 30° north, and the Rajput are ranged in a semi-circular form around the eastern and northern and south edge of the Jat area, the mass of them occupying the richer valley of the Ganges. Mr. Campbell's conjecture is that the Rajput are an earlier wave from the same source as the Jat, who came in by the same route, have farther advanced and been completely hinduised, while the Jat have come in behind them. Punjabi is the language spoken by the Jat, but which, in Upper Sind, is called Jati Gul or the Jat tongue, and Mr. Masson calls it Jetki. It is an Indo-Germanic tongue allied to the Sanscrit. In its main grammatical and essential features it is not widely different from the Hindi of the Rajput and other Hindustan people. It is one of the most praerit of Indian vernacular. The Jat, Jot, Jet, Jut or Jhut, who thus occupy the north-west and bordering provinces, also the Punjab and Sind, are in religion partly hindu, partly Sikh, and partly mahomedan They all refer to the west of the Indus and to Ghazni as their original seats, and the Dhe or Pachhadhe reached India from the Punjab about the middle of the 18th century. The other section is the Hele or Deswale. The Jat seem to have entered by the Bolan pass, occupied the high pastoral lands about Quettah and thence descended into the plains which they still occupy. The Jat is the great agricultural tribe in the Punjab and, in the Punjab parlance, Jat and zamindar or cultivator are synopymous. There are no Jat in Kashmir or within the hills. The Aodi tribe of Jat dwell in Paniput and Soneput. The Aolania Jat in Paniput claim to be above other Jat by having had the title of malek or king conferred on them. The race, however, spread as it is from Herat, Kabul and Kandahar, throughout the Punjab, down the Indus into Kach Gandhava, and eastwards to the Jumna and Ganges, is the same, and, wherever spread, they retain a dialect of their own to which, in Sind, has been given the name of Jetki. Mr. Masson seems to imply that they are descendants of the Getæ who, he says, once possessed the whole of the countries immediately east and west of the Indus. The zamindars, or cultivators of the soil, at Jell as throughout Kachi, are Jet, who, up to A.D.1830, seldom moved abroad, but on bullocks and never unless armed. A Jet might generally be seen half naked—seated on a lean bullock, and formidably armed with matchlock and sword, and to the north and west of Kach Gandhava, as also in Herat, Kandahar, and Kabul, they are seen as itinerant artizans, like gypsies. In the Punjab, they are not found west of the Jilam, but east of that river the Jet cultivators use waggons. The Jet has been so long settled in Kach Gandhava, as to appear the aborigines. Amongst their numerous subdivisions are the Kalora, Kokar, Hampi, Tunia, Abrah.

According to Mohan Lal, the Sikh Jat are polyandrous, and one brother takes his brother's wife, but in stating this he seems to allude to the custom among the Jat, of Curao, also written karao seemingly from "karana," to cause to do, the term given among the Jat, Goojur, Ahir, and other races and tribes in western Hindustan, to concubinage generally; but more especially to marriages of widows with the brother of a deceased husband. The practice, which is also known to the eastward by the name of Goorhurree, in the Deccan of Buti'hhee; and, in other provinces, by the name of Dhureecha, is followed among the Jut race, but is not very openly confessed, even among them, as some degree of discredit is supposed to attach to it. It is only younger brothers who form these connections, elder brothers being prohibited from marrying their younger brother's widows, but among the Jat of Delhi even this is not prohibited. The practice has been common among several nations of the East. The Jews followed this custom, and in Egypt it was admitted for a childless widow to cohabit with a brother of the deceased husband. When the laws of Menu were enacted, Karao appears to have been a recognized institution. But as is not unusual with the Institutes, there is much contradiction between the enactments relating to it. From a consideration of all the passages on the subject, it appears that failure of issue was the point on which the legality turned. He who was begotten according to law on the wife of a man deceased, or impotent, or disordered, after due authority given to her, is called the lawful son of the wife (Ch. IX., v. 176). From the fact of Draupadi marrying the five Pandoo brothers, we learn that polyandry must have prevailed amongst the heroes of that poriod; and if polyandry, the practice of Karao was, no doubt, not uncommon: indeed, the compiler of the Mahabharata, Vyasa, was himself appointed to raise up

offspring to his deceased brother. There is perhaps no circumstance which so strongly shows the northern descent of the deified Pandava heroes as this marriage. Herodotus tells us that polyandry prevailed among the nomadic Scythians as it does at present among the Bhotia. The practice is adopted also by the Nair of Malabar, between whom and the people of the Himalaya, Wilson traces the obscure vestiges of a connection. Amongst the Jat, Goojur, and Ahir, children born Curao are considered legitimate, and are entitled to inheritance accordingly. Children begotten by the women previous to Curao, except in the case of fraternal Curao, are known by the name of Kudhelura, and do not inherit the property of the father-in-law. According to dictionaries, as the words are written, Jat means a race, a tribe, while Jut means a manner, a kind, and likewise matted hair: also, throughout the Punjab, Jut implies a fleece of fell of hair, but in Upper Sindh a Jut means a rearer of camels or black cattle, or a shepherd in opposition to a husbandman. In the Punjab generally, Jut means a villager and husbandman in opposition to an artist or handicraftsman. The Jat, latterly, acquired great power. The Birk or Virk is one of the most distinguished of the Jat tribes. The Sindhoo, Cheeneh, Vuraitch, Chhuttheh, Sidhoo, Kurrekal, or Kurrecal, Gondul, &c., are Jat sub-divisions in the Punjab and their numerous sections added to their following varied religious sects, have given rise to doubts as to the unity of the race. The Jat in the north and west of India are industrious and successful tillers of the soil, and hardy yeomen, equally ready to take up arms as to follow the plough. On the Jumna, their general superiority is apparent, and Bhurtpoor bore witness to their merits. Some of the Jat are said to be descendants of the Kahkar of the Salt Range. The Zjhut, Jut or Jit, who dwell in Sind from the sea to Dawudputra but not in the t'hul, are the oldest of the proselytes to mahomedanism.—*Masson. Vigne Postans. Cunningham's History of the Sikhs, p.* 1. *Campbell, pp.* 51, 77 to 81. *Elliot's Sup. Glos. Recherches Phil. sur les Egyptiens et les Chinois. Selections from the Mahabharata, pp.* 8 *and* 66. *Masson' Journeys, Vol. II, p.* 125, *Masson Kelat, p.* 352. *Institutes of Menu, Ch. IX V.* 176. See India; Jat; Jet; Kaurava, Marriage Customs; Pandu; Polyandry.

JUTA-KANCHURA. Beng. Commelyna communis.

JUTA-MANGSEE. Beng. Spikenard, Valeriana Jatamansi.

JUTA-SALPANEE. Beng. Dicerma pulchellum.

JUTATOO. Sans. *from* jata, a bunch of hair, and ayoo, *life-time, properly* Jatayoo.

JUTE,

Jews' Mallow ..... Eng.	Jute..... Beng. Hind.
Bristly leaved Corchorus..... ... ,,	Isband..... ,, ,,
Pat... .... Beng. Hind.	Singginganasha .. ,,
Koshta..... ,, ,,	Corchorus olitorius. Lat.
Bhungi..... ,, ,,	Patta..... .... Sans.

Corchorus olitorius.

Putta..... ... ... Beng.	Tat.....the cloth.
Pat fibre ... ... Jute.	Chotee-megila ... Hind.

Corchorus capsularis.

Isband..... Hind.	Ghi-nalita pat...Beng.
	Naltapat.....

This fibre has long been known in India, as in use in the manufacture both of cordage and cloths, but it was only during the past fifteen years that it has come to be used in England. It is the product of the two distinct plants Corchorus capsularis and Corchorus olitorius, above named, both of them common all over India, and in Ceylon and China, both cultivated for their leaves, and under shoots, as pot herbs, and for their fibres. C. Olitorius, is the Jews' mallow, and is supposed to be the plant alluded to in Job xxx. 4. There is one variety called by the natives Teetah Pat and another variety which the natives call Bem Pat. Jute is easily spun and is much used to mix with codilla. It is made into "ghunny" cloth (megili), cordage, and paper and damask cloth made of Jute is said to be more durable than that fabricated from cotton. Jute fibre brings, according to quality from £13 to £22 per ton, in the markets of Europe. The fibres are subdivisible into very fine fibrils, which are easily spun: they are long, soft and silky, and under the microscope, cannot be distinguished from those of flax, to all the purposes of which the jute fibre is applicable. When prepared by steeping, the plant requires long maceration, a fortnight or three weeks being scarcely sufficient for it. The chief sites of its cultivation in the Bengal Presidency, are Malda, Purnea, Natore, Rungpore and Dacca, and four varieties are distinguished, Pat, Tasa, Mesta and Coshta. At Jungpore the names given to Jute are Ghore Sun (probably Hibiscus) Paut, Cooch Murda Paut, and Amleeah Pat, (probably Crotolaria.) In its culture the land is prepared as for rice, the plants are weeded when a foot and a half high, and it is cut close to the roots when it has flowered, and before the seeds are ripe, a few plants being left to allow the seeds to come to maturity. After the plants are cut down, their tops are clipped off, and fifty to a hundred tied together. These bundles are laid in a shallow tank and weighed and allowed to remain for eight or ten days, being daily examined to ascertain that they are

not unduly rotted. When the bark is found to separate and the stalk and fibres become soft the bundles are opened and five or six stalks taken in the hand at a time, by a person standing in the water, who breaks off about two feet of them from the bottom; the bark, which has become soft like thread is held in both hands, and the stalks are taken out. The fibres are separated by mere washing, are dressed and exposed to the sun to dry, by hanging them over bamboos. They are afterwards partially cleaned, and finally made up into bundles of from one to two maunds, for the market. The culture of Jute has of late years greatly improved in many places and the produce is stated to be from 400 lbs to 700 per acre. Jute fibre has been noticed at length under the article Corchorus. Dr. Hunter gives the following, as the imports into Great Britain of this Indian product:

1838	1,136 tons.	1854	24,086 tons.
1842	2,740 ,,	1855	26,964 ,,
1844	5,500 ,,	1856	36,554 ,,
1846	9,220 ,,	1857	32,300 ,,
1848	8,900 ,,	1858	37,800 ,,
1852	16,980 ,,		

Bengal is almost the sole country from which the exports are made and the quantities exported from all India were as under:

	Tons.	£		Tons.	£
1850-1	29,120	196,936	1856-7	33,689	275,057
1851-2	26.763	180,976	1857-8	39,441	303,292
1852-3	17,942	112,578	1858 9	...	525,099
1853-4	25,475	164,769	1859-60	38,060	290.018
1854-5	34,978	229,241	1860-61	53,716	409,371
1855-6	44,135	329,076			

As will be observed, the exports doubled in eleven years, and its value rose from £7 to £8 a ton. As an exported article perhaps there is no other fibre in the world which has had such an extraordinary rise in so short a space of time. About the first quarter of the nineteenth century its export was unknown; and now about 60,000 tons are annually consumed in Great Britain alone. From the peculiar adaptation of this fibre in the manufacture of coarse useful goods, from the many improved modes of preparing it, and from the increasing wants of the world, there is no reason why double this quantity may not be required, and that too, within a limited period. The mills of Dundee consume a larger proportion of this useful fibre than any other in Great Britain, it is believed nearly one-half of the quantity imported; and yet its introduction in the trade of Dundee is comparatively speaking, of recent date. About 1830, a well-known merchant brought a small quantity and wished the spinners to make a trial of it, but he could not prevail upon them to do so. He then employed a person in the neighbourhood to tease it down, at the—now fabulous—cost of from £4 to £5 per ton, and then induced a spinner to mix it sparingly amongst tow; but it was not till the expiry of years that it was manufactured to any extent by itself. A process, was subsequently invented by Mr. Clausen (a Dane) by which flax, hemp, jute, and other substances were converted into a substitute for cotton. The invention seemed to work well, but the Manchester people at that time would have nothing but American cotton on any terms, and the invention was valueless. He cleaned the fibre from the straw by crushing and beating. The fibre was then steeped in a strong solution of bicarbonate of soda, and afterwards in water acidulated with sulphuric acid, which, combining with the soda, set free the carbonic acid with which the fibre was saturated. The liberated gas split the fibre into a material as fine as floss silk. It was then bleached by being steeped in a solution, of chloride of magnesium, then dried and cut into lengths of the required staple, or rather longer, as the staple was ground down during the carding. It then passed to the carding machines, and was treated precisely as cotton, and it was said at the time that it worked perfectly in the ordinary cotton machinery. After the Corchorus olitorius plants come to maturity, which is generally considered to be the time when they begin to ripen seed, and the lower leafs in the stems begin to turn yellow, or about the second week in October, the whole are simultaneously cut down,—no matter if all have grown uniformly in size or not, or whether the plants be good, indifferent, or bad, the whole is reaped off. After the whole is cropped off, it is staked in bundles of about 200 to 250 sticks in each, and then put down in any convenient place to undergo the process of fermentation, which is generally done within three or four days, according to the temperature of the weather; the more heat the less time occupied, and if the weather is mild, the period is longer. The whole is then taken and immersed in water, keeping the bundles down by any convenient means at disposal, but it is chiefly done with clods of earth, which are most conveniently obtained. The steeping process, if performed in a pool or pond containing stagnant water, decomposes the vegetable matter within eight or ten days, but if it be done in clear water, or a running stream, or in a tank of ordinary depth, having clear water, then the period of time is longer, say about seventeen to twenty days. When decomposition approaches completion, a man generally goes down and examines the fibres once a day, and at its close, both morning and evening, to see if all is perfected, and this is

done by simply feeling the stalks with the thumb and four-finger, to which it readily yields. When the whole is known to be completed, he goes down about knee-deep in water, and takes a *handful of the stalks, holding the same with his left hand over the surface of the water, and in his right hand holding a small palmata* or a piece of flat wood or plank, with which he gently strikes towards the stem of the stalks and whilst he does so, he whirls the whole, repeating the strokes with the palmata as he does so, which at once separates the fibre from the stalk or as much of the parts as is struck, which is generally from 15 to 18 inches in length from the lowest end; the whole is then broken, the parts adhering with fibre are then held with the left hand, and with the right the part where the stalks are broken is held, and the whole immersed perpendicularly about 9 or 10 inches in water, and a few jerks are then given in rapid succession, which admits of complete separation of the fibre from the broken stalks; but if any still adhere, the same is gently taken off with the right hand. When this is done, the extracted fibre is then held with the right hand, wrapping a portion round the palm of the hand, and with his left the operator holds the stalk a little under water parallel to him; he again gives a few slight jerks from and towards him. He also uses his left hand in pushing the stalks forward when drawing towards him. This manipulation can only be done with facility by those who are used to it. The whole of the fibre at once easily separates from the entire stalk and immediately floats up; the fibre is then washed to take off its refuse, and the whole is then wrenched off and taken up to be dried in the sun. To improve the jute fibre, two things are necessary to be looked after; the first is the process of fermentation, and the second is allowing the time for decomposition of the vegetable matter, and to avoid stagnant pools and ponds for the purpose, which, though it facilitates the object, injures the fibre very much. The process of fermentation is necessary to be carefully looked after, because if this be neglected and the heat exceed that degree which is absolutely necessary, and which is about 130° to 140° Fahrenheit, then the whole is affected by the gas which, in a manner, burns the bark, as such acids do, and the consequence is that, when the fibre is extracted, instead of obtaining the same with a fine, silky, glossy appearance, the whole of the produce becomes of a dark lead or black muddy color, which is considered bad or inferior in quality. It is not easy to mark the exact state of temperature, but natives engaged in the business, from their constant use, are capable of marking nearly about the time.

The next point to be carefully attended to is the time allowed to steep the whole for the purpose of permitting the vegetable matter to decompose, this part of the process, unless properly attended to, does not yield fibre of the usual size, but results as an inferior article, because it yields fibre of a coarse quality; the tender fibre which otherwise is retained, rapidly decays, and is broken into threads and washed off when extracting the same from the stalk. For which purpose, when the bundles are steeped down after the fermentating process, they are so arranged that the stems are first immersed in water with their top branches above its surface, and allowed to remain for a time, which is considered as sufficient for the stems to be partially decomposed, when the whole is properly steeped down, for the entire stalk to be decomposed at the same time; if this be not attended to, as stated above, the result is a short and coarse fibre, without any silky, glossy appearance.

The next point is to avoid pressing down the bundles with clods of earth, as at the time the decomposition is about to be perfected, the mineral substances being washed down mix with the fibre, destroying the vegetable substance and giving the fibre a red muddy appearance. Stagnant tanks are likewise to be avoided for the impurities they contain, though the decomposition is much facilitated. Native cultivators can rarely avoid these two materials for want of means and proper resources; but if they be avoided, no doubt the fibre extracted will yield a superior texture.

In the way the plants are cultivated in Bengal a wide margin is left for improvement, but on one point improvement is possible, the seeds being, at present, so laid out, that in portions of the land they are over-thickly studded, and while those take the start and come soon to the standard height, the plants under them form stragglers, not having the full play of the sun over them; the bark of these therefore remains more tender, and when cut down, and those of full growth, the height of which ought to be 6 to 8 feet, be separated, and the fibres extracted no doubt the same would yield a better quality of jute.—*Dr. Hunter, in Ed. New Phil. Journ. No. II. Vol. X. October* 1859, *Dundee Advertiser. Annals Ind. Administration. Royle's Fibrous Plants, p.* 244. *J. Manuel in Indian Field, No.* 25, 18*th September* 1858.

JUTE KARUNDE. Duk. Flacourtia sepiaria.—*Roxb.*

JUTI. Hind. Putranjiva Roxburghii.

JUTLAND. See Asi.

JUTRU. Hind. Myrsine Africana.

JUTTEEL, A pass, in the Sind ranges, runs 60 to 75 miles south-west from Sehwan

to Dooba, between 25° 32′, and 26° 26′, and 67° 48′, and 68° 8′. Steep in few places less than 2,000 ft. the road from Sehwan to Kurrachee lies between them, and Keertar more to the west.

JUTTUP-AKU. Tel. Dæmia extensa.

JUṬU. Tel. Kudumi, Tam, the tuft of hair worn by the hindus on the crown of their head.

JUTU BHAJRI. Tel. Limnaetus cristatellus.—*Temm.*

JUTUGA. Tel. Dæmia extensa.—*R. Brown.*

JUVA. Beng. Hibiscus rosa sinensis.—*Linn.*

JUVANEE. Beng. Hind. Ptychotis ajowan. Ajwain seed.

JUVANS PATER. See Indra.

JUVAR. Guz. Sorghum vulgare.

JUVASA Beng. Alhagi maurorum, *Tourne.* Hedysarum alhagi.—*Linn.*

JUVER, see Kummaler.

JUVO. Beng. Hordeum hexastichon.—*Linn. Roxb.*

JUVULA. Sans. Odina woodier.

JUVVI. Tel. Ficus t'siela.—*Roxb.* Ficus infectoria.—*Willde.*

JUWA. Hind. and Kashm. Hedysarum alhaji.

JUWAHIR-I-KHUMSA. A book so named.

JUWAL HARRA? See Har.

JUWANSA. Hind. Alhagi maurorum *Tourne.*

JUWAR, great millet, Holcus saccharatus —*Linn.*

JUWUR. Kashm. Annesleya horida. This plant is common in the lake of Kashmir. Its broad round leaf lies on the water like that of the lotus, its under surface being covered with numerous hard, sharp and hooked spiculæ —*Vigne.*

JUYA. Sans. From jee, victory, properly Jaya.

JUYANTI. Beng. Sans. From jee, to conquer. Æschynomene sesban.—*Linn.* Syn. of Sesbania Cochin-Chinensis. See Dhanchee property Jayanti.

JUY-DHAN. Beng. Andropogon saccharatum.

JUYU-DOORGA. Sans. From jaya, victory.

JUY-PHAL. Beng. Croton tiglium, properly Jayphal.

JUZ, Ar. a part of a book.

JUZEA, properly jiziya. From an Arabic word meaning subjugation; conquest; compensation,—a capitation tax levied by the mahomedans on their subjects of another faith. The correct word is *Jizea*, but usual in Hindoostan to pronounce the word Jazea. It appears from the Ayeen-i-Akbari that the khalif Oomar laid an annual tax upon every one who was not of the mahomedan religion. A person of high condition paid 48 dirhems, one of moderate means 24 dirhems, and one in an inferior station 12 dirhems. It does not exactly appear when this tax was instituted in India. Tod thinks it was imposed by Baber in lieu of the Tumgha which he solemnly renounced on the field of battle, after the victory which gave him the crown of India, but we read of it long before this, for as early as the time of Ala-ud-Din, only a century after the final subjugation of Hindoostan, we find it spoken of as an established tax. The tax was abolished by Akbar in the 9th year of his reign, and was not imposed again till the 22nd of Aurungzeb, who, with his wonted intolerance, directed that its levy should be attended with every circumstance of contumely which his ingenuity could devise.

From this period it appears to have been regularly levied, and with particular severity in the time of Farokhsir (in consequence of the appointment of Inayat-Ullah as Financial Minister, who had been Secretary to the bigoted Aurungzeb) until the time of Rufee-ood-Darjat, when the Barha Syud, or twelve syuds, abolished it, and the hindoos again recovered their consequence. Ruttun Chund, a hindoo, being appointed Financial Minister, and being possessed even of such influence, as to be empowered to nominate the mahomedan Cazees of the Provinces. After the death of Ruttun Chund, the capitation tax was once more levied, as it is stated to have been again repealed by Mahomed Shah, at the intercession of maharaja Jye Singh and Gerdhur Buhadoor. Since that period, no emperor was possessed of sufficient authority to enforce the Jazea, and this odious tax became extinct for ever: but not till it had operated as one of the most effectual causes of the decline of the mahomedan power, by alienating the affections of the hindoo population, which the early Moghul emperors had courted, and in some measure obtained.—*Tuwareekh-i-Mahomedshahee. Elliot Supp. Glossary, Annals of Rujasthan, Vol. I. p.* 403.

JUZEERAH means an island, but is a term applied to the countries between the Euphrates and Tigris: the Mesopotamia of the ancients.

JWALA MUKHI, in L. 31° 52′ 6″ N. L. 76° 18′ 6″ E. in Chámba, about 8 miles N. of Nadáun has a great temple 1,888 feet above the sea. The words are from jwala, a flame, and mookha, a face. It is also called Jwala-Jee and "Jee" which signifies "lord," is used as a term of respect. It is famous for its temple and takes its name from the fire which perpetually issues from fissures in the rocks which are enclosed within the temple. It is a lambent flame of a pale red colour. This temple

is sacred to Devi. Numerous of devotees make a pilgrimage from the most distant parts of India to worship at this shrine. Long ere this holy spot is reached, temples, tanks, and ascetics are seen. The town contains at least five or six hundred houses, and a very large population, among whom a great proportion are Gosain, Bairagi, Yogi, Jat and penitents of all sorts. To all who die here a grave is set apart, with a lingam on it. The temple stands about one hundred feet up from the plain. The whole is built like a fort, and enclosed by a wall about twenty feet high. —*Mrs. Hervey's Adventures of a Lady in Tartary, Vol. I. p.* 21, 23. *Baron Hugel's Travels in Kashmir, p.* 42-45. *Schlagentweit.*

JWALANA. Sans. from Jwala, to enkindle. See Juala.

JWAR, the Gore glacier is above Milam in Jwar.

JY. This word in Pehlavi, as well as in Sanscrit, means pure.—*Malcolm's History of Persia, Vol. I. p.* 9.

JYANG. See Java.

JYANTIKA. Hind. Sesbania ægyptiaca.

JYE, Sans. victorious.

JYE CHAND, a Rahtor rajput, the last hindu sovereign of Canouj. He was father of Sunjogata. When the Chohun rajput, Pirthivi raj, the last of the Delhi kings, assumed empire by the sacrifice of the aswamedha, Jye Chand, to soothe his mortified vanity, celebrated the Raj shui sacrifice. It was for the last time performed by a hindu prince, and all the hindu sovereigns of India attended it, except rajah Pirthi'raj of Delhi and Samarsi of Mewar, whom Jye Chand represented by effigies of gold, assigning the post of porter to Pirthi'raj and that of scullion to Samarsi. It was at this, that Jye Chand brought forward his daughter Sanjogata, to select her husband, but she threw the Burmala over the neck of Pirthi'raj and in A. D. 1175, Pirthi'raj carried her off to Delhi.—*Travels of a Hindoo.* See Jye; Pirthivi: Sanjogata.

JYE KUSH MULL. See Nepal.

JYESTH. On the sixth day of this hindoo month about May and June, hindoo women hold a ceremonial festival, called Aranya Shashth (Forest-sixth) in which they walk in a wood. The ceremony is in the hope of obtaining handsome children.—*Wils.*

JYNTEAH HILLS, on the east of Bengal. Agreements have been concluded with the chiefs of the following States: Nusteng, Moleem and Khyrim, Lungree and Mahram in the *Jynteah and Cosyah Hills.*

Nusteng.—Moot Sing, the rajah of this petty State, expressed a desire to enter into an engagement, but it was settled with Dun Singh his successor.

Moleem and Khyrim.—In 1862, a military cantonment and sanitarium were formed at Chillong, in the Moleem country, instead of at Cherra Poonjee. The rajah ceded all his sovereign and personal rights in the land for a sum of rupees 2,000, and the rights of the private proprietors were bought up for rupees 6,325, and an annual payment of rupees 108.

Lungree.—Oomit, chief of Lungree, received from the British Government, the title of Rajah on his signing an engagement of submission and fidelity.

Mahram.—In October 1864, Oo Sai Sing was recognized by the British Government on his signing the usual engagement of allegiance and submission.—*Treaties, Engagements and Sunnuds, Vol. VII, p.* 332.

JYOI PANA. Beng. Rhinacanthus communis.

JYOTISH MATI. Hind. Anthistiria anathera.

JYOTISH MATI. Sans. Tel. Literally "light possessing," also Buddha basara and Budda Kakara, Tel. Cardiospermum halicacabum *Linn*; popular superstition asserts that by eating its seeds the understanding is enlightened and the memory rendered miraculously retentive.—*Elliot's Fl. Andh.*

JYOTISH-STOMA. Sans. from Jyotish, light; and stomä, the whole.

JYOTSHI. Hind. A kind of coarse rice in Peshawar.

JYOTISH. Sans., from jyot, to shine.

JYPAL. Beng. Croton tiglium.

JYRONG, a Garrow village.

JYSWAR, also Jaiswar, Jasawar and Juswar, a tribe of inferior Jadonbansee rajpoots in the pergunnahs of Uleepoor, Puttee, Kishhnee, Nubeegunge, and Azimnugur in Central Doab.

JYU, a Thibetan coin, equal to a Furruckhabad rupee.—*Wilson.*

K. This letter of the English alphabet has a simple guttural sound, as in kalendar, keep, king, koran, and has analogous letters in Arabic, Persian, Urdu, Sanscrit, Hindi, Mahrati, Guzarat'hi, Bengali, Uriya, Telugu, Karnata, Tamil, Malayalim, Chinese, Malay and in all the languages of the further Indies and Eastern Archipelago, and there ought not, therefore, to be any variations in representing the names and words of these tongues by means of this letter. Nevertheless, in writing them, owing to the English letter C, as in candour, capture ; and the letters Ch, as in character, chronic, churlish, having the same sound as K, many ordinary words of the East Indies, are met with written in various ways, as in Cashmere, Cashmir, Kashmir, Kabul, Cabool, &c., &c., consequently several words beginning with c, ch and k are necessarily, for facility of reference, repeated here.

KA, a people inhabiting the mountainous country lying between Lao and Kamboja. Mr. Crawfurd in his Embassy mentions that the Siamese make no scruples in reducing them to slavery. He adds that the features of one whom he saw differed strikingly from those of a Siamese. They are described by other authors along with the Khong, the Gueo of the Portuguese, as rude tribes in Kamboja either actually pagan or imperfectly buddhist.—*Crawfurd's Embassy, p.* 177. See India. Ka-riang.

KA, of Sutlej and Kanawar. Juglans regia, *Linn.*, the walnut tree.

KA, Hind. Saccharum, *Sp.*

KAABA, the temple of Mecca. See Kaba, Aboo Karib, Somanath.

KAAN, a river at Indore.

KA-AN-THA, Burm. A small but valuable wood of Tavoy.

KAARTEN, Dut. Cards.

KAARZEN, Dut. Candles.

KAAS, Dut. Cheese.

KAAT, properly Kat'h, Tam., Malyal., Can. Wild, uncultivated.

KAAT ILLUPA, Tam. Bassia latifolia, *Roxb.*

KAAT MANGA, Tam. Buchanania latifolia, *Roxb.*

KA'B, a tribe of Arabs in the province near the Persian Gulf, whose capital is Muhamerah. They extend north as far as Shuster and Ram Hormuz ; to the east, their territory is limited by Behbehan, and including Hindyan in their possessions, the Ka'b Arabs spread along the head of the Gulf, touching Basra on the south. Their western territory touches on the wandering Arabs as far as Haniza. The greater part of this territory is watered by the Tab river with its numerous tributaries, and was known to Arab geographers by the name of Daurak. About the close of the last century, they became addicted to piratical pursuits and captured several English vessels. More lately, Muhamerah was taken by Ali Raza Pasha, and, in 1857, by the Government of India, in their war with Persia. See Fars.

KABA, a piratical tribe in the gulf of Cutch, to the north of the Maratha provinces.

KA'BA, Ar. A cube : also, the square house, in Mecca, held in reverence by mahomedans, by whom it is frequented in pilgrimage. Tibban Asäad Aboo Kariba, or Aboo Karib, commonly called Tobba, one of the most warlike of the Himyarite monarchs, was the first who, about A. D. 206, covered the Kaaba with a tapestry of leather, and also supplied it with a lock of gold. The nabobs of the Carnatic, who claimed to be descendants from the khalif Omar, usually sent a ladder of gold, for the pilgrims to ascend to the door of the Kaba. Immediately on arrival at Mecca, the pilgrims perform ablutions and proceed to the mosque, kiss the black stone, and encompass the Ka'ba seven times, commencing on the right, leaving the Kaba on the left, they perform the circuit thrice with a quick step and four times at a slow pace. They go then to the stone near the Kaba, bearing the impression of the feet of Abraham, repeat two prayers, and come and kiss the black stone again. In most families male children, when forty days old, are taken to the Ka'ba, prayed over, and carried home, where the barber draws with a razor three parallel gashes down the fleshy portion of each cheek, from the exterior angles of the eyes almost to the corners of the mouth. These " mashali" as they are called, may be of modern date.—*Burton's Pilgrimage to Mecca, Vol.* iii, *p.* 327.

KABAB ? Philip. A measure of capacity.

KABAB, Ar., Pers., Hind. Roast meat or small pieces of meat roasted or stewed on little skewers. They are alluded to in Homer's Iliad in two places, xiv, 87, and line 475.

* * * and fixed on forks of wood,
All hasty, on the hissing coals he threw ;
All smoking, back the tasteful viands drew,
Broachers and all.
* * in rolls of fat involved without
The choicest morsels lay, from every part,
Some in the flames, he strewed with flour, then threw ;
Some cut in fragments, from the forks they drew.

Kabab-curry, is a favourite dish at the tables of Europeans in India, and consists of little pieces of meat with portions of onions, ginger, &c., on skewers, all curried.

KABABA, Hind. Xanthoxylon hostile.

KABABAH, Arab. Piper cubeba.

KABAB CHINI, Guz., Hind., Pers. Piper cubeba. Cubebs.

KABAIZ, a tribe of the Bulbassi, a Kurd race, composed of the following tribes :

1, The Kabaiz, the reigning family, consists of about two hundred persons ; 2, Manzoor ; 3, Mamash ; 4, Piran ; 5, Rummook ; 6, Sinn and Taafah, who together make one tribe. The chiefs of tribes are called Muzzin. Each chief has a certain number of thieves, who rob for him ; and his tribe makes him voluntary gifts of provisions. These are his only revenues. The price of blood among the Bulbassi is twenty-two oxen, but it may be made up in other effects, to which often a nominal value is attached, more than twice the real amount, when the affair is to be compounded amicably. Their only laws are the usages of the tribe, and these are administered by the chief, assisted by the council of elders. The only crimes punished with death are adultery, seduction, and such like. The Bulbassi will not bestow a girl in marriage on a person of another tribe or people. They have courtship among them, and carrying off a girl by the lover is common. When a chief dies, he is succeeded by the best or bravest of his family, with the common consent of his tribe. If his eldest son be incapable, the best of the brothers succeeds. When a chief is once nominated he cannot be deposed, and his authority is so well defined, that there are no instances of a chief ever having attempted to exceed his powers. In their own country the Bulbassi do not willingly acknowledge any superior, either Turkish or Persian ; but when they descend into the regions of Karatchook they pay a tribute of sheep to the Bey. They are very fond of armour ; and most of the principal people among them possess a complete suit of mail. The Bulbassi Koord have a most curious way of curing wounds. They sew the wounded man in the skin of a bullock fresh stripped off the animal, leaving only his head out ; and they leave him in it till the skin begins to putrify. They say this never fails to cure the most desperate spear or sabre wound.—*Rich, Residence in Koordistan, Vol.* i, *p.* 153.

KABAL, of Muzaffargarh, the reticulum of the palm.

KABAN, a measure of capacity, in the Molucca and Philippine islands.

KAB-BAN-THA, Burm. A timber tree found inland in Amherst and Tavoy Provinces, but scarce. It has a maximum girth of 6 cubits, and maximum length of 30 feet, and when seasoned, it floats in water. It makes beautiful furniture, and when long buried in ferruginous mud, turns of a very dark-red. It makes excellent planes ; and is used with great success, for all tool handles, and much recommended for such as do not receive direct percussion, as screw drivers, augers, hammers, handles—in fact for all tools except chisel handles, which are to be struck with a hammer, for which, however, the chisel-handle tree, a species of "Dalbergia" is the best. It makes excellent planes. It is stated by Dr. McClelland to be most plentiful in the Tharawaddy district, and to be hard, of fine grain, and used in constructing carts. Captain Dance says, a quantity of this was sold in August 1857, for export to Holland as a furniture wood.—*Captain Dance.*

KABARAGOYA, a reptile of Ceylon, partial to marshy ground, and when disturbed upon land, it takes refuge in the nearest water. From the somewhat eruptive appearance of the yellow blotches on its scales, a closely allied species, similarly spotted, formerly obtained amongst naturalists the name of Monitor exanthematicus, and the Singhalese word kabara, has a similar meaning. The kabara-tel or cobra-tel, a poison of Ceylon, is said to be prepared from the kabara-goyā ; and an individual suspected of having this poison in his possession, is cautiously shunned by his neighbours. In the Mahawanso, ch. xxiv, p. 148, the hero, Tissa, is said to have been afflicted with a cutaneous complaint which made his skin scaly like that of the godho, the Pali name of the kabara-goyā. —*Tennent's Sketches of the Natural History of Ceylon, p.* 272.

KABARDA. The country at the foot of the Caucasus, for a considerable distance to the eastward, is called Little Kabarda ; the stretch to the westward, being of larger extent, has the name of Great Kabarda, running along the line of the mountains till it meets the country of the Circassians. The people who inhabit these two districts, are known to the Russians under the general appellation Cherkes. They are the descendants of a mixed people, whose various origins,

character, and customs, are now nearly lost, as marks of distinction, in the one common name they bear and the gradual adoption of each other's customs. Latterly, the populations of both the Kabarda differ nothing in costume from their neighbours, the Circassians. They generally speak the same language, and are fond of considering themselves branches of that stock. But the people of Little Kabarda, are said to have been a colony from Great Kabarda, driven thence from their natural possessions by the more powerful tribes. Circassia might, in former times, have provided itself in the same way. There are, also, numerous Tatar tribes, which extend themselves southward over the lower hills and flat lands, which reach from the foot of the mountains to the Kuban ; and then possess the banks of that river, westward, till it terminates at the Black Sea. It is from amongst this wild people, and the Kabarda people bordering on the Malka and Kouma rivers, that Russia formed its corps of Cossacks, known by the general name of Cossacks of the line of the Caucasus.—*Porter's Travels*, i, *p.* 51.

KABARGA, also Muscus, Rus., Musk.

KABARRA, Hind. Capparis spinosa, *L.*

KABBAR, Hind. Tobacco, dried, but not twisted up.

KABBR, Arab. Sinapis juncea.

KABEEJ—? a pheasant ? of the Himalayas.

KABELJO, Sw. Kabeljaauk, also Baukaelia, Dut. Kabliau, Dan. Kabljau, Ger. Cod.

KABIL, Ar. A name of Cain. Kabil-Habil, Cain and Abel.

KABILE, Ar. A term employed in Arabia and Northern Africa to designate the various tribal bodies. From Taifa to Medina, there are ten such, with about 79,000 fighting men ; those of Assir, 6 in number, with 44,500 fighting men ; those of Taif, at Assir, 11 in number, with 66,000. The term kabylah, amongst the mahomedans in India, is applied to the family or to the wife of an individual.—*Fontanier, India, Egypt and the Persian Gulf.*

KABILLA WILLA-GASS, Singh. Antidesma bunias.—*Spr. Syst. Veg.*

KA-BI-NE, Burm. A red-dye-tree-bark, of Akyab, used to colour fishing nets a red-brown ; 10,000 maunds could be obtained.

KABIRAJ, Beng. A physician.

KABIR PANT'HI, a sect of vaishnava hindoos whose founder was Kabir, the disciple of Ramanand. He assailed the whole system of idolatrous worship and ridiculed the learning of the pandits and the doctrines of the Sastras, and with equal severity attacked the mahomedan teachers and the Koran. Several popular sects, amongst whom are the Nanak Shahi, sprung from his teachings. He lived probably about A. D. 1449. The kabir-pant'hi are always included amongst the vaishnava sects, and maintain friendly relations with these. It is no part of their faith, however, to worship any hindoo deity or observe any of the rites or ceremonials of the hindoos. The Kabir Pant'hi are numerous in all the provinces of upper and central India. Their quaker-like spirit, their abhorrence of all violence, their regard for truth, and the unobtrusiveness of their opinions, render them very inoffensive members of the state. Their mendicants never solicit alms, and in this capacity they are, in a social view, in a very favourable position compared with many of the religious vagrants of India. The Kabir Pant'hi use no mantra or ritual, and those who have abandoned society abstain from all outward observances and address their homage by the chanting of hymns, exclusively to their invisible Kabir. Kabir is fabled to have been the son of a virgin widow of a brahmin, the father was a follower of, and was paying a visit to Ramanand. Unaware of her condition, Ramanand wished her to the conception of a son, which occurred, but ashamed of her condition she bore the child in private and exposed it. It was found and brought up by a weaver and his wife. Kabir is said to have been originally styled Inyani, the knowing or wise. He died at Magor near Garakhpur. This was endowed by Mansur Ali Khan with several villages.—*Wilson's Hindu Sects.* See Hindoo, Vairagi, Vaishnava.

KABLAI-KHAN, emperor of the Chinese and Eastern oriental Tartars, was indisputably the sovereign of the most enormous empire that the annals of the world have ever made known : it comprehended the whole of China, Corea, Tibet, Tonquin, Cochin-China, a great part of India beyond the Ganges, many islands of the Indian Ocean, the whole north of the continent of Asia, from the Pacific to the Dnieper and Persia, also, was a feudatory of his throne, its sovereigns, the successors of Houlagou, receiving their investiture from the emperor of China, and as the dominions of these great vassals extended to the Mediterranean and the frontiers of the Greek empire, it may be said that the whole of Asia was subject to the laws of the great Khan, who had chosen Pekin as the central seat of his government. The empires of Alexander the Great, of the Romans, or even of Chenghis Khan, were as nothing compared with that of Kablai. Kablai had received a Chinese education ; he appreciated the advantages of civilization ; he admired the

tutions of China, and protected literature and the sciences. He had some of the best Chinese books translated into the Mongol language, and founded schools for the young people of his own country, and gave much encouragement to their studies. He received with favour learned and literary men of every country and religion, granting them many privileges, and exempting them from taxes and tributes. It was he who established the college of Han-lin, the first academical institution of China. He was assisted in improving the astronomical calculations of the Chinese, by Arabian and christian astronomers. Some christian families were fixed by him in the city of Pekin; and many Greeks, who had followed the Mogul armies, were retained in his service, as men, whose attainments were so much superior, to those of his Tartar and Chinese subjects. Pekin was at the same time raised into an archbishopric by the Patriarch of Bagdad and the Roman Pontiff; embassies and missions, passed into Tartary; and the Mogul sovereigns of China afforded their protection to every stranger, whose talents might be useful to the state. Arghun Khan was Kablai Khan's great nephew. His wife was Zibellina, the Khatun Bulugan, a lady of great beauty and ability. She had been married to Abaka, but, on his demise, according to the marriage customs of the Mongols, she passed to the Urda of her step-son, Arghun. On her death, Arghun sent Marco Polo for another wife, out of the Mongol tribe of Bayaut, but Arghun died before the lady Kuka-Chin was brought, and she passed to Ghazan, the nephew of Arghun, for Arghun had been succeeded by Kai-Khatu, his brother.—*Quart. Rev., July* 1868.—*Huc's Christianity, Vol.* i, *pp.* 320-321; *Chatfield's Hindostan, p.* 298. See Polyandry, Jews, Marco Polo.

KABLARA, Sans. Nymphæa lotus. Qu. Kahlara?

KABLI-GERU, or Kabl-Giri, a race occupying the banks of rivers in the Dekhan, occupied as ferrymen.

KABONG, Malay., any palm as the Cocoanut palm; the Cycas circinalis, *Linn.*, the Gomuti palm, or Arenga saccharifera: the last is cultivated for its sap to make jaggery or coarse sugar, and for its strong fibre.

KABOOK, Singh. Lateritious deposit, said to be the product of decomposed gneiss.

KABUL. The name of a city, a territory, and a river on the N. W. borders of British India, under the rule of the Barukzye clan of Affghans. The origin of the name Kabul has not been traced. It is not mentioned by any of the Greek or Roman writers who were familiar with the Aria territory, of which Herat is the capital;—with Ariana (Iran), the general name of the country east of Persia and Media, as far as the Indus:—with Bactria, the country watered by the Oxus and its tributaries, and Soghdiana, the mountains which feed the Jaxartes and divide the two rivers. The town of Kabul is 6,600 feet above the sea and its south quarter is in Lat. 34° 24' 5 N. It is a compactly built city, the houses being of sun-dried bricks. Vigne and Burnes estimated its population at about sixty thousand, made up of the Affghan, Kazzilbash, Tajik, and Hazara tribes, and there are a few hindoos. With Ghuzni it was once tributary to Bamian, but Kabul is now the metropolis of both. Kabul is built at the foot of a range of hills, whose direction is from north-west to south-east. The country is thus divided into the "Plain of Kabul," and the Char Deh, or four villages. The city is built directly under a rocky hill of gneiss that rises a thousand feet above it, and bends round it from the south-east to the south-west, where, with the dip of another hill opposite, is formed the pass which leads into Char Deh, one hundred and fifty yards broad. Through this pass part of the British army entered Kabul. At the eastern extremity of the rocky hills, which enclose it on the south, is the Bala Hissar, on a neck of land about 150 feet high, which commands the city. The Kabul river runs towards the city, rising near Engeran, a castle, distant about thirty miles to the westward of Kabul. The whole of the north part of the plain of Kabul is irrigated by the water of the river, but the Logur or Mydan rises near the copper mine on the road from Ghuzni. The appearance of Kabul, as a city, has little to recommend it beyond the interest conferred by the surrounding scenery. It is best, and indeed can only be, seen from the east. In that direction it is first descried by the traveller from the lower countries. The great bazaar of Kabul was an elegant area nearly 600 feet long and about 30 broad. The Hamam or public baths, being indispensable appendages to a mahomedan city, these are in some number, but they are deficient on the score of cleanliness. The mahomedan tombs in Kabul vary little, except in position, from ordinary christian ones. They are placed from north to south; they have the same shaped headstone, generally of marble, either of the costly kind imported from more eastern countries, or of the native alabaster, procured in the quarries of Maidan. The head-stone also bears an inscribed epitaph, and is ornamented, with sculptured flowers and other fanciful devices. Kabul has no rainy season, but, as in Great

Britain, constant showers fall all the year round. Baber describes the climate as extremely delightful, and the Ark or citadel, as at once a mountain, a sea, a town, and a desert. Fruit is more plentiful than bread and is considered one of the necessaries of life. The apricot is preserved in fourteen ways and is the most delicious of the dried fruits. The best gardens lie immediately north of the city, but further off, in the district of Istalif, they are very beautiful. In one garden, peaches, plums, apricots, beans, apples, quinces, cherries, walnuts, mulberries and pomegranates may all be seen growing. A variety of rhubarb termed rawash, is more or less plentiful in all the hills from Kelat in Baluchistan to Kandahar, and again from that place to Kabul. Attention is only paid to its growth by the inhabitants of Lughman, who supply the bazaars of the city. They surround the choicer plants with conical coverings of stones, so as to exclude light and air, and thereby produce that whiteness of stem so much prized. The unblanched plant is called chukri, and is also exposed to sale. It also makes an excellent preserve, by being first saturated in a solution of lime and then boiled with shirar, or the inspissated juice of grapes, losing, however, in this case its characteristic flavour. In June, apples are first brought to the bazaars, and in July, both apples and pears become plentiful. In the beginning of August peaches ripen in Koh-i-Daman ; they are very large, but not well flavoured ; indeed Mr. Masson questions whether any of the fruits of Kabul equal in flavour the analogous varieties of England. The rana zeba, is common : it is a remarkable variety of the rose (Rosa prostolistaia,) the exterior of whose petals is yellow, while the interior is vermilion. The mahomedan inhabitants of Kabul are of the sunni and shiah sects. The shiah live separately in a walled street called Chaudaul. Numbers of gold-washers are constantly employed near Peshatt on the river of Chitral and Kameh. The metal is also found in the rivers of Lughman, and in the river of Kabul, into which they fall, and is sometimes collected near Kergah and Char Bagh of Lughman, and again near Jellalabad. On the joint river of the Koorhistan of Kabul before it enters the Safi hills, there is a spot preserving the name of Zir-Shu, that is to say, gold-washing, though now unfrequented, and it is certain that all, or nearly all, the rivers flowing from the north have auriferous sands, as quantities of the metal are procured in the Yusafzai districts. It may be worthy of note, that the people who search for the gold are not of these countries, but of the Panjab ; many are natives of Jelam, on the river of that name. It is not improbable that the rivers of Kafristan, when increased in volume, may pass over soils enriched with gold and carry down the precious particles with them. Earthquakes are frequent. There are usually about a dozen in the course of the year. Baber describes a very severe one. The mahomedans say earthquakes are owing to the disturbance made by the soul of a great man passing from one place to another. The bulk of the mahomedan people occupying Kabul and the country around, now receive the name of Affghan, and their country that of Affghanistan :—but they are not one people, and they have scarcely ever, for any lengthened period, rendered a common obedience to one ruler. In the territories known by this designation are four principal towns, Kabul, Ghizni, Kandahar and Herat, and the prevailing language is Pushtu. The routes of great race migrations and of the large armies under Alexander and his successors, under Timur, Baber and Nadir shah, have been through these countries, and all have left remnants and colonies behind them, who have never up to the present day amalgamated and whose languages remain distinct. Alexander in his advance to the Indus must have passed close to the site of the present city of Kabul, though no mention is made of it. Even in his time, the countries through which, after crossing the Indus at Attock, he passed southwards to the delta of the Indus, were inhabited by numerous small nations and tribes. We read of the Malli, the people of the Multan of to-day ;—the Oxydraceæ, the people of Outch ;—the Cathei, the Katheri of Diodorus Siculus,—the present Khetri tribe. As soon as he had crossed over to Taxilas, on the east side, Ambisaces king of the Indian mountaineers, whom Rennell supposes to be ancestors of the Ghikar race, sent ambassadors with presents to him. From the conflux of the Ascesines with the Indus, Alexander passed through the countries of the Sogdi, Musicani, Oxycani, Sindomanni and Patalan, and he seems to have encountered the nomade races in Baluchistan. This multitude of petty states has been a feature of these lands from the most ancient times. Several of the races dwelling there are alluded to in the Mudra Rakshasa, or Signet of the Minister, an ancient political drama, in Sanscrit, by Visakhadatta, perhaps of the 12th century, in which the events relate to the history of Chandragupta, the Sandracottus of the Greeks. Rakshasa was the minister of Nanda and afterwards of Chandragupta. In the scene where Viradha

Gupta 'visits Rakshasa, occurs the following dialogue :—

Rak.—What news from Pashpapur ?
Vir.— I have not much to tell, Sir:
Where shall I commence ?
Rak.—With Chandragupta's entry in the city.
Whatever my agents since have done, inform me.
Vir.—You will remember, Sir, when in close league
United by Chanakaya, Parvateswara
And Chandragupta in alliance, led
Their force against the city, a wild multitude
Of Sakas, Yavanas and mountaineers,
The fierce Kambojas, with the tribes who dwell
Beyond the western streams and Persian hosts
Poured on us like a deluge.

The Saka of the hindoos cannot be other than the Sacæ or Sakai of classical geography. They are repeatedly named in various works and seem to have been known on the borders of India or in its western districts in the first century preceding christianity. Vikramaditya, king of Ougein, being known as the Sakari or enemy of the Sacæ, his era dates B. C. 56, and it would appear that about this date, some northern tribes had settled themselves along the Indus, constituting the Indo-Scythi of Arrian. Their attempt to penetrate further to the east, by way of Kandesh and Malwa, was not improbably arrested by Vikramaditya, whence the epithet Sakari. The Sacæ are supposed by professor Lassen to be the Szu Tartar who were expelled about 150 B. C., from the Ili valley by the Yue-tchi or White Huns, whom he supposes to be the Tochari. After occupying Tahia or Soghdiana for a time, they are further stated by the Chinese to have been driven thence also by the Yengar some years afterwards, and to have established themselves in Kipen, in which name Lassen recognises the Kophen valley in Koorhistan. The term Yavana, is in modern times applied by hindoos of Northern India to mahomedans of every description, but in the above quotation and in works prior to the mahomedan era, some other people must be intended. The interpretation of the word by Sir W. Jones is, Ionians or Asiatic Greeks, and there are some considerations in favour of this, although the chief argument in its behalf is the difficulty of attaching it to any other people. The mountaineers, or Kirata, of the quotation, may come from any part of India. They are known in classical geography as the Cirrhadæ or the Cirrodes, the latter in Soghdiana, near the Oxus. The Kamboja are the people of Arachosia, or north-eastern province of Persia. For the site of the Bahika, as they are termed in the text, we are indebted to the Mahabarat, and the Parasika speak for themselves. The travellers, Burnes, Masson, and Ferrier, met with tribes who claim a Grecian descent. According to Burnes the mir of Badakshan, the chief of Darwaz in the valley of the Oxus, and the chiefs eastward of Darwaz who occupy the provinces of Kulab, Shughnan, and Wakhan, north of the Oxus; also the hill states of Chitral, Gilgit and Iskardo, are all held by chiefs who claim a Grecian descent. The whole of the princes who claim descent from Alexander seem to be Tajik, who inhabited the country before it was overrun by Turki or Tartar tribes. The Tajik, now mahomedans, regard Alexander as a prophet. The Badakshan family are fair but present nothing in form or feature resembling the Greek. They are not unlike the modern Persian and there is a decided contrast between them and the Turk and Uzbek. General Ferrier found at Gazergah a small encampment of persons in the dress of Uzbeks, but whose configuration of features clearly indicated quite another origin. He conversed with them, and they stated that they were the descendants of the Yunane (Greeks) whom Alexander the Great, Sikander Roomi, had left in these countries; when he heard this he recollected that Marco Polo, and after him Burnes, as well as other writers on oriental history, mention the existence of Macedonian tribes which had settled on the north-west frontier of Chinese Tartary, and, from the replies he received to the numerous questions he put to these people, Ferrier was convinced of the existence of the real descendants of the ancient Greeks in those countries. These Yunane are not isolated and dispersed here and there but are united in tribes, occupying a considerable tract of country; nothing, however, either in their language or their habits, betrays their origin. They are mahomedans, and have the reputation of being somewhat fanatical, and are not held in much consideration by the Tartars, amongst whom they are settled, but they are respected, for, like their ancestors, they are brave, and the consequences of their hatred are terrible to those who are the object of it. Burnes, while admitting the existence of the descendants of these Greeks in Central Asia, appears to doubt whether some of their chiefs are, as they affirm, the descendants of Alexander, for the historians of the son of Philip assure us that he left no heir to reap the fruits of his immense conquests.

Alexander built a city in his route eastwards towards the Indus to which he gave his own name, but the name it now bears, and its particular site have been lost. It was called Alexandria near the Caucasus, and Rennel points to Bamian as the quarter in which he would place it. General Ferrier mentions that the fortified town of Herat, is supposed to have been founded by Alexander the Great, but he does not quote his

authority. This city, he tells us, is a quadrangle of 3½ miles long on the north and south sides, and rather more on the east and west. Its extent would be immense if all the suburbs were included, particularly those stretching to the west of the town beyond the Darwazah-i-Irak.

After the death of Alexander, Persia as well as Syria, fell to the lot of Seleucus Nicator, who established the dynasty of the Seleucidæ. Antiochus Soter succeeded Seleucus Nicator and in the reign of his successor, Antiochus Theos, Arsaces, a Scythian, who came from the north of the Sea of Azoff, induced the Persians to throw off the Greek yoke, founded the Parthian empire, and made Rhages his capital. This was likewise the period of the foundation of the Bactrian kingdom by Theodotus the governor of it, who finding himself cut off from Syria by the Persian revolution, declared his independence. Arsaces is called Asteh by Eastern writers, and is said to have been a descendant of the ancient Persian kings. When he gained the kingdom it is said he promised to exact no tribute and merely to consider himself as the head of a confederacy of princes, united for the double object of maintaining their independence and freeing Persia from a foreign yoke. This is the commencement of that era of Persian history called by Eastern writers, Mulook-u-Tuaif, or commonwealth of tribes. In A. D. 906, Rhages was taken by Ismail, founder of the Samanee dynasty. It ceased now to be a seat of empire, and in A. D. 967, became the capital of the house of Shemgur, a race of petty princes who maintained a kind of independence, while the dynasties of Saman and Dilemee divided the empire of Persia. In A. D. 1027, Rhages was the last conquest of Mahmud, of Ghuzni.

The history of the lands adjacent to Kabul, during the centuries immediately preceding and following the present era, is but little indicated in books, but has been, to a considerable extent, traced out by the learned men, Mr. James Prinsep, Mr. H. T. Prinsep, Professors Wilson and Lassen, from coins of Greek, Arian, Bactrian, Scythian, Partho-Scythian, Ario-Parthian and Indo-Scythian kings and dynasties, which the researches of Sir Alexander Burnes, Mr. Masson, Generals Court and Ventura had brought to light, as also from the engravings on rocks and on relics found in topes in all the region around Kabul. The characters in which these legends are engraved are Arian or Bactrian, Greek and Sanscrit. On coins, these are sometimes single, but many dynasties adopted bilingual legends, Arian and Greek, or Greek and Sanscrit, the Greek becoming gradually more barbarous towards the present era, until at length, it became unintelligible. As Mr. Prinsep tells us, it seems established that the Arian or Bactrian language was long the vernacular of the Paropamisan range, of Kabul, and perhaps of Herat and Kandahar, up to the Indus, for it has been found in the topes of Manikhyala, in the Panjab and on the rock at Bamian. Unlike the Greek and Sanscrit, it is written like the Semitic tongues from right to left, but the letters being always separate, they could at pleasure be written from right to left. The earliest Greek was written alternately, as a plough is drawn, and tomb sof Tuscan kings, opened some years since, contain inscriptions in Greek characters, written from right to left. The Mongolians who adopted the Syrian characters write it in lines downwards like the Chinese. The Arian character was adopted first on the coins of the Greek kings from Eucratides down to Hermæus. It was then taken up by the Scythians, who crossed the Paropamisus, Imaus or Hindoo Kush, and also by Parthians who asserted their independence in Affghanistan. The Arian alphabet character, in the course of years, seems to have undergone a change, and the same forms are not to be recognised in later coins, nor the same epithets and titles, and the inscriptions discovered in topes are all in the less simple late character. Mr. James Prinsep, Mr. H. T. Prinsep and Professor Wilson have considered this Arian language to have a close affinity with Sanscrit, but Dr. Moore has recently put forth that it is Hebrew. It seems to have superseded the ancient Sanscrit of the days of Asoka, which was adopted by Agathocles and Pantaleon, the first of whom we know, from the pure Greek style of his other coins, to have been one of the earliest of the Grecian kings. After them, however, Sanscrit characters were entirely disused. Menander, the known Indian conqueror, never seems to have coined with the language of Asoka, from which circumstance Mr. H. T. Prinsep infers that the characters on the coins of Agathocles and Pantaleon were not vernacular, but had been introduced by the Indian sovereigns, who, following the first Chandra Gupta, retained dominion over the provinces ceded by the first Seleucus, until they were restored by Asoka to the Great Antiochus. At Manikhyala, a tope solidly built of quarried stones and lime cement, a great cupola, 80 feet high and 310 to 320 feet in circumference, was opened by General Ventura, but there are fifteen other and smaller cupolas there, which were opened by Gener[illegible]t. Monuments of the same kind are m[illegible]t Rawalpindi (in the Panjab), in [illegible]ra

country, west of Kabul, at Jelallabad, Lugman, Kabul, Bamean and in the Khyber pass. Many of those west of Kabul were opened by Mr. Masson. In one, N. N. E. of the village which was opened by General Court, a sculptured stone was found in Arian characters, along with Roman coins and coins of Kadphises and Kanerkes, a fact alone sufficient to indicate that the territories around had been under the sway of rulers of varied races. The earliest of these rulers were the successors of Alexander the Great. Alexander's death occurred in the spring of the year 323 B. C. His empire though only of ten years' growth, was not transient. His colonies and their institutions, manners and language had a lasting action in central Asia, the effects of which were felt for at least five hundred years after his decease. Though he left his brother Aridæus and the posthumous child of Rashana or Roxana, called Alexander, neither of these succeeded him, for his military commandants assumed sovereign power, and in B. C. 315, Antigonus assumed the regal title of king of Asia.

In B. C. 305, Seleucus gained a great victory over Niconor, a lieutenant of Antigonus, and followed it up by seizing and adding to his own government, the whole of Media, Hyrcania, Parthia, Bactria, and Aria, and all the countries as far as the Indus. In B. C. 303, he crossed that river to make war on Chandra Gupta, who, during these contentions had expelled the Grecian garrisons from the Panjab, and had so recovered that country for the native sovereigns of India. Seleucus being called to a final struggle with Antigonus made a hasty peace with Chandra Gupta, ceding the Panjab as far as the Indus. According to Strabo, Arachotia was also ceded, but this seems doubtful. Kuchchee to the Bolan Pass with the valley of the Indus may be the region ceded. Seleucus drove Antigonus into Phrygia where he was defeated and slain in 301 B. C.

Seleucus Nicator was assassinated in 280 B. C. by Ptolemy Ceraunus, from which date the whole of Asia to the Indus and Jaxartes was under the Syrian king Antiochus Soter, who from 280 to 261 B. C. reigned undisturbed over the same territory and left it to his son Antiochus Theos.

In 256 or 255 B. C., Bactria declared for independence under Theodotus or Deodatus.

Parthia followed about the year 255 B. C. under the rule of Arsaces, who is variously described as a native of Soghd, as a Ba[redacted]and, by Moses of Chorene, as of B[redacted] last author adding that the dy[redacted] known as Balkhavenses or Pahlavian. He used Greek only on his coins and in his public letters and correspondence ordinarily with the head of the sovereign on one side; only one coin has a lingual inscription. Great king of kings was a title first adopted by Mithridates II.

Arsaces I, B. C. 254-255, the first of the Arsacidan kings, a native of Balkh, revolted under Anticochus Theos, is supposed to have been killed in action with Ariarathes of Cappidocia, but the date and circumstances are not known.

Arsaces II, (Artabanus ?) son of Arsaces I, about B. C. 220 or 216, at first extended the Parthian empire but was afterwards driven into Hyrcania by Antiochus Magnus in B. C. 212; allying himself with the Scythians he recovered Parthia.

Arsaces III, B. C. 196, called Priapatius, Phraapatius or Phriadatius, son of Arsaces II, reigned 15 years, left three sons, Phrahates, Mithridates and Artabanus.

Arsaces Mithradates I, B. C. 177 or 173, made Balkh his capital, subdued Media and Persia and captured Babylon, brought under his dominion Western Bactria, Aria, Seestan, and Arachosia, and made a successful expedition into India.

Arsaces Phrahates II, B. C. 139 or 136. In his reign, Bactria seems to have been subjugated entirely by Scythians. He was defeated and slain in B. C. 130, when restraining the Parthians from ravaging the country.

Arsaces Artabanus, B. C. 126, uncle of Phrahates and youngest son of Priapatius, died of a wound received in action from the Tochari Scythians.

After many kings, the Greco-Parthian or Arsacian dynasty in central Asia ended in A. D. 209 with Arsaces Artabanus, who was involved in a war with Rome, but ultimately slain in battle at Balkh by one of his Parthian officers, Ardeshir Babakan or Artaxerxes, who established his own, that of the Sassanians, in A. D. 235. It lasted nearly 500 years. The capital in the time of the Cæsars was at Selucia on the Tigris. The system of Government was Asiatic, by satraps or rulers possessing full power over the persons and properties of all the subjects of the state.

The history of the country of the Kophones river, *i. e.*, Bactria, Aria and Kabul is different.

Many of the coins have bilingual inscriptions, the one Greek on the obverse, some of excellent workmanship often of very barbarous forms, the other on the reverse is that called Arian, Arianian, Bactrian and Kabulian. According to the prevalent authority of Lassen, James Prinsep, Professor Wilson and others, this language is said to be Sanscrit. It is written from right to left.

the ton, and it requires three years to come to maturity. It is, however, often pulled in eighteen months without injury to the quality; the quantity only is smaller. When the soil is impregnated with alkaline matter, the root acquires a red color; in other cases it is yellow. The latter is preferred in England, from the long habit of using Dutch madder, which is of this color, but in France the red sells at two francs per cwt. higher, being used for the Turkey-red dye. Madder does not deteriorate by keeping, provided it be kept dry. It contains three volatile coloring matters, madder purple, orange, and red. The latter is in the form of crystals, having a fine orange red color, and called Alizaine. This is the substance which yields the Turkey red dye. A field may be planted with madder, and fed off by cattle for three or four years, without any detriment to the roots which are afterwards as good for dyers' uses as those cultivated in the ordinary way. The flesh, milk and bones of animals fed upon madder, become tinged. The dyers of India use the chay root (Hedyotis umbellata) and the Aal root (Morinda citrifolia) and the Munjeeth Rubia cordifolia as substitutes. R. cordifolia, the munjit of India is a variety of R. tinctorum. It has white flowers, is a native of Siberia, but is cultivated largely about Assam, Nepaul, Bombay, Sind, Quetta, China, &c. A small quantity is exported from China and India; about 338 Indian maunds were shipped from Calcutta in 1840, and 2,328 in 1841. It fetches in the London and Liverpool markets from 20s. to 25s. and 30s. per cwt., duty free; 405 tons were imported into Liverpool from Bombay and Calcutta in 1846, and 525 tons in 1850, but none was imported in 1851 and 1852. It was remarked in 1851 by the Jury at the great Exhibition, that this is a valuable dye-stuff, and hitherto not so well appreciated as it deserves, for some of the colours dyed with it are quite as permanent as those dyed with madder, and even more brilliant. Its use however is gradually increasing, and it is unquestionably well worthy the attention of dyers.—*Simmonds. McCulloch's Commercial Dictionary p.* 771. *Home News. Poole's Statistics of Commerce.* See Dyes.

MADEBA, the Medaba of the Scriptures where Joab gained a great victory over the Ammonites and Syrians. (1 Chron. xix. 7-14.) *Robinson's Travels. Vol.* II. *p.* 190.

MADDI CHETTU or Muluga chettu Tel. (Morinda tinctoria?) The roots are sold in the bazaar as a red dye, and were sent to the Madras Exhibition of 1855, so named, from Rajahmundry, Masulipatam, Bellary, Kurnul, Bangalore and Salem. The plant grows in black cotton soil but not more than 3 or 4 feet in height, being constantly dug up for the roots.—*Br. Ains. in Flor. Andhrica.*

MADDI CHETTU, Tel. Terminalia glabra, *W.* and *A.*

MADDI RUBBA CHETTU, Tel. Eleusine stricta. *Roxb.*

MADHAVI TIGE, Tel. Hiptage madablota *Gærtn.*—Gœrtnera racemosa, *R. Br.*

MADHURNAKAM or (V. Bappayi), Tel. Carica papaya, *L.*

MADEGA. Tel. Kar. a predial slave race in the Peninsula of India, the Chakili or Chaklar of the Tamil people and the Mhang of the Mahratta nation. They are leather manufacturers, shoe-makers, executioners. They are very humble people, regarded as out castes, dwell in the outskirts of villages and in many places are almost slaves. They are, in general, black with slender lower limbs. They are largely addicted to robbery. They eat the creatures which die of disease. They have certain territorial rights in the soil and are begar coolies. Their right to dead carcases is often disputed by the Dher or Pariah and continued litigation results. In the years 1866 to 1868, the Dher or Pariah and the Madega or Mang of the village of Dongopra, 25 miles west of Beder were litigating on this point and none of the men would come as begar till it was settled. Col. Tod tells us that the bhangi or scavengers of Ramkhaira mortgaged their rights in the dead carcases of their town to a professional brother of Laisrawun.—*Tod's Rajahsthan,* Vol. I, p. 624.

MADEIRA WINE. So called from the island bearing that name, where it is made. Madeira, once on every table, has now ceased to be used in India. The character of this wine, famous for centuries, was first damaged during the wars with France at the close of the 18th and opening of the 19th centuries, when the high prices tempted many merchants of Funchal to throw inferior wines into the market, and this long continued. It has been said that the island never produced more than 70 pipes of first kind of wine but in 1825, 14,432 pipes left the island. In the Autumn, of 1852, the vine fungus, the Oidium Tuckeri, appeared. It settles on the leaves in the form of fine white powder, drying up the leaves, preventing them inhaling carbon and exhaling oxygen, the leaves are thin and the plant falls and dies. In 1864, only 2085 pipes were exported and in 1865, probably not

one pipe of wine left the island.—*All the Year Round, September* 24, 1864.

MADELKHON. Gr. Bdellium. Commiphora Madagascarensis.

MADERA DEL BRESIL. Sp. Brazil wood. Cæsalpinia sappan. *Linn. Roxb.*

MADERI. See Mahabharata.

MADETIYE. Singh. Adenanthera pavonina.—*Willde.* Under these names, Mr. Mendis describes a tree of the western side of Ceylon, a cubic foot of which weighs lbs. 56, and is said to last 30 years. It is used in common house buildings. The tree produces a red seed which is roasted and eaten. —*Mr. Mendis.*

MADEYA. See Marble.

MADHA Hind. Sansc. Honey; Sweet; any intoxicating substance; the Saxon Mead.

MADHAKI. Hind. a hukka to smoke opium in.

MADHAVA and Sayana, two commentators of the Vedas of the 14th century.

MADHAVA, a name of Krishna.

MADHAVA. Sans. from ma, the goddess Lukshmee, and dhava, husband

MADHAVA CHARYA, frequently named Ananda Tirtha, the founder of the Dwaita philosophy. He was a reputed disciple of Sankara, and author of the Sarva Darsana Sangraha on the modifications of the Hindu Religion.

MADHAVA CHARYA or Brahma Sampradayi, a small sect of vaishnava hindus in Southern India founded by Madhavacharya, a brahmin, son of Madhige Bhatta, born A. D. 1199 in Tuluva. Wilson says he lived in the 13th century. At Udipi, Madyatala, Subrahmanya, and other places, he established temples, and eight maths in Tuluva, below the ghats. The superior gurus of the Madhava sect, are brahmins and sanyasis or profess cœnobitic observances: the disciples who are domesticated in the several maths, profess also perpetual celibacy: lay aside the brahminical cord, carry a staff and a water pot, go bareheaded and wear a single wrapper stained of an orange colour with an ochry clay. They are usually adopted into the order from their boyhood and acknowledge no social affinities nor interests. They regard Vishnu as the Supreme Spirit, as the pre-existent cause of the universe, from whose substance the world was made. The sect in Karnata, are presided over by eight swami or spiritual heads.—*Wils. Gloss.* See Brahma Sampradayi; Brahma Chari.

MADHERI. Tam. Anisomeles malabarica.—*R. Br.*

MAD'HIAMU. Sans. the mesos of the Greeks, the middle; between; as in the Sanscrit slokam,

Aria vartaha punia Bhumi hi.
Mad'hiam Vindhya Himava yoho.

MADHU. Sans. Honey; anything sweet; anything intoxicating. Madhu is one of the poetical names of Crishna, viz., the intoxicator, (from Madhua strong drink, and Madhu, the bee, perhaps originating our mead.) Amongst the hindus, a new born infant has a little honey put into its mouth as a ceremonial rite, called Madhu prasana. Several of the drinking races of India and Asia still use the cup or piala to welcome the coming guest. Colonel Tod tells us regarding the love of strong drink and indulgence in it to excess, so deep rooted in the Scandinavian Asi, and German tribes, and in which they showed their Getic origin, that the Rajpoot is not behind his brethren either of Scythia or Europe. Though prohibited by ordinances which govern the ordinary hindu, the Rajpoot welcomes his guest with the munwar peala, or 'cup of request,' in which they drown ancient enmities.—The heroes of Odin never relished a cup of mead more than the Rajpoot his madhva; and the bards of Scandinavia and Rajwarra are alike eloquent in the praise of the bowl, on which the Bardai exhausts every metaphor, and calls it ambrosial, immortal, "The bard, as he sipped the ambrosia, in which sparkled the ruby seed of the pomegranate, rehearsed the glory of the rajput race." Even in the heaven of Indra, the hindu warrior's paradise, akin to Valhalla, the Rajpoot, has his cup which is served by the Apsara, the twin sister of the celestial Hebe of Scania. "I shall quaff full goblets amongst the gods," says the dying Getic warrior, "I die laughing," are sentiments which would be appreciated by a Rajpoot. Cups in use with the Tibetans are made of maple knots produced on the maple by the Balanaphora.—*Tod's Rajasthan*, Vol. I, p. 377. *Wilson's Glossary.*

MADHUBEE. Beng. Hiptage madablota.

MAD'HUCA. Sans. the Bassia latifolia or Mahwa tree

MADHUJI RAO BETAL. See Mahratta Governments of India.

MADHUKA. Sans. also Yastimadhuka. Glycyrrhiza glabra.—*Linn.* Liquorice.

MADHURA SUTTAN. See Wijao.

MADHURIKA. Sans. Fennel; Nigella sativa.

MADHURNAKAM. Tel. Carica papaya.—*Linn.*

MADHYAMICA. See Vidya.

MADHYÆ. See Graha.

MADI. Can. Pentaptera tomentosa.

MADIA ELEGANS is a plant of no particular beauty, the flowers of which are yellow and may be grown easily from seed, in any common soil.—*Riddell.*

MADIAN. There can scarcely be a doubt that the Modiana of Ptolemy, Lib. VI, cap. 7., is represented by the Madian of our maps. Here, according to Edrisi and Abulfeda, was the well, from which Moses watered the flock of Reuel, or Jethro, whom the Arabs call Shoaib. Exodus ch. II. v. 16 says "Now the priest of Midian had seven daughters; and they came and drew water," &c.—*Ouseley's Travels,* Vol. I, p. 338.

MADIGA. Tel. The low caste known as chucklers, tanners, curriers, the chamar of Northern India the Chakkili of the Tamil country, and the Mhang of the Mahrattas.—*Wils.* See Madega.

MADIKOON. Greek. A name of Bdellium, the googul of India.

MADINIKA, or Gujja kanne komali. Tel. Boerhaavia stellata *R. W. Ic.* 875.

MADIPHALA CHETTU, or Bijapuramu, Citrus medica, *L.*—*R.* iii. 392—*W. & A.* 344 var. 7.

MADIPANDOO. Tel. Ficus racemosa.

MADI PATRE. Hind. Artemisia vulgaris.—*Linn.*

MADIRA. Sans. Wine.

MADI RUBASULU. Tel. Eleusine stricta, *Roxb.*

MADI TIGE. Tel. Argyreia cymosa *Swt.* —Lettsomia cymosa R. i.

MADIVALA. Karn. (1.) A bard or herald, one of the mixed castes, born of a Vaisya father and Kshatriya mother: (2.) also a native of Magadha or South Bahar.

MADJICOSEMA or Meiacoshema islands, a group on the east coast of Formosa, lying between 24° 4 and 25° 6 N. and 122° 52½ and 125° 30 E. the western islands are named Kou-mi, Koo-kien-san and Pa-tching-san, and the island of Ty-pin-san lies on its eastern edge.—*Horsburgh.*

MADJOON. Turk. Majoon, an intoxicating drug made of hemp leaves. See Majoon.

MADKEE, battle was fought on the 18th December 1845.

MAD-KHAR. Hind. Carbonate of soda.

MADMALTI. Hind. Hiptage madablota.

MADOOCARE BARK. Anglo-Tam. Madoocare puttay, Tam. Bark of Webera tetrandra.

MADOOKA. Sans. Bassia latifolia.

MADOORKATI. Papyrus pangorei. A sedge, extremely common about Calcutta, and very extensively employed in Bengal for making the elegant, shining useful mats for which the capital of India is famous, and which are frequently imported into Europe Strips of this sedge are suited for platting. —*Royle.*

MADOOWA, a temporary building: Amongst the superstitions ceremonies of the races in Ceylon are a variety of forms for the recovery of the sick, 1 daana; 2 or "the food offering," the harvest-home of the Singhalese and horn-pulling, a right in honour of Pattine, performed to drive away pestilence. But the principal ceremony is the Dewal madoowa, which is celebrated on a larger scale, and frequently performed on behalf of a whole village or district which has been afflicted by cholera or the fever so much dreaded by the natives. It takes place in a "madoowa," or temporary building constructed of branches, and decorated with white cloths and garlands; and it generally lasts throughout seven days, on each of which offerings are made of wild flowers and fruit, together with rice and money.—*Tennent's Christianity in Ceylon* p. 234-35.

MADORIUS, Rumph. Calotropis gigantea.

MADRA, also cherru narranji, Citrus aurantium *Linn.*

MADRA, the ancient name for Bhootan.

MADRAS, a town on the Coromandel Coast, lat. 13° 4' N., lon. 80° 14' E., and the principal town of the Presidency which bears its name. It is a large town on the sea board with a fortress called Fort St. George; the population is estimated at 450,000 and is composed of British and their descendants, mahomedans and hindus of various races, and nations. It is high water at full and change 7h. 34m. and the rise of the tide at the springs is 3½ feet nearly. In January 1844, a light house was erected with a flashing light. The flag staff in the Fort is in about lat. 13° 4' 10" N, and the Observatory in long. 80° 17' 21" E. The N. E. monsoon prevails with heavy weather from the middle of October till the beginning of December and violent gales sometimes occur in May. Cyclones also occur, and do immense damage. Those of 1807, 1828, 1836, and 1847 were very violent. Underlying the sands and clays of Madras and all along the sea coast, is a bed of dark blue tenacious clay, containing numerous fossils of existing species. The language spoken at Madras is the Tamil, which is the tongue of the people southwards to Cape Comorin, westwards to the ghat leading into Mysore, southwards through Coimbatore, and in the southern parts of Travancore. In the Madras presidency, the languages spoken

are Tamil, Telugu, Canarese, Malayalum. The Telugu language begins a few miles north of Madras, as far as the eastern boundary of Mysore which it follows up to that of the Mahratta country, thus including, in its extent, the Ceded Districts, Kurnool, the greater part of the Hyderabad dominions and a portion of the Nagpore country and Gondwana.

In 1864-5, there were 15,838,828 acres under cultivation, the land revenue was £4,184,645. In 1868-9, the area under cultivation, was about 16,202,696 acres, and the population 26,089,052 of whom 1,502,134 are mahomedans and 414,096 christians. The Madras Presidency is recognised to consist of the Northern Circars, on the coast of the Bay of Bengal, from the Chilka lake to the Kistnah river. The Carnatic from the Kistnah river to Cape Comorin. The Balaghat, or more elevated region in the interior of the peninsula composed of the Bellary and Cuddapah Collectorates: and Canara and Malabar are alluvial tracts on the western coast. These are ancient political divisions, but indicate also differences of race and languages. The Madras Presidency for revenue purposes is arranged into twenty districts, there are 3,227,726 farmers and subtenants, holding 2,297,158 single or joint farms; each district ranges from 4,000 to 12,000 square miles in extent. Under the ryotwaree system, the peasantry pay an average of Rs. $2\frac{1}{2}$ per acre. Of the ryots on the rent roll only 420 pay upwards of £100 a year of rent to Government, only 1,627 from £50 to £100, only 5,641 from £25 to £50, and only 77,408 from £10 to £25. Of all the rest, forming about 90 per cent. of the whole, 118,672 pay less than £5 a year, 431,569 less than £3 and 1,197,157 —the great majority—less than one pound a year. Only one country of Bengal—Chittagong—presents a parallel to it, and there Government has long tried to induce the miserable peasantry to accept a fee-simple tenure. Mr. Maltby, Acting Governor, in a minute on Sir W. Denison's proposal to remove the poverty and agricultural ignorance of the ryots by model farms and imported machinery observed that the surest way of promoting improvement is to render land valuable and attract capital to it by such methods as fixing a light and permanent assessment, giving security of title, enlarging the means of irrigation and facilitating the conveyance of produce." Mr. Pycroft, with similar wisdom, said—"the main remedies are the lowering of the land assessment where unduly high and placing it on a permament footing, security of tenure, development of internal communication, extension of irrigation, reduction of the interference of subordinate revenue officials, cheaper and more prompt administration of justice and diffusion of education."

The area is estimated at 140,726 square miles, and the total population including that of the town of Madras at 26,539,052. By the quinquennial census taken on the 1st March 1867, the population of the Presidency, exclusive of the city of Madras, was found to be 26,089,052 thus classified :—

Hindoos 24,172,822 | Christians 414,096
Mahomedans 1,502,134 |

The population of the city of Madras is supposed to be about 450,000, thus classified :—

Races.	Nos.	Death rate per 1000. 1866.	1867.
Europeans and East Indians.	17,219	38·1	28·8
Hindoos	365,576	30·6	27·2
Mahomedans	67,205	29 9	26·5

The approximate area and population of the Madras Districts including the city is

Districts.	Square miles.	Population
Madras city	27	450,000
Ganjam ...	4,457	1,235,790
Vizagapatam	18,935	1,934.558
Godavery	7,535	1,427,472
Kistna	7,227	1,296,652
Nellore	4,546	1,168,664
Cuddapah	9,177	1,144 759
Bellary	11,496	1,304,998
Kurnool .. .	7,470	770,857
Madras ...	2,183	804 283
North Arcot	15,146	1,787,134
South Arcot	4,779	1,261,846
Tanjore . ..	3,735	1,731,619
Trichinopoly	3,565	1,006,826
Madura	8,790	1,946,389
Tinnevelly	5,146	1,521,168
Coimbatore	8,470	1,430,735
Salem	7,604	1,619.233
South Canara	4,206	839,688
Malabar	6,259	1,856,378

The water supply of the several districts is somewhat varied. The average annual rainfall during a period of five years ranged from 17·57 inches in Bellary to 146·31 inches in South Canara.

The total area of the Presidency may be estimated as 130,000 square miles, being thus more extensive than Great Britain and Ireland and about the same size as the present kingdom of Prussia.

Ryotwary lands...16 million acres (actual.)
Inam lands ... ...$4\frac{1}{4}$ million acres (actual.)
Zemindary lands.$5\frac{1}{2}$ million acres (estimated)
Malabar & Canara.$2\frac{1}{4}$ million acres(estimated)

exclusive of Madras city, there are 184 souls to each square mile, while only one thirty-third part of the vast area of 130,885 square

miles is cultivated. The proportion of the irrigated land applies to the production of any crop, but rice is very limited.

The Madras Districts range from 4,000 to 19,000 square miles in extent. The Districts of Ganjam, Vizagapatam, Godavery and Kistna are on the north-east coast, to the east of the Central Provinces and Hyderabad. The other east coast districts are Nellore, Madras, Chingleput, South Arcot, Tanjore. Madura and Tinnevelly, the last named being situated in the extreme south of the peninsula. To the west of Madura and Tinnevelly, and on the west coast of the peninsula, are the Travancore and Cochin territories governed by feudatory rajahs. North of these states, on the same coast, are the Madras districts of Malabar and South Canara. The central districts of the presidency are those of Coimbatore, Trichinopoly and Salem, between Malabar and Madras, and those of Bellary, Kurnool, Cuddapah and North Arcot between Hyderabad and the Mysore country, which intervenes between Canara and Bellary and Nellore.

The Madras Presidency may be described as of three parts—the Telugu country of the North, extended northwards from, and including, Nellore; the Tamil country of the South, and the Canarese and Malayalum districts of the Western or Malabar parts of the peninsula.

In the Southern division, where the mahomedan influence had been very weak, the land was held by cultivating village communities who paid rent direct to the old hindu sovereigns.

In the third or Western division, the village or communal gives place to the individual right to land free of all rent to the State, known as Janm or birth-right. Malabar was prosperous, owned chiefly by wealthy capitalists; but Canara had been over-assessed, prior to British occupation. The extent of land under cultivation in those portions of the Madras Presidency held on ryotwary tenure, has risen from about ten million acres in 1855, to sixteen millions acres in 1865. In 1868-69 the area under cultivation increased by 202,696 acres.

Mr. Dalyell, Secretary to the Madras Government, estimated that there is produced an annual supply of 129 million cwt. of grain for the support of the population, or more than 5 cwt. for each person, being more than $1\frac{1}{2}$ lbs. per diem, whereas a family of five can subsist upon 7 lbs. per day, without difficulty; and three acres of superior land, supposing one acre to be irrigated, or four acres of unirrigated land would support such a family for a year.

Its soil is chiefly silicious, and the cultivation is carried on by a multitude of little tanks.

The produce of an acre of the best rice land varies from 1080 Madras measures (= about 30 cwt.) in the Southern districts to 1,200 measures (= about 33 cwt.) in Godavery and Kurnool; and the worst rice lands yield 8 to 14 cwt. The revenue in 1868-69 was £7,507,081 and the expenditure £6,598,163.

In the Military administration of the South of India, the Madras army holds all the Madras civil provinces, also the feudatory states of Mysore, Travancore and Hyderabad, also the Central Provinces, parts of the Saugor district, all British Burmah, the Andamans, Straits Settlements; Labuan and Hong-Kong. The Madras Presidency is ruled by a Governor in Council with a Commander-in-Chief, a member of the Council. In its earlier years the Madras government underwent many violent changes. In 1774, the governor, Mr. Wynch, was deposed by orders from the Court of Directors. In 1775, Lord Pigot was appointed, but in 1776 he was deposed by his Council, and confined—He was restored but in April 1777, he died. In 1770, Sir Thomas Rumbold was appointed governor of Madras, but dismissed in January 1781. In the beginning of the present century much agitation occurred whilst Sir George Hilaro Barlow was Governor, and in 1860 Sir Charles Edward Trevelyan was removed from the Governors office. India has furnished from amongst its Civil and Military servants many who have risen to distinction as statesmen, soldiers and financiers; amongst those of them from Madras may be named the great Lord Clive, Governor-General of India, Sir Thomas Munro, Governor of Madras, and Sir John Malcolm, Governor of Bombay. As botanists the missionaries—Rottler and Kœnig, and Drs. Roxburgh, and Wight laboured in the Madras Presidency, Dr. Jerdon author of the Birds of India and of the Mammals of India was a Madras medical officer; and Dr. Russell and Dr. Day described the fishes of the coasts. Its chief hills are the Neilgherries, the Shevaroys and Pulneys and its chief rivers, the Godavery, Kistnah, Tumbudra and Cavery.

MADRA NARANGE, Mal. Citrus aurantium.

MADRAS HEMP, Eng. Crotalaria juncea.

MADRAS HORSE GRAM, Eng. Dolichos uniflorus.

MADRAS SENNA. See Cassia.

MADRE DE CACOVO. See Cacao.

ADREPORIDÆ, a family of zoophytes in which the polypes have ten short tentacles and a stony polypidom, sometimes branched and arborescent, sometimes developed in a leaf-like or fan-like form. They exist in all the warm seas. *Mangin, Mysteries of the Ocean, London*, 1868. See Zoantheria.

MADU, Bali. Jav. Myrrh.

MADUKA, Sans. Bassia latifolia.

MADU-KAH, the Tamil name of a Malabar and Canara tree, the wood of which is yellow and very small; its grain is close and heavy: it is not of much use or value.—*Edye, Forests of Malabar and Canara.*

MADU KARRE MARAM, Tam. Randeadumetorum.

MADURA, a revenue district in the south of the peninsula of India, in the Madras Presidency, containing 1,756,791 inhabitants. It has the Pulney hills rising 6,000 to 8,000 feet high, the Sirroo-mallei between Madura and Dindigul 3,500 feet in height. In this district are the two large zemindaries of Shevaganga and Ramnad, and to the latter belongs the island of Ramisseram to which hindoo pilgrims largely resort. Madura town was the chief seat of the ancient Pandyan kingdom. This city was also once famed as a seat of braminical learning, and the Pandyan palace with a hundred granite pillars built by Trimul Naek is still standing. It formed the southern part of the Regnum Pandionis of Ptolemy, the Pandi Mandalam of the modern Indians, its capital was the Madura of Ptolemy, and was the royal residence of the ancient monarchs.

Pandiya, probably a word of Sanscrit origin, is the Pandion, the Oi Pandiones, of the Greeks, and was the titular name of the dynasty of Madura, the race were styled Pandyi, Pandiya, the king, the Pandyan or Pandiya Deva. Two embassies were sent by the Pandyan king to Augustus, the first of which he received at Tarragona, the second is mentioned by Strabo. The friendship of the Romans was sought by only one other hindu prince, O Kerobothros, the king of Chera or Kerala, who was also a Dravidian. The city and district were the scene of many operations during the competition for India in the middle of the 18th century between the British and the French.

Its chief streams are the Omraoti and the Vijay. The slopes of the Pulni hills and Cumbum valley contain valuable timber. South of the great granite tract of Bellary and Mysore about Trichinopoly and Madura, are limestone beds, both fossiliferous and non fossiliferous and it is from these volcanic, plutonic and aqueous rocks that building stones are drawn. In Tinnevelly and Madura, are valuable marbles. In Madura was a dangerous sport called "jalicut" it consists in making a bull infuriated and then letting him loose with cloths or money tied to his horns which become the property of any person who can succeed in removing them. Since the year 1855 a prohibition existed against the sport being indulged in, and in 1859 certain village servants were dismissed by the late magistrate for permitting it within the limits of their jurisdiction.—*Orme. Friend of India Dec.* 17. *Tennant's Hindoostan, Vol.* II. *p.* 7.

MADURA ISLAND, is of an even appearance and moderately elevated, its N. W. point is in lat. 6° 55¾' N. long. 112° 51¾' E. and its east point in lat. 6° 59' S. long. 114° 11¼ E. It is the most important of a line which runs along the northern and eastern coasts of Java. It is the principal of a group composed of more than seventy-five; and is separated from the great island by a strait, not more than a mile or a mile and a half wide which serves to form the capacious harbour of Surabaya. It has the appearance of being a continuation of Java, a point to which Malay manuscripts refer and has usually passed into the hands of its most powerful sovereigns. In length it is about ninety-one miles, in breadth thirty-one, with a regular outline. Its formation is calcareous, though the lower districts are marshy, and covered with woods. In great part uncultivated, it offers a remarkable contrast with the extensive agricultural country in its neighbourhood. The chief products are, salt, which is to be obtained more abundantly than anywhere else in the Archipelago; the edible nests of the sea-swallow, cotton, tobacco, coffee, pepper, and mace. Scarcely sufficient rice is grown to support a population of 300,000, which is somewhat dense in comparison with other parts of insular Asia. Few animals are found, and none peculiar to Madura. The island is famous, however, for its breed of cattle, and supplies from its rich pastures provisions to many of the agricultural and seafaring communities of the neighbouring regions. The meat, when cured, resembles, but is far superior to, the jerked beef of South America. The people are similar to the hillmen of Java, and from them the Dutch recruit the line of their native army with the best troops in their service.—*Horsburgh. Raffles History of Java. Earl, Eastern Seas. Temminck. Coup d'Œil, sur les Possessions*

Neerlandaises. I. 335; 336-338. *John's Indian Archipelago. Vol.* I. *p.* 377.

MADUR-KATI. Beng. Papyrus pangorei, *Nees.*

MADUWAR, a tribe occupying the higher slopes of the Anamallai Hills, in Coimbatore. They hunt the ibex and Samber, with powerful bows and arrows and large dogs. See Kader.

MADWA ACHARY a person who in the 13th century founded a sect of Vaishnava known as Madhava achary.

MAEDENAR, one sort of the Dup maram. It means long stringed Dup maram. It grows to about sixteen inches in diameter, and sixty feet in height. It is not of much use or value.—*Edye.*

MAEDIREE. Mal. Dolichos uniflorus.

MAEN-THOVERAI. Tam. var. of Cajanus Indicus, *Spreng.*

MÆSA INDICA. *A. D. C. Prod. W. Ic.*

Matabimheya-gass. Singh.

A Ceylon tree, very abundant up to an elevation of 5,000 feet.—*Thw. En. Pl. Zeyl. p.* 172.

MAESTA PAT. Beng. Crotalaria juncea *Linn.*

MAFASIAT, in Arabic medicine, carminatives.

MAFATAHAT, in Arabic medicine, the class of medicines called deobstruentia.

MAFATATAT. Ar. Lithontriptics.

MAFFENS, author of Historia Indicarum A. D. 1570.

MAFI, Hind. A rent free tenure.

MAFIDARA. Hind; Holder of a rent free tenure.

MAFINE, in Polynesia, an imaginary being, who is supposed to bear the world on his shoulder, and earthquakes are caused by his shifting the earth from shoulder to shoulder.

MAFISH. Arab. "There is none," equivalent to "I have left my purse at home."

MAFUEN, also Chutsao. Chin. Ganjah.

MAFUZ KHAN, eldest son of Anwar-uddin.

MAG. Guz. Phaseolus radiatus.

MAGADAMBOOM. Tam. A Travancore wood, of a white colour, specific gravity 0·462, used for light work generally.—*Col. Frith.*

MAGADHA, a class of bards of Central India, who recite history. The bards and Charan of Rajputana and Guzerat are a peculiar race. The Bhat or bard of India are of three sorts, the Magadha or historians, the Sata or genealogists, and the Bandi or court minstrels, whose duty, in older times, it was to salute the king or chief, in the early morning, wishing him long life and prosperity. These are the bards and minstrels of Central India. The bards from their sacred character were often employed as convoys of travellers and their property, in tandahs or caravans. Throughout Rajputanah they are regarded as a sacred order, and as the hereditary guardians of history and pedigree. They chant their own verses, or legends from the mythology of India.—*Hindoos, p.* 75.

MAGADHA, the territory of which this is the ancient name, corresponds with that part of the present Bahar which extends along the south of the river Ganges, in power from B. C. 350 to A. D. 450. The country is now known as Bahar. The capital was Rajagriha. The kings of Magadha were of six dynasties, viz. that of Barhadratha; of the line of Pandu, the first of which was Jarasandha, a co-temporary of Yudishtira and Krishna, according to Sir William Jones, B. C. 3101, according to Professor Wilson in the reign of Sahadeva, B. C. 1400, Parkshita was born and the great war ends, and in the reign of Ripunjaya, B. C. 915, a Buddha was born.

The Sunaka dynasty, kings of Bharatkanda of Magadha kings, reigned 128 years.

The Saisunaga or Sesnag, reigned 360 years, and we find amongst them, B. C. 415, Nanda, Mahapadma, (B. C. 1602 Jones, 360 Wilson) regarding whom it was said he will bring the whole earth under one umbrella; he will have eight sons, Sumalya and others, who will reign after Mahapadma. He and his sons will govern for 100 years. The brahman Kaulilya will not root out the nine Nanda.

The Maurya dynasty, governed 137 years, the first of whom, according to Wilson, B. C. 315, and 1502 Jones, was Chandragupta, the Sandracottus of the Greeks.

The Sunga dynasty, reigned 110 years, the first of whom Pushpamitra, (B. C. 178) put his master, the last of the Maurya, to death.

The Kanwa dynasty, reigned 45 years. The first was B. C. 66 Wilson, Kanwa named Vasudeva, who usurped his master's kingdom.

Magadha is mentioned so early as in the Atharvan Veda, and is met with so late as the seventh century when Chinese pilgrims speak of it under the scarcely intelligible name of Moki-a-to. The present appellation of Behar is from Vihara or a monastery of the buddhists whose most reputed convent was at Behar the place where Buddah obtained the law.

The Anga race had their abode about Bhagulpore and the Maghada race in the South Behar. At the time the At'harvan Veda hymn was composed the country beyond the Soane was considered not strictly Indian. Our present knowledge of the languages belonging to the Arian class does not enable us to determine whether they are developments of some tongue, of which the Sanscrit is the cultivated representative, and of which Magadhi and Pali at the era of Asoka and the introduction of buddhism into Ceylon, was a spoken form, or whether Sanscrit has been superinduced upon some aboriginal tongue, as it has been demonstrably though in much smaller quantity upon the Tamiloid languages of the South, and as French has been introduced into Anglo-Saxon. Certain it is that in every Arian tongue, a considerable and apparently primitive element is found which is not traceable to Sanscrit and which in Gujerati is reckoned at one-third of the whole language. *Tr. of Hind.* Vol. I. p. 218. *Elphinstone's History of India.* Vol. I. p. 393. *Thomas Prinsep's Antiquities*, Vol. II. p. 240, 468. *India in the 15th Century.*

MAGADOXA in Lat. 2° 2′, L. 45 25, E. See Mukdeesha.

MAGAHI. A tribe of agriculturists in Bahar, probably a vernacular form of Magadhi, or native of Magadha.

MAGALHAES FERDINANDO-de, more generally known by his Spanish designation Magellanes, in the year 1520 set out on a voyage of eastern discovery, passed through the straits which bear his name, discovered Mindanao, and died in Mactan, on 26th April 1521, from wounds received in action. Only one of his fleet, the Vitoria commanded by Elcano, a Biscayan returned to Spain. Magellan had become disgusted with the Portuguese service, and he offered to Charles V. to discover a passage to India by the West, in order to divide the rich traffic of the Spice Islands. He passed the straits in S. America, which have since gone by his name, in 1520; and entering the south Pacific Ocean, arrived in a few months at the Philippine Islands, of which he took possession in the same name of the Spanish monarch. Barbosa fell three days after Magellan, and in twelve days more, the people waylaid and murdered twenty-four of his companions.—*Bikmore*, 308. *Chatfield's Hindustan*, p. 37..

MAGAR, a Bhot race occupying the lower levels on the banks of the Kali in Nepal: they use a monosyllabic language, like the Tibetans, Chinese, Burmese and Siamese with an alphabet of Indian origin; they abstain from beef: drink to excess, and have an Indian priesthood. They are divided into twelve thum, supposed to be descendants of 12 different male ancestors. They do not marry in their own thum. This practice occurs in Australia, North and South America, Africa and Europe. They reside in the valleys.—*Dr Latham's Ethnology.*

MAGAR-BANS, Hind. Bambusa arundinacea, a solid bamboo, called a male bamboo.

MAGDAR, Hind. Pers. Wooden clubs or Dumb-bells, known in England as Indian clubs, used in India for exercise in developing the muscles of the arms and chest.

MAGEATA or Rosaniline. Punjab dyers call these dyes "shishi ka rang," literally "bottle color," because the crystals are imported in little phials.

MAGELLOO ——— ? Vitex altissima.

MAGH, the tenth month of the Hindu year, when the sun enters Capricorn.

MAGGHASSI, See Jell.

MAGH, Persian, a fire worshipper, also a wine drinker or tavern keeper.

MAG'H commonly applied by Europeans to the natives of Arakan, particularly those bordering on Bengal, or residing near the sea, and to the people of Chittagong. The Arakanese however disclaim the appellation, and restrict it to a class whom they hold in utter contempt, the descendants of the Arakanese who were settled at Chittagong and Dacca, by Bengali mothers, the origin of the word is unknown but it is also written Magh, Mug or Mugh.—*Wilson.*

MAGHA, an Indian sago, the offspring of the sun, *Pococke.*

MAGA BIRA or Moga bira, Anisomeles malabarica, *R. Br.*

MAGHADAM-POO, Tam. Flower of Mimusops elengi.

MAGHADI ——— ? Cucurbita lagenaria.

MAGHAL, Hind. Populus balsamifera.

MAGHZ, Hind. the brain, Char-maghz Juglans regia.

MAGHAVAN, another name for Indra. See Veda.

MAGHAZZI. There are numerous Baluch tribes east of the Indus, and those in Bhawalpore and the Punjab, are said to be Rhind. The question of the original countries of these tribes is still undecided. The Baluch and Brahui, are sub-divided into an infinite number of tribes, who take their names from the chiefs under whom they serve, the district or country to which they belong, or the traditions whence they derive their descent.

Lt. Pottinger mentions that the Baluch partakes considerably of the idiom of the Persian and at least one-half of its words are borrowed from that language, but greatly disguised under a corrupt and unaccountable pronunciation. The Brahuiki, on the contrary, is so dissimilar in its sound and formation, that he did not recollect to have marked in it a single expression in any way approaching to the idiom of the Persian.

There are two languages spoken in Baluchistan, the Baluchiki, a hindi tongue of the Arian or Sanskrit stock in which the Persian, Sindi, Punjabi, and Sanskrit words recur, and the Brahui, which belongs to the Scythic or Turanian or Tamulian stock. The Brahui language, spoken by the mountaineers in the khanship of Kelat, in Beluchistan, contains some Dravidian words and a considerable infusion of unquestionable Dravidian forms and idioms. Considered as a whole Dr. Caldwell regards this language is derived from the same source as the Punjabi and Sindi, but it unquestionably contains a Dravidian element, derived from a remnant of the ancient Dravidian race having been incorporated with the Brahui. The discovery of this element beyond the Indus river, proves that the Dravidians like the Aryan, the Græco-Scythian and the Turco-Mongolian, entered India by the North West route. The Brahui state their forefathers came from Halb, Aleppo. The Butani is a clan of the Baluch Maghazzi tribe, which has been located in Kachi for a a long time.

The contour of the people of these two classes is as unlike, in most instances, as their languages, provided they be descendants of a regular succession of ancestors of either; but the frequent inter-marriages which take place amongst them have tended in some degree to blend together the peculiar characteristics of both, that in many families, and even whole tribes, such have ceased to exist. The Baluch, in the first instance, branch from the original class of that name, into three principal tribes, called Nharooi, Rind and Maghazzi. The Nharooi, principally inhabit that portion of Beluchistan, which lies to the westward of the desert, and there are likewise khel of them at Noosky and in Seistan.—*Dr. Caldwell's Comparative Grammar.*

MAGHIDAM MARUM. Tam. Mimusops elengi.

MAGH-MELA. Hind. a sacred fair held at Allahabad. Every twelfth year, an unusually great gathering takes place at the Magh Mela of Allahabad which is then called the Koombh Mela. So great is the crowd of people that the rolling stock on the East Indian and Delhi lines has been found insufficient for their conveyance, and numbers of pilgrims are detained at railway stations.

MAGHRAB. Ar. the West: applied to Western Africa and its people, the common plural is Maghrabin, generally written 'Mogrebyn.' The form of this word in the singular seems to have given rise to the Latin 'maurus,' by elision of the Ghain, to Italians an unpronounceable consonant. From maurus comes the Portuguese 'moro,' and the English 'moor.' When Vasco de Gama reached Calicut, he found there a tribe of Arab colonists, who in religion and in language were the same as the people of Northern Africa,—for this reason he called them 'Moors.' This was explained long ago by Dr. Vincent (Periplus, lib. 3), and lately by Prichard. Maghrabin or Westerns, then would be opposed to Sharkiyin, Easterns, the supposed origin of 'Saracen.' The word Saracens came to us through the Greeks (Ptolemy uses it), who have no such sound as sh in their language, and the Italian which, hostile to the harsh sibilants of Oriental dialects, generally melts sh down into s. So the historical word Hash-shashiyun-hemp-drinker, was civilized by the Italians into 'assassino.' The Maghrabi dialect is known to be the harshest and most guttural form of Arabic. It owes this unenviable superiority to its frequency of 'Sukun,' or the quiescence of one or more vowels 'Klab,' for instance, for 'Kilab,' and 'Msik' for 'Amsik.' Thus it is that vowels, the soft and liquid part of language, disappear, leaving in their place a barbarous sounding mass of consonants.—*Burton's Pilgrimage to Meccah*, Vol. I, pp. 274, 293. *Natural History of Man.*

MA-GHWAY. A pagoda called the 'Emerald Couch' standing in the town of Maghway on the Irrawaddy, is reputed to contain a relic of the bed of the last Boodh, Gaudama.

MAGHWE. See Volcanoes.

MAGHZ. Hind: the brain, the kernel of a nut, fruit, &c., &c. hence

Maghzak. Hind. the mango.
Maghz khubani. Hind. apricot kernels.
Maghz-pipal. Hind. or Filfil-i-daraz, Piper longum or Chavica Roxburghii.
Char-maghz.

MAGI were the priests of the Persians, Bactrians, Charismians, Arians and Sakæ. In Burmah, Arracan, Ceylon, and Siam, the sacred language of Buddha is called Maga.

The Magians were considered as gods, according to Diogenes Laertius, (in Proem, p. 2, Lond. 1664) who notices their reverence for Fire, Earth, and Water,"—*Ους και πυρ ειναι, και γεν, και 'υδωρ.* But Herodotus had, before him, mentioned sacrifices offered on mountains to Jupiter, by the ancient Persians, and their worship of the sun and moon; of the earth, of fire, water, and of the winds; he adds, also, that they learned from the Assyrians and Arabians, to adore Venus, Urania, or 'celestial,' which the Persians called *Μιτρα.* Strabo, like Herodotus, declares that the Persians neither erected statues nor altars, "they regard," says he, "the Heavens as Jupiter, and reverence the Sun, which they call Mithra. The Moon, also, and Venus, Fire, the Wind, and Water." Yet in a previous passage of the same book, if the text be correct, he had affirmed that Mars alone was worshipped by the Persians. What they called Jupiter, says Herodotus, was the whole compass or circuit of heaven, which Strabo, as above quoted, confirms. From both authors, it appears, that the Persians did not attempt to embody, under the human form, an object of such materiality as the celestial expanse. But Clemens Alexandrianus, gives us reason to believe that some of their idols resembled human beings, and the statue of Venus, Tanais *Της Αφροδιτις ταναιδος* mentioned by him, represented, without doubt, the female divinity more correctly named Anaitis, that Venus, we may suppose, whom the Persians learned to worship from neighbouring nations, as Herodotus had already declared.

The Magism of the Chaldees as it prevailed about B. C. 2234, when a Median dynasty sat on the throne of Babylon, was a modification of the doctrines of Zoroaster.—*Herod, Lib. I,* 131. *Strab. Geog. Lib. XV, ed. Xyland, p.* 847. *Basil,* 1571. *Protrept, Sect. V.* in *Ouseley's Travels, Vol. I, p.* 108. *Bunsen,* III, 583.

MAGILAM, Tam. Punica granatum.

MAGINDANAO, an island of the Eastern Archipelago. The people use the Tagala alphabet of the Tagala nation, of the great island of Lucon. The Ladrones or pirates of the Eastern Archipelago consist wholly of the inhabitants of the free mahomedan states in Sumatra, Lingin, Borneo, Magindanao and Sulu.

MAGIR. Mar. Syn. of Odina woodier.

MAGNESIA. Eng. It.

Talc earth, Calcined Magnesia, Eng.	Bittererde, Talkerde, Ger.
Magnesie, Fr.	Magnesia usta, Lat.
Gebrannte magnesia, Ger.	

A soft white powder used in medicine. It is prepared by burning the carbonate of magnesia, also from the bittern of sea water after the crystallization of common salt.

MAGNESIA CARBONAS.

Magnesia alba,	Kohlensaures Bitter-
„ sub carbonas,	erde, Ger.
Carbonate of Magnesia,	„ Talkerde, „
„ de Magnesie, Fr	

This forms a constituent of the dolomitic or magnesian limestone which is found largely in Southern India near Trichinopoly. Very fine silicious and Magnesian Earths, such as rottenstone, alkaline loam and armenian bole, occur near Soondoor, Bangalore and Cuddapah.

MAGNESIA LOZENGES. Carbonate of magnesia six ounces, sugar three ounces, nutmeg one scruple. Pulverize and with tragacanth mucilage make into lozenges.—*Beng. Phar,* p. 435.

MAGNESIÆ SULPHAS.

Sulphate of Magnesia,	Sulphate de Magnesie, Fr.
Epsom Salts,	Schwefelsaure Bit-
Vitriolated Magnesia.	tererde, Ger.

This is a medicinal salt, valuable as a cathartic. It is usually made from the bittern of sea water, but could be prepared from the magnesite of Southern India. Bittern is the liquid that remains after sea salt has been obtained from sea water by boiling.

MAGNESIÆ SUBCARBONAS. See Magnesia alba.

MAGNESIE, Fr. Magnesia.

MAGNESITE, Carbonate of magnesia, occurs in acicular crystals, massive, and in powder. Its colour is usually white, occasionally grayish and yellowish. The massive varieties are found amorphous, reniform, nodular, and stalactitic. Fracture splintery, or flat conchoidal. Its hardness exceeds that of calc-spar. It is dull, nearly opaque. Specific gravity 2·8. It is found in several parts of Europe, as Styria, Moravia, Spain, and Silesia, in Peninsular India, and at Hoboken, in New Jersey, North America Near Trichinopoly and near Hoonsoor. Its analysis by Rammelsberg gives—

Carbonic Acid	...	52·214
Magnesia	...	47·786=100

—*Eng. Cyc.*

MAGNET. Eng. Ger. Native Loadstone. Magnetic iron ore, of which there is an abundance in the peninsula of India. It is largely used in the manufacture of iron, or wootz steel.

MAGNETIC NEEDLE. More than a thousand years before our era, a people living in the extremest eastern portions of Asia had magnetic carriages, on which the moveable

arm of the figure of a man continually pointed to the south, as a guide by which to find the way across the boundless grass plains of Tartary; nay, even in the third century of our era, therefore at least 700 years before the use of the mariner's compass in European seas, Chinese vessels navigated the Indian Ocean under the direction of magnetic needles pointing to the south. The Greeks and the Romans knew that magnetism could be communicated to iron, and that that metal would retain it for a length of time. The great discovery of the terrestrial directive force depended, therefore, alone on this, that no one in the west had happened to observe an elongated fragment of magnetic ironstone, or a magnetic iron rod, floating by the aid of a piece of wood in water, or suspended in the air by a thread, in such a position as to admit of free motion.—*Humboldt's Cosmos*, Vol. I. *Curiosities of Science*, p. 194.

MAGNOLIA, a genus of plants of the Natural Order, Magnoliaceæ. The Magnolia conspicua, called by the Chinese "yu-lan," has been cultivated by the Chinese since A. D. 627. It attains a height of 30 or 40 feet in its native country, but reaches only 8 or 10 feet in English gardens. It is a very showy tree, having white flowers sometimes suffused with purple, which give out a most delicious perfume. It blossoms in England during the dreary months of February and March, and is distinguished from the other species by the flowers appearing before the leaves. It is not quite so hardy as the American species.

M. grandiflora, The Great-Flowered Magnolia, or Laurel Bay, is an ever green tree, reaching sometimes a height of 70 feet. It has been introduced into China from America and promises to be a very ornamental tree.

M. purpurea, the Purple-Flowered Magnolia, an ornamental shrub, is a native of Japan, and seldom attains a greater height than 10 feet. The bark when bruised has an aromatic odour. The flowers are more or less purple without, and always white within. The genera Talauma and Magnolia have the very singular property of dropping their seeds out of the back of the seed vessels when ripe, allowing them to hang down, each suspended by a long extensible elastic cord, composed of delicate spiral vessels.—*Fortune's Tea Districts*, p. 16. *Eng. Cyc.*

MAGNOLIA DISCOLOR, D. C. VENT.

M. purpurea, CURT. | M. obovata, ROX.

This species of Magnolia grows in Japan and China. It is a shrub with large dark, purple rose coloured inodorus flowers.—*Roxb. Voigt.*

MAGNOLIA EXCELSA. WALL. the white-flowered magnolia. A native of Nepal and Sikkim. Near Darjeling, it forms a predominant tree at 7,000 to 8,000 feet; and in 1848 it blossomed so profusely that the forests on the broad flanks of Sinchul and other mountains of that elevation, appeared as if sprinkled with snow. The wood is highly prized in the neighbourhood of Patna for all sorts of joinery work, it being at first of a fine greenish colour, but changing to a fine yellow and the grain very close. It is sold at Patna under the name of "Champ."—*Hog, Vegetable Kingdom*, p. 25. *Hooker Him. Jour.* vi. p. 125.

MAGNOLIA CAMPBELLII, HOOKER. The purple-flowered magnolia hardly occurs in Sikkim below 8,000 feet, and forms an immense, but very ugly black-barked, sparingly branched tree, leafless in winter and also during the flowering season, when it puts forth from the ends of its branches great rose-purple cup-shaped flowers, whose fleshy petals strew the ground. On its branches, and on those of oaks and laurels, Rhododendron Dalhousiæ grows epiphytically, a slender shrub, bearing from three to six white lemon scented bells, four and a half inches long and as many broad, at the end of each branch. In the same woods the scarlet Rhododendron (R. arboreum) is very scarce and is outvied by the great R. argenteum, which grows as a tree forty feet high, with magnificent leaves twelve to fifteen inches long, deep green, wrinkled above and silvery below, while the flowers are as large as those of R. Dalhousiæ, and grow more in a cluster. Few plants exceed in beauty the flowering branch of R. argenteum, with its wide spreading foliage and glorious mass of flowers.—*Hooker Him. Jour.* Vol. I. p. 125.

MAGNOLIACEÆ. The Magnoliad tribe, a natural order of plants which occur in America, China, Japan, N. Holland and N. Zealand. Fine trees or shrubs with large, beautiful, often strongly odoriferous flowers. The Indian species are ranged under five genera, viz. Michelia, Manglietia, Aromadendron, Sphenocarpus and Talauma. The first of these numbers 22 forms or, if Wallich's Magnolia punduana be no Michelia only 21, viz., 7 from Nepal, 5 from Java, 3 from Ceylon, 2 from the Khassya Mountains, 1 from the Neilgherries, 1 from the Pulney Mountains, 1 from Malabar, 1 from Pegu, 1 from Amboyna, and 1 from Chilmori. Manglietia has 3 species, 1 from Nepal and two from Java, Aromadendron and Sphenocarpus each 1 species, the first Javanese, the latter Kassyan, and Talauma, 2 Javanese-Molucca forms. The genus Bucklandia is

interesting in a physiological point of view, from the woody fibre being studded with those curious microscopic discs so characteristic of pines, and which when occurring on fossil wood are considered by geologists conclusive as to the natural family to which such woods belong. But not only does the whole natural order to which Bucklandia belongs, possess this character, but also various species of Magnoliaceæ found in India, Australia, Borneo, and South America.—*Hooker Him. Jour.* Vol. II. p. 185. *Voigt.* p. 11. *Royle Mat. Med.*

MAGOG, one of the alliterative words, in Gog and Magog, applied in Scripture to the northern nations of Asia. The Arabs and Persians write these two words, Yuj-o-Majuj and like the names Urjan and Surjun, Durd-Durehra, are instances of the alliteration of which eastern races are so fond. "Chin and Machin" used to indicate Chinese countries, is a phrase analogous to Sind and Hind, used to express all India, though Sind and Hind are capable of divorce. The use of a double assonant name, sometimes to express a dual idea but often a single one, is a favourite oriental practice. As far back as Herodotus we have Crophi and Mophi, Thyni and Bithyni, the Arabs have converted Cain and Abel into Kabil and Habil, Saul and Goliah into Talut and Jalut, Pharoah's magicians into Risam and Rejam, of whom the Jewish traditions had made Jannes and Jambres; whilst Christian legends gave the names of Dismas and Jesmas to the penitent and impenitent thieves in the Gospel, Jarga and Nargah was the name given to the great circle of beaters in the Mongol hunting matches. In geography we have numerous instances of the same thing, e. g. Zabulistan and Kabulistan, Koli Akoli; Longa Solanga; Ibir Sibir; Kessair and Owair; Kuria Muria, Ghuz and Maghuz, Mastra and Castra (Edrisi), Artag and Kartag (Abulghazi), Khanzi and Manzi (Rashid) Iran and Turan, Crit and Mecrit (Rubruquis), Sondor and Condor (Marco Polo), etc. The name of Achin in Sumatra appears to have been twisted in this spirit by the mahomedan mariners as a rhyme to Machin,—the real name is Atcheh. In every day conversation in India such alliterations occur as Choki Oki, a chair; Kursi-Gursi, a chair, Chavigavi, a key, Kili-Gili, a key.—*Quatremere's Rashid*, pp. 243—246; *D'Avezac*, p. 534; *Prairies d' Or i.* p. 399.

MA-GYI, Burm. Tamarind tree.

MAGZ-KADU, Hind. Cucurbita pepo.

MAGZ KHUMANI, Hind. apricot kernels.

MAH, Hind. Phaseolus radiatus.

MAH, Pers. a month. Mahwar monthly.

MAHA, Hind. Sans. great. M. R. S. are letters prefixed to all addresses on letters to hindus. They are the abbreviation of Maha Raja Sri. Maha-rajah is the highest title of a hindu prince or ruling sovereign, under that of Chakravarta, which means an emperor.

Maha-Muni means a great saint: Maha rajah, great rajah; maha prubhahu, great lord. Maha is thus largely used as an honorific affix to men but it is also prefixed to the hindu gods and goddesses, as Mahadeva, Maha-Lakshmi, Maha-Vishnu, and Maha-Kali; Maha-bal-Eshwar, is the great god Bal. Maha-Deva, the great god, is the usual appellation of the hindu deity Siva.

MAHA-BELI. A monarch named in hindu mythology, Vishnu, as Vamana, in the form of a dwarf, obtained the recognition of Maha-Beli.

MAHA-DEVA. A title given to Siva, by his followers of the saiva sect, who acknowledge Siva as their great or supreme god. Similarly they style his consort Parvati or Bhawani, maha-devi, or great goddess.

MAHA-INDRA, the hindu god of the elements, the personification of the sky, the god of thunder: the king of immortals and the lord of the firmament, the chief of the devata or sura.

MAHA-KALI, a name of the hindu goddess Bhawani or Parvati.

MAGOR, a Nepaul tribe.

MAGOT, a monkey tribe closely allied to the Silenus veter.

MAGOUNG, an old kingdom of the Indo-Chinese nations also called Pong. See Maha radza weng.

MAGOZIRA, Hind. Dubiæ Umbelliferæ.

MAG'R, Hind. Crocodile.

MAGRAHDI, high lands from which water runs off quickly; equivalent to Thalli.

MAGRABA, Hind. Hemidesmus Indicus. *Rheede.*

MAGRILA, Hind. Nigella sativa.

MAGURA, a fish in the Colombo lake, said to grunt under water when disturbed. Bishop Pallegoix in his account of Siam speaks of a fish resembling a sole, but of brilliant colours with black spots, called by the natives dog's tongue, which attaches itself to boats and gives out a very sonorous and even harmonious sound.—*Jenn, ii.* 470.

MAGYAR, a race dwelling in Hungary, in Europe. The Tartar, Manchu and Tungus races belong to one great stock. The Turkoman; the Tshude, the Fin, the Laplander and the Magyar present another stock closely united, and both these families are originally connected with one another. These nations, who may probably be reduced to

two families, one centering in the Altai and the pasture land towards the Himalaya and the other having its centre in the Ural Mountains, have acted in the history of civilization a most powerful episode by conquest and destruction. They appeared in the fifth century as the Hun, a scourge to Romans and Germans. They produced Chengiz, Timur, and Mahomed II. They destroyed the Persian empire, subdued Hindustan and they still sit upon the throne of Byzantium and upon that of China. They seem destined to partake only by conquest in the higher civilization of the surrounding nations, older or younger ones, the Chinese presenting the one extreme, the Iranians the other. Little disposed to learn from them as neighbours or subjects, they become more or less civilized by being their masters, they cannot resist the inward force of the civilization of their subjects although they repel it as an outward power. These tribes appear also as the once subdued substratum of Iranian civilization. So in the north of Europe, where the Finnic race preceded the Scandinavians. See Chengiz. Hun. India. Timur.

MAHABALESHWAR, in lat. 17° 55' 4" N., long. 73° 38' 7" E., a lofty group of mountains in the northern portion of the Western Ghauts, 4,600 feet high, and a sanitarium for Bombay. Rain fall has 250 inches. Mahabaleshwar hill has a traveller's bungalow. In India there are many plateaux, which, for the most part, lie in the Dekhan, Mysore, and Malwa; they are well defined, but of low elevation, and very limited in extent as compared with those of the Andes or Turkistan. Among the most important are Mahabaleshwar (4,500 feet), Amarkantuk (3,590 feet), and Kondikonda (3,070 feet).

The following are the heights on Mahabaleshwar.

Bangalo Cliffton	4,292 ft.	*Schl., Ad.*
Mean elevation of the Mahabaleshwar plateau	4,500 „	*Syk.*
Highest point on a rock, E. of Beckwith's monument	4,712 „	*Bomb. Cal.*

The following points were measured with the aneroid.

Source of the Krishna	4,110 ft.	*Schl. Ad.*
Yenna lake	4,070 „	„ „
Southern border of the Mahabaleshwar plateau	3,510 „	„ „
Eastern border of ditto ditto	3,930 „	„ „

—*Bombay Almanac, Lond. As. July* 1844, *Bombay Times, July* 1844. *Schlagentweit.*

MAHABALIPURAM, or Seven Pagodas between Covelong and Sadras, south of Madras, have been described by Dr. Babington in Vol. XI, Trans. B. A. S., p. 258; by Messrs. Chambers and Goldingham in A. R. Vol. I, p. 145, and V. p. 69, by Mr. Charles Gubbins in Bengal As. Soc. Journal, and these reports have been compiled by Major Carr. The Mahabalipur caves are entirely brahmanical, and have been excavated after all the other series were finished. They are seven monolith temples and consist of chambers cut out of the solid rock, and with figures and inscriptions in an ancient character, only one of them is now on the land. In an ancient legend, relating to the destruction of the city of Mahabalipuram, and the Seven Pagodas, on the coast of Coromandel, by an earthquake and inundation during an early period of hindu history, it is stated that Hiranchern, a gigantic prince or demon rolled up the earth into a shapeless mass and carried it down to the abyss: whither Vishnu followed him in the shape of a hog, killed him with his tusks, and replaced the earth in its original position. Its pillars show a remnant of the cushion capitals of Elephanta. The inscriptions are in Sanskrit of the eighth to tenth century. The character used in the Inscription is Kutila or Gaur. Siva is mentioned. The inscriptions are little more than names applied to the figures in the sculptures. They are described in the Transactions of the Royal Asiatic Society.—Vol. II. p. 617. *Fergusson's Rock Cut Temples of India*, Vol. III, p. 499.

MAHABAN, a celebrated peak or mountain in the Pir Panjal or Mid Himalaya is supposed to be Aornos of the Greeks. The Himalaya mass of mountains from the crest of the Karakoram range to the plains of the Punjab, has an average breadth of 250 miles. The Mahabun, or Black mountain is forty miles up the Indus from Attock. Around it, the Berzoti and other Afghan tribes gathered and fought against the British from 1860 to 1868. The Mahabun mountain is at least fifty miles in circuit and from 7,000 to 10,000 feet high. There are few school-boys who have not read, in the easy Greek of Arrian, the story of the invasion of India, the last of the Persian provinces, by Alexander the Great. Leaving a corps of ten thousand infantry and four thousand horse, to stand fast, in the spring of 327 B. C. he led an army of 120,000 foot and 15,000 horse, composed of Asiatic mercenaries and Greeks, through the Hindoo Koosh to Cabul. Despatching thence a strong division by the Cabul valley to the Indus to prepare a bridge, he marched by the upper road into the Yuzufzai country, according to his usual policy of leaving no enemy behind him. Driven out of their other fastnesses the

highlanders took refuge in Aornos which was fabled in the Greek camp to have thrice defied Herakles himself. Winter was at hand or had actually come on, but, discovering the one difficult path which led to the fort at the top, Alexander and Ptolemy at the head of two divisions, each following the other, drove out the enemy in four days, by making a mound across a broad and shallow hollow which separated them from the besieged. Leaving all the hill country subdued behind him the invader crossed the Indus probably in March 326 B. C. Three theories as to the locality of Aornos have, however, been held, and defended with no little ability, by General Court and the late missionary Loewenthal, by Genl. James Abbott and by General Cunningham. The Mahabun most nearly corresponds in height and in its position on the Indus with the ancient description. The height was from 11 to 16 stadia, or from 7,000 to 10,000 feet; Strabo represents its base as washed by the Indus near the spot whence that river issues from the Himalayas. The Mahabun, too, supplies best the very object—shelter with wood and water—sought by a comparatively large population, such as Ranee-gat would have failed to accommodate, fleeing from a resistless invader. The Chinese pilgrim, Hwen Thsang, who visited it, makes no mention of a fort on the top. But he was there nearly a thousand years afterwards or in 630 A. D. Hwen Thsang's account is interesting in itself. He describes the Mahabun as a great mountain which derived its name from the Mahavana monastery in which Buddha, under the name of Sarvvada rajah, had dwelt in a former life. Thence the pilgrim descended to the Masura monastery, now the large village of Sura in the Chamba valley, ten miles to the north-west of the Muchaie peak. Whether Mahabun be Aornos or not it has had a curious history, from the day when Hwen Thsang all the way from China worshipped Sakya-Muni.

MAHA-BANOO, daughter of Yezdegird, became a fugitive and Colonel Tod supposes she may have found a husband, as well as sanctuary, with the prince of Saurashtra. He thinks, however, she may be the Soobhagna, mother of Silladitya, whose mysterious amour with the 'sun' compelled her to abandon her native city of Kaira.—*Tod's Rajasthan* Vol. I. p. 239.

MAHABARATA, an epic poem, or a collection of ancient lays, of different dates, in the Sanscrit language. The Puranic legends tend to show that the language of the Mahabarata, is not in its older form, but, as it has come down to us, has been the subject of various rescensions, the latest of which can scarcely be fixed later than the third century B. C. The two great Epopæia, the Mahabharata and Ramayana are generally believed to have been composed no wide interval after the laws of Manu. It is doubtful whether either of them was composed as a whole, and the Mahabharata was undoubtedly a compilation of popular lays on national events. The main story in each belongs to a post-Vedic, or rather Upa Vedic age, when the Arians had pressed far into the Peninsula. That of the Mahabharata describes the internecine war of two closely allied tribes the Kuru and Pandu, for the supremacy of the holy land of the Doab, with Hastinapura, the modern Delhi, as its capital. The war fought by the Kaurava and Pandava kinsmen to gain possession of the lands near Hastinapura, lasted 18 consecutive days and terminated in the complete destruction of the Kaurava. The war was conducted by a series of challenges and personal combats, which would seem to have been described in ballads, and then subsequently gathered together and embellished by a Vaishnava hindu. The Pandava family were supported by the advice of their Yadava kinsman Krishna, who was brought up as a worshipper of Vishnu, and seems to have actively opposed the worship of Siva and of Indra, and the Vaishnava compilers of the Mahabharata have interwoven the story of the battle with innumerable legends regarding Krishna, whom they deify as an incarnation of Vishnu. In addition to falsifications, exaggerations and embellishments, geographical, religious, moral, mythical, legendary, scientific and physiological dissertations, are interpolated, interwoven and forcibly intermixed. The book is very large, and has never been translated but extracts from it were discovered by Mr. Wheeler in the library of the Bengal Asiatic Society, and formed the foundation of his history of India, which is an interwoven commentary on the war. Portions of the interwoven materials seem to relate to the life of Christ, portions are taken from the Koran, and buddhist elements also are found in it. The war celebrated as the "Maha Bharat" a contest between the lines of Pandu and of Kuru, two branches of the reigning family was for the territory of Hastinapura probably a place on the Ganges, north-east of Delhi, which still bears the ancient name. The family itself was of the lunar race, but the different parties were supported by numerous allies, and from some very remote quarters. Krishna, who was an ally of the Pandu section, though born on the Jamna,

MAHABARATA.

had founded a principality in Guzerat: among the allies on each side are chiefs from the Indus, and from Kalinga in the Deckan; some, the translators are satisfied, belonged even to nations beyond the Indus; and the Yavana, most orientalists consider to apply, in all early works, to the Greeks. The Pandava were victorious but paid so dear for their success, that the survivors, broken-hearted with the loss of their friends and the destruction of their armies, abandoned the world and perished among the snows of the Himalaya, and Krishna, their great ally, is known to have been killed in the midst of civil wars in his own country. Some Hindu legends relate that his sons were obliged to retire beyond the Indus; and as those Rajputs who came from that quarter in modern times to Sind and Kuch are of his tribe of Yadu, the narrative seems more deserving of credit than at first sight might appear. The more authentic account, however (that of the "Maha Bharat" itself), describes them as finally returning to the neighbourhood of the Jamna. The story of the "Maha Bharat" is much more probable than that of the "Ramayana." The date of the war was probably in the fourteenth century before Christ.

In this epic poem the original traditions of the Pandava appear now and then, and show that the races among whom the five principal heroes of the Mahabharata were born and fostered were by no means under the source of the brahmanical law, as in the case of Draupadi whom the five Pandu brothers took as their one wife.

This poem is interesting to astronomy, because it records the first eclipse of the sun mentioned in any of the Sastras. Modern European commentators suppose that it was written in the year 786 of the Christian Æra, and that the date of the Eclipse which it records is the 25th October in the year 945 before Christ, and therefore anterior to that transmitted to us from the Chaldeans, which was observed on the 19th March A. A. Christum 720.—*Wheeler Hist. of India*, Vol. I. passim. *Elphinstone's History of India.* Vol. I. pages, 173, 174, 390, 391 and 392. *Muller* p. 47.

MAHABHARA-VACHA. Sans. Alpinia galanga, *Swz.*

MAHA-BRAHMANA, S. A great brahman, but applied contemptuously in Bengal to a low class of brahmans who officiate at funeral rites, and are the first feasted after the period of mourning; also a brahman who performs religious ceremonies for sudras and mixed castes.

MAHABUREE BUTCH, Beng. Hind. Amomum zerumbet.

MAHADAN Singh. Calyptranthes cumini.

MAHADEO-KA-PHUL, Hind. Daphne cannabina.

MAHA'DEO or MAHADÈVA, hills in the Hoshangabad district, the finest in the whole Satpura range, and at one point rise to a height of 4,500 feet above the sea. It is in this cluster that the very remarkable group of rocks known by geologists under the name of the Mahadeo sandstones attains its greatest development. Here the sandstone mass presents a thickness of 2,000 feet, and the finest of all those striking vertical escarpments which characterise this formation is seen on the south face of the Mahadeo block, where it rises from the flat ground of the Denwa valley. The summits of the Pachmarhi hills, as seen from the Narbada valley, present a huge grotesque outline, which bears marked contrast with the ordinary contour of the basaltic range. These hills are entirely isolated from the main Satpura range by scarps and precipitous ravines, and are almost encircled by the Denwa and Sonbhadra, which rise in the valley to the south of the range, and unite on its north side. Nothing can be prettier than the plateau itself varied like a park with glades and clumps of trees, watered by a stream that runs winding down nearly its whole length, and curiously sheltered from the winds and storms by a rim of low rocks that bound it wherever it borders upon the outer face of the hills. Mr. Driberg compiled a very complete grammar and vocabulary of the Mahadeo dialect of the Gond language, and the dialect of the Saonee Gonds was noticed in a paper by Mr. Manger. Chouragad, the highest summit of the Mahadeva hills rises to an altitude of 4,200 feet above the sea; the usual height of the range, which, entering the Nagpur territory from Gawilghur, passes by Dewaghur towards Shiwani, is not above 2,000 feet, though in the east of the same chain, where it goes under the name of the Langi Hills, some of the peaks attain an elevation of 2,300 and 2,400 feet. At Nagpur the country has fallen to a level of 1,000 feet. On the west, however, it immediately rises by 200 or 300 feet in a succession of eminences. The Mahadewa group of rocks consist of a series of sandstones, often ferruginous, generally speaking irregularly though strongly bedded, and of great thickness. These form the lofty and boldly scarped range of the Puchmurry or Mahadewa hills, and to this group Dr. Oldham gave the name of Mahadewas. In one or two places they

seem to pass upwards conformably into sandstone holding remains of large mammalia, and probably of Sewalik date. This group is markedly separated from the coal-bearing group below, and as compared with it is also characterized by the comparative absence of trap dykes or other exhibitions of igneous rocks. Upon these, in parts of the district, rest the great spreading sheets of trap rocks forming the continuation of the immense basaltic field of the Deccan. Four and five distinct flows could readily be traced in paces. And adverting to the occurrence of the beds containing shells (Physa, Paludina, Unio, &c.) which are found between these flows (the intertrapean lacustrine formation, of Carter) the evidence derived from the Nerbudda district proves that this alteration was entirely due to the subsequent overflowing of the heated mass of the trap above, and to the disturbances consequent on the exhibition of such powerful force as must have accompanied the production of these immense flows of lava. These shelly beds seem to have been formed by tranquil deposition during the intervals between the successive flows of igneous rock, and to have been broken up indurated and baked by the succeeding outbreak. The following gives a summary view of these groups in descending order, omitting all the more recent divisions:—

	Groups.	Mineral character.	Age, &c.
Vindhya.	Mahadewa group...	Sandstones, with a few shaly beds, for the most part pebbly, often striped with ferruginous bands.	Geological age unknown, a few vegetable fossil stems, &c.
	Damoodah group...	Shales, sandstones, coal, for the most part thinly bedded and regular, often greatly cut up by trap dykes. In Cuttack, however, there are no trap rocks.	Age not thoroughly decided, probably Jurassic, fossils chiefly vegetable, name taken from the locality where series is most fully developed.
	Bundair, Rewah, Kymore,	Sandstones & shales. Limestones, shales and sandstones. Sandstones & limestone.	Age unknown, probably very ancient, seen all along Vindhya range, into Behar and to the Ganges at Monghyr. Probably also in the Khasia Hills possibly only two subdivisions
	Sub-Kymore, group..	Crystaline limestone pseudo-gneiss (name proposed by H. B. Medlicott, Esq.,) micaceous schists, and quartzites, red and green and white.	Highly probable, though not yet thoroughly proved, that these are only the continuation downwards of the Vindhya groups subsequently altered.

Granite, gneiss, hornblende-rock, greenstone, &c. In the bituminous shales of the Mahadewas we have the following fossil plants: Tryzygia speciosa, Vertebraria indica, and a species of Phyllotheca, a fragment of which is figured by Dr. McClelland as Poacites minor. (Geol Surv. Tab. XVI. f. 4.) In the carbonaceous shales of Umret, besides the Phyllotheca now alluded to, is another stem, but unfurrowed, which seems to resemble McClelland's Poacites muricata, (Tab. XIV, f. 6.) In the laminated sandstone of Kamptee, in addition to Vertebraria and the two Poacites as above, Tæniopteris, perhaps of the same species, as at Rajmahal, and McClelland's Pecopteris affinis, (Tab. XII, f. 11. *b.*) which is a well marked species with a tripinnate frond.

In all these localities the genus Glossopteris abounds. Nagpore seems to have outstripped North Eastern India in Cyclopteris and several other vegetable remains, but is decidedly behind in regard to the Cycadaceæ. The only specimen, procured is a small fragment from the sandstone of Kamptee, the leaflets of which are narrower than a minute blade of grass.—*Carter's Geological Papers on Western India p.* 248.

MA-HA-HLÆ-GA-PHYOO Burm. Bauhinia acuminata, *Linn.* Ma-Ha-Hlæ-ga-wa. Burm. Bauhinia tomentosa *Linn.* Ma-Ha-Hlæ-ga-nee. Burm. Bauhinia purpurea, *Linn.*

MAHADEVA, an appellation of the hindu god Siva, which means the supreme god, and Siva is often styled Eshwara or lord. The worship of Siva seems to have been introduced into India, about the beginning of the Christian era, and apparently came from the west and embodied the sun-worship and the physiological philosophy of Baal. Colonel Tod tells us that there are numerous temples in Rajasthan of Baalim; and that Balpeor (Mahadeo) has several in Saurashtra, all representing the sun. It does not appear that the saiva sect, worshippers of Siva, ever persecuted the vaishnava, worshippers of Vishnu, but its followers in India far outnumber those of the vaishnava faith. Saivaism is almost a polytheistic creed, and its sect go to any vaishnava temple while on no consideration would a

vaishnava sectarian enter a saiva temple. Mahadeva is frequently painted blue or rather of an ashy colour. Obelisks and pillars are symbols of Mahadeva, as of Horus of the Egyptians, more especially pyramids and anything conical. Mahadeva's vehicle, is Nandi, a white bull, on which he is frequently seen riding. In his temples it is represented, sometimes of vast dimensions, couchant. It is very commonly met with in brass, &c., with and without the other symbols of Siva. Mahadeva has a blue throat, hence named Nilakantha, and, in one sculpture, leans on his Saniyasi's crooked staff, with half-closed eyes musing and listening to the divine minstrelsy of the six gandharva, playing and singing before him. They are called Apsarasa, and Devangana. Their band is composed of a tambourine (tamma) cymbals, or castanets, (tal,) not visible, being behind the person of the tamma player; a vina, or lute; and a stranga, played with a bow like a violin. The other two females hold a fan of feathers, (pankha,) and a chowrie of peacock's feathers similar to that borne by one of the female attendants behind Mahadeva.

Mahadeva has Parvati, the mountain nymph, as his sacti, or female energy and in the figures of Mahadeva and Parvati, commonly called "Gouri Sunkur," Parvati is seated on Mahadeva's knee with the bull Nandi at his feet, and the Sinha or lion at her feet. The lingaet, are a vira-saiva sect, whose sole object of worship is the lingum. Benares is a great site of the saiva worship and there is a celebrated temple of Mahadeva at Karikal four miles south of Hardwar.

MAHA DEVI. Devi, the goddess, is a title given to Lakshmi, Suraswati and Parvati, but the latter is commonly called Maha-Devi. The mythological origin of these three goddesses is thus described in the Varaha Purana, translated in Colonel Vans Kennedy's researches on the mythology of the hindus, &c. In consequence of the distressed situation of the gods from the oppression of the Asura, Brama hastened to Kailasa to Siva. Siva in thought summoned Vishnu, who instantly stood between them, and the three gods viewing each other with delight, from their three refulgent glances sprang into being a virgin of celestial loveliness, who bashfully bowed before Brama, Vishnu, and Siva. They said "who art thou? lovely one! and why art thou thus distinguished by the three several colors of black, white and red?" She replied, "from your glances was I produced; and do you not know your own omniponent energies?" Brama then praised her, and bestowed on her this blessing: "Thou shalt be named the goddess of the three times, Morning, Noon, and Evening, the Preserver of the Universe; and under various other appellations shalt thou be worshipped, as thou shalt be the cause of accomplishing the desires of thy votaries. But, oh, goddess! divide thyself into three forms, according to the colours by which thou art distinguished." On hearing these words she divided herself into three forms of a white, a red, and a black colour. The white was Saraswati, the sacti of Brahma; the red was Lakshmi, the beloved of Vishnu; and the black, Parvati." This account differs widely from other accounts of the origin of these goddesses, but consistency is out of the question in hindu mythology. Parvati is now generally understood by the appellation of Devi, or Maha Devi. Nevertheless, by the vaishnava sect, Lakshmi is also thus called, to whom they attribute, as the saivas do to Parvati, the production of Kali, Kali Ratree, Chandrika, &c.—*Cole, Myth Hind.*, p. 95. *Moor's Hindu Panthcon*, p. 65.

MAHAHMAH, See Malwa.

MAHAIL, This Nepal tree, and also the Dhuttola tree are species of plums; the former bears abundance of beautiful flowers.

MAHAJAN, HIND. a merchant.

MAHAJLU. URIA. Lygodium scandens, used as a twine for tying beams.

MAHA KAL. In Hindu mythology, Eternity. This deity is a representation of Siva and, in the Elephanta Caves, he is represented with eight arms. In one, he holds a human figure.

MAHA-KALA, SANSC. the conjunction or opposition of the sun and moon. See Cala.

MAHA-KALA SANHITA a book translated by Captain Edward Warren. See Yavana.

MAHA-KALI, a name of the hindu goddess Kali.

MAHA-KAROMBA. SINGH. Carissa carandas, *Linn.*

MAHAL. AR. a house, a section of a town Mahallat fem. pl. women's apartments. Women. Mahal, a ward of an Indian town, which is regulated, with a view to its police, in a manner, very similar to what it is in Europe. Mahal is also applied to a district or sections of country, as the Bara-mahal of the Salem district of the Madras presidency. It is also equivalent to a fort or killa, and to ghar or country.—*Malcolm's History of Persia*, Vol. II. p. 177. *Malcolm's Central India*, Vol. I. p. 216.

MAHALA, Mahali or Mahalya, MAR. A term of courtesy affixed to the names of barbers.

MAHA-LAKSHMI, a name of the hindu goddess Lakshmi, the sacti of Vishnu.

MAHALALAT, Ar. in Arabic medicine Discutientia.

MAHA LIMBO. Uria. Cedrela toona *Roxb. Cor. W. & A.*

MAHA-MAGHA, (commonly Maman gum), *i. e.*, the occurrence of the full moon in or about the asterism magha with other astronomical incidents, which occur once in twelve years and which time is auspicious for bathing, especially at Combaconum.

MAHA-MARRI. Hind. lit. great death, a plague which appeared in the Kamaon and Gurhwal hills and on one occasion extended to the Rohilcund plains. It was believed by the people to be contagious.

MAHA-MEDA. Tel. Erythrina Indica *Lam.*

MAHA-MERU, a fabulous mountain of extraordinary height, in the extreme North of India.

MAHAMRAH was captured on the 26th March 1857.

MAHANA a river in the Hazaribagh district in the Bengal Presidency.

MAHA-NAMA, See Sripada.

MAHANUDDY river rises near Aaring in the native state of Nowagudda, in lat. 20° 20,' lon. 82°. W., 30 m.; N. E. 110 m., S. E., 300 m., into the Bay of Bengal by numerous mouths. Length 520 m. It receives the Hutsoo, 130; Aurag. 117; Tell, 130; Baug Nudee, 60 m. About 46,000 sq. miles are drained. The Mahanuddy river in the rainy season is about 56 feet above the sea in L. 34° 37' N., L. 88° 19' E. From July to February, navigable for boats for 460 miles. The Mahanuddy river collects a great body of water. Its course is through countries containing the diamond mines of Sumbalpoor and extensive trap and gneiss formations. It is one of the largest and most important rivers in the Central Provinces; it rises about twenty-five miles south of Raipur, in a mountainous region which bounds the Chattisgarh plateau on the south and divides it from the Bastar country. Then again, struggling through masses of rocks, the river flows past Sambalpur. There its course is less obstructed, but it is occasionally interrupted by mighty rocks—the terror of boatmen—standing up in midstream, and realising the exact notion of Scylla and Charybdis. Thence it passes by Binka and Sonpur, at which latter place it is joined by the Tel. Below Sonpur the Mahanadi, taking an easterly course, pursues a tortuous way, cribbed, confined, and tossed about between ridges and ledges, and crags of rocks for many miles, yet still struggling and rushing onwards with some velocity, till passing Bod (the capital of a state of that name) it reaches a place called Dholpur. After this its troubles and vicissitudes among the rocks come to an end, and rolling its unrestrained waters along, it makes straight for the range of the eastern ghat mountains. There it pierces the mountains by a gorge, about forty miles in length, slightly inferior in grandeur, but equal in beauty, to the gorge of the Godavari. Amarkantak, a great plateau, forms the watershed of the Mahanadi, Son, Tons, Johilla, and Nurbudda. The rivers, though large and full of water even half way from their mouths are very irregular in the slopes of their beds, and are disturbed by frequent rapids, so that, owing to these impediments, increased still further by the rocky character of the river beds or their banks, navigation is limited for the most part to the lower portions of their course. Cocanada and False Point harbours are nearly similar; the only difference is, in the entrance to the latter which has been blocked up by the silt of the Mahanuddy and sand banks. The internal harbour is small, but is like a perfect lake. Both Coconada and False Point harbours have been formed by the action of the S. W. monsoon driving along, towards a north easterly direction, the waters of the Godavery and the Mahanuddy, when they are saturated with silt during that season of the year.—*Ann. Ind. Ad.*, V. XI. p. 319. *Carter's Geological Papers on Western India*, p. 2.

MAHANADI. A stream of comparatively small importance, which must not be confounded with the larger river of the same name, that rises in the southern hill-ranges of the Raipur district. The Lesser Mahanadi rises in the Mandla district, and flows into the Son after a course of about one hundred miles, during a portion of which it forms the boundary between Rewa and Jabalpur. Coal is found on its banks near Deari, where there is also a warm spring.

MAHANUDDY, a river of Malwa, runs near Huzroopoor, Nawabgunge in Purneah.

MAHANANDA, tributary to Ganges. Near Darjeeling, in the Sikkim hills, lat. 26° 57', long. 88° 20' S., 40 miles; S. W., 60 miles; S. E., 50 miles; S., 20 miles; S. E., 40 miles; S., 30 miles.—Length, 240 miles. It is navigable during the dry season for craft of 8 tons as far as Kishengunge, for those of much larger burthen during the rains. The Ganges receives as tributaries, the Ramgunga, Gumti, Ghogra, Gundak, Kosi and Mahananda, from the left bank; and, from the right bank the

Kali, the Kali Nadi, Jamna and Sone. Another dividing stream of the Ganges is the Matabhanga. In its course of sixteen hundred miles through the plains, the Ganges receives eleven rivers, some of which are equal to the Rhine, and none smaller than the Thames, besides as many others of lesser note. It is owing to this vast influx of streams, that the Ganges exceeds the Nile so greatly in point of magnitude, while the latter exceeds it in length of course by one-third.

MAHA NARAM. SING. Citrus decumana..—*Linn. W. & A Roxb.*

MAHA-NIM. HIND. Melia azaderachta.

MAHA NIMBA. BENG. Melia sempervirens.

MAHANIMBA. HIND ? Citrus decumana ?

MAHA NOOGA-GASS. SING. Ficus indica.—*Linn.*

MAHA NOWERA. See Kandy.

MAHANT, The head of a religious establishment of the mendicant orders of the hindus. The superior of a monastery or Matt'h.

MAHANTI. URIYA. A man of the writer or accountant caste; ? the caste itself is Mahayajna.

MAHAPADMA. See Magadha, Nanda, Saisunaga.

MAHAP-MANIK. See Kattyawar.

MAHA PRASADHA is the distribution to all present of the food that had been offered to hindu idols.—*Wils.*

MAHA PURUSHYA or great men, a hindu sect, in Assam, who follow the doctrines of Damudhar, Gopul and Hari-Deb and regard Vishnu as the sole god. They are arranged into "grihi" or lay-men, who worship images of Vishnu and Krishna and of the Salagramma, and the "Udasin" who are interdicted all image worship. The generation has passed away, who saw the remarkable Mahapurush at the Ghosaul's of Kidderpoor. He was apparently a man about forty years of age, with a very fair complexion, and jet-black hair. He did not eat or drink anything nor speak a word, but remained in a sitting posture.

MAHA-PUS-WAEL. SINGH. Entada pusætha.—*De. Cand. W. & A. Roxb.*

MAHAPUTRA JIVI or putrajivi TEL. Putrajivi roxburghii, *R.*

MAHA SAKSHI or Maisakshi or Meshakshi-kusuma, a gum-resin found in druggist's shops which is said by Ainslie to come from Arabia. The word means buffaloe's eye and is said by Wight to be a kind of bdellium. In the bazaars at Madras, the Pansari or druggists, if asked for maisakshi, will produce gugul, which is the same as the Arabic muql.—*O'Sh.* 287. *Mat. Med.* ii 216 8vo.

MAHAR, amongst the Mahratta people a helot or prodial slave race, small numbers of whom are dwelling on the outskirts of villages, being regarded by hindoos as impure. They are the Dher of India, generally, the Holier of the Canarese people, and the Paraya of the Tamil race, the pariah of Europeans. They eat the carcases of horned cattle that die of disease, and have small grain allowances from the farmers, whom they help in the fields—being generally part of the balotta or municipality, of which they are the guides, messengers and watchmen. They are wholly illiterate, and though dwelling amongst hindoo sects for two or three thousand years, they are not hindoos in religion, nor have they become mahomedans or christians, but are shamanists, fetichists, polytheists, spirit and demon worshippers. They are a free spoken, liberal minded race. They believe in metempsychoses. The word is pronounced M'har, but is written variously M'her, Maho, Mow, Mhar. See India.

MAHA RADZA WENG or Radza weng, BURM. Chronicles of kings. These are found in the kingdoms of Burma, Pegu, Arracan, Munipoor, the old state of Pong or Magoung, and indeed in all the Indo-Chinese nations, even in such small states as Tavoy and the Shan principalities of Zimme and Laboung.

MAHARAG or Arad Island, is a very low island on the west side of the Persian Gulf.—*Horsburgh.*

MAHARAJAH. SANS. A hindu ruler, also the highest titular honor given to a hindu. The title Maha-Rajah or great king, in the Puranas and Hindu books, was originally applied to the sovereign of a vast monarchy which in the second century, comprised a great part of India, the Malay Peninsula, Sumatra and the neighbouring islands. There are now in the feudatory states in India, several hindoo rulers by whom the title of maha-rajah has been assumed, or been given by the British, the maharajah of Gwalior, of Indore, of Travancore, of Vizianagram, Gwalior is the capital of the maharajah Sindiah.—*India in 15th Cent.*

MAHA RAJAH, an honorific appellation for the head Gosai or chief priest of a sect of hindus styled the Rudra sampradayi, also Vallabha Achariya also Gokulastha. The sect arose about the fifteenth century from the teachings of Vallabha Acharya, a Tilinga brahman, and his doctrines are best known as those of the Gokulastha gosai, the title of

its teachers, who are usually in Bombay being maharajah. The doctrine of Vallabha was that privation was not sanctity, and that the duty of teachers and disciples was to worship the deity not in nudity and in hunger, but in costly apparel and choice food. The followers of this sect are very numerous and opulent, the merchants and bankers, expecially those from Guzerat and Malwa belonging to it. Their temples and establishments are numerous all over India but particularly at Mat'hura and at Bindraban, but at Sri Nat'h Dwar, at Ajmir, is the most celebrated and most richly endowed of all the Gosain establishments. The disciples who are devout, make the three-fold 'Samarpana,' tan, man, d'han, of body, mind, wealth, to the guru, whom many of the Bhattya race regard as an incarnation of Krishna, whose worship, as the Bala Gopala, they follow. Of the thousands of religious sects which have thrown the pure and Vedic religion of the hindus into inexplicable chaos, there is none which has been so prominently and so notoriously brought before the public at large as that of the Valabhachari, by the disclosures made by the great libel case of 1862. The major part, both male and female, of the sect who acknowledge the authority of the maharajahs are so completely enslaved by their vile practices, are so dead to their enormity, that nothing aparently can shake their moral torpor. In the present day there are about sixty or seventy maharajahs in India, who are spread over the cities of Hindostan. Of these, the maharajah at Sreejee is said to be the chief, and he has a great temple near Oodeypur. The maharajahs appear to read the Purans and preach sermons to the people, but they are generally engaged in worshipping the sacred images. In other words the people worship the maharajahs and the maharajahs only worship the images. When the people wish to worship a maharajah, they fetch him to their houses, offer him flowers, wave a light round him, present him with money, and prostrate themselves at his feet. The maharajahs on their part worship the gods much in the same way, only that, in addition, they bathe and dress the images, a ceremony which is dispensed with in the worship of the maharajah. Again, on certain occasions it is customary to worship the idol by swinging it; and accordingly at these swinging festivals, swinging the maharajah is a religious ceremony which is performed by the female members of the different families of the disciples. Whilst the maharajah is swinging he throws the red

powder called gulal amongst his devotees, and some of it falls upon the necks and breasts of the women. This appears to be a peculiar privilege of the maharajah; for if any one else threw gulal upon women, it would, excepting on the Holee festival, be regarded as an insult. Besides these rites, nautch dances are occasionally given by the maharajah, but in a different part of the temple to that which the idols are placed. Moreover the female devotees occasionally visit the maharajah's family in a separate zenana in the temple. The maharajahs have temples in Bombay, and sometimes there are several residing in the island. One however, is a permanent resident in Bombay. This man's ancestor, Gokulnathee maharajah, originally visited Bombay, in 1811. On that occasion all the Vaishnava sect of the island collected in a body, and requested His Holiness to settle permanently with his family, 'for the purification of their souls,' offering at the same time to build a temple for him, and to make arrangements to meet his expenses in connection with the temple. Accordingly, to secure a permanent income which should not press heavily upon his devotees, a tax upon articles of trade was determined upon; and all the vaishnava merchants, who in Bombay possess a monopoly in almost every important article of trade, solemnly bound themselves to add to the price of every article they might buy or sell. The result is that about 162,000 Rs. are raised every year for six different maharajahs of whom the maharajah of Bombay receives about half a lakh per annum.

According to the doctrines of the Walabhacharya sect, every maharajah is considered as the husband of his female devotees; but as reason and conscience rebelled against the doctrines, and the law of moral and religious progress was fulfilled, in 1855 their followers held a meeting at which it was resolved that none of their daughters or wives should be allowed to resort to the maharajahs for worship, except at certain stated hours, when the maharajahs would be necessarily occupied in ceremonies at the temple. It will be impossible for any respectable Bania or Bhattia to frequent a Wallabacharya temple without exposing the honour of his family to suspicion. Many amongst them no doubt, have been as ignorant as the public in general were before the trial took place of the debauched habits of the maharajahs; or, if they knew what was done, they considered such practices to be sanctioned by their religion. Bold and earnest words fitly concluded Sir Joseph Arnould's judgment:—"It is not a question of theology

that has been before us; it is a question of morality. The principles for which the defendant and his witnesses have been contending is simply this—that what is morally wrong cannot be theologically right—that when practices which sap the very foundations of morality, which involve a violation of the eternal and immutable laws of right, are established in the name and under the sanction of religion, they ought for the common welfare of society, and in the interest of humanity itself, to be publicly denounced and exposed. The defendants have denounced and have exposed them. At a risk and at a cost which we cannot adequately measure, these men have done determined battle against a foul and powerful delusion. They have dared to look custom and error boldly in the face, and proclaim before the world of their votaries that their evil is not good, that their lie is not the truth. In thus doing they have done bravely and well. It may be allowable to express a hope that what they have done will not have been in vain—that the seed they have sown will bear its fruit—that their courage and constancy will be rewarded by a steady increase in the number of those, whom their words and their example have quickened with thought and animated to resistance, whose homes they have helped to cleanse from loathsome lewdness, and whose souls they have set free from a debasing bondage."

MAHARAJPUR. A large and populous village in the Mandla district immediately opposite to Mandla, at the confluence of the Narbada and Banjar. Its ancient name is said to have been Brahmaputra, but in A. D. 1737 raja-maharaj Sa founded the present village and its name was then altered to Maharajpur.

MAHARAJPUR in L. 25° 53' 9" N. L. 78° 13' 3" E. in Bundelkhand, S. of Gwalior. The Hill station is 1,097 ft. above the sea.

MAHA-RANA, means Great Prince, the title by which the rulers of Odeypoor are always distinguished.—*Malcolm's Central India*, Vol. I. p. 342.

MAHARASHTRA, the Mahratta country. In this province in ancient times Tagara was famed as a commercial mart. Its locality is now unkown but it has been supposed to be Deoghur the modern Dowlatabad now a mean village beneath the fortress. The race now occupying Mahrashtra, is known as the Mahratta. The men are robust, and generally employed as cultivators: The women are not well-featured nor well-shaped. In the 'Sareda Tilaka,' a monologue of later date than the play of Mrich' chakati which was of the 1st century of the Era but still of comparative antiquity, there is a curious and amusing description of the various women of India, distinguishing each by her nationality.

'There goes the maid of Gurjara (Guzerat), blooming as with perpetual youth, having eyes like the chakora, of the complexion of the yellow Rochana, and a voice musical as that of the Parrot. She wears anklets of silver, large earings set with pearls, and her bodice is buttoned below the hips with gems.'

'The matron of Maharashtra proceeds yonder, her forehead stained with saffron, and with silver chains upon her feet; she wears a coloured veil, and a girdle round her loins.'

A Chola female (south of India) approaches, whose cheeks are tinted with saffron, and whose dress is embroidered with the buds of the lotus,'

The bodice which buttons below the hips, is certainly unknown at the present day, either in Guzerat or elsewhere in India; and as no single cloth, as a scarf, or the present "Sare," could be buttoned, we can only presume that the garment was cut out and sewn in the fashion of a long tight-fitting robe, as in use among Persian women of the present time.

MAHASER. A carp, and other rivers of India.—*Hooker, Him. Jour.* p. 398, Vol. I.

MAHASEWA, SURATISSA, in Ceylon. See Inscriptions. p. 382.

MAHASIAMBALA. SING. Tamarind.

MAHA SIVA RATRI. One of the greatest festivals in the hindu calendar occurs about the middle of February: Various legends are given in connection with this festival, but public opinion among the hindus, is in favour of the following. Ravenan, king of Lunka, undertook a pilgrimage to Mount Meru, the residence of Siva, and there put himself through a course of the most rigid penance, and supplicated the god by fasting and prayer. Siva appeared to him and asked him his desire. The king replied that he had only one request to make, and that was that none of the gods should be permitted to invade his country, and that they should not have power either to conquer or slay him. Siva, in reply, gave him a lingam of stone and commanded him to take it to his country, and there build a temple over it to his honor. He further enjoined him not to place it on any carriage but to carry it himself. He was also not to set it down anywhere on the road, for if he did he would never, the god said, be able to lift it off the ground again.

n implicit obedience to these injunctions would obtain for him a favourable answer to his prayers. When Ravenan had started from Mount Meru with the lingam, the other gods supplicated Pillyar after this wise:— "This Ravenan has been a constant source of annoyance and trouble to us; and now that he has obtained, from Siva, this lingam as a protection from our power, he will become yet more arrogant and troublesome. You must, therefore, devise some means of depriving him of the lingam before he reaches the country." Pillyar acceded to this request, and summoning Varuna, he desired him to enter into the stomach of the king of Lunka and 'become water, so as to fill him.' This Varuna accordingly did. Ravenan, when the watery element filled him began to feel exceedingly uncomfortable and dropsical, and looked out for some shady retreat where he might rest a while till the waters had subsided! Pillyar, at this moment, assumed the form of a brahmin child and appeared to him. Ravenan, on seeing him, asked him to carry the lingam for a few minutes.

MAHASU. The ridge and slopes of Mahasu, in the alpine Panjab, which were formerly covered with the finest timber, present localities for planting that are hardly surpassed any where on the hills. Its forest has disappeared and vast terraces of potato cultivation have taken its place. The crest of the Mahasu ridge is, according to Captain Herbert, 9200 feet. On the very summit of the ridge, there are a few trees of Quercus semecarpifolia, the alpine oak of the western Himalaya, an European looking and partially deciduous species, and of Picea webbiana or Pindrow, the silver fir of the Indian mountains, a dark sombre-looking pine, abundant in the forests of the interior. These trees may be adopted as the characteristics of the sub-alpine zone, in every part of which, from 9,000 to about 12,000 feet, which is the highest limit of tree vegetation in the western Himalaya, they abound. On Mahasu they are entirely confined to the crest of the ridge, and form no part of the forest below.—*H. Cl. Panj Report*, p. 25. *Dr. Thomson's Travels in Western Himalaya and Tibet*, p. 33, 35.

MAHA TITA. Beng. Chiretta; Andrographis paniculata.—*Wall.*

MAHA TOBALEO. Sing. Crinum asiaticum, *Wild. Herb.*

MAHAUL. Hind. Pyrus kumaonensis.

MAHAVAN. See Vedas.

MAHAVIRA from Maha great, vira a man, the last and greatest of the Jaina saints.

MAHAWANSO. A metrical chronicle in Pali of the dynastic history of the island of Ceylon, from B. C, 543 to A. D. 1750, discovered and translated by Mr. George Turnour. The authorities differ as to the length of Chandra Gupta's reign, which some make thirty-four years, and others only twenty-four. The Mahawanso gives thirty-four years, the Dipawanso and the Vayu Purana give only twenty-four years. This difference may, perhaps, have originated in two distinct reckonings of the date of his accession, the one party counting from the death of Nanda Mahapadma, in B. C. 325, and the other party from the conquest of India, in B. C. 315. Some assumption of this kind is clearly necessary to reconcile the different authorities, unless, indeed, we take the only alternative of adopting the one and of rejecting the other. At this period the capital of India was Pataliputra or Palibothra, which was situated on the Ganges, at the junction of the Erranaboas or Alaos River. The former name has already been identified with the Sanskrit Hiranyabahu an epithet which has been applied both to the Gandak and to the Son. But the latter name can only refer to the Hi-le-an of the Chinese travellers, which was to the north of the Ganges, and was therefore undoubtedly the Gandak. Indeed this river still joins the Ganges immediately opposite to Patna—that is, "the city," or metropolis, as its proper name (Patana) implies; the junction of the Son is some nine or ten miles above Patna. But as there is good reason for believing that the Son once joined the Ganges at Bakipur or Bankipur, immediately above Patna, it is quite possible that the Erranaboas may have been intended for the Son, and the Alaos for the Gandak. According to Megasthenes, Palibothra was eighty stadia, or nearly nine miles in length; and fifteen stadia, or one mile and two-thirds in breadth. It was surrounded with a deep ditch, and was enclosed by lofty wooden walls, pierced with loop-holes for the discharge of arrows. Arrian, India x. and Strabo xv. both quoting Megasthenes.—*Sir J. E. Tennant's Ceylon.* See India, Inscriptions, Sripada.

MA HA YUG. See Yug.

MAHA-WELLI-GANGA, the Ganges of Ptolemy, rises near Adams Peak, in Ceylon; It traverses more than one-third of the mountain zone, and drains upwards of 4000 sq. miles, flows into the sea near Trincomalee, after a course of 134 miles.—*Sir J. E. Tennent's Ceylon.*

MAHAZAR. Ar. A representation. Mahazarnama, a written statement.

MAHE, one of the Seychelle group, is about 16 miles long and 4 broad. Its anchorage is in lat. 4° 35′ S. and long. 55° 33′ E.—*Horsburgh.*

MAHE FORT, in lat. 11° 41′ N., is near the mouth of a small river, 4 or 5 miles south of Tellicherry.

MAHENDRA, son of Asoka, king of Magadha, in B. C. 236, converted Ceylon to buddhism. The earliest recorded voyage down the Bhagaruttee was made in the age of Asoka, who sent his son Mahendra with a branch of Buddha's sacred peepul tree on a mission to the king of Ceylon.—*Tr. of Hind. Vol. I.* p. 20.

MAHENDRA a chain of mountains extending along the eastern side of the peninsula of India between Orissa, the Northern Circars and Gondwana. Near Ganjam, is the Mahendra Mallai.

MAHENDRA is another name of Indra. See Meru.

MAHENDRA GUPTA. See Inscriptions.

MAHENDRA PALA DEVA. See Inscriptions.

MAHERA, in Guzerat. Its chief is of the Bagela race. See Komarpal.

MAHESH, on the Ganges is famous for being the scene where Juggernauth and his brother Balaram, having fasted the whole day, pawned a bracelet with a shopkeeper to procure some food. The ornament was missed by the Pandas (priests) on their return to Pooree, and they came to release it from the shopkeeper.—*Tr. of Hind. Vol.* I. p 5.

MAHESHA. See Lakshmi, Parvati, Siva.

MAHESH-ASUR In the sculptures of the hindus, at the Burabur Caves, Durga saying "Mahesh-Asur," is the principal and most often repeated.

MAHESWARA (the great lord) one of the five great lords or faces of Siva. See Sehesra, Arjuna.

MAHESWARI. See Sacti.

MAHESVATI. See Sehesra, Arjuna.

MAHI, Persian, a fish.

MAHI CHANDRA. See Inscriptions.

MAHI a river that rises in the district of Malwa, and after a course of 350 miles, disembogues into the gulf of Cambay.

MAHIDDHAJA. See Inscriptions.

MAHIDPUR, in lat. 23° 30′ N. long 75° 38′ E., in Malwa, 23 miles N. of Ujein. The mean height of the village above the sea is 1,600 feet..—*Scott*

MAHIDPORE, battle of Mahidpore, on the 21st Dec. 1817 fought and won by the British in war against the Mahrattas.

MAHIJAH. Hind. generic term in the Bari Doab high lands above river inundation.

MAHI KANTA. See Kol.

MAHIN. Hind. Tephrosia *sp.*

MAHI PALA. See Inscriptions.

MAHI RUBIAN. Dried shrimps, from the coast of Sindh, also an undetermined drug, in appearance consisting of dried up pieces, having a grey color.

MAHISAKS'HI. Tel. Amyris commiphora.

MAHITARIYAL, see Pran-nathi.

MAHI-ZAHRA. Pers. Cocculus indicus, Eng.

MAHLU. Hind. Bauhinia racemosa.

MAHMAH KHATUN: The Euphrates rising near the shores of the Black Sea, and in its course to the Indian Ocean, almost skirting those of the Mediterranean, at one time formed the principal link connecting Europe commercially with the East. It has two great sources in the Armenian mountains, and the most northern of these sources is situated in the Anti-Taurus, 25 miles N. E. of Erz-Rum. The branch from thence takes at first a westerly direction, and after passing within seven or eight miles of the capital of Armenia it is joined by two small feeders. Its first large tributary however, is the Mahmah Khatun, which runs into it down the plain of Tehran.

MAHMAN. In Guzerat is a numerous race, called Mahman, or, in conversation, Mehman. Many families of this sect, live in Bombay, and are a very useful, hard-working, trusty people.

MAHMOUDIAH CANAL in Egypt excavated by Mahomed Ali, runs from Alexandria to the Nile.

MAHMOOD. Commonly called of Ghazni, a brave, experienced, prudent sovereign, distinguished in war and as a civil administrator. He cultivated learning and promoted architecture. He founded a university at Ghazni. He ruled from A. D. 997 to A. D. 1030, in which period he extended his dominions from the Persian Gulf to the Sea of Aral and from the mountains of Kurdistan to the banks of the Sutlej. Mahmood son of Sabaktagin, put aside his elder brother Ismael in A. D. 997. In A. D. 1001 he made his first campaign against the hindus of India. In August of that year, he met Jeypala, at Peshawar, with 10,000 horse, and totally defeated him. He then subdued the rajah of Bhatnair a chief under the rulers of Lahore. Mahmood's third expedition was against Daood, governor of Multan, whom Anangpal had instigated to revolt. Mahmood then turned his arms against Anangpal, who formed a coalition with the kings of Ujein, Calinjar, Gwalior, Kanuj, Delhi and Ajmir. It was the largest army that up till then had

opposed the mahomedans, and the armies met at Peshawar. The battle was long doubtful but, at length, Anangpal fled leaving 20,000 dead on the field.

Mahmood, in A. D. 1008, captured the temple of Nagarkot from which he is said to have carried off 1,100 maunds of pure gold and silver plate and jewels. In A. D. 1011, he captured the temple of Thanesur and sent 200,000 captives to Ghazni laden with all the costly idols and wealth. His seventh and eighth expeditions both unimportant were to Cashmir. His ninth was in A. D. 1017, he marched with 100,000 horse, and 20,000 foot. He conquered Canouj and took Muttra, which for 20 days he gave up to plunder and all the idols were either melted down or demolished. His tenth and last expedition was directed against the temple of Somnath, in 1024, which he took, after a severe fight, in which 5,000 hindus fell. He obtained great wealth here. In A. D. 1026 he conquered Persia, from which he returned to his capital where he died A. D. 1030 at the age of sixty. He left two sons, Mahomed and Masaood, with whom commenced a period of anarchy. At the time of Mahmud's invasions, India appears to have been divided, and perhaps had been so for centuries before, amongst a host of subordinate chiefs each owing homage to one of four considerable states. These four were, Delhi, under the Chahone; Canonj, under the Rahtore; Mewar, under the Gehlote; and Anhulwarra, under the Chaura and Salankhi dynasties. Delhi included the territory westward from the Aravalli to the Indus, and northward to the Himalaya; Conouj extended eestward to Benares, and comprehended a portion of Bundlekund. As he sacked and plundered Muttra on the one hand and T'hanesur on the other, had Delhi possessed any importance, it was not likely to have escaped him. It was not until Anangpal II had rebuilt Delhi in 1052 that it was again a populous city and its inhabitants an opulent and luxurious people. Firdusi, author of the Shah Namah, a Persian poem, wrote it at the request of Mahmud of Ghizni, but, disappointed of the promised reward of 30,000 drachmas, he returned to Taos his native city and there died.—*The British world in the East, Ritchie Vol. I p.* 26. *Tr. of Hind. Vol. II p.* 158.

MAHMUD, the 6th of the Kharasmian dynasty, was driven out of Ghazni by Chengiz Khan in 1218 and died in 1220.—*Orme.*

MAHMUD, called sultan Mahmud, reigned at Dehli in 1398. He was the grandson of the emperor Feroz and was conquered and expelled by Timur.—*Orme.*

MAHMUDAH. Hind. Convolvulus scammonia.

MAHMUN, great grandson of Bappa, invaded Cheetore from Khorassan but after twenty-four engagements was defeated and expelled.

MAHOE. See Dyes.

MAHOGANY. Caoba, of the Spaniards, Swietenia mahogani, named after Gerard van Swieten, a physician of Leyden is indigenous in the West Indies and Central America, and naturalized in some parts of India. It is a lofty tree with a large spreading head and glossy pinnate leaves. The trunk frequently exceeds 40 feet in length, with a diameter of 6 feet. The timber is of a rich red-brown, of different shades and markings, capable of a brilliant polish, close-grained, very little liable to warp or shrink, and having a semi-resinous juice which preserves the wood from the attacks of insects. The value of the best Spanish mahogany may be judged of by the fact, that the Messrs. Broadwood gave £3,000, for three logs of fine mahogany, each 15 feet long and 38 inches square. These logs were the produce of a single tree. The wood was exceedingly beautiful, and when polished, it reflected the light in a varied manner, offering a different figure in whatever direction it was viewed. Generally speaking, the purchase of this wood is a sort of lottery and dealars in mahogany often introduce an augur before buying a log; but this does not always enable them to judge with precision respecting the quality of the timber. Honduras mahogany grows mostly upon moist low land, is generally soft, coarse, and spongy. It has, however the advantage of holding glue admirably, and is in consequence, much used as a ground on which to place veneers of the finer sorts of mahogany. The mahogany of Cuba and Hayti, and of the islands in general, is close-grained, dark coloured, and sometimes highly figured: it is known as Spanish mahogany. The colours are brought out by the application of oil or varnish, but much washing or soaking of the wood in water will destroy its beauty and render it of a dingy brown. The colour of mahogany is often artificially deepened by alkaline applications, but the best effect is produced by the use of a colourless varnish, which allows the natural tints of the wood to be displayed unaltered. The first mention of this beautiful timber occurs in 1597, when it was used to repair some of Sir Walter Raleigh's ships at Trinidad. Yet the timber was not brought to England until about the beginning of the eighteenth century when a few planks brought over as ballast in a vessel from the West Indies, were given

to Dr. Gibbons, and would have been used, but for their hardness, by his workmen in erecting a house in Covent Garden. Having been rejected by them, a piece was given to a cabinet maker, named Wollaston, with the request that he would make a candle-box of it. This being done, the candle-box proved so beautiful that it became an object of curiosity, and the despised mahogany came into great request, and was soon established as a valuable material for household furniture. The genuine mahogany tree may be seen in some Indian gardens, where it appears to flourish. The Mahogany grows as well in Bengal as in its native country, and though inferior in fineness of grain to the best kinds, it is at least equal in quality to that of Jamaica. Dr. Roxburgh in a paper presented to the Society of Arts in 1806, on the growth of trees in the Botanic Garden at Calcutta, mentions that two plants (the first introduced into India) were sent by the Honourable the Court of Directors to the Botanic Garden in 1795, and by the end of 1804, above five hundred plants had been reared from these two.—*Faulkner, Tomlinson, Mason. Soc. of Arts Trans. Vol. XXIV p.* 154. *Royle's Productive Resources of India.*

MAHOMED, the founder of the mahomedan religion, was born on the 10th November 570 and died on the 8th June 632, in his 63rd year. The Arabian prophet, the Apostle, are terms sometimes applied to him in European literature, but his followers only recognize the appellations of Rāsul Allah, the messenger (or prophet) of God, also Paighambar, the bearer of a message. He was of the tribe of Koresh: his great grandfather's name was Hashim; that of his grandfather, was Ab-ul-Mutalib, whose son Abd-Ullah was the father of Mahomed. Mahomed is generally supposed to have been of Ismaelitic origin, of the tribe of Kenanah. In Genesis, Ismail is made to marry an Egyptian woman, but Arab traditions make him marry into the family of Jorhem, a descendant of Kahtan. Probably he had two wives. The Kenanah tribe, from which he sprung, was near akin to that of Kais, and both were descended from Nezar, whose name was the war cry of the northern Arabs, in their combats with the armies of Yemen. The descendants of Kahtan, Arab ul Arab, were held to be the noblest of all Arabia and it is surmised that this alliance was introduced to raise Mahomed into the noble families of Arabia

The melancholy incidents associated with almost every step of Mahomed's birth and parentage deepened the seriousness and heightened the sensibilty of his character. He was a posthumous child, orphan of both father and mother at five years of age, among a people with whom to be an orphan was a disgrace. How deeply he felt his unprotected state is evident from the earnestness and frequency with which in the Koran he recommends orphans to the care of the Faithful. The life and destiny of his father Abdullah was also peculiar, for he narrowly escaped being offered in sacrifice to an idol, in consequence of a rash vow of Abd-ul-Mutalib, and was only rescued at the price of a hundred camels. Mahomed was born during the period of tears and desolation of his mother, Amina, after the death of her young husband, at the age of twenty-five, on a caravan journey; when born, he was carried by his grandfather before an idol, and received his name. Unable to nurse her own infant, his mother, after Arab fashion, wished to send him to the desert to be reared; but the Bedouin nurse who ultimately took him at first refused to have charge of a fatherless boy. At six years of age Mahomed lost his mother also, and was taken care of by his grandfather, and on the death of the latter three years later, by Abu Taleb, his uncle, who as long as he lived gave him his protection. The events known of his youth are few. He appears to have accompanied his uncle to Syria, and on that journey mahomedans place the absurd legend of Sergius, Djerzi, or Bahzra recognising the boy as the future prophet by a mark between his shoulders. During the wars of the tribes known as the wars of the Fidjar, he is reported to have been present at one battle when he was fourteen, and to have picked up arrows for his uncle; at twenty he was keeping sheep for something like a farthing a day—an occupation considered disgraceful by the Arabs and abandoned to slaves and women. But Mahomed always loved to dwell on the fact that Moses, and Jacob, and David had been shepherds before him, and indeed the race of visionaries and prophets has generally been largely recruited among shepherds and herdsmen. Not long afterwards he entered the service of Khadija, a wealthy trading widow with three children, as camel-driver of the caravans which she despatched to the different markets of Arabia and Syria and rose by his good conduct to be master of the caravan, a position of confidence. He was found a good man of business, and to have an acute perception of the market value of the striped stuffs and incense of Yemen, and the leather of Arabia, which he exchanged in the markets of Syria for corn

and oil, and the silk goods of Damascus, while his long monotonous marches across the desert with his long file of camels were perhaps spent in meditation. His good qualities gained him the title of 'El Amin' —the honest fellow. He was of comely appearance,and Khadija, in spite of being fifteen years older than Mahomed—an immense difference in a country like Arabia—conceived the project of marrying him, and carried it into execution. For such a marriage, Mahomed seems to have been an exemplary husband. He married another wife, it is true, in two months after Khadija's death; but he never ceased to speak of his deceased wife in such terms of praise, that Ayasha declared she was the only one of the prophet's wives of whom she had ever felt jealous. Seven children were the result of this marrige; and throughout the East crowds of green turbans claim to be descended from some one of the three daughters who survived. There were three sons, who all died young—one was called Abd Manaf, after the idol, which proves that Mahomed was at that time still an idolater. The last daughter, Fatima, was born eleven years after the marriage—when Khadija was beyond fifty. Four years after the birth of Fatima he had his first vision, and in connexion with that event some considerations are necessary respecting his mental and bodily constitution. Whatever may have been the superiority of his moral character, it is certain that he was as unlike the most esteemed type of Arab manliness as it is possible to conceive. Nowhere in the world does man reach such a degree of dauntless independence as the Arab, educated in the freedom of the desert, and exposed to its hourly and daily vicissitudes of destiny. The ideal of the Arab was a fiery-souled irresistible warrior, always in sight of his tribe, bold in speech, rapid with song and repartee, indulging in wine, feasting, gambling, and love of women, holding tears to be disgraceful, with limbs as iron as his armour, supporting without suffering the heat of the desert under an Arabian sun, delighting in the beauty and swiftness of his steed or of his camel, impassioned for the chase, a match unarmed for the lion, indefatigable in combat, and routing like Antar whole armies with his single spear and shield. Recent travellers have confirmed the experience of ages, that the Bedouin have the least religious sensibility of any known race—at the present time they are mere mahomedans in name, and never utter a prayer, or if they perform any religious rites at all, these may possibly be some lingering relic of the old Sabæan adoration of the rising sun. In the days of Mahomed, the people of Mecca upheld the worship of their idols from motives of gain, but Arabs in general had little respect for them, and treated them worse than Neapolitans have ever treated a refractory saint. If the prophecies of their kalim, seers or holy men, did not concur with their wishes, they often put them to death. When Amr-ul-Kais commenced an expedition to avenge the death of his father, he entered, according to custom, the temple of the idol Dhou-l-Kholosa, to obtain his approbation by means of the divining arrow. Drawing the wrong arrows three times in succession, he broke them all and threw them at the head of the idol, saying: 'Wretch! if your father had been killed, you would not forbid revenge for his death!' Mahomed was directly the opposite of the Arab ideal; he had inherited from his mother a delicate, nervous, and extremely impressionable constitution. He was gifted with an exaggerated and sickly sensibility; he had a woman's love for fine scents and perfumes; he was melancholy, silent, fond of desert places, solitary walks, and lonely meditations at set of sun in the valleys; full of vague restlessness, weeping and sobbing like a child when he was in pain; subject to attacks of epilepsy, and without courage in the field of battle. In addition to all which he had religious excitability of the most acute character.

Mahomed in the Koran asserts that his religion is that of Abraham. The religion established by Mahomed is termed Islam, signifying safety or salvation and comprises the two essentials, "iman" implicit faith and "din," practical religion. Five points are insisted on namely—Belief in God and Mahomed his apostle—Prayer—Alms-giving—Fasting during the month of Ramazan—Pilgrimage to Mecca. The first of these belongs to "iman"; the latter four to "din." Mahomedanism as it now exists, stands upon other foundations than the Koran. This book not furnishing a guide or precept to meet every emergency, a great body of tradition, nominated the "hadees," has been added thereto; and this law, oral as it originally was, is generally considered equally binding with the written law of the Koran. These traditionary precepts were derived from Mahomed himself, his companions and immediate successors. Some of them are, however, of doubtful authenticity, and not a few are evidently of more modern fabrication. The Persians reckon four kinds of hadees. At present the followers of Mahomed are styled Mahomedans also Mussulmans also by the following terms;

Muslim (Sing)	ARAB. HIND. PERS.	Mahomedan,	ENG
		Mussulman,	„
Mussulmin (Plur.)	„ „ „	Turka Kara	TAM.
Pa-thi,	BURM.	Jonangi,	TEL..
Hoay Hoay,	CHINESE.	Quay,	YUNNAM.

In the time of the emperor Jehangir, in India, the hindus were estimated as 5 to 1 mahomedan. Mr. Elphinstone's estimate was 8 to 1, another estimate makes the relative numbers, as $6\frac{1}{2}$ to 1 or about 17 per cent. of the population as mahomedans. At this last rate, of the 200,000,000 of people in British India and in the subordinate feudatory states, there would be about 34,000,000 of mahomedans. But all over non-feudatory India, the number does not exceed twenty-five millions, or one-seventh of the population in British India. They are most numerous in the North-west and in the Madras provinces and gradually diminish in numbers towards the and S. East.

Panjab,	9,337,685	Oudh,	1,195,817
N. W. Provin.	4,243,207	Central Provin.	237,962
Bengal,	?	Mysore,	182,654
Bombay,	?	Berar,	154,951
Madras,	1,502,134	British Burmah,	40,952

In India, the people of this religion are of the most varied descent, the offspring of Arabs of every tribe, from the Iranian races of Persia, from the Scythic, Tartar, Mongol, Turk, Baluch and Afghans, with bodies of converts from the Agnicula Rajput, from the Jat and from the prior Tartar tribes who preceded the Aryan immigrants. In the northern parts of India, the bulk of the mahomedans are of Tartar or Afghan descent, and recognise themselves by the titles of moghul and pathan, ordinary Arab mahomedans being sheikh. It was chiefly to rulers, often merely nominal, of these religionists, to whom the British power succeeded.

The most prominent and numerous of the monotheists of India are the descendants of the various mahomedans, who from time to time as conquerors and camp followers, entered India with Timur, Nadir Shah, Mahmud of Ghuzni, Ahmed Shah and others, and have sought employment in the armies of India or a livelihood by commerce. A considerable portion of them are engaged in trade or as petty dealers in towns. A few of the humbler are employed as labourers: but the majority have hitherto found military employment under rulers of their own faith in Delhi, Hyderabad, Arcot, Lucknow and Rohilkund, or in the native Indian armies of Great Britain. A portion of these people are doubtless of Arab descent, and many of them are syeds or descendants of Mahomed. The British, however, also come in contact with mahomedans of the Semitic race, the Arabs at Aden, many of whom in the first ages of the Hijra spread their power into Africa, and along the shores of the Mediterranean, crossing into Spain which they held for 700 years, overrunning countries to the eastwards and northwards in Khorassan, Merv, Ispahan and Bokhara, to Bagdad where the race of Al Abbas reigned for five-hundred years, and to Damascus, where the Oommiah family held sway from A. D. 661 to 744. On the western frontier of India, in the Panjab, and in the territories lying between the Indus and the Ganges, the mahomedans are chiefly Scythians of Mongol, Turk, Affghan and Baluch descent, with other smaller bodies as to whose origin, information is wanting There are the Multani, Bhatti, and Khurul of the Rechnab Doab in the Panjab: the Awan of the Sind Sagor Doab: the Dawudputra of Bhawalpor, the Tuwana of the Shahpor district, the Mewatti of Goorgaon and many of the Goojar race, scattered through different parts of Northern India. In the northwest Provinces are the Rohilla of Rohilcund and the Kourboh of Meerut, likewise mahomedan. There are mahomedans, also in Bhopal, Mundisor and Joura; the late rulers of Oudh were Syeds, the late rulers of Hyderabad in Sind'h were Baluch, and the rulers of Hyderabad in the Dekhan are Syeds. The Daood-Putra mahomedans trace their descent to the Kalif Abbas but take their name from Daood, the first of the family who acquired a name. They are, however, supposed to be Sindian Beluch, or Beluch changed by a long residence in Sind. They moved from Bahawulpore and seized land on the Sutlej reducing the remains of the ancient Lungga and Johia, and introducing the Sind system of canal irrigation.

Their claim to be descendants of the race of Al Abbas, who reigned at Bagdad from A D. 749 to 1258, may however be correct. The sur-names met with, Gori, Kirmani, Koreshi, Sherazi, show their possessors views as to their origin and the tenacity with which the families look to their original starting places. All Affghans, while in India, carefully distinguish themselves by their tribal names, the Eusofzye, Mehmund, Barukzye &c. The Wallajah family, who for a few years, had a troubled rule in the Carnatic, traced their descent from the khalif U'mar, A. D. 644, and in their conversations would notice the course of their fortunes as having had amongst them a khalif, akazi at Samarcand, and nabobs of the Carnatic, and it will be recognised that races who, as in this instance, can take a retrospective view of their

history for 1280 years, can disregard hundreds of years of obscurity, and can see in that long time only the dignities possessed by three ancestors, a Khalif a Kazi and a Nabob, will readily accept a reverse of fortune as God's hand laid upon them, will regard it as but of temporary duration, and will watchfully await a change.

In Peninsular India, there are only small scattered bodies of mahomedan races. The only ruling power in India, of these religionists, of any magnitude, is that of the Syeds of Hyderabad, the Nizam Subahdar of the Dekhan, whose sway has existed for nearly two centuries, themselves strangers, ruling with a mixed foreign soldiery of Arabs, Negroes, Abyssinians and northern hindus, over parts of the Canarese, Tiling, Mahratta and Gond races, and their capital is now the principal resort of mahomedan adventurers. In the extreme south of India, there are three mahomedan races, the Labbi and the Nao Aiti, differing, by very marked characters, from those around them. The Labbi are a tall and large made race, of a deep bronze colour. Their usual dress consists of a wrapper round the loins. They are largely engaged in mercantile business and as pedlars. They use the Tamil alphabet, have a Tamil Koran and speak and read the Tamil language only. Their name is derived from the Arabic word "Labek," "may it please you," and the people are usually supposed to be descendants of trading or sailor Arab fathers with mothers of India, but this alleged origin seems to admit of doubts. Nao-Aiti, a small non-military body of Arabs who but for a slightly xanthous tinge, would have an almost English fairness, called Nao-ait, new comers, emigrated from Arabia about three hundred years ago, and are to be found in considerable numbers in southern India. They are slender, fair men with very handsome women, and are engaged in civil avocations, never becoming soldiers. They say that they came from Arabia to the Konkan. The Nao-Aiti are also supposed to have been sea-shore Arabs. Indian mahomedans assert that they are the descendants of women and children from Arabia, whose men were killed on being detected in an attempt to rob the tomb of Mahomed and their wives and children were sent off in a ship which landed on the western coast, but this is doubtless a story got up to vilify, a race.

The Maiman or Mehman are said to be the descendants of a couple, of Sind, long childless, who about six hundred years ago became converts to mahomedanism, in consequence of the prayers in their behalf by Mahbub Sub'hani at Baghdad, being rewarded by seven children. Their original language is Sindi. They greatly revere Mahbub Sub'hani. Many families are met with in Guzerat and Bombay, and are a useful, hard working, trusty mercantile people.

The Mopla in the South western coast of India and Ceylon, are said to have had a similar origin to the Labbi, viz., from Arab fathers and Indian mothers and the name is supposed to be derived from the Tamil, ma, mother, and pillai, son. On several occasions since that part of India came into the possession of Great Britain they have required to be coerced, and are known to possess a restless spirit, with much fanatical zeal; but it is generally supposed that agrarian disputes have been a prominent cause of their outbursts. The Mopla of North Malabar, although mahomedans, follow the rule, as to property, of *descensus a Matrice*, the Marumaka tayam, having, in this respect conformed to hindu usage, in the times of the ascendancy of the hindus. The Mopla also take the wife of a deceased brother.

The Chulia, Moplah or Labbi are called by the Tiling, Jonangi, Zonangi, Jonagar, Jonakari. The intercourse of Mahomedan merchants and sea-men with the women of western India seems to have been from the most ancient times, Abuzaid writing A. D. 916 mentions that the more devout merchants of Siraf when young men were on board avoided sending their ships to Ceylon, as the women were very licentious and merchants would, when newly arrived make advances to the daughter of a king and she with the knowledge of her father would go to meet him in some woody place.

In Sumbawa, the mahomedans take a high place and they are largely proselytising the mountaineers, who however secretly trust in their idols.

There are many thousand mahomedans in China, who are neither zealous in the propagation of their doctrines nor over-strict in the observances of their religion.

The Abyssinian and Negro races in India are usually known as the Habshi or Sidi. Many of them are slaves, but both as slaves and freemen they are often employed about the households of native sovereigns. Some of them, known as the "Seedee of Janjera or Zanjera," were long a powerful and independent maritime people, occupying the coast a few miles south of Bombay. The Bohra are found on the N. western coast of Peninsular India and in the Rajpoot states, and represent themselves to be the descendants of the followers of the Sheikh-ul-Jabl, or the celebrated old man of

the mountain. They call themselves Ismaili, acknowledge an Archamandrite or religious chief: they principally follow mercantile pursuits, and are a robust, active, intelligent mercantile race. They are scattered all over the country, but are found principally in Guzeratand the adjoining provinces of Cutch, Sind and other parts of the Bombay presidency, and are a peaceable, inoffensive body of men.

Another tribe is styled Khajah, which in Persian, signifies a bard, a teacher, and a merchant, but is sometimes, as an honorific appellation prefixed to an individual's name, as Master, or addressed to a person, as we should say "sir." It is the "Cojia" of the "Arabian Nights," which was the French orthography of Khajah. It is applied as a titular appellation to a small tribe of strangers settled in Sind, principally at Karachi, where there are about 300 families, who say that they emigrated from Persia. They are Ismaili mahomedans, and are, therefore, heterodox shiahs, —for, while the Ismaili believes only in seven Imams, the Khajah continues the line down to the present day, Aga Khan, lately (1861) a pensioner of the British Government, at Bombay, being their present Imam. They reject Aba Bakar, Umr and Usman, and reverence Ali, Hassan, Hussein, Zain Ul Abidin, Mahomed-i-Baker and Imam Jafar-i-sadiq. They do not worship in a mosque but in a Kano or house prepared for the occasion. They probably fled from Persia, when Ali Khan (Hulukan) treated the Ismaili sect with such severity. They are in general illiterate, but have invented a written character for themselves, in which they have transcribed the "Koran. Captain Burton however says, that the Kojah are a small caste in Western India, who appear to have originally come from Sindh or Cutch, and who by their own traditions, which are probably correct, were converted from hindooism about 400 years ago by a Pir named Sudr Din. They know but little of their prophet and of the Koran, and their chief reverence is reserved for Aga Khan, whom they believe to be a descendant of the Pir who converted them to Islam." When reading this, however, it must be remembered that the shiah branch of the mahomedan creed, whenever settled amongst anti-religionists, always hold as a tenet, and rigidly adhere to the practice called Takeyyah, i. e., the systematic concealment of everything that concerns their faith, history, customs, and in a word any peculiarities the disclosure of which might be attended with unpleasent consequences.

The Mehdavi or Ghair Mehdi are not a race but a small mahomedan sect, though mostly Pathans, who believe that a religious man who was born in Jonepur about three hundred years ago was Mehdi, or the prophet Elias on his second coming, and they are styled Ghair or "without" Mehdi because he has, in their belief, come and gone.

The mahomedan religionists are however of two great sects the Sunni and Shiah, the former being in India, Turkestan, Turkey and Arabia the more numerous, while the Shiah are most numerous in Persia. The Sunni hold amongst other points, the succession to the khalifat to have followed in the line of Mahomed, Abu Bakr, Omar, Usman and Ali; the Shiah sect, on the other hand, maintaining Ali to have and by right succeeded his cousin and father-in-law Mahomed. There are other points on which their sectarian differences turn; but small numbers of the Shiah religionists, in several parts of Asia as in the west of India believe in incarnations of Ali, and of these the Ismaili body may be instanced. The mahomedans of India, of these two great religious sects worship apart; but amongst both sects are to be found mixed together, the people of the various national or ancestral tribes, Syed, Shaikh, Moghul, Pathan, into which the mahomedans are found arranged and as in some christian countries the sons will be found as Suni and the daughters Shiah. The Syeds, the Saadat, or lords, are descendents of Mahomed, through his daughter Fatimah and her husband Ali, and as a rule are quiet, humble minded men not distinguished by other qualities from the Sheikhs: they are of Sunni and also of Shiah persuasion, and are met with serving as soldiers, or in civil avocations or following some religious duties. The term Sheikh is given to other descendants of Arabian origin, and is applied generally to all of the Sunni sect other than pathans or moghuls. The Sheikh therefore is of the most varied origin, and is engaged in all avocations, military and civil, as soldiers, in regular and irregular armies, as police, shopkeepers, and a very few, a mere sprinkling of them, in learned professions or occupations requiring prior education. The Pathan is the descendant of the Affghan soldiers who came into India with the armies of Timur, Baber, Nadir Shah, Mahmud and Ahmud Shah Abdallah and carved out principalities or obtained lands for themselves, and their descendants; but there are numerous individuals of the Affghan a[illegible]

Baluch tribes, large, powerful, fair men scattered throughout India, who are seeking a livelihood in it as soldiers, traffickers and chapmen. The Pathan styles himself by the designation of Khan, but this is never permitted at courts, Khan being one of the honorific appellations bestowed by Indian sovereigns.

Moghuls assume the suffix of Beg. They are comparatively few, in number, are generally fair people, of a larger physical frame than the Arab-mahomedans and are all of unassuming manners. Of all these religionists, few have taken to agriculture; a very small number have fitted themselves for the civil situations available under the British Government, except in entering the disciplined armies of Britain as private soldiers, and forming perhaps one fourth of its Indian forces, very few of them have accommodated themselves to the changes which the British supremacy have introduced. They are essentially a people not belonging to the present time, but dwell on the past and look forward to the future, the religious among them meditating on the transgressions which have brought upon them the great reverses from the British arms and all, perhaps without exception looking forward to the time when it shall be God's will again to give them dominion. As a whole, they are earnest, ardent men, who can be easily excited. As soldiers, they are patient and have an "elan" in warfare which the steady calmer hindus in Southern India do not possess. Their religious feelings, for many years past, have been personal, and though dwelling and ruling in parts of India since eight-hundred years, and though holding an essentially proselytizing faith, they have not made many voluntary conversions from hinduism, either from the Arian family or from the non-hindu servile classes,—perhaps nothing has ever taken place from the efforts of mahomedans like the upheaving, which a few years ago occurred in the Punjab or has for some years past been agitating the races in the extreme South of the Peninsula. In India, as a body, they are illiterate and even as regards their religion, they have acquaintance only with a few formulas, in the Arabic language. Their book, the Koran, has been translated, into Persian, Hindustani, English, Tamil, Burmese and Malay, but in India, the Arabic is deemed the more sacred language, although so very small a number of them can read that tongue, so as to understand it, that in Madras with 70,000 Mahomedans it is supposed only four or five can read and understand the Arabic Koran. The spoken language of mahomedans in India, is the Urdu or Camp tongue, called in the Peninsula, Hindustani, which, since the beginning of the nineteenth century, under British influence, has become a written tongue and a few books have been printed in it; but the educated of the higher classes all use Persian as their sole means of communication. Living as they have been amongst a body so highly educated as hindus are it is perhaps this want of learning that has blunted their proselytizing efforts, the only great change which their religion has effected having been amongst the Sikhs, whose faith is a modified hinduism and mahomedanism, and it is possible that the huge endeavours now being made by the British to educate the masses in India will in the end have greater success, for christianity; but in so saying it must be remembered that though the Arians have been pressing their brahminical creed upon the Turanian races for the past three thousand years, they have only got from some of them an outward assent to the brahminical forms, and a recognition of the institution of caste, and that everywhere throughout India, there are being worshipped a multitude of idols, of gods, and heroes, and devils and forms and incarnations, of whom the Vedas and Puranas make no mention, and whom the brahmins do not recognise, —the chief success that brahminism has achieved in India being the suppression of buddhism, a purer faith than its own. The Arian hindu is undoubtedly a meditative, reflecting, longing mind. But if the total absence of all extraneous objects could have attracted hindus to enquiry, the presbyterian churches and the mosques in India are all that could be desired. In Egypt, mosques are matted or carpetted, over which is spread the chandni, a carpet of white cotton cloth. But in India, the ordinary flooring is of stone slabs and usually the sole object to be seen is a small pulpit niche, the mihrab, and near to it, the mimber or two steps built on the wall next to Meccah, on or near which the Kazi, Mulvi, or Imam stand. There is nothing to distract the worshipper's attention and every one seems absorbed in devotion. The Revd. Norman Macleod, D. D., (Eastward p. 67) alludes to this, and says that the whole service imparts the impression of worship to an unseen God. It is perhaps something in their character, either original or acquired, or in their faith, or, perhaps, to their being accustomed to a more out of door life, that enables them so entirely to abstract themselves from their ordinary avocations and to engage with such reverend earnestness, in prayer. But every traveller

in the East must have seen mahomedans spread their carpets on the ground, or place their staff or sword in front of them, and bend their knee in lowly homage to their Maker, and, in all the bustle of a crowded bazaar or on ship board, remain apparently as much abstracted as if in a desert. Mahomedanism, adds the reverend author, owes its origin to Judaism and Christianity: like them is derived from Abraham and is the worship of the one God, and christians, he thinks, are apt to undervalue the good obtained from its divinely reflected beams, which in some degree irradiate spots that would otherwise be in outer darkness. Mahomedanism was perhaps seen in its brighter aspects at Baghdad during the khalifat, and at Cordova, to which christians repaired for a liberal education. But, in India, it has ever been a mere ritualistic worship, with certain dogmatic formulæ in Arabic words the meanings of which are known to very few even of those acquainted with the words themselves. Distributed as these religionists are, from the Atlantic, through Africa, Europe, Arabia, Persia, India and China, to the islands of the Pacific, the acknowledgment of the Koran by all of them gives a certain similarity to their religious observances, but the customs of social life in all these varied nations are as varied as are the nations themselves. In India, there are ceremonials before and after childbirth, such as congratulations to the young wife on the seventh month after her pregnancy. As in the Hebrew law, there are forty days of ceremonial after the birth of a child when the "chahlam" or fortieth day ceremonial is performed; and on the naming of the infant and each stage of his development, in childhood, entrance at school, are all attended with certain forms. There is no time rigidly adhered to for circumcision, and grown up lads have not, unfrequently, remained unattended to, for in India the authorized time is spread over from the seventh to the fourteenth year. The coming of age of a girl amongst the hindus is made known by noisy music, a practice which is imitated by the humbler mahomedans, though educated and noble families abstain from all such rude rejoicings. Very few of the mahomedan women of India can read and still fewer can write. But in towns, amongst the better classes, all boys are sent to school, and their infant education is conducted in such a manner as ineffably to fix their faith. At the age of four years, four months, and four days, each child is taught to pronounce the name of God with much ceremonial,—with more even than is shown when children of the Episcopal persuasion in England are confirmed, for the ceremony is made to last for days. The boy is then taught the first words that were revealed to Mahomed. They are recorded in the 96th chapter of the Koran which says "Read in the name of thy God, for He it is who hath created all mankind out of a lump of coagulated blood. And He is likewise that Almighty being who has blessed us with the voice of utterance and taught us the use of the pen," and, until the lad has read the Koran (many of them learning it all by heart and then receive the designation of Hafiz) and until they have been carefully instructed in all the books of their faith, the lad is not allowed to read any other tongue. The Reverend John Anderson and the Rev. Mr. Braidwood when in Madras spoke on this subject of the conversion of these religionists and, when made aware of this early education, they felt how almost ineradically the dogmas of the mahomedan creed, must become fixed in the youthful minds.

In the mahomedan belief, there are five divine commands, (*a*) the confession of their faith, the creed or the Kulma; (*b*) Namaz (prayer); (*c*) Roza (fasting) during the Ramadan; (*d*) Zukat (almsgiving) to a tenth of their goods and (*e*) the Haj or pilgrimage. In their mariages the Indian mahomedans are united by the civil and religious rite, the Nikah, similarly with all other of their co-religionists, but to this has been added several days of costly ceremonial rejoicings (Shadi), which they have gathered from the hindus. Divorce, in India, is almost unknown, for at the Nikah, the dower which the bridegroom promises is a fabulous sum, which no one can pay and as, until paid, divorce (tallaq) cannot be concluded, no one in India is ever divorced. The Indian mahomedan of the population lives faithfully to his one wife, and polygamy is almost unknown, except amongst the loose livers of great towns. The Ramadan month of fast, is very strictly attended to, but amongst the Sunni in the south of India the Maharram is a period of extravagant amusement, in which many non-hindu and many hindu races join. The Sunni, by far the majority, at this period grossly outrage the grief of the Shiah sect and scandalize the learned and devout. In Southern Asia, there is a great reverence shown to saints' shrines and foot marks. Amongst these are the tombs of the Pir-i-Dastagir, at Baghdad; of Kadirwali at Negapatam, and the foot prints of the prophet at the Kadam Rasul hill near Secunderabad; to which, multitudes annually resort. The great religious festivals, holi-

days, are the Ramzan month of fasting and prayer. The thirteen days of the maharram, a period of festivity amongst the Sunni and grief amongst the Shiah: the Shaban feast of Shab-i-Barat on the 14th day of that month, and the sacrificial festival of the Bakr-eed, or Zibaj also known as the Eed-us-Zoha which is held in commemoration of Abraham's sacrificial offering up of his son, of Ishmail, according to mahomedans, and of Isaac according to hebrews and christians. Amongst those who crave for other aids to salvation, some seek the spiritual advice of a holy man, who is reckoned a pir, or religious teacher, and by certain secret words and signs are initiated as his Marid or disciples. Others, even men of rank, adopt the Darvesh or Fakir life of the religious mendicant devotee, often attended with solemn rites of investiture, and followed by the severest of ascetic lives; but, the bulk of these mendicants are, in India, idle, dissipated men and a few are of very degraded manners. They arrange themselves into the followers of certain pir or spiritual guides, and those met with in India are the (*a*) Kadria or Ba-nawa; (*b*) Chastia; (*c*) Shutaria; (*d*) Tabqatia or Madaria; (*e*) Mallang; (*f*) Rafai or Gurz-mar; (*g*) Jalalia; (*h*) Sohagia; (*i*) Naksh-bandia and (*j*) Bawa Piray. All these have their own rules and customs; some of them are ascetic devotees, eating if given to eat, but never begging; some largely use intoxicating fluids and vegetable substances; some, as the Salik, have wives, the Majzub and Azad have no wives, and some of the Calandars marry and some do not. There are among mahomedans in India, good, devout men, leading pure and holy lives, earnestly seeking for the truth, cultivating literature assiduously; but they are compelled by the multitude of ordinary people to retire into the peaceful shade, as the purity of their lives begets for them the objectionable name of Wahabi. The mahomedans in India, when their limited education is considered, are but little superstitious. They believe in Mahomed as an intercessor and in the second coming of Christ. They believe that at death, the soul will be judged, and that the angels Nakir and Mankir will visit it in the tomb to question as to the life on earth. They believe that all must cross the Pul-i-Sirat, a bridge for the good but a sharp sword to the wicked: they believe in a purgatory called Iraf; and in places of future rewards and punishments and they picture the latter as fearful. But the idea of a heavenly place as enunciated in the Koran, is the grossest that any race has ever promulgated or given credence to. The wild hunter tribes of America have sublime notions of a future life; hebrews were in conflict as to the immortality of the soul; the buddhists believe in absorption or annihilation as a release from all the troubles and trials of a mundane existence, and christians believe the future to be a spiritual life, but the doctrines taught in the Koran as to the occupations in heaven are wholly confined to that book and its believers. For, there, the Koran says (Ch. lv., pp 393-394.) "they shall repose on couches the linings whereof shall be of thick silk, intervoven with gold: and the fruit of the two gardens shall be near at hand to gather. Which, therefore, of your Lord's benefits will ye ungratefully deny? Therein shall receive them beautiful damsels, refraining their eyes from beholding any besides their spouses, whom no man shall have deflowered before them, neither any genius; (which, therefore, of your Lord's benefits will ye ungratefully deny?) having complexions like rubies and pearls * * * And besides these, there shall be two other gardens: * * * of a dark green. In each of them shall be two fountains pouring forth plenty of water * * In each of them shall be fruits and palm trees and pomegranates. * * Therein shall be agreeable and beauteous damsels: * * having fine black eyes; and kept in pavilions from public view: * * whom no man shall have deflowered, before their destined spouses, nor any genius. * * Therein shall they delight themselves, lying on green cushions and beautiful carpets."

Such is the mahomedan heaven. Mahomed was a monotheist and an iconoclast. Before the final struggle, lifting up his voice he exclaimed, "May God be far from those who make the tombs of his servants places of prayers." The very last words he was heard to utter as he expired, as if in answer to an unseen visitor, were, "In the company of the blest on high."

Ali the son of Abu Talib, was the cousin and companion of Mahomed, also his son-in-law, he having married Fatimah, Mahomed's only surviving child; he was the first of the family of the Koreish to adopt the new faith. Notwithstanding these claims, and his personal merits and valour, on the death of Mahomed, in his 63rd year in A. D. 632, and in the eleventh year of Hejira, Ali was not recognized as his successor, but Abu Bakr was so elected, and after a reign of two years was succeeded by Omar who was assassinated in the twelfth year of his reign. He, again, was succeeded by Othman, and then, in A. D. 656, by Ali.

With Ali's rule severe political convulsions ensued. The earliest arose from the intrigues of Aesha and after such were settled, the governor of Syria, Moawiyah ibn Abi Sofian, threw off his allegiance to Ali and had himself proclaimed Khalif of the western provinces. An appeal to arms resulted in the defeat of Ali, after a desultory war of 102 days, and Ali then retired to Kuffa in Chaldea, on the banks of the Euphrates. The people of Karund in the south of Persia believe Ali to be a god, and they are styled the Ali Illahi. The shiah sect of mahomedans consider that Ali ought to have been the first khalif. In Khorasan, Ali is usually styled Shah-i-mardan "King of men."

The khojah sect, the entire Ismaili sects all worship Ali as an incarnate deity and the present incarnation (1867) is Aga Mahomed, a pensioner of the British Government at Bombay.

The tombs of mahomedans have usually been of earth, or unbaked brick, but every material is employed, and names are even engraved on the tomb. The tomb stone of a man is distinguished by a raised part in the centre, and that of a woman by a depression. The prevalent form in India of mahomedan tombs of the rich is a dark or black tombstone with verses of the Koran engraved on it, and covered by a cupola. Some of these are very magnificent. Those of the Adal Shahi dynasty at Bijapore and Gogi have attracted much attention, as also have those of the Brahmini dynasty at Gulburgah and Kutub Shahi dynasty at Golcondah. The cupolas at Roza where Aurungzeb is buried have not any display, and that of Aurungzeb is the least ostentatious. His daughter's tombs at Aurungabad is magnificent and many of the tombs at Delhi and Agra are great structures. That of Mumtaz Begum, known as the Taj Mahal is particularly remarkable. The reformers amongst the mahomedans consider that unbaked brick or earth should alone be used. The protestant christian doctrine that man, in all that he can do of good, is still without merit, is not shared in by the mahomedans, the buddhists or hindoos, who consider that a personal merit is gained by their good doing, and a mahomedan passing a funeral turns with it a short way and lends his shoulder to convey the body to the grave, thereby bringing a merit on himself. Mahomedanism has made little progress amongst the Bedouis. They still turn towards the sun, as he is rising and go through certain formulas of adoration and invocation. They despise pilgrimage and the fast of the Ramazan, and they sacrifice sheep and camels at the tombs of their kinsmen. The northern part of Africa, and a seventh part of Turkey, are mahomedan, most of Turkish Arabia, all Persia, Afghanistan, the Khanats of Khiva and Bokhara, parts of Turkestan, much of N. W. India, parts of the Archipelago. The manners of the Bedoins are those of extreme licence, and community would better express their relaxation of the mahomedan law, than polygamy. Mahomed himself, in the Koran, acknowledged that he could make nothing of them, they are beings movable as water, and incapable of receiving a permanent impression. In the Jowf, the Arabs long abandoned the very name of mahomedanism, for a local fetichism and semi Sabæan worship, prayers to the sun and sacrifices to the dead. And though the Wahabi sect endeavoured to force it upon them in its most rigid form, they only met with a limited success.

Mahomedans are bound to recognise professors of mahomedanism, being enjoined to do so in the Koran; Do not say to one who meets you and salutes you, "you are not a true believer," and "O ye true believers avoid suspicions for suspicion is often a crime" are texts known to all and generally obeyed. Hence the pronouncing of the first part of the creed La illah il Allah, there is no deity but God, entitles the speaker to a favourable reception.

Mahomedans in India are divided into the four great classes, Syed, Shaikh, Moghul and Pathan. The Arab shaikh are of three origins, the Koreishee, Mahomed's tribe; the Siddeqee, Aboo Bakr's tribe; and the Farooqee or Oomer's tribe. The Syed are all descendants of Mahomed through his daughter Fatimah. The Moghul are of two countries, the Iranee or Persian and Tooranee or Turkish. The Pathan are mahomedans from Afghanistan. These classes may be and are often, indifferently of the shiah or sunnee sect of mahomedanism. There are other small sects and classes, as the Nowaet, the Ghair-Mehdi, Ishmaelee, Lubbay, Bora, &c.

Mahomedanism comprises five divine commands. 1st.—Kulmah parhna, or confession of faith.

2nd.—Numaz karna, or prayers.

3rd.—Roza rakhna, or fasting.

4th.—Zukat dena, or alms-giving.

5th.—Mukkay ka haj karna, or pilgrimage to Mecca.

The principal places for minor pilgrimages are the tomb of Alli, called Mash'hid-i-Ali at Nej'f near Cufa; the shrine of Imam Hosein at Kerbela, and that of Imam Raza at Mush'hid in Kho-

rassan, but all the numerous Imam-zadeh and tombs of holy characters, throughout the country, are visited. The minor pilgrimage is termed a ziyarat, as distinguished from the haj or great pilgrimage to Mecca. Of the mahomedan saints of India are Abd-ool-qadir surnamed Gows-ool-Azam the great contemplative, born at Jal, near Bagdad, A. H. 471 (A. D. 1078-79). He was endowed with great virtue and with the gift of miracles, had many disciples, and is still much revered. He is called Shaikh, but was a Syed, *i. e.*, of the race of Hosein, and died in A. H. 571 (A. D. 1175), aged ninety-seven years. Where he died or was buried does not appear.

Sooltan Surwur, at Balooch, four coss from Mooltan, was distinguished for piety and purity of manners, and died as a martyr with his brother, fighting against a troop of idolaters, and was buried with his wife (who died of grief) and his son, in the same tomb. Several miracles are related as having happened at his tomb. A camel's leg, when broken, was forthwith made whole; the blind, the leprous, the impotent were cured.

Shah Shums ood Deen, Dariai, at Depaldal in Lahore. He is stated to have had even a pious hindoo among his disciples. The latter having expressed a wish to go and bathe in the Ganges, the saint directed him to shut his eyes, when lo! the hindoo found himself among his relations and friends on that sacred stream, in which (as he supposed) he bathed with them. On opening his eyes again, he straightway found himself beside his spiritual guide in Lahore. His tomb is guarded by hindoos, who will not resign their posts to the mahomedans. It is also related that some carpenters having proceeded to cut down a tree which grew near his tomb, split it into many pieces for use. Suddenly a dreadful voice was heard; the earth shook, and the trunk of the tree arose of itself; the workmen fled terrified, and the tree did not fail to resume its flourishing condition.

Qutub Sahib, or Qutub ud Din, near Delhi. He lies buried at Qootoob, a town near Delhi named after him, in which the late Shah Alum and many members of the royal family of Delhi are buried. His tomb is much frequented by pilgrims, he being one of the most renowned and venerated of the mahomedan saints.

Sheikh Baba ood Deen, Zakaria, born at Cotcaror in Mooltan. He was a great traveller, having it is said, overrun Persia and Turkey, and a disciple for some time of Shihab ood Deen Sohurmurdee at Bagdad. He died on the 7th Sufur, A. H. 665 (A. D. 7th September 1266), and was buried at Mooltan.

Furreed-ood-Deen, born at Ghan-awal near Mooltan. He was so holy, that by his look clods of earth were converted into lumps of sugar. He was therefore surnamed Shakar-ganj, the treasury of sugar.

Sheikh Sharif boo Ali Qalandar, born at Paniput, a town thirty coss north-west of Delhi, to which capital he came at forty years of age, and became a disciple of Qootoob-ood-Deen. He devoted himself for twenty years to external sciences; after which he threw all his books in the Jumna, and began to travel for religious instruction. In Asia Minor he profited greatly by the society of Shams Tubreez and Mulvi Roomi. He then returned home, lived retired and worked miracles, and is said to have died A. H. 724 (A.D. 1323-24.?)

Shah Nizam ood Deen Aulia, by some supposed to have been born at Gazna, A. H. 630 (A.D. 1622-3), and by others in A.H. 634 (A.D. 1236) at Badaam, a town in the province of Delhi where he lived. He died A. H. 725 (A.D. 1325), and was buried near Delhi, hard by the tomb of Qoottoob ood Din. Through his great piety he was considered one of the most eminent saints of Hindoostan.

Kabir, a celebrated hindoo unitarian, equally revered by hindoos and mahomedans founder of the sect called Kabeer Panthee or Nanak Panthee, from which Nanak, founder of the Sikhs, borrowed the religious notions which he propagated with the greatest success.

Baba Lal. A darvesh (and likewise a hindoo) who dwelt at Dhianpoor in the province of Lahore, the founder of a sect called Baba Lali. He held frequent conversations on the subject of religion with Dara Shikoh, eldest son of Shah Jahan, and brother of Aurungzeb, which have been published in a Persian work by Chandarbhan Shah Juhanee.

Shah Dola, died in the seventeenth year of the reign of Alumgeer, was at first a slave of Humayundar Sialkoti in Lahore. But he seems afterwards to have attained great affluence as well as fame; for, having settled at Ch'hotee Goojrat (little Guzerat), he built tanks, dug wells, founded mosques, and bridges, and embellished the city. And no wonder, for though his contemporaries came to visit him from far and near, and made him presents of gold, money, and other objects, he returned to each three or fourfold more than he received. His generosity was such, that had he been contemporary with Hatim Tai, no one would have mentioned the name of that hero.

Syed Shah Zoohoor, distinguished by his wisdom, piety, and austerity of life. He built a small monastery of earth at Allahabad, which still remains. He was celebrated for his miracles, and by his prayers the most frightful chronic complaints were immediately removed, of which an instance is given in respect to the case of the governor of Allahabad, nawab Oomdat ool Moolk Ameer Khan Zoohoor boasted of having lived three hundred years.

Sheikh Mahomad Ali Hasin Jilani his tomb is at Buxar, where he died in A. H. 1180 (A.D. 1766-7, distinguished for his science, learning, and literary talents. He wrote in both prose and verse with equal skill.

The two most successful religious diffusions which the world has yet seen, are buddhism and mahomedanism. Each creed owed its origin to the enthusiasm of a single individual, and each was rapidly propagated by numbers of zealous followers. But here the parallel ends; for the Koran of Mahomed was addressed wholly to the "passions" of mankind, by the promised gratification of human desires both in this world and in the next; while the Dharma of Sakya Muni was addressed wholly to the "intellect," and sought to wean mankind from the pleasures and vanities of this life by pointing to the transitoriness of all human enjoyment. Mahomed achieved this success by the offer of material or bodily pleasures in the next life, while Sakya succeeded by the promise of eternal deliverance of the soul from the fetters of immorality. The former propagated his religion by the merciless edge of the sword; the latter by the persuasive voice of the missionary. The sanguinary career of the mahomedan was lighted by the lurid flames of burning cities; the peaceful progress of the buddhist was illuminated by the cheerful faces of the sick in monastic hospitals, and by the happy smiles of travellers reposing in dharmsalas by the road side. In the Mahawanso, p 249, it is mentioned that Upatisso, son of Buddha Das, built hospitals for cripples, for pregnant women, and for the blind and diseased. Dhatusena (p. 256) built hospitals for cripples and sick. Buddha Das himself (p. 245) ordained a physician for every ten villages on the high road, and built asylums for the crippled, deformed, and destitute. The one was the personification of bodily activity and material enjoyment; the other was the genius of corporeal abstinence, and intellectual contemplation. There is a curious coincidence also in the manner of the death of the two teachers. According to the buddhists, Maro, the Angel of Death, waited upon Sakya to learn when it would be his pleasure to die. Some mahomedans assert the same of Mahomed. Azrail, the Angel of Death, entered the chamber of the sick man to announce that "he was enjoined not to intefere with the soul of God's prophet, without an entire acquiescence on his part."

In North Western India, a khetri convert from Hinduism, or any convert from Sikhism, is styled a Sheikh, and converts from inferior races are styled Moguls and Pathans.

The number of mahomedan sects is not great, as a broad distinction they are generally classed as Shiah and as Sunni, but the six bodies of sectarians who oppose the Sunni are classed by them as Rafziah, Kharjiah, Jabriah, Kadriah, Jahmiah and Marjiah, each of whom are broken up into smaller bodies. Before the end of the first century, the ascetic turn and the theosophy inseparable therefrom, a combination styled among the Arabs Sufi, had arisen. This made rapid strides; and in the end of the third century, was already itself the subject of learned works, and the mahomedan world has carried this system to the utmost extreme. Their Sufi outstrip in every point of view both the hindu Jogi and the christian monks. The asceticism of the Sufi is more systematic, their pantheistic teaching deeper and more consistent, and their vices more enormous, than those of any other people. Spinoza and Schelling are left far behind by Ibn Arabi. But a deep metaphysical system may be found among all rude nations; for the supernaturalist has no need of learning, dreams suffice for him. Dr. Sprenger traces an essential element of early Moslem literature to the proud supremacy of Islam; and illustrates the position by the analogy of the British in India. He says:—"One must live and labour in India to know to what grand aspirations this feeling of supremacy gives birth. The heroic defence of Lucknow and the daring siege of Delhi in 1857, prove to what a pitch of greatness such influences lead. The pride of belonging to the dominant nation makes every man a hero; and, even in the domain of mind produces under such circumstances, the elements of greatness. In the days of Muavia, the finest provinces of the world, yielding a revenue of 40 millions sterling, were at the feet of the conquering mahomedans. All non-Moslems were their slaves. And it was this that moulded the heroic character of the mahomedan world. Supremacy begot assurance.—*Ferrier's Journey. p.* 210,

MAHRATTA GOVERNMENTS.

[illegible]en brought to the standard of the spoken dialects, we have Maharatta, or Mahratta, similarly as we have Surat, from Surasutra; and Gujarat, from Gurja-Rashtra. They have no physical resemblance to any of the Rajput tribes. It is certainly extraordinary, that a nation so numerous as the Mahrattas should have remained almost wholly unnoticed in Indian history for so long a period as from the first mahomedan conquest until the reign of Aurungzebe; but it appears probable that prior to the time of Sevajee, the Mahratta country, like the other parts of the Deccan, was divided into little principalities and chiefships, many of which were dependant on the neighbouring mahommedan princes, but never completely brought under subjection. Sevajee, the first Mahratta commander, who combined the efforts of these discordant chiefs and tribes, was born in A. D. 1626, and died in 1680. His genealogy being obscure, his adherents were at liberty to invent the most illustrious, and accordingly traced his origin from the ranahs of Odeypoor, (the purest of the Khetri caste), who claim a descent, equally fabulous, from Nowshirwan the just. But towards the close of the 18th century, they suddenly started on a career of conquest during which they obtained the control over a great portion of India, and established governments of shorter or longer duration at Poonah, Sattarah, Gwalior, Nagpore, Indore, Gujerat and Travancore. Four-fifths of its words have been adopted from Sanscrit. That Mahrattas even of the highest rank have not a dignified appearance. They are hardy and active, under the European standard, and well proportioned with dark skins and irregular features and the women as a rule are not well favored. They are sturdy men, rude, rough, boorish and illiterate, but patient under labour. Their fields and gardens are kept in excellent order and they have formed good soldiers, capable of endurance, much of their tactics having resembled that of the Parthians, though even in this, Lord Lake's energy overcame them. They have all outwardly assimilated to the brahminical teachings, and have amongst them a brahminical body, who are considered to apply brahminical tenets as to caste, more stringently than any other brahmins of India; the bulk of the Mahratta nation however, are only of the Sudr caste. Their chief objects of worship are certain incarnations, or images of deified mortals, known as Etoba and Kandoba, at Panderpoor, Jejuri and Malligaon, but the village deities receive a large part of their attention in times of sickness or peril. Brahmans state that Siva became incarnate in Kandeh Rao for the purpose of destroying an oppressive giant named Manimal, at a place in the Carnatic, called Pehmpr. The giant Manimal made a most desperate defence against Kandeh Rao; but was at length slain: whereupon all the oppressed subjects of this giant paid adoration to Kandeh Rao, to the number, as the story goes, of seven crore of people, whence this avatara is called Yehl-khut: yula in Tamil? meaning seven, and khut, or koot, being a Mahratta pronunciation of (100,00,000) a hundred lakh, or ten millions. A handsome temple, dedicated to the worship of this avatara, now known as Kandoba, is at Jejuri a town of some extent about thirty miles to the south east of Poona. It is situated in a beautiful country, on a high hill, and has a very commanding and majestic appearance · the temple, walls around, and steps up to it, are well built, of fine stone. The murlidars, or musical girls attached to it, are said to exceed two hundred in number. A great many brahmans reside in and about the temple, and many beggars. Kandoba is not an uncommon name with brahmans and other hindus for instance, Lakpat Kandhi Rao.

The efforts of the Mahrattas in emancipating themselves from a foreign yoke, were neither guided nor strengthened by any distinct hope or desire. They became free, but knew not how to remain independent, and they allowed a crafty brahmin to turn their aimless aspiration to his own profit, and to found a dynasty of "Peshwas" on the achievements of unlettered sudras. Ambitious soldiers took a further advantage of the spirit called up by Sevajee but as it was not sustained by any pervading religious principle of action a few generations saw the race yield to the expiring efforts of mahomedanism, and the Mahratta owe their present position, as rulers, to the intervention of European strangers. The genuine Mahratta can scarcely be said to exist and the two hundred thousand spearmen of the eighteenth century are once more shepherds and tillers of the ground. The Mahratta is equally averse to the European system of warfare, and the less stiffened Goorkha has only had the power or the opportunity of forming battalions of footmen, unsupported by an active cavalry and a trained artillery. The attention of the Mahratta sudra, for nearly two hundred years, from the middle of the 17th up to the 19th centuries was directed solely to foreign conquest, and nearly all India from Cape Comorin to Delhi yielded the fourth part of the revenues as tribute to their kingdoms. During that period of war, agri-

culture cannot but have been neglected and in the early part of the present century they were characterized as mountaineers, herdsmen and soldiers, but essentially bad farmers. For the past forty years however they have been settling down to their fields, and are now, extremely well to do agriculturists, for the great bulk of them follow this pursuit, and are usually designated the Kunbi. The origin of this name is uncertain, but the first mention of it was in its application to a branch of the Mahratta people inhabiting the town and country of Lony, situated on the mountain range, about 12 miles from Poonah. In the Mahratta country, generally, Kunbi now-a-days, however, is the term, by which the cultivators are designated, and the neighbouring Canarese and Telugu races apply it similarly. The Mahrattas bordering on the Tiling and Canarese nations in the south-east are taller and better made men than those around Ahmednuggur. Speaking generally, the race is shorter, more robust and darker in complexion than the races of northern India, or even than the Tiling people, and their appearance is so dissimilar to that of the Arian families as to preclude the belief that they have come of that stock. Even the brahminical race amongst them short, dark, and broad framed, is entirely dissimilar in physical structure from the tall fair Arian people who form the brahminical race of the Telugu and Tamil countries. The Mahratta people have amongst them, outside every village, the pariah or dher, whom they designate as Mhar; the tanner who is called Mhang, and inside the hamlets dwell the Dhor, or currier. There are still several petty chieftains of this race, with almost regal powers, amongst whom may be mentioned the branches at Sundoor, Gunjunderghur and a few miles from Kulladghi of the once powerful Ghorphara family. In Hindustan and Bengal the republic or village system has been greatly disturbed by the repeated inroads and conquests of foreign races and the long period of mahomedan rule and the village officers and servants are less complete. But, even there, the headman and the accountant are almost invariably retained and some of the other officers and servants are also to be found and in most instances the offices are hereditary, are capable of being mortgaged or sold: are paid by recognised fees and perquisites, by allotments of grain at the time of harvest or sometimes by portions of land held rent free or at a low quit rent.

In the Canarese and Maratta countries the village authorities are still ruling. They greatly vary in number and in duties,

but there are office-holders who claim to be descendants of the persons who first settled and at dates long before the oldest of the European dynasties were established. Potails are in the Mahratta country, who trace their descent from persons who settled a thousand years ago and more in the villages they now hold and the same is to be found amongst the Reddi and Gauda of the South and East, it is this that preserves the Indian villages from the changes which would otherwise have occurred from the irruptions of the Aryan, Brahui, Jat, Persian, Tartar, Rajput, Arab, Moghul, Afghan, Portuguese, French and British. Amongst the Mahratta, office-bearers are known as Balute or Alute; amongst the Canarese, as Ayakarru, Ayagarru or Ayangandlu. The following municipal officers may be enumerated:

Head office, styled Potail, Reddi, Gauda.
Assistant do. or Changala.
Accountant, or Kalkarni.
District do. or Despandi.
Chaudari, or convener of trades.
Money-changer, assayer, gold and silversmith, or Potadar.
Barber or Nhawi or Nai.
Washerman, Parit, Dhobi.
Temple servant, or Gurao.
Carpenter or Sutar.
Potter or kumbhar.
Gate-keeper or watchman, usually a pariah, or Mhar, Mhang, Ramusi or Bhil, called eskar, veskar, tallari.
Waterman do. do. do.
Astrologer or Josi.
Shoemaker or Mhang.
Bhat or Bard.
Maulana or Mulla, a mahomedan priest.
Corn meter.
Blacksmith.
Notary.
Sweeper.
Tailor.
Physician.
Musician.

The Mahratta village head, the potail, rents the lands to cultivators, collects the Government land tax, and forwards it to the Tahsildar. He is also the Civil Magistrate, and settles petty civil matters to the extent of two maunds of grain, or four or six rupees and sends higher claims to the tahsildar. In criminal matters he is only the Police, and sends all to the Amin. In lieu of pay for the above services, the potail is allowed from 25 to 50 bhigahs of land, rent free, the land tax being about Rupees 3 or 4 the bhigha. For the cultivation of his rent free lands two to four bullocks would be

seeded because, from 10 to 16 bhigahs, according as the rains are heavy or light, are all that a pair of bullocks can get over. There are, generally, two to four potails in a village, not always of the same caste, for instance the village of Khaupur, sillah of Nandair, has four potails, two mahratta, a Canarese speaking lingaet, and a Kulkargah, and there are a few brahman and mahomedan and pariah potails, but a christian potail is unknown.

The northern limits of the Marathi language stretches on the sea coast from the Kolwan hills or country of the Kol, near the Portuguese settlement of Daman, above the ghauts in a north-easterly direction along the Satpura range, parallel to the Nerbudda, intermingling with the Gujarati, about Nandobar, in the jungly valley of the Tapti. It is spoken throughout Berar, in the open parts of the Nagpur territories; and on the whole of its eastern border it abuts on the countries and languages of the Gonds. From Nagpur, the Marathi trends to the south-west, and near the Chaubasha and Si-bhasha villages of Dongopura and Murg'h to Oodghir; from thirty miles west of Beder to Sangam and Sadasheepet, it meets with the Telugu and Canarese; touching in advance nearly on Bijapur and Shankashwar, and thence trends south-westerly to the coast at Sidasheghur, skirting the western boundary of the Canarese. From Daman in the northern Konkan, Marathi runs down the coast to the neighbourhood of Goa, both below and above the coast. It there meets the Konkani, which runs nearly as far as Mangalore. And the southern limits of this mixed language is a village four miles north of Upi or Oodapi near Condapore, where Talu or the language of Canara begins.

Konkani, the mixed Konkani tongue, however appears to be only Marathi with a large infusion of Tulu and Canarese words, the former derived from the indigenous inhabitants of Tuluva of Canara; the latter, from the long subjection of this part of the Konkan to Canarese dynasties above the ghauts. Mr. H. Mogling however mentions that the Konkani-speaking brahmans of Mangalore, consider it quite distinct from, though cognate with, Marathi. Its limits extend from Goa below the ghauts, to the village above mentioned north of Upi. From this part of the coast in northern Canara, a diagonal line, running in a north-eastern direction towards Beder, marks the boundary between Marathi and Canarese, of the latter at least above the ghauts.

The Guzerati language spoken in the peninsula of that name, is occupied by Rajput tribes, Gujar, Katti, Kuli and Kunbi, all claiming a distinct origin. Gujarati is bounded by the Marwadi, a little to the north of Deesa, to the north and east by the Hindi or Rangri Basha of Malcolm, in Rajputana and Malwa respectively; and in the south it dovetails with Marathi in the valleys of the Nerbudda and Tapti, ending at Hamp on the former river and running into Nandobar on the latter.

The Maratha race largely worship deified heroes. There is a celebrated idol, termed Massoba. In the Chauki, pass, in the Lakenwara range, which forms the water-shed between the Godavery and the Tapti about 10 miles north of Aurungabad, there is a shrine of this deity to which from a circle of a hundred miles, people of all castes resort, brahmin, sudra and dher, but chiefly the Maharatta kunbi. The Jatra is held in the month Cheita, and lasts for four days, during which many sheep are offered in sacrifice. It is in the northern side of the pass, a mere block of stone, with smaller stones at its foot all smeared with red lead. The objects of their pilgrimage are wholly personal, beseeching the deity to give them, or preserve their, children, their flocks and their food. The Mahrata people profess brahminism: but, amongst them is a more general amount of demon, spirit, fetish, totem, shaman, and hero worship than is observed amongst the other races of the peninsula. The deities Kandoba and Hanuman, are to be seen in every village south to the Tumbudra, and blood sacrifices of sheep and fowls are largely made. Hanuman is the chief of the village gods, and is invariably smeared over with red lead, which is also applied to every bit of stone or wood that has been erected into a fetish god. There has seemed amongst them, also, a more extensive polytheism, than prevails in any other part of India, and an introduction even of the Semitic and Christian names. Between Ellichpoor and Oomraoti, the pariah races are ordinarily called Krishn, a variation of the word christian; all along the tract southwards to Oodghir the Bawa Adam, near Punderpore, is largely worshipped, and the Jabral Abral, worshipped in east Berar, is evidently the Gabriel or Jibrail of the Semitic races. Even amongst the Kunbi race, who profess brahminism, the hindoo deities Siva and Vishnu are little heard of and with consent the editor put up for two days in the temple of the village of Assaye to which the villagers came at the usual periods to worship Hanuman and the serpent, and the officiating priest to wash and ornament the lingam. An officer of Sindiah's artillery who had fallen in the battle of Assaye had been

buried beneath a tree, and there the villagers continue to worship his spirit. Sickness is usually attributed by them to the influence of a malignant spirit, and all through the Mahratta speaking districts the practice of the "Bolwan" prevails, viz., the ceremony of propitiating the Bhuta or spirits who have entered a village, inducing them to leave the village and conducting them across the borders with music and a procession. The conductors often move to the next village and thereby cause intense fear and auger, as the morbific influence is supposed to be conveyed to it. Ai, mother, equivalent to the southern Ammun, is largely worshipped in the form of a rude stone smeared with red lead, and her temples are to be seen in lone places, passes and defiles. The Mahrattas have public recitations of histories or stories of the gods, called Katha (qu. Kahta) as the Burmans have the Pui, a theatrical representation. The Goudana or Gondala of the Mahrattas is a tumultuous festival held in honour of Devi, perhaps the same as Gondhal.

Since Lord Lake's defeat of the Mahrattas near Delhi, and that by Sir Arthur Wellesly at Assaye, the power of the Mahratta chiefs gradually decreased. The privileges of Mahratta Sirdars under British rule date from the time of the reduction of the Deccan about the year 1819 in the war with the peshwa Bajee Rao. The Sirdars were high officers under the raja of Sattara and the peshwa. Their titles correspond to those of Quarter Master General, Keeper of the Records, Prime Minister, Private Counsellor, &c. Some as the Vinchurkar in Ahmednuggur zillah and the nawab of Sadernur near Dharwar held such offices under Aurunzeb and other moghul emperors. A few of the lesser Sirdars were feudatories of smaller local chiefs. The grasping policy of the last peshwa, Bajee Rao, made most of them alarmed and discontented: accordingly, after the battle of Kirkee, most of them were willing to accept the liberal terms offered in the proclamations of Mountstuart Elphinstone and the other great men who reduced the different provinces. They were as a rule guaranteed the enjoyment of their ancient rights and privileges by treaties entered into by the British Government and still in force. These treaties bind them to provide a contingent of troops, to make adequate police and judicial arrangements in consultation with the Political Agents, for the extradition of criminals. They have generally exclusive civil and criminal jurisdiction in their own territories, in many cases, however, as for example in those of the first class Sirdars

under the Political Agent of Sattara, the treaty provides that in grave offences such as murder, the trial shall take place before the Agent. They are allowed to make their own Revenue Settlements and are not bound to give leases for a definite term as the British Government is by the Survey Act. The amount of assessment and other taxes they are entitled to collect is unlimited: this is a source of constant complaint among their ryots who envy the secure and liberal terms given by the British government. The political privileges of Sirdars are the following. By Regulation 29 of 1827 it was provided that suits against certain persons of rank should not come under the jurisdiction of the Civil Courts. Three classes of Sirdars were thereby established and three several modes of procedure defined. An Agent of Government, now styled the Agent to the Governor for Sirdars in the Deccan, was appointed to try such suits against them as would ordinarily be cognizable by the Judges of Poona or Ahmednuggur. The First Class being persons of the highest consideration under the Peshwa's Government, reference is to be had in the most ample degree to their former privileges as by usage and custom enjoyed: no decree of the Agent against a Sirdar is to be executed without the order of the Governor in Council to whom also plaintiff may appeal, a further appeal to the Queen in Council being open to either party. Suits against the second class are conducted with the same regard for former privilege and usage: the Agent is also to consider the present means of the Sirdar of discharging the debt and to apply equity. Appeal lies to the superior court of the Governor in Council but the decree may be executed against defendant by the Agent himself. The final appeal is as before to the Privy Council. Many of the Sirdars had contracted heavy debts or lost their property in the war with the Peshwa, hence the provision for considering their means in the decree. As the Agent is an Administrative as well as a Judicial Officer, he has ample means of ascertaining their circumstances. The third class of Sirdars are entitled to a similar but rather less regard being had to usage and custom. The strict rules of procedure are, if necessary, to be relaxed in their favour especially as regards decree, appeal lies to the High Court and thence to the Privy Council, but it is the practice of the Governor in Council, as a Special Court, to refer appeals for the opinion Judges of the High Court. The Ag Sirdars is the Judge of Poona: he Agent every Friday, both as a poli

judicial officer. By a later Act, the Assistant Judge is made Assistant Agent and can try original suits up to Rs. 5,000. The Sirdars of the zillah of Dharwar are exempted from the jurisdiction of the Civil Courts and subjected to that of the Political Agent of the Southern Marat'ha country whose procedure is the same as that of the agent for Sirdars in the Deccan. Formal respect is shown to Sirdars, all process sent to them is posted in a silk envelope covered with tissue, and mandates take the form of polite requests. The personal privileges of Sirdars consist in formal courtesies varied with each class. Their precedence in Durbar is exactly settled. If His Excellency the Governor invite a Sirdar of the 1st Class to attend a Durbar at Poona, the Assistant Agent has to meet him at the entrance to the city, and escort him to his house. This has to be done no matter at what time of day or night the Sirdar arrives, to meet one for instance at the Railway Station long before day-light. A Sirdar of the 1st Class is presented in Durbar by the Agent himself, the other classes by the Assistant Agent. The Sirdar on arrival is expected to pay a visit to the Agent as representing the Governor; the Agent returns this visit but the Assistant Agent may not go unless either the Agent or the Sirdar ask him. There is also an exact etiquette, varied with much nicety for each class as to the manner the Agent or his Assistant receives the Sirdar, presents him with pan-supari and attar, and invests him with garlands. The dignity of the Sirkar and respect to the Sirdar have both to be maintained in presence of beholders who regard any variation of etiquette as significant of something good or bad. They are not entitled to salutes as some rajas and nawabs are. Sirdars are also exempt from attendance in the Civil Courts and their evidence is taken by a Commission. They are of course entitled to chairs in all Courts and Sirdars of the 1st class sit on the judge's raised dais. The process of Criminal Courts in the British territories does not run in those of a Sirdar, and separate arrangements have to be made for the extradition of criminals. They stand on the footing of Foreign States under the Civil Codes, and as process does not run, witnesses in a Sirdari territory are examined by Commission. The political privileges of Sirdars are decreed by legislation; their personal priveleges by orders of Government. Both originated in the conciliatory policy applied by Mr. Stuart Elphinstone, by Mr. Chaplain, Commissioner of the Deccan and the other officers of the Company who settled the country after the fall of the Peshwa: Old natives speak of these men as "having made the Deccan bandobast." Besides Sirdars, there are other classes who hold land, by different kinds of chivalrous tenure. They are called Jagheerdars, Sarin-jamdars and Inamdars. They may be Sirdars not included in the list of Regl. 29 of 1827. In such case, the Government is empowered to grant them sunnuds to exercise judicial functions. If the Sirdar is of the 1st or 2nd Class, the appeal lies to the Agent: if of the 3rd Class to the Zillah Judge.—*Thomas Prinsep's Antiquities, p.* 286 and 287. *Moor, pp.* 241, 424. *Cole. Myth. Hind. pp.* 189, 285. *Wilon's Glossary of Indian Terms.* See Hindoo; India; Inscriptions; Kandeh-Rao; Katteyawar; Kili-Katr; Kunbi; Lake Reddi.

MAHSEER ROHOO, or "Bastard Rohoo" is a noble carp-like fish with very large golden scales, vermilion fans and tail, and brilliant olive green coppery hued eyes. It is a mountain fish apparently a cross or hybrid between the true Mahaseer and the fine Cyprinus called the "River Rohoo." In the cold season, this splendid species descends to the low country and warm rivers of the plains. In the cold season to the great rivers of the Punjab, the Sundah, rivers of Kemaon, the Raptee at Goruckpoor, the backwaters and main stream of the Upper Burrampooter. It is very widely distributed and is a quiet peaceful fish remaining in small shoals around sunken rocks, and fallen trees in deep eddying pools. It is a fish of prey; the most sport is had and the finest specimens are taken with a paste made of coarse flour and coarse sugar kneaded with ghee and a little chopped cotton; also with the ripe fruit of Ficus Indica. This species frequents sacred ghats and steps of temples where it obtains easy and plentiful pabulum from brahminical hands, the Pind Pooja with its concomitant balls of rice, flour offerings and ficus fruits being greatly attractive. Large specimens (up to 20 pounds) are taken about the temples at Hurdwar,—in Upper Assam, at Bagesur in the Sundah,—and in many other parts of India approaching the mountains. One of more than 40 lbs., was taken at Goruckpore in the "Raptee"; they pull splendidly; the captor hooked it at 3 o'clock P. M., near a pool[2] where great religious offerings are made, and the dead are burned; but it was not landed till after dusk, a lighted torch assisting the operation, the commune vulgus rather impatiently put down the unseen monster for a "Rachis" or "unclean spirit" and re-

peatedly advised a fracture of the tackle so as to part company effectually. It was a noble specimen. The great peculiarity of this species is the unusual breadth and solidity compared to length. He is one of the best or most profitable fish for the table—rich, firm and flaky; must be fed, and that can be done cheaply with all the berries of the ficus tribe and many other gratis products. This fish, after a short time, with all the cunning of the carp species, evades the hook; flattening the paste gradually with his nose, it is then sucked off in fragment. Always change ground from day to day for this reason, any large number of good specimens are never caught, they are so crafty and stout in their resistance when hooked.

Mahaseer, the Megalocephalus of Griffiths, as its hindoo and Greek names denote, Big Head, is the striking feature of this otherwise handsome, and delicious fish. Voracious as an English pike, many a one is taken with his own species while spinning in the heavy rapids of the upper Burrampooter, the Ganges, and the Tohee river in Jummoo territory. He grows to an unlimited size and I am afraid to tell you his probable weight and dimensions; let it suffice, says a writer, that I have been three times played out, knocked down, and pulled rudely about for hours, with tackle come from London, the line 256 yards costing 6 guineas, being waterproof 3 plait silk. These leviathans of the fresh water completely conquered me although in one instance I had a canoe, and changed boatmen more than once. He is a tyrant among the weaker, and will eat every fish he can swallow, but loves change of food, rising greedily at all large, and gaudy flies—natural and artificial, and will also take wild fruits, and sweet pastes, when the angler is trying for other fish, pulls and rushes very violently at first—and then moves down sulkily to the bottom, where he will remain for hours together if not opposed; swarms in all the mountain streams of India, when they retain water in the hot season; the Ganges, Jumna, and Burrampooter hold the largest; next, the great rivers of the Punjaub, but this fish is often met with running to a huge size in small streams with deep pools. In the Punjaub, just after the annexation, there were largely stocked ponds, pools and reservoirs called "Mutchyal," abounding in kinds of fish of which this was the chief—they were considered sacred and fed daily by sound of bell or clapping of hands, and in these ponds or pools, (fed by springs), attained a fine size, but the golden haired invaders have ere this cooked most of these holy pets! The Mahaseer will certainly thrive in lakes and artificial waters, kept up by springs or subterranean streams provided only the temperature and elevation are of reasonable amount. In Ninee Tal (situated in Kemaon) a very deep blue sheet of water with subterranean influx, no Mahaseer or any other fish but one lean looking lanky kind will live; and these degenerate creatures were placed there by human hands. Elevation 7 or 8000 feet above the sea. Descending about 1000 or 1500 feet to "Bheem Tul"—the said degenerate improve in appearance and size, but no Mahaseer, or anything else in its deep cold crystal. Lastly, descending to about 3 or 4000 feet elevation above the sea. Tropical vegetation abounds, and the waters even are warmer. The torrents swarm with a nursery of scaly infants of all sorts and sizes and "Mulloon Tul," a fine natural tarn surrounded on three sides by precipices, its dark surface shaded by overhanging trees, rocks and bushes, and its waters well defended by snags and projecting logs, displays in the multitude and size of its rippling circles, a swarm of scaly tenants of the higher orders, it is well and naturally stocked with the Mahaseer and its congeners, which sometimes rise well at the fly from a boat, for otherwise the tarn was unapproachable. In Cashmeer, at Islamabad, is a sacred collection of fish tanks, terraced one above another and forming a delightful succession of cascades, they are fed by a rivulet entering from a swamp behind the town, in any one of these four or five reservoirs the water is not 4 feet deep, but clear as crystal. Goolab Singh used to bestow daily 2 or 3 maunds of flour to the piscatory collection, while a writer nightly with hook and line abstracted the best fed, and best flavoured specimens of the usually coarse Hill Trout he ever tasted. Feeding decidedly improves fish as it does flesh and fowl, producing flavour and plumpness combined. The Mahaseer is a great forager, and when starving or sharp set will eat carrion. Where very plentiful they will devour even their own kind hence all the small fishes especially the "Chiliva" should be especially produced for their larder.

MAHSUL. Ar. Pers. Hind. Revenue, a tax or toll.

MAHTAR, Hind scavengers, and, like the Dher, or Mhar, and Mang, generally village servants.

MAHVI, a force was sent against the Bozdar Affghans in March 1857 through the Mahvi and Mungrota passes, and after seeing their green crops destroyed, and

seeing the Osterani, a small but warlike tribe, join the British, one morning the Bozdar chiefs rode into the British camp and sued for peace. They were received in solemn Durbar, and for every man they had slain in their forays 125 Rupees were paid, and 50 Rupees for every wounded man, this being the regular price of blood in the hills. A few months afterwards, they furnished a contingent to protect the frontier, when the troops were sent to quell the mutiny.—*Medley's years Campaigning, pp.* 5, 20 *and* 21.

MAHUL, a Nepaul tree that affects the highest situations; its flowers are large and of a deep red, and yield by decoction a purplish colour, which is converted by acids into a tolerable pink. The Jumno-mandroo tree, the Gurras, the Puddiem or Payah, the Chootra-phul, the Mahal and the Puhuttoli tree, all grow in Nepaul.—*Smith's Nepaul.*

MAHULA. Beng. Bassia latifolia.—*Willd.*

MAH-UL-LAHM. Hind. Essence of meat, used in medicine. The flesh of a young lamb being cleared of bones, fat, sinews, &c., is boiled in a moderate quantity of water, until only one-third of the water remains. This is strained and condiments added and portions distilled when needed.—*Powell, Hand Book Ec. Prod. Punjab*, p. 154.

MAHURA. Hind. Aconitum ferox,

MAHUR. Hind. Sans. Ægle marmelos.

MAHU SHUDA. Sans. Allium sativum.

MAHVIRA SWAMI. See Inscriptions.

MAHWA. Mar. Bassia latifolia.

MAHWAL. Hind. Bauhinia vahlii.

MAH YUH GAH. Burm. A tree of Amherst, Tavoy and Mergui, maximum girth $2\frac{1}{2}$ cubits, and maximum length 18 feet. Abundant all over the Tenasserim and Martaban provinces. When seasoned it floats in water. It is used for elephant bells; but is not a durable wood.—*Captain Dance.*

MAI. See Cochin-China.

MAI. Tel. Schleichera trijuga, *Willd.*

MAIA. Maleal. Quercus infectoria.

MAIAUTZE. Marco Polo mentions as a custom amongst several ancient tribes that in the Zar-dandan (gold teeth) tribe on the frontiers of Burmah, when a woman bore a child, she rose and went about her business and the husband took to bed for forty days, and was fed on possets. A Greek epic treats entirely on the same subject, as customary amongst a people on the Euxine,

In the Tibarenian land,
When some good woman bears her lord a babe,
'Tis he is swathed and groaning put to bed;
Whilst she arises, tends his baths and serves,
Nice possets for her husband in the straw.

Marco Polo in the thirteenth century seems to have observed the custom in the Chinese province of west Yunan amongst the aboriginal tribes of the land, the Miautze, who practice it to the present day. The father of the new born child, so soon as the mother can leave her couch, gets into bed and there receives the congratulations of acquaintances. About the beginning of the christian era, Strabo (iii 4,17) mentions, that among the Iberians of the north of Spain the women after the birth of a child, tended their husbands, putting them to bed, instead of going themselves. In the same locality amongst the modern Basques in Biscay, M. Michel found the same custom prevailing a few years ago. The women, he says, rise immediately after child-birth and attend to the duties of the household, while the husband goes to bed, taking the baby with him and thus receives his neighbours compliments. This practice seems to have spread to France and to have there received the name of faire la couvade. It has been found in Navarre and on the French side of the Pyrenees. Diodorus Siculus mentions that in Corsica the wife was neglected and the husband put to bed and treated as the patient. According to Apollonius Rhodius, the same almost incredible custom prevailed among a people called the Tibareni at the mouth of the Black Sea. Amongst the Caribs of the West Indies, the father is put to bed and fed on meagre diet and his body punctured and tortured, and the Abipone husband of S. America is treated like a lying in woman.—*Apoll. Rhod. Argon* ii. 1012. *Tylor's Early History of Mankind quoted in Quarterly Review, July* 1868. *Max Muller Chips.*

MAI-BARI, also Mai-chhoti. Hind. the larger and smaller galls of Tamarix orientalis.

MAI-BEE. *lit.* lady mother, the priestesses of the Munipore people, deemed oracles.

MAICHANO KANRAI, Pushtoo, a millstone.

MAIDA. Hind. Flour.

MAIDA. Hind. Tetranthera Roxburghii.

MAIDA. Pers. a cat, Felis catus.

MAIDAN. In India, an open plain, or the esplanade outside a city; in Western Asia it seems to be used specially for the public square or piazza, in the Italian sense, of a city.—*Yule Cathay*, I. p. 63. See Kabul.

MAIDEN HAIR, the common name of the Adiantum Capillus Veneris, a fern found wild in many parts of Europe, on damp shaded rocks and a favourite garden plant with the English in India. It is the Adianton (Ἀδίαντον) of the Greeks, and has probably gained its trivial name from its having

formed a part of the preparations used by the ladies for stiffening their hair.—*Dioscorides*, l. iv. c. *Eng. Cyc.*

MAI-IN. Burm. Mangifera oppositifolia.

MAI ERIKATA. Tel. Celastrus paniculata.—*Willde.*

MAIKAL. The range of hills running south-west from Amarkantak, for a distance of some seventy miles, whence they are continued by a similar range, locally known as the Saletekri hills. The Maikal hills form the eastern scarpe or outer range of the great hill system, which traverses India almost from east to west, south of the Narbada: they do not ordinarily exceed 2,000 feet in height, but the Lopha hill, which is a detached peak belonging to this range, has an elevation of 3,500 feet.

MAIKAY. Burm. A species of Murraya? timber tree of Amherst, Tavoy and Mergui, maximum girth 1 cubit and maximum length 15 feet. Abundant inland in Tavoy, but is scarce near Moulmein. When seasoned floats in water. It is too scarce for helves, but recommended for handles of planes, chisels, hammers, &c. It is used by Burmese for handles of knives and other weapons, and is a strong, tough wood, in grain like Box wood It is recommended by the Ordnance carpenters as the very best wood, in the collection, for planes or for any purpose in lieu of box.—*Captain Dance Major Simpson's Report.*

MAKER SANKRAUT is a festival at the time the sun leaves Cancer for Capricorn and which always falls either on the 12th or 13th January, Kark Sankraut is the day on which the sun again leaves Capricorn for Cancer and this festival generally occurs on or about the 15th July. Of these two the former has been regarded by all hindoos as a regular holiday; whereas the latter is confined to the brahmins and therefore less known to the lower classes of the hindoo creed. There is another festival known to all classes of hindoos held about the 31st January, under the name of Ruth Suptumee, on which day according to hindoo mythology, the sun is said, to commence his travelling in a car drawn by a horse having seven heads, on this day all the bramins draw a representation of the sun riding in a chariot drawn by the seven headed horse, mentioned above, and worship it. The following hindoo holidays are regulated by the moons positions.

Voojathu.—The Telugu New Years day, is the day of the moon entering in the Rewothe and Asvanee Stars.

MAKER SANKRAUT.

Chithra Pavoovum.—In the first Tamil month, *i.e.*, Chethra. The entering of the moon at the star Chitrah.

Garooda-seva.—In the same month, do. do. at Vesaka.

Rathavoahavum.— Do. do. and do. at Pooroashada.

Aroothra.— Do. do. and do. at Aroothra.

Streerama Navamy.—In the first Telugu month Chithra. Falls after the 9th day of the new Moon. The presence of moon at Poonarvasoo or Pushamee Star.

Garooda-seva at Conjeveram.—In Malabar Vyusu and do. at Vesaka.

Rathavoochavam at Conjeveram.—In do. do. and do. at Poorvashada.

Kistna Jayanthe.—In do. Avany do. at Rohenee.

Pillayar Chavithe.—Do. do. do. at. Chittra.

Mahalaya Amavasea.—In Telugoo Bathrapatha month, New Moon day and do. at Poobba and Woottharа Stars. On this day is performed the oblation of funeral rites to deceased forefathers.

Auyntha Pooja or Dasara feast.—In Telugoo Ausvayoojum do. at Bustha or Chittra.

Nava-rathri Pooja.—Begins at Sravanum and ends at Voothrashada, beginning day is Vijia dasamy 10th day after the New Moon.

Deepavalee.—In Malabar Alpusee, Moons entering at Voothara or Hustha, being the 15th day from, or 14th after, the New Moon.

Deepavalee Katharo Veratthum.—In do. and do. at Hustha or Chittra day of performance of Veratha.

Kartheekee.—In Kartheekee month of Tamil and do. at Krithica Star.

Vykoonta Ekadase.—In Margulee 11th day after the New Moon and do. at Kerootheca or Rohenee.

Ratha Sapthami.—In Thyee and do. at Asvanee 7th day after New Moon.

Ponghol Feast.—On the first of Thyee without reference to the particular Star.

Eclipse of the Moon.—There will be a moon's Eclipse when it enters at Rahoo or Rathoo Stars on the eve of the Full Moon on its turning by rotation at the 27 particular stars during 27 days in each month, joining at the completion of each turn at Asvanee the first star.

Eclipse of the sun.—During each Malabar month the sun stays on 2¼ stars and when it exists at Rahoo or Cathoo on the eve hours of the New Moon day then there will be a sun's Eclipse, so it stays during 12 months at the 27 stars on coming by rotation.

The Tamil months receive their names from the Stars which the sun reaches during each particular month.

The Telugu months from the Stars at which the Moon stays on the Full Moon day:—viz.

Chithrum from Chitra.	The tamil months are,
Vysakum from Vesaka.	Chithre.
Aushadum ,, Poorvashada.	Vyasee.
Iastum from Iasta.	Anee
Sravanum from Sravana.	Audy.
Buthrapathum ,, Voothara Buthra.	Avany.
	aratasee.
Ausvayujum ,, Asvanee.	Upposee.
Kartheecum from Kerootheca.	Karthaca.
	Margalee.

Margusecrum from Meroo-gusera.	Thycee.
Pushum from Pushame.	Mausee
Makum from Makan:	Pungoony.
Palgunum from Voothara Palgoona.	

The 27 particular stars are named as follows:—

Asvanee, Baranee, Karootheca, Rohenee, Meroogasera, Poonarvasoo, Pushame, Auslasha, Makan, Pubba, Voothara, Kustha, Chetha, Swathy, Anavatha, Vesaka, Jasta Moola, Poorooshada, Voothane, Voothane Sravanum, Thanista, Shathabeshum, Poorvabuthra, Voothara do- Ravathe, Aroothra.

MAIL, also MAIL TANG. HIND. Pyrus Kumaonensis.

MAI KIN. BURM. A tree of Moulmein. Wood used as an ordinary building material. Fruit used in medicine.—*Cal. Cat. Ex* 1862.

MAILAH, the Tamil name of a tree which grows to about twelve feet high, and twelve inches in diameter. It is generally curved, and is used in boat work. It produces a fruit on which the wild pea-fowl feed; and is to be found in the forests of Malabar, and also in Ceylon.—*Edye. M. and C.*

MAILANSHI, MALEAL. Lawsonia alba.

MAILERU (?) KARN, a class of slaves in Kanara.

MAIL-MISSI, H. dross of melting brass.

MAIMA CHIN, see Pekin.

MAIMAN, a mahomedan sect, believed in Bombay, to be converts to mahomedanism from the Lawana, a hindu tribe of Cutch.

Khoja mahomedans, are said to be converts from the Bhatya, a hindu tribe of Cutch, the Khojah profess the sunni, but some are of the shiah persuasion.

Bohra are mostly of the shiah sect, but some follow sunnat. The sunni Bohra are sometimes called Sulamani; The shiah Bohra, is called Dawadi, their chief is styled Mulla-ji, the name of their chief in A. D. 1868 was Abdul Kader Najm ud din, who resided at Surat. The Bohra are estimated to number 100,000.

Ismaili are shiah sectarians, they take their name from the imam Ismail, son of the imam Jafar Sadaq.

MAIMUNA. Across the Moorghab, and towards Balk, which city is in the territory of the king of Bokhara, lie the small states of Andkho, Maimuna, Shibbergam, Siripool and Akchee; a connection subsists between them and Herat, but since they are divided against each other, their aid is of small avail. All of them are engaged in the slave trade, and independent, though they send presents of horses both to Herat and Bokhara, Maimuna is the most important of the whole: the chief in 1840 was Mizrah Khan, an Uzbek of the tribe Wun, and his country extended from Maimuna to the Moorghab, and adjoined that of Sher Mahomed Khan Huzara. Maimuna itself is an open town, or rather village, of about 500 houses; but the strength of the chief consists in his "il," or moving population, who frequent Ulmur, Jankira, Sorbagh, Kaffir Killa, Khyrabad, Kusar, Chuckaktoo, Tukht-i-Khatoon, and other sites, which can scarcely be called villages. He also numbered Arabs among his subjects, many of that tribe having been long settled here. Andkho, or Andkhoee, was ruled by Shah Wale Khan, an Afghan Toork, who settled here, with others of his tribe, in the time of Nadir. They were then shiahs, but are now soonees. The "il" of the chief, besides the chief's race, were Arabs, and he could furnish 500 horse, and is on good terms with Maimuna. Andkho has a larger fixed population than Maimuna, being in one of the high roads to Bokhara, but there is scarcity of water in this canton. It is said that the wheat is a triennial plant. Andkho is the place where Moorcroft perished.—*Papers East India Cabul and Affghanistan p.* 136.

MAIN, H. the gall on Tamarix furas and other species of Tamarix. Main-bari and Main chote are the larger and smaller galls from Tamarix orientalis.

MAINA. HIND. Medicago denticulata.

MAINA, or Sarika, the Indian grakle, Gracula religiosa, is about the size of a jackdaw having violet black plumage, with a naked yellow occipital band. These birds are of a lively docile disposition, and when kept in a state of confinement, imitate with great facility the various sounds within hearing, and learn to speak even with greater distinctness than most of the parrot tribe. Bontius, speaking of this bird, which he calls the Indian starling, observes, that it imitates man's voice much more accurately than a parrot, so that oftentimes it is troublesome with its prattle.—*Hind. Theat. Vol. II*, p. 277.

MAINABAN. BURM. A Tavoy wood, used for bows, lances, beams, rafters, &c.

MAINATTA MALEAL. A washerman.

MAIN-AY. BURM. Indigo.

MAING BURM. A town.

MAING-LENG-GYE. See Shan.

MAINI. HIND. Trigonella polyserrata.

MAINOTE the Greek word Mainote, in the ancient Albanian dialect, is of eastern origin, from maina a mountain.

MAIN-PHAL. HIND. Randia dumetorum *Lam.* also Aleurites triloba, also Vangueria spinosa. The latter tree grows

in Marwar: the dried fruit which is used, is considered stimulating; and when given to cattle in the cold weather prevents their suffering from the cold: not given to mankind, three seers for one rupee.—*Gen. Med. Top.* p. 146.

MAINPURI, a town of the Agra district.

MAIN SABZAH H. berries of Cupressus sempervirens.

MAIN TOVARAI. Tam. Cajanus Indicus, *Spreng.*

MAI OH. Burm. Calotropis gigantea *Brown.*

MAI-PHAL, Duk. Galls.

MAI-P!LLAI, See Maplah, Moplah.

MAIRA or Mera a kind of soil, sandy and rather inferior.

MAIR. The Mair is a branch of the Mena or Maina. The Mair is also called Mairote and Mairawut; Mera is 'a mountain' in Sanscrit; Mairawut and Mariote 'of or belonging to the mountain; the name of the Albanian mountaineer, Mainote, has the same signification. Mairwarra is that portion of the Aravali chain between Komulmer and Ajmere, a space of about ninety miles in length, and varying in breadth from six to twenty. The Mair are a branch of the Cheeta, an important division of the Mena, a race which consists of as many branches as their conquerors, the Rajpoots. All these wild races have the vanity to mingle their pedigree with that of their conquerors, though in doing so they stigmatize themselves. The Cheeta Mena, accordingly, claim descent from a grandson of the last Chohan emperor of Delhi. Unail and Anoop were the sons of Lakha, the nephew of the Chohan king. The cocoa-nut was sent from Jessulmur, offering princesses of that house in marriage, but an investigation into their maternal ancestry disclosed that they were the issue of a Mena kept woman: and their birth being thus revealed, they became exiles from Ajmeer, and associates with their maternal relatives. Unail espoused the daughter of a Mena chieftain, by whom he had Cheeta, whose descendants enjoy almost a monopoly of power in Mairwarra. The sons of Cheeta, who occupied the northern frontier near Ajmer, became mahomedans about fifteen generations ago, when Doodha, the sixteenth from the founder of the race, was created Dawad Khan by the hakim of Ajmer; and as Athoon was his residence, the "Khan of Athoon" signified the chief of the Mairote. Athoon is still the chief town of the Mair race. Chang, Jhak, and Rajosi, are the principal towns adjoining Athoon. Anoop also took a Mena wife, by whom he had Burrar, whose descendants have continued true to their original tenets. Their chief places are Burrar, Bairawara, Mundilla, &c. The Mena were always notorious for their lawless habits, and importance has been attached to them so far back as the period of Beesildeo, the celebrated prince of Ajmer, whom the bard Chand states to have reduced them to submission, making them "carry water in the streets of Ajmer." Like all mountaineers, they broke out whenever the hands of power were feeble. The Mair country is situated but a very few miles west of Ajmere, and is composed of successive ranges of huge rocky hills, the only level country being the valleys running between them. From the sturdy valour of this race, the rulers of India never made any impression on them; notwithstanding their vicinity to the occasional residence, for a long period, of the emperors of Hindustan. In later times the Mair were the terror of their lowland neighbours; and even the Rajpoots, perhaps, with the sole exception of the Rohilla, the bravest men in India, dreaded their approach. The Mair of the Mairwara hills occupy the Aravali range running towards Ajmir. Their chiefs claim to be of Rajput descent, but the Koli assert their relationship to them, and they admit having intermarried with the Bhil and Meena, and Colonel Dixon says that for hundreds of years they have been recruited by refugees and all sorts of rascals from Hindustan, and they are probably a very mixed race. They are described as rather good looking. Colonel Briggs states that the Mahrattas and Mairwara have their origin from Mair. Colonel Tod remarks we should scarcely have expected to find a mountaineer (mera) in the valley of Sinde, but their Bhatti origin sufficiently accounts for the term, as Jessulmer is termed Mer. Athoon, is the chief town of the Mair or Mera race, the mountaineers of Rajpootana, and the country is styled Mairwarra, or "the region of hills."—*Tod's Rajasthan Vol. i, p.* 681. *Cole. Myth. Hind. p.* 299. *Campbell p.* 45.

MAIRASSI, Muller's name for the Papuans of New Guinea.

MAIRU. Tam. Hair.

MAI RUBIYA. a dried fish brought from Delhi: considered good in impotency; four tolas for one rupee.—*Gen. Med Top.* p. 147.

MAIRWARAH has been rescued by the British Indian Government from barbarism of the worst kind. No Native corps did more substantial service at the time of the mutiny than the Mairwara battalion. The mere fact of its having held Ajmere with an immense arsenal when the troops in Nusseerabad mutinied, was a boon to the British

which it would be difficult to over-estimate. Had the mutineers got possession of the arsenal with its vast stores, it would have given them a prestige which would have made it impossible for the Rajpoot princes to resist the pressure of the people to rise against the British Government. In subsequent actions they were always loyal, often very gallant. A single company on one occasion turned the whole of Tantia Topee's force when trying to pass the Aravullee. They were some years afterwards formed into a police corps. This has been felt keenly by the Mairs, who are proud of their old prowess. The district of Mairwarra, is inhabited by predatory tribes and belongs partly to Oudeypore, Jodhpore, and the British Government in virtue of its possession of Ajmere. The pergunnahs of Beawur, Jak-Shamgurh, Behar-Burkochra, and Bhaelan belong to the British Government; Todgurh, Dewair, and Saroth to Oudeypore; and Changand Kot-Kurana to Jodhpore. Mharrwarra was entirely subdued by a British force in 1821. With a view to the pacification and improvement of the country it was taken under British administration and a local corps was raised to which Oudeypore and Jodhpore were to contribute annually Rupees 15,000 each. Under the British Government the Mairs greatly benefitted. In 1847 the British wished to take over all Mairwara; but this was not done. Mairwara remains in an unsatisfactory state.—*Treat. Eng. and Sunnuds Vol. IV. p.* 6.

MAISUR. Hill Station, 12° 16′ 7″; 76° 39′ 1 ẟ, 2 miles S. E. of the town of Maisur is 3,447 Ft. G. T. S

The town is in L. 12° 18′; N. L. 76° 39′, 6 miles S. of the Kaveri. The Dak bungalow is 2,514 feet.—*Schl., Ad.* See Maheshwar Mysore.

MAI-SHUTR-ARABI, blood which has congealed in the belly of a young camel; after being overfed, the young camel is driven about violently, and then killed, and the blood extracted; is brought from Bombay and Delhi; supposed to benefit in impotency: one tola costs three rupees. *Gen. Med. Top. p.* 147.

MAIT OR MEYT. A small town on the African Coast, in lat. 11° 1′ 38″ N., and long. 47° 10′ 25″ E. It is the Tapetéye of the Periplus, and now a mart of considerable trade.—*Horsburgh.*

MAI TAI YO. BURM. A tree of Amherst, Tavoy and Mergui, of maximum girth 2½ cubits and maximum length 22 feet. Found abundant all over the province. When seasoned it floats in water. Its wood is used for posts and many other purposes by the Burmese, and it is a particularly good wood for helves, being durable, light, and tough. *Capt. Dance.*

MAITHALA. See Surya-vansa.

MAITANTOS. TEL. Amphidonax karka.

MAITEE. HIND. Fenugreek.

MAITRI SHARMA. See Inscriptions.

MAIYALA ERIKAT. TEL. Celastrus paniculata. *Willde.*

MAI ZA LEE GYEE. BURM Cassia alata. —*Linn.*

MAIZE.

Mokka,	BENG.	Grano Turco	IT.
Indian Corn,	ENG.	Grano Siciliano,	,,
Bled de Turquie,	FR	Jagung,	JAV. MALAY.
Turkish corn, Mays,	GER.	Zea mays,	LAT.
Buta,	GUZ. HIN.	Trigo de Indias,	
Mokka,	HIND.	Trigo de Turquia,	SP.
Mokka Juari,	,,		

The Zea mayz of botanists is much cultivated in India and in all the islands of the Asiatic Archipelago. It is however more reared in the western than in the old continent. In the torrid zone, maize predominates in America, rice in Asia; and both these grains in nearly equal quantity in Africa. The cause of this distribution is, without doubt, historical, for Asia is the native country of rice, and America of maize. In some situations, especially in the neighbourhood of the tropics, wheat is also met with, but always subordinate to these other kinds of grain. Besides rice and maize there are in the torrid zone several kinds of grain as well as other plants which supply the inhabitants with food, either used along with them or entirely occupying their place. Such are, in both continents, Yams (Dioscorea alata), the Manihot Jatropha manihot), and the Batatas (Convolvulus batatas), the root of which and the fruit of the Pisang (Musa paradisiaca,) furnish its three articles of food; in the same zone we observe are Doura (Sorghum), Pisang, Manihot, Yams, and Arachis hypogœa; in the East Indies and in the Indian Islands, Eleusine coracana, E. stricta, Panicum frumentaceum, several Palms, and Cycadaceæ which produce the Sago, Pisang, Yams, Batatas, and the Bread-Fruit (Artocarpus incisa). In the islands of the South Sea, grain of every kind disappears, its place being supplied by the bread-fruit tree, the pisang, and Tacca pinnatifida. In the tropical parts of Australia there is no agriculture, the inhabitants living on the produce of the sago, of various palms, and some species of Arum. "In the high lands of South America, there is a distribution similar to that of the degrees of latitude. Maize indeed grows to the height of 7200

feet above the level of the sea, but only predominates between 3000 and 6000 feet of elevation. Below 3000 feet it is associated with the plantain and the above mentioned vegetables, while from 6000 to 9260 feet the European grains abound: wheat in the lower regions, rye and barley in the higher, along with which Chenopodium quinoa as a nutritious plant must also be enumerated. Potatoes alone are cultivated from 9260 to 12,300 feet. To the south of the tropic of Capricorn, wherever agriculture is practised, considerable resemblance with the northern temperate zone may be observed. In the Southern parts of Brazil, in Beunos Ayres in Chili, at the Cape of Good Hope and in the temperate zone of Australia, wheat predominates; barley, however, and rye make their appearance in the southernmost parts of these countries, and in Van Diemen's Land. In New Zealand the culture of wheat is said to have been tried with success, but the inhabitants avail themselves of the Acrostichum furcatum as the main article of sustenance. Hence it appears that in respect of the predominating kinds of grain, the earth may be divided into five grand divisions, or kingdoms—the kingdom of rice, of maize, of wheat, or rye, and lastly of barley and oats. The first three are the most extensive; the maize has the greatest range of temperature, but rice may be said to support the greatest number of the human race."

Its composition is as follows:

	Per cent.		Per cent
Moisture	12·90	Mineral constituent (ash)	1·86
Nitrogenous matter	9·23		
Starchy matter	74·63		
Fatty or oily matter	1·59	Total...	100·00

The growers on the hills of Nepaul reckon three kinds of maize: a white grained species, which is generally grown in the low and hot valleys; and a smaller one, called "Bhoteah," or "Murilli Moki," which is considered the sweetest of the three, but from being less productive is not generally grown on good lands. Maize thrives best on a siliceous, well-drained, rich soil. The finest Indian corn of the Sikkim range, is grown where the soil consists of a substratum of decomposed mica from the under or rocky stratum, with a superstratum of from three to six inches of decayed vegetable matter, from leaves, &c., of the ancient forests. Throughout Hindostan, June is the usual time for sowing. In Behar, about two seers are usually sown upon a beegah; in Nepaul, twenty-four seers upon an English acre; in the vicinity of Poonah, one and a-half seer per beegah. Before the seed is sown the land is usually ploughed two or three times, and no further attention given to the crop than two hoeings. In Nepaul, where it is the principal crop cultivated, the seed is sown, after one delving and pulverisation of the soil, in the latter end of May and early part of June, the seeds being laid at intervals of seven or eight inches in the drills, and the drills an equal space apart. The drills are not raised as for turnip sowing, but consist merely of rows of the plant on a level surface. The seed is distributed in this manner with the view of facilitating the weeding of the crop, not for the purpose of earthing up the roots, which seems unnecessary. Indian corn sowing resembles that of the gohya (or upland) rice, in the careful manner in which it is performed; the sower depositing each grain in its place, having first dibbled a hole for it five or six inches deep, with a small hand hoe, with which he also covers up the grain. The after-culture of this crop is performed with great care in the valleys, but much neglected in the hills especially on new and strong lands. In the former it undergoes repeated weeding during the first month of its growth, the earth being loosened round the roots, at each weeding, with the hand hoe. After the first loosening of the soil, which is performed as soon as the plants are fairly above ground, a top dressing of ashes or other manure is given. By this mode the crop gets the immediate benefit of the manure, which otherwise, from the extraordinary rapidity of its growth, could not be obtained by it. In three months from the time of sowing, the seed is ripe. The crop is harvested by cutting off the heads. In Nepaul these are either heaped on a rude scaffolding near the cultivator's house, or, more commonly, they are suspended from the branches of the trees close by, where, exposed to wind and weather, the hard and tough sheath of the seed cones preserves the grain for many months uninjured. Cattle are voraciously fond of the leaves and stems, which are very sweet, and even of the dry straw, which Dr. Buchanan surmises may be the reason why it is not more generally cultivated by the natives as the difficulty would be great to preserve the crop. It is said that near Kaliyachak, though the people give all other straw to their cattle, yet they burn that of maize as unfit for fodder. In Nepaul, the stalks, with the leaves attached, often twelve feet long, cut by the sickle, are used as fodder for elephants, bedding for cattle, and as fuel. The maize crop within the hills of Nepaul suffers much from the inroads of bears, which are very numerous

in these regions, and extremely partial to this grain. The average return from this crop is seldom below fifty seers, ranging frequently far above it. In the peninsula of India, it is nowhere used for diet food but like fruit, as a luxury, roasted, maize is increasing in cultivation in Java, and some of the Eastern islands. It is found to have the advantage there over mountain rice, of being more fruitful and hardy, and does not suffer from cold until the mean temperature falls to 45 deg. of Fahrenheit, and no heat is injurious to it. Several varieties of it are known, but for all practical purposes these resolve themselves into two kinds: one, a small grain, requiring five months to ripen, and a larger one, which takes seven to mature. In some provinces of Java it yields a return of 400 or 500 fold. Mr. Crawfurd found, from repeated trials, that in the soil of Mataram, in Java, an acre of land, which afforded a double crop, produced of the smaller grain 848½ lbs. annually.—*Simmonds, Commercial Products*, p. 283. *Schouw in Jameson's Philosophical Journal. Simmond's "Colonial Magazine,"* vol. ii. p. 309. *Transactions of Agri-Hort. Society of Calcutta,"* vol. iv. p. 125. *Crawfurd's Dictionary.*

MAIZE, a river of Boondee runs near Dooblana in Kotah.

MAIZURRY? Chamærops Ritchiana.

MAJACHICHA, See Wijao.

MAJA KANI, Malay. Galls.

MAJIGA, Tel. Butter-milk.

MAJITH, Hind. Rubia munjista, madder, also R. cordifolia.

MAJMAL-UT-TUARIKH, an Arabic work, descriptive of the early Arab inroads on Sind. It is by an unknown author and is an abridgment of universal history up to the 6th century of the Hijira, it was commenced in the reign of Sanjar of the Saljuki A. D. 1126, (A. H. 520) but he must have died an old man as he notices an event of A. D. 1193.

MAJNI, Hind. Pluchia, *sp*——.)

MAJNUN, H. Salix babylonica, weeping willow, also, Persian, a lunatic.

MAJNUN.

Majoom, Hind. Sans. | Majoon, Turk.

an electuary or compound generally an intoxicating electuary formed of ganjah leaves (Canabis sativa), milk, ghee poppy seed, flowers of the thorn apple or Datura, the powder of the Nux vomica, and sugar, sometimes also cloves; nutmegs; mace; saffron and sugar candy. It is used by the mahomedans and hindus, particularly the more dissolute, who take it to intoxicate and ease pain.—*Faulkner.*

MAJOON, Turk. Opium.

MAJORUM, Ger. Marjoram.

MAJU, Hind. Quercus incana, Quercus infectoria.

MAJUPHAL, Hind. Oak galls, galls of Quercus infectoria, Q. incana; also the berries of the cypress, Cupressus sempervirens.

MAJURI, Hind. Coriaria nepalensis.

MAK, also MAK'KA, Hind. Zea mays

MAKADE CHETTOO, Tel. Schrebera Swietenoides.

MAKAI, Hind. &c. a fibre.

MAKAL, Hind. Citrullus colocynthis, *Schræd.* also, Trichosanthes palmata, *Roxb* also Modecca trilobata also Populus balsamifera.

MAKAN, Hind. a house, a burial place.

MAKANDAR, the proprietor of a burial place.

MAKANDAMA. Sansc. or MAMIDI, Tel. Mangifera Indica.

MAKAND BABRI, Hind. Ajuga, *sp.*

MAKANI, was the title of Akbars.

MAKARA, the god of love. Kama, who bears on his banner the fish Makara, an aquatic monster something like the sign of the zodiac Capricornus.—*Hind. Theat. Vol.* ii. *p.* 84.

MA-KA-TAYAM, See Polyandry, *p.* 108.

MAKE ACHAR? Hibiscus rosa sinensis.

MAKEID, See Kaffir.

MAKHAL, Beng. Citrullus colocynthis, *Shræd.* Colocynth.

MAKHANA also Makhanaphul Hind. Euryale ferox, also called phul makhana, Lal makhana, Hind. is the Asteracantha longifolia.

MAKHAN BED, Saxifraga ligulata.

MAKHAZURA, Hind. Withania coagulans.

MAKHOWAL. See Kunawer.

MAKHUM SHIM also Makhun-Shin. Beng. Canavalia gladiata.—*D. Cand.*

MAKHUR LIMBO. Mar. Atalantia monophylla.—*Shræd.*

MAKHZAN-UL-ADWIYA, the medical magazine, an Arabic work on medicine, translated into Persian.

MAKKADAM. Arab. Hind. Pers. a foreman; the head of a village.

MAKKAL. Hind. Populus nigra.

MAKKAM, also Mukodi. Tel. Schrebera Swietenioides, *R.*

MAKKEI, also MAKKI. Hind. Zea mays

MAKKI. Tam. Garcinia pictoria. Gamboge.

MAK'L. Pers. B'dellium.

MAKLAM. Siam. Abrus precatorius. L.

MA-KLEU. Burm. Diospyros mollis.

MAKLEUA. The berry of a large forest tree at Bankok, said to be the Diospyros mollis, which is used most extensively by the Siamese as a vegetable black dye. It is merely bruised in water, when a fermentation takes place, and the article to be dyed is steeped in the liquid and then spread out in the sun to dry. The berry, when fresh, is of a fine green color, but after being gathered for two or three days it becomes quite black and shrivelled like pepper. It must be used fresh and whilst its mixture with water produces fermentation.

MAKO,

Puhdun.	HIND.	Gurkhi	HIND.
Solanum nigrum.		Solanum rubrum.	

The dried black and red berries are indiscriminately sold as medicine, are also eaten fresh by the poor; the leaves are given in flatulency, and are eaten as a vegetable in dropsical swelling of the hands and feet: are also pounded with ginger to rub the hands and feet, do not seem to be poisonous in India.—*Gen. Med. Top. p.* 145.

MAKOK a Siamese plant, producing a sharp acid fruit, after eating which, if water be drank, a sweet taste is left in the mouth and palate, which remains for a whole day.

MA-KOIT, SIAM. Feronia elephantum.

MAKOL. HIND. Granular gypsum.

MAKRAN, a province to the East of the Persian empire, and by the Greeks called Gedrosia, or Gadrosia, on the borders of Sind; Cape Monz terminates a range of mountains that the boundary between Persia and India.—*Ouseley's Travels Vol.* I, *p.* 149. See Kej.

MAKRELA. HIND. Aconitum, also Erua javanica.

MAKSE, AMB. The hair-like fibre of Arenga saccharifera. Gomuto.

MAKSHUM SHIM. BENG. Canavalia gladiata. *De Cand.*

MAKTA. Quit-rent.

MAKTADAR. The holder of an estate which pays a quit-rent.

MAKTAB. ARAB. A mahomedan household festival in India, held on the first occasion of a child's going to school.

MAKTAL. 16° 29′; 77° 28′, 90 miles S. W, of Hyderabad. Mean height of the village 1,215 ft.—*Cull.*

MAKUMBA in L. 15° 42′, L. 45 58. E.

MAKUR-JALEE. BENG. Prickly panic grass, Panicum commutatum, also Dactyloctenium Ægyptiacum.

MAKUR LIMBO. MAR. Atalantia monophylla.

MAKWA a fisherman race on the Malabar coast. Makati, females of the Makwa, or fishing tribe, on the coast of Malabar.

MAKWARPUR. See India.

MAL. AR. Wealth. Mal-Dar. Wealthy; Mal-Guzari. Revenue.

MAL. HIND. Populus alba, white poplar, or abile.

MAL also Bledgerme. FR. Malt.

MALA, also Malavadu. TEL. the Chuckler race. BENG. A pariah.

MALA. Bryonia laciniosa.

MALA. HIND. A necklace, a garland, a rosary. The tulasi or rudraca has the same estimation amongst the hindus that the misletoe had amongst the ancient Britons, and was always worn in battle as a charm, —*Tod's Rajasthan Vol. I. p.* 619.

MALABAR. A Madras collectorate running for 100 miles on the western part of the peninsula, between the mountains and the sea. It has many rivers and marine lagoons. Its name is obtained directly from the Portuguese "Malavares" but the people call themselves Malleallar from "Mala" a mountain and "alam" a district or country. Malabar is 188 miles long, 25 broad in the northern and 70 in the southern half and contains 6,262 square miles. It is divided into 17 talooks or districts and has a population of 1,602,914 souls, of whom 1,165,174 are hindus, 414,126 moplahs and 23,614 christians. Malabar is the garden of peninsular India. Here nature is clad in her brightest and most inviting robes; the scenery is magnificent; the fields and gardens speak of plenty: and the dwellings of the people are substantial and comfortable. The term Malabar as usually applied by older geographers, designates the whole of the narrow belt of country rarely above fifty miles broad, west of the great Peninsular chain, from Goa to Cape Comorin: it thus includes the British district of Malabar, besides Canara and Kurg to the north of it, and the kingdoms of Cochin and Travancore to the south. This tract is in general hilly and mountainous; a narrow strip of low land borders the sea, frequently intersected by long sinuous salt water creeks, and covered with cocoa-nut trees; the hills which are thrown off as spurs from the main axis often reach the sea and dip suddenly into it; they enclose well cultivated valleys, and though generally low to the west, they rapidly rise to the east, where they join the chain. The climate of Malabar is characterized by extreme humidity, and an abundant rain-fall during the south-west monsoon, when the temperature seldom rises above 75° the mean of the year being 81°. Malabar was over-run by Hyder Ali, and made tributary to Mysore, but after the war of 1791-2 the

treaty of 1792 transferred it to the British. The rain-fall is on the average 120 inches. Malabar has many hindus following the rule of descent e matrice, also many mahomedan Moplahs, active intelligent men, engaged in commerce. The *Charumar* are predial slaves whose name Wilson derives from "Chera" Malyalam, the soil; they follow the rule of Maruma-ka-tayam. They are very diminutive with a very black complexion and not unfrequently woolly hair. The *Mukkavan* is a fisherman caste of Malabar also called Makwa and their women Makate. The toddy drawer of Malabar is called Katti Karan. The *Ashary*, in Malabar, is the carpenter caste. In common with the brass founder, gold and iron smiths, they continue the practice of polyandry, but in civil inheritance follow from father to son, and not the old Italian practice of maternal descent, descensus ab utero. The elder brother marries and the wife is common to all the brothers. If a junior wish to marry he must live apart and set up business apart, but if any of his younger brothers reside with him, his wife is common to them. The *Panni Malayan* are a servile caste of Malabar. The Adiyan of Malabar is a slave, serf or vassal who lives under the protection of a rajah or religious establishment. *The Malayan* of Malabar, seem to be the same as the Palayan. The *Nair* are the ruling race of Malabar, they profess to be sudras. They were formerly accustomed to duelling. The practice was called Ankam and hired champions were often substituted. The *Pulichi* is a forest tribe in Malabar, who are deemed so unclean that they are not allowed to approach other castes. The *Uradi* or *Urali* of Malabar are a servile race. The *Tiyar* race in Malabar are toddy drawers and agriculturists. The *Pulayan* or Pulian of Malabar is a servile caste, often slaves, this is doubtless the Pullar. *Chéra* was a small ancient state, between the territory of the Pandya and the western sea. It comprehended Travancore, part of Malabar, and Coimbatur. It is mentioned in Ptolemy, and may have existed at the commencement of the Christian era. It spread, at one time, over the greater part of Carnata, but was subverted in the tenth century, and its lands partitioned among the surrounding states.

Gold is largely washed out of the sands of the Arliporamboor river, a feeder of the Todakul river; of the Arankyum river disemboguing at Caralondy; at the Beypore river, gold is found in the beds of the several branches of this river which flow through the Nelamboor valley, before they all unite above Mambaat Angaddy. The Carampoya or Carambye river rises like the Ponapoya, with which it unites at Poolliumpara in Wynaad, and their united stream is then called Pamdy-paya, but this, on approaching the ghauts, again divides into two streams and the main branch called in the Nelamboor valley, the Caramboe, rushes down the Alliumpully cherum. The Pooloowye and the Iroopoonjay rivers in Calicut talook and the Coodernapoya river, a feeder of the Beypore river all contain gold.

Caracoorpoya river, descends from Devalla to the right of the road through the Carcoor pass to join the Poonapoya river. Gold is also found in the Cumballa Nullay, one of the Chulamally range close under Nellialum, and in many other places, at Kutchambara on the bank of the Coodoora Poya river, in the bed of the Killakumpoya river, which rushes down from the Wynaad into the Nelamboor valley to join the Poonapoya river. The matrix of the gold ore is supposed to be in the mountains and hills of Malabar, and even many elevated spots in the valleys of Nelamboor and Mookoorty, and immediate vicinity of Devalla and the Koondah and Neilgherry mountains whilst that which is found in the beds of rivers and other mountain streams seems to be brought down by the monsoon rains. The mines of the Nelamboor valley are here innumerable: the principal, however, are in the thickest part of the jungle immediately under the Wynaad Hills and near the villages belonging to the Teeroopaad. The sands on the sea beach between Parparangaddy, Caralondy and Beypore contain gold.

The Poonapoya or Golden river, rises in the Paral Mallah N. E. of Mookoorty, forming part of the main chain of the Neilgherries. The Poonapoya descends the mountains between Alliam Pullay and the Carcoor Cherrum and long before its formation with the Carrumbye, it receives both the Kellakumpoya and Caracoopoya the sea beach between Parparangady in the Shernaad talook to Caraloondy and thence to Beypore.

Teeroowalay or Teermoulay is a hill near Mambaat Angady, about 150 feet above the level of the Beypore river. In the Teeroowambady division of Polwye, north of the Beypore river is a mountain stream which, descending the ghauts to the left of the road through the Tambercherry pass, runs through the Tambercherry and Palwye districts and forms a junction with the great Beypore river between Panroor and Sherwaddu, and opposite to Mapooram, in the Ernaad Talook.

In Wynaad, above the ghauts, gold is found in Parkmeetil, a higher table land, between Manantody and Nambollacotta, at a place called Chollyode in Nonanaad and Nillialum

and Ponany in Moopeyanaad, it is likewise found at Devalla and its immediate vicinity in Nambollacotta. Along the Malabar coast, at every seaport town, cocoanut day, is one of the great feasts. It occurs in August, and is supposed to mark the termination of the S.W. Monsoon, the date when the navigation of the sea is open, and when the hindoo trader may very safely trust his ships and goods to the ocean. At Bombay, the natives clad in their holiday attire, go in procession from their houses in the town to the seashore, preceded by bands of music. On the beach, numerous ceremonies are performed over a cocoanut, generally covered with gold and silver leaf, which is then cast into the sea as an offering by the principal person present. Every trader or boat-owner there makes a similar offering on his own account. Many of the lower classes of natives swim or wade in, to fish out the cocoanuts; and as during the scramble, some of them often receive severe knocks from the cocoanuts, which are thrown in by persons in the crowd, there is generally a good deal of laughter, noise and excitement. The first boat of the season generally puts to sea directly after, gaily decorated with streamers. In former days, the chief civil functionary at the E. I. Company's factories, at such places as Tanna, Surat, and Broach used to attend and sometimes cast in the first cocoanut; but this practice was long since stopped by orders from the Court of Directors, and no servant of Government is now allowed to take any part in any such ceremony.—*Madras Lit. Journ. Elphinstone's History of India*, p. 414. *Chow Chow*, *p.* 290. See India, Jains, Jews, Kerala, Kummaler, Laccadives, Marco Polo, Musiris, Nicolo-di-Conti, Polyandry, Rrin, Scholastikos, Sri-sampradaya, Teer.

MALABAR BRAHMAN is the chief priest at Kedarnath.

MALABAR BLACKWOOD. Dalbergia latifolia.—*Roxb.*

MALABAR CARDAMOMS. See Cardamom.

MALABAR CREEPER. Ipomœa tuberosa.

MALABAR HEMP. Eng. Crotalaria juncea.

MALABAR HILL. With the exception of Malabar and Worlee Hills, on the western, and Chinchpoogly hills on the eastern, shore, the land in Bombay is very flat, and a very large area is still below the level of the sea at high water and is annually flooded during the rainy season.

MALABAR NIGHT-SHADE. Basella rubra.

MALABAR NUT, fruit of Adhatoda vasica, syn. of Justicia adhatoda.

MALABAR POINT, in Bombay, here, are the ruins of a very ancient black stone temple, and many fragments strewn about with a variety of images sculptured on them. Below the point among the rocks, there is a cleft well known to the natives, and esteemed very sacred. Here the believing hindu, obtains regeneration or a second birth. He comes to the spot and deposits all his clothing, then passing through the aperture he is supposed to be born again, and ablution in the tank and gifts to the priests completes the washing away of his sins. *Chow. Chow*, *page* 60 *and* 61. See Yoni.

MALABAR SAGO-PALM. Eng. Caryota urens.—*Linn.*

MALABATHRI TAMALAPATHRI, leaves of Cinnamomum tamala.

MALABATHRUM, a name which occurs frequently among the writings of the ancients, and which was applied to a leaf imported from India, whence it was likewise called φύλλον Ινδικόν, and also simply Folium. It was employed by them both as a medicine and as a perfume. From it there was prepared both an oil and a wine by maceration of the leaves in these menstrua. Many fabulous statements accompany the earliest accounts, as that of Dioscorides, by whom it is stated that by some they are thought to be the leaves of the Indian Nand; that they are moreover found floating on Indian marshes, and that they grow without roots (lib i., c. 11), and that (lib. ii c. 10) it is by feeding on them that the animal affording the Onychia or Unguis Odoratus of the ancients, becomes aromatic. In the works of the Arabs, Saduj is given as the synonyme of Malabathrum; and Saduj, both in Persian works and in India, is applied to Tej-Pat, or Tej-bal, or the leaf of the Tej, which is a species of Cinnamomum, C. albiflorum, growing in the dense forests of the valleys of the Himalaya, which extend from Rungpore to the Deyra Doon in 30° N. lat. Dr. Hamilton found the same name applied to a very nearly allied species, the C. tamala. Both species, as also C. aromaticum, most probably yield the leaves which were so highly esteemed in ancient times, and are still as extensively employed in eastern countries, and may be found in every Indian bazaar under the names of Tej, or Tej-Pat, or Tej-bal or by the Arabic name of Saduj-Hind. They are analogous in all respects to bay-leaves produced by the Laurus nobilis, and are in fact the bay-leaves of India. The name Malabathrum no doubt is derived from Tamala-patra, or

Tamala-leaf, as was first indicated by Garcias :—"Appellant autem Indi folium Tamalapatra quam vocem Græci et Latini imitantes corrupte Malabathrum nuncuparunt." These are brought from the interior of almost inaccessible forests, and necessarily stripped from the branches for the facility of carriage; hence, most probably, originated the fables with which their early accounts are accompanied. Some of the early writers after the Portuguese discoveries took the pan or betel leaf for the malabathrum of the ancients, but the physician Garcias da Horta, in his work on the aromatics of India (first published at Goa in 1563), pointed out that malabathrum was the Tamalapatra, the leaf of a species of cassia. —*O'Shaughnessy Beng. Dispen. Eng. Cyc. Yule Cathay* I p. cxlv. *Powell*, p. 302.

MALACA MALAY. Emblica officinalis *Gærtn.*

MALACCA. Except Goa, Malacca was the earliest European settlement in the east. The province, at one time the great emporium of trade from the innumerable islands of the Indian Archipelago, has seen many changes since it was wrested from Mahomed Shah by the Portuguese in 1511. After remaining in quiet possession of Portugal for 130 years, it fell into the hands of the Dutch, who held it for 74 years, when the British took possession and their first act was, at an expense of two lacs and sixty thousand Rupees, to demolish the Fort, erected at a vast cost by the Portuguese and much improved by the Dutch. In 1818 Malacca was again ceded to the Dutch, who finally exchanged it with the British for Bencoolen and other settlements in Sumatra; in 1825 the British by treaty with the Dutch agreed to hold no possessions in the Archipelago, south of the Equator, and the Dutch, vice versa, north of the Equator. The approach to Malacca from Penang cannot be excelled in picturesque beauty. On one side the steamer skims along the Malay coast, the treble peaked mount Ophir 4,000 feet high and other high-lands are in the distance; on the other she passes through a chain of beautiful Isles, wooded to the water's edge so low, that they appear like masses of verdant bushes growing out of the ocean. Malacca occupies a crescentic Bay. A street of substantial two storied houses faces the sea, forming one horn of the crescent, erected from the debris of the old Fort by the ruler over the settlement at the time, as a private speculation. A river navigable for small boats for twenty miles runs down the centre of the crescent and on the right bank the native town is built. To the left of the first line of houses is the remains of the fort gateway decorated with the Portuguese and Dutch arms—and on the summit of a conical hill rising behind the houses, is the ruined church of St. Marie, in which are tomb stones from the year 1595 downwards, and the remains of the citadel which formed the centre of the Fort, the British turned the old church into a powder magazine. Malacca is the favorite resting place for the Straits Chinese. So soon as they have made a little money they retire to lay their bones there. Many of them speak English fluently and in commercial dealings they are running a close race with the merchants from civilized Europe. With their own ships they carry the produce from the islands around either for barter or for sale at Singapore, or for shipment to England and they are as liberal in their commercial transactions as they are bountiful in their charities.

The town of Malacca is situated on the Malay peninsula, at the mouth of a small river flowing into the Straits of Malacca, in long. 102° 12′ east, lat. 2° 14′ north. and the Malacca province on the western sea-board of the Malayan peninsula, has a sea frontage of 43 miles. Malacca derives its name, according to Malay history, from the Malacca tree. In 1547, the salvation of this city from the Achinese was ascribed to the sudden appearance of Saint Francis Xavier, the apostle of India, who was then on his pilgrimage through the East, and had recently made 600 or 700 converts among the pearl fishers of Manaar. At the period of his arrival, Malacca was threatened by a formidable invasion from the opposite island of Sumatra which was delayed though not abandoned.

Malacca alone, of the three Straits stations has a name in history; it being not improbable as is thought, that it is the eastern extremity of what was known as Ophir to the ancient Hebrews, or Sophir to the authors of the Septuagint version, whither the fleets of Hiram and Solomon voyaged on their trading expeditions. In various parts of the First Book of Kings are notices of the productions of Ophir. 'And they came to Ophir, and fetched from thence gold, four hundred and twenty talents.' 'And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.' 'Once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks.' The learned dispute as to the situation of Ophir. Some

contend that the Eastern part of Africa now called Zanquebar and Mozambique, where there is a region called Fura, producing gold, was the Ophir or the Tarshish of the East. Spain being that of the West. Others believe that the district of Oman in Eastern Arabia, where is a place called Al Ophir, is meant; and others say that India and Ceylon are to be understood. But although it is said, that the Queen of Sheba (the present country of the Habshi or Abyssinians and the southern parts of Arabia) came to see Solomon with great stores of gold, precious stones, and spices, it is nowhere said that these, at least the gold and precious stones were the productions of Sheba. As Sheba lay contiguous to the gold regions of Africa and not far from India, it does not seem at all improbable that she obtained these precious articles by trade with those countries. A production peculiar to the Archipelago is the camphor tree Dryobalanops camphora, one of the most gigantic and lofty of the great trees of the forests, which so densely clothe these islands. The trunk often rises 120 feet before it branches out, with a girth a few feet above the ground of 25 feet. A single trunk would form a most magnificent pillar or column. The timber is so plentiful, that 'terraces' or 'highways' being made of it appears nothing improbable; it is also valuable, being fragrant and lasting. An extensive trade has always been carried on in it. The word 'almug' etymologically leads to the idea of the wood having the appearance of coral, and 'algum' may show that the wood was either resinous, or produced some resin. The timber of the camphor tree is resinous in quality, produces the most valuable camphor known, and has a fresh, pale red tinge much resembling that of the common coral. Here, then, in the camphor tree, we may find the qualities and appearance of the 'almug' or 'algum tree.' Camphor is not strictly speaking, a resin; it is rather a solid volatile oil. Josephus expressly says that the Aurea Chersonesus was the Ophir of Solomon's time. Kini Ballu (the Chinese widow) is the name of the highest mountain in Borneo. Within the limits of the British province of Malacca are several productive mines of tin and gold, which are worked by thousands of Chinese and Malay miners. But the principal mines of both gold and tin exist in and about Mount Ophir. The depth of the gold mines is from 70 to 200 feet, and the process of pounding the rock and washing the gold dust is simple and rude. The tin is worked from lowlands at the depth of a few feet, and some of the ores are so rich, that they contain about 80 per cent. of the metal. The whole Malayan Peninsula, from Perak and Queda (Kedah) on the North to the islands of Carimon and Banca, which were once probably connected with the main land, in the South, is one rich deposit of tin. The population of the whole province is about 80,000 that of the town being a third of the above number. Of the town population not many are Malays, they are chiefly to be found in the country; but there are about 12,000 Chinese, 5,000 Kling, 3,000 Christians (Dutch and Portuguese,) 1,000 Bengali (chiefly convicts and their descendants,) and about 1,000 of the various races of the Archipelago and Arabs.—*Newbold, British Settlements Vol.* i. *p.* 108. 1 *Hough, Christianity in India*, ii. iii. 188; *Abbe du Bois*, 3. *St. John's Indian Archipelago Vol.* i. *p.* 162. *Cal. Rev. No.* 73 *Sept.* 1861 *p.* 49-57 *Low's Sarawak.* See Jakun, Johore, Leedes, Koenig, Marco Polo, Monsoon, Kedah, Pulopisang, Phyllanthus emblica.

MALACCA BEAN. Eng. fruit of Anacardium occidentale. Marking Nut. See Balazar.

MALACCA CANE the Heo-tau of Cochin-China, is the long internodes of the Calamus scipionum of Loureiro, of which a thousand reach Liverpool annually, to form walking sticks. The late Dr. Griffith believed these canes to be produced from the Calamus scipionum, the Heo-tau of Cochin-China. They do not occur about Malacca, but are imported from Siak, on the opposite coast of Sumatra. Some of them are simply mottled or clouded, others of a brown colour, in consequence, it is said, of their having been smoked. The most slender specimens, with the longest internodes, are the most valued.—*Seeman.*

MALACCA CINNAMON. See Cinnamon.

MALACCA CIVET. Eng. Syn. of Viverricula Malaccensis.

MALACCA FORT, or the Church on the hill, is in lat. 2° 18′ N., long. 102° 15′ E. The country a few miles inland, is formed of undulating hills, moderately elevated, called Malacca Hills, and 7½ leagues E. by N. ½ N. From it rises the high mountain Goonong Ledang, called also Queen Mount also Mount Ophir, about 7,000 feet high. In the entrance of the Strait of Malacca, near the Nicobar and Acheen Islands and betwixt them and Junk Ceylon, there are often very strong ripplings, particularly in the S. W. Monsoon. There is no perceptible current, yet the surface of the water is impelled forward by some cause. They are seen in calm weather approaching from a distance

and in the night their noise is heard from a considerable distance before they are near, alarming to persons unacquainted with them, for the broken water makes a great noise when the vessel is passing through it. They beat against a ship with great violence, and pass on, the spray coming on deck, and a small boat could not always resist the turbulence of these remarkable ripplings.—*Horsburgh.*

MALACCA SAMBRANI. TAM. Benjamin.

MALACCA STRAITS. See India.

MALACHIA, (?) H. A class of thieves and dishonest persons in Bengal, now apparently extinct.—*Beng. Reg.* 22, 1793.

MALACHITE. The mines of Siberia, at Nichne Tagilsk have afforded great quantities of this ore. A mass partly disclosed measured at top 9 feet by 18 feet; and the portion uncovered contained at least half a million pounds of pure malachite. Other noted localities are Chessy in France, Sandlodge in Shetland, Schwartz in the Tyrol, Cornwall, Australia, and the island of Cuba. This mineral receives a high polish, and is used for inlaid work, and also ear-rings, snuff-boxes, and various ornamental articles. It is not much prized in jewellery. Very large masses are occasionally obtained in Russia, which are worked into slabs for tables, mantel pieces, and vases, which are of exquisite beauty, owing to the delicate shadings and radiations of colour. In the Great Exhibition of 1851 there were magnificent specimens of this material in the shape of doors and vases sent thither by the Emperor of Russia. At Versailles there is a room furnished entirely with tables, chairs, &c., wrought in malachite, and the same are to be found in other European palaces. At Nichne Tagilsk, a block of malachite was obtained weighing 40 tons. Malachite is sometimes passed off in jewellery as turquoise, though easily distinguished by its shade of colour and much inferior hardness. It is a valuable copper ore when abundant, but it is seldom melted alone, because the metal is liable to escape with the liberated volatile ingredient, carbonic acid. In India it is rarely worn as a gem and only by Europeans. It occurs abundantly in the copper mines in Australia.—*Eng. Cyc. p.* 134.

MALACHIUS, one of the Coleoptera of Hong Kong.

MALACOCERCUS. See Birds.

MALACOLOPHUS. See Picidæ.

MALACOPTERYGII ABDOMINALES. See Cyprinidæ: Fishes.

MALA-ERIKATA. TEL. Celastrus paniculata.—*Willde.*

MALAGA. See Abu-Abidullah.

MALAGASI. See India.

MALAGUETA or Grains of Paradise, is also written Mellighetta, Malagueta, Manighetta and has been applied sometimes to two kindred species of Amomum exported from different parts of the West African coast (Am. Granum Paradasi and Am. Melegueta) and sometimes to the seeds of the Unona Ethiopica or Ethiopic pepper. It appears to be one of the former which Gerarde and Mattioli describe as the greater Cardamoms or melegette, for Gerarde states they were said to come from "Ginny," and were called in England "Graines of Paradise" the grana-paradisi of authors.—*Yule Cathay* I p. 88.

MALAI. TAM. A hill.

MALAI ARASAR TAM. lit. Hill Kings, a tribe dwelling on the hills of Malabar. See Kader. Male Arasar.

MALAI CAURAI. TAM. Canthium nitens?

MALAIEUR. See Johore.

MALAI KONJI MARAM. TAM. Cullenia excelsa.—*W. Ic.*

MALAITI a kind of arable land.

MALAKA AMROOL, BENG. Eugenia Malaccensis.—*Linn.*

MALAKA-JANJI, BENG. Aldrovanda vesiculosa.

MALAKA KAYA PENDALAM. Dioscorea bulbifera, *L.* The large bulbiferous species introduced from the Straits.

MALAKA PELA, MALEAL. Psidium pomiferum, *Linn.*

MALAKARA, SANS. from mala, a necklace, and kree, to make.

MAL-AKURA, BENG. Eleusine Indica.

MALLAMMA, See Hindu.

MA LA-MAI, BURM. Cardiospermum halicacabum.—*Linn.*

MALAMIUN an order of darvesh, supposed to resemble speculative masons.

MALAM KOLLE? a kind of wax produced from the wild plantain.—*Jour Ind. Arch. No.* vi-xii. *June, December*, 1853 *p.* 267.

MALAN. HIND. Edwardsia Hydaspica, takht-malanga, HIND. Nepeta elliptica, tukhm-malanga, HIND. Lallemantia royleana, also Salvia pumila.

MALANG, H. A mahommedan mendicant who lets his hair grow loose and uncombed.

MALANGI. BENG. H. A salt maker.

MALANKA. See Kala Priyanath.

MALANOS. See Mindanao.

MALAPOO DYE. See Dyes.

MALLAPURAM. The city of the great Malla. According to the Mackenzie MSS, Malla is the patronymic title of a northern tribe of mountain chiefs, who sprang from the aboriginal inhabitants, and who were non-Aryan. The Khond, it appears now call themselves Mallaru. According to the inscription near the Varahsvami temple, it was also known as Janonathapura, a name possibly indicating Jaina ascendancy. The idea of Dr. Babington is that the place was first procured by the bramins as an Agrahara, and that they employed stone-masons at their own cost from time to time to ornament the rocks with the excavations and sculptures which we now find. Brahmins apply the legend of Mahabali to Malla, the king of Mallapuram and identify the one with the other. According to the legend, Mahabali was a rajah, living in the treta-yuga, who by penance and austerity had obtained possession of the whole universe, including heaven, earth and hell, so that he was a universal monarch. He became so elated by his greatness, that he omitted to perform the customary religious ceremonies to the gods. Vishnoo, in order to check the influence of so bad an example, became incarnate in the person of a wretched looking brahmin dwarf, and in this form appearing before Mahabali asked as a boon as much of his wide possessions as he could pace in three steps. This the king readily granted, upon which the dwarf grew larger, and continued to expand till he filled the whole universe, thus depriving the insolent monarch of all his possessions except hell, which he was allowed to keep. This legend probably represents the victory of hindoos of the vaishnava sect over some powerful non-Aryan king. But the application of it to the king of Mamallaparam naturally leads us to conclude that there must have been some similarity between him and the asura Mahabali.

The shore temple is so close to the sea that the surf in the calmest weather dashes against the door way. This and the usual stone pillar in front of such temples lying in the sea, as well as fragments of images, large quantities of stone, and broken bricks lying about, some partially buried in the sea, plainly show that at one time buildings existed to the east-ward which have been destroyed and overwhelmed by the sea. The situation of this temple, therefore, and the remains of ruins towards the sea, plainly indicate an encroachment of the sea, and traces of a large city destroyed by the sea are confirmed by tradition. Besides the tradition it is stated in the catalogue of the Mackenzie MSS. that the whole coast from Mailapur, or St. Thome, down to Mamallapuram was overflowed by the sea, and that many towns were destroyed, and this tradition is confirmed by the appearance of a ruined city about two miles north of Mamallapuram. That there has been a great convulsion of nature is proved by the unfinished state of the temples, and the great rent in one of the largest ratha. These celebrated rock sculptures at Mavalivaram, are commonly known to Europeans as the "Seven Pagodas" but the sculptures cannot be older than the 13th century of our era. The mythology of the figures is Aryan, chiefly taken from the Mahabharata, and the language of some of the inscriptions is Sanscrit, which plainly proves the predominant influence of the brahminical priesthood. The Rev. W. Taylor states, it is beyond doubt that before the time of Kulattunga Cholen, and his illegitimate son Adondai (about A. D. 1200) the whole district bounded on the north by the Pennar, on the south by the Palar, on the east by the sea, and on the west by the ghats, was dwelt in by half-civilized people termed Kurumbar, who had embraced the Jaina religion, brought to them from the north. Allowing, then, a period of 100 years for the brahmins to eradicate Jainaism and establish their authority, the date of the oldest temples, the rathas, cannot be placed earlier than the 13th century, of the christian era. Some of the sculptures are probably much later. The good state of preservation in which they are, and the freshness of the workman's chisel observable here and there, as well as the legibility of the inscriptions, all tend to show that they cannot be very old. Mavalivaram in ancient times seems to have been a large city, the capital of a kingdom, and the seat of the ruling sovereign. In the Sthalapurana, written in Sanscrit, the name is simply Mallapuri. But in the inscription near the Varashvami temple, it is enlarged into Mahamallapuram by pre-fixing the Sanscrit adjective Maha. Mallapuri means the city of Malla.

MALARIA. It has been remarked along the Mahavelliganga, a few miles from Kandy that during the deadly season, after the subsidence of the rains, the jungle fever generally attacks one face of the hills through which it winds, leaving the opposite entirely exempted, as if the poisonous vapour, being carried by the current of air, affected only those aspects against which it directly impinged. The most malarious part of India, is the Therai near the Himalayas.

MALATAFAT, Ar. Attennentia.

MALATI and MADHAVA is the title of a hindu drama, in which the social life of the race is largely represented. Malati puts on her bridal dress in presence of the deity. It was customary also amongst the Greeks for the intended bride to pay her adoration to some deity before her marriage, usually to Diana; but at Athens no virgin was allowed to be married before worshipping Minerva, who, was the tutelary deity of the city. Madhava's passion is described as

Heard, felt, and seen, possesses every thought,
Malati alone, fills every sense, and pants in every vein.

The passion of Malati is equally intense with that of Juliet; but her unconquerable reserve, even to the extent of denying her utterance to him she loves more than life, is a curious picture of the restraint to which the manners of hindu women were subjected even whilst they were in enjoyment, as appears from the drama, of considerable personal freedom. Megasthenes tells us that the Indians of his time did not communicate their metaphysical doctrines to women, thinking that, if their wives understood their doctrines and learned to be indifferent to pleasure and pain, and to consider life and death as the same, they would no longer continue to be the slaves of others. We find from the later ceremonial sutras (Srauta and Grihya sutra) that women were not allowed to learn the sacred songs of the Vedas, the knowledge of which constituted one of the principal acquirements of a brahman before he was admitted to the performance of the sacrifices. *Manu*, ix and 18 says "women have no business with the text of the Vedas, thus is the law fully settled; having therefore no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself and this is a fixed rule." The practice of the wife worshipping the husband is very ancient. In the drama styled Ratna vali or the necklace, Vasavadatta, after worshipping the image of the deity, her attendant says

"The worship of the divinity concluded, be pleased madam to pay adoration to your lord.

Vasava. Where are the flowers and unguent?

Kanch. Here madam.

On which Vasavadatta worships the king. This is conformable to the Bhavishyottara Purana, which directs, "Having offered adoration to the mind-born divinity, let the wife worship her husband, with ornaments, flowers, and raiment. Thinking internally with entire complacency, 'this is the god of love.' "—*Hind. Theat. Vol.* ii. *pp.* 67, 122, 275. *Muller Hindu Literature.*

MALATI, Sansc. Aganosma *Roxb. G. Don.* also Echites caryophyllata, *R.* ii. 11 and Jasminum grandiflorum.

MALATIA, a city of Cappadocia, the birth-place of Mar-Grigorius.

MALATIYAH. See Mesopotamia.

MALATI YARALU. Cryptolesis? pauciflora *R.* The Konda Doralu call it Malati-like climber.

MALA ERIKATA, Celastrus paniculata. —*Willd.*

MALATKINAKAM. Sans. Lemon grass.

MALA-TRINAKANG. Sans. Andropogon schœnanthus.—*Linn.*

MALAVA. See Inscriptions.

MALAVISCUS POPULNEUS. *Gœrt.* Syn. of Thespesia populnea.—*Lam.*

MALAYA. Tam. The name of a mountain range, in the peninsula of India, commonly called the Western Ghauts. The word is probably derived from the Dravidian word 'Malai' a hill.

MALAYALA. The name of a Dravidian people, and their language, occupying part of the Western coast of the peninsula of India. See Dravida, Malayalam.

MALAYAN DUGONG. See Dugong.

MALAY CAMPHOR. Camphor of Dryobalanops camphora.

MALAY CAURAY. Tam. Canthium nitens.

MALAY CHUCAN PALLAM. Tam. Xanthochymus. *sp.*

MALAY KAIMANIS. Cinnamon.

MALAY KLOOVY. Tam. Protium candatum.

MALAY KONJI MARAM. Tam. Cullenea excelsa.

MALAY men average 5 ft. 3 in. high. They are far more gallant than the natives of other parts of the east and those they love, they also respect. Their dress is the baju or jacket, generally white; the sluar, short trowsers, and sarong, or petticoat, with the saputangan or coloured handkerchief round the head. The women are generally fairer than the men, with soft lustrous eyes, and long drooping lashes. They use the sarong falling from under the arms, and the kabia a long loose robe open in front and falling from one of the shoulders, to within one or two inches of the ground.

The Malays were not originally coerced into mahomedanism, nor have instances of violent conversion, such as the recent one of many of the Batta by the padris in Sumatra, been frequent in later times. The Arabs and other mahomedan missionaries conciliated the natives of the country, acquired their

language, followed their manners, intermarried with them, and, melting into the mass of the people, did not, on the one hand, give rise to a privileged race, nor on the other to a degraded caste. Their superiority of intelligence and civilization was employed only for the instruction and conversion of a people, the current of whose religious opinions was ready to be directed into any channel into which it was skilfully diverted. They were merchants as well as the Europeans, but never dreamt of having recourse to the iniquitous measure of plundering the people of the produce of their soil and industry. This was the cause which led to the success of the mahomedans, and it was naturally the very opposite course which led to the defeat of the christians. The Europeans in the Indian Archipelago have been just what the Turks have been in Europe, and the consequences of the policy pursued by both may fairly be quoted as parallel cases."—*Crawfurd's History of the Indian Archipelago Vol.* ii. *p.* 275 *E. D. p.* 276 *J. I.* A. *No.* v. *May* 1848. See India.

MALAYALAM, or Malayarma is spoken along the Malabar Coast on the western side of the Ghats or Malaya range of mountains from the vicinity of Mangalore where it supersedes the Canarese and the Tulu, to Trivandrum, where it begins to be superseded by the Tamil. The people speaking it in the states of Travancore and Cochin, and in the provinces of Malabar and Canara, are estimated by Dr. Caldwell at two and a half millions. The language, however, on the Malabar Coast, is rapidly being driven out by the Tamil. The people who speak it are of all the Dravidian races, the most exclusive and superstitious and shrink with most sensitiveness from contact with foreigners, though their coast, more than any part of India, has been in all ages visited by the traders of other lands, by Phœnicians, Greeks, Jews, Syrian Christians, and Arabs, and the three last even formed permanent settlements amongst them. Their retired character has led to the less scrupulous and more adroit Tamilian people occupying all the lines of communication and monopolizing the greater part of the public business and commerce of the Malabar states. In a short time, perhaps, the Malayalam will only be known in the hilly tracts or jungle fastnesses. Malayalam was separated from the Tamil before the latter was cultivated and refined, and, from brahminical influence, has since had an infusion of Sanscrit words more than in any other Dravidian language, the fewest of such being in the Tamil. In all the southern languages, save the Malayalam, the pronoun is post-fixed in a contracted form to the verb. Some of the post-fixes are also made honorific by slight euphonic changes. The Malayalim is spoken by about $2\frac{1}{2}$ millions, and the Tulu, on the sea-border somewhat to the north, by about 100,000 or 150,000. All along the southern portion of the West Coast, a large part of the population is to a great degree of foreign blood. The Mappila in N. Malabar write Malayalam with the Arabic character but with additional vowel marks for e, o, and i, and some of the consonants have additional dots. In S. Malabar they use the old Tamil character called വട്ടെഴുത്ത് vattezhuttu. The origin of the Mappila is explained by the fact that till lately Tyatti or women of the Tiya race did not lose caste by forming connections with rich and respectable foreigners. Since two or three have risen in the Government service to position (one was a Deputy Collector) they have put a stop to this practice. The Mappila race have several times risen in insurrection seemingly from agrarian grievances. Hindu landlords kept the land in their own hands or leased it out to the Mappila at high rents and then took advantage of legal rights to turn them out. The derivation of Mappila seems uncertain because it is written Mappila and not Mappallai or Mappilla, it may be a corruption of some Arabic participle? The 'Hill Kings' called in Malayalam Male-arasar, are hill tribes inhabiting the Southern Ghauts. They speak corrupt Malayalam in the northern part of the range, where the Malayalam is the prevailing language, and corrupt Tamil in the southern, in the vicinity of Tamil speaking districts. The term Malabar is evidently derived from Malayala or Malayam, meaning the hill country. Some writers indicate its origin as from the Arabic word Ma'abr, meaning the place of crossing over; but it is dangerous to quit India for derivations of Indian words. The Malayalam language is spoken in the low country and along the western ghats from Cape Comorin to the Chandagiri river. The people occupying that tract are mostly settled but it has had several dynastic races, the Zamorin of Calicut, the Bibi of Cannanore, the rajah of Cochin, the rajah of Travancore, the Dutch have held sway there, and the present paramount power is the British. Adjoining the Malayalam district on the north, is the S. Canara district, in part of which, around Mangalore, the Tulu language is spoken, Canarese being the tongue in general use. In this tract, the Nair race occupy large holdings, the rajah of Travancore is a Nair, and there are many of the

mahomedans styled Mopla or Mappilah. In South Malabar, descent to sons is the law, but in North Malabar, the Nair, the artizans, carpenter, brass-smith, black-smith, gold-smith, the Tiyar, who are toddy drawers, and the Mookwa who are fishermen, are all polyandrists and descent of property goes in the female line. In North Malabar this law of descent is called 'Marumaka tayam, and the mahomedan Mopla has conformed to this usage. In Canara, a similar law called Alya-Santana, or nephew inheritance prevails, and is in practice more strictly carried out than in North Malabar. In North Malabar, the adherents to Marumaka-tayam form united family communities termed Tarwaad. The senior member of whatsoever branch is the head of the family and is termed Karnaven; the other members are styled Anandraven. The remotest member is acknowledged as one of the family and entitled to maintenance if living under subordination to the head of the family and taking part in their religious observances; for the women there is nothing analogous to the state of widow-hood as existing elsewhere,—whether, in alliance with men or not, they reside in their own families. The Nair marries before he is ten years of age, but though he supports, he never associates with his wife, who receives at her pleasure, any men, provided they be not of lower birth. Consequent on this form of descent, a Nair does not know who his father is. In law, property is held to vest in the females only: practically the males are co-sharers with the females. In default of males, females succeed to the management of the family property. In some families, the management devolves on them preferably to the males and the senior female takes it. There is, however, a growing tendency to convey property from father to son, arising from the gradual abandonment of polyandrism. The connubial connection in question is called in Malabar "goona-dosham," —"goona," good, "Dosham," evil (for better for worse) In Travancore, it is styled "mundu-vanga," viz: mundu, cloth "vanga" receiving, where the girl taken is of ripe age and her consent must be obtained. Personal acquaintance thus precedes the union. The hour selected is 8 P. M; there is an assemblage of friends; the man presents the woman with a "mundu" or white muslin cloth, in a corner of which in North Malabar, a small sum of money is tied. The girl either goes to the man's house, or remains in her own and is visited by him there. Each party is unrestricted as to the number of such connections that may be formed, but these ordinarily do not exceed two or three. The descent being in the female line, the parentage of the father is immaterial. The marumakatayam law is not followed in North Malabar by the Aka-Podwal, a class of pagoda servants, nor by the brahmins of North Malabar or of Canara, but in Travancore law, only the eldest brother of a brahmin's family is allowed to marry with his equal, and the other brothers form other connexions. In the Tuluva country, the brahmin widow can devote herself to the temple, and reside outside or inside its walls. If within the walls, she is a servant of the idol and receives the visits of men of her own caste only: the offspring of such, if boys, are called Moylar, and the girls are married to them. But if she elect to reside outside the wall she must pay a monthly sum to the pagoda and may cohabit with any man of pure descent. The Mopla, written also Mapillai, possibly derived from the Tamil words ma, mother, pilla, a son, are all mahomedans, and are descendants of Arabs who visited or settled in Malabar, and Wilson supposes that the Malabar women who bore children to them, from such casual or permanent intercourse, ignorant as to who of the race of foreigners were the fathers, styled the children sons of mothers, but the probability is that the law of descensus ab utero, marumakatayam followed by the mothers was prevailing from prior ages. The Mopla are all large men, active, enterprising and possess much landed property. They have been restless under British rule, and have repeatedly risen in insurrections but these have been local, and seem to have been from agrarian grievances the result of the British being unacquainted with their proprietory rights in the lands —*Journal of the Indian Archipelago No.* iv. *and* v. *April and May* 185. *p.* 216. See Dravidian, India, Kerala, Kummaler, Mopla, Nair.

MALAYAN. The designation of a caste of slaves in Kanara and Malabar.

MALAYANESIA. Instead of the name Indian Archipelago which is too long to admit of being used in an adjective or in an ethnographical form, Mr. Earl at first suggested the term Indu-nesia but rejected it also in favour of Malayanesia. The purely geographical term Indonesia, is suggested by Mr. Logan as a short synonym for the Indian Islands or the Indian Archip as we thus get Indonesian for Indian Archipelagian or Archipelagic, and Indonesians for Indian Archipelagians or Indian Islanders.

MALAY TANGHI VAYR. Tam. root of Sida lanceolata.

MALAY TAYNGA. Tam. Sterculia fœtida.

MALAY TOVARAI. Tam. Cajanus Indicus.

MALAYA LAND. See India.

MALBAH ? village expenses.

MALBHOJ ? a name given by the Bhot race to a fine rice of Assam.

MAL BURUTE, Singh. flowered satinwood; Buruta, Chloroxylon swietenia.—*Roxl.*

MALCHANG. Hind. Salix alba.

MALCOLM, Sir John, K. C. B., an officer of the Madras Army. He went as ambassador to Persia, was employed with the army against Baji Row, peshwa, in the last Maharatta war, and afterwards was governor of Bombay. He was an active, able man, with much energy and great bon-hommie. He greatly aided Colonel Kirkpatrick in the dispersion of the trained French armies of the Hyderabad Government. He accompanied the Hyderabad armies when they advanced to aid in the siege of Seringapatam. After the battle of Assaye, at which he was not present, he was Resident at Mysore. He died in July 1833 in London. He wrote a history of Persia; History of Central India; Life of Clive.

MALCOM, HOWARD. An American missionary and traveller, who published a history of his travels in Ava.

MALDA, a district and station town of Bengal, the station 191 miles from Calcutta. It is a small district N. W. of Rajashye. The ruins of Gour, the ancient capital of Bengal, are in this district.

MALDEO, died S. 1671 (A. D. 1615), he had twelve sons. His death formed an important epoch in the annals of the Rahtor race. Up to this period, the will had waited upon the wish of the gallant descendants of Siva; but now, the banner of the empire floated over the 'panchranga', the five coloured flag, which had led the Rahtor from victory to victory, and had waved from the sand-hills of Amerkot to the salt-lake of Sambhur; from the desert bordering the Garah to the peaks of the Aravulli. Henceforward, the Rahtor princes were required to maintain a contingent of their proud vassals, headed by the heir, to serve at the Mogul's pleasure.—*Tod's Rajasthan, Vol. II. p.* 30.

MALDEVA. See Malwa.

MALDIVE ISLANDS. A vast group of islands in the Indian Ocean, estimated at twelve hundred; extending southward from lat. 7° 6½ N., to 0° 42' S. The islands are formed into large groups which the natives call Atoll or Atollon. Of these there are nineteen, and they appear to be the summits of coral mountains. The inhabitants are mahomedans, governed by a sultan or king, and engage in trade and navigation. The Maldive and Lakkadive islands have the Arabic alphabet, but their language is Singhalese. The group extend 466 geographical miles in length and 46 or 48 miles in breadth. Between the islands the water is of great depth but on the surrounding reefs the waves beat with great violence. The reefs have openings which admit ships to enter, and though the water inside the atolls, is generally shallow and calm, the depth is sufficient to allow vessels to pass from one side to another. The number of the islands is supposed by the natives to be 1,200; but it is generally believed that there are much more numerous. Mali the largest island in L. 4" 10 N. and L. 73·40 E., is 7 miles in circumference and contains about 2,000 people. There are four safe channels through the islands. The soil is sandy, all the islands are densely clothed with palms, fig trees, bread fruit trees and a thick jungle covers them all. Indian corn, sugarcane and millet are grown in a few. There are no sheep or goats, but there are a few cattle and the inhabitants live chiefly on fish and cocoanuts. They trade with India, carrying, in boats, cocoanuts, couries, salt-fish, cocoanut oil, coir, jaggery, coral, ornamental mats, tortoise shell and cowries, and import grain, cotton, silk and tobacco. The population of the latter group is estimated at 1,50,000 to 200,000. They are all mahomedans, who do not conceal their women. They are governed by a ruler, who is styles Sultan of the thirteen Atolls and twelve thousand Isles but who is tributary to the British Government of Ceylon. The people are quiet and inoffensive and little accustomed to war. The larger islands produce edible roots, fruits, and poultry and they traffic with Sumatra. The bread fruit, cocoanut and fish are the chief food of the people —*Memoir by Lieuts. J. A. Young and W. Christopher, I. N., in Bombay Geog. Trans.* 1836-1838; *and in Bombay re-print vol.* i. 54. *Encyc. Brit.*

MALDODA, Hind. Leucas cephalotis.

MALDUNG, Hind. Ulmus erosa.

MALDY. A fabric made at Maldah, of a mixture of silk and cotton, very durable and which washes well. It is exported through Sikkim to the North West provinces and Tibet.—*Hooker Vol.* II *p.* 251.

MALE, Hind. Panicum antidotale.

MALE of Cosmas is a region of Malabar.

MALE. The Rajmahal hills form a kind of knot, at the extreme eastern point of the hill

country of Central India, dividing Bengal from Behar and the Rajmahal people are known as Male. They are to the east of the Oraon, but are entirely different from their neighbours the Sonthal. They are better looking than the Sonthal. The skin is dark, face broad, eye small, and lips thicker than those of the men of the plains. Their language abounds in terms common to the Tamul and Telugu, and contains so many Dravidian roots of primary importance, though it also contains a large admixture of roots and forms belonging to the Kol dialects, that Dr. Caldwell considers it had originally belonged to the Dravidian family of languages. A brief vocabulary of the words of the tribe inhabiting the Rajmahal hills in Central India, is contained in Vol. V. of the Asiatic Researches and Mr. Hodgson's more complete collections prove the idiom of this tribe to be in the main Dravidian. Test words show an identity of language among the Rajmahali on the east, and the Maria in the remote jungles down to the Godavery, and the Gond who live along the Satpura as far west as Nimar and Malwa. It is akin to that of the Oraon. Latham says Bedo is one of their gods, and is the same as the Batho of the Boda, the Potlang of the Kuki and Buddha, and their priesthood like that of the Bodo consists of Devian and Devasi. It was the Male race, amongst whom Mr. Cleveland so successfully laboured to impart to them settled habits. They have been successfully reclaimed, are quiet cultivators and formed the bulk of the corps known as the Bhagulpore hill ranges. Ghatwall estates are particularly numerous in the Bhagulpur and Bherbhum districts adjoining the Rajmahal hills on either side. The estates pay no revenue, but are held on the condition of guarding the passes against hill robbers, murderers and cattle-lifters. The Sonthal and Male or Rajmahali are regarded by Mr. Logan as a displaced portion of the prior inhabitants of the country. The Male and Kol tribes are supposed by him to resemble the coarser Binua tribes of the Malay peninsula, more than the Burman the Malay, or other Indonesian tribes. But the same type as the Male and Kol are found amongst Malayas and Burmans, although generally softened, and the short and turned up nose are Binua, as also is the small stature and the vertical, turned up head. The Male or Rajmahali are described as mostly very low in stature, but stout and well proportioned. There are many less than 4 feet 10 inches and perhaps more under 5 feet 3 than above that standard, but 5 feet 3 inches is about the average height of the men. Their nose is flat and their lips thick, though less so than the Kafir of Africa, but their lips are thicker than those of the populations of the neighbouring plains. Buchanan Hamilton says that the features and complexion resemble those of all the rude tribes whom he had seen on the hills from the Ganges to Malabar Their noses are seldom arched and are rather thick at the points, owing to their nostrils being circular, Bishop Heber says that the Male nose is rather turned up than flattish, but they are not so diminutive as the noses of the Tartar nations, nor flattened like those of the African negro. Their faces are oval and not shaped like a lozenge, as those of the Chinese are. Their lips are full, but not at all like those of the negro; on the contrary their mouths in general are very well formed. Their eyes, instead of being hid in fat and placed obliquely like those of the Chinese, are exactly like those of the Europeans. Their women, though hard worked are far from having harsh features. Bishop Heber says that the Malay or Chinese character of their features is lost, in a great degree, on close inspection. The Male head like that of the Kol has more of an elongated oval than that of a lozenge shape. The forehead is not narrow and the lateral projection of the zygomata is comparatively small. Nothing is said respecting the shape of the back of the head, a very important point in comparing Turanian tribes. The Male, or hill man is described by Captain Sherwill as much shorter than the Sonthal and of a much slighter make. He is beardless or nearly so, is not of such a cheerful disposition nor is he so industrious. In the mountains S. W. of Calcutta, are the Dhanga, Oraon, the Kol, the Lurka Kol or Ho, and the Khond.

The Ho are a comparatively small tribe. Their country proper is the part of the Singbhum district, called Colehan, a series of fair and fertile plains studded with hills. It is about 60 miles from N. to S. and from 35 to 60 in breadth, and has, to the South and S. E., the tributary estates Mohurbhun, Keonjur, Bonai and Gangpur, inhabited by Uryah speaking hindus: to the east and north the Bengali perguunah of Dhulbhum and district of Manbhum; and to the N. and N. E. the Hindi district of Lohar laggah.

For the Male or Rajmahali, the most eastern dialect, and those which it might have been supposed, were longest in contact with the east Gangetic, we have vocabularies by Major Roberts (A. R. iv. 127) and by Mr Hurder (in Mr. Hodgson's series, J. A. S. XVIII, 553.) The Uraon vocabulary of

Colonel Ousely (Hodgson's series) has so much resemblance to the Male that it may safely be set down as a dialect of the same language. It frequently agrees with the Male where it differs from the co-dialects, with which it is now in contact in Chota Nagpur. This may be considered as confirming the tradition of the Uraon that their original country was Rotas and parts of Rewa, or the hills along the northern bank of the Sone (to the southward of Benares). According to the tradition, they were driven across the Sone by the intrusion of Gangetic hindus into their native land, and ultimately settled in Chota Nagpur, the country of the Kol tribe of Munda or Ho. At a latter period hindus pushed into this territory, reduced the more civilized Uraon to slavery drove the wilder Kol into revolt, and eventually forced them to migrate to the southward and eastward into the land of the Bhuian. The more northerly of the eastern emigrants passed out into the low country, and mixing with the Bhumij and Bhuian natives, formed the class of Tamaria. The more southerly moved into Singbhum, and Kolehan, living at peace with the Bhuian pre-occupants until the intrusion of Hindus from Marwar, who first leagued with the Bhuian against the Kol and then with the Kol against the Bhuian, and finally appropriated Singbhum leaving Kolehan or Ho-desam to the Kol or Ho, as this southern tribe call themselves. Remnants of the Kol are still found to the northward nearer Chota Nagpur, and they appear to be also spread to the northward towards Rajmahal. One tribe, the Sonthal, is found in Chota Nagpur and in the skirts and vallies of the Rajmahal hills. It is enumerated by Mr. Stirling in his list of the Kol tribes of Cuttack, and according to Captain W. S. Sherwill its range is from Cuttack through Chota Nagpur to Rewa, thus embracing the territory of both divisions of the eastern Vindhyan. The Raien, Male, and some others, are not inferior to the Jut in laboriousness and sobriety, although they are inferior in enterprise and resolution.

The Male and Uraon languages are mainly Dravidian, and it is remarkable that although the Male are now confined to the N. E. extremity of the Vindhya, where the Ganges washes and bends round the chain, and are separated from the South Dravidian nations by the Kol race, their language is more Dravidian than the Kol itself. The and numerals, for instance, are n, while those of the Kol are Gangetic, Himalayan and Ultra Indian. The explanation is probably to be found in the circumstance of the Uraon and Male having, originally, formed an uninterrupted continuation of the Gond tribes and dialects that extended from the Godavery to the N. E. extremity of the Vindhya. The Kol, again, must have formerly had a greater extension either on the north, breaking through the Male Gondian band, into the Gangetic valley, or on the south to the seaboard of Cuttack and the lower valley of the Ganges, where they would be exposed to the influence of maritime visitors and settlers, Ultra Indian and Gangetic. But as both the Kol and the Male-Uraon are physically Ultra Indian more than Dravidian, and the occupation of the Eastern Vindhya and the hills on the opposite side of the Gangetic valley by Ultra Indians implies that the valley itself was at one time possessed by the same race, the simplest conclusion is that the Kol were an extension of the ancient Ultra Indo-Dravidian population of the Lower Ganges and the highlands on its eastern margin. The peculiarities of Kol, when compared with the S. Dravidian, and the Male-Gondian or purer north Dravidian dialects, are chiefly glossarial.—*Journal of the Indian Archipelago No.* IV. *and* V. *April and May* 1853 *pages from* 196 *to* 198. *Tickell J. A. S.* 1849 *pp.* 694-7. *Mr. Logan in Jl. In Arch. Latham Campbell, p* 25 *to* 33.

MALE, See Tsan-pe-na-go.

MALE ARÁSAR, or hill kings, are small tribes of mountaineers on the hills in the extreme south of the Peninsula. They inhabit the range of ghats between Tinnevelly and Travancore, in small communities of five or six families and probably do not exceed 500 in all. Their huts consist of a few sticks covered with bark and thatch. They live on wild forest products, but, since A. D. 1850, they have been cultivating potatoes for their own family use. They have a few fowls and dogs. As a race they are diminutive and pot-bellied, their crania small, and pear shaped, rising to a point about the junction of the occipital bone and the sagittal suture; a low retreating forehead, long, tangled, black hair, flat nose, and small eyes. They are averse to intercourse with strangers. They catch wild animals with pits and traps and use bows and arrows. They are a miserable body, low in the scale of civilization.

MALEBATHRUM, drug from the west coast of India.—*Tennant's Hindustan Vol.* I. *p.* 133.

MAHD KHAR a natron salt obtained from the saline waters of the Loonar lake.

MALEGAON, in L. 20° 33′; N. L. 74° 35′, E. in the Dekhan, on an affluent of the

Girna. The mean height of the village is 1,587 feet.—*Wills. Schlag.*

MALEGAWA, a budhist temple at Kandy, contains the Delada or reputed tooth of Buddha.

MALEI AVAREI. Tam. Inga xylocarpa.

MALEIR KOTLAH a Cis Sutlej state has 165 sq. miles, with a population of 46,200 souls and a revenue of one lakh. The family came originally from Kabool.

MALEK. In the first periods of mahomedenism, four Arabian doctors, Malek, Ambel, Hanifee, and Shafee, made commentaries on the original text of the Koran, which were adopted by sects, now severally distinguished by the names of the commentators. But these explanations did not militate with much force, against the first system, nor create any violent feuds, among the different sectaries. The mahomedans have now as many sects as the christians.—*Chatfield's Hindoostan*, p. 206.

MALEK. Arab. a king.

MALE MANGOSTEEN. Eng. fruit of Garcinia purpurea.—*Roxb.*

MALEO or the Megacephalon rubripes, deposits its eggs in the loose sand of the sea beach, in holes just above high-water mark; the female lays one large egg, which she covers over and returns to the forest; but many birds lay in the same hole. A dozen eggs are often found together. One egg fills an ordinary teacup, from 4 to 4½ inches long, and 2¼ to 2½ wide. They are very good to eat, and much sought after. The hen-bird takes no further care of the eggs, which the young bird breaks through about the 13th day, and runs at once to the forest. Each hen lays six or eight eggs in a season of two or three months.

MALETENGI. Tam. Sida acuta, Burm.

MALEVARA, a tribe of hill men in the Nagar district of Mysore, said to be the aboriginal landholders.

MALEVELAN Maleal. A tribe of mountaineers.

MALGEEN. See Khyber, p. 518.

MALGUZAR. In India, the person responsible to government for the payment of the revenues assessed on a village. Malguzari, revenues.

MALI. Hind. A gardener. The gardener race are a very large body of agriculturists, generally engaged in the finer branches of their profession. They are particularly numerous in the Dowlatabad province, extending into Ahmednuggur and Poonah, southwards to Sholapoor, and in Berar they are 153,220 in number. They are cultivators and sell vegetables, fruits, and flowers. In the Maratha country the Mali is distinguished by the article he chiefly cultivates, as Jiri-Mali, grower of cummin and other aromatic seeds, Phulmali, grower of flowers, &c. —*Wilson.*

MALI a civil affix to the names of barbers, as Das-mali, &c.—*Wilson.*

MALIA-MOTHI. Maleal. Pavetta Indica.—*Linn.*

MALIK. Hind. A king, an owner.

MALIK MAKBUZA. Peasant proprietor.

MALLA or Malla wanloo Tel. the paria or dher people of India, of Turanian origin, worshippers of Ammuns, scarcely of brahminical faith.

MALIC ACID. See notice under Cocculus Indicus.

MALICOLLO. See India.

MALIDA. Pers. Hind. Soft food, used in India by toothless people.

MALIGAUM a civil and military station in Khandesh. See Maligaon.

MALIGAWA temple of Ceylon. See Malegawa.

MALI INSHI KUD. Maleal, Alpinia allughas, *Roscoe.*

MALI-JHUN. Tel. Bauhinia racemosa.—*Lam.*

MALIKA JHANJI. Beng. Aldravanda vesiculosa.—*Linn.*

MALIKANA. Hind. A sum paid in money or kind to the malik or owner of land by the kashtkar or pahi kasht cultivator, who is his tenant.

MALIK-SHAH-JALAL-UD-DIN. There are two eras in Persia, viz., that of Yezdejird, iii, king of Persia dating from his accession 16th June A. D. 632 and that of Malik-shah-Jelal-ud-din, king of Khorassan, which dates from A. D. 1079, the date of his reforming the Yezdejird era. It is still in use in Persia. The Persian tropical year consists of 365*d*, 4*h*, 49′ 15″ 0‴ 48⁗ which is more correct than the Gregorian year.

MALIN, a river near Najebabad in Bijnur

MALINDA, L. 3, 13 S. L. 40, 11, 11.

MALINEE. Sans. from mala, a necklace.

MALJHUN. Hind. Bauhinia racemosa B. vahlii.

MALKA. See Kabarda, Korambar.

MALKANGANI. Mar. Celastrus montana C. paniculata. Malkangani ka Tel. Hind. Oil of C. paniculata.

MALLE. Tel. Jasminum sambac, Ait R. i. 88. A general name of all common jasmines.

MAL KANGI KANNI, Tam. Celastrus paniculata.—*Willde.*

MALKUNGUNEE.

Staff tree oil,	Eng	Valuluvy yennai,	Tam.
Oleum Nigrum,	Lat.	Bavungi noona,	Tel.
Valuluvy tylum,	Tam.	Malkungunee ka tel	Hind.

An empyreumatic oil obtained by the destructive distillation of the seeds of Celastrus paniculata, either alone or in combination with other ingredients. It was much used in the treatment of Beri-beri.—*Malcolmson's Essay* p. 312. *M. E. J. R.*

MALKAS. Tel. Bambusa aruudinacea. —*Roxb C. P.*

MALLA, Hind. Zizyphus nummularia.

MALLAGHAI, Tam. Capsicum. Capsicum Nepalensis, devil-pepper.

MALLAGERI RANG, Hind. a shade of brown.

MALLAH, H. A sailor, a boatman, a maker of salt.

MALLAM TODDALI. Malbal. Celtis orientalis.—*Lam.*

MALLAN. Hind. Zizyphus nummularia, is very common, but it has no wood to speak of and is only used for fodder.

MALLANI was one of the Chohan Sachæ and may be the Malli who opposed Alexander at the confluent arms of the Indus. The tribe is extinct, and was so little known even five centuries ago, that a prince of Boondi, of the Hara tribe, intermarried with a Mallani, the book of genealogical affinities not indicating her being within the prohibited canon. A more skilful bard pointed out the incestuous connection, when divorce and expiation ensued.—*Tod. Raj. p.* 445.

MALLAN PATRA, Hind. dried leaves of the ber or mallan Zizyphus nummularia.

MALLAPOORAM, a town in the south of peninsular India, 1,400 feet above the sea level.

MALLAR, Tam. Agricultural labourers of the Pallar tribe : cultivators generally.

MALLA WANLOO, Tel. The Chuckler race. See Malla, Pariah.

MALLAYALI, or Vellalar, a cultivator and shepherd race of mountaineers, about 3,500 in number occupying 79 villages in the rude valleys scattered over the Shevaroy Hills. They are said to have emigrated from Conjeveram in the 13th century. The houses are circular in form. They speak the Tamil and are hindoos. They cultivate the soil but have herds of cattle. See Shevaroys.

MALLE ARISAR. See Malai arisar, Java.

MALLEK QUTB-UD-DIN. See Hyderabad.

MALLESON, Lt. Col. George, author of History of the French in India, from the founding of Pondicherry in 1674, to the capture of Pondicherry in 1761.

MALLEUS, a genus of molluscs.

MALLI, The ancient people of Multan. See Afghan, p. 36.

MALLI supposed by Mr. Campbell to be a considerable and widespread people. Between Umballa and Delhi are a good many Malli villages, and they are scattered about the N. W. Provinces as gardeners. They are common about Ajmir, and on the southern frontier of Hindustan. South of Jubbulpoor, they are many and mixed with the Koormi, all through the Mahratta country, they are mixed with the Kumbi, and most of the potails are either Kunbi or Malli, and extending with the Kurmi far to the east, the Malli into Orissa and the Kurmi into Manbhum and other districts of Chota Nagpore.—*Campbell*, pp 105, 108, *Pottinger's travels, Beloochistan and Sinde p.* 263. See Kathi Ketri. Mali.

MALLI Tam. Tel. properly Malai a hill as Raman-Malli, Nalla-Malli. Malavari, a pass through mountains; Malayalam the mountain country in the west of India, the province of Malabar.—*Wils.*

MALLIALI, hill men of the Shevaroy Hills. See Mallayali.

MALLIA. See Kattyawar.

MALLIAL, a people who are very industrious cultivators and gardeners, on the N. W. frontier of British India, above the Salt Range, and extending up into Peshawar. They now profess mahomedanism.—*Campbell* p. 108.

MALLICA. See Krishna, p. 548.

MALLIMBI, A Peak lying on the confines of Yelusavira and Yeddavanad : it is an exact cone.

MALLOW. Root of Malva sylvestris or Mauritiana is the Khitmi and Khungee of Bengal. In making the compound decoction of Mallow, the dried capsules of the okra, Hibiscus esculentus, may be substituted.—*Beng, Phar. p.* 277.

MALLOW WORTS. Malvaceæ. A family of plants, extremely numerous in species, many of which are employed in different countries as sources of commercial products, the genera Malva; Hibiscus: Sida; Althæa; Lavatera; Urena and Gossypium, yielding tenaceous fibre suited for cordage and other purposes.

MALMSLEY. A very rich luscious species of Madeira wine, made from the grapes grown on rocky grounds exposed to the full influence of the sun's rays and allowed to remain on the vine till they are ripe.—*McCulloch, Faulkner.*

MALMAL. Hind. Muslin. See Muslin; Textile Arts.

MALMALLA. Hind. Slightly brackish water.

MAL OCCHIO. Ital. Evil Eye.

MALOK. Hind. Kaghan, &c. corruption for amlok.

MALONI-BAPCAI, seed of a small plant found about Ajmeer; tasteless; has a fine scent: is of a warm nature, a dram is given in medicine: used externally with other medicines to cure the itch.—*Med. Top. of Ajmeer, p.* 127.

MALOO. Hind. Bauhinia vahlii, *W. and A.*

MALOPE. A genus of very beautiful annual plants, of the Malvaceæ, grown readily from seed at the commencement of the rains, the colour of flowers purple, and violet, the plant grows to the height of seven or eight feet and is better adapted for a shrubbery than the flower garden. M. grandiflora, is a plant of India, which yields fibres.—*Riddell.*

MALJHUN. Hind.

Mawal,	Beng.	Maloo,	Hind.
Patwa,	„		

This is the Bauhinia racemosa. Along the forests of the Sewaliks and the hot valleys of the Himalayas, from the doons of the North-West to the valley of Assam, may be seen this magnificent climber, with a two-lobed leaf. It hangs in elegant festoons from the tops of lofty trees, which one is at a loss to conceive how, from the distance of its root from the stems, it could ever have ascended; but occasionally a half-killed tree displays the mode of its progress, and indicates the destruction it must have created in the forest. With the bark of this plant, which, when stripped off, is of a reddish-brown colour, the natives of the mountains make ropes, the stems are usually cut in July and August; the outer bark being stripped off, is thrown away, and the inner is used for ropes, as wanted, by being previously soaked in water, and twisted when wet. It is also said to be boiled and beaten with mallets, which renders it soft and pliable for being twisted into ropes and strings for the sleeping cots styled charpacs. Though the fibre makes very strong ropes, it is not over-durable, and rots if kept constantly in water. Its strong coarse ropes, answer well for suspension bridges, but some had been in use only for two or three years, and iron suspension bridges substituted."—*Royle Himalayan Botany*, p. 184.

MALO-KALANG. The fruit of a plant called quixpo by the Indians, and by the Spaniards malo kalong, is celebrated for its being the basis of a kind of soap, for which it is a substitute in the Philippines. It is a species of the water lily, and grows in all the rivers; its leaves are very large, resembling those of the cow lily. It bears a fruit nearly the size of an apple, the pulp of which, after maceration, is boiled in the common manner with potash, and produces soap of a very good quality.—*White's Voyage, p.* 149.

MALORI GHA, Hind. Rumex hastatus.

MALOWN capitulated on the 15th May 1815.

MALOZA a town and river in Basellan island, one of the Philippines.

MAL-PATAR, Can. Circaetus Gallicus. —*Gmel.*

MALPHIGIACEÆ. The Barbadoes Cherry tribe of plants which consists of 9 genera 17 species, viz. 3 Malpighia; 2 Byrsonima; 1 Gaudichaudia; 2 Hiptage; 4 Hiræa; 1 Stigmatophyllum; 1 Heteropteris; 2 Banisteria; 1 Ancistrocladus. Of the properties of the plants of this Order little is known.

MALPHIGHIA COCCIFERA. A small stunted shrub, with leaves resembling the box; common in gardens. M. Heteranthera a handsome shrub, with leaves like the holly, and nearly related to the Barbadoes cherry, is occasionally cultivated in European gardens. M. punicifolia, the Barbadoes cherry is an ornamental shrub introduced from the West Indies. *Hort. Garden* 25.

MALT.

Mout,	Dut.	Maltum,	Lat.
Mal, Bledgerme,	Fr.	Solod,	Rus.
Maly,	Ger.	Cebada retonadao entallecida,	Sp.
Malto,	It.		

Malt is grain, steeped in water, and made to germinate to a certain extent, after which the process is checked by the application of heat. This evolves the saccharine principle of the grain, which is the essence or malt. Rice, and almost every species of grain, has been used in malting; but in Europe, and especially in England, malt is almost entirely prepared from barley. It is the principal ingredient in the manufacture of beer, and is little used except in brewing and the distillation of spirits.—*Faulkner, McCulloch's Commercial Dictionary p.* 777.

MALTA. An island in the Mediterranean sea in lat. 35°54′ N., lon. 14°31′ E., about 200 miles from the African Coast and 60 from Cape Pessaro in Sicily; its length is about 17 miles, and average breadth 9 miles. The population, exclusive of the garrison and sailors of the fleet, comprising a mixture of Maltese, Franks, Greeks, Africans, and na-

tives of the Levant, is estimated at about 106,000. Malta has been successively occupied by Phœnicians, Greeks, Carthagenians and Romans; on the decline of the Roman power it was seized by the Goths and Vandals, and then passed for a short period into the hands of the Eastern Emperors, who surrendered it to the Saracens. It then came into the possession of the Norman and German kings of Naples, with whom it remained until 1522, when it was granted by Charles V. to the Knights of St. John of Jerusalem, who on several occasions valiantly defended it against the Turks, but surrendered it to Napoleon on the 12th of June, 1798, at the first summons. The island was soon after blockaded by the British fleet under Lord Nelson, and, after suffering severe privations, the French finally relinquished the island to Sir Alexander Ball in August 1799.

MALTHA or Sea Wax. A solid, whitish, inflammable, vegetable substance, not unlike tallow, and may be impressed with the nail. It swells when heated, and on cooling assumes the consistence of white cerate. It affords a better light than petroleum, and emits a less disagreeable smell. It is found on the surface of the Baikal lake in Siberia, at the foot of the Bakhtiari mountains in Persia, and other places.

MALTHAIGAH. See Ken.

MALTI. HIND. Melilotus *sp.*

MALTILATA. HIND. Gærtnera racemosa.

MALTO. IT. Malt.

MALTO. HIND. Jasminum revolutum.

MALTUM. LAT. Malt.

MALU. TEL. Bauhinia racemosa, *Lam.* See Mal'jhun.

MALUK. HIND. Diospyros lotus.

MALUK DASI, See Hindu.

MALUK-UT-TUAIF. See Afghan p. 38.

MALURA. See Bhilva.

MALU RAMU CHETTU. TEL. Ægle marmelos.—*Corr.*

MALURUS ACACLÆ. M. Gracilis and M. squamiceps. See Birds.

MALUS. LAT. Apple.

MALUSAL HILLS. See Korambar.

MALUTEE OR MALUTEE-LUTA, BENG. Clustered Gærtnera or, clove leaved Echites; Gærtnera racemosa, also Echites caryophyllata.

MALVACEÆ *Juss.* The mallow tribe of plants consists of 16 Genera, 112 species viz. 9 Malva; 1 Althæa; 10 Urena; 14 Sida; 1 Napæa; 12 Abutilon; 1 Lagunea; 4 Pavonia; 30 Hibiscus; 14 Abelmoschus; 3 Paritium; 3 Thespesia; 2 Lebretonia; 2 Decaschistia; 2 Lagunea; 5 Gossypium. Plants belonging to the genera Malva, Hibiscus, Sida, Althæa, Lavatera, Urena, &c., besides Gossypium, the genus yielding cotton, are employed in different countries for yielding fibre for cordage and for other purposes. Urena lobata and U. sinuata, two weeds the one called bunochra and the other kungia, common in most parts of India, abound in a strong and tolerably fine substitute for flax.—*Royle, Fib. Pl.* p. 254. *Voigt.*

MALVA, a genus of plants belonging to the Malvaceæ or Mallow Tribe. M. Cuneifolia is an annual found growing in single plants here and there all over the Burmese country but chiefly in the jungle. It affords a strong yellowish white fibre, but from the scattered way in which it grows in a wild state, it would be difficult to collect it in any quantity. M. Miniata of easy culture and easily propagated by seed, cuttings, or dividing the suckers.—*McClelland; Riddell.*

MALVA MAURITIANA.

Kungee ke pat HIND. | Khatmi safed HIND.

The seeds of this are brought from Hydrabad. It is cultivated in most parts of India.

MALVA PARVIFOLIA.—*Linn.*

Narr of SUTLEJ. | Sonchal, of RAVI.
Panirak, of TRANS INDUS. | Gogi, „
Supra, of „ „ | Sag „

In Kanawar, women clean their hair with an infusion of the root, and woollen cloth is washed by its aid. Bellew states that the root is used as risha khatmi? See Althæa rosea.

MALVAREGAM. MALEAL. Atalantia monophylla.—*D. C.*

MALVA ROTUNDIFOLIA.

Seed. Khabazi. | *Leaves.* Kangi-ka-sag.
Flowers. Gul-khaira: kangi

Mucilaginous and emollient, used to form poultices, said to be inferior to Althæa, cultivated in India.—*Roxb.* vol. ii. p. 184. *O'Shaughnessy*, p. 214. *Powell Hand-book*, vol. i. p. 332.

MALVA SYLVESTRIS.—*Linn.*

Anjil, AR. | Marsh Mallow, ENG.
Khabazi, „ | Khitmi, PERS.
Common Mallow, ENG. | The seed, Towdri, „

—*O'Shaughnessy p.* 214.

MALVA TILLÆFOLIA, is a straggling annual widely dispersed in Burmah during the rain. Its fibre resembles jute.—*McClelland.*

MALVE. See Nicobar Islands.

MALWA. The rajas of Malwa, the capitals of which are Ujjayana and Mandor, are known from the writings of Abul Fazl whose information is supposed to have been furnish-

ed from Jain authorities. It would appear that in early ages, Mahahmah founded a fire temple, which was destroyed by buddhists, but restored in B. C. 840 by Dhanji (Dhananjaya) a name of Arjun, about 785 before Vikyramaditya. Between A. D. 866, and A. D. 1390, the country repeatedly changed hands from hindu to mahomedan sovereigns from the time that in 866 Maldeva was conquered by Sheikh Shah, father of Ala ud din, to 1390 when Dilawar Khan Ghori, viceroy of Malwa assumed sovereignty. Malwa was added to the Delhi empire by Hamayun, before his flight. The peshwas, the southern jaghiredars, the principal officers of state, and chiefs who remained in the Mahratta countries south of the Taptee, were brahmins. The Bhonslahs, who early possessed themselves of Nagpoor, the Gaekwar of Guzerat, and the family of Puar, who settled in Malwa, were of the 'Khetri tribe. The Sindia and Holkar families were of the sudra caste. At the close of the Pindaree war, the districts in Central India and Malwa were left in a disorganized state, the Mahratta chiefs had parcelled out amongst themselves the possessions of the Rajput chiefs and the smaller states were all subject to Sindia, Holkar or the Puar, and sometimes to all three. Many of the smaller chiefs had been driven from their possessions, and had sought refuge in the jungles and mountains where they robbed or levied "tankhah" or black-mail from the larger states. These robber chiefs were twenty-four in number at sir J. Malcolm's time. Malwa and Gwalior are great centres of trade. In Malwa, the towns of Indore, Bhopal, Oojein, Mundipore, Rutlam, Dhar, Jowra, Augur, Neemuch, Shoojawulpoor and Bhilsa are the principal marts. The richly cultivated plains of Malwa with occasional intervening tracts of hill and jungle, extend from the Myhee on the west to Bhilsa on the east, a stretch of nearly 200 miles, and from the crest of the line of the Vindhya to Mundissore and Oomutwarra, a distance of 100 to 120 miles, all occupied by a thrifty, agricultural, people. This is succeeded by the more hilly and jungly tract of Oomutwarra, Seronge and Keechiwarra, with a scanty population. Northwards, towards Gwalior, the country becomes more open, except on the wild border tracts of Kotah of Bundelcund till we come to the carefully cultivated plain of Gwalior stretching for a distance of 140 miles between the Chumbul, Pahooj and Sind rivers. Western Malwa Agency embraces Jowrah, Rutlam and Sillana. The districts of Western Malwa are subject to the inroads of the Bheels from Banswara and Pertabgurh. In 1861 an engagement was made with the Thakoors on the frontier, in whose districts the principal passes of the hills are situated, to unite and oppose the incursions of the Bheels. Under an engagement mediated by sir John Malcolm in 1819 between Purbut Sing, Rajah of Rutlam, and Dowlut Rao Sindia, the former agreed to pay an annual tribute of Salim Sahee Rupees 84,000, while Sindia undertook never to send any troops into the country or to interfere in any way in the internal administration or succession. This tribute was assigned under the treaty of 1844 with Sindia in part payment of the Gwalior contingent. It is now paid to the British Government under the treaty of 1860. The rajah of Rutlam is considered the principal Rajpoot leader in western Malwa, and in consequence receives a voluntary allegiance and assistance if called for from the neighbouring Rajpoot chiefs. The late rajah Bulwunt Sing rendered good service during the mutinies, in recognition of which his successor Bhyrou Sing received a dress of honour of Rupees 3,000 and the thanks of Government. The military establishment of the rajah of Rutlam consists of 500 sepoys. The revenue from all sources is estimated at Rs. 3,64,064 and the population at 94,839. The town of Rutlam is the principal opium mart in western Malwa. The area of Rutlam is about 500 square miles. Sillana pays an annual tribute of Rupees 42,000 under the same conditions as Rutlam of which territory it originally formed a part. The tribute is paid to the British Government under the treaty with Sindia of 12th December 1860, having been assigned in 1844 in part payment of the Gwalior contingent. The revenue of Sillana is estimated at Rupees 2,49,000; the population at 88,978 and the area at about 103 square miles. Seetamhow, like Sillanah was once a part of Rutlam, but separated from it in A. D. 1660 on the death of Ram Singh, rajah of Rutlam. A tribute of Rupees 60,000 from this state was guaranteed to Sindia by an agreement mediated by sir John Malcolm in 1820. The total revenue of Seetamhow is about Rs. 1,50,000, and the population about 20,000. In consequence of repeated representations from the rajah, 5,000 of the annual tribute were remitted in 1860 by Sindia of his own free will on the occasion of the rajah's son waiting on him at Gwalior. An intimation of the remission was given to the rajah of Seetamhow in a letter from Sindia to his address. The rajah of Seetamhow remained faithful to the British Government during the mutiny of 1857, and received a dress of

honour of Rupees 2,000. The rajah keeps up a military force of 40 horse and 200 foot.

Punt Peeplodah. In 1821 Naroo Dhandeo and Wasadeo Jinardin received from sir John Malcolm a sunnud which was confirmed by the Supreme Government whereby they received tribute on ten villages in the district of Mundavul and soubah of Mundisore. Naroo Dhondeo was succeeded by his son Gopaul Rao. The jaghiredars furnish reports of crime to the Political Assistant. The settlement of *Peeploda* chiefship, under which a tribute of Salim Sahee Rupees 28,000 is paid to the nawab of Jowrah in accordance with the 12th article of the treaty of Mundisore was made with Pirthee Sing by sir John Malcolm in 1820. The thakoor receives from Kishnajee Rao Puar of Dewas, Rupees 138 on six villages and from Hybut Rao Puar Rupees 115 on five villages in Goorgoocha. He also holds a grant of land in the village of Betekheere in Alote district from Kishnajee Rao Puar; and he receives Rupees 1,000 damee from Tual and Mundavul.

Jawasea thakoor receives, besides tunkhas, quit-rent, for the villages of Jawasea for Rupees 501, Goorkheree for Rupees 201, and Chaplakheree for Rupees 341-8 in Dewas. He also holds in jaghire a well and 16 beegahs of land in the village of Soondwurnee, and a well and 25 beegahs in the village of Biwasee. But none of these tenures appear to have been mediated or guaranteed by the British Government.

Nowlana thakoor receives, from Sindia, Rupees 1,570 and from Holkar Rupees 1,650, he also holds in jaghire the village of Satara in the Deypalpore perguunah, where he also has 40 beegahs of land in jaghire. But for these he has no sunnuds.

Theogurh thakoor receives from Sindia Rupees 3,200 and from Holkar Rupees 623.

Dabree thakoor receives Rupees 180 from Sindia on Oogein and Pan Behar. He receives his tunkha. He also claims certain rights of "lag" and "bhet" on the village of Sawurkheree and Kudwuree in the Pan Behar pergunnah and "Kalidy," Ukonta, "Karrundie," "Ootara," in the Oogein pergunnah, and states that he originally held 500 beegahs of land in the village of Dabree; but he has no sunnud for these.

Bichrode thakoor receives a tunkha from Sindia, he holds in jaghire 20 beegahs of land in the village of Kherkheree in the Pan Behar pergunnah under Sindia.

Kaloekhera thakoor receives Rupees 3,261 on tunkhahs.

Nurwar thakoor receives from Sindia Rupees 17,100, and from Dewas, Rupees 25,512. Besides the above he holds in quit-rent tenure the villages of Nurwur, Mochakheree, and Goomree under Sindia for which he pays Rupees 7,000.

Lalgurh and *Peeplia* thakoors receive tunkhas.

Nowgong thakoor receives a tunkha Rupees 114 from Sindia. He holds in jaghire under Sindia 100 beegahs in Nowgong, 75 beegahs in Purwar-Kheree, 100 beegahs, a tank, a well, and a garden in Dutana.

Dutana thakoor receives a tunkha of Rupees 186 from Sindia and holds lands in jaghire from Sindia in Dutana, Umtana, Soonderkheree, Gorkhere, and Balkheree.

Ajraoda, receives a tunkha from Holkar and from Sindia.

Dhoolatia thakoor receives Rupees 400 from Sindia, he holds a perwanah from Colonel Sandys.

Bichrole thakoor receives a tunkha of Rupees 430 from Sindia.

Biloda receives tunkhas.

Burdia receives tunkhas.—*Thomas' Prinsep. p.* 259. *Orme. Malcolm's Central India Vol. I. p.* 67. *Treaties, Engagements and Sunnuds, Vol.* iv. *p.* 364.

MALWA BAKCHI. Hind. Serratula anthelmintica.

MALYAVANA. Sans. From mala, a necklace.

MALZ. Ger. Malt.

MAMALLAPURAM. See Mavaliveram.

MAMAREE, a pretty village with many brick buildings and a fine nuboruttun or nine-pinnacled hindoo temple.—*Tr. of Hind.* vol. i. p. 149.

MAMASENI. A nomade tribe dwelling in Luristan, and belong to the Lur family, as do likewise their neighbours the Khogilu and the Bakhtyar, who, like themselves, occupy the valleys of the great chain of Zagros which separates Iraq Ajam from the provinces bordering on the Persian Gulf. All these tribes are the descendants of the ancient Zend race and the Mamaseni claim great antiquity, the country inhabited by the Mamaseni, may be comprised approximatively within the following limits:—the direct dependencies of Fars, to the east; Kazerun, to the south; the Khogilu tribes, and the hilly country descending towards the Persian Gulf, to the west; and the chain of the Ardekan mountains to the north. The tract of land occupied by the Mamaseni bears the name of Shulistan.—*Baron C. A. De. Bode's Travels in Luristan and Arabistan, p.* 262.

MAMBRE. Hind. Ficus reticulata.

MAMBU.—The bamboo.

MAMECH. Hind. Polygonum bistorta.

MAMEERA also written Mameeran, are of two different kinds in the Lahore bazaar, the one from Cashmere, the other from China, called Khutai (Scythea). The latter is officinal all over the East, being much used by the hakims, who deem this root to be a specific in ophthalmia; but, the genuine drug is seldom to be met with, as it has many substitutes, Chelidonium majus and C. glaucum. But Dr. Royle affirms Ranunculus ficaia or ficaria to be the plant from which the Cashmerean mameera is produced. Both sorts are used, in general externally, and in composition with other drugs, are applied to the eyes as a dry collyrium.—*Honigberger, p.* 304. See Mamira.

MAMEKH. Hind. Pæonia officinalis, grows at about 8,000 feet in the Hazara Hills, &c.

MAMELUK. These were of two races, the Baherite and the Borgite, the latter of Circassian origin. In the times of Selim the first, the Mameluks were all of pure Circassian blood, and their ancestors had all been originally slaves.

MAMIDI ALLAM. Tel. Curcuma amada R. i. 33.—*O'Sh.* 649.

MAMIDI CHETTU. Tel. Mangifera Indica.—*Linn.* Mamidi Poo, Tel. Mango flower. Mamidi Varagu. Tel. Cut mangoes. See Ambusa.

MAMIRA, also "Mamiron" Hind. Thalictrum foliolosum.

MAMIRI, Hind. Caltha palustris.

MA-MARAM, Tam. Mangifera Indica, *Linn.*

MAMMALIA. The animal kingdom was divided by Cuvier into four great sub-divisions, Vertebrata, Mollusca, Articulata and Radiata. The Articulata has since been greatly sub-divided, and the limits of two of the other sub-divisions have been slightly altered. Vertebrate animals comprise four distinct classes, some of which, viz., Fishes and Reptiles have blood nearly the temperature of the water or air in which they live, whilst the others, viz., the Birds and Mammals are warm blooded. Mammals are warm-blooded, vertebrate, viviparous animals, and are distinguished from birds, as well as from the other vertebrate animals, by the possession of mammary glands, secreting milk for the nourishment of their young and terminating outwardly in all (except in one or two) by teats. They are also distinguished by a covering of hair, except whales, but even the fœtus of whales has some tufts of hair. Most mammals have four limbs, from which they were formerly termed quadrupeds, but that term has been discontinued as it is not applicable to the Cetaceæ. The leading peculiarity of the mammals is their power of nourishing their new-born young with milk. This is secreted by mammary glands, and these vary in number and position, being most numerous in the more prolific races. In cold climates several animals pass the winter in a state of torpidity, and even in India, certain bats and hedge hogs, and perhaps some rats are more or less torpid during the cold season. Two species of bears found in the Himalaya retire to their caves during winter, and are rarely or never seen from the month of December till the end of March.

Dr. Jerdon divides Mammals into Placental or those in which the fœtus are nourished in the maternal uterus by means of a placenta: and Implacental or Marsupial or those in which the young fœtus is expelled at a very early period and maintained in a pouch firmly attached to a nipple. None of the Implacental or Marsupial animals occur in the Asiatic provinces, being chiefly developed in the Australian region and a few in America.

Mr. Blyth arranged the Placental Mammals into

A. Typodontia, animals with the typical forms of teeth developed, and include man, monkeys, bats, carnivorous animals and shrews. The majority live on animal food.

B. Diplodontia, rarely more than two kinds of teeth, and include rats, squirrels, deer, sheep, cattle, the elephant, pig, horse, and the almost toothless ant-eater. They chiefly live on vegetable matter.

C. Isodontia, teeth, when present, are all of one kind, and comprise the whales and porpoises.

The details of the above classification are thus shown,—

A. Placental Mammals, Fœtus nourished in the uterus, through a placenta.

I. Typodontia, Teeth of all four kinds.

1st. Group, Primates, Hair of one kind only.

Order. *Quadrumana*, with thumb on the feet.

„ *Cheiroptera*, winged,

2nd. Group, Secundates, Hair of two kinds.

Order. *Carnivora*, Molars trenchant, mixed with tubercular ones.

„ *Insectivoria*, Molars studded with cusps.

II. Diplodontia, Teeth generally of two kinds only, abnormal.

Order. *Rodentia*, Front teeth long and chisel like.

ORDER. *Pachydermata*, Teeth varied, skin thick, do not ruminate.

„ *Ruminantia*, upper incisors generally absent, chew the cud.

„ *Sirenia*, want posterior extremities.

„ *Edentata*, Incisors absent.

III. Isodontia, teeth, when present, of one kind and often very numerous.

ORDER. *Cetacea*, Posterior extremities wanting.

B. Implacental or Marsupial mammals.

I. Unguiculata, with nails.

Colonel Sykes published a list of the animals observed by him in the Deccan, Mr. now sir Walter Elliot, in 1839, gave a Catalogue of the Mammalia of the southern Mahratta country. Mr. Hodgson published several lists of the Mammalia of Nepal, Colonel Tickell gave a detailed history of a few animals. Major Hutton recorded some facts on the mammals of Afghanistan. Mr. E. L. Lavard, Dr. Kelaart, Dr. Templeton, Sir J. E. Tennent have almost exhausted the subject of the animals of Ceylon, Dr. Horsfield and Sir T. S. Raffles were amongst the first who described the animals of the Eastern Archipelago, and Professor Bickmore and Mr. Russell Wallace have recently extended their researches. Dr. Cantor furnished a valuable list of the mammalia of the Malay peninsula, Dr. T. C. Jerdon in 1867 published the Mammals of India, and the labours of all these Zoologists were revised by Mr. Blyth of the Calcutta Museum, in many notices and reviews in the scientific journals of the day.

Southern India, more particularly the richly wooded Malabar Coast, possesses more species peculiar to it than all Central and Northern India, except the Himalayan range. Of the animals only found in the Himalayan range, several equally belong to the Indo-Chinese fauna, of which they appear to be the Western extension, and a few others to Central Asia, whilst a moderate number appear to be peculiar to the Himalayan mountains. The Lungoor monkeys (Presbytis) form a well marked group in India and are still further developed in the Indo-Chinese provinces and Malayana. Out of five continental species, one is spread through all the plains of Central and Northern India, one through the Himalayas, and there are three well marked species in the extreme South of the peninsula. Macacus radiatus of Southern India, replaces Inuus rhesus of all Northern and Central India. A well marked form of this group, Inuus silenus is peculiar to the South-west corner of the peninsula. The Lemurs are almost peculiar to Madagascar, but one species is very abundant in the extreme south, and a Malayan species extends sparingly through Burmah into the N. E. corner of Bengal.

Two species of frugiverous bats are spread all over India and one species occurs only in the south.

Of Insectivorous bats, seven species of Rhinolophus have been found in the Himalayas, but only two species in southern India. The Hipposideros section is represented equally in the north and south of India, and is more Malayan. The Cœlops of Blyth has, as yet, been found only in the Bengal Sundurbuns. The yellow bellied Nycticeji occur pretty generally throughout India, N. ornatus occurring in the Himalayas. A few European forms are found in the Himalayas. Moles occur in the Indo-Chinese region and in the S. E. portion of the Himalayas. Shrews occur in all parts of India, but are most abundant in the Himalaya. One species of Tupaia occurs in southern India, and another from the S. E. Himalayas to Burmah. Of the Carnivora, two species of bears are Himalayan, and a third species extends throughout all the plains of India. Ailurus fulgens, one of the Ursidæ, is peculiar to the Eastern Himalayas. Weasels occur only on the Himalayas, one martin is found both on the Neilgherries and Himalayas, one species of otter is found in the south of India, in Bengal are two species, and others occur in the Himalayas. Of fifteen feline mammals found in India, five are common to India and Africa, seven are found in India and the Indo-Chinese region, but three of these occur only in the S. E. Himalayas. One, the ounce of central Asia, is Himalayan, and the smallest of the feline animals are peculiar to the plains of India, two of them in the extreme south of the peninsula, and the other on the N. West. Of the strictly Asiatic Parodoxurus, more Malayan than Indian, one species is common in most parts of India, and two occur on the Himalayas and adjoining Terai. The genus Herpestes is common to India and Africa, out of seven Indian species, five occur only in the south of the peninsula and of these four only in the extreme south. One small Civet cat is found throughout India, and is common in the Himalaya. A large species on the Himalaya replaced by a different race in the extreme south. Arctonyx, Arctictis, Helictes, Urva, and Prionodon are found in the S. E. Himalayas and in the Indo-Chinese region. The wolf, the jackal and wild dog are found throughout India; two small desert foxes are found throughout the plains and a fox of the European type

occurs in the Himalayas. Squirrels are found throughout India, up to the foot of the Himalayas, in the Indo-Chinese region, Assam, Burmah and Malayana. One species of flying squirrel is limited to the extreme south of the peninsula, one in the south of the peninsula but several species in the Himalaya. Marmots only occur in the Himalayan region, to which they have been extended from Central Asia. Of the Muridæ, Golunda, three species of Leggada, and the curious Platacanthomys are peculiar to the south of India: Arvicula occurs only on the Himalayas, and Rhizomys in the Himalayas and the Indo-Chinese district.

One species of hare is found in the south of the peninsula, another in northern and Central India; the hispid hare in N. E. Bengal and Lagomys on the Himalayas. One elephant is common to all India, two species of rhinoceros occur in N. E. Bengal, one of them is tending to the extreme south of the Malayan peninsula, one wild pig occurs throughout all India, varying slightly in appearance, and a peculiar dwarf species is found sparingly in the Terai, adjoining the S. E. Himalayas. The wild ass of Western Asia and Persia is found in the North Western deserts. Two species of the true deer of the Red deer type occur only within the Himalayas, beyond the outer range in Kashmir and Sikkim and these two extend over a great part of Asia. Four Rusine deer are found throughout India, one of them, the Rucervus, occuring only in the Central and Northern India and extending into Assam. The musk deer is only in the Himalayas, and the memimna or mouse deer throughout India and in Malayana. The Nylgai and four horned Antelope peculiar to India, are found throughout the Indian region. Gazelles occur both in India and Africa. The goat-like Antelope, Nemorrhœdus is found on the Himalayas and is peculiar to Eastern Asia from Burmah to Japan. One type of the true goats, the type Hemitragus, has a representative on the Himalayas and another on the Neilgherries. The Siberian ibex extends to the Himalayas, and the "Markhor," quite of the type of the domestic goat is found on the N. W. Himalayas and adjoining hilly districts. Of two species of wild sheep one occurs in the Panjab salt ranges and the other in the Himalayas.

The bison of sportsmen, the magnificent Gour, Gavæus gaurus, abounds in the forests of S. India and extends into Central India, Burmah and the Malay peninsula.

Two species of the Manis, the scaly Ant-eater, occur, one common throughout all India, and one extending from Darjeeling into China.

The Dugong occurs sparingly, on the southern coasts of India, various species of Delphius, one Globicephalus, and one Balænoptera and the fresh water porpoise of the Ganges, Indus and Irawadi, is a peculiar type the Platanista. The classification of the Mammals of India may be thus shown :—

Along the base of the Himalayas, in the dense jungles, an occasional tiger prowls; the leopard is not uncommon; while many of the game birds about Dugshai are there also plentiful. Among the lesser ranges bordering the plains and to an elevation of 8,000 or 9,000 feet, barking-deer are common; and on the more secluded and craggy mountains, the goral or chamois of the Himalayas may be occasionally seen sporting among the pine-clad precipices. This little antelope is gregarious, feeding in scattered herds, so that when the loud hissing call of alarm is uttered by one individual, the others, one by one, take it up; and the hunter, from a prominent position, may see from ten to twenty gorals in different parts of the hill bounding across the precipices. The goral is rather higher than the barking deer and more compact and agile in appearance.

The native dog of the Jhelum district has a great resemblance to the pointer, and doubtless was introduced from India. Mr. Vigne makes a similar remark with reference to the dogs of the Rajawur district, south of the valley of Cashmere, where a formidable breed is also found, having the external appearances of the shepherd's dog, but much larger. A closely-allied form, not differing in any way from the Scotch collie, is common all over the cultivated regions of the western Himalayas, and e[illegible]estward to the sources of the Oxus, [illegible]yed by Lieutenant Wood. This uniformity is in favour of the view that the shepherd's dog forms almost a permanent race, which may have been one of the original varieties. The Tiberan black bear Helarctos tibetanus, probably finds its way across from the lower Himalaya. The black bear of the southern provinces (U. labiatus) is not found in the Punjab. Helarctos tibetanus is common in the Punjab, and hunts among the ravines and around the villages at night.

The isabella, or brown bear of the Himalaya is an exceedingly stupid and unsuspicious animal in districts where it has not been disturbed. The contents of the gall bladder are much prized as medicine by the hill people.

The ran-hun or wild dog, Canis primævus, is a native of the Cashmere ranges, and although not to say common, is by no means rare; it is so stealthy in its habits that all attempts to obtain specimens often prove abortive. They hunt in packs, and attack the largest deer. Even the Cashmere stag is said to be brought to bay and killed by packs of wild dogs. The wild dog seen by Dr. Hooker on the Khasia mountains, and known there by the names kulsam and khas, may be a different species, though Colonel Sykes considers it identical with the kolsum of the Deccan (C. dukhunensis).

The strange looking goat antelope (Capricornis bubalina), known by the name "ramoo" in Cashmere, and "serou" in other districts of the western Himalaya, is perhaps the rarest of the wild ruminants. Occasionally the sportsman comes across an individual in the depths of the Alpine forests, but the animal is very solitary in its habits, and seldom more than a couple are seen together. Both in figure and movements the serou is perhaps one of the most ungainly of its tribe, and so stupid is it that when come on unawares it will stand and gaze at the intruder: even the report of a rifle seldom scares it. The serou has the legs of a goat, the horns of an "antelope," its general appearance is bovine; whilst the long stiff bristles on its back, and general shape of the head, are decidedly porcine; a sort of nondescript beast, which European sportsmen often call a "very extraordinary looking animal" and so it is. The serou is said to fight desperately; it has been known when wounded or brought to bay, to have kept off a pack of wild dogs, and killed several by its sharp pointed horns. A few are met with on the Cashmere ranges, and in favourable situations eastward to Nepal.

The Houriar (Caprovis Vignei) extends along the eastern spurs of the salt mountains, but becomes less common as we proceed eastward, and is seldom met with on the ranges beyond the town of Jhelum, or southwards of the Beas River. It is confined to the north and western portions of the Punjab, including the Suliman chain, where it is known by the name of Kuch. It is also a denizen of the mountains around Peshawar, including the Khyber Pass, Hindu Koh, and Kaffiristan. The shapoo or shalmar of Ladakh, if not identical, is certainly very closely allied; its differences are slight, and, such as might result in a great measure from the marked diversity of climate, food, &c., of the two regions. This species is no doubt the Sha of Tibet described by Vigne, and possibly the wild sheep of western Afghanistan, Persia, the Caucasus, Armenian and Corsican mountains, is the same species altered mayhap by climate and other external agencies. The eastern limits of the Shapoo have not been fixed with certainty; but so far as inquiries have extended, it would seem that, commencing at Ladakh, it proceeds westward towards the Indus, into the regions where the houriar is found, and probably when these regions are explored we shall find out the relation between what has been supposed distinct, but which Dr. Adams is inclined to consider one and the same animal.

The ibex (Capra himalayana) frequents many of the lofty ranges of the western chains, and is known to the natives by the names "skeen" and "kail," which they apply indiscriminately in the districts of Aserung, Spiti, Kanawar, the Northern Cashmere mountains, Ladakh, Chinese Tartary, and the Altai. It is not clear that the European ibex is a distinct species. There appears to be a variety in Ladakh with shorter horns than the Himalayan, and specimens of the Siberian ibex possess the same peculiarity. The leopards, panthers, wild-dog and bearded vulture, are the common enemies of the ibex; the latter preys on the kids only. The ibex is found on certain ranges in Ladakh, especially on the chains northward.

The Caucasian ibex (Capra caucasia) frequents the mountains of Beloochistan and it is likewise a native of the Murree and other ranges on the north-western frontier of Sind. The Caucasus, Asia Minor, Syria, and Arabia, are also countries which it inhabits. It does not appear to travel any great distance eastward, and is probably replaced on the higher ranges of Afghanistan and Persia by its noble congener the Himalayan ibex. The Caucasian ibex has the hair short and dark brown, with a black line down the back. The beard is also black. Like the European and Himalayan animals, the horns are also bent backwards but they differ in being more slender and tapering. In the latter, moreover, the horns are three-sided, and the anterior and posterior surfaces sharp, and generally smooth, with the exception of a few irregular tuberosities on the frontal aspect. Like the other species, it frequents dangerous and inaccessible places, such as bleak and barren mountain tops.—*Jerdon, Mammals.*

170 species of mammalia are known to inhabit Indo-Malaya. There are 24 of the quadrumana or monkey tribe, 10 of which

occur in the Malay peninsula, 11 of them in Sumatra, 9 in Java and 13 in Borneo. The Orang-utan are found only in Sumatra and Borneo: the Siamang, next to them in size, in Malacca and Sumatra, and the long nosed monkey only in Borneo. The gibbons or long armed apes and monkeys and the lemur like animals, Nycticebus, Tarsius, and Galeopithecus, are found in all the islands. With the exception of the Orang-utan, the Siamang, the Tarsius spectrum and the Galeopithecus, all the Malayan genera of quadrumana, are represented in India by closely allied species. In the Indo-Malay region are 33 Carnivora, 8 of which—a tiger, leopard, civet, tiger-cat and otter are found in India and Malacca and 20 in the Malayan region: 13 have representatives in India, of closely allied species.

The Malacca glutton, Helictis orientalis, has the H. Nepalensis in the Himalaya. There are 22 hoofed animals in Indo-Malaya, seven of which are found in India and Burmah. The Bos sondaicus is found in Burmah, Siam, Java and Borneo. There is a goat-like animal in Sumatra; the two horned and the long horned rhinoceros occur in Burmah, Sumatra and Java, and the elephant of India is found in Malacca, Sumatra and Borneo. There are about 50 bats, of which under a fourth part occur in India; 34 rodents (squirrels, rats &c.) of which 6 or 8 are Indian, and 10 Insectivora, 9 of which are peculiar to the Malay regions. The Tupaia, insect-eaters, closely resemble squirrels, are almost confined to the Malay islands, as also are Ptilocerus Lowii of Borneo and Gymnurus Rafflesii. In Timor, there are 15 bats, and 7 land mammals; amongst them the Macacus cynomolgus, the common monkey of all the Indo-Malay islands: Paradoxurus fasciatus, a civet cat, is found over much of the Archipelago:—

Felis megalotis, a tiger cat is peculiar to, and rare even in Timor. Cervus Timoriensis; Sus Timoriensis; Sorex tenuis, and Cuscus orientalis, are all found in Timor and the Moluccas. Horses said to be wild in Timor are all private property.

The mammalia of Celebes consist of 7 bats and 14 terrestrial species, amongst them the Tarsius spectrum, Viverra tangalunga and Rusa hippelapha: Cynopithecus nigrescens in Batchian, is of a jet black colour and the size of a spaniel.

The Anoa depressicornis, called "sapi utan" or the wild cow of the Malays, approaches the ox-like antelopes of Africa, and has been classed as an ox or a buffalo and antelope. It is found only in the mountains and never occupies places where there are deer.

The wild boar of Celebes is peculiar, but the Babirussa or Pig deer there, has long and slender legs and the male has curved upper tusks turned back so as to resemble horns. It feeds on fallen fruits, it is found in the Celebes, in the Sulu islands and in Bouru. There are also 5 species of squirrels and 2 species of Cus-cus or eastern opossums.

The Anoa depressicornis, (Sapi utan, *Malay*) is the wild cow of Celebes. It is smaller than other wild cattle. It is found in the mountains. Cynopithecus nigrescens, the black baboon monkey is also of Celebes. Paradoxurus fasciatus is a civet cat of Timor.

The Moluccas consist of three large islands, Gilolo, Ceram and Bouru, with many small isles and islets, Batchian, Morty, Obi, Ke, Timor-laut, Amboyna, Ternate, Tidore, Kaiva and Banda. There are 25 bats but only 10 land mammals are known in the group, amongst them Cynopithecus nigrescens, Viverra tangalunga, Rusa hippelaphus, the Babirussa, Sorex myosurus, common to Sumatra, Borneo and Java, and four marsupials viz. the small flying opossum, Belideus ariel, a beautiful little animal resembling the flying squirrel in appearance, and a species of Cuscus, peculiar to the Austro-Malayan region. They are opossum like animals with a long prehensile tail, of which the terminal half is generally bare, they have small heads, large eyes, and a dense covering of woolly fur, often pure white with irregular black spots or blotches, but sometime ashy brown. They live in trees and feed on the leaves of which they devour large quantities: they are very tenacious of life.

The Papuan islands, consist of New Guinea 1,400 miles long and its adjacent islands. In them only 17 mammals as yet are known, viz. 2 bats, 1 Sus papuensis and the rest are marsupials, one of these a kangaroo of Mysol and the Aru islands. An allied species occupies N. Guinea. Two species of the tree kangaroo with powerful [illegible]. Timor there are 4 species of Cuscus, a smaller flying opossum, and there are all mice, with [illegible] marsupials, one of which is the size of a rat, varie[illegible] and takes its place by entering houses and devouring provisions. *Wallace, Malay Archipelago* vol. i. pp. 146, 208 279 and ii. 79, 263.

The maral, a large stag, is found in all the higher regions of the Ala-tau and Mus-tau: he affords noble sport for the hunters, and his horns are highly valued by the Chinese. But it demands a fearless hunter to follow him into his haunts among the precipices, glaciers, and snowy peaks of this region. In winter and spring, he is found in the valleys, but as the weather becomes warmer he ascends, to escape the flies and

other insects. They are seldom found in herds, though groups of ten or twelve are sometimes seen standing on the brink of a precipice 1,500 to 2,000 feet in height, quite inaccessible to man.

Two Cossacks hunting the maral, followed the game far up into the Ala-tau, and had been successful: they started again in pursuit, and found a magnificent animal, whose horns were worth 120 roubles.—*The Upper and Lower Amoor, p.* 110 112.

We have the evidence of Jehangir, and the Reverend Edward Terry, that in their days, the province of Malwah abounded with lions. Jehangir records, that he had killed several and Mr. Terry mentions his having been frequently terrified by them, in his travels through the vast woods and wilderness of the country.—*Tennants Hindustan Vol. I. p.* 78-9.

Elephants are common in Burmah, in Ceylon, in the peninsula of India and in the Terai. They were not in use by the Moguls as Polo tells, until Kublai's capture of a number in the war with Mien or Ava. A few continued to be kept at the Chinese Court, at Timkowski's visit in 1821.—*Yule Cathay, p.* 140.

The barking-deer (Cervus muntjac) is frequent in several parts of India. The Chevrotin or pigmy deer, are not much larger than hares.

Of the Cetaceæ, the whale tribe of Mammals, of the family of Balænidæ, there are in India, 4 genera and 7 species, viz:— 1 Balenoptera; 4 Balæna; 1 Physeter; 1 Phocæna. Balæna antartica the antartic or smooth backed whale, in spring resorts to the bays of Chili, South Africa, the Brazils, Australia and Van Diemans land.

The Zoology, like the Botany of the Himalayas differs essentially from that of the sultry plains of India, which skirt their southern base; though occasionally mixed with tropical forms, it is upon the whole of a character closely resembling that of the more temperate and northern latitudes; and the insulated position of these remarkable mountains, exhibiting, as they do, the rare and interesting phenomenon of a temperate and even a boreal climate on the very confines of the tropic, where the summer heat is necessarily greater than even under the equator itself, are of importance to inquiries connected with the geographical distribution of Animal Life. The principle of animality, possesses an innate power of adaptation which renders Animals in some measure independent of climate, particularly as compared with vegetables, and which increases in proportion as we ascend in the scale of

life. The power which all animals possess, in a greater or less degree, of adapting themselves to different varieties of climate, and of withstanding, uninjured, the effects of temperatures foreign to their natural habits, increases in proportion as we ascend from the lower to the higher tribes, and the Mammalia undoubtedly form one of the most favourable groups for the discussion of this important question. Indeed, were it not from their limited powers of locomotion, they would be the very worst of all, because their high position in the scale of life, and the superior intelligence and resource with which it endows them necessarily protect them against changes and casualties, which would prove fatal to more simply organized beings; but, deprived of the powers of flight, ordinary mammals have not the means of traversing the wide deserts and oceans, which separate the habitable portions of the earth: the nature of their locomotive powers consequently confines them to particular regions; and, in spite of the more favourable circumstances of their physical organization, their more varied resource and superior intelligence, they afford better materials for studying the problem of geographical distribution, than the kindred class of birds, whose faculty of rapid flight enable them to set oceans and deserts equally at defiance, in passing to the most distant quarters of the globe, and, as it were, to choose their own temperature and climate in the boundless fields of air. Hence it is that the circumstances of the important problem of geographical distribution are less favourably presented in Ornithology than in Mammalogy.

The species of mammalia found in the Southern Mahratta Country, were described by Mr. Walter Elliot, of the Madras Civil Service in the Madras Literary Society's Journal July 1839. The district of India, in which the animals were procured, is a part of the high table-land towards the south of the Dekhan, commonly called the Southern Mahratta Country, and constitutes the British zillah of Dharwar. It ought, likewise, geographically speaking, to include the small province of Sunda. The general boundaries are the rivers Kistnah and Bhima on the north and N. E.; the Tumbudra river on the south; the Nizam's territory on the east, and the Syhadri range of mountains on the west. The latter are generally called the Ghats; a term which, however, properly applies only to the passes leading through them. The general face of this tract is much diversified, and affords a great variety of elevation and of geological structure, thereby materially affecting the

distribution and the habitat of the different species of animals existing within its limits. The whole of the western portion is a thick forest, extending from the outskirts of the mountainous region of the Ghats to their summits, and clothing the valleys that extend between their different ridges. It abounds with the teak and various other lofty forest trees, festooned by enormous perennial creepers. The bamboo forms a thick and luxuriant underwood in some places, while others are entirely open, and the banks of many clear and rapid streams flowing through it, abound with the black pepper plant, the wild cinnamon and other odoriferous shrubs. Portions of this forest are often left entirely untouched by the axe or knife, forming a thick impervious shade for the growth of the black pepper, cardamon and Mari palm (Caryota urens). These are called kans and are favourite resorts of wild animals. To the east of the regular forest lies a tract called the Mulnad, or rain-country (though the natives of the plains often include the jhari, or forest, under the same denomination), in which the trees degenerate into large bushes, the bamboo almost entirely ceases, and cultivation, chiefly of rice, becomes much more frequent. The bushes consist chiefly of the karunda, the pallas, &c. It abounds in tanks and artificial reservoirs for purposes of irrigation. East of the Mulnad is a great extent of alluvial plain, producing fine crops of wheat, cotton, maizes, millet, &c. [Holcus sorghum, Panicum Italicum, Cicer arietinum.] And on the Nizam's frontier are found a succession of low dry hills, with tabular summits, often rising in abrupt scarped precipices, and intersecting and traversing the plains in various directions.

They are clothed with low thorny jungle of babul and acacia, and their bases, and the valleys between, composed of a light sandy soil, are cultivated with millet, vetches, &c. Panicum spicatum, Panicum miliare, Phaseolus max, Phaseolus mungo, &c. The first or mountainous division consists chiefly of micaceous clay, and other schists, which to the northward are succeeded by basaltic or trap formation. The Mulnad is composed of undulating clay-slate hills, which become covered with basalt to the north. This trap formation extends in a slanting direction from S. W. to N. E. nearly coinciding with a line drawn from Sadasheaghur on the coast, to Beejapoor and Sholapoor—and, what is remarkable, is almost coincident with that marking the separation of the two great tribes of the population using totally distinct languages, the Mahrattas and Canarese. The hills to the N. E and E. are all of primitive sandstone sometimes resting on schists, sometimes immediately on granite, which latter is the rock nearest the surface in the central and eastern plains. But a well defined range of hills to the S. W., called the Kupputgud, is entirely composed of micaceous and clay slates, resting on granite. The hills more to the N. and N. W. are basaltic. The extensive plains lying between these different lines of hills and eminences are composed of the rich, black mould called regur or cotton ground, resulting from decomposed basaltic rocks. To the N. E. a considerable tract of limestone is found, resting on the sand stone, about Bagalcote, Badami, Hungund, Mudibihal, &c. The distribution of species throughout these different tracts is shown in the following table: those marked* are confined to one tract only.

Common to all.	Mountain Forest.	Mulnad.	Black Plains.	Sandstone Hills and red sandy soil.
Simia radiatus	Simia Entellus	Cynopterus Marginatus	Canis Lupus	Simia Entellus (rare)
Rhinolophus	* Mangusta Vitticollis	Megaderma Lyra or Carnatica	—— Aureus	Cynopterus marginatus
Vespertilio	* Felis Wagatee	Rhinolophus Speoris	—— Bengalensis	* Rhinopoma Hardwickii
Pteropus edulis	Mus Longicaudatus	—— Marinus	Felis Jubata	Rhinolophus Speoris
Ursus (Prochilus) labiatus	Sciurus Palmarum	—— Fulgens	—— Chaus	* Taphozous ——
Sorex Indicus	* —— (*dark variety*)	Canis Lupus	Mus Indicus, (black variety)	Canis Lupus
Lutra nair	* —— Maximus	—— Aureus	—— Mettade do	—— Aureus
Canis ferus Dukhunensis	* Pteromys Philippensis	—— Bengalensis	—— Musculus Indicus	—— Bengalensis
Hyæna vulgaris	Manis Pentadactyla	Felis Jubata	* Antilope Cervicapra	Hyæna Vulgaris
Viverra Indica or Rasse	* Elephas Asiaticus	—— Chaus	* Damalis Risia	Felis Jubata
Paradoxurus Typus	* Moschus Memina	Hyæna Vulgaris		—— Chaus
Mangusta Grisea	Cervus Hippelephus	Mus Indicus (red variety, rare)		Mus Leggyade
Felis tigris	—— Axis	—— Mettade, (rare)		—— Budoga
—— pardus	* Muntjak	—— Leggyade		—— Gulandi
Mus gigantous	* Bos Gaurus or Frontalis	—— Budaga		—— Longicaudatus
—— rattus		—— Gulandi		—— Musculus
—— decumanus		—— Longicaudatus		Gerbillus Indicus
Sciurus palmarum		—— Rufus		Cervus axis
Hystrix cristata		—— Musculus Indicus		* Antilope Arabica
Lepus nigricollis		Gerbillus Indicus		
Sus scrofa ferus		Manis Pentadactyla		
		Cervus Axis		
		* Antilope quadricornis		

Simia radiatus. Madras monkey.

Macacus radiatus		Cercocebus radiatus, Geoff.	
Koti,	Can.	Bandar,	Dek.
Munyga,	"	Makada,	Mah.
Munga,	"	Kerda, do. of the	Ghats.

This species abounds over the whole country, sometimes inhabiting the wildest jungles, at others living in populous towns, and carrying off fruit and grain from the shops of the dealers, with the greatest coolness and address.

Simia (Semnopithecus) entellus.

Presbytes entellus		Cercopithecus entellus, Geoff.	
Moosya,	Can.	Wanur,	Mah.
Langur,	Dek.	Bengal Langur.	

The black-faced monkey of Europeans,—abounds more particularly in the forests, where its loud wild cry is particularly striking. They are both useful and troublesome to the sportsmen, who may often judge by their agitation and chattering of the vicinity of some beast of prey; while he himself is apt to be assailed in a similar manner when trying to steal upon the more timid kinds of game. The species is celebrated in hindu mythology, for having, under their leader Hanuman, assisted the hero and demi-god Rama, the first hindu conqueror of the forests of Southern India, as related in the Ramayana. The Entellus appears to want the cheek pouches characteristic of Semnopithecus. An adult male measured, from muzzle to insertion of tail, 1 foot $10\frac{1}{2}$ in. length of tail alone 3 feet $2\frac{1}{2}$ height from heel to crown 3 feet $2\frac{1}{2}$—weight 22 lbs.—do. of an adult female 18 lbs.—

Pteropus edwardsii.

P. medius, *Temminck*; *Monog de Mam.* i. 173.

Toggal Bawli,	Can.	Guddal,	Dek.
Sikatyelle of Wuddurs,		Barbagal,	"

The flying-fox or large fox bat. Its flesh is esteemed good eating. Its tongue is covered with large papillæ, pointing backwards, and each one terminating in a brush or collection of bristly points. Length of the male, 12 to 13 inches—weight 29 oz—of a female, 20 oz. Expanse of wings upwards of 4 feet. When disturbed during the day, they fly slowly round and round, with a low screaming noise, and soon settle again; hovering for a moment over a bough, they catch suddenly with the claw on the angle of the wing, and, allowing the body to drop, they swing with a single hold. In shade and colour, they are of a yellowish brown above, and yellowish white below.

Pteropus marginatus, *Fr. Cuvier.*

Cynopterus marginatus, *Temminck*; *Monog de Mdm.* 202.

Length, $4\frac{1}{3}$ inch. Weight, 2oz. a male. The dentition agrees with the statement of Fr. Cuvier, which he adopts as the character of his genus Cynopterus. Incisors $\frac{4}{6}$ canines $\frac{1}{1}$ $\frac{1}{1}$ molars $\frac{4}{5}$ $\frac{4}{5}$ = 30. Is somewhat rare; found in clusters on the folded leaves of the plantain, the palmyra, &c.

Vespertilio carnatica?

Megaderma Carnatica.		M. lyra.	
Kankapati,	Can.	Shamgidar, Shab parak,	Dek.

Kankapati is the generic name in Canarese for all bats. This species differs from the dentition commonly assigned to Megaderma, in having incisors $\frac{2}{4}$ canines $\frac{1}{1}$ $\frac{1}{1}$ molars $\frac{3}{5}$ $\frac{3}{5}$ = 24; whereas the molars according to Geoffroy are $\frac{4}{5}$ $\frac{4}{5}$. Above, mouse colour; beneath, paler. Nasal appendage large, oblong, reaching to the base of the ears, with a plait or fold down in the centre. Oreillon cordate, the anterior lobe high and pointed, the posterior rounded; the muzzle truncate, the under lip cleft. Four mammæ. Female generally larger. Temminck states, *Mon. de Mam. Tom.* ii. p. 5. that the females and young of some bats live apart from the males at certain seasons, which may account for this.

	Female. inches.	*Male.* inches.
Length.....	$3\frac{1}{2}$	... 3
Expansion of wings.	$19\frac{1}{2}$	... 18
Ear (behind), ...	$1\frac{3}{10}$	
Ear (before), ...	$1\frac{4}{10}$	
Carpus.....	$2\frac{1}{2}$	
Tarsus,.....	$1\frac{7}{10}$	
Head,.....	$1\frac{1}{2}$	
Additional length of the interfemoral membrane,.....	$1\frac{1}{2}$	
Weight,.....	1oz. 10drs.1oz.3drs.10g.	

Vespertilio Hardwickii.

Rhinopoma Hardwickii.

These were the largest dimensions ascertained from 14 females and 7 males, obtained at various times. They are common in the Mulnad, in old temples, caves, &c.

Weight...10 drs. Male...8 drs. 13 grs. Female.

Length of body,... .....$2\frac{6}{10}$ inches.

——— tail..... .....$2\frac{6}{10}$

——— carpus $2\frac{4}{10}$

——— tarsus $2\frac{5}{10}$

Expanse of wings...13.

This species has the muzzle long, thick, truncated and surmounted with a small leaf, oreillon oblong, bi-acuminated; forehead concave, with a fossa or channel running

down the centre. The nostrils are placed in the truncated plane of the muzzle, being covered with a membrane slit transversely, and with a small round puncture in the middle of the slit. By means of this apparatus the animal is enabled to open or shut its nostrils at pleasure. The leaf-like process rises from the same plane of the muzzle. Found in old ruins to the eastward of the province.

Rhinolophus, *Geoff.* This, and the two following species, seem to form a subdivision of the section Rhinolophus (Geoffroy), differing in the number of teeth and having in common a remarkable peculiarity common to all, not included in his specific characters, which may be described as a circular cavity, or sac, behind the nasal crest. This cavity the animal can turn out at pleasure, like the finger of a glove; it is lined with a pencil of stiff hairs and secretes a yellow substance like wax. When alarmed, the animal opens this cavity and blows it out, during which it is protruded and withdrawn at each breathing. Temminck notices it under the name of a syphon, or purse in R. Insignis and R. Speoris. Dentition, incisors $\frac{2}{4}$; canines $\frac{1}{1}$ $\frac{1}{1}$; molars $\frac{4}{5}$ $\frac{4}{5}$ 28; whereas in Geoffroy's group the molars are $\frac{5}{5}$ $\frac{5}{5}$, and the total number 30. But Temminck makes them vary from $\frac{4}{5}$ to $\frac{5}{5}$. The upper incisors are distant, placed near the canines and triangular, broad at the edge and sloping to the root, the lower ones are close together, crenelate at the edge each having three points. In all other respects, the characters are the same as Rhinolophus. Nose furnished with a complicated crest. Ears distinct, marked with transverse distinct wrinkles. Interfemoral membrane large. Warts on the pubes.

Hipposideros speoris.

R. Crumenifera, *Peron.* | Rhinolophus speoris.

R. Marsupialis, *Geoff.* | R. Dukhunensis, *Sykes.*

Ears large, erect, acuminate, rounded to the base. Muzzle short, crest very complicated, consisting of a simple transverse membrane, or leaf extending between the eyes, behind which is the circular sac. In front is a cavity, in which are pierced the complicated nostrils, and surrounded by another smaller membrane; the upper portion next the frontal leaf thick and fleshy, the lower, above the lip, fine. On either side without this are three smaller parallel membranes or fringes, reaching from the eyes downwards. Body short, thick, of a light mouse colour. Interfemoral membrane, narrow, square, including the tail, which consists of about four joints, the half of the last joint being free at the point. Pubes naked, large, with one or two warts. Two pectoral mammæ, two inguinal. Whether the latter are false or real is doubtful. It has been said they have no lacteal glands, but I have constantly remarked them, and that they are smaller in the young female. Females with the frontal sac less developed. On a comparison of about 18 specimens, the measurement of the largest was—

	Male.	*Female.*
Length	$2\frac{3}{10}$ inches	$2\frac{3}{10}$
—— of tail	1	1
—— of exserted portion of tail	$1\frac{1}{2}$-10ths.	
—— of ear	$\frac{6}{10}$	
—— of carpus	2	
—— of tarsus	$\frac{9}{10}$	
Expansion of wings	13	$12\frac{1}{2}$
Weight	6 drs. 13 grs.	6 drs.

Found in old buildings, wells, &c. The R. Dukhunensis of Sykes is said to differ from R. Speoris in the length of the carpus, but in Temminck, (*Monog. de Mam. T.* ii.) p. 17, the fore arm is stated to be shorter than the whole length, and the difference of colour is not sufficient to constitute a specific difference.

Rinolophus murinus.

Hipposideros murinus.

Ears large, erect, rounded: muzzle short, with a transverse frontal leaf or membrane and the sac behind it as the last, and in front a simple membrane round the nostrils. Body short, and thick. Inter-femoral membrane large, including the tail, all but the extreme tip. Pubes small, covered. Mammæ as in the preceding, colour dusky brown, paler beneath.

Male.—Length $1\frac{9}{10}$; tail $1\frac{2}{10}$—$3\frac{1}{10}$; ear $\frac{7}{10}$; carpus $1\frac{6}{10}$; tarsus, barely $\frac{8}{10}$; expansion of wing $10\frac{1}{2}$; weight 4 drs. 20 grs.—The sexes nearly alike.—*Elliot M. L. S. J. July*, 1839.

Taphozous. Of this only one specimen was obtained.

Vespertilio proper.—Two small species are common, but neither of them have been identified.

Vespertilio *sp.* Ears small, sub-triangular, shorter than the head: oreillon oblong rounded, colour above, pale dusky brown, beneath lighter. Length 2 inches; tail $\frac{7}{10}$—$2\frac{7}{10}$; carpus $1\frac{3}{10}$; expansion of wing 10 inches.

Vespertilio *sp.* Smaller than the last, ears, larger, rounded, nearly as long as the head. Oreillon curved and rounded at the end. Colour dark brown above and below. Length $1\frac{6}{10}$; tail $\frac{7}{10}$ — $2\frac{1}{10}$; carpus 1; expansion of wings $7\frac{3}{4}$.

Sorex Indicus, *Geoff.* Musk Rat or Shrew.

Sorex cœrulescens.

Sondeli, CAN. | Chachunda, DUK.

Ursus labiatus, *Blainville.*

Prochilus labiatus.

Kaddi; Karadi, CAN. | Reech, DUK.
Aswal, MAH. |

The peculiar dentition of this animal, distinguishing it from the genus Ursus, has been remarked by Colonel Sykes. There are never more than 4 incisors in the upper jaw. Several crania agree in this peculiarity. Their food seems to be black ants, termites, beetles, fruit, particularly the seed of the Cassia fistula, of the date tree, &c., and honey. When pursued, they carry their cubs on their back. In 1333 a bear was chased and killed, having carried her two cubs in this manner nearly three miles. It appears to be a long-lived animal. Instances are known of their living in a state of captivity for 40 years.

Lutra Nair.—*Fr. Cuvier.* Indian Otter.

Nirnai, "water dog." CAN. | Hud or Hada, Mah. of the Ghats.
Datwai bekk Do. of the Wuddar tribe. | Jelmanus and Jalmanjar MAH.
Pani kutta, "water dog.") DUK. |

Cuon rutilans.

Canis familiaris, (wild variety.)

C. Dukhunensis, SYKES. | Jungli Kutta, DUK.

The wild dog was not known in the Southern Mahratta Country until of late years. It has now become very common. The circumstance of their attacking in a body and killing the tiger, is universally believed by the natives. Instances of their killing the wild boar, and of tigers leaving a jungle in which a pack of wild dogs had taken up their quarters, came to Sir Walter Elliot's own knowledge; and on one occasion a party of the officers of the 18th regiment, M. N. I. saw a pack run into, and kill, a large Sambar stag near Dharwar.

Canis pallipes. The wolf.

C. lupus, var. *Ell.*

Tola, CAN. | Landgah, DUK.

This species does not appear to differ from the common wolf. Three young ones which Sir W. Elliot had alive for some time agreed very much with the description of the Canis pallipes of Colonel Sykes, but several adults that he shot differed in their colours and general character. The head was large, the muzzle thicker, the colours in some cases more inclining to rufous, particularly on the fore legs; which in some cases were deep red; and the same colour was found on the muzzle from the eyes to the nose. Others have more rufous on the hind legs, together with some black on the thighs, rump, and tip of the tail. Length from muzzle to insertion of tail 36 to 37 inches; do. of tail 16 to 17½: height at shoulder 24 to 26; length of head 10; circumference of do. 16 to 17; weight of an adult female 42 lbs. The wolves of the Southern Mahratta country generally hunt in packs, chase the goat antelope (Gazzella arabica), steal round the herd of Antelope cervicapra, and conceal themselves on different sides till an opportunity offers of seizing one of them unawares, as they approach, whilst grazing, to one or other of their hidden assailants. On one occasion, three wolves were seen to chace a herd of gazelle across a ravine, in which two others were lying in wait. They succeeded in seizing a female gazelle which was taken from them. They have frequently been seen to course and run down hares and foxes; and it is a common belief of the ryots that in open plains, where there is no cover or concealment they scrape a hole in the earth, in which one of the pack lies down and remains hid, while the others drive the herd of antelope over him. Their chief prey however is sheep, and the shepherds say that part of the pack attack and keep the dogs in play, while others carry off their prey; and that, if pursued, they follow the same plan, part turning and checking the dogs while the rest drag away the carcass, till they evade pursuit. Instances are not uncommon of their attacking man. In 1824 upwards of 30 children were devoured by wolves in the Purgunnah of Rone. Sometimes a large wolf is seen to seek his prey singly. These are called won-tola, and reckoned particularly fierce.

Canis aureus, *Lin.* The jackal.

Nari, CAN. | Kolah also Shighal, DUK.

The native sportsmen universally believe that an old jackal, which they call bhalu, is in constant attendance on the tiger, and whenever his cry is heard, which is peculiar and different from that of the jackal generally, the vicinity of a tiger is confidently pronounced. Sir W. Elliot says he has heard the cry attributed to the bhalu frequently.

Vulpes bengalensis.

Canis bengalensis, *Shaw* and *Pennant.* | C. Kokrec, *Sykes.*

Konk, CAN. | Lomri; Nomri, DUK
Kemp nari (red jackal) „ | Kokri, MAH.
Chandak nari, „ |

Length from nose to insertion of tail 20 inches; do. of tail 14 in.; weight, male 7½ lb.; female 6¼ lb.—both large specimens. Shaw's animal appears to be identical with

the Canis Kokree of Colonel Sykes. Its principal food is rats, land crabs, grasshoppers, beetles, &c. On one occasion a half devoured mango was found in the stomach. It always burrows in open plains, runs with great speed, doubling like a hare; but instead of stretching out at first like that animal, and trusting to its turns as a last resource, the fox turns more at first, and if it cannot fatigue the dogs, it then goes straight away. It is remarkable that though the brush is generally tipt with black, a white one is occasionally found, while in other parts of India, as in Cutch, the tip is always white.

Viverra malaccensis.

Viverra Indica,	Geoff.	V. rasse,	Horsf.
Punagin bekk, Mushk billi,	Can. Duk.	Kasturi,	Mah.

Length from the nose to insertion of tail 22 inches; do. of tail $15\frac{3}{4}$ in.—total $37\frac{3}{4}$—weight $5\frac{1}{2}$ lb.—an adult female. Varies much in the distribution of the marks on the fur.

Mangusta mungus.

Herpestes griseus, Desm.

Mungli,	Can.	Mangoos,	Duk.

There does not appear to be any difference between the Mangusta mungos and Mangusta cafra, both of which are referrible to the Herpestes griseus of Desmarest.

Mangusta vitticollis.

Herpestes vitticollis, *Bennett, Proceed. Zool. Soc.* 1835, Part iii. p. 67.

A specimen of this animal was procured in the thickest part of the ghat forests by accident, in 1829, and is now deposited in the British Museum. It is very rare, inhabits only the thickest wood, and its habits are little known. Size the same as M. grisea, the animal was first figured in 1839.

Paradoxurus musanga.

P. typus.

Kera bek,	Can.	Menuri,	Dek.

Common in the Mulnad, living in trees, thatched roofs of houses and huts, &c.

Male.	Ft.	inch.	Female.	Ft.	in.
Length of body...	1	$10\frac{1}{2}$	,,	1	$5\frac{7}{10}$
Do. tail...	1	$7\frac{1}{2}$	,,	1	6
Length of head...		$5\frac{6}{10}$	,,	...	$5\frac{6}{10}$
Do. ear..... ...		$1\frac{8}{10}$	,,	...	$1\frac{7}{10}$
Distance between ears..... ...		$3\frac{7}{10}$	,,	...	
Length of sole of fore foot.		$2\frac{4}{10}$	,,	...	$1\frac{8}{10}$
Do. hind do..		$3\frac{1}{10}$	,,	...	$2\frac{6}{10}$
Weight.....		$8\frac{1}{2}$ lbs	,,	...	$5\frac{3}{4}$ lbs

Hycena striata.

H. vulgaris.

Kirba, Kutt kirba,	Can. ,,	Taras,	Duk.

Length from nose to insertion of tail 3 ft. 6 in.; do. of tail 1 ft. 5 in.—total 4 ft. 11 in.; do. of head 1 ft. 10 in.; circumference of do. 1 ft. $8\frac{1}{2}$ in.; weight 74 lb.

Felis tigris, *Lin.*

Huli, Bag,	Can. Duk.	Patayat Bag, Wahag,	Duk. Mah.

The tiger is common over the whole of India, breeding in the forest and mountain tracts, and coming into the open country when the grain is on the ground. In some places they do much mischief, and have been even known to carry off the inhabitants out of the villages, whilst sleeping in their verandahs during the night. The following are the largest dimensions of any tiger, male and female, killed in the Southern Mahratta country, between the years 1829 and 1833 inclusive, and affording a comparison of from 70 to 80 individuals.

	Adult Male.		Do.		Adult Female.		Do.	
	ft.	in.	ft.	in.	ft.	in.	ft.	in.
Length from nose to insertion of tail....	6	2	5	6	5	$3\frac{1}{2}$	5	2
—— of tail,.....	3	$1\frac{1}{2}$	3	3	2	11	3	2
Total .	9	$3\frac{1}{2}$	8	9	8	$2\frac{1}{2}$	8	4
Height at the shoulder.	3	2	3	0	2	9	2	9
Length from top of shoulder to end of toes	3	$7\frac{1}{2}$	3	7	3	$2\frac{1}{2}$	,,	,,
—— from the elbow to the extremity of the toes.	1	10	,,	,,	1	$8\frac{1}{2}$	,,	,,
Circumference behind the shoulder, ...	4	3	3	$11\frac{1}{2}$	3	6	,,	,,
—— of the forearm below the elbow,.	1	8	1	7	1	$2\frac{1}{2}$	,,	,,
—— of the neck	2	8	2	$0\frac{1}{2}$	2	$1\frac{1}{2}$	,,	,,
—— of the head..	2	9	3	0	3	2	,,	,,
—— of forearm above the elbow,.....	2	3	,,	,,	,,	,,	,,	,,
Weight,..... ..	380 lbs.		360 lbs.		249 lbs,			

Nothing is more common than to hear of tigers of 12, 14, and even 15 feet in length. Most persons content themselves with measuring the skins of an animal after it is taken off; and Sir. W. Elliot once measured a lion of 9 feet 4 inches, which was noted by another of the party in his journal, as 11 feet: and by a third as 12—the one having measured the skin newly taken off and pulled out, the other when it was stretched to the uttermost by pegs, to dry. He does not believe that any tiger has ever been known that would exceed ten feet. The female has from 2 to 4 young and does not breed at any particular season. Their chief prey is cattle, but they also catch the wild hog, the samber, and, more rarely, the spotted deer. It is naturally a cowardly animal and always retreats from opposition until wounded or provoked. Several instances came to notice of its being compelled to relinquish its prey by the cattle in a body driving it off. In one case an official report was made of a herd of buffaloes rushing on a tiger that had seized the herd-boy and

forcing it to drop him. Its retiring from the wild dog has already been adverted to. Though the wild hog often becomes its prey, it sometimes falls a victim to the successful resistance of the wild boar. Sir W. Elliot once found a full grown tiger newly killed, evidently by the rip of a boar's tusk; and two similar instances were related to him by gentlemen who had witnessed them, one of a tiger the other of a panther. It is generally believed that a tiger always kills his own food and will not eat carrion, but he met with one instance of a tigress and two full grown cubs devouring a bullock that had died of disease. He saw the carcass in the evening, and next day on the report of tigers having been heard in the night, he followed their track, and found they had dragged the dead animal into the centre of a corn-field and picked the bones quite clean, after which they found a buffalo, killed it, and eat only a small portion of it. Another instance was related in a letter from a celebrated sportsman in Kandesh, who having killed a tigress, on his return to his tents, sent a pad elephant to bring it home. The messenger returned reporting that on his arrival he found her alive. They went out next morning to the spot and discovered that she had been dragged into a ravine by another tiger and half the carcass devoured. They found him close by and killed him also. The Bheels in Kandesh say, that in the monsoon, when food is scarce, the tiger feeds on frogs, and an instance occurred some years ago, in that province, of one being killed in a state of extreme emaciation, from a porcupine's quill that had passed through his gullet and prevented his swallowing, and which had probably been planted there, in his attempts to make one of these animals his prey. Many superstitious ideas prevail among the natives regarding the tiger. They imagine that an additional lobe is added to its liver every year; that his flesh possesses many medicinal qualities; that his claws arranged together so as to form a circle, and hung round a child's neck, preserves it from the effect of the evil eye. That the whiskers constitute a deadly poison, which for this reason are carefully burnt off the instant the animals are killed. Several of the lower castes eat his flesh.

Felis pardus, Lin.

F. leopardus. | Leopardus varius.

The large variety,
Honiga, CAN.
Tendowa, DUK.
The panther, leopard or pard of the E INDIES.
Asnea, MAHR.

The smaller variety,
Kerkal, CAN.
Gorbacha, DUK.
Bibla, of the BAURI.

Of this species there appear to be two varieties, a large and a small kind, though some are of opinion that the smaller animal is the leopard. Col. Sykes also distinguishes two kinds of cheeta, but considers the larger one to be the leopard. The natives distinctly recognize the two kinds by different names. Shaw says the leopard is distinguished from the panther by its paler yellow colour, and again that the leopard is considerably the smaller of the two. Here the paler is the larger. The most remarkable difference between these seems to be that of size, but on a careful inspection, other particulars are detected. An examination of a large collection of skins, gave the following characters: The large skins measured from $4\frac{1}{2}$ to 5 feet; the tail $2\frac{3}{4}$—$7\frac{3}{4}$; the height appeared to be $2\frac{1}{2}$; the smaller ones were 3 to $3\frac{1}{2}$ ft. long; the tail $2\frac{1}{2}$—6; the height was from $1\frac{1}{2}$ to 2. The colour of the larger skins was generally pale fulvous yellow, the belly white, whilst others were deeper and more tawny, some being a sort of reddish yellow, without any white at all, beneath. In the Kerkal there is also a great variety of shades. But generally a greater number of Honiga are pale coloured and of the Kerkal dark; whence probably the name of the latter from kera, dark or black. As a general rule too, the fur of the Honiga is shorter and closer: that of the Kerkal longer and looser. The character of the spots is always the same. They may be characterised as imperfect annuli, consisting of groups of spots, arranged in imperfect circles; but sometimes approximating more and becoming like trefoils ∴ squares : : or like the impression of a dog's foot, particularly along the dorsal line, and on the head, neck, shoulders, loins and legs. Where the ground colour is dark, the spots are more confused. The tail is without annuli, spotted throughout, but sometimes the spots run into each other at the end, giving the appearance of a black tip. The large variety is found chiefly among the rocky hills to the eastward, the smaller is more common in the wooded country of the Mulnad. The former is a taller, slighter, more active animal, exceedingly strong and fierce, the latter is smaller, and stouter, and varies much in size, some being not bigger than a large tiger-cat, though the skull proved them to be adult animals. The latter may be killed easily, while the Honiga is a very formidable assailant; and several instances occurred of as many as four men having been killed by one, before it was put hors de combat. The strongest marked difference of character that Sir W. Elliot

observed, was in the skulls, that of the Honiga being longer and more pointed, with a ridge running along the occiput, and much developed for the attachment of the muscles of the neck—while those of the kerkal were rounder and the bony ridge was wanting. If this character be universal and permanent, it will afford a good ground of distinction. He was disposed to consider the Indian species as consisting of three varieties,

(*a*). the larger or Honiga.

(*b*). ditto of a uniform black colour, from the Malabar Coast, the spots appearing when the light shines strongly on the skin.

(*c*). the smaller variety or kerkal.

The following are the dimensions of a very large honiga killed in the Mulnad: length of body from nose to insertion of tail 4 ft. 6 in. tail 3-2; in all, 7-8: height at the shoulder 2 ft. 3½ in. from ends of toes to top of shoulder 2—7; circumference of the arm below the elbow 1-3; head 1-11. This was a very large male called by the natives a Mar-honiga, stouter than the gererality of the larger kind.

Felis jubata, *Lin.* Hunting Leopard.

F. guttata.	T. venatica.
Chircha, Chirtsa, CAN. Siwungi, ,, Chita, DUK.	Yuz, Hindustani of the trainers.

They are caught in the Southern Mahratta district and are trained to kill the Antelope cervicapra. They are taught always to single out the buck, which is generally the last in the herd; the huntsmen are unwilling to slip until they get the herd to run across them, when they drive on the cart, and unhood the cheeta.

Felis chaus, *Gould.* Jungle cat.

Felis affinis, *Gray.* F, kutas, *Pearson.* F. erythrotis *Hodys.*	F. Jacquemonti, *Geoff.* Chaus lybicus *Gray.*
Maut bek, CAN. Kada bek or Kar bek, ,, Bella bek of the Waddar race who eat them.	Jangli billi, DAK. Bhaoga, MAH. of GHATS.

A number of skins were deposited by Sir W. Elliot in the British Museum.

Felis ———The Wagati, of the Mahratta of the Ghats, Sir W. Elliot was unable to identify with any of the species described. It seemed to him to differ both in size and colour from the Felis viverrinus sent to England by Mr. Heath, and described by Mr. Bennett. (*Proceed. Zool. Soc.* 1833, *Part I. p.* 68.) It is peculiar to the western ghat forests. It approaches most nearly to the Felis tigrina or Margay, *Gm.*; the Felis Javanensis or Kuwuk. *Horsf;* and the Felis diardi. An adult male of the Wagati is 26 inches long, from the muzzle to the insertion of the tail, which is nearly 11 more—in all nearly 37 inches. The colour is pale yellowish grey—darker on the back—yellowish white or pale yellow on the sides—white on the under parts of the body. The forehead has 4 longitudinal spots. In a line with these, from the vertex, four lines run to the shoulders, the outer broader, the centre ones narrower, and these two last are continued almost uninterruptedly to the tail; the others break diagonally into large longitudinal spots, which are continued in rows of smaller rounder spots to the centre of the belly. There are about six rows on each side, exclusive of the two dorsal lines. Two smaller bands run from the eye, and along the upper lip, to a throat band running transversely below the ears. Two other similar transverse bands cross the breast with a row of spots between. The inside of the arm has two broad bands, and the soles are dark brown or nearly black. The tail is spotted on the upper half and indistinctly annulate towards the tip. It is very fierce —living in trees in the thick forests; and preying on birds and small quadrupeds. A shikari declared that it drops on larger animals, and even on deer, and eats its way into the neck; that the animal in vain endeavours to roll or shake it off, and at last is destroyed.

Mus. The different Indian species of this genus described are—

Mus giganteus. *Hardw.*	Mus tytleri
,, decumanus *Pallas*	,, urbanus.
,, rattus.....*Lin.*	,, bactrianus.
,, platythrix. *Sykes.*	,, brunneus.
,, oleraceus. *Sykes.*	,, brunnensculus.
,, nitidus.	,, caudatior.
,, niviventer.	,, cervicolor.
,, musculus,....*Lin.*	,, crassipes.
,, plurimammis.	,, darjeelensis.
,, providens.	,, homorous.
,, rattus	,, infralineatus and
,, rufescens.	,, nilagiricus.
,, terricolor.	

Some of these are very numerous and troublesome.

The Mus giganteus of Hardwicke differs from the Florida rat, the type of Neotoma (as figured), in having the naved scaly tail of the common rat, whereas in the Florida species it is covered with hair.

The Gerbillus Indicus of Hardwicke unites both these characters, the surface of the molars being the same as that of two Indian species while the tail has the same peculiarity as the Florida rat, with the addition of a tuft at the extremity. But it is separated from the

latter by the length of the hind foot, and the disposition of the toes, and by the carinated upper incisors; characters peculiar to Gerbillus. These common points of resemblance, however, show how intimately the different groups are connected and how gradually they pass into each other. The remaining species all belong to the group of Mus proper with tuberculated cheek teeth.

The species observed in the Southern Mahrattatta Country were—

With flat molars,

a. Scaly tails, short metatarsi (Neotoma).
Mus giganteus. | Arvicola indica.

b. With hairy tail; long metatarsi (Gerbillus).

Gerbillus indicus.

With tuberculated molars:

a. Covered with soft hair (Mus).

Mus decumanus...*Lin.* | Mus oleraceus. *Sykes.*
„ rattus.....*Lin.* | „ rufus.....*New sp.*
„ mettade *New sp.* | „ musculus.....*Lin.*
„ golundee *New sp.*

b. Covered with hair and spines.

Mus platythrix.*Sykes.* | Mus boodaga.*New sp.*

The first division have 3 molars in each jaw, with strong alveolar processes; the anterior or largest one divided into three sections by transverse ridges of enamel; the middle into two, and the third partly, or entirely so, as the centre ridge of enamel extends altogether, or only partly across the surface. In M. giganteus and M. gerbillus the enamel of the posterior molar of the upper jaw generally forms only a deep indentation. In M. gerbillus the incisors are more prismatic, the upper ones divided by a longitudinal furrow passing down the centre. In the other two species the incisors are smooth, rounded, with a longitudinal mark on the worn under surface. The upper incisors in M. gerbillus also are much more curved downwards than in the other two. In the former the usual and superior maxillary bones project considerably beyond the incisors; in the latter the incisors extend beyond these bones.

Mus (Neotoma) giganteus, *Hard. Lin. Trans.*—Mus Malabaricus, *Pennant, Quad.*

Heggin, CAN. | Ghons, DUK.
Pandi koku, TEL. |

The English name, bandicoot, is a corruption of pandi-koku, literally pig rat. It lives in granaries and stack-yards; feeds entirely on grain. Fierce, bold, easily killed. Makes a peculiar grunting noise when frightened or angry. Female with 12 teats. Incisors dark olive green at the base; becoming yellow at the extremities.

Mus providens.—*Elliot.*

Mus Indicus, *Geoff.* | Arvicola Indica, *Gray.*
„ Kok, *Gray.* | Mus pyctoris *Hodgs.*
Nesokia indica, *Jerd.*
Kok, CAN. | Golatta Koku. TEL.
Indian mole rat ENG.

The Indian mole rat or provident rat is found throughout India ranging up to a considerable altitude. Geoffroy's animal is not sufficiently particularized to indicate which of the Indian species he meant; and Gray's was given under the supposition that it applied to an Arvicola which he subsequently discovered it did not: The present term seems sufficiently applicable to its habit of laying up a large store of grain for its winter food. The koku is from 13 to 14 inches in length, and weighs upwards of 6 oz. Its figure is thick and strong, with powerful limbs, the head short and truncated, the ears small, subovate or nearly round, and covered with a fine down or small-hairs. The tail naked and nearly as long as the body, whiskers long and full. Fur long and somewhat harsh, brown, mixed with fawn, the short fur softer and dusky. The colour generally being something like that of the brown rat, with more fawn or red intermixed, and lighter beneath. In its habits it is solitary, fierce, living secluded in spacious burrows, in which it stores up large quantities of grain during the harvest and when that is consumed lives upon the huryalee grass and other roots. The female produces from 8 to 10 at a birth, which she sends out of her burrow as soon as able to provide for themselves. When irritated, it utters a low grunting cry, like the bandicoot. Incisors entirely of an orange yellow colour. The dimensions of an old male were as follows:—length of body 7 inches; of tail $6\frac{1}{2}$; total $13\frac{1}{2}$: of head $1\frac{6}{10}$; of ear $\frac{9}{10}$ths; of fore palm $\frac{4}{10}$ths; of hind $2\frac{4}{10}$ths. Weight 6 oz. 5 drs. The race of people known by the name of Wuddurs, or tank-diggers, capture this animal in great numbers as an article of food; and during the harvest they plunder their earths of the grains stored up for their winter consumption, which, in favourable localities, they find in such quantities, as to subsist almost entirely upon it, during that season of the year. A single burrow will sometimes yield as much as half a seer (about a lb.) of grain, containing even whole ears of jowaree, (Holcus sorghum). The kok abound in the richly cultivated black plains or cotton ground but the heavy rains often inundate their earths, destroy their stores and force them to seek a new habitation. He dug up a winter burrow in August 1833, situated near the old one, which was deserted from this cause. The animal

MAMMALIA.

d left the level ground, and constructed its new habitation in the sloping bank of an old well. The entrance was covered with a mound of earth like a mole-hill, on removing which the main shaft of the burrow was followed along the side of the grassy bank, at a depth of about 1 or 1½ foot. From this a descending branch went still deeper to a small round chamber; lined with roots and just large enough to contain the animal. From the chamber a small gallery ran quite round it, terminating on either side in the main shaft at the entrance of the chamber; and the passage then continued down to the bottom of the bank, and opened into the plain. Near the upper entrance, and above the passage to the chamber, was another small branch which terminated suddenly and contained excrement. But these burrows are by no means on a uniform plan. Another occupied by an adult female was likewise examined in the same neighbourhood. It was much more extensive, and covered a space of about 15 feet in length about 8 in breadth, also in a grassy mound, of which it occupied both sides. Six entrances were observed, (and there may have been more,) each covered with loose earth. The deepest part of the burrow near the chamber was about three feet from the surface, the chamber raised a little above the shaft, which terminated abruptly and was continued from the upper part of the chamber. The chamber lined with roots of grass and bark of the date-tree. The branching galleries, of which there were six, from the principal shaft, appeared to have been excavated in search of food. A variety found in the red soil is much redder in colour than the common koku of the black land. Another variety is said to frequent the banks of nullahs and to take the water when pursued, but except in size the specimens seen differed in no respect from the common kind of which they appeared to be young individuals.

Gerbillus Indicus, *Hardw.* Jerboa rat.

G. Hardwickii, *Gray.* | G. cuvieri *Waterhouse.*

Hurna mus, HIND. | Tel-yelka of YANADI.
Jhenku indur, SANSC. | Billa-ilei CAN.
Yeri Yeka of WUDDUR.

In the Jerboa rat, which occurs throughout India, the muzzle appears to be more pointed than is stated by General Hardwicke, who characterizes it as "very round," and the colour is always of uniform bright fawn, without any admixture of brown spots, which have never been observed. The incisors are always of a deep yellow colour; the eyes very large and full, the tail longer than the body. A large adult male measured:—length of body 7 inches; of tail $8\frac{1}{10}$; of head $2\frac{1}{10}$; of ear $\frac{5}{10}$; of fore foot $\frac{5}{10}$; of hind foot 2. Weight $6\frac{1}{4}$ oz. They are said to be very prolific, bringing forth 16 to 20 at a birth but this seems an exaggeration, and the litter probably seldom exceeds 12. It is the common prey of foxes, owls, snakes. Lives in numerous societies, making extensive burrows in the red gravelly soil of the Mulnaad, generally in or near the root of shrubs or bushes. The entrances, which are numerous, are small, from which the passage descends with a rapid slope for 2 or 3 feet, then runs along horizontally, and sends off branches in different directions. These galleries generally terminate in chambers from ½ a foot to a foot in width, containing a bed of dried grass. Sometimes one chamber communicates with another, furnished in like manner, whilst others appear to be deserted and the entrances closed with clay. The centre chamber in one burrow was very large, which the Wuddurs attributed to its being the common apartment, and said that the females occupied the smaller ones with their young. They do not hoard their food, but issue from their burrows in the evening, and run and hop about, sitting on their hind legs to look round, making astonishing leaps; and, on the slightest alarm, flying into their holes. The Wuddurs eat this species also.

Mus decumanus, *Lin.*

Manei ilei, CAN. | Ghur ka chooha, DEK.
Chooha, DEK.

Not so common above the Ghats as below.

Mus rattus, *Lin.* Rare.

Mus lanuginosus.—*Elliot.*

Golunda meltada *Jerdon.*

Mettade, of the WUDDERS. | Kera ilei, CAN.

The name adopted to designate this species is taken from the word mettade, meaning soft in allusion to its fur, which is fine and soft—mettani meaning soft in Telugu. It is also called mettan-yelka, mettan-ganda, from the same cause. It is about half the size of the kok, which it somewhat resembles. The head is short, but the muzzle, instead of being square and truncated, is sharp; the ears are larger in proportion and more ovate. The general form is not so stout. The tail is shorter than the body. The colour above is reddish brown, with a mixture of fawn; lighter beneath, close and soft, with a few longer hairs projecting. A large adult male measured:—length of body, $5\frac{6}{10}$ th inches; of tail, $4\frac{3}{10}$ths; total $9\frac{9}{10}$ths; of head $1\frac{4}{10}$th; of ear $0\frac{3}{10}$th. Weight $2\frac{1}{2}$ oz. The mettade lives entirely in cultivated fields, in pairs, or

small societies of five or six, making a very slight and rude hole at the root of a bush or merely harbouring among the heaps of stones thrown together in the fields, in the deserted burrow of the kok, or contenting itself with the deep cracks and fissures formed in the black soil during the hot months. Great numbers perish annually, when these collapse and fill up at the commencement of the rains. The monsoon of 1826 having been deficient in the usual fall of rain, at the commencement of the season, the mettades bred in such numbers as to become a perfect plague. They ate up the seed as soon as sown, and continued their ravages when the grain approached to maturity, climbing up the stalks of jowaree, and cutting of the ear to devour the grain with greater facility. Mr. Elliot saw many whole fields so completely devastated, as to prevent the farmers from paying their rents. The ryots employed the Wuddurs to destroy them, who killed them by thousands, receiving a measure of grain for so many dozens, without perceptibly diminishing their numbers. They are eaten by the Tank-diggers. The female produces from 6 to 8 at a birth.

Golunda Elliotti, *Jerd.* Bush-Rat.

Mus hirsutus *Elliot.* | Mus coffeus, *Kelaart.*
Gulandi, CAN. | Sora-panji-gadur, TEL.
Gulat-yelka, of WUDDURS.

The Gulandi is about the size of the last species, or a little larger—but differs from it in living entirely above ground, in a habitation constructed of grass and leaves, generally in the root of a bush at no great height from the ground, often indeed touching the surface. The head is longer than that of the Mettade, but the muzzle is blunt, rounded, and more obtuse, and covered with rough hair. The face and cheeks are also rougher than those of the other rats; the ears round and villose; the eyes moderate; the whiskers long and very fine. The tail naked and scaly, somewhat villose. The colour is an olive-brown above, mixed with fulvous; beneath yellowish tawny; sometimes paler, or light yellowish grey. A male Gulandi measured:—length of body, $6\frac{3}{10}$th; of tail, $4\frac{3}{10}$th; total $10\frac{5}{10}$th; of head. $1\frac{1}{10}$th; of ear, $0\frac{6}{10}$th. Weight nearly 3 oz. The Gulandi lives entirely in the jungle, choosing its habitation in a thick bush, among the thorny branches of which, or on the ground, it constructs a nest of elastic stalks and fibres of dry grass, thickly interwoven. The nest is of a round or oblong shape, from 6 to 9 inches in diameter, within which is a chamber about 3 or 4 inches in diameter, in which it rolls itself up. Around and through the bush are

sometimes observed small beaten pathway along which the little animal seems habitually to pass. Its motion is somewhat slow, and it does not appear to have the same power of leaping or springing, by which the rats in general avoid danger. Its food seems to be vegetable, the only contents of the stomach that were observed being the roots of the huryalee. Its habits are solitary (except when the female is bringing up her young), and diurnal, feeding during the mornings and evenings.

Mus oleraceus, *Sykes.*—Tree Mouse.

Mus dumeticola *Hodgs.* | Mus povensis *Hodgs.*
Meina yelka, CAN. | Marad ilei, CAN.

This species was designated as M. Longicaudatus in the distribution list a term applied to it in Mr. Elliot's notes, some years ago, when he believed it to be undescribed, as in fact it was at the time, but it was subsequently noticed by Mr. Bennett from a specimen taken home by Colonel Sykes. [*Proceedings, Zool. Soc. July* 26, 1832, p. 121.] Its colour is a bright chesnut above, beneath pure white. Head moderate, muzzle somewhat obtuse, ears ovate, tail naked. The dimensions of a young female were:—length of body, 3 inches; of tail, $4\frac{2}{10}$ths; total $7\frac{2}{10}$ths; of head, 1; of ear, $0\frac{5}{10}$ths. The Meinalka is extremely active and agile, and difficult to catch. He never procured its nest, but was told by the Wuddurs it lived always in bushes or trees, up which it is able to run with great facility. Colonel Sykes merely observes that "it constructs its nest of leaves of oleraceous herbs, in the fields." Whence the designation he has adopted for it.

Mus flavescens,—*Elliot.* This species somewhat resembles the last, but is nearly double the size, is of a paler yellow colour, and was met with only in out-houses and stables at Dharwar, but there are considerable numbers. Habits social. Its synonyms are Tree rat, M. rufescens; M. arboreus; M. brunneusculus, and in Bengal Gachua-indur. This is a pale yellowish brown above, and white beneath. The head is long, the muzzle pointed, the ears very large, subovate. Dimensions of an adult male:—length of body $5\frac{1}{2}$ inches; of tail $6\frac{1}{2}$, total 12. Weight $12\frac{1}{4}$ oz.

Mus musculus, *Lin.* Common Indian Mouse.

Mus dubius *Hoagson.* | Mus manei *Gray.*
Manei Bubuga, CAN.

Mr. Gray considered a specimen given to the British Museum to differ from the European species.

Mus platythrix, *Sykes.* | Leggada platythrix, *Jerdon.*

Leggyade, of WUDDURS. | Kal ilei, CAN.
Kal yelka, „ | Gijeli-gadu „

The leggyade has also been described by Mr. Bennett from Colonel Sykes' specimen. *Proceedings, Zool. Soc. June* 26, 1832, p. 121. Sir W. Elliot proposed to call it M. saxicola as better expressive of its habits, and as being exactly equivalent to its native name; platythrix expressing a generic rather than a specific character. It has the head oblong, the muzzle pointed, the ears rather large, oblong, rounded. Incisors yellow. Colour light brown, mixed with fawn; beneath pure white; the white separated from the brown by a well defined pale fawn line. The flattened spines are transparent on the back, beneath smaller, and forming with a fur a thick close covering. The dimensions of an

	Adult Male.	Do. Female
Length of body.....	$3\frac{4}{10}$ inch.	3 inches.
,, of tail	$2\frac{5}{10}$	$2\frac{4}{10}$
Total...	$5\frac{9}{10}$	$5\frac{4}{10}$ or nearly $5\frac{1}{2}$
,, of head.....	$1\frac{4}{10}$	$1\frac{3}{10}$
,, of ear...	$\frac{5}{10}$	,,
,, of fore palm	,, ...	,, $\frac{4}{10}$
,, of hind palm	,, ...	,, $\frac{7}{10}$
Weight.....	1 oz.....	15drs.

The leggade lives entirely in the red gravelly soil, in a burrow of moderate depth, generally in the side of a bank. When the animal is inside, the entrance is closed with small pebbles, a quantity of which are collected outside, by which its retreat may always be known. The burrow leads to a chamber, in which is also collected a bed of small pebbles, on which it sits, the thick close hair of the belly protecting it from the cold and roughness of such a seat. Its food appears to be vegetable. In its habits it is monogamous and nocturnal. In one earth which he opened, and which did not seem to have been originally constructed by the animal but to have been excavated by ants, he found two pairs; one of which were adults, the other young ones about three parts grown. The mouth of the earth was very large, and completely blocked up with small stones; the passage gradually widened into a large cavity, from the roof of which some other passages appeared to proceed, but there was only one communication with the surface, viz. the entrance. The old pair were seated on a bed of pebbles, near which, on a higher level, was another collection of stones, probably intended for a drier retreat. The young ones were in one of the passages likewise furnished with a heap of small stones.

Mus lepidus.—*Elliot.*

Buduga,	CAN.	Chitta burkani.	TEL.
Chit yalka,	TEL.	Chitta ganda,	,,

This pretty little species resembles the preceding, but is only about one third of the size. The colour is similar, but paler, and it has the same pure white under surface, separated from the upper by an exact line. The spines are small, fine, transparent, and of a dusky tinge, tipt with fawn. The head is very long, being nearly one third the length of the body, and the muzzle pointed. The ears are large, ovate, naked. Incisors white. Tail naked, scaly. Limbs rather long, fine; the 3 middle digits of the hind foot produced, as in Gerbillus, the two outer ones much shorter and nearly equal. The dimensions of an old male were—length of body $2\frac{8}{10}$th inch; of tail, $2\frac{7}{10}$th; total $5\frac{3}{10}$th; of head $\frac{9}{10}$th; of ear $4\frac{1}{2}$-10ths.; of fore palm $2\frac{1}{2}$-10th; of hind palm $\frac{6}{10}$th; weight 6 drs., but in general it does not exceed a $\frac{1}{4}$ of an oz. (or 4 drs.) Lives generally in pairs in the red soil, but sometimes a pair of young ones is found in the same burrow with the old ones. Does not produce more than 4 or 5 at a birth.

Sciurus palmarum, *Gmel.*—Common squirrel.

Rat palmiste *Briss.* | S. pencillatus, *Leach.*

Beral,	BENG.	Kharri	MAHR.
Lakki	,,	Vodata	TEL.
Alalu,	CAN.	Urta, of the	WUDDURS.
Gilheri,	DUK.		

The common species is sufficiently well known; the other, found only in the forests of the Ghats, is darker, the front and the back between the stripes reddish brown, the stripes small, narrower than in the common kind, and not extending the whole length of the back. The size of both is the same.—Length, 13 to 14 inches; weight of males, 4 oz. 12 drs.; females 4 oz. 11 drs. The young are born without any hair, but three dark lines are visible along the back indicating the position of the future stripes.

Sciurus Elphinstonii, *Sykes.* Bombay red squirrel.

Shekra,	MAH.	Kes Annalus, the Halapyks.	CAN. of

Mr. Elliot observed the same uniformity of colour in the Ghat variety that has been described by Colonel Sykes; but it seems doubtful whether mere difference in colour, constitute sufficient grounds for the formation of a new species. He had both the black and the red kinds alive, and tame, in his possession, for months together, and he observed the most perfect similarity in their habits, cry, and in every particular except in that of colour. Though he never met with

individuals of the S. maximus in the forest, he had often obtained them from the people of the country, who said they caught them in the Southern parts of the mountain range. The same disposition to vary in the shade and distribution of colour has been remarked by Dr. Horsfield in the Java congener of the Indian species, the Jeralang, or Leschenaults squirrel, a specimen of which has been described by Geoffroy as S. Albiceps from a casual difference of this kind. These varieties probably depend on locality, and have given rise to a great multiplication of species. Thus we have the S. macrurus: of Gmel., identified by Cuvier with S. maximus S. ceylonensis of Ray; S. Indicus said to come from Bombay, &c. Fischer makes the distinction between S. maximus, and macrurus to consist in the former having the cheek stripe terminating simply, while in the latter it is forked. J. *B. Fisch. Syn. p.* 363.

Pteromys Philippensis.—*Elliot.*

P. petaurista *Pallas.* | P. oral *Tickell.*

Pukhya, Pakya, MAHR. | Oral KOL.

Mr. Gray designated the specimens of this species presented to the British Museum by the specific name of Philippensis, and showed a former description of them under this title. It is the brown flying squirrel of Ceylon and the peninsula of India. The length of the male is 20 inches, and the tail 21 = 41 inches: that of the female 19, and the tail 20 = 39 inches. The colour above is a beautiful grey, caused by the intermixture of black with white and dusky hairs; beneath it is white, the legs and posterior half of the tail black. The male is distinguished by an irregular patch of rufous on the sides of the neck, which in the female is a sort of pale fawn. It is very gentle, timid, and may be tamed; but from its delicacy is difficult to preserve. Lives in the holes of trees in the thickest part of the forest.

Hystrix leucura, *Sykes.* Indian porcupine.

H. hirsutirostris, *Brandt.* | H. Zeylanicus, *Blyth.*

H. Cristata Indica, *Gray, Hardw.*

Sajru,	BENG.	Sirsel,	DUK.
Yed,	CAN.	Sayal,	,,
Ho-igu	GOND.	Sahi?	,,
Salendra,	MAHR.	Saori or Seaodi, of	GUZ.
Dumsi,	NEPAL.	Yeddu pandi,	TEL.

There are three porcupines in the East Indies, H. leucura the Indian porcupine, H. bengalensis, the Bengal porcupine; and H. longicauda, the crestless porcupine of Nepal, Sikim, Burmah and the Malay peninsula. The porcupine of Europe is H. cristata, and that of Africa is H. Africa Australis of Pelers. H. leucura is found over a great part of India, from the lower ranges of the Himalaya to the extreme south but does not occur in Bengal. It forms extensive burrows, often in societies, in the sides of hills, banks of rivers and nullahs, in the bunds of tanks and in old mud walls, and they are very destructive to crops of potatoes, carrots and other vegetables. See Hystrix.

Lepus, the hare, of these there are five species known to inhabit the East Indies, L. rufi caudatus, the common Indian hare; L. nigricollis, the black naped hare, L. hispidus, the hispid hare; L. peguensis of Burmah, and L. pallipes of Tibet.

Manis, the pangolin genus, is represented in the E. Indies by M. pentadactyla, the Indian Scaly Ant-Eater, M. aurita, the Sikim Scaly Ant-eater, M. javanica, of Burmah, the Malay Peninsula and the Eastern Archipelago.

Manis crassicaudata, *Griffiths.*

M. Pentadactyla, *Lin.* | Broad-tailed manis, *Pen.*

Pangolin a Queu Courte, *Cuv.*

Kowli Mah of	GHATS.	Shallama,	of the BAURI.
Thiriya,	DO.	Shalma,	
Alavi, Alawa,	of the WUDDUR.		

The manis burrows in the ground, in a slanting direction, to a depth of from 8 to 12 feet from the surface, at the end of which is a large chamber, about 6 feet in circumference, in which they live in pairs, and where they may be found with one or two young ones about the months of January, February, and March. They close up the entrance of the burrow with earth, when in it, so that it would be difficult to find them; but for the peculiar track they leave. A female that Mr. Elliot kept alive for some time, slept during the day, but was restless all night. It would not eat the termites or white ants put into its box, nor even the large black ant (Myrmex indefessa. *Sykes*) though its excrement at first was full of them. But it would lap the water that was offered to it, and also conjee or rice water, by rapidly darting out its long extensive tongue, which it repeated so quickly as to fill the water with froth. When it first came it made a sort of hissing noise, if disturbed, and rolled itself up, the head between the four legs, and the tail round the whole. The claws of the forefeet are very strong, and in walking are bent under, so that the upper surface is brought in contact with the ground; its gait is slow, and the back is curved upwards. After its death a single young one was found in it (Sept. 15th), perfectly formed, and about 2 inches long. The marks

of the future striated scales were distinctly visible, and its long tongue was hanging out. The tongue of the old one was 12 inches in length, narrow, flat fleshy to the tip, the muscle along the lower surface very strong. The length of the animal was 40 inches. The weight 21-lbs.

Elephas Indicus, *Cuv.*

Ani, CAN. TAM. TEL. | Hathi, DUK.

The elephant occurs in Ceylon, in the south of the Peninsula of India, at the foot of the Himalayas, in Burmah and in the Eastern Archipelago.

Sus scrofa, *Lin.*

Sus indicus, *Jerd.*	Sus vittatus, *Schlegel.*
„ cristatus, *Wagner.*	
Handi, CAN.	Boorra Janwar, DUK.
Mikka, „	Sur, „
Jevadi, „	Dukur, MAH.

The Indian wild hog differs considerably from the German. The head of the former is longer and more pointed, and the plane of the forehead straight, while it is concave in the European. The ears of the former are small and pointed, in the latter larger and not so erect. The Indian is altogether a more active looking animal; the German has a stronger heavier appearance. The same differences are perceptible in the domesticated individuals of the two countries.

Moschus memina, *Erxleben.* Mouse-Deer.

Memimna Indica, *Gray.*	Moschiola mimenoides *Hody.*

Memina, *Knox.—Ceylon* p. 21.
Pissay, *Ham, Voy, E, Ind,* 1 p 261.

Berka, Burka, CAN. | Pisei, Pisuri, MAHR.

Is found in all the large forests of India.

Rusa aristotelis, *Jerd.*

Cervus hippelaphus CUV.	Cervus jarai HODGSON
„ equinus „	„ heterocercus „
„ leschenaultii „	„ saumur OGILBY „
„ niger BLAINV.	

Kadavi, kadaba	CAN.	Jarao	HIND.
Samber, MAH, and	DUK.	Maha	„
Bara Singha Erroneously of mahomedans.		Ma-ao	GONDI.
		Kannadi	CAN.
Meru, MAH. of the GHATS.		Ghous	BENG.
Jarai	HIND.	Gaoj	„

The different Indian names of Hippelaphus, Aristotelis, Equinus, are applied to the samber stag, the great Indian stag, originally described by Aristotle under the designation of Hippelaphus, and discriminated as such by Mr. Duvaucel, in the Asiatic Researches, vol. xv. p. 174. The horns of different individuals present great diversities of form. The only common characters are those of a basal antler, springing directly and equally with the beam from the burr; and the beam terminating in a bifurcated extremity, formed by a branch or snag separating posteriorly and pointing obliquely to the rear. But Mr. Elliot met with instances of medial antlers, of trifurcated extremities, and in one case, with the extremity showing a fourfold division. The size of the Rusa is large, sometimes exceeding 14 hands in height. The colour varies from dark greyish black or slate-black; with the chin, the inner sides of the limbs, the under part of the tail, and the space between the buttocks, yellowish white, passing into orange yellow, but never extending into a large circular disk on the buttocks. In several instances he met with hinds of a pale yellow or light chesnut colour. These were young individuals, but the shikaries always declared them to be the same as the common kind, and no other difference was perceptible. The cranium of one of these light coloured females presents no structural differences from that of a young black female. Both sexes have canine teeth in the upper jaw, springing from the suture between the maxillary and intermaxillary bones. The neck and throat are clothed with a long mane. The suborbital sinus is very large. When the animal is excited, or angry, or frightened, it is opened very large, and can be distended at pleasure. The new horns are soft and tender during the monsoon, from June to September, about which time the rutting season commences. The stags are then fierce and bold. Mr. Elliot has seen one, when suddenly disturbed, face the intruder for a moment, shaking his head, bristling his mane, distending the suborbital sinus and then dashing into the cover.

Cervus axis, *Erxleben.*

Axis maculatus.

Sarung, Saraga, CAN. | Chital, MAH. and DUK.

Cervus muntjack, *Zimmermann.*

Cervulus aureus, JERDON.

Kankuri,	CAN.	Jungli Bukra,	DUK.
Bekra,	MAH.		

This animal does not seem to differ in any respect from the Kijang of the Eastern Islands. A young male of this species is of a deep chesnut colour, which becomes browner as the animal grows older. It obtains its Canarese name from its habit of frequenting the Kans, or natural forest gardens:—

Antilope cervicapra, *Pallas.*

Antilope bezoartica, JERD.

Chigri,	CAN.	Phundayat,	MAH.
Mriga,	SANS.	Hurneen,	MAH. DEK the doe.
Hurn,	MAH. DEK the Buck		
Kalweet,	MAH, DEK.		

The buck is the Alali, of the Baori or harn shikarees, called also Aravi-Chincher. They are a singular nomade tribe, who live entirely by capturing antelope by means of springes, in which they are very successful. They also catch the Chita (Felis jubata) for the Moor Shikaries. They wear a dress of a sort of brown coloured cloth peculiar to themselves, and speak a dialect of Hindi with a very singular intonation.

Gundoli, of the Baori..... .. the Doe.

The Indian antelope frequents the black plains, in herds of sometimes 20 or 30, each of which has only one buck of mature age, the others being young ones. The buck of the herd always drives off the others, as soon as they begin to turn black, in the course of which desperate combats ensue, by which their horns are often broken.

The horns of the male in the Southern Mahratta country seldom exceed 19 or 20 inches. The longest seen were a pair of horns from Hydrabad, 24 inches long, with 5 flexures and 50 rings or annuli; and another pair from Kattewar which were 25 inches. The rutting season commences about February or March; but fawns are seen of all ages, at every season. During the spring months the buck often separates a particular doe from the herd and will not suffer her to rejoin it, cutting her off and intercepting every attempt to mingle with the rest. The two are also often found alone but on being followed always rejoin the herd. When a herd is met with, the does bound away for a short distance and then turn round to take a look—the buck follows more leisurely, and generally brings up the rear. Before they are much frightened they always bound or spring and a large herd going off in this way is one of the finest sights imaginable. But when at speed the gallop is like that of any other animal. Some of the herds are so large, that one buck has from 50 to 60 does, and the young bucks driven from these large flocks are found wandering in separate herds, sometimes containing as many as 30 individuals of different ages. They show some ingenuity in avoiding danger. In pursuing a buck once into a field of toor, Mr. Elliot suddenly lost sight of him and found after a long search that he had dropt down among the grain and lay concealed with his head close to the ground. Coming, on another occasion, upon a buck and doe with a young fawn, the whole party took to flight, but the fawn being very young, the old ones endeavoured to make it lie down. Finding however, that it persisted in running after them, the buck turned round and repeatedly knocked it over in a cotton field until it lay still, when they ran off endeavouring to attract his attention. Young fawns are frequently found concealed and left quite by themselves.

Antilope arabica. *Hemprich and Ehrenberg. Fischer's Synopsis* b 5. p. 460.

Gazella benettii, *Jerd.*	A. Bennettii, *Sykes.*
Budari, CAN. of southern talooks.	Chikara, DEK.
Mudari, CAN. of northern talooks.	Porsya, of Baori, the Buck.
Tiska, CAN.	Chari, do. the doe.

The Indian gazelle inhabits all India except Bengal and the Malabar Coast, but is most abundant in the desert parts of Harriana, Rajputanah and Sindh. Sir W. Elliot regards the Antilope Arabica and the Gazella benettii as identical. He says they abound in the islands of the Red Sea, particularly in Dhalak, and on the western shore about Massowa, and probably all along the Abyssinian Coast. The gazelle of the Hauran and of Syria, appeared to him also to be of this species. If this be the case, the Chikara possesses an additional interest, in being the same animal as the roe and the roe-buck of Scripture. The modern name for the gazelle in Yemen is Dabi or Dzabi which is the same as the Hebrew word translated "Roe." Deut. xiv, 5. It is likewise the gazelle of the Arabian poets, as appears from the common saying "The eyes of the Dabi are the most beautiful of all." It is found on the red sandy plains, or among stony open hills, and abounds in the basaltic formation of the Dekhan, in the valleys of the sand-stone formation, and generally among the jungles of the red soil to the eastward of the Southern Mahratta Country. It is never seen on the black plains, nor among the western jungles, nor in the Mulnad. It is found frequently in herds of three, generally a buck with two does; also of 5, 6, or more. The young expelled bucks are also found in separate herds like those of A. cervicapra. When two bucks fight they butt like rams, retiring a little and striking the foreheads together with great violence. When alarmed it utters a short hiss, by blowing through the nose and stamps with the fore-foot, whence its Canarese name of Tiska. The dimensions of an adult male procured at Dumbal in the Southern Mahratta country, were as follows: height at the shoulder 2 feet, 2 inches; at the croup 2 feet 4½ inches; length from the nose to insertion of the tail 3 feet 5½ inches; of tail 8½ inches; of ear 6 inches; of horns 11 in. of head 9 in. Weight 48 lbs. But these are by no means the largest dimensions observed. At Deesa in Goozerat, he measured three crania, the dimensions of the

horns of which were length $10\frac{1}{2}$ in. $10\frac{3}{4}$ in. $11\frac{1}{2}$ inches.

The third or largest were very little lyratad; the 2nd were the strongest and thickest: he has also killed the buck weighing 51 lbs., the does weighed from 35 to 40 lbs. This is about half the weight of Cervicapra which varies from 90 to 100 lbs. The adult female has the horns inclining more to the rear, curved backwards, the tips forwards, slightly wrinkled at the base, the rest smooth and black, and nearly equidistant. In both, the lachrymatory sinus is small and black. There is a dark spot on the nose, and a line from the eyes to the mouth surmounted by a light one. Knee-brushes, tail and fetlocks behind, black; chin, breast, and buttocks behind, white. Rest of the body, dark fawn, deeper where it borders the white on the sides and buttocks. Ears long, 3 ridges of hair along the inner surface. Inguinal pores, 2 mammæ. Horns of the female sometimes with a few imperfect annuli, and never corresponding with each other.

Tetraceros quadricornis, *Jerd.*

A. chickara, *Hardw.*	T. striaticornis, *Leach.*
A. sub-quadricornutus, *Elliot.*	T. iodes, *Hodgson.*
	T. paccerois, „

Koud-guri,	CAN.	Bhirki,	SAUGOR.
Kotri,	BRISTAR.	Bhirkura,	GONDI.
Chouka,	HIND.	Bhir,	„
Chousinga,	„	Kurus,	„
Jangli Bakra,	„	Bhirul of BHILS.	
Bhekra,	MAHR.	Konda-gori,	TEL.

In the Dekhan, this is much larger, and the colour varies considerably both from the Hindostan chikara, in which it is of a "uniform bright bay," and in the shades of individuals of different ages in the Dekhan. The spurious horns are so small, as rarely to be met with in adult individuals, and are situated on two osseous bumps or risings (strongly marked in the cranium) from which they seem to be easily detached. These osseous risings are immediately in front of the true horns, between the orbits, rather in front of a line drawn across the forehead through the centre of the eyes, and become covered with black callous skin, after the loss of the corneous tips. The true horns are situated behind the eyes or between the eyes, and the ears, inclining backwards with a scarcely perceptible curve forwards, straight, parallel, round, smooth, thick, and strong at the base which has a few wrinkles, and tapering to a point, their colour black. Those of very old males were $4\frac{3}{4}$ inches in length and had 3 strong wrinkles, and one imperfect one at the base. The dimensions of a young adult male were, height at the shoulder, 2 feet $1\frac{1}{2}$ inch: croup 2 feet, 3 inches, length from the muzzle to the insertion of the tail, 3 feet, 6 inches; of tail 5 inches; ear $4\frac{1}{4}$; horn 4; from the muzzle to the base of the horn, 6; of head 8; leg 1 foot 5 inches. Weight 42 lbs. The doe is about the same size and has no horns, nor any bony projection above the eyes. The mammæ are four in number. The colour is brown, of various shades, not bright, but sometimes so light as to approach a dull fawn, darker than the Cervicapra, but not so bright and deep as in the gazelle. The shade is browner on the hind quarters, and darkest on the middle of the back. It becomes lighter on the sides till it passes gradually into white in the middle of the belly, without the well defined dark line of separation, observable in the other two species. The forelegs, particularly above the knee, the inside of the fetlocks, the nose and edge of the ears, are very dark. A narrow line between the fore-legs which gradually widens towards the hinder flanks, the inside of the arms and thighs, are white, as is the inside of the ear, in which the hairs are long, and arranged in indistinct ridges. The lachrymatory sinus is long, narrow and parallel with the line of the nose. In its habits, it is monogamous, and is always found in pairs, frequenting the jungles among the undulating hills of the Mulnad. It is never found in the open country, or among the hills on the eastern side of the district, neither does it ever penetrate into the western forests. The droppings are always observed in heaps in particular spots. It is said to be fond of licking the salt efflorescence of the soil, from which habit the incisors of old individuals are often found to be much worn, and sometimes wanting altogether.

Portax pictus, *Jerdon*, the Nilgái.

A. trago-camelus, *Pallas.*	Tragelaphus hippelaphus
Damalis risia, *Ham Smith*	*Ogilby.*

Maravi,	CAN.	Nil, Lil,	HIND.
Roz, Rojh,	HIND.	Gurayi,	GONDI.
Ru-i,	MAHR.	Guriya.	„
Nil-gai,	HIND.	Manu potu,	TEL.

It is found in the thick low jungles of the Rone and Chudi Pergunahs, in those of Goonjeehal near the junction of the Kistnah and Ghatparba rivers, the Mubiluhal talook, and in the Moolwar Nala towards Beejapoor, but never in the open black plains, the Mulnad, or the Ghat forests. It is comparatively rare, and is becoming more so, every day. The country people are apt to confound it with the Sambur; but the localities frequented by the two animals are totally dif-

ferent. The Sambur is impatient of heat, and requires shade and deep cover, the Neelgao is indifferent to the sun, and in the open plains, at noon, it requires a good horse and a long run to come up with it. The Neelgao drops on its knees to feed, and attacks and defends itself by butting with the head. The Sambur on the other hand never kneels and when irritated, rises on its hind legs, and strikes with the forefeet. In Goozerat the Neelgao is found in the open, grassy plains; the herd marches in a line, the bull leading with 8 or 10 cows following.

Gavæus gaurus. Bison of Sportsmen.

Bos gour, *Trail.*	Bos cavifrons, *Hodgson.*
,, aseel, *Horsf*	Bibos cavifrons, *Hodg.*
,, gaurus, *Griffith.*	

Bos gaurus, *Griffiths.*—Gour, *Geoff.*

Kar kona,	CAN.	Gaviya,	MAHR.
Gaur,	HIND.	Vana-go,	BENG.
Gauri-Gai,	,,	Ban-gao,	BENG.
Jungli Khulga,	,,	Pera Maoo.	S GONDI.
Bod at Seonie.		Katu yeni,	TAM.
Ban-parra, at Mundlah.		Urna,	,,

This, the bison of sportsmen, is one of the largest animals of the Indian fauna, frequenting all the extensive forest tracts from Cape Comorin to the Himalayas, from Tinnevelly, through the whole range of the Syhadree mountains up to Mahableshwar, and near Vellore, in the Sherwaroyah hills near Salem, at Aseergurh, in Kandes, Rajahmundry, and is likewise to be found in all the deeper recesses of the eastern ghauts, and on the banks of all the great rivers passing through them. An imperfect cranium which seems to belong to a female of this species, in the United Service Museum, is labelled thus "Head of a Bison from Kuddah, Straits of Malacca, presented by Lieut. Col. Frith, Madras Artillery." "It is called Gaviya by the Mahrattas, Jungli khoolga and Urna by the mahomedans (though it has not the slightest affinity with the buffalo to which both of these names apply), and Karkona by the Canarese, which is of similar import, from Kadu, a forest, and Kona, a buffalo. It differs also very remarkably from the common ox, and though it approaches considerably more to the description of the bison, the name generally applied to it by English sportsmen, it exhibits marked structural differences excluding it from the Bisontine group as defined by Cuvier. These consist in the plane of the fore-head being "flat and even slightly concave," and in the possession of only 13 pairs of ribs. It is not improbable that it will be found to constitute a connecting link between the Bisontine and Taurine groups. The most remarkable characters in the animal are an arched coronal, or convex

bony ridge, surmounting the frontal bone, and projecting beyond it so as to make the line from the vertex to the orbit a concave sweep; the continuation of which from the orbit to the muzzle is slightly convex. The other distinctive mark is the prolongation of the spinous processes of the vertebræ of the back, from the withers to the loins where they cease abruptly. These processes are 12 in number and their prolongation gives the animals a very extraordinary appearance. The largest individual Mr. Elliot met with was killed in an island of the Kala Nuddee in the district of Soonda, in 1827. He relates that a noted shikaree, the Patel or headman of Alloor (a Hubshee or negro descendant of some of the numerous African slaves imported in the 15th century by the mahommedan kings of Beejapore and who still exist as a distinct race, in this district), called him at day light and promised to show him one of the animals described by him as the wild buffalo. Crossing the river in a canoe, he struck into the forest and soon came upon a track, which he pronounced to be that of a large bull. On this he proceeded with the steadiness and sagacity of a blood hound, though it was often imperceptible to our eyes. At times when a doubt caused us to stop, he made a cast round, and on recovering the track summoned us to proceed by a loud whistle, or by imitating the cry of the spotted deer, for not a word was spoken, and the most perfect silence was enjoined. As we advanced he pointed silently to the broken boughs or other marks of the passage of a large animal, and occasionally thrust his foot into the recent dung, judging by its warmth of the vicinity of the game. We followed his steps for three miles to the river, then along the banks towards Dandelly, where the animal appeared to have passed to the other side. Wading across, we ascended the bank of a small island covered with thick underwood, and some large trees, amongst which it had lain down, about fifteen yards from where we stood. The jungle was so thick that we found it difficult to distinguish more than a great black mass among the underwood. On firing, the animal got on his legs, received two balls more, and rushed into the jungle where he became very furious, and we were obliged to shelter ourselves behind the trees, to avoid the repeated charges he made, though one ball through the shoulder which had broken the bone above the elbow, prevented his moving with facility. He then became exhausted and lay down snorting loudly and rising to charge when any one approached. A ball in the forehead caused him to roll over the precipi-

tous bank into the river. Still however he was not dead and several balls were fired into his forehead, behind his ear and the junction of the head and neck without life becoming extinct, one ball which had struck the vertebræ of the neck was taken out almost pulverised. When drawn ashore and examined more minutely, the first sentiment produced in all present was astonishment at his immense bulk and ze but on measuring his height they found him much taller than his breadth at first led them to imagine. The head is very square and shorter than in the common ox, the forehead ample, the bony ridge rising about five inches in height from the plane of the frontal bone over which it inclines. When viewed behind it rises suddenly and abruptly from the nape of the neck, from whence to the vertex it measures seven inches, the horns make a wide sweep in continuation of the arched bony ridge, and turn slightly backwards and upwards forming an angle of about 35 with the frontal bone, the whole of the head in front, above the eyes, is covered with a coat of close short hair of a light greyish brown colour which below the eyes is darker approaching almost to black. The muzzle is large and full, and of a greyish colour, the eyes are smaller than in the ox, with a fuller pupil of a pale blue colour, the ears are smaller in proportion than in the ox, the tongue is very rough and covered with prickles, the neck is short, thick and heavy, the chest broad, the shoulder very deep and muscular, the forelegs short, the joints very short and strong, the arm exceedingly large and muscular. Behind the neck and immediately above the shoulder rises a fleshy gibbosity or hump, the same height as the dorsal ridge, which is thinner and firmer, rising gradually as it goes backwards and terminates suddenly about the middle of the back. The hind quarters are lighter and lower than the fore, falling suddenly from the termination of the ridge, the tail very short, the tuft only reaching down to the hocks. The dimensions of this individual were carefully noted as follows:

	feet.	in.
Height at the shoulder... ...	6	$1\frac{1}{2}$
Do. at the rump (taken from hoof to insertion of tail),... ...	5	5
Length from the nose to the insertion of the tail, ...	9	$6\frac{1}{2}$
Do. do. to the end of the tail which was 2 feet 10 inches. ...	12	$4\frac{1}{2}$
Length of dorsal ridge including the hump, ...	3	4
Height of do. do. ...	0	$4\frac{1}{2}$
Girth (taken behind the forelegs)...	8	0

	feet.	in.
Breadth of the forehead,... ...	1	$3\frac{1}{2}$
From the muzzle to the top of the arched bony ridge, ...	2	$1\frac{3}{4}$
Distance between the points of the horns, ...	2	1
Circumference of horn at base, ...	1	$7\frac{1}{2}$
Between the roots of horns, ...	0	$13\frac{1}{2}$
Length of the ear, ...	0	$10\frac{1}{2}$
Circumference of the neck, ...	4	4
Depth of the shoulder (from the elbow to the end of the spinal ridge), ...	4	$2\frac{1}{2}$
From the elbow to the knee (i. e. the fore-arm), ...	1	$5\frac{3}{4}$
From the elbow to the heel, ...	2	7
Circumference of the arm, ...	2	6

The skin on the neck and shoulder and on the thighs is very thick and was about two inches in this one, which has already shrunk from lying in the sun. It is used for making shields which are much prized. On examining the skeleton picked clean by the vultures, he could only distinguish thirteen pairs of ribs. The cow differs from the male in having a slighter and more graceful head, a slender neck, no hump, a less defined dew-lap and the points of the horns do not turn towards each other at the points, but bend slightly backwards, the horns are smaller too, and the frontal bone narrower, but the coronal or ridge is distinctly marked. The bulls have the forehead broader in proportion to their age. In the young bull it is narrower than in the cow and the bony ridge scarcely perceptible. The horns too in the young specimen turn more upwards, the general colour is dark brown, the hair thick and short and in old individuals the upper parts are often rather bare. That on the neck and breast and beneath is longer, the skin of the throat is somewhat loose giving the appearance of a slight dew-lap, The legs are white with a rufous tint on the back and side of the forelegs. The skin of the under parts when uncovered is a deep ochrey yellow. The cow has the legs of a purer white. The breeding season is said to be early in the year and the calves are born after the rain. The bulls are often found separate from the herd which consists generally of from ten to fifteen cows and a bull. They generally feed during the night browsing on the young grass and the tender shoots of the bamboos of which they are very fond. In the morning they retire to some thicket of long grass or young bamboos where they lie down to ruminate. When disturbed the first that perceives the intruder stamps loudly with its foot to alarm the rest, and the whole rush through the

forest breaking down every obstacle and forcing their way with a terrific crash,

dat cuntibus ingens
Silva locum, et magno cedunt virgulta fragore
Æn. vii. 676.

When suddenly approached in the night they start off with a loud hissing snort. The Gowli race say they see great numbers of bison when pasturing their herds in the neighbouring forest. They describe them as very timid and watchful, more so than any other wild animal, always reposing in a circle with their heads turned outside, ready to take alarm. They add that they see most calves from June to October but the greatest number about August. They do not know how long the cow goes with calf, but suppose the period of gestation to be the same as that of the buffalo, or ten months and ten days. The old male drives the others from the herd at the breeding season, and the single ones seen in the jungle are young males of this description, and it is probable the very old bulls are sometimes expelled also by younger and stronger males. Mr. Fischer, of Salem, mentioned that the bison ordinarily frequents the Shervaroyah hills, seeking the highest and coolest parts, but during the hottest weather, and when the hills are parched by the heat, or the grass consumed by fire, the single families, in which they commonly range the hills, congregate into large herds, and strike deep into the great woods and valleys; but after the first showers, and when verdure begins to re-appear, they again disperse, and range about freely. In wet and windy weather, they again resort to the valleys, to escape its inclemency, and also to avoid a species of fly or gnat which harrasses them greatly. In the months of July and August, they regularly descend to the plains, for the purpose of licking the earth impregnated with natron or soda, which seems as essential to their well-doing as common salt is to the domestic animal when kept in hilly tracts. The chief food of the bison seems to be the following grasses and plants:

Yadanjan cody...	A species of Saccharum used for thatch.
Vallam pilloo...	
Odeserengam pilloo...	Ricinus communis, Castor oil plant.
The cottay moottoo leaf.	
Mullum pilloo.....	Anthystiria polystachia, *Roxb.*
Canavam pilloo	Sorghum muticum, Wild cholum.
Cheevum.....	Broom grass, (Aristida).
Cattoo corangan leaf	A species of Convolvulus, Ipomœa staphylina ?

but they will eat with avidity every species of grain commonly cultivated on the hills. The Bison particularly is so fond of the

Araray cottay (Dolichos lablab, Ainslie), Country bean, when in blossom, that they will invade, and destroy fields of it, in open daylight, in despite of any resistance the villagers can offer. In other respects it is a very inoffensive animal, very rarely attacking any one it encounters, except in the case of a single bull driven from the herd. Such a one has occasionally been known to take up his location in some deep bowery jungle, and deliberately quarter himself on the cultivation of the adjacent villages. The villagers, though ready to assist Europeans in the slaughter of Bison, will not themselves destroy them (the inviolability of the cow extending to the Bison); and so bold does this free-booting animal become in consequence, that it has been known to drive the ryots from the fields, and deliberately devour the produce. But in general it is a timid animal, and it is often difficult to get within gun-shot of them. The period of gestation is with the Bison the same as with the domesticated animal; they drop their young in the months of September and October. It seems a slow growing animal. A calf he had for three years was evidently in every respect still a mere calf. They seem very difficult to rear. He had known it attempted at different ages, but never knew the animal to live beyond the third year. The calves he had, never became in any degree domesticated: the domesticated cow could never be induced to suckle them. The persevering ferocity of the bison of the Sub-Himalayan range, described by Mr. Hodgson, is quite foreign to the character of the animal in the southern forests. When wounded, it is true, it charges its assailant with determined courage, and in many instances causes much injury.

The following details exhibit the families, genera and principal species of mammals in the South and East of Asia.

ORDER PRIMATES.

Fam. SIMIADÆ, Monkeys.

Quadrumana.	Catarrhinæ, *Geoffrey.*
Heopitheci, *van Hœven.*	

Sub-fam. Simianæ, Apes.

Troglodytes niger, Chimpanzee, Africa.
Troglodytes gorilla, Gorilla, Africa.
Simia satyrus, Orang-utan of Borneo.
Simia morio, Orang-utan of Sumatra.

Sub-fam. Hylobatinæ, Gibbons of Indo-Chinese countries and Malayana.

Hylobates hoolook, Hoolook of Assam, Cachar, Khassia, and Sylhet.

Hylobates lar, Gibbon of Tenasserim.

Hylobates agilis, Gibbon of Malay peninsula, others from the Malay Islands.

Monkeys.

Gen. Presbytis *Illiger.*

Somnopithecus, *F. Cuvier.*

Hanuman,	H.	Langur,	H.

Presbytis entellus.

Simia,	*Dufresn.*	P. anchises,	*Ell.*
Langur,	H.	Makur,	MAHR.
Hanuman,	H.	Musya,	CAN.
Wanur,	MAHR	BengalLangur,	ENG.

common in Bengal and Central India.

Presbytis schistaceus, *Hodgs. Horsf.*

Himalayan Langur,	ENG.	Langur,	HIND.
Kubup,	BHOT.	Kamba Suhu,	LEPCH.

occurs throughout the Himalayas.

Presbytis priamus, *Ell., Bly., Horsf.*

Madras Langur,	ENG.	Gandangi,	TEL.

inhabits the eastern side of the peninsula and the north of Ceylon.

Presbytis Johnii, *Jerdon.*

Simia Johnii,	*Fisher.*	Semnopithecus cucullatus,	*Is. Geoff.*
Semnopithecus Dussumierii,	*Schinz.*	Semnopithecus hypoleucos,	*Blyth. Horsf.*
Semnopithecus Johnii,	*var. of Martin.*		

The Malabar Langur, of Travancore, Cochin, Malabar and South Canara.

Presbytis jubatus, *Jerdon.*

Semnopithecus Johnii, *Wagner, Blyth, Martin.*

The Neilgherry Langur, of Neilgherries, Animally, Puluey and Wynaad, not below 2,500 and 3,000 feet.

Presbytis pileatus, *Blyth.*, Sylhet, Cachar, Chittagong.

Presbytis barbei, *Blyth.* interior of Tipperah Hills.

Presbytis obscurus, *Reid.*, Mergui.

Presbytis phayrei, *Blyth.*, Arakan.

Presbytis albo-cinereus, Malayan Peninsula.

Presbytes cephalopterus, *Blyth*, Ceylon.

Presbytes ursinus, *Blyth*, Ceylon.

Sub-fam. Papioninæ, Baboons.

The true baboons of Africa and monkey-like baboons of India.

Inuus silenus, *Jerdon.* Lion-monkey.

Simia leonina, *Linn, Shaw.*		Silenus veter, *Gray, Bly. Hors.*	
Nil-bandar,	BENG.	Nella-manthi,	MAL.
Siahbandar,	HIND.		

W. Ghats, Cochin, Travancore.

Inuus rhesus, *Jerdon.*

Inuus erythræus, *Schreb.*		Pithex oinops, *Hodg. Hors. Bl.*	

Bengal monkey,	ENG.	Marcut-banur,	LEP.
Bandar,	HIND.	Banur,	„
Morkot,	BENG.	Suhu,	„
Piyu,	BHOT.		

Inhabits nearly all India.

Inuus pelops, *Jerdon.*

Macacus Assamensis, *McLelland, Horsf. Blyth.*

The Hill monkey, high up on the Mussoorie Hills.

Inuus Sikkamensis, *Jerdon.*

Macacus Sikamensis, *Hodgson.*

Inuus nemestrinus, *Jerdon.* Tenasserim and Malayana.

Inuus leoninus, *Blyth.* Arakan.

Inuus arctoides, *Is. Geoffroy.* Arakan.

Gen. Macacus radiatus, *Jerdon.*

Simia sinica, *Linn. Ell. Bly. Horsf.*

Munga,	CAN.	Wanur,	MAHR. of SYKES.
Madras Monkey,	ENG.	Kerda,	MAHR. of GHAUTS.
Bandar,	H.	Koti,	TEL.
Makadu,	MAHR.	Vella Munthi,	TAM.

All over Southern India.

Macacus pileatus, *Shaw*, of Ceylon.

Macacus carbonarius, *F. Cuvier*, of Burmah.

Macacus cynomolgos, *Linn.* of Burmah.

Fam. LEMURIDÆ. The Lemurs, mostly of Madagascar, one genus of Africa and two or three from India and Malayana.

Nycticebus tardigradus, *Jerdon.*

Stenops Javanicus, *Auctor.*		N. Bengalensis,	*Geoff. Horsf. Bly.*
Slow paced Lemur,	ENG.	Lajjawoti banar,	BENG.
Lajja banar,	BENG.	Sharmindah billi,	HIND.

Found in Bengal, Rungpore and Dacca.

Nyticebus javanicus, *Blyth*, of Java.

Loris gracilis, *Jerdon.*

Lemur Ceylonicus, *Fischer, Blyth.*

Tevangar,	TAM.	The slender lemur,	ENG.
Dewantsi pilli,	TEL.	Sloth,	of MADRAS.

Found in Ceylon, and Southern India.

Tarsium a genus of Java.

Fam. GALEOPITHECIDÆ, Flying Lemurs.

Gen. Galeopithecus, natives of Malayana.

SUB-ORDER. CHEIROPTERA, Bats.

Fam PTEROPODIDÆ. Frugivorous bats. Many of the Pteropus bats inhabit Malayana, Ceylon, India, Burmah, Malacca, Java.

Pteropus Edwardsi, *Jerdon.*

P. medius, *Temm.*		P. Assamensis, *McLelland*	
P. leucocephalus, *Hodg.*		*Ell. Blyth.*	

Badul,	BENG.	Bar-bagal,	HIND
Toggul bawali,	CAN.	War-baggul,	MAHR.
Large Fox bat,	ENG.	Sikat yelli,	TEL.
Flying fox,	„	Siku rayi,	„
Gadal,	H.		

Found in Ceylon, India and Burmah.

Pteropus Leschenaultii, *Jerdon.*

Pt. seminudus, *Kelaart.* | Fulvous Fox-bat, *Eng.*

Madras, Carnatic and Trichinopoly.

Pteropus edulis, Java, and Malacca.

Pteropus Dussumierii, *Is. Geof.* continent of India?

Cynopterus marginatus, *Jerdon.*

Pteropus pyrivorus, *Hodgson.* | P. tittæcheilus, *Temm. Ell. Bly. Horsf.*

Cham gadili, BENG. | Small Fox bat, ENG.

Throughout all India and Ceylon.

Cynopterus affinis, *Gray*, Himalaya, a synonim of C. marginatus.

Macroglossus minimus, *Jerdon.*

Pteropus minimus.

Tenasserim and Malayana.

Fam. VAMPYRIDÆ.

Sub-Fam. Megadermatinæ.

Megaderma lyra, *Jerdon.*

M. Carnatica, *Ell.* | M. schistacea, *Hodgs. Bly. Horsf.*

Large eared Vampire bat, over all India.

Megaderma spectrum, *Jerdon.* Cashmire Vampire bat.

Megaderma Horsfieldii, *Blyth*, of Tenasserim.

Megaderma spasma, *Linn.* Ceylon and Malayana.

Sub-fam. Rhinolophinæ, Leafy nosed bats.

Rhinolophus perniger, *Jerdon, Hodg. Blyth.*

R. luctus, *Temm.* | Large leaf bat. ENG.

Nepal? Malabar? Java? Darjeeling.

Rhinolophus mitratus, *Blyth.*

Mitred leaf bat. ENG.

Chybassa, Mussuri? Central India.

Rhinolophus luctus, *Horsf.* Java.

Rhinolophus tragatus, *Hodg. Blyth.*

Dark brown leaf bat. ENG.

Nepal, Mussoorie.

Rhinolophus Pearsoni, *Horsf. Blyth.*

Pearsons leaf bat. ENG.

Darjeeling, Mussoorie.

Rhinolophus affinis, *Horsf. Blyth.*

R. rubidus, *Kelaart.* | R. cinerascens, *Kelaart.* Allied leaf bat. ENG.

Malabar? Ceylon, Burmah, Malayana.

Rhinolophus rouxi, *Tem. Blyth.*

R. lepidus, *Bly.* | Rufous leaf bat, ENG.

Malabar, Calcutta, Colgong, Mussoorie.

Rhinolophus macrotis, *Hod. Bly.*

Large eared leaf bat. ENG.

Himmalaya, Nepal, Mussoorie.

Rhinolophus subbadius, *Hodg. Blyth.*

Bay leaf bat. ENG.

Nepal, Himalaya.

Rhinolophus brevitarsus, *Bly.* Darjeeling.

Several species of Rhinolophus occur in the Malayan islands, China and Japan.

Hipposideros armiger, *Hn. Bn.*

H. nobilis, var. *Blyth.* | Large horse-shoe-bat, ENG.

Nepal, Mussoorie, Darjeeling.

Hipposideros lankadeva, *Kel.* Ceylon.

Hipposideros nobilis, *Cantor.* Burmah, Ceylon and Malay peninsula.

Hipposideros speoris, *Bl. El.*

H. apiculatus, *Gray.* | H. Dukhunensis, *Sykes.*

H. penicillatus, „ | Indian Horse shoe-bat. ENG.

India generally, Ceylon, Archipelago.

Hipposideros cenerasceus, *Bly.*

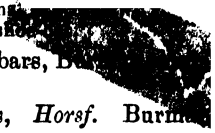
Ashy horse-shoe-bat. ENG.

Punjab, Salt Range.

Hipposideros murinus, *Bly.*

Rhinolophus fulgens, *Horsf.*

Little horse shoe-bat. ENG.



S. India, Ceylon, Nicobars, Burmah, Malayana.

Hipposideros larvatus, *Horsf.* Burmah, Malayana, Sylhet.

Hipposideros insignis, *Cantor.* Malay Peninsula.

Hipposideros nobilis, *Cantor.* Malay Peninsula.

Hipposideros diadema, *Cantor.* Malay Peninsula.

Hipposideros galeritus, *Cantor.* Malay Peninsula.

Cœlops Frithii, *Bly.* Tailless bat of Sunderbans.

Rhinopoma Hardwickii, *Gray, Blyth.* The long tailed leaf-bat of all India, Burmah, Malayana.

Nycteris Javanica, *Geoff.* Java, Malacca.

Fam. NOCTILIONIDÆ.

Sub-Fam. Taphozoinæ.

Taphozous longimanus, *Hard. Blyth.*

T. brevimanus, *Blyth.* | T. fulvidus, *Blyth.*
T. cantori, *Blyth.* |

The long-armed bat of all India.

Taphozous melanopogon, *Temm. Horsf.* The black bearded bat of Canara, Malayana.

Taphozous saccolaimus, *Temm. Blyth.*

T. crassus, *Blyth.* | T. pulcher, *Elliot.*

The white-bellied bat of Madras, Malayana.

Taphozous bicolor, *Temm.* E. Indies ?
Emballonura *species* from Java.

Sub-fam. Noctiloninæ.

Nyctinomus plicatus, *Jerdon.*

Vespertilio plicatus, *Buch. Bly.* | N. dilatatus, *Horsf.*
N. Bengalensis. *Geoff.* | N. tenuis. *Horsf.*

The wrinkled lip-bat of Madras, Calcutta.

Cheiromeles torquatus, of Java.

Fam. VESPERTILIONIDÆ.

Sub-fam. Scotophilinæ.

Scotophilus serotinus, *Jerdon.*

Vespertilio noctula, *Geoff.* | Silky bat, ENG.
„ serotinus, *Schr.* |

Europe, Himalaya, Tyne range beyond Mussoorie:

Scotophilus leisleri, *Jerdon.*

Vespertilio dasycarpus *Leisleri, Blyth.*

Hairy armed bat and the Tyne Range, of the Himalaya.

Scotophilus pachyomus, *Jerdon*, the thick muzzled bat [redacted]dia ?

S[redacted]handelianus, *Jerd.*
[redacted] Sykesii, *Grey. Ell.*
[redacted]handel bat of all India.

Scotophilus lobatus, *Jerd.*

Vespertilio abramus, *Temm.*

The lobe-eared bat of India.

Scotophilus fuliginosus, *Jerd.*

Nycticejus atratus, *Blyth.*

The smoky bat of Nepal.
Scotophilus fulvidus, *Ell. Tenasserim.*
Scotophilus pumiloides, China.

Noctulinia noctula, *Gray.*

Vespertilio lasiopterus, *Sch.* | V. labiata, *Hodgs. Bly.*
V. altivolans, *White.* |

The noctule bat of England, Nepaul. Flies high.

Nycticejus heathii, *Horsf. Bl.*

Large yellow bat. ENG.

Southern and Central India.

Nycticejus luteus, *Blyth.*

N. flaveolus, *Horsf.* | Bengal yellow bat. ENG.

All India, Assam, Burmah.

Nycticejus Temminckii, *Jerd.*

Vespertilio belanger, *Geoff.* | V. noctulinus, *Is. Geoff.*

The common yellow bat of India, Burmah, Malayana.

Nycticejus castaneus, *Gr. Bly.*

Chesnut bat. ENG.

Bengal, Burmah, Malayana.

Nycticejus atratus, *Blyth.*

Scotophilus fuliginosus, *Bly.* | Sombre bat. ENG.

Darjeeling.

Nycticejus canus, *Blyth.*

Sco. Maderas-patanus, *Gray.* | Hoary bat.

All India.

Nycticejus ornatus, *Blyth.*

Harlequin bat. ENG.

Darjeeling.

Nycticejus nivicolus, *Hod. Horsf.*

Alpine bat. ENG.

Near the snows of Sikkim.

Sub-Fam. Vespertilioninæ.

Lasiurus Pearsoni, *Horsf. Bl.*

Noctulinia lasiura, *Hodgson.*

The hairy winged bat of Darjeeling.

Murina suillus, *Jerd.*

N. lasiura, *Hodg.* | L. Pearsoni, *Bl.*

The pig bat of Darjeeling, Malayana.

Murina formosa, *Jerd.* The beautiful bat.

Vespertilio, *Hodg.* | Nycticejus Tickelli, *Blyth.*
Kerivoula, *Gray.* | N. isabellinus, *Horsf.*

Central India, Nepal, Sikkim, Darjeeling.

Kerivoula picta, *Jerd.*,

Vespertilio kerivoula, *Boddaert* | Painted bat. ENG.

All India, Burmah, Malayana.

Kerivoula pallida, *Blyth.* The pale painted bat of Chybassa.

Kerivoula papillosa, *Jerd.* The papillose bat of Ceylon, Calcutta, Java, Sumatra.

Kerivoula tenuis ? *Tomes.*

Vespertilio tenuis.

Java, Sumatra.

Kerivoula hardwickii, *Tomes.*

Vespertilio Hardwickii.

Java, Samatra.

Vespertilio caliginosus, *Tomes.*

Mustachoed bat, ENG.

India.

Vespertilio siligorensis, *Hodg. Horsf.*

Terai bat, ENG.

Siligoree in the Sikkim Terai.

Vespertilio darjelingensis, *Hodg.* The Darjeeling bat, is like V. mystacinus of Europe.

Vespertilio Blythii, *Tomes.* Nasseerabad.

Vespertilio adversus, *Blyth. Horsf.*

Malayan bat, ENG.

Ceylon, Calcutta, Burmah.

Vespertilio Horsfieldi, *Temm.*

V. tralatitus, *Horsf.*

Malayan peninsula and Java.

Vespertilio tralatitus, *Temm.* of the Malayan peninsula and Java.

Myotis murinus, *Jerd.*

Vespertilio murinus, GEOFF. | Mouse like bat, ENG.

Europe, Mussoori.

Myotis Theobaldi, *Blyth.*

M. pallidiventris, HODG. BLYTH.

Theobold's mouse bat of Cashmire.

Myotis parvipes, *Blyth.*

M. pipistrellus, BLY.

Small footed mouse bat of Mussoorie.

Myotis lepidus, *Blyth*, Candahar.

Myotis berdmorei, *Blyth.* Tenasserim.

Plecotus auritus, *Jerd.*

Pl. homochrous, HODG. | Pl. Darjilingensis, HODG.

Long eared bat, ENG.

Darjeeling.

Plecotus timorensis, *Geoff.* Timor.

Barbastellus communis, *Gr. Bl.*

V. barbastellus, SCH .EB. | B. daubentoni, BELL.

The barbatello bat of Himalaya, Mussoori, Nepal.

Barbastellus leucomelus, *Jerd.*

V. leucomelus, RUPPELL.

Red Sea.

Barbastellus macrotis, *Jerd.*

V. macrotis, TEMM.

Sumatra.

Nyctophilus Geoffroyi, *Bl., Leach.*

The large eared leaf bat of Europe, Australia, Mussoorie.

ORDER INSECTIVORA. Insectivorous Mammals.

Fam. TALPIDÆ, Moles.

Talpa micrura, *Hodg. Blyth.*

T. cryptura, BLYTH.

Pariam, • LEP. | Biyu kantyem, BHOT.

Nepal, Sikkim.

Talpa macrura, *Hodg.*

Long tailed mole, ENG.

Sikkim.

Talpa leucura, *Blyth.* Sylhet, Tenasserim.

Talpa mogura, *Temm.* Japan.

Urotrichus talpoides, Japan.

Fam. SORECIDÆ, Shrews.

Sorex cærulescens. *Shaw. Blyth.*

Sorex Indicus,		S. Sonnerati,	GEOFF.
S. giganteus,		S. myosurus,	GRAY.
Chachundi,	HIND.	Sondeli,	CAN.
Musk rat	ENG.	Musk-shrew,	ENG.

All India.

Sorex murinus, *Lin. Blyth.*

S. myosurus,	PALLAS.	S. viridescens,	BLYTH.
S Swinhæi,	BLYTH.		

Mouse colored shrew, ENG.

Sorex nemorivagus, *Hodgson.*

S. murinus, HORSF. | Nepal wood Shrew, ENG.

Nepal, Sikkim.

Sorex Griffithii, *Horsf.* Khassia hills.

Sorex serpentarius, *Is. Geoff.*

S. Kandianus, KELAART. | Rufescent Shrew.

Ceylon, S. India, Burmah, Tenasserim.

Sorex heterodon, *Blyth*, Khassia Hills.

Sorex saturatior, *Hodg.* Darjeeling.

Sorex Tytleri, *Blyth.* The Dehra shrew. Dehra Dhoon.

Sorex soccatus, *Bly. Hodgson.* Hairy footed shrew. Nepal, Sikkim, Mussoorie.

Sorex niger. *Ell. Horsf.* Neilgherry wood shrew. Neilgherry Hills.

Sorex leucops, *Hodgs.*

Long tailed shrew, ENG.

Nepal.

Sorex Hodgsoni. *Blyth.*

Nepal Pigmy shrew, ENG.

Nepal.

Sorex Perroteti, *Duvernoy.*

Neilgherry Pigmy shrew, ENG.

Mysore, Neilgherries, Dekhan.

Sorex micronyx, *Blyth*, small-clawed pigmy shrew of Western Himalaya.

Sorex melanodon, *Blyth.* Black-toothed pigmy shrew of Calcutta.

Sorex Sikimensis, *Hodg.* Darjeeling.

Sorex homourus, *Hodg.* „

Sorex oligurus, *Hodg.* Darjeeling.
Sorex macrurus, *Hodg.* ,,
Sorex holo-sericeus, *Hodg.* ,,
Sorex tenuicaudus, *Hodgs.* ,,
Sorex ferrugineus, *Kel.* Ceylon.
Sorex montanus, ,, ,,
Sorex kelaarti, ,, ,,
Sorex purpurascens, *Temp.* ,,
Sorex Horsfieldii, *Tomes* ,,
Sorex fuliginosus, *Blyth*, Tenasserim.
Sorex nudipes; ,, ,,
Sorex atratus, ,, Khassya.
Sorex albinus, ,, China.
Sorex pulchellus, *Licht.* Central Asia.

Soriculus nigrescens, *Jerd.*

Corsira,	Gray, Blyth.	S. aterrimus,	Blyth
S.Sikimensis,	Hodg.Horsf.	S soccatus,	Hodg.
Tang-Zhing,	Lep.	Ting-Zhing,	Bhot.

Mouse-tailed shrew of Sikkim, Nepaul.

Crossopus himalaicus, *Gray.*

Oong-lagniyu,	Lepch.	Choopitsi,	Bhot.

The Himalayan water-shrew of Sikkim.

Corsira alpina, *Jerdon.*

Sorex caudatus, *Hodyson.*	Bly.	Alpine shrew,	Eng.

Europe, Sikkim.

Corsira Newera-elia, *Kel.* of Ceylon.

Feroculus macropus, *Kel.*
Sorex macropus, Blyth.
Ceylon.

Myogalea (mygale) or musk rat of N. America. The scaly tails of this shrew are imported into India.

Fam. Erinaceidæ, Hedgehogs.

Erinaceus collaris, *Gray. Blyth.*
E. Grayii, *Bennet.*
N. I. Hedgehog, N. W. Provinces, Punjab, Sindh.

Erinaceus micropus. *Blyth.*

E. nudiventris,	Horsf.	E. collaris,	Gray.

South India, Neilgherries.

Erinaceus mentalis, *Gray.* India.
Erinaceus spatangus, *Benn.* Himalayas.
Erinaceus Grayii, *Benn.* Himalayas.
Erinaceus auritus, *Pallas.* Central Asia.
Erinaceus megalotis, *Blyth.* Afghanistan.

Tupaia Elliotti, *Water. Bl.*
Madras Tree shrew, Eng.
Eastern Ghats.

Tupaia peguana, *Less.*

T. Belangeri,	Wagner.	T. ferruginea, *Var.*	Blyth.
Kalli tang-shing,	Lep.	Sikkim tree shrew.	

Sikkim.

Tupaia Javanica, Java.
Tupaia tana, Sumatra.
Tupaia murina, Borneo.

Order. CARNIVORA or Beasts of prey.

Feræ normales,	*Gray*	Secundates.	*Blyth.*

Tribe. Plantigrada, Walk on sole of foot.

Fam. Ursidæ. The Bears.

Ursus isabellinus, *Hors. Blyth.*

Ursus syriacus,	Hemp ?	Harput,	Cashm.
Barf ka reetch,	H.	Drin-mor,	Ladak.
Bhalu,	Hind.		

The Snow Bear, brown, yellow, gray, silver bear of Himalayas.

Ursus Tibetanus, *F. Cuv. Blyth.*

U. torquatus,	*Schinz.*	U. ferox,	*Robin.*
Bhalu,	Hind.	Thom,	Bhot.
Bhalak,	Beng.	Sona,	Lepch.

Himalayan black Bear, Himalaya, Assam.

Ursus Malayanus, Burmah, Arakan, the Malayan peninsula.

Ursus euryspilus of Borneo.

Ursus labiatus, *Ell. Blain. Blyth.*

Bradypus ursinus,	*Shaw.*	Bhalu	*H.*
Melursus lybicus,	*Meyer.*	Reetch	*H.*
Riksha,	Sansc.	Karadi,	Can.
Aswail,	Mahr.	Yerid,	Gerd.
Elugu,	Tel.	Banna,	Kol.
Kaddi,	Can.		

Indian black bear or sloth-bear, has a V. mark on breast. All India.

Ailurus fulgens, *F. Cuv. Bly*] *Hard.*
A. Ochraceus, *Hodgs.*

Wah,	Nepal.	Suknam,	Lep.
Wahdonka,	Bhot.	Negalya-ponya,	Nep.
Sunnam,	Lep.		

Red-cat-bear, S. E. Himalaya, Nepal, Sikkim.

Tribe. Semi-Plantigrada. *Blyth.*

The Badgers, Weasels, and otters. The Mustelidæ of *Blyth.*

Fam. Melididæ, Badger like animals.

Arctonyx collaris, *Cuv. Blyth.*

Mydaus,	*Gray. Hardw.*	A. Isonyx,	*Hodg.*
Bhalu-Sur,	Hind.	Bear-pig,	Hog-badger.

Nepal, Sikkim, E. Bengal, Assam, Sylhet, Arakan.

Arctonyx taxoides of Sylhet, Assam.

Mellivora Indica, *Jerdon.*

Ursitaxus inauritus,	*Hodgs.*	Ratelus Indicus,	*Schin.*
		M. ratel,	*Blyth.*
Biju,	Hind.	Tavakaradi,	Tam.
Biyu-khawar,	Tel.	Bhajrubhal,	Beng.

Indian badger. All India.

Meles albo-gularis, *Blyth.*

Tibet.

Taxidea leucura, *Blyth.* Tum-pha of Tibet.

Meles albo-gularis of Tibet.

Helictis nipalensis, *Jerd.*

Gulo, *Hodg. Blyth.* | Oker, Nepal.

Nepal Wolverine, Nepal.

Helictis orientalis, Malayana.

Fam. MUSTELIDÆ, Weasels, and Martens.

Martes flavigula, *Jerdon.*

Mustela,	*Bodd. Blyth.*	Gatidictis chrysogaster,	*Jardine.*
M. Hardwickii,	*Horsf.*	Martes Gwatkinsii,	,,
Mal. Sampra,	NEPAUL.	Aniar,	BHOT.
Tututurala,	KAMAON.	Sakku,	LEPCH.
Huniah,	BHOT.	Indian Marten,	ENG.

India, Malayana.

Martes toufœus *Hodgson.* Tibet, Ladak at 11,000 feet. Afghanistan, Peshawar, Qu. ? M. abietum of Europe.

Mustela zibellina, *Blyth.*

Tibet Sable marten, ENG.

Mustela sub-hemachalana, *Hodg. Blyth.*

M. humeralis,	*Blyth.*	Sang-king,	*Lepch.*
Zimiong,	*Bhot.*	Kran,	*Cashm.*

Himalaya weasel of Himalaya, Nepal, Cashmere.

Mustela erminea,

The stoat; the ermine.

W. Himalaya, Nepal.

Mustela kathiah, *Hod. Blyth.*

M. auriventer, *Hodg.* | Kathiah nyal, NEP.

Yellow-bellied weasel of Nepal, Himalaya, Botan.

Mustela strigidorsa, *Horsf. Hod.*

Striped weasel of Sikkim.

Mustela Horsfieldii, *Gray.* Botan.

Mustela temon, *Hody.* Tibet.

Mustela canigula.

Mustela nudipes, *F. Cuv.* Java, Malayana.

Mustela sarmatica, *Pallas.* N. and Central Asia, Afghanistan.

Mustela sibirica *Pallas*, China, is M. Hodgsoni of Gray.

Mustela larvata.

Putorius Tibetanus, *Hodgs.*

Tibet.

Sub-Fam. Lutrinæ, Otters.

Gen. Lutra nair, *F. Cuv.*

L. Chinensis,	*Gray.*	L. Tarayensis,	*Hodgson.*
L. Indicus,	,,		*Ell. Blyth.*
Pani kuta,	HIND.	Ud; Hud;	HIND.
Nir nai,	CAN.	Udni, Udbillau,	,,
Jal-manjer,	MAHR.	Indian otter,	ENG.

Ceylon, India, Burmah Malayana.

Lutra vulgaris, *Erxleben Bl.*

L. monticula, *Hodgson ?* | The Hill Otter.

Inner Himalayas.

Lutra auro-brunnea, *Hodgs.* Himalayas, Nilgherries? Ceylon mountains ?

Lutra monticola, *Hodgs.*

L. Vulgaris apud *Jerdon* of Himalaya.

Lutra barang, *Raffles.* Barangia varang, *Gray.* Malayan peninsula.

Lutra kutab, *Gray, Hugel.* Kashmir.

Lutra leptonyx, *Horsf. Blyth.* Clawless Otter.

Aonyx Horsfieldii,	*Gray.*	AonyxSikimensis,	*Hodgs.*
L. indigitata,	*Hodg.*		
Chusam	BHOT.	Suriam,	LEP.

Tribe. DIGITIGRADA. Walk on the digits, typical carnivora, very quick and speedy.

Fam. FELIDÆ or Cat tribe, lions, tiger, leopards, cats and lynxes.

Five, the lion, pard, cheeta, chaus or wild cat, and the Caracal or lynx, are common to Africa and India.

Seven, the tiger, pard, clouded leopard, marbled tiger cat, large tiger cat, leopard cat and bay cat, are common to India, Assam, Burmah and Malayana, and three of the seven, viz., the clouded cat, marbled cat and bay cat occur in the S. E. Himalaya.

One, the ounce, is an outlayer of Central Asia: and only three, the F. jerdoni, F. rubiginasa, and F. torquata, appear peculiar to the peninsula of India.

Gen. Felis leo, *Linn.* The Asiatic lion.

F. Asiaticus; F. gujrattensis, *Smee, Benn. Blyth.*

Untia bag,	HIND. in GUZ. and CUTCH.	Babbar Sher,	SIND.
		Singha,	,,
Sher,	SIND.	Shingal,	BENG.

Allahabad, Jubbulpore, Cutch, Guz, Gwalior.

Felis tigris, *Linn.* The tiger.

Tigris regalis, *Gray, Blyth.*

Bag; Bagni,	HIND.	Go-vagh,	BENG.
Patayat Bag,	,,	Wuhag,	MAHR.
Sher; Sherni,	,,	Nahar,	CENTRAL INDIA.
Sela-vagh,	,,		
Tut,	BHAGULPORE.	Huli,	CAN.
Nongya-chor,	GORUKPORE	Tagh,	TIB.
Puli,	TEL.	Suhtong,	LEP.
Pedda puli,	,,	Tukh	BHOT.
Parain puli,	MAL.		

All India, up to 6000 or 7000 of Himalayas, measures up to 10 ft. 2 in. long.

Felis pardus, *Linn.*

F. leopardus, *Schreber.* | Leopardus varius, *Gray.*

The Pard, Panther, or Leopard, ENG.

[redacted] *a. Larger.* The panther.

F. pardus,	*Hodg.*	F. leopardus,	*Te*
Leopard,	SYKES.	Asnea,	M
Panther,	ENG.	Chinna puli,	
Tendwa,	HIND.	Burkal,	G
Chita, Chita-bag,	,,	Bay-hira.	H
Adnara ?	,,	Tahir Hay,	
Honiga,	CAN.	Sik,	

India.

Var. b. Smaller. The leopard.

F. leopardus,	*Hodg.*	F. longicaudata,	*Valenc.*
F. pardus,	*Temm.*		

Leopard,	ENG.	Ghur-hay,	SIMLA
Gor-bacha,	HIND.	Dheer-hay,	,,
Borbacha,	,,	Lakkar-baga,	HIMALAYA.
Bibia-bag,	,,	Kerkal,	CAN.
Bibla,	BAORI		

India.

Felis melas, *Peron.* Black leopard.

F. perniger, *Hodg.*

Ceylon, India, Himalaya, Assam, Malayana.

Felis uncia, *Schreber, Blyth. Hodg.* Ounce.

F. uncioides,	*Hodg.*	F. irbis,	*Ehrenberg.*
F. pardus,	*Pallas.*		

Iker,	TIB	Burrelhay,	SIMLA
Sah,	BHOT.	Thur-wag,	KANAWAR.
Pah-le,	LEP.	Snow Leopard,	ENG.

Himalaya at great elevations and on Tibetan side.

Felis diardi, *Desm. Blyth.*

F. macrocelis,	*Temm.*	F. nebulosa,	*Griff.*
	Horsf.	F. macrocceloides,	*Hodg.*
Clouded leopard,	ENG.	Zik,	*Bhot.*
Tungmar,	LEPCH.	Lam-chittia OF THE KHAS.	

S. E. Himalaya, Nepal, Sikkim, Burmah, Sumatra, Java, Borneo.

Felis nebulosa, *Jerdon.*

Felis diardi, *Blyth.*

Himalaya.

Felis viverrina, *Benn. Blyth.*

F. viverriceps,	*Hodg.*	F. Himalayana,	*Jardine.*
	Hardw.	F. Bengalensis,	*Buch.*
F. Celidogaster,	*Temm.*		*Ham.*
	Gray. Blyth.		

Large Tiger Cat,	ENG.	Bag-dasha,	HIND. BENG.
Mach-bagrul,	H.		

Bengal, Burmah, Malayana, China.

Felis marmorata, *Martin, Blyth.*

F. Charltoni,	*Gr. Blyth.*	Leopardus dosul,	*Hodg.*
F. Ogilbii,	*Hodg.*	F. diardi,	*Jerd.*
F. Duvancelli,	,,		

Marbled Tiger Cat, ENG.

Felis Bengalensis, *Desmoul.*

F. Sumatrana,	*Horsf.*	F. pardichrous	*Hodg.*
F. Javanensis,	*Jerd.* ,,	Leopardus chinensis,	*Gr.*
F. minuta,	*Tem.*	L. Reevesii,	,,

[redacted]ndulata,	*Schinz.*	L. Elliotti,	*Gr.*
[redacted]Nipalensis	*Hodg.*	Chaus servalinus,	,,
[redacted]pard Cat,	ENG.	Wagati,	MAHR.

Hilly regions of Ceylon, India, Himalaya, [redacted]ibet, Assam, Burmah, Malayana, Sum[redacted]tra, Java. Fierce and variable.

Felis Nipalensis, *Vigors*, is a hybrid.

Felis Jerdoni, *Blyth.*

F. rubiginosa, *Geoff.* ?

Lesser Leopard cat, Peninsula of India.

Felis aurata, *Temminck.* Moormi-cat.

F. moormensis,	*Hodg.*	F. nigrescens,	*Hod.*
F. Temminckii,	*Vigors.*		
	Horsf. Blyth.		

Black cat	ENG.	Bay cat	ENG.

Nepal, Sikkim.

Felis rubiginosa, *Is. Geoff. Belang.*

Felis Jerdoni, *Blyth.*

Rusty spotted cat,	ENG.	Namalli pilli,	TAM.

Ceylon, India Peninsula.

Felis planiceps, *Vigors.* Malayana.

SECOND LYNXINE GROUP.

Felis torquata, *F. Cuv. Blyth.*

F. ornata,	*Gray. Hardw.*	F. Huttoni,	*Blyth.*
	Blyth.	Leopardus inconspicuus.	
F. servalina,	*Jardine.*		*Gray.*

Spotted Wild Cat, ENG.

Salt Range to Central India.

Felis chaus, *Guld*, F. *Cuv. Blyth.*

F. affinis,	*Gray. Hardw.*	F. jacquemontii,	*Is. Geoff.*
F. kutas,	*Pears.*	F. (lynchus) erythrotis,	
Chaus lybicus,	*Gray.*		*Hodg.*
Common jungle Cat,	ENG	Katas,	*Beng.*
Jangli billi,	H.	Bella-bek,	WADDAR.
Ban-beral,	BENG.	Mota-lahn manjur	MAHR.
Birka,	BHAULPORE.	Jinka pilli,	TEL.
Mant-bek,	CAN.	Cherru puli,	MAL.
Kada-bek,	WADDAR.		

All India.

Felis caracal, *Schreb. Blyth.*

Caracal melanotis, *Gray Wolf.*

Red Lynx,	ENG.	Siah-gosh,	PERS.

Arabia, Persia, Tibet, Vindhya, Africa, Central India, N. W. Provinces, Panjab.

Felis Isabellina, *Blyth.* Tibet.

Felis manul, *Blyth.*

F. nigripectus, *Hodgson.*

Tibet.

Felis megalotis, *Temm.* Timor.

Felis jubata, *Schreber.*

F. guttata,	*Hermann.*	F. venatica,	*A. Smith.*

Hunting leopard,	ENG.	Chita puli,	TEL.
Chita,	HIND.	Chircha,	CAN.
Yuz,	„	Sivungi,	„
Kendua bag,	BENG.	Checta,	HIND.
Laggar,	HIND.		

Africa, S. W. Asia, India.

Leopardus japanensis, *Gray*, Japan.

Leopardus brachyurus, *Swinhoe*, Formosa.

Fam. VIVERRIDÆ.

Sub-Fam. Hyeninæ, Hyænas.

Hyena striata, *Zimmerman.*

Striped Hyena,	ENG.	H. vulgaris, *Desm. Ell. Bl.*	
Taras,	HIND. MAHR.	Nakra bag,	HIND.
Hundar,	HIND.	Har-vagh,	BEN.
Jhirak,	„	Rera,	CENTRAL INDIA.
Lakkar baghar,	„	Katkirba,	CEYLON,
Lokra-bag, Lakra-bag,	„	Kirba,	„
Lakar bag,	„	Korna gandu,	TEL.

All India.

Sub-Fam. Viverrinæ, Civets.

Viverra zibetha, *Lin., Blyth.*

V. bengalensis,	*Gray. Hardw.*	V. melanurus,	*Hodgs.*
V. undulata,	*Gray.*	V. orientalis,	„
Large Civet Cat,	ENG.	V. civettoides,	*Horsf.*
Katas,	HIND.	Puda gaula,	BEN.
Mach-bandar,	HIND. BEN.	Bhran, Nit-biralu,	NEP.
Bag-dos,	„	Kung,	BHOT.
		Sa-phiong,	LEP.

All South East of Asia.

Viverra civettina, *Blyth.*

Malabar Civet Cat,	ENG.	V. zibetha,	WATERH.

S. West parts of peninsula of India.

Viverra malaccensis, *Gmel. Blyth.*

V. rasse,	*Horsf.*	V. pallida,	*Gray.*
V. Indica,	*Ell. Geoff.*		
Lesser Civet Cat,	ENG.	Jowadi manjur,	BENG.
Mashk billi,	HIND.	Katas,	„
Kasturi,	MAHR.	Gando gaula.	HIND.
Sayer	NEP.	Gando-gokul,	BENG.
Bug-nyul	„	Punagu-pilli,	TEL.

All India.

Viverra tangalunga, *Gray.* Malayan islands east to the Phillippines.

Viverra rasse, *Sykes.* Western ghats.

Prionodon pardicolor, *Hodgs.* Tiger Civet.

Zik-chum,	BHOT.	Suliyu,	LEYCH.

S. E. Himalaya, Nepal, Sikim.

Gen. Parodoxurus musanga, *Jerdon.*

P. typus,	*F. Cuv. Ell.*	P. dubius,	*Gray.*
P. pallasii,	*Gray.*	P. fasciatus,	*Gray.*
P. musangoides,	„	P. prehensilis,	*Pallas.*
P. crossii,	„	Viverra hermaphrodita.	*Pallas,*
Toddy cat,	ENG.	Ud,	MAHR.
Common Tree cat,	„	Bhondar,	BENG.
Menuri,	HIND.	Kera-bek,	CAN.
Lakati,	„	Manu-pilli,	TEL.
Khatas,	„	Mara pilli,	MAL.
Jhar ka kutta,	„		

Ceylon, India, Malayana, Burmah.

Parodo[illegible]

Qu ? P. m[illegible] *Gra*

Parodoxurus leuc[illegible] Peninsula and Islands.

Parodoxurus quadriscriptus, *Hodg.*

Qu ? P. musanga, *Var.*

Parodoxurus derbyanus, Malayan Peninsula and Islands.

Parodoxurus Tytleri, *Tytler.*

Qu ? P. musanga, *Var.*

Andamans.

Parodoxurus trivirgatus, *Temm.* Malayan peninsula and islands.

Parodoxurus Grayii, *Benn, Blyth.*

Hill Tree Cat,	ENG.	P. auratus,	*Blain.*
P. nipalensis,	*Hodgs.*	P. bondar,	*Temm.*

Parodoxurus zeylanicus, *Pallas.* Ceylon.

Parodoxurus bondar, *Gray.*

P. hirsutus,	*Hodgson.*	P. pennantii,	*Gray. Hardw.*
Terai Tree Cat,	ENG.	Bondar,	BENG.
Chinghar	HIND.	Baum,	„
Malwa,	NEP.	Machabba,	NEPAL.

Nepal Terai, Bengal, Behar.

Paguma laniger, *Gray.*

Martes laniger, *Hodgson.*

Tibet and snowy Himalaya.

Artictis binturong, *Jerdon.*

Ictides ater, F. *Cuv.*		Paradoxurus albifrons,	*Bhot.*
Viverra binturong, *Raffles*		Black Bear Cat,	ENG.

Nepaul, Assam.

Cynogale Bennettii, *Gray.*

Potamphilus barbatus, *Kuhl.*

Malayan peninsula.

Herpestes griseus, *Geoff. Blyth.*

H. pallidus,	*Schinz.*	Mangusta mungos,	*Ell.*
Madras Mungoose,	ENG.	Nyul,	HIND.
Mangus,	H. MAHR.	Mungli,	CAN.
Newal,	HIND.	Yentawa,	TEL.
Newara,	„	Koral,	GOND.

Peninsula of India.

Herpestes Malaccensis, *F. Cuv. Blyth.*

H. Nyula, *Hodg.*		Calogale nyula, *Gray.*	
Newol,	H.	Newara.	HIND.
Nyul,	„	Baji; Biji,	BEN.

Bengal to Malayana.

Herpestes monticolus, *Ell.*

H. Jerdoni, *Gray.*

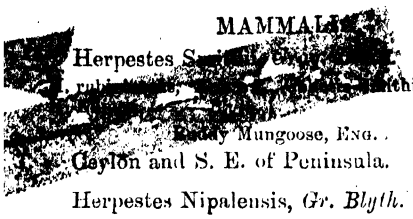
Long-tailed Mungoos,		Konda yentawa.	TEL.

Eastern ghats.

Herpestes fulvescens, *Kel.*

Onychogale Maccarthiæ, *Gray.*

Ceylon.



Herpestes S[illegible]thii, *Gray.*

[illegible] Mungoose, ENG.

Ceylon and S. E. of Peninsula.

Herpestes Nipalensis, *Gr. Blyth.*

H. Auro-punctatus, *Hody.* | H. pallipes, *Blyth.*

Gold-spotted Mungoose, ENG.

Affghanistan, Panjab, Lower Himalayas, Bengal, Assam, Burmah, Malayana.

Herpestes Javanicus, Java, and Malayana.

Herpestes thysanurus, *Wagner*, Kashmir.

Herpestes fuscus, *Waterh. Bl.*

Neilgherry brown Mungoos, ENG.

Neilgherries.

Herpestes vitticollis. *Benn. Ell. Blyth.*

Tæniogale vitticollis, *Gray.*

Striped necked Mungoos, ENG.

Western ghats, Neilgherries.

Herpestes brachiurus, Malayana.

Herpestes exilis, Eastern Archipelago.

Urva cancrivora, *Hod. Bly.*

Gulo urva, *Hodg.* | Osmetictis fusca, *Gray.*
Viverra fusca, *Gray.* |

Crab Mungoos, ENG.

S. E. Himalaya, Assam, Arakan.

Fam. CANIDÆ. The Dog Tribe.

Gen. Canis pallipes, *Sykes, Blyth.*

C. lupus, *var. Ell.*

Indian Wolf,	ENG.	Bighana, *Bundel.*	KH.
Landgah,	H.	Hundar, Hurar,	H.
Bhera, Bheria,		Tola,	CAN.
Byria, Bharya	H.	Toralu,	TEL.
Nekra,	H.		

All India.

Canis laniger, *Hodgs.*

Tibet White Wolf, ENG.

Changu, *Tib.* | Chankodi, *Kumaon.*

Himalaya.

Canis niger, *Jerd.*

Black Wolf of Tibet, ENG. | Hakpo-chanko, TIB.

Canis chanco. *Gray.*

Red Wolf of Tibet, ENG | Gold Wolf of Tibet, ENG.

Tibet.

Canis aureus, *Linn. Bly. Ell.* The jackal.

Kola, Kolia,	H.	Shigal,	PERS.
Ghidar,	H.	Nari,	CAN.
Siar, Sial, Shial, Shialu,		Nakka,	TEL.
	BEN.	Nerka,	GONDI.
Amu,	BHOT.		

All India, Ceylon, Burmah, Asia, S. Europe.

Gen. Cuon rutilans, *Jerd.*

Canis dukhunensis, *Sykes.*	Cuon primævus, *Hodgs.*
C. familiaris, wild *var Ell.*	

Wild dog,	ENG.	Eram-naiko	GONDI.
Kutta-H. A dog, hence,		Sakki-Sarai,	DUK.
Jangli-k, Soua,-k, Ram		Ram hun,	CASHM.
-k, Ban-k, Rahna-k,		Sidda-ki,	TIBET.
Reza-k, Adavi-k,	TEL.	Suhu-tum,	LEP.
Kolsa, Kolasra; Kolsun;		Pao-ho,	BHOT
Kolusna,	MAHR.	Bhaosa, Bhoonsa,	Buansu
Shen-nai	MAL.	W. Him. to Sikkim.	H.

All India and Burmah and Malay Peninsula.

Vulpes bengalensis, *Jerdon. Sh. Bly. Ell. Hardw.*

Canis rufescens,	*Gray.*	C. chrysurus,	*Gray.*
C. kokree,	*Sykes*	C. xanthurus,	,,
C. corsac,	*Auct.*		

Indian Fox,	ENG.	Konk,	CAN.
Lumri, Lomri,	H.	Kemp-nari,	,,
Lokri Lokeria,	,,	Chanduk-nari,	,,
Kokri	H. MAHR.	Konka nakka,	TEL.
Khekar, Khikar,	H.	Gunta nakka,	,,
Khek-sial	H. BEN.	Poti-nara,	TEL.

All India.

Vulpes leucopus, *Blyth.*

The Desert Fox of N. W. India, Cutch, Panjab.

Vulpes ferrilatus, *Hodgs.*

Cynalopex ferrilatus, *Blyth.*

A pretty small fox of Tibet.

Vulpes montanus, *Pears. Blyth.*

V. himalaicus, *Ogilby.* | V. Nepalensis, *Gray.*

Hill Fox,	ENG.	Loh,	CASHM.
Wanu,	NEPAL.		

Himalayas.

Vulpes pusillus, *Blyth.*

Punjab Fox, ENG. | V. flavescens, *Blyth.*

Salt Range.

Vulpes fuliginosus, *Hodg.*

Thec-ke, *Tib.*

Sikkim; Tibet.

Vulpes flavescens, *Gray.*

V. montanus, *Hodgs. Horsf.*

Tibet.

Vulpes griffithii, *Blyth.*

V. flavescens, *Blyth.*

Afghanistan.

ORDER. CETACEA, The whale tribe.

Cetæ, *Auctorum.* | Mutalata, *Owen.*

Fam. DELPHINIDÆ. Porpoises.

Delphinus perniger, *Ell. Blyth.*

Black Dolphin of Bay of Bengal.

Delphinus plumbeus, *Dussumier*. Plumbeous dolphin of Malabar Coast.
Delphinus eurynome, *Gray*. Bengal Bay.
Delphinus godama, Bengal Bay.
Delphinus sandama, *Owen*. Bengal Bay.
Delphinus lentiginosus, *Owen*. Bengal Bay.
Delphinus maculiventer, *Owen*. Bengal Bay.
Delphinus fusiformis, *Owen*. Bengal Bay.
Delphinus pomeegra, *Owen*. Bengal Bay.
Steno frontatus, *Cuvier*. Bengal Bay.
Steno attenatus, *Gray*. Bengal Bay.
Neomeris phoccenoides, *Duss*. Bengal Bay.

Platanista Gangetica, *Jerd.*

Delphinus rostratus, *Shaw. Hardw.*

Gangetic porpoise,	ENG.	Sishuk,	BENG.
Susa, Sons,	HIND.	Sisumar,	SANSCR.
Susu,	BENG.		

Ganges, Jumna, Gogra, Brahmaputra.

Platanista Indi, *Blyth.* Indus porpoise of the River Indus.
Globiocephalus Indicus, *Blyth.* Indian Ca'ing Whale, Bay of Bengal.
Catodon macrocephalus, *Blyth.* Bay of Bengal, near Ceylon.

Fam. BALÆNIDÆ, or Whales.

Balænoptera Indica, *Blyth.* Indian Fin Whale of Bay of Bengal, Indian Ocean.
Balæna mysticetus. Greenland Whale, Northern Seas.
Balæna Japonica. Japan Whale of Japan and northern seas.
Balæna Australis of the S. Seas.
Balæna Antartica. ,, ,,
Physeter simus, *Owen*. Euphysetes simus. Bay of Bengal.
Phocœna brevirostris. Bengal Bay.

Sub-Order. Sirenia. Herbivorous Cetacea.

Halicore dugong, *Jerd.* Dugong; Duyang Trichechus, *Erxl. Bly. F. Cuv.*

H. Cetacea, *Illiger*. | H. Indica, *Desmarest*.
Talla Maha, SINGH.

Ceylon, Andamans, Malayana, Singapore Marine lagoons of Malabar.

Halicore tabernaculi, *Ruppell*. Red Sea.
Halicore Australis. Australia.

ORDER RODENTIA. The Gnawing Tribe, Glires of Authors.

Fam. SCIURIDÆ, or Squirrels.

Sciurus malabaricus, *Schintz.*

Sc. maximus, *Blyth. Horsf.* | Jangli gilhri, H.
Malabar Squirrel of Malabar, Wynaad, Neilgherries, Travancore.

Sciurus maximus, *Schr. Ell. Bly.*

Kondeng,	*Cole.*	Per-warsti,	*Gond.*
Kat berral,	BENG.	Karrat,	HIND.
Rasu, Ratuphar,	,,	Bet-udata;	TEL.

Red Squirrel of Central India.

Sciurus Elphinstonei, *Sykes.*

Sc. bombayanus, *Sch. Ell* | Red Squirrel of Bombay.
Kes-annalu, CAN. | Shekra, MAHR.

Western Ghats, Malabar, Mahabaleswur.

Sciurus macruroides, *Hodgs.*

S. bicolor, *var.* Indica, *Horsf. Blyth.* | S. giganteus, *McLelland*, Black Hill Squirrel, ENG.
Shingsham, BHAT. | Le-hyuk, LEP.

S. E. Himalaya, Nepal, Sikkim, Assam, Burmah.

Sciurus macrourus *Forst*: *Blyth. Horsf. Hardw.*

S. Ceylonensis, *Bodd.* | Grizzled Hill Squirrel, ENG.

Ceylon S. India.

Sciurus ephippium, *Muller*. Borneo.

Sciurus lokriah, *Hodg. Blyth.*

S. subflaviventris, *McLell.* | Orange bellied Gray Squirrel.

Lokria,	NEP.	Killi,	LEP.
Zhamo,	BHOT.	Killi-tingdon,	,,

S. E. Himalaya, Nepal, Sikkim, Bhotan.

Sciurus lokrioides, *Hodg. Blyth.*

S. lokriah, *Gray*. | Hoary bellied gray squirrell.

S. E. Himalaya, Nepal, Sikkim; Bhotan.

Sciurus Assamensis, *McLell.* Sylhet, Dacca.
Sciurus ferrugineus, F. *Cuv.* N. E. India.
Sciurus erythræus, *Pallas*. N. E. India.
Sciurus erythrogaster, *Blyth*. N. E. India.
Sciurus hyperythrus, *Blyth*. N. E. India.
Sciurus chrysonotus, *Blyth*. N. E. India.
Sciurus hyperythrus, *Is. Geoff*. N. E. India.
Sciurus Phayrei, *Blyth*. N. E. India.
Sciurus Blanfordi, *Blyth*. N. E. India.
Sciurus atrodorsalis, *Gray*. N. E. India.

Sciurus palmarum, *Gm. Bl. Ell.*

S. penicillatus, LEACH. | Common striped squirrel.

Gil'hri,	H.	Alalu,	CAN.
Beral,	BENG.	Vodata,	TEL.
Lakki,	,,	Urta,	WADDAR.
Kharri,	MAHR.		

Peninsula of India.

Sciurus tristriatus, *Waterhouse.*

S. palmarum, *Ell. Bl.* S. brodiei, *Layard.* | S. Kelaarti, *Lay.*

Striped Jungle squirrel of Ceylon and Peninsula of India.
Sciurus Layardi, *Blyth.*
Travancore Striped Squirrel of Ceylon, Travancore.

Sciurus sublineatus, *Water. Blyth.*

S. delesserti, *Gervais.* | Neilgherry Striped Squirrel.

Ceylon, forests of S. India, Travancore, Neilgherry.

Sciurus insignis, *Horsf.* Java.

Sciurus McClellandi, *Horsf. Blyth. Hod.*

S. chikhura, *Blyth.* | S. Pembertoni, *Blyth.*
Small Himalaya Squirrel, ENG. | Kalli gangdin, LEPCH.

N. E. India, Himalaya, Sikim, Bhotan, Khasya.

Sciurus barbei, *Blyth.* Tenasserim.
Sciurus plantani, *Horsf.* Java.
Sciurus Berdmorei, *Bly.* Mergui.

Sciurus europœus, *Linn.* North and Central Asia, Europe.

Gen. Pteromys petaurista. *Pallas, Blyth.*

P. Philippensis, *Ell.* | P. oral, *Tick.*
Brown flying squirrel. ENG | Para-chaten, MALAY.
Pakya, Mahr. of GHAT. | Orai of Kol.

Forests of Ceylon, peninsula of India, and Central India.

Pteromys inornatus, *Is. Geof. Jacq. Blyth.*

P. albiventer, *Gray.* | Rusi-gugar, *Kashm.*
White bellied flying squirrel, ENG.

N. W. Himalaya at 6,000 to 10,000 feet.

Pteromys magnificus, *Hody. Bly.*

P. chrysothrix, *Hodg.* | Sciuroptirus nobilis, *Gray.*
Red bellied flying squirrel, ENG. | Biyom, LEP.

S. E. Himalayas, Nipal to Bhotan: Khasya Hills, Assam Hills.

Pteromys cinerasceus, *Blyth.* Burmah.

Pteromys nitidus, *Geoff.* Malay peninsula.

Pteromys elegans, *S. Muller.* Java.

Pteromys philippensis, *Gray.* Philippines.

Sciuropterus caniceps F. Cuvier, *Gray. Blyth.*

Pt. senex, *Hodg.* | Grey headed flying squirrel, ENG.
Biyom chimbo, LEPCH.

Nepal, Sikkim.

Sciuropterus fimbriatus, *Gr. Blyth.*

Pt. Leachii, *Gray.* | Gray flying squirrel.

N. W. Himalaya, Simla to Kashmir.

Sciuropterus baberi, *Blyth.* Afghanistan.

Sciuropterus alboniger, *Hod. Blyth.*

S. Turnbulli, *Gray.* | Piam Piyu, BHOT.
Khim, LEP.

Black and white flying squirrel of Nepaul to Bhotan.

Sciuropterus villosus, *Blyth.*

S. sagitta, *Walker.* | Hairy footed flying squirrel.

Bhotan, Sikkim, Assam at 3,000 to 6,000 feet.

Sciuropterus fusco-capillus, *Jerd. Bly.*
Small Travancore flying squirrel, ENG.
Travancore.

Sciuropterus layardi, *Kel. Blyth.* Ceylon.

Sciuropterus spadiceus, *Blyth.* Aracan.

Sciuropterus phayrei, *Blyth.* Pegu, Tenassserim.

Sciuropterus sagitta, *Linn.* Malayana.

Sciuropterus Horsfieldii, *Waterhouse.* Malayana.

Sciuropterus genibarbis, *Horsf.* Malayana.

Sub-Fam. Arctomydinæ, Marmots.

Gen. Arctomys bobac, *Sch. Bly. Pal.*

A. tibetanus, HODG. | Kadia-piu, TIBET.
A. himalayanus, ,, | Chibi, BHOT.
A. caudatus, JACQ. | Lho, LEP.
Brin, CASHM. | Pot sammiong, ,,

Tibet Marmot, White marmot of E. Europe, Central Asia, Snowy Himalaya, Kashmere to Sikkim at 12 to 16,000 ft.

Arctomys hemachalanus, *Hodg.* Red Marmot.

A. tibetanus, *Hodgs.* | Chipi, BHOT.
Sammiong, LEP. | Drun, KASHM.

Cashmere, N. W. Himalayas at 8 to 10,000 feet.

Fam. MURIDÆ. The rat tribe, includes the Jerboas, the Dipodidæ or Jerboidæ of Authors.

Sub-Fam. Muricæ, Rats and Mice.

Gerbillus Indicus, *Ell. Jerd. Bl.*

Dipus, *Hardw.* | G. Cuvieri, *Waterh.*
G. Hardwickii, *Gray.*

Indian Jerboa Rat, ENG. | Yeri-Yelka, YANADI.
Hurna mus, H. | Yelka, ,,
Jhenkuludur SANS. BENG. | Billa Ilei, CAN.
Yelka, WADDUR TEL.

All India.

Gerbillus erythrourus, *Gray. Jerd.*

Desert Jerboa Rat of Panjab, Harriana, Jumna.

Nesokia Indica, *Jerdon.*

Aricola Indica, *Gray. Hardw.* | M. providens, *Elliot.*
Mus Kok, ,, | M. pyctoris, *Hodg.*
Indian mole Rat, ENG. | Kok, *Can.*
Galatta koku; TEL.

All India, Ceylon.

Nesokia Hardwickei, *Jerdon.*

N. Huttoni, *Blyth.* | Short tailed mole rat.

Gardens of India. Afghanistan, Bhawulpur.

Nesokia Griffithii, *Horsf* ? ? Afghanistan.

Nesokia hydrophila, *Gray* ? ?

Mus hydrophilus *Hodg.* | Arvicola hydrophila, *Hodg.*

Small Nepal water rat, of Nepal.

Nesokia macropus, *Jerdon.*

Mus hydrophilus, *Hodg.*

Large Nepal water rat.

Gen. Mus bandicota, *Bechstein, Blyth.*

M. giganteus, *Hardw.Lin.* | M. perchal, *Shaw.*
M. Malabaricus, *Shaw.* | M. setifer, *Horsf. Ell.*
M. nemorivagus, *Hodg.*

Bandicoot rat, ENG. | Ikria, Ikara, BENG.
Indur, SANS. | Heggin, CAN.
Ghus, Ghous, HIND. | Pandi koku, TEL.

Pig-rat or Bandicoot-rat of Ceylon, India, Malayana.

Mus Andamensis, *Blyth.*

M. Nicobaricus, *Scherzer.* M. kok ? | M. Setifer, *Cantor.*

Nicobar, Andaman and Malay peninsula.

Mus rattus, *Linn. Bly. Ell.* Black Rat.

M. Rattoides, *Hodgs.* | M. andamensis, *Blyth.*

All India.

Mus decumanus, *Pall. Bly. Elliot.*

M. norveyicus, *Buffon.* | M. decumanoides, *Hodgs.*
Manei ilei, CAN. | Ghur-ka-chuha, HIND.
Brown Rat, ENG. | Demsa Indur, BENG.

All India, Akyab.

Mus plurimammis, *Hodg.* Nepal Rat.

Mus tarayeusis ? *Hodg.* ? Qu. M. decumanus ? ?

Mus infralineatus, *Ell. Bly.*

M. Elliotii, *Gray.* | M. fulvescens, *Gray.*
M. Asiaticus ? *Kel.*

Striped bellied field Rat, ENG.

Bustar, Madras.

Mus morungensis ? *Hodgs.* ? Nepal Terai.

Mus brunneus, *Hodg.*

M. nemoralis, *Bly.* | M. œquicaudalis, *Hodgs.*

Tree Rat of Ceylon, India.

Mus rufescens, *Gray.*

M. flavescens, *Ell. Bl.* | M. brunneusculus, *Hodgs.*
M. arboreus, *Buch. Ham. Horsf.*
Gachua Indur, BENG. | Rufescent tree Rat, ENG.

All India.

Mus niviventer *Bly. Hodg.*

White bellied house rat of Nepal.

Mus nitidus, *Bly. Hodgs.*

Shining Brown Rat.

Darjeeling.

Mus caudatior, *Hodgs. Horsf.*

M. cinnamomeus, *Blyth.* | Chesnut Rat, ENG.

Nepal, Burmah.

Mus oleraceus, *Sykes. Ell. Bly.*

M dumeticola, *Hodgs.* | M. povensis, *Hodgs.*
Long-tailed Tree-Mouse, ENG. | Marad-ilei, CAN.
Meina-yelka, TEL.

Ceylon, all India.

Mus nilagiricus *Jerdon.*

Neilgherry Tree-mouse, ENG.

Neilgheirries, Ootacamund.

Mus concolor, *Blyth.* Thatch-rat of Pegu and Tenasserim.

Mus badius, *Blyth*, Burmah.

Mus peguensis, *Blyth*, „

Mus gliroides, *Blyth*, Khassyah.

Mus castaneus, *Gray*, Philippines.

Mus palmarum, *Sch.* Nicobars.

Mus urbanus, *Hodgs. Blyth.*

M. musculus, *Ell. Kelaart.* | M. Manei, *Gray.*
M. dubius, *Hodgson.* | Common Indian mouse.

Ceylon, India.

Mus homourus, *Hodgs. Blyth.*

M. Nipalensis, *Hodg.* | Hill mouse, ENG.

Himalaya, from Punjab to Darjeling.

Mus crassipes, *Blyth.* Large footed mouse of Mussoorie.

Mus darjeelingensis, *Hodgs. Horsf.* Darjeeling mouse of Neilgherry, Darjeeling.

Mus Tytleri, *Bly.*

Long-Haired mouse, ENG.

Dehra Dhoon.

Mus bactrianus, *Bly.*

M. gerbillinus, *Bly.* | M. Theobaldi, *Bly.*

Sandy mouse of Afghanistan, Cashmere.

Mus cervicolor, *Hodgs. Blyth.*

M. albidiventris, *Bly.* | Fawn-field Mouse, ENG

Bengal, Nepal, Malabar.

Mus strophiatus, *Hodgson*, Nepal.

Mus fulvidiventris, *Blyth*, Ceylon is the M. Cervicolor of Kelaart.

Mus terricolor, *Blyth.* Earthy-field mouse of S. India, Bengal, the M. lepidus, *Ell.*

Leggada platythrix, *Jerdon.*

Mus platythrix, *Sykes. Bly. Ell.* | Gijeli-gadu, TEL.
Kal-ilei, CAN.
Legyade, WADDUR. | Kal-yelka of WADDUR.

The brown spiny mouse of S. India.

Leggada spinulosa, *Blyth.* The dusky, spiny mouse of the Panjab and Malabar.

Leggada Jerdoni, *Bly.* Himalayan spiny Field mouse of Kunawar, Sutlej.

Leggada lepida, *Jerdon.* Small spiny-mouse.

Mus lepida,	*Ell.*	Leggada booduga,	*Gray.*
Chitta-burkani,	TEL.	Chitta-ganda,	TEL.
Chit-yelka,	TEL.	„ yelka,	„

S. India.

Platacanthomys lasiurus, *Bly.* Pepper rat or long-tailed spiny mouse of Western ghats in Malabar, Cochin and Travancore.

Gen. Golunda Elliotti, *Gray. Bly.*

Mus hirsutus,	*Ell.*	M. Coffæus,	*Kelaart.*
Bush rat,	ENG.	Gulat-yelka,	OF WADDUR.
Coffee rat of Ceylon,	„	Sora panji gadur,	YANADI.
Gulandi,	CAN.		

Ceylon, S. India.

Golunda meltada. *Gray.*

Mus lanuginosus,	*Ell.*	Metta yelka,	TEL. OF YANADI.
Mettade,	WADUR.	Kora ilei,	CAN.

Soft furred field rat of S. India.

Golunda newera, *Kel.* Newera-ellia.

Rhizomys badius, *Hodgs. Bly.*

Bay Bamboo Rat,	ENG.	R. minor,	*Gray.*

Terai of Sikkim.

Rhizomys pruinosus, *Bly.* Khassia hills.

Rhizomys castaneus, *Bly.* Burmah.

Rhizomys sumatrensis, *Bly.* Malay Peninsula and islands.

Rhizomys sinicus, *Gray.* China.

Sub-Fam. Arvicolinæ, Voles, &c.

Arvicola Roylei, *Gray. Royle. Blyth.* Himalayan Vole of Panjab, Cashmere.

Arvicola thricotis. Darjeling.

Neodon Sikimensis, *Hodgs. Blyth.* Sikim Vole of Sikim.

Phaiomys leucurus, *Blyth*, Tibet.

Fam HYSTRICIDÆ.

Sub-Fam. Hystricinæ, Porcupines.

Hystrix leucura, *Sykes. Bly. Ell.*

H. hirsutirostris, *Brandt.*		H. cristata Indica,	*Gray. Hardw.*
H. Zeylanensis,	*Blyth.*		
Sahi, Sayal, Sarsel,	HIND.	Yed,	CAN.
Sajru,	BENG.	Yeddu Pandi,	TEL.
Saori,	GUZ.	Dumsi,	NEPAL.
Salendra,	MAHR.	Ho-igu,	GOND.

The Indian porcupine of all India.

Hystrix bengalensis, *Blyth.*

Bengal porcupine.	H.	H. Malabarica,	SCLATER.

Malabar, Assam, Bengal.

Hystrix longicauda, *Mersd. Bly.*

Crestless porcupine, ENG.

H. alophus,	*Hodgson.*	Acanthion Javanicum,	*F. Cuvier.*
H. Hodgsonii,	*Gray.*	Anchotia dumsi,	NEPAL.
Sa-thung,	LEP.	O'—o	LIMBU.

Nepal and Sikkim.

Gen. Atherura fasciculata, *Jerd.* Tipperah Hills to Malayan peninsula.

Fam. LEPORIDÆ, or Hares.

Gen. Lepus ruficaudatus, *Geoff. Bly.*

Common Indian Hare, ENG.

L. indicus,	*Hodgs.*	L. macrotus,	*Hodgs.*
Khar-gosh,	HIND. PERS.	Lamma,	HIND.
Kharra,	BENG. HIND.	Molol,	GONDI.
Sasru,	BENG.		

Punjab, Hindustan, Malabar?

Lepus nigricollis, *F. Cuv. Bly. Ell.*

L. melanauchen,	*Temm.*	Black naped hare	ENG.
Khargosh,	H.	Musal,	TAM.
Malla,	CAN.	Kundeli,	TEL.
Sassa,	MAHR.		

Peninsula of India.

Lepus peguensis, *Bly.* Upper Burmah.

Lepus sinensis. China.

Lepus pallipes, *Hodg.*

L. tollai, *Pallas, Gray.*

Tibet.

Lepus tibetanus, *Waterh.*

L. oistolus,	*Hodgs.*	Ri-bong,	BHOT.

Tibet.

Lepus hispidus, *Pears. Bly.*

Hispid hare, ENG.

Terai from Goruckpore to Assam.

Lagomys Roylei, *Ogilby.* Himalayan Mouse Marc.

L. Nipalensis,	*Hodg.*	L. Hodgsonii,	*Blyth.*
Rang-runt,	KUNAWAR.	Rang-*Dani.*	KUNAWAR.

Himalaya.

Lagomys curzoniæ, *Hodg.* Sikkim. Tibet.

Lagomys rufescens, *Gray.* N. and Central Asia, Afghanistan.

ORDER UNGULATA. Feet with hoofs, the Pachydermata and Ruminantia of *Cuv.*

Tribe. PROBOSCOIDEA. *Cuvier.*

Fam. ELEPHANTIDÆ.

Gen. Elephas indicus, *Cuv. Bly. Ell.*

Indian elephant,	ENG.	E asiaticus,	BLUMENBACH.
Hathi,	HIND.	Ani,	CAN. MAL. TAM. TEL.
		Yenu,	GOND.

Forest parts of all India.

Elephas sumatranus, *Schl.* Sumatra.

Elephas Africanus, *Schl.* Africa.

Tribe. PERISSODACTYLA, *Owen.*

Fam. RHINOCEROTIDÆ.

Gen. Rhinoceros Indicus, *Cuv. Bly.*

R. unicornis, *Linn.*	R. inermis, *Less.*
R. asiaticus, *Blum.*	
Great Indian Rhinoceros	Ganda, Genra, HIND.
Gonda, Genda, HIND.	

Terai from Bhutan to Nepal, Assam and Bhutan Dooar.

Rhinoceros sondaicus, *Mull. Bly.*

Lesser Indian Rhinoceros | R. javanicus, *F. Cuv. Hors.*

Sunderbans, Mahanuddy river; Rajhmahal hills, to Burmah, Malayana, Borneo, Java, Assam, Arakan, Sumatra. Chin-India.

Rhinoceros sumatranus. *Mull. Bly.*

Two horned rhinoceros, ENG.

Assam, Sumatra.

Rhinoceros crossii, *Gray.* ? ?.

Qu. R. Sumatranus? Mull.

Fam. HYRACIDÆ.

Tribe. Lamnunguia, *Wagner.*

Hyrax syriacus, Coney of Scripture. Palestine Arabia.

Fam. TAPIRIDÆ. The Tapirs.

Tapirus Malayanus. Malayan peninsula. S. Tenasserim.

Fam. EQUIDÆ. Horses, Asses and Zebras, The Solidungula and Solipedes of authors.

Equus asinus, the Ass.

Equus onager, *Pall. Bly. Cuv.*

E. Hemionus of India, Asinus Indicus, Sclater.

Wild Ass,	ENG.	Koulan	KIRGIS.
Gor-khar,	HIND.	Ghour,	PERS.

Cutch, Guzerat, Bikaner, Jeyselmir, Sind, west of the Indus, Beluchistan, Persia, Turkestan.

Equus hemippus. *Is. Geoff.*

Wild ass of scripture ENG. | E. asinus of the ancients
Onager of the ancients. | Asinus tæniopus HEUG.

Syria, Mesopotamia, North Arabia west of the Onager. Wild horse of Col. Chesney.

Equus hemionus, *Pallas.*

Kiang, Dzightai. TIB. | Wild Horse, *Cunning.*

Tibet and Central Asia.

ARTIODACTYLA, *Owen.*

Tribe. CHÆRODIA, *Bly.*

The pig and hippopotami.

Fam. SUIDÆ. Pig.

Gen. Sus Indicus, *Schinz.*

S. cristatus,	*Wagm.*	S. scropha,	*Linn. Bly. Ell.*
S. vittatus,	*Schl.*		
Indian Wild Boar,	ENG.	Mikka,	CAN.
Sur,	HIND.	Jewadi,	,,
Bara janwar,	,,	Pandi,	TEL.
Dukar,	MAHR.	Paddi,	GOND. MHAR.
Handi,	CAN.	Kis,	BHAGULPORE.

Ceylon, all India up to 12,000 feet.

Sus Bengalensis, *Bly.*

Qu. *Var.* of S. Indicus, *Schinz*

Sus Neilgherriensis, *Gray.*

Qu. *Var.* of S. Indicus, *Schinz.*

Sus Malayanus, *Blyth.* Tenasserim.
Sus Zeylanensis, *Blyth.* Ceylon.
Sus Andamanensis, *Blyth.* Andamans.
Sus babyrussa, *Blyth.* Babyroussa. Malayana.

Sus Papuensis, *Blyth.* New Guinea.

Porculia salvania, *Hodgs. Horsf.*

Pigmy Hog,	ENG.	Chota Sur,	HIND.
Sano-Bauel,	NEPAUL.		

Nepal and Sikkim Terai, Assam, Bhotan.

Tribe. RUMINANTIA. Ruminating animals, camels, deer, horned cattle, sheep, in five groups.

1*st Group.* CAMELIDÆ, camels, Anocrata, *Bly.*

Camelus dromedarius, *Linn.*

Dromedary, ENG. | One humped camel, ENG.

N. Africa, Arabia, India.

Camelus Bactrianus, *Linn.*

Bactrian or two humped camel, ENG.

Central Asia.

2*nd Group. Fam.* CAMELO-PARDIDÆ, camelcopards.

Camelopardus giraffa, *Linn.*

Camelcopard, ENG. | Giraffe, ENG.

Africa.

3*rd Group. Fam.* CERVIDÆ. The Deer Tribe.

Sub-Fam. CERVINÆ. True Stags.

Cervus Wallichii, *Cuv. Bly. F. Cuv.*

C. pygargus,	*Hardw.*	C. elaphus of Asia,	*Pallas.*
C. Caspianus,	*Falconer.*	C. nareyanus, young	*Hodgs.*
C. Cashmiriensis,	*Fal.*		
Kashmir Stag,	ENG.	Bara singha,	H.
Hangul, Honglu,	KASHM.	Maral,	PERS.

Euxine Sea, Western and Central Asia; Persia, Caucasus, Altai mountains, Lake Baikal, Kashmir up to 9,000 and 12,000 feet, Western and Central Asia, Black Sea. Approaches the red-deer of Europe.

Cervus rusa, *S. Muller.*

Rusa tunauc, *Vigors.*

Sumatra.

Cervus affinis, *Hodg. Bly.*

Sikim Stag,	ENG.	Shou, Sia,	TIBET.
Irbisch,	SIBERIA.	Alain of Atkinson.	

Eastern Tibet. Choombi valley in Sikkim. The great stag of N. China.

Cervus Moluccensis, *S. Muller.* Moluccas.
Cervus sika, *Schlegel.* Japan.
Cervus peronin, *Gray.* Timor.
Cervus mantchuricus, *Swinh.* Mantchuria.
Cervus taiouanus, *Swinh.* Formosa.

Sub-Fam. RUSINÆ, includes the swamp deer, the samber, spotted deer, and kakur or muntjac, all peculiar to tropical Asia and its Archipelago.

Rucervus duvaucelli, *Jerdon.*

C. elaphoides,	HODGS.	C. eurycerос,	KNOWSLEY,
C. bahraiya,	„	Swamp deer,	ENG.
Bara-singha,	H.	Potiya-harn,	MONGHYR.
Baraya,	NEPAL TERAI.	Goen, goenjak,	C. INDIA.
Maha,	HIMALAYA.	Gaoni (female)	„
Jhin-kar,	KYARDA DOON.		

Bengal, Oudh, Central India, Forests at foot of Himalaya, Assam, islands of Brahmaputra, or Eastern Sanderbuns, Midnapore, Assam, Nerbudda, Nagpore, Goomsur.

Panolia eldi, *Guth. Blyth.*

Cervus frontalis, *McClell.*		C. dimorphe,	*Hodg.*
Burmese deer,	ENG.	Brow antlered deer,	ENG.

Burmah, Nepal.

Rusa dimorpha, *Gray* ?

Sung nai,	HIND.	Sing-nai,	HIND.
Tha-min,	*Burm.*	Ghos ?	
Te min,	„	Seving ?	
Ghour ?			

Nepaul, Munnepore, Burmah, Siam.

Rusa Aristotelis, *Jerdon.*

Cervus hippelaphus, *Cuv.*		C. jarai,	*Hodg.*
C. equinus,	„	C. heterocercus,	„
C. Leschenaultii,	„	C. saumur,	*Ogilby.*
C. niger,	*Blaim.*		
Samber stag,	ENG.	Moru,	MAHR.
Sambar,	H. MAHR.	Kannadi	TEL.
Jarai, jorrao,	HIM.	Ghous,	BENG.
Ma-ao,	GONDI.	Gaoj,	„
Kadavi,	CAN.	Bhalongi (female,)	„
Kadaba,	„	Maha,	TERAI.

All India, forests up to 10,000 feet. Ceylon, Assam, Burmah, Malay Peninsula.

Axis maculatus, *Gray. Bly. Cuv.*

Cervus Axis.	ERXLEBEN.	Axis major,	HODGSON.
C. nudipalpebra,	OGILBY.	Axis medius,	„
The spotted deer,	ENG.	Buriya,	GORUCKPORE.
Chital, chitra, chitri,	HIND	Saraga,	UAN.
Jhank, (male)	„	Dupi,	TEL.
Chatidah,	BHAGULPORE.	Lupi,	GOND.
Boro-khotiya,	BENG.		

Two kinds, the larger found in E. and W. Ghats, Panjab, Central India. Smaller, in Malabar, Ceylon ? ? Neilgherries.

Axis oryzeus, *Kelaart* ?

Ceylon spotted deer,	ENG.	C. medius,	HODGS.

Axis porcinus, *Jerdon.* Hog-deer.

Cervus oryzeus, *Kel. Bly.*		C. niger,	*Buch. Ham.*
C. dodur,	*Royle.*		
Hog deer,	ENG.	Sugoria,	NEPAL.
Para,	HIND.	Nuthrini harn,	BENG.
Khar laguna,	NEPAL.		

Bengal to Panjab, Assam, Silhet, Burmah, Central India rare, Malabar.

Cervulus aureus, *Ham. Sm.* Rib-faced or Barking deer; jungle-sheep or red-hog-deer.

C. vaginalis	BODDAERT. BLYTH.	C. albipes,	WAGLER. HODG.
C. ratwa,	HODGS.	C. muntjac,	ELLIOT.
C. styloceros,	OGIL. ROY.	C. moschatus,	BLA. HORS.
Siku, Sikku,	LEP.	Muntjacus vaginalis	GRAY
Suku,	LEP.	Bekra, Bekur,	MAHR.
Kakur,	H.	Kan-kuri,	CAN.
Maya,	BENG.	Kuka-gori,	TEL.
Ratwa,	NEP.	Jangli bakra,	DUKH.
Karsiar,	BHOT.	Jungle sheep of	MADRAS.
Gutra; Gutri,	GOND.	Red-hog-deer,	CEYLON.

All forests and jungles of India.

Cervulus vaginalis, *Sclater*, Java, Sumatra?

Cervulus reevesii, *Ogilby.* China.

Fam. MOSCHIDÆ, the Musk deer.

Moschus moschiferus, *Lin. Bly.* Musk deer.

M saturatus,	*Hodgs.*	M. leucogaster,	*Hodgs.*
M. chrysogaster,	„		
Kastura, kasture,	H.	Lawa,	TIBET.
Rous or Roos,	KASHM.	Rib-jo,	LADAK.
La,	TIBET.	Rena,	KUNAWAR.

Himalaya, at great elevations.

Fam. TRAGULIDÆ.

Tragulus kanchil, Malayana.

Memimna Indica, *Jerd.* Mouse-deer.

Moschus memimna	ERXLEBEN, ELLIOT.	Moschiola mimenoides,	HODGS.
Pisuri, Pisora, Pisai,	H. MAHR.	Gandwa,	URIA.
Mirgi,	„	Kuru-pandi,	TEL.
Jitri haran,	BENG.	Yar,	KOL.

Central India.

Fam. BOVIDÆ. Antelopes, goats and cattle.

Sub-Fam. Antilopinæ, Antelopes.

Sub-Fam. Tragelaphinæ, *Blyth.* Bush Antelopes.

Portax pictus, *Jerdon.* Nilgai.

Hippelaphus of Aristotle		Tragelaphus hippelaphus	
Antelope tragocamelus,	PALLAS. BLYTH.		OGILBY.
Damalis risia,	H. SMITH ELLIOT.	Antelope pictus,	PALL.
Roz, Rojh,	H.	Gurayi, Guriya,	GOND.
Rui,	H. MAHR.	Maravi,	CAN.
		Nil-Lil,	HIND.
		Manu-potu,	TEL.

All India, but rare in extreme North and South.

Tetraceros quadricornis, *Jerdon.*

4 Horned Antelope,	Eng.	T. paccerois,	Hodgs.
Antilope chickara,	Hardw	A. Sub-quadri-cornutus,	Ell.
T. striaticornis,	Leach.		
T. iodes,	Hodgs.	H. quadricornis,	Bl.
Chouka,	Hind.	Kotri,	Bastar.
Chou-singha,	Hind.	Kürus,	Gond.
Bekra,	Mahr.	Kondguri,	Can.
Bhirki,	Saugor.	Konda-gori,	Tel.
Bhir-Kuru, Bhir,	Gondi.	Jangli bakra,	Dekkan.
Bhirul,	Bhil.		

All India, not Ceylon nor Burmah, nor valley of the Ganges.

Antilope bezoartica, *Jerdon.* Indian antelope.

A. cervicapra,	Pall. Ell.	Hardw. v. Cuv.	
Mirga,	Sansc. Hind.	Bureta,	Bhagelpur.
Harn, Harna, Harnin,		Baront, Sasin,	Nepal.
(*m. and f.*)	H. Mahr.	Chigri,	Can.
Harin,	Beng.	Irri, (*m.*) Ledi, (*f.*)	Tel.
Kalwit, (Black buck)	H.	Jinka,	,,
Phandayat,	Mahr.	Alali, (*m.*) Gandoli. (*f.*)	Baori.
Guria, Goria,	Tirhoot.		
Kalsar, Baoti, (*m. f.*)	Behar.		

All India.

Gazella Bennettii, *Jerdon.* Ravine-deer.

Antilope Arabica,	*Ell.*	A. hazenna,	*Is. Geoffroy Jacque.*
A. dorcas, *var. Sundevall.*			
A. Benettii,	*Sykes.*	A. Christii?	*Gray.*
Goat antelope,	Eng.	Budari,	,,
Indian Gazelle,	,,	Mudari,	,,
Chikara,	H.	Burudu-jinka,	Tel.
Kal-punch,	H.	Porsya (*m*)	Baori.
Kal-sipi,	Mahr.	Chari,	,,
Tiska,	Can.		

All India.

Gazella subgutturosa ?Baluchistan, Sindh, Punjab, Persia, Afghanistan.

Gazella dorcas, *Blyth.*

Antilope Arabica,	*Bly.*	Gazella kevella,	*H mith.*
Gazella cora,	*H. Smith.*	G. corinna.	,,

A. dorcas, *var.* Persica, *Rupell.*

Arabia.

Kemas Hodgsonii. Chiru of Tibet, the Kemas of Ælian.

Procapra picticaudata, *Hodg.*

Goa,	Tibet.	Ra-Goa,	Tibet.

Tibet.

Procapra gutturosa. Auctorum.

Antilope gutturosa, *Pallas.*

Central Asia, China.

Saiga tartarica.

Saiga antelope, Eng.

Eastern Europe, Tartary, Central Asia.

Sub-Fam. Caprinæ, Goats and Sheep 1st Capricorns or Antelope Goat or Mountain Antelope.

Nemorhœdus bubalina, *Jerd.* The Serow or Forest Goat.

Antilope thar.	*Hodg.*	N. proclivus,	*Hodg.*
,, bubalina,	,,	Sarao, Serou,	Sarraowa, Himal.
Serow,	Eng.		
Forest goat,	,,	Eimu,	Sutlej.
Thar,	Nepal.	Ramu,	Kashm.

Central Himmalaya from 6,000 to 12,000 feet.

Nemorhœdus goral, *Jerd.* Gooral or Himalayan Chamois.

A. Duvaucelei,	*H. Smith.*	Goral,	Him.
Pijur,	Kashm.	Suh-ging,	Lep.
Sah, Sarr,	Sutlej.	Ra-giyu,	Bhot.

Gooral, Himalayan Chamois. All the Himalaya at 3,000 to 8,000 feet.

Nemorhœdus crispus. Japan.

Sub-Fam. True Goats.

Hemitragus jemlaicus, *Hodgs.* The Tehr or Himalayan Wild Goat.

Capra jharal,	*Hodgs.*	Hemitragus quadrimammis,	*Hodgs.*
Tehr,	Eng.		
Himalayan, Wild Goat,	Eng.	Kras, Jagla,	Kashmir.
		Kart,	Kulu.
Tare, Tehr, Tahir,	Hind.	Jhula, Thar, Tharni,	Kunawar.
Jehr,	Simla.		
Jharal,	Nepal.	Esbu, Esbi,	Sutlej.

All the Himalayas.

Hemitragus hylocrius, *Jerd.* Neilgherry Wild Goat. Ibex.

Capra warryato,	*Gray.*	Warra-adu; Warri-atu,	Tam.
Kemas	*Ogilby, Blyth.*		
Neilgherry Wild Goat,	Eng.	Ibex of Neilgherries.	

Neilgherry and neighbouring hills S. to Comorin, Animally.

Capra megaceros, *Hutt. Bly.* The Mar-Khor.

C. Falconeri,	Hugel.	Ra-che,	Ladak.
Markhor,	Eng.	Ra-pho-che,	,,
Markhor, or snake eater,			

Pir Panjal, Hazara hills, Wurdwan hills Sulimani hills. Kashmir; Jhelum.

Capra ægagrus, *Gmel.* Persia, Central and Western Asia.

Capra sibirica, *Meyer. Blyth.* Himn. Ibex.

C. sakeen,	*Blyth.*	C. Pallasii,	*Schifts.*
Ibex-himalayana,	,,		
Himalayan Ibex,	Eng.	Buz,	Sutlej.
Skin, Skyin, Sakin, Iskin	H. Tibet.	Kyl,	Cashmere.
		Tangrol,	Kul.
Dan-mo, (*f.*)	Tibet.		

Throughout Himalaya.

Ovis cycloceros, *Hutt. Sclater. Blyth.*

Ovis Vignei, *Blyth.*

Uria, Oorial, HIND.	Urial, HIND.
Punjab Wild Sheep, ENG.	Koch, kuch, SULIMANI.
Uria, HIND.	

Salt range, Hazara, Peshawar.

Ovis Vignei, *Blyth.*

Ovis montana, *Cunningham.*	Sha, of LADAK.
	Sha-pao, of, TIBET.

Hindu Kush, Pamir range, Ladak.

Ovis nahura, *Hodg. Blyth.* Burhel.

O. nahoor, HODGS.	Menda *m.* H.
O. burhel, „	Bharur, HIND. of HIMAL.
Burhel; blue Wild-sheep, ENG.	Wa, War, H. of SUTLEJ.
	Nervati, NEPAL.
Bharal, H.	Na, Sna, LADAK, TIBET.

Sikkim, Bhotan to near Simla, Kamaon, Garhwal.

Ovis ammon, *Linn.* Gnow of Tibet.

O. argali, PALLAS.	O. Hodgsonii. BLYTH.
O. ammonoides, HODGS.	

Hyan, Nuan, Nyan, Niar, Nyund, TIBET.

The Tibet side of Central India above 15,000 feet.

Ovis polii, *Blyth.* the Rass or Roosch of the Steppe of Pamir, east of Bokhara, 16,000 feet.

Ovis nivicola, *Eschsholtz.* Kamtschatka.

Ovis Gmelini, *Blyth.* Armenia.

Ovis cylindricus, *Blyth.* Caucasus.

Sub-Fam. Bovinæ.

Gavæus gaurus, *Jerd.* Gaur.

Bibos cavifrons, HODGS.	Bos gour. TRAILL.
ELL.	B. assel, HORSF
The Gaur Bison, ENG.	Kar-Kona, CAN.
Gour, HIND.	Vana-go, BENG.
Gauri-Gai, „	Ban-gau, „
Jangli-Khulga, „	P'eroo-maob GOND.
Bod of SEONI.	Katu Yeni, TAM.
Gaoiya, MAHR.	Bison of Madras sportsmen,
Ban-parra of MUNDLAH,	

All the large forests of India.

Gavæus frontalis. *Gayal* or *Mithun* of the Hilly tracts E. of the Burhamputra.

Gavæus sondaicus, the ban-teng, is the Burmese wild cow of Chittagong, Burmah, Malayana.

Bubalus Arni, *Jerd.* Wild buffalo.

Bos buffelus, BLYTH.	B. bubalus, AUCTOR.
Wild buffalo, ENG.	Mung BHAGULPORE.
Arna, *m.* Arni, *f.* H. MAH.	Gera crumi GOND.
Jangli Bhains, HIND.	

Var. a. Macrocercus, *Hodgs.* Assam, Terai, Tirhut, Central India, South to the Godavery, Ceylon.

Var. b. Spirocercus, *Hodgs.*

ORDER EDENTATA, the Tardigrada or Sloths and the Effodientia or Burrowers.

Fam. MANIDIDÆ. Pangolins.

Gen. Manis pentadactyla, *Linn. Blyth.*

Phl'odotus Indicus, GRAY.	M. laticaudata, ILLIGER.
Manis crassicaudata, GRIFF. ELL.	M. inaurita, HODGSON.
	Pangolinus typus, LESS.
M. Macroura, DESMAREST.	
M. brachyura, ERXLEB.	
Bajar-kit SANSC, HIND.	Kowli-manjra, MAHR.
Bajra kapta, „ „	Kassoli manjur, „
Sillu, Sal, Salu, HIND.	Alawa, TEL.
Sukun-khor, „	Alangu, MAL.
Shalma, BAORI.	Ban-robu, DUKH.
Armoi, KOL.	Keyot-mach, BENG.
Kaulimah, MAHR.	Kat-pohu, „

Indian scaly ant-eater of all India.

Manis aurita, *Hodg. Blyth.*

Sikim scaly Ant Eater ENG.	M. Javanica, BLY.
	M. leucura, HODG.
Pholidotus Dalmanni, China, *Gray.*	M. Dalmauni, *Sunder.*

Himalaya, Burma, Java Malayana.

—*Royle, Ill. Him. Bot: Elliot, in Madras Journ. of Science: Jerdon, Mammals of India, Wallace. Archipelago.*

MAN, ENG. Gothic.

Rajal,	AR.	Z'menes,	LITHUANIAN.
Jin: Jan,	CHIN.	Vir,	LAT.
Yan-Nyang,	„	Homo,	„
Lang-Fin,	„	Homines,	„
Li; Mi;	DRAVIDIAN.	Orang,	MALAY.
Homme,	FR.	Chelovyek,	RUSS.
Mensch,	GERM.	Manu,	SANS.
Maun,	„	Manava,	„
Mannisks,	GOTH.	Manusha,	„
χαμαι	GREEK.	Manush,	„
Ish,	HEB.	Manushya,	„
Adam,	HEB. PERS.	Manushi,	TAM.
Admi,	HIND.	Manushi,	TEL.
Mard,	„	Vadu,	„
Hito,	JAP.	Zem,	ZEND.
Zeme,	LITHUANIAN.		

Man, a derivative root, means to think. From this we have the Sanscrit manu, originally thinker, then man. In the later Sanscrit we find derivatives, such as mânava, mânusha, manushya, all expressing man. In Gothic we find both man, and mannisks, and in the Modern German mann and mensch.

Leibnitz and Lacepede divide the human race into Europeans, Laplanders, Mongols and Negroes; Linnæus into white, red, yellow and black:—Kant into white, copper-coloured, black and olive-coloured races; Blumenbach into Caucasians, Æthiopians, Mongols, Americans and Malays; Buffon into Northern (viz. Laplander), Tartarian, South Asiatic, Black, European, and American races; Prichard into Iranians (also Indo-Atlantics or Caucasians), Turanians (Mongolians), Americans, Hottentots and Bushmen, Negroes, Papuas (or wool-haired tribes of Polynesia), and Alfourous (or Australians); and Pickering divides them in Whites,

Mongolians, Malays, Indians, Negroes, Æthiopians, Abyssinians, Papuans, Negritos, Australians and Hottentots. Many of these classifications are framed from external, and for the most part unessential, marks of distinction, as colour of the skin, colour and form of the hair, or with reference to their probable original geographical position. But the imperfectness of such a classification will be evident when it is remembered that a negro, even though the colour of his skin and his woolly hair were to be changed, would not become a European, an Indian or a Malay; and a child of European parents begotten and born on one of the isles of the Malayan Archipelago or in Æthiopia will not be a Malay or an Æthiopian, but an European, by race, although the colour of its skin might possibly approach, by climatorial or local influences to that of the indigenous race. The question whether mankind consists of one or of several species, has of late years been much agitated by anthropologists, but those naturalists who admit the principle of evolution though they may, for the sake of expressing their amount of difference, designate them as distinct species, nevertheless feel no doubt that all the races of man are descended from a single primitive stock. Virey held that there were six species or races; Jacquinot, three; Kant, four; Blumentack, five; Buffon, six; Hunter, seven; Agassiz, eight; Pickering, eleven; Bory St. Vincent, fifteen; Desmoulins, sixteen; Morton, twenty-six; Crawfurd, sixty; and Burke, sixty-three. But although the existing races of man differ in many respects as in colour, hair, shape of skull, proportions of the body, yet if their whole organizations be taken into consideration, they are found to resemble each other in a multitude of points. Europeans and Hindoos, belong to the same Aryan stock and speak a language fundamentally the same, but they differ widely in appearance which is supposed by Broca to have arisen, through the Aryan branches, having, during their wide diffusion been largely crossed by various indigenous tribes. In the East Indies where amongst Hindoos the system of caste prevails and keeps each sub-species distinct, the Scythic Jut, the Rajput, the Brahmin, the Turanian and helot races are seen to vary from the black squat tribes of the mountains to the tall olive coloured brahman with his intellectual brow, calm eyes, high but narrow head, and in the further Indies the Burman, the Malay, the Negrito, or Negro, and Papuan are all at once distinguishable. Amongst Indian mahomedans, too, obtained from Arabia, Persia, and Scythia, and converts from hindooism where they have not intermarried, the distinctions are very marked.

Man was long supposed to have existed in the earth, since about six thousand years, but it is now established that man has existed from an incomparably greater period. The world appears as if it had long been preparing for the advent of man. At the present day, even the most distinct races of man, with the exception of some negro tribes, are much more like each other than is generally supposed. In India, a newly arrived European cannot at first distinguish the various native races, though they soon appear to him extremely dissimilar, and the natives of India cannot at first perceive any difference between the men of several European nations. There are, however, marked distinctions. The Mongolian, the Negro, the Australian and the Hottentot differ in a multitude of characters, some of slight some of considerable importance, and are undoubtedly distinct species of the family of man, the negroes of the present day being of the same form as those of 4000 years ago. The Malays and Papuans who live under the same physical conditions, differ greatly. The different races of man are distributed over the world in the same zoological provinces as those inhabited by distinct species and genera of mammals. This is manifestly the case with the Australian, Mongolian and Negro races of man; in a less marked manner with the Hottentots, but plainly with the Papuans and Malays, who are separated by nearly the same line which divides the great Malayan and Australian provinces. The different species, however, mingle together and produce progeny with mixed characters. In Brazil is an immense mongrel population of Negroes and Portuguese. In Chiloe and other parts of S. America, the whole population consists of Indians and Spaniards blended in various degrees, and with complex crosses of Negroes, Indians and Europeans. Capt. Burton observes that the mixture of French with Indian blood produces a favourable progeny, but that the offspring of the Portuguese and of Natives of the East Indies is coarse, and dark coloured. In S. America on the contrary, the offspring of the Portuguese and Indians are often fairer and never darker than that of the Indian. In one island of the Pacific is a small population of mingled Polynesian and English blood; and in the Viti Archipelago, is a population of Polynesians and Negritos crossed in all degrees.—*Darwin, Animals and Plants. Report Brit. Association. Darwin, Origin of Species, Bopp. Glossarium Sanscritum, s. v. Muller's Lectures*, p. 367-368.

MAN, Beng. Colocasia Indica.

MAN, Ar. Heb. Hind. Tam.

Maund,	Eng.	Manugu,	Tel.
Mannah,	Heb.	Mahana,	Uria.

A measure of weight, amongst the Hebrews and now in India, varying in quantity according to locality and the article weighed.

Bengal bazaar man	=	40 seers=lbs. 82	
„ Factory man=lbs. 74, oz. 10, grs. 10.6			
Central India	„ = „	20	
Guzerat	„ = „	40	of less value
Bombay	„ = „	28	avoirdupois
Southern India	„ = „	25	
Bengal man of 1833=lbs.		$87\frac{2}{7}$	„
Akbars	„ = „	$34\frac{3}{4}$	
Mysore	„ = „	163	

Hebrew man or Mannah = 13,125 grains or lbs. 1-14

The ser of opium is 2500 grs.

The ser of grain about lbs 2, oz. 2.

The man, or maund weight, therefore, varies according to the article weighed. In the Punjab, villagers use a kucha man which is only 13 to 20 seers, and the Lahori man is=to 3 kucha maunds.—*Wilson. Powell.*

MAN, Tam. Sand; earth; (a pronounced short.)

MAN a river of Central India written also Maan. At Surbaperee on the Maan, Capt. Keatinge thought he traced the following succession of rocks, (ascending) a light greenstone, metamorphic or volcanic; a soft sandstone, very fine grained and white; compact limestone, bluish white: and then the coral limestone, the latter only containing corals. The compact fine limestone, is found at intervals all over the jungle, and has been very largely used for lime in the Mandoo days; the old kilns are without number. He found fossils, wherever an edge of stone lay over a convenient mud bed to retain them. Echinida and a Brissus were in great plenty, the Bheels call them Paunchia from their five marks, and Pecten 5-costatus. Plagiostoma spinosum and Terebratula octoplicata were numerous, the latter most so and in best preservation, pieces of a large finely marked Echinus cidaris, also a rude impression on a stone of a very large Inoceramus? To the west of Mhow and Indore, there exist extensive beds of the cretaceous series. Dr. Carter in the Journal Bombay Asiatic Society, No. XX. July 1857, page 621, considers that these beds are truly Neocomien. The evidence is that these rocks represent the cretaceous era, but is insufficient to enable one to refer them to any subdivision of that great series. The following fossils were collected at Baug by Capt. Keatinge.

Corallines. Echinodermata.

Cidaris,	... 4 or 5	Brissus,	.. 2 or 3
Echinus, (species)	... 1	Cyphosoma,	... 2

Mollusca. Acephala.

Pholadomy,	1	Mytilus, (typicus,	
Venus,	... 1	*Forb es,*)	... 1
Cardium,	... 4	Pecten (Janina)	.. 3
„ altum, *Sow*; hillanum, or very closely allied and two others.		P. (5. costatus, common.)	
		Plicatula,	... 1
Area,	1	Inoceramus,	... 1
Modiola,	1	Terebratula,	... 1

Gasteropoda,

Rhynconella,	... 1	Cerithium,	... 1
Natica,	... 1	Triton,	... 1
Turitella,	... 1	Voluta,	... 2

Cephalopoda.

Ammonities of the Rhotomagensis Section, ... 2

MAN, Tam. a deer; (a pronounced long.)

MAN. See Rudra Sampradaya.

MANA, Hind. Pyrus malus.

MANA. Hind. a platform erected in tall crops: on these people sit to frighten off birds, &c.

MANA, a pass in Garhwal, on the Himalaya, in which the temple of Badarinath is placed. The people who occupy the Mana district are Bhots dwelling in the passes and their neighbourhood at heights above 6,000 feet. The pass-men state that ridges which within the memory of man were covered with forest and pasture lands are now covered with snow, showing the extension of the snow zone. The Niti pass on the Duli, a feeder of the Ganges, is the best, and the Juwar on the Gauri pass, a feeder of the Sarda or Gogra, is the worst. The number of well-built houses in the Bhot district are in

Mana on the Saraswati,	... Villages	3	Houses 125
Niti	...	10	219
Juwar on the Douli,	...	13	455
Byanse, Pass on the Kali,	...	9	184

The Bhot, here, as elsewhere, is an agriculturist, and is assisted by slaves who live under the roofs of their masters. The people in the Mana, Niti, Juwar and Byanse passes are supposed to be emigrants from Tibet who drove out an earlier body of hindoos, and many of the chief families trace their origin to a Tibetan locality. The inhabitants of the Darma pass are said to be a body of Mongols left in Kumaon by Timur and if so they are not true Bhot. The Darma inter their dead for a time, and in the month Kirtik exhume and burn them, but the other pass-men burn their dead on their demise. The Darma practice divination, taking their omens from the warm livers of sheep sacrificed for the purpose. The women of the Darma and Byanse passes dress alike, and these two clans

eat the Yak and would eat the cow, while those of Mana, Niti and Juwar abstain from beef of all kinds and look down, as on an inferior caste on the Darma and Byanse. The Juwar nearest India, have the largest trade, and resort to an annual fair in September at Gartokh, the residence of the Lahsa viceroy. These passes are the roads from India to Nari or Gnari, Tibetan provinces of the Chinese empire. Immediately below the village of Mana, is the hindu shrine dedicated to an incarnation of Vishnu and one of the most sacred hindu temples in hindu mythology. The temple is built on the bank of the Bishen-ganga immediately over the site of a hot spring, the existence of which no doubt led to the original selection of this remote spot. The rawal, or chief priest, is invariably a Namburi brahman from Malabar: no other class of brahman being allowed to touch the idol.—*Cunningham's Ladak—Latham's Ethnology.*

MANAAR, an island close to Ceylon, from which the gulf of Manaar has been named, the gulf passage was deepened by a series of engineering operations. Manaar, according to Sir J. E. Tennant, (vol. 2 p. 555,) is the island of Epiodorus, which, according to the Periplus, was the seat of the pearl fishery. Manaar Gulf separating Ceylon, from the Peninsula of India, is so named from the island of Manaar near Ceylon, which, with that of Ramisseram near the continent almost connect Ceylon to the peninsula, the two islands receiving the names of Adam's Bridge.

MANABOS. See Mindanao.

MANCE. Tam. Castor.

MANADO. Celebes on its North-coast, is in general high bold land. Its extreme point is called Cape Coffin, and the whole of the islands that stretch from it to Manado bay are sometimes called Banca island.—*Horsburgh.* See India.

MANŒUVRES CORDAGE. Fr, Cordage.

MANAGOOT or Mangoosteen. Malay. Garcinia mangostana.

MANAHSILA. Sans. Arsenic, Red sulphuret of Arsenic.

MANAK. Hind. A ruby: also any gem.

MANAKHYALA, a town in Afghanistan. A tope there was opened by General Ventura in April and May 1830.

MANAKYA RAI, See Haravati or Harauti.

MANALI KEERA also Manall-Kire Tam. Gisekia pharnacioides, L. R.

MANALOO OIL. See Oil.

MANAMADOO. White cloth is manufactured all over Southern India, but those of Manamadoo in the district of Trichinop are very superior in quality and used by more respectable of the inhabitants as clothing, under the name of "Manamadoo Sullah" That at Arnee in the district of Chingleput, known as "Arnee Sullah," is of a different quality.

MANAPALA.

Tippa tige, Tel. | Somavalli, Jivanti.

Tinospora cordifolia, *Miers.* Menispermum glabrum, *Klein.*

MANAR. See Mahabharata.

MANAS. Burm. Malay. Ananas sativus, *Schult.*

MANASA, the goddess of snakes. She is worshipped as a preservative against the bite of these reptiles and is represented sitting on a water lily environed with snakes. If a hindu has been bitten by one, incantations are pronounced to propitiate the favor of Manasa.—*Cole. Myth. Hind.* p. 388.—See Serpent.

MANASAROVARA LAKE or Mansaraur or Manasa-Saras Lake in Tibetan called Tsho-Ma-phan is the same with the Binda Sarovara of hindu mythology, produced from the heart of Brahma. It is called Anau Anandat, is supposed to be a crater, that four rivers spring from it, and that it is near Su-meru, the abode of gods, the Vindhyasaras of the Purans. Manasarovara in reality is a lake of no exit in Little Thibet, from which the Ganges was long supposed to rise; it is a place of hindu pilgrimage of peculiar sanctity, and was first visited by Moorcroft in 1814, *As. Rs.* 1816, Vol. XII.—See Mansarovara. Indus.

MANASSEH. See Kranganou.

MANATAPPAN. A caste of cultivators originally from Coimbatore, first settled in Paulghat and intermixed, and often confounded, with the Nairs.—*Wilson.*

MANAVALA, the head of the Tengala, a Vaishnava sect of the south of India.

MANAY-POONGU. Tam. Sapindus emarginatus.

MANBHOW. Dissenters from hinduism, in Berar and the Dekhan; they wear a black dress, and are of quiet, inoffensive manners. These hindu religious sectaries, are worshippers of Krishna, and about the year 1830 were described by Captain Mackintosh. They are under a vow of celibacy and elect young people into their order. If pregnancy occur the parties are allowed to withdraw.

MANBHUM, a district of Chota Nagpore, has numerous remains of Arian colonization close to its southern and eastern approaches, but none on the plateau itself.—*Dalton,* p. 63.

MANCE POONGUM. Tam. Sapindus [illegible]biginosus.

MANCHAM. Tel. a bed.

MANCHE a boat or ship. The Calicut Manche, is a boat very similar to that of Mangalore with the exception only of a raking stem, for the purpose of taking the beach, as the port of Calicut is open to the coast and there is no river. These boats are propelled by the paddle and sail, and generally carry eight men: they are much employed in watering and completing the sea-stock of ships homeward-bound; also in loading ships with pepper, timber, &c., from Bombay; and in shipping the produce of the forests of Canara and Malabar; all of which is rafted off to vessels called dow, boatile, patamar, &c.

The Panyani Manche, is a coasting boat, of about fifty feet long, ten to twelve feet broad, and five to seven feet deep. It is framed with timbers and planks; which are sewed together. The timbers are about four feet asunder, and on them, inside, some few planks are placed as bands and clamps, which are nailed to the frame. These are very rudely put together; and not of much importance, either in form or construction. During the south-west monsoon, or from June to November, they are laid up at Baipur river for safety, and are only used in the fine weather season. They carry the productions of the cocoanut tree, viz. coir, from the husk of the cocoanut, Cocos nucifera, from which rope is made. Copra, the inside albumen of the nut, from which oil is expressed. Cajan, the leaf of the Corypha umbraculifera tree, which is used for thatching houses, also for books, and various other purposes. Jageri a kind of sugar, which is made from the toddy or juice of the palm. Oil and arrack, a strong spirit, distilled from the toddy taken from the palm. These vessels keep along shore and take advantage of the sail in rowing. They have generally from eight to ten men, who are fishermen of the Mopila caste, a race of mahomedans, descendants of the first Arabian settlers on the shores of the peninsula; and who, marrying the daughters of the country, obtained the name of Mapillai, or "sons-in-law," corrupted by Europeans into the above term.

The Boatila manche, of the island of Ceylon, navigates the Gulf of Manaar, and the coasts of the southern part of the Peninsula of India. This boat, is about fifty to sixty feet in length, sixteen to eighteen feet in breadth, and eight to ten feet in depth, has more of the European form than any of the Indian-built vessels that are met with. The after part shows the construction to be of Portuguese origin as it is very similar to that of many of the boats still in use by the people of that country; which are said to be of the same shape as the vessels in which Vasco de Gama sailed to India. They have a deck fore and aft; and are built with all sorts of jungle wood, in a very rough manner, and fastened with nails and bolts. They are equipped with one mast, which inclines forward, and a square lug-sail; also a small bow-sprit, at about the angle of 45°, with a sort of jib fore-sail, one pair of shrouds, and a back-stay which completes the rigging. These vessels carry on the trade of the island across the Gulf. The exports are, rice, tobacco, &c., and the imports, cloth. This forms a great part of the revenue of the island, in the district of Jaffnapatam.

Mangalore Manche of the western Coast of the Peninsula is a flat bottomed boat of burthen, about twenty-five to thirty-five feet long, six to seven feet broad, and four to five deep. It is formed to meet the river, which is very shallow and flat; and to land the cargoes of the patamars, which are discharged and loaded at the mouth of the rivers. These boats are sewed together similar to the masula-boat and other native vessels: they are forced along by bamboo poles; as the water is not more than five six to ten feet deep, except in the south-west monsoon, when the rapids swell, and the whole of the river is considered impassible: and at this period all the vessels are taken to the shore and laid up.—*Edye.*

MANCHAR. A little north of Larkhana, on the right bank of the Indus, the Narrah or Snake River, a Sind Serpentine, falls into lake Manchar, flows through it, and issues from the southern extremity under a fresh name, the Aral. The lake and the Aral, form a semi-circle of about sixty miles from point to point, they are probably artificial, as their tortuous course presents the appearance of man's rather than Nature's doings. The country is so level that, when the Indus rises, the water flows up the Aral, and vice versa, when the main stream falls.—*Burton's Scinde*, Vol. II. p. 231.

MANCHE. Tel. Euphorbia tirucalli. *Linn.*

MANCHE, Tel. Good, sweet, hence, Manchi jiluga, Sesbania procumbens, *W.* and *A.*—Æschynomene pr. *R.*; Manchi Kanda or Patikanda, Arum (Amorphophallus) campanulatum, *R.*; Manchi mande or Tiyya mande, Ceropegia, *R.*

MANCHI-NUNA, Tel. Gingelly oil, sweet oil.

MANCHI-TUNGA. Cyperus *sp.*

MANCHO, Jav. Gracula religiosa.—*Linn.*

MANCHU, a race of High Asia and the N. Eastern parts of Asia. The reigning dynasty in China are Manchu. A Manchu is under obligation to enrol himself under some banner, and failing to do so, loses his privileges. Many neglect to enrol themselves voluntarily in order to avoid the conscription. The Sifo and Solon are the highest tribes of Manchu. The Manchu had no written character until 1641. Mokden is the native capital of the Manchu. They are a Tartar race. The Amoor, second only to the Mississipi, flows into the Pacific Ocean not far north of Japan. Much of the country along the Amoor is susceptible of farming and grazing. Steamers can ascend from the sea to Chetah, a distance of 2,600 miles, which opens up Siberia to the Pacific through the Amoor, presenting a new field for commerce, the ultimate limits of which can hardly be grasped by the most comprehensive mind. Mongolia, Manchuria, Northern China, all the Tartaries, Thibet, and Siberia, with a population of twenty to thirty millions, are approached by this river, and a new route to the Indies opened. Irkoutsk, the capital of Eastern Siberia, can be approached with only about three hundred miles of land carriage. The Chinese have annexed all the neighbouring parts of their territory from the Manchu and Mongol races. Beyond the Paga Gol lies the country of the Ortoos, which extends a hundred leagues from east to west, and sixty-six from north to south. In A. D. 1635, the tribes of this region were Manchu. Cecina Manchuria a mollusk of Olga Bay, Manchuria, is eaten and the Laminaria seaweed is largely stacked in the gulf of Pichili by the Manchu.—*Adams—Prinsep's Tibet, Tartary and Mongolia*, p. 49—57. See India, Japan.

MAND, probably another name for the Med. There are several tribes the Mandar, Mandhor, Mindhra, the Baluch tribe of Mondrani, and the ancient towns of Mandra: Mandropat in Chachgam, to the east of the Guni; Mandrasa, to the north of the Makali hills, and Mundra and other similar names in Cutch.

MANDA or Manga chettu, Tel. ? Randia dumetorum, *Lam.* ?

MANDA, a kind of bread.

MANDAKU or Manda chettu, Tel. a plant the juice of which prevents baldness.

MANDAL, that form of oriental divination which owed its celebrity in Europe to Mr. Lane. In the Mandal, or palm-divination, a black slave is considered the best subject. European travellers have frequently marked that nervous sensibility. In Abyssinia the maladies called "bouda" and "tigritya" appear to depend upon some obscure connection between a weak impressionable brain and the strong will of a feared and hated race, the blacksmiths.—*Burton's pilgrimage to Meccah*, vol. I p. 18; III. p. 220.

MANDAL, Hind. Rhododendron arboreum, also Acer cultratum the maple. In Kulu Acer caudatum.

MANDAL or Marwa, Eleusine coracana.

MANDAL. See Mandwah.

MANDAL, straw rope, made of Eleusine coracana.

MANDAL— ? Agallochum.

MANDALA. See Inscriptions. Vedas.

MANDALAM, Sans. a region, as Tonda mandalam, Pandu Mandalam, Chola mandalam, Mandlaisir and Oka Mandal. See Mandel.

MANDAJADI. Adenanthera pavonina.

MANDALICA. See Khengar.

MANDALIQUE ISLAND, in lat. 6° 22' S., long. 110° 53' E., is a small round island off the N. Coast of Java.—*Horsburgh.*

MANDA MOTUKU, Tel. Dalbergia Oojeinensis.

MANDAPA. The portico of a hindu temple. See Mantapam.

MANDAR, the Mount Mandar, celebrated in the Puranic legends for the churning of the ocean, lies southward of Bhagalpore. On the downfall of buddhism, Mandar fell into the hands of the shivites and became a seat of their god so as to rival Benares and form, as the Kasikhund states, a second Kailasa. The legend of the churning of the ocean is an interpolation in the Mahabharata and evidently refers to the contest between the brahmins (soora) and the buddhists (asoora) the great serpent Vasookee, alluding to the sect of the Naga. *Tr. of Hind.* See Mandara.

MANDAR, Hind. Acer creticum, and A. cultratum.

MANDAR, Port. Arenga saccharifera, *Labill.*

MANDARA, the mountain which was used by the hindu god Vishnu as a churning stick at the churning of the Chira-Samudra or Sea of Milk. It is remarkable for having on it a colossal figure, carved in granite. See Kurma. Vishnu. Mandar.

MANDARA, Sans. Calotropis gigantea. *Brown*, also Erythrina indica, *Lam.* Also amongst hindoos, a celestial tree.

MANDARA. A Penang wood, of a pale red colour, specific gravity 0·939. A small tree; used for ornamental furniture.—*Col. Frith.*

MANDARARI. See Kelat, p. 493.

MANDARAWAR. See Kaffir.

MANDAREH, Tam. Bauhinia acuminata.—*Linn.*

MANDARIN. A magistrate, or a person having authority, from a Portuguese word mandar, to command. Chinese mandarins, use bamboo caps in summer as the official head dress.—*Wathen's Voyage*, p. 180.

MANDATA, Hind. Prunus armeniaca.

MANDAVALLI, Can. Convolvulus reptans.

MANDAVI, in Guzerat, its chief is of the Bagela race. See Kattyawar. Kutch.

MANDAWARI. See Kelat, p. 492.

MANDEKI, Malay. Cucurbita citrullus. —*Linn.*

MANDE, or Manchi mandu, Ceropegia, L.

MANDEL. Dut. Dan. Ger. Swed. Almonds: Amygdalus communis.

MANDEL, a township, in its simplest form, is under a Headman, called in the Dekhan and in the west and centre of Hindustan Patel; Mandel in Bengal: Makaddum in many places. He is assisted by different officers of whom the accountant and watchmen are the most important. The Accountant, called Patwari in Hindustan, Kul-kurni and Curnum in the Dekhan and south of India, and Tallali in Guzerat: 2. The Watchman, called Pasban, Gorayet, Peik, Domaha, &c., in Hindustan, Mahar in the Dekhan, Tillari in the south of India, and Paggin in Guzerat: 3. Money Changer or Silver Smith. 4. Priest. 5. Astwhju. 6. Smith. 7. Carpenter. 8. Barber. 9. Potter. 10. Worker in Leather. 11. Tailor. 12. Washerman. 13. Musician. 14. Minstrel. 15. Dancing girl. The number is fixed by common opinion and by the native name "bara-balotta" at 12, but varies in different villages, and the officers included are not always the same, though up to No. 10 are seldom wanting. From 11 to 14, are not so general and the dancing girl seems only to be in the South of India. Each of these village officers has a fee, sometimes in money but more frequently a portion of produce, as a handful or two out of each measure of grain. *Wilson.* See Mandal, Mandalam.

MANDELGURH is the largest district of Mewar, and in its three hundred and sixty towns and villages, many specimens of ancient usage may be found. The Solanki held largely here in ancient days and the descendant of the princes of Puttun still retains his "bhoom" and title of rao.—*Tod's Rajasthan*, Vol. I, p. 169.

MANDELN. Ger. Amygdalus communis. The Almond.—*Linn.*

MAN-DESA. The Man district. See India, Maan.

MANDESTI. Tel. Rubia cordifolia Madder.—*Linn.*

MANDEVILLE, Sir John, author of a book of alleged travels in India and China. He set out from St. Albans in 1332, and returned and died in Liege in 1366. His descriptions of Ceylon are borrowed from Marco Polo and Odoric of Portendu. He seems to have adopted, as regards Sumatra, the accounts of Odoric when he says, "Beside the ysle of Lemory is another yclept Sumobor; and fast beside, a great yole yclept Java."—*Marsden's History of Sumatra*, p. 7, 8.

MANDGAI. Dekh. Bambusa arundinacea.—*Roxb. C. P.*

MA'NDHA'TA, an island in the Nerbada belonging to the Nimar district, remarkable as containing numerous temples, ancient and modern, including the great shrine of Omkar, a form of Siva. It is cleft in two by a deep ravine running nearly north and south the eastern end containing about one-third of the whole area. The southern bank of the Nerbada opposite Mandhata (called Godarpura) is as precipitous as Mandhata, and between them the river forms an exceedingly deep and silent pool, full of alligators and large fish, many of which are so tame as to take grain off the lower steps of the sacred ghats. The worship of Siva was established here at an early age. On Mandhata the shrine of Omkar, and on the southern bank that of Amareswar (lord of the immortals), are two of the twelve great Lingam which existed in India when Mahmud of Ghazni demolished the temple of Somnath in A. D. 1024. The name Omkar is from the syllable Om, which, says Professor Wilson, is a combination of letters invested by Hindu mysticism with peculiar sanctity, employed in the beginning of all prayers. It comprehends all the gods, the Vedas, the three spheres of the world, &c. The brahmans who now officiate at the shrine wish to exclude Omkar from the twelve Lingam usually called "A'di" or "first," as something above and before them all. The Narmada Khand supports them in this assertion, but as it contains a prophecy of the time when India shall be ruled by Mlechha (non-Hindus) and other modern allusions, its antiquity is certainly a good deal open to doubt. The evidence of the Kasi Khand and other Sivite writings is against them, and the pilgrims, who have vowed to visit the Bara jyoti Lingam, pay their adorations both to Omkar and Amareswar. The raja of Mandhata, who is hereditary custodian of all the modern temples, is a Bhilala, claiming descent from a Chauhan Rajput named Bharat Singh, whois stated in the family genealogy to have taken Mandhata from a Bhil chief in the year A. D. 1165. *Atk.*

MANDHATI, Mandhatri, Mandhat. See Hindu.

MANDIA. An inferior grain produced in Bastar.

MANDI GANDRALU. TEL. A sort of grain, ? Naga malle and Tige malle, two sp. of jasmine.

MANDRA CHETTU. TEL. A tree."

MANDIVE PLANT. ENG. Janipha manihot.—*Kth.*

MANDLA. A district lying between L. 23 ° 2' and 22 N. and L. 80 ° and 81' 40 E. It is bounded on the east by the state of Rewa and a portion of the Bilaspur district, on the north by the Sohagpur and Chendya taluka of Rewa and a small portion of the Sleemanabad tahsil of the Jabalpur district, on the west by the districts of Jabalpur and Seoni, and on the south by the districts of Seoni, Balaghat, Raipur, and Bilaspur. The population for the whole district in 1866 was 1,87,699 and of these 1,27,958 were agriculturists.

Brahmans,	6,242	Lodhi,	3,546
Rajputs,	882	Marar,	2,525
Kurmi,	4,341	Other Castes,	23,124
Kachhi,	2,452	Dhimar,	6,933
Mehra,	6,456	Mahomadans,	1,401
Panka,	8,085	Gond,	87,652
Basor,	2,470	Baiga,	10,388
Ahir,	7,829	Kol,	3,550
Lohar,	2,847		
Bania, Kayath, &c.,	1452		187,699
Yeli,	5,524		

The original inhabitants of this district are undoubtedly the Gond and Baiga, who at the present time form the larger share of the population. Next to these are brahman families some of whom affect to trace back their arrival in Mandla to the time of Jadhava raya in Samvat 415 (A. D. 358) though it is much more probable that they settled here in the reigns of Hirde Sah and Narendra Sah, from Samvat 1663 to 1788 (A. D. 1606 to 1731). The former of these two kings introduced a number of foreigners into the country, especially a large colony of Lodhia, who settled in the valleys of the Banjar, Motiari, and Nerbada, gave the name of Hirdenagar to the taluka thus brought into cultivation, and did much by digging tanks and otherwise to colonise the best parts of the district. With these exceptions, and that of the Mahto Teli immigration into Rangarh at a much later period, there is no other trace of the population of the district having been recruited from foreign resources. These Mahto are without exception the best cultivator class in the Rangarh tahsil. These people are hindus, originally of the teli caste, and formerly resident at Maihir. In Mandla the Gond race is divided into two classes, which again are subdivided into forty-two different castes or got. The two classes are the Raj Gond and the Rawan Bansi. The former is the higher and outdo the highest caste hindus, in the matter of puryfying themselves, and ape them in all their religious ceremonies. They wear the janeo or brahminical thread and consider themselves deeply insulted if compared in status with a Gond. Mr. Hislop, says that they carry their passi[on] for purification so far that they have th[eir] pots with which their food is cooked [and] with water before use. The Gon[d]

Marobi	Chichain	Korapa	[illegible]
Markam	Markola	Sima	Me[illegible]
Warkara	Sarota	A'mdan	Kura[illegible]
Sri A. 'M.	Paoli	Temeria	Nakma
Tekam	Bhagdya	Darzam	Dhalya
Dhorda	Waika	Kindam	Barhaya
Karyain	Pandu	Korchu	Bhena
Warwiti	Kumbara	Kalku	Bhiman
Partili	Danketi	Temirachi	Ghasia.
Sarjam	A'rmon		

To these may be added the Agharia or Muki Pardhan Pathari or Gugya, Dhalya, who differ in some slight peculiarities from the Gond, but undoubtedly belong to the same race. The Pardhan act as bards to the Gond and attend at births and deaths and marriages. The Agharia is a worker in iron, he frequents the Baiga villages, and acts as blacksmith to the whole community, no light task where the iron-ore has to be dug from the hill, carried to the village forge, smelted, and then worked up to meet the wants of the people. These people may be set down as the laziest and most drunken of all the Gond race.

The Gond of the Nagpur country is a little under the average height of "Europeans and in complexion darker than the generality of hindus, bodies well proportioned, but features rather ugly, a roundish head, distended nostrils wide mouth, thickish lips, straight black hair and scanty beard and mustaches. Both hair and feature are decidedly Mongolian," and this description agrees very well with the Mandla Gond above the ghats. Their women are as a rule better looking than the men. The wives of the Gond are looked upon as so much property, for they are expected to do not only all the household work, but the bulk of the agricultural labour also. It is a common expression among them, when speaking of a well-to-do farmer, to say that he is a man of some substance, having four or five wives; occasionally they have seven, but this is exceptional and the poor content themselves with one. In dress the women are usually decent, though they wear only the dhoti and shoulder-cloth of coarse country made stuffs

[redacted]hite, with a coloured thread border. For ornaments they wear strings of red and white beads, ear rings of brass wire in coil, and polished zinc bosses sometimes nose-rings of the same and anklets and armlets of copper and zinc mixed or of pewter and zinc. They are tattooed at an early age, some much more than others and allow themselves to be put to considerable amount of pain in the performance. The Pardhan and Dolya are the people who practise the art of tattooing and some [redacted] quite a local reputation for their [redacted]e art and for the successful pat[redacted]which they adorn the bodies [redacted]ms. They usually work with [redacted]d rub in indigo and gunpowder or [redacted]. Though wild, uncivilised and ig-[redacted]t, the Gond are, among themselves honest, faithful, and trustworthy, courageous and in some points trustful: as regards faults they have committed, as a rule, they plead guilty when brought before the courts. As a race they are now well behaved and very amenable to authority. The number of their deities seems every where to differ. Mr. Hislop says that he never could get any one man to name more than seven. The best known are Duladeo, Narain Deo, Suraj Deo, Mata Devi, Bara Deo, Khair Mata, Thakur Deo, and Ghansyam Deo. Besides these, the Gond peoples the forests in which he lives with spirits of all kind, most of them vested with the power of inflicting evil and quite inclined to use their power. To propitiate them he sets up "pat," in spots selected either by himself or by his ancestors, and there performs certain rites, generally consisting of small offerings on stated days. These pat are sometimes merely a bamboo with a piece of rag tied to the end, a heap of stones, or perhaps only a few pieces of rag tied to the branches of a tree. The Gond have seven different kinds of marriages, some much more binding than others.

Widows are expected to remarry and the Gond customs provide for their re-marriage in two ways, the "Churia Pahanna Shadi," and the "Kari Shadi." The first consists simply in the woman proceeding to the house of the man she has agreed to live with after her husband's death. The other is where the younger brother marries his elder brother's widow, which he is expected to do by the custom of the tribe, unless the widow should insist upon making some other arrangement for herself. The ceremony in both of these cases consists simply of a presentation of bangles by the husband to the wife, and of a feast to the village elders. Cremation is considered the more honorable mode of disposing of the dead but being expensive, is very seldom resorted to except in the cases of the elders of the tribe. Formerly the Gonds used to bury their dead in the houses in which they died, just deep enough to prevent their being dug up again by the dogs, now they have generally some place set apart as a burial ground near the villages. Their funeral ceremonies are very few, the grave is dug so that the head shall lie to the south and the feet to the north, the idea being that the deceased has gone to the home of the deities which is supposed to be somewhere in the north, but the Gond do not appear to have any real theory as regards an after life or the immortality of the soul. The Baiga are the acknowledged superiors of the Gond races, being their priests and their authorities in all points of religious observance. In physical appearances the Baiga differ so much as almost to defy description. One sect the Mundiya is known by the head being shaven all but one lock. The Binjiwar on the other hand wear their hair long, never cutting it, and tie it up in a knot behind, so do the Bhirandiya. In stature some are taller, than the Gond, but as a rule they are all very much below, the average height of Europeans. The Baiga to the eastwards on the Maikal range are finer men than those near Mandala. In habits too, they are superior being a fine manly race, and better looking than their brethren near Mandla. They have not the flat head, and nose and receding forehead so common among the Gond, the head is longer, the features more aquiline, and the hands are peculiarly small. Some among them have, however, all the types of low civilization, flat heads, thick lips, and distended nostrils, but on the whole the appearance of the Baiga of the Eastern Ghats is striking, as compared with that of other wild tribes. The women are all tattooed and like the Gond they wear bunches of wool tied up in their own hair. They are no cleaner, than their neighbours, neither sex affecting the use of cold water any more than can be helped. In their religious ceremonies they much resemble the Gond, reverencing the same gods, but adding to them as the chief object of worship the mother earth "Mai Dharitri." Thakur Deo is supposed to have special charge of the village, and is honoured accordingly. But the Baiga have a great belief in the spirits, which are supposed to haunt the forests and in the localities which are now especially the homes of these spirits: "Pat," are set up, each under the charge of an appointed Baiga. There appears to be no especial rule regarding the institution of a pat. Sometimes it is the place, where a man

has been killed by a tiger or a snake, sometimes no reason whatever is given for the selection. The dahya cultivation covers a large area in this district. With no other instrument of agriculture but their axe, and a small sickle ("hansya,") it is astonishing to see the extent of clearing that one village of Baiga makes on the sides of the hill on which their village is located.—*Central Prov.*

MANDLASIR, in lat. 22° 11' N., long. 75° 46' E., in Malwa on the right bank of the Narbada. The level of the Narbada is about 700 ft.—*Wils.*

MANDLOI. The title of an officer under native rule.

MANDOH, the ghost of a mahomedan, is, in hindu demonology, deemed the most malignant of all demons.

MANDONG. A rush much used by the natives in the manufacture of rice and sugar bags, mats, and for tying up articles, the fibre being strong. It grows spontaneously in the rice fields of Province Wellesley after the crop has been gathered and overspreads them like a second crop. It may prove suitable on experiment for the manufacture of paper.—*Royle.*

MANDOO, some time the capital of the independent mahomedan kingdom of Malwa. It is on a spur of the Vindhia mountains, overlooking the valley of the Nerbudda and the plains of Nimar, having a site at an elevation of more than 2,000 feet above the sea, and a climate not unlike that of the Mohtoor sanatarium with similar scenery. The city of Mandoo was founded by Hoshung shah, the founder of Hoshungabad; the second king, Mohamed Khiljee, erected a mausoleum of white marble over the remains of Hoshung shah, still in good preservation. On the Mandoo hill, is a terrace on which the hindu queen would recline to gaze on the sacred Nerbudda winding through Nimar; close to this terrace was erected a palace, near a well-known spring, which to this day is called the Queen's fountain. In general mahomedan ruins are situated on the plain, without any imposing back-ground to the picture, but at Mandoo the ruins are situated in the midst of beautiful mountain secenery, so that the combination of works of art with the beauties of nature is most charming. Mandoo is built on coralline limestone, but that used for building is derived from near Baug or Bagh. See Kalmuck, Malwa.

MANDOR. See Rahtor.

MANDORLI, It. Amygdalus communis.

MANDRA, Hind. Marlea begonifolia, also in Kaghan, Hedera helix, the ivy.

MANDRAGEN, Ger. Mandrake.

MANDRAKE.

Usul-ul-lufah ;	Ar.	Mandrake,	
Astrung,	„	Mandragen,	Ger.
Tuhfah-us-shaitan,	„	Atropa mandragora,	Lat.
Serag-ul-koshrob,	„	Lufahat,	Malay.
Yebruj,	„	Mardam-i-giah,	Pers.
Lakmuna,	Beng. Hind.	Yabruz; Yabrukh,	„
Lakmuni,	„ „	Kaat-juti,	Tam.

The Mandragora, or mandrake, the fetid root of which was so celebrated in the magic rites and toxicology of the ancients, is known in the bazaars of Central Asia and the north of India. It has various names, arising from its fancied resemblance to the human form. It was formerly an article of the Materia Medica, but is now exploded, though the leaves are still sometimes employed in preparing anodyne fomentations. The Arabians place the root, which they call Ussul-ul-loofah, amongst their most powerful cathartics, and also suppose it to be of use as an antispasmodic. What of it is found in India is probably brought from Persia or Arabia. It is found in many parts of the South of Europe, is of poisonous qualities and its smell is very fetid. Loofah is the plant. Tuhfah-us-shaitan is the fruit. Its properties are identical in nature with those of A. belladonna but weaker in consequence of drying and decomposition of the atropia. The mandrakes of Gen. xxx, 14, are generally supposed to be the root of Mandragora officinalis: Calmet regards Dudaim and plantains as citrons: but, violets, lilies, jasmines, have all been named.—*O'Shaughnessy*, p. 466. *Hog's Veget. Kingdom*, 552. *Faulkner. Ains. Mat. Med.* p. 26. *Calmet.*

MANDRI, Hind. Ribes leptostachyum.

MANDRONG, a rush of province Wellesley, made into rice and sugar bags, mats, &c. It grows spontaneously in the rice fields after the crop has been gathered overspreading them like a second crop. See Mandong.

MANDSHU: MANDSHURIAN. See India. Manchu.

MANDSJATI, Mal. Adenanthera pavonina.—*Linn. Willde.*

MANDU, Tel. Gunpowder.

MANDU, Hind. Ulmus erosa.

MANDUKA BRAHMI, Mandukaparnamu, or Saraswati aku, Tel. Clerodendron viscosum, *Vent.* Heyne 133, gives this name to Leonurus nepetæfolia. Br. applies it to Calosanthes, rubia, Hydrocotile.

MANDULA MARI TIGE or Kadepa tige, Tel. Vitis (Cissus) carnosa, *Wall.* This name is also applied to other species of vine.

MANDVIE. See Komarpa.

MANDWAH, Pers. Ele[illegible]oracana *Gært. Roxb*, the ragi of the [illegible]eople.

MANE, Tam. Beads.

MANEKAM, MALAY. Ruby.

MANEL, a pink water-lily of delicious perfume, commonly offered before the figures of Buddha. Its flower closes at sunset.

MANEE AUKA, BURM. A tree of Maulmein. Wood used for ordinary house building purposes. The bark is used medicinally. —*Cal. Cat. Ex.* 1862.

MANEEOGA, BURM. According to Capt. Dance, stated by Burmese to be much used for rice pounders. Its maximum girth 4 cubits and maximum length 30 feet. Abundant all over the Tenasserim and Martaban provinces. When seasoned it floats in water. It is not a good wood, as, when stored, it soon dies and rots; the roots are used for medicine; the fruit is eaten by Burmese.

MANEIOGA, Carallia integerrima *De Candolle*, Carallia lucida, *Roxb.* According to Major Benson, one of the Cinchonaceæ, its peculiarity of grain, which resembles oak, would make it useful for decorative purposes: very brittle.—*Major Benson.*

MANELAVADU, TEL. An itinerant dealer in coral and gems; commonly termed a Manilla-man, but probably from Mani, S. a jewel.

MANER, HIND. of Chamba. Acer cultratum, maple. See Mandal.

MANÈRU, TEL. Celastrus paniculata.—*Willde.*

MANERUNG, in the Himalaya in L. 31° 56' N., L. 78° 24' E. Its crest, is 18,612 feet, and the source of the Darbung, there, 15,000 feet. A very difficult pass. See Kunawer.

MANERU or Mala erikata TEL. Celastrus paniculata.—*Wild.*

MANES, of hindus, are worshipped and have sacrifices offered to them after demise on the 3rd day, the twelfth day, every month of the first year and on every anniversary. See Burial Customs.

MANETHO visited Egypt soon after the Macedonian conquest.

MANETTIA. See Cinchona.

MANG or Mhang. A low caste or tribe scattered through parts of the Bombay Presidency, in Guzerat, Candeish, the Concan and Kolapore, employed as village watchman and in humble offices. The Mang reside outside villages. They are met with in most of the hamlets throughout the Hyderbad country and in Berar, and serve as scavanger, guide, watchman and executioner. Their signature mark is a knife. They are part of [illegible] Baloth, and like the Dher or Mahar [illegible] hereditial slaves of the village. There are [illegible]3 in Berar.

MANG[illegible]N, See India.

MANGA or Mranga. TEL. Randia dumetorum, *Lam.* Posoqueria dum, *R.* i. 713. Gardenia dum. *Cor.* Vangueria spinosa.

MANGAI or MANGOE, the Malayala name of the mango tree. It grows to a large size, many trees being found three feet in diameter, and thirty feet high. The wood is of a whitish colour, and is not durable or of much value. The natives make canoes of it.—*Edge Mal. and Can.*

MANGALA. See Vara or Vasara.

MANGALA or Cuja. See Graha.

MANGALA SUTRA. SANSC. Tali H. a thread with a gold coin or other valuable, which every hindu married woman in the south of India wears during her husband's life time round her neck. It is tied on by the bridegroom at the time of marriage. In the north of India, it is a string or piece of silk tied round the wrist during the marriage ceremony.—*Wilson.* See Hindu.

MANGALYANA. See Buddha.

MANGALYAN also Margali. TAM. A barber by caste and occupation.

MANGALAVADU also Mangali. TEL. A barber.

MANGALORE, on the coast of Canara, in lat 12° 52' N. and long 74° 49' E., is built near the mouth of a river, navigable by small vessels, with about 10 or 11 feet on the bar. It is the Manjarur of mahomedan writers, the Manganor of the Catalan Map, and is probably Mangaruth, one of the pepper ports of Cosmas, but the Mandagara of Ptolemy and the Periplus must have been much further north. *Horsburgh. Yule Cathay* II. p. 451. See India, Kummaler, Musiris, Purwari.

MANGALORE MANCHE, Calicut Manche, Panyani Manche, are coast boats, of construction suited to the places from which they are named. See Manche.

MANGANESE.

Bruinstein,	DUT.	Braunstein Glassoise	GER.
Oxide noir de manganese.	FR.	Mangan hyperoxyd,	„
Manganese,	„	Manganesia,	LT.
Magalese,	„	Manganesia Nigra,	LAT.
Savon du Verre,	„	Manganesium,	„
		Manganesia,	SP.

In the bazaars of the Punjab, manganese in the forms of a silicated sesquioxide and a peroxide is obtainable as a black powder, or in lumps of the pyrolusite. The metal is very brittle, of a dusky white colour, and without either malleability or ductility. But the substance known in commerce under that name, is the peroxide, or black oxide of the metal. It occurs native in the Mendip hills, Somerset, in the counties of Devon and Aberdeen and in many parts of India. It is found in a

variety of forms; most commonly it is of an earthy appearance, and mixed with other ingredients; but sometimes, in crystals of a black colour and metallic lustre. At the Madras Exhibitions of 1855 and 1857, some very large samples of the silicated sesquioxide were exhibited from Vizianagrum, which contributed two tons in blocks, weighing from 2 cwt. to 3 cwt. each, with from 53 to 54 per cent. of metallic manganese. The substance is well suited for glazing pottery, along with galena, and felspar. A great variety of pleasing colors can be imparted to the glaze by varying the proportions of the manganese: thus, in small quantities it gives a yellow color, in large, brown, then a blood-red, purple or black, as the proportion of manganese is increased. It has also the property of hardening the glaze, so as to resist vinegar and weak acids: concentrated mineral acids however will corrode it. Manganese is used in small quantities by the natives of India in giving purple, brown, and black colours to glass for bangles. Good ore occurs in Kurnool and Toomkoor in Mysore. Peroxide of manganese occurs in the form of a compact black stone, with a smutty brown or black powder on the surface, is of value and is largely employed for manufacturing purposes. It occurs in Soondoor, and Roodrar in the Coilcoontlah talook, Cuddapah, Bellary and Bimlipatam. A specimen from the latter locality contained about 30 per cent. of peroxide. Brown wad and brown fibrous manganese occur at the Red Hills, Bangalore and Cuddapah, ores of manganese occur at the Neilgherries. Many of the iron ores and iron sands contain manganese. Captain Tremenheere reported on the manganese of Mergui, and Mr. Mason has seen specimens of manganese mixed with iron from one of the islands south of Mergui. Peroxide of manganese is largely consumed in the manufacture of bleaching compounds; it is also used by potters and glass makers, and in the laboratory it is considered the cheapest material from which to procure oxygen.—*M. E. J. R. Waterston* quoted by *Faulkner, Powell Handbook, Econ. Prod. Punjab*, p. 100. *Mason's Tenasserim.*

MANGAR, Hind. Rosa webbiana.

MANGARAI. See India.

MANGA-VATTAL, Tam. sliced mangoes.

MANGCHAR has a few dispersed hamlets. It is well irrigated with canals and the whole plain is intersected with bunds or dams to preserve the rain. The tomans are scattered over the plain. Many brood mares are kept. It is separated from Mustung by a lengthened valley termed Khad, in which the Shirwani tribe of Brahui dwell. The Brahui tribes on the east, border with the Mandawari, Kuchik and Puzh Rind tribes and the Ghazgi Brahui, adjacent to Kach Gandava. SeeKelat.

MANGEES, Malay. Garcinia mangostana. The Mangosteen.

MANGELLACUA, Malay. Turmeric.

MANGEL WURZEL, Hind.

Field Beet,	Eng.	Mangold Wurzel,	Ger.
Betteraves,	Fr.	Biettola,	It.

This variety between the red and white beet has been a good deal cultivated in France, Germany, and Switzerland, partly as food for cattle, and partly to be used in distillation, and in the extraction of sugar. Its culture, in Great Britain, dates only from the end of the 18th century. It is employed almost entirely in the fattening of stock, and the feeding of milch cows.—*Faulkner.*

MANGGI-MANGGI, Malay. Rhizophora mangli.

MANGGIS, Malay. of Baloi, Java, Sunda. Garcinia mangostana, mangosteen, *Linn.*

MANGGISI, Bugi of Celebes. Garcinia mangostana, mangosteen, *Linn.*

MANGGOS, Lampong. Garcinia mangosta, mangosteen, *Linn.*

MANGOSTA, Malay. Garcinia mangostana, mangosteen, *Linn.*

MANGUSTA, Malay. Garcinia mangostana, mangosteen, *Linn.*

MANGHA, Tel. Randia dumetorum, *Linn.*

MANGIFERA, a genus of plants belonging to the natural order Anacardiaceæ. Three or four species of this genus are enumerated—as M. fætida of Loureiro, a native of Cochin-China, the Moluccas, Sumatra, and Penang. M. laxiflora, *Desv.* indigenous in Mauritius; and M. sylvatica of Roxburgh, a native of the hilly districts bordering on Silhet, called Lukshmee-Am, grows to a great size, and bears a fruit which ripens in February and March, and is eaten by the natives, though not so palatable as even a bad mango. It is also dried and kept by them for medicinal purposes. M. oppositifolia of Roxburgh, a native of Rangoon, was proposed by Messrs. Wight and Arnott to be formed into a distinct genus. M. glauca, *Blanv*, a tree of the Moluccas, M. quadrifida, *Jack*, M. cæsia, *Jack*, trees of Sumatra and M. gandaria of the Moluccas.—*Voigt. Roxb.* 1641.

MANGIFERA ATTENUATA.

Taw-sa-tha-yet Burm.

Found in the Pegu and Tounghoo forests, but scarce; wood dark brown.—*McClella*

MANGIFERA CÆSIA. Jack.

Binjai, Malay.

A tree of Sumatra.

MANGIFERA DOMESTICA, GÆRTN. RHEEDE. Syn. of Mangifera Indica, *Linn.*

MANGIFERA FŒTIDA. *Lour.*

La moot,	BURM.	Bachang,	MALAY.
Horse mango,	ENG.		

This large mango is cultivated at Mergui, and is quite a favourite with the natives. It has an odour resembling the dorian, and like that has been introduced from the Straits. Wood not known.—*Dr. Mason.*

MANGIFERA GLAUCA, *Rottl.* Syn. of Elæodendron glaucum. PERS.

MANGIFERA INDICA, *Linn., Roxb.*

M. montana,	HEYNE.	M. domestica,	GÆRTN.
Maghzak,	AR.	Amba,	SING.
Am,	BENG. HIND.	Mang'ga,	SUNDA.
That-yat,	BURM.	Ma maram,	TAM.
Mavena,	CAN.	Mamari,	TEL.
Mango,	ENG.	Mavi,	„
Palam,	JAV.	Mamidi chettu,	TEL.
Kapalam,	LAMPUNG.	Ela (fragrant) mavi,	„
Ampalam,	MALAY.	Gujju (dwarf) mamidi,	„
Mampalam,	„	Etamba (wild,) „	„
Mava,	MALEYAL.	Racha mamidi,	„
Makandamu,	SANS.	Tiyya mamidi,	„
Amra,	„	Ambo, Uria,	„

A tree, generally diffused over all the warmer parts of Asia; but it extends as far north as 30° in the Punjab, in N. India up to 3,500 feet and up to Nabu at an altitude of 4,000. It has been successfully introduced into the West Indies. It grows to a great size, with an erect trunk, and dark coloured cracked bark. Its flowering time is January, February and March: the fruit ripens in May, June and July, and is one of the most grateful fruits of the tropical parts of Asia. The Archipelagic names of the cultivated mango are all, according to Crawfurd, derived from the Sanscrit, Maha-pahala, or great fruit. Through the agency of Europeans, however, the corrupted form of the Sunda name for the wild mango has become prevalent throughout the east from Madagascar to the Philippines, and has extended to America. The mangoes of Mazagaon were once celebrated. The best mangoes come from Goa, Bombay, Multan, Hushyarpur and Karmal. The best of all are the 'paiwandi,' or grafted mangoes, at once known by the utter absence of all stringiness of texture, and by their delicate flavor. Natives usually prefer mangoes when they are so ripe that they have lost their firmness, and are quite flabby and soft. The wood is of a dull grey colour, porous, yet pretty durable if kept dry, but soon decays, if exposed to wet, of the effect of which it is very sensitive. In very large old trees it acquires a light chocolate color towards the centre of the trunk and larger branches. This is hard, closer grained and much more durable. It is generally used for constructing massoolah boats and for packing cases, the cabinet-makers at Madras prefer it to other wood for veneering on: it is also generally used by coach builders, cabinet makers, and others, where common light wood is required, being the cheapest wood obtainable for packing cases, boarding and rough work, and for backs and linings of furniture. The wood holds a nail faster than any other wood. It is very serviceable wood for planks, when not exposed to wet, and is much used for house purposes, but much less for carts. It seems to bear the action of salt water better than that of fresh; is hence used for canoes. It could be readily creosoted. It is used in Mysore for the solid wheels of country carts, and rough furniture. The kernels are large and seem to contain some nourishment, during times of scarcity and famine, they are boiled in the steam of water and used as an article of diet. Propagating by layers, and grafting by approach, are the only modes of certainly continuing fine sorts, as well as of improving them. These have the advantage also of bearing when small in size, that is, only a few feet in height, and therefore well suited to culture in the hot-houses of Europe.—*Voigt.*; *Edye, Forests of Malabar and Canara, Captains Macdonald, Beddome and Puckle, Cal. Cat. Ex. of* 1862, *Elliot's Flora Andhrica, Mr. Rohde in Madras Cat. of* 1851, *also MSS., Eng. Cyc., Drs. Gibson, Wight and Cleghorn, Madras Ex. Jury Rep. of* 1855; *Madras Cat. Ex.* 1862, *Powell Handbook. Crawfurd Dictionary, Dr. J. L. Stewart.*

MANGIFERA MONTANA, HEYNE. Syn. of Mangifera Indica, *Linn.*

MANGIFERA OPPOSITIFOLIA, ROX.

Boueia oppositifolia, *Meisner.*	Cambessedea oppositifolia, *W. & A.*

Mayan, BUR.

A lofty spreading tree grows wild in most parts of Burmah. Fruit edible, yellow; the size of a plum. There are several varieties, of which some are sweet, and others sour. Wood used for building purposes.—*Cal. Cat. Ex.* 1862. *Malcolm's Travels in South Eastern Asia*, Vol. I, p. 179.

MANGIFERA PINNATA, KOEN. Syn. of Spondias mangifera. PERS.

MANGIL. TAM. Bambusa arundinacea. *Roxb.* The bamboo.

MANGIUM ALBUM, RUMPH. Syn. of Avicennia tomentosa. *Linn.*

MANGIUM CELSUM, is the loftiest of the mangrove family. Its wood forms good palisades for swamps. Its crooked branches are employed by the Chinese as anchors and

rudders for their junks, and tribes in the Archipelago, live on the pith of the seeds, boiled with fish or cocoanut milk. Its leaves are eaten as a vegetable.

MANGKASAR, a name of the Macassar race. See Bugi, India. Macassar. Minahassa.

MANGKUDU Malay. Morinda umbellata, used extensively as a red dye throughout the Archipelago.

MANGLES, Ross Donelly was born in 1801, and obtained his appointment as a writer in the Civil Service in Bengal, in April 1819 and after various offices in October 1837, he became officiating Secretary to the Government of India in the Judicial and Revenue Departments, and officiating Private Secretary to the Deputy Governor of Bengal in the same departments, in 1838, a temporary member of the Sudder Board of Revenue. At the general election of 1841 he was returned for the borough of Guildford. He was chosen again, in July, 1847; in 1852 and 1857. Mr. Mangles' career in India was marked by ability and vigour. He contributed some able articles to the *Edinburgh Review* on India and Indian affairs, and is the author of a "Vindication of the Honourable East India Company and their Government of Bengal from the Attacks of Messrs. Richards and Crawfurd," published in 1830. For many years a Director of the East India Company of which he was Chairman in 1857. In Parliament Mr. Mangles was a strong Liberal and supported the Ballot, the admission of Jews to Parliament, and the abolition of Church rates.

MANGLI. See India.

MANGLIETTA, a genus of plants belonging to the natural order Magnoliaceæ, M. glauca, has a white solid wood, which is largely employed in Java, and is supposed to prevent the decay of corpses put into coffins made of it.—*Eng. Cyc. Hog. Veg. King.*

MANG-MO, a name of Bamo, a frontier town in the Shan territory, between Yunnan and Burmah. It has the Pu-long tribes on the Ka-khyen around it. See India.

MANGO. Mangifera indica, *Lin.*

Manga,	Mal.	Am,	Duk. Hind.
Ampullum,	,,	Caree,	Guz.
Amra,	Sans.	Maam pallam,	Tam.
Ma-muan,	Siam.	Mamedi pandoo,	Tel.
	Flowers.		
Aam ka phool,	Duk.	Maam poo,	Tam.
Thayet,	Burm.	Mamidi poo,	Tel.
Amra,	Sans.		

The mango tree, now so extensively cultivated, is said to have been brought into India by Ravana, from Ceylon. There are many varieties of this fruit in India. Some of the most esteemed sorts are the Alphonso, Raspberry, Doriah, Maghrabah and the Mazagong. The practice of engrafting the mango, was first introduced at Madras, by Dr. James Anderson, who improved it in so great a degree as to have gained it, and perhaps, justly, the title of the finest of all Indian fruits. Rumphius is of opinion that mangoes heat the blood and produce exanthematous affections. When ripe, it is served up at dessert, and when green, is used for making preserves, pickles, tarts, &c. The mango may be procured twice in the year in Bombay. Propagation may easily be effected by seed and cuttings, &c., but the process is slow, as a tree thus raised will not bear fruit before the 5th or 6th year, whereas those that are grafted produce in the 2nd or 3rd, although it is injurious to the tree to let it bear so early, and the blossoms should be removed. Young grafts will sometimes, indeed very often, blossom the first season they are removed, but if allowed to bear fruit, it checks them for a length of time after. A mango graft may be applied at any time of the year, but the stock must be kept continually moist by watering. When the graft and stock have become united, the former must be partially divided by a notch with a sharp knife: this may be done after six weeks have elapsed from the time of its first being united: a second cutting may be effected a fortnight later, and the complete removal from the parent tree at the expiration of nine or ten weeks. After this, remove the graft into the shade for a fortnight longer, when it may be put into the spot where it is to remain. A graft tree never attains the size of a seedling, neither will it continue to live or bear so long, and it is doubted if the seed of a graft mango would produce the same fruit, whereas a seedling often does so. The time that a seedling takes to produce fruit is the great objection to this mode of rearing trees: nevertheless a young tree of three years old might have one of its branches brought into blossom by ringing; this would enable the cultivator to judge if the tree was worth preserving or not. The Maghrabah variety is of a greenish tinge inside when ripe, and by far the largest of the whole, being three times the size of an Alphonso and it ripens the last. When the graft is planted out, it requires only a moderate proportion of care, clearing the ground of all weeds, and removing any buds that shew themselves. Within the space from the ground to where the first branches are to rise from, all superfluous and weak shoots should be removed, more particularly those from the centre of the tree, as also all

branches that trail on the ground, unless required for grafting from. The tree is better for being pruned, and whenever the interior of a tree may contain superfluous branches or when there is not sufficient room for the growth of the young and fruit bearing shoots, a clear space must be provided,—and this can only be done by pruning. The best time for this operation is soon after the tree has done bearing fruit. No old and decayed wood should be allowed to remain, and great care must be taken to remove, on the first appearance, the "borers," should they indicate their presence by their appearance on the bark. When trees are old and have their bark injured, it must be all cleared away, and the parts covered with a composition. One mode of propagating by slips or cuttings is thus described; take slips from the healthy branch of a mango tree, at least two feet long, taking care to cut it one inch above the joint at the top and the same below the joint at the bottom. The cuttings will not all be equal, as in some branches the joints are short and in others long. The thickness of the slip is to be from three quarters to three inches in diameter. Half the length of the slip is to be slightly punctured with an awl, and then inserted into the ground to that depth (half of the slip) perfectly perpendicular, and then make a knob at the top of the slip with plain cowdung. The cuttings must be well watered in such a manner as to keep up an uninterrupted moisture in the ground; and moreover the cuttings are to be well shaded, and the coverings only to be removed by degrees as the plants attain leaves and strength, and not to be transplanted on any account until the next monsoon. The slips begin to bud within a month generally, but sometimes take a much longer period. In all cases the punctures are indispensably necessary, to admit of root fibres being thrown out from them.

The tree and its fruit may both be improved, if, during the cold season, the ground is dug all round the roots, and by the addition of a suitable quantity of good old manure. The seed will only grow when fresh, and seldom after six weeks. Tenasserim mangoes are notoriously inferior. There are two different species, Mangifera indica, and M. sylvatica, both of which the natives say grow wild, and several varieties are cultivated in the Provinces. The finest is a variety from Siam, which produces a large fruit with a very thin stone. The mango fruit is very plentiful throughout Pegu, but more especially in the Tharawaddy and Toungoo districts. Mangoes are often dried before they are ripe, after having been cut in slices and, then, are called "amchur." The kernels are also occasionally eaten.—*Powell, Faulkner, Riddell. Ainslie's Mat. Med.* p. 226 and 260 quoting *Rumphius* tom. 1, Cap. XXI, p. 95. *Mason, McClelland.*

MANGO BIRD. The bright yellow Oriole.

MANGO FISH, a species of Polynemus of the Irawadi and Ganges. P. longifilis *Cuv.* P. paradiseus *Lin.* and P. risua, are splendid fish and favorites with many, are nearly related to the mullets, and the last is remarkable for the long filaments to the pectoral fins.—*Mason.*

MANGO GINGER. Curcuma amada.

MANGOH. Hind. An edible Himalayan root.

MANGOLD. See Chenopodiaceæ.

MANGO-PEEL, dried mango, the Am chur; or am khusk, or ambusi, Hind. dried mangoes.—*Powell, Handbook*, p. 338.

MANGO PICKLES, are much in use, amongst both Europeans and natives. Take about 300 green mangoes, divide into two, and dry in the sun for three days: Take of

Turmeric, ...	4½ oz.	Salt, ...	6 lbs.
Garlic, ...	3½ ,,	Mustard, ...	1½ oz.

and coriander seed toasted oz. 1½: mix the spices together, and lay the mixture in alternate layers with the mangoes; and add 9 oz. of gingelly oil. The green fruit of the mango is used for making chatnies, pickles and curries. Mangoes when full grown are cut into slices, dried in the sun and preserved, and they form an article of commerce; used in acidulating curries, mulligatawnies, &c.—*Herklots. Jaffrey,*

MANGOSTANA GAMBOGIA. See Dyes, also Gamboge.

MANGOSTANA MONTELLA, *Desrouss.* Syn. of Hebradendron gambogioides. *Graham.*

MANGOSTEEN. Eng. Garcinia mangostana. *Linn.*

Manggis,	Bali. Jav. Malay.	Mangu,	Sund.
Manggusta,	,,	Manggisi,	Bugi.
Monggos,	Siam.		

The mangosteen plant belongs to the natural order Clusiaceæ or Guttiferæ, a small natural order of exogenous plants, inhabiting the hotter parts of tropical countries in both the Old and New World. Their fruit is succulent, juicy, and in many cases resembling a large apple or orange. The plant is about the size of a cherry tree and very handsome. It grows in perfection as far as 14° N. of the equator and 7° south of it. A congenial proportion of heat and moisture throughout the year seems much more requisite than soil or latitude on the successful growth of this fruit. Malaya's nectared

mangosteen, is truly a delicious fruit, and is by many esteemed as the most palatable of known fruits. It is cultivated to a considerable extent in Mergui and Tavoy and it has been successfully introduced into the Travancore province and both the nutmeg and the mangosteen, have been introduced with singular success at Ceylon, while their cultivation has entirely failed in Bengal.

Bontius thus describes thus delicious fruit.

"Cedant Hesperii longe hinc, mala aurea fructus.
"Ambrosia pascit Mangostam, et nectare Divos."

The mangosteen has never been seen in a fresh state in Europe. It becomes ripe, in Mergui, early in May.—*Crawfurd's Dictionary*, p. 265, *Mason's Tenasserim*, *Bontius Hist. Nat. Ind. Orient.* t. vii. 27, p. 115, quoted in *St. Johns Indian Archipelago*, Vol. I. p. 77. See Clusiaceæ; Garcinia mangostana.

MANGO TOPES, groves of the Mango tree, very numerous throughout all India.—*Tr. Hind.*, Vol. I. p. 366.

MANGOUSTE. Fr. Herpestes.

MANGO, WILD. Eng. Syn. of Spondias mangifera, Pers.

MANGROVES, are plants, shrubs and trees, of the natural order Rhizophoraceæ, of Lindley, and in the East Indies, the principal of them are

Bruiguiera caryophylloides.
„ cylindrica.
„ eriopetala.
„ gymnorhiza.
„ malabarica.
„ parviflora.
„ rheedii.
Carallia garcinifolia.
Carallia lanceæfolia.
„ lucida.
„ zeylanica.
„ candollianus.
Rhizophora conjugata.
„ mangle.
„ mucronata.
Cerops Roxburghianus.
Kandelia Rheedii.

Mangroves abound on the coasts of the Bay of Bengal of the Indian Islands and at the mouth of the Indus. In the W. Indies, cordage is made of the bark of a species of mangrove, which is hence called Rope Mangrove. Its bark has been used for tanning purposes, for which it is probably more suitable than for cordage. The species of mangrove most abundant along the Tenasserim shores furnishes a hard and durable timber. This species is easily distinguished from its associates, for it drops no roots from its branches, but the trunk for half its height is divided into numerous roots, like a small bamboo pavilion. The black or common mangrove, the Rhizophora mangle, is a tree attaining an altitude of from 30 to 50 feet, and occupying marshy situations in the vicinity of the city. Almost every part of this mangrove—the bark, roots, and the fruit more particularly—abounds in an astringent principle, which is successfully applied to the purposes of tanning and dyeing. For tanning leather, nets and sails the mangrove is said to be infinitely superior to oak bark, completing in six weeks an operation which with the latter occupies at least six months, and sole-leather so tanned is said to be more durable than any other. The bark and leaves, which contain nearly as much tanning as the oak, are made use of in the West Indies, as well as in Sind and other parts of Asia. 3,713 piculs of mangrove bark, valued at £819, were shipped from Shanghae, one of the Chinese ports, in 1849. Rhizophira mangle which grows in the Indian Archipelago, is used in tanning, and its wood gives a red dye. The tree forms a striking feature in the physical geography of the Archipelago as it does indeed of all tropical countries, for a belt of it as deep as the reach of the tide is always found wherever there is a shallow and muddy shore. The tree rises to the height of forty or fifty feet and is invariably found in such situations, constituting a dense, and almost inpenetrable forest. Each tree stands on a cradle of its own roots from five to six feet high, bare at low water but as the trade rises covered so as to give the appearance of trees growing in the sea. Mangrove jungle is the favorite resort of musquitos and crocodiles, and affords a convenient and almost inaccesible retreat to pirates. The bark of Rhizophora mangle, is used in the East and West Indies to dye chocolate color. This was one of the colors introduced by Dr. Bancroft, and for the exclusive use of which he obtained an Act of Parliament. It is procured in plenty at Arracan, in Malabar, and at Singapore, and as it is often imported for tanning, can be readily enough obtained if found valuable to the home dyer. The bark of a small tree from the mangrove swamps is used by the Tavoy women in dyeing red, but Mr. Mason thinks only as a mordant. Rhizophora gymnorrhiza, the Kayu api-api of the Malays, is used for fuel in the Indian Archipelago. The cuttings of the black mangrove or Rhizophora (uppu ponna), as of the white mangrove, the Avicennia tomentosa (Mada chettu) and of the Sonneratia are used for firewood at Masulipatam, Mangrove bark sells at Singapore, for tanning leather, nets. and cloth, 9*d.* per lbs. 3-133⅓. —*Royle Fib. Pl.*, p. 301. *Mason. Crawfurd*, p. 266. *Cat. Exh.* 1862. See Mangrove, also Rhizophora.

MANGRUR. Hind. Panicum antidotale.

MANGU SUNDA. Garcinia mangostana. *Linn.*

MANGU, this wood and the ati ati, the kraminan, the purwo-kuning and several other woods are employed as timber at Singapore.

MANGU. Sund.. Mangostin.

MANGUIAN, the name applied in Mindoro to the aboriginal tribes occupying the interior of that island. The Manguianes are a mild and ill used people, but so little advanced in civilization, that European visitors, who have not had opportunities of personal communication with the Bangan, often leave the island with the impression, that they are only a more savage variety of the same race.—*Jour. Ind. Arch. Eorl*, p. 138. See Mindoro.

MANGUSTA JAVANICA, the mongoos of Java. See Herpestes, Mongoos, Viverridæ.

MANH ? Hind. Mash, Phaseolus radiatus.

MANI Sans. literally precious stone. In Thibet, long dykes covered with slate slabs, engraved, with the words "Om mani Padmi om' or walls 6 feet in height and 4 to 8 in breadth, but their length varies much more considerably, the largest is 2,200 feet long on the road leading from the banks of the Indus to Leh. They are generally of loose stones, and have flag staffs at their ends. They are often of mingled heaps of broken things which are raised up in notable places and hills, as objects of peculiar veneration. O'm is an often occurring word amongst buddhist Thibetans in the prayer Om! mani padma, Om Mani in Hebrew means "my portion." In passing these Mani, the Ladaki keep them on the right hand. The same is done in passing monasteries.

MANI. Hind. A weight (agricultural) = 6½ maunds.

MANI, a Persian of the time of Shapor. He pretended to be the Paraclete promised in the fourteenth chapter of John, and soon established a sect, but was persecuted by Shapor, on which he fled to Eastern Tartary. While there, he engaged in drawing and produced a great many extraordinary figures which his followers, on his return, believed were given to him in heaven, where he informed them he had spent the time during his retreat. His religion is known to Europeans as the Manichean, a mixture of magian and hindu. Christian patriarchs and Bishops, followed him. He blended with his doctrine the metempsychosis and the two principles of Zertusht. He was put to death by Bahram Gour about A. D. 420. Sir W. Jones however gives the date 242 as that of king Shapor of Persia.—*Jour. Ind. Arch.*, No. 8, Vol. V. August 1851. *Chatfield's Hindoostan*, p. 271. *Sir W. Jones*, Vol. V. p. 600. *Mosheim, Eccl. Hist.*, Vol. I. c. v. *Socrat. Schol. Lit. I.*, c. xxii.

MANIAM. In the south of India, lands held rent free or under easy conditions. Professor Wilson traces it from Manya, Sanscrit, respectable. It is probably from Inam, arabic, gift.

MANI-GRAMMAM. See Jews.

MANIHAR, Maniar, or Manniar, a maker of glass bracelets worn by women, a jeweller.

MANIHOT STARCH. Sel Cassava manioc.

MANIHOT UTILLISSIMA, Pohl.

Janipha manihot, Kth. | Cassava manioc.

This plant is used in Guiana, Mexico and Brazil, for the preparation of a drink, called

Piwore,	Guiana.	Aipy,	Brazil.
Ouycou,	,,	Kaviaraku,	,,
Masato,	Mexico.		

which is prepared similarly to maize and Algaroba "chirca" and Ava.

MANIK. Hind. Amethyst.

MANIKIAM. Tel. Carbuncle.

MANIKHYALA, a small village 40 miles from the Jhelum on the high road from Attok to Lahore, a little more than half way between Attok and the town of Jhilum. It is built on the ruins of a very ancient city of unknown origin, but its position and the abundance of coins found in the ruins, admits of the assumption that it must have been the capital of all the country between the Indus and Hydaspes, a country which the ancients knew by the name of Taxila, and of which frequent mention is made in the history of Alexander. It has buddhist topes one of which was opened by general Court and subsequently explored by general Ventura. One tope exists at Usman Khatir, in the basin of the Indus and another at Peshawur. —*Mohan Lal's Travels*, p. 31. See Afghanistan ; Inscriptions, Tope.

MANIKYA RAI. See Inscriptions.

MANIKYAVA-CHAKAR, a devotee of Siva, a poet.

MANILA, Maleal. Aspalathus Indica, Syn. of Indigofera aspalathoides, *Vahl.*

MANILA NUNA, Anglo-Tel. Oil of Arachis hypogæa. Ground nut oil.

MANILLA. The capital of Luzon, and of the Spanish Indies, one of the largest of the Philippine Islands, and the seat of the Spanish Government in the east, is situated in lat. 14° 36' N. long 121° E. Manilla is on the right bank of the river. It was founded in 1581, and in 1851 contained a population of 150,000. In 1762, Roya surrendered and transferred the island to the British. It is a large city and convenient for trade, the adjacent country producing excellent indigo, sugar, tobacco, and hemp for cordage. During the months of June, July and August, febrile complaints are common. Manilla Bay is a large inlet in the

south-west coast of Luzon, about 22 miles in extent each way: the city of Manilla stands on its eastern shore, about 25 miles from the entrance. The land on both sides of the bay is high. Here cock-fighting is carried to a passion unknown elsewhere. Every Manilla Indian has a game cock upon his shoulder, or tucked under his arm, or occasionally perched on his head; and when two men meet they will speak a few words, squat down, and allow their respective birds, who have meanwhile been bristling up with warlike ardour, to take a few quiet pecks at each other, which seem to refresh them amazingly, and without further comment each will go on his way, and each cock resume a peaceful attitude. Yet as there is a tax on cock fighting it is unlawful to allow the cocks to come to a regular pitched battle, excepting at the proper certified cock pits; the same with gambling out of the licensed houses: and half the convicts that are seen working on the roads in chains are doing so for the grave offence of fighting their cocks, or playing 'monte' in unlicensed places, by the roadside, or anywhere but at a government establishment. These establishments are numerous. Every village has at least one, and in Manilla there are several. The principal saints' days and Sunday afternoons are the favourite cockfighting times. The cocks are spurred with bright pieces of steel, about three inches long, and as sharp as the best razor—generally made out of old razors; and frequently both birds lie dead at the same moment. Sometimes an accidental blow from the inferior bird settles the question, for the spurs are deadly, and do not need much repetition to become effective. In general, the handsomer bird is the vanquished and the lesser and meaner-looking the hero and victor. The Indians are very cruel. Often they pluck a beaten cock alive, in revenge at his having lost, though the poor brute has been the petted and constant companion of his master for months before, and has learnt all the ways which domestic animals do learn when in hourly contact with man. Cholera occurred in Manilla in 1819.—*Literary Gazette.* See Pearls. Sulphur.

MANILLA CIGARS. See Cheroots.

MANILLA DRAGON CANES. These white and brown canes of commerce are supposed to be made from the stem of the Calamus draco, the dragons' blood palm. See Calamus, Cane, Dragon Cane.

MANILLA GRAM, Eng. nut of Arachis hypogæa.

MANILLA HEMP.

Abaca,	Tag,	Bandala — — ?
La mot,	Bisaya.	

The Musa textilis plant, which yields this hemp, was formerly introduced by Dr. Roxbourgh into the Northern Circars, and during the administration of Lord Harris, Colonel, now Sir George Balfour obtained for Madras a supply of its roots. It is a native of the Philippine Islands where there are several varieties known under different names. The Abaca brava, the wild abaca, is called by the Bicoles, agotai, but the fibres of the mountain abaca only serve for making ropes, which are called by them "Agotag" "Amoquid." The Sagig and "Laquis" of the Bisaya are other varieties. Rumphius states that the Malay name of the "Laquis" is Pissang utan," which means wild plantain, it is called in Amboyna Kula abbal; in Ternate "Fana;" and in Mindinao "Coffo:" also the cloth made from it. The "abaca" is abundant in the volcanic region of the Philippine Islands from Luzon to Mindinao, as also in the neighbouring Islands as far south as the Moluccas. It therefore extends from the equator to 20° North, and may, probably, be easily cultivated in Travancore, Arracan, Assam and Northern Circars. The mode of making this hemp at Manilla is to strip the plant, which has been cut down, of its outer covering, to rip that outer covering into slips the whole length, and, taking one end of the slip in one hand, and with the other pressing the slip firmly down on a piece of board by a strong broad-bladed knife, like a butcher's knife, and called there a balo, drag the slip through under pressure and thus scrape off the pulpy parts and leave the fibres, which is the hemp. Wooded districts and good soil are there considered favorable, and the best hemp comes from latitudes south of Manilla, and from several islands as far as the 10th degree. The "Abaca" should be cut when 18 months old, just before its flowering or fructification appears, at which period the fibres are shorter and finer and they are said to become weaker afterward. It is cut near the roots, and the leaves cut off first before their expansion: it is then slit open longitudinally and the sheathing layers removed, as it is from them that the fibres are formed as in all the plantains. The fibres from the outer layers are harder and stronger, and form the "bandala" of commerce, which is employed in the fabrication of cordage. The finer fibres from the inner layers are called lupis, and the "nipis" and other delicate fabrics are made from them: while the intermediate layers produce the "tupos" which are made into cloths and gauzes of different degrees of fineness and four yards long, and

are universally used as clothing. When well scraped, shaken and washed, the fibres require to be dried and picked, and those for cordage require no further preparation, but the fibres to be employed by the weavers, are made up into a bundle and made soft and pliant by beatings with a wooden mallet, their ends are then gummed together as is done with pine apple fibre, and they are rolled up for the loom. The stuffs, when woven are soaked in warm water, (or lime water) for 24 hours, after which they are soaked in cold water then put into rice water and lastly washed as before, by which means they acquire lustre, softness and a white colour. Some are dyed into blue or red colours, some are embroidered: and they seem in Europe to be confounded with grass cloth. Manilla rope was sold in England at a nett price of £32 per ton, on the average of the ten years prior to 1852; but it rose in that year to £44 and £50 for the average kinds, and in the rise in 1854 it was quoted at £70 to £76. Dr. Oxley of Singapore states that the Musa textilis grows freely in Singapore.—*Royle, Fibrous plants.* See Musa textilis.

MANILLA NOONA, Tel. Ground-Nut Oil, the oil of the Arachis hypogæa, or Manilla-nut, which yields the Ground-nut or Manilla nut oil or Ground-nut Oil.

MANILLA TAMARIND, Inga dulcis, *Willde.*

MANI MAHES, a holy lake, beyond the Ravi.

MANI-MAL, See Kandeh Rao.

MANI-MANI. Malay. Beads.

MANIMANOTI—— ? Ground Nuts. Earth-nuts.

MANIOC or Manioca and arrowroot are both rather extensively grown in the maritime provinces of Ceylon, the former being inferior in quality to that grown in the West India islands. From the manioca, the Singalese prepare a fine flour resembling arrowroot, but much sweeter and far more nourishing. Boiled or baked with milk it forms a most delicious meal partaking of the nature of a rich custard. See Arrowroot, Cassava, Climate.

MANI-OOPOO. Tel. Potash.

MANI-PASUPU, Tel. Coscinium fenestratum, *Coleb.*

MANIPUR, lies to the south of the Naga districts eastward of the Kuki area and on the drainage of the Irawadi. Munnipore is, from its connection with the British Government, and from the tribes around it all admitting its supremacy, the most important of the Hill States on the South East of Bengal. Lying between latitude 23° 50' and 25° 30' north, and longitude 93° 10' and 94° 30' east, the mountain tract in question is bounded on the north and west by the British provinces of Assam and Cachar, and on the east by the Kubbo valley now subject to Burmah. To the north-east and south, the bounndary is not well defined, and would much depend upon the extent to which the Munnipore government might spread its influence amongst the hill tribes in those directions, but in the north-east, it may be denoted by a line drawn north from the north-western corner of the Kubbo valley until it strikes the Assam boundary, and in the south by one drawn west from the source of the Numsailung river, the fixed south-east boundary, till its junction with the Tooyai river.

Of the space comprised in these bounds, the valley of Munnipore occupies nearly the centre. It is called by the Munnipore people, "Mei-lei-thei-pak." The Burmese call it Ka-the, the Bengalees Moglai, and Assamese Mekle. The area of the whole territory is about 7,000 square miles, and that of the central valley about 650. Much of the valley is at all seasons, covered with water. It seems indeed at one time to have formed a large lake, and the piece of water in the south, called the Logtak, appears to be the unfilled, but rapidly filling, remnant of it. From the most credible traditions, the valley appears originally to have been occupied by several tribes, the principal of which were named Koomul, Looang, Moirang and Meithei, all of whom came from different directions. For a time, the Koomul appear to have been the most powerful, and after its declension, the Moirang tribe.

Of the population, composed of different classes, the principal is the Mei-thei, next the Phoong-nai, after whom the Teng-kul, the Ayok-pa, the Kei, the Loee and Mussulman. The Mei-thei population is divided into four parts called "Punnah," which are designated in the order of their seniority "Kaphum," "Lai phum," "Ahull-oop" and "Nihar-oop." The Loee population consists of people who pay tribute, and is considered so inferior that the name Mei-thei is not given to it. The marshes of the south in the vicinity of the Logtak afford a retreat to serpents of a formidable size, and the whole valley of Munnipore is much infested by the serpent tribe. Some of them are exceedingly active and bold, as the Tanglei. It is fond of ascending bamboos, along the branches of which it moves with great velocity, and if enraged, throws itself from an extraordinary height upon the object of its anger. Its bite is said to be mortal. This, added to its great activity and fierceness, makes the Tanglei an

object of much dread. The Manipuri native tribes lie on the south of the valley of Assam. They are the

Manipuri,	Ka-pwi,	Maram,	and
Songnu,	Koreng,	Champhung	Luhuppu.

They are bounded on the east by the Shan of the Kynduayn, and on the N., S., and W. by the Naga and Heuma. Indeed it may be doubted whether there is any marked transition from the Manipuri tribes and dialects to those of the southern Naga, on the one side, and those of the Yuma range and the Blue Mountains on the other.

The inhabitants of the hills around the valley of Manaipore, in the west, are known under the general appellation of Naga and Kooki. In Munnipore they are all embraced in the term Hau, but Koupooee, Quoireng, Khongjai, Kamsol, Anal-Namfau, Aimole, Kom, Koireng, Cheeroo, Chote, Pooroom, Muntuk, Karum, Murring, Tangkool, Loohoopa, Mon, Muram, Miyang-khang. Gnamei are the names in use amongst Muniipori to distinguish the principal tribes, though each of these tribes has a distinctive name of its own, often quite different from the Muniipor one. *McCulloch's Records Government of India, Foreign Department pp.* 10, 34, 41. *Latham's Descriptive Ethnology.* See India, Kuki, Singhpo.

MANIS AURITA. *Hodgson.*

M, Javanica, *Blyth.*	M. pentadactyla, *Hodgson.*
Scaly ant eater, SIKKIM.	Ling-li, CHIN.

This manis occurs in Sikkim and extends thence through the, Indo-Chinese countries into China itself, the Chinese name means the jungle carp. It is sold in the markets of Canton, where its flesh is considered excellent and its scales medicinal.—*Jerdon.*

MANIS JAVANICA. *Demarest.*

M. leucura, *Blyth.*	Chum or scaly hill borer,
Pangolin, JAV.	Lingli or hill carp, CHIN.
Chun-shau-cap, CHIN.	

Inhabits Burmah, the Malayan peninsula and islands of the Archipelago.

MANIS PENTADACTYLA. *Linn.*

M. crassicaudata, *Griff.*	M. laticaudata, *Illeg.*
M. macroura, *Desm.*	M. inaurita, *Hodgs.*
M. brachyura, *Erxleb.*	Pangolinus typus, *Less.*
Indian scaly ant eater,	Shalma Baori, BENG.
Bajar-kit, HIND. SANS.	Ban-rohu, DEKH,
Kat Pohu, BENG.	Kauli mah, MAHR.
Bajra kapta, „ „	Kowli manjra, „
Sillu; Sal; Sallu, HIND.	Kassoli manjur, „
Sukun-khor, „	Keyot-mach, RUNGHIR.
'Armoi, KOL.	Aluva, TEL.

This manis, or Indian scaly ant eater, the common pangolin, is 26 inches long, tail 18 inches. It is nowhere abundant but is found throughout the whole of India, and into the lower Himalayas and Nepal. It walks with its fore-feet bent over, and with its back conversely curved. It lives on insects, the white ant, but cannot be kept alive in captivity.—*Jerdon.*

MANISA, the hindu goddess of serpents. See Manasa.

MANISAU LEBAH, MALAY. Myrrh.

MANISURUS GRANULARIS. *Linn.*

Peltophorus granularis, BEAUV.	Principali, HIND.

A plant of the south of India used in medicine.

MANIYAM. AR. Maniyamu. KARN, MAL. In the Dravidian countries, a revenue office, an enam land; a gifted land.

MANJA, the middle parts of the Baree Doab. A tract lying between Lahore and the river Gharra. See Abali. Manjha.

MANJA CADAMBOO.? TAM? In Travancore, a wood of a light yellow colour: used for packing cases. *Col. Frith.*

MANJADI, MAL. TAM. TEL. Adenanthera pavonina.—*Linn. Willd.* Its seeds are used as a weight of four grains, for weighing diamonds and gold.

MANJANIK. See Luristan.

MANJA PAVATI, TAM. Momordica charantia.

MANJAPU MARAM, HORT. MAL. Nyctanthes arbor-tristis.

MANJELLA CUA, HORT. MAL. Curcuma longa.

MANJERA, a tributary to the Godavery, rises lat. 18° 44', lon. 75° 30' runs S. E., S. W., into Godavery. Length, 330 m. It receives the Thairnya, 95 m; Narinja, 75 m; Munnada, 100 m. About 11,000 sq. m. are drained while flowing through arid granitic plains, it furnishes but a scanty addition of water, except during the rainy season. The Godavery receives the Wein-Ganga 439 miles, Manjera 330 miles; Purna 160 miles; Paira 105 miles, Inderaottee 140 miles—130 square miles are drained, by the Godavery which has the towns of Rajahmuudry and Coringa at its embouchure.

MANJHA, or the middle land, is the Sikh country and people around Lahore. It is a term applied to the southern part of the Baree Doab, near Lahore and Amritsir, but vaguely includes all the Sikh people north of the Sutlej. Ganj-i-bar, is a bald tract in the central dorsal plateau in the Manja or middle part of the Baree Doab. The soil of the Ganj-i-bar is intensely arid, often saline and produces only sal, and some salsolaceous plants with a few bushes of jhand.

MANJHI. A boatman, master of a traffic, or cargo, boat on the Ganges.

MANJI MARAM. See India.

MANJINATI, MALEAL. Morinda tomentosa, *Heyne.*

MANJIRIKA, SANS. Ocymum basilicum.

MANJISTHA, SANS. also Munjeet, also Cho-munjeet, HIND. Rubia cordifolia, R. tinctorum Maddar.

MANJITH. HIND. Maddar, Rubia munjista.

MAN-JITTI, TAM. HIND. Rubia cordifolia, *Linn.* Maddar.

MANJITTI VAYR, TAM. Root of Rubia cordifolia.

MANKA. In the 8th century, hindu physicians went to Baghdad, and practised at the hospitals. Two of them named Manka and Saleb, were the physicians of Harun-ur-Rashid.

MANKAH, HIND beads or cut agates, pebbles for signet rings.

MANKADU. In Penang, a wood of a brown color, much used for beams.

MANKARI, nobles, persons entitled to honor or distinction.

MANGKASAR, the territory in the island of Celebes known to Europe as Macassar. Celebes consists of a small irregular central area, with four long peninsulas. The two on the south are separated by the Gulf of Boni; in the S. W. peninsula, two languages are spoken, the "Mangkasa" or "Mangkasara," (of which word the Netherland capital, Maccassar, is only a corruption by the Dutch), and the "Wugi" or "Bugi" which originally was more particularly limited to the coast of the Gulf of Boni. North of Macassar, in the most western part of the island, is another people, the "Mandhar," who speak a third language. On the island of Buton, which may be regarded as a part of the peninsula east of the Gulf of Boni, a fourth tongue is spoken. In the northern peninsula are the people speaking the "Gorontalo" and the "Menado" languages. Minahassa is in the northern extremity of Celebes. In the interior are a people whom the coast tribes call Turaju, who are said to be cannibals, and head hunters. This was stated many years [illegible] by Dr. Crawfurd, who says (Vol, i. p. [illegible]) "some of the savages of Borneo destroy [illegible]r prisoners and devour their flesh. One [illegible]on of Sumatra acquainted with the art [illegible]writing and possessed of books, are well [illegible]wn to be cannibals. Among other tribes, the skulls of enemies are held as trophies round their habitations. Among the people of Celebes, when an enemy falls wounded on some occasions, they actually devour his heart, and there is hardly a warrior of note who at some time or other has not partaken of the horrid repast. Dr. Crawfurd had seen several who had done so, and one person told him it did not differ in taste from the offal of a goat or buffalo." Macassar is the most notorious place in the Eastern Archipelago for the Bugi people to run amok. On the average, one or two occur in the month. It is in fact amongst the natives of Celebes, the national mode of committing suicide, and is therefore the fashionable mode of escaping difficulties. Ten or twenty persons are sometimes killed and wounded at one of the amok. Stabbing and killing at all he meets, the amok runner is at last overpowered and dies in all the excitement of battle. It is a delirious intoxication, a temporary madness, absorbing every thought and action. Macassar men is a common name of the Bugi race. The Macassar people were taught mahomedanism in the early part of the 16th century, but the Portuguese arrived A. D. 1525, and they embraced christianity. The Bugi are now the great navigators and traders of the Eastern Archipelago. In the beginning of the western monsoon, they go in great numbers to the Arru islands, which is the principal rendezvous for the people of Ceram, Goram, the Ki islands, Tenimber, Baba, and its adjacent coast of New Guinea, a distance from Macassar of upwards of 1,000 miles, and the return cargoes are tortoise-shell, mother of pearl shell, pearls, birds of paradise, and tripang, the Malay term for all the kinds of Holothuriæ or Sea Cucumbers. Of tripang alone, about 14,000 piculs are yearly shipped from Macassar, of a value of 600,000 dollars, or £150,000. It is estimated that the annual value of goods carried by the Bugi to the Arru islands, from Macassar alone is 80,000 dollars, or 200,000 guilders, and of those taken to the Arru group from other places 20,000 dollars, or 50,000 guilders. The Bugi are the most enterprising race of the Eastern Archipelago. Although they bear some personal resemblance to the Malays, arising probably from a common origin, in every quality, but that of a piratical spirit, they are essentially different. Exposed to the same temptations, and most skilful and adventurous navigators, they have never adopted the occupation of piracy, but abhor and resist it, and defend themselves against the Malay prahus with the most heroic and desperate valour whenever they are attacked, proceeding, if overpowered, to blow up their vessels, rather than submit. The poorest of these hardy islanders is as impatient of a blow as a European gentleman; and it is permitted to any one to avenge an affront by the death of the person who offers it. A more than Spartan training is bestowed on children. The lads at the age of five or six are removed from their parents, lest they should be made effe-

minate by indulgence, and they are not restored to their family until they are of an age to marry. The Bugi are the Phœnicians of the Indian Archipelago, and there is not a coast from the northern shores of the Australian continent to the Malay peninsula where their ships are not habitually seen. These adventurers leave their country in the beginning of the eastern monsoon on a trading voyage, and proceed westward until they reach Singapore. With vessels of peculiar build, of from forty to fifty tons burthen, they conduct almost the whole carrying trade of the Archipelago. They own at least 1,000 ships, the outward cargoes consisting of their own manufacture of cotton cloths, English calicos, arrack, Chinese gongs, gold dust, edible bird's nests, tortoise-shell; trepang or sea slugs for Chinese epicures, scented woods, coffee, and rice; and in spite of the jealous and restrictive policy of the Dutch, they have greatly contributed to diffuse British manufactures throughout the islands of the Eastern Seas.—*Professor Bikmore Travels*, 97, 99 101, *Wallace, Archipelago* i, 174. *Qarterly Review*, No. 222.

MANKE, HIND. Beads.

MANKENA or Bandhuka TEL. Pentapetes phenicea. *L—R.* iii. 157.

MANKI of Chota Nagpore have acquired considerable estates, See Kol.

MANKIL. TAM. Bambusa arundinacea. *Roxb.*

MANKIR an angel, according to mahomedanism, who, with another named Nakir, questions the dead as to their life in this world. See Mahomedan.

MANKIRAHA, district, which bounds Bahawalpoor on the north.

MAN KUCHU, BENG. Colocasia Indica, *Roxb.*

MARKUNDAH, a river running in the Umballa district of the N. W. Provinces, near Umballa, and near Mustafabad and Booreah in the Umballa circle.

MANKYALA, See Buddha: Manikyala.

MANMADHA BANA CHETTU. TEL. Ixora bhanduca, *R.*; also Jasminum sambac, *Var.* this name is given to both these plants. Its literal meaning is "Cupid's arrow."

MANMAKKAL. TAM. men of the fourth or servile tribe.

MANMATHA, the Indian Cupid. He was burnt to ashes and revived by Iswara. He has various names.

MANNA. ENG. DUT. IT. PORT.

Mun; Turunjabin,	AR.	Shir-khist,	GUZ. HIND.
Kudrat-ul-Halwassa,	,,	Gambing,	JAV.
Manne,	FR	Kaput-rimba,	MALAY.
Mannaesche,	GER	Shir-l-khist,	PERS.

The manna of the south of Europe is the concrete juice of the Ornus Europæus, a species of ash, the Fraxinus ornus *Linn*, but F. gar gavica and F. rotundifolia *Lam.* are also supposed to yield it. F. florifera, the Ornus florifera or flowering ash tree, grows in the mountains of the south of France, and F. rotundifolia, the Ornus rotundifolia or round leaved manna ash tree, is a native of Calabria and Sicily. Other sweetish secretions are exuded by some other plants of those regions and are usually considered to be kinds of manna. These appear to be all produced in warm and dry parts of the world. Of the manna obtainable in Central Asia several kinds are used in native medicine. One of these in the form of small dark grains, is the "turanjabin," said to be derived from the Alhagi maurorum; another, somewhat whiter, is the "shirkhist" or "shaklu," which is believed to be produced in Cabul by a species of Fraxinus; and lastly, the "shakar taghar," which is a round cell, resembling in shape a small gall, and said to be produced by the puncture of an insect on the Calotropis procera, the "akh" or "mudar," it has a sweet taste.

The shir-khist is the best kind known in India, and is said to be procured from a tree of Khorasan, perhaps a species of Fraxinus; the Turunjabin, is the produce of Alhagi maurorum; the Guzunjbeen, of a tamarisk, Shakr-ool-ashur is produced on Calotropis procera, or a kindred species and a fifth kind is mentioned as being obtained on an umbelliferous plant.

The manna of ancient Assyria (Exod. xvi. 15,31,33 and 35: Numb. xi. 7,) is called kudrat-ul-halwassia, or the divine sweetmeat, is found on the leaves of the dwarf oak, and, also, though less plentifully, and scarcely so good, on those of the tamarisk, (the Tarfa, of the Arabs) and on several other plants. It is occasionally deposited on the sand, and also on rocks and stones. The latter is of a pure white colour, and appears to be more esteemed than the tree manna. It is collected in the early part of spring, and again towards the end of autumn; in either case the quality depe[illegible] upon the rain that may have fallen, o[illegible] least, on the abundance of the dews, f[illegible] the seasons which happen to be quite [illegible] it is understood, that little or none i[illegible] tained. Mr. Rich, (Vol. i. p. 142) seemed to think this rock product is another kind of manna; but Mr. Rassam, considered it to be the same, with the simple difference of being free from the leaves and other impurities taken up with it, when shaken from the trees or plants. In order to collect the manna, people go out before sunrise, and having

placed cloths under the oak, larch, tamarisk, and other shrubs, the manna is shaken down from the branches. The Kurds eat it in its natural state as they do bread or dates, and their women make it into a kind of paste, being in this state, like honey, and it is added to other ingredients used in preparing sweetmeats, of which all oriental nations are fond. The manna, is partially cleaned, and carried to the market at Mosul in goat-skins, and there sold in lumps, at the rate of 4¼lbs. for about 2½d. But, before using it, it is thoroughly cleaned from the fragments of leaves and other foreign matter by boiling. In the natural state, it is of a delicate white colour, or, as in the time of the Israelites, like coriander seed, (Num. ii. 7) and of a moderate but agreeable sweetness, and Calmet compares it to condensed honey. Burkhardt, however, says it is of a dirty yellow colour, slightly aromatic, of an agreeable taste, sweet as honey, and, when eaten in any quantity, it is purgative; he adds, that the time of collecting it lasts six weeks. Under the Persian names gaz or gazu a glutinous substance, like honey, deposited by a small green insect upon the leaves of the oak tree is much used for making sweetmeats in Persia. It is a manna of the chemist. Gazanjabin is a manna produced on branches of the Tamarix indicus by the punctures of the Coccus manna. This is often called Arabian manna to distinguish it from Turanjabin Persian manna and from the Shir-kist or Khorassan manna and from Sicilian manna.—*O'Shaug nessy*, p. 434. *Powell, Hand Book*, Vol. p. 320. *Royle Ill. Him. Bot.* p. 267. *Ferrier Journal. Diod-Sic Book* xvii *Chap.* viii, See Kudrathalvassi, Calotropis.

MANAAR. See Adam's Bridge.

MANNAESCHE. Ger. Manna.

MANNA HEBRAICA, Don. Syn. of Alhagi maurorum.

MANNA-NIR, in Malabar, from Manna a seat and nir, a water pot, alluding to the right of carrying the bridegroom through the street on the marriage day.

MANNA PAPUA, Malay fruit of Anona [redacted]amosa.

MANNA TREE of Australia. Eucalyptus [redacted]inalis.

MANNATTAN, Maleal. A washerman.

MANNEN-CHUNG, Chin. Chiarita sinensis.

MANNERS and ways of the races in the East Indies are as diversified as are the nations dwelling there. The domestic customs of the mahomedans have been described in the Kanoon-i-Islam by Jafir Sharif, and much connected with the household ways of hindus has been noticed in Mr. Forbes Ras-Mala of Guzerat, in Baboo Ishwari Doss in his Domestic Manners and customs of the hindus of Northern India, in the Reverend Mr. Ward's view of the hindus, and in the Abbe Dubois Manners and Customs of the people of Southern India. Derived, as the modern hindus are, from several distinct branches of northern races, of the Scythic or Tartar and Aryan stems, numbers of their domestic customs differ, but the most prominent manners result from their marriage laws. The hindoo woman, on becoming a wife, ceases to belong to her parent's family, and becomes exclusively a part of the household of her new home. Another domestic custom results from the family institution prevalent throughout nearly all the hindoo races in India, in which every individual of a family, has a share in the family property, sons live with their fathers long after they are married, paying certain portions of or all their earnings towards the support of the whole family. Wealthy hindus living in large cities have great buildings made of stone, or of baked bricks, of two or three stories high, with rooms all around and an open court in the middle. The roofs of these houses are flat and smooth and people sleep on them at night in the hot season. The doors are of board and when closed the rooms are quite dark. Some rooms in the interior of the building are dark even in the day time when the doors are open; and when people have to do any thing they use lights. In such dark rooms they keep their money, jewels, and other valuable things. The reason why these apartments are so dark is that there are no doors in the back part of the house;—the principal gate and the doors of the rooms being in the front. Houses in the country are made mostly of mud, but they are strong and comfortable, according to the hindu idea of comfort. They are mostly one story high, and their height is about six or eight feet. The roofs of some have tiles, others are thatched, and again others have roofs of mud,—these latter have beams or pieces of timber close to each other, on them thin branches of certain shrubs are spread, as dunnages and over these mud is thrown and pounded so as to make the roof smooth, it is then plastered. Some houses are two stories high, but the rooms are very small. Wealthy landlords have comparatively large houses, often three stories high, and have larger rooms. In all the houses, each room has only one door to go in and out and that door is just high enough for a man to enter. Four, five or more houses are found in a little yard, laid out in the form of a

square or triangle or circle with an open space in the middle, where the members of the different families (who are of course related to each other) sit and talk, and where cattle are kept in the cool of the day in the hot season. Each house has two or three small rooms; one of these is exclusively used for the kitchen, and the others for sleeping and keeping things. Besides these rooms there is generally a small verandah in the front of the house where they keep water and where women sit during the day. There is a room at the door or gate of the yard, where men sit when they are not at work and where strangers and visitors are received. Strangers go into the yard, whenever there is occasion but never without asking permission, and always with somebody that belongs to the place.

Hindus may be said to have no furniture, no chairs, nor tables nor chests, nor any of those other things that are seen in the houses of Europeans. The usual furniture in their houses consists boxes or round baskets with covers and locks to keep their clothes and jewels and cooking utensils, the plates and jugs out of which they eat and drink, and the bedsteads and beds on which they sleep. Even wealthy hindus, who are possessed of hundreds of thousands of rupees, have no more than this. There may be perhaps found one in ten thousand, who keeps a few rough chairs and an old ugly table in a corner of the house. In Calcutta, Bombay, and Madras, wealthy hindus have European furniture in their houses, but this is not the case in the provinces. A hindu is known to his neighbours to have wealth or to be in comfortable circumstances by the house he lives in, by the quality of the raiment that he and his family wear, by the jewels that the women of his family use, and the number of his cooking utensils and plates which are made of brass, but more especially by the last two, namely, the jewels and the brass articles. These are valuable, and a thief would sooner break into the house of a rich hindu than into that of a wealthy European, unless the latter has a good deal of cash and plate in his house. From the houses of the former, he could carry away brass pots, plates, jugs, and particularly jewels to the value of hundreds or even thousands of rupees, but in the house of the latter, he would generally find only chairs, tables, book cases, chests, and other wooden things which would not be of the least possible use to him. Hindus that are poor have earthen pots to cook in and have wooden dishes and a brass jug to eat and drink out of. Those that are in somewhat better circumstances

have a few brass pots, plates, and jugs. The love between the hindu wife and her husband, is seen in the husband's anxiety to support his wife and make her as comfortable as he can, in the wife's efforts to manage her household affairs with prudence and make her home attractive and comfortable to her husband, and also in her anxiety when the least thing troubles him in body or mind. Though a hindoo husband believes his wife to be an inferior being, yet he does not look upon her in the light of a slave or servant. On the contrary, he habitually maintains the belief that there is a sort of equality between himself and his wife, and all that he possesses in this world, whether wealth or land or honor or any thing else, is supposed by him to belong to his wife also. In general, however, wives have more of real love to their husbands than husbands have to their wives, and husbands after their death are still remembered with a degree of affection by their widows. Whether widows would remember their departed husbands with the same love were they universally allowed to marry again, is doubtful. But all husbands can marry again when they lose their wives. There are bad husbands and bad wives, but the chief sources of grief in a hindoo household, are supposed or suspected conjugal infidelity in the wife, or a naturally bad temper in one party or both. In the marriage ceremonies the vows between the pair are singularly suggestive. After many tedious ceremonies the bride's pandit thus addresses the bridegroom: "The bride says to you—'If you live happy, keep me happy also; if you be in trouble, I will be in trouble too; you must support me, and must not leave me when I suffer. You must always keep me with you and pardon all my faults; and your pooja, pilgrimages, fastings, incense, and all other religious duties, you must not perform without me; you must not defraud me regarding conjugal love; you must have nothing to do with another woman while I live; you must consult me in all that you do; and you must always tell me the truth. Vishnu, Agni, and the Brahmins are witnesses between you and me.'" To this the bridegroom replies,—"I will all my life time do just as the bride requires of me: But she also must make me some promises. She must go with me through suffering and trouble, and must always be obedient to me; she must never go to her father's house unless she be asked by him, and when she sees another man in better circumstances or more beautiful than I am, she must not despise or slight me." To this the girl answers,—"I will, all my life time, do just as you require

of me; Vishnoo, Agni, Brahmins, and all present are witnesses between us." After this the bridegroom takes some water in his hand, the pandit repeats a prayer, and the former sprinkles it on the bride's head, then the bride and the bridegroom both bow before the sun in worship. After this the bridegroom carries his hand over the right shoulder of the bride and touches the region of her heart, and then puts some bundun (a coloured powder) on her mang or the line on her head, and puts his shoes on her feet, but immediately takes them off again. The marriage is now over and the pandits put a rolee mark on the foreheads of the bride and bridegroom, bless them, and take their dues. All other brahmins also, who are present, receive something. Amongst the hindoos of the south of India, the bride and bridegroom circumambulate the family fire, and the bridegroom, as the last act, takes the bride's foot and places it on the family altar. Amongst the hindoos, physicians who depend for their living on the art do not, in general, meet with a fair remuneration. When they are called to see a patient, they cannot settle beforehand what they will take for their trouble as this would be deemed extremely impolite. When the patient recovers he gives them a trifle. Some patients, who call at a physician's house for aid, give him nothing. This has tended to make hindoo physicians mean and leads them to unfair ways of remunerating themselves. Among hindoos, when a traveller friend arrives at a house he is saluted with great warmth and reiterated questions are put concerning his own and his family's health. This done, he is asked to smoke tobacco, and fire is brought in a little earthen tray by the man of the house and is given to the guest, who has his own hooka, if he be of another caste. After smoking and talking about different things, such as absent relations and so forth, the guest thinks of cooking his food. If he be of another caste, he cannot eat with the family, and the host gives him either from his house or from the market the [illegible]ssary articles, which are, flour, dal, salt, [illegible], red pepper, and fuel. Turmeric, garlic, [illegible] other stuffs are not used by travellers [illegible]ccount of the trouble of pounding and [illegible]ising them. If the guest have his own utensils he uses them to cook in and eat out of, if not, the host gets them for him. If the host belong to one of the lower castes, and the guest to one of higher ones, he must not give him his own utensils, but must get them from some neighbour, who is of a better caste. When there is a well in the court, the guest cooks his food in a verandah belonging to the house of the host; but when there is none, he goes outside to some well and cooks by it, for the sake of having water at hand, as he cannot use the water that the host has in his house. The chief meal of the day, is usually at 8 P. M. After dinner is over, the guest and host and other male members of the latter's family sit together, and smoke and talk to a late hour in the night. When they retire, the guest sleeps either in the public room where men sit and visitors are received, or in a verandah. He leaves in the morning, and is expected to do so. When a host has a guest of the same caste with him and of the same subdivision, water is on his arrival given him to wash his hands, feet, and face; and he eats with the family. He is also expected to leave in the morning. When a guest is a near relation of the host, great attention is paid him; everybody in the house tries to make him comfortable; water is soon brought for him to wash himself; he has constantly fresh charges of tobacco; and, regarding food, women do for him all their best. However, the arrival of such a guest, if he be a somewhat elderly man occasions some inconvenience to the women of the family, and especially to those whose husbands are younger than the guest, because they cannot move about freely while he is there. But when the guest is young, the women carry on many a joke with him. The arrival of guests who are distant relations is not agreeable to the women; partly because they may not be able to move about freely; and partly because they have the trouble of cooking for him if he arrive at an unseasonable hour; but another cause is that the family has to feed him while he stays there:—women perhaps feel more in parting with things than men, and if the guest be a distant relation and not a particular friend of the family, his speedy departure is wished for by men as well as by women. There is a saying on this point current among people, —Do din ki mahmani, tisre din ki be-nani, which means "a guest is entitled to the rites of hospitality for two days: if he remain a third day, he is breadless." A striking characteristic of the hindoos, is their fondness for mela or religious fairs. The thorough enjoyment which the women and children express on such occasions, is singularly attractive. They are to the hindoo what the Derby is to the European; But though religious fairs are a part of the hindoo religion, hindoos do not show the least seriousness in them. They are excessively fond of attending mela; but this excessive fondness arises for the sake of the fun or amusement and to enjoy the sight of hundreds of thou-

sands of human beings of all classes. Hindoo women, of all degrees of beauty and in dresses of every approved colour, appear in public and the mahomedan inhabitants of cities, (there are comparatively very few out in the country) flock to a hindoo religious fair to gaze. Fond as men are of attending the mela, women are still more so. If a man were prevented from going to a mela, he would not think much of it, but this would be a great trial to a woman and would furnish a subject for talk for sometime. The spectacle rather than religion is the spring that sets them in motion. If the place where the fair is held be quite near to their home, the family start from home on the morning of the fair, but if it be at some distance they leave it one or two days before. Before they leave home, all the members of a family, but especially the women and children are in a great state of happy excitement; it forms all the while the most important part of their talk. The last day that they are at home, the women are chiefly engaged in making preparations for it by dressing food to be used on the way and at the mela. These dishes consist of thin soft cakes of wheaten flour with or without salt and sweet preparations of the same flour, sugar, spices, and vegetables, all dressed in ghee. The poor, however, prepare them in oil. Dishes cooked in ghee and oil can be removed out of the kitchen (chauka) and eaten anywhere, provided they are not touched by people of very inferior castes. Food thus dressed is called pak'ha khana, or food that attaches no ceremonial uncleanness by removal from the kitchen, and food which is not, wholly dressed in ghee or oil is called kachcha khana, or one that attaches ceremonial uncleanness by a removal. Hindoos take their meals in kitchens or in a place adjoining them.

The day that they start for the mela, men and women all attire themselves in their best cloths, and the latter at this time put on all their spare ornaments and jewels, which they do not daily use when at home. The wealthy inhabitants of cities get conveyances (Bahlee) drawn by bullocks, horses or ponies for themselves and the women of their families, and men and women often have separate vehicles. Town people who, though not wealthy are yet in tolerably easy circumstances, get conveyances for their women and children; but they themselves walk. The poorer women and children walk. Many of the people living in the villages, keep clumsy carts (chhakra) which on such occasions they use for the conveyance of their women. Such carts are kept to carry grain, timber, &c., and have no covering like the bahlee,—vehicles meant to carry passengers; but a temporary covering is drawn over them whenever required. Thousands, sometimes hundreds of thousands of human beings,—men, women, and children, on foot, in vehicles, and on horseback, with a very few on camels and elephants, are seen flocking to the place of general resort. Women attired in dresses of various gay colours, as well as in white muslin sheets, walking in all the pride and bravery of their tinkling ornaments, which assail the ear on every side, children dressed in their finest clothes with silver and gold rings about their wrists and ancles, walking or riding with their parents with smiling faces, and men with white or dyed turbans and caps, and mostly long coats and the dhotee cloth of the lower limbs with swords, staves or substantial sticks in their hands,—altogether make up one vast stream hurrying in the same direction and mingling in an immense sea of human beings already congregated. So soon as people reach the mela they put up for the time that they are to be there under some tree (when practicable) which in the day protects them from the heat of the sun and at night from the dew. There are very extensive mango orchards in India, in which hundreds of thousands of people can take shelter. Very often three or four families take shelter under one tree. Those that have carriages keep their things in them: those that have not, put them on the ground. Women of respectable families that have come in carriages may have kept themselves screened from public gaze while on the way, but so soon as they arrive in the mela this screening is over. They alight from the conveyances before the crowd, and do not cover their faces with the veil that goes over their head and around their bodies as they would do when seen walking in a street towards a river to bathe. The concealment of women from public view was not originally a hindoo custom, but was brought into practice at the time of the mahomedan government. At the present day it is a general practice among the hindoos, it is kept up by those people of the Kayas caste and a few other that are much in company of mahomedans and have adopted a few of their manners and customs. Most of the bathing and other religious ceremonies take place before breakfast, after breakfast, the men go about the mela to see things and amuse themselves, they purchase a few play things for their children and also one or two articles for their women if requested. Women in general remain under

...e trees singing and gazing and wondering at the vast assemblage of human beings around them. Those of the middle and lower classes pay a visit to some shops where they purchase a few trifles for themselves, such as small looking glasses, rings and bracelets of glass or lac, little bells for their toes, and so forth. In northern India some of the women of the sweeper caste are very beautiful, especially among those who live in cities and do not undergo hard labour and are not exposed to the sun, which in a country life cannot be always avoided. The minutest points in daily life are regulated and regarded as part of a religious duty, washing the mouth after food, is a duty strictly enjoined in the Indian law, which rigidly enforces personal cleanliness.

"Having slumbered, having sneezed, having eaten, having spitten, having told untruths, having drunk water, and going to read sacred books, let him, though pure, wash his mouth."

The mahomedan or mussulman races in British India are in number about seventeen millions. In their domestic life, within doors, the mahomedans of the E. Indies, approximate to Europeans more than the hindoos, and, unless when moved by religious excitement, their various sects are more friendly amongst themselves than the castes of the hindoos ever are. The hindoos, adhering very closely to the institution of the family, are liberal to each member of their own families, but they are distrustful as to the purity of their nearest relatives, and hindoos of a higher caste would never bestow alms on a pariah or helot. The mahomedans on the contrary, are eminently generous, and deem it a duty to bestow the tenth part of their property in alms, the "Zukat," of the Arabs, and they are enjoined to avoid inquiring with over minuteness as to the religious belief of a professing mahomedan, but to be content with the profession and the pronunciation of the creed. The half of the hindoo men, in their proper daily attire, use unsewn cloths as garments, and the women similar- but mahomedans have sewn apparel, and ost of their wives use trowsers. A hindoo any pretensions to birth abstains from any vegetables and eats apart, many of the cts do not allow the glance of a stranger to ll on their food, and their wives are either absent or stand while their husbands eat, and only dine after the husband is satisfied. But a mahomedan sits with his wife and family, and if, while he is eating, a stranger approach, he is invited to partake, and the invitation is accepted by eating at least a mouthful. Hindoo cookery is little varied, and perhaps three-fourths of all the hindoos in India, abstain from the use of animal food, and many vegetables are prohibited, but the mahomedan pulao are numerous and diverse; their mixture of grains called khichera, their bread or roti, their pastry, their roasts or kabab, their curries or salun, their broths, soups, sweetmeats, pickles, and condiments and their use of vegetable and animal food are of the most varied kind. The hindoo is essentially an idolater—a believer in spirits and in transmigration. But the mahomedan is a monotheist and believes in the future state of rewards or punishment. The temples of the hindoos have images in and around them of uncouth or unnatural figures, the gateway or gopuram of the temples are covered with nude figures; and the chief idol is daily worshipped by the deva dasa, or slaves of the god, who receive any stranger that seeks them, but the interior of a mahomedan mosque is devoid of all ornamentation and the worshippers attention is reverentially absorbed in prayer to the unseen God.—*William's Story of Nala. Institutes of Manu*, v. 145. *Herklots, Qanoon-i-Islam, by Jafir Sherif. Forbes' Rasa-Mala of Guzerat. Ward's View of the Hindoos.* See Burial. Marriage.

MANNI. Tam. a bell.

MANNI, Hind. Of Multan, a filter used in making saltpetre.

MANNING, Thomas, an Englishman who reached Lhassa from Calcutta in 1811, but was arrested and sent back by the Chinese, he died without publishing any particulars of his journey.—*Yule, Cathay* I. p. 149.

MANNO-DHARA, Karn. Laborers who execute heavy work, such as heaving blocks of stones, constructing earthern walls, &c.

MANNIPUR or Kassay, a hill state, generally mountainous, 5000 to 8000 feet above the sea, lying between the British possessions in Silhet and the Burman territory on the river Ningtee. Its valley is 2,500 feet above the sea, 36 miles long and 18 broad. It was ravaged by the Burmese and has never recovered. Its population is almost 20,000. Its present capital is Chandrapore. It is the readiest route to China by Bamo. It carries on traffic with Ava down the Ningti. See Manipur.

MANNU, also Kain, Hind. of Hazara, the elm, Ulmus erosa also Ulmus campestris.

MANNUTTHA-KALEE, Tam. Solanum incertum.

MANNY MAROOTHA, Tam. Wood of a flesh color, used for carts and in building houses.—*Col. Frith.*

MANOLI. A forest in the valley of the Beas.

MANOPEN a hill 1,617 feet high on the west side of Banca. See Banca Islands.

MANO-RANJITAM also Sampenga Tel. Artabotrys odoratissima *R. Br.* A flower with a rank smell.

MANŒUVRES, Fr. Cordage.

MANOK Beng. Colocasia Indica.

MANOSILLA Hind. Arsenic; Red orpiment.

MANRA or Maura. Pushtu. Pyrus malus, the apple tree.

MANSAROWARA LAKE, is east of the Ladak frontier and north of Gurhwal and Kemaon. About it lie the sources of both the Indus and the Sutlej, and to the east lie the heights that separate them from the drainage of the Tsan-pu. While the Sutlej and Indus run westwards the Tsan-pu flows eastwards to the north of the northern frontier of Nepal and Bhutan until it turns to the south and west and becomes the Brahmaputra of the great valley of Assam. On the head waters of the Sutlej and Indus, in the provinces of Rudok, Garo and Guge, the elevations are higher than those of Ladak and the alluvial soil of Guge is remarkable for its depth and extent. At the source of the Tsan-pu may be seen the physical features of Tibet, in their extreme form, but Mang-yul, the district through which it runs in its upper course is less known than any other part of Tibet. Further on, however, when to the north of Bhutan, there is the district of Lhassa or the capital of the province, U, and Tassudon of Tsang. The parts between Lhassa and Assam, like the parts along the Nepal frontier are unexplored, but warm alluvial patches of land do exist. The route between the Mansarowara lake and Lhassa, via Tadum and Kathmandu, which is described at length by Captain Montgomerie in a special report, extends over a distance of upwards of 1,200 miles.—*Cunningham.* See Manasarovara Lake. Vikramajita. Latham.

MANSEE a river of Oodeypoor.

MANSENI KOTTA, Tel. Adenanthera pavonina.

MANSERA, See Khyber..

MANSIADI, Singh. Adenanthera pavonina.—*Linn.*

MANSIL, Hind. Arsenic, Red orpiment.

MANSINEME—— ? Chalybæus paradisæus.

MAN SINGH, one of Akbar's most famous generals settled Bengal; his sister was married to Jahangir and was the mother of prince Khusru.—*Cal. Rev. Jan.* 1871.

MANSOOR, See Afghanistan.

MANSOORCOTTAH and Calingapatam, in Telingana or the Northern Circars, are increasing seaports. Aska is a large sugar manufacturing place.

MANSORA, Alor, and Multan, are places of note in the valley of the Indus, noticed by early travellers to India.—*Elliot.*

MANSUR, a caliph who built Baghdad A. D. 763, out of the ruins of C'tesiphon.

MANSURA. Brahmanabad was the capital of lower Sind in the time of the dynasties that preceded the Arabs, and is supposed to be the modern Hyderabad; but it seems to have intermediately borne the name of Mansura, after the Arab conquest. *Elliot.*

MANSUR ALI KHAN, See Kabir Panthi.

MANTAPA, Sans. the vestibule or proscenium of a hindoo temple. The temple door is usually very large and decorated, it is called the Gopuram. The Mantapam is the proscenium, an open raised pavilion, for receiving and sheltering idols when carried in procession.—*Wils. Gloss.*

MANTARWE. See Ban-teah.

MANTCHU, a Tartar race, who, at present, are the rulers of China. The original seat of the reigning Mantchu Tartar dynasty is the north-east of China. Klaproth gives a list of 61 Mantchu tribes. The number of Mantchu troops is estimated at 60,000 men. They are habitually under arms, and are assiduously exercised in their profession. The government watches over them with great anxiety, for the emperor has a strong interest in not allowing these troops to stagnate in inaction; he takes care that they shall preserve something at least of the warlike character to which they owe their conquest of the empire. The Mantchu Tartars forbid marriage between those whose family names are different. In this respect, they differ altogether from the brahmins of India who abstain from marrying into families with their own race name. Chevalier Bunsen remarks as the first lesson which the knowledge of the Egyptian language teaches, that all the nations which, from the dawn of history to our days, have been the leaders of civilization in Asia, Europe and Africa, must have had one beginning. He adds t recent inquiries have very considerably larged the sphere of such languages of h rical nations, as are united by the ties primitive affinity. Those researches l made it more than probable that the Ta Mantchu and Tungusian belong to one stock; that the Turkoman, as well as the Tshude, Fin, Laplander and Magyar (Hungarians) present another stock closely united, and that both these families are originally connected with each other. These nations, who probably may be reduced to two families, one centering in the Altai and

the pasture land towards the Himalaya, and the other having its centre in the Ural mountains, have acted in the history of civilization a most powerful episode by conquest and destruction. They appeared in the fifth century as the Hun, a scourge to Romans and Germans; they produced Chengiz Khan, Timur-lung and Mahomed II.; they destroyed the Persian empire, subdued Hindustan, and they still sit upon the throne of Byzantium and upon that of China. They seem destined to partake only by conquest in the higher civilization of the surrounding nations, older or younger ones, the Chinese presenting the one extreme, the Iranians the other. Little disposed to learn from them as neighbours or subjects, they become more or less civilized by being their masters. They cannot resist the inward force of the civilization of their subjects, although they repel it, as an outward power. These tribes appear also as the once subdued substratum of Iranian civilization. So in the north of Europe, where the Finnic race preceded the Scandinavians. But the same great family appears also in Asia as the subdued or primary element. It seems probable, that the aboriginal languages of India, which attained their full development in the Dekhan dialects, belong to this stock, not only by a general analogy of structure, but also by an original and traceable connexion. This is of the two great races occupying the Chinese empire, Chinese and the Tartars, the latter being the ruling people. The Chinese have annexed all the parts neighbouring on China proper, from Mantchu and Mongol races. The dynasty is Mongol and the army Mantchu, and furnishes Mantchu soldiers in Mongolia, Tibet, and Kumaon. *Staunton's Narrative*, p. 4. *Wade's Chinese Army*, pp. 3 to 48. *Huc, Chinese Empire*, Vol. I. p. 404. *M'Lennan*, p. 146. *Arago's Letters*. *Freycinet's Voyage*, Vol. II. p. 17. *Lubbock Orig. of Civil.* p. 103. See Manchu.

MANTCHURIAN TANGUS, See Tartar.

MANTEEA. Sr. Manteiga, Port. Butter.

MANTELES ALEMANISCAS, Sp. Diaper.

MANTIS, several species of this genus of insects occur in India, M. superstitiosa, M. ariifolia, and M. extensicollis. M. tricolor, *Neitner*, the mantis of the coffee tree, is green, lower wings reddish, with large blackish spot at the posterior margin. The female is 1 inch long with 1½ inch of an expanse of wings. The male is considerably smaller. The eggs are deposited upon coffee leaves, in cocoon like masses, of ⅜ of an inch in length but drawn out further at each end. The Mantis religiosa, amongst the peasants of Languedoc is held almost sacred, they call it the Prega Deori,, or Prie Dieu.

MANTRA Sans. Counsel, hence mantri. Sans. a Counsellor.

MANTRA, Hind, Sans. A formula, or litany, in use in invocations of the hindus. There are many of these. That of the Srisampradaya or Ramuja sect of vaishnava is said to be "Om! Ramaya namah," Om! salutation to Rama. The mantra generally consists of the name of some deity or a short address to him; it differs with various sects, forms the chief ceremony of initiation of the hindus of all sects, and is communicated by the teacher to the disciple in a whisper and many mantra, or formulæ of prayer, are supposed to have a magic power. The gaetri prayer, is a passage in the Veda, and is deemed the holiest in all that sacred book, one of the most holy books of the hindus. Its words are in Sanscrit and are O'M! Bhurbhuvă ssuvăhă, O'M! Tatsavit'hru varennyăm. B'hargo dévăsyă dhimahi dhizoyonaha pricho dăyăth,—the translation of this prayer being O'M! Air, Earth, Sky. O'M! let us meditate on the supreme splendour of the divine sun: May he illuminate our minds. See Aryan. Charm. Hindoo. Tantra. Veda.

MANTRA MAHODADHI, see Tantra.

MANTUNG, a river near the Khassya Hills.

MANU, according to hindu tradition, the primeval man, son of the sun (Vivasvat). In the primeval Iranian world, however, Jima or Jemshid was the primeval man.

The name Manu is applied to a great legislator of the hindus. In the Indian version of the deluge, Manu is the survivor of the human race, and the second ancestor of mankind. The first Manu is named Swayambhuva, and sprung from Brahma the self-existing. From him came six descendants or other Manu, each giving birth to a race of his own. The hindus believe their great code of laws to have been promulgated in the beginning of time by Manu, whom they consider not only the oldest, but the noblest of legislators.

MANU, is the name given to the author of the Manava dharma sastra, comprising the Indian System of duties, religious and civil. It is a volume of religious rules and precepts. It is called the Institutes. It inculcates the worship of inferior gods and goddesses, of the elements and of the heavenly bodies, and the casts of brahmins is held thereon in great reverence, the Institutes

are, however, supposed by Bunsen to be a patchwork posterior to Buddha and it may be accepted as a recognised fact that this law book undoubtedly preceded, or was at least contemporary with, buddhism. But it is also posterior to Kapila for the philosophy is that of the Sankhya to a certain extent, and it is probable that the 6th century B. C., the date given by Professor Wilson as that of this compilation is the correct one and the book as it has come down to us seems merely an abbreviation of a far larger and more ancient one. The law book of Manu opens with an account of the creation and goes through the category of every difficulty in which a man, a state, or a community can possibly be found. It embraces the whole duty of man and of men, religious, political, social, domestic and private: the duties of monarchs are laid down with as little ceremony as those of the humblest panchalla. It was verbally translated from the original, with a preface by Sir William Jones, about A.D.1770, and this, with the subsequent sanskrit text by professor Haughton, and the translations of Haughton and Loiseleur Deslongchamps, made this book known in Europe. Professor Wilson is of opinion that the Institutes of Manu though disfigured by interpolations, and only cast into their present form in about 200 B. C. are still entitled to date many authentic portions of their text from 800 B. C. which was the estimate of Sir William Jones. In fact, the Institutes of Manu are a compilation of the laws of very different ages; many are word for word the same as the sutra of some of the oldest rishi. There are various unquestionable proofs of high antiquity: the people of Bengal, Orissa, and the Dravira race of the south were not hindus, when one passage was written, and Dr. Caldwell places Dravira civilization through the brahmans six or seven centuries after Christ. There is no mention of, or allusion to, Siva or Krishna, which places parts of the work before the Mahabarata—there is evident familiarity with the Veda, persons and legends being alluded to not found any where else. All such passages we could consent to consider at least as old as 800 B. C. On the other hand there are many references to the merit of Ahinsa "non injury of animal life," and these are probably later than buddhism—and there is mention of the China race a name that sinologues say, is not older than two centuries B. C. It is believed that the work may have been put together at that time though very much of it is a great deal older. The present estimation of the Laws of Manu is somewhat different from that of Sir William Jones. Many of the laws are doubtless extremely ancient, in the same way that the laws "Thou shalt not steal" and "Thou shalt not kill" date back in all probability to the primeval period when man first became a living soul. It thoroughly recognises caste. It is not included amongst the sutra or "sacred revelations," but amongst the Smriti or "traditions." Indeed the term Smriti implies "recollections," a name which seems to indicate pretty precisely the character of the code of Manu. There is a form and completeness about the work which indicates that it was compiled long after the age which produced the Pentateuch; and, judging from its intensely brahminical character, we should place it nearer to the Puranic age than to the period when the elemental worship, as exhibited in the Vedas, was the religion of the people of India. In a word the Laws of Menu are not to be illustrated by the Vedas, but by the Puranas; they belong not to the religion of the patriarchs, but to that of the priests and kings. The Vedas exhibit the oldest form of the hindoo religion, with which we are familiar, and that was nothing more than the worship of the elements, of Agni or fire, of Indra or the rain-giving firmament,—of Varuna, or the waters,—of Vayoo, or the wind,—and of some minor deities. Amongst the first items of information we receive on hindu history is in a passage in Manu which gives us to infer that the residence of the Aryan race was at one time between the rivers Seraswati (Sersoty) and Drishadwati (Caggar), a tract about 100 miles to the north-west of Delhi, and in extent about 65 miles long, and from twenty to forty broad.—*Prin. Ind. Int.* p. 223. *Elphinstone, History of India* Vol. I p. 388. *Englishman, Newspaper, September* 15.

MANU BANGHA, Sans. from mana, honour, and bánghá, destruction.

MANUEL FARIA DE SOUZA, author of Asia Portuguesa, &c. Lisbon, 1666.

MANUFACTURES. There are but few arts or manufactures, in which Eastern nations excel those of Europe. Perhaps spinning and in the weaving and dyeing of cotton and silk stuffs, of such kinds as are suitable for the clothing that they wear according to their habits, the weavers and dyers of South Eastern Asia are not approached by any European race. In field and garden cultivation, in the economy of water and the utilization of manures, there are several races skilled in varied degrees, though none exceed the Chinese in their knowledge of these subjects, to their acquisition of which they are stimulated by the example of

the imperial family, the emperor annually ploughing the first field and the empress and her attendants watching the silk worms and their produce. The little permanency, since eight hundred years, of any Indian dynasty, has prevented architecture attaining the position of which it was capable, and, in general, are to be seen the results only of spasmodic efforts of hindu and mahomedan sovereigns, such as still exist in the ruins of palaces, and tombs at Agra, Bejapore, Aurungabad, Gogi, Kulburgah, Dowlatabud, and Hyderabad. The hindu sovereignties of India and, prior to them, the buddhist and jaina rulers were of longer duration, and the vast cave temples of Prome, Karli, Elephanta, Ellora, and Ajunta testify to the stability and power of their projectors, for some of these temples must have been in progress for hundreds of years and been commenced prior to the birth of Christ. The only Indian sovereigns who have long possessed territories are the rajput races of Rajputanah, and the solar dynasty of Mewar have erected numerous magnificent structures in their capital. In the towns of Calcutta, Madras and Bombay, there is as yet no building older than the British rule of any interest. In Ceylon, the buddhist temple of Anarajpura seems to have been erected prior to the present era. At Rangoon and at Prome are buddhist temples, grand in their colossal dimensions, but the dwelling houses and religious buildings generally in Burmah are all of wood and do not permit display.

MANUGIRI, Beng. Colocasia Indica.

MANUHR or lohe-ki-mail, slag or dross of the iron furnace, used in medicine.

MANUK, Beng. Colocasia Indica.

MANUK. Malay. a bird; any bird.

MANUK-DEVATA or Burung-devata, Malay. Jav. lit. bird of the gods, or bird of paradise. The high value set upon them awakened the cupidity and the fraud of the Chinese, who made up from parrots, parakeets, and others, artificial Birds of Paradise. Their various names are Manuk [redacted]ata Malay. lit. God's birds: Burong [redacted]i Malay. Dead Birds: Passaros de Sol, [redacted]tuguese, or sun birds and the English [redacted]e is Birds of Paradise. They are unknown in Ternate, Banda or Amboyna. The [redacted]radiseidæ are a group of moderate sized birds, allied in structure and habits to crows, starlings and to the Australian honey-suckers, but they are characterized by extraordinary developments of plumage which are unequalled in any other family of birds. Many naturalists arrange them into two families, Paradiseidæ and Epimachidæ. Paradisea apoda, *Linn.* the Great Bird of Paradise, has a dense tuft of long and delicate plumage which comes out from each side of the body, from beneath the wing, sometimes two feet long very glossy and of an intense golden orange colour.—*Wallace*, II, 267.

MANU MANAN, See Karen.

MANU PALA also Kodisa, Tel. Wrightia antidysenteria, *R. Br.* 455.

MANU PASUPU, Tel Curcuma ecesia *R.* i. 26. "Mani pasupu—C. xanthorrhiza" is a foreign species.

MANU PATRI also SINHACHALAM, Tel. Dipteracanthus dejectus, Nees—Ruellia ringens. *R.* iii. 44.

MANUPENDALAM also Karra Pendalam, Tel. Janipha manihot, *Kunth.*

MANURE. The productiveness of any soil depends principally on its natural or artificial capability of retaining or transmitting its moisture, the vehicle, at least, by which the nourishment is conveyed to plants; the soil, whose constituent parts are best adapted for retaining a sufficient supply and transmitting a proper portion in very dry weather to the plants growing in it, without holding it in injurious quantities in the time of very wet weather, is possessed of the principle of vegetation and will be found to be of the most productive nature. The too tenacious clay soils must be made artificially friable, by drainage and the admixture of marls, sands, &c., and kept so, and be pulverized and mechanically altered, before they can become productive. Until this is done, such soils resist effectually the enriching influence of rains and dews, which merely fall on their surface, and either run off or lie there without penetrating into them. The sun and wind also may beat on them and blow over them, but they can never waken up the dormant energy that lies within; they only by their repeated attacks dry and harden the surface, crack it into irregular portions; and more firmly lock up any languid and dormant principles of vegetable life that may be within the mass. When clay is in excess, it is remedied by the application of sand, chalk, marl, or burned clay, light unfermented manures, and perfect pulverization, to make the soil friable. There are in soil eleven substances necessary for the growth of vegetables, viz., potash, soda, lime, manganese, alumina, silica, iron, manganese, sulphur, phosphorus, chlorine, and soil is composed of two classes of ingredients—one, the inorganic or mineral; the other, the organic, or such as have at some time formed parts of individuals of the animal or vegetable kingdoms. Certain phosphates, though present

in soil in the smallest quantity, are its most important mineral constituents and are derived principally from the animal kingdom and the following substances procurable in considerable quantities in India may be employed as manures. Animal manure, stable manure, both fresh and old, dung of all animals. Guano, pouvre, night soil, bones of all animals, fresh, calcined or merely crushed, burnt earth, dead animals blood of animals hair, hoofs, horns, parings of skins, offal, urine, feathers, fish and the quickest way to utilise animal substances is to throw them into a stone-lined tank with water, quicklime and wood ashes, the tank should be kept covered and the liquid parts may be run off from below. Weeds green, dry and burnt, branches and leaves of trees both fresh and dry, the leaves of oil producing plants, and those that contain milky juices being the best, as they yield nitrogen, ammonia and carbonic acid. Rotten wood, tanbark. Straw, stubble, roots—&c. Lime, burnt shells old mortar, gypsum, refuse of soda water, sulphuric and nitric acid, manufactures, broken bricks and tiles, silt and sand from tank and river beds, marls, soda, potash, and magnesian earth, road dust, house sweepings, wood ashes, coal ashes burnt cowdung, muriates, carbonates, sulphates, nitrates and acetates of potash and soda, soot, gas, liquor and sulphate of ammonia, phosphate and superphosphate of lime, tartrates and acetates of iron, refuse from dye works, leaf mould leaves both green and dry if steeped for a week in water, decay afterwards much more rapidly, and the brown liquor that comes from them is good liquid manure; the leaves should then be laid in alternate layers with earth and half burnt weeds, and the heap should be covered with matting to prevent the escape of the moisture and gases. If watered and turned once in ten days, the leaf mould will be fit for use in three months keep dung heaps covered and dilute liquid manure in them with one or two waters, by which the escape of ammonia will be in a great measure prevented. Liebeg, a soil, says will reach its point of exhaustion sooner, the less rich it is in the mineral ingredients necessary as food for plants. But we can restore soil to its original state of fertility by bringing it back to its former composition, i. e., by restoring to it the constituents removed by the various crops of plants. A fertile soil must contain in sufficient quantity, and in a form adapted for assimilation, all the inorganic materials indispensable for the growth of plants. It is obvious for instance, that we furnish the conditions essential to the formation of starch or of sugar, when we supply to the plant the necessary instituents, i. e., such as we find always present in them. The sap of such plants as are rich in sugar or in starch contains much potash and soda, or alkaline earth. As experience proves that deficiency of alkalies causes a deficient formation of woody fibre, sugar, and starch and that, on the contrary, a luxuriant growth is the consequence of their abundant supply—it is obvious that the object of culture, viz. a maximum of crops, cannot be obtained unless the alkalies (necessary for the transformation of the carbonic acid into starch or sugar) supplied in abundant quantity and in a form fit for assimilation by plants. In fact, the principle object of scientific agriculture is to restore to land in whatever way the restoration may be most convenient the substances removed from it and which the atmosphere cannot yield." Professor Johnston says lime is indispensable to the land; every thousand pounds of fertile soil contains 56 lbs. of lime; every thousand pounds of less fertile, 18 lbs.; and of the baren soil, only 4 lbs. Vegetable matter i. e., woody fibre, in the state, technically called "humus," according to Liebeg, does not afford nourishment to plants in the form in which we see it in soils, being, in fact, very nearly insoluble, and therefore incapable of being taken up by the roots, which cannot take up any solid matter, but only as the carbon. A mixture of two or three earths, such as lime, silica, and alumina, is better fitted to absorb moisture and gaseous matter than either of the earths taken singly.—*Ben. As. Soc. Journ.*, *No.* clxxxix., *April* 1848.

MANUS or men, descendants of Manu.

MANUS or Manu, fourteen patriarchs who are supposed to preside successively over the same number of Manwantara of which the kalpa is composed Brahma Savarni is one of the fourteen patriarchs who are supposed to preside successively over the 14 Manwantara of the kalpa.—*Warren, Kala Sanhita.* See Manu.

MANU-VAI-VASWATA, according to the hindus "the man of the sun" is Noa[illegible]

MANYI, Hind. Ulmus erosa.

MANY-SPINED FLACOURTIA, [illegible] Flacourtia cataphracta.

MANZAKHTA, Hind. Rubus lasio[illegible] pus.

MANZAL, Ar. Hind. Pers. A halting place, a stage of a journey, a dwelling house, a storey of a dwelling house.

MANZANILLA, Sp. Camo[illegible]

MAO, Jap. China grass.

MAO, also Man, also M[illegible] Mangifera indica the mango tre[illegible] the

MAOOKADOON — ? Nauclea cadamba, *Wall.*

MAOZ, Duk. Musa paradisiaca, banana or plantain; Maoz Ka Pat, Duk. Plantain leaves. Maoz-K[illegible], Hind. Musa paradisiaca.

MA-PAT-N[illegible]I, Singh. Basella cordifolia, *Lam.* B. alba, *Linn.*

MAPILLA, in the plural Mapillamar, a Malayalam word commonly written moplah, or moplay, a native of Malabar, a descendant of the Arabs who first settled in Malabar, lit. the son (pilla) of his mother (ma), or sprung from the intercouse of foreign colonists, who were persons unknown, with Malabar women. The term is also applied to the descendants of the Nestorian Christians, but is in that case, usually distinguished by the prefix, Nasrani, while Jonakan from Yavana, is prefixed to mahommedan mapilla; the mapilla of both classes are numerous in Malabar. See Mopla, Kumalar. Maruma-ka tayam, Polyandry.

MAPLE, several of this family of trees, the Acer genus, occur in the Archipelago. Himalaya, Kashmir and Japan. See Acer.

MAPUR. See Tin.

MAQWIAT-I-DIL, Arab. Cardiac medicines.

MAR, Pers. A snake.

MAR, Hind. A killer.

MAR-CHOB, Hind. Snake-stick. Staphyleae modi, kiri mar, Hind. Stachys parviflora, piu mar, Hind. Plectranthus rugosus.

MARA, Hind. Euonymus fimbriata.

MARA, Guz. Radish.

MARA, the tempter, the name given by the ancient buddhists to the Essence of the evil spirits.

MARA, Sans. to die; from this, words have been derived in many tongues, moribund, mortal, mortality in English; mort, death in French; morire, to die in Italian, mout, marna, marana, mara-mari, in Hind. Maru, S. maru-bhumi dry, sterile land, Marudes, or Maru-sthala, the sandy deserts between Rajputanah and the Indus.—*Wilson.*

MARABE KANTI. See Oryza sativa.

[illegible]ARABOU, plumes of feathers produced [illegible]he adjutant birds of Bengal and not by [illegible] white paddy-birds; but the beautiful [illegible]sal plumes of the latter, during the [illegible]eding season, are also objects of commerce, and pass by the name of Egret-feathers.

MARACHA, Jav. Black pepper.

MARACHIM, Can. Maleal. Janipha manihot, *Kth.*

MARADOO, Tel. Ægle marmelos.

MARAGHUNE, Hind. of Trans-Indus. milies; mis colocynthis, also Ehretia aspera, also Solanum sanctum. Maraghune Kharian, Hind. Solanum xanthocarpum.

MARAH of scripture, supposed to be the modern Howara, with its bitter pools.—*Wellsted's Travels.* Vol.. II p. 43.

MARA HARALA UNNE, Can. Oil of Jatropha curcas.

MARAHARATTA — ? See Hurala.

MARAJPUR, long. 23° 22' N; lat. 79° E.', in Malwa, 18 miles N. of the Narbada. The mean height of the village is 1,507 ft. above the sea.—*Schl.*

MARA KANDA. See Arians.

MARAL, also Marali. Hind. Ulmus campestris, or elm, also U. erosa.

MARAL, Pers. Cervus wallichii, *Cuv.* The deer numerous on the banks of the Oxus, near Said, of which a splendid pair of antlers were procured by Lieut. Wood, are probably of the maral species. Moorcroft also noticed them, and enumerates lions and tigers among the animals of that neighbourhood; the lion being similar to that of Guzerat. According to Burnes the tigers of Bokhara are small.

MARAM, a rude tribe near the source of the Irawadi. See India.

MARAM, Tam. A tree: any tree.

MARA MANJIL, or Woniwol or Bangwellgetla-Coscinium fenestratum, (Menispermum fenestratum), Bombay, furnishes a yellow dye.

MARA, MT. See Khyber.

MARAMMAT, Ar. Hind. From imarat a dwelling, at mahomedan courts, equivalent to the Public Works Department.

MARA MUNJIL, Maleal. Tam. Coscinium fenestratum, *Coleb.*

MARANDA, Tamil a tree of Ceylon, furnishing one of the best wood, very heavy and close grained, of a dark-brown colour, and grows to about twenty inches in diameter, and twenty feet in height.—*Edye, Cey.*

MARAN-GASS, Sing. Acmena Zeylanica.—*Wight.*

MA-RAN-MA, the Burmese name of Burmah. See India.

MARANGGAI, Malay. Hypheranthera moringa.

MARANTACEÆ, the Arrow-root tribe of plants, includes 3 genera and 28 species viz. 7 Phrynium; 5 Maranta; 16 Calathea. In the West Indies, arrow-root is obtained from the Maranta arundinacea, M. allongia, and M. nobilis; also from the Canna glauca and C. coccinea: to both of which the local name of tous les mois, or tulema, is applied. In the East Indies, arrow-root is prepared from the Maranta arundinacea, also from M. ramossissima, a Sylhet species. The Maranta arundinacea was introduced in 1840-1841,

into Rutnagherry, where it throve extremely well, though it is not grown to any extent. It was also introduced into the Tenasserim Provinces, and the arrow-root made from it was not inferior in quality to any. Maranta arundinacea, is largely grown in Travancore, at Chittoor near Arcot, in the Tenasserim provinces and at the Andeman Islands. Mahabaleshwar arrow-root is obtained from Curcuma caulina, *Graham.* Travancore arrow-root is obtained mostly from the Maranta arundinacea, but the fecula of Curcuma angustifolia and of the cassava-meal from the Jastropha manihot is likewise sold under that name. Curcuma angustifolia is also the source of an arrow-root prepared at Benares, Bengal and Chittagong. A wild arrow-root plant grows in Cuttack and arrow-root made of it is not distinguishable from that of Maranta arundinacea, except, perhaps, by a slightly earthy taste and smell observable in the wild arrow-root, which is easily accounted for by its imperfect manufacture. Genuine Maranta arrow-root, when pressed, crackles beneath the fingers. The Curcuma or "East India" arrow-root, as exported to England, principally from Calcutta, has a white and a brown variety.—*Voigt. Roxb. O'Shaughnessy. Cat. Ex.* 1862.

MARANTA ARUNDINACEA, *Linn.*

Pon-bwa, BURM.

A native of the West Indies but now grown in many parts of the East Indies. This produces the best West India arrowroot which is prepared by maceration of the roots in water, and conducting the further processess similarly to the mode of manufacturing starch from wheat, potatoes or other farinaceous substances.—*Voigt.*

MARANTA DICHOTOMA, *Wall.*

Phrynium dichotomum *Roxb.*		Thalia cannæformis, *Horsf.*	
Donax arundastrum *Lour.*			
Mukto-pati.	BENG.	Sital-pati.	BENG.
Pati-pati.	,,	Then,	BURM.
Madar-pati.	,,		

This straight stemmed Maranta grows in Coromandel, Bengal, Silhet, Assam, Tenasserim, Siam, Cochin-China, Moluccas and New Hebrides; the stems are split and wove into smooth and particularly cool and refreshing mats. Tenasserim mats are also made from the split stems of a species of Maranta, imported from Rangoon, although the plant from which they are made, or an allied species, is abundant in Tenasserim forests.—*Drs. Roxb.* i. 2; *Voigt.* 575. *O'Shaughnessy* p. 647, *Mason.*

MARANTA GALANGA, *Linn.* syn. of Alpinia galanga.

MARANTA MALACCENSIS, BUR. syn. of Alpinia Malaccensis, *Roscœ.*

MARANTA RAMOSSISSIMA, *Wall,* a plant of Silhet, its roots yield arrow-root *Voigt.*

MARANTA VIRGATA, *Wall.*

Phrynium virgatum, *Roxb.*

Grows in the mountains between Travancore and Courtallum.

MARA OOPPOO, TAM. Potash.

MARAR, HIND. elm.

MARARA, HIND. Desmodium tiliæfolium.

MARARI also Marazh, HIND. Ulmus campestris.

MARAS, See Tin.

MARASCHINO. This liqueur, chiefly manufactured in Venice, Trieste, and Zara in Dalmatia, is prepared from a variety of cherry, named the Griot marasquin; the fruit and seed are crushed together, one part to the hundred of honey added, and the whole mass subjected to fermentation; during this process it is distilled, and the product is rectified. To the rectified spirit sugar and water are added, in proportions guided by the taste of the manufacturer, and the resulting liqueur is stored for some months before use, to free it of empyreumatic flavour. The fruit tree is the Cerasus caproniana.—*O'Shaughnessy,* p. 323.

MARATHA, the Maratha people, consisting chiefly of Maratha brahmans and Kumbi, owing to the prominent and powerful position so long occupied by them in India have imposed their language and some of their customs on about twice their own number of menial and helot races, such as the Dher, and Mang who, Marathas in Nagpur, speakers of Hindi in the Narbada valley, only retain their individuality because they are too low in the scale for absorption. Maratha influence, did not penetrate to the north much beyond the Nagpur plain, consisting of the lower valleys of the Wardha and Wainganga. To the south of this area the Teling races are intermingled with the settlers from the west though not in large numbers: to the east there is Chattisgarh, inhabited, after some fifteen centuries [redacted] Rajput ascendency, mainly by hindu ra[redacted] except in the remote eastern district of S[redacted] bulpur, which, by language, belongs to C[redacted] sa. The northern line of demarcation ma[redacted] drawn along the southern crest of the Satpura range, for though a few Marathas are found on the table-land, there are probably more Hindi speakers below the ghats in the Nagpur plain, and the almost universal language of the three Satpura districts Seoni, Chindwara, and Betul, is Hindi. The northern limits of the region in which the

Marathi language is spoken stretches on the sea coast from the Kolwan hills, or [redacted]y of the Kol near the Portuguese [redacted]ent of Daman, above the ghauts in a north-easterly direction along the Satpura range parallel to the Nerbudda, intermingling with the Gujarati, about Nandobar, in the jungly valley of the Tapti. It is spoken throughout Berar, in the open parts of the territories of Nagpur and the whole of its eastern border abuts on the countries and languages of the Gonds. From Nagpur, the Marathi extends to the south-west, and near the villages of Murghpetta and Ninni, about thirty miles west of Beder it meets with the Telugu, and Canarese, touching, in advance nearly on Bijapur and Shankash-war, and thence trends south-westerly to the coast at Sidasheghur, skirting the western boundary of the Canarese. From Daman in the northern Konkan, Marathi runs down the coast to the neighbourhood of Goa, both below and above the ghauts. It there meets the Konkani, a mixed tongue which runs nearly as far as Mangalore, and the southern limits of this mixed language is a village four miles north of Upi or Oodapi near Condapore, where Tulu or the language of Canara begins. The Konkani, however appears to be only Marathi with a large infusion of Tulu and Canarese words, the former derived from the indigenous inhabitants of Tuluva or Canara; the latter from the long subjection of this part of the Konkan to Canarese dynasties above the ghauts. Mr. H. Mögling however mentions that the Konkani speaking brahmans of Mangalore, consider it quite distinct from, though cognate with, Marathi. The limits extend from Goa below the ghauts, to the village above-mentioned north of Upi. From this part of the coast in northern Canara, a diagonal line running in a north-eastern direction towards Bader, marks the boundary between Marathi and Canarese, of the latter at least above the ghauts.

From Murghpetta, however, eastwards through Beder on to Sangam near Sedashepet (Satyassi) the people designate the [redacted] of villages and towns as Si-bhasha basti, [redacted]ee-tongue-towns, for in them the Mah[redacted]ti, Canarese and Telugu mingle, though in all that line the people seem rather of the Maratha than of the Canarese or Tiling type, as far as Sedashepet, 20 miles further east, where the Tiling people and Tiling tongue alone occur.

The Maratha people are supposed to have been originally a race of mountaineers, in Baglan, on the crest of the ghauts, and cultivating the fertile valleys or mawal: and the country called Maharashtra, which is first mentioned in Indian history in the Mahawanso, probably obtained its name and received a distinctive language from the existence of a Marathi dynasty at some period not recorded in history. The Maratha race are essentially mountaineers, herdsmen and soldiers, and, until lately, were deemed bad farmers.

The races and tribes and fragmentary nations dwelling in the Maratha country are numerous, with many immigrants. The most prominent are the Kunbi cultivator, the village authorities, amongst whom are the Mhar and Mhang, as predial slaves, the mahomedans, the brahmins and the Parsee. The races daily seen are,

Brahman, Deshast'h or Maratha, and Konkani.	Mahomedans, in every avocation.
Kunbi, cultivators	Sempi, or tailor.
Kulgargi ,,	Julai, or weaver.
Wani, Langact cultivators	Wattan, or bangle-maker.
Manwar, cultivators.	Kumhar, or potter.
Baghwan, or Mali, gardeners,	Sutar, or carpenter.
Goliwar, keep sheep and goats	Sonar or goldsmith.
Komti, banya, merchants, generally grain merchants, they wear the sacred thread, and are in several sections	Lohar or blacksmith.
	Dhobi or washerman.
	Kallal, palm-wine drawers
	Hajam or barber, *unclean.*
Teli, oilmen, oil-makers and oil-sellers; many are of the lingaet sect; some of their sections are deemed impure and must not enter sacred places	Burud, Bamboo basket-makers
	Kaikari, palm-leaf. do.
	Chamar, leather workers.
	Dher or Mhar, or pariah.
	Mhang or tanner.
Jain, shop-keepers.	Thakur.
	Gosai.
	Byragi.
	Jangami

In the Mahratta Dekhan, the municipal system is still very perfect and the servants and village authorities are known as Balute. The individuals and trades or professions, composing the village officers and servants vary, however, in every district. In some are the

Potail.	Bhisti	Taral or Yeskar.
Jangam.	Ghaipagari.	Dauri Gosain.
Ramusi.	Mhar.	Garsi or piper.
Bhil.	Gondhali.	Bajantri.
Koli.	Teli	Kalavantin.
Mah or Baghban.	Tambuli.	Vaidya.
Darji, Suti, or Sui.	Bhat.	Ghotakhor.
Sonar.		

The village accountant is known as

Patwari,	MAHR.	Conicopilly,	TAM.
Kulkarni,	CAN.	Karnam,	TEL.

and is usually a brahman. He keeps the village accounts for Government and sends same to the tahsildar. The Mahratta village head is the Potail, who rents the lands to cultivators, collects the Government land tax, and forwards it to the tahsildar. He is also

the civil magistrate, and settles petty civil matters to the extent of two maunds of grain or five or six rupees, and sends higher claims to the tahsildar. In criminal matters he is only the police, and sends all to the amin. In lieu of pay for the above services, the potail is allowed from 25 to 50 bhigahs of land rent free, the land tax is about Rs. 3 or 4 the bhigah. For the cultivation of this allotment two to four bullocks would be needed, as 10 to 16 bhigahs, according as the rains are heavy or light, are all that a pair of bullocks can get over. There are generally two to four potails in a village, not always of the same caste; for instance the village of Khanpur, zillah of Nandair, has four potails, two Maratha, a Canarese speaking Lingaet, and a Kulkarga. There are a few brahman and mahomedan and pariah potails but a christian potail is unknown. In the Canarese speaking country the village head is called Goura or Gouda.

The Maratha Kunbi race chiefly worship the deified heroes Kandoba, and Hanuman: The temple of Kandoba near Poona is famous. Punderpoor on the left bank of the Kistna river is a celebrated place of pilgrimage and there is a famous temple and image of Gunesh at Morgaum and a tree, said to be 300 years old, is, an object of great veneration, on the belief that, 100 years back, the leaves had the virtue of turning into gold on being taken to Benares.

The establishment of a Mahratta government at Nagpur drew many of the nation into that part of Gondwana, and made their language general for a considerable distance round the capital.—*Central Provinces Gazeteer, Elphinstone's History of India*, p. 411. See India.

MARATIGO. See India.

MARATI MOGGA, also Marati tige, Beng. Tel. Spilanthus acmella, *R.* iii 410. Dr. Roxburgh applies the same name to Cissus vitiginea, i. 406—Brown describes it as a certain aphrodisiac drug. Heyne gives mandi as a Sanscrit name of this plant and Buddata ramu as the Telugu.

MARATI MOGGU. Tam. Illicium anisatum, *Linn.*

MARATINA, Tam. A Ceylon tree, about twenty inches in diameter, and fifteen to twenty feet in height, used by the Singhalese, for house and boat work.—*Edye, on the Timber of Ceylon.*

MARRATTIA ALATA. See Ferns.

MARAUDU, Tam. a Ceylon tree, grows to about twenty inches in diameter, and twenty feet in height furnishing one of the best Ceylon wood, very heavy and close grained, of a dark brown colour.—*Edye, on the Timber of Ceylon, Frith.*

MARAVA a race in the extreme of blu of India, in the Ramnad and Sivagonga districts who differ from other neighbouring races in personal appearance and their language and customs also differ. They wo ship local deities to whom they offer liqu flesh and fruits, and they practice divi tion. The men do not wear turbans. Th possess lands. They are a robust, hardy, da skinned, stalwart race, athletic, with well veloped muscles, active, of moderate height, the cranium rounded, narrow in front, fore head low; eyes large and full. They occupy parts of the Madura and Tinnevelly districts, are employed as village watchmen and are honest to their employers, but have been largely given to thieving and gang robbery. They use, as food, the flesh of all animals except that of the cow. They wear their hair long and arranged like the women of the Dekhan. In their marriages, disparity of age is not considered, nor is the presence or assent of the bridegroom necessary,—a blade of wood, in his absence, serving as proxy. They worship evil spirits, to whom they sacrifice, and, on the occurrence of a small pox or cholera epidemic, the whole village is excited and devil dances are common. The Maravar women of Ramnad and Sivaganga, wear cloths of 25 or 30 cubits in length, folded in plaits which they fasten behind. This is unlike other women of S. India whose cloths do not exceed twenty cubits and are fastened on the right side in front. They intermarry, some of the subdivisions not marrying into the father's family,—but hindus in general intermarry with the mother's relations. In Ramnad and Tinnevelly, the titular surname of all the Maravar is Dever.

The Ramayana describes the forest or wilderness of Dandaca as covering the whole extremity of the southern peninsula, and the rude inhabitants are designated Rakshasa (monsters) or vanara (monkeys) the former term meaning races or tribes hostile to the Arian race. But vanara is from vana a wilderness and nara a man, that is a wild or uncivilized man, and to this sense, as to the wild races in the extreme south, the fable of Hanuman, the chief monkey and that of his army, Mr. Taylor thinks may be reduced. He says that those who have seen the Colleri and Marava will readily consider them to differ from all family likeness of the Arian hindus, and as their visages often resemble baboons more than men, it would require even less than the ardent poetical imagination of a Valmiki to induce the employment of an equivalent word which would so aptly seem to convey the idea imparted by their appearance. Orme, the historian, relates that the Maravar

ended into Kashgar, whence they proceeded by Yarkand and Khoten and across the great desert of Gobi to the Tangut province on the extreme N. W. of China, partly within, partly without, the wall. Here they were t by a deputation sent by the Kablai an, who was at the time residing at ang-Tu, about fifty miles north of the l. Their journey had occupied 3¼ years. on their arrival at Pekin, which they call by the Tartar name Cambala, or Khanbalig, young Marco, then 21 years of age, was taken immediately into favour, he learned the language and for twenty-six years afterwards was a nobleman of the great Khan's Court, employed in several missions, and in other high offices of State. He came away at last, in A. D. 1295, in charge of a princess who was to be married to the Tartar sovereign of Persia. He was sent on a mission through Yunan to the frontiers of Ava, and successively to Kara Koram, to Champa or southern Cochin China and to the Indian Seas and afterwards by sea via Sumatra and India through Cambay to the Mongol tribe of Bayaut, to select a lady for the Kablai's great nephew Arghun Khan of Persia which he did, handing over the lady in 1294. He returned to Venice A. D. 1295. Marco was subsequently taken prisoner at the battle of Curzola (near Lissa) on the 8th September 1298. On his return to his native country, he circulated his travels, in manuscript, amongst his friends: the narrative was, in 1298, transcribed by a Genoese named Rustigielo, four years after the death of Kublai Khan. They were first published in Latin in 1320. A copy had been presented by the government of Venice to the Infante Don Henrique in 1428, from which an edition was published at Lisbon in 1502. The earliest edition published in France bears date 1556. His book was entitled Viaggidi Messer Marco Polo Gentilhuomo Venetiano. There are two translations of it into Latin. He treats in his book De Regionibus Orientis. Kablai Khan was the conqueror of southern China, which the Arabs call Machin and which Genghiz Khan, his grandfather, had charged his children to conquer, after he himself had gotten the Northern China called Katai.

Marco Polo sojourned in the hills of Badakshan for the sake of his health, and he describes the countries of Wakam, Pamir, Bolor and Kashmir.—*History of Genghiz Khan*, p. 443. *Prinsep's Tibet, Tartary, Mongolia, p.* 8. *Yule's Cathay.* See Japan, Kabul, Khoten, Jews, Johore.

MARD. HIND. PERS. A man.

MARDA or Marthu, TAM. MALEAL. Martha in Karnatica. Trees of Malabar and Canara, probably three species of Terminalia, T. alata, T. Berryi, T. chebula or T. glabra, of large dimensions and perfectly straight with wood of a dark brown colour and very close grained, which might be converted with advantage into plank, thick-stuff, beams, &c. for ships, where strength is required, and where weight is of little consideration. It runs from sixty-two to seventy pounds the cubic foot, when green: the native carpenters use it with the teak for beams in the pagodas, &c.; it is considered durable; and contains a quantity of oil. An inferior description is named "Vellai Marda," or white Marda; it much resembles the former tree, excepting in size and in leaf, both of which are considerably smaller, and it is said by the natives to be inferior in quality and durability; it is more like the English oak in grain than any wood Mr. Edye met with. These trees, and also the former sort, are found in patches of some hundreds together, and generally on the banks of rivers, another sort, named "Vellai Katti Marda," or White Lump Marda, grows to about twelve or fifteen inches in diameter, and twenty-five feet long. In Malabar there is a fourth sort, named "Kalu Vithe Marda," the Dark Stone Marda, of the same quality as the last sort and used for the frames of vessels, and many other purposes, for which it answers well.—*Edye Forests of Malabar and Canara.*

MARDAK, HIND. Carissa diffusa.

MARD-AKHOR or man-eaters. See Aboo. Aghora. Mard-Khor.

MARDAM-I-GIA, PERS. Atropa mandragora; the mandrake.

MARDARU or Chitteduru HIND. TEL. Vanda Roxburghii, *R.*

MARDI, See Iran.

MARDIN, See Mesopotamia.

MARD-I-RIND, a man of the Rhind Baluch tribes. See Kelat, p. 493.

MARD KHOR, PERS. man-eaters, the Aghora ascetics of the neighbourhood of Mt. Aboo, said to have resided there from the most ancient times and formerly to have been cannibals, hence their name, meaning man-eater. See Aghora; Mard-Akhor.

MARE or Chirugu chettu HIND. TEL. Caryota urens, L.

MAREB, a dam, which formed a celebrated reservoir above the city of Saba in Yemen, between two hills of Balak. It was constructed or repaired by Balkees queen of Sheba, about the beginning of the christian era, but it burst about A. D. 120, deluged the country far and wide, and reduced it to a state of utter desolation. The Mareb lake

of ul Arem is mentioned in ch. 34 of the koran, as the Sail ul Arem, or rush of water from the reservoir, and its bursting is there attributed to a punishment sent from God, for the impiety, pride and insolence of the city of Saba. "The descendants of Saba had heretofore a sign in their dwellings, namely, two gardens, one on the right hand and one on the left: and it was said unto them, eat ye of the provision of your Lord; and give thanks unto him, ye have a good country and a gracious Lord. But they turned aside from what we had commanded them: wherefore we sent against them the inundation of El Arem, and we changed their two gardens for them into gardens producing bitter fruit, and tamarisks, and some little fruit of the lote tree." The expedient of constructing reservoirs in which to store rain-water has prevailed in Arabia from a very early date. These are generally found in localities devoid of springs, and dependent on the winter rains for a supply of water during the summer months. The most remarkable instance on record is this great dam of Mareb, which doubtless suggested similar reservoirs in other parts of Arabia, and the neighbouring coasts of Africa, which have usually been subject to it. All the travellers who have penetrated Yemen describe many such in the mountainous districts, and others exist in the islands of Saad-eddin, near Zailah, in Kutto, in the Bay of Amphila, and in Dhalak, near Massowah. See Saba.

MAREDU CHETTU or Bilvamu or Vilva, Ægle marmelos, *Corr.* is sacred to Mahadeva or Siva: he alone wears a chaplet of its flowers, and they are not offered in sacrifice to any other deity; if a pious saiva hindu should see any of its flowers fallen on the ground, he would remove them reverently to a temple of Mahadeva. See Ægle marmelos: Kali.

MAREGOLAN. A large island fronting the S. W. part of Gillolo.—*Horsburgh.*

MAR ELIAS, called by the mahomedans Deir el Munkoosh, the ornamented or painted monastery, the remains of a Nestorian monastery. Assemanni does not give the date of its foundation, but it is mentioned incidentally in the ninth century. Mar Elias is mentioned by him thus: Joshua Bar-num of Bath Gabar, a village on the Tigris, between Nineveh and Mosul, lived thirty years in the monastery of St. Elias, before he was elected primate of the East, which happened. A. D. 824. Abu Saed was Archimandrite of Mar Elias in A. D. 1028.—*Rich's Residence in Koordistan*, Vol. ii. p. 113.

MAREL-NAR. Malbal. fibre of Sanseviera Zeylanica.

MARGARINE. See Candles.

MARGARITA a genus of molluscs.

MARGARITÆ, Lat. Pearls.

MARGARITANA a genus of molluscs.

MARGAZARI, See Kelat.

MARGEEAH. Pers. Asparagus officinalis.—*Willde.*

MARGGA KARAN. Malbal. in Malabar a designation of Roman Catholics *qu.* Marya-Karan?

MARGHAB RIVER. See Arian. Margiana. Murghab.

MARGHANG, Hind. Quercus dilatata.

MARGHI-PAL, Hind. Solanum gracilipes.

MARGHWALWA, Hind. Viburnum cotinifolium.

MARGI? Tam.? Tel. a granary.

MARGI, See India.

MARGIANA, the second settlement of the Aryans was in Mouru, Merv or Margiana. This is Margiana (from the river Margus;) now Marghab (Margus-water,) Margush in the cuneiform inscriptions: a fruitful province of Khorassan surrounded by deserts. In the Record, (iii. verse 6,) it is described as "the third best land, the mighty and pious Mouru, (Marw,) .... Ahriman created there wars and marauding expeditions.—See Aryan, Bactria, Greeks of Asia.

MARGINELLA a genus of molluscs.

MARGOSA, the Portuguese name, Vembu the Malayala and Vepa the Tamil names, of the Azadarachta indica which grows from eighteen inches to three and a half feet in diameter. In appearance it is much like mahogany, and is used by the natives for general purposes.

Its bark,

Nim,	Beng.	Nimba,	Sans.
Bewa,	Can.	Tel-kohumba,	Singh.
Nim-tree-Bark,	Eng.	Vaypum puttay,	Tam.
Nim-ka chal,	Hind.	Vaypa putta,	Tel.

is bitter, is considered a valuable tonic, and has been tried by European physicians with a success nearly equivalent to what might have been expected from cinchona bark.

Its oil,

Nim ka Tel,	Hind.	Vepa nuna,	Tel.
Vaypum Yennai,	Tam.		

is obtained from the seeds by either expression or boiling and is valuable and much used medicinally. The fruit is not unlike a small French olive in size and appearance. The oil is of a deep yellow colour, has a strong smell and an unpleasant bitter taste, is much esteemed by native doctors

as a warm medicine, as an external application in foul ulcers, and as a liniment in rheumatic and spasmodic affections, &c. In the year 1847-48, 1,587 gallons were exported, and in the year 1851-52, galls. 1,917, in 1852-53, galls. 3-111, but the demand is not constant. It is frequently burnt in lamps, and is sold in the bazar, under the name of "bitter oil" also black oil. Dr. Maxwell, found this oil equally efficacious to cod-liver oil in cases of consumption and scrofula. He began with half-ounce doses, morning and evening, which were gradually reduced.

The leaves of the genera Melia and Azaderachta, dried and kept in books, are much used by the people of India to preserve furs, feathers, books, papers and clothes that are lodged in trunks, book cases, &c. from the attacks of insects. It is useful to place along with them small packets of camphor; or little cups of camphor dissolved in alcohol.—*M. E. J. R. Simmonds' Comml. Products*, p. 537. *Edye, Ceylon. Faulkner.*

MAR GRIGORIUS son of hakim Harun ul Mulati, is the Abul Pharagius of historians, and is known to the Arabs as Abul Faragh. He was a Christian by religion. He wrote the Book of Dynasties, in Arabic, in the reign of Arghun Khan, the last of Chenghis Khan's grandsons. He was a Jacobite christian of the city of Malatia in Cappadocia. His book was arranged in ten chapters, (1) On the Saints since Adam. (2) The Judges of Israel. (3) The Kings of Israel. (4) The Chaldean Kings. (5) The Kings called the Magi. (6) The Ancient Greek Kings. (7) Latin Roman Kings. (8) Christian Greek Emperors. (9) Mahomedan Arabic Kings. (10) The Mogul Kings.

MARGUS also MARGUISH. See Arians. Margiana.

MARHAT, a province in the Deccan, which comprehended Baglan and other districts.—*Rennell's Memoirs*, p. 59.

MARHOTAS. See Khutri.

MARHUTTA-TIGA. Beng. species of Spilanthes.

MARI-AM, Burm. also Marian, also Mayan, Bur. Mangifera oppositifolia.

MARIAM BAD-IL. Malay. Cannon.

MARI-AMMUN, Ammun, or Amma, literally mother, in the south of India is the honorific suffix of various local deities as Mari Amma, Yagath Amma. Professor Wilson thinks that Mari Ammah comes from the virgin Mary, and that Yagath Amma, is from St. Agatha. But Mari Ammah seems to be from Mari death and Ammun Mother, mother-death.

MARIAN ISLANDS, called also the Ladrones, lie north of the Carolina Archipelago from lat. 13° to 21° N.—*Horsburgh.*

MARIANNE. See India.

MARIBOT. A very large tree in Penang; wood of a purple colour; sp. gr. 0·939. Difficult to work, but used for furniture.—*Col. Frith.*

MARICHA. See Inscriptions,

MARICHA. Sans. Black Pepper.

MARI-CHETTU. Tel. Ficus Indica.

MARICHI. See Brahmadica, Kashmir, Kasyapa.

MARIDU. Tel. Crateva nurvala, *Ham.*

MARIGA in the Canarese country a native of India of low caste, a Chandala.

MARIGNIA ACUTIFOLIA. *D. C.* syn. of Canarium nigrum.—*Roxb.*

MARIGNOLLI, a traveller in the south of Asia, who recognised as the Tower of Babel the ruins called by Rich, Mujalibe, and by Layard, Babel. These are about half a mile from the present channel of the river. The excavations at the Mujalibe or Babel show that the structure was much as Marignolli describes, viz., an exterior of burnt bricks laid in bitumen enclosing the unburnt bricks which form the interior mass.—*Yule Cathay* II., p. 386.

MARIGOLD, Tagetes patula and T. erecta, grow well on the plains, they require to be sown thinly in boxes or pots during the rains: when two or three inches high, they should be transplanted into the flower beds. —*Jaffrey.*

MARJORANA HORTENSIS. *Mœnch.*

Origanum marjorana, *L.*	O. Onites, *Lam.*
O. Marjoranoides *Willd.*	O. Acinacifolium, *Wallo.*
O. Wallichianum, *Benth.*	Amaracus vulgatior, *Lob.*
Mir-zun-jush, Ar.	Murwa, Guz. Hind.
Sweet-marjoram, Eng.	Marru, Tam.
Marjolaine, Fr.	Maruvamu, Tel.
Marjoram, Ger. Eng	

Sweet marjoram is a culinary herb cultivated in most parts of lower India. It is used for flavouring sauces and roast meats. The flowers are considered by hindu doctors as possessing cephalic qualities, and the plant is known to possess tonic virtues. It is very easily reared, in beds or pots, either by slips from the roots, or seed.—*Faulkner, Jaffrey, Voigt.*

MARIKH. Ar. the planet Mars.

MARIKI, Tel. Ficus *sp.*

MARIKI MALLE or Kotike, Tel. Olax scandens, *R.*

MARIKOLUNDOO, Tam. Southernwood.

MARIN, See Luristan.

MARINE ACID; Spirit of Salt; Hydrochloric Acid; Chlorohydric Acid. See Muriatic Acid.

MARINE GASTROPODOUS MOLLUSCA. See Cypræidæ Mullusca.

MARINE GLUE, patented by Mr. Jeffery in 1842, possesses very powerful cementing properties. It is formed by dissolving 7 lb. of caoutchouc in small pieces, in 4 gallons of coal naptha, with frequent stirring, the solution occupying 10 or 12 days . 2 parts shellac are then fused in an iron vessel, and 1 part of the solution being stirred well in, the glue is poured out on slabs to cool. Marine glue is valuable for pitching or paying the seams of ships. An inferior but strong marine glue is formed by simply dissolving shell-lac in naphtha.—*Tomlinson.*

MARINE SOAP. See Cocoa-nut palm.

MARING, a rude tribe near the source of the Irawadi.

MARIONA, also Krap, Rus. Madder.

MARITONDI, Sing. Henna.

MARIVALES or Corregidor, a principal island 3½ miles long, on the northern shores of the entrance to Manilla Bay. Its revolving light is in lat. 14° 23' 5" N., long. 12° 34' E.—*Horsburgh.*

MARIZHA, Hind. Thymus serpyllum.

MARJA, See Kunawar.

MARJAL, Hind. Iris pseudacorus.

MARJAN. Guz. Hind. Malay. Pers. Coral.

MARJOLAINE, Fr. Origanum marjorana, Marjoram.

MARKAL. Tam. a measure of about 16 quarts.

MARKAN. Hind. a Punjab grass, eaten in famine : such a famine is recollected in the Punjab by the name "markanwalli sal."

MARKANDA. A valley in the Sewalik branch of the sub-Himalayan mountains; where a fossil ruminant was discovered by Dr. Falconer, and named by him Sevatherium giganteum.

MARKARUNG KAI, Tam. Gardenia dumetorum.

MAR-KHOR. Hind.

Rawacheh, of Little Tibet.	Rass of the Oxus.
Tsura or water goat, ,,	

Capra megaceros of Hutton, the wild goat of Hazara and the N. W. Himalaya, &c. is called markhor because fabled by the mountaineers, to kill snakes by looking at them ; and in Yaghistan and Chilas they say that when its foam falls on certain stones it turns them to zahr-mohra. The Ibex and Markhor often dispute each others's footing ; and Dr. Adams is not aware that they are ever met with on the same ranges. It is found on the mountains of Persia, Afghanistan, and is plentiful on the ranges around the Khyber Pass. From Torbela and Little Tibet it wanders down the Suliman range as far as Mitenkote on the Indus, at the junction of the latter and the Sutlej. It is common on the north-western ranges of Cashmere, including Dardu ; from thence a few herds are to be met with all along the southern or Futi Pinjal as far as Kishtewar on the Chenab. The northern ranges of Cashmere and Ladakh are apparently without a single individual, perhaps on account of the ibex and wild sheep frequenting these mountains. Mr. Blyth and Dr. J. E. Gray consider this species as most likely a variety of the domestic goat, but from all Dr. Adams could learn of its habits and appearance, there is perhaps more cause to consider it the progenitor of the domestic animal than even the ibex. The markhor is usually found in small herds. Like the ibex, it delights to browse on steep and rocky mountains, ascending and descending with the seasons. In winter, in common with other alpine species, the fur becomes dense from the woolly pileage, which gives a lighter colour to the coat than during midsummer and autumn, when it disappears, and the fur is short and brown. Hunters have strange stories of the serpent eating disposition of the markhor : Ajez Khan assured Dr. Adams that an ammonite he picked up on the mountains had become petrified from having passed through the intestines of a markhor.—*Adams. Jerdon.*

MARKING NUT or Malacca Bean.

Beladur,	Ar.	Shayng kotai,	Tam.
Gheru,	Can.	Shayrang cottay,	,,
Bellawan, Bhola,	Duk.	Nelajidi,	,,
Bellawa, Guz.	Hind.	Jidighenzalo,	Tel.
Bhallataka Arushkara,	Sans.		

The Semecarpus anacardium tree is a native of all India. Its nuts are black, smooth, shining, and flattened on both sides, and are used for marking cotton cloth, whence its name of marking nut, the colour being improved, and prevented from running, by being mixed with lime water. The tribe of plants to which it belongs, abounds in plants yielding a blackish, acrid, and resinous juice used for varnishing and other such purposes.

The oil.

Bhilawan-ka-tel,	Hind.	Nelajidi Nuna,	Tel.
Shayng Cottay Yennai,	Tam.		

is acrid and vesicating, it is found between the two laminæ of the pericarp, and is used as a preventive against the attacks of white ants, and by native practitioners as an escharotic, in aches, pains, sprains and in rheumatic and leprous affections. It is obtained by boiling the whole nut not divested of its pericarp. The preparation or collection either of the oil or acrid juice is liable to

much irritation and inflammation of the hands, face, &c. of those engaged in the work.—*M. E. J. R.*

MARL-CLOVER. Trifolium medium.

MARLEA BEGONIFOLIA. *Roxb.*

Til-pattra, of	JHELUM.	Padlu, of	RAVI.
Chit „	„ „	Bodara, of	BEAS.
Kurkni „	„	Mandra, of	„
Prot of	KANGRA.	Sialu, of	CHENAB.

A small but handsome tree, with maple-like leaves, occurring from about 3,200 to 6,000 feet, up to near the Indus. Its leaves are eaten by sheep.—*Dr. J. L. Stewart, M. D.*

MARMALA WATER. A fragrant perfume distilled in Ceylon from the flowers of the Ægle marmalos, and used in the ceremonial sprinkling of visitors.

MARMALADE, A confection generally made of the rind of oranges, citrons &c., cut into very thin slices, and boiled with sugar.

MARMER, DUT. Marmo, IT. Marmol, SP. Marmor, GER. LAT. RUS. Marble.

MARMOT, a genus of the Mammalia of the sub-family Arctomydinæ of which one species occurs in Europe and two species in the region around the Paropamisus.

Arctomys hemachalanus; the red Marmot,

Sammiong,	LEPCH	Chipi,	BHOT.
Drun,	TIBET.	Phœa,	RUNNIA.

occurs at 8,000 to 10,000 feet in Kashmir and the N. W. Himalaya. The total length of an adult drun is from $2\frac{3}{4}$ to 3 feet; the colour, chesnut, with black splashes on the back and hip. It is seldom met with under 8,000 ft. above the level of the sea.

Arctomys bobac *Schreber*, is the Tibet Marmot or white Marmot. Dr. Adams when crossing the Tang Lang Pass came on a colony of white marmot, distinguished at once from the red species by its lighter colour, being a yellowish white but also by its call which more resembles a whistle than a scream. One side of a spur was riddled by their burrows. The white seems to take the place of the red marmot on the more barren and higher ranges, above 10,000 and 12,000 feet. The bearded vulture and larger eagles are among their chief enemies. He has seen the former bear off a marmot with great ease. The marmots are generally supposed to be the animals alluded to by Herodotus, as gigantic ants, which dug up gold.—*Jerdon's Mammalia*, pp. 181-182. *Adam's Naturalist in India. Mrs. Hervey's adventures of a Lady in Tartary*, Vol. I., p. 197.

MARMUT, A lichen abundant in the crevices of the rocks of Baluchistan used medicinally by hindoos, in diseases of languor and oppression of the *vis vitæ*. The plant, replete with juice, and extremely bitter and nauseous, is dried, and a quantity of the powder swallowed, after which water is directed to be drank. The same, or an analogous plant, abounds in the Khyber hills, and is carried to Peshawar, where it is largely used as an article of food by Hindus.—*Masson's Journeys* V. II p. 116.

MARNI, HIND. Sponia Wightii.

MARO, See Mahomed.

MARONITES, a Christian tribe of Lebanon, founded in the 6th Century by a St. Maronius. They acknowledge the supremacy of Rome. They occupy the most central valleys and highest ridges from Tripoli to the south of Beyrout. See Lebanon.

MAROO, a class of the Charan. See Bard, Bhat, Charan.

MAROO. HIND. Two antelope horns joined in opposite directions at their bases, carried by faqeers.

MARÓO, or Marusthan, names of Rajputanah. Col. Tod relates that in the year 1743, the Champawut, Koompawut, Oodawut, Mairtea, Joda, Kurumsot, and all the assembled clans of Maroo, became impatient to see their sovereign. They sent for the Kheechie Mokund, and prayed that they might but behold him and he came. In triumph they conveyed the young raja to Ahwa, whose chief made the badhoo with pearls and presented him with horses.—*Tod's Rajasthan*, Vol. II, p. 72. See Maroost'hali. Marwar

MAROO. TAM. Origanum marjorana.

MAROODANI. TAM. Henna, Lawsonia inermis.

MAROODUM MARAM, TAM or Maroodam tree, Anglo Tam. Terminalia alata.

MAROOL. TAM. Sanseviera zeylanica, one of the Liliaceæ. Marool kalang, TAM. Its root.

MAROOST'HALI, the desert of Rajputanah, the words mean the abode of death, and are a very emphatic appellation of this sterile region. See Maroo. Maroosta.

MAROOTHOO. TAM. A Tinnevelly wood of a white brown colour, used in building in general.—*Col. Frith.*

MAROOTA. SANS. From mri, to kill.

MAROOYA. BENG. Eleusine coracana, Thick spiked Eleusine.

MAROQUIN. FR. Morocco leather.

MAROR. HIND. A twist, gripes in the bowels.

MARORI also Maror Phalli. HIND. Helicteres isora *L.* or screw-tree. This small tree grows at Ajmeer: the twisted pods are considered refrigerant and astringent and are taken in curds in diarrhœa; one pice's size is the dose.—*Genl. Med Top.* p. 146.

MAROS. See India.

MAROTHE KURU. Malbal. Hydnocarpus inebrians.

MARRAN. Hind. Ulmus campestris.

MARRAVUTTAY MARAM. Tam. Hydnocarpus inebrians.

MARRE. Tel. Caryota urens. *Linn.*

MARRI. A district west of Kashmir through which the Jhelam runs.

MARRI. A sanitorium town in L. 33° 51'-0; N. L. 73° 22'-7 E. and 32 miles N. of Rawulpindi. The southern side of the station of Marri is 6,963 feet above the sea. Rawulpindi to the west of the Jhelum is 1737 feet above the sea. The range of hills on the right bank of the Jhelum, overhang the platform of Rawulpindi. It is a narrow ridge separating two deep river valleys, whose vegetation is quite tropical.—*H. f. et T.* 213. *Schl. Herm. and Ad.* See Abbotabad.

MARRI. A race or tribe occupying part of Baluchistan. Kahan town, in Kach-Gandava, is in the hill ranges east of the plain of Kach. It belongs to the Doda Marri, a division of the great and widely dispersed Marri tribe who have been located in the neighbourhood for several centuries. The Marri are a brave race and have long been distinguished as daring depredators.—*Masson's Journeys.* See India, Kadjak, Kahan, Kelat.

MARRI AI, literally the Death-Mother, the goddess worshipped by the Beldar race of Berar.

MARRIAGE CUSTOMS. In the East Indies, amongst its various races, forms for the union of men and women are to be seen from the simplest modes of mutual consent, through all the various known procedures of marriage by capture, community of right, polygamy, polyandry, temporary marriages, permanent lifelong marriages, endogamous marriage within the tribe or race, exogamous marriage out of the tribe or race, and there are men and women who never marry and men and women who marry only once.

Mr. M'Lennan and Sir John Lubbock have examined, at length, the subject of primitive marriage and various writers on the tribes and races in the south and east of Asia have furnished notices of the prevailig marriage customs. The popular theory is that marriage sprang from the family, which developed into the clan, and thence into the nation, but Mr. M'Lennan argues that this hypothesis though possessing the merit of simplicity, is not supported by evidence. The evidence, he contends, collected everywhere of primitive man, and confirmed by all observation among the savage races still existing in the world, always leads back further than the family—to groups, as in the Andamans, of naked, squalid savages living by the capture of wild beasts or upon the more easily caught shell fish. These groups, he contends, for many reasons, only very slowly developed the idea of kinship, the primary one being that as they held their women in common they were never certain of relationship except through the mother's side and this practice of counting from the mother still exists amongst the Nair race in Malabar. In the awful struggle which primitive man must have maintained for existence, it was natural that tribes badly situated as respects food should consider female infants a nuisance, and kill them out, as very many tribes do now. Wanting wives, they would then be tempted to capture them from other tribes who either from a better supply of food or a slight advance in civilization, possessed more women, and they could only capture them in battle. Women came, therefore, to be regarded as booty, and like other booty were held in common, as the possession, first of all, of the tribe which captured them, and afterwards, as tribes grew larger, of those actually engaged in the capture. This is the explanation of the otherwise unintelligible fact that the marriage ceremonies of almost all uncivilized or semi-civilized races represent capture, the form having endured as an etiquette long after the practice had passed away. This, too, is the root of that strangest of all practices, strangest because apparently opposed to the fiercest passions of man, his egotism and jealousy—polyandry. It is not perhaps opposed to his inherent instincts, though some thinkers have contended so, for there are still tribes, such as the Nicobar race who have absolutely no sexual laws, any more than the animals, and, even in civilized Europe, polyandry, under the guise of "the sin of great cities" exists to an enormous extent. The theory of kinship would, under such circumstances, be very slow of development, and would attach only to relationship by the mother's side, and Mr. M'Lennan shows by a mass of evidence that this was the earliest idea of man, most nations having a tradition of some one reformer who abolished it, while it flourishes still in a form more or less limited over an amazing extent of the earth's surface.

Polyandry now prevails universally in Tibet, is common in the Himalayan and Sub-Himalayan regions adjoining Tibet; in the valley of Kashmir, in Spiti, in Ladak, in Kistewar, in Sirmor, in the Sivalik range, in Kasia; there are unmistakeable traces of its existence, till recently, in Gurwhal, Sylhet, and Cachar, and we find it still prevalent among

the Toda of the Neilgherry Hills, the Coorg of Mysore, and the Nair, the Malere and Polere of Malabar, in Ceylon amongst the Kandyan race, and further east, as an ancient though now almost superseded custom, in New Zealand, in one or two of the Pacific Islands, and in the Aleutian Islands; and to the west and north of the Aleutian, among the Korvak to the north of the Okhotsk Sea. Crossing the Russian empire to the west side we find polyandry among the Saporogian Cossack. Polyandry is also found in several parts of Africa and according to Humboldt it is prevalent in America among the tribes on the Orinoco, and he vouches for its former prevalence in Lancerota, one of the Canary Islands.

The first step of progress seems to have been from promiscuity to polyandry, thence to polyandry such as Cæsar found in Britain and as exists in Tibet and Coorg and Kandy, limited to brothers, thence to the restricted form known to the Jews and early Hindoos noticed in Ruth and Manu, in which only the childless widow fell to the brother, and finally to the system of regular marriage between pairs, ending usually, as in India, in excessively strict rules of kinship. Mr. M'Lennan's proposition is that the pairing off of mankind which we call marriage, so far from having been the original form of society, was an enormous step in civilization, only reached after ages of progress, and after the strife for subsistence had, by the discovery of agriculture, been rendered less bitter, so easy indeed as to allow the less fortunate tribes to keep their female children alive. This argument is opposed to almost all previous theories, but it is put forward by him supported by an extraordinary array of facts, and deserves the attention due to any speculation obviously begun for the sake of historical truth. The object of the inquiry is of course not merely to ascertain the steps in the history of marriage but the much greater point whether man, as his early history recedes under investigation, draws nearer to or recedes farther from the brute. Mr. M'Lennan obviously thinks that he draws nearer to it: that there was, in fact, a time when man had only instincts and the real capacity which separates him finally from the animal, the power of advancing endlessly towards higher things. We can, he says, trace the line of human progress far back towards brutishness; finding as we go back the noble faculties peculiar to man weaker and weaker in their manifestations, producing less and less effect—at last scarcely any effect at all—upon his position and habits. As we go back, we find more and more in men the traits of gregarious animals, slighter and slighter indication of operative intellect. As among other gregarious animals, the unions of the sexes were probably in the earliest times loose, transitory, and in some degree promiscuous.

It is not possible to learn from the history of India, all the marriage customs prevailing in it. Its races, from the most ancient times until now, have kept themselves distinct from each other and the evidence of the Mahabharata, of the Ramayana, the Institutes of Manu, the Purana and the Veda, can only be accepted as relating to portions of the inhabitants. When we read that in the famous Indian city of Vesali 'marriage was forbidden, and high rank attached to the lady who held office as chief of the courtesans. Such must be regarded as an exceptional or local condition of which, even yet, in British India, there is an instance in the town of ——— in North Canara. It is stated that when Sakyamuni in his old age, visited Vesali,' he was lodged in a garden belonging to the chief of the courtesans, who drove out to visit him, attended by her suite in stately carriages. Having approached and bowed down, she took her seat on one side of him and listened to a discourse on Dharma. . . . . On re-entering the town she met the rulers of Vesali, gorgeously apparelled, but their equipages made way for her. They asked her to resign to them the honour of entertaining Sakya-muni, but she refused, and the great man himself when solicited by the rulers in person, also refused to break his engagements with the Lady.' This custom, of the temple dancing girls advancing to meet a great man, is still prevalent, and they show this honour alike to a Governor or a Bishop. Until recently, the Deva-Dasa, or slaves of the idols, were the only educated women in India. All the great hindoo temples have bands of the Deva-Dasa attached to them who 'follow their trade without public shame, and a woman born of, or adopted by one of the temple lave women is not held to pursue a shameless vocation, though other women who have fallen from good repute are esteemed disgraceful. The explanation of this, however, is that in British India, every person, according to the Institutes of Manu, is pure in his or her own vocation, and the Deva-Dasa continue the old custom of the country, under solemn religious sanction; the latter, on the contrary, have given way to lawless inclinations, have outraged public feelings, have probably broken their marriage vows, and brought disgrace on their families. At the present day, the hindoo weaver races near

Chingleput, 35 miles from Madras, devote the eldest daughter to the temple and all classes of hindoos in time of trouble or in hope of offspring, vow their girls to the temples. In Ancient Egypt, again, it would appear that illegitimate children were, under certain circumstances, preferred over those born in wedlock.

Sir John Lubbock further points out that in many cases the exclusive common possession of a wife could only be legally acquired by a temporary recognition of the pre-existing communal rights. Thus in Babylonia, according to Herodotus, (Clio, 199.) every woman was compelled to offer herself once in the temple of Venus, and only after doing so was she considered free to marry, the same, according to Strabo, was the law in Armenia. (Strabo, lib. 2.) In some parts of Cyprus, also, among the Nasamones (Melpomene, 172) and other Æthiopian tribes, he tells us there was a very similar custom, and Dulaure asserts, that it existed also at Carthage, and in several parts of Greece. The account which Herodotus gives of the Lydians, though not so clear, seems to indicate a similar law. The Reverend Joseph Roberts relates (p. ix.) that in Madura, Balane and other places, beautiful virgins used to go to the temple once in their lives to offer themselves in honour of the goddess, the story being that a god had converse with them. That the special marriage was an infringement of these communal rights, for which some compensation was due, seems to Sir J. Lubbock the true explanation of the offerings which virgins were so generally compelled to make before being permitted to marry. Among the Sonthal, one of the aboriginal Indian tribes, the marriages take place once a year, mostly in January. For six days, all the candidates for matrimony live together in promiscuous concubinage; after which only are the separate couples regarded as having established their right to marry. Such communism is to be traced in the rite of Bundling an old Dutch, Orkney, Shetland and Hebrides usage, as in Wales. In Scotland, the plan was called Hand-fasting. In Sparta, the youth courted under the veil of night, the lover being supposed not to see the face of his mistress until they were acknowledged man and wife.

The primeval custom of capture of wives, continues to have symbolic representations. The old Norse for marriage is quan-fang or wife catching; the German is Brut loufti or Bride racing. The Bedouin unmistakeably follow the rite of marriage by capture and yet the man can claim to marry his cousin, if only he be willing to give the price demanded for her, and, amongst the mahomedans of Arab origin, in the peninsula of India, to wed the maternal uncle's daughter is a recognized right.

MARRIAGE CUSTOMS.

In Circassia, weddings are accompanied by a feast, in the midst of which the bridegroom has to rush in, and, with the help of a few daring young men, carry off the lady by force, and by this process she becomes his lawful wife. According to Spencer, another important part of the ceremony consists in the bridegroom drawing his dagger and cutting open the bride's corset.

Among the Kalmuk, Dr. Hell tells us that, after the price of the girl has been duly agreed on, when the bridegroom comes with his friends to carry off his bride, a sham resistance is always made by the people of her camp, in spite of which she fails not to be borne away on a richly caparisoned horse, with loud shouts and feu de joie.

Major Dalton mentions that among the Kol of Central India, when the price of a girl has been arranged 'the bridegroom and a large party of his friends of both sexes enter with much singing and dancing, and sham fighting in the village of the bride, where they meet the bride's party, and are hospitably entertained.

Occasionally, a few of the young man's friends assemble outside the fields where the women are at work, and rush on them to capture the girl he has fixed on, carrying her off from amongst the labourers, though a defeat and rescue are not uncommon.

Amongst some of the Mongol tribes, the girl mounts on horseback and flees pursued by the lover who only detains her as a wife if he overtake her. The girl is first mounted, and rides off at full speed. Her lover pursues; if he overtake her, she becomes his wife, and the marriage is consummated on the spot; after this she returns with him to his tent. But it sometimes happens that the woman does not wish to marry the person by whom she is pursued; in which case, she will not suffer him to overtake her. And Dr. Clarke was assured that no instance occurs of a Kalmuk girl being thus caught, unless she have a partiality to the pursued. Among the Tungus and Kamchkadale, says Erman, a matrimonial engagement is not definitively arranged and concluded until the suitor has got the better of his beloved by force, and has torn her clothes.' Attacks on women are not allowed to be avenged by blood, unless they take place within the court or house. The man is not regarded as to blame, if the

woman have ventured to leave her natural place, the sacred and protecting hearth.' Pallas observes that in his time, marriage by capture prevailed also among the Samoyede.

The Jakun races of Malacca are badly dressed, many of the women have only a sarong, and if they are married, a ring, the necessary present of the husband before marriage. The greater part of the men have nothing but a strip of the fibrous bark of the terap tree, beaten into a sort of cloth of a reddish brown colour, called a sabaring, round their loins; part of this comes down in front, is drawn between the legs and fastened behind. Their marriages are ordinarily celebrated about the month of July and August when fruits are plentiful. The bridegroom frequents for some time the house of his intended and when he has obtained her consent, he makes a formal demand to the father. A day is then appointed and an entertainment is prepared, more or less solemn, according to the means of the two contracting parties, and their rank in the tribe. When the day of the marriage is arrived, the bridegroom repairs to the house of the bride's father, where the whole tribe is assembled. The dowry given by the man to his intended is delivered, and must consist at least of a silver or copper ring, a few cubits of cloth: perhaps a pair of bracelets, or other ornaments, and furniture are added. Sometimes the woman presents also some gifts to her intended and then the bride is delivered by her father to the bridegroom. Amongst some tribes there is a dance, in the midst of which the bride elect darts off into the forest followed by the bridegroom, a chase ensues during which, should the youth fall down, or return unsuccessful, he is met with the jeers and merriments of the whole party, and the match is declared off. A European who inhabited Pahang many years, said that during the banquet a large fire is kindled, all the congregation standing as witnesses: the bride runs round the fire till caught up by the groom. Amongst these Jakun races adultery is punishable by death. It is not allowed to keep more than one wife. Only one was seen who had two, and he was censured and despised by the whole tribe. A man can divorce his wife and take another. If the divorce is proposed by the husband, he loses the dowry he has given to the woman; if the woman ask the divorce, she must return the dowry she received. The children follow the father or the mother according to their wishes, if young they follow the mother. In their marriages, the youth

arranges with the girl's parents, but the ceremonial reminds us of the old tale of Hippomenes and Atalanta. If the tribe is on the bank of a lake or stream, the damsel is given a canoe and a double bladed paddle and allowed a start of some distance, the suiter, similarly equipped, starts off in chase. If he succeed in overtaking her, she becomes his wife, if not the marriage is broken off. But the chase is generally a short one, for though the maiden's arms are strong, her heart is soft and her nature warm and she becomes a willing captive. If the marriage take place where no stream is near, a round circle of a certain size is formed. The damsel is stripped of all but a waist band, given half the circle's start in advance, and if she succeed in running three times round before the suiter come up with her, she is entitled to remain a virgin: if not, she must consent to the bonds of matrimony; as in the other case, but few outstrip their lovers.

According to Mohan Lal, the Sikh Jats are polyandrous, and one brother takes his brother's wife but in saying this he seems to allude to the custom of Curao, also written karao, seemingly from "karana," to cause to do, the term given among the Jat, Goojur, Ahir, and other races and tribes in western Hindustan to concubinage generally, but more especially to marriages of widows with the brother of a deceased husband. The practice which is also known to the eastward by the name of Oorhuree, in the Deccan as But'hee; and, in other provinces, by the name of Dhurcecha, is followed among these classes, but is not very openly confessed even among them, as some degree of discredit is supposed to attach to it. It is only younger brothers who form these connections, elder brothers being prohibited from marrying their younger brothers' widows, but among the Jat of Delhi even this is not prohibited. The practice has been common among several nations of the East. The Jews followed this custom, and in Egypt it was admitted for a childless widow to cohabit with a brother of the deceased husband. When the laws of Menu were enacted, Curao appears to have been a recognized institution but as is not unusual with the Institutes, there is much contradiction between the enactments relating to it. From a consideration of all the passages on the subject, it appears that failure of issue was the point on which the legality turned. He who was begotten according to law on the wife of a man deceased, or impotent, or disordered, after the due authority given to her, is called the lawful son of the wife (Ch. IX, v. 176.)

From the fact of Draupadi marrying the five Pandoo brothers, we learn that polyandry must have prevailed amongst the heroes of that period; and if polyandry, the practice of Curao was, no doubt, not uncommon: indeed, the compiler of the Mahabharata, Vyasa, was himself appointed to raise up offspring to his deceased brother. There is perhaps no circumstance which so strongly shews the northern descent of the deified heroes, as this marriage. Herodotus tells us that the practice prevailed among the nomadic Scythians, as it does at present among the Bhotia. The practice is adopted also by the Nair of Malabar, between whom and the people of the Himalaya Wilson traces the obscure vestiges of a connection.

Amongst the Jat, Goojur, and Ahir, children born Curao are considered legitimate, and are entitled to inheritance accordingly. Children begotten by the woman previous to Curao, except in the case of fraternal Curao, are known by the name of Kudhelura, and do not inherit the property of the father-in-law.

Japanese, of all classes, look upon their wives as upon a faithful servant; a Japanese is never known to beat his wife. It is a custom amongst some Japanese to take a woman a few weeks on trial before deciding upon whether to marry her or not. The Japanese marriage ceremony is very simple. The bride and bridegroom drink wine with each other three times, exchanging cups with each other every time, in the presence of a few select friends; after which the young lady gets her teeth blackened, and she is married for better and for worse.

Amongst the mahomedan women of India, also, the custom is followed of blackening the brides teeth with missee on marriage, women never use it before their wedding day, and it is by the black mark in the crevices between the teeth, occasioned by the application of the missee, that a woman can be observed to be married or not.

Among the Aheta of the Philippine Islands, when a man wishes to marry a girl, her parents send her before sunrise into the woods. She has an hour's start, after which the lover goes to seek her. If he find her and bring her back before sunset, the marriage is acknowledged; if not, he must abandon all claim to her.

The custom of capture is also to be traced in the rite of lifting the bride over the doorstep, which has prevailed in such different and distant races as the Romans, Redskins of Canada, the Chinese and the Abyssinians. Hence, also, perhaps the honey moon of England, during which the bridegroom keeps his bride away from her relatives and friends; hence even, perhaps, as Mr. M'Lennan supposes, the slipper is in mock anger thrown after the departing bride and bridegroom.

The Bible shows a progressive change in the Jewish views on women. At the outset, the right of woman to choose her lot seems to have been wholely disregarded, as Abraham twice permitted Pharoah to have Sara, Judah condemned his daughter-inlaw to be burned and God threatened to give David's wives to his neighbours or to his son. Michal was transferred to Phalti from David by Saul, who had quarrelled with David, and kings habitually succeeded to their predecessors' wives.

Among the Hebrew people so far back as the time of Abraham, monogamy was recognized as the only legitimate state of things. The elevated conception of marriage presented in the record of the creation, testifies to a most profound sense of the sacredness of monogamy as the most intimate possible union of two persons. The canticle is a song of wedded love and fidelity. Polygamy was not prohibited amongst the Hebrews, but there is nothing to warrant the terrible seraglio customs depicted in Judges and instituted by David and Solomon as regal.

In later Jewish history, the idea came to be that it was better for a woman to be a transferable concubine than to die an old maid, and virginity and childlessness were the only lots bewailed under the Old Testament regime. A writer in the Westminister Review observes that wherever the regime has been theocratic, as in the Jewish and Papal theocracies, there woman has fared the worst: and her position has been most favourable wherever a strong rough moral sense of individual right as in pagan Greece and Rome has been dominant. In pagan Rome, seclusion was not known, but on its change to christianity this became prevalent, divorce became impracticable, and while woman, theologically, was pronounced to be Queen of Heaven and Mother of God, she became a mere chattle of her husband.

Some of the Indian races are not permitted to marry amongst the same lineage while other races marry their near blood relatives. The Kocch are forbidden to marry excepting within the tribe.

Among the Yerkala of Southern India, the first two daughters of a family may be claimed by the maternal uncle as wives for his sons. The value of a wife is fixed at twenty pagodas. The maternal uncle's right, to the first two daughters is valued at eight, out of twenty pagodas, and is carried thus:—if he urge his preferential claim,

marry his own sons to his nieces, he pays for each only twelve pagodas; and similarly, if he, from not having sons or any other cause, forego his claim he receives eight pagodas of the twenty paid to the girls' parents by anybody else who may marry them.

The Doingnak, a branch of the Chukma, appear to have been endogamous. Captain Lewin mentions that during the chiefship of Jaunbux Khan about 1782, the chief passed an order that the Doingnak should intermarry with the tribe in general. This was contrary to ancient custom, and caused discontent and eventually a break in the tribe.

The Kalang of Java, who have some claim to be regarded the aborigines of the island, are also endogamous, and when a man asks a girl in marriage he must prove descent from their peculiar stock.

The Mantchu Tartar race forbid marriages between those whose family names are different. In Guam brothers and sisters used to intermarry, and it is even stated that such unions were preferred as being most natural and proper. Endogamy would seem to have prevailed in the Sandwich Islands and in New Zealand, where, as Yate mentions, 'great opposition is made to any one taking, except for some political purpose, a wife from another tribe; so that such intermarriages seldom occur.'

Amongst the brahmins, and rajputs of British India, throughout Western and Eastern Africa, in Circassia, Hindostan, Tartary, Siberia, China, and Australia, as well as in north and south America, marriages take place between persons of different tribes. Burton says that 'some clans of the Somali will not marry one of the same, or even of a consanguineous, family; and the Bakalari have the same rule. In India, the Warali tribes are divided into sections and no man may marry a woman belonging to his own section. In the Magar tribes the same rule prevails. Col. Dalton tells us that the Ho, Moondah, and Oraon are divided into clans or keeli, and may not take to wife a girl of the same keeli.' The Garrow are divided into mahari,' and a man may not marry a girl of his own 'mahari.' Mr. M'Culloch relates that the Manipur and other tribes inhabiting the hills round Munnipur, the Koupooi, Mow, Maram, and Murring, are divided into four families, Koomrul Looang, Angom, and Ningthaja. A member of any of these families may marry a member of any other, but the intermarriage of members of the same family is strictly prohibited.' The Toda race, according to Metz, are divided into five distinct classes, known by the names Peiky, Pekkan, Kuttan, Kennae, and Tody; of which the first is regarded as the most aristocratic. These classes do not even intermarry with each other, and can therefore never lose their distinctive characteristics. General Campbell and Major Macpherson mention that the Khond regard it as degrading to bestow their daughters in marriage on men of their own tribe; consider it more manly to seek their wives in a distant country, and regard marriage between people of the same tribe as wicked, and punishable with death. The Kalmuk, according to Dr. Hell are divided into hordes, and no man can marry a woman of the same horde; the bride, says Bergman, is always chosen from another stock; 'among the Dubet, for instance from the Torgot stock, and among the Torgot from the Dubet stock. The same custom prevails among the Circassian and the Samoyed. The Ostiak regard it as a crime to marry a woman of the same family or even of the same name.

Polygamy has prevailed in Asia generally from the most ancient times, but as a rule it has been practised only amongst the rich and luxurious, or by those whose first wives gave no children, or amongst tribes whose traditions and customs compelled them to raise up seed to their deceased brethren. The Veda, however, recognise monogamic marriages, the union of one man and one woman, as the natural state; husband and wives are described in the Rig Veda (Mand. I, Hymn 131, V. 3; also Hymn 43) as presenting their oblations two and two together and at another place (Mand. II, Hymn 39) a husband and a wife are given amongst other illustrations of pairs. On the other hand, (Mand, I, Hymn 126,) a young Rishi, named Kakshivat, celebrates the generosity of a rajah who had given him his ten daughters in marriage. In ancient times, amongst the mountain tribes, on the western parts of the Himalaya known as Gandharva, and supposed to be the modern Kandahar, the practice was at one time prevalent amongst the kshatrya tribes, of forming a union by mutual consent, and associating together without any preliminary ceremonies. The brahmanical legislator Manu (Ch. III v. 26-32-41) recognises the legality of such marriages, but declares none but the kshatrya race may contract them, he denounces them as base unions, the offspring of which will act cruelly, speak untruthfully and abhor the Vedas. Such unions,—in the present day, are not known to occur. When the two younger sons of king Santanu Vichutru Virya died childless, the Maha Bharata mentions that Vichitru Virya's widow first asked

Bhishma saying "take the rajah's widows, I pray you, and raise up sons that shall be to him as his own sons," and being refused, in consequence of his vow, how can I do this thing? have I not vowed a vow that I would never become the father of children by any woman,' she sent for her own kinsman, Vyasa, to whom was born the blind Dhritarashtra, Pandu and Vidura. This practice is identical with that of the Jews, as described in Ruth.

In most countries, man has arrogated to himself a superiority over woman and has regarded her duty to be to submit to man's decisions. But the ancient Britons, as also some of the Median Cantons, the Pict, and the Gete were polyandrous and the custom is traceable among the ancient Germans. In the present day polyandrous rites prevail in Thibet, in Cashmir, in the Himalaya, amongst the Toda, the Coorg, the Nair, the Kandyan race, in Ceylon, also in New Zealand and some of the Polynesian islands, in the Aleutian Archipelago, among the Koryak, the Saporogian Kasak, on the Orinoko, amongst the Iroquois in parts of Africa, and in Lancerota.

The origin of the polyandric custom has been referred to the communist practice still in force amongst hindus, with respect to all property and earnings, for where small parcels of land were to be subdivided amongst families, it was of consequence that the members should continue limited. The scarcity of women amongst a military class of foreign immigrants and the absence of brothers on pasturing expeditions whilst others stayed at home have also been pointed to.

The Mahabharata, relates that Pandu with money and jewels, purchased Madri from her brother Salya, king of Madra. But in former times the princesses of some parts of India appear to have enjoyed the privilege of selecting a husband from amongst a number of suitors assembled for the purpose at a swayambara or tournament. In the Institutes of Manu (Book III ver. 27) eight different forms of marriage are mentioned, but this right of selection is not one of them. In the 9th book, ver. 9, there is an allusion to it, but it is doubtful whether this has reference to any but the commercial and servile classes. "Three years let a damsel wait though she be marriageable. After that time let her choose for herself a bridegroom of equal rank." In Kalidasa's celebrated poem, called Raghuvansa, there is a beautiful description of the Swayamvara of Indumati, sister of the king of Vidarbha, in which she chooses Aja, the son of Raghu, out of a large assemblage of royal suitors. In professor Johnson's Selections from the Mahabharata we have an account of the Swayamvara of Drapadi, the daughter of Drupada king of Panchala, and afterwards the common wife of the five Pandu princes.

MARRIAGE CUSTOMS.

In South Malabar, descent to sons is the law, but in North Malabar, the Nair, the carpenter, brass-smith, black-smith, and gold-smith artizans, the Tiyar, who are toddy drawers, and the Mookwa who are fishermen, are all polyandrists and descent of property goes in the female line. In North Malabar this law of descent is called Maruma ka-tayam, and the mahomedan Mopla has conformed to this usage. In Canara, a similar law called Alya-Santana, or nephew inheritance, prevails and is in practice more strictly carried out than in North Malabar. In North Malabar the adherents to Maruma-ka-tayam form united family communities termed Tarwaad. The senior member of whatsoever branch is the head of the family and is termed Karnaven; the other members are styled Anandraven. The remotest member is acknowledged as one of the family and entitled to maintenance if living under subordination to the head of the family and taking part in their religious observances; for the women there is nothing analogous to the state of widow-hood as existing elsewhere, whether in alliance with men or not, they reside in their own families. The Nair marries before he is ten years of age, but though he supports, he never associates with his wife who receives, at her pleasure, any men, provided they be not of lower birth. Consequent on this form of descent, a Nair does not know who his father is. In law, property is held to vest in the females only: practically the males are co-sharers with the females. In default of males, females succeed to the management of the family property. In some families, the management devolves on them preferably to the males and the senior female takes it. There is, however, a growing tendency to convey property from father to son, arising from the gradual abandonment of polyandrism. The connubial connection in question is called in Malabar "goona-dosham," —"goona" good "dosham," evil (for better for worse). In Travancore, it is styled "mundu-vanga," viz: mundu cloth "vanga" receiving, where the girl taken is of ripe age and her consent must be obtained. Personal acquaintance thus precedes the union. The hour selected is 8 P. M.; there is an assemblage of friends; the man presents the woman with a "mundu" or white muslin cloth, in a corner of which in North Mala

bar, a small sum of money is tied. The girl either goes to the man's house, or remains in her own and is visited by him there. Each party is unrestricted as to the number of such connections that may be formed, but these ordinarily do not exceed two or three. The descent being in the female line, the parentage of the father is immaterial. The maruma-ka-tayam law is not followed in North Malabar by the Aka-Podwal, a class of pagoda servants, nor by the brahmins of North Malabar or of Canara, but in Travancore law only the eldest brother of a brahmin's family is allowed to marry with his equal the other brothers form other connexions. In the Tuluva country, the brahmin widow can devote herself to the temple, and reside outside or inside its walls. If within the walls, she is a servant of the idol and receives the visits of men of her own caste only: the offspring of such if boys are called Moylar, and the girls are married to them. But if she elect to reside outside the wall she must pay a monthly sum to the pagoda and may cohabit with any man of pure descent.

Amongst the Siah posh Kafir, the marriage ceremonies are extremely simple, consisting merely of procuring two twigs, or rods, of the respective height of the bride and bridegroom, and tying them together. They are then presented to the couple, who preserve them with much care, so long as they find it agreeable or convenient to live together. If desirous to separate, the twigs are broken and the marriage is dissolved.

With the buddhist races of Tibet, and Burmah, marriage is more readily contracted, and the tie more easily broken. In Burmah marriage and concubinage are regarded as civil contracts, and all breaches are punished by fines, seduction is also punishable by a fine. Girl marriages, as in India, are unknown in Burmah, and a Burmese girl is courted and won. The period of the day between eight in the evening and midnight, is called courting time during which the girls receive five or six admirers, who act as a check to each other. The women wear as a petticoat a gay coloured cloth, which just wraps the lower part of the body, and opens at every step, and this costume was adopted to attract the men.

According to Grosse, (Histoire Abregee des Cultes, Vol. I, p. 431), and particularly in the valleys of the Ganges, virgins were at one time compelled before marriage to present themselves in the temples dedicated to Juggernaut, and the same is said to have been customary in Pondicherry and Goa. There is no similar custom known at present,

MARRIAGE CUSTOMS.

in any part of India, the most recent notice of it being that at p. 163, related by the Revd. Mr. Roberts.

Hindus, in sickness, at marriages and other ceremonial occasions, loose a bull which thenceforward rambles at will without an owner. These haunt the market places and landing places, and large towns such as Benares, the Ranh, Sanrh and Sirhi or widows bulls are numerous. The bulls are generally in good condition, are often in the way but rarely mischievous.

The fair inmate of the mahomedan harem, whom we picture to ourselves conversing with her lover in language too delicate and refined to be expressed by anything else but flowers, uses ordinarily words which would shock the ears of even the most depraved amongst the people of England.

Manu says, there are eight forms of the nuptial ceremony used by the four classes, some good and some bad in this world and in the next," They are termed

Brahma.	Prajapati.	Racshasa.
Deva.	Asura.	Pisacha.
Rishi.	Gandharvah.	

Manu says "the first six ceremonies in direct order are by some held as valid in the case of a priest, &c., &c. Manu utterly reprobates the idea of Gandharvah marriage. In Chap. III para. 32 he says that by the Brahma, Deva, Rishi and Prajapati marriages, only are born sons illumined by the Veda, learned men, beloved by the learned, adorned with beauty and with the quality of goodness, wealthy, etc. etc., performing all duties and living a hundred years; while from the other four marriages unrighteous sons acting cruelly, speaking young abhorring the Veda and the duties ascribed in it." And further he declares that "the son of a brahma marriage, or wife by the first ceremony, redeems from sin if he perform virtuous acts, ten ancestors, ten descendants and himself the twenty first person. A son born of a wife by the Deva nuptials, redeems seven and seven in higher and lower degrees; of a wife by the Arsha, three and three; of a wife by the Prajapatyah, six and six.

"From the blameless nuptial rites of men springs a blameless progeny; from the reprehensible, a reprehensible offspring: let mankind, therefore, studiously avoid the culpable forms of marriage.

"By culpable marriage, &c., &c., great families are sunk to a low state.

A marriage procession in the North-West of India has many elements different from those in Bengal. The months of April and

May being considered as the most auspicious season for marriage, hymeneal processions may now be daily witnessed in any of the great cities of the North-West. The bridegroom, instead of being carried in a palanquin and followed quietly by a crowd of guests, proceeds in the Upper Provinces on horse-back, with musicians playing right and left, and a band of female songstresses chiming songs suited to the occasion.

The student of social philosophy in determining the stage of civilization at which any nation has arrived, regards as an almost infallible criterion, the degree of esteem in which its women are held. It is only in highly civilized societies that woman takes her proper rank as the equal and companion of man, and as culture declines and intellect narrows, she gradually sinks, till in polygamous communities, the husband only regards the wife as, "Something better than his dog, a little dearer than his horse." The light in which a nation looks upon its women, is not unfrequently reflected in the forms of the national marriage ceremony. With the Spartans, whose women were more respected than any other women of Greece, to commemorate the practice of former days, the bride was seized by the husband and carried away as if by force, though really with the sanction of the parents. In ancient India, the position of the wife was far more honourable than it is in the India of the present day; and against this degradation of the sex, the hindu marriage ceremonies, which have descended from bygone ages, make their constant protest, for in them, the woman is recognised as the first and greatest blessing the gods granted to man. As a hindu poet has said:—

> Woman is man's better half;
> Woman is man's bosom friend;
> Woman is redemption's source;

The whole spirit of the hindu ritual is opposed to polygamy, but inculcates firm and undeviating allegiance to each other on the part of both husband and wife.

Much attention is at the present time directed towards this portion of the Hindu Code. An influential and increasing sect of pure theists, the Brahma Somaj, followers of the celebrated Ram-Mohun Roy, have for some time used a revised ritual in which, while idolatrous invocations of the Vedic and Puranic deities are suppressed and the *One without a Second* is entreated to sanctify the union,—the ceremonies which are not idolatrous and which have been consecrated by the use of ages are preserved. In the opinion of Mr. Cowie, the Advocate General of Calcutta, such marriages are however, according to hindu law, invalid. It was with an immediate view to the relief of the members of the Brahma Somaj, that the Honourable Sumner Maine introduced into the Legislative Council of India, his bill to legalize marriages between natives of India not professing christianity, and objecting to be married in accordance with the rites of the Hindu, Mahommedan, Buddhist, Parsee or Jewish religion. The marriage must be solemnized in the presence of a Registrar to be appointed for the purpose, and of at least three credible witnesses, in whose hearing each of the parties make the following declaration: "I, A. B., am a native of British India, I do not profess the Christian religion and I object to be married in accordance with the rites of the Hindu, Mahommedan, Buddhist, Parsee or Jewish religion." The bride and bridegroom are then to repeat words to the following effect: "I, A. B., declare, in the presence of the Almighty God, that I take thee C. D., to be my lawful wedded wife (or husband)."

It is further provided that the husband must have completed the age of eighteen, and the wife must not be under fourteen. If she is under fourteen the consent of her father or guardian is necessary. With the exception of a small section, the Brahmo Somaj sect themselves, think that the bill goes too far. They say it makes the marriage contract "a mere civil union, with no more solemnity about it than a trade partnership with community of interest and goods" while the hindu religion, regards marriage as a sacrament, and they have been accustomed to look upon it as the chief of the sixteen religious rites which are to be performed by every pious hindu in the course of his life. They think that while idolatrous rites and ceremonies should be omitted, some religious ceremonies handed down by their forefathers should be made compulsory.

According to hindu law, a girl is marriageable at eight but many are given in marriage from the age of two. After marriage she remains with her parents till she attain maturity, when another ceremony takes place and her husband fetches her to his own house. A brahmin girl who comes to maturity without having contracted matrimony, loses her caste. The duty of choosing a husband belongs to the girl's father; but should he be dead, it devolves in succession upon the paternal grandfather, brother, paternal uncle, male paternal cousins and lastly upon her mother. If these omit to perform their duty till after the girl has reached the age of eight, she may choose

for herself. She can only marry with those of her own caste and the preference should be given to the sons of her mother's brother or of her father's sister. Strange to say while this preference is permitted and encouraged, it would be considered a dreadful crime to think of marrying the sons of the father's brother, or of the mother's sister; though among us in all these cases, the relationship being that of first cousins, marriage would be equally legal.

In the present day, marriages generally take place when the youth is about twelve years of age and the girl about five or six. We will suppose then, that a father wishes to procure a wife for his son, the preliminaries have been arranged, the girl's horoscope has been consulted and found propitious, and it now remains to find out a lucky day on which the ceremonies shall commence, for, as the Hindu proverb has it, "even good men cannot help so much as good days." This is done, and on the eve of the day fixed upon, a friend of the youth visits the house of the bride elect, and formally gives notice to the girl's father that on the morrow a religious ceremony is to take place in which his favour and assistance will be needed. As an earnest of his readiness to help on the good work, the father of the bride presents the messenger with two cocoanuts. These are afterwards given to the young man, who is informed of the promise of his future father-in-law, and the ceremonies are now commenced by invoking the favour of the gods and propitiating the brahmin gurus with gifts. Vighnesvara, the hindu Janus is especially invoked as the remover of obstacles, and an elephant faced and pot-bellied image is made of saffron to represent him. Saffron is considered as peculiarly auspicious and it is as much in request at hindu marriages, as the traditional orange-blossoms are at weddings in Europe. An earthen vessel filled with water, is then placed upon a heap of rice, the symbol of fertility; the brahmins repeat over the vessel several mantra calling upon Varuna the god of the waters to sanctify the contents, which are then poured over the head of the bridegroom. The boy next assumes for the first time the toga virilis, his eyelids are darkened with powder, a brilliant sectarian mark ornaments his forehead, and on each cheek is placed a "beauty spot."

And here follows a very curious part of the ceremony. He is directed to set out on a pilgrimage to Benares. A staff and an umbrella are placed in his hands; sandals are bound on his feet; he wears a turban on his head, and carries a bundle on his back, and a copy of the Vedas, under his arm; for as a brahmachari or bachelor he must be a student of the Vedas. Thus equipped he commences his journey; but he is met by the father of the bride elect, who diverts him from his professed intention by promising to give him a wife. The youth says he is satisfied, and on receiving two more cocoanuts to ratify the promise he returns home. After removing his pilgrim weeds he enters a palanquin, and with his friends, proceeds to the house of his father-in-law. In the front of the house is erected a pandal or booth, made of leaves and branches of trees, and supported on from four to twelve pillars. An even number must be chosen, as they represent married couples. Plantain trees with overhanging clusters of fruit are placed on each side of the entrance, and the inside of the booth is decked with leaves and boughs and fruits of the mango and the areca, and with white jasmine flowers, the symbols of purity. The bride is now brought in, and the innocent little maid seems not at all displeased at her newly-acquired importance and her gay dress and jewels. A swing is fitted up with a broad seat, and on it the bride and bridegroom are caused to sit. Three female relatives now approach and wash the feet of the young couple with milk three times. They are then swung, while the women chant the praises of their favourite deity, Krishna, the lover of the shepherdesses. Balls of rice, mixed with saffron, are thrown towards the four points of the compass. This is an offering to the gods and the manes, who are all supposed to be present and invited guests. The friends of the bridegroom now approach and give fruits to the bride and his friends make like presents to the bride. The girl's mother then lifts her new son-in-law upon her hip (in the usual way in which infants are carried in India), and takes him thus from the pandal into the house. This signifies that she has adopted him as her own son. While this is going on, songs are sung by the women, and all join in the sanskrit chorus, Gouri, kalyana, Vaibhogame—i. e. "a virgin, a wedding. O joy!" Afterwards a dais is raised within the pandal, and upon this dais the young couple sit in state. Here they are blessed by the brahmins and again the women chant songs of joy. There are five things considered essential to the hindoo marriage ceremony, *viz.*, the betrothal, the gift of the virgin, the acceptance, the seizure of the hand, and the seven steps or *Sapta padi*.

In giving away the virgin, the girl's father

or guardian must say, in the presence of the brahmins, to the father of the bridegroom. "I give you, for your son, my beautiful virgin daughter, accept her therefore." The father of the youth replies:—"With my mind, with my voice, and with my body I joyfully accept thy daughter for my son and religiously receive her among my own kindred." The girl's father then declares his gotram (tribe) and gives grains of rice tinged with red and betel leaves to the bridegroom, declaring again that he gives him his daughter and promises to defray all the expenses of the marriage. With the girl there should be given one or more cows, some land and a salagram stone.

The girl's father next makes a solemn declaration in the presence of the assembled brahmins, thus:—"O Brahmins! to this youth M. learned in the Vedas, the son of N., to him I give my daughter dressed in gay apparel and adorned with gems."

The brahmins answer; "Tathia astu" So let it be. The father-in-law having taken the hand of his daughter, now puts it into the hand of the bridegroom, and pours over them water sacred to Vishnu. The pouring of water according to Eastern custom, makes a gift irrevocable, and the marriage should be now complete. The Sapta padi and the ceremony of tying on the Tali have however been superadded. The wooden yoke of a bullock used to the plough is brought and lightly laid upon the head of the bride. A veil is then held up between her and the bridegroom, and the mangala ashtaga or eight auspicious verses are recited. They form a canticle calling upon the gods, the saints, the trees, the hills and the rivers to witness and to be auspicious to the union. The veil then falls, and the bridegroom binds a golden ornament, called the Tali, around the neck of the bride. This can never be removed except in the unhappy event of her becoming a widow. Then follow the homam or sacrifice to Agni the god of fire, in which the bride and bridegroom take together the Sapta padi, or seven steps amidst the loud chanting of the Vedas. From this observance the term Sapta padinam has become synonymous with friendship; and it is common for two persons to swear eternal friendship; by taking seven steps together. Next comes the ceremony of eating what is called Madhu parkam, literally mead mixture. No mead is now used, but grains of parched rice are substituted, and it is strange that the name of the ceremony is still allowed to perpetuate the memory of the fact, that in times past, the brahmins did not scruple to drink fermented liquors, although they now strictly prohibit their use. It is also interesting to observe another evidence of the similarity of tastes and practices which continued to characterize the Aryan races in the East and West, long after their first separation. The old literature of England shows us that formerly the chief glory of an ancient English warrior, was to drink himself drunk on a mead bench. The practice of mead drinking is still kept up in Wales; and it is to this same fermented liquor the poet Grey refers in his lines on the death of Hoel:—

> "Wreathed in many a golden link;
> From the golden cup they drink
> Nectar, that the bees produce,
> And the grape's ecstatic juice."

On the third day after marriage, the attention of the bride is directed to a small star named Arundhati near the constellation of the Great Bear, and she is exhorted to follow the chaste example of Arundhati, the wife of the rishi Vasishta, who on account of her conjugal fidelity, was deified and placed among the stars. On the fourth night, a torch light procession sets out and the bride and bridegroom are carried round and round the village in a palanquin, with music and dancing. This goes on till sunrise. They are then conducted home and are received at the threshold by some married women, whose husbands are still living, for the sight of a widow at such a time, is considered most inauspicious. They are then seated and a lamp is waved round their heads to avert the ill effects of "the evil eye;" and for the same purpose, the bride sometimes wears a coral bead with the jewel of her Tali. Somewhat in the same way as the English send round wedding cake and cards, the Hindus distribute betel leaves with the nut of the areca palm, and grains of rice coloured red. The friends of the bride now come to offer their congratulations, and a common wish at this time is:—"May you live long and bear sixteen." It will be seen that while there is in these ceremonies much that is harmless, and that appears to the hindu impressive and venerable from its great antiquity, there is still a great deal that is ultimately bound up with polytheism.

There is occasionally practised amongst hindoos of the Cammattee caste a strange ceremony—the marriage of the living and the dead, the principals being, a living woman, and a dead man. In one case, amongst a section of the Camatti or Kompte caste, the relation that had existed between the living and the dead was of a left-handed nature. They had lived together for many long years as man and wife, when after

suffering from a febrile attack for only four short days, the man died. Agreeably to the peculiar custom of their caste it was imperative, ere the corpse could be removed for interment, that the sacred rites of matrimony should be performed. The sad intelligence was soon communicated to the neighbouring residents, and to a host of friends and acquaintances, and a fluctuating stream of passers-by. A guru or priest, being summoned, and the necessary preparations for the celebration of the nuptials being hurriedly completed, the ceremony commenced. The inanimate form was placed against the outer wall of the verandah of the house in a sitting posture, attired like a bridegroom, and the face and hands besmeared with liquid turmeric. The woman also was clothed like a bride, and adorned with the usual tinsel ornament over the face, which, as well as the arms and the drapery, were daubed over with yellow. She sat opposite the dead, now addressing it light and unmeaning words,—as is customarily done upon such occasions,—and then chewing bits of dry cocoanut and squirting it on the face. And thus the ceremony proceeded and continued for three or four hours. At length, as the sun was nearing the horizon, the nuptial ceremony was brought to a close, and the preparation for the interment commenced. The head was divested of its bridal attire, then bathed, and finally laid upon a bier and covered with a cloth of silk. The face was next rubbed over with some red powder, and in the mouth were placed some betel leaves. The widowed bride then looked her last at the shrouded form of him whom never more she would behold, when, amid agonizing shrieks and deafening tom tomming, the bier was lifted up, and the funeral cortege proceeded in the direction of Sion—one man, preceeded the corpse, throwing, at intervals, a handful of pie to the right and left, which were being eagerly picked up.

The Argha offering is made to an idol, a brahmin, to a bridegroom, at the marriage ceremony, or to any venerable person, and on farming operations. It consists chiefly of fruit and flowers, or water, or milk and honey, and when the first bundle of corn is brought home from the threshing floor and deposited, a libation of water is offered between the threshold and the spot where it is so deposited.

The Hindu law does not recognise the second marriage of widows, though seven cases of cohabitation are observed with certain ceremonial rites.

Latterly, however, remarriage of females, left widows before attaining a really marriageable age, is becoming frequent amongst even the most respectable hindoos in Bengal.

Nothing can be crueller or more unwise than to condemn poor girls, left widows at the ages of 7,8, and 9 years to a life of celibacy. In the instance of a remarriage of a Hindoo widow, celebrated in the village of Chandrokona Zillah, Hooghly, about the middle of the nineteenth century, the bride, whose name was Nilmani Dasi, was the daughter of Baboo Gopi Nath Dutt, of the *Kayastha* caste, an inhabitant of Bachua in the district of Midnapore. Her first marriage took place when she was only seven years of age; and at eight she became a widow; and at her re-marriage she was twelve years old.

The mere act of being betrothed disqualifies from a second marriage; the affianced becomes a *raud* or widow though a *komari* or maid.

All brahmins marry with persons who have not the same pravara, i. e. who do not invoke the same Rishi as their ancestor (*Asvalayana* xii. 15), Apastamba says Thou shalt not give thy daughter to a man belonging to the same gotra or family. Yajnervalgya says, Let a man marry a woman who is free from disease, who has brothers, and who is not the daughter of a man having the same ancestors and belonging to the same gotra as himself.

Kulin marriages are sought after by the relations of the females, to keep up the honour of their families; and the children of these marriages invariably remain with their mothers, and are maintained by the relations of their females, in some cases, a Koolin father does not know his own children.

Exogamy prevails throughout western and eastern Africa, in Circassia, Hindoostan, Tartary, Siberia, China and Australia, as well as in north and south America, but both exogamy and endogamy prevail in India.

The Kooch and the Ho are forbidden to marry excepting within the tribe. The latter at least, however, are not truly endogamous, for as already mentioned, they are divided into 'keeli' or clans and may not take to wife a girl of their own keeli. Thus they are in fact exogamous, and it is possible, that some of the other cases of endogamy might, if we were better acquainted with them, present the same duplex phenomenon.

Silver and golden wedding days appear to be almost as much observed by the Chinese as by the Germans. On these festivals children present parents with magnificently embroidered banners, which are hung up in

the Ancestral Hall, a large room, so appropriated in the house of every wealthy man. In this apartment, besides these tokens of filial affections, are kept boards, on which are painted, in gold on a scarlet ground, the names and titles of the families with which the family has intermarried. When a woman marries, all the boards from her father's Ancestral Hall are carried in procession before her.

The Gond race of Mandla have the "Lamjina Shadi," in which the betrothed lad serves an apprenticeship for his future wife. A Gond girl, however, may exercise her own will and run off with a man, but it is quite allowable for her first cousin or the man whom she has deserted to abduct her from the man whom she has chosen. The Shadi Bandhone is a compulsory marriage. In the Shadi Baitho, a woman goes to a man's house. Widows remarry either to a younger brother of the deceased husband, or to some other man.

In China, Borneo and the Fiji islands, a father-in-law after his son's marriage never again visits his daughter-in-law and if they chance to meet, he hides himself. In Australia, a man must not pronounce the name of his father-in-law, mother-in-law or son-in-law.

The Hassaniyeh Arabs have a very curious form of marriage, which may be called, three quarters marriage, that is to say, the woman is legally married for three days out of four, remaining perfectly free for the fourth.

Many savages have no ceremony of marriage. The Badaga can scarcely be said to have any. The Kurumbar, another tribe of the Neilgherry Hills, have no marriage ceremonies, (*Trans. Ethn. Soc.* Vol. iii. p. 276). According to Colonel Dalton, (Tran. Ethn. Soc. Vol. vi. p. 35.) the Keriah of Central India have no word for marriage in their own language, and the ceremony used, appears to be little more than a sort of public recognition of the fact.

Among the Reddi race of the peninsula of Southern India, a young woman of sixteen or twenty years of age may be married to a boy of five or six years. She, however, lives with some other adult male, perhaps a maternal uncle or cousin, but is not allowed to form a connection with the father's relations, occasionally it may be the boy-husband's father himself, that is the woman's father-in-law! Should there be children from these liaisons, they are fathered on the boy husband. When the boy grows up, the wife is either old or past child-bearing, when he in his turn takes up with some other "boy's" wife in a manner precisely similar to own, and procreates children for the boy-husband.

Sir W. Elliot says that in several tribes of Central India, the bridegroom seizes his bride by force, either affected or real; and the same was customary among the Badaga of the Neilgherry Hills.

The hill tribes of Chittagong, says Captain Lewin, regard marriage as a mere animal and convenient connection; as the means of getting their dinner cooked. They have no idea of tenderness, nor of chivalrous devotion.

The Kalang of Java, who have some claim to be regarded as the aborigines of the island, are also endogamous, and when a man asks a girl in marriage he must prove his descent from their peculiar stock.

In Ceylon there were two kinds of marriage, the Deega marriage, and the Deena marriage. In the former the woman went to her husband's hut, in the latter the man transferred himself to that of the woman. Moreover, according to Davy p. 286, marriages in Ceylon were provisional for the first fortnight, at the expiration of which they were either annulled or confirmed.

In Sumatra there were formerly three perfectly distinct kinds of marriage; the 'Jugur, in which the man purchased the woman; the 'Ambelanak,' in which the woman purchased the man; and the 'Temando,' in which they joined on terms of equality. In the mode of marriage by Ambel-anak, says Marsden, p. 262, 'the father of a virgin makes choice of some young man for her husband, generally from an inferior family, which renounces all further right to, or interest in him, and he is taken into the house of his father-in-law who kills a buffalo on the occasion and receives twenty dollars from his son's relations. After this, the baruk baik'nia (the good and bad of him), is invested in the wife's family. If he murder or rob, they pay the bangun, or the fine. If he be murdered, they receive the bangun. They are liable to any debts he may contract in marriage, those prior to it remaining with his parents. He lives in the family, in a state between that of a son and a debtor. He partakes as a son of what the house affords, but has no property in himself. His rice plantation, the produce of his pepper garden, with every thing that he can gain or earn, belongs to the family. He is liable to be divorced at their pleasure, and though he has children must leave all and return naked as he came. The Semando is a regular treaty between the parties on footing of equality. The adat paid to girl's friends has usually been twelve dollars.

In Bali one of the Islands between Java and New Guinea, girls are stolen away by their lovers, who sometimes surprise them alone, or over-power them by the way, and carry them off with dishevelled hair and tattered garments to the woods. When brought back from thence, reconciliation is effected with enraged friends, by a certain compensation price being paid to her relatives.

In the Korea when a man marries, he mounts on horseback, attended by his friends, and having ridden about the town, stops at the bride's door, where he is received by her relations, who then carry her to his house, and the ceremony is complete.

Amongst the Australians the bride is carried off by force.

Forbes relates that the Kurnwa Koonbi celebrate marriages only under a certain sidereal conjunction, which occurs about once in thirteen years, and hence it is asserted by others, though they themselves deny it, that their unborn children are often contracted in marriage on the chance of their being male and female. A shepherd caste, called "Bhurwad," fix upon a particular year, about once in ten years, for the celebration of their marriages, and they purchase from the Rajpoot chief, or other ruling power, a piece of ground upon which the hymeneal ceremonies are performed. This caste, also, contracts children of the age of two or three months. The ground cannot be employed for marriage rites a second time, but it is retained henceforth in pasture, and never subjected to cultivation. Upon it the shepherds erect an ornamental wooden post, called a "marriage pillar," which is preserved as an indication of the purpose to which the ground has been applied. In the hills near Rajmahal, it is not uncommon for two neighbours when their respective wives are pregnant, to agree, that the offspring, in the event of their being a boy and a girl, shall be married to each other.

In British India, the rule which principally affects the European community is, the resolution of the Governor-General in Council, dated the 8th October, 1852 which prescribes that certificates of marriage should be transmitted to England in every case when either party to the marriage is what is commonly called a British subject, or the legitimate offspring of such a person; and in other cases, whenever either party to the marriage desires it to be so transmitted. Subjects of foreign European states were provided for in 1854, when returns of births, deaths, and marriages of European Christians, of all dominions, throughout British India, were prescribed by the Governor General in Council, "European marriages" were explained to include marriages to which Eurasians were parties. These rules provide effectually a record in India of all marriages celebrated in the country, and the recording at home of every marriage in which either of the parties is in any way connected with England. It being, frequently, inconvenient to have to refer to a church register in India for proof of a marriage. There are cases in which, from the destruction of the original books, this inconvenience grows into an impossibility. Every marriage between British people, or in which one of the contracting parties is of legitimate extraction from English parents, has become capable of proof by simply referring to the Registrar General in London.

The 'bride cake' which so invariably accompanies an English wedding, and which should always be cut by the bride, may be traced back to the old Roman form of marriage by 'confarreatio' or eating together. The Fiji Islanders have a very similar custom. The act of eating together is, amongst the Burmese, the ceremony of union. Among the Tipperah race of the Hill tribes of Chittagong, the bride prepares some drink, sits on her lover's knee, drinks half and gives him the other half; they afterwards crook together their fingers. Marriage amongst the Romans was of three kinds—the confarreatio, which was accompanied with the most awful religious rites, was practically indissoluble, and was jealously restricted to patricians—the Coemptio, which was purely civil and which derived its name from a symbolical sale and which like the confarreatio gave the husband complete authority over the person and property of his wife: and the Usus, which was effected by a simple declaration of a determination to cohabit. The Usus became general in the Roman empire, and in it, the married woman remained in her father's house and under his guardianship. Her dowry passed into the husband's hands, but, with that exception, she held her property in her own right; she inherited her share of her father's wealth, and she retained it altogether independent of her husband—and thus, a very considerable portion of Roman wealth passed into the uncontrolled possession of women.

During the ascetic stage of morals in Europe, many Romans and Christians regarded a second marriage as improper.

The Roman actresses were slaves.

The Revd. Mr. Ward relates that at a marriage which he saw, the bridegroom came from a distance, and the bride lived in

Serampore, to which place the bridegroom was to come by water, after waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold the bridegroom cometh; go ye out to meet him." All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade, something like the above, moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys; as in our Lord's beautiful parable "And the door was shut!"

Genesis XXIX, 18, relates that Jacob loved Rachel; and said, "I will serve thee seven years for Rachel, thy younger daughter." One of the hindu lawgivers, Vrihusputee, says, "A person may become a slave on account of love, or to obtain a wife" and in several parts of the East Indies this practice is still followed. Among ladies of Egypt girls are prepared for marriage with a very great deal of ceremony. There are women who make the beautifying of brides their especial profession! using scissors and tweezers freely and skilfully to remove superfluous hair, and train the eyebrow to an arched line, perfecting it with black pigments. An adhesive plaster of very strong, sweet gum, is applied all over the body, letting it remain on for a minute or more; then tearing it off quickly, it brings away with it all the soft down or hair, leaving the skin quite bare; with an unnaturally bright and polished appearance, though much admired by Orientals. The face requires very careful manipulation. In some instances this ordeal slightly irritates the skin, and perfumed sesame or olive-oil is applied, or cooling lotions of elder-flower water are used. The bride invites her friends to accompany her to the public bath previous to the wedding day, and sends to each one a packet of henna, two or three pieces of soap and two wax candles. Bridal parties assemble and sometimes pass three successive days in the luxury of the Turkish bath. Pipes, sherbet, coffee and other refreshments are served, and songs are sung in honor of the bride, who of course forms the centre of

attraction. Her hair is unbraided, she is slowly disrobed, and then, with her loins slightly girdled with crimson silk, she is mounted on high clogs, and led through halls and passages gradually increasing in temperature, with fountains overflowing their marble floors; she is placed on a marble platform, near to a jet of hot water; fullers' earth is rubbed on her head, she is lathered with soap, and brushed with a handful of tow; then hot water is poured over her freely, she is swathed in long towels, and by slow degrees conducted back to a more moderate temperature, and lastly to a fountain of cool water. Her companions in the meantime undergo the same process. Then, shrouded in muslin, crape or linen, they sit together, smoking, till they are rested and refreshed. The edges of the eyelids are blackened thus:—a little instrument, like a silver bodkin, is dipped in water, and then into a bottle or box containing an impalpable powder called kohl, made of antimony and carefully prepared soot; the blackened point is drawn gently along between the almost closed lids of the eyes. Poor people use soot alone, and apply it with pins made of lignum vitæ. The arms and hands, legs and feet, are bandaged with narrow tape or braid, like sandals crossing and re-crossing each other; then a paste made of moistened henna powder (the pulverised leaves of the henna tree—(Lawsonia) is spread and bound over them, and allowed to remain on for several hours. When it is removed, the skin is found deeply dyed wherever the tape (which is now unwound) did not protect it; thus a sort of chequered pattern is produced and when it is artistically and delicately done the feet look, at a distance, as if they were sandalled, and the hands, as if they were covered with mittens of a bright orange or bronze colour. Finally, early on the wedding-day, the bride is dressed in her bridal robes; her hair is braided (in what is called the Grecian plait), small pieces of gold-leaf are stuck on her forehead and on her breast; care is taken not to conceal any of the stars or spots tattoed on her face or chest in infancy; a line of blue dots encircling the lips is sometimes seen, and a spot on the chin is very common. A little rouge is added to heighten the color of the cheeks when considered necessary.

In India left-hand marriages are common amongst both hindus and mahomedans, and are considered by no means disreputable. On the ground of disparity of rank, left-hand marriages are still sanctioned in Germany, but they seem not essentially different from those here alluded to.

In the old Roman forms of marriage, confarreatio was the most sacred and the bride and bridegroom were joined together by the Pontifex Maximus in a set form of words, in the presence of at least ten witnesses, the contracting parties having to partake of a cake made of salt, water and flour, called far. Of that panis farreus, the wedding cake of the British is the relic and their bridesmaids and groomsmen have their origin in the ten witnesses. Amongst the Romans, special honour was given to the children of such marriages and from amongst them were chosen the flamens of Jupiter and the vestal virgins.

In certain African tribes it is deemed a most gallant act for a lover to ride into the presence of his sweet heart, astride a fine boar pig.

Amongst the hindoos of Guzerat, the general rule is that betrothal cannot be set aside, but the practice of different castes varies. Among Rajpoots, if the betrothed bridegroom die, the girl who should have been his wife is treated as his widow, and considered incapable of entering again into the married state. Some brahmins, on the other hand, do not consider themselves bound either by betrothal or by any other ceremony short of the actual joining of hands in marriage. In most castes a betrothed bride is not treated as a widow on the death of the affianced, and in many she may, with permission of the caste, marry another person even in his life-time, should he, before the marriage is concluded, become afflicted with any serious disease. The Kuruwa koonbee, when they cannot procure a husband for their daughter, will sometimes marry her to a bunch of flowers. The next day they throw the flowers into a well, and the bridegroom thus disposed of, the widow is eligible for "natra," or second marriage. A similar practice is that of marrying the girl to a person called "a hand husband." This bridegroom may be any male of the caste who is willing to contract, beforehand, that he will receive a certain sum for a divorce and give his bride a release from her marriage the moment the ceremony has been performed. The wife so divorced may then marry in natra. The object of these proceedings is the avoidance of expense. No money need be spent by the bride's father upon a "natra" marriage, except such as is required for entertaining the friends who accompany the bridegroom. The lady's trousseau is supplied by her husband. An unmarried woman cannot, however, be given in natra. About twenty days before the marriage, the house of the parents

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are carefully cleansed, and adorned by the wealthy with strings of pearls or handsomely embroidered curtains, and by the poor with garlands of leaves. In front a temporary building, called mundup, is erected, which, in the case of poor persons, is merely a thatched hut, but where the higher classes are concerned, is frequently a very brilliant pantomime-like edifice, lined with mirrors and adorned with lamps, rich curtains, soft carpets, and abundance of tinsel. Near one of the corners of the mundup a wooden post, called a "jewel-pillar," is set up, adorned with flowers and other ornaments, and worshipped. Within the mundup the planets, Gunesh, Vighun Raj, and the progenitors are worshipped,—the last mentioned, in order that the household may not, so long as the ceremony lasts, be rendered unclean by the occurrence of a birth or death in the family.

A ceremony, called "Gotruj," is performed within the dwelling-house. A flat surface of wall having been whitened, a pyramid is made upon it of red spots, which increase from one at the apex to seven at the base. Below the base line other seven spots are made with clarified butter, which the heat causes gradually to trickle downwards. The figure, which represents a genealogical tree, becomes the subject of adoration. The bride performs a ceremony called "Nyoonchun," in which she expresses by significant pantomime the worthlessness in her eyes of even the necessaries of life in comparison with her beloved child. Around his head she waves a cake of bread, and then a cup of water, both of which she throws from her; she next takes in her hand the "sumpot," which is composed of two vessels full of rice fastened together mouth to mouth.

According to the Revd. Mr. Ward, in Bengal, after entering the house, the bridegroom is led to the place where the marriage rites are to be performed, and where the father-in-law, taking off the old garments and poita of the boy, arrays him in new clothes, and takes him into an inner apartment, where they make him stand on a stool placed on the cow's head and certain other things buried in the earth, adding a number of female superstitious practices, to induce the bridegroom to behave well to the bride. They next bring the bride on a stool covered with the bridegroom's old garments, and carry the girl round the bridegroom seven times, they then permit the bride and bridegroom fairly to look at each other for the first time. The pair are then brought to the former place, and made to sit

near each other, when the father-in-law puts into the hands of the bridegroom fourteen blades of kooshu grass, tied in two separate parts, which the boy ties under his feet. The father-in-law now pours some water into the right hand of the bridegroom, and while the latter holds it there, the former makes an incantation, at the close of which the bridegroom lets it fall on his feet; rice, flowers and doorva grass are next given, which he lays on his head; water is presented as at first with a prayer; and then sour milk: then again water. The officiating brahmin now directs the boy to put his hand on a pan of water, and places the hand of the bride on that of the bridegroom, and ties them together with a garland of flowers, when the father-in-law says, "of the family of Kasyapa, the great grand-daughter of Bhairava, the grand-daughter of Rama-Hari, the daughter of Rama-Sundara, Kshama, wearing such and such clothes and jewels, I, T'hakura-dasa, give to thee, Ribbaya-charana, of the family of Sandilya, the great-grandson of Sundara-dara, the grand son of Kanai, the son of Bhaja-Hari." The bridegroom says, "I have received her." The father-in-law then makes a present, for good luck, and adds to it household utensils, &c., according to his ability. He then takes off the garland of flowers with which the hands of the married pair were bound, repeating the gayatri. A cloth is now drawn over the heads of the couple, while they again look at each other; and this part of the marriage ceremony here closes, after the boy and girl have been directed to bow to the salagrama and to the company, that they may receive the blessing of the gods and of the brahmins. A brahmin or a woman whose husband and son are living, then fastens the bride and bridegroom together by their garments with the above piece of cloth, as a token of their union; and they are thus led back into the midst of the family.

It was a custom amongst several Scythic races, for widows not to remarry on the demise of their husbands, but to burn themselves or be buried alive or to be destroyed by the sword or dagger and interred along with their husbands remains. This practice prevailed in the East Indies up to the middle of the eighteenth century, when it was prohibited by the British, but it is still followed in some of the islands of the Eastern Archipelago. In a Government Notification in the Foreign Department, Simla the 7th April 1847, the Governor General expresses much satisfaction in publishing a translation

of a proclamation by the Gwalior durbar, received from the Governor General's Agent for the affairs of Scindia's dominions, prohibiting the practice of suttee within the territories of maharaja Scindiah.

The Political Agent Jeypoor, having collected the shastrees, made enquiries of them regarding suttee, and they said that the custom was iniquitous, and then this custom was prohibited by the Jeypoor Government. This durbar had previously issued verbal orders prohibiting this custom, and a proclamation was then issued to the effect that the amil should take precautions, and call on the zemindars, chowdrees, kanoongoes and other officers, not to allow a suttee to take place in their villages. If a suttee take place in any village, and the zemindar do not give information to the sirkar, such zemindar shall be imprisoned for twelve years, and if any amil after having received information of a suttee being about to take place, do not prevent it, such amil shall be deprived of his situation.

The Governor General also in 1847 published for general information, documents received from the Governor General's Agent at Rajpootana, prohibiting female infanticide in Jeypore, and limiting the demands of the religious bhat, charun, dholi, and merasi sects, on occasions of marriages in Rajpoot families.

In Guzerat, amongst some castes, a man is allowed to marry as many wives as he please, a Rajpoot sometimes marries twenty, an Oudich brahmin frequently five or six; in other castes, a man may not marry a second time in the life-time of his first wife. Rajpoots never permit the re-marriage of a widow, but in some of the other castes, a woman may remarry more than once. Sometimes it is allowed to a husband and wife, who disagree, to separate by mutual consent, which is signified on the part of the woman, by her tearing the hem of her garment, and on that of the man, by his giving his wife a deed of release. In some castes, it is considered indispensably necessary that girls should be married before they are twelve years old; in others, a husband of high family is much sought for, and women remain unmarried at the age of thirty.

Adi Sur, the founder of the Sen dynasty, brought from Kanouj, five Sagnic brahmans of the tribe or gotra Sanhila, Kashyapa, Vatsa, Saverna and Bharudwaja. Sudra families, Ghose, Base Dutto Guba and Mittra accompanied them and these take the position of Kulin Kaists. In the reign of Ballal Sen, about 284 years before the mahomedan invasion, all these kulin brahmans

and kulin sudras had greatly increased, and though degenerated in learning they arrogated to themselves a position above all the sapta-sali or aboriginal brahmans. Bullal Sen ennobled the brahmans by giving to them the title of Kulin. The kulin brahman subsequently consented to marry the daughters of the aboriginal brahman, who eagerly seek alliances with the kulin, who take advantage of this and have established a scale of fees for condescending to accept a daughter of an inferior. They marry for gold. Of the Kayasts who came from Kanouj, Bhaise, Ghose and Mitra were ennobled by Bullal Sing with the title of Kulin Kayasts. Dass, Day, Dutt, Guha, Kar Paulit, Sen and Sing hold a second rank.

Kulin brahmin women are married with difficulty and generally to aged men. In 1868, there were 11 kulins in Hooghly and 1 in Burdwan, each of whom had contracted 50 to 80 marriages :—24 in Hooghly and 12 in Burdwan, who had contracted from 20 to 50 marriages and 48 in Hoogly and 20 in Burdwan, who had contracted between 10 and 20 marriages.

Kulinism is thus a great polygamic institution and a few women have become prostitutes. In 1867, the abolition of this polygamy was contemplated and will doubtless soon be carried out.

Perhaps there is no portion of the world of the same size, in which could be found so many varied customs as regards marriage and married life as prevail in India. Although in ancient times, about the commencement of the Christian era, the ancient drama of the Sacontala shows the heroine not married till an adult age, in the present day, most of the marriages among the hindus are celebrated while the bridegroom and the bride are mere infants, and on these occasions even the most parsimonious parsi, or hindu and mahomedan are wont to expend extravagant sums on the ceremonies. Polygamy amongst the respectable settled people, is probably not more frequent than the irregularities of married men in Europe, indeed is almost unheard of, except among the idle, the extremely wealthy and that race of Kulin brahmans, of Bengal, the honor of an alliance with whom is so great that families give their daughters in wedlock though there may already be seventy or eighty wedded wives. In the bulk of hindu society, the wife is a mere servant to her husband, works for him, cooks for him, washes for him, but does not eat with, or walk with him, and to pronounce her husband's name would be regarded as an act of gross immodesty. Amongst many of the hindu people too, the

customs of the mahomedans have been introduced, though in some parts of India, as in Bombay and the Deccan, women of good caste are allowed more freedom of action. There seems reason to believe that among the aboriginal races of India the practice of polyandry prevailed largely. It exists now among the Toda, who are a Tamul race; among the Khandyan in Ceylon, although they are reluctant to admit the fact, and amongst the Coorg race. From some texts in Menu (cix, p. 59,64,66) it would seem that in early hindu society it was permitted to the sudras, and in the epic poem, the Mahabarat, the five brothers Pandu are married to the same woman. But probably the most remarkable form of marriage which ever existed, is that which prevails amongst the Nair of Malabar, a Sudra race who form the military caste and aristocracy of that part of India. Until the conquest of their country by Hyder Ali, in 1759, the reigning families in the different rajahships, were all of this caste. With them the custom is, for a woman on marriage not to leave her mother's house, or even to consort with her husband. It is his duty to provide her with clothing, food and ornaments, but he is not recognised, as indeed he could not be, the father of her children, for temporary association is allowed to her with any one, provided he be of equal or higher caste to herself. On the death of her mother, the wedded Nairine lives with her brothers, and as a consequence of this strange custom a man's heirs are not his own children, for them he does not know,—but the children of his sister. The Zamorin of Calicut who was the reigning prince on the Malabar coast, when the Portuguese under Vasco de Gama first effected a settlement, in 1498, belonged to the Nair caste, and his descendants are to be found there. The eldest son of the eldest sister, always succeeds to the title, for the sovereignty was lost under Hyder Ali and Tepu's supremacy, and Ibn Batuta found the same rule of succession in operation when he travelled through Malabar about 1340.

In the Psalm lxxviii. 63, it is said 'Their maidens were not given to marriage.' This is described as one of the effects of God's anger upon Israel. In Hindu families the marriage of daughters is sometimes delayed, but this is always considered as a great calamity and disgrace. If a person see girls more than twelve years of age unmarried in a family, he says, 'how is it, that that brahman can sit at home, and eat his food with comfort, when his daughters, at such an age, remain unmarried.

Writing of the Khond race of Orissa,

Major General Campbell says that on one occasion he heard loud cries proceeding from a village close at hand, fearing some quarrel, he rode to the spot, and there he saw a man bearing away upon his back something enveloped in an ample covering of scarlet cloth, he was surrounded by twenty or thirty young fellows and by them protected from the desperate attack made upon him by a party of young women. On seeking an explanation of this novel scene, he was told that the man had just been married, and his precious burden was his blooming bride, whom he was conveying to his own village. Her youthful friends (as it appears is the custom) were seeking to regain possession of her, and hurled stones and bamboos at the head of the devoted bridegroom, until he reached the confines of his own village.

In the hindu marriages, the kanya dana is the giving of the bride in marriage and kanya pani-grahana is the act of the bridegroom taking the bride's hand. In northern India, part of the marriage ceremony consists in tying a string or thread round the wrist of the bride and with many of the races in India, whether of Arian or Turanian descent, part of the marriage ceremonial consists in tying the corners of the bride or bridegroom's cloths together (Phylu bandhna) and causing them to circumambulate the village deity.

There is also the ceremony of "sat-pheri" or seven turns round the sacrificial fire.

Professor Wilson explains the term "gotra" as meaning a family, lineage, relationship by descent from a common ancestor of the same name; a family, a tribe, who reckon their descent from some celebrated saint or regard him as their primitive spiritual head, and whose designation they bear, as the Bharadwaja-gotra, Kasyapa-gotra, Sandilya-gotra, &c. In Vol. II. p. 12, of the Hindu Theatre, Professor Wilson says, it is asserted that thirteen gotra or families of brahmins own their origin to as many divine sages called after their name. Kasyapa (Kusip) is one of the number. The Aswalayana Sutra of the Rig Veda contains the enumeration of the gotra, and their subdivisions, but in a very involved and unintelligible style. The popular enumeration of them, however, is not uncommon; but it is nearly, if not wholly, confined to the south of India, where several of the reputed representatives of these tribes yet exist. He also says, at p. 3, of his note to "Johnson's Extracts from the Mahabharata" that in the South of India, brahmans are still found pretending to be sprung from some of the patriarchal families. This, however, is not correct, for, throughout the entire peninsula every brahmin claims his own Got, every marriage is regulated by the Got, and no brahmin marries into his own Got.

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In common parlance, Got has the same meaning as the more classical Gotra of Wilson's Glossary. Properly, those only are Got, which bear the name of some Rishi progenitor, as Sandilya, Bharadwaj, Bushisht, (Vasishtha), Kasyapa; but it has become the custom to call each sub-division of a tribe a Got, and according to the Nirnye Sindh, there are no less than ten thousand. The early genealogies of the Rajpoots frequently exhibit them as abandoning their martial habits; and establishing religious sects, or gotra. Thus, Reh was the fourth son of Proowa of the lunar race: from him, in the fifteenth generation, was Harita, who with his eight brothers took the office of religion, and established the Kausika Gotra, a tribe of brahmins. According to Colonel Tod, both Got and Kaup, denote a clan, and in Rajputanah its sub-divisions have the patronymic terminating with the syllable 'ote,' 'awut,' 'sote,' in the use of which euphony alone is the guide: thus, Suktawut, 'sons of Sukta;' Kurmasote, of Kurma; Mair-awut, or Mairote, mountaineers, 'sons of the mountain.'

The expensiveness of marriages in India has been a great curse, generally leading to infanticide. In the year 1850, when the foster brother of the nabob of the Carnatic was married, about £10,000 were expended in idle ceremonial. More recently, the Guicowar of Baroda on the demise of his first wife married a second time. The preliminaries took a long while to arrange, and the result was exceedingly curious and magnificent.

The 19th Regiment B. N. I. furnished a strong guard of honour, which went down to the city in the morning, and there remained inert till about 4 o'clock in the afternoon, when the Guicowar passed by and was received with all the honours. The Resident, with other gentlemen of the camp, went down to the city in carriages, about half-past two; and then the grand procession commenced. His Highness was got up in the highest style of Eastern fashion, and all in yellow,—that being the correct colour for the occasion. A perfectly tight fitting satin jacket and continuations, together with a quaint head-dress, of a shape between a mitre and a beehive, gave a brilliancy to his appearance which was absolutely dazzling; and the occasion and the glowing yellow reminded the devout beholder of the "sun, which cometh forth as a bridegroom out of his chamber." His Highness mounted a

remarkably fine horse, apparently of a bay colour: but so hidden under his finery that he was almost invisible. The saddle cloth was especially gorgeous, of brocade, and *kinkab* or cloth of gold. The Guicowar, having settled himself down in his seat, led the way to home and beauty, followed by the English gentlemen on elephants, and all the nobles of the court and retainers. The streets were lined with troops, the Highlanders, the Khaki Regiment, and the Rifles, also the Cavalry. The procession passed on its way, winding through the city till it arrived at the bridal abode, which was very tastefully ornamented and fitted up. Close by this little place, the English gentlemen retired to a house where refreshments were provided for them. After a little while they were summoned to the Presence, and now for the first time appeared the bride, modestly and thickly veiled, sitting on a basket. The bands played, the guns thundered a royal salute, the soldiers fired a *feu de joie*,

> 'Twas not the air, 'twas not the guns,
> 'Twas not the *feu de joie* that runs
> Fair up and down the double rank,
> But one glad shout that softly sank,
> At once a thousand voices said
> "It is the veiled Marathi maid;"
> The Guicowar, who had felt the strain
> Deepest of any, and had lain
> Some minutes rapt as in a trance,
> After the fairy sounds were o'er,
> Too inly touched for utterance
> Now motioned with his hand for more.

The bride, as is customary, sat on a basket, and her royal lover sat in front of her, apparently holding her feet, and fine cords were then wound round the two contracting parties to betoken the indissoluble nature of the bond between them.

Amongst hindoos a marriage may be concluded at any time from infancy, as the parents may please. But amongst the priestly and mercantile orders, the brahman and vaisia races, as also among the goldsmiths, girls must be married before they attain puberty. The brahmans believe that they would be as if guilty of murder if they allowed a girl to grow up before being married. And in southern India they, as also the goldsmith tribe or race or caste, regard such an occurrence with so great horror that, theoretically, they consider it would be incumbent on them, if it happened, but which is invariably guarded against, for all the family to drown themselves. In reality, there is no such great care taken in the artizan classes, and with the Kayastha race, their young women are rarely if ever married till grown up. Amongst hindoos in general,

children have no voice in the matter of their marriage. When parents are desirous of having their sons married, they institute inquiries amongst their relatives or friends not of their own 'gotram' or tribe. They visit her parents in a propitious hour, and request their daughter in marriage for their son. The parents of the girl make inquiries as to the character of the boy, and, if satisfied, they promise their daughter for him. It is not customary for a girls' parents to go seeking for a husband for their daughter. When so far arranged, if the girls' parents be poor, they may perhaps stipulate that jewels and money shall be presented to their daughter, at the marriage time. But this practice, which is a remnant of the ancient custom of purchasing a wife, is gradually dying out with all but the humbler people. Now a days, a rich hindu would disdain to receive money from the parents of their son-in-law. for giving their daughter to him, and many tribes, for India contains the descendants of numerous distinct races, repel with disdain any insinuation of their readiness to sell their daughters. Indeed sons-in-law do, now, occasionally, receive some dower of money or property with their brides. But the former practice of disposal of their female children, is clearly marked in their marriage law, in which a girl who quits her father's house for her husband, in another family, ceases to be an heir of her own parents, though she acquires rights in the property of her new home.

When all the preliminary arrangements are settled, a day is fixed for the performance of the marriage: preparations are made by the father of the girl, who invites relatives and friends to be present on the occasion, the invitations being usually communicated verbally, but sometimes by letter. On the day preceding that of the mariage, by the Snat'haka Varattam rite, the youth is relieved of his bachelor-hood, the ceremony on this occasion consisting in the homa or fire sacrifice and giving of charity. On the marriage eve, the bridegroom, accompanied by his parents, relatives and friends, goes in procession to the bride's house, and presents her with a new cloth of some value and with the jewels that may have been before agreed on; betel nut is handed to the guests, and friends and relations are entertained. The poor brahmans, too, are remembered on the occasion, the money gifts to whom are called Datchana. The wedding day at length arrives, but with emotions very different from those of the principal actors in ancient hindu times, for, now-a-days, both bride and bridegroom are usually quite infants—and

if not both so, the bride with most tribes certainly is. Tribes of sudras, however; and a fair intellectual literary race called kayast'ha, or kayat, or kayast'h, who claim their origin from a deified mortal called Chatrgoputr, also many of the pariah tribes, allow their girls to grow up and remain in their fathers' house without any feeling of impropriety being associated with the practice. And the Vedas teach us, that in their times, virtuous maidens remained unmarried in their fathers' house long after they had grown up. On the wedding-day, the bride and bride-groom, are annointed with oil (the Abhiangana-s'nanam), are dressed in their best and are decorated with jewels. . The father of the bride has erected a temporary canopy in the court of his house, beneath which she is seated beside her groom, and the family priest commences the ceremony by causing them to make a burnt offering by the Homa sacrifice—of pouring ghee into the fire,—whilst the priest utters a mantra or invocation. At the same instant, by the Navagraha Aratanam, and Asht'ha dik palaka aratanam, a series of incantations, they bring Indra, Varuna, Agni, Yama. &c., from Swarga-lokam and locate them in any casual article, in some part of the house.

When seated, the girl is formally given to the husband (Kania-danam) literally spinster giving: a priest blesses some water in a small vessel, and the father of the girl taking this and his daughter's right-hand places them together in the bridegroom's right-hand, saying I do this that my father, grandfathers, and great grand fathers may attain (Swarga) heaven. The bridegroom then rising, and standing before the bride, amidst the deafening din of tom-toms, ties round her neck the mangala sutram, a thread coloured with turmeric to which a golden jewel called Bottu or Talai is attached. Sandal wood paste, perfume, and flowers are presented to the guests, betel-nut is offered to all relatives and friends and money presents are made. The married couple receive 'Asir-vadam' benedictions and congratulations from the assembly, and as they prostrate themselves at their parents' feet, their parents bless them.—*Mrs. Spiers' life in Ancient India p.* 281. *Sir John Lubbock, Orig. Civil, passim. Spectator Newspaper. Dr. Clarke Travels in Siberia,* Vols. I. 332, II. p. 442. *Ernan, Vol. IV.* p. 97. *Kames' History of Man, vol. II. p.* 58. *Astley's Collection of Voyages,* Vol. IV. p. 575. *M'Lennan's Primitive Marriage,* p. 30. also *Trans. Ethn. Society of London, New Series, Vol*

VI. p. 24, 27; 328-341. *Mr. G. Campbell, Ethnology of India in Beng. As. Soc. Journ.,* No. xxxv. in *Journ. Ethn. Soc. July* 1869, p. 128. Part. ii., *4th Jany.* 1866. *Lt. Col. E. T. Dalton on the Kol of Chota Nagpore in Journ. Ethn. Soc. July* 1869, p. 182. *Revd. J. F. Kearns, Tribes of South India, Madras,* 1860. *Account of some Rude Tribes of Southern India. Dr. John Shortt, Hill Ranges of Southern India, Madras* 1865-1870, 1871. *Captain Graham on the Bheel Tribes, inhabiting Khandesh. Revd. John Wilson, D. D., India Three Thousand Years ago. Mr. B. H. Hodgson, Aborigines of India. Revd. Joseph Roberts Oriental Illustrations London* 1835. *Cameron, Eastern possessions p.*115. *Recherches Phil sur les Egyptiens et les Chinois. Selections from the Mahabharata, pp.* 8 and 66. 2 *Sam.* ch. 12, v. iv.; ch. 16, 21 and 22. *Westm, Rev.* 1868. *Bunsen, God in History,* Vol. I, p. 177. *William's Story of Nala, p.* 250. *Mr. J. T. Wheeler in Cal. Rev. Oct.* 1871. *Histoire Abregee des Cultes,* Vol. II, p. 108. *The People of India, by J. F. Watson and J. W. Kaye,* Vol. I. p. 2. *Wils. Hindoo Theatre. Wilson's Glossary. Layard's Nineveh,* Vol. I, p. 103. *The Poona Observer, 11th March* 1862. *Tod's Rajasthan,* Vol. II. p. 54. *Muller. Fraser's Himala Mountains,* p. 70. *Ward on the Hindoos,* Vol. iii, p. 172, 173, 268. *Frere Antipodes,* p. 220. *Dr. Shortt, in Trans. Ethn. Soc. New Series,* Vol. vii, p. 194. *Trans. Eth. Soc.* 1869, p. 125. *Metz, The tribes of the Neilgherries,* p. 74. *Lewin's Hill Tracts of Chittagong,* p. 36, 65, 80, 116. *Raffles' History of Java,* Vol. i. p. 328. *Davy's Ceylon* p. 286. *Marsden's History of Sumatra,* p. 262, 263. *Notices of the Indian Archipelago* p. 90. *Astley* p. 342. *Burton, The City of the Saints. Asiat. Res.* IV. p. 63. *Forbes, Ras Mala; Hindoo Annals,* Vol. II. p. 238, 339. *W. E. H. Lecky, M. A. Hist. of European Morals, London* 1869, vol. ii. p. 322. *Elliot, Suppl. Gloss., quoting Colebrooke's Miscell. Essays,* Vol. I. p. 115. *Journ. R. A. S.,* Vol. III, pp. 354, 356; *Sanscrit Dict.* p. 298; *and Vishnu Purana,* p. 405. *Bombay Gazette. Government Notifications, Foreign Department, Simla, the 7th April* 1847. *Institutes of Menu,* cix. pp. 59, 64, 66. *Indian Mirror. Ward on the Hindoos* Vol. iii. p. 172. *Domestic Life in Palestine,* by *Mary Eliz. Rogers. Tor Cont.* p. 80. *Forbes Ras Mala, or Hindoo Annals,* Vol. I. p. 328, 341, 343, 345. *Ward on the Hindoos* Vol. III. p. 172-3. *Calcutta Review, May* 1868. *Transactions of The Royal Ethnological Society of London* 1865, *p.* 81. *Sir Erskine Perry's Bird's Eye View. M'Lennan's Primitive marriage, p.* 28. *Lubbock Orig. Civil,* p. 76. *Wilson's. Hind. Theat. V.*

II p. 98. *Elliot Wilson's Hindu Theatre.* See Got. Hindu, Marriage.

MARRI CHETTU, Tel. Ficus Indica *L. R.* iii. 539, Urostigma Bengalense *Gasp. W. Ic.* 1989, *Rheede* i. 28.

MARROCCHMO, It. Morocco Leather.

MARROO, Tam. Marjoram.

MARROQUI, Sp. Morocco Leather.

MARRUBIUM INDICUM, Burm. Syn, of Anisomeles ovata. *R. Br.*

MARRUBIUM VULGARE *Linn* common white horehound.

MARS, Lat. Iron.

MARS, see Kama, Mungala, Saraswati, Singhalese, Vahan.

MARSA, Hind. Amarantus mangostanus.

MARSCHANDA, see Inscriptions.

MARSDEN, Dr., a medical officer of the English E. I. Company, author of a history of Sumatra.

MARSDENIA ROYLII, *Wight.*

Pathor of Chenab.	Tar-of Ravi and Sutlej.
Veriof Ravi and Sutlej.	

A climbing plant growing up to 8,000 feet in the outer Himalaya hills and in the Salt Range. Its fibres are made into fishing lines and the powdered unripe fruit is given as a cooling medicine.—*Dr. J. L. Stewart.*

MARSDENIA TENACISSIMA, *W. and A.*

Asclepias tenacissima *Roxb.*	Gymnema tenacissima
Asclepias tomentosa *Herb. Madi.*	*Spr.*

Jeti-fibre,	Eng	Tongus,	Hind, Tam.
Rajmahal bowstring creeper	Eng.	Chittee,	,,

This small creeper grows in the peninsula of India, in the Rajmahal Hills, Palamow, Nepal and Chittagong. It has small greenish yellow flowers; from wounds made in this shrub, a milk-like juice issues which hardens into an elastic substance, with properties like caoutchouc, and from the bark, beautifully fine silky fibres are obtained which are made into bow-string *Roxb* ii. 51. *Voigt* 537 *Journ. Agri-Hort. Soc.* quoted in *Royle Feb. Pl.* p. 314.

MARSDENIA TINCTORIA. *R. Brown.*

Asclepias tinctoria *Roxb.*	Cynanchum tinjeris *Herb.*
Pergularia tinctoria *Spr.*	*Ham.*

This creeper, one of the order Asclepiaceæ, grows in both the Peninsulas of India, in Assam, Silhet, Pegu, Tenasserim and Sumatra. The plant yields a blue dye, and Dr. Roxburgh recommended its extensive cultivation. The Burmese obtain from it quite a good indigo blue, though not equal to the dye from the Ruellia. The Javanese, who of all the Malayan race have certainly made the highest progress in all the useful arts, have a specific term for dyeing or tinting,—"madal;" but the Malays express it only by the word for dipping, "chalup," and the only generic words which either of them possesses for "colour," are the Sanscrit, warna; and the Portuguese, tinta. Their colours are usually sombre,—little varied, but generally fast. Blues are always produced from indigo, yielded for the most part by the Indigofera tinctoria, as in other parts of India, but in Sumatra, occasionally, from this plant, the Marsdenia tinctoria. Yellows are produced from the woods of two species of Artocarpus, the jack and champadah, and from turmeric; and reds from the bark of the root of the "mangkudu," the Morinda umbellata,—from the "kusumbajaiva," or safflower, Carthamus tinctorius, from the "kusumba-kling," which is the annatto, or Bixa orellana, from the sapang, or sappan wood, Cæsalpinia sappan, and from the nidus of the lac insect. Black is produced from the rinds of the mangostin fruit, and of the "Katapang," Terminalia catappa, with sulphate of iron. Sails and nets are dyed, and perhaps also tanned with a wood called in Sumatra, "ubar" which is the Ricinus tanarius of botanists. The mordants used are rice-bran, and alkalis from the combustion of some vegetable matters, as the fruit stalks and mid-ribs of the cocoanut palm and alum brought from China.—*Crawfurd*; *Mason*; *Voigt.* 537 *Roxb.* ii 43.

MARSH DATE or Ground Rattan, is the Calamus rotang or common cane plant: its leaves are used at Cuddalore for making ropes and mats.

MARSH-DATE PALM. Phœnix paludosa.

MARSH MALLOW. Althæa officinalis. A syrup of this is a mucilaginous demulcent, and for the same purposes may be prepared syrup of Bombax malabaricum root,—of dried Abelmoschus esculentus capsules, (okra,)—of Asparagus sarmentosus, (soota moolli,)—of Bilva fruit, (bel.) Ægle marmalos. These syrups all spoil very readily.—*Beng. Phar p.* 407.

MARSHMAN, Joshua, colleague of Carey and Ward, born in 1768, at Westbury Leigh, the son of a weaver and Baptist minister. He arrived in India in 1799. He had many bitter personal enemies, possibly caused by something in his manner, and from his entertaining the mistaken theory that men are most easily controlled by management and conciliation, from acting on which many supposed him to be a schemer and insincere. But though he stated his views with moderation, he was unbending on matters involving a principle.

MARSIAH. Ar. an elegy, read during the maharram, on the deaths of Ali, Hasan and Hussain.

MARSILEA QUADRIFOLIA. *Linn.*

Soosni-shak.	Beng.	Ari kiray,	Tam.
Chuppati ke baji,	Duk.	Ara kura,	Tel.
Godhi (the bulbs,)	Hind.	Mudugu tamara,	,,
Chittur Dulla,	Sans.	Munugu tamava	,,

A plant of Europe, North Africa, India and Australia. Its bulbs are eaten either raw or boiled.—*Voigt. p.* 739, *Powell, Hand book, Ainslie, p.* 252.

MARTABAN, a province and town in British Burmah. The town is an insignificant village at the junction of the Gwyne and Salween rivers opposite Moulmein in lat. ° 32' N; and lon. 97° 37½' E. The rise of the tide is 21 feet, the district is occupied by the Mon or Talieng race. The town was taken by the British 30th October 1824, and again on the 2nd April 1851.

MARTABAN-JAR. Jars of glazed earthen ware. The word Martaban is unfamiliar to Dulaurier, who quotes from Father Azar a Maronite, that it means "a casket or vase for keeping medicines and comfits, &c." But the word is obviously used for the great vessels of glazed pottery, called Pegu or Martaban jars from the places where they were purchased, and which retained a wide renown up to the present century. *Yule, Cathay*, II. 476.

MARTAN, Hind. Desmodium argenteum.

MARTAND RAO. See Holkar.

MARTAS. Malay. Amethyst.

MARTI, Hind. Jasminum officinale.

MARTIN, Sir James Ranald, a medical officer of the Bengal army. Author of Brief topographical and historical notice of Calcutta. Lond. 1817.—Memoir on the advantages of the re-occupation of Negrais Island in Bl. As. Trans. 1834.—Johnston and Martin on Tropical Climates.

MARTIN, Montgomery, wrote on the history, antiquities, topography and statistics of Eastern India. Lond. 1838, 3 vols.

MARTINIERE. A series of schools in Northern India, founded under the will of General Martin, a Frenchman, who amassed much wealth in the Company's service and died in 1800.

MARTIONDI, Singh. Lawsonia inermis.

MARTIS, Ar. Amethyst.

MARTYN, Henry, a missionary clergyman of the Protestant sect who laboured in India and then proceeded to Persia where he died. His zeal was beyond the strength of a naturally delicate constitution, yet Providence supported him, till, his mission being performed in the gift of the Holy Scriptures to the nations of the East in their own languages, exhausted nature sunk under the apostolic labour, and he expired at Tokat, on the 16th of October 1812.—*Porter's Travels*, vol. ii. p. 703.

MARU, Hind. Quercus dilatata and Q. incana.

MARU, Sans. from mree, to kill.

MARUA, Hind. Artemisia elegans; ban marua, Hind. is Æchmanthera wallichiana.

MARRUBIUM VULGARE, *Linn.*

M. hamatum, *H. B.* | M. germanicum, *Schr.*
Horehound, Eng.

A plant of Europe and Mid Asia, near Kashmir, on the Chenab, in the Salt Range and Trans-Indus, at elevations varying from 2,000 to 7,000 feet.—*Dr. J. L. Stewart, M. D.*

MARUDA MARAM, Tam. Pentaptera tomentosa.

MARUDANI, Tam. Lawsonia alba *Lam.* Henna.

MARUDAR SINGHI, Tam. Litharge.

MARUDUM BARK, Eng. Marudu puttay, Tam. Bark of Terminalia alata.

MARUE, Fr. Cod.

MARUK, Mar. Ailanthus excelsa.

MARU-KARUNG, Tam. Randia dumetorum, *Linn.*

MARUL, Tam. Sanseviera Zeylanica, *Willd.* See Liliaceæ.

MARULA MATANGI or Tal noppi or Marulu jada chettu, or Marulu tige, Tel. Xanthium orientalis, L.—X. Indicum R. The prickly involucre is applied to the ear to cure head-ache, perhaps on the principle of counter-irritation. Its syns. in sanskrit, Bhutakesa, "devil's hair" also *Golomi W.* 301, are explained as orris-root, also the root of Acorus calamus and root of a kind of darbha grass (Poa)—Br. has Marulu tige, "the insane root," and Marulu matangi tige with a quotation implying, as is popularly believed, that if a traveller tread on the plant he loses his way. The word tige implying a climber is, however wholly inapplicable.

MARUMAKATAYAM. In N. Malabar the polyandric races who follow the descent of Marumaka tayam, or descensus ab utero. See Marriage, Nair, Polyandry.

MARUN, Hind. Ulmus campestris.

MARUNBURU. See India

MARURI, Hind. Isora corylifolia *Schott* and *End.*

MARUTI, Malayala, a tree which grows to about fourteen inches in diameter, and twenty to twenty-four feet high. Its fruit is used medicinally and yields an oil which is used in lamps, and for anointing the body after bathing.—*Edye, M. and C.*

MARUT and Harut, in mahomedan belief, are two angels, imprisoned, till the day of judgment, in a well in Babylon for having,

ien in the flesh, committed sins which they denounced in mankind.

MARUT in the mythology of the hindoos, a personification of the wind. The Marut deities are the forty-nine winds personified. In the Vishnu Purana they are described as the children of Diti, by Kasyapa, or rather as the child divided by Indra into forty-nine portions, and afterwards addressed by him in the words ma rodih weed not, whence the name Marud.—*William's Story of Nala*, p. 237. *Vishnu Purana, p.* 151. See Hindoo, Veda.

MARUVAMU, Tel. Majoranum hortense, *Mœnch*—Origanum marjorana, *L.*

MARVEL of Peru. Mirabilis jalapa.

MARVILINGUM MARAM, Tam. a Ceylon tree which grows to about sixteen inches in diameter, and eight feet high. Its wood is used for sandals and toys, &c. The pod, bark and leaves, are used in intermittent fevers.—*Edye, on the Timber of Ceylon.*

MARWA. Hind. Artemisia Indica.—*Willd.*

MARWADI, See India.

MARWA or MAWA. Hind. Salt Range, Vitex negundo.

MARWAN. See Khalif.

MARWANDE. Hind. Psiitu, in Waziristan, Vitex negundo.

MARWAR, Hind. Bauhinia racemosa.

MARWAR is a corruption of Maroo-war, classically Maroost'hali or Mooroost'han, the region of death. It is also called Maroodesa, whence the Mardes of the early mahomedan writers. The bards frequently style it Mord'hur, which is synonymous with Maroo-desa, or, when it suits their rhyme, simply Maroo. Though now restricted to the country subject to the Rahtor race, its ancient and appropriate application comprehended the entire 'desert,' from the Sutlej to the ocean. The sac'-hæ or branches of the Rhator, early spread over the desert. The fabulous genealogy of the Rhator deduces their origin from the raht or spine of Indra, their nominal father being Yavan-aswa, prince of Pailipur, which they say was somewhere in the north. This indicates their Scythic origin, the Asi or Aswa being one of the four Scythic peoples who overturned the Greek kingdom of Bactria. Doubtless the Indo-Scythic people from the Oxus to the Ganges were one race and ancient hindu cosmographers claim the Aswa as a grand branch of their early family. But there are no available data for any of the great Rajput families beyond the fourth century of this era. This was the period of one of the grand irruptions of the Getic races, from Central Asia, who established kingdoms in the Punjab and on the Indus, and that they were a pastoral race is evidenced by the term Pal or Pali, which is an adjunct to every proper name. In the scant records of Alexander's invasion, mention is made of the Asasenæ and Asacani as still dwelling in the countries on and beyond the Indus, but the period of the fourth century, at which time the Hun, the Parthian and the Gete had founded colonies on the western and northern frontier of India, was fruitful in change to the old established dynasties of the hindu continent. Marwar, in 1868, continued to be greatly misruled. At the commencement of 1869 the Political Superintendent of Serohi discovered that, both in that state and in Marwar, the practice of Samadh, or burying alive, prevailed to a considerable extent, though confined almost entirely to persons in the last stage of leprosy, by whom it was practised to put an end to their sufferings. As it was thought probable that in some cases priestly influence, and in others the desire of the other members of the family to rid themselves of the presence of a nuisance, might have induced the self-sacrifice, the Political Agent considered it advisable to bring to the notice of the Durbar of His Highness the rao of Serohi, that Government regarded the commission of a Samadh in the same light as a suttee, and that they would expect His Highness to use his best endeavours to put a stop to it. It was also notified that in case of his not doing so, he would incur the displeasure of Government, and the number of guns with which he was saluted would be reduced. His Highness at once issued a proclamation declaring that Samadh was forbidden, and that any one assisting at any case in future would be liable to imprisonment extending to ten years, that the jaghirdar on whose estate it took place would be liable to the same punishment, and the forfeiture of his estate, and any raj official, through whose culpable neglect a case might occur, would also incur the same liability. The maharajah of Marwar was also addressed on the same subject, although the Political Agent of that province could not hear of any cases having occurred.—*Tod's Rajasthan*, Vol. II, p. 9. *Englishman, April* 25. See India.

MARWARI, from Marwar, a country in Rajputanah, but in India generally applied to a native of Rajputanah, engaged in banking or trade. There are, however, in India, various tribes who are known as bankers, soukar, and surraff or shroff, viz. the Marwari, the Bhatya, the Vesya Komati, the Modi grain seller and the Bania. The Marwari of Marwar in Rajputanah

arrange themselves into twelve tribes, amongst whom are the Mestri, Agrwala, Urwar, Oswal, Sarogi, Kandelwal, Bijabargi, Porwal, some of these are hindus, and some are of the Jain sect. The Mestri, the Urwar, Bijabargi, Kandalwal and Porwal are of the vaishnava sect of hindus; the Agrwala are partly vaishnava and partly jain, but the Sarogi and the Oswal are wholly jain and it is from amongst the Ossi tribes of Oswal that the jain priests of Abu are chosen. They never use animal food, their offerings are fruits and sugar, and the Oswal and Sarogi never eat the prasadh or meat offered to the idols. These races are less frequently of the saiva sect. The Marwari, the Vesya Komati, the Modi grain-seller and the Banya, are distinct races, altogether dissimilar in personal appearance, the Marwari from the desert being tall, bulky, yellow men, while the Wani or Banya of the peninsula are, a smaller and dark colored race. The Marwari mercantile men and bankers hold almost exclusively the entire banking business of India. The Marwari of Jeypur regulate the exchange operations of almost all the nations of India. Colonel Tod tells us that they are of Rajpoot origin, and that the Oswal is the richest and most numerous of the eighty-four mercantile tribes of India, and is said to amount to one hundred thousand families. They are called Oswal from their first settlement, the town of Ossi. They are all of pure Rajpoot birth, of no single tribe, but chiefly Pura, Solanki, and Bhatti. Many profess the jain tenets, and it is a curious though little known fact that the pontiffs of that faith must be selected from the youth of Ossi. The wealthy bankers and merchants of these regions, scattered throughout India, are all known under the denomination of Marwari, which is erroneously supposed to apply to the Malwah and the Jodpoor territory, whereas, in fact, it means belonging to Maru, or Marust'han, the desert, It is singular, he adds (*Rajasthan*, Vol. II., p. 234) that the wealth of India should centre in this region of comparative sterility. The Marwari is essentially following similar mercantile pursuits to the Vaisya Komati of peninsular India, and those of the Wani or Bani or Banya, viz., banker and merchant, to which however the Komati add that of retail shopkeeping. If a Marwari engaged in business in the peninsula, be asked as to his caste, he replies that he is a Mahajan, a Bania, a Bais, or Vais, meaning that his profession is that of the commercial people. But on further questioning, he explains that originally the Marwari was a Rajpoot, that there are twelve great tribes, of whom are the Oswal, Messar, Agarwala, Bejabargi, Saraogi, Neddatwar, Parwar, and five others. These all subdivide into innumerable kap or clans; in the Messar tribe alone are 72, amongst whom are the Rathi and Dhaga. All the Marwari of Rajputanah adhere to the gotra principle, reckoning their descent from a founder, and in their marriage ceremonies they abstain from blood relationship, never marrying into their own gotra; they seem to be of Aryan origin. Their widows never remarry. It is a curious and little known fact, that almost all the mercantile tribes of Western India are of Rajpoot origin, and sank the name and profession of arms when they became proselytes to Jainism, in the reign of raja Bheem Pramar. The Cheetore inscription (see Vol. I, p. 799, and note 7, p. 800), records the name of this prince. He was ancestor of raja Maun, whose date S., 770 (A. D. 714), allows us to place this grand conversion prior to A. D. 650. The Banya or Komati are generally of the vaisya sect of hindus, though some of them worship Siva. They are most numerous in Telingana and in Madras. In the north and east of Dekkan proper there is not one of them in twenty villages, their places then being taken by the Marwari race. There are however many in Punderpur, and Sholapoor. Those of the Komati who die unmarried, are buried, all others are burned whether belonging to the saiva or vaishnava sects. Their language in their families is Telugu, and it is spoken by them as far as Bombay. But as the west is approached, Maharati becomes mixed with it. The Banya are essentially shopkeepers, sellers of dry grains, doing a little in mercantile business and cultivate, but do not hold the plough. They are mostly dark men, of short stature. In their marriages the bridegroom may or not be before or after puberty but girls are under age and the ceremonial is performed at the house, by a brahman. The death shrad are conducted by brahmins. Their janawi or zonnar is put on and the mantra taught when married. The Wani of the Western Coast will only marry with the Komati Banya. They are in considerable numbers in the northern part of Hyderabad, adjoining Berar.—*Tod's Rajasthan*, Vol. II. p. 134, 234

MARWARID. Ar. Pers. a pearl.

MARWAT and Bannu are on the same plain. The people of Marwat are larger in stature than those of Bannu and are usually clad in coarse white linen like the Afghan on the banks of the river Indus.

MARYA CADAMBA, Tam.? A Travan-

core wood, of a yellow colour; used for packing cases.—*Col. Frith.*

MARYUL or Lowland, from mar, Tib. low, and yul, land, the non-Chinese portions of the Bhot territories. These are arranged by Col. Strachey as that of Bulti, which is the mahomedan name, and includes Hasora, Rongdo or Rongyul; Shigar, Skardo or Bulti Proper, Parkuta, Tolti, Khartaksho, Kiris, Khaypalu and Chorbat: and the buddhist Ladak in which we have Spiti, Zangskar, Purik, Sura, Hembaks (Dras;) Ladak proper or Le, Nubra, Jankstee, Rong, Rupshu and Hanle. In this list of Strachey, Lahul, Hungrung and Kunawar are omitted as Indian; whilst Hasora is treated as Bhot.—*Latham, Ethnology.*

MARZANJOSH —? Origanum vulgare.

MAS, Malay. Gold.

MASAH, Ar. Heb. Anointing, a form of installation, which is practised in Europe but seems to have been of Eastern origin, derived perhaps from the Assyrians. The "masah" of the Arabs, forms the Hebrew messiah, meaning the anointed one. In Rajputanah "anointing" appears to have been, in all ages the mode of installation. The unguent on this occasion is of sandalwood and atar of roses made into a paste, or very thick ointment, of which a little is placed upon the forehead with the middle finger of the right hand, and then the jewels, the aigrette and necklace, are tied on. Amongst the earliest notices of this ceremonial is that in Genesis xxviii, when Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. The brahmans anoint their stone images with oil before bathing, and some anoint them with sweet-scented oil. This practice probably arises out of the customs of the hindoos, and is not necessarily to be referred to their idolatry. Anointing persons, as an act of homage, has been transferred to their idols. There are resemblances betwixt the Jewish and hindu methods of, and times for, anointing. Oil is applied to the crown of the head till it reaches all the limbs, it is called abhyanga which is noticed in Psalm cxxx. iii. 2. "It is like the precious ointment upon the head, that went down to the skirts of his garment." Again we are told in Mark xiv. 3. that there came a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head,—and, pouring sweet-scented oil on the head is common amongst the hindu. At the close of the festival in honour of Durga, the hindu races worship the unmarried daughters of brahmans, and amongst other ceremonies pour sweet-scented oil on their heads. Amongst the hindu, the ceremonial is attended to after sickness, which in Psalm xiv. 7. is mentioned thus: 'thy God hath anointed thee with the oil of gladness.' And hindus, when fasting, or in sickness, or sorrow, abstain from the daily anointing of the body with oil, and again anoint on recovery as in 2 Samuel xii. 20, where 'David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped.' Bathing, anointing the body with oil, and changing the apparel, are, among the hindus, the first outward signs of coming out of a state of mourning, or sickness.—*Ward Hindoos*; *Tod's Rajasthan*, Vol. ii. p. 568.

MASALA, properly spices or compounds of spices; also used to mean any compound or substance used in any manufacture or operation. See Massala.

MASAILMA and El Aswad, in mahomedan history called the liars, lived in A.D. 632, in the time of Mahomed. The first was of the tribe of Hanefa, of the Yemama province and a man of consideration. He at first embraced mahomedanism and then for a time set up as a prophet on his own account, as a rival to Mahomed, and near the close of the latter's career. He afterwards was slain at Akraba in a battle near Yemama with Khalid ibn Walid, whom Abu Bakr, Mahomed's successor sent against him. He fell by the hands of a Negro slave, named Wahsha, with the same weapon that had despatched Hamza the uncle of Mahomed.

MASAKA, Sing. Galls.

MASAUDI, a celebrated Arabian traveller and historian who wrote at the time of the tenth century. He was author of the Kitab Merooj el D'hhab; a Historical Encyclopædia, entitled the Meadows of Gold and Mines of Gems which was translated by Dr. Aloys Sprenger.—*Ind. in 15th Century.* See Masudi.

MASBATE. See Negros or Buglos Islands.

MASKAL, an island 15 miles long from North to South and 6 miles broad, off the coast of Chittagong. It has Muttabari island on its South-East side, and Kootubdeeah island also near.

MASDORAMUS. See Koh.

MASEERA or Mazeira Island, on the south-east coast of Arabia, is low and rugged, about 37 miles long, its south point is in lat. 20° 10' N.; long. 58° 37¾' E — *Horsburgh.*

MASH, Hind. Phaseolus mungo, also Ph. max, also Ph. radiatus, and Ph. Roxburghii.

MASH. Mons Masius. See Aramæan.

MASHA, Sans. Phaseolus max, Phaseolus radiatus.

MASHA, a goldsmith's weight 1-12th part of a tola or 15 grains.

MAS'HAB, also called Mahgin, a light crooked stick about two feet and a half long, used in Arabia, for guiding camels. The Mas-hab is of almond, generally brought from Syria; at the thick end is a kind of crook, formed by cutting off a bit of larger branch from which the stick grows. This crook is afterwards cut into the shape useful to seize a camel's nose-ring; or a horse's bridle. Arabs of all degrees are fond of carrying these sticks.

MASHAD or Gugaira, Hind. a wooden implement used in burning sajji or barilla.

MASHAD, a city of Khorassan, populous and wealthy, which has been enriched by its trade with Bokhara and Karakul, See Karakul.

MASHAIKH, amongst mahomedans, elders, holy persons, heads of religion.

MASHAK, Arab. A leather bucket, leathern bags, for carrying water, used by travellers all over the east.—*Pottinger's Travels Beloochistan and Sinde* p. 37.

MASHANEE, Beng. Glycine debilis.

MASHEE, a river of Jeypore.

MASHI, Hind. Antennaria, *sp.*

MASHI-RANG, Hind. deep brown color

MASHID ALI. This city, according to Kinneir was founded by Alexander the Great, and was, for a considerable time, called Alexandria. It is thirty miles from Hillah, and four from Kufa, a town founded by the Khalif Um'r.—*Miyman's Travels*, p. 112.

MASHAL-CHI, Arab. Hind. A torch bearer, a lamplighter, from Mashal, Ar. a lamp.

MASHI PUTRI, Tam. Grangea maderaspatana, *Poir.*

MASH KULE, Beng. Phaseolus Roxburghii, *W.* and *A.* also Ph. radiatus.

MASHO, Hind. Thymus serpyllum.

MA-SHOAY, Burm. of Moulmein, Bignonia stipulata.—*Roxb.*

MASHRABIYAH. Ar. A projecting latticed window, made of wood richly carved; Cairo was once famous for these, but they are growing out of fashion with young Egypt, disappearing before glass and green blinds.—*Burton's Pilgrimage to Meccah*, Vol. I. p. 51.

MASHRU. A mixed fabric of silk and cotton.

MASHUR, Hind. Daphne oleoides.

MASIBATAT. Ar. in Arabic medicine Hypnotica.

MASJID with mahomedans, is any place of prayer, private or public. From jid" is derived the word "mosque:" change by the Egyptian Arabs who pronounce the letter j as a hard g, so that jab'l a mountain, jam'l a camel and masjid a mosque, become gab'l, gam'l, masgid.—*Pilgrimage to Meccah*, Vol. I. p. 141.

MASJID-I-SULEIMANI BUZURG, See Luristan.

MASKAT is built on a [illegible]sing with a gradual ascent from the sea, where the water nearly washes the bases of the houses. The greater portion of the inhabitants are of a mixed race, the descendants of Arabs, Persians, Indians, Syrians, by the way of Baghdad and Basarah, Kurds, Afghans, Beluches, &c. The Persians at Maskat are mostly merchants, who deal in India piece-goods, coffee, hookahs or kaleans, and rose-water. Others, from Bunder-Abbas, Lar, and Menon, manufacture swords and matchlocks, for which there is a great demand in the interior. Banians constitute a body of the principal merchants, there are a few Jews, who mostly arrived there in 1828, being driven from Baghdad, by the cruelties and extortions of the Pacha Daud, when nearly the whole of this race were compelled to fly. Some took refuge in Persia, while others, in their passage towards India, remained here. The same toleration exercised towards all other persuasions is extended to the Beni Israel, no badge or mark, as in Egypt or Syria, being insisted on. The Jewish population of Maskat and Muttrah were estimated by Wellsted at sixty thousand souls: During the first quarter of the 19th century, about four thousand slaves, of both sexes and all ages, were disposed of annually. The Towayli, from the Zanzibar coast, formed one class: they are known by having their teeth filed, sometimes to a point, and sometimes in notches like those of a saw, also with some perpendicular incisions on either cheek, made with a pen-knife when the children are five or six years of age and the scars which remain denote the tribe to which they belong. The price of a Towali was from 40 and 60 dollars. The Nabi, another race who come from the interior of Africa, are said to be vindictive and treacherous. The Bedowi here as in the Hejaz, are the only purchasers. The Galla brought from Abyssinia, were highly valued; they fetch from one hundred to one hundred and fifty dollars; the price of the women being about the same as that of the males, and strength, health, and good temper in the latter, are considered as a set-off against the comeliness of the former. They bring eunuchs occasionally from Darfur, which fetch from two to

hundred dollars, and are mostly purchased by the Persians. Maskat is often visited by a large grampus, which sailors call the Maskat Tom, and the Arabs Ovey. It sometimes capsizes their boats, and plays, according to the report, other mischievous pranks.—*Wellsted's Travels*, Vol. 1. pp. 13 to 388.

MASKAW. A Penang wood of a light brown colour; specific gravity 1·016. Used for palankeens, carriages, furniture, &c.—*Col. Frith.*

MASK FLOWER. Alonsoa, *species.*

MASKED HORSE-SHOE BAT. See Cheiroptera.

MASLO. Rus. Oil.

MASLUN, Hind. Saxifraga ligulata, also Polygonum bistorta.

MASNA. Hind. Pistacia integerrima.

MASNAD. Ar. Per. Throne.

MASON, Revd. S. wrote on the fauna, flora, and minerals of Tenasserim, of British Burmah and Pegu. Lond. 1852, 2 vols. 16to. also author of "Tenasserim" "Burmah." The Natural History of Burmah and Tenasserim has been largely described by Dr. Mason.

MASON WASP, of Ceylon, is the Pelopœus spinola, St. Fargeau, one of the Sphegidæ. The Ampulex compressa which drags about the larvæ of cockroaches into which it has implanted its eggs, belongs to the same family.

The male of the mason wasp of India, is about 1½ inch long, of a bright brown yellow. The female is about ¼ of an inch long, of a bright bottle green. The male makes a round house of mud, in compartments, into each of which the female drops a few eggs and the male thrusts in large green caterpillars for the subsistence of the young.—*Tennant. History of Ceylon.*

MASR. The old citadel of Masr, in Niebuhr's time, was inhabited by none but christians. In it are to be seen several churches of the Greeks and Copts, with a convent of monks, of the latter nation. A grotto under one of the Coptic churches, is regarded with high veneration, because it is supposed to have been the retreat of the Holy Family, when they fled into Egypt. The Greeks have a church famous for a reputed miracle of a singular nature. Fools recover their wits, upon being bound to a certain pillar of it.—*Niebuhr's Travels*, Vol. I. p. 64.

MASSAGA. See Kaffir.

MASSAGETÆ. According to Strabo (lib. xi), all the tribes east of the Caspian were called Scythic. The Dahæ were next the sea; the Massa-getæ and Sacæ more eastward, but every tribe had a particular name. All were nomadic; but, of these nomads, the best known are the Asi, the Pasiani, Tachari, Saccarandi, who took Bactria from the Greeks. The Sacæ made irruptions into Asia, similar to those of the Cimmerians, and possessed themselves of Bactria and the best district of Armenia called after them Saca-senæ. Of the first migrations into India of the Indu-Scythic Gete, Takshak, and Asi, that of Sehesnag from Sehesnagdes (Takshak from Techarist'han) six centuries before Christ, is the first noticed by the Puranas. About the same period a grand irruption of the same races conquered Asia Minor, and eventually Scandinavia, and not long after the Asi and Tachari overturned the Greek kingdom of Bactria. The Romans felt the power of the Asi, the Catti and Cimbri from the Baltic shore, Colonel Tod (Vol. I, p. 49,) supposes the Asi and Tachari to be the Aswa and Takshac or Toorshka races of the Poorans of Sacadwipa; the Dahæ to be the Dahya, now extinct, one of the 36 Royal Rajput tribes, and he supposes them to be the descendants of Baldeva and Yudishtra, returned under different appellations. The country on the east is still occupied by the Turkoman race. Herodotus (*Her. Clio.* I, c 216) mentions that they were said to eat their aged relatives; when any one was far advanced in years they called together their immediate friends and neighbours, and having sacrificed him, made a common feast upon his dead body.—*Chatfield Hindoostan*, p. 181. *Herod lib.* I, sect cexvi. See Gete, Hindoo, Jat, Kafir, Kedah.

MASS. Pers. Diamond.

MASSALA, GARM, or warm spices, include pepper; cloves, cardamoms; cummin and cubebs: the "thanda" or cold spices, comprise chillies, onions, garlic, ginger; turmeric; coriander and cummin seed, tamarind, &c. See Masalah.

MASSANAH. See Kol; Koli.

MASSANDARI. Beng. Callicarpa lanata.

MASSEH ISLANDS. These islands situated in the bay of Tajoorah, near Arabia, were purchased by the British in 1840, but never occupied.—*Horsburgh.*

MASSICOT. An oxide of lead, prepared from the dross of the melted metal. It is of a pale yellow colour, and is used as a pigment.—*Waterston* quoted by *Faulkner.*

MASSLO KOROWE. Rus. Butter.

MASSON, Charles, a celebrated traveller and numismatologist, left India in 1842. Author of Journeys in Beloochistan, Affghanistan and the Punjaub.—Lond 1842, 3 vols. Notice of the countries west of the

Indus.—Bom. Geo. Trans. 1836-1838; Bombay reprint vol. i. 2.—*Dr. Buist.*

MASSOWAH. A harbour on the west coast of the Red Sea. Eight or ten of the largest ships with double the number of smaller ones could be securely moored in the harbour. There is also a good harbour called Daha-leah, larger than Massowah, about a mile to the north. In both of these the water is quite smooth. The fresh water supply is from tanks in the island of Massowah. There is fresh water also at Daha-leah. Fresh water is not abundant either here or in any other part of the Red Sea, but the supply at Massowah could probably be increased by digging wells on the mainland. There is a pier with facilities for landing on Massowah island which is connected with the main land by low wet ground about a mile in length. The rainy season is from November to March. It is 380 miles from Aden and 290 from Perim. The navigation for the greater part of the way is clear and safe, and for the whole way in the day time for carefully navigated ships. There is no other spot but Massowah and its immediate neighbourhood where ships could lie safely for any time, and where troops and munitions of war could be disembarked with celerity and safety.—*Lieut. Col. H. James, R. E., in Par. Paper.*

MASSOY BARK. Eng. Cinnamomum xanthoneuron.

MASSU. Hind. of Salt Range. Sterculia villosa.

MASSUR CHENNA. Hind. Ervum hirsutum. *Willde.* Ervum lens. *Linn.*

MASSUR PARUPU. Tam. Ervum lens. *Linn.*

MASSURI. A sanitarium on the Himalaya. The following heights of mountains and points in the environs of Massuri were determined by the great Trigonometrical Survey of India, under General Sir Andrew Waugh.

Hatipam,	7,109 ft.	Cooley Hall,	6,506 ft.
Edge Hill,	7,070 „	Camville,	6,288 „
Green Mount	7,002 „	Massuri Seminary	6,330
Laltipa,	7,602 „	Massuri Bazar,	6,719
Eagle's Nest,	7,041 „	„ Church,	7,369
Bellevue,	7,125 „	Landour „	7,369
Waverley,	7,057 „	„ Bazaar,	6,808
Himalaya Club House,	6,849 „	„ Hospital (Chimney)	7,511
Camel's Back,	7,143 „	Mallingarh,	6,936
Mule Shed,	6,562 „	Woodstock,	6,877
Milner'sCottage	6,641 „		
Newland'sHouse	6,863 „		

MAST, Pers. coagulated milk or clotted cream, slightly sour, which when diluted with water forms ab-i-dugh, a beverage in warm weather equally grateful and salubrious.—*Ouseley's Travels*, Vol. I. p. 268.

MASTAKA, also Chinna Mastaka, in hindu idolatry, is a form of Parvati as Kali, and, possibly, is the sacti of Siva, in the form of Kapali. She is described as a naked woman with a necklace of skulls, Her head is almost severed from her body, and her blood is spouting into her mouth. In two of her hands she holds a sword and a skull. In a note in Mr. Ward's work on the Hindoos, it is stated that this goddess was so insatiate of blood, that not being able at one time to obtain enough of that of giants, she cut her own throat to supply herself therewith. Ward derives the name from Chinna, cut off, and mastaka a head.—*Cole. Myth. Hind.*, p. 94. *Ward's Hindoos.* See Kerari.

MASTAKANAGRAHA or Mastan, Urka. A brahman of Orissa following agriculture.

MASTARU. Artemisia indica.

MASTI, Hind. Aloe perfoliata.

MASTIARA, Hind. Scutellaria lincaris.

MASTICO, It. Mastic.

MASTIC.

Arab, Auluk Bagdadi or Rumi Mastaki,	Ar.	Masticc,	It
Mastik,	Dut.	Kinnoli, Kinneh,	Pers
Mastich,	Eng.	Almacega,	Port.
Mastic,	Fr.	Almastica,	Sp.
Mastix,	Ger.	Almaciga,	„
Rumi Mustaki, Guz. Hind.		Rumi mustaki,	Tam.

Mastic resin is produced in Scio, from the Pistacia lentiscus, the mastic or lentish tree. The process of collecting is in most respects similar to that employed in obtaining the other resins. That which collects on the branches of the trees is called mastic in the tear, and fetches the highest price, while that which falls to the ground constitutes the common mastic. Mastic varnish is well known from its transparency, and other valuable properties; one of which is its peculiar toughness and tenacity even when spread in the thinnest coat, on wood or on canvas. This is due to the presence of a peculiar resin, which does not possess any acid properties, and which has a composition C. 40 H. 31 O. 2,—the acid resin of mastic containing four equivalents of oxygen. It is imported into India from the Persian Gulf also from Kabul, and is used by the natives as an astringent in diarrhea, which property it owes to the volatile oil contained in it; 'also in all diseases depending on an undue accumulation of phlegm.' Price 1 sh. per lb.—*McCulloch's Commercial Dictionary*, p. 796. See Mastic.

MASTIGA. Malay. Carbuncle.

MASTIK, Dut. Mastic.

MASTISA, from the Portuguese Mestico, person of mixed Indian and European descent.

MASTIX, Ger. Mastic.

MASTODON, an extinct mammal of great size, of several species of which remains have been found in the Sewalik Hills, in Perim island, in Burmah, viz. M. angustidens; M. arvernensis: M. latidens; M. longirostris: M. perimensis; M. Sivalensis. Mastodon latidens and Mastodon Sivalense have been found fossil both in Ava and the Sevalic Hills.

MAST TREE. Eng. Guatteria longifolia. *Wall, W. & A.*

MASTUNG, See Kelat

MASTURAT, Ar. women, relating to women.

MASUDI, author of meadows of Gold, He met Abu Zaid at Basra, A. D. 916, (A. H. 303.) Masudi mentions that, at the time of the mahomedan conquest, the country about Basrah was called Arz-ul-Hind, "The Land of India." The Meadows of Gold treats of all things in nature and History, and of all at once rather than all in succession; of China among the rest. He travelled far and wide, and from a very early age, visiting Sind in A. D, 912 when quite a youth, and afterwards, according to his own account, Zanzibar and the Island of Kanbalu, Champa, China and the country of Zabaj, besides travelling a long way into Turkestan. He mentions that in his time, A. H. 332, offices in India were hereditary. —*Prairies d Or*, iv. 225 *quoted in Yule Cathay*, i. pp. cx, ccxliii. See Masaudi.

MASUFIR. — Carthamus tinctoria.

MASULA BOAT, a boat used on the Madras coast, for crossing the surf. The planks are sewed together and the boat has no thwarts. They are used in landing and discharging cargoes, and carrying passengers to and from ships in the roads. They are sometimes broken to pieces from the heavy surf, which, at times, runs as high as from six to ten feet. A catamaran can be kept in attendance, as a life preserver, in the event of any accident to the masula-boat, by upsetting or in case of any of the Europeans being washed out by the surf. The masula-boats receive their cargoes and passengers from the ships outside the surf. They are rowed by twelve men, with bamboo or casuarina paddles; that is, a board about ten inches broad and fourteen inches long, fixed at the end of a bamboo or young casuarina tree. They are steered by one or two tindals (coxwains) and two men are constantly kept to bale out the water; from which employment they are promoted to the paddle, or bow-oar; after which they fall aft, in rotation, to be a tindal or steersman. The steersman gives time by a song, which is sung by all the boatmen; and according as its modulations are slow or quick, the oars are plied. These modulations are regulated by the waves, as they may be slow or rapid, in succession, on one occasion, when a passenger of rank showed impatience at this noisy song, the boatmen were desired to cease; but the steersman refused compliance with the order, saying, that without his song he would not be answerable for the safety of the passenger. The dimensions of the masula-boat are from thirty to thirty-five feet in length, ten to eleven feet in breadth, and seven to eight feet in depth.—*Note by Sir J. Malcolm. Edye. Orme.*

MASULIPATAM, in lat. 60 ° 9' N. long. 81 ° 10' E. a large town on the Coramandel Coast. The Masulipatam tract of country lying between the Hyderabad country and the sea, has a population of 520,866 and the collectorate formerly took its name from the chief town in the district which is now designated the Kistnah district. Ellore is another large town. Masulipatam is supposed to be the ancient Mesolia. It was first taken by the British on the 6th April 1759.

MASUR. Guz. Ervum lens. *Linn.*

MASURI, a town of the Merut District N. W. Provinces.

MASURI, Punjabi. Ervum hirsutum.—*Willde.*

MASWAMIKA RAJA. See Inscriptions.

MAT, Guz. Phaseolus.

MAT. Burm. In the weights of Burmah, is the one-fourth part of a kyat or takal.

MATA, the hindoo goddess who presides over small pox, also styled, Sitla. Mata is the common name for the goddess who presides over this scourge of infancy.—*Tod's Rajasthan*, Vol. II, p. 100. See Mat'ha.

MATA JANAVI. The mother of births, is the analogue of the Juno Lucina of the Rajpoots.—*Tod's Rajasthan*, Vol. I. p. 357.

MATA-JI, is the universal mother, worshipped in India from the most ancient times. In a temple to Mataji, 'the universal mother,' in Rajputanah is an inscription to the purport that Komarpal Solanki and his son Sohunpal, in the month of Pos (the precise day illegible), (S. 1207 winter of A.D. 1151), came to worship the universal mother in her shrine at Palode.—*Tod's Rajasthan*, Vol. II. p. 618. See Mat'ha.

MATA BANGHA, a ruin of Nuddea.

MATA-GLAP. The diseased or distempered condition of a Malay, when he runs demented or amok.

MATA KOOUR. A colossal alto-relievo, situated near Kussia Tannah, in pergunnah Sidowa, Eastern division of the Goruckpore district.

MATA-KUCHING. Malay.—Cat's Eye.

MATALI. See Indra.

MATA-PITA, Bactro-Pali, mother and father.

MATAR. Hind. Pisum sativum.

MATAR REWARI, Hind. of Amritsar, is the small or field pea, Pisum arvense.

MATARE, a town, or rather village, about two leagues from the capital, is seated nearly on the ruins of the ancient Heliopolis. *Niebuhr's Travels*, Vol. I, p. 65.

MATAZOR. Hind. Phytolacca decandra.

MAT BAGS are formed of the leaves of the date and other palm trees, and are extensively used in Bombay and many parts of India for packing goods. They are imported into Bombay from Sonmeeanee and the Persian Gulf.—*Faulkner.*

MATCHE COTTE. Tam. See Bullar.

MATCH'HI, also Match'hli. Hind. Fish.

MATCHLOCKS of a peculiar make are manufactured in the Shorapore district, as also jumbea, knives, daggers, &c., &c. The prices of these would be according to commission, and the amount of inlaid work, silver or gold, which, if employed at all, might be required: the price of a good matchlock without ornament is from 10 to 12 Rupees. A superior matchlock is made at Koteli; the barrel is filed smooth on the outer surface and being carefully cleansed from grease by scouring with wood ashes, is set upright in a hollow cylinder of brass, which is filled with a solution of white vitriol in water. The cylinder is placed upon a slow fire, and in two days, the veins of the damask are developed in high relief. Nothing can be imagined more elegant than the twisted damask of Koteli. It surpasses that of Herat. The straight damask being less tenacious than the twisted variety, should be made of greater solidity. Neither can be compared for effective strength with the gun barrels forged according to the English process, in which the barrel being formed, is twisted at welding heat upon the mandril. But, there is no doubt that the Koteli barrels are superior in strength as well as in beauty to ordinary matchlock barrels; for the whole of the metal becomes consolidated, and rendered fibrous by the intimate twisting of its several parts. The worst feature in the process is the want of care in the construction and finish of the inner surface. The rude measures employed are quite insufficient to assure us that the lips of the rib-band have met in every part, or that the square bits turned with no velocity by the hand have effaced those irregularities of surface which endanger the life in loading. The bore, not being a true cylinder, and the ball being seldom wrapped in cloth or leather, it is impossible that the piece should carry with precision, or that with any given charge, it should range so far as a fuzil of the same calibre. Matchlocks are almost universally constructed with an oviform chamber, which is harmless enough with the weak gunpowder of the bazaars, but dangerous when English gunpowder is employed. It no doubt economises the charge. The barrel is made to swell abruptly at the breach to accord with the shape of the chamber. The matchlock of Herat is generally rifled, a process unknown at Koteli, where, however, flint and detonator locks are made superior to those of most Indian fabrics. The rifling process is very rudely contrived at Herat. In a cylinder of hard wood corresponding in length with a gun barrel, two parallel and spiral grooves are rudely chiselled; a collar of wood is formed in an upright post, opposite to another post, into which the barrel is to be jammed, and within this collar are two short iron pegs, fitting into the grooves of the cylinder. A boring rod is then firmly attached to the cylinder, the cylinder, forming both handle and guide. The boring bit is a cylindric rod rather thicker toward the extremity than elsewhere. Its thickest portion exactly fits the muzzle of the piece. It has a groove at the extremity, into which fits a small sharp wedge of hardened st[illegible] When first inserted into the barr[illegible] wedge scarcely projects above the su[illegible] the boring rod. It is now introdu[illegible]to the muzzle, and the wooden c[illegible]r is pushed forward by the workman [illegible]eans his weight against it. Of course [illegible]ters the barrel, the spiral grooves of [illegible]oden cylinder being guided by the fi[illegible]gs in the collar give the rod and bit a correspo[illegible] ing spiral motion by which a s[illegible] is made in the interior of the [illegible] wedge is then slightly height[illegible]nd scratch is thus deepened, until [illegible]rkma considers it sufficient. This [illegible]s is repeated until six or seven groo[illegible]ve been formed. The Herat rifle b[illegible]carefully loaded with balls wrapped [illegible]eather or cloth is tolerably true. All [illegible]uty and advantage of the Koteli m[illegible]cture are attainable without any of th[illegible]ts attending the rude treatment of the material in an Indian smithy. That is to say, the solidity and the fibrous consistency given to the iron, and the elegant damascene [illegible]he barrels

[illegible] consist with a perfect inner surface of the cylinder. But such barrels could not, safely, be made so light as the British twisted barrel, a consideration of little moment as regards rifles in which weight is essential to steadiness. The price of the best Koteli barrel without ornament, is about 15 rupees, or 30 shillings. The fabric is generally considered the best in India.

MATELOTA ISLANDS are the most western of the extensive chain of islands called Carolinas, which stretch nearly east through the middle of the Pacific Ocean chiefly betwixt the parallels of lat. 7° to 10° North.—*Horsburgh.* See Yap or Unawb.

MATE-YERBA, Paraguay Tea. The leaves of an evergreen shrubby plant (Ilex Paraguayensis), largely consumed, in the manner of tea, in many parts of South America, where they are the subject of extensive commerce. The manner of using it is as follows: a pinch of the leaves is put into a small cup of warm water, and the infusion is imbibed through a little tube pierced with small holes; in the lower part, which only allows the passage of the water, and keeps back the leaves. The same leaves serve for three infusions. It is drank by some with sugar or lemon-juice, and is used at all times. The plant might be introduced into India.

MATH. Hind. of Kuhat a quality of a marsh land.

MAT'H, Ast'hol or Akora, are the residences of the monastic communities of the Hindus, and are scattered over the whole of [illegible] They generally comprehend a set of [illegible]r chambers for the mahant or su[illegible]d his permanent pupils; a temple sac[illegible] the deity whom they worship, or the [illegible]h or shrine of the founder of the sect, [illegible]e eminent teacher, and a Dharma-Sala, [illegible] more sheds or buildings for the accon[illegible]ion of the mendicants or travel[illegible]kep[illegible]s, who are constantly visiting the Mat'h. ev[illegible] Mat'h have endowments of land, gene[illegible]l extent, but as the Mat'h are [illegible]e quantity of land in a district [illegible]tain[illegible]a Mat'h, is extensive. But, be[illegible]sides la[illegible]ey receive presents from lay votaries[illegible]alms daily in their neighbourhoods, a[illegible]metimes traffic. The Mat'hs of various d[illegible]s look up to some of their own orde[illegible]hief, and under the presence of this ch[illegible]hant, on the demise of any of their brot[illegible]hey elect a successor from amongst [illegible] chela or disciples, the new mahant being regularly installed at the hands of the president of the assembly, by investment [illegible] the cap, the rosary, the frontal mark or tika or other monastic insignia. In these matters, the British Government never interfere. Amongst the hindus, there is a lay and a priesthood class, the latter being sometimes monastic, and sometimes secular, and the vaishnava sect leave this a matter of choice. The Vallabha Chari sect, indeed give the preference to married teachers and all their Gosain are men of business and family, the preference, however, is usually assigned to teachers of an ascetic or cœnobitic life. The cœnobitic members of the different communities, at one period or other of their lives, have pursued an erratic mendicant life, travelling over India singly or in bodies, subsisting by alms, or merchandise, or some of them, as must be the case amongst such large bodies of men, by less unexceptionable means, like the Sarabaites of the East, or the mendicant friars of the Latin Church. The preference, indeed, is usually assigned to teachers leading an ascetic life. The doctrine that introduced similar unsocial institutions into the christian church, in the fourth century, is still most triumphantly prevalent in the east, the land of its nativity. Monastic establishments and solitary mortification originated in the specious appearance and pompous sound of that maxim of the ancient philosophy that in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body here below, and that the body was to be macerated and mortified for that purpose. The Mat'h is under the entire control of a mahant or superior, with a certain number of resident chela or disciples, with a large number of vagrant or out-members.—*Professor Wilson in As. Soc. Proceedings.* See Jain, Jogi or Yogi, Brahma or Madhavachari.

MAT'HA, Hind. ? A tree of Chota Nagpore, with a hard, white timber.—*Cal. Cat. Ex.* 1862.

MAT'HA, or mother, is a term applied only to the sakti of the god Siva. It is said that Mylitta of the Babylonians, a name of Succoth-Benoth, also means, mother. The wife of Siva is also called Vali or Bali, under which appellation she assumed the form of a girl twelve years of age. In Madura, at Balane and other places, virgins used to go to the temple once in their lives to offer themselves in honour of the goddess. The story was that a god had intercourse with them. In all the temples of Siva and his consort, women are kept to dance and sing before the idols.—*Roberts, Or. Ill.* p. ix. See Mata.

MATHA DIN, See Hindoo.

MAT'HA-DI-PADI, See Hindu.

MATHAGAR, Hind. Ficus reticulata.

MATHALA or Tirhuti, See India.

MATHAM. Tam. a hindu monastery. See Hindoo. Mat'h.

MATHEE, or Methi, Duk. Guz. Hind. Sans. Fenugreek seed.

MATHERAN, a hill in the neighbourhood of Bombay, with lively scenery, wooded lanes, where the air is fragrant with wild flowers. The best views are from Garbut Point in the morning and from Panorama Point in the evening, from the latter looking down on Bombay with its broken coast and harbour, on Malabar hill, by Mazagon and Mahim, a scene rarely equalled.

MATHGIRI VAMBOO, Tam. In Tinnevelly, a strong light wood of a whitish brown colour when young, used for general purposes. When old, it is of a red colour, but still is a strong light wood.—*Col. Frith.*

MATHI, Hind. Salix *sp.*

MATHI a kind of fried "chapatti."

MATHIAH, See Inscriptions.

MATHIRA, Hind. Citrullus vulgaris; in the Punjab C. cucurbita.—*Schræd.*

MATHIRSH, also Mathirshi, Hind. Acacia speciosa.

MATHIYA, See Buddha.

MA-THLOA, in Amherst, a timber used for house posts; probably Artocarpus integrifolius, or jack-wood.

MATHRA, in L. 27° 30' 2"; long. 77° 40' 3" in Hindostan, on the right side of the Jumna, 35 miles N. W. of Agra. Mean height of the cantonment 655 ft.

MATHU. Hind. of Chamba Hills: Indigofera arborea, Hind. also Nima quassioides.

MATHURA, a town of the Agra district. See Mat'hra, Inscriptions, Junagurh, Krishna, Pandu, Polyandry, Rudra Sampradayi, Sakya Muni.

MATHURA NATH, a librarian, of the Hindu College, Author of history of the various Hindu sects.

MATHUSAL, Hind. Nardostachys jatamansi.

MATICO, the Peruvian styptic, a powerful vegetable astringent, first made known to the medical profession by Dr. Jeffreys, of Liverpool. It is stated to be the Piper angustifolium of Ruiz and Parsons. Dr. Martin believes it to be a species of Phlomis. The leaves are covered with a fine hair.—*Lancet, Jan. 5th* 1839, *May.* 1843, *Transactions of the Provincial Medical and Surgical Association*, Vol. 10.

MATITSA WANGRU, Hind. Capsicum annuum, *Linn.*

MAT-KANSHA. Singh. Cannabis sativa. *Linn. Roxb. Rheede.*

MAT-KI-BHAJI. Duk. Hind. Amarantus tristis.—*Linn.*

MATKI-KI-PHALLI. Hind. Cyamopsis psoraloides.

MATOOLOONGA. Sans. Citrus medica.

MATRA. See Kama.

MATRENE. See Kizzel ozan.

MATRICARIACEÆ an order of plants spread all over the globe, including about 900 genera of which about 132 genera and 700 species occur in the East Indies, few of which are valuable as medicinal or food plants.

1 Oiospermum
1 Ethulia
46 Vernonia
11 Decaneurum
3 Cyanopis
1 Monosis
1 Elephantopus
1 Ageratum
19 Adenostemma.
9 Eupatorium
2 Mikania
1 Tussilago
1 Aster
1 Galatella
1 Calimeris
2 Callistephus
4 Diplopappus
1 Leptocoma
1 Fullartonia
3 Heterochæta
13 Erigeron
1 Rhynchospermum
2 Stenactis
1 Asteromœa
5 Myriactis
1 Microglossa
7 Amphirrapis
2 Blepharispermum
1 Athroisma
5 Sphæranthus
4 Dicrocephala
1 Grangea
2 Cyathocline
2 Thespis
1 Berthelotia
24 Conyza
78 Blumea
6 Pluchea
5 Ephaltes
12 Inula
4 Vicoa
1 Francoeuria
3 Pulicaria
1 Cæsulia
2 Buphthalmum
4 Eclipta
1 Blainvillea
2 Siegesbeckia
2 Placus
1 Melampodium
2 Xanthium
1 Moonia
2 Wedelia
5 Wollastonia
1 Guizotia
1 Sclerocarpus
1 Helianthus
5 Bidens
1 Verbesina
5 Spilanthes
1 Chrysanthellum
1 Neuractis
1 Glossocardia
1 Glossogyne
4 Enhydra
3 Porophyllum
1 Calea
1 Achillea
1 Matricaria
2 Pyrethrum
1 Chrysanthemum
28 Artemisia
1 Chrysostephium
5 Tanacetum
1 Myriogyne
2 Sphæromorphæa
1 Machlis
4 Helichrysum
9 Gnaphalium
1 Filago
7 Antennaria
21 Anaphalis
1 Leontopodium
7 Carpesium
17 Gynura
5 Emilia
7 Ligularia
7 Doronicum
1 Cacalia
46 Senecio
4 Madaractis
3 Notonia
3 Echinops
2 Saussurea
21 Aplotaxis
1 Dolomiæa
4 Amberboa
1 Microlonchus
5 Tricholepis
2 Centaurea
1 Kentrophyllum.
1 Onobroma
1 Carthamus
1 Carduus
6 Cirsium
1 Lappa
1 Echenais
3 Serratula
1 Jurinea
2 Ainsliea
1 Gerbera
3 Oreoseris
1 Berniera
2 Leucomeris
1 Dicoma
1 Cichorium
1 Tragopogon
3 Scorzonera
2 Picris
12 Lactuca
1 Chondrilla
3 Taraxicum
2 Ixeris
2 Barkhausia
3 Brachyramphus
3 Microrynchus
7 Sonchus
8 Youngia
7 Prenanthis
2 Hieracium
1 Dubya
7 Mulgedium

species of Aster, Calliopsis, Bellis, Zinnia, Helianthus, Tagetes pyrethrum, Chrysanthemum, Artemisia centaurea are ornamental or fragrant flowering plants. Vernonia anthelmintica the som-raj of Bengal, is used medicinally, the leaves of Eupatorium triplinerve *Vahl*, were formerly employed in India and America in snake-bites and are

ill used in the Mauritius as a substitute for tea. Sphæranthus mollis and species of Blumea are fragrant plants. Guizotia abyssinica is a valuable oil plant—Cynara scolymus is the edible artichoke, Cichorium intybus the chicory or succery &c. Endivia the endive and Taraxicum dens leonis is employed in old standing ailments.

MATRICARIA CHAMOMILA. *Linn.*

M. Sirsciformis, D. C. | M. precox, D. C.

Chamomile, ENG. | Sutei-gul, TRANS-INDUS.
Babuna, HIND.

This occurs wild in the plains of the Eastern Punjab, but is also cultivated.—*Dr. J. L. Stuart*, M. D.

MATRICARIA SUAVEOLENS. *Linn.*

M. Chamomilla, *Wall.*

The chamomile plant grows in Persia, Kashmir and India. *Roxb* iii. 437, *Voigt.*

MATRIKA-NYASA. SANS. from matrika, a mother, and nyasa, to place.

MATRI. See Sacti.

MATRI VISHNU. See Inscriptions.

MATS.

Matten, DUT. GERM. | Tikar; Bogor; Kalasa; klasa, galeran, MALAY.
Nattes, FR. | Burya, PERS.
Chattai, GUZ. HIND. | Esteiras, PORT. SP.
Stuoje, Stoje, IT. | Progoshki, RUS.

Mats are formed of rushes, of the bark of trees, and of the leaves of different species of palm trees, interwoven. Mats are made in all countries. In Russia, a kind termed bast mats are largely manufactured from the inner bark of the lime tree. China mats are in general use in India for covering floors and lining stair-cases, and in India, in places where the bamboo or cane grows readily, mats are made of these materials, as also of

Andropogon muricatum.
Arundinaria falcata.
Arundo donax.
Borassus flabelliformis.
Chamærops Ritchiana.
Cocos nucifera.
Hedychium spicatum.
Malococheete pectinata.
Maranta dichotoma.
Pandanus odoratissimus.
" furcatus.
Phœnix dactylifera.
" sylvestris.
Papyrus pangorei.
Phrynium dichotomum.
Saccharum sara,
Typha angustifolia.
elephantina.

The leaves of the Pandanus odoratissimus make a very fine matting, largely employed by cabinet makers as a packing material. The leaves of the palmyra are also largely used for the palm leaf books. The stalks of Andropogon muricatum are used as a thatch grass, and its roots are woven into screen mats called "tatti," which are wetted to cool the atmosphere.

In Arracan, there are six kinds of Bast, called "Sha" which might successfully be fabricated into mats. In 1854, the price of Russian Mats was £7-10-0 to £8 per 100 wholesale and from 2*s.* to 3*s.* 6*d.* each, retail. The mats of Bengal, called Sital Patee, are made from the Phrynium dichotomum. Several species of Typha, Juncus and Saccharum, abound in the Madras Presidency and are applied to useful purposes. Many of the mats exported from Calcutta are made from the Papyrus pangorei. Some of the Burmese mats are made from the split stems of the Maranta dichotoma, called "Then" which grows abundantly in the forests of Burmah and the Tenasserim Provinces. The large coarse mats in universal use in Burmah, are made from the leaf of a species of screw pine, Pandanus furcatus? *Burm*: tha-ban: known as the Lowland screw pine in distinction to the "Highland" species of Pandanus, which grows on the high lands above tide waters, from which the smaller and finer mats are fabricated. Table mats are made by the Chinese very beautifully and the demand for them has increased the importation of rattans within the last few years. They are exported to all parts of the world. Table mats are put up in sets of six each of different sizes, or else are made and put up to order. Floor mats are made of a rush cultivated for the purpose; the best are called Lientan mats. They are either plain white, or plain red and white. The manufacture of matting for sails of boats and junks employs thousands of workmen; and that for floors, for bedding, and envelopes of boxes and cases, as many more. Floor matting is put up in rolls containing 50 mats of 6 by 4 feet; such a roll is estimated to weigh a pecul. The annual exportation to the United States is upwards of 10,000 rolls of 40 yards each, at four dollars a roll. It is also sent to India and South America, Sydney, &c. When matting is shipped, care should be taken that the rolls are perfectly dry, or they will mildew and become rotten. Mats made of rattan for table-furniture, and of grass for floors, are largely exported from China. The latter is manufactured of different widths and patterns, and though the amount annually sent to the United States and elsewhere is calculated to exceed half a million yards, it forms a very small proportion to the home consumption. A sail containing nearly 400 square feet can be obtained for ten dollars. The rolls are largely exported and still more extensively used in the country for covering packages for shipment. A stouter kind made of bamboo splinths serves as a material for huts, and many other purposes that are elsewhere attained by boards or canvas. Rattans are also worked into mats, chairs, baskets, and other articles of domestic service. Several branches of manufacture have entirely grown

up or been much encouraged by the trade at Canton, among which the preparation of vermilion, beating gold leaf, cutting pearl buttons, weaving and painting fancy window blinds, and the preparation of sweetmeats, are the principal.

The manufacture of mattings from colored grass has long been carried on successfully in the Madras Presidency, and those from Cochin, Palghat, Tinnevelly, and Wandiwash, are in considerable demand; the two former on account of their brilliance of colors, and fine quality, and the two latter from their extreme cheapness. Several species of grass appear to be employed for mats, some being broad, flat and soft, while others are round, fine and wiry; the mats of Cochin, Palghat and the Western Coast are of the latter description, and are more durable in consequence. The chief defect in this manufacture is that the mats have hitherto been made in long strips which required to be sewed together when a large surface of floor is to be covered. This defect was pointed out to the Local Committee of Cochin, who then contributed two large mats 12 feet × 12 each woven in a single piece of good pattern and harmonious colors. The mats of Tanjore and Tinnevelly are creditable.

The plain coir matting of Malabar, and the colored red and black matting of Canara, are known. A door mat made of Aloe fibre in Coimbatore is a novel and useful manufacture, but this substance is well suited to the manufacture of rugs and carpets, as it is cheap, strong and nearly white; and can be dyed of the most brilliant colors and manufactured into cloth, damask, and imitation horse hair cloth. The local names of the mats are

In Palghaut ...	Manha Poo Paya.
„ Needoongunad Palghaut	Cooroo Nare Virallee.
	Anjee Pooketty Mookeya Velle
„	Shooyakunden, Virallee.
„	Kella Mooka Virallee.
„	Ketta Mookya Virella.

Mats are made in the Laccadive Islands, from the cocoanut leaf cut out of the heart of the tree just before it unfolds. These are employed in the islands as sails of ships: they are of fine quality and much esteemed when exported. In the peninsula of India, however, the most common and most generally useful mats are formed of the bamboo, those made with the shining outside strips are used for matting of rooms where the rattan is not procurable. Common bamboo mats are used for lining vessels previous to receiving cargo and for covering bullock carts. Rattan mats are generally preferred for rooms, Tonga mats, similar to the Bengal, are prepared in many parts of Southern India; the date, and palmyra leaf mats are generally used by natives for sleeping on and are very useful; the kildara (Mogali) leaf furnishes a good material for matting for packing, the Mauritius sugar bags are made from it; different grasses and rushes furnish material for common mats, and mat-makers stain the mats both red and black.—Palghaut mats and those from Cochin are considered the finest in Southern India. Mats of Travancore are made from the grass Cyperus textilis, and another grass called Cooray.

The mats of Silhet are famed, rich hindus sit on mats, and have large pillows at their backs, upon which they rest their arms.

The exports of mats from India were as under, chiefly from Bengal and Madras.

1857-8	£1576	1869-1870	£2379
1858-9	£2505	1870 - 71	£2094

The internal trade in mats is, however, very extensive, as they are in universal use by both Europeans and natives, and are therefore made of kinds and varieties to suit everybody's taste and means. Europeans use only the better kind of mats, and almost exclusively for the covering of floors in their houses, but natives employ them for a variety of other purposes, such as to sleep upon, smoke, &c. Every mahomedan, however poor, after having performed the prescribed ablutions, spreads a small mat before him while saying his prayers. The hindu it as a sort of table-cloth; in many a hut it constitutes the only piece of fu perceptible. The finest kinds of th matting, are manufactured at ancient docu near Calcutta. These are only to special order, but can be n sidency, a house required. The price varies acc sed to be from size of the border, which is colou Malayalam red or black, and one large mat, 25 fe servaut cost at Midnapore 30£. Smaller mat valued in proportion. But besides th tremely fine mats, a description is manu tured, of which considerable numbers exported to Madras, Bombay, Mauritius, an South Australia, these are much cheaper, and a good strong mat, about 20 feet square, may be had for 4£ if plain, and 5£ 10s. with a black or red border. The mats next in point of fineness are those from Jessore, also in the vicinity of Calcutta, and called Sittulputtee: these, however, are never made, for India, of the size of an entire room-floor, but only in the shape of rugs, and have invariably a red border, sometimes also a red-flowered centre. They are generally made

about 4 to 5 feet long and 2 broad, and cost from 2£ to 3£ each. At Hoogly, near Calcutta, an inferior kind of small mat is made, of which very large quantities are exported by the emigrants to Mauritius and Demerara, and lately several shipments have been made to New South Wales. The largest variety of small mats is, however, made in the Madras Presidency; North Arcot, and the whole of the Malabar coast, are celebrated for these handsome fabrics. There are at least 200 varieties of design and colouring, the price varying from 3*s.* to 3£ per mat, according to quality and length. All mats in India are made by a special caste, who devote themselves exclusively to that description of manufacture. As everybody, high or low, rich or poor, uses some kind of mat, a very large number of people must be employed in making mats to supply the demand, not only of the immense local population, but also that for export.

A kind of mat is made of rushes, which have been exposed to the sun for three days; when about to be used they are soaked in water for an hour, and then split into thin strips. It is made more or less fine, according to the quality of the mat required. If the border of the mat is to be coloured, the rushes are dipped into a red dye to the necessary depth. This process of manufacture consists in plaiting the rushes thus prepared on threads tightly strung between two bamboos, a sley being used, as in weaving, in order to compressing them tightly together. The in general kind of mats take from one to six and lifs to manufacture, both the time occupied where and the cost depending on the size mats are n. Small mats are much used by the

Andropogon muricatus
Arundinaria falcata
Arundo donax.

of an inferior and cheaper of this kind are exported atta and they can be made of

Borassus flabelliformis

price up to 300 Rs.

Chamærops humilis
Cocos nucifera
Hedychium
Malococca
Maranta

In Arcot, in 1862, there were sixty-weavers in Wandawash, six of whom rted to be skilful workmen. The reeds of which their mats are made grow in Wandawash, on a kani of land, which situated in the vicinity of a tank. They are also largely cultivated in Palle-Konda, Pondicherry, and Cuddalore in the South Arcot District, on river banks or river poramboke, &c. At Wandawash a kani of land would yield a produce of two bandy-load of grass, if the season be favorable. The price of a bandy-load at Pallikonda is 30 Rs., exclusive of the bandy-hire thence to Wandawash, viz. 7 Rs. or thereabouts. A superior kind of mat grass is to be had at Velani, Tanjore District, but the charges are so heavy that they prohibit import.—*Reverend Williams' Middle Kingdom*, Vol. II. p. 142. *Rhode, M. S. S. McCulloch, Cat. Ex.* 1862.

MATSA KANDA. Tel. Pterospermum acerifolium.—*Willd.* The petals bruised in honey are reckoned a cure for stomach-ache.—*R.* iii.

MATSEEN. Chin.—Nux vomica.

MATSMAI. See Japan.

MATSYA, the Fish Avatara, of the hindoo god Vishnu, has been demonstrated to have immediate reference to the general deluge, and to be the same history, disguised in oriental fiction, of that event, as is related in the Hebrew scriptures, Sir W. Jones assents to the opinion of Bochart, that the fable of Saturn was raised on the true history of Noah: he shows that the seventh Menu, Satyavrata, corresponds in station and character. In his reign, the Hindus believe the whole earth to have been destroyed by a flood, including all mankind, who had become corrupt, except the pious prince himself, the seven rishi, and their several wives; who, by command of Vishnu, entered a bahitra, or spacious vessel accompanied by pairs of all animals. Vishnu, assuming the form of a fish commanded the ark to be fastened by a cable, formed of a vast serpent, to his stupendous horn secured thereby until the flood subsided; when he and Brahma slew a monster, named Hyagriva, who, while Brahma was reposing at the end of a kalpa, stole the Vedas, and mankind had consequently fallen into the depths of ignorance and impiety. This mighty demon is called the prince of Danava: a name which means horse-necked. The Vedas having been recovered, the world was progressively re-peopled with pious inhabitants, descendants of the devout Satyavrata and his favoured companions. The history of this avatara is the subject of the first Purana, or sacred poem, consisting of 14,000 stanzas, and is concisely told in the eighth book of the Sri Bhagavata, or life of Krishna.—*Sir W. Jones Asiatic Researches, Vol. I.*

MATSYA, a country which produced fish, sometimes said to be Bengal, sometimes Guzerat. The hindu races who worship in addition to the works of their own hands, so many varied products and so large a number of mammals and reptiles do not, seemingly, worship fish. In their religion, the Matsya Avatara is the Fish Incarnation of Vishnu, in which he preserves a king named Manu, with the seeds of all things in an ark, during the deluge, which happened in order to kill Somukasura who had stolen the Vedas, and hidden them in the Sea. A tank or pond

with all its contents may however with the hindus be devoted to a deity, and Col. Tod mentions that when one day he had thrown his net into a lake, which abounded with a variety of fish, his pastime was interrupted by a message from the regent, Zalim Sing, to tell Captain Tod that Kotah and all around it were at his disposal; but these fish belong to Kaniya. On which, Colonel Tod immediately desisted, and the fish were returned to the safeguard of the deity. In such a sacred tank, fish will feed from the hand; and in the Mahanaddy, where it is three miles broad, he tells us, fish will follow for miles for a little burnt rice.—*Tod's Travels*, p. 9.

MATSYAKSHI. Tel. Lit. fishes-eye, Moon plant or Sarcostemma and in Tel. Ponna ganti kura which is an Alternanthera.

MATSYA PURANA. See Krishna. Matsya.

MATSYENDRI or Macchendri. See Jogi or yoge.

MATTADEEN, a common name amongst hindoos of northern India, and applied by the Punjab and Ghoorka soldiery to all the revolted soldiers of 1857—8-9; properly Mat'ha din.

MATTAI SHAGGA. Hind of Swat; mica paste for glistening plaster.

MATTAKARULU. Tel. var. of Oryza sativa, L.

MATTANDA. The most impressive and the grandest ruins in Kashmir, are Mattand, about three miles east of Islamabad. This temple has been the subject of much controversy in respect of its age and dedication, but General Cunningham believes that the dedication was to the sun, Matan being but a corruption of the Sanskrit, Marttand or the sun, mention is made of it in the Raja Tarangini, translated by Mr. Troyer, "Il construisit aussi dans le village Sinharotsik un sanctuaire au soleil, lequel sous le nom de Ranapuraswami, acquit une renommee repandue partout." M. Troyer, however, expressly declares in his translation, that the temple was dedicated to the sun; General Cunningham believes that two different edifices were indicated in the above verse, first, the temple of Ranapuraswami, dedicated to Siva; and second, the temple of Marttand, mentioned by the Raja Tarangini as that surrounded by a colonnade.

MATTAR. Hind. Lathyrus sativus also Pisum sativum.

MATKI-KI-PHALLI. Duk. Hind. Cyamopsis psoraloides, *D. C. W. & A. W. Ic.*

MATTU BACHCHALI also Bachchali Tel. Spinacia tetrandra, *R.* iii. 771—Mattu is short, lit. "short or small basella."

MATULUNGA, Siam, Citrus medica.—*L.*

MATURA on the east coast of Ceylon, in lat. 5° 58' N. long. 80° 37' E is a considerable town with a fort.

Many gems have been, from ancient times, exported from Ceylon, where the ruby, amethyst, topaz, sapphire, spinelle, chrysoberyl, corundum and cinnamon stone are found in great abundance, but not emeralds. The sapphires which are red, purple, yellow, blue, white, and star-stone, are met with at Matura and Saffragam, and rubies and sapphires at Badulla and Saffragam. The white Tourmalin, or Maturese Diamond, called in Singhalese, Suda Turemali, is a topaz of a pale yellow colour.

The Zircon family is richer in Ceylon than in any other part of the world. It is found in the districts of Matura and Saffragam; and is most abundant in the former. "Matura-diamond" is the name applied to its finest varieties by the dealers in gems. Besides the two well-established species, common zircon, and hyacinth, there is a third, massive, opaque, and uncrystallized, and of a dark brown colour. Specimens of it from Saffragam weigh two or three ounces. The yellow varieties are sold by the natives as a peculiar kind of topaz, the green as tourmalines, the hyacinth red, as inferior rubies, and the very light grey, as imperfect diamonds. All the varieties are found in the beds of rivers, or in alluvial ground, which, both in Saffragam and Matura is of the same kind.—*Horsburgh. Thunberg's Travels*, Vol. IV. p. 219.

MATURA TEA TREE. Cassia auriculata *Linn. Roxb.*

MATURISHWA. Sans. Wind.

MAT-WAN-LIN. A Chinese account of India, translated from the Wan-heen-t-hung-Kaow, or deep researches into ancient documents.

MATY, in the Madras Presidency, a house servant who cleans up: supposed to be from the English Mate, or from the Malayalam Metti, an inferior servant, an under servant who cleans dishes, shoes, &c.

MATYAR. Hind. Rohi of Punjab.

MATZBANG. Hind. Abelia triflora.

MAUAS. See Greeks of Asia.

MAUD. Hind. Eleusine coracana. *Gært.*

MAUDEKEE. Malay. Cucurbita citrullus.

MAUES, B. C. 135, is supposed to have been a Scythian, the head of one of the tribes that broke into Bactria between 150 to 140 B. C. and he seems to have held communication with Azes. The obverse of his coin contains the king with a trident, a Tartar war weapon, setting his foot on a prostrate enemy.

MAUHARI. Hind. species of Solanum. Bari Mauhari is S. sanctum, and Choti

Mauhari is S. xanthocarpum.

MAUL. Hind. Pyrus kumaonensis.

MAULABKER. Arab. Nitric acid.

MAULMAIN. A town in the Amherst province of British Burmah. It is built on the left bank of the Maulmain river around the base of a hill, and the houses of Europeans are on the slopes and summits of the hill. From the top of the hill, on which are several budd'hist pagodas, the eye ranges over a grand prospect,—the Gwyne, the Salwyn and the Maulmain river lie below. The Maulmain river has a ridge of rock running across its mouth, endangering navigation.

MAULSARI. Hind. Mimusops elengi.

MAULVI, Hind. A learned mahomedan, a doctor of law or literature, &c.

MAUMEA ASIATICA. Linn. Syn. of Barringtonia speciosa. *Linn.*

MAUN BHOW, a sect formed by Krishna Bhat. They inculcate the sacredness of the Vedas, but deny that of the Puranas and Gita. The sect are hindu mendicant devotees, who worship Krishna. They are readily recognised by their black clothing. Brahmins assert that the first of the Man Bhow was the son of a brahman by a Mang woman, but the sect claim a fabulously far descent from the beginning of the world. Their chief locality is in the country between the Syhadri hills, and the east Gond country on the east of Berar, and between the Kistna river and Malwa. A few are to be found in the Punjab. They dwell in mat'hs, the chief mat'h being at Rudpur near Ellichpur, Ooomarkher. They resemble in their relations, some of the Christian monks. They are believers in Krishna, as his life is detailed in the Bhagwat or eighteenth Purana, and they reject all other hindu shastra and do not worship other hindoo gods.—*Capt. Mackintosh in No.* 10, *Jan.* 1836, *M. J. L. & S.*

MAUNBHOOM and Singhbhoom, are districts in Chota Nagpore. The mortality from the famine of 1866 fell on the population about the same as in Orissa.

MAUND, or MAN, a measure of weight of India, which varies from 25 lbs. to 82⅔ according to the substance weighed. The Bengal Bazaar Maund is 82 lbs. 2 oz. avoirdupois, Goods weighed or passed by viss are converted at the rate of 365 lbs. avoirdupois per 100 viss. Grain shippers declare their own weight. At Ispahan, the shahi or royal man, is always used, instead of the Tabreez man employed at Sheraz. One Shahi man is equal to two Tabreez man. A khurwar or ass's load, is estimated at a hundred man Tabreez, or about 725 lbs. English.—*Fraser's Journey into Khorasan*, p. 369. See Man.

MAUNE PGHA, See Karen.

MAUNI. A hindoo ascetic who has taken a vow of perpetual silence, like Paul the silentary. Also the last day of the month of Phalgun, when bathing in silence is to be practised.—*Wilson.*

MAUR, a river running through the Sooree district in Bengal.

MAURA, Hind. Vitex negundo.

MAURA BIKH, also Dudhia maura, Hind. Aconitum ferox.

MAURANDIA BARCLAYANA. A very pretty creeper with pink, white and blue flowers, requires a rich soil. Maurandia semperflorens, is a very elegant climbing plant with dark blue and white, also purple coloured flowers, both these are well adapted for trellis work and are easily grown from seed, the plants thrive well in a good soil, either in pots or on the ground.—*Riddell. Jaffrey.*

MAURI. Hind. Ervum lens.—*Linn.*

MAURI CONWAI, a great reservoir in Mysore.

MAURITA CARANA. The Carana palm; the leaves are used as a thatch for houses.—*Seeman.*

MAURITIUS or Isle of France, an island about 300 miles west of Rodrigues, it is mountainous. It extends in a N. E. and S. W. direction, its south-west point being in lat. 20° 28' S. and long. 57° 17½' E. and the north-east point in lat. 19° 53' S. long. 57° 36' E.—*Horsburgh.*

MAURITIUS IPECACHUANA. Cynanchum ipecachuana.

MAUROO a race in the mountain country in the 26th degree of N. L. and 98° of E. L. between the Goalan Sigon range and the Myange Sgiume Kha Nam Baom on eastern source of the Irawaddy river.

MAURU, Hind. Ulmus erosa also Quercus dilata.

MAURYA a dynasty of Magadha, founded by Chandragupta the Sandracottus of the Greeks, but which was swept away in the middle of the 5th century. Chandragupta, was the illegitimate son of the last Nanda by the beautiful, but low caste, Mura, from whom he obtained the designation of Maurya. In the Mudra Rakshasa, a Sanskrit drama detailing his elevation, Chandragupta is frequently named Vrishala, a term said to be equivalent to Sudra; and as Nanda himself was the son of a sudra woman, there can be little doubt that the celebrated Maurya family were of sudra extraction. The Gautama were followed by the Maurya, a family consisting of nine princes. The last of the Maurya is stated to have been attacked and slain by the rajah of Kamayun, named Sakaditya, or Lord of the Saka. See

Chandragupta. Magadha. Barhadratha.

MAUSOLEUM. Most of the mahomedans of India bury their great men under a mausoleum. The mausoleum tomb of Hamayoon with its white marble dome is a conspicuous object for miles around. It cost 15 lacs of rupees and was erected by his widow Hamida Banu begum, who is also interred near.

MAUT KI BAJI. HIND. Amarantus oleraceus also A. tristis.

MAUVE DE JUIF, FR. Corchorus olitorius.

MAUZA, AR. HIND. PERS. A village.

MAUZANILLA, SP. Camomile.

MAVA, MALEAL. Mangifera Indica *Linn.*

MAVILINGUM, TAM. Cratæva nurvala *Ham.* also C. Roxburghii and C. tapia.

MAVILINGHUM PUTTAY, TAM. bark of Cratæva Roxburghii.

MAVIL-KARA, MALEAL. Mimusops kaki *Linn.*

MAVILAN, MAL. a servile tribe in Malabar.

MAWAL, HIND. Celosia cristata.

MAWAL, MAHR. fertile valleys of Maharashtra.

MAWAL, the mountain valleys of the Sahyadri range commencing at the western extremity and extending about 100 miles east.—*Wils. Gloss.*

MAWAN, HIND. A tree of Chota Nagpore, with a soft, grey wood.—*Cal. Cat. Ex.* 1862.

MAWAR, MALAY. Rose.

MAWAR-UN-NAHR, The territory between the rivers Oxus and Jaxartes, and belonging to Bokhara and Kokand and Khiva are near, at the left bank of the Oxus. "It may also be described as the country which is beyond the river Oxus," Transoxiana including Bokhara and Samarkand.

MAWA-TREE, ANGLO-HIND. Bassia latiolia.

MAWEEL-GHILA, HIND. Bauhinia racemosa.

MAW-SEED, The greyish blue variety of hoppy seed.

MAXCIS, PORT. Mace.

MAY or Ruxtangha May, TAM. Schleicheria trijuga.

MAYA, with the hindoos, morally means nothing more than the nothingness of this world; poetically, the inability of man to appreciate the world in which he lives, and philosophically, it is identical with the idealism of Bentley. On Maya or Illusion, Brahma says, in this life, man, as in a dream, finds delight in eating, drinking, and other enjoyments, but as soon as he awakes they yield no longer pleasure, for the joys and pleasures of his life are as unreal as dreams. By devout abstraction (that is, by meditating on God) man awakes to a knowledge of divine truths, and finds his former enjoyments nothing but illusion. Thus, a supreme eternal Spirit, the Creator of all, pervades all, and will finally destroy all; in fine, all things are Maya which do not proceed from the light of divine knowledge. By the vaishnaiva, Laksmi is called Maya, or Ada Maya.—The inextricable difficulties attending the vulgar notion of material substance concerning which

"We know this only, that we nothing know."

induced many of the ancients, and some moderns, to believe that the whole creation was rather an energy than a work, by which the infinite Being, who is present at all times, in all places, exhibits, to the minds of his creatures a set of perceptions like a wonderful picture, or piece of music, always varied, yet always uniform; so that all bodies and their qualities exist, indeed, to every wise and useful purpose, but exist only as they are perceived. This illusive operation of the deity the hindu philosophers call Maya, or Deception.—*Moor, p.* 73. *Cole, Myth. Hind. p.* 389. See Kama.

MAYA also Majoophal, GUZ. HIND. Galls.

MAYA DEVI, See Buddha; Burabur Caves.

MAYA AH, BURM. Is a tree the size of a apple tree. Fruit excellent, size of a plum, purple colour; sweet, small seeds. It is said to grow in the celestial regions, and to be a favourite food of the Nat.—*Malcolm V. I. p.* 180.

MAYALA ERIKATA, or Mal erikita TEL. Celastus paniculatus, *Wild.*

MAYAL-KI-BAJI, MAHR. Basella alba, *Linn.*

MAYAMA-ANAM, See India.

MAYAN, BURM. Mangifera oppositifolia.

MAYANG, See Singhpo.

MAYA-PHAL, SANS. Galls.

"MAYA SHUTR ARABI," AR.? Rennet from stomach of camels. The genuine article is brought from Arabia, and sells at a high price about 4 oz. for 8 Rupees.

MAYAVATI, SANS. from maya, delusion.

MAY-BYOUNG, a hard, tough, knotty wood, which the Tavoyers select for anchors to their large boats, wooden anchors laden with stones constituting the greater part in use.—*Mason.*

MAYDI-PANDU, TEL. Figs.

MAYER-MOOTHA. See Jewellery.

MAYGHUM VAIRU, TAM. China Root.

MAYHARI and Talopodo, SANS. Cassia auriculata.

MAYI or Rotanga, TEL. Schleichera trijuga, *Willd.*—R. ii. 277.

MAY-KLIN, BURM. A Tavoy timber, used for rudders and anchors.—*Dr. Wallich.*

MAY-KUANG, A deep broad river of Cambodia. It takes its rise in Tibet and flows through Laos, Cambodia and Cochin-China, forming a delta at its entering the China sea by numerous channels.

MAY-MAKA, BURM. A Tavoy timber, used in ship building.—*Dr. Wallich.*

MAYNDIR, DUK. Lawsonia inermis, Henna.

MAY-PHUL, DUK. SANS. Galls.

MAYPOLE, These are erected at the entrance of every hindoo village in the happy vassant or spring, whose concluding festival is the Holi Saturnalia, every pole has a bundle of hay or straw tied at the top, and some have a cross stick like arms and a flag flying; but in many parts of the Pat'har, the more symbolic plough is substituted, dedicated to the goddess of fruition, and serving the double purpose of a Spring-pole, and frightening the deer from nibbling the young corn.—*Tod's Rajasthan Vol.* ii. p. 662.

MAY-RANG, BURM. A Tavoy timber, said to be very durable.—*Dr. Wallich.*

MAY-SHOUNG, BURM. A tree. Scarce, but found on the sea coast from Amherst to Mergui, of maximum girth $2\frac{1}{2}$ cubits, and maximum length 18 feet. When seasoned, it floats in water. It is a short fibred, brittle, yet soft wood, called, but erroneously, a kind of Annan by the Burmese. It is not a durable wood, and, is, besides, too scarce for ordnance purposes.—*Captain Dance.*

MAY-TO-BEK, BURM. In Tavoy, a wood used for the bottoms of ships; preferred to teak.—*Dr. Wallich.*

MAYUN, ARAB. Aden.

MAYURI, GUZ. HIND. Fennel, Nigella sativa. Fœniculam Panmori. *D. C.*

MAYWORM, See Cantharides.

MAY-YAM, BURM.? A Tavoy timber, an indestructible, strong, heavy, dark red wood.—*Captain Dance.*

MAZAFFAR JUNG, the title of the favourite grandson of Nizam-ul-Mulk, his name being Hadayat Mohi ud Din. After the death of Nizam-ul-Mulk, he strove to attain the sovereignty of the Dekhan, against his uncle Nasir Jung and entered into agreements with Chanda Sahib and the French. He was present with Chanda Sahib at the battle of Ambur where Anwar ud Din fell. He gave Masulipatam to Dupleix but was seized and imprisoned by Nasir Jung. His uncle Nasir Jung was assassinated by a conspiracy, and ultimately after a varying contest Mazaffar Jung fell at Cuddapah, during the revolt of the Pathan chiefs, by the arm of the nabob of Kurnool.—*Orme.*

MAY-ZA-LEE, BURM. Cassia florida, also Cassia sumatrana.

MAZANDERAN, is a province of Persia, lying on the southern shore of the Caspian Sea. It is very mountainous and rich, and the mountains are, with the exception of those in Georgia, the only ones in Persia covered with forests, principally composed of the Azad-Darakht or Persian teak-tree, admirably adapted for ship-building. This fact made Peter the Great and Catherine II. so anxious to obtain possession of Mazanderan, and the neighbouring province of Ghilan; and indeed they were ceded to Peter by treaty at one moment, although he was afterwards obliged to relinquish them. Down to the middle of the nineteenth century, the Russians never ceased their efforts to gain even a small footing in this neighbourhood; and they succeeded in obtaining and fortifying the small island of Ashounada close to the shore in the neighbourhood of Asterabad. Mazanderan, in pre-historic times, is said to have been conquered by Roostum, who is said to have killed there a number of elephants, an animal now unknown in Persia. The net revenue of Mazanderan are 22,132 tomaun 8,740 dinars. Mazanderan, as well as Ghilan, may be divided into two distinct climates, the warm and the cold; namely, the mountainous region, and the flat country along the shore of the Caspian Sea. Winter and spring are the healthiest seasons, for the summer and autumnal heats occasion such exhalations to arise from the fens and marshes which overspread this part of Persia, as to render the air most insalubrious. Agues and dropsies are the prevalent disorders, and the natives have in general a sallow and bloated appearance, indicative of the state of their health. In October, November and December, there are heavy rains. Snow also falls, but never lies long upon the ground; and in spring the rivers, almost invariably overflow. The small province of Asterabad is sometimes included in Mazanderan, which it resembles in appearance, climate and productions. This is the ancient Hyrcania, and the paternal estate of the king of Persia, as chief of the Kajar tribe who have entire possession of the province. It is bounded on the West by the Caspian Sea, to the South it is separated by a lofty ridge of mountains from the districts of Damgan and Bistan; it extends to the East as far as the Longitude of 58° ; and is divided from Dahestan by the river Ashor. The city of Asterabad, the "capital of the province, is

situated near the mouth of the river Easter, on a bay of the Caspian sea."

From Asterabad, it is eighteen days' journey to Herat, and from thence, passing through the hilly country of the Hazara people, you arrive at Kabul on the eleventh. —*Malcolm's History of Persia*, Vol. ii. p. 126. *Mohun Lal's Travels*, p. 320. *Kinneir's Geographical Memoir, p.* 166-67-68. *Ferrier's Journey, pp.* 70-71.

MAZA-NENG, Burm., or Maga-neng, Burm. In Amherst, a close grained wood, nearly allied to teak. It is used for house posts, carts, boats, paddles, oars, &c.

MAZARI, See Kelat.

MAZRI. Pushtu. Desert palm, Chamœrops ritchiana.

MAZRIUM, Arab. Daphne mezereum.

MAZU, Pers. Galls.

MAZDAC, an impostor of Istakhr who flourished in the reign of the Sassanian king Kobad, in the 6th century of the Christian era, who set up the doctrine of the community of women.

MAZEREON, or Mezereon, Daphne mezereum. See Daphne cannabina; Thymeleæ.

MAZER-WOOD. Isonandra gutta.

MAZRIOON, Pers. Daphne mezereum.

McKENZIE, Colonel, Surveyor General of India in the early part of the 19th century. He made an extensive collection of manuscripts in the several languages of India, and of Inscriptions all of which the Rev. W. Taylor described, in three volumes entitled Catalogue Raisonne of Oriental manuscripts.

M'CLELLAND, Dr. J. A Bengal medical officer, distinguished by his researches into the Natural History of India and author of useful works. In 1842, in the Calcutta Journal of Natural History, he described the Fresh water fishes which Dr. Griffith had collected, and, in 1843, he described a collection made at Chusan and Ning-po. Dr. McClelland had written on the Indian Cyprinidæ in the *As. Res.* xix. p. 217, and he added birds from Assam and Burmah, and described the vegetable products of Burmah. He also wrote on the timber and other vegetable products of Burmah and edited Griffiths' Writings.

McMURDO, Captain J. wrote on the Canals of Scinde.—Observations on the Indus, in Bom. Geo. Trans. 1836, 1838; Bombay reprint, vol. i. 9. Account of a supposed volcano in Cutch.—Ibid, vol. ii. 110. Notes on the Mahra tribe of South Arabia, Bom. As. Trans. 1847, 339. Earthquake in Cutch 1819, Bom. Lit. Trans. vol. iii. Former state of Runn of Cutch (in Appendix to Burnes' Bokhara Travels.)— *Dr. Buist.—Lond. As. Trans.* Vol. i. 123.

ME, of Dioscorides. Nigella Seed.

MEAD, or Metheglin.

Meht, Meth,	Ger.	Idromele,	It.
Meede, Meedrank,	Dut.	Lipez,	Rus.
Hydromel,	Fr.	Med.	

An intoxicating drink made of honey.

MEADOW FLOWER, Eng. Colchicum.

MEADOW GRASS. In Tenasserim, this has one or two representatives among the most conspicuous grasses, species of Poa.—*Mason.*

MEADOW SAFFRON,

Sorinjan, Arab. | Colchicum autumnale.

A bulbous plant, the roots and seeds of which are employed in medicine.—*Hogg, p.* 737.

MEADOW TREFOIL. Trifolium medium.

MEAN. Hind. a term used by a hindu to a mahomedan, who himself generally applies it to a pedagogue, or to a son: the village-schoolmaster has always the honourable epithet of Mean-ji.—*Tod's Rajasthan*, Vol. ii. p. 55.

MEAL.

Mil,	Dut.	Farine,	It.
Farine,	Fr.	Farina,	Lat.
Mehl,	Ger.	Tapung, pulur, lumat,	Mal.
Atta,	Guz.	Muka,	Rus.
Atta,	Hind.	Farina,	Sp.

The edible parts of wheat, oats, rye, barley, and pulse of different kinds, ground into a coarse flour.—*Faulkner, McCulloch's Commercial Dictionary*, p. 797.

MEALY BUG, or White Bug, is the Pseudococcus adonidum. The male insect is of a dirty brownish color and slightly hairy. It is very minute (very much smaller than the females; only about half a line long) and resembles certain small Ephemeridæ or May flies. The female is oval, brownish-purple, covered with a white mealy powder which forms a stiff fringe at the margin and at the extremity of the abdomen two setæ. The larvæ and pupæ are active and move about. The insects in all stages of development, are found in Ceylon, all the year round, chiefly in dry and hot localities, on the branches of trees and on the roots to one foot under ground. Mr. Nietner says it is identical with the species naturalized in the conservatories of Europe. It is preyed upon by the Scymnus rotundatus, a minute beetle of the Lady bird tribe, of the size of a pin's head, black and pubescent. Also the yellow colored and common Encyrtus Nietneri and the black colored scarce Chartococcus musciformis, two minute Hymenoptera (wasps), only $\frac{1}{2}$'' long and the minute whitish mite Acarus translucens. Of the members of this family of insects, the Coccidæ, some, as the Cochineal and Lac insects, are of great economical importance; but others as the sugar-cane blight of the Mauritius, the Aspidiotus, and the Coffee

bug, are excessively baneful to the gardener and agriculturist.—*Nietner.*

MEANGIS OR MENANGUS, a group of islands on the S. coast of Mindanao, in about lat. 5° N. long. 127° 45' E. They are three islands of moderate size, with some smaller ones adjoining, they lie about 36 or 42 miles N. E. of the Talour Islands. Sangir and the numerous islands of this group, in the Celebes, occupy a superficies of 13 square leagues, the Tolaut and the Meangis islands united are 18 square leagues; these archipelagoes, formerly subject to the authority of the sultans of Ternate, now make part of the larger Dutch residency of Menado. Several extinct volcanoes, and some still in full action, are found in the Sangir group; the devastations which they commit from time to time, have often been fatal to the inhabitants. The eruption of Duwana, in 1808, completely annihilated the village of Tagalando, destroyed all the surrounding forests, and suddenly deprived the inhabitants of all means of livelihood, by the destruction of their fields. The Gunong-api causes numerous ravages in the island of Sjauw; its peak, 6000 feet above the level of the sea, forms the culminating point of this group. Gunong-api covers with its base all the northern part of Sangir-besar. This volcano has not been active since 1812 when torrents of lava from it destroyed the extensive forests of cocoanut trees with which this part of the island was covered, and caused the death of many of the inhabitants. These islands furnish more than twenty-five kinds of wood suited for building and furniture. Two harbours, sheltered from all winds, exist in the larger Sangir, one in the Bay of Taruna, the other, called Midelu, on the eastern side.—*Journ. Ind. Arch. for Dec*, 1850, p. 764.—*Horsburgh.*

MEAN KHEIL TRIBE, on the Punjab frontier is partly Afghan, partly Bakhtiari.

MEAR, CAN. Caryota urens.—*Linn.*

MEASURES. Amongst the natives of India, from the elbow to the tip of the middle-finger is reckoned a hat'h or kovit (cubit) of eighteen inches; this is the usual measure for articles of ordinary value, the itinerant venders of which have frequently no other standard. Hat'h means hand, also cubit. The Greeks and Romans measured by the foot (pes) the hand (palma) the palm (παλαιστη) and the finger (digitus) which mode passed down to the Romano-Germanic races. The Romans had the pace, a military measure and they and the Greeks had the cubit, (cubitus) from the point of the elbow to the point of the middle finger and the ulna: fathom, tesa, toise is the bam or

outstretched arms across the body. The ell, or cubit, from the elbow to the end of the finger was the unit measure of Egypt, of the Jew, and of Babylon.

By a Proclamation of the Governor of Madras in Council, October 16, 1846, after the 1st of January 1847, the undermentioned Weights and Measures could be used in the Revenue, Commissariat and other Public Departments throughout the Madras Presidency.

Madras Weights, shewing the equivalents in Avoirdupois and Troy Weights.

Madras Weights.	Avoirdupois.			Troy.		
	lbs.	oz.	drs.	lbs.	oz.	dwts.
1 Tola ...	0	0	6·582$\frac{6}{8}$	0	0	7$\frac{1}{2}$
3 Tolas =1 Pollam.	0	1	3·748$\frac{4}{8}$	0	1	2$\frac{1}{2}$
40 Pollams=1 Viss ...	3	1	5·942$\frac{6}{8}$	3	9	0
8 Viss =1 Maund.	24	10	15·542$\frac{4}{8}$	30	0	0

TABLE *of Madras Measures, shewing their exact dimensions as well as those suited to practice.*

Madras Measures.	Depth and diameter inside, in inches and tenths.	Size for practice. Diameter in inches and tenths.	Size for practice. Depth in inches and tenths.	Cubic capacity in cubic inches.	Weight of rain water contained by each measure, the water being at 80° Farenheit's thermometer in Avoirdupois. lbs.	oz.	drs.	grs.
Ollock ...	Cylindric, 2·5154	2·6	Square. 2·4	12$\frac{1}{2}$	0	7	3	6
½ do. ...	1·9965	2·0	2·0	6$\frac{1}{4}$	0	3	9	17
¼ do. ...	1·5846	1·6	1·6	3$\frac{1}{8}$	0	1	12	22
8 Ollocks =1 Measure (Puddy)	5·0308	5·0	5·1	100	3	9	9	20
4 do. =½ do. ...	3·9930	4·0	4·0	50	1	12	12	23
2 do. =¼ do. ...	3·1692	3·2	3·1	25	0	14	6	12
8 Measures=1 Merkall ...	10·0616	10·3	9·6	800	28	12	13	22
4 do. =½ do.	7·9859	8·2	7·6	400	14	6	6	24
2 do. =¼ do. ...	6·3384	6·3	6·4	200	7	3	3	13
5 Merkalls=1 Parrah ...	17·2050	20·+20 Cylindric.	...+10	4000	144	0	5	0

Mr. W. H. Bayley of the Madras Civil Service, when a Member of the Board of Revenue, in 1857, in a memorandum on the land measures of the Madras Presidency, remarked that the 'Linear' measure of India, is almost everywhere founded on the length of the human fore-arm, called in Hindustani *hath*; in Tamil *moolum*: and in Telugu *moora*. It is said to be the length from the elbow joint to the tip of the finger of some *tall* man chosen as a standard. The term is translated *cubit*, but it invariably exceeds the 18 inch cubit of England. Major Jervis in his work on Indian Metrology, assumes the Indian cubit at 19·55 English inches; and in the Madras Presidency it averages about 19·7 inches, varying from 19¼ to 20. In the southern part of the Presidency the Tamil word *adee*, translated *foot*, is known as a linear measure; this also is said to be the length of the foot of some tall man, and averages 10¼ inches. The ancient linear measures of the Egyptians, and the Jews, and Greeks, were taken from a unit representing the human foot or arm. The "cubit" was, as in India, the forearm, i. e, from the elbow joint to the tip of the long finger. The cubit was sub-divided into two "spans," or six "hand-breadths," (palms) or 24 "finger-breadths" (digits). The Jewish "Rod" was six cubits. Several values have been assigned to the Jewish cubit, varying from 20 to 21 English inches: so that it assimilated very closely to the Indian cubit.

The *guz* translated *yard*, is known all over India, but perhaps not so extensively as the cubit. It is supposed to have been introduced by the mahomedans, but on what standard founded, is not known. It varies exceedingly in different localities, and in the same place its length sometimes varies with the length of the article measured. The *guz* of Akbar, called the *Illahee guz* was introduced by him into Northern India in the 15th century, and was equivalent to 33⅓ English inches. The British Government however, fixed on 33 inches for the standard *guz* of the North-West Provinces. In Bombay the *guz* is about 27 inches, and in the Madras Presidency varies from 26 to 39 inches. It is, however, very much superseded by the English yard measure. In the districts of Madura and Tinnevelly, the *Tutcha-kole* or Artificers' stick is 33 English inches.

In the South of India the Guz is subdivided into 24 *ungoolum*, each of which, taking the Tanjore guz of 33⅓ inches, is $1\frac{4}{10}$ of an English inch. The term *ungoolum* in

Tamil signifies the thumb; and in the above measure, it is the distance from the thumb joint to the tip of the nail. This ungoolum is considered equal to 2 virrul kuddei, or finger-tip-breadths.

The term 'ungoolum' is however sometimes used to mean a thumb-breadth, and is then the same as the *virrul kuddei* or finger-breadth or digit, or the 24th part of a cubit (about ·82 inch) according to the following Table,

4 Fingers' breadth	=	1 Palm.
12 Fingers' breadth	=	1 Span.
24 Fingers' breadth	=	1 Cubit.
4 Cubits	=	1 Fathom.

The *Tutcha-moolum* or Artificers' cubit (double) of Trichinopoly is 33 inches, or the same as the Tinnevelly *Tutcha-kole*, and is sub-divided into 24 *ungoolum*.

The *bám*, translated *fathom*, in Salem and Coimbatore averages 6 feet 4½ inches, and in Guntoor 6 feet $6\frac{8}{10}$ inches. It is generally, but not always sub-divided into 4 cubits. The *bam* or fathom is also used by Native Seamen, on the lead line.

For distances of greater length, there is no defined measure in Southern India. A *nali-vulli* in Tamil, is derived from *vulli* a road or way, and *nali* a period of time which is the 60th part of the 24 hours, or 24 English minutes, generally known as an "Indian hour." The distance that is usually walked in this time is called a *nali-vulli*, and is about 1½ English miles or somewhat less. Seven *nali-vulli* make a *kadum* of about 10 miles.

The *coss* is generally considered 2 English miles, but according to Colebroke as follows:

4 Cubits	=	1 Danda or Staff.
2,000 Danda	=	1 Coss.

Taking the cubit at 19½ inches, the *coss* would be 2·46 miles.

In Southern India, it appears to have been the custom in ancient times to name an area of land after the quantity of grain, that it was thought would sow it, or the quantity it was thought it would produce. Thus, for instance, a candy of land was as much as would produce a Candy of grain, and this was by estimate, and not by actual measurement, or if a measured area was considered a Candy in one village, it would not be so in the next. Even where there is some defined superficial measure, commencing from a *rod* square, the number of cubits to the rod varies, though the term by which the square rod is known is the same.

In some districts of the Madras Presidency the land-measure is well defined, as in the case of the Cawnie, and the Acre. The

former no doubt formerly differed in different places, but its dimensions seem to have been determined and introduced by Royajee the celebrated dewan of Mahomed Ali (Wallajah) nawab of the Carnatic. Wherever the Cawnie exists, it is now 57,600 square feet, or 1·322314 acres, except in some of the talooks of Trichinopoly. The English Acre was introduced by Sir T. Munro into Bellary and Cuddapah, during the Survey (so called) of 1802-1806, and 1842 it was introduced on a similar occasion into Kurnool. Unfortunately in both cases the chain of 33 feet was used instead of Gunter's chain of 66 feet, so that the square chain was $\frac{1}{40}$th acre, thus introducing an awkward sub-multiple, (not more so however than the rood and perch) when a very simple decimal sub-division might have been adopted.

Some confusion has occasionally occurred from the use of the term *cubit* in English correspondence. It is constantly assumed to be the English cubit of 18 inches, and on one occasion a whole series of Tables of Land Measure in a District, which had been officially sent forth as correct, had to be revised and altered throughout, in consequence of this error.

The term *goonta* or *coonta* also is another word which has often given rise to mistake. It is synonymous with *coolee*, and *goolee*. The word seems to denote the land measure next below the maximum of the place; thus the *pooly* of Rajahmundry, the *cutty* of Masulipatam, the *coatchel* of Guntoor, the *goortoo* of Nellore, the *cawnie* of Chingleput, the *acre* of Bellary and the *mow* of Tanjore are all sub-divided into goonta (coonta) or coolee, (goolee.) The goonta, &c., of one district, is not at all necessarily the same as the goonta, &c. of another.

Not only is there a perplexing variety in the native Land Measures, but it is well known that the areas are not even what they *profess* to be, the rod or rope being seldom or ever the number of cubits it is said to be. Considering therefore that in the Madras Presidency, where the Ryotwar system of assessment generally prevails, it is a vital point to have on record the exact size of every field, and a new Survey seems almost indispensable. It will then be a question what kind of Land Measure should be introduced? That of the Cawnie would perhaps be most acceptable to the people, but there would be little difficulty in introducing the English acre. This has already been done in Bellary, Cuddapah and Kurnool, and in a good part of Guntoor. In Salem, though the original measurements were in native *goonta*, and *bullah*, the accounts have long been kept in acres, according to Tables of Conversion prepared many years ago, and the extent of each Ryot's holding is stated in his puttah in Acres. In the late Bombay Survey the Acre was introduced, and in the North-West Provinces the areas of the villages are recorded in acres, though the *fields* were measured in local *beegas*.

An Act was passed by the Governor General of India in Council in October 1871 with a view to provide for the ultimate adoption of a uniform system of weights and measures of capacity throughout British India. The Act directs that the unit of weight shall be a "ser," equal to the French kilogramme, and the unit for measures of capacity, a measure containing one such ser of water at its maximum density, weighed in a vacuum. Other weights and measures of capacity to be authorized under this Act are to be integral multiples or sub-multiples of these units, the sub-divisions to be expressed in decimal parts unless otherwise ordered. When proper standards have been provided for verification of these weights and measures to be used by any Government office, municipal body, or railway company, the Governor-General in Council may direct that the weights and measures so authorized shall be used in dealings by such office, body, or company. The local Government may prepare tables of the equivalents of other weights and measures in terms of the weights and measures so authorized.

Mr. Charles E. Gover of Madras, who has published a valuable book on the Indian weights and measures, remarks that the unit of weight now commonly employed is the tola, which, according to the official regulations upon the subject, should be 180 grains in weight. It is the rupee, and was adopted from its fancied quality of giving everybody the power of testing his own purchases. Nevertheless, in the following localities, the tola thus varies in grains.

Ahmedabad	193·44	Konkan ..	186·8	Salsee ...	191·
Ahmednuggar ..	188·4	Do ...	188·	Do ...	194·
Aurangabad ..	187·5	Do ...	191·6	Sattara ..	172·5
Arowlee ..	182 8	Madras ...	182·29	Sauksee ...	195·4
Do. ..	191	Malwa ...	190·	Do ...	184·8
Belgaum..	176·25	Malwun ...	186·	Soowurndroog ...	193·2
Bombay (for oil).	191	Nijampoor	180	Surat ...	187·2
Guzerat ..	183 5	Nujunwell	190 5	Do ..	178·3
Do. ..	175·9	Patna ..	209·	Sulia ...	178 7
Gosala ..	178	Rajpoo-ree ...	177·5	Vijydroog.	186·6
Jaulnah ..	184·5	Rutnagiri..	186·2	Vingorla...	186·6
		Do ...	187 8	Do ...	181·3
		Rygurh ...	187·3	Wurad ...	186·
		Do ...	184·8	Do ...	185·6

Next above the tola comes the seer, a weight universally employed throughout every corner of India. It is based upon the tola, of which, according to the Bengal new scale,

it ought to contain eighty. In practice it may be any number of tolas from 24 to 140, and these of any of the hundreds of kinds just described. As if this were not enough, "*the seer*," in the words of a Government order, "*is liable, according to the pernicious system hitherto prevalent, to vary in weight for every article sold as well as for every market.*" Thus in Bombay, butcher's meat is sold by the seer of 26 tolas; arrack and milk by the seer of 56 tolas, while drugs are sold in seers of 24 tolas, and cotton, in seers of 26. Yet other articles are sold by the seer of 27⅔ tolas. On one side of the little river that enters the sea at Goa, the seer employed in wholesale dealings is of 28 tolas, while on the other side, it contains no less than 72. In Calcutta, some articles are sold by the seer of 80 sicca rupees, while for others, the seer is 80 current rupees. If we travel through the districts immediately surrounding Calcutta, we shall find in Hooghly, seers of 54, 80 and 82 tolas. In Nuddea, 82⅝ tolas make the seer; in Pubnah, 58 and 60; in Bancorah the grain seer is 98 tolas for merchants, while, retail, it is but 62. In the Beerbhoom bazaars the ordinary seer is 58⅝ tolas, for one article it is 60, while for the commoner metals it is 72. The planter in Tirhoot when he makes his purchases in the bazaar, cannot tell whether his seer shall be of 48, 52, 76, 80 or 88 tolas, for all are used. At Furruckabad, it may be either 80, 82, 90, 96 or 112 tolas. At Azimgurh, cotton is weighed by the seer of 80 tolas, ghee and salt by the seer of 95, corn in retail transactions by the seer of 96, while in wholesale purchases, the seer contains either 105 or 108 tolas. Behar has a seer weighing either 44, 48, 52, 72, 76, or 78 tolas, effectually preventing any one from making a purchase out of the village in which he was brought up, and whose seers he is acquainted with. Bhagulpore, with an almost endless variety of its own—64, 67, 80, 88, 101 and 104 tolas—has not one to correspond with any one of the Behar measures. The province of Malda, contains seers varying in the following proportions—50, 58, 60, 72, 75, 76, 80, 80⅜, 91, 92, 94, 96, 100, 101 and 105 tolas. In Calpee, cotton is sold by the seer of 75½ tolas, and rice by measures containing 66 tolas when the transaction is wholesale, while if it be retail, they contain 80 tolas. The full benefits of the irrigation works in Cuttack, can never be obtained, while the seer varies from 26, 40, 52½, 65, 87½ to 150 totals. In Madras the seer for meat is 2⅛ lbs., for merchandise it is 3⅛ lbs., while for copper it is but 10 ounces, while that employed by Government is 3 lbs. 1 oz. 5·94 drams.

Above the seer, and equally universal the man, maund, or phara, which in Madras is 25 lbs., in Bombay 28, and in Calcutta, 82⅔ lbs. The Bombay Mercantile News, in its price current of exports for 21, December 1864, contains the following maunds, in addition to the official maund of 28 lbs., for

Cardamoms	... 37·5 lbs.	Hemp	... 30·8 lbs.
Cotton	... 39·2 ,,	Mocha Coffee	...41·06 ,,
Ginger	... 29·4 ,,	Munjeet	... 41· ,,

and besides there is another maund of 29·4 lbs. In Bengal, the factory maund is 74⅜ lbs. The coasting steamers on the Western coast start from Travancore with maunds of 32lbs, deal at Calicut in maunds of 30 lbs., but ship coffee that has been sent down from Wynaad, in maunds of 25lbs. but of 28 lbs. if from Mysore. At Cannanore, the maund is 25 lb. At Bombay, the current maund is 28 lbs., into which before shipment all mofussil shipments have to be transferred—if Poona goods, from maunds of 78·8 or 90 lbs.; if Ahmednuggur productions, maunds of 80 or 163¼ lbs., must be thus reduced. Sattara shipments must be charged from maunds of 152¾ lbs. Perhaps the next port will be Surat, where the maund may be either 31, 38, 39, 41 or 44 lbs. The end of the journey will probably be Kurrachee, were the puzzled supercargo must deal in maunds of 80 or 83¼ lbs. At Deesa, the value descends to 40 5/16 lbs., and at Rajcote to 41 lbs.

Measures of length. The popular unit of length is the guz. Everywhere its use is habitual. It will probably be seen that it is not only the unit of length but is intimately connected with the units of weight and capacity.

It may be anything between 15 and 30 inches, but is, in nineteen cases out of twenty, between 18½ and 21 inches. The popular cubit in Beerbhoom is 15¾ inches in length, although the Revenue survey employs a cubit of 18⅘ inches. In the Hooghly district, the cubit varies from 18 to 19¾ inches, while in Pubna it may be anything between 17 and 30 inches; at Sarum it is 24 inches in length, while in Broach, Kaira and Veejydroog, it is respectively 19·2, 19·4 and 19·58 inches. The following table will exhibit in a condensed form, a few of the variations:—

	Inches.		Inches.
Bhagulkota	..19·25	Hingala	..19 2
Belgaum	...19 25	Jumboseer	...19·4
Beerbhoom official	.18·8	Do.	...12·
Do. usual	...15·75	Kaira	..19·44
Broach	...19·2	Do.	...19 44
Chiplooa	...19·667	Kupurwing	...19·4
Dharwar	...19·375	Malwun	...19 113
Deesa	...19·5	Maloond	..19·784
Dholka	...18·8	Malitur	..19·27
Hooghly	...19·75	Moonda	...18·9

	Inches.		Inches.
Malunoodabad	...19·67	Sauksee	..19·756
Napa	...19·4	Do.	..19·37
Nowlgoond	...19·375	Soowurndroog	..19·753
Owchitgurgh	..19·03	Salsee	...19·58
Pubna average 17 to 20	...23·5	Do.	..19·667
		Do.	...19·37
Rygurh	...19·784	Sarun	...24·
Rutnagiri	..19·684	Unjunweel	...19·32
Ranee Bednore	...18·875	Veejydroog	...19·15
Roya Tunkaree	..19·2	Do.	..19·58
Rajpooree	...19·32	Wurad	...19·803

More important than the cubit and more universal, is the guz of Western and Northern India and the kol of Southern India. Whatever may have been its length originally, it now is as variable as it is possible to conceive. Nor is the confusion of late origin. So early as the reign of the great Akbar, the guz was so infinitely varied a length, that the greatest of all the Moguls ventured upon a reform which might well be imitated in our days. After very considerable enquiry and deliberation, he introduced as the only legal measure, what is called the Ilahee guz. The Ayeen Akberry informs us that this official guz was taken as the mean of three chief guz then existing, and around which most of the existing measures might be grouped. The smaller of these we know to have been about 28 inches. The Ilahee guz we know to have been between 33 and 34 inches. Mr. Duncan, after prolonged enquiry, estimated it at 33·6 inches, while others have valued it at from 33 to 34·25 inches. Let us take a mean of these and estimate it at 33·75 inches. We then find one extreme to be 28 inches, the mean 33·75 inches, and are therefore entitled toassume that the larger measure was about 33·75+5·75 inches,or above 39·5 inches. The third guz could not have been very different from the Ilahee guz or mean of the old measures. Jervis thinks it was exactly 33·5 inches, while other careful writers estimate it as above. There are therefore at present co-existent in the greater part of India four main guz measures, —Akbar's and those he endeavoured to supersede—each with innumerable variations and no acknowledged standard. Jonathan Duncan, one of the best though least known governors that ever ruled in India, employed when engaged in "settling" the North-West provinces, a guz of 33½ inches—the parent of a new brood of variations. In the coast districts of the west, the most common guz is that of about 28 inches. In other parts there is a group whose average is about 39 inches. We thus may divide the guz measures of India into a number of groups round a well defined average. There are in this way groups having 28, 30, 33½ and 39 inches for their centres. Frequently two or more of these groups are present in one locality for different transactions. Merchants will buy by the guz of 34 inches, and sell by that of 30, or silk will be measured by one, cloth (cotton or woollen) by another, while carpenters and bricklayers will use each a distinct measure. For instance, cotton cloth in Surat is measured by the guz of 27·8 inches, silk and other valuable stuffs by the guz of 34·7 inches, while the carpenter employs a guz of 27·2 inches. At Juanpore, the carpenter values his guz at 30 inches, the tailor estimates his at 34 inches, while the cloth seller employs one of 40 inches. The muslin seller at Furrackabad uses a guz of 33¾ inches, the cloth-seller one of 34 inches, while the seller of silk for turbans and full dress coats, uses no other than 38¼ inches. Similar cases might be adduced in infinite abundance. Wherever the cubit varies, the guz follows, usually in the proportion of 12 to 7, though this is by no means an invariable rule, and its lengths are as under:

Agra	... In. 44	Furrackabad tissues	.. 15 fingers.
Do	...33·25	Do. cloth	...16 do.
Do	...32·8	Do. col-silk	...17 do.
Ahmedabad cloth	...27·75	Do cloth	...36 do.
Do velvet	...34·25	Do. land	..31½
Do artificer	..23 33	Ghazeerope	...31½inches.
Ahmednugger	..24·5	Guzerat stuffs	..34·7
Allyghur	...30·5	Haveri	...34·75
De.	...33·4	Hansee	..44 fingers.
Anjar	...26·4	Do.	...32 do.
Aurungabad	...32	Hoobly	...31·75 in.
		Hoshungabad	...41·8
Bhagulkota	...32 87	Jaunpore Cloth	,40
Bareilly	...32 to 33·4	Do Wood	...30
Baroda	...27·12	Do Tailors	..34
Benares cloth wholesale	...37·5	Maloun	...32 76
Do. do. retail	...33	Maloond	..33·91
Do. weavers	...42·5	Malwa	...30
Do. artificers	...25·33	Malabar	..27·9
Benares	..33·6	Meerut	...33
Baroach	...27·25	Muradabad	..33·5
Do.	...42	Mynpoorie	..34
Belgaum	...32·875	Nowlgoond	..33
Bolundshuhur	...31·75	Patna carpets	...33·1
Bombay	...35½	Do. cloth	..42·5
Do. artificer's	27·5	Paudri	...40·75
Do.	...28	Pauwari	...36·37
		Rutnagari	...32·31
Calicut	...28·6	Rygurh	...33·916
Calpee	...40	Saidabad	...32
Chiploon	...33·71	Salsee	...33·56
Cawnpoor	...34	Sauksee	...33·16
		Sowourndroog	,33·86
Dharwar	...32·75	Suhuswun	...37½
Delhi cloth	...33½	Surat .. Cloth	...27·8
Duncanee	..33½	Do. Timber	...27·2
		Veejydroog	...23·31

The cubit and guz will suffice to prove the imperfection of Indian measures of length, and we therefore turn to square measures, in which the beegah is the most widely-spread standard. It is based upon the guz or cubit, and therefore differs in at least an equal proportion.

Beegah, would seem to imply a de-

finite area, and must have done so at some period. However that may be, there is no such measure now, the name being applied to any decently large area, varying from an acre to 1,500 square yards.

In Calcutta, the value is said to be 1,600 square yards, while according to a very careful calculation made by Mr. Holwell of Black Hole notoriety and quoted by Major Jervis, the real content should be 1,778 square yards, more than ten per cent. greater than is commonly believed.

In Orissa, to the south of Calcutta, the beegah is 4,840 square yards while in Bahar to the west, it is only 3,025 square yards, In Tirhoot, it may contain amongst other values, any one of the following quantities— 3,025, 3,567, 3,600, 4,225, 4,549 and 4,900 square yards. Such a measure, can only be of use to confuse. At Saharunpoor, the beegah contains in one village 824⅓ square yards; in another 2,317·4 square yards, in a third 2,456·2 square yards, while in a fourth it contains 2,756 square yards. In Nuddea, it may contain either 6,400 or 3,025 square cubits. The Bogorah beegah is 1,406¼ square yards, while that of Delhi is 3,025, and that at Ghazeepoor contains 2,755¼ square yards. At Shahjehanpore it may either be 2,916 or 3,600 square yards, while at Hoshungabad it is 4,865$\frac{1}{16}$, and at Benares 3,136 square yards. On the western side of India, the variations are equally numerous. At Broach the beegah contains 2,477, at Surat 2,844, in other parts of Guzerat 2,994, while in the East it contains no less than 4,013 square yards.

Measures of capacity, in the greater part of India, do not exist independent of the measures of weight. The maund and seer measures of capacity, are supposed to represent the equivalents of a maund and seer weight, although it is evident, since no two articles have exactly the same proportionate bulk, that no two measures need correspond. In the absence of suitable standards of capacity almost every article is sold by weight, even ghee, oil and milk. Grain is sold either by weight or measure, but with an understood proportion between them, thus in Madras, the "measure" for paddy is exactly the bulk of a "viss" weight, and is therefore but another example of the use of the equivalent of a weight as a measure of capacity. Where independent measures are employed, they usually follow the same rule as those of length, weight and area, and are of every variety. There are however a few measures of a well ascertained value, which appear to have been arranged in something like order around the cubic cubit. An old writer on arithmetic, Bhaskur Acharya, states explicitly that a measure called karika was the cubic cubit or ghunuhustu. Above this was the cube of a double cubit, and ten times the half of this is the garce, a measure well known through all Southern India and formerly universal; so that the garce is 40 karika. The half of the karika is the parah. One-tenth part of the cubic cubit is the mercal. In Western India, there is the candy of 10 cubic cubits. The cube of one-fourth of a cubic cubit is the Pylee. In Southern India, there is the Tumi of four hundredths of the garce, and the Paddacu or one-fifth of the cubic cubit, while in the Telugu districts there is the Pootee of two cubic cubits, and another Tumi one-tenth of one cubit. Turning northwards to Ganjam we find the Burnum, of two cubic cubits, and the Nawty of one-tenth of a cubic cubit, and the Toom of one-fortieth of the same measure.

On the other side of India in Bombay, there is the khundee, exactly corresponding with the garce. The cube of half the side of the garce or the half of the cubic cubit is the parah of the same value as in Southern India, while the cube of one-fourth the side of the parah is the seer. In Malwun the Khundee is greatly altered in value and becomes ten cubic cubits, proving that there is an understood connection between the cubit and measures of capacity; in the same district is the Phura of half the cubic cubit. As an official recognition of the relation between measures of capacity and the cubit, it ought to be mentioned that when the government of Bombay ordered that the measures for salt throughout the Concan should be rendered uniform, it was resolved to employ a Phara of exactly half a cubic cubit, estimated at 19·5 inches. Reducing the measures referred to into a table, we find the following:—

Madras Garce	40	cubic cubits.
Malwun Khundee	10	do.
Pootee or Burnum	2	do.
Ghunuhustu	1	cubic cubit.
Mercal	$\frac{1}{10}$	do.
Toomi	$\frac{1}{10}$	do.
Nawty	do.	do.
Toom	$\frac{1}{40}$	do.

We see here two kinds of division besides the ordinary one of halves and fourths.

10 mercals = 1 cubic cubit.

10 do. = 1 Khundee.

Cube of $\frac{1}{4}$ side of cubic cubit=Pylee.

Do. do. do. Parah=Seer.

If we compare the lengths assigned to the cubit, in different parts of India, omitting

one or two of the smallest and plainly diminished cubits, we shall find the average to be from 19·5 to 19·7 inches.—*Bayley. Gover.*

MEBA, Beng. Anona squamosa.

MECCA, a city in Arabia, the holy city of the mahomedans. It is situated in a dry and barren tract of country, a full day's journey from the sea port town of Jedda. A few leagues beyond it, near the highlands, abundance of excellent fruits is to be found. In the summer months, the heat at Mecca is excessive; and, to avoid and moderate it as much as possible, the inhabitants carefully shut their windows and water the streets. There have been instances of persons suffocated in the middle of the streets by the burning wind called samoum or samiel. The most magnificent part of the sacred city are the arcades around the square in which the Kaba stands. In the Kaba is one singular relic, which is regarded with extreme veneration. This is the famous black stone, said to have been brought by the angel Gabriel in order to the construction of that edifice. The stone, according to the legend was, at first, of a bright white colour, so as even to dazzle the eyes at the distance of four days journey; but it wept so long, and so abundantly for the sins of mankind that it became at length opaque, and at last absolutely black. This stone, every mahomedan pilgrim must kiss, or at least touch, every time he goes round the Kaba. Neither the stone of Abraham, nor that of Ismael, receive the same honours; pilgrims are not obliged either to visit or to kiss them. The Arabs venerate the Kaba, as having been built by Abraham, and having been his house of prayer. Within the same inclosure is the well of Zamzam, valued for the excellence of its water, and no less for its miraculous origin. Hagar, when banished by her master, set little Ismael down here, while she should find some water to quench his thirst. Another ornament of the Kaba, is a row of metal pillars surrounding it. The mahomedans have such high ideas of the sanctity of Mecca, that they suppose it to extend even to the environs of the city. Its territory is reputed sacred to a certain distance round, which is indicated by marks set for this purpose. The Hajar or black stone has suffered from the iconoclastic principle of mahomedanism, having once narrowly escaped destruction by order of the ruler of Egypt. In these days the metal rim serves as a protection as well as an ornament. The height of the Hajar from the ground, according to Captain Burton's measurement, is four feet nine inches; Ali Bey places it forty-two inches above the pavement. Its colour is now a deep reddish brown, approaching to black. Every person, it is assumed, should perform the pilgrimage to Mecca who has a beast to ride upon, and who can supply himself with provisions for the journey. Ul Shaffei says, those who have money, if they cannot go, should perform this journey by deputy: Malik thinks all who have strength sufficient should go to Mecca: but Ul Haneefa deems both money and health of body requisite before this duty can be deemed obligatory. On the day of pilgrimage the preacher sits on a camel, because the prophet, during his last pilgrimage being sick, made the tour of the Ca'aba on his camel, and remained on it while he preached. Arafat (recognition,) is so called, because Ibrahim, the patriarch, after the vision in which he was commanded to sacrifice his son Ishmael, wandered about for a day in perplexity, as to whether the order came from God. On the second day, being at Arafat he had a second vision, and he then recognised, *i. e.* arafa, its truth. In Mecca immorality is conspicuous and the pilgrim may often apply to himself the words of Umr-ibn-Ali Rabiah, on his return from Mecca,

I set out in hope of lightening the burden of my sins:
" And returned bringing with me a fresh load of transgressions.

The population of Mecca, is about 18,000. Ali Bey (A. D. 1807) calculates 83,000 pilgrims; Burckhardt (1814,) 70,000. Burton reduced it, in 1853, to 50,000, and in A. D. 1854, owing to political causes, it fell to about 25,000. Of these, at least, 10,000 are Meccans, as every one who can leave the city does so at pilgrimage time. The Arabs have a superstition that the numbers at Arafat cannot be counted. A visit to the Masjid El Nabawi, and the holy spots within it, is technically called "Ziyarat" or Visitation. The visitor, who aproaches the Sepulchre as a matter of religious ceremony, is called "Zair," his conductor "Muzawwir," whereas the pilgrim at Mecca becomes a "Haji." The Masjid El Nabawi, or the Prophet's Mosque, is one of the Haramain, or the "two sanctuaries" of El Islam, and is the second of the three most venerable places of worship in the world; the other two being the Masjid El Haram at Meccah (connected with Abraham) and the Masjid El Aksa of Jerusalem (the peculiar place of Solomon). And curious to say mahomedans still have the largest cathedral in the world—St Sophia's at Constantinople. Next to this ranks St. Peters at Rome; thirdly the Jumma Masjid or Cathedral of the old

mahomedan city of Bijapoor in India; the fourth is St. Paul's, London. It is to El Walid the First (A. H. 88) that the Saracenic mosque-architecture mainly owes its present form. As will be seen, he had every advantage of borrowing from Christian, Persian, and even Indian art. From the first he took the dome, from the second the cloister—it might have been naturalised in Arabia before his time—and possibly from the third, the minaret and the prayer-niche. The latter appears to be a peculiarly hindu feature in sacred buildings, intended to contain the idol, and to support the lamps, flowers, and other offerings placed before it. Mecca, has as many as twenty-nine designations, such as Om-el-Kora (Mother of Towns), Balad-el-Amin (Region of the Faithful.) The city is chiefly situated in the wadi of the same name, which is also called Bekka, a narrow sandy valley which runs north and south, but inclines towards the N. W. at the latter extremity of the town. The city, with the exception of three castellated buildings and a few watch-towers, is defenceless. Around are several sandy wadi, which are separated from the desert by a low barren chain of hills from 200 to 500 feet in height, the most elevated part of which is on the eastern side. When compared with other places in the east, Meccah may be considered handsome. The houses are built of stone, usually three stories high, with terraced roofs surrounded by open parapet walls, and having the unusual addition of numerous windows, shaded by lightly formed reed blinds, the aspect is more European than oriental, especially as the streets are very wide, in order to afford the necessary space for an addition of about 100,000 to the permanent inhabitants, who are between 25,000 and 30,000 souls. During the pilgrimage, the town is enlivened by well-stored shops in every quarter, and the city becomes an immense fair, in which coffee, myrrh, incense, and other products of Arabia, are exchanged for the richest and most valuable commodities of Persia, India, and Europe, to the amount of several millions of dollars. The appearance of the city, at other times, is sombre; no trees or gardens cheer the eye, and there are but few khans, baths, serais, or even mosques. There are but few cisterns for collecting rain; the well water is brackish, and during the pilgrimage sweet water becomes an absolute scarcity. At other times the city is chiefly supplied by a conduit coming from the vicinity of Arafat, a distance of six hours journey; this extensive work was constructed by Zebeyda, wife of Harun-ur-Rashid. In the middle part of the valley stands the famous Bait Ullah (House of God), once called al Belkat, which, like the edifice at Medina, is chiefly remarkable for the monument it contains. The ka'bah is so called from its form being nearly a cube, (kaab). It is a massive structure of gray Meccah stone, nearly 44 feet long by 35 feet wide, and from 35 to 40 feet high, with a flat roof, supported by two columns, between which are hundreds of lamps hung in festoons. The ka'bah is encircled by an immense curtain (kessoua) of rich black stuff, on which appears in large Arabic characters the essence of the mahomedan creed, "There is no other deity but God, and Mahomed is the prophet of God; also some prayers worked in gold thread. Beyond these are the mambar (pulpit), El Bab-us-salam, and the building enclosed the well of Zamzam, which, according to tradition, was that found by Hagar when Ismael was perishing from thirst, the spring is so abundant that it supplies a large portion of the consumption of the city. Serving as an upper chamber to this structure is the Makam-us-Shafiah, and opposite to the remaining three sides of the ka'bah are the makam of the other orthodox sects, viz., the Hanefi, the Hanbali, and Maleki.—*Niebuhr's Travels*, Vol. ii. p. 34-36. *Malcolm's History of Persia*, Vol. ii. p. 335. *Hamilton's Sinai, Hedjaz and Soudan*, p. 131. *Burton's pilgrimage to Meccah*, Vol. II. pp. 57, 58, 144, 145, 161, 259. *Burckhardt's Travels in Arabia*, Vol. I, pp. 242, 243, 194. *Arabic M. S.*, 7504 *in the British Museum. Euphrates and Tigris, Col. Chesney*, Vol. I, p. 602 to 603. See Mahomed, India Kaaba, Kiblah, Kattywar, Wahabi.

MECHI or Mecho a race in the N. E. frontier of India who are supposed by Mr. Campbell to be the same as the Bodo of Mr. B. Hodgson. They are Indo-Chinese of the Lohitic or Burmese branch of the Turanian family. Their features bear out this opinion. They are of good size, fair but of a yellow colour, good natured and tolerably industrious, but erratic and indifferent farmers, are addicted to spirits and to smoking opium. They are proof against malaria, and make small temporary clearances in the forest: they are inferior to the Tharu in industrial habits. The Dhimal tribe are smaller than the Mechi, but somewhat similar in appearance with a language that in some degree differs. The Kachari, Naga, Abor, and some other tribes bordering on Assam are supposed to be of the same race as the Mechi. The Mechi form the chief population of the forests and N. E. Doar at the foot of the Sikkim and Bhutan hills,

and a few have recently settled on the extreme eastern portion of the Nepal Terai. The Mechi language is not written and is apparently of Bengal origin. They never live at elevations higher than from 800 to 1,000 feet above the sea and prefer cultivation in the clearances of the Terai. The Bhootan Mechi are a quiet, inoffensive, weak race; they are precisely the same class as the men inhabiting the British Terai; like them they appear to enjoy perfect immunity from the ill effects of malaria. They are however a finer and less sickly and sallow looking set than the Mechi of the Darjeeling Terai, probably because the Bhootan terai is more healthy and drier than the British terai. They welcome travellers to their villages with unmistakeable delight, and seem to take it for granted that having once heard their grievances we should immediately take them under our protection. Cotton was one of their principal crops, but poor, has scarcely any staple, but finer soil for the production of cotton does not exist in India. The Mechi seem to change their cultivation constantly, as would naturally be the case with so much virgin land at their disposal. The Bhootan Mechi do not cultivate more than is necessary to supply their own wants, and to enable them to comply with the demands of their rulers, for any surplus which they produced would merely form an additional temptation to plunder on the part of their Bootean taskmasters. They know they can never be rich nor even improve their position, and they do not therefore attempt it. With magnificent timber all round them, with rivers running direct down to the plains, with a full knowledge that a certain market for their timber is to be found where these rivers join the Teesta and Berhampooter on British Frontier, they dare not even cut a single tree for sale. —*Mr. Campbell*, pp. 50, 140. See India.

MECCA BALM. See Balsam.

MECHERI. HIND. Camelus bactrianus.

MECHHUYA. BENG. A fisherman.

MECONIUM. G. μηκονιον of Hippocrates, the poppy.

MECONOPSIS, from μηκων, a poppy, and οψις, a resemblance), a genus of plants belonging to the natural order Papaveraceæ, and formerly referred to Papaver.

MECONOPSIS ACULEATA.

Prickly poppy,	ENG.	Kanta,	PUNJ.
Guddikum,	HIND.	Kanda,	,,
Gudia,	,,		

This is found at Kaghan, in the Sutlej valley between Rampur and Sungnam at an elevation of 10,000 to 12,000 feet, also in Nepal, Choor, Kedarkanta, and Peer Punjal. Flowers blue-purple, showy. The roots are reputed to be exceedingly narcotic, but an alcoholic extract of one drachm of the root given to a small dog produced no perceptible effect.—*O'Shaughnessy*, p. 184. *Cleghorn Punjab Report. Royle's Illustrations of the Botany of the Himalayas.*

MECONOPSIS NEPALENSIS, a Nepaul plant, is described as being extremely poisonous, especially its roots.—*Eng. Cyc.*

MED, RUS. Honey.

MED or Medi, a scythic tribe that colonised the Punjab. General Cunningham says that the Med or Maud are almost certainly the representatives of the Mandrieni who lived near the Mandrus river, to the south of the Oxus, and as their name is found in the Punjab from the beginning of the christian era, downwards, Cunningham concludes that they must have accompanied their neighbours, the Jatii or Jat, on their forced migrations to Ariana and India. In the classical writings, the name is found, as Medi and Manduevi and in the mahomedan writers as Med and Mand. The tribe may have been transplanted to the banks of the Indus, when the Medo-Persian empire extended that far east; or they may have been pressed south-easterly by intruding Scythians, or have left during the persecution of the Magi, who constituted one of the six tribes of Medes. Admitting that the Jartaka of the Mahabarata and the Puranas, represent the Jat, the Madra also mentioned there must be regarded as representing the Med, confirming, thereby the antiquity and synchronisms of these two races on the banks of the Indus. The Med devoted themselves to a pastoral life, repeatedly invaded the territories of the Jat, putting them to great distress and compelling them to cross the river; but subsequently the Jat being accustomed to the use of boats re-crossed and defeated the Med, whose country they plundered. They made up their differences and asked Daryo-dhana, king of Hastinapur to send them a king, and he sent his sister Dassal (Dahsalu) wife of Jayadratha who made Askalandha her capital, perhaps the Uch of later times. After a reign of more than 20 years, Jayadratha was killed on the fatal field of Thanesar, and his widow burned herself on his funeral pile. On the same field the Bharata dynasty was extinguished. The earliest historical notice of the Med race is by Virgil, who calls the Jhelum, Medus Hydaspes. This epithet is explained by a statement of Vibius Sequester which makes the Hydaspes flow past the city of Media. This is the same place as Ptolemy's Euthymedia, which was either on or near the same river and above Bukephala. Also in the Peutingerian

tables, which are not later than A. D. 250, the country on the Hydaspes is called Media. From this evidence, the Medi or Med were in the Punjab as early at least as the time of Virgil, or B. C. 40-30. Shortly thereafter, about B. C. 30-20, the Med seem to have been forced southwards into Sind, where the Jat long resented their intrusion. The Erythræan Periplus mentions that about A. D. 100, the rulers of Minnegara were rival Parthians who were mutually expelling each other. When the mahomedans arrived in Sind, they found the Med or Mand, firmly established there along with their former rivals the Jat. Ibn Haukal describes the Mand of his time, about A. D. 977, as occupying the banks of the Indus from Multan to the sea and to the desert between Makran and Famhal. Masudi who visited India A. D. 915-16, calls them residing in Sind. During the period of the Arab occupation of Sind, Mahomed Kasim is represented as making peace with the Med of Surashtra, sea-farers and pirates, with whom the men of Basra were then at war. In the mahomedan period, Amran the Barmekide governor of Sind directed an expedition against the Med, advancing from several directions and reduced them to great extremeties. Nevertheless, in the time of Masudi, the inhabitants of Mansura were obliged continually to protect themselves against Med aggressions. They have remained in this locality ever since, for there can be no doubt but that they are now represented by the Mer of the Aravali Range to the east of the Indus, of Kathiawar to the south, and of Beluchistan to the west. The name of Mer or Mand is still found in many parts of the Punjab, as in Meror of the Bari and Rechna doabs, in Mera, Mandra and Mandanpur of the Sind-Sagar doab and in Mandali of Multan, offering strong evidence that the Med or Mer were the first Indo-Scythic conquerors of, and once the dominant race in, the Punjab. Meris or Mœris, the king of Pattala, who on the approach of Alexander, abandoned his capital and fled to the mountains, was possibly a Mer. The Mer of the Aravalli are but little advanced beyond the tract where the Med, a thousand years ago, were a numerous and thriving population. Their brethren the Mina, can be traced in their original seats to the bank of the Indus, and Mer still reside in Kathywar, the Surashtrian peninsula, which was the nursery of the piratical expeditions, and the Mer, Mena and Med seem identical. Med still exist both to the E. and W. of the Indus, and those on the coast, unable to practice piracy, after the manner of their ancestors, follow the occupation of fishermen. To the East, they are found roving on the borders of Sind and Jodhpur, the seats of their occupation during the Arab period, and to the west, they are found in the little port of Makran, from Sanmiani to Charbar, divided into the clans of Gazbur, Hormari, Jellarzai, and Chelnarzai. When the mahomedans first appeared in Sind, towards the end of the seventh century, the Zath and Med were the chief population of the country. But the original seat of the Med or Medi, was in the Punjab Proper, from which Mr. Thomas concludes that the original seat of the Jatii or Jat colony was in Sind. The Med of Sind, are now a sea faring and fishing population on the sea ports of the Mekran coast. *Elliot's Hist. of India*, pp. 515 to 531. See Mekran; Guzbur. Meena Mer, Kelat.

MEDA. Tel, Tetranthera roxburghii, *Nees.*—T. apetala *R.* iii. 819; *Cor.* 147, Meda lakri, Hindi, is one of the ashta varga or eight medicinal roots, meda-chob is the wood and meda-saq the bark, See Kakoli.—*As. Res, xiii.* 410. See Kakoli.
bark.

MEDA Karn.

Medaravan, Tam. | Medara, Tel.

A helot race occupied in cutting and selling Bamboos, or making and vending bamboo baskets. They are the pariah or dher race.

MEDAH, Ar. Ficus religiosa.—*Linn.*

MEDA KAVA or Kukka budda Tel. Grewia pilosa, *Lam.*—G. carpinifolia *R.* ii. 587.

MEDA LAKRI, Hind. Tetranthera monopetala, and T. roxburghii.

MEDEA, an ancient territory now included in modern Persia. The nations of Iran proper or the Arian stock of languages comprise those of Medea and Persia. It includes the Zend of the Cuneiform inscriptions and the Zend Avesta: the younger Pehlevi of the Sassanians and the Pazend the mother of the present or modern Persian tongue. The Pushtu or language of the Afghans belongs to the same branch. The Iranian languages of India are represented by the Sanscrit and her daughters. The Mede were of six tribes, of whom the Magi was one. This race also were classed as Arii. The Mede had many colonies, Herodotus mentions the Sigynnæ, a colony settled beyond the Danube: Medians are also said by Sallust to have accompanied the expedition of Hercules when he crossed over from Spain into Africa. The Sauromatæ were Median colonists beyond the Tanais or Don, and the Matienoi, Matienes, Kharimatai, and possibly the Mares, were Caucasian

colonists from Medea, preserving in their names the national appellation of Mada or Madia. Medea and Babylon, till the 8th century B. C. were tributary provinces of the Assyrian empire.—*Elliot*, p. 525. *Bunsen.* See Babylon, Hindoo, India, Irak, Kirkook, Sakya muni.

MEDHA, SANS. apprehension or conception, from medh, to be apt to learn.

MEDHRA. See Bhavani, Hindoo.

MEDHURST, a British consul in China, author of the Chinese and their rebellion.

MEDI, TEL. Ficus racemosa, *Linn.*

MEDIA-BHUMI, most nations have indulged the desire of fixing the source whence they issued, and few spots possess more interest than the elevated Media-Bhoomi, or Central region of Asia, where the Amu, Oxus, or Jihoon, and other rivers, have their rise, and in which both the Soorya and Indu races (Saca) claim the hill of Su-meru as sacred to a great patriarchal ancestor, whence they migrated eastward. The hindus do not make India within the Indus the cradle of their race, but west, amidst the hills of Caucasus, whence the sons of Vaivaswata, or the 'sun-born,' migrated eastward to the Indus and Ganges, and founded their first establishment in Kosulya, the capital of Ayodia, or Oude.—*Tod's Rajasthan*, Vol. I, p. 24. See Soomeru. Medya-war.

MEDIA HYRCANIA. See Kabul.

MEDICAGO SATIVA, *Linn.*

Valaiti Jawat of Bombay Rishka,dureshta,PUSHTU.
Lucerne, ENG. Hol, LADAK.

This genus of plants belongs to the Leguminosæ, to the tribe Loteæ, and sub-tribe Trifolieæ. Lucerne grows wild in Kashmir, in Ladak, and in the Pir Punjal range, is found wild in the N. W. Himalaya from 5,000 to 12,000 feet, and is cultivated extensively in Affghanistan, where it is used as fodder for horses, &c. Moorcroft says 'that it is cultivated, also, in Ladak and that fields of it continue to be regularly cut for 50 or 60 years.'

This is the Μηδική of Theophrastus, 'Plant. de Caus.;' lib 2, cap. 20 ; and the Medica of Pliny, lib. 2, cap. 20 : also 18, cap. 20. Lucerne is cultivated in the Deccan for feeding horses, also in Guzerat, where it is coming fast into use among the natives as green food for cattle. It is propagated by seed, and may be sown at any season, in beds or rows. It requires much water, and each plant should have five or six inches of space allowed to it. Cultivators generally cut it, as it begins to blossom, when fresh shoots spring up, and by manuring it occasionally a succession of crops is continued in this way for several months.

Of the grasses eaten by cattle, Sir A. Burnes mentions that three are cultivated in Cabul, rishka " or Medicago sativa, the common lucerne, Shaftul a kind of trefoil, and the Si-barga (three leaves) a clover found to be new to Europe, which from its great yield was named Trifolium giganteum. Another plant, the Melilotus leucantha, or Bokhara clover, differs much from the Trifolium giganteum in its properties, though like it of luxuriant growth. The pig, the cow, the horse, the sheep, and the goat, the most useful creatures to man, are wanted everywhere where men live, and there are seventy-two kinds of food which the pig will eat. Two hundred and sixty-two, the horse. Two hundred and eighty-seven, the sheep. Four hundred and forty-nine, the goat.—*Drs. J. L. Stewart, M D. and Riddell. Eng. Cyc.*

MEDICINE. The medical art, amongst the natives of the South and east of Asia, has had the knowledge of western Europe added to it, during the sixteenth and up to the nineteenth centuries, and from Europe, to the Pacific Ocean, in Egypt, in Africa, in Turkey and Persia, and in the British, French, Portuguese, Dutch and Spanish East Indies, are many medical schools and numerous European, American and native medical men teaching and practising their professions according to the doctrines of the schools of Europe. Amongst the hindoos, the art of medicine has been carefully studied from the most ancient times, and books on the subject have a large circulation. Of these, the Ayur Veda, which is reckoned a portion of the fourth or Atharva Veda, is considered the oldest treatise and the highest standard. It is said to have consisted originally of one hundred sections, each containing one thousand stanzas, but fragments only are now procurable. The works of Charaka and Susruta, who are said to have lived about the time of Rama, are also regarded as of great authority and Agastya a Tamil writer is fabled to have written upwards of fifty treatises on medicine, alchemy and magic, but some of those attributed to him have been composed after the arrival of Europeans in India and there are upwards of 120 Tamil works on medicine some of them of considerable size. Amongst the hindus of the nineteenth century, medical science is, however, much in the same state as it was in Greece in the time of Hippocrates and the Greeks seem to have derived from India, their systems of philosophy and medicine. Hippocrates and Plato taught that fire, air, earth, and water were the elemental constituents of our bodies. The views which Pythagoras and Plato en-

tertained of health and disease, precisely accord with those of Plato and the hindu Susruta and the hindu system of therapeutics is much the same as that of Galen, who taught that the properties of all medicines are derived from their elementary or cardinal qualities,heat, cold, moisture and dryness,and if a disease be hot or cold a medicine with the opposite qualities is to be prescribed. A general belief in the hot and cold inherent qualities of medicines at this day pervades the whole of India, and the most illiterate labourer as well as the most learned Pundit explains the action of medicine on this Galenical principle only; some hindoo medical men are able and trust-worthy but the great mass of the native medical men have not yet been taught the science of Europe, and have not the slightest knowledge of their art. Nevertheless their materia medica, is sufficiently voluminous, and their rules for diagnosis define and distinguish symptoms with great accuracy; they have also paid great attention to regimen and diet, and have a number of works on the food and general treatment suited to the complaint with a variety of works on the medical treatment of diseases, containing much absurdity with much that is of value. Their value of experience and of a thorough education is also proved by many of their proverbs; the mahomedans of Persia and India, tell us nim hakim, khatra-i-jan, with a half educated physician there is a danger to your life, which is the English proverb

A little knowledge is a dangerous thing.

A familiar Tamil proverb warns that he only can be a good doctor who has killed ten persons, and a Singhalese proverb is that he who has killed half a thousand is half a doctor, But both the Tamil and Singhalese proverbs simply mean that there is as yet no regular teaching for their physicians who must acquire their knowledge by their own series of successes and failures. The kachabonda is a herbalist. The vidyan is a learned hindu, practising medicine, the hakim of the mahomedans is a learned man and the tabib is a physician. In southern India, the native medical practitioners are either of the Yunani or Grecian school of medicine, or of the Misri or Egyptian. The Misri is sometimes designated the Suryani or Syrian school. Most of the mahomedan physicians are of the Yunani school, and the generality of the hindu physicians follow the Misri school. The Yunani physicians use chiefly vegetable drugs in their treatment of the sick, and with them bleeding is deemed a suitable line of practice. The Misri physicians, on the other hand, chiefly use oxides of metals, sulphur, cinnabar or sulphide of mercury, and orpiment or sulphate of arsenic, but these drugs are first combined, by the action of fire, with some other mineral substance, otherwise they are regarded as noxious. Also, they consider bleeding as never admissible. Every mahomedan gentleman necessarily knows something of the healing art. The medical profession, therefore, ranks next to the clerical in point of respectability; and so highly is the study thought of, that even royalty itself will occasionally condescend to dose its subjects. There are now (1872) in Madras, several men of noble family who regularly give medical advice gratis.

The British Indian Government has established Medical Colleges at Calcutta, Madras, Bombay, and Lahore,and at Bareilly is a medical school for native girls. In the first century, of the christian era, Dioscorides made enquiry into the medicinal virtues of many Indian plants which were then brought to the markets of Europe. In the second century, the great Cornelius Galen published his famous work, the leading opinions in which, as to hot and cold medines, were borrowed from India, where they still prevail. In the 7th and 8th centuries, natives of India practised as physicians in the Arabian hospitals of Bagdad, employing many valuable Indian drugs in their practice. Under Maman, the Arabian professors of that School obtained, and taught from translations of, the Sanskrit medical shastras of Chaurauka and Susruta. Thus in teaching medicine to the hindoos and mahomedans, Europeans are, literally, merely repaying, what, for at least seventeen centuries, they owed to India. The first establishment which English enterprize obtained in India was won by the science, and the noble disinterested patriotism of two British surgeons —Gabriel Broughton who cured Shah Jehan's daughter of a frightful burn, and William Hamilton who cured an ailment of Feroz Shah. On the 10th January 1836, pundit Mudoosoodun Goopta, a medical teacher of the baid or physician caste, began to teach the hindus the study of practical anatomy by dissecting a human body with his own hand.And now,in 1872,about three thousand subjects are dissected annually by 1,200 Native students in the medical colleges of India. Also hindoo gentlemen, who,having passed through a course of study, as complete as any school in Europe can afford, have lately received in the Calcutta University, that high degree of Doctor, which, in Salamanca of old, gave the humblest scholar right of place among the superb

of Spain, which, in England, ranks the physician and his brother Doctors Graduate, only a few degrees below nobility. Doctor Chuckerbutty, a native of Bengal, and the first of his nation who achieved the honor of becoming a medical officer in Her Majesty's Indian Army, first projected the Bengal Medical Association. About the year 1840, the plan of a Medical Mission was first recommended for China,—that is, of a christian mission, the main object of which was the conversion of the natives, the missionaries being medical men, securing an introduction through the practice of their profession. The arrangement seemed to be, for China, one of the best that could be conceived, and a similar plan has been adopted in India, in which Christian missionaries practice medicine, whilst instructing in their own doctrines. The Revd. Drs. Scudder, Strachan, Carslaw, Elder, Elmslie, Valentine, Parker, Green, Williams, Chester, Palmer, and Paterson, have taught a pure faith to, and cured the bodily ailments of, the people and their names will long be remembered,—They will do more to christianize Asia, than non-medical missionaries, who, though highly educated, deeply learned in controversial theology, skilled in Hebrew and the Classic languages of Greece and Rome, versed in the history of the Church and its ministers, and familiar with every page of the Bible; take a closet or a student's view of people and of things—a view as remote from reality as possible. But the medical art has given a good introduction to the mission field, and the creation of a favorable impression amongst the objects of their future labours, in the exercise of secular vocation by which the heathen are exalted, civilized, and advantaged. Most of the Natives of India continue shy of calling in the aid of a European doctor; and commonly he is not sent for till the prayers and juggling tricks of the village medical man have utterly failed, and the poor patient on the point of dying of a disease which, if properly treated at the commencement, might easily have been cured. The white doctor is then requested to come, as a last resource; but he comes only, to find that he has been sent for too late to be of any use, and that the patient has been reduced to the last extremity, by a course of treatment, the most absurdly injudicious that could be devised. —*Richard F. Burton's Scinde*, p. 399.

MEDICINAL SUBSTANCES. The medicinal substances employed by the people of Eastern and Southern Asia are very numerous and drugs to the number of ninety are found perfect substitutes for those employed in Europe. The following are the better known:—

Catechu	Acacia catechu.
Aconite	Aconitum ferox.
Sweet flag	Acorus calamus.
Bael fruit	Aegle marmelos.
Mutty pal	Ailanthus malabaricus.
Aloes	Aloes indica.
Galanga root	Alpinia galanga.
Chiretta	Andrographis paniculata.
Lemon Grass, Citronelle	Andropogon citratum.
Roosa Grass	„ calamus aromaticus,
Prickly poppy	Argemone Mexicana.
Indian Birthwort	Aristolochia indica.
Dhak kino	Butea frondosa.
Indian hemp	Cannabis sativa.
Senna leaves	Cassia senna.
Purging cassia	Cathartocarpus fistula.
Clitorea	Clitorea ternatea.
	Cocculus indicus.
	Colchicum.
Croton seed	Croton tiglium.
Colocynth	Cucumis colocynthis.
Thorn apple	Datura stramonium.
Foxglove	Digitalis purpurea.
Borneo camphor	Dryobalanops camphora.
Gambogo	Garcinia pictoria.
Dikkamully gum	Gardenia lucida.
Bonduc nut	Guilandina bonduc.
Chaulmoogra	Gynocardia odorata.
Country Sarsaparilla	Hemidesmus indicus.
Hydrocotyle	Hydrocotyle asiatica.
Henbane	Hyoscyamus niger.
	Juniper berries.
	Kreyat.
Linseed	Linum usitatissimum.
Chiretta, variety of	Ophelia elegans.
Assafœtida	Narthex assafœtida.
Opium	Papaver somniferum.
Cubebs	Piper cubeba.
Black pepper	Piper nigrum.
Indian Leadwort	Plumbago zeylanica.
True kino	Pterocarpus marsupium.
Pomegranate Rind	Punica granatum.
Rhubarb	Himalaya and Tibet.
Castor Oil	Ricinus communis.
Different sorts of Galls	Terminalia catappa, and other species.
Country Ipecacuanha	Tylophora asthmatica.
Sarsaparilla	Smilax.
Nux vomica	Strychnos nux vomica.
Clearing nut	Strychnos potatorum.
Connessi bark	Wrightia antidysenterica.

The Tenasserim Provinces are rich in medicinal plants, both in number and quality. Lindley's Flora Medica contains descriptions of all the known medicinal plants in the world, and more than a tithe of the whole number may be seen growing on the Tenasserim coast. If deprived of European drugs and left to our own resources, good substitutes could be found for almost every article in the medical flora. The bark of the root of the red cotton tree, and the roots of the clitoria are emetic; and the root of Tylophora vomitoria has been pronounced by Indian practitioners not inferior to ipecacuanha for any of the purposes to which that medicine is applied. Cassia fistula

pods, the chebula fruit, the root of the heart seed, the seeds of the sapodilla, the Otaheite gooseberry, and physic nut are aperient or purgative. The gum of the white cotton tree, the bark of Wrightia antidysentarica, and the peel of the mangosteen are prescribed in bowel complaints. The green fruit of the papaya, the root of the Persian lilac, and the fruit of the Rangoon creeper are vermifuges. The bitter roots of Sida acuta, and Tephrosia purpurea, and the seeds of the musk-mallow or musk plant, are deemed cordial and stomachic, and the bark of Guilandina bonduc, is considered a good substitute for chinchona where that cannot be had. The decocted leaves of the goat-footed ipomœa are used as an external application in colic. The leaves of the Vitex trifolia are applied in diseases of the spleen. The bark of the white plumbago root will raise a blister, almost as quickly as cantharides. The oil of the cashew nut has been used successfully in ring-worm, ulcers and corns. The mango tree exudes a large quantity of gum-resin resembling bdellium, and an indigenous pine can furnish any quantity of turpentine. The bark of the root, the leaves, and the fruit of the Bengal quince, are as popular with the natives, as the root, bark, flower, and fruit of the pomegranate, which have been famous for their medicinal properties ever since the days of Celsus. Many medicinal substances, employed in India, are unknown in any European pharmacopœia. Calomel, a chloride of mercury, as used in medicine by European and Native medical practitioners, is also known in India as Raskapur but it is rarely free from soluble corrosive sublimate unfitting it for medicinal use and is often present in poisonous proportions. —*M. E. of* 1857. *Dr. Mason's Tenasserim. The Indian Field. Dr. N. Chevers, President in Proceedings the Bengal Medical Association, Bombay Times. Dr. Murdoch's letter to Lord Napier. Dr. Impey. Powell's Hand-book. Dr. J. L. Stewart, Punjab plants.*

MEDICINAL ACACIA. Eng. Acacia catechu. —*Willd.*

MEDINA, a town of Bahrein island. See Kattywar.

MEDINA, about a day's journey distant from the port of Jambo, is a city of moderate extent, surrounded with indifferent walls, and situate in a sandy plain. Before the days of Mahomed, this city was called Fathreb, but it was re-named Medinat-un-Nabi, the City of the Prophet. The tomb of Mahomed is at Medina and is held in respect by the mahomedans, but they are not obliged to visit it in order to the performance of any devotional exercises. Mahomedans attach much importance to, and consider sanctity derivable from, burial in particular spots, though the notion appears so entirely contrary to the spirit of their religion. Great numbers of dead are sent continually from all parts of Persia for interment, at the sepulchre of Ali on the frontier of the Arabian desert. The prevailing idea is that, by being buried near a holy saint, they will be raised along with him at the resurrection, and receive his protection and countenance, but the opinion is certainly heterodox. A similar idea seems to have been received in Israel of yore. the old prophet of Bethel desired to be buried beside the man of God that came from Judah, whom he had deceived into his destruction, and Acts 7 and 15-16 is to the same effect. One traveller relates that he met a caravan of dead. Each mule bore two dead bodies slung like portmanteaus on either side; and by the time they reach their destination their loathsome burdens must be in a shocking state; for already the effluvia was most obnoxious. A few of the friends and relatives of some of the deceased, were accompanying this mournful caravan but by far the greater number of the corpses had been consigned to the muleteers, without any one else to look after them.—*Niebuhr's Travels*, Vol. II. 39, p. 40. See Khazerij, Khalif; Wahabi.

MEDI-PANDU. Tel. Figs.

MEDITERRANEAN SEA. By way of eminence, is called great sea. Numb. iv. 6, and elsewhere. In Exod. xxi. 31 it was called the sea of the Philistine, because their country Palestine bordered on its shores. It separates Europe, Asia and Africa. —*Robinson's Travels Palestine and Syria.* Vol. I. p. 29.

MEDJENGKLEK. See Karang Bollong.

MEDLAR.

Common edible Medlar.		Talia of Dioscorides.
Keel,	Pers.	Setania of Pliny.
τομεσπιλον,		Mespilus ,, ,,

MEDUS, and Palvar rivers, the modern Murghab.

MEDUSÆ, a group of the Acalephæ. Aurelia, Pelagra, Chrysaora and Chrysopora are the more common genera. They have the power to inflict a stinging pain.—*Figuier.*

MEDYA-WAR or Mewar. The central region, a territory of India bounded to the north by the Aravalli, to the south by the country of the Pramara race of Dhar. —*Tod's Rajasthan*, Vol. II. p. 8. See Media Bhumi.

MEE. Burm. Fire.

MEE. Dut. Madder.

MEEANEE. A Sind village, 6 miles on the north of the town of Hyderabad. Meeanee, is the general name for the little villages

in Sind'h, populated chiefly by fishermen. —*Burton's Sind.* Vol. II. p. 47.

MEEAN MILILE. A Ceylon wood, very hard, fine, closed grained and heavy.

MEE-GASS. Singh. Bassia longifolia. *Willde.* See Mee-tree.

MEEGONG-KARAPINCHEE-GASS. Singh. Bergera nitida, *Thw.*

MEE-KYAUNG-KYAY, Burm. In Tavoy, a heavy wood, not liable to be attacked by insects.—*Dr. Wallich.*

MEEL. Dut. Meal.

MEENA. The Meena race constitute a large portion of the population of Rajputanah, especially in the Jeypur country between Ajmir and Delhi. They are supposed to be related to the Mhair, or Mer, or Mair and out of their own country are known as fine powerful men, principally dacoits. Colonel Tod, writing in the early part of the nineteenth century says, that the Meena afford an excellent practical illustration of Menu's axiom, that "the right in the soil belongs to him who first cleared and tilled the land." The Rajpoot conqueror claims and receives the tribute of the soil, but were he to attempt to enforce more, he would be brought to his senses by one of their various modes of self-defence—incendiarism, self-immolation, or abandonment of the lands in a body. Throughout India, he adds, where traces of originality yet exist, it will invariably appear that the right in the soil is in the cultivator, who maintains even in exile the huk bapota ca-bhom, the ancestral right to the land, in as decided a manner as any freeholder in England.

The Cheeta-meena are a branch of the Meena race, from whom sprung the Mair or Mera race, the mountaineers of Rajpootana, one of the aboriginal races of India, whose country is styled Mairwarra, or "the region of the Mair." The Mair is a branch of the Meena or Maina. The Mair is also called Mairote and Mairawut; Mairwarra is that portion of the Aravalli chain between Komulmer and Ajmeer, a space of about ninety miles in length and varying in breadth from six to twenty. Rajpootana rises from three to four thousand feet above the level of the sea. Meera is a mountain' in Sanscrit; Mairawut and Mairote 'of or belonging to the mountain;' the name of the Albanian mountaineer, Mainote, has the same signification. The Mair are a branch of the Cheeta, an important division of the Meena, a race which consist of as many branches as their conquerors the Rajpoots. All these wild races have the vanity to mingle their pedigree with that of their conquerors, though in doing so they stigmatize themselves. The Cheeta-Meena in this way claim descent from a grandson of the last Chohan emperor of Delhi. Unail and Anoop were the sons of Lakha, the nephew of the Chohan king, and the cocoanut was sent from Jessulmir, offering princesses of that house in marriage, but an investigation into their maternal ancestry disclosed that they were the issue of a Meena concubine: and their birth being thus revealed, they became exiles from Ajmir, and associates with their maternal relatives. Unail espoused the daughter of a Meena chieftain, by whom he had Cheeta, whose descendants enjoy almost a monopoly of power in Mairwarra. The sons of Cheeta, who occupied the northern frontier near Ajmir, became mahomedans about fifteen generations ago, when Doodha, the sixteenth from the founder of the race, was created Dawad Khan by the hakim of Ajmeer; and as Athoon was his residence, the "Khan of Athoon" signified the chief of the Mairote. Athoon is still the chief town of the Mair race. Chang, Jhak, and Rajosi, are the principal towns adjoining Athoon. Anoop also took a Mena wife, by whom he had Burra, whose descendants have continued true to their original tenets. Their chief places are Burra, Bairawarra, Mundilla, &c. The Meena were always notorious for their lawless habits, and importance has been attached to them so far back as the period of Beesildeo, the celebrated prince of Ajmir, whom the bard Chand states to have reduced them to submission, making them "carry water in the streets of Ajmir." Like all mountaineers, they broke out whenever the hands of power were feeble. The Meena of Mewar were the prior occupants of Marwar and Jeypoor, till driven out by the Rajpoots. The most powerful clans of the Marwar Meena found shelter in a strip of country at the junction of Boondee, Meywar, Jeypoor and Ajmir, called the Kherar. They are a very brave, bold, race. The Jeypoor Meena in like manner have their stronghold at the junction of Ulwur, Jeypoor and British districts. In Serohee, the Meena are still the aborigines.

The Meena are active and energetic and are concerned in most of the dacoities of Northern India. When Colonel Tod wrote in the early part of the nineteenth century he mentioned that on the borders of Little Sadri, where the quotas are posted, is a mountainous tract covered with deep forest, the abode of the half savage Meena and Bhil. Mixed with them are the estates of some vassal chiefs, whose duty it was to repress their excesses. The people who occupy the Aravalli, are the Meena mountaineers, a robber predatory race. The hills are rich in mineral products, and enabled

the Mewar family long to struggle against superior power and to raise those magnificent structures which ornament their kingdom.

In Northern Rajpootana the country to the east of Shekhawattee is the chief home of the plundering Meena, and it is a region politically as well as naturally favourable to the dacoit and the thief. Wild hills and ravines abound in parts of it. Within a radius of twenty-five miles is comprised a territory subject to no less than nine Governments, namely a part of Shekhawattee and Jourawatten in the dominions of the maharajah of Jeypore, Kol-Poottee belonging to the raja of Khetree, but held direct from the British Government, Dadree to Jheed, Narnoul to Pattiala, Kante to Nabha, a portion of Ulwar, Loharoo and Bikaneer and Shahjehanpore where lie the Meena settlements of the district of Goorgaon. These tracts are superintended by several officers, the Commissioner of Delhi, the Commissioner of Umballa and the Rajpootana Political Agencies. The Meena are not of low caste like the Sansee, the Bhowree and other thieving tribes. A thousand years ago, Meena chiefs ruled much of the territory now held by the maharajah of Jeypore. A clan of them are still the hereditary guards of the city gates and of the fort which holds the treasures of the State. Many years ago Sir W. Sleeman pronounced the Meena "irreclaimable," and when Col. Younghusband, about 1864, took the Berar Police in hand and began operations which resulted in complete success, the Meena from the north were the most formidable class with whom he had to deal. The Thuggee and Dacoity Department has been bringing the Meena to justice ever since its operations began, but special efforts and systematic proceedings against them in their homes have never been pursued so persistently and vigorously as the matter required. An officer was then appointed to conduct, under Col Hervey's direction, operations for the suppression of dacoity throughout Northern Rajpootana, amongst the Meena, who in consequence of the late famine, had been doubly active in robbing the Government mail and committing other depredations. They make free use of the railway and have, it is said, resolved in council assembled to continue their mode of life and resist all measures of repression and reform. The Meena to the north of Jeypore are not more likely to defeat the object arrived at than were the Parihar Meena to the south of it, whose suppression has been recorded by the late Capt. Bruce, Political Agent of Harotee. The mode of proceeding in Native States, when the chiefs act at all against robber tribes, is to drive them away if possible, and this was formerly the system in Jeypore. But as Major Beynon in his report on that State remarks, the true way of dealing with them is to control their movements at their homes, where they rarely commit depredations. The successful plan pursued against the Parihar, was to hold the headmen responsible for the presence of the Meena in their villages. None could absent themselves from their respective villages without a leave certificate, or if any did so they were liable to be seized and punished. This system of controul has not been regularly introduced into any of the villages of Jeypore or the territory adjoining, but with the aid of the Political Agent and the frequent visits of the dacoity suppression officer it might be done efficiently in the adjoining pergunnah of Shahjehanpore in Goorgaon, where many of the worst disposed Meena live. *Mr. Campbell*, p. 45. *Colonel Brooke, in Literis. Tod's Rajasthan*, Vol. I., p. 681. Vol. II. p. 612, 672. See Med.

MEENA, a term commonly used in the Punjab, expressive of contempt or opprobrium.—*Cunningham's Hist. of the Sikhs*, p. 57.

MEENABAN Burm. is called Moulmein Lancewood, and is useful for handles of tools, but it is not equal to lancewood in elasticity, Major Benson thinks its qualities have been generally overrated, besides, it is liable to the attacks of insects.

MEENA-BAZAR or Mina Bazar, Mahr. An exhibition.

MEEONG TOOTOOL, Malay of Jav. Felis pardus. *Linn. Temm. Sykes.*

MEEP-THUA-BAN. Burm. In Tavoy, a small sized, compact, grey wood: used for handles, &c.—*Dr. Wallich.*

MEER. A title by which the Syeds the descendants of Mahomed, are called.

MEERA BAI, was a daughter of the Rahtor of Mairta, the first of the clans of Marwar, and the wife of rana Koombhoo of Chitor, she lived almost in the middle of the fifteenth century, and was celebrated for her beauty and her romantic piety. She was a poetess, and some of her odes and hymns to Krishna are yet admired and supposed to equal in merit those of Jayadeva, she visited all the shrines of Krishna from the Jumna to Guzerat.

MEER ALUM. See Hyderabad.

MEERAN MOHI-OOD-DON. See Dustageer.

MEERANZYE. In continuation of the Kohat Palley there runs the valley of Hungoo, or Hangoo, twenty miles long by two or three broad, which opens into the plains of Meeranzye. This latter plain, about nine miles square, and bounded on the south-west by

the Khoorum river, scarcely twenty miles distant from where it emerges into the Bunnoo plain, is held by seven fortified villages. The Zymosht Affghan are a small, but brave tribe, numbering about 5,000 fighting men, some of whom are well mounted. They inhabit a valley leading from western Meeranzye onward, towards the crest of a range called the "Powar Kothul." Their country of right belongs to the Cabul kingdom. They are usually ready to combine for mischief with the Tooree and Orukzye, and to threaten Meeranzye; they hold some land in the plains, which holding affords some pledge for their good behaviour.—*Records of the Government of India.* See Khyber.

MEERAPA-KAILLU. Tel. Capsicum.

MEERASDAR. A term in use amongst the Bombay revenue officers, signifying a hereditary occupant of land, whom Government cannot displace so long as he pays the appointed assessment on his field.

MEER JAFIR, to meet his pecuniary engagements, had recourse to the severest exactions. He resigned himself to unworthy favorites; and it became necessary to depose him in favor of his son-in-law, Meer Kasim Ali Khan, with whom a treaty was concluded on 27th September 1760, by which the British obtained possession of Burdwan, Midnapore, and Chittagong. Serious disputes arose between Meer Kasim and the British regarding the right of the servants of the E. I. Company to trade and to have their goods passed free of duty and which led at last to war. In 1764 Meer Jaffir agreed in addition to the sums for which he had contracted in a recent treaty, to pay five lakhs a month towards the expense of the war then being carried on against the vizir of Oudh, so long as it lasted. Meer Jaffir died in January 1765, and was succeeded by his son Nujum-ud-Dowla, with whom a new treaty was formed, by which the Company took the military defence of the country entirely into its own hands, and among other conditions the nabob bound himself to appoint, by the advice of the Governor and Council, a deputy to conduct the Government, and not to be removed without the consent of the council.

MEERSCHAUM, a mineral belonging to the series of silicates of magnesia. It is dull-white, opaque, and earthy, nearly like clay. Its hardness is 2·0, and specific gravity 2·6 to 3·4. A variety from Anatolia, analysed by Thompson, gave in 100 parts.

Silica, ...	42·0	Water, ...	23·0
Alumina,	2.0		
Magnesia,	30·5	Lime....	2·3

When heated it gives out water and a fetid smell, and becomes hard and perfectly white. When first dug up it has a greasy feel, like soap, and on this account is used by the Tartars in washing their linen. It is known in Europe from its being made use of in Turkey to make the bowls of tobacco-pipes, which are hence called meerschaum, and are imported into Germany where they are softened in tallow and wax, and then polished.—*Dana. Mineralogy.*

MEERUT, a town and military cantonment in the north-west of India.

MEERZA. Pers. When placed after a name signifies a prince, as Mahomed Ali Meerza; Hussan Ali Meerza; it is derived from the Persian compound word "ameerzadeh," born of a chief or prince. When prefixed to the name, as Meerza Musa, Meerza Hussan, &c., it signifies a man of learning, or of the pen, a man whose occupation is to write, and whose habits of life are civil.—*Malcolm's History of Persia*, Vol. II.: p. 411. *Fraser's Journey into Khorasan*, p. 63.

MEERZADA an honorary title of mahomedans.

MEESEE, a dentifrice: meesee dan, a box for holding meesee.

MEET, Mah. Salt.

MEET-GNYOO, Burm. A fruit tree of Amherst, with a red coloured, useful, strong, heavy, wood: It is probably a species of Acacia.

MEETHA, Hind. a preparation of aconite root.

MEETHA KADHOO. Hind.
Cucurbita Pepo. | Sweet Pumpkin.

This is grown like all the other species, and if hung up in a dry place is an excellent store vegetable, keeping for several months.—*Riddell.*

MEETHA-KAMARANGA. Beng. Hind. Averrhoa carambola.

MEETHA NIMBU. Hind, Limes. Citrus acida properly Mitha nimbu.

MEETHA POLAOO. Vide Pulaoo.

MEETHA TEETHA. Hind. A preparation of aconite root.

MEETHA TIL-KA-TEL, Hind. Oil of Sesamum orientale.—*Hind.*

MEETHEE. Hind. Trigonella fœnum-græcum, Fenugreek, a small annual, commonly cultivated in India during the cold season. The greens are used by the natives and the seed in curries. It is sown like all other common greens.—*Riddell.*

MEE TREE, of Ceylon, Bassia longifolia, grows to an enormous size, affords a good shelter, and yields a useful pungent oil. Its flowers have an unpleasant smell, they are white, and fall so abundantly on the ground as to give an appearance of snow.

MEGACEPHALON RUBRIPES, the Maleo, deposits its eggs in the loose sand of

the sea beach, in holes just above high-water mark; the female lays one large egg, which she covers over and returns to the forest; but many birds lay in the same hole. A dozen eggs are often found together. One egg fills an ordinary tea-cup, from 4 to 4½ inches long, and 2¼ to 2½ wide. They are very good to eat, and much sought after. The hen-bird takes no further care of the eggs, which the young bird breaks through about the 13th day and runs at once to the forest. Each hen lays six or eight eggs in the season of two or three months.—*Professor Bikmore's Travels, pp* 101 *to* 378. *Wallace's Malay Archipelago, Vol.* i., *p.* 175.

MEGACHILE. The leaf-cutter bee. Their nests are to be found in thousands in the cliffs of the hills of the Soane valley with mayflies, caddis-worms, spiders, and many predaceous beetles.—*Hooker Him: Jour.*, Vol. I. p. 52.

MEGADERMA LYRA. This bat is the M. carnatica of Mr. Elliot and seems to be very generally diffused throughout India, being replaced in the Malay countries by M. spasma and further east by the newly described M. phillippinensis, *Waterhouse*, P. Z. S. 1843 p. 69, while in Africa it is represented by the M. frons.—*Mr. Blyth's Report.* See Cheiroptera.

MEGADERMA SCHISTACEA. Slaty blue Megaderme.

MEGADERMA SPAS. Cheiroptera.

MEGADERMA RADIATUM. A mollusc of the rivers of India and Ceylon. See Veneridæ. Mollusca.

MEGALAIMA INDICA, *Latham*

M. Philippensis *var. Lath.*	M. Indica. *Lath.*
Greater red-headed barbet.	Coppersmith.

The incessant call of this bird resembles the blows of a smith hammering a cauldron. There are several species of this genus, viz. M. flavifrons, M. rubricapilla, and M. Zeylanica. *Jerdous, Birds of India Tennent, Sket. Nat. Hist* p. 242. See Birds.

MEGALAMIDÆ, a family of birds comprising 2 gen. 15 sp. viz., 14 Megalaima; 1 Megalorhynchus. See Birds.

MEGAM PATTOO. See Salt.

MEGAPODIDÆ. A family of Gallinacious birds, found in Australia, and its surrounding islands, as far west as the Philippines and the N. W. of Borneo. They bury their eggs in sand, earth or rubbish and leave them to be hatched by the sun or by fermentation. They have large feet and long curved claws, and most of them rake together rubbish, dead leaves, sticks and stones, earth and rotten wood, until they form a mound often six feet high and twelve feet across, in the middle of which they bury their eggs. The eggs are as large as those of a swan, and of a brick red colour, and are considered a great delicacy. The natives are able to say whether eggs lie in the mounds and they rob them eagerly. It said that a number of these birds unite to make a mound and lay their eggs in it, and 40 or 50 are found in one heap. The mounds are found in dense thickets. The species of the Megapodidæ in Lombok is as large as a hen, and entirely of a dark hue with brown tints. It eats fallen fruits, earth worms, snails, and centepedes, but the flesh is white and when properly cooked well flavoured.—*Wallace* 154, 156. See Gallus.

MEGAPODIUS, or Leipoa, is called by the natives of Borneo by the very appropriate name of Menambun (from Tambun, to pile, to heap up.) One nest, or heap, was found close to the edge of the sea sand, and was formed over a fallen Aru or Casuarina tree and covered, but not densely, with shrubs. The pile was sixty feet in circumference. These birds lay most disproportionately large and thin-shelled eggs,and the young comes forth from them well-plumed and sufficiently advanced to make their way in the world. The Megapodius nicobarensis has not hitherto been met with excepting in the Nicobars, but would appear to be "common on all the islands" of that group, according to the personal observation of the Rev. J. Barbe, p. 351-2.—*Keppel's Ind. Arch.* Vol. II, p. 120.

MEGAPODIUS CUMINGII occurs in Labuan.

MEGASPIRA, a genus of molluscs.

MEGAPTERA KUZIRA, a finner whale of the Japanese Seas. The Finners are

Megaptera Kuzira. The Kuzira. It inhabits the Japanese seas.

Physalis iwasi. The Japan Finner. It is very rare. In 1760 one, 25 feet long, was cast ashore at Kii.

Physalis antarticus. *Gray* Inhabits the New Zealand seas.

Physalis Braziliensis. Bahia Finner was brought from Bahia.

Physalis australis. The southern Finner, inhabits the seas of the Falkland islands. See Mammalia, Whales.

MEGASTHENES, the envoy sent by Seleucus Nicator, one of the immediate successors of Alexander the Great, to negotiate a peace with Sandracottus, the Chandra-gupta of India. Megasthenes was perhaps the first European who had ever beheld the Ganges. He dwelt for several years in Palibrotha, on the banks of that river, a city supposed to have occupied the site of the modern Patna, at the confluence of the Sone, and afterwards

wrote an account of the country, which, though now lost, has probably been transmitted to us pretty closely in the narratives of Diodorus Siculus, Strabo and Arrian. Yet though his minuter details seem, nay, in many respects are,—totally undeserving of credit, his general description of India may, curiously enough, be commended for its accuracy. Moreover it is to Onesicritus, one of the companions of Megasthenes, that we are indebted for the earliest account of Ceylon or Taprobane. From him we first hear of its trained elephants, its pearls and its gold. Megasthenes maintained friendly relations at the Court of Palibrotha, between Syria and India and effected a matrimonial alliance. His journal names as rivers Cainos, the Cane; Cossoanus, Cosa or Coss; Sonus, Soane; Condochates, Gunduck; Sambus, Sumbul or Chumbul; Agoramis, Gogra; Commenses, Caramnassa, &c. &c.

Diamachus was the next Greek ambassador after Megasthenes.—*Cal. Rev.* 1868. *Rennell's Memoir*, p. 30. *Bjornstjerna's British Empire in the East.* See India. Inscriptions, Scylax. Shaman.

MEGEONE, Burm. In Tavoy, a large tree used in building.—*Dr. Wallich.*

MEGHA, See Horace Hayman Wilson.

MEGHA-NADA, Sans. from meghā a cloud, and nadā, a sound.

MEGHA-NAT'HA, Sans. from megha, a cloud, and nat'ha, a lord.

MEGH DUTA, See Singhpo.

MEGILA, See Corchorus olitorius.

MEGHUSADAMA, See Indra.

MEGHA-VAHANA, Sans. vahana, a vehicle.

MEGNA, a river of Bengal, runs near Bhowany gunj in Dacca.

MEHAL or Kainth, wild pear, an apple of the hills, Pyrus baccata, Pyrus variolosa.

MAHAL, properly Mahal, a palace, a district. The Tributary Mahals form a district in Central India. The Commissioners could give no details of the effect of the famine of A. D. 1867, in these districts. Mohurbhunj is a very large territory covering an area of upwards of 4,000 square miles, and the greater part of this tract must be included in the area of most severe suffering; but the roughest approximate estimate of the mortality cannot be given.

MEHAN of Kulu, Ulmus campestris, the elm.

MEHDI, the twelfth and last Imam, Mahomed, surnamed Mehdi; i.e., director and leader, the Persians believe to be still alive, and that he will reappear with Elias the prophet on the second coming of Jesus Christ. The Mehdavi or Ghair Mehdi are not a race but a small mahomedan sect, though mostly Pathans, who believe that a religious man, who was born in Jonepur in the 16th century was Mehdi, or the prophet Elias on his second coming, and they are styled Ghair or "without" Mehdi, because he has, in their belief, come and gone. *Herklot, Qanoon-i-Islam.*

MEHIDPUR, battle fought on the 21st December 1817. See Mahratta Governments in India. Statistics of Battles.

MEHINTELAI, "the Mountain without fear," in Ceylon, is a precipitous rock about seven or eight miles to the north-east of Anarajapoora, but connected with the ancient city in the time of the kings by one continuous street, along which were conducted the solemn processions of the bud'hist priests. The ascent to the summit is effected by a series of stone steps, about two thousand in number, winding past the ruins of former buildings, temples, dagobas, and shrines; and on the loftiest peak, which commands a view over the forest country beneath to the very verge of the horizon, there exists one of those prodigious structures of brickwork, under which is deposited a sainted relic of Buddha—a hair which grew on a mole between his eyebrows. With such veneration have the Singhalese been accustomed to regard this sacred mountain, that every crag has some tradition, and every rock has been scarped into sites for religious buildings, amidst the ruins of which are to be traced the fragments of broken statues, and inscriptions in the Nagari character, the most ancient in which the dialect of Pali has been written. The ruins of Anarajapoora, form one of the most conspicuous objects in the grand panorama which is beheld from Mehintelai. They cover an extent of ground equal to sixteen miles square, once surrounded by a wall sixty-four miles in circumference. The city is to be found on the map of Ptolemy, in its proper site and ancient name, Anurogrammum.—*Tennent's Christianity in Ceylon*, p, 336.

MEHL. Ger. Meal.

MEHMAN, a mahomedan sect, numerous about Hyderabad, Sehwan and Kurrachi. They are largely engaged in trade, and are a quiet race. They are converts to mohamedanism. See Mahman.

MEHMANDAR, from the Persian word "mehman" a guest, means a host, but is the term applied to a person appointed on the part of government to attend upon, and supply the wants of strangers, while travelling through the country. This custom is most particularly observed towards all ambassadors from foreign powers. The provision

thus furnished is called soorsat; and it forms one of the most grievous parts of the saaderat, or irregular taxes; for it is claimed not only by strangers, but by all great men, or messengers travelling on the part of the king, and is levied with extreme severity.

Usually on his arrival at a town or village, the mehmandar sends for the mayor, the Ket-Khuda, to whom he briefly gives his orders to furnish the articles required, and, by way of commencement, instals himself in the best house in the place; he then proceeds to the mosque or principal square.—*Ferrier Journ.*, pp. 47. *Fraser's Journ. into Khorasan*, p. 88.

MEHMODEH, Hind. Convolvulus scammonia, *Linn.*

MEHMASANI, a Baluch tribe who have branches in Seistan, and the hills of Luristan.

MEHNDI, Hind. Lawsonia alba, the henna of the Persians, an important dye-stuff, and the distilled water of its flowers is used as a perfume. The mahomedan women in Asia use the shoots for dying their nails red, and the manes and tails of horses are also stained red in the same manner. The soles of the feet also are stained with the red juice of the Mehndi. Mehndi is also a term applied to Elsholtzia polystachya. Jangli mehndi, is Ammannia auriculata, Vilayati mehndi, is Myrtus communis.

MEHRA a forest in Hazara from which the following timbers were sent to the Exhibition of 1862.

Walnut.	Juglans	Olive	
Toon.	Cedrela	Buroongi	
Bear.	Pinus longifolia	Umloke	
Ash.	Fraxinus	Mulberry	
Reen.	Quercus	Loon.	Pyrus
Yew		Kungur or Kukker.	Fraxinus.
Kayan		Dear or Deodar.	Cedrus deodara.
Fir	Pinus longifolia		
Kalanath.	Cerasus		

MEHRAWUN. A brother of Ravan, who, in the war of Lanka, by a surprise, took Rama and Lakshmana prisoners, and carried them to Patala (or hell), from whence they were released by Hanuman as they were to be sacrificed.

MEHTAR, Hind. Bhangar bij.

MEHTAR, Hind. Mar. a hereditary village officer. A man who follows the lowest menial offices, a sweeper, a scavenger. The term originally means a prince, and is used ironically. In Cuttack, the mehtar is sometimes a slave.

MEHUNT, a commander of the ascetic warriors of Mewar, the chief monk or abbot of a hindu monastery properly Mahunt.

MEI, Pers. Wine.

MEIACOSHEMA or Madjicosema islands, a group on the east coast of Formosa, lying between 24° 4 and 25° 6 N. and 122° 52½ and 125° 30 E. the western islands are named Kou-mi, Koo-kien-san and Pa-tching-san, and the island of Ty-pin-san lies on its eastern edge.—*Horsburgh.* See India.

MEIDZ, Pol. Copper.

MEI-THEI-LEI, the valley of Munipore is called by the Munniporee people Meitheilei pak. The Burmese call it Ka-the, the Bengalees Moglai, and Assamese Mekle. The area of the whole Munnipur territory is about 7,000 square miles, and that of the central valley about 650. Much of the valley is at all seasons covered with water. It seems indeed at one time to have formed a large lake, and the piece of water in the south called the Logtak, appears to be the unfilled but rapidly filling, remnant of it. From the most credible traditions, the valley appears originally to have been occupied by several tribes, the principal of which were named Koomul, Looang, Moiang and Meithi, all of whom came from different directions, For a time, the Koomul appears to have been the most powerful, and after its declension, the Moirang tribe. Of the population, composed of different classes, the principal is the Meithei, next the Poongnai, after whom the Teng kul, the Ayokpa, the Kei, the Loee and Mussulman. The Meithei population is divided into four parts called "Punnah," which are designated in the order of their seniority "Kaphum," "Lai phum," "Ahulloop" and "Niharoop." The Loee population consists of people who pay tribute, and is considered so inferior that the name Mei-the is not given to it. The marshes of the south in the vicinity of the Logtak afford a retreat to serpents of a formidable size, and the whole valley of Munnipore is much infested by the serpent tribe. Some of them are exceedingly active and bold, as the Tanglei. It is fond of ascending bamboos, along the branches of which it moves with great velocity, and if enraged, throws itself from an extraordinary height upon the object of its anger. Its bite is said to be mortal. This, added to its great activity and fierceness makes the Tanglei an object of much terror.—*McCulloch's Records Government of India, Foreign Department*, p. 103. See Khutri.

MEIH TAOU, a group of islands in the Gulf of Pe-tche-lee.

MEI-JIN, Chin. A matchmaker, a go between, a middle-man.

MEI-KWE—HWA, Chin. Rose.

MEILAZZO DI ZUCCHERO, It. Molasses.

MEIL DE AZUCAR, Sp. Molasses.

MEIN, Tam. Fish.

MEINAM, a river which disembogues into the Gulf of Siam. The area of the valley of the Meinam has been estimated by some authorities at about 12,000 square miles, but this extent probably embraces only that alluvial portion of the soil which is visited by the annual inundations. The Meinam has its source in the mountains of Yunnan in China, at a distance of about 800 miles from its mouth. It receives many tributaries in its course, divides itself after receiving the waters of the Phitsalok branch, and again unites above Bangkok, where, with a depth of from six to eight fathoms, it rolls its magnificent tide into the Gulf of Siam. Menam in Siamese is a generic name for river; and is one of the names of the Bangkok river another meaning given, however, is mother of waters. The true name of the Bangkok river is 'Menam Chan Phya,' but it has become obsolete. At the present time, the river is only navigable to a distance of about thirty leagues. It disembogues itself through its three mouths at the head of the Gulf of Siam, after a course of nearly eight hundred miles.—*Bowring's Siam*, Vol. I, p. 1—10.

MEINDRAO. See Khutri.

MEIN-GA, Burm. Cynometra, species.

MEINI, Hind. Crotalaria burhia.

MEISAKSHI, Hind. Tam. Amyris commiphora. Its gum, is the bdellium.

MEIKONG. A large river which flows through the eastern side of Laos and Cambodia. It is said to be more than 2,200 miles long, but much interrupted by shallows and sand banks at its mouth. In the Lusiad it is noticed thus;

> See thro' Cambodia Meikon's river goes,
> Well named the Captain of the waters, while
> So many a summer tributary flows
> To spread its floods upon the sands, as Nile
> Inundates its green banks.

In the Irawadi and Meikong basins, there are remnants of tribes strongly distinguished from the predominant races and tending, with the evidence of language, to show that the ethnic history of Ultra-India is very ancient and has undergone repeated revolutions. One of the most remarkable is the Ka-Kyen. They are described as being in their appearance not Mongolian and totally different from the surrounding Shan, Burmese and Chinese races. The Moi or Ka-moi, on the opposite side of the Mekong, are said to be black savages, with negro features. They occupy the broad expansion of the Anam chain towards Kamboja, and appear to extend northwards along these mountains, marching with the Lau on the westward. The Kambojans style them Khamen. They are the Ko-men of Leyden and the Khamen of Gutzlaff. On the same side of the Meikong basin, but towards the sea, between 11 ° and 12 ° N. L. a hill tribe, called Chong, preserve more of the ancient Australo-Tamulian character than the surrounding tribes. In the Chong, the hair, instead of being stiff or harsh as in the Mongolian, Tibetan and prevalent Ultra-indian and Malaya-Polynesian races, is comparatively soft, the features are much more prominent and the beard is fuller.—*Bowring's Siam, Vol. II. p.* 28. *Mr. Logan in the Journ. Ind. Archip.* See India, Karen, Kaku, Kakua, Kho, Kambogia.

MEKADO, the spiritual ruler of Japan.

MEKANADA, Sans. Amarantus campestris.

MEKHUN. Beng. also Mekhun-shirin Hind. Canavalia gladiata.—*D. C.*

MEKKA. See Mecca. Somal; Beer-us-Somal.

MEKKAH SABZAH. Duk. Balm. Melissa officinalis, var.

MEK-LEN, Burm. Garcinia speciosa, *Wall.*

Pa-gyay theing, Burm. | Pa-ra-wa, Burm.

MEKRAN, a province of Beluchistan diversified by mountain and desert, stretching westward along the coast. It is the ancient Gedrosia and it extends along the Indian Ocean, from Cape Jask to the borders of Sindh which bounds it on the east: on the West and N. W., it has Kerman; and on the North, Seistan and Arokaje. Alexander the Great, after his conquests in N. W. India, returned through this province; and the suffering of his army from want of water and provisions, gives us a most disadvantageous idea of the country, which has been represented as unfertile and full of deserts. There are, in Mekran, cyclopean structures raised by some unknown prior race. They are called Ghorbasta or Ghorband and bear a resemblance to the cyclopean remains of Europe. They are built across ravines to form tanks and on the declivities of mountains to distribute the water. They have been constructed by an agricultural race who, on entering it, had forseen that the country would not otherwise support them and the race is supposed by Dr. Cook to have been Pelasgi or a people with kindred habits. Arrian says that the fishermen on the coast of Gedrosia lived in small huts, whose walls were composed of sea-shells piled upon each other, and their roofs of fish bones, the back bones serving instead of rafters.

The present population of Mekran is formed of many different tribes and independent chiefs of which the Baluch are the

most numerous: a middle sized race of men, spare muscular, and active, and armed with a matchlock, sword, shield, and dagger. The common language of the country is a corrupt Persian, mixed with Sindi, and the generality of the Baluch are mahomedans of the sunni persuasion. Those of the centre countries reside mostly in towns; those of the lower countries are scattered over the plains, in hamlets of eight or ten huts, built of the branches of the palm, and covered with mats; but the Narhui race of Bunpore live in tents of black hair, and remove from place to place, as their flocks or agriculture require their attention. The women of Mekran are treated in a different light from those of most other mahomedan countries, being allowed to appear indiscriminately in public.

Mekran is sometimes called Kej also called Kej Mekran. It is now inhabited by many tribes of whom the Gitchki is the most numerous, but about half the population is of a sect of mahomedans called Ziggar. The maritime and fishing population of the little ports on the coast of Mekran from Sanmiani to Charbai, are denominated Med, and comprise four divisions, the Guzbur, Hormari, Jellarzai, and Chelmar-zai.—*Kinneir's Geographical Memoir, p.* 202. 204. See India, Kattiyawar, Kelat, Kerman, Med, Volcanoes.

MEL, Lat. Honey.

MELA, Hind. a fair.

MELACOTOGNA, It. Quince seed.

MELALEUCA (from μέλας, black, and λευκός, white), a genus of plants belonging to the natural order Myrtaceæ. The species are trees or shrubs perfectly sessile.

MELALEUCON CAJUPUTI, Maton.

Melaleucon minor, *Smith*	Arbor alba major.
Arbor alba.	
Thit-tha hpu tshi, Burm.	Daun Kitsjil— Malay?
Cajeput tree, Eng.	Kaiaputih, Malay.
Kaya-puteh, Hind.	

The oil.

Kayu-puteh-ka-tel, Hind.	Kayu-puteh-tailam, Tam.
Kayu puteh miniak, Mal.	

This tree is found in Amboyna, Ceram, Celebes, and Sumatra. The Malays give the name of Kaya-puteh both to M. cajuputi and M. leucadendron but M. cajuputi is also called Daun Catsjil in Malay. It is a small tree with an erect but crooked stem covered with thick, rather soft, light-coloured bark; branches scattered, with slender twigs which droop like those of the weeping willow. It is a native of the Molucca Islands, especially of Boerou, Manipe and of the S. of Borneo. The leaves are collected on a warm dry day in autumn, and placed in dry sacks, in which they become heated and moist. They are then cut in pieces, macerated in water for a night, and then distilled. Two sackfuls of the leaves yield only about 3 drachms of the oil. This is clear and limpid, of a light green colour, very volatile, diffusing a powerful odour, having a warm aromatic taste, something resembling that of camphor, followed by a sense of coolness. Sp. Gr. 0·914 to 0·927; soluble in alcohol. It boils at 343°. When distilled with water, a light and colourless oil first comes over, and then a green-coloured and denser oil, which, with less odour, is more acrid. It is sometimes adulterated with the oils of rosemary and of camphor; it is diffusible, stimulant, antispasmodic; and is used externally in rheumatism. As a cure for cholera, oil of Peppermint is as useful. Cajuputi oil, appears to have been known only since the time of Rumphius, who describes two trees, viz. Arbor alba major, and Arbor alba minor. In 1798, Mr. Smith, of the Calcutta Botanic Garden, was sent to the Molucca Islands to obtain the true sort of Cayaputi plant. He obtained several, which were introduced into the above garden, and have since been distributed all over India, and it is able to stand the cold of N. W. India, probably owing to the thickness of its bark. Mr. S. sent specimens to England where they were ascertained by Dr. Maton to be those of the second kind, and named Melaleuca cajaputi a name which Dr. J. E. Smith afterwards changed to M. minor. The other species obtained by Mr. Smith in 1798, also called Cayaputi by the Malays is the M. leucadendron, of which the leaves are larger, more falcate, 5-nerved, and smooth, but possess little or no fragrance, and are not known to yield any of this celebrated volatile oil. The Melaleucon cajuputi, is indigenous in the Karen forests of the southern provinces of Tenasserim but Dr. Mason has not observed it north of the valley of the Palouk river in latitude about 13°. Roxburgh asserts that M. Leucadendron, *L.* a tree of the Moluccas, with small white flowers, possesses little or no fragrance in its leaves, and that it is seldom or never used for the distillation of the oil which is used in the European markets.—*Royle, Crawfurd, Morrison Com. Desc.* p. 9. *Royle Materia Indica O'Shaughnessy Dispensary. Roxb. Flor. Indica, Tenasserim, Voigt. p.* 45.

MELAM PALLAM, Tam. Cucumis melo.

MELANESIAN a race which have frizzle hair: the Malaysians have straight hair.—*Bickmore*, 117. See India, Polynesia.

MELANERPES. See Picidæ.

MELANIA a genus of Molluscs.

MELANITE. See Garnet.

MELAN-KUA, MALEAL. Kæmpferia rotunda.—*Linn.*

MELANORRHÆA USITATISSIMA, *Wall.*

Theet-see.	BURM.	Theet see	ENG.
Theet-see-yaing	„	Lignum vitæ	of PEGU.
Varnish tree	ENG.	Kheu of	MUNIPUR.
Burmese varnish tree	„		

This tree grows from Munipur southward to Tavoy. It was first seen near Prome, but is found in different parts of Burmah and along the coast from Tenasserim to Tavoy, extending from the latter in 14° to 25° N. lat., and Dr. Wallich has identified it with the Kheu or Varnish-tree of Munipoor, bordering on the north-east frontier districts of Silhet and Tipperah. It grows, especially, at Kubbu, an extensive valley elevated about 500 feet above the plains of Bengal, and 200 miles from the nearest seashore and it attains its greatest size there, some of the trees having clear stems of 42 feet to the first branch, with a circumference near the ground of 13 feet. It forms extensive forests, and is associated with the two staple timber trees of continental India, teak and saul, Tectona grandis and Shorea robusta, especially the latter, and also with the gigantic Wood-oil tree, a species of Dipterocarpus. It is in full foliage during the rainy season, which lasts for five months from the middle of May until the end of October. It is rare in the Irawadi valley, but common in the forests east of the Sitang river, particularly south-east of Sitang town. It is very common above the parallel of Tounghoo and grows there to a girth of six feet and it is plentiful in the Tounghoo and Prome forests especially in the former. Dr. Mason says, the celebrated Burmese black varnish tree, which is used to lacquer boxes, is cultivated in the Tenasserim Provinces, but he never saw it growing spontaneously. It is found very abundant in Amherst province, and grows in Tavoy and Mergui. Captain Dance says that its maximum girth is certainly 3 and said to be 4 or 5 cubits and maximum length certainly 20 and said to be 30 feet; and Dr. Brandis tells us that, in a full grown tree on good soil, the average length of the trunk to the first branch is 30 feet and the average girth measured at 6 feet from the ground is 9 feet. Its wood is the Lignum vitæ of Pegu, and is of a dark red color, or a dark brown, dense structure, and of particularly fine close grain. Of extreme closeness of grain and density of structure, it has a specific gravity so great, that it serves in place of iron as anchors for native boats. A cubic foot weighs lbs. 54, but it is not brought to Moulmein so heavy as Dr. McClelland describes it. When seasoned it floats in water. It is very strong, durable, hard and tough, it is found to answer well for cogs of machinery and is used by the Burmese for tool helves and the stocks of their wooden anchors, &c., for, the anchors of Burmese boats are always of wood to which stones are lashed, the flakes being of Pyeng Khado and the stocks of Theetsee or of some other heavy wood. Its great hardness and weight prevent its being employed in house building; but, it would answer for sheaves or block-pulleys and other purposes connected with machinery, where great strength and density are required. It is therefore recommended for handles of tools, also of sheave blocks, for machinery generally, for railway sleepers, for gun stocks, for rammer heads, and for helves, in short for all purposes where a strong yet not very heavy wood is useful. It exudes a black gum which repels ants, and is used by the Burmese as a varnish. At Prome a considerable quantity of this varnish is extracted but very little at Martaban. It is collected by inserting a pointed joint of a bamboo, which is closed at the other end, into wounds made in the trunk and principal boughs, which are removed after 24 or 48 hours and their contents, which rarely exceed a quarter of an ounce, emptied into a basket made of bamboo and rattan previously varnished over. The collecting season lasts from January to April. In its pure state it is sold at Prome at about *2s. 6d.* for about $3\frac{1}{2}$ lbs. avoirdupois. This oil is obtained from a large tree, formerly common in the hills of this district. The oil is obtained by cutting a hole in the tree, about 3 feet from the ground, the cut being about 4 to 5 inches deep into the trunk of the tree. The base is hollowed out to retain the oil. The whole of the hollow is cleared with fire, without which no oil exudes; after it is cleared the oil exudes, and is collected in the hollow at the base, and removed at intervals. The oil is thus extracted year after year, and sometimes there are two or three holes in the same tree, while the tree does not die. The oil is allowed to settle on which the clear part separates from a thick portion, which is called the 'gand.' If a growing tree is cut down and cut to pieces, the oil exudes and concretes on the stem and end of the pieces, very much resembling camphor, with an aromatic smell also. It is said that the tree yields from 3 to 5 maunds yearly, *i. e.* 240 to 400 lbs., and the same tree will yield oil for several years. It is a good balsamic medicine, and is very generally used as a substitute for copaiba; but it would be more valuable as a var-

nish: it is a preservative to wood to which it gives, with little trouble of application, a fine surface and polish, it becomes, however, white and milky if exposed to wet. It can be had at Chittagong in large quantities at 10 Rs. per maund. It is procurable in great quantities from Munipoor, where it is used for paying river-craft and for varnishing vessels designed to contain liquids. The drug is conveyed to Silhet for sale by the merchants who come down annually with horses and other objects of trade. In Burmah, almost every article of household furniture intended to contain either solid or liquid food is lacquered by means of it. The process consists in first coating the article with a layer of pounded calcined bones, after which the varnish is laid on thinly, either in its pure state or variously coloured. The most difficult part consists in the drying. It is also much employed in the process of gilding; the surface, being first besmeared with this varnish, has then the gold leaf immediately applied to it. Finally, the beautiful Pali writing of the Burmese on ivory, palm-leaves or metal, is entirely done with this varnish in its native and pure state.—*Artillery Records with report of woods by Captains Simpson and Babington, dated Moulmein 25th May* 1842. *Voigt, quoting Wallich, Pl. As. Rar. p.* 9, 11 *and* 12. *Drs. McClelland, Mason, and Brandis, Cal. Cat. Ex.* 1862, *Captain Dance; Royle. Ill. Him. Bot.*

MELANTHACEÆ, *R. Br.* The Colchicum Tribe of plants, of 6 gen, 14 sp. viz. 1 Tofieldia; 3 Anguillaria; 1 Ledebouria; 1 Tricyrtis; 7 Disporum; Drapiezia.—*Voigt.*

MELANTHESA RHAMNOIDES, *Retz.*

Phyllanthus vitis Idæa Roxb. | Phyllanthus rhamnoides Retz.

Surasaruni Hind. | Pavala pula Tam.

This shrub grows on the Coromandel Coast, and it has an attractive appearance from its bright red fruits, which are used medicinally.

MELANTHESA TURBINATA, *R. W.*

P. turbinatus, *Roxb.* | Phyllanthus simsianus, *Wall.*
Perin-Nernai, Maleal.

A shrub of the peninsula of India where it is employed in medicine.

MELARANCE, It. Orange. Citrus aurantium, *Linn.*

MELASSES, Fr. Melasso, Port. Molasses.

MELASTOMACEÆ.—*D. Don.* A natural order of plants of 6 genera, 7 species, viz. 2 Melastoma; 1 Osbeckia: 1 Arthrostemma; 1 Oxyspora; 1 Medinilla, 1 Sonerila. The Melastomads are an extensive natural order of polypetalous exogenous plants nearly related to Myrtaceæ.—*Eng. Cyc. Voigt.*

MELASTOMA ASPERUM, *Linn, Rheed.* Syn. of Osbeckia aspera. *Blum.*

MELASTOMA MALABATHRICUM.—*Linn.*

Mycet-Pyai, Burm. | Malabar melastoma,
Buro-phutika, Beng. | Kadali, Maleal.

This shrub grows in the Moluccas, Sumatra, Cochin-China, Malay Islands, in both peninsulas of India, in Orissa, Jellasore, Khassya mountains and Nepál. Its flowers are large and red; and it fruits the whole year. Its fruit is edible and is also employed for a purple dye to cotton cloths. It is one of the Black-Dye Plants of Asia. The blossoms of the shoe-flower plant are used by the Chinese to dye leather black, the juice of the cashew-tree gives a black to linen, and the fruit of this melastoma affords a black dye. In the Tenasserim Provinces, this species of melastoma with large gaudy purple petals, and long yellow stamens, is a common weed. Its calyx opens like a lid, and bears a fruit which in taste and flavour strongly resembles the blackberry of temperate regions. In Bengal the same plant is cultivated as a garden flower, but it does not compare with the wild plant of Tenasserim.—*Roxb, Mason, Voigt. W. Ill.*

MELE. It. Honey.

MELEA. Gr. Apple.

MELIACEÆ, Juss. The Bead tree Tribe of plants with 17 genera, 26 species, viz. 1 Quivisia; 1 Munronia; 4 Melia; 1 Azadirachta; 2 Mallea; 3 Amoora; 1 Milnea; 1 Walsura; 1 Monocyclis; 1 Sphærosacme; 1 Dysoxylum; 2 Epicharis; 1 Sandoricum; 1 Lansium; 2 Heynea; 1 Xylocarpus; 2 Aglaia. —*Voigt.*

MELEACEA WIGHTIANA, *Wall.* Syn. of Amoora rohituka.—*W. and A.*

MELEAGRINA MARGARITIFERA, *Lam.* The Pearl oyster furnishes the finest pearls and finest nacre: when secreted in the globular form it is the pearl; when on the inner walls of the shell, the nacre. The pearl oyster is met with in the Persian Gulf, Arabian Coast, the Japanese and American seas, on the shores of California and near the islands of the South seas, Bay of Bengal, Gulf of Mennar, Ceylon, and near the mouth of the Indus. Pearls are said to be artificially produced by the Chinese introducing beneath the mantle a grain of sand around which the nacrous substance is thrown. The yield of the Ceylon pearl fisheries, was

1804	£120,000
1797	£141,000
1798	£192,000

The Pearl fisheries of Japan, Persia, &c. are valued at £800,000. In all these countries the pearl fishery forms an important industry.

The oyster banks off the island of Bahrein produced £240,000 and those off Arabia £350,000. The pearl mussel multiplies by means of what is technically called spat or spawn, which is thrown out in some years in great quantities, perhaps similar to the edible oyster of Britain which threw much spat in 1849, and not again until 1860 and not again up, at least to 1866. The "spat" floats in and on the water and attaches itself to anything with which it comes in contact, attaining it is said the size of a shilling in six months. In its seventh year the pearl mussel attains its maturity as a pearl producer, pearls obtained from a seven year mussel being of double the value of those from one of six years of age. In mussels under 4 years, the pearls are not of any mercantile value and after 7 years the pearls deteriorate. Those from mussels of about 4 years old have a yellow tinge and the older kinds a pinky hue, but pearls of a red and even black as also with other colours are also met with: the Baghdad dealers prefer the round white pearl. Those of Bombay esteem pearls of a yellow hue and perfect sphericity while other nations choose the gems with a rich pink colour. There seem reasons to believe that the pearl mussel spat is migratory, forming colonies at places remote from the parent bed. Between the years 1732 and 1746, there was little pearl fishing at Ceylon and there were long suspensions between 1768 and 1796; between 1820 and 1828; and between 1837 and 1854 and during the last period the expenses were covered. The late Dr. Kelaart is stated to have been of opinion that the molluscs are capable of leaving their shells. In the Persian Gulf, the pearl banks extend three hundred miles in a straight line and the best beds are level and of white sand, overlying the coral in clear water and any mixture of mud or earthy substance with the sand is considered to be detrimental to the pearl mollusc. In the Persian Gulf, there is both a spring and a summer fishery and as many as 5,000 boats will assemble from Bahrein and the islands and continue fishing from April to September. The amount of money derived from the pearl fisheries of the Persian Gulf, has been estimated at £400,000. The net revenue from that of Ceylon, from 1828 to 1837 was £227,131. Each boat is manned with a crew of 23 persons, 10 of whom are divers, two divers to each stone, of which there are 5 in the boat. When fishing for Government or for a speculator, those receive three fourths of all the produce.—*Cornhill Magazine August*, 1866.

MELEAGRIS GALLOPAVO, See Pavo Japonensis.

MELEAGRIS MEXICANA, is the wild turkey of Mexico. It had been domesticated by the people of America before the discovery of that continent, and from it the domestic breeds have been derived. But the other wild species of America crosses with it. English turkeys are smaller than either wild species. The better known breeds are the Norfolks, Suffolks, white and copper coloured, or Cambridge. In India the breed of turkeys has greatly degenerated in size, is wholly incapable of rising on the wing, is of a black colour and its long pendulous appendages on the beak are enormously developed.—*Darwin, Species.*

MELEGUETTA PEPPER, See Cardamom.

MELENCHA, Beng. Icheemum aristatum.

MELES COLLARIS?

M. albo-gularis?	*Blyth.*	A. isonyx,	*Hodg.*
Arctonyx collaris,	*Cuv.*		
Indian Badger	Eng.	Bhalu Soor	Hind.
Bear Pig	,,		

See Mammalia.

MELH, Arab. properly malh salt.

MELIACEÆ, The bead-tree tribe of plants, of which there are 32 species in the E. Indies, 24 in Java, 4 in the Moluccas, 4 in Assam, 4 in the Khassya, 4 in Nepal and the rest in the two Peninsulas of India, in Ceylon, Sumatra and Bengal. The species of the order have bitter, tonic, and astringent qualities and in some non-Indian species so strongly developed as to be dangerous. The only Indian species likely to be dangerous, is the Azadirachta Indica, the bark of which is used in fever, and the oil of its seeds externally, the pulpy fruit of the Lanseh is esteemed in the Indian Achipelago; and that of Milnea edulis is eaten in Silhet where it seems to resemble the litchi and longan of China.—*Voigt. Crawfurd.*

MELIA AZADIRACTA, *Linn.* Syn. of Azadirachta Indica, *Ad. Jus. W. and A.*

MELIA AZEDARACH, *Linn.; D. C. Roxb.; W. Ic.*

Kachen ? or Jek of	Beas.	Nim	Hind & Mâhr.
Bavena or Bayvena	Can.	Bakain	,,
Lilac or Bead tree	Eng.	Male vempu	Tam.
Persian lilac	,,	Vepa Manu	Tel.
Common bead tree	,,	Turka vepa	,,
Pride of India	Eng.	Seed Hab-al-ban	,,
Drek	Hind ?		

Flowers.

Nim ka phul.	Duk.	Vaypa puvvu.	Tel.
Vaypum pu;	Tam.		

This species grows in Syria, the north of

India and in China. It has small white fragrant flowers, externally lilac at top, and when in flower it has some resemblance to the lilac, and its flowers are very fragrant. It flowers during the hot season and thrives luxuriantly.—*Drs. Roxb. Voigt, O'Shaughnessy, Wight, Gibson and Cleghorn, Eng. Cyc.*

MELIA BUKAYUN, *Royle.*

M. sempervirens, *Roxb.*

Ban	Arab.	Darakht-i-azad	Pers.
Maha-nimbah,	Hind.	Ka-ma-kha	Burm.
Bukayun	„	Persian lilac	Eng.
Drek ?	of Kaghan.	Pride of China	„
Evergreen Bead tree	Eng.	„ India	„
Bukayun	Pers.		

A tree of Nepal, Kamaon, and Persia, with small, fragrant lilac coloured flowers. It fruits all the year. It is common in the Panjab and in the less elevated villages of Afghanistan and up to 5000 and 6000 feet on the Himalaya. Below Chumba, up to 2800 feet, trees with 12 or 14 feet of girth may be obtained. The wood is yellowish, soft, brittle and weak, but is bitter and not subject to the attacks of insects. It is a smaller tree than the M. azedarach—It as is also the large deciduous variety, is common at Ajmeer, where it is is the chief tree in compounds, being very ornamental when in blossom, and odoriferous.—*Dr. L. Stewart, p.* 33. *O'Shaughnessy, p.* 233-244. *Gen. Med. Top. p.* 193. *Roxb. Voigt.* 133.

MELIA COMPOSITA, *Willde.*

Melia superba, *Roxb., Fl. Ind.* | Neembara Mahr.

A tree of Mysore, found near the Parr ghat, not uncommon in the Konkan jungles, and seen occasionally in Guzerat. Its wood is of good quality, but inferior in strength and durability to that of Azadirachta Indica. The common or mountain neem is used in making frames for native drums.—*Dr. Gibson.*

MELIA ROBUSTA, *Roxb.* A large tree of the Konkan, Mysore and Malabar.—*Mr. Rohde, MSS.*

MELIAPUR, See Kabul.

MELIA TRESSELATA, *Ewd.* A fish of Mauritius.

MELICOCCA TRIJUGA, Juss. *D. C.* Syn. of Schleichera trijuga.. *Willd.*

MELICOTONES of old English books. The quince.

MELICYTUS RAMIFLORUS. The "Myhoe" tree of New Zealand. Grows to the elevation of 25 to 30 feet, but is of small circumference. Its wood is heavy and is only for obtaining fire by friction.—*Bennett's Gatherings.*

MEL-ILON, Maleal. Vitex alata.—*Roxb.*

MELILOTUS ARBOREA is the Bokhara clover. This plant has attracted notice in Ireland. It is nearly allied to M. leucantha, and therefore not a true clover. It grows so freely as to yield in the season five or six cuttings of green herbage, from which, it is said, a considerable proportion of strong fibre may be obtained; but the Committee of the Irish Flax Society state, that the trials made in steeping this plant were unsuccessful with them. Griffith saw large fields of melilot in the neighbourhood of Ava. Several native and foreign species are grown in India, M. arvensis, Italica, leucanthus, officinalis, parviflora and sulcata. *Mason. Royle, Fib. Pl. p.* 298. See Grasses.

MELILOTUS OFFICINALIS, *Linn.*

Pai,	Burm.	Asperuck ?	Hind.
Common melilot,	Eng.	Zireer	Pers.

MELIPHAGIDÆ. A family of birds comprising 2 sub-fam. 4 gen. 14 sp.

MELIPHAGINÆ. A sub-family of birds, comprising 2 gen. 2 sp. viz. 1 Entomyza cyanotus; 1 Zosterops palpebrosus.

MELISSA OFFICINALIS, *Linn.*

M. graveolens,	*Host.*	M. occidentalis,	*Rafin.*
M. poholusa,	*Opiz.*	M. corsica	*Host.*
Buklut-ul-faristum,	Arab	Mountain Balm,	Eng.
„ utrujyeh,	„	Ram tulsi,	Hind.
Mekka sabza,	Dek.	Badrunjbuyeh,	Hind. Per.
Common Balm,	Eng.	Parsi cunjankoray,	Tam.

The balm plant of Europe and Central Asia.

MELITHREPTUS PACIFICUS or honey seekeer of the South Sea islands and Sandwich Islands. A diadem of its feathers cost £150.

MELLAGHOO, Tam. Black pepper; Piper nigrum.

MELLOCANNA BAMUSOIDES, Spreng. Syn. of Bheesha rheedii, *Kunth.*

MELLOOGHOO, Tam. Wax.

MELLOON, Burmese defeated here by the British Indian army, 19th Jany. 1826.

MELOCHIA CORCHORIFOLIA, *Linn.* Hort, Mal.

Tsjerou,	Urea.	Ganuka poindi koora,	Tel.
Poomacoo keera,	Tam.		

The whole of this plant, with the exception of the root, boiled in oil, is supposed, on the Malabar coast, to be an efficacious remedy for preventing bad consequences from the bite of a water snake.—*Hortus Malabaricus, part 9th, page* 143 *in Ains. Mat. Med.* p. 134.

MELOE, a genus of the order Coleoptera, class Insecta.

MELOE TELINI, Mylabris chicore,

Blistering-beetle,		Telini,	Hindi
Native blister-fly.			

It abounds in Bengal, Behar, Hyderabad and Oudh; particularly in the rainy season, during which period, almost every where it is seen feeding on the flowers of cucurbitaceous plants. Dr. Ainslie had not met with it in

lower Hindustan.—*Dr. Honigberger*, p. 307. *Ains. Mat. Med.* p. 118.

MELOE TRIANTHEMA, is another species Meloe trianthema frequently found in fields over-run with the Trianthema decandra *Willd.* It is now much used, as a safe and efficacious epispastic. Its peculiar qualities were discovered by Dr. Adam Burt, Superintending Surgeon of the Bengal Establishment, in 1809, who first noticed the insect in fields around Muttra; it, however, abounds in every part of the Doab, and in the districts on the right bank of the Jumna.—*Ainslie's Mat. Med.* p. 297.

MELOLONTHIDÆ, under the name of White grub, one of the insects injurious to coffee plants, are included the larvæ of various Melolonthidæ, the Cockchafers of Ceylon, which do much harm to coffee plantations, young and old, by eating the roots of the trees. Mr. J. L. Gordon of Rambodde considers the white grub to be by far the greatest enemy of the coffee trees which the planter has to contend with, as he never knew a single tree recover after their attack and he adds that they had destroyed, at Rambodde, in two years, between eight and ten thousand trees of fine old coffee. Mr. Gordon used to dig up the soil at the foot of the trees and take out such grubs as he could find.

The larva of the moth called Agrostis segetum, is the very destructive "black grub" of the Ceylon Coffee planters. This pest is about an inch long and is most abundant from August to October. The caterpillar lives in the ground but comes out at night to feed, and is very common and injurious. They attack not only coffee trees, but all sorts of vegetables and flowers and are very destructive to gardens and in the field, as they eat every thing that is artificially raised, despising grass and weeds. They generally appear only on certain fields and will not go over an estate. The insect is not confined to Ceylon; its ravages are well known in India, at the Cape of Good Hope, and Europe where it injures the grain and beet root crops. In Ceylon it only attacks young coffee trees, gnawing off the bark round the stem just above the ground. Where the trees are very small, they are bitten right off and the tops sometimes partially dragged under the ground, where the grubs may easily be discovered and dislodged. The damage which they inflict on plantations may be estimated when it is mentioned that Mr. Nietner lost through them in one season, in certain fields, as many as twenty-five per cent. of the young trees he had put down.

There are, in India, many species belonging to the Melolonthideous or Cetonideons genera, interesting to naturalists, and amongst which those soft-bodied insects, Lampiris, Cebrio, Malachius, &c. are classed. See Coffee. Coleoptera; Grub.

MELON, under this English generic name, several vegetables are known, of which a brief mention may be made:

Citrullus cucurbita, *Linn.*

Water melon, ENG. | Turbuza, HIND.

The water melon is to be had at the same time as, and grown in a similar manner to, the Cucumis melo. The seed should always be preserved from the finest and richest-flavoured fruit, and is better for being three or four years old. The green melon is the finest flavoured, although many of the others are very good. The cause of melons growing finer in the sandy beds of rivers are attributed to the temperature being more equal about the roots than it is in beds in the garden, especially during the night.—*Riddell.* See Cucumis also Cucumis melo.

Cucumis dudaim.

Queen Anne's Pocket Melon, ENG.

Is a native of Persia, and produces a fruit variegated with green and orange, and oblong unequal green spots; when full ripe it becomes yellow and then whitish. It has a very fragrant vinous musky smell and a whitish flaccid insipid pulp.

Cucumis melo, *Linn.*

Musk melon,	ENG.	Kharbuza,	HIND.
Melon,	,,	Sarda,	,,
Kharbuj	HIND.	Paliz,	,,

Native of Jamaica, Persia? and Kabul? but cultivated throughout India. The rock, green, and musk melons are all sown in the Deccan at the same time,—generally in beds or rivers where the soil is light and sandy. They are very seldom sown in gardens. The seed is put down in November, three or four seeds together, with as rich manure as can be procured. The plants must not be close together—a distance of from six to eight feet is generally allowed. They come in about March, and continue until the rains. In Bombay they are in season at the same time, and a second crop is grown during the rains: this is not the case in the Deccan.—*Hogg, Vegetable Kingdom. Voigt. Hort. Suburb-Calcutt: O'Shaughnessy, Beng. Disp. Roxb. Flor. Ind. Riddell's Gardening, Jaffrey's Hints to Amateur Gardeners.*

MELON SEED OIL,

Pitcha Pusjhum yennai, TAM.

is obtained from the Cucumis melo. See Harbooza, Khurbooza, Oil.

MELOPHUS MELANICTERUS, the gaura finch, frequents fields and cultivated localities.

MELVILLE ISLAND, See Saxifraga stenophylla.

MEMAN, a corruption of the Arabic word "Momin" (a true believer), was probably given to the people that go by the name now, when they were converted from hinduism to be mahomedans. The word, in its fullest signification, is applied to two distinct races of people; to the Khwajeh tribe, and to the Meman Sayyat (i. e., "green," from the Sindhi sawo), or Achhra (white), who are followers of Abu Hanifeh. Many Meman are settled in Sindh, especially about Hyderabad, Sehwan and Kurrachee. Cutch is probably their original country, as large numbers of them are still found there. In Sindh they are employed chiefly in agriculture and breeding camels. Their dress is that of the common Sindhi, except that they frequently shave the head, especially when old, and wear the turban, sometimes, though rarely, they adopt the peculiar Sindh hat. They have produced many very learned men; and have done much to introduce the religious sciences into Sind'h. The tribe merits some notice, as it has either abandoned or never adopted the practice common among their brethren in Bombay, viz., that of depriving the females of their pecuniary rights in wills and inheritances. Among the Meman, the widow and daughter are provided for according to the Koran. Their Pir, or holy men, are the family called Rashid Shahi (descended from one Mohammed Rashid Shah), or the Rohri-wara Sayyids, remarkable for nothing but excessive polygamy. Rashid the founder of the house, took unto himself thirty-two wives (instead of four), and justified the practice by the usual sophistical arguments of the Safi order to which he belonged. The Sindhi divines pronounced his tenets to be heretical, and his conduct damnable. The Meman, however, did not object to it, and still reverence his descendants. The Meman in Sindh has his own handwriting character; in Cutch, he uses the Guzerattee. Altogether the Meman are a respectable race; though, like the Jews, they have acquired a bad name by their rapacity in dealing with strangers, and "Wadho Meman" (a great Meman), in Sindhi means a miserly usurer.

In the Kurrachee district, they take their tribal names as given below, principally from their original places of abode. The Khwaja are of the shiah sect and call themselves followers of Khwaja Suliman, Farisi. Their tribal names are

Akhoond	Hudokut	Khebrana
Bandroo	Katiyar	Khwaja
Kussabi	Patoli	Surha
Loosi	Puggir	
Mirzapori	Quazi	

—*Burton's Sindh*, p. 247-48. See Mohman. Mahman, India, Mahomedan.

MEMARARI, Hind. Rhamnus purpureus.

MEMBU the capital of the Abor people, on the borders of Assam.

MEMECYLACEÆ.—*Lindl.* an Order of plants comprising 1 genus, 2 species, viz., 2 Memecylon.

MEMECYLON, a genus of plants of the East Indies, shrubs or small trees, M. cuneatum, is a small tree of the Central Province of Ceylon at an elevation of 3,000 feet. M. ellipticum also a small tree in the forest between Galle and Ratnapoora at no great elevation. M. Gardneri and M. leucanthum, small trees grow at a height of 2,000 to 5,000 feet in the Central Province. M. ovoideum, in Ambagamowa: M. orbiculare at Hinidoon Corle. M. parviflorum, in the Central Province at 7,000 feet, M. rhinophyllum and M. rostratum small trees at 3,000, and M. sylvaticum, is common in forests at an elevation of 4,000 feet. M. angustifolium *W. Ic.* is common on the banks of Ceylon rivers, up to an elevation of 2,000 feet, M. fuscescens, *Thw.* occurs in Ceylon at Kokool Corl, at no great elevation. M. macrocarpum, *Thw.* a small tree, occurs in Ceylon at Ambagamowa, at an elevation of about 3,000 feet. M. revolutum, *Thw.* foliiscoriaceis, has leathery leaves and occupies Rambodde 5,000 feet. M. umbellatum *Burm.* called Coracaha by the Singalese is very abundant, up to an elevation of 2,000 feet. M. varians, *Thw.* of the Ceylon Central Province, at an elevation of 2,000 to 5,000 feet. There are two varieties. M. Wightii, *Thw.* M. amplexicaule, also a small tree of the Central Province, at an elevation of 3,000 to 4,000 feet.—*Thw. En. Pl. Zeyl. pt. II p.* 110-111. *Wight Icones.*

MEMECYLON AMPLEXICAULE.—*Roxb.*

M. cordatum, *Wall.* | M. depressum, *Benth Rheede.* Nidam shotti. Malkal.

A flowering shrub in the forests of the W. Coast of India, used in medicine.—*Useful Plants.*

MEMECYLON CAPITELLATUM, *Linn.*

M. edule.—*Roxb. Corr.*

Welli-kaha, Singh. | Alli-chettu, Tel.

A plant of Ceylon and Coromandel, with small blue flowers. Its ripe berries, Aali Pundoo, are eaten by the natives. It is a small bush, common in most jungles on the Coromandel coast, it has much pulp of a bluish color, and of an astringent quality.—*Ainslie.* p. 221. *Thw. En. Pl. Zeyl.*

MEMECYLON CORDATUM, *Wall.* and M. depressum, *Benth. Rheede*, Syns. of M. amplexicaule.—*Roxb.*

MEMECYLON RAMIFLORUM. *Lam.*

Memecylon tinctorium. KÆN, WILLDE.

Anjun,	BOM.	Kana-yavu	MALEAL.
Myen-khæ-tanyet	BURM	Dœdi-gaha	SINGH.
Anjuneo	DUK.	Kasha maram,	TAM.
Iron wood tree,	ENG.	Kasa cheddi,	"
Anjuna	MAHR.	Kayam puvu cheddi	"
Kurpa	"	Alaika chettu;	TEL.
Surpa	"	Allichettu,	"

This occurs in the Malaya Peninsula, Tenasserim, Coromandel, Mahableshwar, Kandalla along the Western Ghauts, in the woods about Cochin, common in jungles in the Carnatic Silhet. The flowers are small, blue, its leaves are used in dying yellow. The wood is brought into Madras for firewood and a large quantity of the leaves are imported daily for dyeing purposes. Cold infusion of the leaves imparts a yellow dye. Crimson dye is also said to be obtained from them. It is a highly ornamental tree with deep green shining leaves: flowers in February and March, of a purple colour, with the calyx beautifully streaked on the inside; it is called the Ironwood tree. It bears its flowers in compound corymbs, which contrast favourably with its shining green leaves. Dr. Gibson writing from Canara and Sunda, says, M. tinctorium; Surpa, *Mahr.* Iron wood of two species; wood very tough and strong for cart axles, &c. The beautiful flowers extensively used as a dye. Writing of the forests generally he says Me. tinctorium, "Kurpa," "Anjuna." A tree of rather small size; common on the ghats above; not seen elsewhere. Wood is very strong and tough. Does not yield readily to wet. Is much employed, when procurable of sufficient size, for agricultural implements, cart-furnishing, &c.—M. *C. C. M. E. J. R. Drs. Mason. Gibson.*

MEMNON, according to Hesiod and Pindar, was king of Ethiopia. Æschylus said he was son of a Cissian woman and Herodotus and others say he founded Susa and led a combined army of Susanians and Ethiopians to the assistance of Priam his father's brother and perished in one of the battles before Troy. The Egyptians claim him to be their king Amunoph iii., whose statue became known as the vocal Memnon. Memnonia, was the name of several towns in Egypt and at Susa, supposed to have been built by Memnon, and there was a tribe of Memnones near Meroe.

MEMOKA. HIND. of Kangra, Marlia begonifolia

MEMPHIS. The city of the Pharoahs. Misr, the town of old Cairo, near Cairo, was built out of the ruins of Memphis.

MEM-SAHIBA. ANGLO-HINDI. An English woman, mistress of a house.

MEN. BURM. A Burmese title bearing an ambiguous meaning, applied equally to the king of England, the Governor General of India, to the king of Burmah and to all the high dignitaries of his provinces.

MEN. CHIN. Literally, gate, is often used in Chinese to designate a religion. Thus King-Men, the Luminous Gate, is the synonyme of Luminous Religion, and in the monument of Si-ngan-fou, is used for christianity.—*Huc's Christianity, Vol. I. p.* 52.

MENA. See Kali. We are led to Greece by the Aswini, and to Latium by Mena or Menaca whose legendary springing from Indra seems at least (etymologically also) to identify her with Minerva springing from Jupiter.

MENADO The tongue of land in the north of Celebes, known administratively under the name of the Dutch residency of Menado, comprehends all the northern extent of the island, from the bay of Palos in the west, to the cape of Taliabo in the east, and comprises the great bay or arm of the sea of Gunong-tello, which stretches in a westerly direction between the two peninsulas. The Dutch residency of Menado includes under its jurisdiction, the whole federative states of Minahassa; the small kingdoms of the northern coast; the very extensive districts in the west part of the peninsula, where government exercises sway, besides the islands of Sanguir and Talaut to the north as well as the lesser islands of the west coast and the large gulf of Tomini. The population is composed of Native Christians, Malays and Chinese. In 1850 there were reckoned in Minahassa a total of 178,272.

Natives - - -	78,700	Freed Slaves -	500
Christians - -	5,687	The districts of	
Malays - - -	2,875	Gorontalo -	50,000
Chinese - - -	510	Sanguir and Talaut islands - -	40,000

and this without taking into account the number of the Alfoura population of the interior, which cannot be very considerable, seeing that the elevated and woody parts of Kayeli, Toradja and Tomoiku appear to be thinly peopled. The Minahassa confederation in the north of Celebes counts 286 villages; the principal districts are Tondano, Langoang, Kakos, Temehon, Sonder, Kawakkoang, Tompasse, Amurang, Belang and Kema. They are all under the direct authority of the Dutch Government; the resident and three other Eu-

ropean civil employes, assisted by an indeterminate number of native functionaries, administer the government. The resident is under the orders of the Governor of the Moluccas, the head quarters of which is Amboyna. Near Menado is a race called Bintek, strong, but intractable, who have hitherto resisted all efforts to improve them. There are some of the less civilized tribes which have semi-Papuan features and hair; while in some villages, the true Celebes or Bugi physiognomy prevails. The plateau of Tondano is chiefly inhabited by people nearly as white as the Chinese, and with very pleasing semi-European features. The people of Siau and Sanguir much resemble these, and Mr. Wallace believes them probably to be immigrants from some of the islands of North Polynesia. The Papuan type will represent the remnant of the aborigines. The languages contain a Celebes Malay element, and a Papuan element, along with some radical peculiarities derived from the Siau and Sanguir islands further north, and therefore probably derived from the Philippine Islands. Celebes, on its eastern coast, is fronted by islands, and many islands are scattered over the bays of Tolo and Tominie, or Goonong Tella. Celebes, on its north coast, is in general high, bold land. Its extreme point is called Cape Coffin, and the whole of the islands that stretch from it to Menado Bay are sometimes called Banca islands.

Sanguir, and the numerous islands of this group occupy a superficies of 13 square leagues; the Talaut and the Meangis islands united are 18 square leagues; these archipelagos, formerly subject to the authority of the sultans of Ternate, now make part of the Residency of Menado. Several extinct volcanoes, and some still in full action, are found in the Sanguir group; the devastations which they commit from time to time have often been fatal to the inhabitants. The eruption of Duwana, in 1808 completely annihilated the village of Tagalando, destroyed all the surrounding forests, and suddenly deprived the inhabitants of all means of livelihood, by the destruction of their fields. The Gunong-api causes numerous ravages in the island of Siau; its peak, 6,000 feet above the level of the sea, forms the culminating point of this group. Gunong-api covers with its base all the northern part of Sanguir-besar: this volcano has not been active since 1812, when the torrents of lava destroyed the extensive forests of cocoanut trees with which this part of the island was covered, and caused the death of many of the inhabitants. These islands furnish more than twenty-five kinds of wood suited for building and furniture. Two harbours, sheltered from all winds, exist in the larger Sanguir, one in the Bay of Taruna, the other, called Midelu, on the eastern side.—*Journ. Ind. Arch. for Dec.* 1850, *page* 764. *Horsburgh. Wallace Archipelago.*

MENAM OR SIAM RIVER, the entrance of this is in lat. 13° 30' N., long 101° 15' E., it falls into the sea by several branches. Menam Bar-Anchorage in four fathoms. lat. 13° 24' 50" N., long. 100° 36' 30" E., The entrance to the Menam river in four fathoms is placed on Admiralty Chart fifty two miles too far east. The town of Bankok is 27 miles from its mouth, on an islet, in lat. 13° 58' N. long. 100° 34' E. *Bowring's Siam.* Vol. I: p. 30. See India, Karen, Yuthia or Juthia.

MENANDER, one of the Greek kings, an Indian conqueror. Of all the kings who followed Eukratides, Menander and Apollodotus alone are mentioned by classical authorities. See Bactria. Kabul.

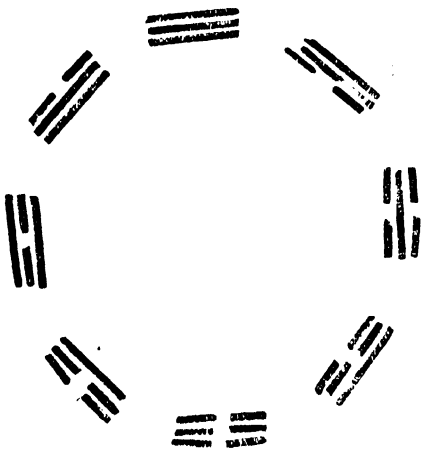
MENANDER a Phenician, was in Tyre, soon after the Macedonian conquest.

MENANGKABAU. A state in Sumatra the original country of the Malay race. Menangkabite States lie between Malacca and Salangor, on the one side, and Palhang on the other.—*Journ, Ind. Archipel.* See India, Jakun, Sumatra.

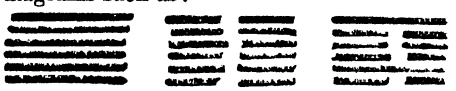
MENCHO — ?. See Gracula religiosa.

MENCIUS. In order to get a distinct general conception of the Chinese philosophical literature, two epochs must be specially kept in mind. The first began with Confucius (Kung-fu-tsze), who was born B. C. 551 and ended with Mencius (Mang-Tsze), who died about B. C. 317. The second began with Chow-leen-ke or Chow-tsze who commenced his labours about A.D.1034, and ended with Choo-ke or Choo-tsze, who died in A. D. 1200. The first epoch lasted for seven generations. It was separated by an interval of thirteen hundred years from the second, which lasted for five generations. Both were periods of revival of ancient learning and of further development. Both embraced several celebrated philosophers, besides those mentioned, but in each case it was the originator and closer of the epoch who became most celebrated. The writers of the second epoch are often mentioned as the philosophers of the Lung dynasty; which latter was established in A. D. 960, about 70 years before Chow-tsze's labours began, and continued in possession of the sovereignty till A. D. 1271, till about 70 years after Chow-tsze's labours closed. Confucius, though his name in the West became identified with Chinese learning, was by no means its originator.

authentic though not full records embodying ethical and political doctrines, extended back to B. C. 2357, or to about eighteen hundred years before Confucius, while the Chinese philosophy originated with Fuh he, who lived according to tradition, some twenty-three generations before the exact chronological era; which latter took place B. C. 2637 with the institution of the national cycle of sixty years. Allowing thirty years to a generation, this would place Fuh-he about B. C. 3327. It was he who substituted writing for the knotted strings that had previously formed the only means of record; and it was he who first established marriages, and separate families. To him are also ascribed some civilization labours of lesser, but still great importance, the division of the day into twelve she shin, or watches, of two hours each. Fuh-he is therefore the founder of Chinese civilization generally. But he is perhaps best known as the originator of the natural philosophy, and in particular as the author of the "Eight Diagrams," which were drawn by him as follows:—



The multiplication of these eight diagrams by themselves produced sixty four doubled diagrams such as:—



—See China.

MENAVAN, Maleal, pronounced also Menon, corruptly Menewar. The village or district accountant in Malabar, according to some the appropriate designation of a sudra, according to others, of a Nair writer or accountant.—*Wilson's Glossary.*

MENDA, a river of Banka island.

MENDAI YAGHIA, See Sabi.

MENDA-SINGI, Hind. Nerium grandiflorum.

MENDHEE, Hind. Henna, Lawsonia inermis. Its leaves are used as a dye for the beard and hair, and for fingers and for horses' tails: they are also given to goats and sheep, &c., when attacked by itch.—*Powell's Handbook*, Vol. I. p. 452.

MENDHI, Hind. a mahomedan bride's paraphernalia.

MENDICANTS are very numerous in India. Amongst other hindu mendicants are the Vaishnaiva; Biragee, Saiva; Sanyasi, Ramanaya or worshippers of Rama; Nanuck. Punthee followers of Nanuck; Kuveer Punthee; Sukhee Bhuvu; Khelanta Yogee; Kanu-pala Yogee; Shurevuree; Ughoru Pant'hee; Bramhacharee, &c. &c. They have their various forms of austerities. Of hindoos who embrace a life of mendicity; Mr. Ward was informed, that scarcely less than an eighth part of the whole population abandon their proper employments, and live as religious mendicants by begging. Supposing that there are sixteen millions of hindoos in Bengal and Behar, and that each mendicant requires only one rupee monthly for his support, not less than 2,000,000 rupees, or 250,000 pounds sterling are thus paid annually to persons, the great majority of whom are well able to support themselves by manual labour. Many of the more enlightened hindoos, and brahmins, hold these mendicants in the utmost contempt, and would consider their being compelled to work as a great blessing conferred upon the country.

The Abdhut, is a hindu mendicant, of the Vaishnava or saiva sect. The term is from the Sanscrit avadhuta and this class are supposed to have shaken off the trammels of humanity.

The Akas-mukhi, from akas, the sky and mukha the face, are religious, ascetic mendicants, among the hindoos, who hold up their faces to the sky, till the muscles of the back of the neck become contracted and retain position.

The Atit, religious mendicant, is usually a vaishnava.

Gosain mendicants worship Siva in the form of the lingam, Sanyasi worship Vishnu, Sanyasi mendicants the ancient ascetics Viragi are followers of Ramanuj.

Mendicants carry water from the Ganges to a great distance. The four orders of hindu life are not now given effect to. The Bhikshuna the mendicant, of the fourth order, may now have a wife and family, *Wils. Glos.*

MENDIKI JOGI, See Jogi.

MENDO, a river of Sumatra, Selan a river of Sumatra.

MENDONI, Maleal. Gloriosa superba, *Linn.*

MENDORO, near this island, the sea is so clear and transparent that the spotted corals are plainly visible under 25 fathoms water. See Mindoro.

MENDOZA ISLAND, lies on the south coast of China.

MEND PHAL, Hind. Randia dumetorum.

MENDRU, also Ban-mendu, Hind. Dodonæa burmanniana.

MENES. The first man who reigned in Egypt was Menes, or Mena, the Eternal, whose name would seem to prove that he was not wholly withdrawn from the region of fable; from him the later kings boastfully traced their lineage. According to the Egyptian chronologists, he came to the throne about fifteen hundred years before the Persian invasion, that is to say, two thousand years before the christian era. The accepted date is B. C. 3623. He was probably the Menu of the hindoos, their first of created beings, and holiest of law-makers; and at the same time the Minos of the Greeks, their earliest law-maker and their judge of the dead.—*Ward's view of the Hindoos*, Vol. II. *p.* 201.—*Cole. Myth. Hind. p*, 389. *Burton's Excerpta pl.* 2. *Herodotus lib.* ii. 145., *in Sharpe's History of Egypt.* Vol. II. p. 9.

MENESHENA, Can. Cayenne Pepper.

MENESPERMUM FENESTRATUM, *Gærtn*, Syn., of Coscinium fenestratum, *Colebrooke.*

MENG-BA, or Ming-ba, Burm. In Amherst, a timber used for house posts and rafters. The wood looks like a kind of saul, and would answer all the purposes of that wood.

MENG-DONG, the sacred stone monuments of Tibet. On each of its ends, are inscribed the words Om Mani Padmi Hom. Oh! the jewel of the Lotus, or oh! the jewel on the Lotus, or Hail to him of the lotus and jewel.

MEN-GU, Burm. Garcinia mangostana. *Linn.*

MEN-GU, Burm. Elæagnus conferta, also Garcinia mangostana, *Linn.*

MENHIR, a standing stone used as a monument to the dead. See Cairn, Kassiah, Khassyah.

MENI, a goddess of the Babylonians and Canaanites. She was the goddess of Fate, and was worshipped along with Gad, the god of destiny. *Bunsen*, iv. 253.

MENIAN, Jav. Benjamin.

MENIKA TIGE *or* Bhu sarkara Niebuhria oblongifolia, *D. C.*

MENISPERMACEÆ. *D. C.* The Cocculus Tribe of plants comprising 12 Gen. 59 species viz., 1 Anamirta; 3 Clypea; 1 Cyclea; 35 Cocculus; 1 Epibaterium; 1 Pselium; 2 Gynostemma; 8 Cissampelos; 1 Stephania; 4 Phytocrene; 1 Natsiatum; 1 Coscinium.

MENISPERME HERSUTE, Fr. Menispermum hirsutum.

MENISPERMUM ACUMINATUM, also M. polycarpum *Roxb.* and M. radiatum *Lam.* Syns. of Cocculus acuminatus, *D. C.*

MENISPERMUM COCCULUS. Cocculus Indicus. *Linn.* also M. monadelphum, *Roxb.* and M. heteroclitum *Roxb.* Syns. of Anamirta cocculus.

MENISPERMUM CORDIFOLIUM, *Willd.* and M, glabrum *Klein.* Syns. of Cocculus cordifolius *D. C.*

MENISPERMUM CRISPUM Linn. also M. verrucosum Syns. of Cocculus crispus. *D. C.*

MENISPERMUM FENESTRATUM of *Gærtn.* Syn. of Coscinium fenestratum, *Coleb.*

MENISPERMUM HIRSUTUM, *Linn.* also M. myosotoides *Linn.* and M. villosum *Lam.* Syns. of Cocculus villosus, *D. C.*

MENISPERMUM PALMATUM. Syn. of Cocculus palmatus.

MENISPERMUM PELTATUM, *Lam.* Syn. of Clypea Burmannii, *W. & A.*

MENJITH, Hind. Rubia tinctorum.

MENJOGI, Mar. A class of Jogi mendicants in the Maratha country, worshippers of Bhairava. *Wils. Gloss.*

MENSCHEN HAAR. Ger. Human hair.

MENSAME RAUCHER, Ger. Menispermum hirsutum.

MENSULAR or Massular Island, in lat. 1° 2' N., on the west coast of Sumatra, is high, and about 12 miles long, east and west.

MENTA ROMANNA, It. Mint.

MENTA-SOPPU also Mentia, Can. Fenugreek seed.

MENTAUS and "Jumberit," a tree of Java the wood of which is white and fine grained, and is used for inlaying, also for furniture and cabinet work.

MENTHA.

Nana,	Ar.	Podinah,	Hind. Pers.
Bu-di-na,	Burm.	Jia manis,	Malay.
Pudina,	Duk.	Widda,	Tam.
Mint,	Eng.		

Several of the mints, Mentha sylvestris, M. viridis, M. piperita and M. arvensis, remarkable for their odour and taste, have long been used in medicine and some, as μινθα, Ἡδυοσμος and Καλαμινθα of the Greeks, nana of the Arabs

as sweet herbs; but it is difficult to distinguish one species from another by the short descriptions given.

MENTHA INCANA. *Willd.* Persian mint.

MENTHA PIPERITA, the Peppermint, grows in Europe, Asia, N. Africa and America. Its aroma is almost destroyed by drying. The essential oil is greenish yellow and very liquid; after long keeping, it deposits crystals of camphor; it is often adulterated, especially with the oils of congenerous species, a fault almost impossible to detect. The essential oil is a very valuable stimulant, and is especially useful in flatulent diseases, and in the early stages of malignant cholera. It is a deservedly great favourite in the nursery. Dissolved in spirit, it constitutes the tincture or essence: distilled with water, it forms the peppermint water of the shops. *O.Sh. p.* 489.

MENTHA PULEGIUM, or Pennyroyal, is found in wet ditches in most parts of Europe, also in the Caucasus, Chili, and Teneriffe.

MENTHA ROYLEANA. *Benth.*

Baburi	JHELUM.	Koshu	SUTLEJ.
Vien	KANGRA.	Velanne	TR. INDUS.
Yura; pudna	CHENAB.	Mushk tara	,,
Kushma	BEAS.		

Grows common in the plains, Trans-Indus, and either M. incorna or M. royleana grow in the Himalaya and Tibet, to 11,000 or 12,000 feet. M. incana is also occasionally cultivated in gardens, and its leaves are officinal as an astringent. Mentha royleana is much used by the hill people of the Himalaya.—*Ainslie's Mat Med. p.* 23 *Royle. O'Shaughnessy, p.* 489. *Dr. J. L. Stewart, M. D.*

MENTHA SATIVA. *Roxb.*

Mentha arvensis. *Linn.*

Nana,	AR	Marsh whorled mint,	ENG
Hubbuk,	,,	Tall red	,,
Bu-dina,	BURM.	Widda,	,, TAM.
Pudina,	DUK. HIND. TEL.		

This is found wild in Kashmir at elevations of 5,000 to 9,000 feet and it is grown in gardens throughout India. It is officinal at Lahore and is prescribed by the mahomedans in dyspeptic complaints and to stop vomiting—*O'Shaughnessy, p.* 489. *Honigberger, Dr. J. L. Stewart.*

MENTHA VIRIDIS. *Linn.*

Spearmint,	ENG.	Podina,	HIND.
Hill mint,	,,	Podina kohi,	HIND. PERS.
Pahari Podina,	HIND.		

A native of Kashmir, but cultivated throughout the East Indies for its essential oil and its distilled water. It is given as a stimulant in cholera. *Drs. J. L. Stewart. M. D. p.* 169. *O'Shaughnessy. p.* 489. *Dr. Mason, Tenasserim. Powell Hand Book, V.* 1 *p.* 365.

MENTIKO, See Kunawer.

MENTHOTHE also Thunthothee. — ? Gloriosa superba.

MENTOG, properly Me-tog. HIND. Tibetan flower, Senecio laciniosus, also Tagetes erecta.

MENTULU, also Mentikuru. TEL. Fenugreek; Fenugreek seed; seeds of Trigonella fœnum-græcum.

MENTUS, MALEAL. Cathartocarpus fistula, PERS.

MENU. The Menu of the hindus are seven; Swayambhuva (who by some is termed an incarnation of Brahma,) Swarochesa, Uttoma, Tamasa, Raivata, Chaishusha, and Satyavarata. Sir William Jones has considered Swyambhuva to have been Adam, and Satyavarata, Noah. The Institutes of Menu were composed at least 800 but probably 1280 years before Christ. Menu's Institutes are later than the Vedas, and show the legal, social and political rather than the poetical and religious aspects of brahmanism. Many of his dicta by no means tend to elevate the condition of women. In his lengthened catalogue of things pure and impure he, however, says, the month of a woman is constantly pure, and he ranks it with the running waters, and the sun-beam; he suggests that their names should be agreeable, soft, clear, captivating the fancy, auspicious, ending in long vowels, resembling words of benediction. Where females are honoured, he says, there the deities are pleased; but where dishonoured, there all religious rites become useless: and he declares, that in whatever house a woman not duly honoured pronounces an imprecation, that house, with all that belongs to it, shall utterly perish. Strike not, even with a blossom, a wife guilty of a hundred faults, says another sage: a sentiment so delicate, that Reginald de Born, the prince of troubadours, never uttered any more refined. Menu lays down some plain and wholesome rules for the domestic conduct of the wife; above all, he recommends her to preserve a cheerful temper, and frugality in domestic expenses. Some of his texts savour, however, more of the anchorite than of a person conversant with mankind; and when he commands the husband to be reverenced as a god by the virtuous wife, even though enamoured of another woman, it may be justly doubted if ever he found obedience thereto; or the scarcely less difficult ordinance, for a whole year let a husband bear with his wife who treats him with aversion, after which probation he is permitted to separate. *Tod's Rajastham*, Vol. I. p. 611. *Cole.*

Myth. Hind. p. 8. *Menu by Haughton.* See Brahmadica. Kshetriya. Lords of Created Beings. Manu. Nandi. Om. Polyandry, Yoni.

MENYANTHES INDICA.—*Linn.*

Vellarsia indica,—VENT.
Indian Buckbean, ENG. | Bura-chooli, HIND.

This plant grows in standing water at Ajmeer and Poshkur.—*Dr. Irvine Genl. Med. Top.* p. 180.

MENYANTHES NYMPHOIDES, the leaves and flowers, of this plant are kept in Japan steeped in brine, and used for salad, in the same manner as pickled cucumbers.—*Thunberg's Travels,* Vol. iii. p. 227.

MEO, cultivators in the Delhi province, are a tribe of people inhabiting the low hills about Gurgaon.

MEOGANEE, BENG. Three lobed kidney bean, Phaseolus trilobus.

MEONU. See Vrishala.

MEOWRI. BENG. HIND. Isora corylifolia.

MER, signifies a hill in Sanskrit, hence Komulmer, or properly. Kumbhomer, is 'the hill or mountain of Kumbho', Ajmir is the 'hill of Ajya', the 'invincible' hill. Mér is pronounced with the long é like mére in French.—*Tod's Rajasthan,* Vol. I. p. 11.

MER, a race of the Aravalli, possibly noticed in the Code of Menu as the Meda "who must live without the town and maintain themselves by slaying the beasts of the forest, the Med or Mair races are possibly meant. See India, Mair, Med, Meena.

MERA, in lat. 18° 41' N. long.; 73° 10' E. in the Konkan, north of Nagathana, or Nagotna, hill station, is 1,860 feet above the sea.

MERA, HIND. of the Jhelam district, good land.

MERAH, MALAY. Carbuncle.

MERANDU, HIND. Elæodendron roxburghii.

MERAPA-KAIA, TEL. or plural Merapakailu, Cayenne pepper, Capsicum frutescens, also C. nepalensis.

MERAPI, a volcanic mountain in Java 9,000 feet high.

MERAROO, BENG. Wild milkwort. Polygala ciliata minor.

MERASI, ARAB. A revenue term introduced into India by the mahomedans; it means "that which is inherited," and seems to have been substituted for the Tamil term Kaniachi, or right of ownership by inheritance. The term mirasidar corresponds to that of the Tamil Kani-achi-karan, and means a person exercising merasi rights. Supposing that the rights and claims of the merasidar on one side, and the asserted hardship, &c. of the Poyacari on the other are recognized, then the subject for inquiry will be what system of revenue administration will best insure an augmentation of public revenue, by affording greater facilities for the Poyacari, to cultivate, without interfering with the existing privileges of the merasidar. The merasidar will never be induced to forego their rights without a considerable compensation being paid to them. The success of the merasi system in a very great measure depends upon the saleable value which grows on the land; and so long as the latter exists, the former cannot be annihilated. Poyacari who have become merasidars by purchase or other engagement, will not concede their rights. Every individual will seek to rise in society, and every Poyacari wish to become a merasidar when a favourable opportunity occurs. Permanent puttas, one for each share of the merasidars should be issued, by which, whether the lands are cultivated or not, the fixed assessment will in any case be collected under pain of immediate sale. These putta are to cover the extent of land according to the different shares of the merasidars, inclusive of both the cultivated and waste. So that the whole ayacut or acreage of a village, exclusive only of the bona fide Porumboke or sites for tanks, pasture, &c. will be brought under realizable assessment. This assessment should be subject to no fluctuation, but may change hands by purchase, gift, or other transfer. It ought, however, not to be so heavy that Government should constantly come under the necessity of consigning the land to public auction or purchasing it themselves. Under these conditions each merasidar will be willing to keep only so much of the land as he is really able to manage, and dispose of the rest at the current prices. The Poyacari will have thereby an ample opportunity to avail themselves of becoming proprietors. Labor will become dear and prove advantageous ultimately to the Poyacari. Such permanent tenure would induce many an individual to acquire lands, and thereby enhance the value thereon. The merasidars would part with the excess under such circumstances, rather than pay for it for years without an adequate remuneration.

The present assessment generally on the cultivated lands of the South of India, is by no means exorbitant. But it would prove oppressive if the assessment on "waste" be made leviable in full.

Any scheme introduced should avoid on one side the evils of the ryotwarry system which tends to reduce the holdings to an inconsiderable and undesirable size, and obviate on the other the necessity of often falling in arrears as has been the case with permanently settled Mootas. A "Khand[illegible]

war Ryotwar" settlement will bear a strong resemblance to the estates of Malabar, the result of the most successful of revenue systems and will have the advantages of having at hand a body of independent affluent landholders in the Presidency District, from which at any time may be had gentlemen to aid our Legislative Councils with their advice and fortune when needed.

MERCANDEYA, PURAN. See Lakshmi.

MERCARA, the capital of Coorg, captured by the Madras Army on the 6th April 1834. The town is beautifully situated in almost the very centre of the country, and is 4,500 feet above the sea level. A regiment of native infantry is always quartered in Mercara, in a fort which was formerly the rajah's palace, and which is a very spacious and substantial building. It is supposed to have been built for the rajah by an Italian, who is said to have been bricked up in a wall as soon as the building was finished. Verajenderpet a town of Coorg, is situated on the road leading to Cannanore from Mercara, and is 20 miles from the latter place. There is a cross road from Mysore which joins the road to Cannanore a few miles below Verajenderpet, and along this road passes all the direct traffic between Mysore and the coast.

Fraserpet, another Coorg town, is situated on the road to Mysore from Mercara, and it is also 20 miles from the latter place. The river Cauvery runs past Fraserpet, and forms the boundary between Coorg and Mysore. The S. W. monsoons, which always rages throughout Coorg from June to November, is scarcely felt at Fraserpet, and on this account the European and Native officials reside there during the wet season, returning to Mercara as soon as the monsoon ceases. Situated at from 3,000 to 4,000 feet above the sea, but in close proximity to that element, and always swept, owing to its position at the crest of the Ghauts, by a fresh and invigorating breeze, there is not a pleasanter district in India than Coorg. The Coorg insurrection necessitated the construction of a first class road between Bangalore and Mangalore, and Mercara happened to be the spot chosen for the head of the pass over the Ghauts. It was for a lengthened period the Head Quarters of the Corps of Sappers, as its mild and temperate climate peculiarly adapted it for the training of that body in field fortification; it has since been garrisoned by a regiment of Native Infantry. Coorg became one vast coffee plantation, and estates were vigorously cleared wherever they abutted on the road, by which produce could alone be carried off and coffee became very extensively cultivated in Coorg. There are five districts :—viz : at and near Verajenderpet on the Cannanore Ghat. The dry district, including Ahtoor, Setapoor, and Santa Coopa. At and near Mercara. An outlying district about eight miles from Mercara; and near the Canara boundary. There is no town or village in this district. And the Ghat leading to Mangalore from Mercara.

There are, besides, two other districts containing immense tracts of forest land. They are Nacknaad and the Beammagherry range. The former is situated between the Mangalore and Cannanore Ghats, overlooking Malabar, and the latter range forms the boundary between Coorg and Wynaad.

MERCHANT. A great part of the town residents of British India follow mercantile pursuits. Many mahomedans, of Arab and hindu descent, as the Mopla, the Labbi, the Borah, the Mehman, are active merchants. The Parsi race are extensively engaged in commerce. The Baboo of Calcutta, chiefly of Sudra origin, are also great merchants. The Chettyar of Madras, all of them Vaisya hindoos, are also largely engaged and there are eighty tribes of Rajputs engaged in commercial transactions.

MERCURIUS, See Saraswati.

MERCURY.

Abuk, Zibakh,	Ar.	Argento vivo,	It.
Pada,	Burm.	Hydrargyrum,	Lat.
Shwuyyin,	Chin.	Rasa,	Malay. Sans.
Mercury,	Eng.	Rassa,	Maleal.
Quick-silver,	,,	Sim-ab,	Pers.
Mercure,	Fr.	Rtut,	Rus.
Vif-argent,	,,	Sutum Parada,	Sans.
Quicksilber,	Ger.	Azogue,	Sp.
Parah,	Guz. Hind.	Rasam,	Tam. Tel.

Mercury or quicksilver was known to the ancients. The Romans seem to have employed it as a medicine externally as did the Arabs; but the hindus were probably the first to prescribe it internally. It is found in China, at Almaden in Spain, at Idria in Carniola, and likewise in South America. It occurs occasionally in metallic globules; usually as the native bisulphuret or cinnabar, combined with silver, forming a native amalgam; or with chlorine, as in Horn Mercury. It is chiefly obtained from the sulphuret by distillation with lime or with iron, which combining with the sulphur, the metal distils over and is condensed. Quicksilver, or native mercury, is said to be brought to Ava from China. The following substances are compounds of mercury, viz :—

Bichloride of Mercury.

Hydrargyri bichloridum	Lat.	Corrosive sublimate. Oxymuriate of mercury

Doppelt-chlor queck-silber, GER.	Bi-chlorure de mercure, FR.
Rus-capoor, GUZ. HIND. TAM.	Sublime corrosif, „
	Deuto-chlorure de mercure, FR.

This is white, with an acrid metallic and persistent taste, without smell. It is met with in small crystals, or in semi-transparent masses. Corrosive sublimate is made in many parts of British India, and seems to have been long known to, and prepared by the natives of India.

Chloride of Mercury.

Hydrargyri chloridum,	Proto-chlorure de mercure, FR.
Chloride of Mercury, ENG.	
Calomel, ENG. LAT.	Mercure doux, „
Proto chloride of mercury	Einfach chlor-queck-silber, GER.
Submuriate of mercury, „	

Several preparations of mercury have been described by the Sanskrit and Tamil writers, especially in the "Purana Sastram," a work on Materia Medica and religious observances. Dr. O'Shaughnesy examined the processes and found that they generally led to the production of a mixture of calomel and corrosive sublimate and the analysis of all the bazaar preparations he collected, shewed their composition to be a mixture of varying proportions of these substances. The raskarpur is generally considered to be corrosive sublimate, but on analysis he found that it is usually calomel. Once, however, he met a specimen which was corrosive sublimate of the finest kind. The cause of the uncertainty is to be traced in the different portions of the ingredients recommended by different native writers, and which of course must lead to the results described.

Russapuspum is a sort of muriate of mercury, in great repute amongst the Tamil people, and which appears to be administered by them in larger doses than any other preparations of this metal. But it generally happens that through defective manipulation a mixture of calomel and the bichloride is formed.

Shavirum is a strange compound administered by the Tamils in very small quantities; and it ought to be so, as it is evidently a harsh, uncertain, and dangerous preparation. In the mode of preparing it, the vapours of calomel simultaneously rising and meeting the chlorine are converted into the bi-chloride of mercury. *Drs. Mason—Royle. Beng. Phar.* p. 342. *Revd. E. P. Smith.*

MERDAH, a land measurer. *Malcolm's Central India*, Vol. ii. p. 13. qu. ? Mir-deh, a village head.

MERDIN ROCKS are at the Baghdad frontier towards Constantinople. The pashalik of Baghdad extends from the Merdin Rocks to the mouth of the Shat-ul-Arab.

MERDUI, a Brahui tribe of shepherds living near Khozdar, who obtain antimony and lead from the hills of Kapper. The lead is found native, in pieces the size of marbles, a fact extremely rare in mineralogy. In writing of Jhalawan, Dr. Cook, an officer of the Bombay Army, says the mountain range of Beluchistan is the great natural boundary of Western India, and may be described, figuratively, as composed of a vast under structure, surmounted by parallel rows of walls (represented by mountain ranges) cut through here and there by long and meandering passages. Amongst these mountains, the Merdui tribe of the Brahui obtain lead ore from many spots in their vicinity and reduce it. A place called Seman situated amongst low sandstone hills, blackexternally, with fragments and boulders of dark blue limestone, and arenaceous numulitic rock scattered around. Beneath the sand-stone is a red, sandy clay, and in this is found red ore, carbonate of lead,, in thin, flat, tabular masses looking like a broken up vein, which are covered externally with a layer of calcareous earth that prevent them from being easily detected. The place where this is found can hardly be called "mines" as the shepherds merely poke about with a stick, pick up any promising pieces, roughly estimate the specific gravity by the hand, and, if they have not the proper weight, reject them. At Khozdar the implements for reducing the lead-ore are very rude. A rough furnace with four upright square stones and a hole below to insert the nozzle of a pair of bellows:—

The following heights were obtained by the boiling point of water in the route towards Mekran and the return route;

	Feet.		*Feet.*
Kelat,	7,000	Juri,	3,900
Panderan,	5,690	Tyak,	4,700
Nogramma,	470	Wujju (Kulgully Pass)	5,700
Baghwana,	470	Mutt,	5,330
Khozdar,	330	Sohrat,	5,770
Nal,	3,390	Rodings,	6,580
Taigab,	360		
Greisher,	4,173		
Nokhejo,	3,380		
Gajer,	2,960		

See Kelat, Kappar.

MERDUM SIAH, PERS. Atropa acuminata, also A. mandragora, Mandrake.

MERESINGHA, URIA. A tree in Ganjam and Gumsur, of extreme height 30 feet, circumference 2½ feet and height from the ground to the intersection of the first branch, 8 feet. It is tolerably common, and burat

for firewood. The leaves are used in curry stuff.—*Captain Macdonald.*

MERGELLUS ALBELLUS, also Mergus albellus; the 'Smew' has the circuit of northern regions; W. Asia, Sindh, Punjab, Oudh; and is not rare along the Punjab rivers.

MERGUI is the most southern of the Tenasserim provinces. It is bounded on the north by the province of Tavoy, from which it is seperated by the Pa-Au river: on the south by the Pak-chan river, on the east by that chain of mountains which divides Tavoy from Siam; and on the west, by the eastern waters of the Bay of Bengal. Mergui called Beit Myoo by the Burmese, is in lat. 12° 27' N., long. 98° 38' E. at the entrance of the principal branch of the Tenasserim River. High water at the springs occurs about 11½ or 12 hours, when the rise is from 18 to 22 feet, Mergui possesses valuable fields of coal. The beds are very extensive, from 9 to 18 feet thick and about 16 feet from the surface. The principal mine is about ninety miles up the great Tenasserim River. It was at one time worked by Government but did not prove remunerative as is supposed from want of management. Mergui was taken 15th September 1824. Mergui Arrow-root was formerly prepared from the Tacca pinnatifida, but it was not found to agree with some constitutions. —*Horsburgh. Winter's Burma, p.* 107; See Junkseylon. Liquidamber altingia. Tin.

MERGUI ARCHIPELAGO. A chain of high islands fronting the coast of Tenasserim, extending from Tavoy island in lat. 13° 13' to the Seyer islands in lat. 8° 30' N. From the entrance of the Salwyn river at Amherst to the Pakchan river is an interesting chain of islands of various sizes, covered with verdure. They are inhabited by the Selong about 800 or 1000 in number, with 100 boats and they contain iron, copper and tin. Tavoy island is the largest. The islanders both of the Indian Ocean and the Pacific are Indians, Japanese or Malay. The Singhalese are Indians;—the Luchu are Japanese; and the natives of Sumatra and Borneo are Malay: Hainan, is Chinese. The Mergui Archipelago and Formosa are more or less Malay. The number of the Silong or wandering fishermen of the Malay Archipelago amounts to about 1,000 souls. The western coast of Formosa is occupied to a great extent by recent settlers from China; but the interior is occupied by several rude tribes whose language differs from the known Formosa.—*Horsburgh. Latham's Descriptive Ethnology.*

MERIALOO. Tel. Piper nigrum; black pepper.

MERGUS MERGANSER, the 'Goosander.' (M. orientalis of Gould.) has the circuit of northern regions: not rare in the Himalaya; rare in Central India.

MERI, See Kyan.

MERIAH, The name given to the human sacrifices in Orissa, where young persons are sacrificed to propitiate the divinity supposed to preside over the soil. The Meriah sacrifices to the earth goddess were made without hindrance amongst the Kond hill tribe of Orissa, until the close of the Goomsoor war in 1836. At this date, Colonel John Campbell, C. B., was employed to suppress them. In Boad and Gumsur, the form under which the goddess was worshipped, is as a bird, but in Chinna Kemedy that of an elephant. The Meriah were of both sexes captured in the plains and sold to the Kond by a race called Puna. In one place, there was a pit dug, over which a hog is killed and the Meriah's face then forced into the bloody mire until dead from suffocation. Pieces of the flesh were then cut off and buried beneath the village idol and in the fields of the villagers. In Boad, great value was attached to the saliva of the Meriah. A Meriah Agency was instituted for the purpose of suppressing the practice of human sacrifice in the Kond country and it has done as much as, if not more than, could have been expected in carrying out that object. The victims of Meriah are not the Kond but natives of the low countries, bordering on the Kond mountains. They were procured for the purpose, by the Kond, by a regular system of crimping and kidnapping. The Kond had also been in the habit, until they were checked by the Agency, of carrying off human beings from the plains to the hills, for the purpose of sacrifice. It may be easily supposed that with this object in view, they were not particular as to the caste of their victims. All were acceptable, from the brahmin or mahomedan, to the pariah—without distinction of age or sex. The greater number were very young children, who were purchased or stolen, carried to the hills and allowed to live till some occasion called for a sacrifice. The rescued Meriah were placed in villages of their own, on land granted them by Government and they made considerable progress in acquiring settled and industrious habits. The Kond inhabit an immense tract of mountainous country covered with dense jungle—they are a hardy and independent race—who look on human sacrifice as the only means of adverting the anger of heaven. Meriah sacrifices in the hill tracts of Orissa have much decreased,

The Kond have given up the practice, sacrificing buffaloes instead; but the residents of Parla Kimedy still carry on that of sacrificing children to Kali in secret. The large establishment hitherto maintained for the especial purpose has not succeeded in entirely preventing Meriah sacrifices even on shore, and on board the country ships plying in the neighbourhood of the districts where the practice prevails, they were rather the rule than the exception.

MERIANDRA BENGALENSIS, Benth.

Kafur ka putta, Hind. | Sima karpuram, Tel.

A plant of the family of Labiatæ with a camphor like smell and taste in use amongst the people of India.—*O'Shaughnessy*, p. 492.

MERIANDRA STROBILIFER. A murtoo Hind. has a strong fragrance, and is considered by Royle as very promising—*O'Shaughnessy, p.* 492.

MERI-MAN, See Kyan.

MERINO. A fine woollen fabric.

MERINO, Hind. Potentilla inglisii.

MERJAN, Pers. Coral.

MERJEE RIVER, on the coast of Canara in lat. 14° 30' N. long., 74° 21' E. about 18 miles distant from Anje Deva island.—*Horsburgh.*

MERLETTI also Pizzi, It. Lace.

MERODACH, a name of Jupiter. See Baal.

MEROE, in Lat 16° 24'. In Ethiopia, a country mentioned in the Scriptures, corresponding to the present kingdoms of Nubia and Abyssinia. It was also called Seba as also Meroe. It is named in Milton's Paradise Lost, when describing the inhabitants of the world,

* * * some from farthest south
Syene, and where the shadow both way falls,
Meroe, Nilotic isle;—

It was at one time occupied by Arabs under a settled form of government who conquerd Nubia and harrassed the Thebans. During the earlier centuries all these Arabs were easily conquered by the Egyptians. *Sharpe's History of Egypt, Vol. i. pp.* 104-105 See Egypt. Khadim.

MEROE, A genus of molluscs.

MEROOT, also called Idaan, a race in Borneo, who inhabit the more hilly districts towards the north, in the vicinity of Kina-Balou. They resemble the Kadyan; and some of their tribes who are near the capital are compelled to plant pepper and collect the produce. They appear anxious for an intercourse with Europeans, they are said to sacrifice human victims, like the Kyan. The Idaan, of different places, go under different denominations and have different languages but in their manners and customs they seem to be nearly alike. The name "Idaan" is, in some measure, peculiar to those of the north part of Borneo; the inland people of Passir are called Darat; those of Benjar, Biajoos, the Subano of Magindanao appear to be the same people; perhaps, where the aborigines, in the several islands of the Oriental Polynesia are not negroes, they are little different from the Idaan of Borneo. The Idaan are reckoned fairer than the inhabitants of the coast, this has given rise to an opinion, seemingly wholly unfounded, that they are the descendants of the Chinese; the custom obtains of arranging human skulls about the houses of the Idaan, as a mark of affluence.—*Journal of the Indian Archipelago, No. IV Sepr.* 1849, *p.* 557. See Kyan.

MEROPS ORNATUS, the Australian Bee-eater. It sits on twigs in open places and darts at every insect it sees.

MEROPS APIASTER. The 'Bee-eater' of Europe, Africa, W. Asia, Afghanistan, Kashmir, Sindh, Punjab? migratory in Europe and rare in Britain. M. Ægyptius, philippensis, quinticolor, and viridis, also occur in India.

MERRIENE or Marriere, in lat. 4° 19½' N. long. 132° 28¼' E. on the north-west coast of New Guinea, is about 1¼ or 2 miles in extent N. and S. and ¾ of a mile to a mile broad.—*Horsburgh.*

MERSINGI, Mar. Spathodea arcuata.

MERTA, See Mira Bai.

MERU. A mythological mountain of the hindoo religionists, the Mien-mo of the Burmese, and the Simeru of the Siamese. It is termed by the hindus, in their theogony, the navel of the world, and is their Olympus, the fabled residence of their deities. Siamese and Burmese describe this mountain differently. Mr. Wilford, in the eighth volume of the Asiatic Researches gives, as a specimen of the geographical style of the hindus, a translation, in the very words of the Brahmanda Purana, descriptive of this mountain. Around it are four great islands, or countries: in the middle, like the germ, is Meru, a great mountain of various colours all round, like to a lotus. Every rishi represents this lord of mountains as it appears to him from his station: Brahma, Indra, and all the gods, declare that this largest of all mountains is a form consisting of jewels of numberless colours, the abode of various tribes; like gold; like the dawning morn, resplendent, with a thousand petals; like a thousand water-pots, with a thousand leaves. A map of the world is given fancifully shaped like a lotus; the calyx forming Meru, like a bell, mouth upwards, or like an

inverted linga. Here, on one of its three peaks, is Kailasa, the Olympus of Siva: and on another, the Swerga, or paradise of Indra, but his terrestrial abode is otherwise described as placed in the mountains of Sitanta, skirted by a most delightful country, well watered, enlivened with the harmonious noise of the black bee, and frogs. There, among immense caves, is Oridavana, or place of dalliance of Mahendra; where knowledge, and the completion of our wishes, is fully accomplished. There is the great forest of the Parijata tree, of the king of the gods, known through the three worlds; and the whole world sings his praise from the Veda. Such is the place of dalliance of him with a thousand eyes, or Indra. In this charming grove of Sakra or Indra, the gods, the Danava, the Snakes, Yaksha, Rakshasa, Guhya of Kuvera, Gand'harva, live happy; as well as numerous tribes of Apsarasa, fond of sport. Meru is the station of Brahma, the sun is that of Vishnu, and Jupiter that of Siva. Gandha-madana, in hindu cosmogony, is one of the four boundary mountains enclosing the central region of the world, called Ilavritta, in which the golden mountain of the gods, or Meru, is situated. The Purana are rather at variance as to its position. According to the Vayu it lies on the west, connecting Nila and Nishada, the north and south ranges. The Vishnu Purana places it on the south, the western mountain being there called Vipala. It has, however, a Gandha-madana to the west amongst the projecting branches or filaments of Meru. The Bhagavat places it on the east of Meru. The Mahabarat agrees with the Vayu Purana. The Padma Purana is at variance with itself, and places it in one passage on the west, and in another describes it as on the east. According to this Purana, Kuvera resides on it with the Apsarasa, Gandharba, and Rakshasa. The Sita, alighting on its top, thence descends to the Bhadraswa-varsha, and flows to the eastern sea. Meru mountain is famed in the traditions of the ancient Indians. Pamer is the country about Meru (upa-meru). Meru seems to mean strictly the terrestrial orb, or yolk of the mundane egg. In the grand epic, the Ramayana (Book i. p. 236), Mera is the mountain-nymph, the daughter of Meru and spouse of Himavut; from whom sprung two daughters, the river goddess Ganga and the mountain nymph Parbatti. She is, in the Mahabharat, also termed Syeela, the daughter of Syeel, another designation of the snowy chain: and hence mountain streams are called in Sanscrit silletee. Syeela bears the same attributes with the Phrygian Cybele, who was also the daughter of a mountain of the same name: the one is carried, the other drawn, by lions. Thus the Greeks also metamorphosed Parbut Pamer, or 'the mountain Pamer,' into Paropamisan, applied to the Hindu Koh west of Bamian; but the Parbut put Pamer, or 'Pamer chief of hills,' is mentioned by the bard Chund as being far east of that tract, and under it resided Kamira, one of the great feudatories of Prithivi-raja of Delhi.—*Vole. Myth. Hind.* p. 253. *Moor*, p. 270. *Hindu Theatre*, Vol. I. p. 241. *Bunsen*, I. p. 431. *Tod's Rajasthan*, Vol. I. p. 24. *Ramayana lib.* i. p. 236. See Indra. Inscriptions. Yavana.

MERULA, the black-bird genus, of which many species occur in India, M. brachypus, kinnissii, simillima, vulgaris, Wardii. See Birds.

MERUT, a district and town of the N. W. Provinces of India. Its chief towns are Meerut, Alighur, Dehra Dhoon, Masuri, Landour and Saharanpur. Merut is 32 miles N. E. of Delhi.

MERV, the capital of the ancient Margiana, is said to have been founded by Alexander the Great, and became the residence of one of his successors, Antiochus Nicator, who called it Antiocha. In more modern days it was deemed one of the four royal cities of Khorassan, and was often the residence of powerful monarchs. Merv is regarded by the Persians as the spot where Adam received from the angel the first lesson of agriculture.—*Malcolm's History of Persia*, Vol. II. p. 232. See Arian, Kelat, Khalif, Kabul Jews. Margiana.

MESAKHEE. A shrubby tree, of Assam, probably a species of Boehmeria, and very abundant. Its young branches, which are tender and red-coloured, as well as its leaves, are edible. Its fibre is well adapted for cordage. The Murree and others might be induced to bring the fibre for sale. Large quantities of 'Mesakhee,' grow wild in Upper Muttock and elsewhere in the district. *Capt. Dalton, in letter, dated 20th July 1851 in Journ. Agri-Hortic. Soc.*, viii., p. 60, vii. p. 215, 24, *Royle. Fib.* p. 365, *quoting Major Hannay, Captain Thompson.*

MESALIH. Ar. Hind. Pers. properly Masalih a mixture of stimulating, carminative substances.

MESAMBRIA.—See Kasr.

MESARI, Guz. A tribe of merchants and traders in Guzerat, followers of a teacher named Gosaiji Maharaj.

METARI. Tel. a headman among the lower castes, as palankeen bearers, washermen, cowherds &c. qu.? Mehtari.

MESEMBRYANTHEMACEÆ, or Mesembryaceæ.—*Lindl*, a natural order of plants, composing, 2 genera, 3 species, viz. 2 Mesembryanthemum; 1 Glinus. Mesembryanthemum Crystallimum is the Ice plant.—*Linn.*

MESEMBRYANTHEMUM NODIFLORUM, at the Cape, used in making morocco leather.

MESHA. See Varaha; Mihira.

MESHA-AB. Ar. There are three kinds of sticks used for driving camels; the mesha ab which is a branch of almond-wood cut out of the bough so as to leave an obliquely inclined head; this is chiefly but not exclusively used by the sherif, and as has already been said in the prince of Mecca's hand is the symbol of sovereignty; the bark is left on it entire. The matrak is a longer and perfectly straight peeled wand and the bakur, shorter and heavier than the last, is bent round at the end; both the bakur and mesha'ab are held by the straight part. The mesha'ab is of immemorial use in Arabia, and is historically interesting. Such a stick must have been Aaron's rod, which "brought forth buds and bloomed blossoms and yielded almonds," a mesha'ab is mentioned as forming part of the scanty succession of Mahammad.—*Hamilton's Sinai Hedjaz and Soudan*, p. 146, 164 and 165.

MESPILUS BENGALENSIS. See Dyes.

MESHAKSHI KUSUMA. Tel. A species of Cassia, Laurus or some other Lauraceous tree. The native term is invariably connected with an aromatic gum or resin. The word signifies a tree, having a flower like a "ram's eye."

MESHID is in lat. 36° 15'44" N. See Jews.

MESHTA, Beng. Indian red sorrel or Indian Hibiscus, Hibiscus sabdariffa.

MESHTA-PAT, Beng. Hemp-leaved hibiscus, Hibiscus cannabinus.

MESJID ALI, See Mesopotamia.

MESONA WALLICHIANA. A labiate plant that grows on the ascent of the Jyntea Hills, whose bruised leaves smell as strongly of patchouli, as do those of the plant producing that perfume, to which it is closely allied. Pogostemon patchouli has been said to occur in the Khassia Hills of India, but Dr. Hooker never met with it, and he doubts the accuracy of the statement. It is a native of the Malay peninsula, whence the leaves are imported into Bengal, and so to Europe. —*Hooker Him. Jour.* Vol. II. p. 314.

MESOPOTAMIA. Strabo says that the Tigris washes the eastern side of Mesopotamia, and the river Euphrates its southern and western; whilst the Taurus separates it rom Armenia on the north. Pliny, who is till more distinct, says that Mesopotamia has

the Tigris to the east, the Euphrates west, the Persian Gulf south, and the Taurus north, with a length of 800 miles and a breadth of 360 miles, the city of Charax being at the extremity of the Gulf. *Lib.* vi., c. xxvii. Mesopotamia extends above 10° in longitude from Bális, in 38° 7' 10" east longitude, to the estuary of the old Kárún, in 48° 45' 16" and 7°31' 5" in latitude from the shores of the Persian Gulf, in 30° to Sumeï-at, in 37° 31' 5" north latitude; its greatest width being about 170 miles from Jaber Castle to Hisn Keïfa, on the Tigris, and its extreme length nearly 735 miles. The irregular triangle thus formed has a superficies of nearly 76,117 square miles, including the shores of the Gulf from the Paliacopas to the old Karun. Truffles and wild capers, peas, spinach, and the carob, Ceratonia siliqua, are found in Mesopotamia. A pea called Arab addis is particularly good. The principal towns of Mesopotamia are Diyár Bekr, Hisn Keïfa, Jezíreh, Mósul, Tekrít, Sánimará and Kút-el-Amárah along the Tigris; Erzingán, Kemákh, Egín, Kebbán Mader, Malatiyah, Rám, Kal'ah, Bír, Rakkah, Deïr, Rawd, Anah, Hadísah, El' Uzz, Jibbah, Diwániyah, Lamlún, Sheïkh el Shuyúkh, and Kúrnah along the Euphrates: in addition to Suverek, O'fáh, Háran, Seroug, Ras-el-ain, Márdín, Nisibis, Sinjar, El Hadhr, Kerbeláh, Masjid Alí, Samawáh, Zobeïd, and many other villages, both in the mountains and along the streams, between the two great rivers. Grane, or Quade, Mohammarah, and Básrah are the ports; and the last, being the principal, is next in importance to Baghdád, the capital, the inhabitants consist of Arabs, Osmanli Turks, Kurd, Turkoman, Syrians, Jews, and Christians. Arabic is the general language; Turkish, Kurdish, Chaldee, Syriac, and Syro-Chaldean dialects being the exceptions. The sunni muhammedan religion is prevalent; but in Upper Mesopotamia there are many Christians of the creed of Nestorius, (some of whom have become Roman Catholics,) and Jacobite as well as Roman Catholic Syrians.

The races that have ruled here have been many and from the most remote times and remnants are still to be traced of former dominant peoples in the varied languages still spoken. Professor Rawlinson believes that Chaldea was a part of the great Mesopotamia plain, bordering the Persian Gulf on the south, with Arabia on its west, and the limit between lower and upper Mesopotamia on the north. Chaldæa seems to have been divided into a northern portion from Hit to Babylon, and a southern portion from Niffer

to the shores of the Persian Gulf. In each of these there seems to have been a tetrarchy, viz., Babel, Erech, Accad and Calneh, in the land of Shinar (Gen. x. 10) and Hur, or Hurnk, Nipur and Larsa, or Larancha, which seems to be the scriptural Ur of the Chaldes, Erech, Calneh and Ellasar. The northern tetrarchy was Babel or Babylon, Borsippa, Cuthæ and Sippara, the last the Sepharvaim of Scripture. A Semitic or Aramaic race is usually supposed to have early occupied the great alluvial plain at the month of the Euphrates and Tigris. They called themselves Aram, and the Greeks called them Assyrians or Syrians, and Niebuhr regards the early inhabitants of lower Mesopotamia as pure Aramæans closely akin to the Assyrians, from whom indeed he regards them as separated only politically, and this view is taken by Bunsen and Muller, but Professor Rawlinson (i. 54) regards as correct, the scriptural statement that they were Hamites, Cushite or Ethiopian. The first Babylonish dynasty began B.C. 3784, by a powerful Chaldee kingdom in Southern Babylonia and the historical city of Babylon is supposed to have been built B C. 3250. TheChaldean Dynasty lasted for 1550 years, till B C. 2234, when Babylon was taken by Zoroaster, a Mede, who then founded there the second Babylonian dynasty. The Median dominion ended B.C. 2011, after a rule of 224 years. The Chaldee were on several occasions the dominant race. The term Chaldæa, is derived by Pocock from Kula a tribe and deva god or brahmin. Chaldæans were undoubtedly the first people who dwelt in cities and formed a nation in the south of Persia. They settled in Mesopotamia, but it is supposed that they originally came from near Ararat and that they had spread northward towards the Caucasian range, where they engaged in astronomical pursuits.

The temple of Belus, the sun-god of the Babylonians, in the city of Babylon, was built about B. C. 3500 or B. C. 3250, in the era of the largest pyramid, but five centuries before the pyramids generally. This temple was built many thousand years after, and was quite distinct from, the watch tower mentioned in Genesis. The temple of Belus, was in the centre of the city of Babylon and was the vastest monument in Babylon and the world, and seems to have been erected 323 years before the birth of Abraham. It was a temple but also meant as the watch tower of Babylon. On the Euphrates, about 70 miles below Hit is the modern castle of Felujah, situated 29¼ miles W. 2° N. of Baghdad. The average width in this part of the river decreases a little, being only about 250 yards with an ordinary depth of 20 feet; and there is a current of less than two and a half miles per hour in the flood season, when the river forms thirteen islands, without wood. Above Felujah, at 5¾ miles S. 60° W. from it, the derivation, called the Saklawiyah, takes place; this stream crosses Mesopotamia by a tortuous eastern course on the north side of Akar Kuf, and enters the Tigris at a point five miles below Baghdad, but, until altered by Daud Pasha to avoid the danger of inundations, it joined the Tigris a little above the city. The distance from river to river, by the course of the Euphrates steamer in passing, under Lieut. Lynch, in 1838, is about 45 miles.

Mesopotamia, in latter times, was composed of the territories of ancient Babel, the Aram Nahrain, or Syria between the two rivers, of Gen. xxiv 10, Deut. xxiii, 4, also called Padan-Aram Gen. xxviii 2, meaning Champagne Syria. Ancient Babylonia is the modern Iraq-i-Ajam, the modern Irak-i-Arabi of the Persians and the Al Jazira or the "Island" of the Arabs. It was anciently called Shinar, from the Hebrew word for two and "ar" or nahr, a river. It is that part of the present pashalik of Baghdad, which lies between the widely sweeping currents of the Tigris and the Euphrates, includes the boundaries of Babylonia and Chaldea. Mesopotamia lies between the outer-limits of the Syro Arabian desert, and the foot of the great mountain range of Hindustan and Saristan. The Aramæans, were a Semitic race of highlanders who first settled on the upper part of the Euphrates and Tigris districts, and then passed through Mesopotamia proper (Aram of the two rivers,) the low land (where is Mash-Mons Masius) which falls gradually towards Syria, afterwards called Aram. The name of Uz, in Nejd, proves that its offsets extended as far as North Arabia. The Chaldee was an Aramaic dialect, differing but slightly from the proper Syriac: Ezra iv., 8 to vi, 8 and vii, 12-26; Daniel ii, 4 to vii 28. and Jeremiah x 10. are written in the so called Chaldee. There is also a Chaldee gloss in Genesis xxvi, 47. The Babylonian language in the time of Nebuchadnezzar was very close to Hebrew. The Chaldee language may have been that of Terah, but the possibility of the language of Abraham remaining in its original state during the 216 years that he and his family resided in Canaan; and the 430 years that the Hebrews abode in Egypt; and the 400 years from the Exodus to David, is untenable. *Rawlinson*, Vol. i. p. 2.—*Colonel Chesney's*

Euphrates and Tigris, p.p.-111. 118, *Bunsen* Vol. IV. pp. 479—491, and 654. See Baghdad. Babylonia.

MESPILUS GERMANICA.

Ukuj.	ARAB.	Laroos	HIND.
Shajarat-ul-dub	„	Keel	HIND.

Common eatable medlar.

MESPILUS JAPONICUS. *Thunb.* Syn. of Eriobotrya Japonica. *Lindal.*

MES-PLYÆ. See Mosul.

MESSA. See Tin.

MESSAGETÆ, or Massagetæ occupied precisely that position to which the legends of Mount Meru and its rivers (amongst the rivers the Jaxartes and the Oxus may be clearly traced) point as the cradle of the Arian race, and the early mention of the Sacæ (Sakya) and Bactrians (Yavana) as the principal foreign nations, confirms the supposition that the Arian race travelled southwards from the highlands of Central Asia, before entering the Punjab.

MESSIAH, a name of Jesus the son of Mary. It is from the "masah" of the Arabs, hence the Hebrew Messiah.

MESSING. GER. Brass.

MESTA, also Mesta-pat also Nalki. BENG. Hibiscus cannabinus. *Linn*, H. sabdariffa Corchorus olitorius.

MESUA, a genus of plants of the natural order Clusiaceæ of which two species occur in the East Indies, and a few other trees of this genus remain to be determined. Pynaroo? TAM., according to Dr. Gibson, is the Malabar name of a species of Mesua, and it gives one of the finest woods he had seen. Mr. McIver sent to the Madras Exhibition of 1855, a wood called Iro l maram, from a species of Mesua, common, in the Nelambore jungles: much used by the natives for building purposes: durable and not liable to be attacked by insects. The Mesua, in Ceylon called "iron wood-tree," though not large, has an erect symmetrical figure, whose deep evergreen foliage flowing downward from its cone-shaped crest, quite conceals its bowering branches, so that when covered with its rich blossoms, with ivory white petals and deep yellow stamens, it looks like the royal umbrella bespangled with gold; and the Burmese say that their next Budha Aree-ma-taya, will enter the divine life while musing beneath its hallowed shades, hence it is a favorite tree with the buddhist priests of Burmah, who plant it around their monasteries. In Sanscrit it is called nagakeshura, and Sir William Jones remarks that "this tree is one of the most delightful on earth; and the delicious odour of its blossoms justly gives them a place in the quiver of Camadeva, the Hindoo god of love." To this Moore alludes in the following stanza;

> "Then rapidly, with foot as light
> As the young musk roe's, out she flew
> To cull each shining leaf that grew
> Beneath the moonlight's hallowing beams,
> For this enchanted wreath of dreams;
> Anemones, and seas of gold.
> And new blown lilies of the river,
> And those sweet flowerets that unfold
> Their buds on Camadeva's quiver."

There are at least two different species in the Tenasserim Provinces, M. pedunculata and M. ferrea but much confusion exists in standard works on botany in relation to this last species. The Mesua ferrea of Roxburgh is the M. Roxburghii of Wight's illustrations the Mesua tree of Calcutta, Serampore, and neighbourhood. The M. ferrea of Wight's Prodromus is the M. Coromandelina of Wight's Icones, and Illustrations. The M. ferrea, of Wight's Illustrations, is the M. nagaha of Gardener, the mesua tree of Ceylon; while the M. ferrea originally described by Linnæus is probably the species found on the Coromandel coast; but, for the lack of books which contain the description of Linnæus, it cannot be affirmed with certainty.—*Reverend Dr. Mason. Dr. Gibson. Mr. McIver in M. E. J. R.*

MESUA COROMANDELINA, *W. Ic.* A tree of Coromandel and of the forests between Galle and Ratnapoora, at no great elevation, wood not known.—*Thw. En. Pl. Zeyl.*

MESUA FERREA, *Linn; D. C.*

M. nagaha,	GARD.	Arbor naghas,	BURM.

Nagassarium, *Rumph. Amb.* vii. 3. t. 2.
Var. α; foliis lanceolatis, acuminatis,
Var. β; foliis lineari-lanceolatis.

Nag-kesur,	BENG.	Kinjalkamu,	SANS.
Ken-gau; Gungau,	BURM.	Nagaha,	SINGH.
Iron wood tree,	ENG.	Irul Maram, ? ? ?	TAM.
Nagkesar,	HIND.	Chikati manu,	TEL.
Nag champa,	MAHR.	Naga kesara chettu,	„
Beluta-champagam,	MAL.	Suvarnam,	„
Kesaramu naga sara	SAN.		
Naga-Kosara,	„		

This tree grows in Ceylon, in Peninsular and northern India, in Assam, Arakan, Burmah, Tenasserim, and Java. In Ceylon the vars. α and β, especially the latter. It is wild in Tenasserim and common about Galagama.

It is always planted near temples in Ceylon, as an ornament, because of its broad, violet perfumed flower, the outer leaves of which are white and thin, centres a deep maroon, it has a graceful shape, with dark polished green foliage, and brilliant red young leaves and shoots. Its white flowers have yellow filaments and are used by the

native physicians, being supposed to possess medicinal properties. Indian poets say that it forms one of the darts of Kama Deva. The blossoms are remarkable for their fragrance, and are sold in the bazaars of India under the name of Nagkesur. Sir William Jones says that the delicious odour of its blossoms justly gives them a place in the quiver of Camadeva, the Hindu god of love. It flowers in the beginning of the warm season. The wood is very strong and tough. In a full grown tree on good soil, the average length of the trunk to the first branch is 20 feet, and average girth measured at 6 feet from the ground is 5 feet. A cubic foot weighs lbs. 69. The wood is said to be used for furniture. The dried anthers are fragrant; the flowers and leaves are used in Bengal as antidotes to snake poison. Its oil promises to be valuable if it can be obtained in sufficient quantities. The seeds are contained in a strong brown skin, one, two or three in each. When ripe the skin bursts and the seeds drop out. The seed is covered with a hard shell. The oil is an excellent remedy for cutaneous diseases, dried buds, considered a temperate remedy used in coughs especially while attended with much expectoration.—*Roxburgh Fl. Ind. Irvine Gen. Med. Top. p.* 199. *Powell Hand Book*, Vol. I, p. 333. *Sir W. Jones*; *Ains. Mat. Med.* 1813, p. 163. *Dr. O'Shaughnessy*, p. 230, *Dr. Gibson, Dr. Brandis, Cal. Cat. Ex. of* 1862, *Dr. Mason, Mr. McIver in M. E. J. R. Mr. Mendis, Master Carpenter. Thw, Enum. Pl Zeyl.* I. p. 50. *Eng Cyc.* Vol. II. p. 5. *Cal. Cat. Ex.* 1862.

MESUA ROXBURGHII, *Wight.* Syn. of Mesua ferrea, *Linn.*

MESUA SPECIOSA, *Choisy, D. C.*

Mesua ferrea, Linn. | Deya-na-gass, Singh.

A tree of Nepaul and growing on the banks of streams, in the Ratnapoora district of Ceylon. *Thw. Enum. Pl. Zeyl. I. p.* 50. *Royle Ill. Him. Bot. p.* 132.

MESTA, Beng. Syn. of Hibiscus sabdariffa, *Linn.*, also of Hibiscus cannabinus.

MESTA PAT. Beng. Hemp of Corchorus olitorius.

MET Sind'hi a clay quarried near Hyderabad and other places. The Persian name is Gil-i-sarshui—"the head-washing clay." When mixed up with rose leaves, instead of rancid oil, it makes anything but a bad wash-ball.—*Burton's Scinde Vol. I. p.* 31.

METAL DE CANONES, Sp. Bronze.

METAL DE FONTE OU DE CLOCHES, Fr. Bell metal.

METALLIC MIRRORS are still in use in Southern Asia. See Mirrors.

METAL CASTING, in India, is very largely practised, and the processes are of great simplicity. The natives generally prepare a model in wax, which is embedded in moist clays, which, after being dried in the sun, is heated in the fire, the wax run out, and the metal run in. A much better plan, where accuracy is required, as in casting a brass nut or box for a large screw, is to cut the model in lead, and, having bedded it in clay, it may, when the mould is dry, be melted and run out, and the metal run in. Wax models allow the moulds to shrink in drying, and the thread of a screw box so formed, of course does not correspond. The best specimens of native casting Mr. Rohde had seen, were a set of figures cast at Pettapore, about A.D. 1820, for the zemindar, who had whole armies of such in bronze. In Maunbhoom, in Chota Nagpore, much ingenuity is displayed in the mode of casting articles of this kind in hollow net work, &c. A core is made of plastic clay, all carefully shaped to the internal form of the fish or other object to be imitated. This core is then baked and indurated. On this, the pattern designed to be represented is formed with clean bees' wax. This done, and the wax having cooled, it becomes tolerably hard. Soft clay is moulded over all. The whole is then baked, the heat indurating the outer coating of clay, but softening the wax, which all runs out of the mould, leaving empty the space occupied by it. The mould being sufficiently dried, the molten brass is then poured into the empty space, and, when cool, the clay is broken away, when the figured casting is seen. These are untouched after the casting, excepting on the smooth and flat surfaces which are roughly filed. The Chinese excel in all working in metals, in ordinary blacksmith work, metal smelting, alloys, particularly their white metal of copper, zinc, iron, silver and nickel, their sonorous gongs and bells, one at Peking being $14\frac{1}{2}$ feet by 13 feet, and their ingenious metallic mirrors, some with engravings. The consumption of metals from abroad, by the Chinese depends very much on their price, for when high, their own mines furnish them cheaper. They have mines of lead, quicksilver, iron, and c lamine, and probably of tin and copper.—*Mr. Rhode MSS. Calcut. Cat Ex.* 1862 *Morrison.*

METALLUM TORMENTORUM, Lat. Bronze.

METAWALI a mahomed sect in Palestine supposed to be ancient Syrians, although, as a distinct sect, their name does not occur before the eighteenth century. They are distinguished from the other mahomedans

of Syria, as being of the shiah sect, *Robinson's Travels*, Vol. ii. p. 334.

METCALFE Lord, Charles, a Bengal civil servant who rose to be Governor-General of India, was afterwards Governor of Jamaica and subsequently Governor-General of Canada.

METHEL SEED, Eng. Datura fastuosa *Mill. Roxb.*

METEMPSYCHOSIS, or Transmigration of the soul is believed in by the hindoos and budd'hists of Asia, and by all the pre-Aryan races in British India. The metempsychosis doctrine seems to have been held coeval amongst the brahmans and Egyptians. The Pythagorean sect of Magna Grecia seem to have derived it from Egypt. In the Institutes of Menu, at least thirty different creatures are named into whose bodies malefactors are imprisoned according to their crimes, the scale descending down to such particulars as that he who stole perfumes should be changed into a musk rat. Metempsychosis is the idea that a human being guilty of sensual sins, should be changed into animals that is only conscious of the senses. But metempsychosis, according to Bunsen is the recognition that there is a solution of the enigma of existence, which is not to be found in the term of a single life on earth, and yet which we are impelled to seek after, in order to explain this life. All guilt must be expiated; but the final issue, though reached only after the lapse of unnumbered ages, will be the triumph of the good, the general reconciliation, and a life in God will be the eternal heritage of the soul. Thousands of years before christianity announced the certainty of immortality, the three civilizations of the Egyptians, the brahmins and the Druids believed that the human soul died not after death. Abu Zaid the historian writing in A. D. 916, mentions that in Balhara and other parts of India, men burned themselves on a pile influenced by their belief in a metempsychosis, and he adds that when a man or woman become old, he or she begs that they may be thrown into the fire or into water. The Tibetan buddhists count six classes of existence, viz., four bad, those in hell, the brute, asur, and yidag, and two good those as man and God.—*Fraser's Journ. May* 1868 *Bunsen. Elliot's History*, pp. 1-9. *Haughton's Manu.* p. 406.

METEORIC FIRES The Shahaba, or wandering meteoric fires, on fields of battle and in the places of "great sacrifice," produce a pleasing yet melancholy effect; and are the source of superstitious dread and reverence to the hindu, having their origin in the same natural cause as the "wandering fires of Odin;" the phosphorescent salt produced from animal decomposition.—*Tod's Rajasthan*, vol. I, p. 74.

METEOROLOGY, An interesting meteorologic point is the condition of atmospheric pressure during the monsoons. The course of the local monsoons is determined by the existence of alternately high and low atmospheric pressure over the country. This centre of minimum pressure, is, as it were, a point upon which the wind turns, or it is the goal towards which the wind blows, while the place of greatest pressure is the point from which the winds diverge. To find out these two points and to discover the relative position which each will take up at the change of the monsoon, in the months of March, April and October, is of primary importance. As the determination of these points gives the general character to the monsoon in each locality, so the irregularities, the exceptions to the rule, give a distinctive character to each season. For example, in 1868, a local depression in the north-west of the Bay of Bengal diverted the moisture-laden winds from Central and Northern India, and attracted an excessive rainfall towards Bengal west of the Delta and the northern part of Orissa. In 1869, the frontiers of Bengal were surrounded by a belt of low atmospheric pressure which shut in the rainfall, threatening to afflict the North-West with a second drought until an egress was found for the imprisoned clouds during September and October in a rise of pressure about Hazareebaugh. These local atmospheric irregularities complicate meteorological observation and throw out calculation. Probably the most striking evidence of this that can be brought forward is their misleading effects upon the determination of heights by the barometer. Thus the difference of Cuttack and Sangor islands, which is known to be only 74 feet, appeared from the barometeric readings of 1868 to be 205 feet and from those of another year 166 feet. The track of cyclones, though of course not their occurrence, is influenced in a considerable degree by local depressions as was the case in the huricanes of May, June, and October. Mr. Blanford calls attention to the unusually high temperature during the first five months of 1869. The area west of the Gangetic delta, over which the low barometeric pressure then prevailed, enjoyed a temperature equal to that of Nagpore, "the thermal focus of India." The hot winds blowing from the North-West and Central India were, however, interrupted by the region of low pressure at

Hazareebaugh and Mongyr. At Darjeeling and Goalpara the temperatures were unusually low, and the cause suggested was the effect of the high temperatures over the country to the south of the Ganges. The local heating of the atmospheric pressure in the country south of the Ganges and west of the Delta, would arrest the north eastern progress of the hot winds and allow the free play of the cool breezes from Assam and the Snowy Range. Meteoric phenomena are not uncommon during Himalayan thunder-storms. From the hamlets of Hungipoor, for instance, in one of the valleys at the southern end of Cashmere, was witnessed a thunder storm, of awful grandeur. The lightning shot in tremendous zig-zags across the mountain tops. One bolt struck a pinnacle of rock, and remained a globe of fire for upwards of two minutes. The rainfall has been given for four years at thirty-two different stations; at Dangra the highest fall in any one year was 125·1 inches, and the average for the four years was 91·; at Simla it was 68·2 and 57·9 inches. There are only three other stations at which the rainfall in any one year exceeded 40 inches, and at only two of these the average was over 40, while other stations seem to have almost as little rain as Aden. For instance at Multan in 1870, there was a fall of only 2 inches, and in the same year Jhung had only 3·4 and Dera Ghazee Khan 2·4; in 1868 Moozuffurgurh had only 2·8 inches, and in many places a fall of very much under 10 inches seems to be common. The average downfall for 1867 and 1870 (the first and last year given), notwithstanding the very heavy falls in some places, is only a little more than 20. Dr. Neil lays down that "as a general rule, to which, however, there are frequent local exceptions, a rainy cold season is the precursor of a partial failure of rain in the proper rainy season." Experience would lead most people to the same conclusion. He also tells us that "the more rain the Southern Districts receive, the less falls to the share of those more to the north," which rule "would seem to hold good for the monthly amounts during the rainy season, more than for the annual falls;" in other words it is not raining at all places at the same time, and the rain takes a certain belt of latitude at once, taking those to the north, or south of it also in belts at other times. We have heard the theory of belts of rain broached before, but we do not know that any well-organised observations on a large scale have ever been made, as they easily might be, to test its accuracy. In the Panjab, June and July seem to be the hottest months. The highest monthly mean temperature in Lahore, Rawul Pindee, Dera Ismael Khan and Syalkote during the four years 1867-1870, was, at the last station, in June 1867, when it was 96°·9, but Lahore in July 1870 comes pretty near it, and is 96°·1. The mean temperature is tolerably low, but there appears to be very great heat, and considerable fluctuation of temperature. At Lahore in May 1870 the maximum and minimum were 121°·5 and 61°·0 respectively; and from April to October the maximum ranges each month from 105° to 121°·5 and, the minimum from 59° to 72° giving a variation of from 50° to 60°

METEORUS COCCINEUS, Lour. Syn. of Barringtonia acutangula.

METHEE. Beng. Common fenugreek, Trigonella fœnum-græcum.

METHI LAKRI, Duk. root of Glycyrrhiza glabra.

METHONICA SUPERBA. Linn.

Gloriosa superba *Linn.*

Superb gloriosa,	Eng.	Longool,	Beng.
Cariari,	Hind.	Eesha-nungula,	„
Ularchandul,	Beng.	Kookora-ueja,	„

A pretty flowering plant of India.

METI KATUMBAR. Maleal. Coriandrum sativum.—*Linn. Roxb. W. Ic.*

METISAPLANA. See Wood Moth.

METLU. Rus. Brooms.

METONOYN— ?. See Galbanum.

METOPION— ?. See Galbanum.

METRA GUPTA son and successor of Chandra Gupta.

METRALANE, Hind. Anabasis multiflora.

METROSIDEROS (from *μήτρα*, the heart of a tree, and *σίδηρος*, iron), a genus of plants belonging to the natural order Myrtaceæ so named because of the hardness of their inner woods. M. lucida, a beautiful tree, occurs as far south as Lord Auckland's Islands, in lat. 50½ south. M. polymorpha, is a tree of the Sandwich Islands, and is said to be the plant from which are made the clubs and other weapons employed in warfare by the South Sea Islanders and M. vera, of China? Java and Amboyna, is said to furnish the iron wood of China. It grows among rocks. The Chinese and Japanese value its wood for making rudders, anchors, &c., for their ships and boats. The bark is used in Japan as a remedy in mucous discharges, diarrhœa, and dysentery. It is usually mixed with some aromatic, as betel nut, cloves, or nutmeg.—*Roxb.* ii. p. 447. *Eng. Cyc., Voigt.* p. 46. *Hogg. Vegetable Kingdom*, p. 350.

METROSIDEROS GUMMIFERA. See Eucalyptus resinifera.

METROSIDEROS ROBUSTA, is the Rata or Oak elm timber tree of New Zealand.

METROSIDEROS TOMENTOSA is the Pohutukawa or New Zealand Ash, a good timber tree.

METROSIDEROS VERUS. RUMPH. A tree of Amboyna, Java, Fl. small, white, *H. and R. S.. fr. Sept. and Oct.—Voigt.* p. 46.

METROXYLON SAGUS. Kœnig.

Rambaya, Malay, is the S. farinifera *Gærtn.* S. Rumphii, *Willde*, and S. spinasus, *Roxb.*

Is cultivated in the Eastern Archipelago, to obtain sago from its wood—*Seeman.*

METRUPALLIAM, in L. 11° 18' L. 76° 56', in the Karnatik, on the E. S. E. foot of the Nilgiri Hills at the right bank of the Bhowani. The Dak bungalow is 1085 ft. above the sea —*Ad. Schl.*

METTAH KOLI. See Koli.

MEUNCHAR LAKE. See Hot Springs.

MEWA, HIND. Fruit; kala mewa, is Solanum verbascifolium.

MEWA FAROSII, PERS. A fruit seller, usually of the mali caste, but in the Mahratha country brahmans and kalawant or singers follow the business in towns; the fruit sellers in the villages are sometimes mahomedan gardeners.

MEWAR. The rana of Mewar, the capitals of which are Chitor and Udayapur, is of the race who ruled in Saurashtra. After the destruction of the Balhara monarchy of Saurashtra, and two centuries sojourn of the family in the Bhander desert, Baph or Bappa conquered Chitor, and founded a new dynasty, in AD. 727. The hereditary title was changed from Gehlote to Aditya. In 1 28, Jewan (Javan) Sinh, the only survivor of the race of Bappa, was on the throne. Mewar, is a rajpoot kingdom, of the Surya vansa race, the chieftain of which is styled rana and he dwells in the capital Chitor. The rana is admitted to be the descendent of Rama, who reigned about seven hundred years before the christian era. Rama was the chief of the Solar dynasty and Mewar is the most ancient but not the most powerful house of Rajputanah, there being no doubt that they have reigned there upwards of 2000 years. The Mewar state was much exposed, and was overrun successively by Mahomed of Ghazni, and the emperor Akbar who in 1568, destroyed its capital of Chitor. The rana took refuge in the Aravalli mountains, and founded Odeypoore the present capital. Baba is a term applied to the descendants of Oody Sing, the rana of Mewar. He lived for four years after the loss of Chitor, and expired at Gegoonda, aged forty-two. He left a numerous issue of twenty-five legitimate sons, whose descendants, all styled Ranawut, pushed aside the more ancient stock, and form that extensive clan distinctively termed the Baba, or 'infants' of Mewar, whether Ranawut, Poorawut, or Kanawut. His last act was to entail with a barren sceptre contention upon his children, by setting aside the laws of primogeniture and proclaiming his favourite son. Jugmal, his successor. The rana of Mewar, is the dewan, or vicegerent of Siva, and when he visits the temple of Eklinga, he supersedes the high priest in his duties, and performs the ceremonies.

The shrine of Eklinga is endowed with twenty four large villages from the fisc, besides parcels of land from the chieftains. The hills of Mewar and the neighbourhood are, however, still held by aboriginal tribes. The Mewar ruler is styled rana, and is the elder branch of the Sooryavansi, or children of the sun. Another patronymic is Raghoovansi, derived from a predecessor of Rama, but Rama is the focal point of each scion of the solar race. To him, the conqueror of Lanka, the genealogists endeavour to trace the solar lines. The titles of many of Rajput claimants are disputed; but the hindu tribes yield unanimous suffrage to the prince of Mewar as the legitimate heir to the throne of Rama, and style him Hindua Sooraj. or 'sun of the Hindus.' He is universally allowed to be the first of the 'thirty-six royal tribes;' nor has a doubt ever been raised respecting his purity of descent. Many of the royal tribes have been swept away by time, but the genealogist, has filled up their place with others, mere scions of some ancient but forgotten stem. With the exception of Jessulmer, Mewar is the only dynasty of these races which has outlived eight centuries of foreign domination, in the same lands where conquest placed them. The rana still possesses nearly the same extent of territory which his ancestors held when the conqueror of Ghazni first crossed the 'blue waters' of the Indus to invade India; while the other families now ruling in the north-west of Rajasthan are the relics of ancient dynasties driven from the pristine seats of power, or their junior branches, who have erected their own fortunes. This circumstance adds to the dignity of the rana of Mewar and is the cause of the general homage which the ranas receive, notwithstanding diminution of their power. Sesodia is the last change of name which the ranas of Mewar race have undergone. It was first

Sooryavansa, then Grahilote or Gehlote, then Aharya, and now Sesodia. These changes arise from revolutions and local circumstance The tin-mines of Mewar were once very productive, and yielded no inconsiderable portion of silver: but the caste of miners is extinct, and political reasons, during the Mogul domination led to the concealment of such sources of wealth. Copper of a very fine description is likewise abundant and supplies the currency: Surma, or the oxide of antimony, is found on the western frontier. The garnet, amethystine quartz, rock crystal, the chrysolite, and inferior kinds of the emerald family are all to be found within Mewar. The rich tin-mines of Jawara produced at one time a considerable proportion of silver. Those of copper are abundant, as is also iron on the now alienated domain on the Chumbul; but lead least of all. The marble quarries also added to the revenue; and where there is such a multiplicity of sources, none are considered too minute to be applied in the necessitous times. The rich mineral produce enabled the Mewar family long to struggle against superior power and to raise those magnificent structures which ornament their kingdom. In Mewar, "An" was the oath of allegiance in Col. Tod's time. Three things in Mewar were royalties;—a subject cannot meddle with the An, or oath of allegiance; the Dan or transit dues on commerce; and the Kan, or mines of the precious metals. There are two classes of Rajput landholders in Mewar, though the one greatly exceeds the other in number. One is the Grasya Thakur, or lord; the other the Bhoomia. The Grasya chieftain is he who holds (gras) by grant (putta) of the prince, for which he performs service with specified quotas at home and abroad, renewable at every lapse, when all the ceremonies of resumption, the fine of relief, and the investiture take place. The Bhoomia does not renew his grant, but holds a prescriptive possession. He succeeds without any fine, but pays a small annual quit-rent, and can be called upon for local service in the districts which he inhabits for a certain period of time. He is the counterpart of the allodial proprietor of the European system, and the real 'zemindar' of these principalities. Both have the same signification; from bhoom and zamin, 'land' the latter word being of Persian origin. Grasya is from gras, 'a subsistence'; literally and familiarly, 'a mouthful.' It may have a like origin with the Celtic word gwas, said to mean 'a servant,' and from which the word vassal is derived. All the chartularies or puttas commence To . . . . gras has been ordained. Bhomia, from bhom land, means a landed proprietor, in Rajputanah, the allodial proprietor of Mewar, offshoots of the earliest princes. The term "bapota" implies the inheritance or patrimony and its holder, if a military vassal, is called 'Bhomia,' meaning one actually identified with the soil (bhom). It is the mahomedan term wattar-dar, or meerasdar and the Kaniatchi of Malabar is the bhomia of Rajasthan. The bhomia is vested with the rights of the crown, in its share of the bhog or rent. But when their own land is in the predicament called 'gult'has,' or reversions from lapses to the commune, he is 'seized' in all the rights of the former proprietor, or by internal arrangements, they can convey such right by cession of the commune. The bhom is exempt from the jureeb or measuring rod; it is never assessed, and his only sign of allegiance is a quit-rent, in most cases triennial and the tax of khurlakur, a war imposition, since commuted for money. These allodial tenants, are the yeomen of Rajasthan, and as in the districts of Komulmer and Mandelgurh, constitute the landwehr, or local militia. The Rajpoot vaunts his aristocratic distinction derived from the land; and opposes the title of 'Bhomia Raj,' or government, of the soil, to the 'Bania Raj,' or commercial government, which he affixes as an epithet of contempt to Jeipoor; where "wealth accumulates and men decay." 'Bhom rakhwali or land [in return for] preservation, is one kind of Bhom, the crown itself hold 'bhom rakhwali' on its own fiscal demesnes consisting of small portions in each village. In S. 1782, the turbulent bhomia on the western frontiers were checked by the Rajput chief on their borders, and the Sindil, the Deora, the Bala, the Bora, the Balecha, and the Soda were then compelled to servitude. The ancient clans, prior to rana Sanga had ceased, on the rising greatness of the subsequent new division of clans, to hold the higher grades of rank; and had, in fact, merged into the general military landed proprietors of the country under the term 'bhoomia.' The Bhoomi, the scions of the earliest princes, are to be met with in various part of Mewar; though only in those of high antiquity, where they were defended from oppression by the rocks and wilds in which they obtained a footing, as in Komulmer, the wilds of Chuppun, or plains of Mandelgurh, long under the kings, and where their agricultural pursuits maintained them. Their clannish appellations, Kombawut,

Loonawut, and Ranawut, distinctly show from what stem and when they branched off; and as they ceased to be of sufficient importance to visit the court on the new and continually extending ramifications, they took to the plough. But while they disdained not to derive a subsistence from labouring as husbandmen, they never abandoned their arms; and the bhoomia, amid the crags of the alpine Aravalli, where he pastures his cattle or cultivates his fields, preserves the erect mien and proud spirit of his ancestors, with more tractability, and less arrogance and folly, than his more courtly but now widely separated brethren. They form a considerable body in many districts, armed with matchlock, sword and shield. In Mandelgurh, when their own interests and the prince's unite, four thousand Bhoomia could be collected. They held and maintained without support the important fortress of that district, for their prince, during half a century of turmoil. Aravalli, according to Colonel Tod means the refuge of strength, its hills have afforded protection to the most ancient sovereign race in the east or west—the ancient stock of the Suryavansa, the Heliadæ of India, or children of the sun, the princes of Mewar, who, when pressed were wont to retire to its fastnesses, only to issue again when occasion offered. The Aravalli hills are connected by lower ranges with the western extremity of the Vindhya mountains on the borders of Guzerat, and stretch northwards to a considerable distance beyond Ajmir, in the direction of Delhi, forming the division between the desert on the west and the central table-land. It would be more correct to say the level of the desert, for the south eastern portion including Jodpur, is a fertile country.—*Prinsep's Antiquities by Thomas*, p. 248-258. *Tod's Rajasthan* Vol. i. pp. 10, 12, 13, 136, 154, 163, 164, 169, 172, 198, 211, 212, 516, 517. Vol. ii. p. 141. *Elliot Supplemental Glossary. Elphinstone's History of India* Vol. i. p. 2. *Campbell*, p. 80. *Wilson's Glossary, Howell Thurlow* p. 156. See Bal, Choitunya, Hindoo, India, Inscriptions, Jain, Kalapatta. Saurashtra Shur. Sumitra. Tripati. Kush or Cush Lat. Math, Rajput, Rudra, Sampradaya.

MEWAS a Koli tribe of freebooters in Guzerat.

MEWAT. A district S. W. of Delhi, notorious for the lawless habits of its inhabitants, a very ancient hindu race, but the greater part forced proselytes to the mahomedan faith. In the time of Pirthiraj the chief of Mewat was one of his vassals. The whole of its towns were levelled to the ground by Jessraj. The Mewati is a tribe of Rajputs inhabiting the province of Mewat, now known as Macheri, and formerly notorious for their turbulent and predatory character. They are a thieving tribe of cultivators found here and there along the S. West borders of the N. W. Provinces of India. The Alwar country near Delhi seems of late to have been called Mewat, but they extend further east than the Gujar and in Malwa are common as irregular soldiers and depredators. They are supposed to be mostly mahomedans. The turbulent Mewati of Alighur form a large element in the population, A punishment was inflicted on the Mewati tribe, which inhabit the hilly tract, within 25 miles of Delhi. In 1265, 100,000 were put to the sword, and a line of forts was constructed along the foot of their hills. The Mewati mahomedans partake of both religions. Though stigmatized as robbers and assassins, they are at the same time admitted to be faithful and courageous guards and servants to those in whose service they engage: in Hindustan, they were entertained as sebundies, or militia, by the renters and managers of the country, and were deemed faithful to those they served; but great numbers of them who settled in the villages became professed depredators: they were, however, generally, in bodies which Rajpoot lords and wealthy landholders could alone afford to maintain.—*Malcolm's Central India*, Vol. II, p 174. *Rennel's Memoir*, p. xlix. *T. of H.* Vol. ii. p. 126. *Campbell, p.* 103 *Tod's Rajastham Vol.* I p. 169, 498.

MEXICAN ARGEMONE. Eng. Argemone Mexicana. *Linn.*

MEXICAN HIGHLANDS, the Lower Mountains of Spain, Mysore, the Hilly ranges in the Deccan, and Rajpootana have similar climates.

ME-YAH. Burm. Grewia.

MEYARU, slaves of Canara, a sub-division of the Dher.

MEYHUC or Meykhek. Pers. Cloves. Cary to phyllum aromaticum.

MEYKIRAVAN, Tam. A shepherd.

MEYO. One of the Moluccas Islands, in lat. 1° 12' N. and long. 126° 39' E., is high and of even appearance.

MEYPUKARAN, Mal. A shepherd, a grazier.

MEYWAR. See Mewar.

MEYT AIS or Burnt Island, called also Bird or White Island, lies in lat. 11°

13' N. and long. 47° 16½' E., is a high barren rock.

MEZEREON, Eng. Daphne mezereum.

MEZEREUM BARK, Mazrioon, Rei; root of Daphne mezereon. Linn.

MEZONG, See Gipsies,

MEZZALE, Burm. A tree of Amherst, Tavoy and Mergui, of maximum girth 4 cubits and maximum length 30 feet. Found scattered, not very abundant, all over the provinces. When seasoned it floats in water. It is used by the Burmese for rulers, mallets and walking sticks; is of very handsome streaked grain like palmyra wood, but not sufficiently durable to be recommended for ordnance purposes.—*Captain Dance.*

MGANGA, See Somal, Beer-us-somal.

MHA-GHAI, Burm. Elæocarpus species.

MHAIR. The Mhairwara country is situated but a very few miles west of Ajmer and is composed of successive ranges of huge rocky hills, the only level country being the valleys running between them. Either from the insignificance or sturdy valour of this race, the rulers of India were never able to make any impression on them, notwithstanding their vicinity to the occasional residence, for a long period, of the emperors of Hindustan. In later times the Mhair have been the terror of their lowland neighbours; and even the Rajpoots, perhaps, with the sole exception of the Rohilla, the bravest men in India, dreaded their approach. The Mhair of the Mhairwara hills occupy the Aravali range running towards Ajmir. Their chiefs claim to be of Rajput descent, but the Koli assert their relationship to them, and they admit having intermarried with the Bhil and Meena, and Colonel Dixon says that for hundreds of years, they have been recruited by refugees and all sorts of rascals from Hindustan, and are now probably a very mixed race. They are described as rather good looking. Colonel Briggs states the Mahratta and Mhair names have a similar origin. The Mhair claim never to have been conquered, nor to have paid tribute to the thakurs of Kharwa or Mussooda or to the bhoomiahs of Mewar. Some of them remonstrated against being handed over to Joudpur and the people of a few villages which had been transferred migrated to British territories. The Mhair race, amongst whom the latter part of Colonel Dixon's career was passed is one of the bravest and amongst the most predatory of the Non-Arian races in India, and Colonel Dixon's efforts were directed to civilizing them. Gradually they became attached to industrial pursuits. Col. Dixon built a new town, strong and well planned, with two miles of wall as a defence and encouraged strangers of various castes, particularly that of shopkeepers and bunneahs to settle in its capital, a readier means of buying and selling being two of the great wants of the young community. Up to A. D. 1838, the district was wholly dependent on supplies brought in (chiefly by plunder) from a distance. But by 1850 the population had much increased, and exported to surrounding towns and villages considerable supplies of produce; and the sounds of honorable industry were heard not only in the vicinity of Nya Nuggur, but in three or four hundred villages erected in the midst of the jungle. Civilization dawned on the face of those long-troubled hills in some of its most benignant forms.—*Cole. Myth. Hind. p.* 299; *Campbell p.* 45. See Mair; Med; Meena.

MHAN BIN, Burm. Morinda.

MHANG, a helot race mostly predial slaves amongst the Mahratta villages, employed as the scavenger, guide, watchman, and executioner. They take the place of the chakili or chuckler amongst the Tamil race.

MHAR, The Mhar of the Mahrati-speaking countries, is undoubtedly the Dher of the Dekhan, the Holiar of the Canarese, and the Pariah of the Tamil people. Throughout the Hydrabad dominions, most of them have claims for allotments on the cultivators, though the Mhar does not, or only rarely cultivates, on his own account. There are 230,772 Mhar or Dher in the Berars, or about a ninth part of the Berar population. Professor Wilson, writes the word Mahar, Mhar, Mher, Mhao, Maw and Mav. They are regarded by hindus as lower than the Dher, but the Mhar, Dher, Eskar, Holiar, and Pariah are undoubtedly one people. They are to be met with throughout the Mahratta country, dwelling apart outside the village, and are often part of the Baloth. The mark for their signature is a staff. They are a willing, ready people, obliging, grateful for any little kindness; and, for the traveller, whether at midnight or midday, in sun or rain, or cold or heat, they take up their staff and move cheerfully along to show the road to the next village. Indeed, in the great tract of the Central Dekhan, the Dher, or Mhar and the Mhang, are the only free labourers, for the hindu farmers rigidly prevent them holding land, and with equal tenacity prevent those of the hamlet leaving it lest the farming villages lose their labouring hands. They

are really village slaves throughout the Hyderabad territories, but claim certain ancestral rights. The Dher or Mhar, and the Mhang of the road-side hamlets earn a little as begar coolies or labourers whose services travellers can claim to carry loads, but the usual payment, and what they themselves demand, is only an anna for four cos (or 8 miles), and, with the recent increased prices of all supplies, their means must be insufficient. They all said so, and their clothing indicated insufficient purchasing means. Their personal appearance did not evince any insufficiency in food. But, an increase in the begar payments seems advisable, particularly for such as dwell on lines of much traffic; and in any arrangements for village conservancy or protection from small-pox, these non-hindu communities should be carefully included. The Mhang and Mhar dwell on the outside of every village and hamlet of the peninsula of India, as the predial or village slaves. They are called by Mr. Campbell, a helot race, and are generally regarded as part of the Non-Aryan peoples of India, of which there are upwards of twelve millions in British India. The Mhar or Dher or Pariah is free spoken, intelligent, well informed, considering his position, and has large and liberal views as to religion and policy. The brahminical religion, however, whether of the Saiva the Vaishnava, or Vira-Saiva types has never recommended itself to them, nor have they taken to mahomedanism, or to christianity. They are decided shamanists, nature-worshippers and spirit worshippers, and though living in hourly communication with the Hindu, Brahmin, Kshatrya, Vesya and Sudra, they have not adopted any hindu tenets but seem to have imparted to the hindus several shamanist customs. From the great numbers of the Chamar or leather worker race of northern and Central India who have joined the Sadh-Nami sectarians, theistic teachings would seem to be the more acceptable to the Non-Aryan populations of the central parts of India. See India.

MHARASHTRA, See India, Mahrata.

MHARATTA, See Mahrata, India.

MHARWAR, See Marwar, India.

MHENDI, Hind. Lawsonia alba, *Lamb.*

M'HLECHA. The Arians seem to have brought with them a servile race, or to have had amongst them a social distinction between the noble and the common people which has ever continued up to the present day. As they conquered southwards, amongst the Tartar races whom they found in the country, they reduced them also, everywhere to a state of slavery. They named them in fierce contempt Dasa or slaves and these formed the true servile race of Menu and other writers. Where the races who had preceded them retained their independence these proud immigrants styled them M'hlecha, a term which even to the present day, is intended to comprise every thing that is hateful or vile. To all these prior races, the Aryan immigrants applied the most contemptuous expressions, Dasa, slave; Dasya, country people, Locust-eaters, Hole-dwellers, Rejectors of Indra, Monkey-tribes, Snakes, but the term most frequently used is M'hlecha. This name, now used to designate any person other than a hindu, long continued to be applied, to all the unsubdued Non-Aryan tribes in India. But many of the aboriginal Scythian inhabitants of India seem to have been subdued and transformed from Mlechcha into Sudra, by slow degrees and the process is everywhere yet in progress. In the age of Menu they retained their independence and the appellation of M'hlechcha, in Bengal, Orissa, and the Dekhan; but in the earlier period which is referred to in the historic legends of the Mahabarata, the M'hlechcha and Dasya are mentioned as disputing the possession of Upper India itself, with the Arya race and in conjunction with certain tribes connected with the Lunar line, they succeeded in overrunning the territories of Sagara the thirty-fifth king of the Solar dynasty.

M'HOR-ANGAH, also M'hor-Angi Hind. Nisaetus bonelli, *Temm.*

MHOW. A British cantonment in Holkar's dominions.

M'HOWA, Bassia latifolia tree, from the blossoms of which the common native liquor is distilled.

MHYE, in Guzerat, a broad fine stream. It attains in Malwa no great size or body of water, it has its rise in a small plain five miles west of Amjherra, and shortly after passing Bhopawur, pursues a northerly course till it reaches the upper confines of Bagur, where the boundary hills give it a sudden turn westward past Mongana: it is, however, soon diverted from this direction by the high primary mountains of Mewar, which bend it south, and this course it pursues, with little deviation, till it falls into the sea in the Gulf of Cambay, near the town of that name. This river is not deemed navigable above twelve or fifteen miles from its mouth, owing to its numerous shallows.

MHZUNGU, See Somal.

MIAKO, a town in Japan, Fudsiyama is a high volcanic mountain of Japan, at pre-

inactive, but which tradition reports to have risen in one night, and, as it rose, there occurred a depression in the earth near Miako, which now forms the lake of Mit-suno-umi. In A.D. 864, the mountain burst asunder from its base upwards, and at its last eruption in 1707, it covered Yedo with ashes. It is a sacred mountain. It is crested with snow, and presents the appearance of a truncated cone, and the gathering of a white cloud around its summit, is a sign of bad weather. It is occasionally ascended by Japanese pilgrims for the worship of the god of the winds. The religious and supreme emperor who lived at Miako had twelve wives and twenty-five other consorts. Neither the hair of his head, his beard or his nails were ever cut. All his victuals were prepared in new vessels, which were broken after using them, and his garments renewed daily were also daily destroyed, to prevent any others using them. When he went abroad, he was carried in a palanquin, from whence he could see without being seen. This supreme emperor alone lived in polygamy, all the people having but one wife.—*Japan*, pp. 409-411. See Japan, Kio-kobo.

MIANA. a predatory race in Cutch. The Miana of Mallia in Mucha-Kanta on the banks of Muchu river, are the real masters of Mullia. They have a thakur, but own allegiance only to their own chowhattia or heads of tribes. They are turbulent, take service as soldiers in the neighbourhood, and in every boundary fight, a Miana or two is killed.

MIANA or Mai, or Miani or Moana, a tribe at Khyrpor in Sind, subsist by fishing, their women are on a very large scale, thick-set and dark; few of them handsome, they wear ear and neck ornaments of unseemly size. In marriages and other festivals men and women join in the dance. The women form a circle round the musicians, move in slow time beating the ground with their feet, and clapping their hands which they raise above their heads. The Miana tribe of fishermen and boat-men, find occupation and subsistence on the river Indus. The Miana, though it is usual to style as Sindhians all classes generally who inhabit the country, as hitherto observed by all travellers passing through it, form a third of the mahommedan population of Sindh, and form a large tribe, apart from either the Jutt cultivator or the turbulent Biluchi. The Miana or Miani are the most active and athletic race in Sindh, with a buoyancy of spirits and generally frank bearing unknown to the other classes. Many of them as fishermen live, it may be said, in, rather than on the river, but all have villages immediately on its banks, their boats and nets furnishing all that is required for their maintenance. In many parts of the stream, especially near the great lake Munchur, whole families of this class live entirely after the Chinese fashion in their boats, having no other habitation. The women share the labour equally with the men, and a sturdy lass is generally seen steering or paddling the boat whilst the man works at the nets, a child being often suspended in a net-work cot between the mast and rigging of the craft, which is always very small and light for the advantage of easier navigation amongst the shoals and creeks. The navigation of the Indus is carried on by the Miana, and passing his life on the river he is the only pilot to be trusted in its intricate channels. The Pullah fishery, for which the Indus is so celebrated, is conducted by this people. First placing on the water a large earthen vessel and commending it to the care of Allah, the fisherman casts himself on it in such a manner that the mouth of the vessel is completely closed by the pressure of his stomach; he then paddles himself by means of the action of his hands and feet into the centre of the stream, holding deep in the water a forked pole about fifteen feet in length, to which is attached a large net; in his girdle he carries a small spear, and a check-string attached to the net indicates the moment when a fish is entangled. The spear is used to kill the fish when drawn up after capture, and the jar receives the spoil. The Miana, are poor though exceedingly numerous. They are dissipated, and a large proportion of the courtesans and dancing women of the country are from this tribe; they are of very dark complexion, but possess regular features, and some of the women would be considered remarkably handsome. The Miana are also noted for the manufactnre of mats and baskets, which are beautifully woven from the high reeds and strong grasses growing on the edge of the river. The Miana, when found near towns and villages, occupy a distinct quarter, generally outside or apart from the other inhabitants. Here they sell spirits, the men beat drums and sing and the women dance and perform all the usual acts of courtesanship calculated to allure the passing stranger.—*Postan's Personal Observation*, pp. 58, 59, 60. See India; Kattyawar.

MIANEE, a battle was fought at this place by Sir Charles Napier against the amirs of Sind, and won on the 17th February 1843.

MIANNA a town situated in a wide valley, closed to the south-east by the lofty moun-

tains of the Koflan-Kou. It is a poor place, being best known by the ill-name of its bugs—*Porter's Travels*, Vol. I. p. 265.

MIAOU-TSE, also written Miau-tze, and said to mean children of the soil and similarly in Chinese we have Yan-jin, dog-men ; Man-jin, savage-men ; Hungmiau, red family : Peh-ko-lo, white kolo. The Maou-tse are an aboriginal race or races in the hilly parts of China; and are divided into the Black and White Miaou-tse. They have various tribes with separate names. The white Miaou-tse, who occupy the hill country of central China, present many points of resemblance to the Karen. They are brave, independent, and at certain intervals sacrifice an ox without blemish to the Great Father. It is amongst the Miaou-tse that the old Testament is said to have existed from time immemorial, which they say came to them from heaven 2000 years ago. See India.

MIAS JAV. or Orang-utan MALAY occurs in Borneo, are species of Pithecus. One kind called "Mias-chappan or Mias pappan has the skin of the face broadened out to a ridge or fold at each side. One killed by Mr. Wallace was 7 ft. 3 in. across the arms and 4 ft. 2 in. from head to heel. The small Mias is called by the Dyak race Mias kassir. The orang-utan in Borneo, lives in the low swamp in forests. Their food consists of fruit, with leaves, buds and young shoots. They rarely descend to the ground. The Dyaks say that only the crocodile and python will attack the orang-utan. When fruit is scarce it goes for food to the banks of rivers and the sea, and the crocodile tries to seize it, but it gets on the crocodile, beats him with its hands and feet, tears him and kills it by main strength, tearing open its jaws and throat. The Python, it seizes and bites and kills. The orang-utan is confined to Borneo and Java. A full grown mias is quite a match for a naked man, and generally before he can be killed contrives to bite off two or three fingers or otherwise maim the individual. Many Dyaks are to be seen thus mutilated by them.—*Wallace* I. pp. 54 and 60.

MIA-SAILAH. ARAB. Liquidamber.

MIAS CHAPIN. MALAY. A species of Orang-utan, Pithecus curtus.

MIAS PAPPAN, MALAY. A species of Orang-utan of Borneo.

MIAS RAMBI, MALAY, A species of Orang-utan. The Pithecus brookei of Borneo.

MIAUP-BOUT. Used for furniture, &c.

MICA.

Kin-sing-shih,	CHIN.	Tulk,	PERS. DUK.
Yin-sing-shih,	„	Abraka,	SANS.
Abrak,	HIND.	Abrakam,	TAM.

Several varieties of this mineral are found in India, especially in Behar, and in the Northern Circars. It readily splits into transparent, elastic flakes. It consists of nearly equal parts of silica and magnesia, and about 6 per 100 of lime. Slips of mica afford a convenient substitute for platinum foil, in chemical experiments on the effect of heat on organic bodies and they are useful for covering photographs. Mica occurs usually in thin tabular plates or scales, resembling glass ; it is rarely crystallized in four or six-sided short prisms or long six-sided pyramids. It melts before the blowpipe into a greyish spongy glass; it is soft, pliant and easily scratched, its colors are white, yellow, brown and black. Sp. gra. 2·654. In China, mica is used medicinally. The principal Mica mines of Behar, are situated on the northern face of the Vyndhia hills, where the three districts of Behar, Monghyr and Ramghur meet. The most westerly mine is situated thirty-seven miles in a south easterly direction from Gya, and is in the district of Behar: the most easterly mine is about sixty miles distant in zillah Monghyr, the whole of the intermediate sixty miles being more or less productive of the mineral. The average distance from the Ganges of the whole aggregated group of mines is sixty miles. Those mines only which lie within the boundary of the district of Behar are worked, those within the district of Monghyr, from some unknown reason, are neither worked nor regarded as of any value by the owners of the estates in which they lie. The mica reaches the surface in three different states, viz. the good, hard and serviceable mineral; the soft, wet and flimsy mineral : and the chipped and powdered mineral. The tests as to whether the mica is good for any thing, or whether, as the natives say "it is alive" are its firmness, specific gravity, and the power of reflecting the countenance free of contortions; the latter test showing the perfect parallelism of its individual plates and consequent likelihood to split well; the heavier the mineral and the more perfect the reflection, the more valuable is the mineral considered ; all the plates not standing the necessary test, are of a soft and flimsy nature without any of the brilliant sparkle of the better sort, the natives call this the "dead mica," and it appears to be in a state of decay. The plates of the superior kind are

used in all the large Gangetic cities and towns, by the native draftsmen, whose beautiful productions in body colors, must be familiar to most people: by the lamp and toy makers; by the mahammedans for ornamenting their taziah or taboot, as well as for ornamenting umbrellas, and boats, and for making artificial flowers. The second and third kinds are pounded and used for ornamenting toys, pottery, the inside of houses, for sprinkling over clothes and turbans at feasts, the sparkle from which by torch light resembles diamonds; but the great consumption of the inferior mineral takes place during the Hooli festival, during which period the "abir" or pounded mica mixed with the flour of the small grain, Kodu, Paspalum stoloniferum, *Linn.*, and colored with some red coloring matter is freely sprinkled over the votaries of those bachanalian orgies. It is the soft shining scaly part of granite and is very liable to decay from constant damp; it passes into a greasy or soapy earth or loam. Mica is mixed with lime to form a beautiful glistening plaster, for native buildings. Mica is exported from Bombay in considerable quantities. In the year 1861, five tons of the value of £. 146 were exported.—*Capt. Sherwell, Revenue Survey. Beng. As. Soc. Journ.* No. IV, of 1851. *Cat Ex.* 62. *O'Shaughnessy*, p. 694.

MICCA MICCANUTTAN. See Capillaire.

MICHA, Bali. Black pepper.

MICHAEL or Mikail, according to mahomedan belief, the angel who has charge of heavenly bodies, of breathing creatures, and of the angels tenanted in the seventh paradise.

MICHELIA: a genus of plants of the order Magnoliaceæ, some of which furnish useful woods. M. aurantiaca, *Wall.*, a tree of Pegu: M. kisopa, *Buch.*, a tree of the forests of Nepaul, and M. oblonga, a tree of the Khassya hills—*Voigt.*

MICHELIA AURANTIACA. Sa-ga Burm. This tree has large orange coloured, fragrant, flowers.

MICHELIA CHAMPACA, *Linn.*

Champaka.	Beng.	Shembugha maram.	Tam.
Champa	,,	Chamba.	Sut.
Sa-ga.	Burm.	Sampenga chettu.	Tel.
Sumpaghy.	Can.	Champakamu,	,,
Chen-po,	Chin.	Champeyamu.	,,
Chen-poo-kia.	,,		
Chumpa.	Duk.		
Bongas jampacca,	Malay.	Gand'ha p'hali.	,,
Champakam.	Maleal.	Heman gamu.	,,
Chamuti.	Panjab.	Heman push pakamu	,,
Champaca.	Sans.	Kanchanamu.	,,
Sappoo.	Singh.	Kouchona?	Uria.

Fruit.

Chamakri.	Hind.	Chamoto.	Hind.

A large tree of the Moluccas, of Java, of most parts of India, Ceylon and China. It grows in the Punjab at Kalka, and Kangra, and at Chumba at 2,000 to 3,000 feet and in Kangra, it was one of the padshahi royal or reserved trees. Those at Chumba are 7 or 8 feet in girth and 60 or 70 feet high. Ploughshares are occasionally made of the wood. In Ceylon it is used for drums carriages, palanquins and in buildings; it is prized for well works, verandah posts and for furniture, as it polishes well, though it is apt to warp. It is not subject to worms. It flowers and fruits nearly all the year and has large deep yellow intensely fragrant flowers. Doubts exist as to whether the Kalka, Kangra and Chamba tree is of the same species, as M. champaka, but the wood is used for the same purposes. In China its bark is used with that of other magnoliaceæ to adulterate cinnamon.

The flower.

Shamboogha poo.	Tam.	Bangas jampacca.	Malay.
Chumpeka phool.	Duk.	Shumpenghi poo.	Tel.
Shampakam Hort Mal.		Champac.	Sans.

This beautiful golden coloured flower is held in high estimation by the hindoos, by whom it is dedicated to Krishna and is one of five with which the hindu "Kama," the god of love, ornaments his arrow. When Vasant'ha the personified spring time, is preparing the bow and shafts, for his friend,

He bends the luscious cane, and twists the sting
With bees how sweet! but oh! how keen their sting!
He with fine flowerets tips the ruthless darts,
Which through five senses strikes enraptured hearts;
Strong Chumpa, rich in odorous gold
Warm Amer, nursed in heavenly mould;
Dry Nag-Kesur, in silver smiling;
Hot Kittikum, our sense beguiling;
And last, to kindle fierce the scorching flame,
Love-shaft, which gods bright Bela name.

Sir William Jones says its aromatic scent is so strong as to be offensive to bees, who never alight upon it. Rheede informs us that the powder of the bark of the root of this tree is given to excite the flow of the menses. It is from this tree that the aromatic Sumpunghee oil of Madras is obtained. It is one of the few trees embalmed in English song,

"The maid of India blest again to hold,
In her full lap, the Champac's leaves of gold,
Thinks of the time when by the Ganges' flood,
Her little playmates scattered many a bud
Upon her long dark hair."

Its rich orange exquisitely fragrant, blossoms, are used by Burmese maidens to adorn their "long black hair." The bark is

bitter, and aromatic, and on several trials appeared to Dr. O'Shaughnessy to possess the properties attributed to the Magnolia glauca. It may be given in powder in intermittent fevers in doses of from 10 to 30 grains. Its aromatic properties are dissipated by boiling either in water or spirit, and on evaporation, a bitter extract remains, which contains tannic and gallic acid.—*Roxb. Voigt, Mr. Mendis Captain Macdonald, Captain Puckle. Dr. J. L. Stewart. Ains. Mat. Med. p.* 157. *Drs. McClelland. Mason. O'Shaughnessy, p.* 193. *Smith, Chin. Mat. Med.*

MICHELIA DOLTSOPA, *Buch.* A tree of the forests of Nepaul, wood fragrant, excellent, used for house building—*Voigt.*

MICHELIA EXCELSA, *Bl.* Magnolia excelsa, *Wall.* is a Nepal tree, yields valuable timber, of a fine texture; at first greenish, but soon changing into a pale yellow. *Wall. R. fl. Nep.*

MICHELIA RHEEDII, *Wight.*

Sum paghy.	CAN.	Sampanghy maram.	TAM.
Siapangam.	MALEAL.	Sempangam.	„

MICHELIA FUSCATA, *Bl.*

Magnolia fuscata, *Andr. B. Repos.*

A tree of China. Flowers largish, cream-coloured, purple-edged, dark and fragrant. Flowers in March and April and fruits in October.

MICHELIA NILAGIRICA, *W. Ic. Zenk.*

Golden flowered Champaca,	ENG.	Walsa-pu	SINGH.
Pila Champ,	HIND.	Shembugha maram.	TAM.
Pila Champa	MAHR.	Sampanghy maram	„

Var. a. Ovalifolia, *Wright*; petalis cum sep, sæpissime 9.

Var. b. Walkeri, H. f. et T. (M. walkeri and M. glauca, *Wright*); petalis cum sepalis sæpissime 12.

This large tree grows in the Central province of Ceylon up to elevations of 3,000 to 8,000 feet. It is rare in the Walliar forests, being alpine in its tendencies, and is common on the Neilgherries, Dr. Gibson had not seen it wild in the Bombay forests, though, in gardens and about dwellings, it is common. Its wood is strong, close, fine grained and straight; a pretty olive colored mottled wood, close grained, without being heavy, but too highly hygrometrical to be useful in other form than rafters or beams, it could be turned to account in house-building, and might with advantage be creosoted. It has yellowish white fragrant flowers. In Ceylon the most typical form of this plant is that called M. Walkeri by Dr. Wight. Its beautiful golden oloured flowers, are held in high estimation by the hindoos, the bark of the root of the tree is used medicinally in some female complaints. At the Madras Exhibition of 1855, a plank from this tree contributed by Capt. Cunningham of the Mysore Commission had the extraordinary dimensions' (length 11½ feet, breadth 4½ feet, thickness 3 inches). The ornamental character of the wood, was well shown in that specimen, and was apparently from a tree of very great age.—*Thwaites, Enumeratio Plantarum Zeylaniæ, Part.* I. p. 5, *Drs. Wight and Gibson. Wight* III. 5, Icon. 938. *M. E, J. R. Roxb. Dr. Cleghorn in Jur. Rep.* 862, *Capt. Puckle Roxb. Voigt*; *Riddell.*

MICHELIA OBLONGA. *Wall.* A tree of Khassya.

MICHELIA SUAVEOLENS, the Champaca of Java, its small flowers are in much esteem by the Chinese women. *Bennet.*

MICHNEE MOMUND, Punjpao Momund and Pindee Alee Momund. The Michnee Momund, after annexation, by the British were allowed to hold a fief or jagheer in Doaba, the fertile triangle near the junction of the Swat and Cabul rivers, from the British Government, of which they collected the revenue. They cultivated a portion of the lands themselves, the remainder they farmed out to other tribes of the plains as tenants. Many of their clansmen dwelt in the plains of Michnee and some in the neighbouring hills. They traded in the Peshawur valley. The Alumzye Momund, whose head-quarters are at Gundao, in the hills, also had a fief of Punjpao in British Doaba, chiefly cultivated by tenants. A few of their men lived in the plains and the majority in the hills. These also traded in the valley. The Pindee Alee Momund, at a former period, had held a similar jagheer in Doaba; but not since British rule. These have few relations either with the British Government or the people of the Peshawur valley. They inhabit a very strong locality in the hills. The fiefs were originally granted by preceding Governments to the Momunds as black mail to buy off depredation; but molestation was not to be thus warded off; and the Doaba border was not free from Momund marauders. The misdeeds of the Momunds were encouraged by Saadut Khan, who had a grudge against the British for having been parties to his temporary deposition from power during the Affghan war. On the Momund frontier, there occurred, during the years 1850 and 1851, several audacious outrages.

MICHREN, HIND. Pedicularis pectinata.

MICIPPE CRISTATA, and Micippe philyra. *Edws.* Crustaceæ of the Indian Ocean, Mauritius.

MICO. A vegetable butter prepared in Japan from the Dolichos bean.—*Simmonds.*

MICRELIUM ASTEROIDES, *Forsk.* Eclipta erecta, *Linn.*

MICROCEPHALOPHIS GRACILIS. See Hydridæ, Reptiles.

MICROCOS MALA, HAM. *Mad. Cat. Ex.*

MICROCOS TOMENTOSA. SM. M. stauntoniana. DON. Syns. of Grewia microcos.

MICROLÆNA SPECTABILIS, is a tree found at the foot of the Himalaya, which yields fibres for rope-making. It is one of the most numerous timber trees of Pegu, but the Burmese do not make use of it.—*Royle. McClelland.*

MICROLONCHUS DIVARICATA.

Biramdandi	PANJAB.	Barhamdi	PANJAB.
Rathomandi	„		

Used in special diseases, to purify the blood.—*Powell's Hand Book. Vol.; p.* 357.

MICROMELUM INTEGERRIMUM. *W. and A.*

Borgera integerima, *Buch.*

A shrub which grows on the banks of the Megna river. It has small greenish white, fragrant flowers.—*Roxb.* ii. 376.

MICRONESIA, a designation proposed by Mr. Logan for part of the Indo-Pacific Islands. The Indo-Pacific islands he names Oceanica.

Under the term Asianesia, he describes the great S. E. insular region, which has intimate geographical and ethnical relations with Asia, and which would include Indonesia, Melanesia, Micronesia and Polynesia. Aino-Japanesia, is the name that he gives to the distinct and well defined geographic and ethnic N. E. chain that lies along the continent of Asia, and forms a group including the Japanese and Aino islands from Formosa to Kamschatka.

The Indian Archipelago he also proposes to call Indonesia, and to arrange it thus;

Western Indonesia, including Sumatra, the Malay Peninsula, Borneo, Java, and the intermediate islands.

N. E. Indonesia, Formosa to the Solo Archipelago and all included; and embracing the Philippine and Bisayan groups, &c. The Southern chain of this has a close ethnic relation, and is throughout the great seat of the piracy of the Archipelago, but chiefly Mindanao, Solo and the crowd of other islands extending from Mindanao to the N. E. Coast of Borneo, and separating the Mindoro from the Solo Sea.

S. E. Indonesia from the East Coast of Borneo to New Guinea, including the Western Papuan islands and the Keh and Aru Archipelagos In this division are the N. Moluccas, Banda, Ceram, &ca. S. Moluccas, and the Keh and Aru

S. Indonesia, the great southern or trans-Javan chain between Java and New Guinea, or from Bali to the Timor Laut group.

Melanesia includes New Guinea, Australia and all the eastern Papua islands.

Papuanesia distinguishes the northern islands inhabited chiefly by spiral haired tribes from Australia.

Micronesia all the islands between Melanesia and the Luchu and Japanese chain.

Polynesia, all the islands of the Pacific to the east of Micronesia and Melanesia as far as Easter island.

Malaya-Land includes all districts possessed by the Malay men of Malaya race and language.

Jawa-Land, by those of the Java race, and similarly, Sunda Land, Wugi Land and Battu Land.

Mr. Logan regards the Chinese as an agglomeration of several distinct nations, which still retain distinct languages. These nations differ very considerably in their physical characters although much mixture has taken place. The northern or predominant nation appears to him to have fundamental tendency to an Iranian modification of the Turanian type, and the same tendency is observable amongst the Coreans and the higher classes of the Japanese, as amongst some of the American, Tangusian, and Asianesian peoples. In the south of China, the fundamental tendency is to an extreme flatness of features, the nose being often more insignificant and shapeless than in any other race, although the finer type also occurs. In the eastern maritime province, the northern type is much more common. The dominant or northern Chinese race is much less Mongolian than the S. Chinese, the Malay, and most of the intermediate Ultra Indian races. They are closely allied to the Japanese and Americans and indeed are evidently the same race however much their language differs.

Mr. Logan is of opinion that the Chinese development had a considerable influence in Eastern and Mid-Asia, the Aino-Japanese band, Micronesia, and probably Asianesia generally. It has a strongly marked physical relation not only to all the races of the Mongolian type, but in a much closer or more special manner to the Tibetan tribes, the American Indians and some of the Eastern Asianesian tribes, in all which one of the prevailing Chinese types may be traced. Numerous examples of the elongated head, the densely wedge shaped cranium, and arched nose of America and New Zealand may be seen in every assemblage of Chinese in Singapore. The occipital truncature remarked in Ameri-

ca and Polynesia, is common in S. E. Asia. It is very strongly marked in the Lau race. The Tibetan tribes have the rise of the skull at the coronal region but the other characteristics are common. The heads of the American men in plates 30, 31, 35, 36, and 37 of Dr. Prichard's Natural History of man are Chinese. The prominent lateral expansion of the zygomæ, is common in the Chinese race as in the Americans. The Sumatra Malays have much more frequently the typical Mongolian head as have also the allied tribes of the Irawady basin, with whom they are most nearly connected and whence they have undoubtedly derived their physical stock.—*Mr. Logan in J. I. A.* 1850-58. See India.

MICROPUS. See Birds.

MICRORHYNCHUS SARMENTOSUS. A sand binding plant growing on the shores of the Bay of Bengal.

MICROSCOPIC WRITING. Layard's latest work on Nineveh shows that the national records of Assyria were written on square bricks, in characters so small as scarcely to be legible without a microscope; in fact, a microscope was found in the ruins of Nimrod.—*Curiosities of Science*, p. 42.

MIDA, according to Colonel Todd, the three great branches of the Indu or Lunar Aswa races, Puru-mede, Uja-mede, and Deo-mede had the surname of Mida, pronounced Mede,and he supposes them to be the Aswa invaders of Assyria and Media.

MIDDAY KEERAY. Tam. Asystasia coromandeliana.

MIDDLETON, Sir Henry, an officer in the Maritime Service of the English E I. Company, who commanded in their sixth voyage, in 1610.

MIDGE. The rein-deer is tormented by two kinds of Gad-fly (Æstrus), also by the mosquito, which is similar in appearance to the midge or gnat; in wooded and low situations these insects swarm about the creatures literally in clouds.

MID HIMALAYA, a term proposed by Alexander Cunningham to designate a parallel range of the western Himalaya. Another range he designates the Outer or Sub Himalaya and lower down is the Sewalik. See Himalaya.

MIDNAPORE one of the largest and most important districts of Bengal, The town is 69 miles from Calcutta by a good road. The population of the district is estimated at 1,200,000. The existing and projected canals in India are numerous. Midnapore is proposed to be saved from famine by leading in the Selye river, and Bengal is to be protected by a system of channels from the Gundak river through the districts of Chumparum, Sarun and Tirhoot. At a cost of 300,000£, a canal is to connect Calcutta with Raneeganj, a distance of 300 miles, and its coal will be cheaply delivered. The Ganges canal has branches to Cawnpore, Futtehgurh and Etawah. A channel is to be led from the Ramgunga. A canal leads from the Sardah river into Oudh. The Bari Doab canal is proposed to be extended by forming a dam across the Sutlej at Hureekee. The western Jumna canal is to be enlarged towards Sirsee. The Sutlej canal projected in 1861 is to take up the irrigation where the Jumna ceases to provide for it and for this purpose, will supply the tract west of the Markunda Irrigation. There are great canals of the Ganges, Jumna and Baree Doab, and anicuts on the Godavery, Kistnah, Pennar and Cauvery. The Mauri Conwai river in Mysore with the Nundoor Sreeramadwara and Maseehully reservoirs. Great canals in Sind, embankments in Bengal and Burmah, a dam across the Kistnah river in the Dekhan, one across the Girna in Kandesh, and a similar dam across the Taptee to provide irrigation for Khandesh. In Sind, is the great Bigaree canal, for the enlargement of which a resolution was come to and it has been proposed that all the inundation channels of that province should be converted into perennial flowing streams. A reservoir has been constructed near Sholapore at a cost of £90,000. Large works have been planned for Guzerat and the Dekhan, and others for the Central Provinces; for works from the Pench river north of Nagpore, and from the Warda river to its south, and the waters of the Betwa river are to be led to irrigate Bundelcund which has been fifteen times desolated by famine in the last three centuries: one third of the water will go to the Patiala State. It will require two millions to irrigate the lands between the Jumna and the Baree doab canals.—*Friend of India. Annals of Indian Administration.* See India. Kol.

MIDSUMMER FIRES. See Baal.

MIDSUMMER ROOT.

Pwan-Hia,	Chin.	Mid-summer root,	Eng.
Sang-pwan-hia,	,,	Crude Midsummer	,, ,,
Fa-pwan-hia,	,,		

In China, two or three aroid plants are gathered in the middle of summer and have received this name. The plants employed are Pinellia tuberifera, Arisoema ternatum, Arum macrorum and other aroid plants. Their poisonous properties are exhausted by soaking and drying and are then used as sulphate of potash.—*Smith.*

MIEDZ. Pol. Copper.

MIEL. Fr. Sp. Honey. Amongst the words of Indo-Germanic origin which M. Remusat gives to prove affinity between the Finnish and Samoyede language is "Miel, Mod, in the Caucasian tongue and Med, in the Slave," and which, as well as mead, the drink of the Scandinavian warrior, is from the Sanscrit Madhu, a bee. Hence an intoxicating beverage is termed Madhva, which supplies another epithet for Krishna, Madhu or Madhava.—*Tod's Rajasthan*, Vol. I. p. 529.

MIELE, It. Honey.

MIEN-GA. Burm. Cynometra, *sp.*

MIEN, according to Colonel Burney and Lan meen according to Buchanan, are the Chinese names of Burmah.

MIEN-MO, See Meru.

MIETTI, Cyng. Wax.

MIGLIO, It. Millet.

MIGNONETTE, Reseda odorata, is a general favorite in all countries, and may be grown in great luxuriance on the plains during the cold months, does not like to be transplanted, and ought invariably, whether in pots or flower beds, to be sown where intended to flower: requires an open soil and free drainage, sometimes lives through the hot season, if sheltered by a high building.—*Jaffrey.*

MIGRATION OF BIRDS, the great migration of birds to and from Southern Asia, says Mr. Hodgson, seems to take place across the mountains of Nepaul. The wading and natatorial birds, generally, make a mere stage of the valley, on their way to and from the vast plains of India and Tibet, the valley being too small, dry, open, and populous for their taste—especially that of the larger ones. Some, however, stay, for a longer or shorter time, in their vernal and autumnal migrations: and some, again, remain throughout that large portion of the year in which the climate is congenial to their habits. Of all of them, the seasons of arrival both from the north and from the south, are marked with precision; and Mr. Hodgson was led to conclude from what he observed there, that the mass of the grallatores and swimmers are found in the plains of India, only during the cold months: for they all arrive in the valley of Nepal, from the north, towards and at the close of the rains; and all as regularly reappear from the south upon, or soon after, the cessation of the hot weather. In his enumeration of them, therefore, he divides the migratory birds into the following three classes;—

1st.—Such as usually pass over the valley, seldom alighting, and only for a few hours.

2nd.—Such as alight and stay for a few days or, at most, weeks.

3rd.—Such as seem to seek the valley, not as a caravansary merely, or house of call, for momentary or temporary sojourn on their way to some remote abode—but, as their permanent dwelling place for the entire season.

4th.—Such as do not appear to migrate at all; notwithstanding that all their nearest kindred (so to speak) do so regularly.

The migrations of birds has been the theme of poets and naturalists in all ages. Mrs. Hemans, asks of the swallows,

Birds, joyous birds of the wandering wing,
Whence is it ye come with the flowers of spring?
"We come from the shore of the green old Nile,
From the land where the roses of Sharon smile,
From the palms that wave through the Indian sky,
From the myrrh-tree of glowing Araby.
"We have swept o'er the cities, in song renown'd,
Silent they lie, with the deserts round!
We have crossed proud rivers, whose tide hath roll'd,
All dark with the warrior blood of old;
And each worn wing hath regained its home.
Under the peasant's roof-tree, or monarch's dome."
And what have ye found in the monarch's dome,
Since last ye traversed the blue sea's foam?
"We have found a change, we have found a pall,
And a gloom o'ershadowing the banquet's hall,
And a mark on the floor, as of life-drops spilt,
Nought looks the same, save the nest we built!"
Sad is your tale of the beautiful earth,
Birds that o'ersweep it in power and mirth!
Yet, through the wastes of the trackless air,
Ye have a guide, and shall we despair?
Ye over desert and deep have passed,
So shall we reach our bright home at last!

Another poet thus alludes to the migration of swallows:

"As fables tell, an Indian sage,
The Hindoostani woods among,
Could, in his desert hermitage,
As if t' were marked in written page,
Translate the wild bird's song.
"I wish I did his power possess,
That I might learn, fleet bird, from thee,
What our vain systems only guess,
And know to what wide wilderness,
You go across the sea."

The Jackdaw, Corvus monedula, of Europe, Siberia, Barbary, W. Asia, Peshawur valley, and Kashmir, may be seen in flocks in winter in the northern frontier of the Panjab, associated with the Cornish chough and the rook. The first two come from Cashmere, where they are found in great abundance, during the summer; but the rook, if ever seen in Cashmere, is only a cold weather visitor and seems to come from the west, inasmuch as it is said to be common in Afghanistan. It appears at Rawul Pindee

in flocks about the beginning of September, it is found in winter as far south as Lahore and disappears entirely in March. The hooded crow has been brought from Northern Afghanistan, and is mentioned by Lieutenant Wood in his travels as common in Kunduz, but it is not found in Cashmere or in the Panjab. The chimney swallow makes its appearance in October and leaves again for the straw built sheds of Cashmere, where it breeds and spends the summer months. The white rumped martin and sand martin are both likewise migratory, and repair to Cashmere and Ladakh in summer. The black and alpine swifts remain longer, and may be seen careering about during the summer evenings, especially after a shower of rain. The ring-dove is a resident on the sub-Himalaya. The common starling is plentiful in the north as elsewhere in Hindustan. The lapwing, Vanellus cristatus arrives in flocks in the beginning of November, and departs for the west early in spring; its summer residence has not been found out, but it must be common in certain parts of Persia and Afghanistan. The common and jack snipe, with a few painted snipe, appear in the Rawul Pindee in February and March, and are procured as many as thirty couple at a time.

Nearly all the water fowl met with in the rivers and marshes of the north-west come from the Tartarian lakes, where they may be found breeding.

After a sultry day it is usual to see the wire-tailed swallow skimming over the plains, and by the side of pools and streams a solitary green sandpiper, Totanus ochropus, is not rare. The brown backed heron, Ardeola leucoptera, also occurs in such situations. The black ibis (G. papillosus,) with its red crown, is seen during the cold months flying along with the rooks and European jackdaws, and besides, on the marshes about, the great and little bitterns, with the spotted tail, are not uncommon. Of the other European birds may be noticed the short-eared owl, moor buzzard, the pale harrier, Circus swainsonii, the cormorant, ruff, and smew, all coming and departing with the winter months.

Gangsir, Gung Kur, Chaloong, Toong Toong—comprise the numerous wild fowl, of Tibet, swimmers and waders, which migrate from India in March and April, and return in October and November; they are all eaten, but not extensively. There is a prejudice against killing them; but as they all breed on the lakes and rivers of the country and are very numerous, the eggs are found in great quantities, the people who live by gathering and selling these eggs never rob a nest of all its contents, but take about half the eggs. This forbearance arises from the general aversion to taking life which prevails in Tibet and it has its reward as it is supposed that the birds if entirely deprived of their young, would not again return. The Messrs. Schlagentweit, however, state that there are no migratory birds in the Himalaya; that nowhere and at no season saw they flocks crossing the Himalaya, as many birds of Europe cross the Alps, between Italy and Germany. The Himalayan birds do not change their abodes on a large scale; the various different heights themselves afford them the opportunity to select the climate they require in different seasons. In the plains of India, however, chiefly in Bengal, a large number of birds disappear during the breeding time, they do not, however, leave India altogether but select their abodes in the lower, impenetrable jungles of the delta of the Ganges and Brahmapootra, called the Sunderbuns, where they were found by Hermann Schlagentweit in large quantities, whilst at the same time they had entirely disappeared in Bengal proper.—*Hodgson, Esq., in the 18th Volume of the Asiatic Researches*, Part II., 122. *Adams.*

MIGRATION OF RACES. Besides the familiar instances of the Samaritans and Jews transplanted under the Assyrians, Persian history repeatedly shows the deportation of whole tribes, expressly termed ανασπαστοι by Herodotus. The Pæonians were removed to Phrygia, the Barcæans from Africa to Bactria; the Milesians to Ampe, near the Tigris; Egyptians to Susa; Eretrians from Eubœa to Ardericca and to Gordeyn, and of Antiochians to Mahuza Herodotus, and Strabo quoted. In the winter of 1863-4 when the Circassians, finally overcome, resolved to quit their country, they moved in great bodies into the Turkish dominions, and it was supposed that above 300,000 would so arrive. Perhaps the numbers in the migration of the Celtic Irish west-wards to America exceeds all known instances. The migratory tribes of India, Bhourah, Sansi, Harni, Kunjar, Dhanuk, have ostensibly humble avocations, but are great robbers. It would be of value to know whether any of them are settling down to town life, as many of the gipsies in Britain have done.—*Elliot's Hist of India. Campbell* 126.

MIHINTALA, a temple near Anuradhapura.—*Hardy's Eastern Monachism*, p. 438.

MIHIRA, Sans. from miha, to water.

MIHRI, a Kurd tribe.

MIHTAR, Hind. A sweeper.

MIJANGAN BANJOA. MALAY. of Java Rusa hippelaphus.—*Cuv.*

MIJHU, See Mishmi.

MIKADO. or spiritual emperor of Japan, also called Dairi or Dairisama. The Mikado is head of the religion of the country, and the Tycun, Zeogun, or Kobo, the chief of the State, who holds his court at Jeddo. About B. C. 600 Japan was ruled by Zin-mu-tin-wu, or the divine conqueror, who was a Chinese warrior and conqueror and the founder of the Mikado dynasty, which about the 16th century became set aside from temporal affairs. See Kobo, Japan, India.

MI-KHYOUNG, See India.

MIKIR, a mountain race, to the south of the valley of Assam in lat. 26° 20' N, and between lon. 93° and 94° East. They are to the north-west of the Naga tribes and N. E. of the Kuki. The Mikir tribe are partly hillmen and partly lowlanders, occupying a considerable area in the Assam district of Nowgong and in Northern Cachar. Their numbers are computed at 26,000. The Mikir inhabit the lower part of the Khassyah and Jynteeah hills. They flit from place to place every four or five years to cultivate cotton and rice. They build houses on platforms, drink spirits, eat opium and are either unbelievers or imperfect converts to hinduism: delight in festivals and in their attendant drunkenness, they eat beef and pork, and fowls are sacrificed to the sun, moon, and invisible deities attached to trees; their physiognomy and dress is that of the people of the Khassya Hills, to whom the Mikir seems to be allied, and perhaps the Naga, the Garo, the Khassya, Jaintia and Mikir are all affined. The Mikir of North Cachar are mild and little courageous though they carry the dhao and spear. The tract of country situated in the Nowgong district, called the Mikir Hills, extends from the Kuleanee river east to the Joommoonah river west of Dubboka, about sixty miles in length, or seven day's journey. On the north, the Mikir hills are bounded by the plains of the Mikirpar Mahal, the Mongahs of Rungobegur, Kageerunga, and Bokakhat. From north to south, to the Jummoonah river, the distance in a straight line may be thirty-five or forty miles. The Mikir villages and cultivation extend eastward only as far as the Kuleanee river in Morung. Beyond that river the Rengmah boundary commences, and terminates with the Dhunseeree river, separating Nowgong from the Seebsagar district. The Mikir generally inhabit the interior portion of the hills, but a majority of these villages are within a day's journey of the plains. According to the tradition of the tribes, they were originally settled in Toolseram Senaputtee's territory. As the Mikir take up fresh land every two or three years, and remove their dwellings to different parts of the hills, it is necessary to make a new settlement every year with their chiefs. No correct census of the Mikir population to this day has been taken; but from the revenue statement given in by the Mikir chiefs for the year 1851-52 there are, in the Mikir hills 1,494 houses. in Northern Cachar, 356 houses so that the population for the whole tribe in the Mikir hills and Northern Cachar, may amount to about 9,250 persons. The houses vary in size according to the number of families residing under one roof. Some are thirty, some forty feet long, and twenty feet wide, with the grass roof brought down almost to the platform. The whole building consists of one large room; they keep their grain in baskets in the room, and men, women, and children, all lie down together on their respective mats in their allotted places; they wear a small piece of cotton cloth round the waist, which extends nearly to the knees, and the women in their villages do not cover the breast. They are, chaste, and in morals superior to the people of the plains. They are said to worship the sun and moon, and make sacrifices to both, of hogs, goats, and fowls but these sacrifices may be considered more in the light of feasts, as the portion allotted to the deity is very scanty and composed of the refuse parts. They also sacrifice to rivers, and large stones, or trees, in their neighbourhood, which are considered the abode of the deities. On the appearance of any epidemic amongst them, they have recourse to sacrifices. Unlike most hill tribes the Mikir seem devoid of anything approaching to a martial spirit. They are a quiet industrious race of cultivators, and the only weapons used by them are the spear and dao hand bill, for cutting down jungle.

The Naga, Mikir, Kachari, Garo and Khassia are the five races, in whose possession chiefly are the broad highlands of the Asam chain extending from the N. E., near the head of the Kynduayn and Namrup, on one side, along the valley of the Brahmaputra to its southern bend round the western extremity of the chain, and on the other side, south westerly, along the valley of the Burak and Surma. These highlands are thus embraced by the valleys of the Brahmaputra and its affluents on all sides but the S. E., where they slope to the Kynduayn. The Naga dialects are

Namsang,	Joboka,	Tablong,
Muthun,	Mulung,	Tengsa,

Noganng, Khari,	Angami and	Muzame Angami.

On the west, the Naga march and intermix with the Rang-tsa, a branch of the Kachari or Bodo.

The Khassia is distinguished from all the surrounding languages, Indian, Ultra-Indian, or Tibetan. It is a fragment of the Mon Kambojan formation of languages, and is a remnant of an older formation which preceded the Burma-Tibetan in Northern Ultra-India.

The valley of Assam and its bordering hills are remarkable for the number of populations which they contain. Amongst these are the Bodo or Borro of Assam and Cachar, Garo, Kasia, Mikir, Aka, Dofla, Abor, Miri, Bor, Abor, Mishmi, Muttuk, Singhpo, Jili, Naga, Changlo, Bhot, and Kuki. On the south it is bounded by the Garo, Kasia and Jaintia hills, then the lands of the Naga in north Cachar and Naogong: then those of the Singhpo up to the great bend of the Brahmaputra. All their native populations are more or less akin to the peoples of the Burmese empire. On the Southern Asam frontier we have the numerous Naga and Singhpo dialects, the Mikir and Angami, the languages of the Khassia and Jaintia hillmen, the Boro in Cachar, and the Garo in the hills of that name. The Kuki occupy parts of Tipperah and Chittagong and the Mug race are in Arrakan and Chittagong. —*Latham's Descriptive Ethnology, Butler's Travels and Adventures in Assam*, pp. 126 *to* 138. *Ann. Ind. Adm. Vol. XII. p.* 63. See Joboka, Kuki, Khassya, Naga.

MIJO, Chin. Dolichos soja.

MIJO, Sp. Millet.

MIK-KA-THU. Burm. Andropogon schœnanthus.—*Linn.*

MIKRIS, See Kurdistan.

MIL. Fr Millet.

MILANOWE, See Kyan.

MILCH, Ger. Milk.

MILCHAN, See Kunawer.

MILCH BUFFALOES are fed in the Panjab, with "mala patra," the dried and bruised leaves of the wild ber, which much increases the quantity of ghi; green wheat and mustard, and maize, green with the ears on, and "joar," also increase the quantity of milk. Cows that have lately calved, and whose milk is deficient, get milk mixed with goor (molasses); and also wheat and barley made by boiling into a kind of caudle, called kunji. *Powell Handbook Econ. Prod. Punj. p.* 151 152.

MILDEW, Puccinia graminis, a fungus attacking corn in England, the spores of which appear to enter the grass, not by the roots, but by the stomata.—*Hassall.*

MILECH, also miles, Hind. Hippophae rhamnoides.

MILEDO, an exquisitely soft material fabricated in Tibet from the wool of the celebrated shawl-goat.—*Oliphant's Journey, p.* 175.

MILHO MINDOO, Port. Millet.

MI-LI or Nam-kiu. See India.

MILINDA-PRASNA, a work in Pali and Singhalese, containing an account of the priest Nagasena, and of the conversations he held with Milinda.—*Hardy's Eastern Monachism. p.* 438.

MILITARY FORCES. The Annuaire Encyclopedique, for 1863, published the following table, showing the military force of the different States of Europe, and the consequent expences:—

Countries.	Army.	Population.	Expenses. Francs.
Germany ...	178,576	16,960,512	82,698,687
Austria ...	407,211	35,019,058	336,554,200
Belgium ...	40,115	4,671,183	32,252,630
Spain ...	120,000	15,500,000	125,661,871
Roman States...	8,345	684,306	4,434,826
France ...	513,349	37,500,000	688,645,395
Greece ...	10,921	1,069,000	5,422,500
Holland ...	59,431	3,569,456	46,907,920
Italy ...	314,285	21,920,269	329,671,141
Prussia ...	214,482	10,500,446	156,733,672
Great Britain ...	300,823	29,193,319	677,429,375
Russia ...	1,000,285	64,000,000	529,240,000
Denmark ...	50,000	2,605,024	17,536,618
Sweden ...	67,867	2,855,888	17,086,604
Norway ...	18,157	1,433,784	8,447,706
Turkey ...	429,000	30,000,000	150,000,000
Roumania ...	20,000	4,000,000	11,800,000
Servia ..	2,500	985,000	894,400
Switzerland ...	—	—	—

The cost of the British soldier in comparison with the soldier of other countries is largest. After England comes France with her conscription, paying little more than half the sum paid by Great Britain. Italy is next on the list, and then Spain. All the other States pay less than 40£. per man. Sweden it will be seen, has more soldiers in comparison to the number of inhabitants than any other country—1 in 56. Holland comes next, with 1 out of 60. Between France and England a considerable difference exists, France taking 1 out of 73 inhabitants, England but 1 out of 97.

MILK, Ar. possession, property; Malik, owner, king; malikah, queen; mamluk, possessed.

MILK.

Laban Halib, Laban,	Ar-Heb.	Lait,	Fr.
Niu-jn: Niu-nai,	Chin.	Milch.	Ger.
Laban: Halib,	Egypt.	Chomah (curdled),	Heb.
		Chalao,	

Dud'h,	Hind.	Shir,	Pers.
Latte,	It-Sp.	Gokshira,	Sans.
Lac,	Lat.	Ellakerrie,	Singh.
Susu ; Ayar susu,	Malay.	Pal,	Tam.
Musu,	Maleal.	Palu,	Tel.

Milk is frequently mentioned in Scripture. Milk of goats, Pro. xxvii-27 ; of cows, Deut, xxxii-14 ; 1Sam. vi. and vii. Milk clotted Gen. xviii-8. The following analysis of several kinds of milk is by M.M.O. Henry and Chevallier

Constituents.	Cow.	Ass.	Woman.	Goat.	Ewe.
Caseum	4·41	1·82	1·52	4·02	4·50
Butter.....	3·13	0·11	3·52	3·32	4·20
Sugar of milk	4·77	6·08	6·50	5·28	6 00
Various salts.	0·60	0·34	0·45	0·58	0·68
Water...	87·02	91·55	87·98	86·80	85·62
Total... ...	100·00	100·00	100·00	100·00	100·00
Solid matter.	12·98	8·34	13·00	13 20	14·38

The Chinese make no use of milk, either crude, nor in the shape of curds, butter, or cheese : the young animals are allowed the whole produce of their mothers ; the Chinese have no repugnance at killing of cows, nor indeed to killing and eating anything else. Milk of cows, goats, &c., is little used as an article of diet in Southern Asia. It may even be said that aversion to milk as an article of food obtains among nearly all the Chinese, Indo-Chinese and Malay races, including specifically the Khasia of the Eastern frontier of British India, the Garo and Naga, the Burmese, the Sumatran races and the Javanese ; and Sir John Bowring in a letter published in the Journal of the Statistical Society, mentions that the same aversion prevails in China. The Brahui and Belochi nomades in the Peshin valley, though they will give milk in exchange for other commodities, yet they consider it a disgrace to make money by it. With the Arabs the term " labban" (milk-seller) is an opprobrium and a disgrace. They will give or exchange, but not sell milk. Possibly the origin of the prejudice might be the recognising of a traveller's guest-right to call for milk gratis. No one will sell milk even at Meccah, except Egyptians, a people supposed to be utterly without honour. As a general rule in the Hejaz, milk abounds in the spring, but at all other times of the year it is difficult to be procured.—*O'Shaughnessy p.* 690. *Moor, p.* 140. *Yule's Mission, p.* 2. *Burton's Pilgrimage to Meccah, Vol.* i *p.* 362-63. *Wall* i. 42. See Abishegam.

MILK OF PALM NUTS. Is a popular term, for the albumen of the seed when in a liquid state : and which, when the fruit is quite ripe, appears as a solid white or yellowish mass, and is then termed the kernel. This albuminous fluid or water when the nut is taken from the tree early in the morning and whilst the dew is still upon it, is a cool and delicious draught. It is slightly effervescent and gently apperient *Seeman.*

MILK-BEARING GYMNEMA. Gymnema lactiferum.

MILK-BUSH.

Unarmed, milk hedge,	Eng.	Seir,	Mar.
		Teg.	Mar.

Euphorbia tirucalli.—*Linn.*

MILK HEDGE, Eng. Euphorbia tirucalli.

MILK HEDGE SAP. See Dyes.

MILK TREE. See Shujh.

MILKY WAY, of the heavens is the Sur-aj-ul asma of the Arabs.

MILL, James political economist and historian ; in 1818 he published History of British India in 6 vols. 8vo., which led to his appointment in the correspondence department of the East India House, of the revenue branch. He died in 1836. His work was continued by Professor Horace Hayman Wilson in vols. 7 and 8, London, 1858.

MILL. 'Two women shall be grinding at the mill,' the hindoos grind their flour by turning one stone round upon another with the hand : it is not uncommon to see two women engaged in this work. See Isaiah xlvii, 1-20, Math. xxiv, 41.

MILILLA. See Semitic races.

MILLA KADAMBU, Tam. Phyllanthus maderaspatensis.—*Linn.*

MILLANOWE a race on the N. E. of the Sarawak territory. They are of a fair complexion and are occupied with agriculture, trade and peaceful pursuits.

MILLELE. A wood of Ceylon, probably specifically identical with Sapoo-milile, with which it coincides in every respect.—*Edye, Timbers of Ceylon.*

MILLER'S TRUST, a Persian proverb, originating in the treacherous slaughter of Yezdezird, in A. D. 651, by a miller to whom his secret had been confided.

MILLET. Eng. Fr.

Dukhn,	Arab.	Panicum miliaceum,	Lat.
Kungoo,	Beng.	Milium,	,,
Navonay,	Can.	Navaria,	Mal.
Liang,	Chin.	Arzun,	Pers.
Cay Khe,	Coch-Chin.	Milho, Mindoo,	Port.
Bal, Rala,	Duk.	Kangu, Priyangu,	Sans.
Mil, Millet,	Fr.	Tana-hal	Singh.
Hirse,	Ger.	Mijo,	Sp.
Kang,	Guz. Hind.	Tenny,	Tam.
Miglio,	It.	Coraloo,	Tel.
Panicastrello,	,,		

The millets belong to the natural order Panicaceæ,—the Graminaceæ of Lindley, the grass tribe and the species chiefly used as food for man are as under:

Paspalum stoloniferum.	Pennisetum barbatum.
Panicum miliaceum.	Sorghum vulgare.
„ miliare.	„ saccharatum.
„ italicum.	„ glaucum.
Oplismenus frumentacens	„ bi-color.
Zea mays.	„ cernuum.
Oryza sativa.	Eleusine coracana.
Triticum vulgare (*var.* æstivum and hybernum)	„ stricta.
	Hordeum vulgare.
Secale cereale.	„ hexastichon.
Penicillaria spicata.	„ distichon.

Millets of various kinds are met with in the hottest parts of Africa, in the South of Europe, in Asia Minor and in the East Indies. In India they hold a rank second to rice alone, and those chiefly cultivated are as follows,

Botanical Names.	English.	Hindoostanee.	Tamil.
Setaria italica.	Italian millet.	Kala kangnee.....	Tenny.
Setaria germanica.....	German millet.....	Kora kang.....	.....
Panicum miliaceum.....	Common or little millet.	{Sawee; cheena} {Warree .....}	Varagoo.
Pencillaria spicata.....	Spiked millet.	Bajree.....	Cumboo.
Sorghum vulgare.....	Great millet...		
Sorghum saccharatum.....	.....	Jowaree	Cholum.
Eleusine coracana.....	Raggy	Natchnee Ragee...	Kavaroo.

The native West Indian species are P. fasciculatum and P. oryzoides. Setaria Germanica is the most common in America, where millet is chiefly grown for making hay, half a bushel of seed to the acre is the usual quantity, sown broad-cast and harrowed in, but to procure the finest quality of hay, an additional three or four quarts of seed is sown. The ordinary yield of crops is about a ton to a ton and half of hay to the acre, but it should be cut as soon as it is out of blossom, for if it stand later, the stems are liable to become too hard to make good hay. In Southern India, there are three kinds of Jowaree, white, green, and red, the straw is of great bulk and goodness, and furnishes good provender for cattle, being preferable to that of rice. It is however given dried, as the green plant is injurious. Among culmiferous plants and legumes used in the East, are the Panicum italicum, Eleusine coracana (the meal of which is baked and eaten in Ceylon under the name of Corakan flour), and Paspalum of several varieties. The pigeon pea (Cytisus cajan :) is cultivated throughout India, and a very valuable and prolific species of bean, called the Mauritius black bean (Mucuna utilis), growing even in the forest soil,

MILLET.

is cultivated in India and Ceylon. Sorghum vulgare is the principal grain of Southern Arabia and the stems are also used extensively for feeding cattle. The plant bears the Hindi name of joar, or jwari, and is cultivated throughout Western Hindoostan, and in most parts of the western Dekhan, between the Nerbudda and the Godavery. In China, the Setaria Italica, the S. Glauca, the Panicum miliaceum, Sorghum vulgare and Sorghum saccharatum are all cultivated. Millets are known to Europe as petit mais, or tropical crops. In India, they form a great part of the food of the people everywhere but on the sea board, in the valleys and on the banks of rivers, perhaps as much as rice and more than wheat, and in Egypt perhaps, surpass all other crops in importance. In Western Africa they are the staff of life. The red and white millets shown by Austria, Russia and the United States, at the Great Exhibition of 1851 were beautiful, and Ceylon exhibited fair samples. Turkey abounds in small grains. Panicum miliaceum, P. frumentaceum and glaucum are all grown in the East Indies and China. Loudon says there are three distinct species of millet, the Polish, the common or German, and the Indian. Setaria Germanica yields German millet. The plants are readily increased by division of the roots or by seed, and will grow in any common soil. The native West Indian species are P. fasciculatum and P. oryzoides.

In the United States, the Setaria germanica millet is chiefly grown for making hay, being found a good substitute for clover and the ordinary grasses. The plant flourishes well on rather thin soils, and it grows so fast that when it is up and well set it is seldom much affected by drought. It is commonly sown there in June, but the time of sowing will vary with the latitude. Half a bushel of seed to the acre is the usual quantity sown, broadcast and harrowed in. For the finest quality of hay, it is thought advisable to sow an additional quantity of three or four quarts of seed. The ordinary yield of crops may be put at from a ton to a ton and a half of hay to the acre. It should be cut as soon as it is out of blossom; if it stand later, the stems are liable to become too hard to make good hay. It grows ordinarily to the height of about three feet, with compact heads from six to nine inches in length, bearing yellow seed. The subvarieties of this, are the white and purple-seeded. The Italian millet, Setaria italica, is larger than German millet, reaching the height of four feet in tolerable soil, and its leaves are correspondingly

larger and thicker. The heads are sometimes a foot or more in length, and are less compact than the German, being composed of several spikes slightly branching from the main stem. It derives its specific name from being cultivated in Italy, though its native habitat is India. It is claimed by some that this variety will yield more seed than any other, and the seed is rather larger, but the stalk is coarser, and would probably be less relished by stock. If the greatest amount of seed is desired from the crop, it is best to sow it in drills, two to two-and-a-half feet apart, using a seed drill for the purpose. This admits of the use of a small harrow or cultivator between the rows, while the plants are small, which keeps out the weeds. The crop will ripen more uniformly in this way than broadcast, and enables the cultivator to cut it when there will be the least waste. The seed shatters out very easily when it is ripe, and when the crop ripens unequally it cannot be cut without loss because either a portion of it will be immature, or, if left till it is all ripe, the seed of the earliest falls out. It should be closely watched and cut in just about the same stage that it is proper to cut wheat, while the grain may be crushed between the fingers. It may be cut with a grain cradle, and, when dry, bound and shocked like grain; but it should be threshed out as soon as practicable, on account of its being usually much attacked by birds, many kinds of which are very fond of the seed. The seed is used in various European countries as a substitute for sago, for which it is considered excellent. It is likewise a valuable food for poultry, particularly for young chickens, which from the smallness of the grain can eat it readily, and it appears to be wholesome for them. In some countries millet seed is ground into flour and converted into bread; but this is brown and heavy. It is, however, useful in other respects as a substitute for rice. A good vinegar has been made from it by fermentation, and, on distillation, it yields a strong spirit. The sugar millet seed—the produce of Sorghum saccharatum—is used chiefly for puddings; by many persons it is preferred to rice. It is cultivated largely in China and Cochin-China. The stalks, if subjected to the same process that is adopted with the sugar-cane, yield a sweet juice, from which an excellent kind of sugar may be made. Millet will grow best on light, dry soils. The ground being first well prepared, half a bushel of seed to the acre is ploughed in at the commencement of the rains in India. The crop ripens within three months from the time of sowing. The usual produce is about 16 bushels to the acre. The Canary Islands export annually about 212,400 bushels of millet.

Sorghum vulgare; Great Indian Millet, Juari, Cholum or Guinea Corn,—is a native of India. It is the Sorghum vulgare, the Andropogon sorghum of Roxburgh, and produces a grain a little larger than mustard or millet seed. It is grown in most tropical countries, and has peculiar local names. In the West Indies, where it is chiefly raised for feeding poultry, it is called Guinea corn. In Egypt it is known as Dhurra, in Hindostan and Bengal as Joar or Juari, in the Tamil country as Cholum and in some districts as Cush. In Lower Sind joar is very extensively cultivated, as well as bajree (Holcus spicatus). It is harvested in December and January, requires a light soil, and is usually grown in the east, after Cynosurus coracanus. Of the three kinds, known as white, green, and red, juari, the red ripens a month earlier than the rest, or about four months from the time of sowing at the close of May or early in June. A gallon and a third of seed is sown per acre, and the produce averages 16 bushels. This grain, though small, and the size of its head diminutive, compensates for this deficiency by the great bulk and goodness of its straw, which grows usually to the height of 8 or 10 feet. It is sometimes sown for fodder in the beginning of April, and is ready to cut in July. It is said to be injurious to cattle, if eaten as green provender, the straw is therefore first dried, and is then preferable to that of rice. This grain is frequently fermented to form the basis, in combination with goor or half made sugar, of the common arrack of the natives, and in the hills is fermented into a kind of beer or sweet wort, drank warm.

Holcus spicatus, the Panicum spicatum of Roxburgh, is cultivated throughout India. From one to four seers are sown on a biggah of land, and the yield is about four maunds per acre. It is sown after the heavy rains commence, and the plough serves to cover the seed. The crop is ripe in three months, and the ears only are taken off at first. Afterwards the straw is cut down close to the surface of the soil, to be used for thatching, for it is not much in request as fodder. Being a grain of small price, it is a common food of the poorer class of natives, and really yields a sweet palatable flour. It is also excellent as a fattening grain for poultry. The Poa Abyssinica is one of the bread corns of Abyssinia. The bread made from it is called teff, and is the ordinary food of the country, that made from wheat being only

used by the richer classes. The way of manufacturing it is by allowing the dough to become sour, when, generating carbonic acid gas, this serves instead of yeast. It is then baked in circular cakes, which are white, spongy, and of a hot acid taste, but easy of digestion. This bread, carefully toasted, and left in water for three or four days, furnishes the boza, or common beer of the country, similar to the quas of Russia.

Sorghum vulgare and Penicillaria spicata, constitute the chief food grains of a considerable proportion of the people of India. Taking British India as a whole, it is only the rich or well to do classes who can afford to employ rice and wheat. The following show the composition, in 100 parts of the white and red Sorghum vulgare.

	White of Patna.	Red of Bombay.
Moisture ...	12·70	12·00
Nitrogenous matter ...	9·18	9·51
Starchy matter ...	74·53	74·71
Fatty or oily matter ...	1·90	2·15
Mineral constituents (ash)...	1·69	1·63

Bajra, or Penicillaria spicata,

	Bellary	Bombay Bazaar.	Narsapore.
Moisture ...	12·40	9·82	11·80
Nitrogenous matter ...	10·14	10·90	10·00
Starchy matter ...	73·37	74·27	71·45
Fatty or oily matter ...	2·20	3·05	4·62
Mineral constituents (ash).	1·89	1·96	2·13

Panicum miliaceum of Bengal.

Moisture ..	12·00
Nitrogenous matter ...	12·60
Starchy matter ...	70·43
Fatty or oily matter ...	3·62
Mineral constituents (ash) ...	1·35

Panicum colorium of Ganjam, called wild rice.

Moisture ...	11·96
Nitrogenous matter ...	9·64
Starchy matter ...	75·76
Fatty or oily matter ...	0·60
Mineral constituents (ash) ...	2·04

Raggee, Eleusine coracana, Bombay Bazaar

Moisture ...	11·16	12·00
Nitrogenous matter ...	5·76	6·00
Starchy matter ...	79·94	78·69
Fatty or oily matter ...	0·50	1·20
Mineral constituents (ash)..	2·64	2·11

—*Catalogue Exhibition of* 1862. *Simmond's Commercial Products. Smith's, Chinese Materia Medica, Roxburgh's Flora Indica; Voigt, Hortus Suburbanus Calcuttensis; Madras Exhibition Juries Reports.*

MILLINGTONIA, Dr. Roxburgh restored this name to the system by assigning it to two timber trees, which at that time, as he expresses himself (Fl. Ind. i. p. 102), constituted this strongly marked family, of which one species M. simplifolia, was figured in t. 254 of his Coromandel plants; and with it, another species described in the Flora Indica. In 1824, Dr. Wallich sent to England what he considered three more species; M. dillenifolia, pungens, and integrifolia; of these the two last appear to be identical, for no great reliance can be placed on the entireness of the leaves, as some with entire and spinulose margins may occasionally be seen on the same specimen. M. pinnata was procured from Silhet, M. simplicifolia and pungens from that district, and the entrance into Nepal, the two last were also found by Dr. Wight, the first on the Neelgherries, and the second on the mountains of Madura, M. dillenifolia Dr. Wallich obtained from Chundraghery, and other elevated mountains in Nepal. The trees Dr. Royle met with belong to Dr. Wallich's two species M. dillenifolia and pungens; the former found about Dhunoultree and Simla, between 6,000 and 7,000 feet of elevation; and M. pungens is common about the rivers below both the Mussooree and Suen ranges. To this is allied another tree found in the valley about Mugra, which Dr. Royle called M. acuminata, but it may only be a variety of M. pungens. This genus, therefore, consisting of four or five species, is spread over a considerable extent of territory from 10 to 31½° northern latitude, or from the Nilgherries and Madura, along Silhet and the foot of Nepal to Musooree and Simla, and has been formed into an order, and an excellent account given by Messrs. Wight and Arnott in Jameson's Journal for July 1833, p. 178; at which time they state (Prod. Fl. Indiæ Penins. p. 115) they had not seen the similar remarks made by Jack (Mal. Misc, 2. p. 32.) The authors observe, that the habit of the species of Millingtonia is much that of Semecarpus, Mangifera and Buchanania; it may be added, that in inflorescence they also resemble the mango. A species of this genus called Ramenidelle, by the Singhalese, grows in the western province of Ceylon, the wood of which weighs lbs. 48 to the cubic foot, and is estimated to last 20 years. It is used in common house buildings. The sticks make excellent fences.—*Royle Ill. Him. Bot.* p. 139. *Mr. Mendis.*

MILLINGTONIA HORTENSIS, *Linn. fil.*

Bignonia suberosa, *Roxb.*

This grows throughout India and Ceylon, it is an elegant tree growing to the height of fifty feet, is in blossom towards the close of the rains, and the seeds ripen in March. The bark is of a soft spongy nature, the wood is white, firm, and close grained.—*Thw., Dr. Riddell, Enum. pl. Zeyl.*, p. 206.

MILLINGTONIA SIMPLICIFOLIA, *Roxb.* This tree grows in Madura, Nepal, the Khassya hills, and is found in the forests of the Pegu valley, but scarce. Its properties as a timber are valuable from its weight and strength. Wood white colour and adapted for evey purpose of house building.—*Royle Voigt, Hort. Suburb. Calcut. Dr. McClelland.*

MILL STONES.

Pierres meulieres,	Fr.	Batu kisar,	Malay.
Muhlsteine,	Ger.	Schernowoikamen,	Rus.
Chakki,	Hind.	Muelas de molino,	Sp.
Mole macine,	It.	Yendram,	Tam.

Circular stones, for grinding corn and other articles.—*Faulkner*; *McCulloch's Commercial Dictionary*, p. 800.

MILNEEPEN also Proppen, Dut. Vermicelli.

MILULU Malayala. A tree that grows to about sixteen feet high, and ten inches in diameter. It is used by native carpenters for boats' knees and timbers, on account of its strength.—*Edye, Mal. and Can.*

MILUM. A glacier in the Himalaya, 8 to 10 miles in length and 3,000 feet broad.

MILVUS. The relentless persecution by gamekeepers has now very nearly extirpated, as a permanent inhabitant of Britain, that fine handsome bird, the common European kite (Milvus regalis); it was numerous in England in the days of the Tudors. The Scavenger Kites of India (M. Govinda) remind the British exile in this country of his distant home in the west. Hamilton Buchanan remarks that, when gorged, this bird delights to sit on the entablature of buildings, exposing its back to the hottest rays of the sun, placing its breast against the wall, and stretching out its wings exactly as the Egyptian Hawk is represented on the monuments.—*Sir James Emerson, Tennent's Sketches of the Natural History of Ceylon*, p. 246.

MIMANSA, in hinduism, a school of philosophy, which investigates the doctrine and practices of the Vedas. The Hindus boast of six different schools or systems of metaphysical philosophy. They are called the Purva Mimansa, Uttara Mimansa or Vedanta, the Sankhya, the Patanjala the Nyayika, and the Vaisheshika: these, although some of them offer irreconcilable contradictions to essential doctrines of their religious belief, are recognised by the brahmans as orthodox, and attributed to authors of saintly reputation. There are other schools, as those of the Charvaka, Buddhist, and Jain, which, although in some respects not more at variance with received opinions than the preceding, are stigmatized with the reproach of infidelity and atheism. The cause of this difference is sufficiently obvious, and is characteristic of a state of feeling which prevails as much in the present as in any former period. The orthodox schools of philosophy do not disparage the authority of the Vedas, they do not dissuade the celebration of the acts of formal devotion which the Vedas or Puranas enjoin, although they argue their utter inefficacy as means of final and permanent felicity. They recommend their performance, however, as conducive to that frame of mind in which abstract contemplation may be safely substituted for devotional rites, and even admit of external observances after the mind is in pursuit of true knowledge, as long as such ceremonies are practised from no interested motive, as long as they are observed because they are enjoined, and not because any benefit is either to be expected or desired from their practice. Again, the writings of the orthodox philosophers meddle not with existing institutions, and least of all do they urge or insinuate any consideration to detract from the veneration, or trespass upon the privileges, of the brahmans. As long as these precautions were observed, the brahmans did not, nor would they now object, to any form of doctrine having in view the establishment of merely abstract propositions. The case was very different with the heterodox schools, They went from abstractions to things. The Charvaka condemned all ceremonial rites, ridiculed even the sraddha, and called the authors of the Vedas, fools, knaves, and buffoons. The Buddhists and Jains denied the inspiration of the Vedas and the sanctity of the brahmanical character, abrogated the distinction of caste, invented a set of deities for themselves, whom they placed above those of the hindu pantheon, and organized a regular hierarchy, a priesthood, and a pontiff; an institution still subsisting in the trans-Indian countries, of which the grand Lama of Tibet is the head. It is a remarkable historical fact, that this organization was found too feeble to oppose, in India, the apparently loose and incoherent, the undisciplined, the anarchical authority of the brahmans. It had, however, the effect of exciting their apprehensions and their hatred to such an extent that it became proverbial with them to say, "If your only alternative be to encounter a heretic or a tiger, throw yourself before the latter, better be devoured by the animal than contaminated by the man." There may be a few of the Charvaka sect in India, but their opinions are unavowed. The Buddhists have numbers and

influence in the west of India, but are little heard of elsewhere, in India though numerous in Ceylon, Tibet, Burmah, Siam, Cambodia Cxhen China, China and Japan.

Besides the above acknowledged schools or systems of philosophy, there is the Pauranik or system of the Puranas. It is not considered one of the number of regular schools, and does not claim the character of a system, but it presents a peculiar scheme of doctrine on metaphysical subjects and exercises more influence over popular opinion than any of the rest. It may also be termed the eclectic school as it has evidently derived its principles from different systems and formed them into a miscellaneous combination of its own contrivance. It is not put forward as a new scheme, but is subsidiary to the popularization of particular objects of worship for which the Puranas seem to have been composed. The Vedas are authority for the existence of a Divine Being, supreme over the universe and existing before all worlds. "In the beginning," it is said, "this all (this universe) was in darkness He (the supreme) was alone without a second. He reflected I am one, I will become many." Will was conceived in divine mind and creation ensued. This being the doctrine of the Vedas, is also that of the Vedantas, the purport of which school is declared to be the same as that of the Vedas, their end (anta) or aim. The Vedanta is called also the Uttara-mimànsà—subsequent or supplementary investigation. There is also, however, a Purva-mimànsà, or prior school of investigation; the object of which is to teach the art of reasoning, with the express purpose of aiding the interpretation of the Vedas not only in the speculative but the practical portion. As far as concerns the former, it of course adopts the same monotheistic principles. The Patanjala school teaches also the being of a God, the Nyayika and Vaisheshika teach the existence of one Supreme Soul—the seat of knowledge and the maker of all things, and the Pauranik or Eclectic school maintain the same doctrine. The Sankhya denies the existence of a Supreme Being, although it recognizes a two-fold distribution of the universe as matter and spirit. Of these six ancient schools of philosophy recognised among the hindus, some are avowedly inconsistent with the religious doctrines of the brahmans; and others, though deemed perfectly orthodox, advance opinions not stated in the Vedas. The six schools are enumerated in the following order by Mr. Colebrooke:

The prior Mimànsà, founded by Jàimani.
The latter Mimànsà, or Vedanta, attributed to Vyasa.
The Nyaya, or logical school of Gòtama.
The Atomic School of Canàde.
The Atheistical School of Kapila.
The Theistical School of Patanjali.

The two last schools agree in many points and are included in the common name of Sankya.—*Wilson's Religious Practices and Opinions of the Hindus*, p. 44. *Elphinstone's History of India*, p. 215. See Brahman; Darsana; Hindoo; Nyaya; Vidya.

MIMARARI, HIND. of Ravi, and Chenab Rhamnus purpureus.

MIMBAR HIND. A mahomedan pulpit: also the minarets of a mosque.

MIMOSA, a genus of plants of the natural order Fabaceæ, or Leguminosæ, of which the following species occur in the South and East of Asia.

Asperata,	Mutabilis,	Rubicaulis,
Hamata,	Pudica,	Sensitiva,

The leaves of some of the species are remarkable for being sensitive to the touch. The pink and yellow flowers of one of the small shrubby kinds are particularly beautiful in the rains, they readily grow from seed in any soil. The Wattle-bark of commerce is procured from different species of mimosa, which grow in Australia and New Zealand. It is sometimes imported in the form of fluid extract, as well as bark. The leather produced by its means is of good quality, but of bad colour. The bark must be finely ground, or it does not give up the whole of its tannin to warm water. Many plants formerly placed by botanists in this genus have been referrred to other genera.

M. adenanthera, or Unarmed mimosa is the Lajwanta.

M. alba, *Roxb. Syn.* Acacia leucophlæa. *Willd.*

M. amara, *Roxb. Syn.* of A. amara. *Willd.*

M. arabica, *Lam. Syn.* of A. arabica. *Willd.*

M. ash colored, *Eng. Syn.* of A. cinerea.

M. bigemina, *L. Syn.* Inga bigemina. *Willd*

M. cæsia, *L. Syn.* of A. cæsia. *W. and A.*

M. catechu, *L. Syn*, of A. catechu. *Willd.*

M. catechnoides, *Wall. Syn*, A. catechu. *Willd.*

M. cinerea, *L.S.* of Caillea cinerea. *G. and P.*

M. cinerea, *Linn. Syn.* of Dichrostachys cinerea *W. and A.*

M. climbing, ENG. *Syn.* of A. scandens.

M. dulcis, *Roxb. Syn.* Inga dulcis. *Willd.*

M. concinna, *Roxb. Syn.* A. rugata, *Buch.*

M. coringera, *L. Syn.* A. latronum *Willd.*

M. elata *Roxb. Syn*, of A. elata *Linn.*

M. entada, *Syn*, of Entada puscetha *D. C.*

M. farnesiana, *Linn. Syn* of Acacia Indica Desv. *Syn*, of Vachellia farnesiana.

M. ferruginea, *Roxb. Syn.* A. ferruginea. *D. C.*

M. flexuosa *Rottl.* Ains. *Syn.* of A. speciosa. *Willd.*

M. Indica, *Poir. Syn.* of Vachellia farnesiana. *Willd. Syn.* of A. Indica, Desv.

M. ntsia.

M. latronum, *Keon. Syn.* A. latronum. *Willd.*

M. leucophlæa, *Roxb. Syn.* A. leucophlæa. *Willd.*

M. lucida, *Roxb. Syn.* Inga bigemina. *Willd.*

M. marginata, *Lam. Syn.* A. odoratissima *Roxb.*

M. microphylla *Roxb. Syn.* A. microphylla. *Gr.*

M. myriophylla, *Roxb. Syn.* A. myriophyrlla.

M. odoratissima, *Roxb. Syn.* A. odoratissima. *Willd.*

M. flexuosa, *Rottl.* See Vachi wood.

M. rugata, *Lam. Syn.* of A. rugata. *Buch.*

M. saponaria, *Roxb. Syn.* A. rugata. *Buch.*

M. scandens *Linn. Syn.* Entada pusœtha. *De. C.*

M. sepiaria, *Roxb. Syn.* A. Indica *Desv.*

M. serissa, *Syn.* of Acacia serissa.

M. serissa, *Roxb.* A. speciosa. *Willd.*

M. speciosa, *Jacq.* A. speciosa. *Willd.*

M. stipulacea, *Roxb. Syn.* of A. stipulata. *D. C. Syn* of Albizzia stipulata.

M. suma, *Roxb. Syn.* of Acacia suma.

M sundra, *Roxb. Syn*, of A, sundra. *D. C.*

M. xylocarpa, *Roxb. Syn.* Inga xylocarpa. *D C.*

MIMOSA ABSTERGENS, Spr.

Acacia rugata, *Buch.*

The fruit.

Soap nut.	Eng.	Seeya-kai.	Tam.
Sikka-kai,	Hind.	Seekayah,	Tel.

The leaves.

Sikkai ka paat,	Duk.	Siakai elle,	Tam.
Ghodasala,	Sans.	Sikai-akoo,	Tel.

This plant has a long, flat pod or legume, containing separate, small, oval, dark coloured seeds, and is considered by Native Practitioners a most valuable medicine. In taste it somewhat resembles the soap nut, but is more acid, less bitter, and has a singular pungency. Its qualities are said to be deobstruent, detergent and expectorant. It is commonly prescribed in cases of jaundice and other biliary derangements, and is, besides, used by them like the soap nut, for washing the head. The small leaves of this prickly shrub have a pleasant acidity, and are frequently put into pepper water, when it is found necessary to keep the bowels open or work off bile. The pod is usually prescribed in electuary, in doses of about the size of a small walnut, every morning for three days.—*Ainslie's Mat. Med. pp.* 111 *and* 260.

MIMOSA PUDICA.—*Linn. Roxb.*

Najuk,	Beng.	Lajwanti,	Hind.
Hte-ka-yung	Burm.	Tota vadi	Tam.
Sensitive Plant,	Eng.	Attapatti	Tel.
Lajuk,	Hind.	Pedda nidra Kanti	,,

This plant has small purple or pale pink flowers and its leaves fall on the slightest touch. It is common in gardens, and grows readily from seed.—*Roxb. Voigt, Jaffrey.*

MIMOSA RUBICAULIS *Lam. W. and A.*

M. octandra, *Roxb. Corr.*

Arlu of	Beas.	Deo-Khadir,	Panj.
Kikri	,,	Didriar, of	Ravi.
Kochee-kanta,	Beng.	Alla,	Sutlej.
Ral; Riaul,	Panjab.	Undra: Ventra,	Tel.

A very prickly shrub with small purple flowers, gradually becoming whitish, it grows in the Peninsula, Bengal, Assam and Dehra. in the outer hills, to 3,000 and occasionally 4,000 feet, up to near the Indus and is at times found on the banks of rivers, or canals, some way into the plains.—*Mr. Jaffrey, Drs. Roxburgh, Voigt and J. L. Stewart, M. D.*

MIMOSA SENSITIVA. *Linn.* P'a-yang-hwa-Chin. The Sensitive Plant, a native of Brazil has small purple flowers. The leaflets are sensitive to touch. It will grow in almost any situation and soil, raised easily from seeds. In Tenasserim, where "garden flowers grow wild," near deserted habitations the pink globular heads of the sensitive plant may be often seen peeping through the grass. It is cultivated by the Burmese, and is quite naturalized.—*Eng. Cyc. Mason, Roxb. Ham. Buch. Jaffrey.*

MIMULUS CARDINALIS.

Monkey flower		Thubbæ	Burm.

These plants are well suited for flower borders, the colours are chiefly blue, red and yellow, easily grown from seed in any garden soil. it takes its name from Mimo, an ape, the seed bearing some resemblance to the face of a monkey.—*Riddell.*

MIMUSOPS DISSECTUS, *Spreng.* Syn, of Mimusops kaaki, *Linn.*

MIMUSOPS ELENGI, *Linn.; Roxb.*

The Tree.

Bakula,	Beng Hind Sans.	Bakula Tree	Eng.
Kya-ya,	Burm.	Elengi,	Maleal.
Mugali mara,	Can.	Moone Malgass,	Singh.
Minjulu ?	,,	Kesura,	Sans.
Taindu,	Duk.	Maghadam maram,	Tam.
Bacul,	Mahr.	Mayugadi maram,	,,
Mulsari,	Hind.	Poguda manu.	Tel.
Bholsari,	,,		

MIMUSOPS HEXANDRUS.

The Flower.

Mulsari ka phool,	HIND.	Maghadam poo,	TAM.
Bacula,	SANS.	Poghada „	TEL.
Bolsarika phool,	DUK.		

This ornamental flowering tree grows in Ceylon, throughout the peninsula and the north of India, in Burmah, Pegu, Tenasserim and the Moluccas. In the Bombay forests, it is mostly found as a cultivated tree, more rarely wild and then only below the ghats. It has dark evergreen oblong alternate leaves, and small pale brown or white sweet smelling fragrant flowers, of moderate size, from which an oil is distilled. Its flowers are celebrated in the Puranas and oven placed amongst the flowers of the hindoo paradise. Krishna is said to have fascinated the milk-maids of Brindabun, on the banks of the Jumna, by playing on his flute beneath a bakula tree, the wood is strong, very hard and durable, for any ordinary purpose, serviceable for houses, but not used in ships or boats. The berries are eaten sometimes by the poor. Burmese ladies, value its small delicate sweet-scented blossoms, which they string in chaplets for the head. A cubic foot weighs lbs. 61 and it is estimated to last 50 years.—*Drs. Roxb. Wight, Gibson, J.L. Stewart, Mason, Voigt, Cal. Cat. Ex.* 1862, *Madras Ex. Jur. Reports, Mr. R. Brown, Thwaites, Ains. Mat. Med. p.* 158 *Gen. Med. Top. p.* 190, *Mr. Mendis, Mr. Rohde.*

MIMUSOPS HEXANDRUS, *Roxb.* ; *W.Ic.*

The Tree.

Kirni	DUK. MAHR.	Pala maram	TAM.
Rajan	HIND.	Pattai „	„
Chiri	SANS.	Palachettu	TEL.
Paloo	SINGH.	Pedda pala	„

The Fruit.

Keerni ka phal	DUK.	Palay pallam	TAM.
Cheerie	SANS.	Pala pundoo	TEL.

This large, handsome tree grows in the eastern province of Ceylon, in the Deccan, is generally planted by mahomedans; grows near the Godavery, is common in Guzerat, where it reaches a great size, but is seldom found in other of the Bombay forests. The wood is hard, fine grained, rather strong, and much used for sugar mill beams and well-frames in Guzerat, and where strength and toughness are required. A cubic foot weighs lbs. 60 and it is said to last 10 to 70 years. It is used for rulers, knobs, handles of tools, such as chisels, &c., and other articles of turnery; and, in Ceylon, for oil presses, bridges and buildings. The small berries are eaten when ripe, are nutritious and palatable. The dried fruit is also occasionally seen. *Drs. Roxb. Voigt. Mason, Ainslie, p.* 229, *Riddell, Irvine, and Gibson, M. E. J. R., Mr. Mendis. Captain Beddome.*

MINAGARA.

MIMUSOPS INDICA, *A. D. C.; W. Ic*

Paloo-gass	SINGH.	Palava maram	TAM.

This valuable tree grows very abundantly in the hot, drier parts of the island of Ceylon. The timber is extremely hard, and strong, and very durable. It grows in Tinnevelly, but its felling is now, there, restricted as it is in large demand by the Madras Ordnance Department for gun stocks. Until recently the tree was extensively cut for private purposes. *Thw. En. Pl. Zeyl. III p.* 175, *Report Conservator of Forests,* 1859—60.

MIMUSOPS KAUKI, *Linn.*

M. dissectus,	*Spreng.*	Achras dissecta,	*For.*
„ hexandra,	*Roxb.*	„ balata, *Aubl.*	*Rheede, Rumph.*
Kshirni	BENG.	Kirni	HIND.
Obtuse leaved mimusops	ENG.	Kshiriki	SANS.
Khiri	HIND.	Manil kara	MALEAL.
Khirni	„	Boasoo	„

The root.

Khirni Lod'h. PANJ.

This middle sized tree grows in Malabar, in Northern India, the Panjab, the Malay islands, the Moluccas and New Holland. At Ajmeer and Kotah, the tree becomes very large and handsome. In the Dekhan, also, it grows to a large size, and is generally planted in groves. The wood is fine-grained and hard. The fruit, is about the size of a small olive, is of a yellow color when ripe, after the rains, and contains a sweet clammy juice, eaten chiefly by the natives. The flowers are aromatic and the seeds yield medicinal oil obtainable in tolerably large quantities in some parts of the country. In Burmah, this dried fruit is occasionally seen among the Chinese, brought from Singapore. In the Panjab, the powdered seed is applied in ophthalmia, and the root is officinal in Australia, its north-east coast is well wooded, chiefly with the Mimusops kauki, trees of which are, there, often 60 feet high and 3 in diameter.—*Voigt, Dr. Irvine's Med. Top. of Ajmeer, p.* 190, *Drs. Riddell, Mason and J. L. Stewart; Macgillivray's Voyage, Vol. I. p.* 106.

MIN, or Meen. TAM. A fish.

MINA, HIND. Gracula religiosa. *Linn.*

MINA, See India, Meena, Minah.

MINA, a valley near Mecca.

MINA BAZAAR, an exhibition.

MINAGARA an ancient city on the Indus river, the chief site of the dominions of the Parthian kings of the Punjab. Its position has occupied the attention of geographers from D'Anville to Pottinger. Sindh being conquered by Omar, general of the (Abbasi) caliph Al-Mansoor the name of Minagara was changed to Mansoora une ville celebre sur le rivage droit du Sind ou

Mehran, "Ptolemee fait aussi mention de cette ville; mais en la deplacant," &c., D'Anville places it about 26°, but not so high as Ulug Beg, whose tables make it 26° 40'. General Cunningham has little doubt that Minagara, handed down to us by the author of the Periplus, was the Sami-nagara of the yadu Jhareja, whose chronicles claim Sewisthan as their ancient possession, and in all probability was the strong-hold (nagara) of Sambus, the opponent of Alexander. On every consideration, he is inclined to place it on the site of Sehwan. Vincent, in his translation of the Periplus, enters fully and with great judgment upon this point, citing every authority, Arrian, Ptolemy, Al-Biruni, Edrisi, D'Anville, and De la Rochette. He has a note (26 p. 386, Vol. I.) which is conclusive, could he have applied it. "Al-Birun [equi distant] between Debeil and Mansura. D'Anville also says: "de Mansora a la ville nommee Birun, la distance est indiquee de quinze parasanges dans Abulfeda," who fixes it, on the authority of Abu-Rehan (surnamed Al-Biruni from his birth-place), at 26° 40'. Gayni, or Gajni, is one of the ancient names of Cambey (the port of Balabhipoora,) the ruins of which are about three miles from the modern city. Other sources indicate that these princes held possessions in the southern continent of India, as well as in the Saurashtra peninsula. Filatilpoor Putun, on the Godavery, is mentioned, which tradition asserts to be the city of Deogir; but which, after many year's research, General Cunningham discovered in Saurashtra, it being one of the ancient names of Kundala. In after times, when succeeding dynasties held the title of Bhalaca-rae though the capital was removed inland to Anhulwarra Putun, they still held possession of the western shore, and Cambay continued the chief port. These invaders were Scythic, and in all probability a colony from the Parthian kingdom, which was established in sovereignty on the Indus in the second century, having their capital at Sami-nagara, where the ancient Yadu ruled for ages, the Minagara of Arrian, and the Mankir of the Arabian geographers. It was by this route, through the eastern portion of the valley of the Indus, that the various hordes of Gete or Jit, Hun, Camari, Catti, Macwahana, Balla and Aswaria, had peopled this peninsula, leaving traces still visible. The period is also remarkable, when these and other Scythic hordes were simultaneously abandoning higher Asia for the cold regions of Europe and the warm plains of Hindusthan. From the first to the sixth century of the Christian era, various records exist of these irruptions from the north. Gibbon, quoting De Guignes, mentions one in the second century, which fixed permanently in the Saurashtra peninsula; and the latter from original authorities, describes another of the Gete or Jit, styled by the Chinese Yu-chi, in the North of India. But the authority directly in point is that of Cosmas, surnamed Indopleustes, who was in India during the reign of Justinian, and that of the first monarch of the Chinese dynasty of Leam. Cosmas had visited Callian, in the Balhara kingdom; and he mentions the Abtelites, or White Hun, under their king Golas, as being established on the Indus at the very period of the invasion of Balabhipoora. General Cunningham identifies Minagara with modern Thatta—*Tod's Rajasthan* Vol. I. p. 217.

MINAH, also written Meena and Mina, one of the ancient races occupying India. Many of these ancient tribes are addicted to robbery, dacoity and thuggee. Amongst others may be named the Bedowreah, a robber tribe, of the north west of India. The Beriah and Minah, robber tribes in Central India, the Mhang, a robber tribe in western India. The Wuddar, a robber tribe on the nothern frontier of Canara. The Takinkar, a robber tribe in the Dekhan. The Pardhi, Bhowra a robber tribe of Khandesh and Berar. The Wusaweh a robber tribe of Guzerat. The Bhar a robber tribe of the Bombay presidency. And the Gehar, a large class of child stealers in the valley of the Nerbuddah. See Meena.

MINAHASSA. Menado and Kama in the province of Minahassa lie directly opposite each other on the West and East sides of the North Eastern peninsula of the large and rich island of Celebes, and are open to foreign trade. Menado, the capital of Minahassa is situated on a large and beautiful bay on the west side of the northerly promontory of Celebes, in 1° 30'. N. Lat. and 124° 56' East Long. Greenwich, according to the chronometers of the barque Sumatra, (Dec. 1843), according to Horsburgh in 124° 52' East Long. and according to Norrie 125° 0'. Cacao, is cultivated in the high lands, but mostly on the coasts. The plantations of it are even now considerable, and this branch of industry only requires not to be impeded by any obstacles, in order to be still further extended. It forms a large ingredient in the trade, and furnishes many petty traders with their daily bread, not to speak of the land-owners for whom the cultivation of the cacao affords the only subsistence. The preparation of this product here differs from that in the West Indies: 1,200 to 2,000 piculs of

125 pounds are yearly produced; the prices vary much, being from 50 to 75 florins.

The sulphur Lake Lienong is situated near the negory Lahendong. Half way between Sarongsong and Lahendong the sulphur is observed exuding from the ground, and on the left, are several sulphureous marshes. Everything here is barren and rude, and nature waste and inhospitable. From the height at the back of negory Lahendong, turning to the west you behold, on both sides of theKorey mountain, the sea in the distance,—on the right, Lakon exposing its full dimensions,—at your feet the negory Lahendong,—at your back lake Lienong about half a mile in circumference, formed by the mountains Tolanko, Lingkoan, Kasuratan,—and Tempusu, below you. The glittering of the waters of the lake beneath is exceedingly beautiful showing, from the volcanic action, different colours. On the sides and at your feet you see the sulphur and the hot-water boiling up from the ground, the last at a heat of 200° to 202° Fah. so that in two minutes an egg may be boiled in it. On the other side of the lake, the aspect of nature is of a more terrific character, the hot water runs from the walls and shore into the lake, but it is of a lower temperature than that on the other side. A boiling sulphur pool, thirty feet in diameter, first arrests attention. It has a temperature of 140°, Fah. while all around there is nothing but desolation and boiling water, this is the place where the count de Vidua lost his life in his zeal for exploration. Not listening to the advice of the natives around him, he fell into the boiling mud. It is remarkable that in the circumference of 30 or 40 feet different degrees of heat were found, 135,° 171,° 145,° and lower, 165°. The volcanic direction near this lake is east and west, and the earthquakes there are felt in the same direction. The lake, is 10 feet deep, has an outlet through the district Sonder, and near the negory Tinji forms a most beautiful cascade. In the lake Lienong, six different kinds of fish are found, viz., cabos, getegele, sayo lumulontik, komo and the largest kind of eels, and also a number of wild ducks and other water fowl. At noon the thermometer was 75° Fah. According to Professor Bikmore gold is found in great quantities in Celebes. It occurs over all the northern peninsula from the Minahassa south to the isthmus of Palas. Tavernier also relates that Celebes or Macassar produced gold also, which is drawn out of the rivers, where it rowls among the land.—*Tavernier's Travels p.* 156. *Professor Bikmore. Journ Ind. Arch. from the Tjdshrift voor Neerlands Indie 7 y. 4e-Deel. Ses Tjd. Voor N. I 5th I. deel I blz.* 306. *A Glance at Minahassa. by M. A. F. Van Spreeuwenberg. in Jour. of the Ind. Arch. Vol.* II. *No.* XII. *Dec.* 1848, *p.* 833.

MINA-KAR. Hind. Enamelling on silver. Vitreous masses of colours for enamels are employed by the "minakar," an enameller on silver, &c. The colors used are principally green and blue, salts of iron and copper diffused through vitreous matter; a yellowish color also is produced by litharge. The manufacture, consists in taking a silver or metal vase, having the pattern of leaves or flowers worked on it in relief and filling the hollows with enamel in a melted state. The colors exhibited are blue, green and red. The art of making this material, is known at Lahore, Mooltan and other places.—*Powell Handbook.*

MINAK, Malay. Oil. Minak changke, Clove oil. Minak jarak, Castor oil. Minak kalapa also Minak Nur. Cocoanut oil.

MINAR, Pers., a minaret of a mosque or other building. Char-minar, a building inside the town of Hyderabad. See Kutub Minar,

MINAN, Malay, Frankincense.

MIN CHENNAY, Tam., Fish roe.

MINCOPI, The people occupying the Andaman islands. They are skilful in shooting fish, manage their canoes well, and are fond of singing and dancing. They take little pains to cultivate the soil and are ignorant of the art of working in metals. They make their canoes by hollowing out the trunks of trees by means of fire.—*Latham's Descriptive Ethnology.* See Minkopi.

MINDANAO, is in lat. 5° 39' N., long. 125° 18' E. The interior of this large island is said to be inhabited by many small tribes of Papuans, but those only who reside near the north east, where there are several Spanish settlements, are known to Europeans. The chief tribes of the north are called respectively Dumaga, Tagabaloy, Malano, and Manabo, but very little is known concerning them, except that, in common with the other mountain Papuans of Mindanao, they are comparatively inoffensive. The great islands of Mindanao, Palawang, and the Sulu Group of islets, forming the southern limits of the Philippine Archipelago, contain many nations and tribes speaking many languages of which little has been published. Mr. Crawfurd on the information given by Mr. Dalrymple, informs us that even in the little group of the Sulu islands, a great many different languages are spoken, and he gives a short specimen of 88

MINERAL SUBSTANCES.

[illegible]rds of one of those most current. Mindanao is the eastern base of the Philippine, and Palawass the western. This island is 275 miles long by 39. It was formerly subject to the Sulu. The southern chain of islands is, throughout, the great sea of piracy in the Indian Archipelago, and it has been proposed to term itPiratania, including under that name Mindanao, Solo, and the crowd of other islands extending from Mindanao, to the N. E., coast of Borneo and separating the Mindoro from the Solo sea. —*Earl's Archipelago. The British World in the East Ritchie, Vol. II.*, p. iii. See India, Papua, Salibaboo islands, Serangani islands, Sulu Archipelago; Tonking.

MINDHAL, Hind. Randia dumetorum.

MINDORO, an island lying immediately adjacent to the S. W. Coast of Luzon, being separated only by a narrow strait. The Negrito race who are residing in the island are congregated in a mountainous district, called Bengan, where they live on friendly terms with the Manguianes or wild tribes of the brown race, by whom they are surrounded although very little intercourse subsists between them. The Mindoro sea is bounded on the S. W., side by the N. E. coast of Borneo. It is much resorted to by British sperm whalers who obtain entire cargoes there. Mindoro Strait is 27 to 33 miles wide. The Manguianes are a mild but illused people, they are so little advanced in civilization, that European visitors, who have not had opportunities of personal communication with the Bangano often leave the island, with the impression that they are only a more savage variety of the same race.—*Bickmore Crawford. Earl. Wallace.* See India, Luban. Papuans.

MINE a river in Burmah.

MINE-DE PLOMB NOIR, also Plomb-de Mine, also Potelot, Fr. Blacklead.

MINERAL SUBSTANCES, useful in the arts, and applicable for personal ornament as gems, are very numerous in South Eastern Asia. Colours, from the mineral kingdom, are procurable in Southern India from the following places :—

Alumina coloured with madder lake, prepared from the munjeeth or,	
Rubia tinctoria,	...Chingleput.
Antwerp red,	...Ganjam.
Burnt sienna,	...Hills near Salem,
Bright yellow ochre	...Hills near Cuddapah.
Brown ochre,	...Chingleput.
Cologne brown	.. Neilgherry Hills.
Cream coloured ochre,	...Hills near Salem.
Dark shade of grey ochre	...Nuttum Hills.
Dark umbre,	...Neilgherry Hills.
Deep yellow ochre (common in the bazars of Madras.	
Flesh coloured ochre,	...near Salem.
Indian red,	...Hills near Chingleput.
Iron sand,	...Bimlipatam.
Lavender coloured ochre,	...Bangalore.
Light red ochre (prepared from the yellow ochre)	.. Nuttum Hill.
Orange ochre, (made from the yellow ochre by heat),	...near Cuddapah.
Pale yellow ochre,	...in Nuttum Hills.
Peroxide of manganese	...Mahratta Country.
Plumbago or black lead	...Vizianagrum Golcondah. Travancore.
Puce coloured ochre,	...Bangalore.
Purple ochre,	...Hills near Chingleput Coylon.
Raw umber,	...Neilgherry Hills.
Raw sienna,	...near Salem.
Roman ochre,	...Chingleput.
Salmon coloured ochre,	...Salem.
Silvery white kaolin,	...Bimlipatam.
Ultramarine prepared from the lapis lazuli,	...from Bombay.
Venetian red,	...in the Bazars in Madras.
Warm stone coloured ochre,	...near Chingleput.
White ochre or porcelain earth,	...Bangalore.

Trichinopoly.

Varieties of gypsum—Ootatoor.	Pink and colored granites
Do. of shell marble.	Copper, iron or other metals.
Tourmaline.	
Anthracite and stone clay (black).	

Cambay; Bed of Seena; Godavery; Rajahmundry; N. Circars.

Flint.	Soapstone.
Bloodstone.	Dolomite or grey magnesian limestone.
Onyx.	
Agate.	White felspar.
Cornelian.	Precious do. cleavelandite.
Calcedony.	
Cat's eye.	Antimony.
Jasper,	Plumbago.
Opal.	Iron and other metals.
Plasma.	

Bellary.

Iron ore a great many varieties.	Lithographic marbles.
Near Hullial.	Whetstones and slates.
Lead.	Fine gypsum at Kalndgee
Zinc.	Marbles at Ghooty, Rylcheroo and Tarputree, —fine white statuary marble — yellow, pale green, dark green, red, pink, purple, brown, black and grey.
Antimony.	
Gold—near Dummul.	
Soapstone.	
Magnesite.	
White granular limestone mountain range of hills.	
Dolomite.	

SALEM.

Venetian talc, (green)—Puckanando.	Garnets.
Serpentine do.	Ruby;Sapphire;Emerald; Topaz.
Adularia and white felspar—Yerrapaddy.	Corundum and emery, 4 or 5 varieties.
Granites, pink and green.	Magnesite; Soapstone.
Hornstone or chert.	Chromate of iron; Magnetic iron ore.
Jasper.	
Octohedral iron ore.	

COIMBATORE.

Beryl or aqua marine with its matrix of cleavelandite; Kangayum.	Gold sand, 3 or 4 miles West of Dewalee near the top of the karkoor ghat.
Corundum—red, blue and yellowish green.	Rock crystal.
Garnets.	Emery, 2 or 3 kinds.
Sapphire, ruby and topaz, said to be found along with the corundum.	Copper.
	Soapstone.

Also, in many parts of India, Ceylon, Burmah, the Malay peninsula and the islands of the Archipelago,

Iron ores.	Sapphire.	Turquoise.
Copper ores.	Emerald.	Avanturine.
Tin ores.	Rock crystal.	Cairngoram.
Lead.	Amethyst.	Coral.
Antimony.	Calcedony.	Sulphur.
Gold ore.	Onyx.	Ochres.
Manganese.	Blood stone.	Earths.
Silver ore.	Cats eye.	Clays.
Plumbago.	Prase.	Kaolin.
Coal.	Platina.	Lime.
Limestones.	Cornelian.	Pumice.
Marbles.	Agate.	Gypsum.
Building stones.	Jacynth.	Plaster of Paris
Granites.	Pearl.	Mica.
Slates.	Mother of Pearl	Asbestos.
Fire-clay.	Amber.	Talc.
Millstones.	Diamond.	Selenite.
Corundum.	Topaz.	Petroleum.
Garnet.	Tourmaline.	Fullers Earth.
Ruby,	Lapis lazuli.	Red Earth.
Topaz.	Cinnamon stone	

Mineral samples of copper are known to occur in 17 or 18 different localities of Southern India, in the forms of green carbonate and grey and liver colored ores, but the metal has never been traced to good veins or nests. The green and liver colored oxides of copper are said to occur in Kurnool, Cuddapah and Nellore. The Copper Mountain, Bellary does not contain a trace of copper, though it is are rich Hæmatitic Iron ores.

Mewar is rich in metals; Mysore has iron ore, and Corundum, in abundance.

Beluchistan is rich in mineral productions, copper, lead, iron, antimony, sulphur, and alum, abound in various parts while common salt is too plentiful to be advantageous to vegetation. On the high road from Kelat to Kuch Gundava is a range of hills, from which red salt, is extracted. Sulphur and alum are to be had at the same place. Ferrier saw quantities of white and grey marble in the mountains to the westward of Nooshky, but it does not seem to be at all prized by the Beluch.

Chinese authors assert, that there are between four and five hundred mountains in the empire which produce copper, and that there are upwards of three thousand which produce iron. Gold and silver mines abound, but the policy of the Government discourages their being worked. The mines of the province of Kwei-chow supply all the mercury used for the manufacture of vermilion, and there are mines producing lead, tin, and calamine, scattered all over the country. Mining in general is discouraged by the emperor. Coal was used very early in China as fuel; it is mentioned by Du Halde as black stones dug out of the mountains, which stones burn when kindled, and are used by many persons in preference to wood, of which there is abundance. It is found in the north and in the south, and probably might be had in nearly every province in the empire. At Shang-hae, it has been used on board Government steamers; in this district it resembles cannel coal; it is to be had also at Canton. Le Compte assures us that there is not any country better supplied with coal than China, and he particularizes the provinces of Shan-se, Shen-se, and Chihle. *Sirr's China and the Chinese*, Vol. I. p. 424-425.—*Madras Exhibition Juries' Reports.*

MINERAL ACIDS. The Indian method of preparing these is as yet imperfect and the manufacture is conducted on a small scale, only in such large cities as Lahore, Amritsar, &c., there is a factory also in Kashmir.

MINERAL OILS. See Oil.

MINERAL PITCH. See Asphalte.

MINERAL SPRINGS exist in many parts of the South and East of Asia. The succeeding list, has no pretension to being any thing more than a catalogue but includes, it is hoped, most of the mineral sources in India and its dependencies, of which accounts have been published. The names attached to the notices have been added; generally they are those of the discoverers, or rather describers; but in some instances of the analysers of the waters. Some springs, such as the Monghyr Seetakund, have been so long known, that it is uncertain who the original describers were. Capt. Sherwill gives information about the Rajmahal and Bheerbhoom springs, Mr. Edgeworth about those in Kulloo, Dr. Fleming the ones in the Salt Range, and Mr. A. Young those in Sind. Major Sand-

ers gave valuable information and much has been obtained from the Maps in the Quarter Master General, the Surveyor General, the records of the Foreign Office and Medical Board Offices. Petroleum wells have been included in the list, as they are of some commercial value, although they perhaps cannot properly be called mineral springs, and their medicinal use, which is known to the Natives of India, is also now almost abandoned except in some cutaneous affections. The districts richest in mineral waters appear to be the Tenasserim Provinces, a district around Hazareebaugh stretching in almost every direction for about 130 miles, in many places literally teeming with hot springs, the upper part of the Jullunder Doab, or rather the hills beyond its Northern boundary, the Salt Range, and Northern and Western Sind; next is the Concan, and, though not to be compared with any of the foregoing, the peninsula of Guzerat. The deficiency of mineral sources in the Southern portion of the peninsula of India, and throughout the great central trap formation, is remarkable. The known springs are found at every elevation, from within high water mark to a height of 12,000 feet. More than half of those in the following Table are thermal springs. The most frequent of all appear to be the hot springs without any very strong mineral impregnation, which are so abundant in the Tenasserim Provinces, and in the Hazareebaugh districts, in some parts of the Himalaya, in the Concan, also in Sind, where, as in many other places, an impregnation with carbonate of lime is common. One or two such have been found in Rajpootana and the Deccan. The sulphurous springs, appear to be pretty equally diffused: several in Hazareebaugh, some in the Nerbudda, some in the Concan and Guzerat, some in Sind and the Salt Range, many at the base of the Himalaya, and in the upper part of the Jullunder Doab. Only one has been noticed in the Madras Presidency, (Chittoor is scarcely an exception to this,) and no true one in Tenasserim. The great majority of them are thermal. The Saline springs are chiefly found in Sind and in the higher portion of the Punjab; they usually contain common salt with some sulphate of soda and small quantities of other salts, when they are not simply brine. Traces of iodine are found near Kangra. Throughout Rajpootana and in some parts of the Punjab, the wells are abundantly impregnated with soda. Some of the springs in Kemaon contain mineral impregnations, but scarcely to an extent to be considered saline.

Scarcely any strong saline ones are thermal. The few thermal salines are chiefly calcareous, and one or two silicious. There appears to be a general deficiency of Chalybeates, and there is no one district in which they have been found more frequently than another, unless the outer ranges of the Himalaya; the wells in the Neilgherries are said often to have a trace of iron. None of the Indian chalybeates are thermal, and none of those known, except that at the beautiful spot Nagconda, appear to be strong ones; but it is difficult to suppose, especially with reference to there being no want of iron in India, that other sources of this description and of more powerful virtues will not be discovered. It is said that there are many undescribed chalybeates in the Himalayas. The Murree hills contain scarcely any, and it is to be hoped that the one at Chumba, may prove of value. It is much to be regretted that none of the agreeable acidulous carbonated waters, such as the Seltzers, commonly called Seltzer water, which are abundant in some parts of Germany, have been found in India, where they would be so grateful. Some of the thermal springs, as the Seetakund, at Monghyr, the water of which is highly prized and often carried on long voyages, are probably slightly carbonated, and observers talk of Indian springs effervescing, for instance the so-called chalybeate at Bangalore. When, however, it is considered, that almost all strongly carbonated springs in other parts of the world are found in the neighbourhood of extinct volcanoes, as in Auvergne, the Rhine Provinces, the Caucasus, or near active ones as at Ischia, they are scarcely to be looked for in India. Hot springs are not necessarily indices of volcanic action; they are most common at points of great displacement of strata, or at the junction of stratified and unstratified rocks. Though considering the Loonar lake volcanic, many observers could not discover scoria or lava, but it appears that Dr. Bradly in 1851 found both. See a paper by Dr. Buist in Trans. Bombay Geogr. Society. He collected a large list of thermal springs, and connects them with volcanic agency. By analogy, some might be expected to be found in Arracan, or in the Pegu and Tenasserim Provinces, the first being, and the other two being nearly, included in the belt of volcanic action that runs up the eastern side of the Bay of Bengal, terminating in Barren Island and the mud volcanoes. In the great majority of instances, they have only been regarded by the natives of the country as emanations of the deity, and as objects of worship. Where-

ever there is a hot spring, there is pretty sure to be a temple, visited by pilgrims. Many have, however, been used medicinally. Some of those, which appear to be most resorted to, for their healing virtues, are the springs at Malacca, those at Sonah, near Delhi, where considerable buildings have been erected for the convenience of bathers, at Munnee Karn, and at the Lukkee Pass. All of them are thermal, and except Munnee Karn, are sulphuretted, and natives have undoubtedly faith in them in certain cases. Such springs might easily at a small expense be made more extensively useful to natives. Europeans can scarcely be said to have ever made a fair trial of any of the mineral springs of India. Mr. Ludlow in 1826, suggested that the wells at Sonah should be made use of for European soldiers. Dr. Murray attempted in 1843-44, to employ the sulphuretted and chalybeate springs in the valley below Landour for the benefit of the invalids at that sanatarium, but he never met with the support he deserved, and the situation of the springs at the bottom of a hot and confined though picturesque valley, was a very important obstacle to success. In 1846 they were found all but abandoned. That more attempts of the kind have not been made, that springs of as high virtue as those so prized in Europe, should have been neglected, must no doubt be a matter of surprise to people who have not visited India, or to foreigners, to whom of all but the poorer classes a visit to a bath is a yearly necessity, and to Germans, who publish annually some 30 new works on their watering-places, but not to those who are aware of the many practical difficulties to be contended with in this country. It is not, however, generally known in Europe, nor indeed in India, that mineral springs are so abundant in the East. Above 100 separate localities have been ascertained within the bounds of British India. There are hot springs in Ladak, Nepal, and Sikkim; at Uchebul in Cashmeer, and hot sulphur springs near Rajourie, in Goolab Sing's territory. The mere absence of strong ingredients in the water, as in the Tenasserim and many of the Hazareebaugh hot springs, would be no essential obstacle to success in their use, for some of the popular European baths, as Matlock, Wildbad, Pfeffers, and Bad Gastein, are very deficient in salts, yet are found efficacious in many affections, being chiefly used for bathing. But the absence, at most seasons of the year, of a bracing climate, at the generality of the thermal springs in India, diminishes the chance of their ever proving of utility to Europeans. Perhaps the climate of Hazareebaugh, which is 1,500 feet above the level of the sea, alone offers something of an exception to this remark. The mountain of Parisnath, in that district, 4,500 feet above the sea has a space on the ridge at its summit, far too limited for more than two or three bungalows, and there would be much difficulty in procuring a proper supply of drinking water for any number of people.

The sulphuretted spring at Chaunch is only twenty miles from the terminus, and about three miles off the Grand Trunk Road. It is prettily situated, not far from the Pachete hills, and there is a colliery near. But there is a much more abundant and hotter one called Tanloie, on the banks of the Damooda, two or three miles off. Those at Bum Buklesir are about fifteen miles from Mungulpore, and the same distance from Sooree: they are further off the high road, but are more powerful and abundant. The hot spring at Lakarakunda is not far off, and there is said to be another near at Kisshun. The elevation of all them may be about 300 feet above the sea level. Of these places, Bum Buklesir, is particularly deserving of an early investigation, for no analysis of its waters has yet been made. There are four or five springs: the temperature at least of the hottest, which is 162°, exceeds that of the most popular springs of the kind, Aix la Chapelle, or Bareges and Cauterets in the Pyrenees. During the four cold weather months the climate is probably not inferior to that of any of those places in their short bath season. Indeed, but for the peculiar arrangements of society in India, depending on Europeans being birds of passage, and not colonists, but for the absence here of any season of general relaxation from business these wells might, if there be no local objection to them, have long ago been found of much utility to the inhabitants of Calcutta. But the facility of communication with England and of going to sea, enjoyed by Calcutta people, has led to indifference about the sanitary resources of the country, and to the neglect of Cherra Poonjee and Darjeeling, or rather to their never being fully appreciated, and to the abandonment of the only sanatarium they had on the sea-coast, Poorie; not that it was ever in very high favor. A few of the residents of Cuttack still go there, during the hot months, but we never hear of any one visiting it from Calcutta In fact, sea bathing, or any other kind of bathing, except for purposes of ablution, is scarcely known in Bengal, and probably not much practised in any part of India. Coortallum, not very

far from Cape Comorin, is a large place with several bungalows close into the hills. The well known cataracts are close at hand. The lowest cataract falls from a height of 200 feet. The average temperature of the water is 72° to 75° and invalids derive great benefit from bathing in it. The bathing place is under a shelving rock, affording the most delightful shower-bath possible. The climate is particularly enjoyable to Europeans in June, July and August. The scenery is splendid; there are in all three falls, the highest being 2,000 feet above the sea. Amherst, or Negrais, may be useful to the occupants of British Burmah. Sind abounds in mineral waters, but the situation of the province and its climate alike preclude the hope of their ever being extensively useful to Europeans, though they might be more employed for sepoys, and the people of the country. The thermal springs of the southern Concan do not appear to be powerful, and they have no advantage as to climate. At Ramandroog there is a small plateau 3,198 feet above the sea; climate cool, invigorating and healthful, 13° to 14° cooler than Bellary; the table land is 2,735 yards long by extreme breadth 996 yards. The climate must make the sulphur springs of Bhadrachellum useless for Europeans, even if in other respects they were promising. The higher portion of the Jullundur is a tract abounding in mineral wells of all descriptions, where the icy stream of the Parbutti, close to the boiling fountain of Munneekarn, which rises in a jet at an elevation of 5,587 feet, could furnish Russian baths, if they were desired, and where the immediate vicinity of a chalybeate is not to be forgotten: where some are reported to contain Iodine or Bromine (the asserted presence of less than $\frac{1}{3}$ of a grain of bromide of potass, with the merest trace of iodine, in 16 ounces of the water, was the making of the Saline of Kreutznach), and where some must possess the advantage of an almost European climate. In this district also and on the banks of the Beas, is Bishiht, at an elevation of 6,681 feet, with an ample thermal sulphuretted source. Gerard says, there are a few mineral springs impregnated with salt, iron and alum, that may possess medicinal virtues, and the famous wells of Zungsum, at the meeting of the Speetee and Parati rivers, 4 miles north of Shealkhur, where inscriptions in the Tartar language on tablets of stone describe the particular virtues of each spring, are scarcely beyond the limits of Kunawur.

Bum Buklesir is a pretty and curious spot, easily accessible. It is healthy and not jungly, being situated in a well-cultivated country, with a little jungle to its south. It is one mile from the large town of Tantipara, on the banks of a small nullah, called the Buklesir. There are five or six hot springs, the whole group called Bum Buklesir. The hot wells that have been surrounded with masonry walls are immediately on the north or right bank of the nullah. There are numerous hot springs in the bed of the nullah only to be seen in the dry season, giving out the well-known smell of sulphuretted hydrogen, with which the air is tainted. Near the hot springs there are several cold ones, all flowing from a tough gneiss rock. The hot and cold springs are only separated by a few feet from each other. The body of water ejected from the hottest well is very considerable, being about 120 cubic feet per minute; it runs from innumerable small orifices in an accumulation of mud and dirt, the rock being nowhere visible within the masonry of the tank. In the hottest water 162°, a green shining conferva thrives. Another spring is 128°, and the coolest 83°. Some 3 or 400 feet from the bank of the river, among the dilapidated temples, there is a large pucka tank which is supplied by two springs, one hot and the other cold; so that at one end the water is warm, at the other cold, and in the centre tepid. The stream of the nullah is about 50 yards across, with a brisk current, and it retains its heat below the springs for a considerable distance; its temperature was 83° in the month of December, when the temperature of the air was in the shade 77°. The sand of the stream some little way from the spring, and at the depth of six inches, is intolerably hot to the hand. Extending for about 200 yards along the right bank of the stream, are 320 small brick and mortar Vihara or temples, built by various pilgrims, each containing a Priapus or emblem of Maha Deo. Only one temple has any pretension to architectural elegance. Numerous attendant brahmins, who are most importunate beggars, loiter about the temples, engaged in bathing in the hot stream, or watching the cremation of dead bodies, which operation is constantly being carried on. Tantipara is a fine substantial village, with most of its inhabitants engaged in preparing silk for the Calcutta market; there is an indigo factory besides a police choki and abkari station; a short way off is the large town of Dobrajpore, offering a good market for English piece goods, and producing a large supply of fish from its numerous tanks. Between it and Bum Bucklesir, and in the town of Dobrajpore, large naked and

picturesque masses of granite and gneiss protrude through the soil, occupying altogether about a mile square. The scene is a very curious one. In the opposite direction, but further away, is Nagore, or Jy Nuggur, a large town; the greater part of it has gone to decay, as is shown by its falling mosques, its half-filled and weed-choked masonry tanks, and its ruined buildings which almost approach to palaces in extent. The famous Nagore wall or entrenchment, extends in an irregular and broken figure round the town of Nagore, at a distance of about 4 miles; its length is about 32 miles. At Lakarakoonda, about 5 miles off, is a warm spring, temp. 85°. Near the feeble stream which carries away its waters is a curious cut stone Hindu temple, which is fast falling into ruin.

Panjab. The mineral springs of the Panjab are always situated either in the hills or in submontane districts; there are hot springs, saline and sulphurous waters, and petrifying streams, in limestone districts, are not uncommon. The Jawala Mukhi range is a portion of the outer parallel of the sub-Himalaya. It is composed of a sandstone of the later tertiary period. The springs are situated all within a distance of about 30 miles near the base of the hills, on their south westerly face, looking towards the Beas; all contain chloride of sodium common salt and iodine, stated by Mr. Marcadieu, to be in the form of iodide of potassium in considerable quantity. In proceeding by order of their respective positions, and taking for a starting point the limits of the Jawala Mukhi valley, naturally formed by an elbow of the Beas near Nadaun, the salt iodurettted springs are placed in the following order; 1st Kooperah; 2nd Jawala; (two springs); 3rd Jowala Mukhi; 4th Nageah, and 5th Kanga Bassa. All the water from the five springs, one at Kooperah, three at Jawala, one at Nageah and one at Kanga Bassa, after having undergone slight concentration by being exposed only for a few hours to the open air, is purchased by the bunnials at one anna per seer, or exchanged for the same value in attah, &c. The livelihood of the natives living in the vicinity of these springs is chiefly earned by this trade. They are convinced and tell all who question them that the water contains an efficacious principle which promotes the cure of the goitre. Nature offers this remedy ready formed, and in large proportions without the excess being injurious; and there is a chance of finding a sufficient quantity of the salt to render it profitable in a commercial point of view. While the Jawala Mukhi waters

contain a large per-centage of iodine, Dr. Fleming states as the result of his analysis that not a trace of it can be found in the rock salt of Mandi. The sulphuretted hydrogen spring at Danera, is considered sacred by the natives, who resort to it for cure in goitre and other diseases; it is situated about a quarter of a mile off the main road to Danera. The spring is not a thermal one, but its exact temperature has not been observed. A small way-side spring in the hills, near Dalhousie, has a strong chalybeate taste, and deposits the reddish precipitate indicative of iron. The temperature of Bishasht spring is 102° Fahr. that of the principal spring at Manikarn 202° Fahr.

The springs of mineral waters which occur in China, are generally thermal, or solfataras, yielding sulphurous gases, steam and warm-water, and their warm character gives them their Chinese names Wan-ts'iuen, Wan-t'ang and Fuh-ts-iuen. The hot sulphur mines of Tung-t'ang are about 50 miles from Chefoo. They resemble those of Atami in Japan, and are useful in skin deseases and the contractions and pains of rheumatism and other diseases. Twenty miles N. N. W. from Macao is the island of Hiangshan, in which the hot springs Yungmah occur, with a temperature of 170°. The waters contain salt, sulphate of Soda, Chloride of Calcium, and are useful in skin diseases. In the gypsum districts of the division of Yung-ching in Hu-peh, are several warm medicinal springs, resorted to by the sick. Large quantity of salt and fibrous gypsum come from these places in Ying-ching. Hwang-shan, a hill to the west of Hwui-chau-fu, city, in Ngan-hwui, has cinnabar springs which are reddened at times and are hot enough to make tea. A clear, hot, spring Yuh-shih-ts' iuen, is met with at Li-shan, near Si-ngan-fu (Shen-si). At the Lu-Shan, near Kiu-Kiang (Kiang-si) are warm springs, once much vaunted for their efficacy, in syphilitic, leprous and exanthematous disorders. At Li-en, in Shen-si is a carbonated spring called Li-ts'iuen or Kam-ts'iuen, whose sweet waters were deemed to encourage vegetation and to prolong life, and to be cooling, stomachic and corrective. To the S. E. of the city of Hoh-king-chau, in Li-kiang-fu (Yunnan) are warm mineral springs, esteemed in the treatment of abdominal tumours. There is the celebrated well of A-yih, at a place about 60 li to the N. E. of the district city of Yang-ku in Kwan-chau-fu, (Shan-tung), anciently called O-yih or A-yih. The well is seventy Chinese feet deep and its waters have a gela-

tinous principle like the waters of Bareges in France. The water is evaporated and produces a gelatine called O'Kiau or Asses-glue.

In Formosa, at its Northern end, 1750 feet above the sea, are sulphur pits, in the rocky gorge of a mountain, and eighty-five miles East of Tamsui, and clouds of steam and sulphureous vapour issue from rents in the rocks. There are several hot springs and pools, and a miniature Geyser throws intermitting jets of boiling water to a height of fifty or sixty feet. Another solfatara is near the village of Kim-pao-li some seven or eight miles to the N. W. of Kelung. In Japan similar solfataras occur, in the department of Satsuma, in the island of Kiu-siu. The ground is volcanic and impregnated with sulphur. At the southern end of Satsuma is the burning sulphur island of Ivoo-sima.

1. *Sulphuretted Mineral Springs.*

Malacca, thermal.—*Ward.*
Spring, 27 miles N. from Hazareebagh, thermal.—*H. H. Wilson.*
Bum Buklesir, thermal, 16 miles, W. and S. of Soorce in Bheerbhoom.—*Sherwill.*
Jorya Booree, not far from Chaunch, near meeting of Barakur and Damooda rivers, thermal.—*Oldham.*
Tantloie near it, on other side Damooda. thermal.
Tata Pani, Sirgoojah, Chota Nagpore, thermal.—*Breton.*
2 springs at N. base of Maha Deo Mountains, Nerbudda, thermal.—*Spilsbury.*
Well at Gwalior.—*Col. Tod.*
Below Landour.—*Murray.*
At Sonah, 30 miles from Delhi, thermal.—*Ludlow.*
At Lousah, in Noorpore.—*Marcadieu.*
At Bishisht, in Kulloo, thermal.—*Gerard.*
In the Bukh Ravine Salt Range, thermal.—*Fleming.*
At Jubba in Salt Range, 10 miles E. of Indus. do.
Chihalee Pass W. of Indus below Kalibag.—do.
Mittah near Esau Khail W. Bank of Indus.—do.
Peer Mungal and Gazee Peer in Sind, thermal.—*Major Baker and Lt. McLayan*
At Lukkee Pass, near Schewan, thermal—*Gibson.*
Within high water mark in Kuttywar.—*Sandwith.*
Temple of Somnath in Guzerat.—*Col. Tod.*
Arowlee in the Concan, thermal.—*Duncan.*
At Bhadrachellum on the Godavery, thermal.—*Heyne: Malcomson.*
At Chittoor, slightly thermal.—*Hardy.*

2. *Saline.*

Several springs at Sooroojkoond near Belcuppee and Burkutta, Grand Trunk Road.—*Sherwill and Hooker*, thermal.
Tevah in Kangara district.—*Marcadieu.*
Mukhdoor Rusheed in Multan.—*Edgeworth.*
Shahpore near Jhung.—*Neelmadub Mookerjee.*
Lahard Khad on Sutledge above Roopur.—*Wade.*
Universal throughout Salt Range.—*Fleming.*
Sumoondur and Kullur khar lakes in Salt Range?—*Fleming.*
Doozeekoostuck, Scinde, thermal.—*Viccary.*
Ooch, Scinde.—*Viccary.*
Lukkee Pass.—*Gibson.*
Well at Banda?—*Prinsep.*
Near Hyderabad Deccan.—*Voysey.*

a. brine.

Sambher lake?
Many springs in Salt Range—*Fleming.*
Old spring near Jeypore in Assam?
Brine springs in Becaneer and Jessulmeer.—*Irvine.*
Cachar Hills.
Peer Mungul, Scinde.—*Baker and McLagan.*

b. alkaline.

Loonar lake, 50 miles from Jaulnah.—*Malcomson?*
At Mean Meer, and others in Punjab—*Baddely.*
Kairi water, or Soda water wells in Ajmeer.—*Irvine.*
Well at Jowali Mookhi?—*Marcadieu.*

c. aluminous.

Well below Landour.—*Murray.*

d. iodine.

Traces of iodine in well at Jawali Mookhi and Arlun in Kangra.—*Marcadieu.*
Ditto Thunga Bara near Hurripore—*Marcadieu.*
Strong iodide of potass well at Jawali, Mr. Marcadieu states, that though bronchocele is very common in the district—the inhabitants of Jowali are exempt from it.—*Marcadieu.*

e. lime.

Many in Murree Hills above Rawul Pindee.—*Fleming.*
Peeth in Hala mountains, thermal.—*Viccary.*
Kye in ditto, thermal.—*A. Young.*
Near Sunjabundia, Kurnool, thermal, *(Newbold)* temperature decreasing.

f. silicious.

Burrare and Bheem Bhand, Kurruckpore Hills thermal.—*Sherwill and M'Clelland.*

3. *Chalybeate.*

At Dalhousie, Chumba—*Clemenger.*
Rhotas near Jhelum.—*Fleming*
Bakh ravine in Salt Range.—*Fleming.*
Chihalee, W. Bank of Indus.—*Fleming.*
At Munnee Karn.—*Edgeworth.*
At Nagconda, Simla hills,—do.
Below Landour.—*Murray.*
On Rungeet river, Darjeeling.—*Liston.*
Rungnoo river, 4 miles E. by N. of Darjeeling.—*Withecombe.*
Bangalore.—*Garrard.*
Ramandroog hills near Bellary.—*Mayer.*
Near old town of Attaran, Moulmein; thermal?

4. *Thermal springs with no important ingredients, or imperfectly known, some of them probably carbonated.*

Hot springs at Cannea in Ceylon, Temp. Variable?
Hot water fountain at Tavoy, } *Prinsep.*
Ditto at Lunkyen in ditto, } *Prinsep.*
Ditto at Sienlee in Martaban. } *Prinsep.*
Near Kaline Aurig Martaban.—*Low.*
Hot spring on Attaran river Tenasserim.—*Piddington.*
Hot springs on the Palouk river and at Pee, between Mergui and Tavoy, some sulphuretted.—*Major W. McLeod.*
Springs at Numyan near Prome.
Between Meeaday and the Arracan hills.—*Phayre.*
Seetacoond, near Chittagong.
Utteer, 30 miles from Poorie.—*Brander.*
Kaljhurnee, Maharoo, Hatbulleah, Noubhil, between Rajamahal and Soorce.—*Sherwill.*

Lacarakoonda 21 miles S. W. of Sooree in Beerbooni.—*Sherwill.*

Tantlooee 16 miles N. W. of Sooree, on Sidh Nulla.—*Sherwill.*

Springs at Katkamsandi, old BenaresRoad. *Everest.*

Pinarkoon, Ramgur.—*Breton.*

Seetacoond, Monghyr.

Paharpoor, Kurruckpore hills.—*Sherwill.*

Rajgeer and Guriuk, N. by E. of Gyah.—*Sherwill.*

On Rungeet river.—*Darjeeling Guide.*

Near Bagin river in Pana district, Bundlecund.—*Franklin.*

Two hot springs in Alwar country, one 15 miles W. by S. from Alwar, one 20 miles N. E. of Jeypore.—*Capt. Bellew's survey.*

Mineral springs at Machery ?—*Col. Todd.*

At Seetabaree, in Harowtee, also cold springs.—*Col. Todd.*

At Jumnootrie, Gungootrie, Kedernath, and at Badrinath, in Ghurwal.

Hot springs near Nutpa, Booktee and Jaurce, valley of Sutledge.—*Gerrard.*

Opposite Sonee banks of ditto.—*Prinsep.*

Hot spring at Silol, Kangra,—*G. T. Survey.*

Munneekarn in Kulloo and hot spring further up the Parbutti. Mr. Edgeworth informs that the water where it issues from its source, is of the temperature of 207° Fahrt. It is, therefore, one of the hottest known springs. Some of the hottest of these are the Geysers 180°, Sooroojkoond 190°, the Petersquelle in the Caucasus 195°, spring on Palook river 196°, and what Humboldt discovered and describes as the hottest spring in the world, Guanaxuata in Mexico 207°. The boiling point of water at the elevation of Munneekarn is much below that point. Rice is cooked in the spring at Jumnootrie 194°, at about 11.000 feet above the sea, and in many others of inferior temperature.

Kulat in Kulloo.—*Gerard.*

Dower range of Sooliman mountains.—*Fleming.*

Peer Muggen, Alligator Tank, 13 miles from Kurrachee.—*Carless.*

Juggon and Deyrah, N. Scinde.—*Kirk.*

Springs at the base of the Halla Mountains Scinde.—*A. Young.*

Oonee, Central range of Kuttywar, variable temp, —*Gibson.*

Oonopdeen and Soonoopdeen in Satpoora Range.—*Briggs.*

From near Surat to Rajapore many hot springs, at Mahar, Rutnaghery, Mat, &c., more than 12 in number.—*Duncan.*

At Kair and Urjunnah, Deccan.—*Malcomson.*

At Byorah.—*Malcomson.*

5. *Petroleum.*

Pegu ?

Arracan, Paidong 5 miles from Ramree.—*Bogle.*

Island of Cheduba.

Assam at Jeypore and five other places.—*Hannay*

Sylhet.—*Inglis.*

Kaffir Kote, Algud ravine, W. bank of Indus.—*Fleming.*

Jubba, N. side of Salt Range, 10 miles E. of the Indus.—*Fleming.*

Jowali Mookhi.—*Gerard.*

Three springs in Dooloo, eastward of Gogra.—*Gerard.*

A Mineral spring occurs in the Saugur talook Nuggur division of Mysore.—*Dr. H. R. Oswald, M.D. Cat. M. E. of* 1857.

At Darjeeling there is a Mineral water in the Minchu spring. The water is a carbonated and sulphuretted chalybeate spring, containing its iron in the peculiar state in which it is found in the Bath waters.—*B. H. Hodgson, Esq.*, C. S.

Mineral water, from a spring walled in, at Kudjorah in Jessore. This spring is a carbonated, calcareous and magnesian water, with a slight, though probably efficacious proportion of iron, which is of course in the state of carbonate, and held in solution in the water.—*A. Grote, Esq.*, C. S.

Mineral water from Sosoneah, north of Huzareebagh. This water is a carbonated and slightly chalybeate spring, with a little muriate and carbonate of soda also in solution.—*W. H. Elliott. Esq.*, C.S. *Mr Grote.*

Hot springs in Martaban and Tenasserim.

Petroleum springs, in Pegu Arracan and Assam.

In the Barrackpore District.

Uteer 30 miles from Pooree.

Hot springs near Chaunch in Bancoorah.

Ditto ditto Sooree.

Ditto ditto Rajmehal Hills.

Dinapore.

Hot springs near Chaunch at Singoorjah.

Ditto Pinarkoon.

Ditto Kutkumsandee.

At Mujoolee 30 miles S. E of Rhotas.

Two Springs in Hills N. E. of Gya.

Four Sulphuretted springs within 27 miles of Hazareebaugh.

Burkutta G T. Road.

Seetacoond Moonghyr.

Many hot springs in same range.

Two Springs on Runjeet river, Darjeeling.

Meerut.

Springs at Landour.

Well of Soonah near Delhi.

Gwalior.

Sulphurous springs at Gwalior,

Agra.

Many mineral springs at Macheny in Jeypore.

Hot springs in Alwar.

Hot and cold springs at Seetabaree in Hurrowtee.

Soda springs in Rajpootana.

Umballa.

Hot springs at Jummotrie, Gungotrie.

Kedarnath and Buddrinath in Gurhwal valley of the Sutlej.

Chalybeate at Nagconda.

Lahore.

Munneekaran.

Bishihst.

Saline spring at Dreva near Shapore.

Sulphur ditto at Lonsah near Noorpore.

Chalybeate at Dalhousie Chumba.

Iodine and Brine near Juwalli Mukhi.

At Mukhdoor Rusheed 14 miles from Mooltan Sealkote.

Saline springs in Salt Range, Peshawur.

Hot fountain in Kattyawar. Also Saline and Sulphur springs within high water mark.

Sulphurous well near Somnath.

Saline springs in the Concan.

Saline and Sulphurous springs in Lukee pass.

Many hot springs on Western boundary.

Ramandroog hills near Bellary.

Chalybeate at Bangalore.

Sulphuretted hot springs at Badrachellum on the Godavery.

Hot springs at Rair and Urjunah and at Byorah in the Deccan.—*Journ. Beng. As. Soc. No. III of* 1856.

Mineral water, Deoree, Jubbulpore.
Kosunghat, Do.
Surar, Do.

Mineral water, Keoodra, Jubbulpore. These four springs at Deoree and Keoodra produce a good deal of water; they bubble up, and are supposed to contain no sulphur; the natives do not attribute to them any beneficial effect in disease, but after recovery from sickness drink the waters, as they are supposed to create an appetite, and thereby give strength.—*Cat. Ex.* 1862.

Mineral water of Sonachur, does not bubble up, but produces a good deal of water; the villagers drink it daily. Comes out of black earth.—*Cat. Ex* 1862.

Mineral water,	Kooslee.	Mineral water,	Bumhee
Do.	Chirgaon.	Do.	Boomba.
Do.	Bilba.		

There is very little water in the last named spring; it bubbles up mixed with sand. It contains no sulphur, and is not supposed to be beneficial in disease. *Cat. Ex* 1862.

Mineral water, Nugur Moha very little water; does not bubble up; contains no sulphur. Dries up in hot weather.—*Cat. Ex.* 1862.

Mineral water, Artesian well near Jubbulpore a chalybeate used as a tonic by convalescents in fever cases.—*Cat. Ex.* 1862.

Water from mineral springs from Singphoo country, Khouang, Assam H. L. Jenkins, Esq. Sulphur from the mountains of Beloochistan. Sulphur from Salt range, Punjab. Borax or Biborate of Soda.—*Cat. Ex.* 1862.

—*Cunningham's Ladak. Hookers' Himalayan Journal. Mrs. Hervey's Travels, &c. Dr. John Macpherson in No. iii, Indian Annals of Medical Science, p.* 205. *Oct.* 1854. *Powell, Hand-book Econ. Prod. Punjab.* p. 105, 106, 107. *Catalogue Exhibition of* 1862. *Dr. Oswald in the Madras Exhibition Catalogue of* 1857. *Rev. Dr. Smith's Chinese Materia Medica. Dr. Fleming on the Salt Range. Transactions of Bengal Medical and Physical Society. Bombay Medical Transactions. Gleanings of Science. Journal of Asiatic Society of Bengal, No. iii, of* 1856. *Transactions of Asiatic Society of Bengal. Transactions of Bombay Geographical Society. McClelland's Journal of Natural History. McClelland's Geological Report. Ainslie's Materia Medica. Madras Medical Topographies. Kirk's Topography of Scinde. Irvine's Topography of Ajmeer. Oldham's Report. Darjeeling Guide. Todd's Rajpootana. Phillip's Geology. Proceedings of Geological Society. Madras Road Book. Gerard's Kunawur.* See Hot Springs.

MINERY, an artificial lake in Ceylon, 20 miles in circumference. A charming sylvan spot.

MINERVA. See Hindoo; Osiris; Saraswati.

MINGAL, a tribe of rude and predatory habits, who occupy the southern hills of Jhalawan from Khozdar to Bela in Las. They have two great divisions, the Shahi-zye and Phailwan-zye. The Bizunju, of which are two great divisions the Amalari and Tanbarari, are west but on the same hills as the Minghal. They are a violent people and much addicted to rapine. The Zigger Mingal emigrated to Nuskhee. The Sunari a branch of the Zehri tribe of Jhalawan inhabit Dasht Guran near Kelat. The Zigger Mingal and Raskshani, who inhabit Nushki, have no proper towns or villages, but reside in tents, and are not migratory. Their river the Kaisar, is useless for irrigation, and is lost amongst the sands. They cultivate wheat at the skirt of the hill ranges supporting the plateau of Saharawan. Snow seldom falls. The Zigger Minghal at one time occupied the Dasht-i-Guran near Kelat, but their increasing numbers compelled them to migrate into Nushki, dispossessing the Rakshani, of whom two tomans or clans still reside at Nushki. They have a good breed of horses, called Tarji Their flocks are very numerous. Saharawan and Las are on a great mountain range or table land that runs N. and S. Jhalawan with less elevation than Saharawan, is held by Brahni tribes, amongst whom are the Minghal, Bizunju and Samalari, in the hills. The fixed population in their little towns, does not exceed 10,000 and are greatly exceeded by the pastoral tribes,—the great tribes of Minghal and Bizunji, giving them the preponderance. Jhalawan and Saharawan are the two great central districts of Beluchistan, and these districts surround the districts of Kelat which depend on the capital. The plain of Dasht Guran, south of Chappar, is inhabited by the Sunari, a branch of the Jehri tribe of Jhalawan. Many of the Jhalawan tribes are undoubtedly of Rajpoot origin; and until lately, the practice of infanticide was prevalent amongst them. Near Bagwana is a cave in a rock filled with the dried mummy like bodies of infants, some of which had a comparatively recent appearance. See Kelat; India.

MING-MON. See Talieng or Mon.

MINGTI. See India.

MINGULA-THOOT. BURM. This is supposed to be the Mangula Sutra, meaning the auspicious or fortunate discourse. It is a sermon of Gautama, containing thirty-eight rules of life or a summary of beatitude. It is one of the first lessons taught to a Burmese youth.—*Yule. p.* 96.

MINIAK. Malay. Oil.

MINIAK-IKAN. Malay. Fish oil of Singapore.

MINIAK-JARAK. Java. Castor Oil. Used for lamps, and for paying the bottoms of ships.

MINIAK KACHANG. Malay. Earth-nut oil.

MINIAK KAMIRI. Borneo. Almond scented oil.

MINIAK KAPAVANG. Borneo. Procured from the seeds of Pangirum edule.

MINIAK KAPUR. Borneo. Found very efficacious in cases of rheumatism.

MINIAK-KAYA. Malay. Wood oil of Singapore; when mixed with damar, Mata Kooching, it makes a coarse durable varnish.

MINIAK KRUIN. Borneo. Wood oil extracted by heat from a species of Dipterocarpus.

MINIBAR seems to have been an old Arabic form for Malabar. It is the same in Marignolli.—*Yule Cathay I. p.* 74.

MINIERA DI PIOMBO, also Piom-Baggine, also Corezolo. It. Black lead.

MINILEY, Port. See Kat-amanak.

MINING. Ger Minio. It. Red lead.

MINIRUM. Sing. Talc.

MINIUM. Eng. Fr.

Suranj of Avicenna.		Binoxide of lead	Eng.
Yuen-tan,	Chin.	Deutoxide „	„
Tan-fen,	„	Oxide rouge de plomb,	Fr.
Chu fen,	„	Mining,	Ger.
Hung-tan,	„	MennigRothes bleioxyd	„
Red-Lead,	Eng.	Sundoor,	Hind.
Red oxide of lead,	„	Minio,	It.

Red-lead, is a red coloured tri-plumbic oxide of lead. Massicot and Minium may be produced at pleasure, by continuing the calcination of the metals first into litharge or Massicot, the monoxide, and then into the red tri-plumbic tetr-oxide. It is prepared by hindoo chemists. It is used for purifying concentrated acetic acid also to adulterate, or in lieu of, vermilion and by glass makers and painters. The hindoos smear it largely on their idols, or on stones to convert them into a deity.—*Smith, Royle* See *Lead*, Red Lead.

MINJAMGAN or Herten Island, on the East Coast of Java, is about 5 miles west of the entrance of Bally Strait.—*Horsburgh.*

MINJHAREE or Paloodhona. Uria. A tree abundant in Ganjam and Gumsur, extreme height 45 feet, circumference 5 feet and height from ground to the inter-section of the first branch, 6 feet. Used on account of its lightness for rafts, also for picottah poles. The fruit and flower are both eaten. The bark and leaves are used medicinally for worms.—*Captain Macdonald.*

MINJRI. Hind. Cuscuta reflexa.

MIN-KHYENG. Kami. Felis catus, the Cat.

MINKOPI, or Mincopi, a diminutive Negro race, who occupy the Andaman Islands and Great Nicobar Island, they have some peculiarities which distinguish them from others of the Negro tribes, they are perhaps, of all the races in the world, the least civilized, being nearer to a state of nature than any people we read of. See Andaman; India; Mincopi.

MINNA TANNA. Malay. Petroleum, Naphtha Earth-Oil.

MIN RIVER, is in lat. 26°9'N., long. 119°58½' E., on the East Coast of China, leads to the city of Fou-chin-foo, which is about 27 miles W. by S. from the Sharp Peak and is a place of great trade, is fronted by the White Dog Islands and at its entrance has the large island of Woufou—*Horsburgh.*

MINOS. See Saraswati.

MINT.

Hibbuk. Nana,	Ar.	Menta romanna,	It.
Pa-ho,	Chin.	Mentha sativa,	Lat.
Baume Verte,	Fr.	Nana,	Pers.
Frauen murze,	Ger.	Widda,	Tam.
Pudina; Nana; Guz.	Hind.		

Dried Mint is more commonly used by Europeans than natives, but is esteemed as a medicine by the latter. Dogs refuse to sleep on rugs beneath which mint has been placed, and this simple plant thus affords a good means of ensuring cleanliness. Mint is occasionally prescribed by mahomedan practitioners in dyspeptic complaints, and to stop vomiting. Several kinds are distinguished, all remarkable for their peculiar odour and taste. The common sorts are three, spear-mint, pepper-mint and penny royal, also Mentha hirsuta, M. crispa and M. canadensis. The first is generally used for culinary purposes: it may be propagated by layers, or cuttings, or parting of the roots; it requires a moderate proportion of water. In the rains a small black caterpillar attacks the leaves, and will destroy the whole bed if not removed by hand or by flooding the beds, when the insect becomes detached from the leaves, and is easily destroyed. The mints are domestic medicines, carminative, antispasmodic; stomachic, astringent, sudorific and alexipharmic.—*Riddell. Faulkner. Powell, Hand-Book. V.* 1. *p.* 301. *Smith p.* 150.

MINTRA. A tribe in the Malay peninsula with numerous superstitions, but believing in another world. The Mintra are not so advanced in cultivation and arts as the Orean of the Tenasserim Coast, those

last cultivate cotton, and make their own cloth, which is not the case with the Mintra. The Crean have also many vegetables which are unknown to this tribe. The Mintra clear a small piece of ground in March, in July they set fire to the trees which are then sufficiently dried, and at the beginning of September they plant paddy, cludy, &c., their Ladang is so small that their harvest of rice is enough only for a couple of months, the cludy being then their only food for the remainder of the year. The Mintra are very partial to the flesh of monkeys, and if the use of it was not prohibited by the Koran, there is no doubt that the generality of them would have been converted to Islamism. To procure it they use the sumpitan, which is a bamboo from 6 to 8 feet long, the arrows are slips of bamboo 10 inches long, with a piece of light wood at the bottom, shaped to the bore of the tube, which they propel by blowing hard. The point of the arrow being anointed with a prepared poison called tlipoh, communicates it to the blood and after two or three minutes the animal vomits and falls dead. Should the arrow penetrate the skin of large animals, many of them die, but they are generally lost to the sportsman, as they are able to run, after having been wounded, to a great distance. These savages seldom miss their aim but will shoot with their arrows monkeys seated on trees of seventy or eighty feet high, one wounded animal, after jumping on some other branches, and throwing away what he was eating, immediately after fell down.—*Jour. Ind. Arch. Vol.* V. *No.* 8, *August* 1851.

MINUM. TEL. Wax.

MIN-UMBER. TAM. Ambergris.

MINUMULU. TEL. Phaseolus Roxburghii, *W. and A.*, Ph. radiatus *R.* iii. 296.

MINYAR. HIND. Andropogon annulatus.

MIONJIL, also Manjal. TAM. Saffron.

MIOUNG and Modah, rivers of Burmah.

MIPANNY. SING. Honey.

MIR. PERS. HIND. A chief, a president of an assembly, a title of any Syed as Mir Akbar Ali, Mir Kasim, Mir Mohib Ali.

MIRA BAI, the founder of a hindu sect of vaishnava, who lived in the time of Akbar. She was the daughter of the petty raja of Merta and was married to the rana of Udipur. She is fabled to have been worshipping at Dwaraka when the image of Krishna opened and she leapt into the opening. She is one of the Sad'hwia or female saints of the vaishnava.

MIRABAU. A Penang wood of a light red colour. Much used for ship building, furniture, &c.

MIRABILIS JALAPA. *Linn.*

Zahr-ul-ajl,	AR.	Rambut-polu-kampat,	MALAY.
Krishna keli,	BENG.	Bahu-bumi,	SANS.
Gul baji, Gul-abbas,	DUK	Sundia-ragum,	,,
Zjibb-ul-ajl,	EGYPT.	Sendrikka,	SINGH.
Marvel of Peru,	ENG.	Undi mundarei,	TAM.
Abassi,	HIND.	Battiraksham,	,,
Gul baji,	,,	Patrash,	,,
Sanji,	,,	Chandra Kanta,	,,
Reso,	JAP.	Badracha,	TEL.
Sandal mulam,	JAV.	Badraksha,	,,
Sandal mul ?	MALAY.		

Cultivated as an ornament in most gardens, root considered as an aperient by the native doctors, &c. but Drs. Hunter and Shoolbred tried it without satisfactory results, and Dr. O'Shaughnessy's experiments lead him to believe it destitute of any efficacy. It is at best an uncertain cathartic though the roots were long regarded as the source of the true jalap, their taste is acrid and nauseous, and they abound in starch; the seeds also contain this principle in such abundance that they have been proposed as an alimentary article. The Mirabilis dichotoma and longiflora are reputed to possess similar properties. The Marvel of Peru has flowers of various colours, red, white and yellow, also variegated red and white, yellow and white. The root when dried is prepared for medicinal use. It becomes in a short time quite a weed in a garden. Is propagated by seed and in any soil.—*O'Shaughnessy, p.* 511. *Riddell. Birdwood, Mason, Powell.*

MIRAFRA. Confining this genus of birds to the species devoid of nareal tufts, Mr. Blyth distinguishes Spizalauda, *Blyth*, ex. M. Hayi, *Jerdon*, which is a peculiar and rather thick billed and true lark, as shown by the form of the wing, &c., and Annomanes Cabanis, ex. M. Phœnicura, *Franklin*, Al. Lusitania, *Gmelin*, (v. deserta, *Licht.*, isabellina *Tem*, et. M. phœnicuroides, *Blyth*,) and probably M. cordufanica, *Strickland*, to which he suspects that A. cinnamomea, *Bonap.*, should be referred. The prior establishment of the genus Annomanes, is known and A. cinnamomea (cordufanica?) is correctly referred to it, also the Alauda pallida, *Ehrenberg*, with possibly Budytes viridis (Motacilla viridis, *Scopoli*,) founded on the bad figure in Brown's Ill. Orn. pl. 33. f, 2, M, histrigata, *Raffles*: B. melanocephala, et B. beema, *Sykes*; B. neglecta, melanocephala, et flava, apud *Jerdon*, Catal; M. melanocephala, *Lichtenstein*; B. flava vel neglecta et B. Rayi vel flaveola of India and the Malay countries *auctorum*).—*P. Z. S. Nov.* 26*th* 1850. *Rev. Zool., &c.*, 1851 *p.* 178. *Mr. Blyth's Report.*

MIRAGE.

Bahr-ul-milh,or salt-sea	Ar.	Chitram.	Hind.
Bahr-bila-ma or waterless sea	„	Namáish-i Ab	Per.
Si-kot.	Hind.	Ser-ab	„

It is said that beasts are never deceived by the mirage. But, to man, the distress occasioned in Arabia by a deficiency of water is frequently increased by the tantalizing appearance presented by the mirage in that country. The light refracted in the rarefied air immediately above the heated ground gives rise to the resemblance of an extensive lake, and the thirsty traveller, advancing towards it finds the flattering delusion recede before him. In the early part of the morning, while some dew remains on the ground, the perception is remarkably strong; every object is then also magnified, so that shrubs appear as trees, and under them frequently appear their images inverted, as if reflected from the surface of water.

In the desert of Dhat and Oomra-Soomra, where the shepherds pasture flocks, and especially where the alkaline plant is produced, the stratification is very horizontal, and produces much of the mirage. It is this illusion to which the inspired writer refers, when he says, "the mock pool of the desert shall become real water." The inhabitants of the desert term it Chitram, literally, the picture, by no means an unhappy designation. This optical deception is well known to the Rajpoots, is called "see-kot" or 'winter castles,' because chiefly visible in the cold season; hence, possibly originated the equally illusory and delightful 'Chateau en Espagne,' so well known in Europe.

It is to be seen in every part of British India just as Eothen describes the likeness of a fresh water lake, like a broad sheet of calm water, that stretches far towards the south—stretching deep into winding creeks, and hemmed in by jutting promontories, and shelving smooth off towards the shallow side; on its bosom the reflected fire of the sun lay playing, and seeming to float upon waters deep, and still.

Though, says he, I knew of the cheat, it was not till the spongy foot of my camel had almost trodden in the seeming waters, that I could undeceive my eyes, for the shore line was quite true, and natural. I soon saw the cause of the phantasm. A sheet of water, heavily impregnated with salts, had filled this great hollow; and when dried up by evaporation had left a white saline deposit, that exactly marked the space which the waters had covered, and thus sketched a true shore-line. The minute crystals of the salt sparkled in the sun, and so looked like the face of a lake that is calm, and smooth. —*Eothen's Travel from the East. p.* 271. *Burton's pilgrimage to Meccah Vol.* iii. *p.* 23. *Tod's Rajasthan Vol. I. p.* 18. *Col. Chesney. Euphrates and Tigris. Vol.* 1 p. 572.

MIRAJ Ar., the heavenly journey related by Mahomed.

MIR AKOR Pers. Master of the Horse: Chief groom of the Stables.

MIRALIA. See Hydridæ.

MYÆ ZU Burm. Mirabalis alba.

MIRANDU, Hind. of Kangra, Dodonœa burmanniana.

MIRAPA KANDRA. Or Varagoki. Toddalia aculeata. *Pers.* Scopolia *Ac. R.* i. 616.

MIRAPA KAYA. Capsicum frutescens L.

MIRA SALICIFOLIA, is the Maire or Sandalwood timber tree of New Zealand.

MIRASI, Arab. Hind. Having ancestral rights. In Sind, the mirasi is a bard, who accompanied his chief to the field and sang the Shair or war song during the combat.

MIRAT. See Lat.

MIRBOW. See Semang.

MIR CASSIM, succeeded Mir Jaffir as subadar of Bengal. After a varied intercourse with the British, he was defeated by them at Cutwa, on the 19th July 1763, and again at Gherea on the 20th August and in November he fled to the Court of the vizier of Oudh.

MIRCH, Duk. Hind. Sans. any Pepper, Chillies; Gol-mirch, Black pepper, Piper nigrum. Lal-mirch, capsicum or red-pepper. Capsicum annuum. Kanghol mirch, is Celtis caucasica.

MIRCHA, also Mirchai. Sans. Capsicum frutescens.

MIRCHAI, Hind. See Kaladana,

MIRCHI. Guz. Hind. Capsicum frutescens, Chillies.

MIRCHIA GAND, Hind. Cymbopogon iwarancusa.

MIRCH-SOOKH. Hind. Capsicum annuum.

MIR-DAH. Pers. literally a master of ten, the Chief of peons, also a land measurer, who must measure with a standard yard, or guz, with the seal of the principal town of the district affixed to it. The Illahee guz, as fixed by Akbar is the one used. (Vide Ayeen Akbery, 4to Ed. Vol. I. p. 354) —*Malcolm's Central India* Vol. II. p. 30.

MIRGH, Pshtu. A leopard.

MIRI, a hill tribe on the Eastern frontier of the Abor area. They all wear some woollen article of dress. They use the bow and poisoned arrow. The Miri are allied to the Abor, Dofla or Aka, rather than to the Mishmi. The Miri have their chief seat in the low hills north of Banskotta and Lukim-

pur, but the exactions and cruel ravages of their formidable neighbours the Abor, have compelled them to migrate in large numbers into the plains of Upper Assam. Mr. Robinson remarks that a partial comparison of the dialects spoken by these tribes furnishes abundant evidence of their original consanguinity, while the coincidence between their vocables and the terms in common use by the Tibetan tribes, is frequent and unequivocal. The Miri race occupy the north banks of the Brahmaputra in Lat. 27° 50' N. and Long 94° 50'E. in the western part of the valley of Assam, they are to the S. W. of the Abor.

The Bibor, Jubar and Kulta or Kolita, are populations to the north and east of the Abor and Mishmi localities, on the drainage of the Brahmaputra. In the end of 1861 the Meyong Abor attacked and plundered a village in the British territory, but the tribe expressed a desire to renew friendly relations, and begged that their offences might be overlooked. On the 5th November 1862, an agreement was made with them binding them to respect British territory, and the same engagement was subscribed on the 16th January 1863 by the Kelong Abor. On the 8th November 1862, a similar engagement was concluded with the Abor of the Dihong-Dibang duar. The Abor Miri language belongs to the old Assam alliance, but it has been greatly modified by Tibetan. It has a strong ideologic resemblance to the Dhimal, Bodo, Garo and Naga, but with some specific Tibetan traits.—*Journal of the Indian Archipelago, Nos.* iv *and* v *April and May* 1853. *p.* 190; *Treaties, Engagements and Sunnuds, Vol.* vii, *p.* 343; *Indian Annals; Latham's Descriptive Ethnology Campbell, p.* 54. See India; Singpo.

MIRIALU, Tel. Black Pepper.

MIRIAL TIGA, Tel. Piper tricoccum.

MIR JAFFIR, in 1702, was appointed dewan of Bengal and viceroy of the three subahs, Bengal, Behar and Orissa. He was of a poor brahmin family, of the Deccan, but was purchased by a Persian merchant and converted to mahomedanism. He rose to distinction under Aurangzeb who styled him Murshid Kuli Khan, and Murshedabad was called after him. He remodelled the revenue system of Toder Mull. He was a great and an eregetic ruler and died in 1725.

MIR JAFFIR KHAN, after Suraj ud Dowlah's death, succeeded to the supremacy in Bengal in 1757.

MIR JUMLA a native of Persia, a servant of the Kutub Shahi king of Golcondah, afterwards a general of Aurungzeb; he died at Dacca about 1662.

MIR-KHOND, the historian, names himself Muhammed-bin-Khavand Shah-bin Mahmud. His celebrated book is styled Rauzat us Safa or Garden of Purity. He was born in 1432, flourished at the court of Husein Mirza at Herat, and wrote a general history of Persia, from the creation to the year 1471, which he entitled Rauzat-us-Safa. After many years of disappointment from want of patronage, he was at length befriended by the munificent minister Ali Shir Beg, who obtained him a suitable dwelling near Herat, and assisted him in collecting materials. Mir-Khond died in 1498, and his son, Khondemir, wrote an abridgment of his father's work, which he called Khalasat-al-Akhbar. Texeira, a Portuguese traveller, published a translated abstract of Mir-Khond, and there is an English translation of Texeira, by Stephens; but the best translation of that portion of Mir-Khond's work, which relates to the history of Timur's conquests, was published in Major David Price's Mohammedan history, in 1821. There is also a translation of Mir-Khond's history of the early kings of Iran, published by David Shea in 1832. His book is divided into a Preface, seven Parts or Sections, and a conclusion. Each part makes a very thick volume in folio. He wrote it at Herat in a caravansera called cancahalo-culasya, built by the vizier Mir Ali Shir, to whom he dedicated this work, which he intitled Rauzat-us-safa fi sirat al-anbia, o ul muluc, o ul kulafa; which signifies, The Garden of Pleasure, touching the Lives of the Prophets, King's and Khalifs. The Preface treats of the Science, or Art of Chronological History: *History of Genhizcan* p. 429.—*Ouseley's Travels* Vol. II. p. 392.f *Markhams Embassy* p. xxxiii. See Kondemir.

MIR MAHOMED MASUM, author of Tarikh-us-Sind, a history of the conquest of Sind by the Arabs, and down to the time of Akbar. He took the takhallus of Nami. He was born at Bhakkar in Sind and wrote A. D. 1600. *Elliot's Hist. of India.*

MIRMALENZI, Pers. Pusht, a water melon of Candahar.

MIRDA—? A migratory shepherd race in the South of India.—*Wilson's Gloss.*

MIRZA, Pers. An honorary title, from two Persian words amir-zadah, nobly born; when prefixed to a name as Mirza Abdul Baki khan, it means a secretary, a moonshi, when suffixed as Abbas Mirza, it means prince Abbas.

MIRPUR, Eastward of Hyderabad in Sind, is Mirpur, the strong-hold of a former chieftain of the Talpur house: still further towards the desert, was Omerkot, noted as

the birth place of the illustrious Akbar: this was long looked upon as the depository of the accumulated wealth of the Kalora and Talpur rulers, and the point in which the chiefs would make a stand in case of an invasion of their country.

MIRREY MANGI-KAI, TAM. Spondias dulcis.

MIRRHE, DUT. Myrrh.

MIRRI. HIND. Pinus gerardeana.

MIR TAHIR MAHOMED, NASYANI, son of Syed Hasan of Tatta, is the author of the historical work Tarikh-i-Tahiri. He left Candahar when it was beleagured by the Persians for Tatta A. D., 1606. A. H., 1015, and he wrote his book A. D., 1621. *Elliot's Hist of India.*

MIRU one of the most delightful villages of Kunawar, being rivalled only by Rogi and Chini, beyond which the climate becomes too arid for beauty. The crops at Miru, both of grain and fruit, are most luxuriant, and the vine thrives to perfection. The scenery aronnd Miru is indescribably beautiful, as it almost overhangs the Sutlej 3,000 feet below, while beyond the river the mountain-slopes are densely wooded, yet often rocky and with every variation of form. A single peak, still streaked with snow, but too steep for much to lie, rises almost due opposite, behind which the summits of the chain south of the Sutlej rise to an elevation of upwards of 18,000 feet.—*Dr. Thomson's Travels in Western Himalaya and Tibet, page* 71.

MIRUKAR, HIND. Eragrostis, sp.

MIRWAHA, or Badkush, PERS. A fan.

MIRWARI, A Brahui tribe located in Mushki, Jhow and Kolwah. The Brahui entered from the west and point to Khozdar as the capital prior to occupying Kelat. See Kelat.

MIRYALA TIGE, TEL. Piper trioicum, *R.* i. 151.

MIRZANJOSH, HIND. Origanum normale.

MIRZAPUR, a town of the Benares district on the right side of the Ganges, in L. 25°9' 3"; L. 82°33' 9" 362 feet above the sea. Mirzapore has no ancient importance or renown like Rajmahal, Bhaugulpore, Monghir, Patna, Benares, but, excepting the last, it has eclipsed all the towns and cities in the Gangetic valley. It has grown and prospered under the British rule since the latter part of the 18th century and as a mart of trade ranks next to Calcutta and Bombay. Its corn, cotton, and the dyes of one-sixth of India, are sold here. Mirzapore has risen purely from commercial causes, unconnected with religion or the auspices of royalty. In Mirzapore is seen the most beautiful chouk of all India. Four miles from Mirzapore is the temple of Bindachul. Here is seen the only instance of Kali in all Hindoostan, Forest races occupy the mountainous region of India from Mirzapore to the shores of the Bay of Bengal, and along the Eastern and Western ghaut mountains running on both sides of the peninsula. The Cheroo race are found in Ghazeepur, a part of Gorukpur, the southern part of Benares and Mirzapur and Behar. They are sometimes said to be a branch of the Bhur. They seem to be the same as the Savira or Scoree, but Buchanan considers them distinct. The Cheroo declare themselves to be descended from the great serpent, from which they may be supposed to be the Nagbunsi of Magadha. Remains of buildings attributed to them are found near Budha Gya, Sasram and Ramghur, and the images of Siva and Hanuman found in them indicate that they belonged to the hindu religion. They appear to have been expelled from their ancient abodes by the Pramara of Bhojpur, the Hyobun of Hurdi and the Bhoonhar, a little before the first mahomedan invasion, about which time there seems to have been a general convulsion in India, during which several tribes acquired their present possessions. The features of the Cheroo are said to resemble the occupants of the Vindhya mountains. They live by cutting timber, collecting drugs, and killing game, and though their numbers are very low, they continue to create a rajah for every five or six houses, and invest him with the tilak in due form. The emperor Sher Shah subdued Muhartu, a Cheeroo zemindar of Behar, which seems to have been a last strong effort of the Cheeroo race. The chief of Singrowli in Mirzapur is a Cheeroo, though he calls himself a Benbans. Sir H. Elliot suggests that the Sivira, Scori and Cheroo, may perhaps be the Saura, descendants of the Suraseni. In the Harivansa is the following passage:—"from this race came the Sauravira and Saurasena. The great king Saurasena has given his name to the country over which he reigned." *Elliot's Supp. Glossary. Travel of Hind. Vols.* I. *p.* 136 137.

MIRZA-SALIM, the Jehangir of Indian history, was born near the abode of Moin-ud-Din, Chisti. They show to this day 'the little roof of tiles, close to the original little dingy mosque of the old hermit, where the empress gave birth to Jeehangir.' There is not a greater among mahomedan saints than the wali Moin-ud-din, who was a Persian of Cheest, but whose holy dust remains in

Ajmir. The empress happened to be pregnant about the time, and remained in the vicinity of the old man's hermitage, till the promised boy was born.—*Tr. Hind.*, Vol. ii. p. 4.

MIR-ZUN-JOOSH, Arab. Majoram.

MIRZWIEBEL, properly Meerzwiebel, Ger. Squill.

MIS or MISSI. Hind. Sulphate of Copper.

MISHMI, a race N. E. of the Abor and Mir-Abor hills occupying the hills in lat. 28 N., and long. 96 to 97 E. on the north of the Brahmaputra river at its source. They are N. W. of the Langtam range. In the country to the east of Assam, between India and China, the Mishmi mountains which occupy the most northerly part, are the southern and western slopes of a mass of snowy mountains which sweep round the N.W. of Assam from the east bank of the river Dihong to the sources of the Dihong. The Khamti and the Mishmi and the Midhi or Chulkatsa Mishmi dwell to the east of the Dihong river on the north of the Lohit or Brahmaputra river between the North and East Branches. They are divided into several tribes, one of which is the "Chulkatsa" or "Cup Haired." With them are mixed up Abor tribes and some Khamti tribes. The people of the Mishmi hills, have their frontier touching that of the Abor or Padam, on the drainage of the Dihong and Dibong, in small villages: the Mishmi and Padam acknowledge a common origin and eat together. They use the bow and cross-bow and poisoned arrows and are often at war on the surrounding tribes. Their chiefs dress in Chinese and Tibetan clothes and ornaments. Polygamy is allowed. The Mishmi sacrifice fowls and pigs to the rural deities. They engage in trade: forge iron and build suspension bridges. The Bubhajia, Taying and Mijhu are Mishmi tribes. The Singpo march on the N. W. with the Mishmi who occupy the eastern mountainous extremity of the basin of the Brahmaputra, and on the W. and S. W. with the Naga and Manipuri tribes. In the interior of Arakan and between it, and the Kynduayn river, several tribes are scattered over the highlands to the south of the Kuki, Naga and Manipuri tribes, with Tibet, the northern banks of the Lohit, and through the Mishmi hills into Tibet called the Mishmi route. The Mishmi, who occupy the eastern extremity of the mountain borders of Assam, are said to have a rude phonology, characterised by peculiar tones and difficult consonants.—*Journal of the Indian Archipelago, Nos. IV. and V. April and May* 1853, *p.* 189. *Latham's Ethnology.* See Bibor, Jubar, Kulta or Kolita, and India.

MISHNISH, Pers. Armeniaca vulgaris, *Lam.* Apricot.

MISHQAL, —— ? a weight. See Misqal.

MISHRA-KESHI, Sans. from mish, to mix, and kesha, hair.

MISHTEE. See Khyber.

MISI. Misan. Hind. of Panjab land with a light sandy soil.

MISK, also Musk, Arab. Pers. Musk.

MISR, Hind. Egypt.

MISR. In the districts of Gorakhpur, Azimghur and Benares, is an agricultural tribe who call themselves Bhuin-har or Bhun-har. They claim to be brahmans, and take the titles of Thakur, Misr, and Tewari; the rajah of Benares belongs to them. *Wilson's Glossary.*

MISR, or Misra, less correctly Mishar, Hind. Sansc, a name given to a brahman of the Kanaujya tribe, and especially to the members of two of the sub-divisions, Go't, or families belonging to it, those of the Sandal, and Katyayana or Viswamitra Go't: the term Misr was conjectured to have been connected with the ancient name of Egypt Misr, as if some of the brahmans had come from that country: it is more probably of affinity to Misra, mixed, indicating some mixture of race or family, the tradition of which has perished. See Misser.

MISREYA, also Sitasiva, also Seleya. Sans. Dill seed.

MISRI. Hind. Saccharum officinarum sugar.

Misri-lei, Hind. Tamarix orientalis.

Salib-misri, Hind. Eulophia campestris.

Shakak-ul-misri, Hind. Eryngium planum.

Shalgham-misri, Hind. Canavallaria verticillata.

MISS, Pers. Copper.

MISSI, Ar. Hind. A powder made from gallnuts, sulphate of copper, steel filings, mirobalans, and the pods or gum of the keekur tree: the hindoo and mahomedan women use it in staining the teeth black. It is a vitriolic dentifrice to dye the teeth black. It is rubbed into the roots of the teeth, Burton says as an antiseptic, and a preservative against the effects of the quicklime chewed with betel nut. But the colour is between rust and verdigris and the appearance unnatural and offensive and it is more probably a custom resembling that of Japan, and like that of the Kyan of Prome, adopted to destroy the natural attractiveness of the married women, for it is only applied to married women's teeth.

Heera-kassis, is a dry per-sulphate of iron, used in dyeing, in making ink, blackening leather, used in medicine, and made into, "Missi" to apply to the teeth. To make

Black missi, take of Heera-kussees, chaipal harra, chooni-gond, lila tootiya, iron filings, kuth, equal parts, pounded and mixed: rubbed on the gums. For

White missi, take of Sufaid soorum (crystallized carbonate of lime, double refracting spar), and cinnamon pounded together; is used as tooth powder.

Sada-kussees, is an impure sulphate of iron, the refuse from the manufactory of the sulphate of copper: four seers for one rupee.—*Herklots. Gen. Med. Top. p.* 137. *Burton's Sind, Vol. i. p.* 277.

MISSEL THRUSH the Turdus viscivorus, performs an up-and-down migration on the western ranges of the Himalaya, being found at high elevations in summer, and in the more sheltered situations of the valleys during winter. The black throated thrush, Turdus atrogularis, is generally distributed over the woods and cultivated tracts of these ranges. The black throat is wanting in some varieties, and there are several well marked similarities to what has been called the red-necked thrush, Turdus ruficollis, which Mr. Hodgson considers a distinct species. *Adams, Sportsman in India.*

MISSEMA, there are here no springs but there are several cisterns. *Robinson's Travels, Vol. ii. p.* 131.

MISSER, also Mitter, i. e., Mithra, is a term given to brahmins in the Punjab and along the Ganges, where not distinguished as pundits or men of learning. It seems to have been introduced by the mahomedans.

MISSING, also Messing, also Geelkoper, Dut. Brass.

MISSI SAFED, Hind. Oxide of zinc.

MISSI SIYA, Hind. Oxide of manganese.

MISSREYA, Sans. Anethum sowa, *Roxb.*

MISWAK, Hind. A twig of a tree used as a tooth brush, a substitute in India for a tooth brush, made from a twig of the margosa: the rough Achyrantes: Careya arborea, Phyllanthus multiflorus, and the Palmyra. It is a twig of any soft wood chewed at one end and is generally used throughout the east, where brushes should be avoided, as the natives always suspect hogs bristles.

MISWA. Hind. The butai miswa is the Astragalus multiceps.—*Burton's Pilgrimage to Meccah, Vol. i. p.* 34. *Herklots.*

MITAKSHARA. This is a work by Vijnaneswara Bhatta who flourished in the tenth century of the christian era. It is a commentary on the law-book of Yajnavalkya, which again is an abbreviation of Manu, composed in the fourth or fifth century and more suited to modern requirements than the older work. The Mitakshara is still the chief authority in all parts of India on civil contracts and the law of inheritance and a good edition and translation are much to be desired. The little work of Stenzler (Berlin 1849) contains a clear edition of the text and faithful translation of Yajnavalka's couplets.

MITE. Eng. Species of Acarus. The Acarus coffeæ or coffee mite, is so small as to be hardly perceptible to the naked eye. It is closely allied to the "red-spider" of the hot houses of Europe. Nearly all the year round, but chiefly from November to April, it feeds on the upper side of the coffee leaves giving them a brownish sun burnt appearance. Individual trees suffer from its attacks, but the aggregate damage from it is not great.

MITHA. Hind. Fresh; sweet; hence,

Mitha-nebu, sweet citron, var. of Citrus medica; also Citrus limonum. Citrus limetta. Risso and Poit.

Mitha-dodiya Convallaria.

Mitha kaddu, Cucurbita maxima, Cucurbita hispida.

Mitha-kamaranga, Averrhoa carambola.

Mitha lakri, Glycyrrhiza glabra.

Mitha-tel, til-ka-tel, gingelly or sesamum oil. Oil of Sesamum orientale.

Mitha-tendu of Sutlej, fruit of Diospyros tomentosa, hill ebony.

Mitha titia, or mitha bish, Aconitum ferox.—*Wall. Cat.* Aconitum napellus.

Mitha-zahr, Aconitum;

Katta mitha, Rumex vesicarius, also Oxalis corniculata.

Mitha zirishk, Vitis Indica.

MITHAGARI, Mar, and Guz. A caste who manufacture sea salt.

MITHAI, Hind. Sweetmeats, sold in the bazars of India or by itinerant vendors. There are many kinds, but they are chiefly formed of sugar, clarified butter (ghi) and wheat flour; or milk and sugar, or with various pulses of fruits and sugar. The bazar sweatmeats are not palatable to Europeans.

MITHA-LONARI Mar. A caste who make salt, from island saline deposits or or marshes.

MITHI, properly Methi, Duk. Guz. Hind. Seeds of Trigonella fœnum-græcum.

MITHIGA, Hind. Lonicera angustifolia.

MITHIGACHNI. See Gachni.

MITHI - SABZ - KHURDANI of Dera Ghazi Khan "fuller's earth."

MITHILA. The country north of the Ganges, between the Gandak and Kosi rivers, comprehending the modern provinces of Puraniya and Tirhut. The remains of

the capital founded by Janaka, and thence termed Janakapur, are still to be seen, according to Buchanan, on the northern frontier; at the Janickpoor of the maps.

Nearly coeval in point of time with Ayodia was Mithila, the capital of a country of the same name, founded by Mithila, the grand son of Ieshwaca. The name of Janika, son of Mithila, eclipsed that of the founder, and became the patronymic of this branch of the Solar race. These are the two chief capitals of the kingdoms of the Solar line described in this early age; though there were others of a minor order, such as Rotas, Champapoor, &c., all founded previously to Rama. By the numerous dynasties of the Lunar race of Boodha many kingdoms were founded. Much has been said of the antiquity of Poorag; yet the first capital of the Indu or Lunar race appears to have been founded by Sehesra Arjoona, of the Hihya tribe. This was Mahesvati on the Nerbudda, still existing in Maheswar. The rivalry between the Lunar race and that of theSoorya race of Ayodia,in whose aid the priesthood armed, and expelled Sehesra Arjoona from Mahesvati, has been mentioned. A small branch of these ancient Hihya yet exist in the line of the Nerbudda, near the very top of the valley at Sohagpoor, in Bhagel-khund, aware of their ancient lineage; and, though few in number, are still celebrated for their valour. Koosust'hulli Dwarica, the capital of Krishna, was founded prior to Poorag, to Soorpoor, or Mathoora. The Bhagvat attributes the foundation of the city to Anirt, the brother of Ieshwaca, of the Solar race, but states not how or when the Yadu race became possessed thereof. The ancient annals of the Jessulmer family of the Yadu stock give the priority of foundation to Poorag next to Mat'hoora, and last to Dwarica.—*Tod's Rajasthan*, Vol. I. p. 39.—*Wilson's Hindoo Th. Vol. I.* p. 298.

MITHI-LAKRI, Duk. Glycyrrhiza glabra.—*Linn. liquorice.*

MITHI SHAK, Beng. Trigonella fœnum-græcum.

MITHI-VAN, Hind. Salvadora oleoides.

MITHIA. Guilandina bonduc, also Convallaria.

MITHRA. See Sakya-muni.

MITHRIDATES. The disruption of the empire of Eucratides enabled Mithridates I. a Parthian monarch, to seize upon a large part of his territories; and he made a successful invasion of India, about B. C. 140, and there is reason to believe that satraps, or governors, were left by him in possession of the Punjab, where coins of Parthian princes have been found, the dates of which are placed between the years 90 and 60, B. C.—*History of the Punjab*, Vol. I. p. 57-58. See Greeks of Asia.

MITHRAS, a Bactrian word signifying the sun.

MITHRIDATES, II. See Kabul.

MITHRAIC. See Kabul.

MITHRIDATUM, the Theriaca Andromachi or T. Damocratis of the ancients, represented in India by the Tareeak farook of the bazaars.

MITHROPHRASTES, See Kirman.

MITHU a kind of root used as salep, Convallaria sp.

MITHUNKOTE, See Khyber.

MI-THWA. Burm. Charcoal.

MIT-PATTAR, Hind. Machilus odoratissimus.

MITRA. the sun, the object of worship of the ancient Aryans, the Bactrian sun-god. Mitra is not mentioned in the Gatha of Zoroaster. In the Vedas, he is rarely invoked alone but generally along with (Ouranos) Varuna, the heavenly vault. In the later Iranian religion, Mitra is included as one of the Yayata and in the Mitra prayers he addresses Ahura mazda. It appears, that there were two forms of worship in Vedic India; the one,domestic, universal, celebrated three times a day;—the other, rare and exceptional; but both blended by a compromise into one incongruous whole; and both gross, and sensual almost beyond belief. The worship of the elements was clearly the national faith, with its offerings of the fruits of the earth, soma juice, barley, milk and butter. Animal sacrifice came from without, corrupted more and more and at last losing sight altogether of its original import, and coming to them perhaps from the wild nomades of Central Asia. The fair inference is that Indra and fire worship was the later form on Indian ground. The so called aboriginal tribes still sacrifice buffaloes and other animals; but there is no trace of fire worship among them. On the other hand the Viswamitra or Agnisara, claim the honour of having been the first to introduce the worship both of Agni and Indra, in various sakta of the Veda. Viswat Mitra, however, was the name of a body of immigrants viswamitra, " the men, or people of Mithra.

Agastya, a native of Tibet, is a maha muni, of great celebrity in the legends of Southern India. He methodized the Tamil language, and is the chief Tamil medical authority. He is estimated to have lived in the sixth century B. C., but the Tamulians suppose him to have lived long

anterior to this. According to hindu legend, Agastya was the son of Mitra and Varuna conjointly, and born in a water-jar along with Vasisht'ha. Having commanded the Vindhya mountain to lie prostrate till his return, he repaired to the South of India, to Kolapur, where he continued to reside and appears to have been mainly instrumental in introducing the hindu religion into the Peninsula.—*Wilson's Hind. Theat. Vol.* 1. *p.* 313 *Rev. W. Taylor. Dr. Caldwell As. Soc. Trans. Vol. III p.* 213. *See Hindu.*

MITRA SANS. a friend, from mid, love.

MITRAGUPTA. Son of Chandra Gupta, was known to the Greeks by the name of Allitro. Diamachus was an ambassador from the Greeks of Babylon to Mitra Gupta.

MITRA, a genus of shells. See Molluscs.

MITRA CORRUGATA, and Mitra Episcopalis. See Voluta vespertilio.

MITRAVINDA. SANS. from mitra, a friend, and vid. to obtain.

MITREMYCES. See Fungi.

MITRA-CACA. See Lakshmi.

MITREPHORA HEYNEANA, *Blume.*
Orophea Heyneana, *H. f. et T.*

A middle sized tree, growing at Haragam and other places on the lower Badulla road from Kandy, up to an elevation of 1,500 feet.—*Thw. En. Pl. Zeyl. p.* 8.

MITRE SHELLS. See Voluta Vespertilio.

MIT-SU-NO-UMI, see Japan.

MITTI GACHNI, HIND. An earth, like Fuller's earth.

MITTUA, HIND. Eryngium planum.

MITTUNKOT, a town on the northern frontiers of Sindh.

MITU, HIND. Rubia cordifolia. Buti ka Mitu, also mochka, Hind Boletus igniarius.

MIYAN, a Hindustani word for "Sir," is known to the Bedouins all over El Hejaz; they always address Indian mahomedans with this word, which has become contemptuous, on account of the low esteem in which the race is held. *Burton's Pilgrinage to Meccah Vol. I. p.* 341.

MIZDZHEGI. See India.

MIZPEH, See Sacrifice.

MIZRAK, a weapon peculiar to certain Arab tribes, as the Karaghi and the Lahyami, and some, like the Hindayli near Meccah, make very pretty as well as very useful darts. The head is 15 or 16 inches long, no where broader than an inch.—*Burton's Pilgrimage to Meccah, Vol. I. p.* 348.

MIZZ, AR., in colloquial Arabic *Misd;* are the tight-fitting inner slippers of soft Cordovan leather, worn as stockings inside the slipper; they are always clean, so the may be retained in the mosque or on the divan.—*Burton's Pilgrimage to Meccah Vol. II. p.* 34.

MJED, also Krasnoimjed, RUS. Copper.

MJEL, RUS. Chalk.

MJELOIZCHNUE; also Towarii, RUS. Hardware.

MLECHCHA. A term applied by the Arian immigrants to the peoples whom they found occupying India. Now, a person, other than a hindu. This name long continued to be applied to all the unsubdued Un-Aryan tribes in India. The aboriginal Scythian inhabitants of India seem to have been subdued and transformed from mlechchas into sudras, by slow degrees. In the age of Manu they retained their independence, and the appellation of mlechcha in Bengal, Orissa and the Dekhan; but in the earlier period which is referred to in the historic legends of the Mahabarata, the mlechcha and dasya are mentioned as disputing the possession of Upper India itself, with the Arya, and in conjunction with certain tribes connected with the Lunar line, they succeeded in overrunning the territories of Sagara, the thirty-fifth king of the Solar dynasty. The mlechcha are alluded to in the Mudra Rakshasa, a fact corroborative of that drama's being written in the eleventh or twelfth century, when the Pat'han princes were pressing upon the hindu sovereignties. To the hindu, every man not twice born was a mlechcha.—*Hind. Theat. Vol. II. p.* 251. See Hindoo, India. kashmir Sudra. Mlila, Semitic races. Muaskires, Greeks of Asia.

MOÆDAN. Those Arab tribes which are of a pure Arab race, live on the flesh of their buffaloes, cows, and horses, and on the produce of some little ploughing. The tribes, distinguished as noble by their possession of camels, are denominated Aleu-el-Aleaær; and the others Moædan. The latter are esteemed a middle class, between genuine Arabs and peasants. Niebuhr heard some tribes mentioned contemptuously, because they kept buffaloes and cows. The Moædan transport their dwellings from one country to another, according as pasturage fails them, so that a village often arises suddenly in a situation where, on the day before, not a hut was to be seen.—*Niebuhr's Travels, Vol.* ii. p. 159 160.

MOAGHA. TEL. Morinda, *sp.?*

MOAMERIA, See Singhpo.

MOANA, or Miani or Moyanna, in Sind and in Cutch, are mahomedans of loose character. See Mohana.

MOAR, a river of Malacca, which rises in the mountains of Pahang.

MOAR NUDDY runs near Jumna Kandee in Berhampoor.

MOASHUR. Hind. A variety of magic squares.

MOAT, Duk. and Hind. Phaseolus. *sp.*

MOAWIYAH IBN ABI SOFIAN was governor of Syria, but renounced allegiance to Ali, and proclaimed himself khalif of the western provinces. The khalif Moawiyah, after having (A. D. 671-678), for seven successive summers renewed the endeavour to take Constantinople, at length felt himself under the necessity of sending envoys to sue for peace from the emperor Constantine Pogonatus. The latter agreed, and sent the patrician Joannes Petzigaudius (the Yenyo of the Chinese) to Damascus to conduct the negociation with the Arabs. The result was that the latter pledged themselves to a thirty years' peace, and to pay to the empire every year 3000 pieces of gold, fifty slaves and fifty horses.—*Yule, Cathay* I p. 60.

MOBARKHA. Hind. Adiantum lunulatum *Burm. Spr.*

MOBID, Arab., from abid, Ar, a Parsee priest.

MOBYE. See Karen; Shan.

MOCDER-CANEEL, also Hout Kassie Dut. Cassia lignea.

MOCHA, a town in Arabia. It has no pretensions of antiquity having had its origin about 1430, by the people flocking around the learned Sheikh Ali Shaduli ibn Oman. About the beginning of the seventeenth century, the English and Dutch East India Companies established factories there, and carried on a lucrative commerce with the Indian ports. At this time the revenues amounted to Rs. 75,000 per annum; ships from all parts of the East entered its harbour, and caravans from Egypt, and Syria, and from the Eastern nations of Europe flocked to its markets. In the beginning of the 18th century the French established a factory at Mocha, which was then at the height of its prosperity. Its trade with America and Europe continued unabated until 1839 when Aden having become a British Port, Mocha rapidly and steadily declined, its condition became indescribably deplorable; and in 1857 its Customs dues of Mocha sold for Rs. 48,000. The country around Mocha is a barren plain. Mocha, has a population of twenty thousand.—*Playfair's Aden.*

MOCHA Beng. Hind. Musa sapientum.

MOCHA, See Kyan.

MOCHA COFFEE, See Coffea.

MOCHA KAI. Tam. Galls.

MOCHARO MATIR—"The charming Matir, a district near Omerkot, celebrated in Sindhi pastoral poetry as the Arcadia of that ill favoured land.

MOCHA-RAS, varieties of gum, from Bombax Malabaricum or B. heptaphyllum and Hyperanthera moringa. See Moch-ras.

MOCHA STONES and Moss Agates are semitransparent calcedonies, including various ramified forms, produced by iron, manganese, bitumen and chlorite or green earth, but sometimes also, as has been proved by Daubenton and MacCulloch, produced by the presence of real vegetable bodies, such as Confervæ and Mosses. The finest are found in Guzerat, but received their name not from Mocha or Mokha on the Red Sea, but from the word moch which is used by the Saxon miners to express those spots resembling moss, that distinguish agates of this kind.—*Millin's "Dictionaire des Beaux Arts" in Ousley's Travels* Vol. I. p. 433.

MOCHAYET, *Forskal.* Cordia myxa.

MOCHEAL. Tam., a Ceylon tree about twenty inches in diameter, and eight or ten feet high. Its wood is used in native boats, &c. It produces a fruit from which oil is extracted.—*Edye Ceylon.*

MOCHI, a shoemaker, a worker in leather, commonly applied to one who is by caste and occupation a shoe-maker, a harness maker, or saddler, in the south of India, a worker in leather and saddlery, a book binder a cabinet or furniture maker and a portrait painter. In S. India, a muchi is employed in public offices, like a daftari in Upper India, to make pens, ink, provide paper, seal letters, bind books, and the like.

MOCH-RAS the gum of Bombax heptaphyllum, but also applied to the gum of of Hyperanthera moringa. One kind is a very highly astringent dark colored gum much used in medicine by natives. A variety of phul supyari is obtained from the Areca catechu and seems to be called saigata gond, in Gurgaon.—*O'Shaughnessy, p.* 227. *Powell Hand Book,* Vol. I. p. 397. See Mocha-ras.

MOCOA, A genus of mammals of the family Scincidæ.

MOCRAN, See Kej Mekran.

MOD. Mar. The broken or cursive or running hand-writing used by the Marathas on ordinary occasions.

MODA-COTTAN. Tam. Cardiospermum halicacabum.—*Linn.*

MODAI KOCHI. See India.

MODAKA, Sans. from mood, to rejoice.

MODAVA GADDI or Balbajamu Tel. or Imperata cylindrica, *Beauv.*—Saccharum cylindricum *R.* i. 234. See Saccharum cylindricum.

MODDORO GOODEE, Uria. A tree of Ganjam and Gumsur, of extreme height 40 feet, circumference 2½ feet, and height from the ground to the intersection of the first branch, 8 feet. It is used for plough-shares and rafters and burnt for firewood. Is not very common.—*Captain Macdonald.*

MODECCA BRACTEATA, *Lam.* Syn. of Trichosanthes palmata *Roxb.*

MODEL or Putcha Ootoo Wood.

MODERA KANNI. Maleal. Hugonia mystax, *Linn.*

MODI, Hind. a shopkeeper.

MODI-KHANAH, a store.

MODINA KANDA. Tel. A kind of Arum.

MODIRA WALLI. Maleal. Artabotrys odoratissimus.

MODIRA KANARAM. Mal. Strychnos colubrina; *Linn. Br.*

MODIRA-VALLI, Mal. Ancistrocladus heyneanus: also Artabotrys odoratissima.

MODOOGA VRIKSHA, Can. Erythrina Indica.

MODOROO TOBA. Uria. A tree of Ganjam and Gumsur, extreme height 30 feet, circumference 1 foot and height from the ground to the intersection of the first branch 9 feet. Wood useless except for fire-wood The tree is common. The fruit is eaten.—*Captain Macdonald.*

MODUGA. Tel. Erythrina suberosa. *Roxb.*

MODUGA VRIKSHA. Can. Erythrina Indica *Lam. Roxb, W.* and *A.*

MODUGA CHETTU Tel. Butea frondosa *R.* iii. 244; The fact of the bright flowers of this tree having no perfume has given rise to the Telugu verse: As a man endowed with beauty, wealth and other qualities is held in no esteem without learning, so the flower of Pàlasa is worthless.

MODUGA VITTILLOO, Tel. Seeds of Butea frondosa.

MOEDER-CANEEL. Dut. Cassia lignea.

MOEE, Uria. Garuga pinnata.

MOERRO, It. Mohair.

MOFUSSIL, Pers. Hind. In British India, any district out of Calcutta, Madras or Bombay towns.

MOGA BHERI also Maga bira Tel. Anisomeles Malabarica. *R. Br.* Ajuga fruticosa, *R.* iii. I. Both Brown and Heyne have confounded the word bheri, with bira, the common name of various kinds of Luffa.

MOGAL, See Swastika.

MOGALI, Tel. Pandanus odoratissimus, Caldera bush.

MOGALINGA MARAM or Múkodi Tel. Schrebera swietenioides, *R.* i. 109.

MOGANEE, Beng. Phaseolus trilobus.

MO-GAUNG, See India.

MOGHELI. Tel. also Moghenakoo, Tel. Pandanus odoratissimus, *Linn.*

MOGHI a predatory tribe of Central India; hindus of low caste, professed robbers. They came from Chittore on the west. See Bangri.

MOGHOSTAN, See Kirman.

MOGHSI, Hind. Macrotomia euchroma.

MOGHU, Beng. Bignonia suaveolens.

MOGHUL, a term derived from the great Tartar Mongol tribes, is used in India as a distinction of their descendants. As a title it was especially applied to the sovereigns of Delhi of the house of Timur, although they were equally at least of Turk descent, and presented in their appearance entirely Turkish characteristics. Mahomedans in India are divided into the four great classes, Syed, Shaikh, Moghul and Pathan. The Arab shaik are of three origins, the Koreshi Mahomed's tribe; the Siddeqee; Aboo Bakr's tribe; and the Farooqee or Oomer's tribe. The Syed or Saadat are all descendants of Mahomed through his daughter Fatimah. The Moghul however are of two countries, the Irani or Persian and Toorani or Turkish. The Pathan tribes are mahomedans from Afghanistan. These classes may be and are often, indifferently of the shiah or sunnee sect of mahomedanism. There are other small sects and classes, as the Nowaet, the Ghair-Mehdi, Ishmaelee, Lubbay, Bora, Moplah &c. On the N. W. frontier the term Moghul, is applied to the people of Afghanistan who speak Persian. In Kabul, the mahomedans are divided intoPathan and Moghul (or new Pathan) the latter being chiefly Kazzilbah. There are considerable settlements of Syeds holding villages in jaghir. The mahomedans termed Sheikhs are neither Moghul, Syed nor Pathan. There are many respectable landholders and some village communities who take the designation of Sheikh, as for instance the old proprietors of Lucknow, when it was but a village. Mr. Campbell regards those in the north of India as possessing considerable traces of a north-western origin from the hilly countries of the North Western Arians being fairer and some of them with high features of the Arian type, handsome faces, features and beards. The emperor Baber, who, though a Turk was himself descended by the mother's side from Mogul ancestors, gives the following

account of the Moguls in his service—"The horde of Moguls have uniformly been the authors of every kind of mischief and devastation." Being dispossessed of the northern parts of his dominions by the Usbecs, Baber determined to try his fortune in Hindoostan, whose distracted situation flattered his hopes of conquest. His residence at this time was at Cabul, from whence he undertook his first expedition across the Indus, in 1518. After this, he made four others: and in the fifth (A. D. 1525) he defeated the emperor of Delhi, and put an end to the dynasty of Lodi. It is said that Baber crossed the Indus, this last time, with only 10,000 chosen horse; the enemy's generals, by their revolts, furnishing him with the rest of his army. Baber was the founder of the empire of the great Mogul in India, and was, after Timour, the greatest genius of his race; his memoirs, which he wrote during the latter part of his life, comprise one of the most curious and interesting works in eastern literature. The Mogul is not a gloomy, intolerant fanatic like the Patan, but good natured and conciliatory, who made it his policy to amalgamate the foreigner with the natives of the soil. Under the Mogul, arts, manners, costumes and tastes all took a new character. The Moghul assume the suffix of Beg. They are comparatively few, in number, are generally fair people, of a larger physical frame than the Arab-Mahomedans and are all of unassuming manners. In more recent times, the term Moghul was applied by the nations of Europe to the localities which they have occupied or with which they have traded. With the Portuguese the northern part of Hindustan held by the Moghul sovereigns, was styled Mogor, and Goa and the Western Coast of the Peninsula was to them India, just as the British now designate as India all their possessions in Hindustan and the two Peninsulas, and as with the Dutch now, India means Java, Sumatra, and the Netherland possessions in the Archipelago. The Moghul dynasties of India beyond palaces and tombs, porticoes and temples have, however, left little worthy of emulation. There are a few useful sarai and bridges, but of these many were erected by private persons. The aborigines of Bokhara are the Tajik whose origin and time of immigration to Bokhara are unknown; previous to the conclusion of the first century of the hijira, the Arab mahomedans penetrated into their abodes, and forced them at the point of the sword to embrace the new creed. At that period, Bokhara was governed by the race of the Samanides. In the tenth century, the weak rule of these princes was totally overthrown by the Usbeks, whose power was not of long duration; for in the twelfth century the khanat of Bokhara was deluged by the overwhelming flood of the Moghul hordes of Chenghiz-khan, and the Uzbeks were expelled by the Moghuls into the desert to the west of the Sar-i-Dariya. *Campbell*, p. 100-101.—*Elpinstone's History of India* Vol. II. p. 37. *Rennell, Memoir* p. lvi. *Travels, of a Hind* V. II p. 255. *Yule, Cathay* ii p. 549.

MOGILI, Tel. Caldera bush, Pandanus odoratisimus Mogili-pu, its flower.

MOGOR, Mogol, a Maharrum faqeer.

MOGOR, with the missionaries of the 15th century and the Portuguese, was their name for Hindust'h n, held by the Moghul sovereigns; with them India meant Goa and the Western Coast just as with the Dutch now India means Java and Sumatra; *Yule Cathay* II. p. 549.

MOGORIUM SAMBAC. Lam. Jasminum sambac, *Ait.*

MOGORIUM TRIFLORUM, Lam. Jasminum augustifolium, *Vahl. Willd.*

MOGOUK, see Ruby mines.

MOGRA or MOGRI Hind Jasminum Sambac.

MOGULU KADIMI or Kadamba Tel. Nauclea cadamba *R.*

MOHA also Mohe, Duk. Hind. Mah. Bassia longifolia. See Honge.

MOHAINDRA-MALLAI a mountain in Kimedy.

MOHAIR.

Moire,	Fr.	Moerro,	It.
Mohr,	Ger.	Mue, Muer.	Sp.

The hair of the Angora goat, soft, fine as silk, and of a silvery whiteness.—*Faulkner.*

MOHAKRI, Hind. Bryonia umbellata.

MOHAMMERAH a town in the Persian gulf at which the Indian army landed in 1855 when attacking Persia. After a great accession to its waters, the Shatt el Arab inclines a little more towards the South; during the remainder of its course it passes many large villages, and almost continuous belts of date-groves; and at length it reaches the sea, which, at the bar, is forty miles from Mohammera. See Chaldea, Kajar, Khuzistan, Arabistan, Mesopotamia.

MOHANA, a fisherman caste in Sindh, who appear to be a tribe of converted hindus: their own account of their origin, however, is as follows:—When Sulayman, the son of David, was amusing himself by ballooning over Cashmir, he met a horrible looking woman, and, althongh the wisest of human beings, was puzzled to conceive what manner of

man it could be that would marry her. Some time afterwards, the prophet king lost his magic ring by the wiles of Sakhar, the demon, who ascended his throne, seized the palace and drove out its lawful owner. Sulayman, impelled by destiny, wandered to Cashmir, and there became the husband of that "grimme ladye." Her dowry was every second fish caught by her father, who happened to be a fisherman. As usual in such tales, the demon soon lost the ring, and it was found in the stomach of one of the fishes. Thus Sulayman recovered his kingdom. His wife, who remained behind in a state of pregnancy, had a son, who became the sire of the Mohana. The Mohana do not look like the Sindhi people. Their features are peculiar and the complexion very dark: some of the women are handsome when young, but hardship, exposure to the air, and other causes, soon deprive them of their charms. They are to be found chiefly about the lakes of Manchar, Maniyar and Kinjur. At the latter of these places are some ruins of a palace built by Jam Tamachi, one of the rulers of Sindh, who married Nuren, the beautiful daughter of a fisherman. The event is celebrated in the legends of the country, and Shah Bhetao, the poet, has given it a Sindhi immortality in one of his Sufi effusions. The Mohana are by no means a moral people. Their language is gross in the extreme, and chastity seems to be unknown to them. The men are hardy and industrious, but incurably addicted to bhang, opium, and all kinds of intoxication. Probably, their comfortless and precarious life, half of which is spent in or near the water, drives them to debauchery. They are admirable swimmers, as might be expected: the children begin that exercise almost as soon as they can walk. The Mohana, though depraved, are by no means irreligious. They keep up regular mosques and places of worship, with Pir, Mulla, and all the appurtenances of devotion. The river Indus is adored by them under the name of Khwajeh Khizr, and is periodically propitiated by a cast offering of rice, in earthen pots covered with red cloth. There are many different clans among the Mohana race. Their caste disputes are settled by the head men, who are called "Changa Mursa," and invested with full powers to administer justice to those who consult them. After betrothal, the prudent parents do all they can to prevent the parties meeting, both, however, are permitted to visit one another's relations of the same sex. Among the upper classes any prægustatio matrimonii is considered disgraceful: but accidents are not of rare occurrence. It is the same in Affghanistan, and other parts of Central Asia, where the mother of the betrothed not unfrequently connives at what is called Namzad-bazi, or visiting the future bride, unknown to the father. The word, however, does not imply any scandalous occurrence, and of course where the use of the sabre is so unrestrained the danger is diminished. In Sindh the lower classes, such as the Mohana and others, think they have a right to intrigue with their future brides: some of them will go so far as to consider the mother-in-law a substitute for her daughter until the latter is of an age to be married.—*Burton's Sindh, pp.* 251, 252-3, 261-2.

MOHANAM or Chilagadam, Tel. Batatas edulis, *Ch. a* erythrorrhiza. 822.

MOHANNA, a river near Ryepoor in Rewah.

MOHAO, a rivulet or naddi near Shahzadbari in the Moradabad circle.

MOHARRAM, the first month of the mohamedan year in which a festival is held in India celebrated by a kind of dramatic representation of the events of that period. See Mohurrum.

MOHAS, a river of Budaon.

MOHAUT—— ? also Mohaul—— ? Hibiscus tiliaceus.

MOHE-KA-JHAR, Hind. Bassia longifolia, *Wilde*. Mohe ka tel. Its oil Mohe ka phul, its flower.

MOHINI, Sans. from mooh to be infatuated. In hindu mythology the female form of Vishnu with whom Siva associated and Mohini brought forth Ayenar.

MOHMO. See Shan.

MOHNI-KA-KAJUL, Hind. the philter lampblack.

MOHNSAFT, Ger. Opium.

MOHO, Mar. Bassia latifolia.

MOHOE—— ? Hibiscus.

MOHOOLO, Uria. Bassia latifolia ? Under these names, Capt. Macdonald describes a tree of Ganjam and Gumsur, of extreme height 50 feet, circumference 8 feet, and height from the ground to the intersection of the first branch, 36 feet. Used for boats and the flooring of cattle sheds is often made of this wood, the tree is highly prized by the hill tribes on account of intoxicating liquor which they distil from its flower. The latter is made into a sort of sweetmeat by the Urya race who mix sugar and rice with it. The fruit in its unripe state is boiled and eaten as a vegetable. The fruit yields an oil termed "Jolo Jelo," this is purchased by the bukals for the purpose of adulterating ghee, which it somewhat resembles in ap-

pearance. This tree and the solopo palm are never destroyed by the Kond race when they clear a patch of jungle for the purpose of bringing it under cultivation, and in the time of the Gumsur rajahs, the rebellion of any of the hill tribes was often punished by cutting down all their mohoolo and solopo trees.—*Capt. Macdonald.*

MOHOR, or Mor, a Rajput tribe said to be of Bhatti origin.

MOHR, Hind. Maleal. Pavo cristatus.

MOHR Ger. Mohair.

MOHR. Hind. A kind of bamboo of Kangra.

MOHRI. Hind. Aconitum napellus.

MOHRO. Hind. Quercus dilatata.

MOHR-PUNKHEE—? Ferns.

MOHRU. Hind. Quercus dilatata.

MOHU. Sans. From muha, confusion or stupefaction.

MOHUA. Beng. Bassia latifolia.—*Willd.*

MOHUN LAL was the son of rae Budh Singh, the son of rajah Mani Ram, of Kashmir, who held a high rank, with a considerable estate, at the court of the late emperors of Delhi. He joined Lt. Alexander Burnes at Delhi and accompanied him into Samarcand and Bokhara, Lieutenant (afterwards Sir Alexander) Burnes, was then assistant resident in Cutch, but with his younger brother Charles he was killed in Cabool, on the 2nd November 1841.—*Mohan Lal's Travels*, p. 1—9.

MOHUNNA-YENNAI—? Wood oil.

MOHUR or Ashruffi, a gold coin, of India, now rarely seen, of fifteen rupees value so called from having the sun's image.

MOHUR. Pers. Seal.

MOHUR-BUNJ, — a tributary estate, to the S. E. of the Colehan. It has a rajah.

MOHURRUM. This is the first month of the mahomedan year; the first ten days of the month are held as a festival, which is celebrated as Christmas is, sometimes by strict religious rites or by great festivity according to the opinions or ignorance of the sects. The shiah mahomedans and learned mahomedans are generally most strict in the observance of their religious duties for the first thirteen days of this month. The other months in succession are:

Suffer,	Rujjub,
Rubbi ul Awul,	Shaban,
„ us Sani,	Ramzan,
Jemadi ul Awul,	Shawal,
„ us Sani,	Zu-ul-kaida.

Ashrah an Arabic word, from 'ashr' a tenth part, are the first ten days of the mohurrum, or the ceremonies observed during that part of the month. Houses are appropriated in which they set up the Allum, Taboot, Shah-nasheen, Booraq, &c., and sometimes screens made of mica. These places are called the Ashoor Khanah (ten day house); Tazeea Khanah (the house of mourning); and Astana (a threshold or faqueer's residence). In upper Hindustan, opulent mahomedans erect an Imambara, and the shiahs generally follow a similar practice.—*Herklots.* See Moharram.

MOHWA. Beng. Bassia latifolia.—*Willd.*

MOI. The Di-ditsh, N' Guon, Moi, Ro-Moi and Ke-moi, rude tribes occupying the mountain ranges between Tonkin and Cochin China, and between Cochin China and Kambogia.—*Latham's Descriptive Ethnology.*

MOHUR PUNKHEE, Bayra, Kishtee or Juhaz.

MOI-TAI. The Kāthe or Moĭ-tai, a tribe in 94 E. L. and 21¼ N. L. South of Munnipoor, with the Kom-naga in the S. W, the Lahooppa naga in the N.E. and the Kacharee on the west.

MOI-MOI. King Crabs of Achin.

MOINEE. An order of hindu devotees, who vow perpetual silence. They go almost naked, and smear their bodies with cow-dung.—*Cole. Myth. Hind.* p. 389.

MOIRE. Fr. Mohair.

MOIRA, Earl, afterwards Marquis of Hastings, Governor General of India from 1813 to 1821.

MOK. Burm. Aloe Indica, *Royle.* Aloes.

MOKALI. Hind. Brassica rapa.

MOKE HSO HLAN MA. Burm. Desmodium *sp.*

MOKETAMMATHA. Burm. Meaning Martaban wood. A tree of maximum girth 1 cubit, and maximum length 8 feet, found very abundant in Martaban and its adjacent jungles, also all over the provinces, especially on the banks of rivers. When seasoned, sinks in water: uncommonly heavy. Stated to be used for the same purposes as chisel handle tree, but still stronger.—*Captain Dance.*

MOKHA. See Mocha; Tehama.

MOKHERAJU. See India.

MOKKA, Beng. Zea mays: Maize.

MOKKA, also Perugu. Tel. Amarantus oleraceus. *Linn.*

MOKKA, Beng. Bryonia scabra.

MOKKA JUARI, Hind. Zea Mays. *Linn.*

MOKKA JONNA also Mokka Jonaloo, Tel. Zea Mays, Indian corn.

MOKKA TOTA KURA or Perugu tota kura. Tel. Amarantus oleracea, L.—Var. gigantea, *R.* iii. 605.

MOKKA Vepa Tel. Bignonia, *sp.*

MOKNA, Hind. Agaricus campestris. See Ganga.

MOKSH, or Moksha, HIND. absorption in the deity, erroneously identified with heaven. See Nibutti.

MOKURBURJ, See Kol.

MOLAGAIGAL, TAM. Chillies.

MOLAGO KODI, MALEAL. Piper nigrum, *Linn.*

MOLAGHA TEL. Morinda citrifolia *Linn.*

MOLLAGHAI, TAM. Capsicum frutescens; Cayenne pepper.

MOLAGO VALLI, TAM. Piper nigrum, *Linn.*

MOLAKARANAY, Toddalia aculeata.

MOLA KAKAR UNNAY, TAM. Oil of Scopolia aculeata or Toddalia aculeata.

MOLA KOORA, TEL. Amarantus polygamus.

MOLAM, TAM. Cucumis melo.

MOLANDI, a piratical race mentioned by Pliny, Arrian and Ptolemy, on the western coast of India, near Mt. Dilli.

MOLANGI, See Sunderban.

MOLASSES.

Treacle,	ENG.	Mielazzo di Zucchero,	IT.
Melasses,	FR.	Melasso,	PORT.
Sirop de sucre,	„	Assucar liquido,	„
Syrup,	GER.	Patoka sacharnaja,	RUS.
Kakwi,	GUZ.	Miel de azucar,	SP.
Kakwi,	HIND.	Chancaca	„

The following were the exports from all India, under the name of this article, but it was probably all jagri or unrefined sugar;

	Cwt.	Tons.	Value £.
1858-59	93,708	4,686	40,553
1859-60	84,391	4,230	32,953
1860-61	54,592	2,730	21,501

The exports were principally from Madras ports. *McCulloch, Commer, Dictionary p.* 805.

MOLAY-KEERAY, TAM. Amarantus polygamus. See Mollay keeray.

MOLE, HIND. Brassica Griffithii.

MOLECH, the deity to whom, in sacrifice, the Samarians made burnt offerings of their children.

MOLE MACINE, IT. Millstones.

MOLINDA CANESCENS.

Korive TEL. | Sapindus tetraphyllus.

A native of the Circar mountains; flowers about the time the sapindus does. The wood of this tree is white and not so serviceable as that of the Sapindus rubiginosus. *Roxb. Rohde M.S.S.*

MOLINIA VARIA. See Graminaceæ.

MOLKY RIVER, on the coast of Canara, runs in about lat. 13°7' N.

MOLLA, See Kelat.

MOLLAGA, or Mollaghai, TAM. Capsicum frutescens, *Linn.*

MOLLA CHETTU, varieties of jasmine, J. pubescens, V. multiflorum (hirsutum, *L.*)

MOLLALU or Sanna jajulu TEL. Jasminum auriculatum, *Vahl.*—*R.* i. 98.

MOLLAGU, TAM. Capsicum annuum. *Linn.*

MOLLUGO CERVIANA, SER. *W and A.*

Pharnaceum cerviana, *Linn.*

Parpadagum,	TAM.	Ghimashah,	BENG.
Parpataka,	TEL.		

This plant grows in Peninsular India, where it is employed in medicine.

MOLLUGO SPERGULA, *Linn.* Gyen-ga BURM.

MOLLU KATTRI KAI, TAM. the Brinjal, or egg-plant, Solanum melongena.

MOLLUSCA, or Molluscs.

Malakia,	GREEK.	Conchudo.	SP.
Sipi,	HIND.	Concha.	„
Conchilia.	IT.	Kilinjil.	TAM.
Conca.	„	Matti.	„
Pesce de nicchio	FR.	Silakalu,	TEL.
Pescado	GER.		

Mollusc is a term derived from the Latin word mollis, soft, and molluscs are animals whose bodies are soft, but are mostly protected by an external shell. With naturalists, the whole of the animals of the world are arranged as under,

Kingdom, ANIMALIA.

Sub-Kingdom i ; VERTEBRATA.

Class i. Mammalia.	Class iii. Reptilia.
„ ii. Aves.	„ iv. Pisces.

Sub-Kingdom ii MOLLUSCA.

Class i. Cephalopoda.	Class iv. Brachiopoda.
Class ii. Gasteropoda.	Class v. Conchifera.
Class iii. Pteropoda.	„ vi. Tunicata.

Sub-Kingdom iii ; ARTICULATA.

Class i. Insecta.	Class iv. Cirripeda.
„ ii. Arachnida,	„ v. Annelata.
„ iii. Crustacea.	„ vi. Entozoa.

Sub-Kingdom iv ; RADIATA.

Class i. Acalepha.	Cl. iv. Foraminafera.
„ ii. Echinoder-mata.	Cl. v. Infusoria.
Class iii. Zoophyta.	„ vi. Amorphozoa.

The four different types upon which all known animals are constructed constitute as many natural divisions or sub-kingdoms. The first of these primary groups is characterized by an internal skeleton of which the essential or ever present part is a backbone, composed of numerous joints or vertebræ. These are the beasts, birds, reptiles and fishes, and are known as the vertebrata or vertebrated animals, meaning animals with a back bone.

The second type is the mollusca or soft bodied animals. Insects; spiders, crabs and worms whose bodies have many joints or articulations, called the Articulata form the third sub-kingdom, and the fourth is the star-fishes, sea jellies, coral animals and the countless microscopic creatures which

swarm in the waters. The mollusca are related to the zoophytes by the affinity of their simpler forms, and the higher classes of them to the fishes. So far as geological researches have gone, the four leading types of animal structure have existed simultaneously from the very beginning of life on the globe, and though perpetually varying in the form under which they were manifested they have never since entirely ceased to exist. Mr. S. P. Woodward arranges the mollusca as under.

CLASS I. CEPHALOPODA. CEPHALOPODS.

ORDER I. DIBRANCHIATA.

SECTION A. OCTOPODA.

Family I. ARGONAUTIDÆ.

GENUS, Argonauta. Argonaut or paper sailor; *recent*, 4 sp., *fossil*, 1 sp. *Syn.* octhoë. nautilus.

Family II. OCTOPODIDÆ.

GENERA. Octopus, *rec.* 46 sp. *Syn.* cistopus.
Sub-genus. Tremoctopus. *rec.* 2 sp.
Pinnoctopus, Finned octopus, *rec.* 1 species. P. cordiformis.
Eledone. *rec.* 2 species.
Cirroteuthis. *rec.* 1 species. C. Mülleri.
Philonexis. *rec.* 6 species.

SECTION B. DECAPODA.

Family III. TEUTHIDÆ.—CALAMARIES, or SQUIDS.

Sub-family A. MYOPSIDÆ. *Eyes* covered by the skin.

GENERA. Loligo. Calamary, *rec.* 21 sp. *Syn.* teuthis.
Sub-genus. Teudopsis, *fossil*, 5 sp.
Gonatus. *rec.* 1 species; G. amœna.
Sepioteuthis. *rec.* 13 sp.
Beloteuthis. *fossil*, 6 sp.
Geoteuthis. *fossil*, 9 sp. *Syn.* belemnosepia.
Leptoteuthis. *fossil.*
Cranchia. *rec.* 2 sp.
Sepiola. *rec.* 6 sp.
Sub-genus. Rossia. *rec.* 6 sp.

Sub-family B. OIGOPSIDÆ. *Eyes* naked.

Loligopsis. *rec.* 8 sp.
Cheiroteuthis. *rec.* 2 sp.
Histioteuthis. *rec.* 2 sp.
Onychoteuthis. Uncinated calamary, *rec.* 6 sp. *Syn.* ancistroteuthis. onychia.
Enoploteuthis. Armed Calamary. *rec.* 10 sp. *Syn.* ancistrochirus and abralia. octopodoteuthis.
Ommastrephes. Sagittated calamary, *rec.* 14 sp.

Family IV. BELEMNITIDÆ.

GENERA, Belemnites, *fossil*, 100 sp.
The belemnites have been divided into groups by the presence and position of furrows in the surface of the guard.

SECTION I. ACŒLI.

Sub-section 1. Acuarii, 20 sp.
2. Clavati, 3 sp.

Section II. GASTROCŒLI.

Sub-section 1. Canaliculati, 5 sp.
2. Hastati, 19 sp.

Section III. NOTOCŒLI, 9 sp.

Belemnitella. *fossil*, 5 sp.
Acanthoteuthis. *fossil*, *Syn.* kelæno.
Belemnoteuthis. *recent*, also *fossil.*
Conoteuthis, *fossil.*

Family V. SEPIADÆ.

GENERA, Sepia. *rec.* 30 sp. *fossil*, 5 sp. *Syn.* belosepia.
Spirulirostra *fossil.*
Beloptera. *fossil*, 2 sp.
Belemnosis. *fossil.*

Family VI. SPIRULIDÆ.

GENUS, Spirula, *rec.* 3 sp.

ORDER II. TETRABRANCHIATA.

Family I. NAUTILIDÆ.

GENERA. Nautilus. *rec.* 2 or 4 sp. *fossil*, 100 sp.
Sub-genera. Aturia. *fossil*, 4 sp.
? Discites. *fossil.*
Temnocheilus. *fossil.*
Cryptoceras. *fossil.*
Lituites. *fossil.* 15 sp. *Syn.* hortolus, trocholites.
Trochóceras. *fossil*, 16 sp.
Clymenia. *fossil.* 43 sp.

Family II. ORTHOCERATIDÆ.

GENERA. Orthoceras. *fossil*, 125 sp. *Syn.* gonioceras, cycloceras.
Sub-genera. Cameroceras. *fossil*, 27 sp.
Actinoceras. *fossil*, 6 sp.
Ormoceras. *fossil*, 3 sp.
Huronia. *fossil*, 3 sp.
Eudoceras. *fossil*, 12 sp.
Gonioceras.
Gomphoceras. *fossil*, 10 sp. *Syn.* apioceras, poterioceras.
Oncoceras. *fossil*, 3 sp.
Phragmoceras. *fossil*, 8 sp.
Crytoceras. *fossil*, 36 sp. *Syn.* campulites, aploceras.
Gyroceras. *fossil*, 17 sp. *Syn.* nautiloceras.
Ascoceras. *fossil*, 7 sp.

Family III. AMMONTIDÆ.

GENERA. Goniatites. *fossil*, 150 sp.
Bactrites. *fossil*, 2 sp.

Ceratites. *fossil*, 25 sp.
Ammonites. *fossil*, 530 sp.
Crioceras. *fossil*, 9 sp. *Syn.* tropæum.
Toxoceras. *fossil*, 19 sp.
Ancyloceras. *fossil*, 38 sp.
Scaphites. *fossil*, 17 sp.
Helicoceras. *fossil*, 11 sp.
Turrilites. *fossil*, 27 sp.
Hamites. *fossil*, 58 sp.
Ptychoceras. *fossil*, 7 sp.
Baculites. *fossil*, 11 sp.

CLASS II. GASTEROPODA. GASTEROPODS.

ORDER I. PROSOBRANCHIATA.

SECTION A. SIPHONOSTOMATA. CARNIVOROUS GASTEROPODS.

Family I. STRÓMBIDÆ. WING-SHELLS.

GENERA, Strombus. Stromb, *rec.* 60 sp. *fossil*, 5 sp.
Pteróceras. Scorpion-shell, *rec.* 10 sp. *fossil*, 100 sp.
Rostellaria, *Syn.* fusus, *rec.* 5 sp. *fossil*, 70 sp.
Sub-genus ? Spinigera. *fossil*, 5 sp.
Seraphs. (Terebellum), *rec.* 1 sp. *fossil*, 5 sp.

Family II. MURICIDÆ.

GENERA. Murex. *rec.* 180 sp. *fossil*, 160 sp.
Typhis. *rec.* 8 sp. *fossil*, 8 sp.
Pisania. *rec.* 120 sp. also *fossil*, ? sp.
Ranella. Frog-shell, *rec.* 50 sp. *fossil*, 23 sp.
Triton. *rec.* 100 sp. *fossil*, 45 sp.
Fasciolaria. *rec.* 16 sp. *fossil*, 28 sp.
Turbinella. *rec.* 70 sp. *fossil*, 20 sp.
Sub-genera. Cynodonta.
Latirus.
Lagena.
Cancellaria. *rec.* 70 sp. *fossil*, 60 sp.
Trichotropis. *rec.* 8 sp. *fossil*, 1 sp.
Pyrula. Fig-shell, *rec.* 39 sp. *fossil*, 30 sp.
Sub-genera, Fulgur.
Myristica.
Fusus. Spindle-shell, *rec.* 100 sp. *fossil*, 320 sp.
Sub-genera, Trophon. *rec.* 14 sp. also *fossil.*
Clavella. *rec.* 2 sp. also *fossil.*
Chrysodomus. *rec.* 12 sp. also *fossil.*
Pusionella. *rec.* 7 sp. also *fossil.*

Family III. BUCCINIDÆ.

GENERA. Buccinum. Whelk, *rec.* 20 sp. *fossil*, 130 sp.
Sub-genus. Cominella. 12 sp.
Pseudoliva. *rec.* 6 sp. *fossil*, 5 sp.
? Anolax. *rec.* 26 sp. *fossil*, 3 sp.
? Halia. *rec.* and *fossil.*
Terebra. Auger-shell, *rec.* 109 sp. *fossil*, 24 sp.

Eburna. Ivory-shell, *rec.* 9 sp.
Nassa. Dog-whelk. *rec.* 68 sp. *fossil*, 19 sp.
Sub-genera. Cyllene. *rec.* and *fossils*
? Cyclonassa, *rec.*
Phos, *rec.* 30 sp.
? Ringicula, *rec.* 4 sp. *fossil*, 9 sp.
Purpura. Purple, *rec.* 140 sp. *fossil*, 30 sp.
Sub-genus. Concholepas.
Cuma.
Rapana.
? Purpurina. *fossil*, 9 sp.
Monoceros. *rec.* 18 sp. also *fossil.*
Pedicularia. *rec.* 1 sp.
Ricinula. *rec.* 25 sp. *fossil*, 3 sp.
Planaxis. *rec.* 11 sp. also *fossil.*
Magilus. *rec.* 1 sp. ?
Cassis. Helmet-shell, *rec.* 34 sp. *fossil*, 36 sp.
Oniscia. *rec.* 6 sp. *fossil*, 3 sp.
Cassidaria. *rec.* 5 sp. *fossil*, 10 sp.
Dolium. The Tun, *rec.* 14 sp. *fossil*, 7 sp.
Sub-genus. Malea.
Harpa. Harp-shell, *rec.* 9 sp. *fossil*, 4. sp.
Columbella. *rec.* 200 sp. *fossil*, 8 sp.
Sub-genus. Columbellina. *rec.*? and *fossil*, 4 sp.
Oliva. Olive, Rice-shell. *rec.* 117 sp. *fossil*, 20 sp.
Sub-genera. Olivella. *recent.*
Scaphula. *recent.*
Agaronia. *recent.*
Ancillaria. *rec.* 23 sp. *fossil*, 21 sp.

Family IV. CONIDÆ. CONES.

GENERA. Conus. Cone-shell, *rec.* 269 sp. *fossil*, 80 sp.
Sub-genus. Conorbis, *fossil.*
Cithara, *rec.* 50 sp.
Pleurotoma. *rec.* 430 sp. *fossil*, 300 sp.
Sub-genera. Drillia.
Clavatula.
Tomella.
? Clionella. *rec.*
Mangelia. *rec.*
Bela.
Defrancia.
? Lachesis. *rec.*
Daphnella. *rec.* and *fossil.*

Family V. VOLUTIDÆ.

GENERA. Voluta. Volute, *rec.* 70 sp. *fossil*, 80 sp.
Sub-genera. Volutilithes. *rec.* 1 sp. also *fossil.*
Scaphella. *rec.* and *fossil.*
Melo. *rec.* 8 sp.
Cymba. Boat-shell. *rec.* 10 sp.
Mitra. Mitre-shell. *rec.* 350 sp. *fossil*, 90 sp.
Sub-genera. Imbricaria.
Cylindra.
Volvaria. *fossil*, 5 ? sp.
Marginélla. *rec.* 90 sp. *fossil*, 30 sp.
Sub-genera. Hyalina. *rec.*

Family VI. CYPRÆIDÆ. COWRIES.

GENERA. Cypræa. Cowry. *rec.* 150 sp. *fossil*, 78 sp.
Sub-genera. Cyprovula.
Luponia.
Trivia. *rec.* 30 sp.
Erato. *rec.* 8 sp. *fossil*, 2 sp.
Ovulum. *rec.* 36 sp. *fossil*, 11 sp.
Sub-genus. Calpurna. *rec.*

SECTION B. HOLOSTOMATA. SEA-SNAILS.

Family I. NATICIDÆ.

GENERA Natica. *rec.* 90 sp. *fossil*, 260 sp.
Sub-genera. Naticopsis. *fossil*, 7 sp.
Neverita.
Lunatia. *recent.*
Globulus. *fossil.*
Polinices.
Cernina.
Naticella. *fossil*, 19 sp.
Sigaretus, *rec* 26 sp. *fossil*, 10 sp.
Sub-genus. Naticina. *rec.* and *fossil.*
Lamellaria. *rec.* 5 sp. *fossil*, 2 sp.
Narica. *rec.* 6 sp. *fossil*, 4 sp.
Velutina. *rec.* 4 sp, *fossil*, 3 sp.
Sub-genus. Otina. *recent.*

Family II. PYRAMIDELLIDÆ.

GENERA. Pyramidélla. *rec.* 11 sp. *fossil*, 12 sp.
Odostomia. *rec.* ? sp. *fossil*, 15 sp. ?
Chemnitzia. *rec.* 4? sp. *fossil*, 180 sp.
Sub-genus. Eulimella. *rec.*
Eulima. *rec.* 15 sp. *fossil*, 40 sp.
Sub-genus. Niso, *rec.* 5 sp. *fossil*, 3 sp.
Stylina. *rec.* 6 sp.
Loxonema. *fossil*, 75 sp.
Macrocheilus. *fossil*, 12 sp.
? Aclis. *rec.* and *fossil* ? sp.

Family III. CERITHIADÆ. CERITES.

GENERA. Cerithium. *rec.* 100 sp. *fossil*, 460 sp.
Sub-genera. Rhinoclavis.
Bittium. *rec.*
Triforis. *rec.* 30 sp. also *fossil.*
Cerithiopsis. *rec.*
Potamides. Fresh-water Cerites. *rec.* and *fossil.*
Sub-genera. Cerithidea. *rec.*
Terebralia. (Cerith, Telescopium). *rec.*
Pyrazus. *rec.*
Lampania. *rec.*
Nerinæa. *fossil*, 150 sp.
Sub-genera. Nerinæa, 50 p.
Nerinella.
Trochalia.
Ptygmatis.
? Fastigiella. *fossil.*

Aporrhais. *rec.* 3 sp. *fossil*, 200 sp.
Struthiolaria. *rec.* 5 sp.

Family IV. MELANIADÆ.

GENERA. Melania. *rec.* 160 sp. *fossil*, 25 sp.
Sub-genera. Melanatria. *rec.* and *fossil.*
Vibex, *rec.*
Ceriphasia. *rec.*
Hemisinus. *rec.*
Melafusus. *rec.*
Melatoma. *rec.*
Aneulotus.
Amnicola.
? Chilostoma. *fossil.*
Paludomus. *rec.* 10 sp.
Melanópsis. *rec.* 20 sp. *fossil*, 25 sp.
Sub-genus. Piréna. *rec.* 4 sp.

Family V. TURRITELLIDÆ.

GENERA. Turritélla. *rec.* 50 sp. *fossil*, 170 sp.
Sub-genera. Proto.
Mesalia. *rec.* and *fossil.*
Cæcum. *rec.* 2 sp. *fossil*, 4 sp.
Vermetus. Worm-shell. *rec.* also *fossil*, 12 sp.
? Sub-genus. Spiroglyphus. *recent.*
Siliquaria. *rec.* 7 sp. *fossil*, 10 sp.
Scalaria. Wentle-trap, *rec.* 100 sp. *fossil*, 100 sp.

Family VI. LITORINIDÆ.

GENERA. Litorina. Periwinkle. *rec*, 40 sp. *fossil*, 10 sp.
Sub-genera. Tectaria. *rec.*
Modulus. *rec.*
Fossarus. *rec.* also *fossil*, 3 sp.
Risella. *rec.*
Solarium. Stair-case shell, *rec.* 25 sp. *fossil*, 56 sp.
Sub-genera. Torinia. *rec.* also *fossil.*
Omalaxis. *fossil*, 6 sp.
? Orbis. *fossil.*
? Phorus. Carrier-shell, *rec.* 9 sp. *fossil*, 15sp.
Lacuna. *rec.* also *fossil*, 1 sp.
? Litiopa. *rec.* also *fossil*, 1 sp.
Rissoa. *rec.* 70 sp. *fossil*, 100 sp.
Sub-genera. Rissoina. *rec.* also *fossil*, 10 sp.
Hydrobia. *fossil*, 10 sp.
Syncera. *rec.*
Nematura. *fossil.*
Jeffreysia. *rec.* 2 sp.
Skenea *rec.* ? sp.
? Truncatella. Looping-snail, *rec.* 51 sp.
? Lithoglyphus. *rec.* ? sp.

Family VII. PALUDINIDÆ.

GENERA. Paludina. River-snail, *rec.* 60 sp. *fossil*, 50 sp.
Sub-genus. Bithinia. *rec.*
Ampullaria. Apple-snail, or idol-shell, *rec.* 50 sp.

Sub-genera Pomus.
Marisa
Asolene, *recent.*
Lanistes, *recent.*
Meladomus.
? Amphibola, *rec.* 3 sp.
Valvata. Valve-shell, *rec.* 6 sp. *fossil,* 91 sp.

Family VIII. NERITIDÆ.

GENERA. Nerita. Nerite, *rec.* 116 sp. *fossil,* 60 sp.

Sub-genera. Neritoma. *fossil.*
Neritopsis. *rec.* 1 sp. *fossil,* 20 sp.
Velates. *fossil.*
Pileolus. *fossil,* 3 sp.
Neritina. Fresh-water nerite, *rec.* 76 sp. *fossil.* 20 sp.
Navicella. *rec.* 18 sp.

Family IX. TURBINIDÆ.

GENERA. Turbo. Top-shell, *rec* 60 sp, *fossil,* 360 sp.
Phasianella. Pheasant-shell, *rec.* 25 sp. *fossil,* 70 sp.
Imperator. *rec* 20 sp. ?
Trochus. *rec.* 150 sp. *fossil,* 360 sp.
Sub-genera. Pyramis. *rec.*
Gibbula. *rec.*
Margarita. *rec.* 17 sp.
Elenchus. *rec.*
Rotella. *rec.* 10 sp.
Monodonta. *rec.* 10 sp. ? also *fossil.*
Delphinula. *rec.* 20 sp. *fossil,* 30 sp. ?
Sub-genera. Liotia. *rec.* 6 sp. also *fossil.*
Collonia. *rec.* also *fossil.*
Cyclostrema. *rec.* 12 sp. also *fossil.*
Adeorbis. *rec.* also *fossil,* 5 sp.
Euomphalus. *fossil,* 80 sp.
Sub-genus. Phanerotinus. *fossil.*
Stomatella. *rec,* 20 sp.
Sub-genus. Gena. *rec.* 16 sp.
Broderipia. *rec.* 3 sp.

Family X. HALIOTIDÆ.

GENERA. Haliotis. Ear-shell, *rec.* 75 sp. *fossil,* 4 sp.

Sub-genus. Deridobranchus, *rec.*
Stomatia. *rec.* 12 sp. *fossil,* 18 sp.
Scissurella. *rec.* 5 sp. *fossil,* 4 sp.
Pleurotomaria. *fossil,* 400 sp.
Sub-genus. Scalites. *fossil,* 8 sp.
Murchisonia. *fossil,* 50 sp.
Trochotoma. *fossil,* 10 sp.
?Cirrus. *fossil,* 2 sp.
Iánthina. Violet-snail, *rec.* 6 sp.

Family XI. FISSURELLIDÆ.

GENERA. Fissurella. Key-hole limpet, *rec.* 120 sp. *fossil,* 25 sp.

MOLLUSCA.

Sub-genera. Pupillia. *rec.*
Fissurellidæa. *rec.* 3 sp.
(Machroschismâ). *rec.*
Lucapina. *rec.* 3 sp.
Puncturella. *rec.* 2 sp. also *fossil.*
Rimula. *rec.* also *fossil,* 3 sp.
Emarginula. *rec.* 26 sp. *fossil,* 40 sp.
Sub-genus. Hemitoma.
Parmóphorus. *rec.* 10 sp. *fossil,* 3 sp.

Family XII. CALYPTRÆIDÆ. BONNET-LIMPETS.

GENERA. Calyptræa. Cup-and-saucer limpet *rec.* 50 sp. *fossil,* 30 sp
Sub-genera. Crucibulum. *rec.*
Trochita. *rec.*
Crepidula. *rec.* 40 sp. *fossil,* 14 sp.
Pileopsis. Bonnet limpet. *rec.* 7 sp. *fossil,* 20 sp.
Sub-genus. Amathina.
Platyceras. *fossil,* 20 sp.
Metoptoma. *fossil,* 7 sp.
Hipponyx. *rec.* 10 sp. *fossil,* 10 sp.
Sub-genus. Amalthea. *rec.*

Family XIII. PATELLIDÆ. LIMPETS.

GENERA. Patella. Rock limpet. *rec.* 100 sp. *fossil,* 100 sp.
Sub-genera. Nacella. *rec.*
Scutellina. *rec.* 7 sp.
Acmæa. *rec.* 20 sp.
Sub-genera. Lepeta. *rec.*
Pilidium. *rec.*
Gadinia. *rec.* 8 sp. *fossil,* 1 sp.
? Siphonaria. *rec.* 30 sp. *fossil,* 3 sp.

Family XIV. DENTALIADÆ. TOOTH-SHELLS.

GENERA. Dentalium. *rec.* 30 sp. *fossil,* 70 sp.

Family XV. CHITONIDÆ.

GENERA. Chiton. *rec.* 200 sp. *fossil,* 24 sp.
Sub-genera. Chiton. *rec.*
Tonicia. *rec.*
Acanthopleura. *rec.*
Mopalia. *rec.*
Katharina. *rec.*
Cryptochiton. Saw-dust Chiton. *rec.*
Acanthochites. *rec.*
Chitonellus. *rec.* 10 sp.
Grypho-chiton. *rec.*
Helminthochiton. *fossil.*

ORDER II. PULMONIFERA.
SECTION A. IN-OPERCULATA.

Family I. HELICIDÆ. LAND-SNAILS.

GENERA. Helix. *rec.*, including sub-genera, 1,200 sp. *fossil,* 50 sp.
Sections; Acavus. H. hæmostoma.
Geotrochus (lonchostoma.)
Polygyra. H. polygrata.
Tridopsis. H. hirsuta.
Carocolla. H. lapicida.

Sub-genera. Anastoma. H. globulosa. *rec.* 4 sp.
Hypostoma. *rec.*
Lychnus. *fossil*, 3 sp.
Streptaxis. H. contusa. *rec.* 24 sp.
Sagda. H. epistylium. *rec.* 3 sp.
Proserpina (nitida), 6 sp. also *fossil.*
Helicella. H. cellaria, 90 sp.
Stenopus (cruentatus). *Syn.* Nanina. Ariophanta. *rec.* 70 sp.

Vitrina. Glass-snail. *Syn.* Helicolimax. *rec.* 64 sp.

Sub-genera. Daudebardia. (Helicophanta). V. brevipes. *rec.* 3 sp.
Simpulopsis (sulculosa). *rec.* 5sp.

Succinea. Amber-snail. *rec.* 68 sp. also *fossil.*

Sub-genus. Omalonyx. *rec.* 2 sp.

Bulimus.

Sections; Odontostomus (gargantuus), *rec.* 13 sp.
Pachyotis.
Partula, *rec.* 52 sp.
Gibbus (Lyonnetianus). *rec.* 2 sp.
Bulimulus. *rec.* 300 sp.
Zua.
Azeca. *rec.* 650 sp. *fossil*, 30 sp.

Achatina. Agate-shell. *rec.* 120 sp. *fossil*, 14 sp.

Sub-genera. Glandina. *rec.* 40 sp.
Achatinella. *rec.* 28 sp.

Pupa. Chrysalis-shell. *rec.* 160 sp.

Sub-genus. Vertigo. *rec.* 12 sp.

Cylindrélla. Cylinder-snail, *rec.* 50 sp.

Balea. *rec.* 8 sp. *Syn.* Fusulus.

Sub-genus, Megaspira. *rec.* 1 sp. *fossil*, 1 sp.

Tornatellina. *rec.* 11 sp. *Syn.* Strobilus. Elasmatina.

Paxillus.

Clausilia. *rec.* 200 sp. *fossil*, 20 sp. *Syn.* Cochlodina.

Family II. Limacidæ. Slugs.

Genera. Limax. Slug. *rec.* 22 sp. also *fossil.*

Sub-genus. Geomalacus (maculosus). *rec.*

Incilaria. *Syn.* Meghimatium. *rec.*

Sub-genus. Philomycus. *rec.*

Arion. Land-sole. *rec.* 6 sp. also *fossil.* (*Syn.*) Limacella.

Sub-genus. Plectrophorus. *rec.*

Parmacella. *rec.* 7 sp. *Syn.* ? Peltella.

Testacella. *rec.* 3 sp.

Family III. Oncidiadæ.

Genera. Oncidium. *rec.* 16 sp.

Sub-genus. ? Buchanania. *rec.*

Vaginulus. *rec.* 6 sp. *Syn.* Veronicella.

MOLLUSCA.

Family IV. Limnæidæ.

Genera. Limnæa. Pond-snail. *rec.* 50 sp. *fossil*, 70 sp.

Sub-genus. Amphipeplea. *rec.*

Chilinia. Chilian-snail. *Syn.* Dombeya, *rec.* 14 sp. *fossil*, 1 sp.

Physa. *Syn.* Bulin. Rivicola. Isidora, *rec.* 20 sp. *fossil*, 14 sp.

Ancylus, River-limpet, *rec.* 14 sp. *fossil*, 8 sp.

Sub-genera. Velletia (oblonga), (Acroluxus), *rec* 3 sp. *fossil*, 2 sp.
Latia (neritoides). *rec.*

Planorbis. *Syn.* Coret, *rec*, 60 sp. *fossil*, 60 sp.

Family V. Auriculidæ.

Genera. Auricula. *Syn.* Cassidula. Marinula. Geovula. *rec.* 50 sp. *fossil*, 20 sp.

Sub-genera. Polydonta. *rec.* 20 sp.
Pedipes. *rec.* also *fossil*, 5 sp.

Conovulus. *Syn.* Melampus. Rhodostoma, *rec.* also *fossil.*

Carychium. *Syn.* Auricella, *rec.* 3 sp. also *fossil.*

SECTION B. OPERCULATA.

Family VI. Cyclostomidæ.

Genera. Cyclostoma. *Syn.* Leonia. Lithidion. *rec.* 80 sp. *fossil*, 20 sp.

Sub-genera. Otopoma (foliaceum). *rec.* 15 sp.
Choanopoma (lincina). *rec* 70 sp.
Cistula (fascia). *rec.* 70 sp.
Realia (hieroglyphica). *rec.* 17 sp.
Pomatias (maculatum). *rec.* 10 sp.

? Ferussina. *fossil*, 1 sp.

Cyclophorus. *rec.* 90 sp.

Sub-genera. Pterocyclos (rupestris). *rec.* 16 sp.
Cyclotus (fuscescens). *rec.* 44 sp. also *fossil.*
Leptopoma (perlucidum). *rec.* 29 sp.
Lomastoma (cylindraceum). *rec.* 19 sp. also *fossil.*
Craspedopoma (lucidum). *rec.* 3 sp. also *fossil.*
Diplommatina (folliculus). *rec.* 3 sp.

Pupina. *rec.* 8 sp.

Sub-genus. Rhegostoma (nunezii). *rec.* 6 sp.

Helicina. *Syn.* Oligyra. Pachytoma. Ampullina. Pitonillus. *rec.* 150 sp.

Sub-genera. Lucidella (aureola). *rec.* 8 sp.
Trochatella (pulchella). *rec.* 17 sp.
Alcadia. *rec.* 17 sp.

Stoastoma. *rec.* 19 sp.

Family VII. Aciculidæ.

Genera. Acicula. *rec.* 5 sp.
Geomelania. *rec.* 21 sp.

ORDER III. OPISTHO-BRANCHIATA.

SECTION A. TECTI-BRANCHIATA.

Family I. TORNATELLIDÆ.

GENERA. Tornatella. *Syn.* Actæon. Dactylus.
? Monoptygma. *rec.* 16 sp. *fossil*, 70 sp.
Sub-genera. Cylindrites. *fossil.*
Acteonina. *fossil*, 30 sp.
Acteonella. *fossil*, 11 sp.
Acteon Cabanetiana. *fossil.*
Cinulia. *Syn.* Avellana and Ringinella. *fossil*, 20 sp.
Ringicula.
Globiconcha. *fossil*, 6 sp.
Varigera. *fossil*, 8 sp.
Tylostoma. *fossil*, 4 sp.
? Pterodonta. *fossil*, 8 sp.
Tornatina. *rec.* 15 sp.
Sub-genus. ? Volvula. *fossil.*

Family II. BULLIDÆ.

GENERA. Bulla. Bubble-shell. *Syn.* Haminea (hydatis), *rec.* 50 sp. *fossil*, 70 sp.
Sub-genera. ? Cryptopthalmus (smaragdinus). *rec.*
Phanerophthalmus (Xanthonella). *rec.*
Linteria (Glauconella). *rec.*
Acera. *rec.* 7 sp.
Cylichna. *rec.* 20 sp. *fossil*, 5 sp.
Amphisphyra. *rec.* 5 sp. *Syn.* Utriculus, Rhizorus. Diaphana.
Aplustrum. *Syn.* Bullina. Hydatina. Bullinula, *rec.* 10 sp.
Scaphander, *rec* 5 sp *fossil.* 8 sp.
Bullæa. *rec.* 10 sp. also *fossil.*
Sub-genus. Chelidonura. *rec.*
Doridium. *Syn.* Acera. Eidothea, Risso. *rec.*
Gastropteron. *rec.*
Sormetus Adansonii.
Atlas (Peronii).

Family III. APLYSIADÆ.

GENERA. Aplysia. Sea Hare. *rec.* 40 sp. also *fossil.*
Sub-genus. Aclesia. *rec.*
Dolabella. *rec.* 12 sp.
Notarchus. *rec.* 4 sp.
Icarus. *Syn.* Lophocercus. *rec.*
Lobiger. *rec.*

Family IV. PLEUROBRANCHIDÆ.

GENERA. Pleurobranchus. *Syn.* Berthella. Oscanius. *rec.* 20 sp.
Sub-genus. ? Pleurobranchæa, *rec.*
Posterobranchæa. *rec.*
Runcina. *Syn.* Pelta, *rec.*
Umbrella. Chinese-umbrella shell. *Syn.* Acardo. Gastroplax, *rec.* 3 sp. *fossil*, 2 sp.
Tylodina. *rec.* 3 sp.

Family V. PHYLLIDIADÆ.

GENERA. Phyllidia, *rec.* 4 sp.
Diphyllidia. *Syn.* Pleurophyllidia. Linguella, *rec.* 4 sp.

SECTION B. NUDIBRANCHIATA.

Family VI. DORIDÆ. SEA-LEMONS.

GENERA. Doris. *recent.*
Sub-genus. Oncidoris. *rec.*
Goniodoris. *rec.* 2 sp.
Triopa. *Syn.* Psiloceros. *rec.*
Ægirus. *rec.* 2 sp.
Thecacera. *rec.* 2 sp.
Polycera. *rec.* 5 sp.
Idalia. *Syn.* Euplocamus. Peplidium (Maderæ), *rec.* 4 sp.
Ancula. *rec.*
Ceratostoma. *rec.*

Family VII. TRITONIADÆ.

GENERA. Tritonia. *rec.*
Scyllæa. *rec.*
Tethys. *rec.* 1 sp.
? Bornella. *rec.* 2 sp.
? Dendronotus. *rec.*
? Doto. *rec.*
? Melibœa. *rec.*
? Lomanotus. *rec.*

Family VIII. ÆOLIDÆ.

GENERA. Æolis. *rec.* 33 sp. *Syn.* Psiloceros. Eubranchus. Amphorina.
Sub-genera. Flabellina. *rec.*
Cavolina. *rec.*
Tergipes. *rec.*
Glaucus. *Syn.* Laniogerus. Pleuropus, *rec.* 6 sp.
Fiona. *rec.*
Embletonia. *rec.* 2 sp. *Syn.* Pterochilus. Clœlia. *Calliopœa.* (bellula). *rec.*
Proctonotus. *rec. Syn.* Venilia. Zephrina.
Antiopa. *rec. Syn.* Janus.
Hermæa. *rec.*
Alderia. *rec.*
Stiliger (ornatus). *recent.*

Family IX. PHYLLIRHOIDÆ.

GENUS. Phyllirhoe. *Syn.* Eurydice, *rec.* 6 sp.

Family. X. ELYSIADÆ.

GENERA. Elysia. *Syn.* Actæon, *rec.*
Acteonia. *rec.*
Cenia. *rec.*
Limapontia. *rec. Syn.* Chalidis. Pontolimax.

ORDER IV. NUCLEOBRANCHIATA.

Family I. FIROLIDÆ.

GENERA. Firola. *Syn.* Pterotrachæa, *rec.* 8 sp.
Sub-genus. Firoloides. (Cerophora), *rec.* 6 sp.
Carinaaria. *rec.* 5 sp. *fossil*, 1 sp.
Cardiapoda. *Syn.* Carinaroides, *rec.* 5 sp.

Family II. ATLANTIDÆ.

GENERA. Atlanta. *Syn.* Steira, *rec.* 15 sp.
Sub-genus. Oxygyrus. *rec.*
Porcellia. *fossil*, 10 sp.
Bellerophon. *Syn.* Euphemus, *fossil*, 70 sp.
Bellerophina. fossil.
Cyrtolites. *fossil*, 13 sp.
? Ecculiomphalus. fossil.
Maclurea. *fossil*, 5 sp.

CLASS III. PTEROPODA.

SECTION A. THECOSOMATA.

Family I. HYALEIDÆ.

GENERA. Hyalea. *Syn.* Cavolina, *rec.* 19 sp. *fossil*, 5 sp.
Cleodora. *Syn.* Clio, *rec.* 12 sp. also *fossil.*
Sub-genus. Creseis. *rec.* 5 sp.
Cuvieria. *rec.* 4 sp. *fossil*, 1 sp.
Theca. *fossil*, 6 sp. *Syn.* Creseis. Pugiunculus.
Pterotheca. *fossil*, 3 sp.
? Conularia. *fossil*, 15 sp.
Sub-genus. Coleoprion. *fossil.*
Eurybia. *rec.* 3 sp.
Sub-genus. Psyche. *rec.* 1 sp.
Cymbulia. *rec.* 3 sp.
Tiedemannia. *rec.* 2 sp.

Family II. LIMACINIDÆ.

GENERA. Limacina. *Syn.* Spiratella, *rec.* 2 sp.
Spirialis. *Syn.* Heterofusus, *rec.* 12 sp
? Cheletropis. *Syn.* Sinusigera, *rec.*
Macgillivrayia. *rec.* 2 sp. 2 sp.

SECTION B. GYMNOSOMATA.

Family III. CLIDÆ.

GENERA. Clio. *Syn.* Cliono, *rec.* 4 sp.
Sub-genus. ? Cliodita. *rec.* 3 sp.
Pneumodermon. *rec.* 4 sp.
Sub-genus. ? Spongiobranchæa. *rec.* 2 sp.
? Pelagia. *rec.*
Cymodocéa. *rec.* 1 sp.

CLASS IV. BRACHIOPODA.

Family I. TEREBRATULIDÆ.

GENERA. Terebratula. Lamp-shell, *rec.* 1 sp. *fossil*, 100 sp. *Syn*, Lampas. Gryphus. Epithyris.
Sub-genera. Terebratulina. *rec.* 7 sp. *fossil*, 20 sp.
Waldheimia (australis). *rec.* 9 sp. *fossil*, 60 sp.
Eudesia (cardium). *rec.* 1 sp. *fossil*, 6 sp.
Terebratella. *rec.* excluding sub-genera 16 sp. *fossil* 16 sp.

Sub-genera Trigonosemus. *Syn.* Delthyridæa (pectiniformis). Fissirostra, *fossil*, 5 sp.
Lyra, *Syn.* Terebrirostra. Rhynchora, *fossil*, 4 sp.
Magas (pumila). *rec.* 1 sp. *fossil*, 2 sp.
Bouchardia. (tulipa). *rec.*
Morrisia. *rec.* 2 sp. *fossil*, 1 sp.
Kraussia. (rubra). *rec.* 6 sp.
? Megerlia. *rec.* 2 sp.
? Kingena. *fossil.*
? Ismenia. (pectunculus). *fossil.*
? Waltonia. (Valenciennei). *rec.*
Argiope. *Syn.* Megathyris, *rec.* 4 sp. *fossil*, 5 sp.
Thecidium. *rec.* 1 sp. *fossil*, 27 sp.
? Stringocephalus. *fossil.*

Family II. SPIRIFERIDÆ.

GENERA. Spirifera. *Syn.* Trigonotreta. Choristites. Delthyris. Martinia, *fossil*, 200 sp.
Sub-genera. Spiriferina. *fossil*, 6 sp.
Cyrtia. *fossil*, 7 sp.
Athyris. *Syn.* Spirigera. Cleiothyris, *fossil*, 20 sp.
Sub-genus ? Merista. *fossil.*
Retzia. *fossil*, 20 sp.
Uncites. *fossil.*

Family III. RHYNCHONELLIDÆ.

GENERA. Rhynchonella. *Syn.* Hypothyris. Hemithyris, Acanthothyris. Cyclothyris. Trigonella. *rec.* 2 sp. *fossil*, 250 sp.
Sub-genera. ? Porambonites. *fossil*, 4 sp.
Camarophoria. *fossil*, 9 sp.
Pentamerus. *Syn.* Gypidia. *fossil*, 20 sp.
Atrypa. *Syn.* Cleiothyris. Hipparionyx. *fossil*, 15 sp.

Family IV. ORTHIDÆ.

GENERA. Orthis. *Syn.* Dicælosia (biloba). Platystrophia (biforata). Gonambonites (inflexa). Orthambonites (calligramma), *fossil*, 100 sp.
? *Sub-genus.* Orthisina. *Syn.* Pronites, *fossil.*
Strophomena, *Syn.* Leptæna (depressa), Leptagonia. Enteletes, *fossil*, 100 sp.
Sub-genera ? Leptæna. *fossil.*
Koninckia, *Syn.* Producta, *fossil.*
Davidsonia. *fossil.*
? Calceola. *fossil.*

Family V. PRODUCTIDÆ.

GENERA. Producta. *fossil*, 60 sp.
Sub-genus. Aulosteges, *fossil.*
Strophalosia. *Syn.* Orthothrix, *fossil*, 8 sp.
Chonetes. *fossil*, 24 sp.

Family VI. CRANIADÆ.

GENUS. Crania. *Syn.* Criopus. Orbicula, *rec.* 5 sp. *fossil*, 28 sp.

Family VII. DISCINIDÆ.

GENERA. Discina. *Syn.* Orbicula. Orbiculoidea, *rec.* 7 sp. *fossil*, 29 sp.
Sub-genus. Trematis. *fossil*, 14 sp.
Siphonotreta. *fossil*, 6 sp.
Sub-genus. ? Acrotreta (sub-conica).

Family VIII. LINGULIDÆ.

GENERA. Lingula. *rec.* 7 sp. *fossil*, 34 sp.
Obolus. *Syn.* Ungula. Aulonotreta. *fossil*, 6 sp.

CLASS V. CONCHIFERA.

SECTION A. ASIPHONIDA, without respiratory siphons.

Family I. OSTREIDÆ.

GENERA. Ostrea. Oyster. *Syn.* Amphidonta and Pycnodonta. Peloris, *rec.* 60 sp. *fossil*, 200 sp.
Sub-genera, Gryphæa. *fossil* 30 sp.
Exogyra (conica). *fossil*, 40 sp.
Anomia. *Syn.* Fenestrella. Cepa. Aenigma, *rec.* 20 sp. *fossil*, 30 sp.
Sub-genera. Placunomia. *Syn.* Pododesmus, *rec.* 12 sp.
Limanomia, *fossil*, 4 sp.
Placuna. Window-shell, *rec.* 4 sp.
Sub-genera. Carolia. *fossil*, 3 sp. *Syn.* Hemiplacuna.
Placunopsis. *fossil*, 4 sp.
Pecten. *Syn.* Argus. Discites. Amusium, *rec.* 120 sp. *fossil*, 450 sp.
Lima. *Syn.* Plagiostoma. *rec.*
Sub-genera. Limatula. *rec.* 8 sp. also *fossil.*
Limæa. *rec.* 20 sp. *fossil*, 200 sp.
Spondylus. Thorny-oyster. *Syn.* Diarchera. Podopsis. Pachytes, *rec.* 30 sp. *fossil*, 45 sp.
Sub-genus. Pedum. *recent.*
Plicatula. *rec.* 6 sp. *fossil*, 40 sp.

Family II. AVICULIDÆ.

GENERA. Avicula. *rec.* 25 sp. *fossil*, 300 sp.
Sub-genera. Meleagrina. Pearl-oyster, *rec.* 3 varieties.
Malleus. Hammer-oyster, *rec.* 6 sp.
Vulsella. *Syn.* Reniella, *rec.* 3 sp. *fossil*, 4 sp.
Pteroperna, *fossil*, 3 sp.
? Aucella. *fossil.*
Ambonychia. *fossil*, 12 sp.
? Cardiola. *fossil*, 17 sp.
? Eurydesma. *rec.* and *fossil.*
Pterinea. *fossil.* 25 sp.
Monotis. *fossil.*
Halobia. *Syn.*? (salinarum), *fossil.*
Posidonomya. *Syn.* Posidonia. Poseidon, *fossil*, 60 sp.

? Aviculo-pecten. *fossil.*
Gervillia. *fossil*, 30 sp.
Sub-genus ? Bakewellia. *fossil*, 5 sp.
Perna. *Syn.* Melina. Isognomon. Pedalion, *rec.* 16 sp. *fossil*, 30 sp.
Sub-genera. Crenatula. *rec.* 5 sp.
Hypotrema. *fossil.*
Inoceramus. *Syn.* Catillus, *fossil*, 40 sp.
Pinna. *rec.* 30 sp. *fossil*, 50 sp.
Sub-genus. Trichites. *fossil*, 5 sp.

Family III. MYTILIDÆ. MUSSELS.

GENERA. Mytilus. Sea-Mussel, *rec.* 50 sp. *fossil*, 80 sp.
? Myalina. *fossil*, 6 sp.
Modiola. Horse-mussel, *rec.* 50 sp. *fossil*, 130 sp.
Sub-genera. Lithodomus. *rec.* 12 sp. *fossil* 16, sp.
Crenella. *recent* and *fossil.*
Modiolarca. *rec.*
? Mytilimeria. *rec.*
Modiolopsis (mytiloides). *fossil.*
? Orthonotus (pholadis). *fossil.*
Dreissena. *Syn.* Mytilomya. Congeria. Tichogonia, *fossil*, 10 sp.

Family IV. ARCADÆ.

GENERA. Arca. *rec.* 130 sp. *fossil*, 200 sp.
Cucullæa. *rec.* 1 sp. *fossil*, 100 sp.
Sub-genus. Macrodon *fossil.*
Pectunculus. *rec.* 50 sp. *fossil*, 70 sp.
Limopsis. *rec.* 1 sp. *fossil*, 17 sp.
Nucula. *rec.* 70 sp. *fossil*, 100 sp.
Sub-genera. Nuculina. *fossil.*
? Stalagmium. *Syn.* Myoparo *fossil.*
Isoarca. *fossil*, 14 sp.
Sub-genus. Cucullella. *fossil.*
Leda. *Syn.* Lembulus, *rec.* 30 sp. *fossil*, 110 sp.
Sub-genus. Yoldia. *rec.* also *fossil.*
Solenella. *Syn.* Malletia, Ctenoconcha. Neilo, *rec.* 2 sp. *fossil*, 1 sp.
? Solemya. *Syn.* Solenomya, *rec.* 4 sp. *fossil*, 4 sp.

Family V. TRIGONIADÆ.

GENERA. Trigonia. *Syn.* Lyriodon, *rec.* 3 sp. *fossil*, 100 sp.
Myophoria. *Syn.* Cryptina, *fossil*, 13 sp.
Axinus. *Syn.* Schizodus. *fossil*, 20 sp.
Lyrodesma. *Syn.* Actinodonta, *fossil*, 3 sp.

Family VI. UNIONIDÆ. NAIDES.

GENERA. Unio. River-mussel, *rec*, 250 sp. *fossil*, 50 sp.
Sub-genera. Monocondylæa. *rec.* 6 sp.
Hyria. *rec.* 4 sp.

Castalia. *Syn.* Tetraplodon, *rec.*
Anodon. Swan-mussel, *rec.* 50sp. *fossil*,5 sp.
Iridina. *Syn.* Mutela. Spatha, *rec.* 6 sp.
Mycetopus. *rec.* 3 sp.
Ætheria. *rec.*
Mulleria. *Syn.* Acostæa (Guaduasana), *rec.*

SECTION B. SIPHONIDA. with respiratory siphons.

a Siphons short, pallial line simple.

Family VII. CHAMIDÆ.

GENERA. Chama. *Syn.* Arcinella, *rec.* 50 sp. *fossil*, 30 sp.
Sub-genus ? Monopleura. *fossil*, 9 sp.
Diceras. *fossil*, 5 sp.
Requienia. *fossil*, 7 sp.

Family VIII. HIPPURITIDÆ.

GENERA. Hippurites. *fossil*, 16 sp.
Radiolites. *Syn.* Sphærulites, *fossil*, 42 sp.
Sub-genus ? Bi-radiolites. *fossil*, 5 sp.
Caprinella. *Syn.* Caprinula, *fossil*, 6 sp.
Caprina. *Syn.* Plagioptychus, *fossil*, 5 sp.
Caprotina. *fossil*, 4 sp.

Family IX. TRIDACNIDÆ.

GENERA. Tridacna. Clam-shell, *rec.* 6 sp. *fossil*, 1 sp.
Sub-genus. Hippopus. *rec.*

Family X. CARDIADÆ.

GENERA. Cardium. Cockle. *Syn.* Papyriden, *rec.* 200 sp. *fossil*, 270 sp.
Sub-genera. Hemicardium.
Lithocardium. *fossil.*
Serripes. *rec.* also *fossil.*
Adacna. *rec.* 8 sp.
Conocardium. *Syn.* Lychas. Pleurorhynchus. Lunulo-cardium, *fossil*, 30 sp.

Family XI. LUCINIDÆ.

GENERA. Lucina. *rec.* 70 sp. *fossil*, 200 sp.
Sub-genus. Cryptodon. *rec.* also *fossil.*
Corbis. *Syn.* Fimbria. Idotæa, *rec.* 2 sp. *fossil*, 80 sp.
Sub-genera. Sphæra. *fossil.*
? Unicardium. *fossil*, 40 sp.
? Tancredia. *Syn.* Hettangia, *fossil*, 11 sp.
Diplodonta. *Syn.* Sphærella, *rec.* 12 sp. also *fossil.*
Sub-genera. ? Scacchia. *rec.* 2 sp. *fossil*, 1 sp.
? Cyamium. *rec.*
Ungulina. *rec.* 4 sp.
Kellia. *Syn.* Lasea. Cycladina. Bornia. Erycina, *rec.* 20 sp. *fossil*, 20 sp.
Sub-genera. Turtonia. *recent.*
Pythina. *rec.* 2 sp. also *fossil.*

Montacuta. *rec.* 3 sp. *fossil*, 2 sp.
Lepton. *Syn.?* Solecardia (eburnea), *rec.* 3 sp. also *fossil.*
Galeomma. *rec.* 3 sp. also *fossil.*

Family XII. CYCLADIDÆ.

GENERA. Cyclas. *Syn.* Sphærium. Pisum. Musculium, *rec.* 30 sp. *fossil*, 35 sp.
Sub-genus. Pisidium. *rec.*
Cyrena. *rec.* 25 sp. *fossil*, 70 sp.
? Cyrenoides. *Syn.* Cyrenella, *rec.* 1 sp.

Family XIII. CYPRINIDÆ.

GENERA. Cyprina. *Syn.* Arctica, *recent* also *fossil*, 90 sp.
Circe. *rec.* 37 sp.
Astarte. *Syn.* Crassina. Tridonta. Goodallia, *rec.* 14 sp. *fossil*, 200 sp.
Sub-genus ? Digitaria. rec. ? also *fossil.*
Crassatella. *Syn.* Ptychomya. Paphia, *rec.* 30 sp. *fossil*, 50 sp.
Isocardia. Heart-cockle. *Syn.* Glossus. Bucardium. Pecchiolia, *rec.* 5 sp. *fossil*, 70 sp.
Cypricardia. *Syn.* Trapezium. Libitina, *rec.* 13 sp. *fossil*, 60 sp.
Sub-genera. ? Coralliophaga. *rec.* 2 sp.
? Cypricardites. *fossil.*
Pleurophorus. *Syn.* Cleidophorus. Unionites. Mæonia. *fossil.*
? Cardilia. *Syn.* Hemicyclonosta *rec.* 2 sp. *fossil*, 2 sp.
Megalodon. *fossil*, 14 sp.
Sub-genera ? Goldfussia. *fossil.*
Megaloma. *fossil.*
Pachydomus. *Syn.* Astartila. ? Cleobis. ? Pyramus. Notomya, *fossil*, 5 sp.
Pachyrisma. *fossil.*
Opis. *fossil*, 42 sp.
Cardinia. *Syn.* Thalassides. Sinemuria. Pachyodon. Pronoe, *fossil*, 20 sp.
Sub-genus. Anthrocosia. *fossil*, 40 sp.
? Myoconcha. *fossil*, 26 sp.
Sub-genus. ? Hippopodium *fossil.*
Cardita. *Syn.* Mytilicardia and Cardiocardita. Arcinella. *rec.* 50 sp. *fossil*, 100 sp.
Sub-genus. Venericardia. *recent.*
? Verticordia. *Syn.* Hippagus, *rec.* 2 sp. *fossil*, 2 sp.

SECTION B. SINU PALLIALA.

Respiratoy Siphons long; pallial line sinuated.

Family XIV. VENERIDÆ.

GENERA. Venus. *rec.* 176 sp. *fossil*, 160 sp.
? Vulupia rugosa. *fossil.*
Saxidomus Nuttali. *rec.* 8 sp.
Cytherea. *Syn.* Meretrix. Dione, *rec.* 113 sp. *fossil*, 80 sp.

Meroe. *Syn.* Cuneus. Sunetta, *rec.* 10 sp.
Trigona. *rec.* 28 sp. also *fossil.*

Sub-genus. Grateloupia. *fossil*, 4 sp.
Artemis. *Syn.* Dosinia, *rec.* 85 sp. *fossil*, 8 sp.

Sub-genera. Cyclina. *rec.* 10 sp. *fossil*, 1 sp.
Clementia. *rec.* 3 sp.
Lucinopsis. *Syn.* Dosinia. Mysia. Cyclina, *rec.* sp. *fossil*, 3 sp.
Tapes. *Syn.* Paphia. Pullastra, *rec.* 78 sp. also *fossil.*
Venerupis. *Syn.* Gastrana, *rec.* 19 sp. also *fossil.*
Petricola. *Syn.* Rupellaria. Choristodon Naranio. *rec.* 30 sp. *fossil*, 12 sp.
Glaucomya. *Syn.* Glauconome, *rec.* 11 sp.

Family XV. MACTRIDÆ.

GENERA. Mactra. *Syn.* Trigonella. Schizodesma. Spisula. Mulinia, *rec.* 60 sp. *fossil*, 30 sp.

Sub-genus. Sowerbya. *fossil.*
Guathodon. *Syn.* Rangia, *rec.* 1 sp. *fossil*, 1 sp.
Lutraria. Otter's-shell, *rec.* 18 sp. *fossil*, 10 sp.
Anatinella. 3 sp.

Family XVI. TELLINIDÆ. THE TELLENS.

GENERA. Tellina. Tellen. *Syn.* Peronæa. Phylloda. Omala. Psammotea. Arcopagia, *rec.* 200 sp. *fossil*, 130 sp.
Diodonta. *Syn.* Fragilia, *rec.* 3 sp. also *fossil.*
Capsula. *Syn.* Capsa, *rec.* also *fossil.* 4 sp.
Psammobia. Sunset-shell. *Syn.* Psammotea.
Psammocola. Gari, *rec.* 40 sp. *fossil.* 24 sp.
Sanguinolaria. *rec.* 20 sp. *fossil*, 30 sp.
Semele. *Syn.* Amphidesma. *rec.* 40 sp. *fossil*, 10 sp.

Sub-genera. Cumingia. *rec.* 10 sp. also *fossil.*
Syndosmya. *rec.* also *fossil*, 6 sp.
Scrobicularia. *rec.* also *fossil.*
Mesodesma. *Syn.* Eryx. Paphia. Erycina. Donacille, *rec.* 20 sp *fossil*, 7 sp.

Sub-genus. Anapa.
Ervilia. Lentil-shell, *rec.*
Donax. Wedge-shell. *Syn.* Chione. Cuneus. Capisterium. Latona and Hecuba. Egeria, *rec.* 45 sp. *fossil*, 30 sp.

Sub-genera. ? Amphichæna. *recent.*
Iphigenia. *recent* 4 sp.
? Isodonta. *recent.*
Galatea. *Syn.* Egeria. Potamophila. Megadesma, *rec.* 2 or 7 sp. ?

MOLLUSCA.

Family XVII. SOLENIDÆ.

GENERA. Solen. Razor-fish. *Syn.* Hypogæa Vagina. Ensis. Ensatella, *rec.* 25 sp. *fossil*, 10 sp..
Cultellus. *rec.* 4 sp.
Sub-genera. Ceratisolen. *recent* 1 sp. *fossil*, 1 sp.
Machæra. *recent* also *fossil*, 4 sp.
Solecurtus. *Syn.* Psammoselon. Macha. Siliquaria, *rec.* 25 sp. *fossil*, 30 sp.
Sub-genus. Novaculina.

Family XVIII. MYACIDÆ.

GENERA. Mya. Gaper, *rec.* 10 sp. also *fossil.*
Corbula. *Syn.* Erodona. Agina. *rec.* 50 sp. *fossil*, 90 sp.
Sub-genera. Potamomya. *recent.*
Sphenia. *recent* also *fossil.*
Neæra. *Syn.* Cuspidaria, *rec.* 20 sp. *fossil*, 6 sp.
Thetis. *Syn.* Poromya. Embla. Inoceramus. Corbula, *rec.* 5 sp. *fossil*, 7 sp.
Panopæa. *Syn.* ? Pachymya, *rec.* 6 sp. *fossil*, 140 sp.
Saxicava. *Syn.* Byssomya. Rhomboides. Hiatella. Biapholius, *rec.* also *fossil.*
Glycimeris. *Syn.* Cyrtodaria, *rec.* also *fossil.*

Family XIX. ANATINIDÆ.

GENERA. Anatina. Lantern-shell. *Syn.* Laternula. Auriscalpium. Osteodesma. Cyathodonta, *rec.* 20 sp. *fossil*, 50 sp.
Sub-genera. Periploma. *recent.*
Cochlodesma. *rec.* 2 sp. also *fossil.*
Cercomya. *fossil*, 12 sp.
Thracia. *Syn.* Odoncinetus. Corimya. Rupicola, *rec.* 10 sp. *fossil*, 30 sp.
Pholadomya. *rec.* also *fossil*, 150 sp.
Sub-genus. ? Homomya. *fossil*, 6 sp.
Myacites. *Syn.* Myopsis. Pleuromya. Arcomya. Mactromya. Anoplomya, *fossil*, 50 sp.
Sub-genera ? Goniomya. *fossil*, 30 sp.
Tellinomya. *fossil.*
? Grammysia. *fossil.*
? Sedgwickia. *fossil.*
Ceromya. *fossil* 14 sp.
Sub-genus ? Gresslya. *fossil*, 17 sp.
? Cardi? Cardiomorpha. *fossil*, 38 sp.
Edmondia. *Syn.* Allorisma. Sanguinolites, *fossil*, 4 sp.
Lyonsia. *Syn.* Magdala. Myatella. Pandorina, *rec.* 9 sp. *fossil*, 100 sp.

Sub-genus. ? Entodesma.
Pandora. *rec.* 13 sp. *fossil*, 4 sp.
Myadora. *rec.* 10 sp.
Myochama. *rec.* 3 sp.
Chamostrea. *Syn.* Cleidothærus *rec.* 1 sp.

Family XX. GASTROCHÆNIDÆ.

GENERA. Gastrochæna. *rec.* 10 sp. *fossil*, 20 sp.
Sub-genus. Chæna. *rec.* also *fossil.*
Clavagella. *recent* also *fossil*, 13 sp.
Aspergillum. Watering-pot shell. *Syn.* Clepsydar *rec.* 4 sp. *fossil*, 1 sp.

Family XXI. PHOLADIDÆ.

GENERA. Pholas. Piddock, *rec.* 25 sp. *fossil* 25 sp.
Pholadidea. *rec.* 6 sp.
Sub-genera. Martesia. *rec.* 10 sp. also *fossil.*
Jouannetia, *rec*, 3 sp. also *fossil.*
Parapholas. *rec.* 4 sp.
Xylophaga. *rec.* 2 sp.
Teredo. *Syn.* Septaria, *rec.* 14 sp. *fossil*, 24 sp.
Sub-genus. Teredina *fossil.*

CLASS VI. TUNICATA. TUNICARIES.

Family I. ASCIDIADÆ.

GENERA. Molgula. *recent.*
Cynthia. *recent.*
Pelonæa. *recent.*
Chelyosma. *recent.*
Boltenia. *recent.*

Family II. CLAVELLINIDÆ.

GENERA. Clavellina. *recent.*
Perophora. *recent.*

Family III. BOTRYLLIDÆ.

GENERA. Botryllus. *recent.*
Botrylloides.
Didemnium. *recent.*
Eucœlium. *recent.*
Distomus. *recent.*
Diazona. *recent.*
Aplidium. *recent.*
Polyclinum. *recent.*
Parascidium. *recent.*
Armorœcium. *recent.*
Synœcium. *recent.*
Sigillina. *recent.*

Family IV. PYROSOMIDÆ.

GENUS. Pyrosoma. *recent.*

Family V. SALPIDÆ.

GENERA. Salpa. *recent.*
Doliolum. *recent.*
Appendicularia. *recent.*

Of the genera and species of shells discovered in the black clay underlying Madras, the chief are :—

Rotella, 2 *species*,
Ranella tuberculata,
Cerithium microptera,
Cerithium palustre,
Cerithium telescopium,
Turritella, *species*,
Natica, *species*,
Natica mamilla,
Natica helvacea,
Natica maculosa,
Purpura, *species.*
Purpura carinifera,
Oliva utriculus,
Oliva irisans,
Nassa crenulata,
Nassa, clathrata,

Nassa 2 *species*,
Nassa jacksonianum,
Nassa thirsites,
Eburna spirata,
Bullia vittata,
Ampullaria globosa,
Solarium,
Venus,
Tapes,
Tellina,
Arca, 2 *species*,
Arca disparilis,
Arca granosa,
Anomia.
Ostrea, 1 *species.*
Ostrea, *sp.*
Ostrea, *species.*
Ostrea, *sp.*
Artemis 2 *sp.*
Cardita, *sp.*
Placuna,
Venus,
Tapes ramosa,
Donax scortum,
Mactra,
Meroe, 2 *species.*
Cytherea, *sp.*
Sanguinolaria diphos,
Tellina, *species.*
Nucula, *sp.*
Pullustra,
Balanus:

There appear amongst them many specimens of the ordinary Placuna placenta and other recent shells which would indicate their age to be that of Professor Lyell's post pliocene series in his post tertiary group. P. placenta does not now occur in any part of the seas near the Western Peninsula of India but is still found near Singapore.

The truncated molluscs are not known to be of any direct use to man, but they are interesting to the physiologist from the fact that they secrete a woody substance for their shells. So long as naturalists classified the mollusca, by the appearance of their shells, this branch of natural history was known as concholgy, and two great divisions were the bivalve and univalve shells, Brachiopoda and Lamelli-branchiata shells, Gasteropoda, Pteropoda and Cephalopoda.

All shells consist of two layers, an upper or outer which is rough, and more or less developed and an inner layer, called nacre, which is smooth. The nacre consists of a series of delicate layers one over the other in an imbricated manner with their edges presenting a series of lines with waved edges. The brilliancy of the colours reflected from this iridescent surface depends on, the thinness of the laminæ or layers of the nacre ; where the layers are thick, like those in the oyster, only a dull white appearance is presented, but, as in the ear-shell and mother of pearl shell, the iridescent colours reflected from the thin layers are beautiful, they are used for the ornamentation of papier-mache work and for other ornamental purposes. As seen in cabinets, the outer rough layer is always removed and the hard layer below polished. The beautiful pearl, so largely used for ornament, the name of which is synonomous with purity, is the produce of various species of molluscs. The nacre is secreted by a part of the mollusc known as the mantle, and a pearl is the result of the nacreous matter being secreted by the mantle around some nucleus lying loose in the body of the shell, gene-

rally a grain of sand or some loose particle of nacre. The largest pearls are obtained near Ceylon, in the Persian Gulf, and on the coast of Arabia, from the pearl oyster, the Avicula margaritifera, in eastern seas, and the Unio margaritifera of Britain. The shells are opened and the pearls picked out and the shells are used for their nacre which is called mother o'pearl, almost as valuable as the pearl being, with that of the Haliotis splendens, extensively employed in ornamenting papier-mache work.

Cameo ornaments are obtained by carving shells; they are used as brooches, pins, bracelets, &c., and the most beautiful are cut on a large species of Cassis, (C.rufa known as the Bulls-mouth and found in the Mediterranean; but any shell can be made into a Cameo, the term meaning any small carving on a solid purpose. The window shell, Placuna placenta, is at present living in the China sea, but is found fossil, in great abundance, all around the coasts of India from Sind to Singapore and in the peninsula of India and China is largely used as a substitute for window glass. The mussel, the oyster, the whelk are largely used as food and the fibres of the Pinna shell, the substance by which molluscs attach themselves to rocks, is woven into a cloth. The great Tridacna shell, Tr. gigas, found in the Archipelago and S. Pacific ocean, is a marvel to behold,—a pair of them weighing lbs.500 and the animal within lbs.20 The cowrie shell, Cypræa moneta, is largely used as a money in Africa, Arabia, the South of Persia, British India and the Archipelago, and also used to ornament saddlery and harness. The famous Tyrian purple is said to have been obtained from a whelk on the shores of the Mediterranean. The chank shell of the Indian ocean and Bay of Bengal, Turbinella pyrum, was long the war trumpet of the hindoo races, is seen represented in the hand of their deity, Vishnu and other of their gods, is still used as a trumpet and is cut into armlets and anklets, often of several hundred rupees of value More than 300,000 of these shells are annually exported from Ceylon. The veneration paid all over India to the large chanks, especially those with the spiral line and mouth turned to the left, is great and reminds us of the music of Triton. They are cut into necklaces called Krantha and are used for beetling fine cloths. Other shells, species of the genera Trochus and Phasianella are used as beads. The beautiful paper Nautilus, Argonauta argo, is admired by all who see it for its graceful form, delicate structure and pure colour. The cuttle fish, of the genera Loligopsis and Sepia, has

no outer shell, but instead, it carries in the skin of its back a hard oval mass called cuttle fish bone which, throughout the E. Indies, is largely used by painters as a [redacted] terial. The cuttle fish has also a [redacted] which is filled with a dark [redacted] stance, hence called the ink bag; the liquid poured out and manufactured into the dark pigment used by artists under the name of Sepia. Besides the whelks, the oysters, and the mussell scallop, Pecten maximus are served up broiled; also the razor fish, (Solen maximus), the cockle (Cardium edule) the limpet (patella vulgaris) the jelly fish, the cuttle fish are all eaten.

Dr. William Traill writes regarding the shells of Singapore that they are found in the sea, in fresh water, and on the land; that the sea shells are most numerous, the fresh water shells are few, as there are no natural sheets of water. A considerable number which are commonly described as inhabiting fresh, are found there in brackish water, and several of them in places that are overflowed by the sea at high tides; indeed the only kind found exclusively in fresh water is a species of Planorbis. The land shells of Singapore are not more than 23 species. Several kinds of Helix and Cyclostoma appear to inhabit the depths of the forest, from whence it is almost impossible to procure them, the jungle being, for the most part, guarded by an interwoven mass of brushwood and prickly shrubs; several species have been discovered, only after the ground has been cleared by burning the trees and thus disclosing the half calcined remains of the shells. There is a remarkable paucity of the larger and more gaily coloured shells, though the coast is extensive and varied and is, apparently well adapted to the habits of life of molluscous animals, there are numerous sheltered bays and inlets, with large tracts of level sand, and in other places, shelving rocks clothed in part with a variety of Algæ, there are no rocks of a calcareous nature in that neighbourhood and it is difficult to account for the immense extent and rapid growth of the corallines which line the coast for many miles, and in the elegance of their forms and variety of their species, almost vie with the land forests. This description of animal vegetation, if it may be so called, appears also to obtain its nourishment by absorption from the sea water. The poor Malays and Chinese use most kinds of shell fish as food, and search the shores for them with such diligence, that they have caused a dearth of such as are common in less frequented parts of the coast. Among the group of small islands 30 or 40 miles south of Sin-

gapore, where a human habitation is rarely seen, the general character of the shells is similar to those of Singapore, but they are mo[illegible]ant and of larger size, particu-[illegible]era Hippopus, Tridacna, Spon-[illegible]ma, which, especially the two [illegible] much used as food by the natives. The Voluta undulata, the inhabitant of which is spotted with blotches of bright red on a dark ground, readily catches the eye at a distance of some yards, as it moves like a huge snail through the coral foliage; the Voluta melo also inhabits these seas, inferior to the former in the markings of the animal, but more than equal to it in the rich tints of the shells. Numerous molluscs cover the rocks or are firmly attached to branches of coral; in particular a species of Chama fantastically branched like coral, and in the brilliancy of its yellow colour more resembling a flower than a shell. In several of the shallow bays, are an abundance of a small species of Meleagrina or Mother of Pearl Oyster, few larger than the palm of the hand, and of a dark slate colour. Those accustomed to trade in Mother of Pearl, say that this kind never attains a large size. He was at first inclined to doubt the accuracy of the statement, as not more than two described species, namely, the M. margaritifera, and M. albina are to be found there. Among the shells of these latitudes, in common with those of all tropical climates, it is rare to find a single species that is identical with any found in the north of Europe, and it is observable that the few such shells, that are found native there, are not of the more common kinds. Of the species found in both latitudes may be mentioned Chiton marginatus, Emarginula fissura, Fissurella graeca, Arca tetragona, Natica castanea, and a species closely resembling Trivia europea. The poorer natives have frequent recourse to shell fish as food, a few kinds however are esteemed delicacies and are frequently exposed for sale in the market, of these may be enumerated Arca granosa, (the shell of which somewhat resembles the common cockle) Corbicula regia or Cyrena of Lamark, Cerithium lineolatum of Gray, and Voluta melo, though the latter is not always procurable. Among the eatable molluscs the oyster must not be omitted, though it is for the most part lightly esteemed by the natives, who generally prefer such kinds as have stronger taste. A variety of oysters may be found here but all are not eatable, two species in particular are of considerable size, and excellent flavour, though found in very different localities. The one kind is

abundant at Pedro Branca, a large rock at the entrance to the China Seas, where they are exposed to rapid currents and stormy waves; here they are invariably found strongly adherent to the rock by the surface of the lower valve. The other kind is procured from the mouth of the Moar river, between Malacca and Singapore. These being comparatively safe from the effects of storms and currents are never fixed to rocks but lie loose in the mud, in beds of considerable extent. Although oysters are so numerous in both these places, it is rare to find any other species of shell in their immediate vicinity, a circumstance that has been remarked of oyster beds in England and other places. Many of a species of Nassa are common there, found in the mud of salt swamps: it is in colour a dark brown or black, about an inch and a half in length, the outer whorl is smooth, those next the apex of the spire are furrowed longitudinally, and it possesses the usual generic mark of a prominent plait at the upper part of the aperture. In the same localities may be found another shell quite similar to the other in form and colour but not more than half its length, possessing however all the marks of a full grown shell, and as no shells of intermediate size are to be met with, there seems good reason to believe them two distinct species. At Malacca is a species of Nassa of a pale flesh colour barred with brown, about a third of an inch in length, and little more than a grain in weight. In the same neighbourhood he met with another specimen, three quarters of an inch in length, and weighing between four and five grains. As in the former case, the two shells were exactly similar in shape and colour, though very different in size and weight. Several kinds of Nassa are particularly abundant in the neighbourhood of the fish markets, where they may be seen in numbers feeding on dead fish and other animal food. This artificial mode of subsistence is possibly one cause of their variable form and size, as it is well known that domestic animals, and others that are more or less dependent on man for their support, are very apt to produce a progeny differing more or less from the parent stock. In the neighbourhood of fish markets may also be seen multitudes of dead shells of all sizes, some so minute as to be microscopic, and all tenanted by Paguri or Hermit crabs, as varied in size as the shells they inhabit, and, like the Nassa, busily engaged in devouring fragments of dead fish, which is their principal food. The island of Singapore consists of

a cluster of low undulating hills based on an extensive plain having a uniform level surface, in some places not varying above two or three feet, in an area of several square miles. The whole of this valley ground is but little raised above the level of the sea, as is shewn by the salt water penetrating for miles into the interior of the island, and in spring tides, even overflowing cultivated fields. Over some parts of this low ground there is a layer of decomposed vegetable matter of variable depth, but for the most part the surface is sand, beneath which, at depths varying from 5 to 50 feet, there is a dark blue plastic clay abounding in shells, and these not of the kinds found in mangrove swamps, but such as are common in open sandy bays or straits. They are not different from those found in the adjacent seas; the forms of most of them are perfect, and in a few the colour is preserved, but they have for the most part lost their hardness, being readily crushed between the fingers. The kinds most abundant are Placenta placuna, Strombus incissus, S. labiosus, several species of Nassa, Columbella, Trochus, Cerithium, Mitra, Turritella, Dentalium, Aspergillum, Arca, Venus, Corbula, Tellina and others. Wherever excavations are made in the low ground of Singapore, similar appearances present themselves: in all the brick pits the clay is of the same description and also contains shells, in the Kallang valley, corals similar to existing species are to be found at the depth of six feet; add to this the fact that the growth of coral is early diminishing the depth of water in the neighbourhood, a good example of which is seen at the entrance to New Harbour where there is a small peaked island, between which and Singapore the coral has grown so rapidly that it is thought the island will in a very few years form a part of Singapore; taking therefore all these circumstances into consideration the existence of shells in such situation may be rationally accounted for on the supposition that most of the valley ground of Singapore was originally sea, and has been altered and adapted to the use of man, chiefly, if not solely through the agency of coral. The Magilus antiquus has lately been found north of Penang in the neighbourhood of Junk Ceylon, the natives set some value on them, and occasionally wear them as ornaments; the shell is singular and apt to be mistaken for a petrification, being dense in structure, diaphanous, and much like alabaster. It has been often figured and described by naturalists, but the animal inhabiting it is supposed to be a Gasteropod, though this is rather doubtful, as the shell is said to be generally found imbedded in coral or madrepore. Among other interesting discoveries lately made on that part of the coast, is a layer or stratum of grey limestone, of considerable extent, composed almost entirely of petrified shells. One specimen contains three distinct species, apparently fresh. Of the numerous class of shells inhabiting the interior of madrepores, wood, and stone, there is a species allied to "Pholas" which seems to answer the description of the genus Jonnannetia of M. DesMoulins in a work entitled "Manuel des Mollusques par M. Lander Range" the shell is white, rather less than a musket ball, and nearly as globular in form, with a slight caudiform appendage at one end, striated obliquely and having accessory pieces, the consistence of the shell more resembles that of the bivalve of the "Teredo" than a Pholas and M. DesMoulins considers it to hold a place between these two genera. The specimens met with were in the interior of rolled masses of "madrepore" and were evidently old, and none contained the animal alive or dead. The "Lima" or the "file shell" of which several species are found in the Straits, much resembles the genus "Pecten" or "scallop shell" which is well known to possess greater power of locomotion than most bivalves. This power is possessed even in a greater degree by the Lima. When in the water its movements are graceful, the two valves being used as fins by means of which it swims with considerable rapidity guiding itself by its numerous tentacula which are frequently of an orange colour and arranged not unlike the petals of a flower, the shell is less curved than the scallop, and generally white, the valves do not entirely close.

The Parmaphora or Ducksbill Limpet is found there, though by no means a common shell, it is like a Patella flattened and elongated, the anterior edge always widely notched, apex slightly recurved, length from one to two inches, colour white; the body of the animal is much more bulky than the shell, and the mantle is so capacious that it covers the whole shell except the apex, which enables it in some degree to elude search, as it appears more like a pulpy or spongy mass than a shell; when touched, the mantle stains the hand a dark purple colour.

A species of Planorbis or shell allied to Planorbis is found there in pools of fresh water, being the only species of Singapore shell that is found solely in fresh water; the outer whorl is little more than a quarter

of an inch in diameter; the aperture of the shell more diagonal than is usual in Planorbis so that when the animal moves on a plain surface the convex side of the shell is always uppermost whereas the animal of Planorbis is described as carrying its shell erect or with the diameter perpendicular; colour of shell pale amber, no operculum, animal nearly black, mouth vertically cleft, no perceptible neck (in the animal of Planorbis, the neck is said to be elongated) eyes at the base of two blunt tentacula in which also it differs from Planorbis which is commonly described and figured as having two subulate tentacula: the animal possesses in a considerable degree, the power of gliding through the water, apparently in search of food, with its shell entirely submerged and its smooth foot in close opposition with the surface of the water, locomotion being effected, by causing the flat part of the shell to act on the water in the manner of a fin, the head of the animal being at the same time, directed forward so as to regulate its movements; the animal does not occupy so much as half the shell, and the remaining space frequently contains air, which the inhabitant has the power of expelling at pleasure.

Of the genus "Natica" there are several elegant species in Singapore, it is known from the "Nerita" or "hoofshell" by being umbilicated, more rounded in form, and the interior not toothed, the shell has been also described as having no epidermis; to this rule however, there are marked exceptions, two of the species native there, having a strongly adherent epidermis.

In Swainson's Malachology a species is figured as an extraordinary animal, much larger than the shell it is supposed to inhabit, one of the species found here presents the same appearance in a remarkable degree; and the cause of the phenomenon is that the interior of the foot of the animal is a loose cellular texture, which it has the power of distending with water so as to be more than three times the bulk of the shell, but on the approach of danger it can instantly reject the water, resume its natural size, and retreat into its shell closing after it the operculum which being of stony hardness, secures it from the attack of ordinary foes. This mechanism doubtless assists the progress of the animal through sand in which it frequently burrows.

There are two shells of the genus Cerithium. In C. lineolatum the shell is about an inch and a half in length, thin and fragile, of a brown colour, with obscure transverse bands of a lighter hue, aperture more rounded than is usual in the genus Cerithium, spire always truncated in the full grown shell, head and anterior part of the animal bright red like coral: the other species observed in Singapore, has rather a larger shell, thinner and more fragile than the other and of a darker colour, the animal is brown or nearly black and like the former, the spire of the full grown shell is always decollated; young specimens of the shell have perfect, sharp pointed spires, and the convoluted extremity of the animal then entirely fills the spiral part of the shell, but as the animal increases in size, its posterior extremity becomes more blunted and gradually retreats towards the anterior part of the shell, and as it successively abandons each turn of the spire, it throws out a viscid secretion which forms a hard shelly partition between its new situation and the disused extremity of the spire, which being deprived of its usual nourishment, soon becomes worn into holes and finally drops off: thus the shell when arrived at maturity has always the appearance of being imperfect. The habits of the animal are mixed and peculiar; sometimes it may be seen in a half torpid state, the operculum firmly closed suspended by a glistening thread, from the branch of a tree; when in motion it leaves behind it, a shining track like that of a snail; at the sides of an elongated proboscis are two tentacula, apparently short, blunt, and with eyes at their extremities: as the genus Cerithium is described as having the eyes at the base of the tentacula, this would appear a very remarkable deviation. and Dr. Traill was disposed to consider it as such until he had an opportunity of remarking the movements of the animal in water, where it is as often found as on land. When closely observed in that element, it is seen to expand two slender, pointed, tentacula of so delicate a structure that when out of the water they are lax, flaccid, and doubled under the protuberant eye, so as to be almost invisible. The shell has been found in running streams but more commonly in the brackish water of canals or ditches.

Of the very numerous species of the genus Cypræa, or Cowry shell, the largest found here is the "Cypræa tigris" which is prettily spotted with black, it is frequently made into snuff boxes in England. The mantle is so large as to cover all the shell, on the back of which there is often a longitudinal line which marks where its two folds meet: this membrane continually secretes an abundance of viscid fluid which lubricates the shell, and preserves the beautiful polish which has procured for them the name of porcelain shells.

Cyprœa olivacea" is the most abundant of the Singapore cowries being found on most beaches under flat stones, it is of the size and much the colour of an olive except that the back is generally mottled with brown and the mouth somewhat yellow; the specimen which he found with the young attached, was fixed in the usual manner, to the lower surface of a stone ; on raising it there was found adhering to to,a flat circular membrane broader than the shell, transparent, and dotted with minute grey spots like grains of sand, on placing the mollusc in a glass of sea water, numbers of grains dropped out of the membraneous mass to the bottom of the glass and immediately assumed rapid and lively movements, some revolving in a rotatory manner, others alternately rising and sinking in the water or sporting over its surface. On a closer examination these grains were seen to be in reality shells, some hundreds in number, nearly transparent, having no perceptible columella and apparently consisting of a single coil or whorl, aperture round, breadth of the shell greater than the length, so that, when on a plain surface it rested on either end like a Planorbis or Nautilus, the animal effected these rapid movements by the alternate contraction and expansion of its foot which was broad and expanded and much larger than the shell, into which it seemed to have no power of withdrawing it.

Another cowry is occasionally found on the coast, resembling in colour the C. adusta, but not more than half the size and less cylindrical in shape: one was fished up in "ten fathom" water near Sultan's Shoal to the westward of Singapore, partially imbedded in a species of sponge, on detaching it from which, the cavity of the spongy mass was found lined with the young fry of the Cyprœa, differing however in several respects from that of the C. olivacea;—instead of being contained in one membranaceous envelope there were about two hundred transparent sacs not larger than grains of mustard seed and each containing about 30 shells so minute that they could not be distinguished without the aid of a miscroscope, at a moderate computation there could not have been less than six thousand young shells: the difference in size is remarkable, as the Cyprœa olivacea which had the largest offspring is a much smaller shell than the one at present under consideration: the animals were dead, having been many hours out of the water; when examined under a microscope the shape of the shell was found to resemble exactly that of the young C. olivacea above described.

On various parts of the coast, particularly on coral banks, a considerable number of Echini may be observed, which (although Naturalists have separated them from the testaceous mollusca) it may not be out of place to mention; in one species not hitherto described the shell is spheroidal, flattened, not more than two inches in diameter and of a dark purple colour, the species are numerous, six or eight inches long, black, very slender and sharp pointed and somewhat elastic; the animal is found along the edges of coral reefs, and moves with tolerable rapidity by means of its spines, when closely pursued it has the faculty of darting itself forward against its opponent and thereby inflicting considerable injury with its sharp spines, the points of which often break off and remain in the wound.

The poor of India use as food Cyclas, Cerithium, two species ; Nerita, Corbicula, one species found within tidal influence, and two others in fresh water.

Velorita cyprinoides (*Gray*) of the family Cyrenidæ. Unio. Limnea stagnalis. Ampullaria glauca *L.* Planorbis Indicus. P. Coromandelina. Paludina bengalensis.

Bornella digitata *Adams*, is a nudibranch or marine slug, which occurs in the tropical seas in the south of Asia at Aden, in the Straits of Sunda, and on the Madras coast. It has brilliant colours, with vermilion streaks and is delicately marbled and has waving elegant tufts. . It swims by a lateral movement of the body.

Amussium Japonicum is a large scallop of Japan. The Japanese call it Tsuki-hi-kai and the Sun and Moon shell, from its presenting a yellow disc on one side and a white one on the other.—*Balfour Catalogue of the Government Central Museum Madras, Dr. Lankester uses of animals, Dr. Traill in Journal Indian Archipelago, Woodward, Recent and Fossil shells, Dr. Cuthbert Collingwood, M. A. M. B., Rambles of a Naturalist, London*, 1868.

MOLOCH, a name of Baal. See Infanticide: Sacrifice.

MOLOSSUS CHEIROPUS. See Cheiroptera.

MOLOSSUS TIBETANUS, The Tibetan mastiffs, fierce-looking animals.

MOLUCCAS, also styled the Spice Islands. The whole of the numerous islands between Celebes and Papua are geographically called the Moluccas, although politically this name is restricted to the Dutch Spice Islands, Banda, Amboyna, Ceram, Batchain, Tidore, and Ternate. The Moluccas, properly so called, form two groups, composed of numerous islands assigned by geography to the

fourth and fifth ranks, though in history they occupy, from their commercial and political importance, a place equally prominent with Java and Sumatra. Of them, as of the Philippines, it is to be observed, that their origin is volcanic. Although Ternate was in ancient times the capital of the Spice Group, Amboyna, or the Isle of Dew, is politically the chief, and has always been valued by the Dutch among the most important of their possessions, the crown and key of the Moluccas. It belongs in size to the fifth rank, although it has been assigned to the fourth, The area of the island is calculated at little more than thirteen geographical leagues, its population at nearly fifty thousand. Viewed from the sea Amboyna presents its elevated surface to the eye, diversified by many varieties of outline. The nutmeg, produced in perfection nowhere in the world out of this, the third division of the Indian Archipelago, is found ; but it is for the clove that the island is celebrated ; and that rich possession has been to it a curse, as the gold of Mexico and Peru was to the original tenants of those countries. It brought upon the people cruel and selfish masters, who drenched the soil in blood that the natives might be forced to lend their labour to the service of a monopoly, first claimed by the Portuguese but followed by the Dutch. About three hundred thousand pounds are annually produced. The culture and collection of the spice employs almost all the population, and exhibits a curious social picture, from the planting of the young trees to the drying and packing rooms, in which, according to a credulous and quaint cosmographer of the sixteenth century, a pail of water would dry up in two days, from the excessive heat of the cloves.

In the Moluccas are three large islands, Gilolo, Ceram and Bouru, with many small isles and islets, Batchian, Morty, Obi, Ke, Timor-laut, Amboyna., Ternate, Tidore, Kaiva and Banda. The Moluccas include five islands off the W. coast of Gilolo, and Bouru, Amboyna, and other islands are off the S. coast of Ceram. The three large islands are Gilolo, Ceram and Bouru with a great number of smaller ones, amongst others Batchian, Morty, Obi, Ke, Timor—Laut, Amboyna, Ternate, Tidore, Kaoia and Banda. These occupy a space of ten degrees of latitude by eight of longitude, and by groups of small islands they are connected to N. Guinea on the East, the Philippines on the North, Celebes on the West and Timor on the South. The land mammals are few in number, There are 25 bats but only 10 land mammals are known in the group, amongst them Cynopithecus nigrescens. Viverra tangalunga, Rusa hippelaphus, *var* the Babirussa, Sorex myosurus, common to Sumatra, Borneo and Java, and four marsupials, viz., the small flying opossum, Belideus ariel, a beautiful little animal resembling the flying squirrel in appearance and three species of Cuscus, peculiar to the Austro-Malayan region,— opossum like animals with a long prehensile tail, of which the terminal half is generally bare, they have small heads, large eyes, and a dense covering of woolly fur, often pure white with irregular black spots or blotches, but sometimes ashy brown, their flesh is everywhere eaten. They live in trees and feed on the leaves, of which they devour large quantities ; they are very tenacious of life. There are, however, 265 species of birds known amongst them ; the large red crested cockatoo, two species of the Eclectus parrot, and five of the beautiful crimson lories, 21 species of pigeons, 16 species of kingfishers and the mound making Megapodius Wallacei inhabits Gilolo. Ternate and Bouru. The Moluccas or Spice islands, next to Java, are the most important of the Dutch possessions in India. The islands Amboyna, Banda, Ternate, Tidore and the smaller islands in the neighbourhood, form a sub-government of Java. The greatest part of these islands were discovered by the Portuguese who were in possession of them at the commencement of the 16th century, but they were taken by the Dutch at the close of that era. The monstrous policy of this nation led them, at one time, to root up and destroy, at a great cost, often by force of arms, all nutmeg and clove trees except the number necessary to produce the quantity of spices which it could sell, and so preserve the monopoly. The islands are small, volcanic, unproductive in grain, but fertile in fine spices.

Rosingain, near Banda, was almost abandoned after the extirpation of its spice trees, its people emigrating to the neighbouring islands in search of a livelihood. The people are of the Malayan race, short, squat, and darker in complexion than the Malays or Javanese.

The Amboiannes are of a middling height and well formed. They make good mounted and foot soldiers. They are gentle, brave, very sober and easily managed. A considerable number have embraced Christianity. Their costume is nearly the same as the Malays of Java. The average annual crop of cloves is from 250,000 to 300,000 lbs. The clove tree begins to bear at 15 years and is in full perfection at 20, and the average yield is 5 lbs, though a tree has been

known to yield 25 lbs. It attains a height of 35 to 40 feet.

Banda residency comprises several islands, of which are Banda or Banda Neera, Gunong Api, so named from its terrible volcano; Lonthoir, Rosingain almost abandoned after the extirpation of its spices, Pulu-Ai, and Pinang. Banda is very unhealthy and is subject to frightful earthquakes: many of the people are christians. When first discovered by Europeans, the inhabitants had made considerable advance in civilization; but one still much inferior to that of the Malays and Javanese. Sir Stamford Raffles has furnished specimens of three of the languages of this furthest group of islands. The Banda cluster are the most southern of the Spice Islands, and are twelve in number, each only a few miles in extent and all lying near each other. These are lofty volcanic isles, one of them constantly vomiting forth smoke or flame; and all possessing a rich black soil, luxuriantly clothed with trees, chiefly the nutmeg tree which resembles a large pear tree but with a laurel-shaped leaf.

The crescent shaped island of Lontar is the largest.

The area of the whole group is only 176 geographical square miles, but in five of them, nearly all the nutmegs consumed in the world are grown, and for the last 20 years. they have annually yielded lbs. 580,000 of nutmeg and lbs. 137,000 of mace, Dutch weight.

The islands are high, liable to sudden gusts of wind. There is an anchorage in lat. 4° 31' S. and long. 130° 0' E. at the foot of Gunong Api.

Amongst the Molucca islands, Banda is the chief nutmeg group. The nutmeg with the equally prized mace, the excellent maritime position, the superb roadstead, and the fertile soil of Banda, render it conspicuous among the Spice Islands: but, unlike Amboyna it is unhealthy, and exposed to constant danger from the Gunong Api volcano, which has many times burst in magnificent eruption, devastating the neighbouring region, and blasting it with showers of scorching ashes. The three islands, Banda Neera, Nuthoir, and Gunong Api, form a roadstead sheltered from every wind, but the Gunong Api, or Fire Mountain, is the curse of the group, not only when in eruption, but on account of the insalubrity it spreads around. The base of this volcano, called by the French the Grenade of Banda, occupies the whole surface of the islet to which it gives a name. Its height is about 2,000 feet, covered with magnificent vegetation, commencing at the line where the waves cease to beat, and continuing upwards to the point where the lava ceases to flow, on being cooled by the air.

But the nutmeg is not cultivated on Gunong Api and the isle is inhabited only by a few emigrants from Timor.

Gilolo, is one of the Molucca Islands. Its north end is in about lat. 2° 23' N. It has a long mountainous coast, high bold land, with three remarkable peaks. The indigenes live in the north of the island. They are radically distinct from all the Malay race. Their stature, their features, as well as their dispositions and habits are almost the same as those of the Papuan. Their hair is semi-Papuan, neither straight, smooth and glossy like all true Malays, nor so frizzly and woolly as the perfect Papuan type, but always crisp, waved and rough, such as often occurs among the true Papuans but never among the Malays. Their colour alone is often exactly that of the Malay, or even lighter. Of course there has been intermixture and individuals are occasionally seen whom it is difficult to classify, but in most cases, the large, somewhat aquiline, nose with elongated apex, the tall stature, the waved hair, bearded face, and hairy body, as well as the less reserved manner and louder voice unmistakingly proclaim the Papuan type. Here is the exact boundary between the Malay and Papuan race. It is only in the northern peninsula that these Papuan indigenes exist, the whole of the rest of the island with Batchian and the other islands westward being exclusively inhabited by Malay tribes like those of Ternate and Tidore. This would seem to indicate that the Alfuro are a comparatively recent immigration and that they have come from the north or east, perhaps from some of the islands of the Pacific, though it is difficult to understand why so many fertile islands should possess no indigenes. The Galela race are natives of a district in the extreme north of Gilolo, but they are great wanderers over the Archipelago. They are a very fine race, remarkably energetic and industrious, of light complexion, tall and with Papuan features, coming near to the drawings and descriptions of the true Polynesians of Tahiti and Owyhee. They build large and roomy prahu with outriggers, and settle on any coast or island they take a fancy for. They catch turtle and tripang, hunt deer and wild pigs and dry the meat, and cut down the forest and plant rice or maize. The people of Gilolo are called Alfura, and Professor Bikmore, however, states they are strictly of the Malay type, and have not the dark skin and frizzly hair of the Alfura of Ceram and

Buru, though representatives of that people may exist in Gilolo. The population of Gilolo are supposed to be 75,000 all but 5,000 of whom are under the sultan of Ternate.

The clove tree grows spontaneously on Ternate, Tidore, Motir, Makian, and Bachian. The northern peninsula of Gilolo, and the great island of Ceram is inhabited by the Alfuros of Sahoe and Galela. These people are quite distinct from the Malays and almost equally so from the Papuans. They are tall and well made, with Papuan features and curly hair. They are bearded and hairy limbed, but they are quite as light in colour as the Malays. They are an industrious and enterprising race. Cultivating rice and vegetables and indefatigable in their search after game, fish, tripang, pearls, and tortoise shell.

Tidore, on the west coast of Gilolo, is about 6 miles long. A mountain on the N. E. end of the island, is in lat. 0 ° 40' N. long., 127 ° 22½' E. Tidore is over 4000 feet high. Tidore, like Ternate,—from which it is two or three leagues distant—is formed in its southern part of lofty hills. The soil is of great fecundity, and plentifully watered by streams from the peaks. The people appreciate these blessings, and labour more earnestly on the land than those of the sister isle, distinguishing themselves by an aptitude for agricultural occupation. Near is Batchian, the largest of the chaplet of isles surrounding Gilolo, fertile as Tidore, but neglected and rotting in its wealth and beauty, under the hands of a population universally indolent. The soil is volcanic, and below the active crater springs of sulphureous water break from the ground in the most picturesque situations. Among the people here, as in Amboyna, the christian converts are the most inert and servile. The situation and aspect of the island are beautiful, its fertility is abundant, its climate leaves little to desire, yet is all but a waste, with a scant and scattered population immersed in poverty. Monkeys are to be found nowhere else in the Molucca Archipelago. The Molucca sea is sprinkled with smaller islands interesting and curious in themselves, but too little important, and too numerous to be separately noticed. Among them, however, may be enumerated Tawali, Mandola, Lutta, Hanika, Saparua, Ghissa, the Keffing Isles, Amblow, Manifra, Kilang, Bono, Harekoe, Hominoa, Noesa Laut, Hila, Kilwari, Binoa, Nelany, Manipa, Manok, Myo, Tesory, Serua, Motir, Bally, Tomogny, Selang, Gag, and Battang Pally. There is considerable variety in their aspect, form, and size. Some, like Battang Pally, are not half a mile round, though bearing a grove of trees. Others, considerably larger, are of moderate elevation, and wooded over their whole extent. Pulo Gag, unlike most of its companions, presents an English appearance, being luxuriantly fertile, but with the exception of a few tall timber clumps, entirely bare of trees. Many are wholly uninhabited. The greater and the lesser Keffing, however, now little known islets, S. E. of Ceram, are well peopled by mohammedan Malays, and sprinkled with houses of traders engaged in traffic with the Nassau, the Ki, and the Tenimber Isles, where they sell the produce of their fishery, tortoise, and trepang. The isles are low, but remarkably picturesque.

Bouro island is one of the Moluccas, Fort Defence, being in Lat. 3 ° 22¾' S. Long. 127 ° 4' E. in Lat. 3 ° 6' S. Long. 125 ° 57' E. is about two hundred miles in circumference. The island is high and has a semi-circular mountain on its N. W. part. Bouro has two races, the larger number are Malays of the Celebes type, often exactly similar to the Tomore people of East Celebes, who are settled in Batchian, but the other race resemble the Alfura of Ceram. The bulk of the inhabitants are a comparatively fair people, very closely resembling the native of Amboyna.

The cluster of islets lying at the South-east extremity of the large island of Seran as it is called by the natives, or Ceram as it is laid down in the maps are known as Ceram. They are situated in latitude 30 ° 55' south, and in L. 133 ° E. and form one of the most remote trading stations to the eastward, from which the produce of the Archipelago is conveyed in native vessels to this port. The Island of Ceram is the second in size of the Moluccas, having an estimated area of about 10,000 square miles. The mountains are from six to eight thousand feet in height, sending down innumerable streams to the sea. The vegetation is every where luxuriant, and the trees gigantic. Admiral Keppel had in his possession a circular slab of wood from the island, three and a half inch thick, eight and a half in diameter. The sago palm in particular is more abundant and productive, than on any of the adjoining islands. Cloves and nutmegs grow wild. The names of the several islets which compose the Ceram group are Seranreh, Gesir, Kaliwaroo, Gorong, Manokoo, and Malomgee. Of these, the two largest are Gorong and Manakoo, and are the only ones of the group which exhibit any appearance of fertility: they are represented to be hilly and covered with wood, except where cleared for the purpose of cultivation, which however seems confined to the little

rice which is grown on them. They produce fruit trees in considerable abundance, and among them the durian and mongosteen, as also the wild nutmeg, the cocoanut and sago palm, the latter supplying to the natives the chief article of subsistence. Ceram has on its western side the three islands Bonoa, Kelang and Manipa. The commercial products from these islands consist of tortoise-shell, mother o'pearl shell, beche de mer, wild cinnamon wild nutmegs, and birds of paradise.

Ceram is the largest island of the Moluccas; and, next to Celebes, of all its Archipelago. It is 162 miles long, but its greatest breadth is only 42 miles. The island is one long mountain chain that sets off transverse spurs, and some of the peaks are 5,000 or 6,000 feet in height. The people of Ceram approach nearer to the Papuan type than those of Gilolo. They are darker in colour, and a number of them have the frizzly Papuan hair; their features are harsh and prominent, and the women are far less engaging than those of the Malay race. The Papua or Alfuro man of Ceram gathers his frizzly hair into a flat circular knot over the left temple, and places cylinders of wood, as thick as one's fingers and coloured red at the ends in the lobes of the ears. They are very nearly in a state of nature, and go almost naked, but armlets and anklets of woven grass or of silver, with necklaces of beads or small fruits, complete their attire. The women have similar ornaments, but wear their hair loose. All are tall, with a dark brown skin, and well marked Papuan physiognomy. The Alfuro of Papuan race are the predominant type in the island of Ceram. Of twenty-eight words of the language of Ceram, nine of the words are Malay, two Javanese, and seventeen are common to these two languages. The natives themselves, however, of the Ceram Laut islands have never visited this port, the trade to it from thence being exclusively carried on by the Bugis, the Phœnicians of the Eastern Archipelago, of whom a few are settled on the island, while others resort there as a trading station.

Ceram is about 185 miles long by about 30, broad and is traversed from east to west by a mountain range.

Batchian is about 52 miles long by 20, and is separated from Gilolo only by a narrow strait.

Tidore and Ternate are two small isles, each dominated by a cloud-capped peak.

Amboyna is about 32 miles long by 10 in breadth, and its volcanic soil is so rich in the finer woods, that a Dutch botanist presented to a duke of Tuscany a cabinet inlaid with 400 specimens, all of which he had obtained in the island. The most distinguished of these is the clove, about the size of the nutmeg tree.

Westward of the Moluccas is Celebes, an island resembling Gilolo in grotesqueness of form, about 500 miles in length by 100 in breadth. In Celebes, the Trans-Javan or Timorian band, and the Moluccas, is a large and important class of Indonesians, who graduate between the Anam type, the Burman and the Negrito. The most prevalent head or that of the predominant race is ovoid, but it is somewhat Burman in nose, eye and colour. The great island of Celebes may be considered the centre of a group of languages, which, although agreeing with those heretofore described, in simplicity of grammatical structure, differs very widely from them in phonetic character although spoken by the same race of men. Celebes is intersected by the equator, leaving a small portion of it in the northern and the mass in the southern hemisphere. Its greatest length is about 500 miles, but its greatest breadth does not exceed 100; and in some places it is hardly one-third of this width. Celebes may be considered to be the focus of an original and independent civilization which probably sprung up amongst the most advanced of the nations which occupy it, called by themselves Wugi, and by the Malays, and after them by Europeans, Bugi or in the plural Bugis. In material civilization the Bugi are equal to the Malay. Of the language of Celebes, the next in importance to the Bugi, is the Macassar. The people who speak this tongue inhabit the same peninsula. They call themselves and their language Mankasara, and hence the Makasar or Mankasar, of the Malays, whence the European name Macassar. Besides Bugi and Macassar, the two principal languages, there are three other languages of Celebes written in the same character, or, at least, occasionally written in it; the Mandar, the Manado, and the Gorongtalu. The Mandar is spoken by a people on that side of the South-western peninsula, which fronts Borneo.

The island of Sambawa, the third in a direct line east of Java, about three times the extent of Bali or Lombok, and divided by a deep bay into two peninsulas, has three languages, the Sumbawa, the Bima, and the Tambora. The natives of Sumbawa are little inferior in cultivation to the most improved nations of Celebes. The Sumbawa and Bima languages are written in the Bugi character, but there exists in this island a singular and curious obsolete alphabet. It is

ıoed to the Bima nation, but the characters do not generally correspond with the simple sounds of the Bima language as exhibited in the specimen given of it.

The Moluccas exhibit a very singular feature in the exact conical form, with which most of them rise above the horizon to meet the navigator at the distance of 80 or 90 miles. In other cases he is glad to have the flying contour of a landscape to guide him in the recognition of the coast and headlands, but there is something so peculiar in the aspect of these islands, that he feels confident he never can mistake them. The extirpation by the Dutch of the spice trees in the Moluccas is no longer prosecuted, although its effects are of course still felt. The monopoly of the spices is continued, but the system now pursued is not so oppressive to the natives.

The Spice Islands in the Molucca and Banda seas, consist of many islands and numerous languages. Next to Java of which they form a sub-government, the Moluccas are the most important of the Dutch possessions in India. The chief islands to which this term is applied are Amboyna, Banda, Ternate, Tidore with smaller islands in their neighbourhood. The islands are small, volcanic, unproductive in grain, but fertile in fine spices. But the ruinous policy of the Dutch nation in their greed to secure a monopoly of this class of products, led them for years, to root up and destroy, at a great cost, often by force of arms, every nutmeg or clove tree not required for the production of that quantity of spices which they calculated they could dispose of. Rosingain, near Banda, was almost abandoned after the extirpation of its spice trees, its people emigrating to the neighbouring islands in search of a livelihood. The people are of the Malayan race, short, squab and darker in complexion than the Malays or Javanese. The Amboynese are of a middling height and well formed. They are gentle, very sober, brave, easily managed, and make good mounted and foot soldiers and a considerable number of them have embraced christianity. Banda is very unhealthy, and is subject to frightful earthquakes. When first discovered by Europeans, the inhabitants had made considerable advance in civilization, but one still much inferior to that of the Malays and Javanese. Sir Stamford Raffles has furnished specimens of three of the languages of this furthest east portion, viz: those of Ceram, correctly Serang, of Ternate, correctly Tarnati, and of Saparuwa, one of the Banda isles. Of the language of Ceran, nine of the words are Malay, two Javanese, 17 are common to these two languages. Ceram Laut is the great place to which the Bugi carry the Papuan slaves whom they steal from New Guinea.

Timur is a word which means the east, and was probably imposed on this island by the Malays, to whose language it belongs, because this was the extreme limit of their ordinary commercial voyages to the south-east. Timur is about three times the extent of Jamaica. Its principal inhabitants are of the Malayan race, but it contains also Papuans or Negroes, and tribes of the intermediate race. The two languages of Timur are the Manatoto and the Timuri, the first spoken at the north-east end of the island, and the last used by many of the tribes as a common medium of intercourse. No alphabet has ever been invented in Timur; but judging by the specimens of its languages, the vowels are the same as those of the Malay and Javanese.

From Timur to New Guinea, there runs a long chain of islets, forming, as it were, a wall of barrier to the south-eastern portion of the Archipelago. In these islets the inhabitants speak many languages. By far the most ample and authentic account of them has been given by Mr. Winsor Earl, who says that in the south-eastern parts of the Indian Archipelago, where opportunities of social intercourse between the various petty tribes are of rare occurrence, every island, every detached group of villages, has its own peculiar dialect which is often unintelligible, even to the tribes in its immediate neighbourhood. In some of the larger islands, Timur, for example, these tribes are so numerous, and the country occupied by many of them so extensive, that it becomes impossible to form even an approximate estimate of their number. Of one language, the prevailing one among several languages of the island of Kisa, one of the Sarawati group in the chain of islets already mentioned, Mr. Earl furnished a vocabulary of 330 words. The Kisa is an unwritten tongue, but its vowels are the same as those of the Malay and Javanese.—*St. John's Indian Archipelago*, Vol. I, p. 121, 124, Vol. III, p. 220, *Argensilas*, *History of the Moluccas*; *Temminck*, *Possessions Neerlandaises dans l'Inde Archipilagique*, III, 219. *Temminck*, *Coup de Œil*, III, 219. I. 3. *Fr. Pirard*, *Voyages aux Indes*, *Hogendorp*, *Coup d' Œil sur Java*, *Heylyn*, *Cosmogaphy*, 918, *Crawfurd*, *History of the Indian Archipelago*, I, 3, *Wallace*, *Archipelago* ii. 18. 405, p. 153, *Temminck*, *Possessions Neerlandaises* III, 290, *St. John's Indian Archipelago*, Vo. I. *p.* 134, 135. or *Bikmore's Travels* 313. *Horsburgh. Direct y Valmont de Bomare*, *Histoire Naturelle* VI. 177 and 181. *Hogendorp Coup d' Œil sur Java. Forest*, *Voyage to New Guinea*, p. 37, 39. 545. *Temminck*, *Possessions Neer-*

landaises, iii. 151, 154. *Hogendorp, Coup de Œil sur Java. Kolff, Voyage of the Dourga. St. John's Indian Archipelago*, Vol. I. p. 140. *Keppel's Ind. Arch.*, Vol. II. p. 196. *Bikmore*, 210, 253. *Wall*, ii. p. 41, *Ritchie. The British World in the East* Vol. II. pp. 99, 100. *Mr Logan, in Journal of the Indian Archipelago October* 1852, pp. 579, 581, Vol. vi. No. x. See India, Java, Pulo-Gasses, Syang, Waygiou, Weeda Islands, Witsau.

MOLUCCA ¡ TREE. ENG. Aleurites triloba. *Forst.*

MOLUKA KAIA. TEL. Brinjal, Egg-plant; Solanum melongena.

MOLUVU KODI. TEL. Piper nigrum. *Linn.*

MOLY of Homer, μωλυ of Dioscordes, and Homer, probably Allium nigrum. *Linn.*

MOLYBDENA. Mr. Piddington, in analyzing the ores of antimony, found in one instance a trace of molybdena.

MOM PERS. GUZ. HIND. Wax, uncleaned wax, generally.

MOMADRU, HIND. Achillea millefolium.

MOMAI. PERS. Asphalte.

MOMIAI.

Hajar ul musa	ARAB.	Paraffin	ENG.
Asphalte,	ENG. PORT.	Petroleum,	,,
Shih-lan-yu,	CHIN.	Rock oil.	,,
Shih ts'ih	,,	Asphaltum	LAT.
Bitumen	ENG.	Asphaltum Persicum	,,
Compact bitumen	,,	,, Panjabinum	,,
Jews pitch	,,	,, Selajit	,,
Mineral ,,	,,	Momai	PERS.
Maltha	,,	Asphalto	
Naphtha	,,		

The English and Portuguese name asphalte is derived from the Lake Asphaltites, but the substance is now found in several countries.

Bitumen is obtained from the Swiss frontier in France, from the Bitumen Lake in Trinidad. It is found on the surface of volcanic productions; floats on the Asphaltic Lake or Dead Sea in Syria, is also found near ancient Babylon; it is supposed that the cement used for the walls of that city as also for the temple of Solomon, was a preparation of asphalte, and Herodotus mentions that it was heated and mixed with reeds and so used; it is supposed also to be the substance translated in the Bible as pitch, and to have been used by Noah to coat or pay the ark and by the mother of Moses to coat the vessel in which he was laid afloat, and it seems te be the substance known in Central Asia and in the north of Persia under the name of Momiai. Where damp has to be resisted, it is useful, it is found impervious to wet, white ants or vermin, and as it does not vegetate, rot or decay, it is superior to wood, or n[illegible] tar as a flooring material. Dr. Honigberger (p. 238 and 239) says that the Persian Mumiai—is deemed a certain specific in fractured bones, deserving the name of osteocolla. It is a solid, hard, heavy, black, glistening mass without any particular odour. The genuine is but seldom to be met with, even in Persia itself, the place of its origin, for the king of Persia is reported to collect the whole product yearly and to inclose it in small silver boxes, which are distributed as presents to his family and friends. In all Eastern bazaars may be found under the name of Persian Mumiai, a compound resembling the genuine in appearance. According to Dr. Seligmann, Mum in Persian, signifies wax, Iai or Ajin is the name of the village in the vicinity of which the spring of water containing Mumiai or Mumiajin is found. The Mumiai was discovered in the time of Feridun. He also says that the Asphaltum Selajit, Asphaltum Punjabinum or Punjab Asphalt, an officinal article at Lahore, is brought from the hills. The hakims and hindoo doctors use it instead of the Persian Mumiai in cases occurring from exterior violence. Half way between Behbehan and the river Kurdistan, are the ruins of Arrejan or Arrgan. Near the Straits of Teng-i-Teko, from whence the Kurdistan river issues into the plain, and not far from the village of Peshker, is a fissure high up in the mountains, out of which runs a black substance resembling pitch, which is gathered by the natives and is much esteemed in Persia for its healing qualities, especially for bruises and fractures. It is called Mumia or Mumia-i-Nai from the village Nai-deh at its bottom. Shiraz sustained the shock of an earthquake about the year 1810, when this fissure was enlarged and the Mumia since flows out more copiously. The excessive esteem in which it is held by the Persians may be judged by mentioning that Ali Murad Khan sent about an ounce of Momai enclosed in a gold box to the empress of Russia. De Guignes alludes to it as the Moumanni or Moumiani blanc: and in the Orientai Geography which was translated by Sir William Ouseley, it is said to be brought from a mountain in the district of Sumbeil, near the borders of Pars, and it is alluded to also in the Ajaib-ul-Makhlukat and the Jahan Numa. Baron de Bode surmises that this is the Sarcocolla of Dioscorides iii. 99, which is described as obtained from Persia and to have possessed wonderfully healing properties. It is a hard black substance and when about to be used, is mixed with melted sheep's fat, and

while hot, the bruised part is well rubbed with it. Sir William Ouseley derives its name from Mom-i-Ayi, the wax of the village of Ayi, and states that the Momai of Darabjird is alone reckoned genuine.

The Shih-lan-yu of the Chinese, said to flow from wells or springs, yellow and liquid, black, but becomes thick and clear like varnish, then a sulphur smelling, penetrating, inflammable substance; it is obtained from several sources. The Shih-ts'ih or stone varnish of the Chinese is obtained in Hankow, Yen-ngan-fu, Shensi, Lichau or Lei chau, Nan-huing-chau in Canton province, places between Burmah and Yunnan, and in the S. E. of Se-chu'en; is used externally and internally as a medicine, to burn in lamps, and to lubricate barrow wheels. In China, a kind of naphtha or rock oil, Mang-ho-yu, resembling Rangoon tar is obtained in the Corea by distilling a bituminous shale, and at Tung-shao, near Tam-sui in Formosa, are wells yielding some sorts of paraffin or thick bitumen, differing from the Rangoon and American earth oils. There are oil wells, or fire wells at Kia-ting-fu in Sech'-uen, which yield an inflammable gas, and an oily, greenish, combustible petroleum like liquid, containing paraffine. The wells are from five hundred to three thousand feet in depth: also, Tseh-chan-fu, in the S. W. of Shansi furnishes a kind of petroleum or rock oil.—*De Bode, Honigberger*, p. 238-9. *Bingley* I, 150. *Poole's Statistics of Commerce*, p. 14, *Smith Mat. Med. of China.*

MOMA-KHA, ? Burm., Salix tetrasperma *Roxb.* In Amherst, its timber is employed for gun stocks; it is a reddish, softish wood, close and compact, fit for turning purposes, and exempt from attacks of insects.

MOMANO, Guz. A mohammadan weaver or cultivator in Cutch.

MOMAY. Dr. J. D. Hooker observed in the month of September, that "birds flock to the grass about Momay; Larks, Finches, Warblers, abundance of Sparrows (feeding on the Yak droppings), with occasionally the Hoopoe: Waders, Cormorants, and Wild Ducks, were sometimes seen in the streams, but most of these were migrating south."

MOM-CHEENA, Beng. Stillingia sebifera.

MOMEEA. Hind.? Resin of Cannabis sativa of a kind, finer than charras.

MO-MEIT. See India.

MOMIN, a town 90 miles from Bamo. It seems to be under the Pan-Thay mahomedans. From Momin to Bamo the road runs through Shan and Chinese territory.

MOMIN, in Berar, weavers and sellers of native cloths, the Sarhi, Susi, Parban, Khodi. They profess muhomedanism.

MOMIN. Ar. A believer.

MOMIRA. Hind. See Mamiran.

MOMORDICA. A genus of plants belonging to the natural order Cucurbitaceæ, of which the best known species are.

M. balsamina.	M. cochinchinensis.
M. charantia.	M. dioeca.
,, ,, var. muricata.	M. ovifera.

MOMORDICA BALSAMINA.

Mokah,	Arab.	Balesan,	Egypt.
Ku-kwa,	Chin.	Balsam Apple,	Eng.
Lai-pu-t'an,	,,	Kurelo-jungro,	Sindh.

This bears a bitter oblong tuberculated fruit, eaten when green, but a drastic purgative when ripe.—*Smith.*

MOMORDICA CHARANTIA. — *Linn. var.* M. muricata, *Willde. Roxb. W. and A.*

Kurula,	Beng.	Karawila,	Singh.
Kyet-hen-kha,	Burm.	Podalang kai,	Tam.
Lamba karella	Duk.	Panna, . ,,	,,
Hairy Momordica,	Eng.	Pava ,,	,,
Karela,	Hind. Pers.	Pavai ,,	,,
Pandi pavel,	Maleal.	Kombu-pagal-kai,	,,
Pandi-pasel,	,,	Kakara, Metta kakara,	Tl.
Dirga Karavalli,	Sans.	Potti kakara,	,,
Karelo,	Sind.	Urakakara,	,,

This vegetable is very commonly cultivated in India and Burmah at the commencement of the rains, the fruit is from ten to fourteen inches long, and from two to four in diameter; the edges are curiously notched and ridged, the flavour is bitter, and it requires to be soaked before being cooked, sometimes used in brewing. The green fruit is used in curries, &c., is known by the name of small snake gourd. In Ajmeer, it is sown at the commencement of the rains, but may be continued during the cold season; it is a bitter fruit, very rough skinned, the edges have a very wrinkled appearance; when ripe it is of a beautiful deep red and yellow. The natives fry and eat them, but they are principally used in curries; they require to be soaked in salt and water before dressing. They sell from one to two pice a seer; act as an anthelmintic.

A variety, Fructibus oblongis, with oblong fruit,

Comboo pagulkai,	Tam.	Pandy pavel,	Hort. Mal.
Lumba carela,	Duk.	Deerga Karavullie,	Sans.
Commoo Kakakaia,	Tel.		

is a very valuable pleasant tasted and wholesome vegetable though perhaps a little too bitter. It is about four or five inches long and of a wrinkled and scabrous appearance outside. The natives sometimes make curry of it, but prefer it fried. In some parts of the country the Tamil name is pronounced Kombu-pawa-kai, another fruit, called Nerree pavay-kai, belonging to the Cucurbitaceæ, is sold in the bazaars. *Roxb.*

Voigt., Mason, Gen. Med. Top. p. 209, *Ainslie*, p. 238. *Riddell, Jaffrey.* See Gourds, also Cucurbitaceæ, also Vegetables of Southern India.

MOMORDICA COCHINCHINENSIS Spr.
Muricia Cochinchinensis, *Lour.* | Gol-Kankra, Beng.

This is grown in Bengal. Has large cream coloured flowers.

MOMORDICA DIOECA. *Roxb. Willde, W. and A. Ic. Rheede.*

Momordica missionis, Wall.

Sa-byet,	Burm.	Palu paghel,	Tam.
Kurtoli,	Duk.	Aga-Kura	Tel.
Dhar-karela,	Hind.	Aga-kara	
Irima-pasel,	Maleal.	Agakara Gudda,	
Kirara,	Ravi.	Potu-agakara,	
Vahissee,	Sans.	Potu Kakara,	
Tumba Karawilla,	Singh.	Pu-agakara,	

A small round-fruited species of Momordica much cultivated by the natives for their curries.

MOMORDICA MIXTA. *Roxb. W. and A.*
Gol-Kakra, Beng. | Adavi kakara, Tel.

The fruit is large, red, and thorny, contains a yellow insipid pulp, is totally inert as a medicine, and is indeed occasionally used for food in Bengal. This is erroneously named Makal by Ainslie, and he also, by mistake, applies the same term to the colocynth plant. Mukul is the correct name of Trichosanthes palmata. *O'Shaughnessy*, p. 349.

MOMORDICA MONODELPHA, *Roxb.* Syn. of Coccinia indica. *W. and A. Med. Top.*

MOMORDICA MURICATA. *Willd.* Syn. of *var.* of Momordica charantia. *Linn.*

MOMUND, an Afghan tribe. The Upper or Hill Momund occupy the hill range between the Punjkora and the Kuner rivers, and possess the Kurrapa pass. Two of their kheils are nomadic and in summer move to the head waters of the Helmund. The Upper or Hill Momund country extends from the south-western Swat border to a little beyond the Kabul river. Both banks of this river are in their possession, and their capital, Lalpoora, where the head of their tribe resides, is situated near the left bank. They owe allegiance to the Kabul government, though subject to an almost nominal control; and in the treaty with the Amir Dost Mahomed Khan he undertook to restrain them from hostility against British subjects. Their militia can muster about 12,000 fighting men. They are tolerably good soldiers, though not equal to the men of the most martial tribes. Their hills overhang the fertile strip of British territory, enclosed between the Swat and Kabul rivers near their confluence, known as Doaba, and this portion of the border is not more than 25 miles distant from Peshawur. The three sections of the tribe that have come in contact with the British are the Pindee Akee Momund, the Alumzye Momund and the Michnee Momund.

The Michnee Momund, after annexation, were allowed to hold from the British Government, a fief or jagheer in Doaba, the fertile triangle near the junction of the Swat and Çabul rivers, of which they collected the revenue. A portion of the lands they cultivated themselves, the remainder they farmed out to other tribes of the plains as tenants. Many of their clansmen dwelt in the plains of Michnee and some in the neighbouring hills. They traded in the Peshawur valley. The Alumzye Momund, whose headquarters are at Gundao, in the hills, also had a fief of Punjpao in British Doaba, chiefly cultivated by tenants. A few of their men lived in the plains and the majority in the hills. These also traded in the valley. The Pindee Alee Momund, at a former period, had held a similar jagheer in Doaba; but not since British rule. These have few relations either with the Government or the people of the Peshawur valley. They inhabit a very strong locality in the hills. The fiefs were originally granted by preceding Governments to the Momunds as black mail to buy off depredation.

Momunds of the Plains are a section of the Momund tribe who have colonized in the South-Western portion of the Peshawur district. They are now respectable cultivators. They maintain friendly relations with their neighbours, the Afreedee. Their chiefs hold jagheers, but the support they give to government in return is lukewarm. They have not fraternized with their fellow Momunds of the hills; but they have not cordially co-operated against the Afreedees, of whose vengeance they are perhaps apprehensive. See Afghan, Khyber.

MOMUNDPOOR. See Punjab.

MOMYAI, an "osteocolla" or rare medicament; usually the specimens consist of hardened tar or petroleum or even lignite. See Momiai.

MON is the native name of the people of Pegu. The Burmese call them Talieng. The Siamese appellation is Ming-mon. Part of this population dwell on the Delta of the Irawadi, Mon being the name used by themselves, for the native populations of Pegu, Moulmein, and Amherst in Martaban; but their neighbours call them Talieng, and the same names Mon or Talieng are given to the vernacular language of Pegu. The alphabet, like that of the Thay and Burmese, is of Indian origin, being essentially that of the Pali form of speech, and like all alphabets of this kind, it embodies a buddhist literature.

The Mon language is quite unintelligible to a Burmese or Siamese. The Mon called by the Burmans, Ta-lain, and Peguan or Peguer by Europeans, are the race occupying Pegu. They are an East Himalaic people, who long successfully contested with the Burmans the sway over the basin of the Irawadi. They were annexed to Burma, in the middle of the 16th century, but again threw off the yoke in the beginning of the eighteenth century and subjugated all Burma. Their range embraces the delta of the Sa-luen, where Moutama or Martaban was their chief port. They long preceded the Siamese in the Tennaserim provinces, and the languages of the Si-mang and Binua of the Malay Peninsula retain deep traces of their ancient influence to the south. A colony is also found in the basin of the Menam. Before the great southern movement of the Lau, the Mon appear to have occupied that basin also, and to have marched and intermixed with the closely allied Kambojans of the lower Mekong. Mr. ORiley thinks that the Mon are only distinguishable from the Burman by their less Mongolian and more Rakhoing aspect. They appear to have been considerably modified by the Indian element which has always been very powerful at the head of the Bay of Bengal. They seem to have been at one time the chief traders eastward of the Bay of Bengal. The Karen also preceded the Burman race in the delta of the Irawadi, and are the joint occupants with the Mon. They are also found in the lower plains of the Saluen, the deltas of the Setang and Irawadi, the middle basin of the Se-tang as far as Tongo, and in Tenasserim. In Martaban there is also a remnant of an allied tribe, the Toung-thu. Both the Karen and the Toungthu, belong to the Yuma branch of the Tibeto-Burman family. The long and narrow hill track between the valley of the Irawadi and the Sa-luen as far north as 23°, is occupied by cognate tribes called Ka-ren-ni (Red Karen) who are said to speak a very ancient dialect of the Yuma family. This branch has a paralle' range on the western side of the Irawadi In their traditions, they assert that they preceeded the Burmans as the dominant people of the basin and they seem from very ancient times to have occupied the whole of the valley southward from the valley of the Banak on the west to the borders of Yunnan. No trace of the Mon is now left aloug the Yuma range,—tribes of the Karen family being the exclusive holders of its inner valleys. Some of the very imperfectly described tribes on the eastern side of the Irawadi, to the north of the Ka-ren-ni, viz.; the Za-baing Ka-Khyen, &c., may belong to the older immigration. But the Mon is the only remnant within the ancient Ka-ren province, and ts earlier preservation is doubtless owing to the same causes, its arts, civilization and wealth, which have enabled it to hold its own against the Tibeto Burman horde of the Irawadi. The Nicobar Islanders appear to have been an early colony of the Mon race in its pure or more west Chinese and less Indian condition. They are flatter faced and more oblique eyed than the Rakhoing and Mon, in these resembling the more sequestered hill tribes of the Burman race. In some islands they have been much mixed with Malay colonists. Nicobar phonology is allied to that of the Silong and Simang. The first migrations from the northern side of the Himalaya is now best represented by the Annam, Kambojan, Mon and Lau tribes, who appear to have been at a later period gradually pressed by the Tibeto-Burman tribes, to the eastward and southward. The Mon Anam or East Himalaic tribes, occupy the territory bounded on the north, by the left side of the valley of the Brahmaputra as far as the head of Assam, and a line drawn thence eastwards along the range in which the Irawadi has its sources, and across the converging meridianal chains, beyond, to the most eastern, the Mangli, which separates the Kiang from the M-Kong. The Anam, Kambojan, Siamese, Mon, Burman and the other Ultra-Indian languages are all characterised by strong complex sounds. The Anam and Siamese abound in complex vowel sounds and the Burman family in complex consonantal sounds which are harsh in Singpho, less so in Rakhoug, and much softened in Burman. The Anamese group, amongst whom are the Moy, are found in Cochin-China and Tonkin. They are a section of the division to which the Chinese belong. Two thousand years ago, or two centuries before Christ, the Chinese found the Anamese, in possession of the basin of Sang-Koi. The Anamese, in size, form of the head, and person, expression and temperament, have a closer resemblance to some Indonesian tribes. The Javan group has a larger admixture of the Anam type than the Sumatran or Borneo. Anam heads are common in eastern Java and especially among the Bawian and Madura. The Malayans and western Javans have frequently a more Siamese form. The Anamese want the large straight faces, flat occiput, lowness of the hairy scalp, comparatively small and firm mouth, hard staring eye and grave expression of the Siamese; Anam is Cochin-China: Laos and Ahom belong to Anam.

The Burmans, the predominant people of

the basin of the Irawadi, occupy the lower part of the basin above Pegu, the southern part of the upper basin and the valley of the river beyond, as far as Ba-mo. They are also found in the delta, but their progress there has been comparatively recent, and the prior inhabitants still form the greater majority. Their native name Ma-ran-ma, or M'ran-ma, whence their softened modern M'yan-ma, M'ya-ma, is the origin of the European corruption of the Burman. The principal seat of the Burman power appears to have been for the longest periods in the same part of the basin where it now is. In the era of their greatest stability and prosperity, their capital was at Pagan probably the place of that name above Ava from the second to the middle of the fourteenth century. Pevious to this, on their first advance from Aracan, they appear to have conquered the northern part of the ancient kingdom of the Mon—for their capital was for 395 years at Prome. It was not till the middle of the sixteenth century that they succeeded in annexing Pegu. But in the middle of the eighteenth, the Mon threw of the yoke and in their turn subjugated all Burma for a short period. The Burman race differ from the Anamese in being stouter and darker, and in the head being Daya-Polynesian or Turanian oval, and not obtusely ovoid. The head varies greatly and the coarser forms show a tendency to the Binua contraction of the forehead, rendering the lateral expansion of the forehead very marked. The normal, or non-Indianised Burman head, appears in many respects to resemble the coarse Sumatran, Javan, Bornean and Polynesian. This softened Turanian type is decidedly allied to the oblong square and oval Chinese type and not to the ovoid and orbicular type of the Tibetan, some of the Himalayan-Gangetic, the Anam and the Celebesian tribes. The Burmans on the west more often resemble the handsome Asianesian tribes found in Borneo, some parts of East Indionesia, and Polynesia. Burmans and Malays are somewhat stouter than the Siamese, the average height being probably about 5 feet 2 inches. Burman women are more nearly the companions and not the slaves, of the men. But the Tibeto-Burmans and the cognate Indonesian tribes, permit great license to both sexes, prior to marriage, when chastity is not required.—*Latham's Ethnology.*

MONAKALLEE, a river of Chittagong.

MON-ANAM. The Mon Anam or East Himalaic tribes, occupy the territory bounded on the north, by the left side of the valley of the Brahmaputra as far as the head of Assam, and a line drawn thence eastwards along the range in which the Irawadi has its sources, and across the converging meridional chains, beyond, to the most eastern, the Mangli, which separates the Kiang from the M-Kong.

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MONAL, a pheasant of the Himalaya, Lophophorus impeyanus.—*Adams.*

MONAR. Salt makers.

MONAS, A tributary to the Brahmapootra: it rises in Himalaya range, in lat. 28° 20', long. 91° 18.' runs S., 40 m.; S. W., 110 m.; S. W., into Brahmapootra. Length, 189 m.: it receives the Deomree, of greater length than itself.

MONASS, a river near Chyliabaree in Bograh district.

MONCHON, Macassar; Mandar also Akel, Port. Arenga saccharifera.

MONDA MARAM, Tam. Buchanania latifolia.

MONDA.— ? The seed of a plant which grows in rice-fields.

MON DEIN, Burm. A hurricane.

MONE. See Shan.

MONEELA GRAM OIL, Eng. Dolichos biflorus.

MONEGAR; in the languages of the south of India, a superintendent or head of a village or temple, or subordinate revenue officer.—*Wilson.*

MONEY.

Naqd,	Ar.	Rupai,	Hind.
Naqud,	,,	Moneta,	It. Lat.
Tankah,	,,	Danaro,	,,
Monoie,	Fr.	Zar,	Pers.
Monoie,	,,	Zar-o-Sim	,,
Monnaie,	,,	Moneda	Port. Sp.
Paise,	Hind.		

The current and convenient principal coin of the Malay and Philippine Archipelago is at present, and has long been, the hard Spanish dollar, the peso duro of the Spaniards; and that with globes and pillars, containing 3709 grains of pure silver, and worth in sterling money 5179 pence, has an universal preference. The English rupee and Dutch guilder are but of local currency and always, more or less at a discount. The dollar, in the native languages, is known by various names; the Malays usually call it real, which is, no doubt, an "abreviation of the Spanish real de a ocho, or a piece-of-eight." The common name with the Javanese is ring git, which literally means "scenic figure." A great variety of small coins of brass, copper, tin and zinc are in circulation throughout all the islands. The most frequent of these is the Dutch doit, of which about 300 ought to go to a Spanish dollar. The intrinsic value of all such coins, however, have no relation to their assumed one, and being usually over issued, they are generally at a heavy discount. The small coins of Palembang, Achin, Bantam, and Queda are of tin. Those of the latter place go under the name of tra, which is, however, only the word "stamp" or "impression." Of these 160 are filed on a filament of ratan, of which 8 strings or 1280 coins are considered equivalent to a hard dollar. In Bali and Lomboc, the currency consists of Chinese Zinc coins with a hole in the middle for filing them on a string, each string having 200, and five of these are called a siah, that is, "one thousand," being the highest denomination of money in the reckoning of the inhabitants of these islands. Their value rises, and falls in the market according to the supply, like any ordinary article of merchandise; so that a Spanish dollar will sometimes buy 800 of them, but often as few as 500 only. All these small coins are generally known by the Javanese name of pichis, corrupted pitis by the Malays, a name which had extended to the Philippines. The only native country of the Archipelago in which a coin of the precious metals seems ever to have been coined, is Achin. This is of gold of the weight of nine grains, and of about the value of 14d. sterling: to which European traders have given the name of a mace, a corruption of the Malay mas, itself a corruption of the Sanscrit, masha, the name of an Indian weight. All the coins of this description that have been seen are inscribed with Arabic characters, and bear the names of the sovereigns under whom they were struck, so that they are comparatively modern. The Javanese appear to have coined some of their own money, as we find from many examples excavated from old temples, and other places.

Money seems to have been coined in China, in gold and silver and lead, so early as Confucius' time, but money payments are still made in kind or by pieces of silver. Most of their calculations are made by a reckoning board. There is no coined money in China, except the brass pieces with a hole in the centre. Silver is sold by the weight, and an ounce is the equivalent of from 1700 to 1800 of these brass coins, which are called "sapek" by Europeans, they have some pieces of brass called *tsian*, and in Mongol *tchos*, of which the inhabitants of Siberia make Tchok and Tchek, they are of less value than a copec. A kind of notes are in circulation among private persons.

In British India, it was enacted that from the 1st September 1835, the coinage of former rupees should cease at all the mints throughout India, and that in future there should be coined a rupee (with doubles, halves and quarters) to be called the Company's rupee which should contain 165 grains (11-12ths) pure silver, and 15 grs. (1-12th) alloy. This new rupee, which was made a legal tender in all payments, is nearly equal to the former Furruckabad, Madras and Bombay rupees, and is received as an equivalent by them and for the Sonat rupee, and for 15-16th of the Calcutta Sicca rupee. It is worth, reckoning silver at 5-6d an ounce, 1s. 11d. and 2s. 0½ stg., its current value being 2s. The Company's rupee bears on the one side the head of the reigning sovereign of Great Britain and in the obverse, the words E. I. Co. and the designation of the coin in English and Persian. It was also enacted that from the 1st September 1835, no gold coins shall be coined at any mint in India except gold mohurs or 15 rupee pieces (with the sub-divisions containing each 165 grains (11-12ths) pure gold, and 15 grains (1-12th) alloy. Such mohurs are consequently worth 29s. 2 each.

These coins are marked in the same way as the new rupees but they are not a legal tender.

The Persian coins are of gold, silver, and copper; each metal being struck in almost its pure state. The gold money are called *tomaun*; one of which, in intrinsic value may now be equal to ten shillings English, they were worth more, formerly; but during the last fifty years, their size and weight have gradually decreased. There are two sorts of silver money, the highest in value is the real, eight of which amount to a tomaun. The smaller silver coin is called the *white* shy; eight of these being equal to a real. The copper money has the name of *black siahi*; and twenty four of them amount to one real. Tomaun are coined in almost every great province; but they differ much in actual value, though all pass current for the same number of real.

Payments are made, in Turkish dominions, in piastres and Spanish dollars, fifteen of the former being equal to one of the latter. The piastre is divided into forty para.

A pound sterling is worth seventy, to one hundred piastres. — *Prinsep's Tibet, Tartary and Mongolia, p.* 50. *Crawfurd's Dictionary, p.* 285, 286. *Robinson's Travels. Vol.* II. p. 4. *Porter's Travels Vol. I. p.* 250.

MONG-DAYAT-NEE, Burm., or Red-mong-dayat, a tree of maximum girth 2 cubits, and maximum length 15 feet. Not abundant, but found on the sea-shore from Amherst to Mergui and on the Callagouk islands. When seasoned, it floats in water. Used for crooks, and straight parts also of ships, and boats: is a light tough wood with a good grain, but too liable to rot to be recommended.—*Captain Dance.*

MONG-DAYAT PEW, Burm., or White mong-dayat, a tree of maximum girth $2\frac{1}{2}$ cubits, and maximum length 22 feet. Scarce, but found all over the Tenasserim provinces near the sea and at the mouths of the rivers. When seasoned, it floats in water. It is not a good wood, being very perishable.—*Captain Dance.*

MONGHIR, L. 25. 27' 4", N. L. 86° 40' 2" E. in Bengal, in Bahar province, on the right bank of the Ganges. The level of the railway tunnel is 389 ft. The Mean height of the station, ab. 200 ft. above the sea.

The town is the chief place in a revenue district of Bengal formed out of the ancient Bahar. It is written Monghir and Monghyr and is a pretty town in a charming green valley, with the broad river washing it on two sides and hills in the back ground. Monghyr was captured on the 10th October 1763. Monghyr, is celebrated for its iron manufactures, especially of muskets, in which respect it is the Birmingham of Bengal. Generally speaking, these weapons are poor, though stamped with the first English names. A native workman will, however, if time and sufficient reward be given, turn out a first rate fowling-piece. The inhabitants are reported to be sad drunkards, and the abundance of toddy-palms was quite remarkable.—*Hooker Him. Jour. Vol.* ? *Page* 87. *Tr. of Hind. Vol. I. P.* 107.

MONFEA ISLAND, on the E. coast of Africa, extends from lat. 8° 2' S. to lat. 7° 38' S., and in long. 39° 57' E.

MONGHOL, See Haiyu; Chetang. Mongol.

MONGHY PAITAN a town in Berar.

MONG-NYEN, Burmese. Sinapis orientalis.

MONGOLIA consists of four great divisions, viz Inner Mongolia, lying between the Great Wall and the Desert of Gobi: Outer Mongolia between the Desert and the Altai Mountains; the Kokonor country between Kansah, Szchuen and Tibet and 4th the dependencies of Alia-sutai to the north of the Kalkas Khanates.

The desert of Central Asia, extends from the Atlantic to the Yellow Sea. A strip of rich vegetation occurs in its centre where the Tigris and Euphrates and their affluents enrich the country. To the westward of it are the seas of sand of the Arabian and African wastes, seldom raised above, often sinking below, the level of the ocean. To the eastward of the rich tract in Persia, Kerman, Seistan, Chinese Tartary and Mongolia, the desert consists of a series of plateaux, having from 3,000 to nearly 10,000 feet of elevation.

The great highway between Pekin and Europe, from time immemorial, has been the caravan tract from the western end of the Great Wall across the desert of Gobi. The route issues from the western end of the Great Wall, and moving through the Kiayu Pass, has to traverse N. W. 500 miles, of a desolate sand tract to reach the city of Khamil. At this town the road bifurcates, the upper branch leading through Barkul Urumchi and Kurkur-usu into Dzungaria; the lower through Pijan, Turfan, Karashar, and Kuchu to Aksa in Eastern Turkistan. While Chinese rule prevailed, Dzungaria and Eastern Turkistan formed the province of Ili.

The Gobi desert is believed to be inhabited by a lonely demon, whom they call the Ghol-i-Biaban, or spirit of the waste, a gigantic and frightful spectre which devours passengers. It is quite an oriental idea, to make

demons and evil spirits wander through dry places. But the belief that wildernesses are haunted places, is a very old and general one. Our blessed Lord himself in a very solemn passage, Luke xi.24, adopts the Jewish phraseology as to this matter. Pliny says (vii 2). that in the deserts of Africa phantoms in human shape appear to travellers and immediately vanish again. But the belief is specially prevalent among the nations of Central Asia. By them accordingly "deserts and the like, where nature shows herself in vast forms and in all the terrors of her influences are held to be the especial head quarters and rendezvous of malignant spirits...hence the wildernesses of Turan, and particularly the great sand-waste of Gobi have from hoar antiquity had an evil fame. The Turks have a saying that evil spirits play at ball in desert places; both Fa-Hian and Marco Polo allude to the evil genii of the deserts of Central Asia, and Rubruquis tells of a frightful defile, where the demons were said to snatch travellers off their horses.

Baikal lake in Mongolia is an expansion of the Angura river. Its length is nearly 400 miles (according to Bell 300 miles) with 45 miles of average breadth from north to south. It has steam boats plying on it. Its seal and sturgeon fisheries are valuable, and the oil of the fish called the golomynka, the Callionymus Baicalensis is valuable Mountains encompass the lake entirely. The river Selingue falls into it from the south-west and here the lake is about 50 miles broad; the Paeur-ku-simo from the south-east, and the Gong-ko-la (Upper Angara) from the north-east. Towards the north-eastern end of the lake is an island called Oleao-han (Olchon) about 50 lee in breadth, and 200 or more in length. This island is frequented by 50 or more of the families of the wandering tribes of the Mongols and the Pu-la-te (Buraty of Bell), and they bring hither with them their horses. Baikal lake is 1,715 feet above the level of the sea. Selinghinsk, 1,779 feet, and Kiakhta 2,400 feet: consequently higher than all the towns of the Harz and the Swiss Alps. "The Baikal has many and various kinds of excellent fish, particularly sturgeon, and a fish called omully, in shape and taste resembling a herring, but broader and larger. The omully come in vast shoals from the Baikal, in autumn, up the river Selingue to spawn, after which they return to the lake so weak that many of them are carried down floating on the surface of the stream. During the progress of the omully up the river, the inabitants of the adjacent villages assemble with their nets, and catch as many of them as they wish.

On this occasion the poor take what they can use, and the rest are left upon the banks. These fishes advance up the river about 10 miles a day. On their first appearance, the report is soon spread over the country, and, in two or three hours, the people catch as many as they need either for present use or winter provisions. This fish is very agreeable food either fresh or salted. They are observed to be much better and fatter the nearer they are caught to the sea.

Dobsoon-noor or the Salt Lake, is celebrated over all the west of Mongolia. It furnishes salt, not only to the neighbouring Tartars, but to several provinces of the Chinese empire. The Dobsoon-noor is less a lake than a vast reservoir of mineral salt mixed with nitrous efflorescence. The latter are of a faint white and friable between the fingers; they are easily distinguishable from the salt, which is of a greyish tint, and with a shining and crystaline fracture. The lake is nearly ten miles in circumference, and here and there are yourtes inhabited by the Mongols, who are occupied with the salt trade; they have also Chinese partners, for Chinese take part in every kind of trade or industry. The manipulation to which the salt is subjected requires little labour or science. It consists of nothing more than picking up the pieces, laying them in heaps, and covering them with potter's clay, and the salt sufficiently purifies itself.

The Mongol descendants of Chingis-khan as a conquering race, followed the Turk and the Hun, conquered China in the east, where they founded the Mongolic dynasty of Yuan, and in the west, after subduing the khalifs of Bagdad, and the sultans of Iconium, they conquered Moscow, and devastated the greater part of Russia. In 1240 they invaded Poland, in 1241 Silesia. Here they recoiled before the united armies of Germany, Poland, and Silesia. They retired into Moravia, and, having exhausted that country, occupied Hungary. At that time they had to choose a new khan, which could only be done at Karakorum, the old capital of their empire. Thither they withdrew to elect an emperor to govern an empire which then extended from China to Poland, from India to Siberia. But a realm of such vast proportions could not be long held together, and towards the end of the thirteenth century it broke up into several independent states, all under Mongolian princes, but no longer under one Khan of Khans. Thus, new independent Mongolic empires arose in China, Turkestan, Siberia, Southern Russia, and Persia. In 1360, the Mongolian dynasty was driven out of China; in the 15th cen-

tury they lost their hold on Russia. In Central Asia, they rallied once more under Timur (1369) whose sway was again acknowledged from Karakorum to Persia and Anatolia. But in 1468, this empire also fell by its own weight, and for want of powerful rulers like Chongis-khan or Timur. In Jagatai alone, the country extending from the Aral Lake to the Hindu Kush, between the rivers Oxus and Jaxartes (Jihon and Sihon), and once governed by Jagatai, the son of Chingis-khan the Mongolian dynasty maintained itself, and thence it was that Baber, a descendant of Timur, conquered India, and founded there a Mongolian dynasty, surviving up to the year 1857 in the great Moguls of Delhi. Most Mongolic tribes are now under the sway of the nations whom they once had conquered, the Tunguisic sovereigns of China, the Russian Czars, and the Turkish sultans. The Mongolic language, although spoken (but not continuously) from China as far as the Volga, has given rise to but few dialects. Next to Tungusic, the Mongolic is the poorest language of the Turanian family. The Mongols who live in Europe have fixed their tents on each side of the Volga and along the coast of the Caspian Sea near Astrachan. Another colony is found southeast of Sembirsk. They belong to the Western branch, and are Olöt or Kalmuk, who left their seats on the Koko-nur, and entered Europe in 1662. They proceeded from the clans Dürbet and Torgod, but most of the Torgod returned again in 1770, and their descendants are now scattered over the Kirgisian steppes. For a time at least there were two Mongol dynasties in Central Asia, between the frontier of the Great Khan and the Caspian. Kaidn, great grandson of Chinghiz, through his second son and successor Okkodai, and who disputed the sovereignty with Kublai, through life, represented one of these, whilst that of Chagatai was the other. The Mongols of the Russian empire comprises six Kalka tribes the Buriat and the Kalmuk.

The Buriat area occupies the parts about Nizhni Udinsk, to the east of the Lena, and extends to the country of the Khorin and Barguzin tribes (both of which it includes) beyond Lake Baikal. It is bounded on the south by the Chinese frontier, beyond which few or no Buriat are to be found; the Mongols of the northern parts of China and Mongolia, in the proper sense of the term being Kalkas. The Buriat amount to about one hundred and ninety thousand souls; some few being mahomedans, some christians, some shamanists, the majority buddhists. The latter brew an intoxicating liquor called kumiss; some of the tribes may brew beer.

The Kalmuk of the Russian Empire are 119,162 viz.: in the Government of

Astrakan ...	87,556	Sarator ...	692
Caucasus ...	20,591	Stavropol....	10,223

In 1700-1703, a Durbet migration took place, in the same direction. One of the leaders of these movements was Anuki Khan, who assisted Peter the Great against Persia. By 1771, discontent had arisen, and, a large, though partial, re-migration was effected through the secession of seventy thousand families. They left their Russian occupancy against the will of the Russians and were followed by a Russian army. They found no friends in the countries through which they passed; but, on the contrary, bitter enemies, who treated them as unwelcome visitors. These harassed them in their journey; and the Russians pressed upon them from behind. However, they either made or found a way, and forced themselves forward to the frontiers of China; which, after a loss of 20,000 families, and innumerable hardships, they reached their destination a starved and stricken remnant. They were, however, hospitably received. The Bouriat Mongol, are a no made people who live in the provinces of Irkoutsk, south of lake Baikal?

Of the three great races in China, Chinese, Mongol and Mantchu, the predominating color of the skin of the Chinese is yellow, but yellow brown and sometimes a maroon tint occur. The face is broad and flat: cheek bones projecting, irides black; eyes oblique: beard scanty, stature above that of the Malay and Tibetan, below that of the European. The sea-coast people are skilful and enterprising, with that self-reliance which enables nations to emigrate, and we find them swarming in the Malay ports in Singapore, Borneo, and the Philippines, and numbers are in Australia, the West Indies, Sandwich Islands and California, but, except in buddhist Burmah, they are not settlers, only forming temporary connections, sending all their savings, and looking forward to return, to their native land. Next to the Malay this people are the most formidable pirates of the eastern seas. The Mongol and Chinese have scanty beards. The numerous military feudatories of the Empire are scattered through the regions known to the Chinese geographer as Inner and Outer Mongolia, Uliasutai, and Tsing Hai, or Koko-nor; but there are also the troops of Tibet under the resident Minister of that country. The tribes acknowledging the sway of China are divided into Inner and Outer Mongolians. The former occupy the region to which their name refers them; the latter, all the other tracts and districts above mentioned.

Inner Mongolia, lying between the Desert of Gobi and the continuous frontier of Manchuria and China, was occupied, in 1812, by 24 tribes, differing in name, irregularly ranged under 49 standards, and divided, in uneven proportions, into six chalkan, or leagues.

The Outer Mongolians were, 1st, four tribes of Kalkas of different names, under khans, which, with two fragmentary tribes attached to them formed four leagues; they numbered in all eighty-six standards, and resided in the territory north of the Desert of Gobi, geographically named Outer Mongolia; 2d, Eleven tribes, not in leagues, under 34 standards, scattered to the west of the Holan mountains, in the south-west of Inner Mongolia; to the south of the Altai; and to the north of the Tengkiri ranges; 3rd, Two tribes of mohammedans, under two standards, at Hami and Turfan, within the provincial boundaries of Kansuh, south of the Celestial Mountains; and 4th, Five tribes under 29 standards round Koko-Nor, called by the Chinese Tsing-Hai, or Azure Sea. There are lamas of both Inner and Outer Mongolians. Nearly every standard of the above, if not all, has a native head entitled a Dzassak, whose chieftainship is, with slight limitations, hereditary; the people under their rule are collectively styled orbadu or orpatu, the lamas excepted, who are distinguished as of Shapi Nor; their Dzassak take the prefix lama before their title. The few tribes, or remnants of tribes, not under such chieftains, are under the more immediate authority of the Banner generals and resident Ministers from China. These last may be briefly enumerated; under the Tsiangkiun of Sui-yuen are the Tumet of Shansi beyond the Wall; under the Tutung at Kalgan, on the Wall, the most privileged tribe of Chahar Bargou incorporated in Chahar, Kalkas and Eluth; under the Tutung at Jeh-ho, Tashtava Eluth; under the Fu-tutung at Hurun-pir, Eluth and New Bargou; under the Tsung-kwan at Tasangula, Solon, Taguri, Orunchun and Pilar, paying peltry; both these being under the Tsiangkiun of Sagalien. In Ili, the Tsiankiun has authority over Eluth and Chahar of his own Central Province of Ili, who have also Chinese ministers over Eluth, Chahar, and Hassack under the Tstantsan Minister resident at Tarbagatai, and over the mohammadans of the eight cities in Ili, south of the Tien Shan, who are under resident ministers of different degrees.

In Uliasutai province, which receives a small garrison from the Tsiangkiun of Shansi, there are Tangun Uriankai, some of them Yumu herdsmen, some Tasang peltrymen, under the Tsiangkiun in observation at Kurun, who is father supreme over the ministers at Kobdo, having charge of the Mingat, Eluth, Chaksim, Altai Uriankai and Altai-Nor Urian-kai of the far province.

On the borders of Tibet are Tamuh, or Dam Mongols, under eight standards, amenable to the authority of the resident Tsantsan.

As to the feudal constitution of these tribes. The six ming, chalkan or leagues, into which these twenty-four tribes are formed are each under a head or elder, and a lieutenant, chosen from a list of Dzassack presented to the emperor by the Colonial Office. Every tribe is bound to assist any other in the same league which may be in danger. Once in three years, the leagues are mustered by four high commissioners selected by the emperor from incumbents of high civil and military posts in the empire; their visit is of a thoroughly inquisitorial character. The Dzassak are in turn compelled to pay visits to Peking; the year in which it is not the duty of this or that Dzassak to go, he sends a Taikih. On stated occasions, all assemble in court costume to do homage in token of fealty before the door consecrated to Majesty at the head quarters of the tribe.

The internal economy of the Outer, is much the same as that of the Inner, Mongolians. Their Dzassak are ennobled by all the same titles except Tapunang of which there are none. Some of the Dzassak, whether otherwise ennobled or not, have the title Khan, which is superior to any of the rest, and brings with it a higher allotment of pay and gifts. Their chalkan or leagues, have each a captain-general, and a lieutenant like the Inner Mongols, and are like them mustered and inspected triennially. Their military organization is, with a few exceptions, the same. First, in the region of Outer Mongolia, we find four leagues of Kalkas, each under a khan: 1st, the Tuchetu khanate, numbering 20 standards under 58 tsoling; 2nd, the Sain-noin 24, including two Eluth standards, in 38½ tsoling companies; 3rd, the Tsetsen, 23 standards in 46½ companies; 4th, the Dzis-saktu, under 19 standards, including I of Khoits in 24½ companies. Now come the Durbet in two wings, each of which is a league under a lieutenant general, appointed as above: the left comprising ten standards of Durbets and one of Khoits, in 11 companies; the right, three of Durbets and one of Khoits, in 17 companies. Their position is beyond the north-west frontier line of the Dzassaktu; they extend across the province of Kobdo north of the

city of that name, and their troops, amounting in 1812 to 1400 makia, were under the Tsantsan of the Chinese Government at Kobdo. The two wings are subject to one khan. Under the same officer of Kobdo, are the troops of the New Turguth of the Urungu river, in the south-east of the same province, and Hoshoit of the Djabkhan farther north. The former under two standards in three companies, which would give but 150 makia, form a league; the single standard and company of the latter, furnishing 50 makia, belong to none.

Under the Kurun general are 595 Tasang families of Uriankai Tangun, paying 2 skins of marten fur, and 412 paying 80 gray mouse skins, under the Tsantsan of Kobdo, 412 of Altai Tangun, paying gray mouse skins, 253 marten skins, and 429 paying four fox skins each: also 61 of Altai Nor Tangun paying gray mouse skin, and 147 paying marten fur. Of Yumuh there are, under the general, eight companies of Uriankai, and under the Tsantsan, seven of Altai, and two of Altai Nor.

Of the leagues whose soldiery is under command of the Tsiangkiun of Ili, of whom some mention has been made before, there are four of Old Turguth and one of Hoshoit distributed in five circuits. The north contains the Old Turguth of Hopoksiloh, three standards in 14; the east, those of Tsirholang, two in 7; the west, those of the river Tsing one, in 4 companies. These are north of the Tengkiri, stretching well into Tarbagatai.

The Mongolians of Central, Northern and Eastern Asia are a squat, flat faced, peculiar eyed, beardless people. The Mongol is of moderate stature, but his large leather boots, and wide sheep-skin robe, give the person a short and squat appearance. To complete the portrait must be added a clumsy, heavy gait, and a harsh, shrieking language, bristling with terrible aspirations. Yet notwithstanding this harsh and savage exterior, the Mongol is full of gentleness and bonhommie; he passes suddenly from the wildest and most extravagant gaiety to a melancholy that has nothing repulsive. Timid to excess in general, when excited by fanaticism or the desire of vengeance he displays an impetuous courage that nothing can arrest; he is simple and credulous as a child, and is passionately fond of stories and marvellous recitals. To meet a travelling Lama he always reckons a piece of extreme good fortune. The Si-Fan, or Oriental Tibetans, are nomadic, like the Mongol-Tartars, and pass their lives wholly in the care of their flocks. They do not lodge, like other Mongols, in Yourta, covered with felt, but in large tents of black linen, of a hexagonal form, without any woodwork inside to support them. The side angles of the base are attached to the ground by nail, and the top supported by cords, which, are fastened into the ground at a certain distance from the tent. The nomadic Si-Fan are easily distinguished from the Mongols by their more expressive physiognomy, and their greater energy of character; their faces are not so flat, and their manners have an ease and vivacity which contrast strongly with the heaviness of the Tartars. Their encampments resound with noisy songs, merry games and shouts of laughter; but with these dispositions to gaiety and pleasure, they are of a warlike character and indomitable courage; and though their names are on the list of tributary nations, they obstinately refuse both tribute and obedience to the emperor of China; indeed, they manifest the most profound contempt for Chinese authority. Some of them carry their predatory incursions to the very frontiers of the empire, and the Mandarins do not dare to interfere with them. They are good horsemen, though, in this respect, they do not equal the Tartars. But, besides attending to their flocks, they practise some kinds of industrial occupations, and turn to account the wool of the sheep and the long hair of their oxen, weaving from them a coarse kind of cloth, which they use for tents and clothing. When they assemble round their great cauldron full of milk-tea, they give themselves up freely to their gossiping humour, and their taste for stories about Lamas and robbers; one need only set them going, and one is sure of seeing them display an apparently exhaustless repertory of anecdotes, local traditions, and legends.

There is a rollster kept of the Mongolian nobles and they are obliged to present themselves every year at Peking. If the emperor cross the border to hunt, they do him homage at his hunting-ground instead, and the expedition is under the conduct of some of them, and the rest attach themselves to his suit while it lasts.

The latest investigator of the general subject of human affinities includes in the great Mongolian family not merely the high Asian nomades or the Turk, the Mongol and the Tangus, but also the Tibetan, the Chinese the Indo-Chinese, and the Tamulian. And under the term, Tamulian, he includes the whole of the aborigines of India, whether civilized or uncivilized, from Cape Comorin to the snows, except the inhabitants of the great mountainous belt confining the plains of India towards Tibet, China, and Ava.

These last he thinks are, in the North West, derived from the Tibetan stock; and in the South-East from the Indo-Chinese stock; the 92° of East longitude, or the Dhansri river of Assam, apparently forming the dividing line of the two races, which are each vastly numerous and strikingly diversified, yet essentially one, just as are the no less numerous and varied races of the single Tamulian stock. Mr. Hislop took almost a similar view, as the result of his philological inquiries.

The Mongol in Kabul, Herat and Persia are called Kalmuk in Herat and Affghanistan, and were introduced from Balkh towards the end of the 18th century. Those of Kabul and Persia, are now called Aimak or Char Aimak, and the Hazara. The term Aimak is a Mongolian, Mantshu and Turk word, meaning tribe. They dwell to the north of Herat and Kabul in the range of the undulating country, which in some places assumes a mountainous, in others a hilly character, and in some parts is well-watered, in others bleak and rough, forming a water shed of two natural divisions, from the west of which flow the Murghab, the Tajend and the Furrah-Rud, and from the east, the Helmund, the south eastern feeders of the Oxus and the north western feeders of the Kabul river.

In the Derajat are warlike Baluchi and Afghan tribes the most unyielding of whom are the Waziri, who continue to resist the efforts of English power to restrain their inroads on the plains. Still further north and west are the numerous tribes of Afghanistan, of whom may be mentioned the powerful Durani race and the Tajik tribes.

In the Bunnu valley, there are mixed races and we may notice the Durdu in Giljit and Chulas.

The Thibetan and Nepalese are a Mongol race.

The Darma race occupying the Darma pass leading into Gurhwal, are said to be the descendants of a body of Mongol whom Timur left behind him in Kamaon. They practise divination, taking their omens from the warm liver of the sacrificed sheep. They eat the yak and the cow, inter their dead for a time and then, in the month Kirtik, they exhume and burn them. The great aboriginal stock of the inhabitants of the mountains, east of the river Kali, as in Nepaul, is Mongol. The fact is inscribed in characters so plain, upon their faces, forms, and languages, that we may well dispense with the superfluous and vain attempt to trace it historically in the meagre chronicles of barbarians.

From Kashmir, eastwards, all the easily accessible portions of the Himalaya are occupied by Arian Hindu as far as the eastern border of Kumaon and the Kali river separating Kumaon from Nepal—the Tibetans being here confined to the valleys about and beyond the snow. People of Tibetan blood have migrated into Nepaul, throughout its whole length, and have formed mixed tribes whose appearance and language is more Tibetan than Indian, but whose religion and manners are Hindu. East of Nepaul, in Sikkim and Bhutan, the Hindu element almost disappears, and the Thibetans are altogether dominant.

The Ugro-Tartarian languages, of High-Asia and other regions, which other writers style Turanian, are those of Dr. Pritchard's second group of nations belonging to the same great family and include the various hordes who have been known under the names of Tartar, Turk, Mougol, Mantchu, and Tungus. All these nations appear, from the result of late researches, to be allied in descent, though long supposed to be quite separate. In the vast region of High-Asia, extending from the chain of Altai to that of the Himalaya are the pasture-lands, where, during immemorial ages, the nomadic tribes of that region have fed their flocks and multiplied those hordes which from time to time descended in immense swarms on the fertile regions of Asia and of Europe. Perhaps the earliest of these invasions of the civilized world was that of the Hiong-nu, expelled from the borders of China by the powerful dynasty of the Han. These were the people who, after their inroad on the Gothic empire of Hermanrich, made their way, under Etzel or Attila, into the heart of France. Hordes from the same regions under Togrul-Beg, and Seljuk, and Mahmud of Ghizni, and Jengiz, and Timur and Othman, overwhelmed the kaliphat and the empires of China, of Byzantium, and of Hindustan, and lineal descendants of the shepherds of High-Asia still sit on the throne of Cyrus, and on that of the Great Constantine. As a branch of the Ugro-Tartarian, he speaks of some of the insular nations to the eastward of Asia and near the coast of the Pacific Ocean. The idiom of the islands comprised in the empire of Nippon, as well as that of the independent Liu-kiu Archipelago, bears some signs of affinity to those of the Ugro-Tartarian nations, and he adds that Mr. Norris had assured him that the principle of vocalic harmony and other phenomena of the Tartar languages prevail in the idiom of the Japanese and Liukiu islands. As a seventh group of his Ugro Tartarian, he classes the aboriginal inhabitants of India, who were expelled from Hindustan by the Brahmins and the Arian people who

accompanied them across the Indus, and retired, as it is supposed on apparently insufficient proof, into the Dekhan. They still occupy the greater part of that peninsula, and a portion, at least, of the island of Ceylon. Their idioms—the Tamil, the Telugu and the Karnataka of the Mysore,—are sister dialects of one speech, and he considers it likely that the languages of the mountain tribes of India, the Bhil, the Gond, the Toda and others, belong to the same stock. Dr. Prichard adds that professor Rask had conjectured that these nations are also of the Tartar stock. Their language has some of the peculiarities of structure which have been pointed out. He also observes that there are some curious analogies between the Tamulian and other dialects of the Dekhan and the languages of Australia, with which we have obtained some acquaintance through the labours of Mr. Threlkeld and several other missionaries, and from the able researches of Captain Gray.

Hindu, Mongol and Kalmuk women must not speak to their father-in-law nor sit down in his presence. A similar practice prevails amongst the Ostiak of Siberia, but with them the son-in-law will not look at his wife's mother, and the hindu and Ostiak women never pronounce their husband's name, nor a husband the wife's name but call them man and woman.

Among the Mongol when a marriage is arranged, the girl flies to some relations to hide herself. The bridegroom coming to demand his wife, the father-in-law says, "My daughter is yours; go, take her wherever you can find her." Having thus obtained his warrant, he, with his friends, runs about searching; and having found her; seizes her as his property, and carries her home as it were by force.

Rubruk relates that he saw in the solitudes of Tartary asses that resembled mules, and he probably speaks of the animal called the hemion, Asinus hemionus which Messrs. Huc and Gabet often met with in numerous herds during their journey from Pekin to Lha-ssa, through the Mongolian steppes.

A certain kind of dumb trade prevails indeed more or less in most Asiatic countries, including Mongolia and possibly China, by which bargains are driven and concluded by two parties fingering each other's knuckles under a shawl without a word spoken the stories of the Seric trade was have risen out of this practice.—*Rawlinson, Vol.* i. *p.* 1; *Schmidt, Narrative*, pp. 45, 53; *Timkowsky's Journey to Pekin*, I, 17; 18; 380. *Huc, Recollections of a Journey*, pp. 127; 128; 153; 217; 218. *Professor Max Muller Lectures on Science of Language*, p.p. 285; 287; *Yule, Cathay, and the way thither Vol. i. p.* [illegible], *Vol. ii.* p. 274. *Latham, Nationalities of Europe*, Vol. *i.* pp. 263, 266. *Ferrier's Journeys*; *Mr, Campbell, p.* 48; 147; 148; 168. *Cunningham's Ladak, Latham's Ethnology, Annals Indian Administration: Huc's Christianity*, Vol. i., p. 225. *Lubbock Origin of Civilization* p. 78. *Huc and Gabet*, 112. See Bouriat, Koulk, Kouren, Kirghis, Aborigines, Gurhwal, Hindu, India, Japan, Kabul, Kalkas, Koko-nor, Kurilian, Lepcha, Semang, Turan, Turk, Viswamitra.

MONGOOS. Anglo-Indian, a name applied to species of Herpestes, viz:—

brachyurus, Java.

exilis, Archipelago.

fuscus, *Waterh*, Neilgherry brown mongoose.

griseus, *Geoffr.* Madras mongoose, India.

javanicus, *Geoffr.* Java, Sumatra.

jerdoni.

malaccensis, *F Cuv.* Bengal mongoose.

monticollis, *W Elliot*, Long tailed mongoose.

nipalensis, *Gray.* Gold spotted mongoose, of Nepal.

nyula, *Hodgs.* The nyul or neyool, of the Terai.

smithii, *Gray*, Ruddy mongoose.

vitticollis, *Bennet*, stripe necked mongoose.

The current name of these Herpestes, is written Mongoos, Mongoose and Mungus. One species, called by the Singhalese hotambeya, is believed by them not to prey upon serpents, but to live near rivers and mud brooks, the adjacent thickets affording them shelter, and their food consisting of aquatic reptiles, crabs and mollusca. The Ichneumon of the Egyptians, is the Herpestes ichneumon, a quadruped celebrated for destroying serpents and crocodiles. It was also called Ichneumon pharaonis. The mongoos, animals, the ichneumon of the Egyptians the Mangouste of the French, the Manggus of Hindustan and the Kere-pulli of the Tamil people, are all of active habits, and of bold and sanguinary dispositions. The Madras mongoose is spread through most parts of the South of India up to the Nerbuddah, the North West Provinces and the Panjab. It hunts for and eats the eggs of birds that lay on the ground, kills lizards, rats, and small snakes, is very destructive to poultry. Dr. Jerdon does not believe that it will voluntarily attack a large snake or that it is not sensible of the cobra poison, but the prevailing notion in India is that it is the natural enemy of the cobra and that the cobra poison makes no impression on it. The Bengal mongoos is of

similar habits to that of Madras, and is found in Bengal, Assam, Burmah, and Malay Peninsula. The long tailed mongoos, is found in the Eastern Ghats of the Peninsula of India as also is the ruddy mongoos. The gold spotted mongoos occurs from the Panjab, along the Himalaya through Bengal to the Malay Peninsula. The Neilgherry brown mongoos is restricted to the Neilgherries. H. vitticollis occurs along the western side of India from Dharwar through Travancore to Ceylon, H. Nyula *Hodgs.* in Nepal, lives in burrows of its own making *Horsfield, Tennant, Blyth, Jerdon.*—See Herpestes, Mammalia.

MONGRA or pakaura HIND., a sweetmeat.

MONGY PATTUN. A town in the Dekhan; anciently called Dhank. See Balla, Mungi-paitun.

MONIKOH. See India.

MONIMIACEÆ. *Lindl.* an order of plants consisting of 1 species, of Ambora.

MONITOR DRACÆNA. *Linn, Gray.*

Talla-goya SING.

The iguana of Ceylon, about 4 or 5 feet long. A still larger species, the Kabaragoya, is partial to marshy ground, and when disturbed upon land, will take refuge in the nearest water. From the somewhat eruptive appearance of the yellow blotches on its scales, a closely allied species, similarly spotted, formerly obtained amongst naturalists the name of Monitor exanthematicus, and the Singhalese appellation of this one, kabara, is suggestive of the same idea. Externally applied it is considered a cure for cutaneous disorders, but taken inwardly is poisonous.—*Tennant Sket. Natural History p.* 272.

MONKEY.

Kurango-Balanghitam.

Ape	ENG.	Cephus	LAT.
Ceph	ETHIOP.	Keibi	PERSIC
Kephos	GR.	Kubbi	"
Kepos	"	Kaki	SINGH.
Koph	HEB.	Mono	SP.
Bandr	HIND.	Korangu	TAM.
Scimia	IT.	Kothi	TEL.
Bertuccia	"		

Apes form the sub-family Simianæ, of the family Simiadæ, or monkeys, of the natural order Primates. Apes are represented in India by two species of Simia. The ancient Egyptians are said to have worshipped monkeys, and some of them in India are still worshipped. The various kinds of ape seem to have been made known to the Hebrews, Greeks and Romans, by specimens brought from Africa and India; those of the Hebrews probably from India, the Hebrew name Koph being almost the same as the Sanscrit Kapi. Apes, gold and ivories could however have been got from many parts of Africa, as also from the South and East of Asia, and their Sanscrit, Ethiopian, Hebrew, Greek, and Persian names, Kapi, Ceph, Koph, Kephos or Kepos, Keibi and Kubbi, are identical and show that the apes may have been brought from any of those regions—the Singhalese, Tamil and Telugu names Kaki, Korangu and Kothi are less similar. Had the Hebrew ships visited the isles in the Malay peninsula, Sumatra, Java or Borneo, they would have known of the Simia satyrus, the Orang utan of Malacca, and Sumatra, the Mia of Borneo or have seen the Siamanga syndactyla, the long arms of which measure five feet six inches across in an adult about three feet high. Mr. Russell Wallace has given the names for monkey in 33 languages of the Eastern Archipelago none of which have any resemblance to the Kapi, Kubbi or Koph of the Sanscrit, Egyptian and Hebrew, but one of them the Kurango of Balanghitam in N. Celebes, is almost identical with the Tamil Korangu. The names are,

Aruka of Morella of Amboyna.
Babah, of Sanguir, Siau.
Budess, Javanese.
Bohen, of Menado and Balanghitam of N. Celebes.
Dare of Bouton and Salayer of S. Celebes.
Kess of Amblaw, and of Cajeli, Wayapo and Massaratty in Bouru and Batumerah.
Kessi of Cajeli.
Kesi of Camarian and Teluti in Ceram.
Kurango of Bolangbutam in N. Celebes.
Lebi of Matabello.
Lek of Teor and Gah in Ceram.
Luka and Lukar of Teluti, Ahtiago and Tobo of Ceram.
Meiram of the Alfuro of Ahtiago in Ceram.
Mia of the Sulu Islds. Tidore and Galela of Gilolo.
Mondo of the Baju.
Miunyeet, Malay.
Nok of Gani of Gilolo.
Roke of Bouton of Celebes.
Rua of Larike and Saparua.
Sia of Liang in Amboyna.
Yakiss of Wahai in Ceram.

Apes, monkeys and baboons are arranged by naturalists under the family Simiadæ those in the S. and E. of Asia may be thus shown;

ORDER PRIMATES.

Fam. SIMIADÆ, Monkeys.

Quadrumana.	Catarrhinæ, *Geoffrey.*
Heopitheci, *van Hœven.*	

Sub-fam. Simianæ, Apes.

Troglodytes niger, Chimpanzee, Africa.

Troglodytes gorilla, Gorilla, Africa.

Simia satyrus, Orang-utan of Borneo.

Simia morio, Orang-utan of Sumatra.

Siamanga syndactyla, *Raffles*, Tenasserim, Sumatra.

Sub-fam. Hylobatinæ, Gibbons of Indo-Chinese countries and Malayana.

Hylobates hoolook, Hoolook of Assam, Cachar, Khassia, and Sylhet.

Hylobates lar, Gibbon of Tenasserim.

Hylobates agilis, Gibbon of Malay peninsula. Others from the Malay Islands.

Monkeys.

Presbytis *Illiger.*

Semnopithecus, *F. Cuvier.*

Hanuman,	H.	Langur,	H.

Presbytis entellus.

Simia,	*Dufresn.*	P. anchises,	*Ell.*
Langur,	H.	Makur,	MAHR.
Hanuman,	H.	Musya,	CAN.
Wanur,	MAHR.	Bengal Langur,	ENG.

Common in Bengal and Central India.

Presbytis schistaceus, *Hodgs. Horsf.*

Himalayan Langur,	ENG.	Langur,	HIND.
Kubup,	BHOT.	Kamba Suku,	LEPCH.

Occurs throughout the Himalaya.

Presbytis priamus, *Ell., Bly., Horsf.*

Madras Langur,	ENG.	Gandangi,	TEL.

Inhabits the eastern side of the peninsula and the north of Ceylon.

Presbytis Johnii, *Jerdon.*

Simia Johnii,	*Fisher.*	S. Johnii, *var. of Martin.*	
Semnopithecus	Dussu-	S. Cucullatus.	*Is. Geoff.*
mierii,	*Schinz.*	S. Hypoleucos,	*Bl. Horsf.*

The Malabar Langur, of Travancore, Cochin, Malabar and South Canara.

Presbytis jubatus, *Jerdon.*

Semnopithecus Johnii, *Wagner, Blyth, Martin.*

The Neilgherry Langur, of Neilgherries, Anamally, Pulney and Wynaad, not below 2,500 and 3,000 feet.

Presbytis pileatus, *Blyth.*, Sylhet, Cachar, Chittagong.

Presbytis barbei, *Blyth.*, interior of Tipperah Hills.

Presbytis obscurus, *Reid.*, Mergui.

Presbytis phayrei, *Blyth.*, Arakan.

Presbytis albo-cinereus, Malay Peninsula.

Presbytes cephalopterus, *Blyth.* Ceylon.

Presbytes ursinus, *Blyth.*, Ceylon.

Semnopithecus maurus, *Schr.* Tenasserim ? Java.

Semnopithecus pyrrhus, *Horsf.*, Java.

Semnopithecus femoralis, *Horsf.*, Sumatra.

Semnopithecus flavimanus, *It. Geoff.*, Sumatra.

Semnopithecus cristatus, *Raffles*, Sumatra, Borneo.

Sub-fam. Papioninæ, Baboons.

The true baboons of Africa and monkey-like baboons of India.

Inuus silenus, *Jerdon.* Lion-monkey.

Simia leonina, *Linn, Shaw.*		Silenus veter, *Gray, Bly. Hors.*	
Nil-bandar,	BENG.	Nella-manthi,	MAL.
Siah-bandar,	HIND.		

W. Ghats, Cochin, Travancore.

Inuus rhesus, *Jerdon.*

Inuus erythræus, *Schreb.*		Pithex oinops, *Hodg. Hors. Bl.*	
Bengal monkey,	ENG.	Marcut-banur,	LEP.
Bandar,	HIND.	Banur,	,,
Morkot,	BENG.	Suhu,	,,
Piyu,	BHOT.		

Inhabits nearly all India.

Inuus pelops, *Jerdon.*

Macacus assamensis, *McLelland, Horsf. Blyth.*

The Hill monkey, high up on Mussoorie Hills.

Inuus Sikkamensis, *Jerdon.*

Macacus Sikamensis, *Hodgson.*

Inuus nemestrinus, *Jerdon.* Tenasserim Malayana.

Inuus leoninus, *Blyth.* Arakan.

Inuus arctoides, *Is. Geoffroy.* Arakan.

Gen. Macacus radiatus, *Jerdon.*

Simia sinica, *Linn. Ell. Bly. Horsf.*

Munga,	CAN.	Wanur, MAHR. of	SYKES.
Madras monkey,	ENG.	Kerda, MAHR. of	GHAUTS.
Bandar,	HIND.	Koti,	TEL.
Makadu,	MAHR.	Vella Munthi,	TAM.

All over Southern India.

Macacus pileatus, *Shaw*, of Ceylon.

Macacus carbonarius, *F. Cuvier*, Burmah.

Macacus cynomolgus, *Linn.*, of Burmah.

Macacus nemestrinus, *Linn.*, Malay Peninsula to Borneo.

Macacus assamensis, *McCl.*, Assam.

Silenus veter, *Linn.*, Ceylon., S. India.

170 species of mammalia are known to inhabit Indo-Malaya. Of these, are 24 of the quadrumana or monkey tribe, 10 of which occur in the Malay peninsula, 11 of them in Sumatra, 9 in Java and 13 in Borneo. The Orang utan are found only in Sumatra and Borneo. The Siamang, next to them in size, in Malacca and Sumatra, and the long-nosed monkey only in Borneo. The gibbons or long-armed apes and monkeys and the lemur like animals, Nycticebus, Tarsius, and Galeopithecus, are found in all the islands. With the exception of the Orang-utan, the Siamang, the Tarsius spectrum and the Galeopithecus, all the Malayan genera of quadrumana, are represented in India by closely allied species. In the Indo-Malay region are 33 Carnivora, 8 of which, a tiger, leopard, civet, tiger-cat and otter are found in India and Malacca and 20 in the Malayan region : 13

have representatives in India, of closely allied species. The Malacca glutton, Helictis orientalis, has the H. Nepalensis in the Himalaya. There are 22 hoofed animals in Indo-Malaya, seven of which are found in India and Burmah. The Bos sondaicus is found in Burmah, Siam, Java and Borneo. There is a goat-like animal in Sumatra; the two horned and the long horned rhinoceros occur in Burmah, Sumatra and Java, and the elephant of India is found in Malacca, Sumatra and Borneo. There are about 50 bats, of which under a fourth part occur in India; 34 rodents (squirrels, rats, &c.) of which 6 or 8 are Indian, and 10 Insectivora, 9 of which are peculiar to the Malay regions. The Tupaia, insect-eaters, closely resemble squirrels, are almost confined to the Malay islands, as also are Ptilocerus Lowii of Borneo and Gymnurus Rafflesii. In Timor, there are 15 bats, and 7 land mammals; amongst them the Macacus cynomolgus, the common monkey of all the Indo-Malay island: Paradoxurus fasciatus, a civet cat, found over much of the Archipelago.

The monkey, it is often asserted manifests affection and sympathy in ways almost human. V., a writer in the *Times of India* of 25th August 1868, mentions that he once heard a number of monkeys making much noise and he sent a Bhil to ascertain the cause. The Bhil returned and mentioned that a female of the herd was carrying about a dead young one in her arms, and the rest were making a noise in consequence. Hindus believe that, except when killed by man or beast, the monkey never dies. Hylobates, the 'wa-wa' or long-armed ape, is the most beautiful of all the monkey tribe. The fur of this gentle little animal is grey, its face, hands, and feet, are jet black, in features it more resembles those of the human race than the orang utang. Hylobates hoolook, the Holock is the Simia hoolook, *Harlan*; H. seyrites and H. coromandelus, *Ogilby*; H. houloch, *Lesson*, is a native of Assam. Hylobates lar, the Gibbon; Homo lar, *Linnæus*; Simia longimana, *Schreber;* S. albimana *Vigors* and *Horsfield*; and Le Grand Gibbon of *Buffon*; is a native of Malacca, where it is known as the white handed Gibbon. The contrast which this animal offers with H. hoolook, is very remarkable. The body is proportionally much shorter; and it is quite incapable of walking in the erect attitude commonly assumed by H. hoolock, always creeping forward when on the ground in a crouching position.

Hylobates leuciscus, the silvery gibbon, or Wow-Wow, Simia leucisca, *Schreber, Audeb.* is native of Malacca.

Notwithstanding the unequalled agility of the monkey, it falls a prey, and not unfrequently, to the leopard The latter, on approaching a tree on which a troop of monkeys have taken shelter, causes an instant, and fearful excitement, which they manifest by loud and continued screams and incessant restless leaps from branch to branch. The leopard meanwhile walks round and round the tree, with his eyes firmly fixed upon his victims, till at last exhausted by terror, and prostrated by vain exertions to escape, one or more fall a prey to his voracity.

The Chinese are skilful in teaching the smaller kinds of monkeys various tricks and persons carrying them around the country to entertain the populace with their antics are often met. Mr. Breton gives one picture of their adroitness and usefulness in picking tea in Shantung from plants growing on otherwise inaccessible acclivities which if not misrepresented rests on doubtful authority. One of the most remarkable of the monkey tribe is the "donc" or Cochin-Chinese monkey (Simia nemæus) which is said to occur also in Kwangsi. It is a large species of great rarity, and remarkable for the variety of colors, with which it is adorned. Its body is about two feet long and when standing in an upright position its height is considerably greater. The face is of an orange color and flattened in its form. A dark band runs across the front of the forehead and the sides of the countenance are bounded by long spreading yellowish tufts of hair. The body and upper parts of the forearms are brownish grey, the lower portions of the arms from the elbows to the wrists being white, its hands and thighs are black and the legs of a bright red colour, while the tail and large triangular spot above it are pure white. Such a creature matches well for its grotesque and variegated appearance with the mandarin duck and gold fish also peculiar to China. Mr. Earl mentions that in the Archipelago, he saw numbers of large black apes, called luton, crowd the trees near the anchorage, about the time of low water, for the purpose of catching crabs and craw-fish which form their principal food. The natives assert that they put their long tails into the holes inhabited by the crabs, pulling them out when the latter bite. They also assert that the monkey's tails are sometimes held fast and the animal consequently drowned when the tide rises.

The monkeys of Malacca are very beautiful, having yellow hair, with a black ring round the neck. They are the most docile and intelligent of all the different species of the Simia: two of them on board the

Hope, with agile gambols, and highly comic, though sometimes mischievous pranks, enlivened many a heavy hour in the course of the voyage. The Singhalese have the impression that the remains of a monkey are never to be found in the forest; a belief which they have embodied in the proverb that "he who has seen a white crow, the nest of a paddi bird, a straight cocoanut tree, or a dead monkey, is certain to live for ever." This piece of folk lore has evidently reached Ceylon from India, where it is believed that persons dwelling on the spot where a Hanuman monkey, Presbytis entellus, has been killed, will die, that even its bones are unlucky and that no house erected where they are hid under ground can prosper. A white monkey taken between Ambessusse and Kornegalle, where they are said to be numerous, was brought to Colombo. Except in colour, it had all the characteristics of Presbytis cephalopterus. So striking was its whiteness that it might have been conjectured to be an albino, but for the circumstance that its eyes and face were black. White monkeys have been seen near the Ridigalle Wihara, in Seven Korles and also at Tangalle.

Monkeys appear to frequent regions exceeding 11,000 feet in height, the Presbytis schistaceus, *Hodys*, on ascending higher than others. These monkeys, called "Langur" by the natives, have been frequently seen, more especially in Garhwal and Simla, at the height of 11,000 feet, 'leaping and playing about at this elevation,' as Captain Hutton says, "while the fir-trees among which they sported, were loaded with snow-wreaths. The Macacus rhesus, *Audeb.* is met with as well in India (particularly in Bengal and Assam) as in the Himalaya, where it frequents heights of about 8,000 feet. Turner mentions having seen a large troop of these animals in Bhutan, which are in Ceylon held in great veneration, but in Western Tibet, and farther to the north, no monkeys have yet been found.

Cynopitecus nigrescens, is the black baboon monkey of Celebes.

Rats, monkeys, and squirrels commit great depredations in fruit time: they are partial to the sweet pulp which they digest but evacuate the beans whole.—*Elliot*; *Horsf. Jerdon*, *Low's Sarawak*, p. 80. *Williams' Middle Kingdom*, p. 247. *Earl*, p. 116 to 117, *Wathen's Voyage* p. 164. *Ten nent Sketc. Nat. Hist.* p. 11-8 31. See Simiadæ.

MONKEY BREAD TREE. Adansonia digitata *Linn.*

MONKEY FLOWER. The genera Diplicus and Mimulus.

MONKSHOOD.—Eng. Aconitum napellus.

MON-LAU,--See India.

MONNESSES,--See Greeks of Asia.

MONNIERA BROWNEI, *Pers.* Syn. of Herpestes monniera, *H B.* and *Kunth.*

MONNIERA CUNEIFOLIA, *Mich.* Syn. of Herpestes monniera *H. B.* and *Kunth.*

MONOCANTHUS a genus of the Fam Balistidæ comprising 1 Erythrodon; 15 Balistes: 8 Monocanthus; 4 Alenteres.

MONOCERA GRIFFITHII.—In the southern provinces of Tenasserim, bears flowers similar to the Elœocarpus.—*Mason.*

MONOGAMY, amongst the Hebrew people so far back as the time of Abraham monogamy was recognized as the only legitimate state of things, the elevated conception of marriage presented in the record of the creation, testifies to a most profound sense of the sacredness of monogamy as the most intimate possible union of two persons. The Canticle is a song of wedded love and fidelity. Polygamy was not prohibited amongst the Hebrews, but there is nothing to warrant the horrible seraglio customs depicted in Judges and instituted by David and Solomon as regal. *Bunsen God in History*, Vol. i. p. 177.—See Semitic races.

MONOLOPHUS ELEGANS, *Wall*, Kwno-kado, Burm.

MONOPORANDRA CORDIFOLIA. A moderate sized tree of Ambagamowa and Saffragam districts in Ceylon, growing at an elevation of about 3,000 feet.—*Thw. En. Pl. Zeyl.* i. *p.* 39.

MONOPORANDRA ELEGANS. A moderate sized tree of Saffragam district in Ceylon, at an elevation of about 2,000 feet. —*Thw. En. Pl. Zeyl.* i. *p.* 39.

MONOPORANDRA LANCIFOLIA. A small tree growing in Ceylon at Hellessee, in the Pasdoon Corle, at no great elevation. —*Thw. En. Pl. Zeyl.* i. *p.* 39.

MONOTHEISM is the primary doctrine of the Vedas.

MONSA-SIJ, Beng. Sheathed spurge, Euphorbia ligularia.

MONSON. A general who advanced against Holkar in 1804, but retreated towards Agra, deserted by his Jeypore allies.

MONSOON.

Mausam,	Arab.	Etesiæ Greek from
Etesian winds,	Eng.	*ětos* a year.

In Hindustan, the people usually arrange the year into three periods, the "chounmasa" or "Burk'ha" which is the rainy season of four months duration; after which is the "Seeala" or "Jara" or "Mohasa" the cold season; followed by the Dhoop-kala or

ursa or hot season. This division indicates generally, the course of the seasons in India, though in one locality, the rains or the hot or the cold seasons may be somewhat more prolonged than in another. The monsoons or periodical winds are known in the Indian Ocean, and indeed generally throughout India, by the name of the south-west and north-east monsoon, these being their directions at sea.

The south-west or summer monsoon, in almost all parts of India, is a sea wind, and is therefore loaded with vapour.

In Northern India the rainy season commences later than in the peninsula, because it is not till June that the sun acts sufficiently energetically on the Tibetan mountains and the plains of temperate Asia to attract in that direction the full force of the monsoon. This wind, after passing over the plains of Bengal, comes in contact with the Khasia mountains, upon which, and upon the whole chain of the Himalaya, it discharges itself in heavy rains diminishing in amount as we advance westward, with the increasing distance from the sea. At Calcutta the wind, during the whole of the monsoon, from April onwards, blows from the east to south, but after the beginning of August when the great rain-fall in eastern Bengal has considerably lowered the temperature of that province, (the arid plains of the Punjab, however remaining excessively heated) it becomes S. S. E, and in September still more easterly. After the autumnal equinox, the great mass of the Himalaya becomes intensely cold, and the whole of the continent comparatively cool, while the southern hemisphere gets powerfully heated, the monsoon is everywhere a land wind, except in the Malayan peninsula and on the coast of the Carnatic. From the vernal to the autumnal equinox a great part of India is preternaturally hot, but from October to February (inclusive) it is comparatively cool, and at the same time the continents of Africa and Australia become preternaturally hot. During the summer months therefore, or the hot season as it is commonly called in India, the wind blows from the south towards the north, while in the winter or cold season it blows from north to south. From the vernal till the autumnal equinox, the heat of a great part of India, is still however great: but after the autumnal equinox the great mass of the Himalaya becomes intensely cold and the plains of India generally become cool and when the north-east monsoon prevail, it is every where a land wind except on the coast of the Carnatic and in the Malayan peninsula. In Malaya it

blows over a great extent of sea, and is therefore very rainy but in the Carnatic the width of the sea is not great, so that the rainfall, though well marked, is less, and terminates long before the end of the monsoon, probably from the wind acquiring a more directly southerly direction, after the sun has reached the southern tropic. The amount of rain varies prodigiously in different parts of India, from almost none to six hundred inches, but the rain-fall affords no direct criterion of the humidity of any climate, for the atmosphere may be saturated with moisture without any precipitation taking place. Thus, while in Sikkim 1 ° for 300 feet is the proportion for the elevations below 7,000 feet, on the Nilghiri Hills it is about 1 ° for 340 feet, in Khasia 1 ° for 380 feet; and elevations of Nagpur and Ambala produce no perceptible diminution in their mean temperature, which is as great as that which would normally be assigned to them were they at the level of the sea.

Monsoons prevail in the Indian Ocean, between Sumatra and the African coast, and between 3° S. L. to the Asiatic coast including the Arabian Sea, the Gulf of Bengal, and between the Island of Madagascar and coast of Africa. They are distinguished as the N. East and the S. West monsoons. Both of them bring rain, and that from the South west prevails from the latter part of May till the middle of September and is chiefly felt on the west coasts of India and Burmah and northwards towards the Himalaya. The N. East monsoon prevails from the middle of October till the middle of December and its force is chiefly felt on the Eastern coast of the peninsula of India. The countries and islands of South Eastern Asia have, thus, a wet and a dry side. The S. W. monsoon drops much of its rain on the Western Ghats of the peninsula of India and moisture brought by the N. E. monsoon is deposited principally on the eastern side of the peninsula. The South side of an island in the S. W. monsoon has one continuous shower but as the clouds spend their rain on the central mountains the North coast is quite dry. In the N. E. monsoon this is reversed.

In India and upon its seas the monsoon phenomena are developed on the grandest scales. These remarkable winds blow over all that expanse of northern water that lies between Africa and the Philippine Islands, Throughout this vast expanse, the winds that are known in other parts of the world as the N. E. trades, are here called N. E. monsoon, because, instead of blowing from that quarter for twelve months, as in other

seas, they blow only for six. During the remaining six months they are turned back, as it were; for, instead of blowing towards the equator, they blow away from it, and instead of N.E. trades we have S.W. monsoons.

The S. W. monsoons commence at the north, and "back down," or work their way towards the south. Thus they set in earlier at Calcutta than they do at Ceylon, and earlier in Ceylon than they do at the equator. The average rate of travel, or "backing down to the south," as seamen express it, is from fifteen to twenty miles a day. It takes the S. W. monsoons six or eight weeks to "back down" from the tropic of Cancer to the equator. During this period there is a sort of barometric ridge in the air over this region which we may call the monsoon wave. In this time it passes from the northern to the southern edge of the monsoon belt, and as it rolls along in its invisible but stately march, the air beneath its pressure flows out from under it both ways, on the polar side as the S. W. monsoon, on the equatorial as the N. E.

As the vernal equinox approaches, the heat of the sun begins to play upon the steppes and deserts of Asia with power enough to rarify the air, and cause an uprising sufficient to produce an indrought thitherward from the surrounding region. The air that is now about to set off to the south as the N.E. monsoon is thus arrested, turned back, and drawn into this place of low barometer as the S. W. monsoon. These plains become daily more and more heated, the sun more and more powerful, and the ascending columns more and more active; the arc of inrushing air, like a circle on the water, is winded, and thus the S. W. monsoons, "backing down" towards the equator, drive the N. E. monsoons from the land, replace them, and gradually extend themselves out to sea.

The S. W. monsoon commences to change at Calcutta, in 22° 34′ N., in February, and extends thence out to sea at the rate of fifteen or twenty miles a day; yet these winds do not gather vapour enough for the rainy season of Cherra Ponjie, in lat. 25° 16′, to commence with until the middle or last of April, though this station, of all others in the Bengal Presidency, seems to be most favourably situated for wringing the clouds. Selecting from Colonel Sykes's report of the rain-fall of India, those places which happen to be nearest the same meridian, and about 2° of latitude apart, the following statement is made, with the view of showing, as far as such data can show, the time at which the rainy season commences in the interior,

	Lat.	Long.	March	April	May	June	July	Aug.	Sept.	Oct.
	°	′	in.	in.	in.	in.	in.	in.	in.	in.
Poorie	19	48	49	1	1	5	14	7	4	...
Baitool	21	51	58	...	1	4	15	9	4	...
Sangor	23	50	47	...	2	2	15	12	13	1
Humeerpore	26	79	47	...	...	7	13	11	5	1
Bareilly	28	129	34	...	...	3	17	8	2	3
Ferozepore	30	374	41	...	...	1	19	...	...	...
Simla	31	677	11	1	1	4	18	12	...	...
Cherraponjie	25	1691	43	128	115	147	99	104	72	40
				2	29	120	210	163	100	45

After discussing from the abstract logs, not less than 11,697 observations on the winds at sea between the meridians of 80° and 85° E., and from Calcutta to the equator, results were obtained for the following table, in which is stated in days the average monthly duration of the N. E. and S. W. winds at sea between the parallels of

	22° & 20° N.		20° & 15° N.		15° & 10° N.		10° & 5° N.		5° & 0° N.	
	Days.	Days.	Days.	Days.	Days.	Days.	Days.	Days.	Days.	Days.
	N. E.	S. W.	N. E.	S. W.	N. E.	S. W	N. E.	S. W.	N. E.	S. W.
January ...	17	6	21	2	23	1	20	1	19	3
February ..	11	11	13	6	19	3	22	1	16	2
March ...	4	18*	7	15	18	5	13	10	15	2
April ...	2	24	2	22*	6	12	6	11	4	14
May ...	1	26	1	24	3	21*	1	23*	0	19*
June ...	0	28	1	27	0	29	1	25	0	24
July ...	2	24	1	27	0	30	0	28	0	24
August ...	0	28	1	24	0	24	1	22	1	18
September..	6	14	1	18	0	23	0	26	1	18
October ...	9	6†	12	6†	8	10	6	16	4	14
November..	11	6	25	2	21	2†	10	6	5	14
December ..	27	0	26	1	24	1	15	3†	12	11

* Setting in of the S. W. monsoon. † Ending of the S. W. monsoon.

It appears from this table that between Calcutta and the equator the S.W. monsoons are the prevailing winds for seven months, the N. E. for five. Each monsoon, like the trade winds blows from a higher to a lower barometer. Taking up the clew from this fact, and resorting again to the graphic method for illustration, we may ascertain, with considerable accuracy, not only the relative strength of the north-east and south-west monsoons of the sea, but also the mean height of the barometer in the interior of India during the south-west monsoon, supposing that monsoon to go no farther than the mountain range, which may be taken at a mean to be about the parallel of 30° north.

The south-west monsoons—coming from the sea, carry into the interior rains for the great water-shed of India. They bear with them an immense volume of vapour, as is shown by the rivers, and confirmed by the rain-fall of Cherraponjie, and at 126 other stations. Cherraponjie is 4,500 feet above the sea level. It reaches quite up to the cloud region,and receives a precipitation of 537⅓ inches during the south-west monsoon, from May to August inclusive. Col. Sykes reported to the British Association, at its meeting in 1852, the rain-fall at these 127 places, which are between the parallels of 20° and 34° in India. According to this report, the southwest monsoons pour down during the three summer months upon this water-shed 29¾ inches of rain. The latent heat that is liberated during the condensation of the vapour for all this rain expands the air, causing it to boil over, flow off, and leave a low barometer, a diminished atmospheric pressure throughout all the region south of the Himalaya.

There is only one north-west monsoon found in the southern hemisphere. In the northern hemisphere the north-east trade-wind blows in the China Sea and in the Indian Ocean; in the East Indian Archipelago the west monsoon prevails, and when here the south-east trade wind blows as the east monsoon.

In the Java Sea, during the month of February, the west monsoon blows strong, almost continually; in March it blows intermittingly and with hard squalls; but in April the squalls become less frequent and less severe. Now the changing commences; all at once gusts begin to spring up from the east: they are often followed by calms. The clouds which crowd themselves upon the clear sky give warning of the combat in the upper air which the currents there are about to wage with each other.

As the occasional showers which fall throughout the year in Britain are unknown in most Asiatic countries, the first particulars to attend to in examining their climate, are the season and the quantity of the periodical rains. It is these which regulate husbandry, and on which in many countries the temperature and succession of the seasons in a great measure depend. The most remarkable rainy season, is that called in India the south-west monsoon. It extends from Africa to the Malay peninsula, and deluges all the intermediate countries within certain lines of latitude, for four months in the year. In the south of India this monsoon commences about the beginning of June but it gets later as we advance toward the north. Its approach is announced by vast masses of clouds that rise from the Indian ocean, and advance towards the north-east, gathering and thickening as they approach the land. After some threatening days, the sky assumes a troubled appearance in the evenings and the monsoon in general sets in during the night. It is attended with such a thunder-storm as can scarcely be imagined by those who have only seen that phenomenon in a temperate climate. It generally begins with violent blasts of wind, which are succeeded by floods of rain. For some hours lightning is seen almost without intermission, sometimes it only illuminates the sky, and shows the clouds near the horizon; at others it discovers the distant hills, and again leaves all in darkness, when in an instant it re-appears in vivid and successive flashes, and exhibits the nearest objects in all the brightness of day. During all this time the distant thunder ceases to roll and is only silenced by some nearer peal, which bursts on the ear with such a sudden and tremendous crash as can scarcely fail to strike the most insensible heart with awe. At length the thunder ceases and nothing is heard but the continued pouring of the rain, and the rushing of the rising streams. The next day presents a gloomy spectacle; the rain still descends in torrents, and scarcely allows a view of the blackened fields; the rivers are swollen and discoloured and sweep down along with them the hedges, the huts, and the remains of the cultivation which was carried on, during the dry season in their beds. This lasts for some days, after which the sky clears, and discovers the face of nature changed as if by enchantment. Before the storm the fields were parched up, and,except in the beds of the rivers, scarce a blade of vegetation was to be seen; the clearness of the sky was not interrupted by a single cloud, but the atmosphere was loaded with

dust, which was sufficient to render distant objects dim as in a mist and to make the sun appear dull and discoloured, till it attained a considerable elevation ; a parching wind blew like a blast from a furnace, and heated wood, iron, and every other solid material, even in the shade ; and immediately before the monsoon, this wind had been succeeded by still more sultry calms. But, when the first violence of the storm is over, the whole earth is covered with a sudden but luxuriant verdure ; the rivers are full and tranquil ; the air is pure and delicious ; and the sky is varied and embellished with clouds. The effect of the change is visible on all the animal creation, and can only be imagined in Europe by supposing the depth of a dreary winter to start at once into all the freshness and brilliancy of spring. From this time the rain falls at intervals for about a month, when it comes on again with great violence, and in July the S.W. rains are at their height ; during the third month they rather diminish, but are still heavy ; and in September they gradually abate, and are often entirely suspended, till near the end of the month ; when they depart amidst thunders and tempests as they came. Such is the S.W. monsoon in the greater part of India. It is not, however, without some diversity, the principal feature of which is the delay in its commencement, and the diminution in the quantity of rain, as it recedes from the sea. No trace of it can be perceived at Candahar. The north-east of Afghanistan, although much further from the sea than Candahar, is subject to the S.W. monsoon, and what is equally extraordinary receives it from the east. These anomalies may perhaps be accounted for by the following considerations. It is to be observed, that the clouds are formed by the vapours of the Indian ocean, and are driven over the land by a wind from the south-west. Most part of the tract in which the kingdom of Cabul lies, is to leeward of Africa and Arabia, and receives only the vapours of the narrow sea, between its southern shores and the latter country, which are but of small extent, and are exhausted in the immediate neighbourhood of the coast. India lying further east, and beyond the shelter of Africa, the S.W. monsoon spreads over it without any obstruction. It is naturally most heavy near the sea from which it draws its supplies, and is exhausted after it has past over a great extent of land. For this reason, the rains are more or less plentiful in each country, according to its distance from the sea, except in those near high mountains, which arrest the clouds, and procure a larger supply of rain for the neighbouring tracts, than would have fallen to their share, if the passage of the clouds had been unobstructed. The obstacle presented to the clouds and winds by the mountains has another effect of no small importance. The south-west monsoon blows over the ocean in its natural direction, and though it may experience some diversities after it reaches the land, its general course over India may still be said to be towards the north-east till it is exhausted on the western and central parts of the peninsula. The provinces in the northeast receive the S.W. monsoon in a different manner ; the wind which brings the rains to that part of the continent, originally blows from the south-west, over the Bay of Bengal, till the Himalaya mountains, and those which join them from the south, stop its progress, and compel it to follow their course towards the north-west. The prevailing wind therefore, in the region south-west of the Himalaya, is from the south-east, and it is from that quarter that the provinces in Bengal receive their rains. But when the wind has reached so far to the north-west as to meet with the Hindoo Coosh, it is again opposed by that mountain, and turned off along its face towards the west, till it meets the projection of Hindoo Coosh and the Soliman range, which prevent its further progress in that direction, or at least compel its clouds to part with the moisture with which it was loaded. The effect of the mountains in stopping the clouds borne by this wind is different in different places. Near the sea, where the clouds are still in a deep mass, part is discharged on the hills and the country beneath them, and part passes up to the north-west ; but part makes its way over the first hills, and produces the rains in Tibet. In the latitude of Cashmere, where the clouds are considerably exhausted, this last division is little perceived ; the southern face of the hills and the country still farther south is watered ; and a part of the clouds continue their progress to Afghanistan ; but few make their way over the mountains or reach the valley of Cashmere. The clouds which pass on to Afghanistan are exhausted as they go ; the rains become weaker and weaker, and at last are merely sufficient to water the mountains without much affecting the plains at their base. The above observations will explain, or at least connect, the following facts connected with British India. The south-west monsoon commences on the Malabar coast in May, and is there very violent ; it is later and more moderate in Mysore ; and the Coromandel coast, covered by the mountainous countries on its west, is entirely ex-

empt from it or only receives it in the form of small showers. Further north, the monsoon begins early in June, and loses a good deal of its violence, except in the places influenced by the neighbourhood of the mountains or the sea, where the fall of water is very considerable. About Delhi, it does not begin till the end of June, and the fall of rain is greatly inferior to what is felt at Calcutta or Bombay. In the north of the Panjab, near the hills it exceeds that of Delhi; but in the south of the Punjab, distant both from the sea and the hills, very little rain falls. The countries under the hills of Cashmere, and those under Hindoo Coosh viz. Pukhlee, Booner, and Swat, have all their share of the rains; but these diminish as we go west. and at Swat are reduced to a month of clouds, with occasional showers. In the same month, the end of July and beginning of August, the monsoon appears in some clouds and showers at Peshawar, and in the Bungush and Khuttuk countries. It is still less felt in the valley of the Cabul river, where it does not extend beyond Lughmaun; but in Bajour and Punjcora, under the southern projection, in the part of the Kafir country, which is situated on the top of the same projection, and in Teera, situated in the angle formed by Tukht-i-Soliman and its eastern branches, the south-west monsoon is heavy, and forms the principal rains of the year. There is rain in this season in the country of the Janjee and Toree, which probably is brought from the north by eddy winds: but whether that which falls in Bunnoo and the neighbouring countries is to be ascribed to this cause or to the regular monsoon from the southwest is uncertain. The regular monsoon is felt as far west as the utmost boundary of Mekran; it is not easy to fix its limits on the north-west with precision, beyond a line drawn through the northern part of the table land of Kelat and the northern parts of Shoranbuk, of Pisheen, and of Zhobe to the source of the Koorum; it falls, however, in very different quantities in the various countries south-east of that line. The clouds pass with little obstruction over Lower Sind, but rain more plentifully in Upper Sind and Domaun, where these rains, though not heavy, are the principal ones in the year. On the sea coast of Lus and Mekran, on the other hand, they are arrested by the mountains, and the monsoon resembles that of India. In Sewestan the monsoon is probably the same as in Upper Sind and Domaun; in Boree it is only about a month of cloudy and showery weather; it is probably less in Zhobe; and in the other countries within the line it only appears in showers, more precarious as we advance toward the north.

The second rain of Afghanistan to be noticed, is that which falls in winter and which assumes the form of rain or snow, according to the temperature of the place; it extends over all the countries west of the Indus as far as the Hellespont, and is of much greater importance to husbandry than the south-west monsoon, except in the few districts already specified; it is indeed the most considerable rainy season in all the countries except those included in India; it even appears in India but only lasts for two or three days about Christmas and though of some importance to the cultivation cannot always be relied on. Where it falls in the form of snow, it is the most important to agriculture, but where it falls as rain it is less so than that of the spring; the inferiority of the quantity of the latter being more than compensated by the opportuneness of its fall.

The spring rain of Afghanistan generally falls at different times during a period extended in some places to a fortnight and in others to a month; it extends over Afghanistan, Turkistan. In most parts of India, some showers fall at the same season, and delay the approach of the hot winds but have little effect on the cultivation. In other countries it is of the utmost consequence to husbandry, as it falls at the time when the most important crop is beginning to appear above the ground. Both this and the winter rain are said to come from the west.

The climate of Afghanistan varies extremely in different parts of the country. This is in some measure attributed to the difference of latitude, but still more to the different degrees of elevation of different tracts. The direction of the prevailing winds also materially affects the climate; some blow over snowy mountains, others are heated in summer, and rendered cold in winter, by their passage over deserts and other arid tracts of great extent; some places are refreshed in summer by breezes from moister countries, and some are so surrounded with hills as to be inaccessible to any wind at all.

The sun's rays evaporate from the Bay of Bengal, water enough to feed with N. E. rains, the western shores of this bay, and the ghauts range of mountains. This range holds the relation to these winds that the Andes of Peru hold to the south-east trade-winds, it first cools, and then relieves them of moisture, which they tumble down on the western slopes of the ghauts.

The south-west monsoon comes from the

Southern Ocean and is loaded with vapour. It passes over the plains of Bengal, and strikes on the Khasya mountains and the whole line of the Himalaya, discharging itself in heavy rains. From April till August it blows from the east of south, in August S. S. E. and September more easterly lowering the temperature of Bengal and of the northern plains though the plains of the Punjab continues excessively heated.

The south-east winds from the Indian Ocean and the Arabian Sea, on the other side of Hindoostan (which would be, of course, the south-west wind and south-west monsoon), after deluging the ghauts, proceed as dry winds to the Himalaya, in crossing which they are subjected to a lower temperature than that to which they were exposed in crossing the ghauts. Here they drop some of their moisture in the shape of snow and rain, and then pass over into the thirsty lands beyond with scarcely enough rain in them to make even a cloud. Thence, they descend into the upper air, there to become counter-currents in the general system of atmospheric circulation.

At the close of the S. W. monsoon, Java and the Archipelago, and Ceylon and India send out vessels to the Red Sea, laden with rice, sugar, indigo and cotton stuffs, and the Persian Gulf sends dates, corn, Shiraz tobacco, and from Africa come slaves, ostrich feathers, coffee, musk, gold, dust, drugs and gums.

The S. W. monsoon, rages throughout Coorg from June to November, but is scarcely felt at Fraserpet, one of the Coorg towns, and on this account the European and Native officials reside there during the wet season, returning to Mercara so soon as the monsoon ceases.

The N. E. monsoon prevails from October to April after which the great arid plains of Central Asia, of Tartary, Tibet and Mongolia, become heated up and draw upon them the atmospheric current which form the S. W. monsoon. — *A. S. Bikmore, Travels p.* 298, *Maury's Physical Geography pp.* 372, 383. *Elphinstone's Caubul, Vol. I Chap. V p.* 203. *2nd Edition London* 1819.

MONT, Hind. Nima quassioides.

MONTARAN ISLANDS, lying off the north-east part of Billiton, consist of three straggling groups.

MONTESIDSI or Monfic tribe, north of the desert, occupy all the country from Korne to Ardje, on both sides of the Euphrates, they migrate to summer and winter quarters.

MONTES PARVATI. See Kali.

MONTES MARITHI of Ptolemy, the present Nejd ul Arad.

MONTGOMERY, a district in the Punjab, producing grain of all kinds, cotton, wool, ghee, hides, tobacco, sujjee and camels. The chief products of the Rawulpindee district are grain of all kinds, cotton, wool, ghee, opium in small quantities, soap, jars of hide, oil, blankets, cotton cloth, sugar, tobacco, flax, and potatoes.—*Ann. Ind. Adm. Vol.* xii 109.

MONTGOMERY, Sir Henry Conyngham, Bart., of the Indian Council, was Secretary to the Government, and Member of the Council, at Madras, served in many high posts with credit. He is the eldest son of the late Sir H. C. Montgomery, Bart., an officer of high distinction in the war with Tippoo Saib, and afterwards Inspecting Field Officer of Yeomanry and Volunteers in the county of Donegal, and sometime M. P. for the boroughs of Yarmouth and Saint Michal's. He was born in 1803, and succeeded to his father's title in 1830. He marmaried in 1826, Leonora, daughter of General Pigot. Sir Henry Montgomery was formerly on the staff in Ireland, and represents a branch of the family of the Earl of Eglinton who settled two or three centuries ago in the north of Ireland and, by sustaining the English interest there, obtained large grants of land in Down, Donegal, Carmanagh, Monaghan, and Cavan. On the transfer of the Indian empire from the East India Company to the Crown of Great Britain and the formation of an Indian Council Sir Henry Montgomery was chosen as one of the Councillers.

MONTGOMERY, Sir Robert, a Bengal Civil Servant, who distinguished himself during the Indian revolt of 1857 and afterwards served as Commissioner of the Punjab; during his administration, there were steady and progressive measures of improvement.

MONTH.

Shahr,	Ar.	Mah,	Pers.
Tingalu,	Can.	Masa,	Sans.
Mass,	,,	Mes,	Sp.
Mahaina,	Hind.	Masum,	Tam.
Mese,	It.	Nella,	Tel.
Mensis,	Lat.	Mah; Shahr,	Turk.

In the south and east of Asia the races occupying the various countries divide the year into months, but some reckon by the lunar periods and some by the solar changes. The hindus further divide the month into two portions called pukh, or fortnights. The first is termed badi, reckoning from the 1st to the 15th, which day of partition is called amavus, answering to the ides of the Romans, and held by the hindus, as it was by the Jews in great sanctity. The last division is termed Sudi, and they recommence with

the initial numeral, thence to the 30th or completion, called poonum; thus, instead of the 16th, 17th, &c. of the month, they say Sudi ekam (1st) Sudi doag (2nd). The mahomedans of Arabia, Persia and India, following the lunar changes, divide their year into twelve months. viz.

1. Moharram.	7. Rajab.
2. Safar.	8. Shaban.
3. Rabi-ul-awal.	9. Ramazan.
4. Rabi-ul-akhir, also ,, -us-sani.	10. Shawal.
5. Jamadi-ul-awal.	11. Zu-ul-kaida.
6. Jamadi-ul-akhir, also ,, -us-sani.	12. Zu-ul-hajja,

The mahomedans, like most others, have weeks of seven days, called shambah. The following are the Persian names of the days.

Ek-shambah...Sunday.	Panj-shambah Thursday.
Do-shambah...Monday.	Aduna or Jumuah...Fri.
Si-shambah...Tuesday.	Shambah...Saturday,
Char-shambah...Wednes.	

The Arabs distinguish their days or yom as first, second, third, and the mahomedan in British India, use terms partly of Arabic, partly of Persian, and partly of Sanscrit origin;

Aitawar...Sunday.	Jumarat...Thursday.
Pir...Monday.	Juma ..Friday
Mangal...Tuesday.	Haftah, or Awal Haftah,
Char-shambah...Wednes.	Saturday.

The following races designate the months of the year by terms derived from one source;

Bengali.	Canarese.	Gujarati.	Hindustani.	Telugu.	Tamil.
Chaitra.	Chitra.	Chaitr.	Chait.	Chaitr.	Chytraa.
Baisakh.	Vaishkha.	Vaisak'h or Vaishak'h.	Byshakh.	Vaishakh.	Vyasei.
Jyest'h.	Jesbta.	Jet'h,	Jeth.	Jyesth.	Ani.
Asar'h.	Ashdadha.	Ashad or Asad.	Asar'h.	Ashad'h.	Adi.
Shraban.	Shrawana.	Shrawan.	Sawan.	Shrawan.	Avani.
Bhadra.	Bhadrapada.	Bhadariso.	Bhaeun.	Bhadrapad.	Paratasi
Ashwin.	Aslvina.	Ashwan, Asho, Ashwin.	Asan.	Ashwia.	Arpasi.
Kartik.	Kartika.	Kartik, Kartak.	Kartik.	Kartik.	Kartiga
Agrahayan or Maraga-sirsha.	Margashira.	Magashar, Margashirsh.	Aghan.	Magashirsh.	Margali.
Paush.	Pushya.	Posh.	Pas.	Paush.	Tye.
Magh.	Magha.	Magh, Maha.	Magh.	Magh.	Mausi.
Phalguna.	Phalguna.	Fagan.	Phagan.	Phalgun.	Pungani.

MONTRES. Fr. Watches.

MOOA. Beng. Bassia longifolia.—*Willde.*

MOOBARIZ KHAN. A ceremony.

MOOBARKHA—? Ferns.

MOOCHEE, a hindoo caste, in Bengal, shoemakers, or saddlers: in the Dekhan, painters, book binders, saddlers, &c.

MOOCHEE-WALAY, Moochee Wanloo, or Moocheemen, Shoemakers.

MOOCHEE-RAS. Hind. A resin from the Salmalia Malabarica; its roots constitute the safed moosli of the bazaars, which, powdered, forms a thick mucilage with cold water, and answers admirably as a nutritious demulcent for convalescent persons; in Bombay, the term Moochi ras is also given to a kind of gall produced in the Areca catechu; and it is said also to be applied to the gum of the Moringa pterygosperma.

MOOCHOO MARAM. Tam. Erythrina Indica.—*Lam. Roxb. W. & A.*

MOOCHWAL, or whiskered, a name of Abra. See Abra. Kattyawar.

MOOCHY WOOD TREE. Eng. Erythrina Indica.—*Lam. Roxb. W. & A.*

MOOCHKOONDA. Beng. Ochna squarrosa.

MOOCTA-JOOREE. Beng. Hind. Acalypha Indica.

MOODACATHAN. Cardiospermum halicacabum.

MOODALI. Tam, Moodliar plural, literally first man, first men, honorific terms applied to the men of the Vellalar or agricultural race, amongst the Tamil people. The term Pillay is similarly applied to the Idayan or shepherd race dwelling in the Tamil country.

MOODGU. Beng. Phaseolus mungo.

MOODKEE, a town in the neighbourhood of Ferozepoor in the Punjab.

MOODOOGA OIL. The seeds of Butea frondosa yield a small quantity of this bright clear oil, which is sometimes used medicinally.—*M. E. J. R.*

MOODUWIR. Ar. A circle, implying repetition, from the Arabic word Daur.

MOODU-WARU. Singh. Calotropis gigantea.—*Brown.*

MOODORIKA. Sansc. Fœniculum panmori.—*D. C.*

MOODRA. Hind. A round prickly seed worn by the hindu ascetics as earrings. The Kan Phatta Jogi wear a large metal earring. The Jogi's patera is a hollow gourd; that of the divinity Hari (the god of war) is the human cranium.—*Fraser's Journey into Khorasan*, p 394. *Wilson Tr. of Hind.* Vol, i., p. 43. *Tod's Rajasthan*, Vol. ii. p. 236. *Wils. Gloss; Wilson's Hindoo Sects.*

MOOG. Beng. Small fruited bean or green gram, Phaseolus mungo. See Moong.

MOOGALI MARA. Can. Mimusops elengi.

MOOGDHA-BODHA. Sans. From moogdha, stupidly ignorant, and bodha, knowledge.

MOOGL. Ar. Commiphora madagascarensis, properly Muql.

MOOGRA. Jasminum undulatum, *Linn.* the many leaved jessamine.

MOOJAWIR, a proprietor or landlord; a sweeper of an Ashoor-khana or one attached to a mosque.

MOOKARATAY—? Boerhavia procumbens.

MOOKASSIMAH. See Khiraj.

MOOKERSEY? Tam. In Tinnevelly, a wood of a red color, used for building in general.—*Colonel Frith.*

MOOKHIA, a comptroller, appointed to collect tribute to hindu idols. Sacred offerings were held in high estimation by the nations of antiquity. Herodotus observes that these were transmitted from the remotest nations of Scythia to Delos in Greece; but that range is far less extensive than the offerings to the dewal or temple of Krishna in Mewar. The spices of the isles of the Indian Archipelago; the balmy spoils of Araby the blest; the nard or frankincense of Tartary; the raisins and pistachios of Persia; every variety of saccharine preparation, from the sacarcand (sugar-candy) of the Celestial empire, with which the god sweetens his evening repast, to that more common sort which enters into the pera of Mat'hura, the food of his infancy; the shawls of Cashmir, the silks of Bengal, the scarfs of Benares, the brocades of Guzerat,

" the flower and choice
" Of many provinces from bound to bound,"

all contribute to enrich the shrine of Nat'hdwara in Mewar. But it is with the votaries of the maritime provinces of India that he has most reason to be satisfied; in the commercial cities of Surat, Cambay, Muscat, Mandavi, &c. &c., the Mookhia, or comptrollers deputed by the high-priest, reside, to collect the benefactions, and transmit them as occasion requires. A deputy resides on the part of the high-priest at Mooltan, who invests the distant worshippers with the initiative cordon and necklace. Even from Samarkand the pilgrims repair with their offerings; and a sum, seldom less than ten thousand rupees, is annually transmitted by the votaries from the Arabian ports of Muscat, Mocha, and Jedda, which contribution is probably augmented not only by the votaries who dwell at the mouths of the Wolga, but by the Samoyede of Siberia. There is not a petty retailer professing the Vishnu creed, who does not carry a tithe of his trade to the stores: and thus caravans of thirty and forty cars, double-yoked, pass twice or thrice annually by the upper road to Nat'hdwara. These pious bounties are not allowed to moulder in the bindar: the apparel is distributed with a liberal hand as the gift of the deity to those who evince their devotion; and the edibles enter daily into the various food prepared at the shrine.—*Tod's Rajasthan,* Vol. i. p. 527 to 529.

MOOKOOROO KARRA. Tel. Cordia myxa *Linn. Roxb.*

MOOKOOTTY.—?Boerhavia repanda.

MOOKTAD, a Parsee ceremony in honour of the dead, evidently copied from the hindoos, and performed at the end of the Parsee year, before a pile of metal vessels filled with water, and raised from the ground on iron stools.

MOOKTA KESHI, Sans, from mookta, spread out, kesha, hair.

MOOKTA-RAMA; Sans. Mookta, liberation.

MOOKTO-PATEE Beng. Hind. Maranta dichotoma.

MOOKTA-JOORI, Beng. Acalypha Indica.

MOOK-WA, a tribe of fishermen in Malabar. See Polyandry.

MOOLA, Beng. Raphanus sativus.

MOOLA Beng. Hind. Bassia latifolia.

MOOLA, see Sutti.

MOOLA. A river of Beluchistan, about 150 miles long, rises a few miles S. of Kelat, runs South-easterly, about 80 miles; north-easterly; and easterly and is ultimately absorbed in the desert of Shikarpore. The Moola or Gundava Pass winds along its course.

MOOLA PASS or Gundava Pass of Cutch Gundava, in Lat. 28° 10,' lon. 66° 12'; to lat. 28° 24,' lon. 67° 27' is about 100 miles long it has open spaces, connected by defiles. Bapow, is 5,250 ft.; Peesee Bhent, 4,600; Nurd, 2,850; Bent-i-Jah, 1850; Kullar, 750 ft. Descent, 4,650 ft., average 46 ft. per mile. Water abundant. Practicable for artillery. In 1839, an Anglo-Indian detachment marched through it. It is preferable to the Bolan Pass in a military point of view. The Moola is the southern pass through the mountains of Saharawan near Gandava. The height of the Saharawan range varies. The greatest altitude is attained at Kelat, about 7,000 feet, where the climate is European; southward it rapidly decreases, until, in the province of Lus, the elevation is but a trifling degree greater than that of Sind. It decreases also northward, the height of Quetta being about 5,900 feet. This elevated district is composed of a succession of mountain ranges, which, risin

from the plains of Kutchee and valley of the Indus, tower one above the other in successive steps, until, having gained their maximum, they subside in lesser and lesser ranges westward. Their general direction is from N.-N. E. to S.-S. W., and this uniformity of strike is wonderfully preserved throughout. The mass is broken through at two points, viz: by the Bolan pass at its northern extremity, and by the Moola pass near Gundava. Here the ranges are twisted out of their original direction, and run in a N. N. W. manner. Through these two great channels the principal draining of the country is effected, producing the Bolan and Moola rivers. It was through this pass that Craterus travelled, when he left the army of Alexander.

MOOLI, a river that joins the Moota near Poonah, forming the moota-moolí river.

MOOLA. HIND. A root.

MOOLAY KIRAY. TAM. Toddalia aculeata.

Rajghire ki baji,	DUK.	Molay Kiray,	TAM.
Chulai,	HIND.	Malakura,	TEL.
Shakini,	SANS.		

MOOLI. HIND. A radish. Raphanus sativus; any root. To call a mahomedan a garden root, as tum kon sa bagh ki moolí ho, of what garden are you a root, is very offensive.

MOOLHID-NOOMA. PERS. resembling infidels.

MOOLLAH. ARAB. amongst mahomedans, a doctor or learned man; in Persia, the Moolah wears a large turban of white muslin; and a synd, in whose veins runs the prophet mahomed's blood, a smaller turban of dark green stuff.

MOOLLAH NAJEEB. See Kush.

MOOLLI. HIND. Solanum Indicum.

MOOLLOO-GHORANTEH. TEL. Barleria prionitis.—*Linn.*

MOOLO-KARANG VARAY PATTAY. TAM. Toddalia aculeata.

Katia-raja-kira-ki-baji,	DUK.	Shakini	SANS.
Kantaha,	SANS.	Mullu-kirai,	TAM.
		Mullu-danta-kura,	TEL.

MOO-LONG, See India.

MOOLOO DOSA KAIA. TEL. Cucumis muricatus.

MOOLOO DANTOO KOORA. TEL. Toddalia aculeata

MOOLOO GOVINDA. TEL. Barleria prionitis. *Linn.*

MOOLOO MOORIKAH. MAL. Erythrina Indica *Lam. Roxb. W.* and *A.*

MOOLOOVOO.—? Piper nigrum.

MOOLLOO-VENGA. Briedelia spinosa.

MOOLTAN, is a large trading city, the capital of a province of the same name in the Punjab. It is built near the left bank of the Chenab, in L. 30° 9' N. and L. 71° 7' east. The Mooltan district is, on the whole, an arid, sandy country, about 110 miles in length and 70 in its greatest breadth, and is comprehended between the Sutlej, there named the Gharra, the Ravi and Chenab. Mooltan and Tatta were the ancient seats of the ancient Balla or Balli-ka-putra race, and to the present the blessing or byrd of the bards is Tatta-Multan ka Rao. At an interval of 1300 years, two conquerors, Alexander and Mahmud, were opposed by a race of this name. In A. D. 1000, Mahmud entered Hindustan but in the course of eight years, he made no further progress than Mooltan. The people of Mooltan, who were the Malli, and Catheri (that is the Khatry or Rajpoot tribe) of Alexander, must have preserved their ancient spirit, to be able to oppose, for so long a time, such formidable armies headed by so furious an enthusiast as Mahmud. In 1008, we find the confederate hindoos defeated, and Mahmud's first essay towards effecting the downfal of their religion, was the destruction of the famous temple of Nagarkot, in the mountains bordering on the Panjab country. His next expedition, being the sixth, was in 1109; when Tannasar, a more celebrated place of hindoo worship, on the west of Delhi, experienced a like fate with Nagarkot; and the city of Delhi itself, was taken at the same time. In 1018, he took Kanoj, and also destroyed the temples of Matra, or Matura (the Methora of Pliny). His twelfth expedition, in 1024, was fatal to the celebrated temple of Somnaut, in the peninsula of Guzerat adjoining to the town of Puttan, on the sea coast; and not far from the island of Din, now in the hands of the Portuguese. Mooltan city was taken by storm by the British Indian Army on the 2nd January 1849. The chief products of the Mooltan district consist of cereals, cotton, indigo, sugarcane, saltpetre, alkali or sujjee, ghee and wool; some of which commodities are also largely imported from other places, the surplus of wheat finds its way to Sukkur and Kurrachee.—*Ann. Ind. Adm. Vol: XII p.* 106 *&c.*, 10, *Rennell's Memoir* p. 14. See Katti; or Kattyawar.

MOOLUK. BENG. Radish, Raphanus sativus.

MOOLU VENGA. TAM. In Travancore, a wood of a copper colour, specific gravity 0·831. Used for common buildings. *Colonel Frith.*

MOOMIYAI. PERS. a kind of petroleum, which the Persians believe to possess great

medicinal virtues, and to be highly efficacious in mending broken bones. Moomood, HIND., made at Kohat, is of the kind called moomia madani, or mummy of the mine. Elphinstone says it is made from a mineral which is reduced to powder and boiled in water, an oil floats on the top, which hardens into a substance of the appearance and consistence of coal. It is a famous medicine throughout all the East, and is said to effect almost miraculous cures of fractures. *Elphinstone, Kingdom of Caubul* p. 40. See Momiai.

MOOMOOKSHOOTWA, SANS. from mooch, to liberate.

MOONDUN, HIND. A mahomedan rite of shaving the child's head on the 6th or 40th day after birth.—*Herklots*

MOONKIR and Nakir, according to mahomedan belief, two angels who question the dead on their interment, as to their good and bad actions in life.

MOON.

Kamr,	AR. PERS. TUR.	Mah,	PER. TURK.
Lune,	FR.	Chandra,	SANSC.
Mond; monat,	GER.	Nellah,	TAM.
Chand,	HIND.	Vennil,	TEL.
Luna,	IT. LAT. SP.	Aii,	TURK.

In hindoo mythology, the moon is fabled to have been married to the twentyseven daughters of the patriarch Daksha, or Aswini, and the rest, who are in fact personifications of the lunar asterisms. His favourite amongst them was Rohini, to whom he so wholly devoted himself as to neglect the rest. They complained to their father, and Daksha repeatedly interposed, till, finding his remonstrances vain, he denounced a curse upon his son-in-law, in consequence of which he remained childless and became affected by consumption. The wives of Chandra having interceded in his behalf with their father, Daksha modified an imprecation which he could not recall, and pronounced that the decay should be periodical only, not permanent, and that it, should alternate with periods of recovery. Hence the successive wane and increase of the moon. Rohini, in astronomy, is the fourth lunar mansion, containing five stars, the principal of which is Aldebaran. Hindoos have long been aware of the astronomical facts of the moon's deriving its light from the sun, and by its positions forming the days of the lunar month, on which particular ceremonies are to be observed. In the latter case it is supposed to move in the Mandala, the sphere or orbit of the sun, and when in conjunction, as at the new moon or Amávasya, funeral obsequies are especially to be celebrated. According to mythological notions, also, the moon is the grand receptacle and storehouse of amrit or ambrosia, which it supplies during the fortnight of its wane to the gods, and on the last day to the Pitri or deified progenitors. As personified, in hindooism, the moon is the father of Budha and grandfather of Pururavas, as already shewn. The half-moon, as frequently noticed, is worn by Siva upon his forehead. With the Rajpoots, as with the Scandinavians, the moon is a male divinity. The Tatar nation also considered him a male divinity, like Adonis. The moon has, in many nations, been considered to exercise an influence on the body, producing and modifying diseases, and has played an important part in the development of the character of nations and in determining the destinies of the human race. New moons, and full moons and moonless heavens at the conjunction have been kept with ceremonies or fastings. Eclipses whether of the sun or moon have been looked on as evidences of divine displeasure, the influence of the moon on marriage and child bearing was considered great. According to Egede, the Greenlanders believe that the moon visits their wives now and then; and that staring long at it, when at its full will make a maid pregnant. Amongst the Jews, according to Rabbi Abravanel, the full moon was believed to be lucky and the other phases disastrous, and the belief of the Greeks and Romans was similar. The day of the full moon was by the Greeks the best for marriage. Hesiod, Aristotle, Lucilius, Horace, Pliny, Galen, Lord Bacon and others have all made similar notices. *Winslow on Light.—Padma Purana Swerga Khanda Section* 11. *Hindu Theatre Vol. I* pp. 229, 234. *Tod's Rajasthan Vol. I. p.* 596.

MOON, JAP. a crest, or arms, of which the Japanese are as proud as any European noble. It is worn on their dresses, their armour, before their gateways and wherever it can be seen: before the Government-house there is generally spread a grass-tree or linen-cloth, which means "No admittance except on business:" the "moon" or crest has much the appearance of a clover leaf, and is the "moon" of government. *Hodgson's Nagasaki*, p. 16; 22.

MOON, author of a catalogue of indigenous and exotic plants growing in Ceylon. It is a bare list of names.

MOON-ECLIPSE-la-kyat-hgying. BURM.

MOONACANI-MARAM, TAM. Toddalia aculeata.

MOONAGA KOORA, TEL. the greens of Hyperanthera moringa. Moonaga Poo, TEL. the flower of Hyperanthera moringa.

[redacted]Veru, Tel. the seed of Hyperanthera moringa.

MOONAY, Hind. Premna integrifolia.

MOONDA, a head man of the Munda or Ho race. See Kol; Munda.

MOONDARI. See Kol.

MOONDASA, a cloth worn by the poorer classes in Dharwar, costs one and a quarter rupee.

MOONDEE, Beng. Sphœranthus mollis.

MOONDEEGUL. See Kush.

MOONDI, Hind. Sphœranthus mollis.

MOON-DIEN, Burm. A fine grained, light, wood, recommended for furniture. Its breaking weight is lbs. 121. A cubic foot weighs lbs. 33 to 38. In a full grown tree on good soil the average length of the trunk to the first branch is 50 feet and average girth measured at 6 feet from the ground is 10 feet. It sells at 4 annas per cubic foot.—*Dr. Brandis, Cal. Cat. Ex. of* 1862.

MOONDLA MOOSTEH-KURA, Tel. Solanum trilobatum.

MOONDRI PALLAM, Tam. See Mundri pallam.

MOONDU, Maleal, a cloth given to a nair woman betrothed to a single man. See Polyandry.

MOONDUN, Hind. A mahomedan rite of shaving the child's head on the 6th or 40th day after birth.—*Herklots.*

MOON-FLOWER, Eng. Calonyction grandiflorum, *Choisy.* It is

> ——"the white moon-flower, such as shows
> On Serendib's high crags, to those
> Who near the isle at evening sail,
> Scenting her clove trees in the gale"—*Mason.*

MOONGAY, Beng. Hind. Hyperanthera moringa.

Moongay ki-jar. its root.

Moongay ki-baji its leaves.

Moongay ki phalle, its pods.

Moongay ka phool its flowers.

MOONGAL, Tam. Bambusa. The Bamboo.

MOONG AROOD. Hind. Phaseolus mungo, Green Gram. This is grown throughout British India but more in the upper part of Hindoostan; it is eaten by the natives dressed in various ways.—*Jaffrey.*

MOONGEE, a river near the Khassyah hills.

MOONGHIL, Sansc. Tam. Bambusa arundinacea.—*Roxb.*

MOONG-KA-DHAL, Hind. Phaseolus mungo. See Dal.

MOONGNEE, of Orissa, apparently a chlorite slate: when freshly quarried, it is comparatively soft and easily workable, but by long weathering becomes highly indurated, black and bright. It comes from the hill state of Nilgiri, in Orissa, where extensive quarries are said to exist. This stone is used principally for the manufacture of various utensils. Idols are also made of it, and if the popular assertion that it is the true Moongnee be accepted, this stone is that on which the finest specimens of native sculpture extant in the province are executed, to wit, the Aroon Khumba, a polygonal column of considerable grace and beauty now standing before the principal entrance of the Pooree temple; also the elaborately carved and figured slabs that adorned the top and sides of the door-ways of the old temple of the Luwat-Kanarac, in the same district and the gigantic figures of certain native deities of Jaipore, in the Cuttak district. It is probable, however, that 'Moongnee' is a general term not confined, to one species of stone, but applying to several, and that the Kharee moongnee means the slate Moongnee. *Cal. Cat. Ex* 1872.

MOONG PHALLI. Hind. Arachis hypogœa, Earth-nut, Ground nut; Manilla nut, the legumes contain the nuts; they are small and white, and require to be roasted before eaten; they are not in much esteem.—*Riddell.*

MOONI or Modooga. Tel. also Mooni motâga. Tam. Erythrina suberosa.

MOONJA. Hind. Saccharum moonja, a grass indigenous to India, it is collected after the rainy season, it is possessed of great tenacity, and is employed for tying up cattle at night, for ropes for the Persian wheels: the Benares boat-men make tow ropes of it, the boatmen of the Indus universally employ the Moonja as a towing rope, and for the rigging of their vessels, in all places above Sukkur. It would form an ample supply of half stuff for paper makers.—*Royle.*

MOONJUR. Beng. Hedysarum orbiculatum.

MOONKIR and Nakir, according to mahomedan belief, two angels who examine the spirits of the departed in the tomb. See Jibreel.

MOONLIGHT. The sun shall not smite thee by day, nor the moon by night, (Psalm cxxi. 6). Eastern races believe firmly in the evil effects of moonlight upon the human frame; from Sindh to Abyssinia, the traveller will hear tales of wonder concerning it.

MOONLIGHT CONVOLVULUS. Convolvulus dianæ.

MOONSHEE. Hind. A secretary; a teacher, the celestial Mercury, also the Eternal, the Almighty.

MOONSTONE occurs in Ceylon. It is a

variety of felspar, and of little value. Some of the "cat's eyes" that are brought for sale by the Ceylonese, are made of adularia or moon-stone, a variety of felspar found in Ceylon resembling opal. In Europe, Moonstone is often sold for opal.—*Mason.*

MOONTHA-MAMEDY NUNA. Tel. also Moonthericotta-yennai. Tam. Oil of Anacardium occidentale.

MOONUGA. Hind. Species of raisins.

MOONYAH JO RUSSA. Sind. Rope of Saccharum munja fibre. See Graminaceæ, munja; moonja.

MOOR, a term by which the mahomedans of the south of India were known, all through the 18th and to the middle of the 19th century. In the Hindustani dictionary by Captain Robuck in 1813, that language was styled the Jargon of the Moors.

MOOR, Major, an officer of the Bombay Army, who was present at Seringapatam. He wrote Oriental Fragments; Hindoo Pantheon.

MOORAGA CHETTOO. Tel. Hyperanthera moringa.

MOOROOGANA. *Can.* A butter or solid oil of Canara, used for medicinal purposes, and as an ointment for the wounds of cattle injured by tigers. It is said to be produced from a forest tree growing in the Canara jungles. The oil is dark brown and quite solid, and merits the best consideration. It is the most solid of the solid oils.

MOORAIGIBBA—? contemplating the deity with the head bowed down between the knees.

MOORATIB. Ar. Hind. Pers. insignia of rank. Vide Mahi.

MOORBA, Beng. Sanseviera roxburghiana.

MOORCH 'HUL, a fan for driving away flies, especially of peacock's feathers. A club-like fan, made of peacocks feathers, used by the great.—*Herklots.*

MOORCROFT, WILLIAM, a veterinary surgeon of the Bengal army who travelled in Central Asia, and after some days illness died at Andkhui. He lies interred outside the walls of Balkh. Author of Journey to lake Manasarovara, in Little Thibet. A cold permission was Mr. Moorcroft's only incitement beyond the stimulus of a speculative mind and an enterprising disposition. His first attempt, which was made by way of Chinese Tartary, has been long the property of geographers, having been published in the twelfth volume of the Asiatic Researches. In this journey he was the first European to cross the Himalaya, and he made his way to the great plain between that and the Kuen-lun chain, the situation of the sources of the Indus and the Sutluj, and

of the two remarkable lakes of Ravan and Manasa. Besides the natural difficulties of the way, he had to elude the vigilance of the Nepalese, then masters of the Himalaya, and who were on the eve of that war with the British which transferred the snowy mountains to the latter. Mr. Moorcroft had also to conciliate the Chinese authorities beyond the Himalaya, and in spite of all obstacles, and of sickness, induced by exposure and fatigue, he accomplished his purpose, ascertaining not only the valuable geographical facts alluded to (the situation of the sacred lakes of the Hindus, and the upper course of two important rivers), but the region, also, of the shawl-wool goat, and opening a way for the importation of the wool into Hindustan, and finally into Britain.

He was the originator and the principal of the journey and enterprize. He was a native of Lancashire, and was educated at Liverpool for the profession of a surgeon. Upon the completion of the usual course of study, however, his attention was diverted to a different pursuit, and he finally settled in London as a practiser of veterinary surgery. After traversing the mountains, Mr. Moorcroft and his party arrived safely at Le by a route on which no European had preceded them, and on his way he first determined the direction of the upper parts and the sources of two of the three great rivers of the Panjab,—the Beyah, Vipasa or Hyphasis, and the Chandrabhaga, or Chenab, alsothe Acesines or Ab-i-sin. A very small portion of this tract, or the southern part of the hill states of Kahalur, Sukhet, and Kotoch, were crossed by Forster, but in a condition of personal restraint and danger, which left him little leisure for observation. About two centuries earlier (1624) the Jesuit missionary, Andrada, appears to have made his way from Srinagar to the north of the Himalaya into either Ladakh, and in the beginning of the eighteenth century, (1715,) the missionary, Desideri, entered Kashmir by the Pir Panjal pass, and thence proceeded to Lh'assa through Ladakh. The route from Kabul to Bokhara was, at the time when it was travelled by Mr. Moorcroft, new to European investigation. Goez, who travelled from Kabul to Kashgar, and thence to China, in 1603, passed over a portion of it, but it is difficult to identify all the places which he names, and his account is concise and imperfect. "Before I quit Turkistan," Moorcroft writes from Bokhara, "I mean to penetrate into that tract which contains probably the best horses in Asia, but with which all intercourse has been

suspended during the last five years. The experiment is full of hazard, but *le jeu vaut bien la chandelle"* His life fell a sacrifice to his zeal. At Andh'ko, where he spent some days in effecting purchases, he was taken ill with fever, and died.

Mazar is the place where Mr. Trebeck, the last of Moorcroft's unfortunate party, expired. A Hajee attended him on his death-bed, and he is laid in a small burying ground westward of the town, under a mulberry tree.—*As Res*, 1816, *vol.* xii. 375. *Travels in the Himalayan Provinces, Lond.* 1841, 2 Vols. *Edited by Dr. H. H. Wilson, A Journey to Lake Manasarovara, in Asiatic Res. vol.* xii. *Calcutta, Moorcroft's Travels Vol.* i. pp. xix, xxxv, xlvi, xlvii, xlx.

MOORDA-FAROSH, PERS. Persons whose business it is to carry the dead.

MOORDAH-SHÓ PERS. or Gussala, HIND. persons who wash the bodies of the dead.

MOORDAH SING. Litharge: used in ointments and in oil paintings: sells at Ajmir two seers for one rupee.—*Gen. Med. Top.* p. 146.

MOOREE BENG. Fœniculum panmori.-*D.C.*

MOOREED, a disciple, (man or woman.)

MOORE, Dr. Thomas Horsfield and Mr. Frederic Moore's Catalogue of Birds in the India House Museum appeared in 1854, 1856 and 1858. Dr. Horsfield was one of the earliest naturalists labouring in India though the extent of his labours, in Java and Sumatra, is unfortunately but little known. His researches in Java and the neighbouring islands began in 1802, and were continued till 1819. During that time he collected upwards of two thousand species, the most curious and interesting of which have been published by Messrs. Brown and Bennett, in the 'Plantæ Javanicæ rariores' one of the most profound and accurate botanical works of the day, and one most important for the Indian botanist to study with attention. In 1851, Dr. Thomas Horsfield published a catalogue of the mammalia in the India House Museum. In 1851, 1858, 1859, Dr. Horsfield and Mr. Frederic Moore published a catalogue of the Lepidopterous insects in that institution, and, in 1859, Mr. Moore published the notices of the Bombycidæ, of the genus Adolia and of the silk-producing genera.—*Mr. F. Moore and Dr. T. Horsfields catalogues, Drs. Hooker and Thomson.*

MOORGA, BENG. Celosia cristata.

MOORGA. BENG. HIND., Jasminum sambac.

MOORGABI, BENG. HIND. Sanseviera zeylanica.

MOORGAH, HIND. A light brown colored wood close-grained and takes a good polish, but is not a strong or serviceable wood. Occurs in the Santhal jungles from Raneebahal to Hasdiha, but rather scarce. Native articles of furniture are principally made from this wood.—*Cal. Engineer's Journ. July* 1860.

MOORGHAB, a deep stream of very pure water, with precipitous banks, fringed with tamarisks and a few reeds. On the east banks there are sloping sand hills, on the west a desert sandy plain, overrun with camel thorn, and extending to the mountain barrier of Khorassan. The valley of the Moorghab abounds in pheasants and rock pigeons. The ancient city of Merv is in a plain, watered by the Moorghab.—*Abbott's Khiva; Markham's Embassy*, pp. 113-114.

MOORGHABI—?*Beng. Hind.* Sanseviera Zeylanica.

MOORGH-KES, PERS. Celosia cristata.

MOORHUR MARA. Garcinia purpurea. Wild Mangosteen. | Kokeem; Kokum; MAHR.

Under these names, Dr. Gibson describes a beautiful tree of Canara and Sunda, mostly below and near valleys. Valued for its fruit which is extensively exported as a native condiment. The concrete oil also is much used. Its wood is good.—*Dr. Gibson.*

MOOR-HEN, ENG. Gallinula chloropus.

MOORKOO, —?Erythrina Indica.

MOORLIUB, a river in the Gyah district of Bengal.

MOORIES are blue cloths principally manufactured in the districts of Nellore and at Coonatoor in the Chingleput collectorate of Madras. They are 2 cubits in breadth, and 28 long and sold at from 2 to 7 Rs. each, according to their sizes. They are largely exported to the Straits of Malacca.

MOORMAN a designation, in Ceylon, for a person of a race believed to be of Arab descent; the establishment of a mahomedan colony before the close of the seventh century is alluded to by Beladeri or Ahmad in a chronicle of the Arab conquests in Europe and Asia. They are shiah mahomedans. Their priests, who are elected by them from those of their people who are most deeply versed in the Koran, officiate in the mosques and deliver their discourses in Persian. In their funerals, the corpse, after being washed and annointed by the lebbe and sprinkled with powder of sandalwood, is borne in a coffin without a bottom (its place being supplied by plaited tapes), and carried on a bier decorated with flowers, which are afterwards planted on the grave. The procession is accompanied by mourners, who chaunt the funeral cry of the mahomedans.

The Moormen of Ceylon seem of similar origin with the Moplah of Malabar and

the Labbi of the South of the Peninsula. Throughout the peninsula, the uneducated of the European community continue to designate every mahomedan as a moorman. —*Journal Asiatique. Fevr. et Mars*, 1845.—*Fragmens Arabes et Persans relatifs á Inde, Fragm*, V., *p.* 156, *in Tennent's Christianity in Ceylon p.* 35. 36.

MOORMOORA, Hind. rice pressed flat and eaten raw.

MOORMOOREE, Beng Abildgaardia Rottbolliana.

MOOROOKOO, Tam. Nar. Erythrina indica. has a fibre of moderate strength.

MOORSHEDABAD, originally called Maksoodabad, is said by Tieffenthaler to have been founded by Akbar. Moorshedabad proper, in its largest extent, was 5 miles long and $2\frac{1}{2}$ miles broad. This was in 1759 only two years after the battle of Plassey when it had already attained its greatest magnitude. *Tr.* of *Hind Vol. i. p.* 71.

MOORSHID, Arab, Amongst the sunni mahomedans, this person is a religious instructor in a family. Amongst the shiah sect there are reckoned twelve, viz., Ali and his eleven descendants. The moorshid or pir of the sunni mahomedans initiates disciples, styled murid, into his sect, after repeating the astafghar or renunciation and the five sections of the mahomedan creed.

MOORTOOZA ALI, a name of Ali.

MOORUBBA, Ar. a kind of magic square.

MOORUGAL, Tam. Bamboo.

MOORUKEA, one of the many kinds of slaves in Assam distinguished by distinct appellations. The Moorukea is a kind of Chapunea, neither servant, slave, nor equal, but partaking of all. The master provides the Moorukea with a pair of bullocks and a plough, and he tills his master's land for two days. On the third day the Moorukea may plough his own ground with his master's bullocks and plough. The valley of Assam possesses gold, tea, caoutchouc, lac and ivory.—*Butler's Travels, Assam, p.* 228-29.

MOORUNGA MARAM, Tam. Moringa tree, Hyperanthera moringa: Mooranga vayr, its root; Moorangy-poo, its flower; Moorangy keeray, its leaves used as greens; Moorangy kai, its pods.

MOORUNGI-ROOT. Anglo-Tam. Hedysarum sennoides ?

MOORVA, Tam. Sanseviera zeylanica. Bow-string-hemp.

MOOSA. See Kol.

MOOSA SOHAG, the founder of a sect, of devotees.

MOOSAFIR SHAH, a Mohurrum fuqeer.

MOOSHA, Beng. Andropogon serratus.

MOOSHALY, See Polyandry.

MOOSHAHIDA, the contemplation or vision of future, absent, or invisible things.

MOOSHKA, also Castoori. Sans. Musk.

MOOSHKDANA. Pers. Hind. Hibiscus abelmoschus.

MOOSHUL, Beng. Curculigo orchioides.

MOOSING. Duk. Moringa pterygosperma.

MOOSLI. Moosli siah, the black moosli, and moosli safed or the white moosli, are medicinal products much in use by the people of India. Safed Moosli is said to be the rootlets of Salmalia Malabarica but supposed by Ainslie to be from Curculigo orchioides, Birdwood thinks the white moosli is from Murdannia scapiflora (*Royle*) or a species of Tradescantia. Moosli siah is supposed to be the product of Curculigo brevifolia, and of C. nigra ?

Black Moosli.

Tal mooli,	Beng.	Warahi moosalie,	Sans.
Kalee Moosli,	Hind.	Nelepanny kalungu,	Tam.
Seeah Mooslie,	Pers.	Nalla taty gudda,	Tel.

A tuberous and wrinkled root about four inches long, slightly bitter and mucilaginous to the taste, and reckoned among those medicines which purify the blood; it also possesses tonic properties, is considered stimulant and used as an aphrodisiac. It is procurable in most bazaars throughout India.—*Faulkner.*

White Moosli.

Suffed Moosli,	Hind.	Tannir-vittang kalungu,	Tam.
		Tsulla ghedalu,	Tel.

The root is long, fleshy, and whitish. In Southern, and some parts of Western, India, the powdered root is used in the form of a thick mucilage with water, and answers admirably as a nutritious demulcent for convalescent persons. It is also supposed, when taken in this form, to have the effect of filling the small pox, and preventing the confluent disease. Asparagus sarmentosus root is also offered for sale as the white Moosli.—*Faulkner. Royle. O'Shaughnessy. Gen. Med. Top.* p. 145. *Bengal Dispensatory. Beng. Pharm. Birdwood*, p.p. 92.

MOOSLIM. Ar. Hind. Convert to mahomedanism; the plural of this is Mussulmin.

MOOSME. Jap. a daughter, a maid, not to be confounded with the Gayasha or singing girl, or the kankro, the unfortunate temporary inhabitants of the Government "Hara."—*Hodgson's Nagasaki*, p. 243.

MOOSNEE. Beng. Linum usitatissimum.

MOOSHATA—? A female jester.

MOOSSALI. Sans. Curculigo orchioides.

MOOSTA. Sans. Cyperus juncifolius.

MOOSTAKA MOTHO. Duk. Cyperus hexastachyus.—*Rottl.*

MOOSTUNG, a principal and most extensive valley of Beluchistan, situated to the south of the valleys of Quetta and Kanhee. It extends from about 29 ° 30' to near 30 ° N. lat., and its eastern boundary is nearly defined by the 67 ° of E. long. It is therefore about 40 miles in length, and varies in breadth from 5 to 8 miles, spreading out towards its upper end, and being gradually constricted towards its lower or southern extremity. It is bounded by parallel ranges running N. N. E. by S. S. W. of medium height, probably from 500 to 800 feet. The range to the eastward is pierced by a pass leading to the Dasht-i-be-Daulat. See Kelat.

MOOSTUSSA, Moosubba, Moosuddus. Ar. Hind. Varieties of magic squares.

MOOSUL, is situated on the right bank of the river Tigris; its population and trade have greatly diminished since the time, prior to the discovery of the Cape passage, when it was the thoroughfare for the caravans, between Europe and India. It formerly enjoyed a high reputation for the manufacture which derives its name from the town and is known in France as mousseline and in English as muslin. At a short distance is the mound and village of Nabbi Yunus, in which is a mosque, which covers the supposed tomb of the prophet Jonah.

MOOSUL— ? a long wooden pestle.

MOOSULLA, or Jae Namaz.

MOOSUM, a river near Malligaum.

MOOSUMONUM, a variety of magic square.

MOOT. Beng. Phaseolus aconitifolius.

MOOTA. See Sutti.

MOOTABELA. Beng. Hind. Jasminum sambac.

MOOTA-MOOLEE, a river formed of the Mootah and Moolee with its sangam or junction near Poonah.

MOOTAWALLI, Ar. Hind. Pers. superintendent or treasurer of a mosque.

MOOTCHIE MARAM. Erythrina Indica.

MOOTEE MUSJEED, a mosque of Agra built entirely of pure white marble. *Tr. Hind.* Vol. i. p. 404.

MOOTE KEERAY, Tam. Greens grown in the Southern parts of the Peninsula, and eaten by the poor.—*Ainslie*, p. 255.

MOOTHA. Beng. Hind. Cyperus rotundus.

MOOTHEE? Duk. Hind. Guz. Sans. Trigonella fœnum-græcum.

MOOTH, Beng Phaseolus aconitifolius.

MOOTHA, Beng. Cyperus communis.

MOOTHO, Beng. Hind. Cyperus hexastachyus, *Rottl.* also Cyperus rotundus.

MOOTI. Tam. an egg.

MOOTKOOLAY. Hind. balls of paste boiled; dumplings.

MOOTO-POLAGUM—? Pavonia odorata.

MOOTRULLA, Sans. Cucumis sativus.

MOOTSOMAH — ? A very plentiful tree of Akyab. It furnishes a very small wood, used for firewood.—*Cal Cat. Ex.* 1862.

MOOTTATI Tel. a tribe of agriculturists from Telingana settled at Bellary, in the borders of the Canarese and Tiling districts. The agricultural races there, are, the sudra village authorities, viz. Packinattee, Moottatee, Vellanattee, these are styled Reddy in Tamil and Telugu, or by the Mahratta term of Potail. They collect the Government rents. They claim to be the true owners of portions of the land in Southern India. Other husbandmen of the sudra caste, are the Peracoonty Capooloo Goongeddy Lanecka wanloo, and Cudeywaklee wanloo. The women of the last named caste dress their hair in a bunch on the right side of their heads.

MOOTTEE, Tam. Strychnos nux vomica.

MOOTTHEE BANDHNA, Hind. crawling on all fours.

MOOZDULUFFA, an oratory between Arafat and Mina near Mecca.

MOPEA, in Cherra punji: near it run the rivers Bor Neigura, Bor Sorri and Hoorhoori.

MOP-GHA, a tribe who occupy the range of hills between Thouk-ye-khat and Kannie Creeks, skirting the Bghai race on the west. See Karen.

MOPLA, an energetic, vigorous, progressive and prosperous community and in considerable number; in a large portion of Malabar, they form half the populations, and in the Malabar district their total number by census is not short of half a million; they are very numerous in Travancore and are numerous in Canara. The Mopla have a large share of Arab blood, are supposed to be from intercourse between Arabs and the Tier women, and are a fine, stout, manly, good looking, race, sturdy, independent, intelligent and educated. They are industrious, and money makers, in some respects are perhaps, in their industrious habits, the best population to be found anywhere in India. They have comfortable, neat, two-storied houses and homesteads, they have most of the trade of the western coast in their hands, and are rapidly acquiring a larger and larger share in the land. They do not often seek public service. The term Moplah, is supposed to be derived from the Malyala words, Mapillah, literally, mother's son. The mahomedan moplah are sometimes called Jonakan mapillah (from Yavana, Greek) to distinguish them from the Nasrani (Nazarene) mapillah, the Nestorian Christians of

Malabar. The mahomedans on the S. E. parts of the peninsula usually receive and accept the honorary designation of Labbi, from their habit of using in conversation the Arabic word "labek," may it please you, I beg your pardon, when not apprehending a remark. The Mopla in the South-western coast of India, and Ceylon, and the Labbi from the S. Eastern coast of the peninsula of India are said to have had a similar origin, viz., from Arab fathers and Indian mothers. On several occasions since that part of India came into the possession of Great Britain the Mopla have required to be coerced, and are known to possess much fanatical zeal; but it is generally supposed that agrarian disputes have been a prominent cause of their outbursts. The Mopla of North Malabar, although mahomedans, follow the rule, as to property, of *descensus a Matrice*, the Marumaka tayam, having, in this respect conformed to hindu ussage, in the times of the ascendancy of the hindus. The Mopla also take the wife of a deceased brother.

The Cholia Moplah or Labbi of the S. E. of the Peninsula are called by the Tiling, Jonangi, Zonangi, Jonagar, Jonakari. The intercourse with the mahomedan merchants and seamen and the women of western India seems to have been from the most ancient times. Abuzaid writing A. D. 916 mentions that the more devout merchants of Siraf, where young men were on board, avoided sending their ships to Ceylon, as the women were very licentious; and merchants would, when newly arrived, make advances to the daughter of a king and she, with the knowledge of her father, would go to meet him in some woody place. Besides the Mopla, there are, in the Peninsula of India, following mahomedanism, distinct races. The most numerous are the offspring of the Arab conquerors, who have come through Persia and Hindustan; the Moghul race, designated "beg," and the Pat'han or Afghan race, styled "khan", comparatively few in the peninsula of India, are all descendants of soldiers of the mahomedan armies; and these three races are still chiefly soldiers. The Moplah and the Labbi mahomedans are in considerable numbers on the extreme S. W. and S. E. of the peninsula, and are all engaged in traffic as merchants, as shopkeepers, or as pedlars. The Nao-aiti mahomedans are engaged in civil avocations, and also the Bohrah merchants and shopkeepers. The Nao-aiti differ by very marked characters from all around them. The Labbi are a tall and large made race, of a deep black colour. Their usual dress consists of a dhoti or lunga wrapper round the loins. They are largely engaged in mercantile business and as pedlars. They use the Tamil alphabet, have a Tamil Koran, and speak and read the Tamil language only. Their name is derived from the Arabic word "labek," may it please you, and the people are usually supposed to be descendants of trading or sailor Arab fathers with mothers of India.

The Bohra are found in the Rajpoot states, on the N. western coast of Peninsular India and are gradually extending to the south: they represent themselves as to their religious sect, to be the descendants of the followers of the Sheikh-ul-Jabl, the celebrated old man of the mountain. They call themselves Ismaili, acknowledge an Archamandrite or religious chief: they principally follow mercantile pursuits, and are a robust, active, intelligent mercantile race, they are scattered all over the country, but are found principally in Guzerat, and the adjoining province of Cutch, Sind and other parts of the Bombay presidency. They are a peaceable, inoffensive body of men.

The Nao-aiti are a small non-military race who, but for a slightly zanthous tinge, would have an almost English fairness. They are called Nao-ait, new comers, and are said to have emigrated from Arabia about three hundred years ago, and are now to be found in considerable numbers in Southern India. They are slender, fair, men with very fair handsome women, and are engaged in civil avocations, never becoming soldiers. They say that they came from Arabia to the Konkan. The Nao-Aiti are supposed by some to have been sea-shore Arabs; they seem to the editor to be Persians. Indian mahomedans assert that they are the descendants of women and children from Arabia whose men were killed on being detected in an attempt to rob the tomb of Mahomed and their wives and children were sent off in a ship which landed on the western coast, but this is doubtless a story got up to vilify a race.

The Moplah are generally men of good stature, and considerable strength, and when young are not wanting in good looks. They wear a beard and moustache, cut tolerably close, and little or no hair on the head. A linen skull cap, covered by a varied colored topi, protects the crown; and with the richer members of the sect, a white and gold pugree is wound around the head also. A loose flowing chemise, with gold or colored threads worked round the borders, and a jacket of pink, blue, or elaborately embroidered cloth of gold with an under garment of scarlet or blue cloth, loose and short white cotton trowsers, and wood-

en sandals, more or less handsomely decorated complete the Moplah's costume. He invariably carries a china folding umbrella, and wears a bunch of keys suspended by a string from his neck. In his hand, flung over his shoulder, or tied round his waist, a smart Madras cotton handkerchief is always to be seen. The Moplah are generally cleanly and well attired when they appear out of their houses and bazaars. Their women dress in blue and white cotton cloths, and on feast days are sometimes gorgeous to behold, with rings of brass, silver and copper, bracelets of blue, red, and black glass, tinselled wood and white metal, earrings of lead, silver, and pinchbeck and necklaces of a variety of materials. The poor Moplah women are generally very dirty in their habits, their dress foul and black, their heads un-combed and their miserable dwellings odoriferous and otherwise disgusting. They seem wretched, miserable, and hopeless indeed. But with the increased demand for labour, poverty and indigence is happily retiring, and in a few years the present tenants of mud hovels.

The Tiar are mostly clean respectful and susceptible of kindness, and good words. Both men and women are generally handsome, with strong muscular frames, and plenty of walking and talking, and eating powers. They do not encumber themselves with large wardrobes, a white cotton cloth wound round the waist, and reaching to the knees, being only necessary for their full dress costume. The women sometimes carry a small piece of muslin over the shoulder, and draw it across the breast when a European approaches, but as white faces are not rare now-a-days, this habit is wearing out, and semi-nudity is the rule. A woman of easy virtue wears more decent apparel as a token of the laxity of her morals.

The extension of the mahomedan doctrines on the west coast took place in early times. According to Malabar records in the Arabic language some emissaries came here so far back as the reign of Cheramperoumal, when mahomed was in his 57th year; and so entirely persuaded the emperor of the mission of their prophet, that he resolved to go in person to visit him. Cheramperoumal died, however, on his journey, but not till he had taken care by letters which he addressed before his death to the rajahs of Malabar, that all freedom should be allowed the mahomedan teachers to propagate their religion, make disciples and build temples through the whole country. This they did with equal zeal and success; so that within a few years their creed had struck deep root here. A Dutch writer, in the year 1721, remarks that the mahomedans, being like the St. Thomas' Christians, born in the land, might be, in one sense regarded as natives of Malabar, but as they have mingled with other members of their faith, Mogul, Turk and Arab, who resort to the country for purposes of trade, they form in some sort, a distinct people. See India; Mapillay. Polyandry.

MOPLANG, or Moflong, L. 25° 28'; L, 91° 43' in the Khassia hills, about 15 miles N. of the sanitarium of Cherra Punji. Its Dak bangalo, is 6,078 or 6,062 feet abov the sea.—*Hooker Herm. Schl.*

MOQBARRA. Ar. a tomb; a mausoleum.

MOQEISH, Gold or silver thread.

MOR. Hind. A coronet: on two occasions, the Rajpoot chieftain wears the mor or coronet; on his marriage, and when going to die in battle, symbolic of his nuptials with the Apsara, or 'fair of heaven.'—*Wils. Gloss. Tod's Rajasthan*, Vol. ii. p. 252.

MORA, Hind. Grass of Saccharum semidecumbens.

MORA or Mount Moar, in lat. 1° 59' N, visible from Malacca, is an isolated hill near the sea, and covered with wood.

MORA. Tel. Calendering.

MORA. Hind. A footstool.

MORADABAD, near the 29th degree of N. L. Gold is obtained in the sands of the river Beyas: in those of the Gumti river: at Jompole and in sand in the Moradabad district. Moradabad was founded by Rustum Khan, who governed Sumbul under Shah Jahan. He named it Rustumnuggur, but this offending the emperor he altered it to Moradabad after prince Morad, to whom, however, he was opposed in the famous action on the Chambul in A. D. 1658, in which he lost his life.—*Elliot.*

MORÆA, a genus of unimportant plants of the natural order Ieraceæ, comprising,

bituminosa, *Ker.*	papilionacea, *Ker.*
ciliata, „	ramosa, „
edulis, „	tristis, „
gawleri, *Ser.*	viscaria, „
longiflora, *Ker.*	

MORÆA CHINENSIS, Thunb. Syn. of Pardanthus chinensis, *Ker.*

MORÆDA, Tam. Olibanum, also Boswellia glabra; and Buchanania latifolia?

MORAINE. See Indus.

MORALI CHETTU or Budumuru. Tel. Sponia orientais, *Voigt.* Celtis orientalis R. ii. 65, also Buchanania latifolia.

The Sanscrit synonym is Priyaluh, a tree commonly called Piyal or Buchanania latifolia; but also applied to other trees. See also Gaddanelli.

MORA MOUNTAIN, see Khyber.

MORAN, See Singhpo.

MORANDA, Hind. of Kamaon &c. Picea webbiana, also P. pindrow, the silver fir.

MORANG, a large building, in which the unmarried hillmen of Assam reside.

MORAM, Hind. Vitex negundo.

MORATTI, Maleal. Hydnocarpus inebrians, *Vahl.*

MORAWA See India.

MORCHAR, Hin. Umbelliferous plants.

MORCHELLA, the Morel.

Sama-rogh,	Hind.	Kanha-bichu,	Hind.
Kana-kach,	,,	Girchhatra	,,
Kan-jach,	,,	Khumb	,,

The morel plants of the N. W. Himalaya are the Morchella esculenta, *Linn.* and the Morchella semilibera. The morels are abundant in and near Kashmir, from which considerable quantities are, after drying, exported to the plains. Dr. Stewart noticed the Morel growing fresh, at 6,000 feet, near Chumba. It is much eaten by natives, both fresh and dry, and is said to be preferred by them to the mushroom. Dried it is a not unsatisfactory addition to a stew even for a European taste: a morel is found abundantly in the desert about Jhang, &c. and is said to be got near Hoshirpur, &c. but it is not known that it is the same species. It is considered a great dainty by natives and relished by Europeans.—*Dr. Stewart, Punjab Plants, p.* 268. *Mr. Powell Hand Book. Vol.* 1, *p.* 384. See Fungus. Morel.

MORDANT. See Calico-Printing. Dyes.

MORDECAI. Hamadan, a town in Persia, is the ancient Ecbatana. It is impossible to conceive a more charming situation, a country better suited to live happily in, than Hamadan and its neighbourhood. The country is undulating, the soil rich, the water good, the climate singularly clear, healthy, and bracing; with picturesque mountains at hand for retirement during the heats of summer. In the centre of Hamadan, is the tomb of Ali Ben Sina, and not far from it are those of Esther and Mordecai, which are held in great veneration by the Jews of the town, and kept in a perfect state of repair. On the dome over these tombs is an inscription to the effect that Elias and Samuel, sons of Kachan, finished building this temple over the tombs of Mordecai and Esther on the 15th of the month Adhar 4474. The tombs are made of hard black wood which has suffered little from the effects of time during the 11½ centuries they have existed. They are covered with Hebrew inscriptions still very legible, of which Sir John Malcolm has given the following translation. "At that time there was in the palace of Suza a certain Jew, of the name of Mordecai; he was the son of Jair of Shimei, who was the son of Kish, a Benjamite, for Mordecai the Jew was the second of that name under the king Ahasuerus, a man much distinguished among the Jews, and enjoying great consideration among his own people anxious for their welfare, and seeking to promote the peace of all Asia." The traveller, unless told, would never recognise them as tombs. The entry is by a low door, and the tombs occupy the whole of the internal space to the ceiling, leaving only a very narrow passage for walking round the huge stone-like construction in the middle. Literally, not an inch is left on the whitewashed wall on which the Jewish pilgrims of a thousand years have not inscribed their names.—*Malcolm's Persia, Ed. Ferrier Journ. p.* 35. 37. *J. B. Fraser, p.* 221. *Porter's Travels, Vol. II. p.* 91. See Khuzistan; Arabistan; Kizzel Ozan; Rawlinson.

MORDVA, commonly called Morduin; a race in considerable numbers in the province of Kazan. They are still pagan, supposed to be of Finnish origin, as likewise their language, with which the Tartar tongue is however much mixed up. In bodily form and personal appearance and mode of living the Mordva bear a greater resemblance to the Russians than to other neighbours, the Tchouvash and Tcheremisse. Their faces are generally long and thin, their hair is of a reddish colour, and their beards short and scanty. They are honest and industrious, but, like the Tchouvash, slow and dilatory in their movements have an extreme repugnance to any intercourse with other races, and, to avoid their contact as much as possible, they build their villages in the midst of a forest or wood. The Mordva are allowed by their pagan laws to have several wives, but are generally content with one. The Tchouvash, and Mordva bury their dead in their best attire, place food and beer in the coffin, and leave a little of both in the grave. A portion of the Mordva the Tchouvash and Tcheremisse, bear the name of christians; but too generally they are christians in name alone. With regard to that portion who have still remained pagans, their chief god they call Paass,—or Pass,—a word which in their language signifies likewise heaven, the mother of God, and the son of God.—*Turnerelli, Kazan, Vol.* ii. *p.p.* 178, 179, 182, 183. *Turner.*

MORE See Jakun.

MOREÆ, *Gaud.* a section of the natural

order of plants, the Urticaceæ, comprising the genus Morus, *Linn.*, Ampalis, *Bojer*, and Broussonetia, *Vent.*

MOREBAT, in L. 16° 58' L. 54' 3'.

MOREE, a river of Chitagong.

MOREEL, a river of Jeypore.

MOREHEAD, Dr. C., of the Bombay Medical Service, was Principal of the Grant Medical College from 1845. Wrote on the manner of breeding leeches in *Bom. Med. and Phys. Trans.* vol. i. p. 314.—On poisoning by Arsenic, Ibid, vol. viii. p. 100.—On poisoning by Opium, Ibid, Vol. i. p. 323.—On the Cholera Infirmary, Ibid Vol. i. part 32 —*Dr. Buist's Catalogue.*

MOREHEAD, William Ambrose brother of Dr. Charles Morehead, in the Madras Civil Service. He was latterly Puisne Judge of the Court of Sudr and Fouzdaree Adawlut, a Member of the Madras Council, and twice Governor of Madras. He was an experienced judicial officer, possessing in combination with a sound judgment, a thorough knowledge of the laws and customs of the country and a peculiar aptitude in the practical application of the same.

MOREL. Morchella esculenta.

Ti-rh,	CHIN.	Muh-rh.	CHIN.
Kana, Kachu	HIND.	Khat karwa	HIND.

This fungus is found in the Panjab at the latter end of the rains, and is generally dug out of white ants' nests, it is one of the fungi or mushrooms, some of which, belonging to genera Agaricus, Morchella and Tuber are edible. T. Cebarium is the truffle. The wholesome sorts of mushroom are readily distinguished by being of a pink or flesh colour in the gills, changing to darker color as they get older; they have also a peculiar sweet smell: and another criterion of their being edible is the outer skin peeling off easily. With some temperaments, however, mushrooms are always poisonous.—*Powell Hand Book*, vol. i. p. 138.—*Jaffrey, Hogg, Voigt.*

MORELE, HIND. A tree of Chota Nagpore, furnishing a hard, white timber.—*Cal. Cat. Ex.* 1862.

MORESBY, Captain, of the Indian Navy, Author of the Reports on the Northern Atolls of the Maldives in Lond. Geo. Trans. 1835, vol. v. part ii. p. 398.—Red Sea sailing directions, Lond. 1842. 8vo.—*Dr. Buist's Catalogue.*

MORESSES or Manevassa Island, in lat. 4° 25' S. long. 116° 0' E., lies 15 miles N. by the most northern of the Pulo Laut group. It is of a pyramidal shape and is the largest of a group of three small islands.

MORETON BAY CHESNUT, Castanospermum australe.

MORETON ISLAND, is 19 miles in length and 4½ in greatest breadth. All its timber is small, and consists of the usual Eucalypti, Banksiæ, &c., with abundance of the cypress-pine (Callitris arenaria) a wood much prized for ornamental work. Among the other plants are three, which merit notice from their efficacy in binding down the drift sand by their long trailing stems, an office performed in Britain by the bent grass (Arundo arenaria), here represented by another grass Ischæmum Rottbœllioide: the others are a handsome pink flowered convolvulus (Ipomœa maritima), one stem of which measured 15 yards in length, and Hibbertia volubilis, a plant with large yellow blossoms. Among the marine animals of Moreton Bay are two cetacea of great interest. The first of these is the Australian dugong (Halicore Australis), which is the object of a regular fishery (on a small scale however,) on account of its valuable oil. It frequents the Brisbane river and the mud flats of the harbour, and is harpooned by the natives, who know it under the name of Yung-un. The other is an undescribed porpoise.—*Macgillivery* vol. i. pp. 47-8.

MORI, HIND. Ervum lens, *Linn.*

MORIABEN, PERS. [ARAB. Moringa pterygosperma or Horse radish tree.

MORIA GOND, the principal agriculturists in Bastar.

MORINA ELEGANS. One of the Dipsaceæ, a native of Persia, the colors red, and white, grown from seed as most other annuals.

MORINDA. HIND. Abies thunbergii.

MORINDA, a genus of plants of the natural order Cinchonaceæ, section, Guettardeæ, of which the following species are known to occur in the East Indies:

angustifolia, *Roxb.* Chittagong.
bracteata, *Roxb.* Ganjam, Andaman, E. Archepelago.
citrifolia, *L.* both Peninsulas, Pegu, Moluccas, Cochin-China.
exserta, *Roxb.* Bengal.
multiflora, *Roxb.* Berar.
persicæfolia, *Buch.* Pegu.
squarrosa, *Buch.* Kamrup.
pubescens, *Sm.* British India, Mauritius.
tinctoria, *Roxb.* all British India.
tomentosa, *Heyne.* Delhi.
umbellata, *L.* Courtallum, S. Concan.
vagans, *Wall.* China.

The bark and root of M. tinctoria, M. citrifolia in India, and M. exserta, in Burma, and the root of M. ternifolia in Mysore, are employed to form a very valuable red dye, which is fixed with alum. Most of the red turbans of Madras are dyed with the root of the Noona. The Karens prepare their red dyes most usually from the roots of two or three species. The M. citrifolia, is cultivated by

the Burmese for a dye, but the Karens more commonly use Morinda exserta, the indigenous species. The colour, though not brilliant, is far more permanent than many other colours. A species of morinda is often seen growing near Burman houses, which produces a fruit as large as a pullet's egg. It is a great favorite with the Burmese, and is served up in their curries. The most agreeably fragrant, flowering shrub in the Karen forests, is a species of Morinda. The flowers are small, in dense heads, like other members of the genus, azure, purple externally, but white within; and has only four anthers, like a species described by Jack which he found on the Malay Islands. Specimens of the bark and root of various species of Morinda tinctoria, citrifolia and umbellata, were exhibited at the Madras Exhibition of 1855, from different parts of Southern India and the Northern Circars. The quantity procurable is very large, and the dye appears worthy of the attention of practical dyers M. tinctoria is usually grown as a prop and shade for the pepper vine and coffee tree. The coloring matter resides principally in the bark of the roots, which are long and slender, and the small pieces are the best, fetching 8s. to 10s. a maund. It is exported in large quantities from Malabar to Guzerat, and the northern parts of Hindustan, but seldom finds its way to Europe.—*Roxb. Wall. Voigt. Buch. Mason. M. E. J. R.*

MORINDA BRACTEATA, *Roxb.*

Rouch,	Beng.	Yaiyoe?	Burm.
Mhan bin.?	Burm.		

A small tree, with large shining leaves, native of Ganjam, the Andamans, the Phillippines, Moluccas, common throughout the province of Pegu, and cultivated about phoungyee houses. Its wood, of a bright yellow colour, is found in the Bengal bazaars under the name of rouch, and is valuable as affording a bright yellow dye.—*Dr. McClelland; Mr. Robert Brown. Voigt.*

MORINDA CITRIFOLIA, *Linn.; Roxb.*

Yai-yoe,	Burm.	Kada pilva,	Maleal.
Mhan-Bin,	„	Ahu-guha,	Singh.
Nie-pa-hsæ,	„	Manja pavattay,	Tam.
Nyahgyee,	„	Nonna maram,	„
Indian Mulbery?	Eng.	Nuna maram,	„
Broad leaved Morinda	„	Maddi chettu,	Tel.
Bengado.	Jap.	Togaru mogali,	„
Al, Ach, Ak,	Hind.	Toguru chettu,	Tel.
Barra-al,	„	Molagha,	„
Al,	Mahr.	Mulugu chettu,	„
Bartondie,	„	Togaree wood,	Anglo. Tel.

This small tree is common in Kotah and Boondee, grows in the Madras Presidency, is much cultivated in that of Bombay, and grows in Pegu, Cochin-China and the Moluccas. It is not a common tree in the Bombay forests; but is more frequent about the villages. The wood is of a deep brownish yellow, is easily worked is used for common purposes little, if at all, inferior to Nauclea cordifolia; but the tree is much smaller. Mr. Rohde has seen trees of this wood nearly two feet in diameter. It makes tolerable planks, but appears never to be so used on the Bombay side, except for door-shutters and such like. A scarlet colouring matter is procured from the roots and bark and used for dyeing handkerchiefs, turbans, &c. It is employed, also, to assist more expensive dyes in giving a red colour to yarn and cloth—the red thread used in carpet making is entirely dyed with it. The process of dyeing red yarns in the Circars is well described by Heyne. In all the Asiatic islands, M. citrifolia and M. tinctoria are extensively used as a dye stuff for giving a red colour. This is usually grown as a prop and shade for the pepper vine and coffee tree. The coloring matter resides principally in the bark of the roots, which are long and slender, and the small pieces are the best, fetching 8s. to 10s. a maund. It is exported in large quantities from Malabar to Guzerat, and the northern parts of Hindostan, but seldom finds its way to Europe. The small white flowers have a very sweet scent and the tree would thrive well and be ornamental in compounds. In Coimbatore, Nonna maram, *Tam.*, is the proper Tamul name for the Morinda citrifolia, but Morinda umbellata, a climbing plant, and hence unfit for use as a timber, has the same Tamil name.

The red dye obtained from the roots of the Morinda citrifolia is equal in every respect to that of the sapan wood; and is in general use with the natives for dyeing the yarn of the native cloths, both silk and cotton; and with the exception of some specimens of Java dyes obtained from the same tree, better single colours of the kind are rarely seen. It must be borne in mind in relation to such a comparison, that the use of mineral mordant in the native process is unknown, and with the exception of weak ley made from the ashes of some of the plants of the jungles, no other application is made beyond the simple solution of the extract from the wood itself. The bark and root of this Morinda is used in the same manner as that of the M. umbellata. Most of the Madras red turbans are dyed with this substance. The plants come to maturity in three years. The roots are then dug up and sorted into three kinds, according to the fineness of the fibres. The fibres are then cut and beaten

down well, and then ground to powder, which latter is used for the dye.—*Drs. Wight, Roxb., Voigt, Gibson & Cleghorn, McClelland Irvine, Gen. Med. Top.* p. 182, *Mr. Robert Brown, Mr. Rhode, Simmonds. Cat. Ex.* 1862. *Thunberg's Travels*, Vol. ii. p. 290.

MORINDA EXSERTA, *Roxb.*

Bun-uch.	Beng.	Togari mogilli.	Tel. of the Godavery.
Mhan-bin ?	Burm.	Mogilli.	Tel. of Circars.
Myau.	,,		
Nya ?	,,		

A small tree of the Circars, of Bengal, Berar and Burmah, its yellow, hard and useful, wood, is fit for fancy work, and does not warp. In Pegu, M. bracteata and this are both small trees, only found about Phoungyee houses, in a cultivated state. *Roxb. Voigt, Captain Beddome.*

MORINDA MULTIFLORA.

Aal of Nagpur. | Achmal of Berar.

Much cultivated about Nagpore for its dye. Cultivated through Rajpootanah, principally near Kotah, and all over Harowtee. The plant is allowed to remain three years in the ground, and then the roots are taken up and dried. The dye is a fine turkey red and is very plentiful. One maund costs sixteen rupees. Is not used medicinally. *Roxb*; *Rohde M.S. S. Irvine. Gen. Med. Top. p.* 125.

MORINDA TINCTORIA, *Roxb.*

Al,	Beng. Hind.	Maddi chettu,	Tel.
Uch,	,,	Mulugu chettu,	,,
Ach,	,,	Luagru,	,,
Uchyuta,	Sans.	Togaru,	,,

A small tree, supposed to be the same as M. citrifolia in its wild state. Extreme height 36 feet, circumference $2\frac{1}{2}$ feet. Height from ground to the intersection of the first branch, 10 feet. Its green fruit is pickled or eaten in curries. It is in flower and fruit the greater part, if not the whole, of the year. It is pretty common in every part of India, is largely cultivated at Ganjam, Gumsur, Boondee, Kotah, Gurgaon, Philibeet and Mewar. The woods of all the species are beautiful, hard and durable, and excellent for gun stocks. That of this species, possesses all these qualities, is variegated and white, and is employed for gun stocks in preference to all other kinds. The bark of the roots is used to dye red, the color is fixed with alum, but it is neither bright nor durable. In some parts of India, it is cultivated for the sake of the roots. In the Circars the dyers use the bark of the fresh roots bruised and gently boiled in water for a short time. The cloth or yarn is prepared in a cold infusion of the powdered gall of Terminalia chebula, in milk and water; it is then dried and moistened with alum water, and again dried, and receives from the above decoction, a pretty bright, but fugitive red. Dr. Irvine says the root is extensively exported from Ajmeer as a red dye. The plant is not allowed to shoot up into the bush, but is dug up the third year after planting. The flowers are very fragrant.—*Dr. Roxb. Irvine Med. Top. of Ajmeer, p.* 182, *Voigt, Mr. Robert Brown. Mr. Rohde, M. S. S.*

MORINDA TOMENTOSA, *Heyne.*

M. mudia, Ham. | Manjanati, Maleal.

A very common Travancore tree, attaining a height of 20 to 30 feet. Its timber is of a yellow colour, and is used for various economical purposes: the inner wood of the older trees furnishes a dye.—*Useful Plants.*

MORINDA UMBELLATA. *Linn.*

M, padavara,	*Juss.*	M. scandens,	*Roxb.*
Nya,	Burm.	Kliba,	Sans.
Patangi vriksha,	Can.	Nuna maram	Tam.
Chota Al,	Duk.	Mulu-gudu,	Tel.
Mang-kudu,	Malay.		

A trailing creeping plant, grows in the western parts of the peninsula of India, at Courtallam in Malabar and in the S. Concan. The roots yield a yellow dye, and in Cochin-China, with the addition of sappan wood, a red dye.—*Ainslie. Roxb. Wight. Drury.*

Morinda tinctoria, M. citrifolia, M. umbellata, in India, and M. exserta, in Burmah, are all employed to form a very valuable red dye, which is fixed with alum; and Buchanan mentions another species, the M. ternifolia in Mysore, the root of which is used for a similar purpose. Most of the red turbans of Madras are dyed with the root of the Noona tree. The Karens most usually prepare their red dyes from the roots of the morinda tree, and at least two or three species are used for this purpose. The M. citrifolia is cultivated by the Burmese for a dye, but the Karens more commonly use Morinda exserta, the indigenous species. In many parts the roots of the Morinda umbellata are employed instead of chay-root in dyeing cotton yarn red: the colour is neither so bright or so durable. Dr. Heyne thus describes the process. Take $3\frac{1}{2}$ lbs. of white cotton yarn and soak it in $1\frac{1}{2}$ lb. of gingilie oil, a strong dye made of the ashes of the milk hedge, and the yarn steeped in it for four nights being dried in the sun during the day, it is then washed in brackish water and dried in the sun.

Five seers (kutcha $13\frac{1}{2}$ lb. ?) of togara root finely powdered are put into a pot of water together with the yarn and kept all night over a fire of cowdung; in the morning it is taken out and dried in the sun, the same process is repeated for two successive

days and nights which completes the process. It is probable that a superior dye might be obtained if the same niceties were observed as in dyeing with chay-root. In Sumatra the outward parts of the root being dried, pounded, and boiled in water, afford a red dye, for fixing which, the ashes procured from the stalks of the fruit and midribs of the leaves of the cocoanut are employed. Sometimes the bark or wood of the sahang tree is mixed with these roots. Marsden says that another species of bangkuda, with broader leaves (Morinda citrifolia) does not yield any colouring matter; but is commonly planted in the Malayan Peninsula and in Pulo Penang, as a support to the pepper vine.—*Marsden's History of Sumatra*, p. 95. *Royle Arts, &c. of India*, p. 481; *M. E. J. R.*; *Tomlinson*, p. 284; *Williams' Middle Kingdom*, Vol. ii, p. 106; *Fortune's Res. among the Chinese*, pp. 146, 167; *Ure's Dic. of Arts, Rohde M.S.S.*

MORINGA, a genus of plants of the order Moringaceæ of which three E. Indian species are known, M. aptera, M. concanensis, *Nimmo* and M. plerygosperma, *Gartn.*

MORINGACEÆ. *Lindl.* The Horse-Radish-Tree-Tribe comprising 1 Gen. and 3 species.

MORINGA APTERA. The Yessur of the Arabs, a native of Sennaar, Cairo, and Palestine. The seed yields the oil of ben, much used by perfumers and by watch-makers, as it neither grows rancid nor freezes readily; seeds acrid, and used as a rubefacient. They are also said to be purgative and emetic in small quantities.—*O'Shaughnessy*, p. 289.

MORINGA BURMANNI. *Vahl.* Kyæthan-ban. *Burm.*

MORINGA CONCANENSIS. *Nimmo.* A species in the Southern Concan.—*Riddell.*

MORINGA OLEIFERA. *Lam.* Syn. of Hyperanthera moringa.

MORINGA PTERYGOSPERMA, *Gærtn. W. & A. Ill.*

Hyperanthera moringa. *Roxb. Rheede.*

Moriaben, Ban,	AR.	Segwa,	HIND.
Hubul ban, (seed)	,,	Sainga; Saigut,	MAHR.
Sigrumala, Sohanjana, Sajana	BENG.	Marinna,	MALEAL.
		Sajna,	PERS.
Da-tha-lwon,	BURM.	Sigru,	SANS.
Dha-ne Eha	,,	San murangay.	SINGH.
Nugga,	CAN.	Murungai maram,	TAM.
Nugge-gida,	,,	Munaga chettu, there are 3 varieties, Adavi,	
Mungay-ka-jhar,	DUK.		
Horse radish tree.	ENG.	Erra, Karu,	TEL.
Sujna, Sanjna,	HIND.		

This species of Moringa is useful to the countries in which it grows, the leaves, root, flowers, seed vessels or fruit, gum, wood, bark, and oil, are used by the people of India and by Europeans. The tree is very abundant all over British India, Burmah and the Malay peninsula. The leaves, flowers and seed vessels are used in curries. The roots have precisely the flavour of horse-radish, and seem identical in chemical composition, and in India are substituted for the true horse-radish by Europeans. The gum and bark are used in native medicine, the oil is aperient, and much used by the natives in gout and rheumatism, the native doctors prescribe the green root as a stimulant in paralysis and in intermittents, in scruple doses, and use it also in epilepsy and hysteria. The seeds are also used internally by the native practitioners, for their pungent and stimulating virtues. In Jamaica the wood is used for dyeing a blue colour. An oil is obtained from the seeds possessed of the same qualities as the oil of ben, the product of the M. aptera, a native of Sennaar, Cairo and Palestine, much used by perfumers and by watch makers, as it neither grows rancid nor freezes readily. The delicate perfume of flowers are often retained by the ben oil, by pouring it over the flowers, or strewing layers of the flowers for about four hours over cotton soaked in the oil. In the West Indies the oil is used as a salad oil. According to Mr. Faulkner, ben oil is also prepared from the Guilandia moringa, a tree which he says grows in Ceylon, Arabia, Egypt and Ethiopia. A compound infusion of Sohunjuna represents a similar infusion of horse radish of the London Pharmacopia. A compound spirit of sohunjuna is stimulant in a dose of from two to four fluid drachms in water. It is obtained in a large quantity, does not dissolve in water, resembles in some respects gum tragacanth, for which it may probably be substituted. It exudes freely whenever an incision is made in the bark. It is used by the natives in head-ache mixed with milk and rubbed on the temples, and is also employed as a local application for pains in the limbs.—*Drs. Royle, Ainslie, Roxb. Mason, J. L. Stewart, Voigt*, 78. *Mr. E. J. R. Riddell. O'Shaughnessy, Mr. Jaffrey, Cal. Cat. Ex.* 1862. *M. E. J. R. Beng. Phar.* pp. 304, 414.

MORINGA ZEYLANICA. *Pers.* Syn of Moringa pterygosperma, *Gartn.*

MORKANTEE. BENG. Acalypha indica. *Linn. Roxb. Wight.*

MORLI, MAHR. A girl devoted to the hindoo gods, who never marries but awaits a summons. The Morli of the Mahratta people is identical in character with the Jogini and the Basavi of the Tiling people Basava is a name of the vahan or conveyance of the god Siva; the linga basavi are

women who been dedicated to the lingam; the garuda basavi have been dedicated to garuda, the eagle vahan of Vishnu; but they are alike common. There are few instances of the brahmin, the chetrya vaisya or sudra races so devoting their children, but amongst the non-aryan races in the large towns it is common, but done as a means of prostitution without shame. The victim is taken to the idol, in some parts to a knife, to whom she is married by a ceremony and the deity is supposed to take possession of her. About Oomraoti in Berar young men are similarly devoted and styled Wagni. See Murli.

MORMON. A religious sect in N. America practising polygamy. Towards the year A.D. 1870, their organization in the territory of Utah was sustaining shocks which must end either in its being entirely remodelled or overthrown; they are no longer persecuted as they were when they were driven from Missouri and Illinois, and compelled to seek a new home far remote from angry and cruel men. Neither did they now persecute the gentiles as they did after they had established themselves in Salt Lake City, and thought themselves powerful enough to defy the authority of the Executive Government; the Chief Justice of Utah refused to admit to the privileges of citizenship a Mormon living in a state of bigamy, and openly violating the law of the United States. The Legislature of Utah had sanctioned the alienation of the public domain as a reward for good and obedient Mormons. The legality of all these gifts of land is now denied. Law Courts are thus affecting a silent revolution by simply administering the law, though Mormonism may survive, the fate of polygamy is sealed.

MOR-MORAH, a religious sect located in Siam.—*Captain S. O. Hannay, in Bl. As. Trans.* 1838, Vol. vii. p. 671. *Dr. Buist's Catalogue.*

MOR-MUJ. Panjabi. Carrot, Daucus carota.—*Linn.*

MORMYRIDÆ This family comprises 19 Mormyrus, 2 Hyperopisus, 4 Mormyrops.

MORO. Hind. Quercus dilatata.

MOROCARPUS LONGIFOLIUS, *Blume.*

Debregeasia velutina, *Gaud.*
Conocephalus niveus, *Wight Ic.*
Urtica verrucosa, *Moon, Cat.*
Urtica longifolia, *Burm.*
Gass-dool, *Singh.*

Common in the Central Province of Ceylon at an elevation of 1,000 to 3,000 feet. The Singhalese make fishing-lines of its bark —*Thw. En. pl. Zeyl.* p. 261.

MOROCARPUS WALLICHIANUS.—*Thw.*

Debregeasia Wallichiana, *Wedd.*
Urtica leucophylla, *Wall. Cat.*

A tree of 15 to 20 feet high, grows at Hantani, in the Central Province.—*Thw. En. pl. Zeyl.* p. 262.

MOROCCO, a kingdom in the north of Africa, ruled by a mahomedan sovereign; it has a population of about eight millions.

Berber ...	2,300,000	Negro and Abid ...	120,000
Shellok...	1,450,000		
Moor ...	3,550,000	Christians...	300
Arab ...	740,000	Renegades...	200
Jew ...	340,000		

The Arabs of Morocco, are the Moors of Spain, the Saracens of France, tall graceful sons of the Arabian desert, courteous, brave, hospitable and confiding,—descendants of the conquerors, who, in the first ages of the hijrah, propagated the religion of Mahomed, crossed the straits of Gibraltar, destroyed the Gothic chivalry, reigned in Spain for 700 years, invaded France, devastated Italy and pillaged the suburbs of Imperial Rome. When the last Arab king submitted to Ferdinand and Isabella and the Moorish palaces of Grenada were surrendered to the christians, the old conquerors went back to Africa and resumed their nomade life. In Tripoli, the Arab has monopolized the country. In Tunis the native re-appears in a smaller proportion, and in Morocco he is very scarce. The Berber and Shellok are untamed warlike tribes dwelling in the mountains; when possible, rovers of the sea, claiming fanciful origins, but impatient of any subjection, they are the same race whom the French call Kabyle and Zouave. The Moor are little idle men who grow fat from indolence they are lowlanders, traders, dwellers in cities, avaricious, perfidious, cowardly, cringing and insolent. The Riff dwellers of Kallya, Cape Tres Forcas, correspond to the Arab Sahali on the Red Sea coast, the name Riff being evidently from ripa, "a bank." The towns of Mequenez on the N. and Morocco on the South, are the chief cities. See Subhaili. Semitic races.

MOROCCO LEATHER.

Maroquin,	Fr.	Safian,	Rus.
Saffiam,	Ger	Marroqui,	Sp.
Marrocchino,	It.		

A fine kind of leather prepared of skins of goats in the Levant, Barbary, Spain, &c. It is of various colours, and is used for lining carriages, chairs, in the binding of books, &c. —*McCulloch's Commercial Dictionary, p.* 809.

MORONTOBARA, or the Women's Haver, now called Muari, or Cape Monz.

MOROOBBI. Ar. Per. Hind. A revered person, a master; properly murabbi.

MORR. Arab. Balsamodendron myrrha. —*Nees.*

MORRE. Singh. Eye ball tree, a tree of the central province of Ceylon. A cubic foot of its wood weighs 62 lb. and it is said to last 25 years. It is used for common house building, and next to Galmorre, Nephelium, furnishes the best firewood for lime and brick-kilns. Berries eaten when ripe.—*Mr. Mendis.*

MORRHUA VULGARIS. In New England, the intestines of the common cod are cut into ribbin isinglass; in Iceland also the cod is said to yield isinglass, so also the Ling (Lota molva), but Mr. Yarrell informed Mr. Royle that he had no reason to believe that Isinglass is so prepared; in the southern parts of England fish being brought alive in well boats as far as possible, cod and also ling sounds are mostly preserved soft, by salting, and are dressed for table as a substitute for fish. See Air-bladder; Sounds; Isinglass, Fish; Fisheries.

MORRHUA OLEUM, Lat. Cod Liver Oil.

MORRIESON. In the years 1812-1818, that portion of the Soonderbuns lying between the Hooghly river and the Bara Punga, was surveyed by two young brothers, Lieutenants in the Honorable Company's army. Their names were Hugh Morrieson of the 4th Regiment Native Infantry, who is supposed to have died of jungle fever at Jessore, contracted whilst surveying in this unhealthy tract, and W. E. Morrieson of the Bengal Engineers, who was killed by a grape shot upon the 3rd of January 1815, at a place called Jeetghur, in an unsuccessful attack upon the Goorkhas.—*Cal. Review, p.* 15.

MORRISON, father and son, eminent Chinese scholars. The father wrote a Chinese Dictionary, the son a Compendious Description of Chinese products.

MORSE, Mr. a governor of Madras in the time of Marquis Dupleix, 1744.

MORT, Hind. Desmodium species chiti mort is D. argenteum, and kali mort is D. tiliæfolium.

MORTA. Hind. Pernanthes quinqueloba.

MORTI, the Votiack race call themselves Morti, a word which in their language signifies "men." The portions of Kazan which they inhabit they call Kam Kozeen, or "the land lying between two rivers," namely, the Kama and Viatka. A great portion of their race still cling to paganism. In their physical form, the men are generally middle sized and thin resembling more the Finns, from whom they descend, than any of their neighbours. The women are still shorter in stature than the men, and have exceedingly small eyes, which gives them a displeasing look, but to make amends for their want of beauty, they are modest, timid, and virtuous, and at the same time industrious and skilled in several kinds of handicraft. The funerals of the Votiack resemble much those of the Tchouash. They wash the body, dress the deceased in his best attire, and after this, as a mark of grief, they break the points of the knives they carry at their belt. After the Russian form, a lighted wax candle is placed at the feet of the deceased. When the corpse is carried to the grave, it is placed between two planks, to which are attached a hatchet, a knife, some articles of clothing, food, and other objects, which the Votiack consider to be most needed in the other world. When the grave is filled up, they light several wax tapers, and scatter over the tomb three hard boiled eggs, cut into small pieces; while they are doing this they exclaim, "Take that! poor soul; it will be useful to thee." —*Turnerelli's Kazan, Vol.* ii. *pp.* 186, 191.

MORTY or Mortay Island is the most northerly of the Molucca group, and lies in lat 2° 44' N., long. 128° 25' E. It is about 57 miles long, and slopes down from the high land into a point that forms the Cape.

MORU.— ? Butter milk.

MORU. Hind. Quercus dilatata.

MORUA. Hind. Rhododendron anthopogon.

MORUE. Fr. Cod.

MORUN. Hind. Ulmus campestris.

MORUNG. See India.

MORUNGA MARAM. Tam. Hyperanthera.

MORUNGA NOONA. Tel. Ben oil. Moringa oil, Oil of seeds of Hyperanthera moringa.

MORUNGHY YENNAI. Tam. Ben oil. Moringa oil, Oil of seeds of Hyperanthera moringa.

MORUS, a genus of plants belonging to the natural order Urticaceæ, of which the following E. Indian species are known:

alba, *L.* all southern Asia.
atropurpurea, *Roxb.* China, India.
bifaria, *Wall.* ?
cashmeriana, *Royle.* Kashmir.
indica, *L.* Bengal.
lævigata, *Wall.* Nepal, Saharanpore.
multicaulis, *Perottet,* China.
nigra, *L.* Persia, Egypt.
paniculata, *Roxb.* Moluccas.
rubra, *L.* introduced into India, Bengal.
scandens, *Wall.* China.
serrata, *Roxb.* China.
tatarica, *Pall.* Cultivated in British India.
viridis, *Buch.* Patna.

The genus Morus is numerous in species and abounding in individuals, many of which are cultivated on account of their fruit, but still more for their leaves as food for the silkworm. The bark of the white mulberry seems from very early times to have been made into paper in China; Marco Polo informs us that "the Grand Khan causes the bark to be stripped from these mulberry trees, the leaves of which are used for feeding silkworms, and takes from it that thin rind which lies between the coarse bark and the wood of the tree. This being steeped, and afterwards pounded in a mortar until reduced to a pulp, is made into paper, resembling that which is made from cotton." The bush cultivation of the mulberry in Bengal, for feeding silk-worms, consists in planting cuttings, which, as they grow, are cut down about four times in the year, in order to produce young leaves for the successive brood of silk-worms. Very satisfactory half stuff is obtained from the bark of the stems. The bark separates when the cut stems are steeped in water, and when pounded up, the greater part of the mucilaginous matter passes off, leaving a mass, having much of the good qualities of linen rag half-stuff. In China, the leaf of the common mulberry is the principal object of its culture, but the fruit is eaten, and the wood burned for the lamp-black used in making ink. Morus alba, and Morus nigra grow equally well in the Deccan; the white, growing to a very large tree, shedding, its leaves before the hot season. The red mulberry bears fruit in the rains, as well as the black. Silk worms may be fed on its young fresh leaves although the leaves of the white are preferred; it grows from seed or cuttings. M. alba, atropurpurea, indica, nigra, rubra and tartarica are all grown in China, but M. alba and M. nigra are the general favourites and many varieties have been obtained by cultivation,—the shan-sang or hill mulberry; the kin-sang or golden mulberry; the ki-sang or fowl-mulberry; and the i-sang or Morus tatarica are all grown. The white species produces little fruit. An epiphyte grows on the mulberry tree in China, it is called sang-shang-ki-sang, and its woody branches are highly prized as a medicine in the pregnant and puerperal states. There is considerable doubt as to the species of Morus cultivated in the Punjab plains, but some of M. alba, Cashmeriana, indica, lævigata, and tatarica, grow in the hills up to Kashmir, 5000 feet, where they abound and to 7000 feet on the Chenab. Vigne states that the mulberry grows in parts of Tibet, where Thomson mentions it at over 9000 feet. From the accounts by Dr. Bellew and others, nine or ten kinds would appear to be abound in parts of Affghanistan. Some of the trees attain to large size, specimens of 10 and 12 feet girth are not very uncommon, and Dr. Stewart noted one of 16 feet in the Salt Range. The wood of old trees is strong and useful and is much employed for construction, implements, &c., in parts where the tree is common. About Peshawar it is the staple ordinary timber. The fresh twigs are in Kashmir used for tying loads.

The Japanese make abundance of paper as well for writing and printing, as for tapestry, handkerchiefs, packing cloths for goods, &c. It is of different qualities, and some of it is as soft and flexible as our cotton cloth. Indeed, that used for handkerchiefs might be mistaken for cloth, so far as toughness and flexibility are concerned. The materials of which it is made is the bark of Morus papyrifera, now transferred to the genus Broussonetia. In December, after the tree has shed its leaves, they cut off the branches about three feet in length and tie them up in bundles. They are then boiled in a ley of ashes in a covered kettle, till the bark is so shrunk that half an inch of the wood may be seen projecting at either end of the branch. When they have become cool, the bark is stripped off and soaked in water three or four hours until it become soft when the fine black skin is scraped off with a knife. The coarse bark is then separated from the fine; the new branches make the finest paper. The bark is then boiled again in fresh ley, continually stirred with a stick, and fresh water from time to time is added. It is then put in a sieve and taken to a brook, and here the bark is incessantly stirred until it becomes a fine pulp. It is then thrown into water and separates in the form of meal. This is put into a small vessel with a decoction of rice and a species of Hibiscus, and stirred until it has attained a tolerable consistence. It is then poured into a large vessel, from whence it is taken out and put in the form of sheets on mats or layers of grass straw, these sheets are laid one upon another with straw between, and pressed to force the water out. After this they are spread upon boards in the sun, dried, cut, and gathered into bundles for sale. This paper will better endure folding, and last longer than that of Europe.—*American Expedition to Japan* p. 64. *Dr. O'Shaughnessy*, p. 577. *Royle Fib. Pl.* p. 341. *William's Middle Kingdom*, p. 28. *Riddell. Smith*

Mater. Med., China. Dr. J. L. Stewart, Punjab Plants p. 218.

MORUS ALBA, *Linn.*

Safed-tut, Beng. Hind. | Tukhlu, Kashmir.
Tut; shahtut, „ „ |

Cultivated in Europe, and in all the south and east of Asia, for its leaves, which are plucked to feed the silkworm, *Roxb. Voigt.*

MORUS ATROPURPUREA, *Roxb.*

M. rubra, *Linn.* | Shatoot, Duk.

This species of mulberry from China produces a very agreeable and valuable black berry, in great quantities.—*Roxb. Mason.*

MORUS INDICA, *Linn.*

Po-sa, Burm. | Toota, Sans.
Toot, Duk. Hind. | Rata-ombilla, Sing.
Babisaram, Malay. | Cumble pullum, Tam.

A small tree with long tapering leaves sometimes lobed, fruit dark red, used for making tarts; is found in Southern India, is largely cultivated in Bengal to feed silkworms, has a delightful fruit considered by the natives as cooling and aperient.—*Riddell, Ainslie, p.* 223, *Roxb.* iii. 596.

MORUS LŒVIGATA, *Wall.*

Tut, Hind.

Grows in Nepal, and Saharunpur. Attains a large size; wood excellent. *Wall.*

MORUS MULTICAULIS.—*Perottet.*

M. cucullata, *Bonafons.*

Grows in China, the Phillipine Archipelago and in India to which it has been introduced it will probably soon displace the white mulberry for feeding silkworms. The cultivation of M. multicaulis, and M. Sinensis has been largely extended in the Punjab. *Voigt. Dr. J. L. Stewart Punjab Plants, p.* 218.

MORUS PARVIFOLIA, *Royle.*

Ful, Chenab. | Tut, Panjab.
Kurun, Panj. | Toothree, Tutri, „

This small tree is found in the Sutlej valley between Rampur and Sungnam at an elevation of 4,000 to 7,000 feet; it occurs wild in the plains of the eastern Punjab, and grows up to 5,000 feet in Kashmir, &c. Its fruit does not appear to be valued. Wood highly esteemed. It is cultivated, foliage prized for cattle.—*Dr. J. L. Stewart Punjab Plants, p.* 218. *Cleghorn Punjab Report Kullu and Kangra, pp.* 65, 80.

MORUS SERRATA, *Roxb. Wall.*

Himalaya mulberry, *Morus.*

Krun; Krum; Chun, Hind. | Chimu; Kimu; Soa, Sutlej.

This tree is common in many parts of the Punjab Himalaya from 2500 to 9000 feet. It grows to a large size, trees of 10 and 12 feet girth being not uncommon. Dr. Stewart had seen several over 20 feet, and at Barmoor, in Chumba, he saw a magnificent specimen of 28 feet girth. Its fruit is not much valued. Its wood is yellow and strong, but is subject to the attacks of worms. It is used in construction and for ploughs, troughs, toys, &c. The twigs are in some parts largely lopped for fodder. *Dr. J. L. Stewart Punjab Plants, p.* 219.

MOSALLYON. See Berbereh.

MOSANEA, a plant of Ganjam and Gumsur. Extreme height 15 feet. Circumference $2\frac{1}{2}$ feet. Height from ground to the intersection of the first branch, 4 feet. Not very common. The bark is used medicinally for wounds and sores. The wood is useless except for firewood.

MOSCHIDÆ, a genus of mammals of the order Ungulata, their position in which may be thus shown; viz:

ORDER UNGULATA, 1 Sub-Order. 3 Tribes 9 Fam.

Tribe.—PROBOSCOIDEA.

Fam. Elephantidæ. Elephants, 1 gen. 3 sp.
Gen. Elephas, 3 sp.

Tribe.—PERISSO-DACTYLA.

Fam. Rhinocerotidæ, 1 gen. 4 sp.
Gen. Rhinoceros, 4 sp.

Fam. Hyracidæ, 1 gen. 1 sp.
Gen. Hyrax.

Fam. Tapiridæ, 1. gen. 1 sp. Tapirs.
Gen. Tapirus.

Fam. Equidæ. Horses. 1 gen. 3 sp.
Gen. Equus, 3 sp.

Tribe.—ARTIODACTYLA. Owen: Chœrodia. *Blyth.* The Pig.

Fam. Suidæ, Pigs, 2 gen. 9sp.
Gen. Sus, 8 sp. Porculia 1 sp.

Tribe.—RUMINANTIA.

Group Camelidæ.
2 Gen. Camelus 2 sp. Camelopardus 1 sp.

Fam. Cervidæ. Deer Tribe.

Sub-Fam. *Cervinæ.* True stags.
Gen. Cervus 8 sp.

Sub-Fam. *Rusinæ.* 5 gen. 10 species.
5 Gen. Rucervus 1 sp. Panolia, 1 sp. Rusa 2 sp.
Axis 3 sp. 3 Cervulus 3 sp.

Fam. Moschidæ. Musk Deer.
2 Gen. Moschus. 1 sp. Memimna 1 sp.

Fam. Bovidæ. Antelopes, Goats, Cattle.

Sub-Fam. *Antilopinæ.* 7 gen. 10 sp.
Tragilophinæ or Bush Antelopes.
7 Gen. Portax 1 sp. Tetraceros 1 sp.
Antelope 1 sp. Gazella 3 sp.
Kemas 1 sp. Procapra 2 sp.
Saiga 1 sp.

Sub-Fam *Caprinæ*. Goats, Sheep. 1st Capricorns, or Antelope goats, or mountain antelopes.

Gen. Nemorhœdus 3 sp. '

2nd True goats.

3 Gen. Hemitragus, 2 sp. Capra, 3 sp. Ovis 8 sp.

Sub-Fam. Bovinæ.

2 Gen. Gavæus 2 sp. Bubalus 1 sp.

MOSCHUS, Lat. Musk.

MOSCHUS INDICUS, *Gmelin.* syn. of Tragulus Javanicus, *Pallas.*

MOSCHUS JAVANICUS, *Gmelin, Pallas apud Raffles*, syn. of Tragulus javanicus, *Pallas.*

MOSCHUS KANCHIL, *Raffles*, syn. of Tragulus kanchil, *Gray*, the white-bellied musk-deer, Moschus-leucogaster, *Hody.*

MOSCHUS MEMIMNA. Musk deer of Ceylon.

MOSCHUS MOSCHIFERUS, *Linn.*

M. saturatus.	M. leucogaster.
M. chrysoger.	
Musk deer, Eng.	Bona, Kunawar.
Kastura; Kasture, Hind.	Rib-jo Lad.
Rous, Kashm.	La, Lawa, Tibet.

The Musk deer is found from Siberia, through Central Asia to the Himalaya; in these mountains it is found at great elevations, in summer rarely below 8,000 feet and as high as the limits of the forest. It is solitary, living in retired spots, near rocks, or in the depths of the forest. It is easily traced by the heaps of dung on its runs, for it is partial to localities, and both in habits and general appearance has a great affinity to the hare. Adams sometimes found it by following up its trail through the copse across the grassy glade into a little dell, where the indifferent creature might have been seen feeding within a few yards. The mode of its progression is remarkable and comprises a series of spasmodic leaps while now and then it stops to reconnoitre, or walking a few feet, resumes these fantastic movements. The musk is most sought after during the rutting season in autumn. Adams repeatedly examined the contents of bags at other seasons, but except a rank offensive odour from the dark pigmentary substance contained in them, he could not discover a trace of musk. It is said that unless the musk-bag be removed before the body cools the scent evaporates. The market-value of each bag is from £1 to £1 10s. *Adams Naturalist in India. Jerdons Mammals.*

MOSCHUS NAPU, *F. Cuv.* syn. of Tragulus javanicus, *Pallas.*

MOSCHUS PALANDOK, *Marsden*, syn. of Tragulus kanchil, *Gray.*

MOSCOS ISLANDS North island lat. 14° 27' N. lon. 97° 44' E., South island lat. 13° 47' N. lon 97° 53 E. Moscos Islands are a chain of islands parallel to the Mar'aban coast, from lat. 14° 27' N. to lat. 13° 47' N. distant from it 3 to 5 leagues. The islands are steep, having 20 or 22 fathoms close on to the western sides.

MOSCOVIA, Sp. Russia leather.

MOSCOW, one of the chief towns of Russia in Europe.

MOSELINA, Sp. Muslin.

MOSES, a leader of the Hebrew race, known amongst mahomedans who recognise him as a prophet as Musa, or Hazrat Musa, also as the Kalam-ullah or mouth piece of God and as the author of the five books which they style Tauraet. His Egyptian name means Son of the Water, he had been brought up in the neighbourhood of Heliopolis, the chief seat of Egyptian philosophy. On leaving the city of the Sun, called in Coptic Rameses, in Greek Heliopolis, he marched the first day sixteen miles along the right bank of the Pelusiac branch of the river. He rested the first night at a village called the Tents, in Hebrew Succoth, in Greek Scenæ. Moses, led the Israelites out of Egypt B. C. 1320.—*Sharpe's History of Egypt, Vol. i. p. 50.*

MOSES OF CHORENE, wrote a a little after A. D. 440, and probably drew from earlier authors. He speaks of Jenasdan (i. e. Chinistan or China land) as a great plain country east of Scythia, at the extremity of the known world, and occupied by a wealthy and civilized people of character so eminently pacific as to deserve to be called not merely friends of peace but friends of life. Their country then furnished an abundance of silk, insomuch that silk dresses, so rare and costly in Armenia, were there common to all classes.—*Yule Cathay* I. p. 83.

MOSHANI. See Kurumbara.

MOSLIM. Arabo-European, a term by which mahomedans in Asia designate themselves; it is derived from the Arabic word salam, he gave safety, peace, and hence moslim, a person who is saved, the plural of which is musalmin ordinarily written Mussulman and for the femine Mussulmani.

The first intimation of the Mahomedans attempting the invasion of India is during the kalifat of the Kalif Omar, who built the port of Bassorah at the mouth of the Tigris, chiefly to secure the trade of Guzerat and Sind: into which latter country a powerful army penetrated under Abul Aas, who was killed in battle at Aror. The kaliph Ossman, who succeeded Omar, sent to explore the state of India, while he prepared an army to invade it in person, a design which he never fulfilled. The generals of the kaliph Ali made conquests in Sind which they

abandoned at the death of Ali. While Yezid was governor of Khorasan several attempts were made on India, as also during the kaliphat of Abdool Malak, but without any lasting results. It was not till the reign of Walid that any successful invasion took place. He not only finally conquered Sind and the adjoining continent of India, but rendered tributary all that part of India on the W. side the Ganges. The energy and rapidity of such conquests are manifested by observing the arms of Islam at once on the Ganges and the Ebro, and two regal dynasties simultaneously cut off, that of Roderic, the last of the Goths of Andaloos, and Dahir Des-pati in the valley of the Indus. It was in A. H. 99 (A. D. 718, S. 777) that Mahomed bin Kasim vanquished and slew Dahir prince of Sind after numerous conflicts. Amongst the spoils of victory sent to the kaliph on this occasion were the daughters of the subjugated monarch, who were sent to the kalif but were the cause of Kasim's destruction, when he was on the eve of carrying the war against rajah Harchund of Kanouj. They asserted that Kasim had seen them before their setting out; on which the kalif ordered Kasim to be sewed up in a raw hide and so forwarded and the girls, seeing their country's victor in that condition, acknowledged that they had unintentionally deceived the kalif. Some authorities state that Kasim actually prosecuted the war and as Sind remained a dependency of the caliphat during several successive reigns, the successor of Kasim may have carried out his plans. Little is said of India from this period to the reign of Al-Mansur, except in regard to the rebellion of Yezid in Khorasan, and the flight of his son to Sind. The eight sovereigns, who rapidly followed, were too much engaged with the Christians of the west and the Huns on the Caspian to think of India. Their armies were then in the heart of France, which was only saved from the Koran by their overthrow at Tours by Charles Martel.—*Tod's Rajasthan Vol. i. p.p.* 242 *to* 244 *Burton's Pilgrimage to Mecca, Vol. i. p.* 133.

MOSQUE, the place of public worship amongst mahomedans. The word is doubtless derived from the Arabic Masjid or Masgid. It is generally a square with three walls so built that looking to the back wall the worshipper faces Meccah. The Kazi or preacher stands on a Mimbar, a small dais with three steps built against the back wall. The first mosque of the mahomedans was erected by Mohammed Kuba at El Medinah: shortly afterwards, when he entered Meccah as a conqueror, he destroyed the idols of the Arab pantheon, and purified that venerable building of its abominations. He had probably observed in Syria the two forms appropriated by the christians to their places of worship, the cross and the Basilica; he therefore preferred a square to a parallelogram, some authors say with, others, without, a cloister, for the prayers of the "saving faith." At length in the reign of El Walid (about A. H. 90) the cupola, the niche, and the minaret made their appearance, and what is called the Saracenic style became the order of the mahomedan world.

MOSQUITO. Mach'r. Hind. A term applied to certain stinging flies belonging, in all probability, to several distinct genera. The mosquitoes are either gnats or gnat-like insects, which are furnished with a proboscis adapted for piercing the flesh, and at the same time forming a kind of siphon through which the blood flows; this instrument moreover injects into the wound which it makes a poison which causes inflammation. Many insects called mosquitoes probably belong to the same tribe as the common gnat (Culex, *Linn.*); Humboldt however asserts that the insects known by that name in America belong to the genus Simulium, and that the Culices, which are equally numerous and annoying, are called Zancudoes, which means long legs. The former are what the French call moustiques, and the latter cousins. Of all insect pests the most provoking by far is the mosquito. Culex laniger *Wild.* next to the torture which it inflicts, its most annoying peculiarities are the booming hum of its approach, its cunning, its audacity, and the perseverance with which it renews its attacks however frequently repulsed. In Kandy Mr. Thwaites finds C. fuscanus, C. circumvolens, &c., and one with a most formidable hooked proboscis, to which he has assigned the appropriate name, C. regius.

It is not however only in tropical countries, that these insects swarm. The mosquitos and other insects that fill the air during the summer months in high latitudes, are, in fact, the scourge of man as well as of beast. No one, indeed, who has not traversed the swamps and forests of Lapland or America, can form the most distant conception either of their numbers or the annoyance to which they subject the way-farer. A traveller relates that when in Lapland, he suffered exceedingly from the bite of the mosquitos. Until in a state of fever, and that his face was marked as if recently recovered from the small pox, he set those troublesome insects at

defiance; but after a time, following the example of others, he was accustomed to wear a veil—an evil of itself of no inconsiderable magnitude under a burning sun, and when perhaps the thermometer ranges at from 80 ° to 90 ° in the shade. Even the hardy Lapps and squatters are obliged to guard the exposed parts of their persons in one way or another. Some smear their faces with tar or the like; whilst others again wear a cowl, like a monk, which, leaving little more than the eyes, nose, and mouth uncovered, falls down over the shoulders, and thus completely protects the more vulnerable parts, such as the forehead, the ears, and the neck, from the attack of the venomous insects. When on a journey, moreover, these men are never without a sort of linen sheet, which they throw over their persons when resting, or at the bivouac. This sheet is a very needful part of one's travelling equipments. When his comrades have been reposing beneath its friendly shelter, he had seen it so completely covered with mosquitos, that the sheet itself was hardly perceptible, all that met the eye, in short, was a living dark mass. Even within doors, the Lapland traveller is sadly pestered by these insects; for though peat, placed in an open iron pan, is kept constantly burning at the outer doorway, and the apartment not unfrequently filled with smoke arising from green boughs, which for that purpose are cast on the fire, yet those troublesome guests find their way into the room in numbers, so that what with their stings and constant buzzing, a man, unless nature be quite exhausted, has little chance of obtaining any repose. The bite of the mosquito gives rise at times to somewhat ludicrous scenes. On one occasion, for instance, when descending a feeder of the great river Muonio, in Tornia Lapmark, where he had been fishing, the man who was rowing was so pestered by these insects, as to be almost beside himself. For a while he resorted to various expedients to rid himself of the enemy, but his patience becoming at length fairly exhausted, he suddenly dropped the oars, and throwing himself over the side of the boat, clothed as he was, plunged head-long into the water. This device, which afforded much amusement, if it did not altogether relieve the poor fellow from his tormentors, tended at least to cool his blood, and to give him a temporary respite from pain.

But though the Scandinavian mosquito is a sore pest to man as well as beast, it would seem from the accounts of travellers, that his compeer in the American wilds is a still greater scourge. Captain Franklin, when speaking of this insect, very eloquently says,—"The food of the mosquito is blood, which it can extract by penetrating the hide of a buffalo (American Bison); and if it be not disturbed it gorges itself so as to swell its body into a transparent globe. The wound does not swell like that of the African mosquito, but it is infinitely more painful, and when multiplied a hundred fold and continued for so many successive days, it becomes an evil of such magnitude, that cold, famine, and every other concomitant of an inhospitable climate must yield the pre-eminence to it. It chases the buffalo to the plain, irritating him to madness, and the Rein-Deer to the sea-shore, from which they do not return until the scourge has ceased. Mr. T. W. Atkinson, in his recent narrative of *Adventures in Oriental and Western Siberia, Mongolia, &c.*, had also reason to complain bitterly of the scourge of mosquitos over much of the country which he traversed. The musquito has three stages of existence, in two of which it is a water insect, in the third the well known winged one. On the 6th May, at 6 A.M. Dr. Gilchrist observed several musquitos on the surface of some stagnant water, each in close proximity to a yellowish substance, which, when viewed through a microscope, proved to be a collection of eggs that the musquitos were depositing; each collection, though consisting of not fewer than one hundred eggs, did not exceed three-twentieths of an inch in length and about one-twentieth of an inch in breadth. These eggs were arranged in lines, standing on end, and were each about 1-40th of an inch long; the lower end being larger than the upper, so that the upper surface of the collection was somewhat concave. A few of these collections of ova were carefully introduced, with some of the water on which they floated, into a tumbler, and placed under a glass shade. Excepting a change of colour, from a yellow to a dark brownish grey, which occurred within six hours after being put into the tumbler, no visible alteration took place, till two days and a half, when the water was found to swarm with animalculæ. The shells of the ova were still adherent, as when first observed. On examining one minutely, the larger, or under, end was found to have opened, like a lid, to allow the insect to escape into the water. A lady's thimble, furnished with a lid, would resemble exactly the appearance of what is being described. The design of having the lids placed at the bottom, is, evidently, to allow the newly hatched animalculæ immediate exit from the shell into the water;

and the concavity of the whole collection above alluded to, effectually tends to retain the large ends undermost. Had the ova been arranged promiscuously, as to the large and small ends being upwards and downwards, it is evident that the newly hatched insects, under the former arrangement, would have some difficulty in reaching the water, a difficulty that most probably, would amount to an impossibility; one which, at all events, is effectually prevented by the concave form of the collection. In the newly hatched insect, the chest, or thorax (the heart is seen obscurely however, the body being only semi-transparent), furnished with four projections; from this organ two blood vessels proceed down the centre of the body, to the end of the elongation the extreme termination of which is to be seen just above the surface of the water, where the insect lives, for the most part; the body being suspended, as it were, from this, head lowermost. Between the heart, in the thorax, and the extremity of this singular elongation, an active sanguiferous circulation is to be observed; in all probability, therefore, it is the seat of the lungs or gills, and it would appear, that a comparatively large supply of air, is essential to the existence of the insect, as it lives, as much as possible, in this pendulous position at the surface, with the extremity of the elongation rising just above. Its motion, which is quick, is effected by a rapid bending of its whole body, so that the head and tail (the latter consisting of a bundle of delicate filaments,) approximate, alternately, on either side of the body; it always goes tail foremost, so that the head is dragged along behind. When in search of food, it throws out, in advance of its mouth, a couple of delicate brushes, the individual filaments of which, are of microscopic size. Each of these is put in rapid circular motion: whereby a double kind of whirlpool is occasioned; whatever food comes within the sphere of these vortices, is speedily devoured. The food appears to be, principally, decomposing vegetable matter, some of which he put into the tumbler, as the vessel in which the ova were discovered contained it; on this they fed voraciously. They did not however entirely confine themselves to a vegetable diet. He was much amused with one, when in a drop of water under the microscope; in these confined limits its appetite did not forsake it, and the only article of food it found, was the head of one of its own species. So soon as this came within the vortex, it was ravenously seized, but, being apparently, too large a morceau, it was

let go, after sundry futile attempts at swallowing. It frequently came within the whirlpool again, and was as often seized, but with no better success. They, however, eat the shells they had recently quitted. Some that were kept in clean water, without food, died on the third day. In this stage of their existence, the insects were lively and grew apace. At the termination of 21 days, during which the water was thrice changed, they had attained three or four twentieths of an inch in length. On attaining this size or age, they underwent a second metamorphosis. Most likely they cast their former envelope, for the hairs, so conspicuous on the former insect, were not to be seen on the present. The shape, it will be remarked, has materially altered, but the most remarkable change is that which occurs with respect to the seat of the lungs, or gills. These organs are now situate in the thorax, their former seat has disappeared, and the channel of communication, now, between them and the air, are two small tubes on the top of the chest. In this stage of their existence, the insects are much less active than during the former one. A still greater contrast, however, is that, now, they do not require food, and have no mouth; in this respect resembling the chrysalis stage of the butterfly tribe. But the demand for air appears increased; they rarely leave the surface of the water, and when they do descend, they take down a supply of air, small globules of which [illegible] observed, at the end [illegible] is accomplish[illegible] their bod[illegible] tha[illegible] the [illegible] impe[illegible] as they descended. However, as has been remarked, they seldom leave the surface, and, having done so, speedily return to it. The insects remain about 48 hours in this stage; towards the termination of which the legs and proboscis of the winged musquito can be distinctly seen through the thin membrane that surrounds it. This in due course, bursts, when the winged musquito draws itself out, stands on the surface of the water a few minutes, to dry and expand its wings, on which it presently proceeds to a dry situation. If the musquito, when in either of the first two stages be taken out of the water, it speedily dies, and it is as speedily deprived of life, if immersed in that fluid immediately after becoming the winged insect. We learn, from the above, that the musquito is a most prolific insect and that, as stagnant water, such as that of tanks, &c., is necessary to its pro-

pagation, all such ought to be kept as distant as possible from dwellings; thereby we are more likely to enjoy an immunity from their annoyance, than by practising the mode so facetiously described, or rather suggested, by Captain Basil Hall in his voyages.

Almost all Easterns sleep under a sheet, which becomes a kind of respirator, defending them from the dews and mosquitoes by night and the flies by day. The "rough and ready" traveller will learn to follow the example, remembering that nature is founder of customs in savage countries;" whereas, amongst the *soi disant* civilized, nature has no deadlier enemy than custom.

It may lessen the mortification to know it is a *Sancudos* or a *Culex pipiens*, that has outmanœuvred you, your punkah, and your curtains of net, and not an ordinary vulgar mosquito,—but it does not lessen the irritation. The thing we call a mosquito would bite as hard by any other name, they look gaunt and empty before sitting down on you, and after dinner they look fat, fozy and plethoric. Physically, they seem to be at least of two kinds, the one drab-coloured and the other speckled, each as bad as the other but worse. Morally, their divisions are legion, and a musically inclined pachyderm might reasonably expect to find the full octave among them. Even the unmusical can detect individuals by their tone. There is the speckled baritone insect that rushes from the other end of the garden, [redacted] trumpet notes pro- and usually gets killed for his [redacted] he settles on you with a confiding [redacted] do credit to an able-bodied fly. [redacted] far perferable to the miscreant that sk[redacted] and dances behind your head for half an hour, leaving you to suspect that it has settled on your ear only by the sudden cessation of its exasperating sing-song. Some that are too hungry even to roar at you before beginning dinner, and who, blind with their horrid lust for food, pitch down on the first corner of you or your clothes that they come to, without a thought of grace, are less hateful than the dawdling dilettanti, who hover undecidedly between your ears or the nape of your neck, whining an obligato recitative in C sharp; or the others that trifle with your knuckles or ankle-bone, oscillating in a pendulous swaying flight before you, till three appear a dozen, as they pass before and behind each other. Therefore, of the two mosquitoes the lesser criminal which begins first, is more pardonable than the procrastinating villain, who, you know, will ultimately attain his end out of sight and probably out of reach of scratching. The worst part of a mosquito bite is the lively apprehension of it.—*On leave in my Compound. Burton's Pilgrimage to Meccah Vol. I. p.* 35. *Tennent's Sketches of the Nat. Hist. of Ceylon*, p. 434. *Mr. T. W. Atkinson, Adventures in Oriental and Western Siberia, Mongolia, &c., Eng. Cyc. Scandinavian Adventures, by J. Lloyd. On the Metamorphoses of the Musquito W. Gilchrist, Esq, of the Madras Medical Establishment.*

MOSS, the order Musci of botanists, small plants with very delicate tripled roots and a simple branched stem. The musci are arranged into two tribes, viz: the Andreæ, which comprises the genera Andræa and Acroschisma and the Bryeæ, with the genera Bryum, Mnium, Polytrichum and Sphagnum. The club-moss, belongs to the order Lycopodiaceæ with the genera Lycopodium, Selaginella. The very fine powder discharged from the spore cases of lycopodium, called vegetable brimstone, is very inflammable but burns with such rapidity that it does not set fire to bodies with which it is in contact. The Iceland moss is the Cetraria Icelandica, and a decoction of it forms, when cold, a thick jelly. On the upper Chenab a beverage is prepared from the thick rhizomoid roots, and lower leaves (mingled with moss, &c.) of a small herbaceous plant, with scabrous leaves. This plant, in Tibetan, is called Sbanja.—*Hogg Vegetable Kingdom, pp.* 841-842, *Powell Hand Book.*

MOSTARDA, Port. Mustard seed.

MOSTAZA, Sp. Mustard seed.

MOSTERD, Dut. Mustard seed.

MOSUL is a walled city, with eight gates, standing on the right bank of the Tigris. It contains about 20,000 families, Turks, Christians, and Jews, who still carry on some commerce with Kurdistan, Diarbekr, Baghdad, and other provinces, chiefly by caravans. On the left bank, both above and below Mosul, are the ruins of Nineveh, the walls of which city extended about 3,100 yards along the river, and nearly the same distance towards the interior. At about 28 miles by the river, and 20 miles in direct distance south. 12° east, below Nineveh, is the celebrated bund, or dyke of solid masonry, called Zikr-ul-awaz, or Nimrud, which crosses the bed of the river, and at seven miles, lower there is a dyke, called Zikr Ismail, similar to the former, but in a more dilapidated state. Mosul, is the Mes-Plyæ of Xenophon. Here the Tigris rarely exceeds 250 yards, and its population and trade have greatly diminished since the time, prior to the discovery of the Cape passage,

when it was the thoroughfare for the caravans, between Europe and India. It formerly enjoyed a high reputation for the manufacture which derives its name from the town and is known in France as moussiline and in English as muslin. At a short distance is the mound and village of Nebbi Yunus, in which is a mosque which covers the supposed tomb of the prophet Jonah.—*Euphrates and Tigris, Col. Chesney, p.* 21. See Kurdistan, Tigris.

MOSUL TAYLI, TAM. See Sand-binding plants.

MOSUMOOSAKEI KEERAY, TAM. Bryonia scabra.

MOTA, a large town in Godjam in Abyssinia, said by Dr. Beke to contain 3,000 inhabitants.

MOTACILLA, a genus of birds of the family Motacillaæ. In S. India the pretty, little, clean-looking, sprightly water wagtail, is usually the first and most welcome harbinger of the coming cold weather, and remaining in India abundantly whilst the cold season lasts; this and our little piebald friend the water wagtail, in its season, and the common sparrow, at all seasons, but so abundant as to be overlooked and forgotten, are probably all that the European reader, unversed in the study of ornithology, will be able to recall to mind, as yielding associations of home; the pied wagtails of India 'Motacilla luzoniensis and M. dukhunensis' are specifically different from those of Europe M. alba and M. yarrellii, however similar in appearance and habits; but the grey wagtail of Britain 'Calobates sulphurea' is identically the same in India and Java, and a specimen has been seen in a collection from Australia. This delicate little bird, so clean and bright in its appearance, is of very general diffusion over Southern Asia during the cold season, being indeed much commoner than in Britain; an individual of the Motacilla boarula is occasionally to be seen. The pied wagtail, Motacilla dukhunensis is very plentiful; it is one of the wagtails of India and with the Motacilla luzonensis, another of the pied wagtails of India, is specifically different from those of Europe. Perhaps, if more was known of the general distribution of this species and the pied wagtail of Western India 'M. dukhunensis,' also the well known European bird, the slight differences in plumage would scarcely permit us to separate them. The great pied wagtail the 'Motacilla maderaspatana'; is rare.

The yellow-wagtail lark is the Budytes viridis, the feathers on its head are blue-gray in spring and summer, *Cal. Rev. Blyth. Adams.* See Birds.

MOTACILLIDÆ, a family of birds comprising 5 gen. 2. sub-gen. 20 sp. viz. 1 Hemirura; 8 Anthus; 2 Dendromanthus, 1 Nemoricola; 5 Motacilla; 3 Budytes.

MOTAGA, TAM. Erythrina suberosa, *Roxb.*

MOTALA, MAR. A tribe of brahmans in Guzerat.

MOTARFAH, ARAB. PERS. HIND. a tax on trades.

MOTCHE, TAM. Dolichos spicatus.

MOTEA, HIND. Jasminum sambac.

MOTH, HIND. Phaseolus aconitifolius.

MOTHA, Cyperus longus; Crotundus, &c

MOTHER.

Am, Walidah	AR.	Ai,	MAHR
Mere,	FR.	Madar,	PERS
Mutter,	GER.	Amma,	SP. TAM
Mater,	GR. LAT.	Tyer,	TAM.
Ma,	HIND.	Tilli,	TEL.
Madre,	IT. SP.	Ana, Nine, Walide,	TURK.

The eastern nations deem the term mother, to be one of the most reverential that can be used, towards a woman and the expressions, big mother, little mother, are acceptable to all, aged women or spinters. Genesis xxiv relates how they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, &c. Similar addresses to a daughter when she is going from her father's house to live with her husband are very common among the hindoos; such as, 'Be thou the mother of a son.' 'Be thou the wife of a king', &c. I remember says Colonel Tod, in my subaltern days, and wanderings through countries then little known, one of my Rajpoot soldiers at the well, impatient for water, asked a woman for the rope and bucket by the uncivil term of rand, meaning widow; "Myn Rajputni che," I am a Rajputni," she replied in the Hara dialect, to which tribe she belonged, "aur Rajpoot ca ma cho," 'and the mother of Rajpoots.' At the indignant reply the hands of the brave Kulian were folded, and he asked her forgiveness by the endearing and respectful epithet of "mother." It was soon granted, and filling his brass vessel, she dismissed him with the epithet of "son," and a gentle reproof. Kulian was himself a Rajpoot, and a bolder lived not, this was in 1807 and in 1817 he gained his sergeant's knot, as one of the thirty-two firelocks of Col. Tod's guard, who led the attack, and defeated a camp of fifteen hundred Pindaries.

There are few of the lowest Rajpoot chieftains, whose daughters are not instructed both to read and write; though the customs of the country requiring much form in epistolary writing, only the signature is made to letters. But their intellect, and knowledge of mankind will be acknowledged by

ever has had to converse with a Rajpoot-ni guardian of her son's rights. Though excluded by the Salic law of India from governing, they are declared to be fit regents during minority; and the history of India is filled with anecdotes of able and valiant women in this capacity.—*Tod's Rajasthan, Vol. I.* pp. 641, 642.

MOTA KHABBAL, Hind. Digitaria sanguinalis.

MOTHA, also Nagar-motha, Hind. Cyperus juncifolius.

MOTHER CLOVES. Eng. Caryophyllus aromaticus.

MOTHER OF CITIES, or Amu-balad, a name of Balkh. The river Oxus is known as the Amu.

MOTHER OF HEAVEN, a goddess known as Mylitta, Astarte, Aphrodite, Isis, Mata and Venus. The eminences consecrated to her worship were of a conical or pyramidal shape.

MOTHER OF OPAL. See Opal.

MOTHER-O'-PEARL.

Nacre, Eng. | Indung mutigara, Malay.
Chip, Guj. Hind. Pers. | Sipi, Hind.

Mother-of-pearl, or Nacre, is the hard, silvery, internal layer of several kinds of shells, especially oysters, the large varieties of which in the Indian seas secrete this coat of sufficient thickness to render the shell an object of commerce. The Conchiferous, shell-fish, furnishes the finest pearls as well as mother-of-pearl: it is found round the coasts of Ceylon, near Ormus in the Persian Gulf, at Cape Comorin, and in some of the Archipelagic and Australian seas. The dealers in pearl-shells consider the Chinese from Manilla to be the best: they are fine, large, and very brilliant, with yellow edges. Fine large shells of a dead white are supplied by Singapore. Common varieties come from Bombay and Valparaiso, from the latter place with jet black edges. South Sea pearl-shells are common with white edges. The beautiful dark green pearl-shells, called ear-shells or sea-ears, are more concave than the others, and have small holes round the margin; they are the coverings of the Haliotis, which occurs in the Californian, South African, and East Indian Seas. In the Indian collection of the Great Exhibition, specimens of the finest mother-o'-pearl-shells were shown, such as the Meleagrina margaritifera, Haliotis gigas, Haliotis iris, and a large species of Turbo, which shells are known in commerce as flat-shells, ear-shells, green snail-shells, buffalo-shells, Bombay shells also furnish mother-o'-pearl. Mr. Banks states that the shores of the Sooloo Islands afford the finest shells. The beautiful tints of mother-of-pearl depend upon its structure; the surface being covered with a multitude of minute grooves which decompose the reflected light. It is in consequence of this lammellar structure that mother-o'-pearl-shells admit of being split into laminæ for the handles of knives, for counters, and for inlaying. Splitting, however, is liable to spoil the shell, and it is therefore avoided as much as possible. The different parts of the shell are selected as nearly as possible to suit the required purposes, and the excess of thickness is got rid of at the grindstone. Mother-o'-Pearl shell is obtained on the Australian Bank. The Mother-o'-Pearl shells of the Arru Islands and Sulu, sell at £3 2-6 per 133½ lbs. avoirdupois The Mother-of-Pearl from the Red Sea is taken to Jerusalem, and there made into chaplets, saints' figures, and crucifixes for christian pilgrims. At Meccah it is worked into rosaries for the Haji or pilgrims. In Europe and China it is made into buttons, in ornamentation of the papier mache work, cabinet and ornamental work, which cause a considerable demand for it. Some good pearls are procurable in the Red Sea. Mother-o'-Pearl shells and tortoise-shell are brought to China from the Archipelago and the Islands of the Pacific, but a large part is re-exported in the shape of buttons, combs, and other productions of Chinese skill. The shells of the pearl oyster are of almost as much value as the pearls, the nacre of these shells being extensively employed in manufactures for useful and ornamental purposes. Other shells however have a large nacreous surface: one kind called silver lipped is imported to Liverpool; another kind called black lipped is brought from Manilla and a smaller shell from Panama. Coral and Mother-o'-Pearl, although seen in India, these and all the inferior gems are held in but little esteem by the people who value a gem for its intrinsic price not for the workman's skill expended in shaping it, in which the chief value of all the inferior gems consists.—*Ousley's Travels*, Vol. i., p. 211. *Chambers Ed. Journ.*, June 1868. *Tomlinson Cat Ex.* 1862. *Burton's Pilgrimage to Meccah*, Vol. I., p. 265. *Williams.*

MOTHER OF THYME. Thymus chamædrys.

MOTHIA THUG. A class of thugs who resided chiefly in Rajpur and Dinajpur usually following the business of weavers, said to be so termed from giving their leaders a handful (Mutha) of rupees from each man's share, in addition to their own.

MOTHRUS. Beng. Hind. Les-pau, Burm. Bombax pentandra, and Bombax

heterophylla, are two common trees found in every part of the Pegu forests which yield an astringent gum resin, called in the bazaars of Bengal mothrus, from the abundance of trees affording it, it might become an article of some importance.—*McClelland.*

MOTHS are winged insects, of the class Insecta and order Lepidoptera, and the tribe Sphinges. The better known species of the East Indies are as under :—

Tribe, ii. Sphinges.

Stirps, ii. Larvæ elongatæ.

Sesia hylas, *Linn.*, N. and S. India, Darjeeling, Canara, Penang.

Sataspes infernalis, *Westwood*, Silhet.

Macroglossa stellatarum, *Linn.*, China.
„ corythus, *Boisd.*, Ladak, Darjeeling, Canara, Java.
„ gilia, *Boisd.*, Java.
„ gyrans „ N. India.
„ sitiene „ „
„ passalus, *Drury*, N. and S. India, Canara.
„ divergens, *Walker*, S. India, Canara.
„ nycteris, *Kollar*, N. India.
„ faro, *Cramer*, Java.

Lophura hyas, *Boisd.*, Java.

Stirps iii. Larvæ acrocephalæ.

Smerinthus dryas, *Boisd.*, Darjeeling, Java.
„ dentatus, *Cramer*, N. India.

Stirps, iv. Larvæ amblocephalæ.

Leucophlæbia lineata, *Westw*, N. India, Java.

Basiana cervina, *Walker*, N. and S. India, Madras.

Ambulyx substrigilus, *Westw*, S. India, Canara, Java.

Calymnia panopus, *Cramer.*, Java.

Acherontia styx, *Westw*, Dekhan, Madras, Penang, Java.
„ satanas, *Boisd.*, Silhet, Java, China.

Sphinx convolvuli, *Linn.*, Dekhan, Madras, Penang, Java.

Macrosila nyctiphanes, *Boisd.*, Silhet.
„ discistraga, *Walker*, N. and S. India, Madras, Canara, Java.

Zonilla morpheus, *Cramer*, N. India, Dekhan, Ceylon, Canara.

Stirps v. Larvæ ophthalmicæ.

Panacra automedon, *Boisd.*, Silhet.
„ scapularis, *Horsf.*, Java.
„ nigil, *Guerin*, Ceylon.
„ busiris, *Boisd.*, Silhet, S. India, Canara.

Philampelus anceus, *Cramer*, Penang, Java.
„ sericeus, *Walker*, Silhet, Darjeeling.
„ naga, *Moore*, Darjeeling.

Darapsa hypothous, *Cramer*, Java.

Daphnis nerii, *Linn.*, N. India, Dekhan, Madras.

Porgesa acteus, *Cramer*, N. India, Java.
„ castor, *Boisd.*, Darjeeling.

Elibia dolichus, *Westward*, N. India, Silhet.

Deilephila lathyrus, *Boisd.*, N. India.
„ livornica, *Esper.*, N. W. India, Landour.

Chœrocampa celerio, *Linn.*, N. India, Java.
„ alecto, *Linn.*, N. India, Darjeeling, Java.
„ suffusa, *Walker*, China, Borneo.
„ pallicosta, *Boisd.*, Silhet.
„ thyelia, *Linn.*, N. India, Canara, Java, China.
„ lineosa, *Walker*, Darjeeling.
„ nessus, *Drury*, Java.
„ clotho, *Drury*, Java, China.
„ lucasi, *Boisd.*, Canara, S. India, Java.
„ lycetus, *Cramer.*, N. India.
„ oldenlandiæ, *Fabr.*, Java.
„ biscecta, *Horsf.*, N. India, Java, *Horsfield and Moore.*

MOTI. Hind. A pearl.

MOTIGA— ? Jasminum sambac.

MOTI LANE. Hind. Caroxylon fœtidum.

MOTIR. See Keffing Islands.

MO-TOUNG. See India,

MOTSJ also Gome, also Ko, Jap. Rice.

MOTU. Tam. Tel. Pearls.

MOU-ALOO. Beng. Yam, Dioscorea aculeata

MOUASIM, alias Bahadur Shah, the son and successor of Aurungazeb. His tomb is near that of the blind old emperor Shah Alum, from whom the Honorable Company got their Dewanee grant. Mouasim was the most learned, most pious and most amiable, of the crowned descendants of the great Akbar. *Travels of Hind.*, Vol. II., p. 182.

MOUAT, Frederic John, a Medical Officer of the Bengal Army, to which he was appointed in 1839. He published a paper on the Nosological arrangements of the Bengal Medical Returns; an Atlas of Anatomy in Folio with descriptive letter press in Hindustani and English, contributed articles to the Calcutta, and British and Foreign Medical Reviews, author of Rough Notes of a trip to Reunion being a brief description of a tour in Ceylon, the Mauritius, and Reunion in search of health. Author of account of the Andamans.

MOUCHES D'ESPANGE, Fr. Cantharis vesicatoria. *Latreille.*

MOULA, Beng. Hind. Cassia latifolia.

MOUL-ELAVOO. Salmalia malabarica.

MOULEUX. See Columbidæ.

MOULULA. Xanthoxylon rhetsa.

MOULINSIA RUBIGNOSA, G. Don. syn of Sapindus rubiginosus. *Roxb.*

MOULLEE-QODI, Tam. Lonicera leschenaultii.

MOULMEIN TOWN, in L. 16° 30' N. and Long 97° 38' E. is built on the left bank of the Moulmein river immediately below the junction of the Gyne and the Ataran. The native race of Pegu, Moulmein, Amherst and Martaban is the Mon whom the Burmese call Talieng, their Siamese appellation being Ming-Mon. Part of the Mon population dwell on the Delta of the Irawadi, and the same names Mon or Talieng are given to the vernacular language of Pegu. The alphabet, like that of the T'hay and Burmese, is of Indian origin, being essentially that of the Pali form of speech, and like all alphabets of this kind, it embodies a buddhist literature. The Mon language is quite unintelligible to a Burmese or Siamese. The population of Moulmein Town, in 1862 was 65,040.

Europeans,	2,364	Bengal,	6,503
Burmese & Arrakanese,	12,000	Mahomedans of Burmah,	2,848
Talaing,	20,110	Other races,	2,602
Karen,	59	Shan,	2,556
Kyeng,	7	Jews,	41
Chinese,	2,244	Parsee,	5
Madras Natives,	16,294		

Of these 48,750 were above 15 years of age and 16,290 under. Of those under 15 years of age, 8,366 were boys and 7,924 girls.

The rain fall in the 14 years 1850 to 1862, was as under,

1850	1	2	3	4	5	6	7	8	9	60	1	2
124	146	124	147	196	186	154	193	190	155	145	165	208

Latham's Ethnology.

MOULOUESSE. See Columbidæ.

MOUMIANI, See Mommai.

MOUT-HA-MA. A tree in Amherst, with a fine-grained, compact, red wood, but liable to split; it would answer for handspikes. It resembles Myrtus pimenta. Bark used for blue dye.—*Captain Dance.*

MOUNEE, Sans. He who subjects himself to voluntary silence.

MOUNG, Hind. Phaseolus roxburghii.

MOUNG, Burm. A town.

MOUNG-KHUNG: the Ka-dn are scattered over the country between Kyun-dung and Moung-Kung, a space of nearly two degrees. They are said to be a race of different origin from the Burmans. See India.

MOUNG-M-RI, See India. Burmah.

MOUNG-NGYEEN, Burm. Sinapis dichotoma.

MOUNT-ABOO, See Aboo, Hindu, Mountains; Sanatoria.

MOUNT ÆTNA. See Tree.

MOUNTAINS.

Jabl; Gabl,	Ar.	Koh,	Pers.
Mont; Montagne,	Fr.	Roh,	Pushtu.
Berg,	Ger.	Monte; Montana,	Sp.
Pahar,	Hind.	Droog,	Tam. Tel.
Monte; Montagna,	It.	Rig,	Tib.
Mons,	Lat.	Dagh,	Turk.

In Southern India, the highest peak, Dodabetta (8,460 feet), is situated in the Nilgiris.

Of the peaks in the central parts of Ceylon, the Peduru talla Galle reaches about the same height, rising up to 8,305 feet; the well-known Samanala, or Sripada (Adam's Peak), attaining 7,385 feet.

In the mountain chains of Central India, in the Vindhya and Aravalli ranges, the peaks are considerably lower, Abu being 3,850 feet, and Rajmirgarh, 3,753 feet.

The Kalsubai, the highest peak of the Dekhan, attains only 5,400 feet.

In the Himalaya, Gaurisankar or Mount Everest (29,002 feet), is the highest peak in the world yet discovered; it is 6,000 feet higher than the dominating peak of the Andes, and 13,220 feet above the most elevated parts of the Alps.

The highest peaks of the Karakorum are the Dapsang (28,278 feet), the Diamer (26,629 feet), and Masheribrum (25,626 feet).

Table of the principal peaks,

A.—In India.

1.—*Nilgiris.*

Dodabetta	Feet 8,640	Kundamoya	Feet. 7,816
Bevoibetta	8,488	Tambarbetta	7,292
Makurti	8,402	Kokabetta	7,267
Daversolabetta	8,380	Urbetta	6,915
Kunda	8,353	Daverbetta	6,571

2.—*Ceylon.*

Peduru talla Galle	8,305	Samanala, or Adam's peak.	7,385
Kirigalpotta	7,810		
Totapella	7,720	Narmina Kuli	6,760

3.—*Central India.*

Parisnath	4,469	Kalsubai	5,410
Abu	3,850	Dhorup	4,745
Rajmirgarh	3,753	Varada	4,655
Bubul	3,353	Torna	4,619

4.—*Dekhan.*

Putta	4,569	Aunda	4,339
Ikhara	4,482	Mandvi	4,123

B.—In the Himalaya.

Gaurisankar,	Feet. 29,002	Barathor ...	Feet. 26,069
Kanchinjinga	28,156	Yangma	26,000
Sibsur	27,799	Nanda Devi	25,749
Dhavalagiri	26,826	Ibi Gamin	25,550
Yassa	26,680	Narayani	25,456
Jibjibia	26,306	Jannu	25,304

C.—In the Korakorum,

Dapsang	28,278	Mosheribrum	25,626
Diamer	26,629		

D.—In the Kuenluen,

the peaks seem not to exceed 22,000 feet. In the Himalaya, the lowest height at which snow has fallen in winter is about 2,500 feet; but such cases are extremely rare, having occurred in Kamaon and Garhwal only twice (in 1817 and 1847), since the British took possession of the country. At an elevation of 5,000 feet scarcely one year in ten passes by without snow-fall; but at this height the snow disappears after a few days, and sometimes even hours. "It snows, but one does not see it," said the natives of Kathmandu (4,354 feet) meaning, that the rare nightly snow-falls are melted away by the earliest rays of the sun: 6,000 feet may be assigned as the limit where snow regularly falls in winter with a probability of remaining some time upon the ground.

In Western Tibet and in the Korakorum the general elevation of the country is so great even in its lowest regions, that no part lies below the limit of hibernal snow-fall.

In the Kuenluen, even on its southern slope a greater amount of snow is precipitated than on the northern side of the Karakorum, while its Turkistan (northern) slopes differ still more from the Korakorum in this respect.

The values obtained for the height of the snow line on the three mountain chains of High Asia are:

a.—Himalaya.
Southern (Indian) slopes ..... Feet. 16,200
Northern (Tibetan) slopes 17,400
b.—Karakorum.
Southern (Tibetan) slopes 19,400
Northern (along the Turkistani pleateau) 18,600
c.—Kuenluen.
Southern (facing mountainous ramifications) ... 15,800
Northern (facing the Turkistani plain) ... 15,100

The following mountains and points in the environs of Massuri were determined by the Great Trigonometrical Survey of India, under General Sir Andrew Waugh.

A.—Mountains.

Hiatipam	Feet. 7,109	Eagle's Nest	Feet. 7,041
Edge Hill	7,070	Bellevue	7,125
Green Mount	7,002	Waverley	7,057
Saltpa	7,602		

B—Points.

	Feet.		Feet.
Himalaya Club House	6,849	Massuri Seminary	6,330
Camel's Back	7,113	„ Bazaar	6,719
Mule Shed	6,562	„ Church	7,369
Milner's Cottage	6,641	Landour Church	7,369
Newland's House	6,863	„ Bazaar	6,808
Cocley Hall	6,506	„ Hospital (chimney)	7,511
Camville	6,288	Mallingarh	6,936
		Woodstock	6,877

Other heights in the Himalaya.

Kunchinjinga	28,176	Rockville	7,184
Jumroo	25,311	Birch Hill	6,880
Kubroo	24,004	The Superintendent's house	6,966
Pundeem	22,015	Lebong	6,039
Nursing	19,139	Senchal	8,606
Singoleelah	12,329	Punkabarry (approximate)	4,600
Tendon	8,662	Kursion do.	4,500
Tongloo	10,079	Senadah do.	9,000
Darjeeling	7,165		
Julla Pahar	7,452		

	Lat.	Long.	Feet.
Summit on the left bank of the Indus, in Rupshu	33° 20'	78°	27,000
Summit on frontier of Rupshu and Spiti, about	33°	78° 30'	24,000
Limit of perpetual snow in Northern Spiti,	33° 30'	78° 40'	22,000
Highest summit ascended by Gerard on eastern frontier of Spiti,	33° 51'	78° 40'	20,400
Mountain rising north of Lake Chamoreri	33°	78°	20,000
Diarmul or Nanga Parbut mountain, north of Kashmir	35° 10'	74° 20'	19,000
Summit of range between the basins of the Beas and Sutlej	31° 40'	77° 20'	18,000
Lacha range, between Lahoul and Rupshu	32° 40'	77° 20'	17,000
Bara Lacha, or Para Lassa Pass, over Lacha range, about same lat. and long. as last	...	...	16,500
Skora, a summit in Kouenlun or Mooz Taugh, north of Bultistan, about	35° 30'	76°	16,200
Source of Surajbaga, branch of the Chenab	33° 12'	77° 22'	16,200
Pass in the mountains north of Le	34° 15'	77° 20'	16,000
Table-land of Rupshu	33°	78°	16,000
Pass in Bultistan, between Iskardo and Astor	35° 14'	75°	15,822
Kalee Debee Pass, between Tandi and Chumba	32° 38'	76° 24'	15,700
Boorjee Pass, about	35°	75°	15,600
Thogjichenmo Lake in Rupshu	33° 18'	77° 50'	15,500
Chamoreri Lake, in Rupshu	32° 45'	78° 20'	15,000
Tzakala, in Ladakh	33° 20'	78° 45'	15,000
Ritanka, or Rotung Pass	32° 36'	77° 11'	13,300
Source of the Beas	32° 34'	77° 10'	13,200
Deotush, elevated desert between Kashmir and Iskardo	34° 30'	57°	13,100
Chaol Ghaut, in Kooloo, between the basins of the Beas and Sutlej	31° 50'	77° 10'	10,170

	Lat.	Long.	Feet.
Koksur, in Lahoul	.. 32° 37'	77° 10'	10,053
Le	..34° 11'	77° 14'	10,000
Tandi, in Lahoul	...32° 42'	76° 57'	10,000
Mount over Acho Hamlet, and confluence of Hasora and Indus	.. 35° 18'	74° 25'	9,000
Chuarhoo, in the north-east of the Punjaub	...32° 17'	75° 46'	8,041
Pass over the Ratan Panjal on the route from Lahore to Kashmir	...33° 30'	74° 16'	7,350
Garys valley north-east of Kashmir	..34° 33'	74° 36'	7,200
Gan Ghautee in Kooloo	...31° 35'	77° 30'	7,093
Burwamur, in the north-east of the Punjaub	...32° 30'	76° 30'	7,015
Hyderabad, on the route from Punch to Baramula	34° 4'	73° 54'	6,494
Iskardo, capital of Bulti	. 35° 10'	75° 27'	6,300
Thana, on the route from Lahore to Kashmir by the Pir Panjal Pass	...33° 26'	75° 28'	5,000
Burdrawar, in the Northern Punjab between the Chenab and Ravee	...32° 54'	75° 28'	5,000
Town of Punch	...33° 52'	73° 52'	3,288
Height above Nekki, about	33° 18'	73° 30'	3,270
Village of Nekki	...33° 16'	73° 28'	3,436
Bed of Sutlege, at Rampoor	32° 26'	77° 38'	3,260
Chumba	.32° 22'	75° 56'	3,015
Rajawar	...33° 18'	74° 14'	2,800
Highest summit of Salt range	...32° 40'	72° 30'	2,150
Nurpur	...32° 11'	75° 40'	1,924
Village of Tobeur	.. 32° 36'	72° 40'	1,663
Nar	...33° 14'	73° 25'	1,624
Jailum	...33° 2'	73° 36'	1,620
Puthankot, in the Northern Punjaub, at the base of the lowest range of the Himalaya	...32° 13'	75° 26'	1,025
Bed of the Indus at Attok	33° 54'	72° 18'	1,000
Amritsir	...31° 42'	74° 47'	900
Lahore	.31° 63'	74° 14'	900
Confluence of the Indus and Punjnad	...28° 55'	70° 28'	220

Central Asia is a term used differently by geographers, ethnologists, and politicians, but is usually applied to the region intervening between Russia in Asia, and British India, and lying to the west of Chinese Tartary. Its western boundary is the Caspian Sea and the river Ural. On the east, is the lofty table-land of the Bolor (the mountains which form the western boundary of Chinese Turkestan and Dzungaria), and the river Irtisch; and the northern boundary is western Siberia, and it has Afghanistan on the south east; on the eastern side of Central Asia, is a fertile tract, watered by the great rivers the Jaxartes and the Oxus. The whole country of Central Asia between India and Tartary is one broad mountain range, the Himalaya forming the southern crest, and the Kuen-luen the northern. The interior has some lovely valleys like Kashmir, but it is more usually broken into rocky ravines, through which the affluents of the Indus force their way towards the plains; or else stretches away in those vast treeless uplands, which are one of the chief characteristics of the range through its whole extent. The ascent from Yarkand and Kashgar, westward to the table-land of Pamir, is almost imperceptible: and when that lofty position is gained, where the average elevation is probably as much as 15,000 feet above the sea, a vast open plain is seen, which stretches from the valley of the Jaxartes in one direction, across the head streams of the Oxus, to the top of the Kashgar or Chitral Valley in another. This plateau may be 700 or 800 miles in extent. It is studded throughout with lakes, and from it descend four great river systems. The Narym, which is the main stream of the Jaxartes, runs through a long, luxuriant valley, between the culminating ridge and outer range of the Thian Shan, and drains all the northern range of the plateau. The Oxus, rising in the Sari Kul or Yellow lake of Pamir, at least 300 miles to the south of the Jaxartes, receives from its right bank a multitude of small streams, which run to the south through rugged valleys, on the south-western face of the Pamir uplands. The western face of Pamir between the Jaxartes and the Oxus, is far more precipitous than the eastern. Ridges run out as far as Samarcand and Karshi and the streams from the upland which twine amongst these ridges form the Zarafshan and Karshi part of the water system of the Oxus, though before they reach that river they are entirely consumed in irrigation.

The Kuen-luen, mountain chain, as seen from Sumgal in Turkestan is in lat. 36° 8' N., and long, 78° 5' E., and 13, 215 feet above the sea. The Kuen-Luen is the northern crest of the great range which bounds the high table-land of Thibet. This range is the true water shed between India and Central Asia, the Indus absorbing all the streams which flow from the southern slopes of the range, while the northern rivers which form the Kara Kush force their way through or round the outer barrier of the Kuen-Luen, and wend northward to the Gobi or Sandy desert. In the Kuen-Luen, all passes above 15,000 feet, are closed in winter by the heavy snow-fall. The following are the principal passes in India and the world;

1.—*Dekhan.*

	Feet.
Bapdeo	...3,499
Katruj	...3,019
Par	...2,698
Nagolherri	...2,645
Navi	...2,617
Salpi	...2,478
Pochama	..2,446
Nana	.. 2,429
Jam	...2,328

2.—*Malva.*

	Feet.
Malsej	...2,062
Tal	...1,912
Bhor	...1,798
Pendera	...3,498
Silva	...1,928
Mandla	...1,626
Poppera	...1,560
Gumba	...1,553
Singrampur	...1,437

3.—*Carnatic Nilgiris and Ceylon.*

Sigur	...7,204
Sispara	...6,742
Rangbodde	...6,589
Kodur	...2,403
Gantvarpilli	...2,370
Kisnagherri	...2,151

4.—*In the crest of the Himalaya from Sikhim to Kishtvar.*

Ibi Gamin	...20,459
Donkia	...18,488
Janti	...18,529
Parang	...18,500
Mana	...18,406
Nelong	...18,312
Kiobrang	...18,313
Umasi	...18,123
Langpia	...17,750
Mayang	. .17,700
Lipu	...17,670
Uta Dhura	...17,627
Birmkanta	...17,615
Kiungar	...17,331
Niti	...16,814
Vallauchun	...16,756
Puling	...16,726
Shinku La	...16,684
Bara Lacha	...16,186

5.—*In the crest of the Kara Korum from Long. E. Gr. 76° to 79° 30'*

Mustagh	...19,019
Chang-chen-mo	...18,800
Kara Korum	...18,345

6.—*In the crest of the Kouen-lun from Long. E. Gr. 78° to 80°.*

Elchi	...17,379
Yurungkash	...16,620

7.—*In the Andes.*

Alto de Toledo	...15,590
Lagunillas	...15,590
Assuay	...15,526

8.—*In the Alps.*

St. Theodule	...11,001
New Weissthor (*a*)	12,136
Old Weissthor (*a*)	11,871

(*a*) These two passes cannot be used for practical purposes.

It has often been observed that the Koh-i-Kush offers a plausible etymology for the Caucasus of the classical writers. It is supposed by Ritter and Wilford to be the mount mentioned by Pliny under the name of Graucasas, but slightly deviating from the Sanscrit Gravakasas meaning shining rock. The only known route across the Hindoo Koosh range, fit for artillery or wheel carriages, is the Bamian pass.

The heights of the following localities have been ascertained as under:

	Feet.
Aksae Chin.	16,620
Tso Gyagar	15,693
,, Kar or Khauri Talau	15,684
Mure Tso	15,517
Kiuk Kiol	15,460
Mansaraur, or To Mapan	15,250
Rakus Tal, or Tso Lanag	15,250
Tsomoriri	15,130
Nima Kar	15,100
Hanle	14,600
Tso Gam	14,580
,, Rul	14,400
,, Mitleal	14,167
Upper Tsomognalari	14,050
Lower Tsomognalari	14,010

The *Thian-shan* mountain chain has three characteristic divisions, from the meridian of Kucha 82° 48 E, to its intersection with the Bolor. To the East, from the transverse course of the Aksu to Kucha, the celestial mountains rise in a towering ridge, covered with perpetual snows, which feed enormous glaciers, and are therefore called the Muzart or Icy mountains. There is only one pass through the Muzart mountains, which is called by the Chinese "the pass of Glaciers and by Humbodt "Djeparle." Through this pass there is a road leading from Kuldja, 45° 54' N., 80° 58' E. to Aksu.

The *Bolor mountains*, otherwise called Alai by the Andijans, are precipitous and inaccessible on their western face, and form on the east a high, cold plateau, visited only in the summer by the Kirghiz. There is only one caravan road over the Bolor, which passes through Badakshan. This Badakshan road is said to be very fatiguing, and, at best is not practicable on horseback. The road through Badakshan to Yarkand leads to Khulum, thence to Bokhara, Balkh, and Cabul; caravans requiring sixty-five days to reach Bokhara by this route.

The *Pamir* is intersected by roads well-trodden by the Kirghiz; all of which lead to the khanate of Kokan, or to Karategin.

Over the *Kuen-Lun* one pass is known, that of Kara-Korum, by which Eastern Turkestan communicates with Thibet and India.

Eastern Turkestan is enclosed by mountains on three sides: by the Thian-shan on the Northern, the Bolor on the Western and Kuen-Lun on the Southern. These mountains belong to the highest ranges of Central Asia, and form the natural limits of the western portion of the Chinese Empire. The actual boundary, however, runs along the line of pickets stretching through the outlying lower ranges on the Chinese side, beyond this frontier the territory is occupied by roaming Kirghiz, who recognize the authority of the Kokhan khan. To the eastward, Eastern Turkestan is bounded by the uninhabited sandy deserts of the Makhai and Kamul Gobi. It occupies consequently a plain between 36° and 43° North latitude, and 70° and 90° East longitude, from the meridian of Paris. Eastern Turkestan occupies the centre of the table-land of Eastern Asia; but Humboldt, guided by the vegetable productions of these parts, concludes that the plain of Little Bokhara cannot have an absolute elevation of more than 1,200 feet, and calls it the Tarym depression after the river Tarymgol (otherwise Ergol), whose basin occupies the whole plain of Eastern Turkestan. Little

Bokhara does, in fact, present the appearance of a great depressed valley, resembling, in physical features, an open plain; and this general view receives confirmation from a consideration of the course of the river Ergol, whose bed slopes very gradually to the eastwards. The interior of this country is a sandy desert, the peculiar features of which first become visible in the eastern slopes of an undulating range of hills, of no great width, between Yanyshahr and Yarkand. From this region it gradually widens as it runs to the eastward, where it forms the vast Gobi, devoid of all vegetation, though interspersed with reservoirs of brackish water, and where the sand is heaped in such lofty ridges that the inhabitants give them the name of "Gag" (mountain). If we are to credit native writers, this sand is subject to the same phenomena of drifting and regular locomotion as the famed moving desert of Africa, and occasionally buries whole cities. The parts that lie at the foot of the mountains have a clayey soil, strewed with small stones, and in some places impregnated with salt. The numerous rivers running from the neighbouring hills afford means for the artificial irrigation of the earth, which would otherwise yield but scanty and poor vegetation, owing to the extreme dryness of the air; and, at best, there are but a few well-watered parts that form fertile oases. These cultivated and peopled patches form a ring round the base of the Thianshan, Bolor, and Kuen-lun. The water system of the river Tarym, with its tributaries, relieves the interior of this desert, by a narrow strip of fertile land along the various river courses, where the fertility of the soil admits of a rude system of cultivation.

Jullundhur. The higher portion of the Jullundhur is a tract abounding in mineral wells of all descriptions, where the icy stream of the Parbutti, close to the boiling fountain of Munneekarn, which rises in a jet at an elevation of 5,587 feet could furnish Russian baths, if they were desired, and where the immediate vicinity of a chalybeate is not to be forgotten: where some are reported to contain Iodine or Bromine (the asserted presence of less than ½ of a grain of bromide of potass, with the merest trace of iodine, in 16 ounces of the water, was the making of the saline of Kreutznach), and where some must possess the advantage of an almost European climate. In this district also and on the banks of the Beas, is Bishiht, at an elevation of 6,681 feet, with an ample thermal sulphuretted source.

Beluchistan. The mountainous table-land of Beluchistan extends from Cape Monze, in the south to the Afghan mountains north of Quetta, or from 25° to 30° 40' N. latitude, and is consequently about 340 miles in length. The great central mountain range or table land, running north and south, comprises the provinces of Sarawan, Jhalawan, and Lus. The Brahui appear to have been a nation of Tartar mountaineers, who settled, at a very early period in the southern parts of Asia, where they lived an ambulatory life in khels, or societies, headed and governed by their own chiefs and laws, for many centuries; and at length they became incorporated, and obtained their present footing at Kelat and throughout Beluchistan. It is impossible to form more than a supposition what was the nature of the region from which they emigrated, but their pursuits and way of domestic life afford the strongest reason for believing that they were originally mountaineers; and some amongst them affirm that the very name demonstrates this by its signification being a compound of an affix boan and roh, a word said to mean a hill in the dialect still spoken in some parts of Tibet; such reasoning, however, is not entitled to any great dependence, though supported by the collateral evidence of the Beloochees, being called in one quarter of the country Nharui, which, if we admit the former derivation, means "low landers," i. e. literally not hill-men, a name they receive from the Brahui when they came amongst them, and evinced a preference for the champagne districts, low villages, and plains. The Brahui imagine themselves the aborigines of the country.

Continental India, its primary divisions are four:—Hindostan, in the widest sense of that term, including the whole Western Peninsula and the Gangetic plain to the base of the Himalaya. 2. The Himalaya, a mountain chain which rises abruptly from the Gangetic plain, and is connected with a still loftier mountain mass (of Tibet) to the north, and beyond India. 3. Eastern India, India ultra Ganges, including the kingdom of Ava and the Eastern or Malayan Peninsula. 4. Afghanistan. These divisions are marked out by great mountain barriers and by the ocean. The Himalaya mountains on the north are nowhere under 15,000 feet, usually exceeding 17,000 and 18,000 feet and rise in isolated peaks or groups of peaks from 21,000 to 28,000 feet. The name in Sanscrit, signifies the abode of snow, or home of snow and is sometimes written "Himmaleh" conformably

to the pronunciation. To the Greeks and Romans, part of the Himalaya was known as the Imaus, and Pliny, (Hist. Nat. VI. 17) was aware of the signification of the name for he says Imaus, incolarum lingua nivorum significans.

The direction of the Himalaya range is not parallel to the equator, the western extremity being the most northern. Its height is nowhere below 15,000 feet, usually exceeding 17,000—18,000, and rising in isolated peaks, or groups of peaks, to from 20,000 to 28,000. The mountain mass of Asia, sinks to the westward of Afghanistan, rising again only in isolated peaks; and hence the Himalaya is rather ideally than really connected with the mountains south of the Caspian, and so with the Caucasian Alps on the one hand, and those of Asia Minor on the other. The Afghan mountains form a meridional chain from the western extremity of the Himalaya, descending parallel to the Indus, with a gradually decreasing elevation, from above 15,000 feet, to the level of the sea, at the Arabian Gulf. The Ava and Malayan mountains form a chain parallel to these which is given off from the snow-clad mountains of East Tibet, and though rapidly diminishing in elevation, is continued uninterruptedly almost to the Equator. In the Peninsula of British India the Western Ghats extend from Cape Comorin to the Tapti river. The Vindhya chain crosses the centre of Hindostan from the Gulf of Cambay to the Ganges. The Aravali mountains, extending from Hansi and Delhi to Gujerat. The Peninsular chain forms a continuous watershed, throughout its length of upwards of nine hundred miles, scarcely deviating from a straight line, which is parallel and close to the west coast of the Peninsula, and perpendicular to the direction of the monsoons. This chain divides the Peninsula of India unequally into two portions, marked by different climates, a narrow western one, including the provinces of Malabar and the Concan; and a broad eastern one traversed consequently by all the great rivers, and including the Carnatic, Mysore, and the Dekhan.

The Vindhya chain, consists of two parallel ranges, connected towards their centres, where the table-land of Umarkantak is said to attain an elevation of 4,500 feet; elsewhere they are separated by the great rivers Son and Narbada, which rise together and flow in opposite directions. The more southern of these ranges is probably always the higher of the two, but it appears seldom to exceed 3000 feet. The Vindhya mountains were known to the Greeks as the Vindian: they separate the Ganges and its tributaries from the Mahanuddy, etc. which flow south-east to the Bay of Bengal, as also from the Tapti and Narbada, which flow west to the Arabian Sea.

The Siwalik is a sub Himalayan range of the later or tertiary formation. What is strictly called the Siwalik, extends in a north western direction from the right bank of the Ganges, and runs parallel to the Himalayan range, forming the boundary of the Doab between the Ganges and Jumna; beyond this, it skirts the Ambala and Ludhiana districts, and comes to its termination in the Hashyarpur district. Though this portion alone receives the name of Siwalik, Dr. Royle observes that hills of a precisely similar nature can be traced all along below the Himalaya from the Sutlej, as far as the foot of the Sikkim hills: and it is not difficult to conceive a continuation of them more or less unbroken, and of greater or less elevation, along the whole southern frontier of the Himalayan system, a distance of nearly 800 miles. At Hardwar, the Siwalik hills form the gorge at which the Ganges issues into the plains of Hindustan. The breadth of this range is at its widest part about ten miles when it approaches the Sutlej river, and towards its termination beyond that river, the range assumes the form of little more than sandhills. The highest part of the range is about Hardwar, and to the south of Garhwal, beyond Sirmur, some of the peaks are as high as 3,000 or 3,500 feet above the sea level. The range is of tertiary formation all alluvial, and in many places consisting of beds of gravel and rolled stones, fragments of the older formations of the Himalayan range above, consisting of granites, limestone, clay-slate, gneiss, mica-schists, &c, Besides these there are beds of loose grained sandstone, with much mica interposing, there are also beds of calcareous conglomerate and subordinate beds of clay. The clay and sand beds of these ranges are fossiliferous: shells of the tertiary meiocene period abound, but the chief characteristic fossils are the remains of gigantic mammalia, among which may be mentioned the Sivatherium, a huge creature somewhat similar to the "tapir" of modern days. The name Siwalik is derived from the hindu divinity Siva. Dr. Falconer, on his first visit to the Siwalik hills, inferred that they were of a tertiary age, and analogous to the Molasse of Switzerland. Thirty years of subsequent research by other geologists has not altered that determination, although our exact knowledge of the formation has

been greatly extended. The researches thus begun were followed about the end of 1834, by the discovery by Lieutenants Baker and Durand, of the great fossiliferous deposit of the Siwalik, near the valley of Markanda, westward of the Jumna, and below Nahun.

North West Himalaya. Between the river Indus and the plains of North West India is interposed a mountain tract which has a breadth of about 150 miles in linear distance. One chain forms the line of separation between the waters of the Indus and those of the Chenab and Jelum. To the eastward of the Baralacha Pass it ramifies to a considerable extent its different branches, including between them several depressions quite unconnected with the general drainage of the country, and surrounded on all sides by ranges of hills which prevent any exit of their waters. The principal of these depressions is that of the slightly saline lake Chumoreri; another is occupied by the little salt lake first visited by Trebeck, and called by him Thogji.

All these depressions, though at present unconnected with any of the river systems, have evidently at some former period been so. Chumoreri, according to Major Cunningham, is even now very slightly saline, though scarcely perceptibly so to the taste. It has evidently had an outlet at its southern extremity, where it is only separated from the valley of the Parang river by a very low range of hills, which was crossed in 1846 by Mr. Agnew, and since then by Captain H. Strachey. The outlet of the little salt lake of Thogji has evidently been near its north end, and its waters, previous to the change in the state of the country which interrupted their exit, in all probability flowed into that tributary of the Zanskar river which runs to the eastward of the Lachalang pass, and which is marked in the map accompanying Moorcroft's Travels as the Sumghiel. The mountain chain which lies to the south of the river Sutlej may also be considered to have its origin in the lofty country adjoining the lakes, but a little to the south and east of them. This chain, which separates the valley of the Sutlej from that of the Ganges and its tributaries (including the Jumna), sinks at last into the plains of India a little to the south of the town of Nahan. The course of this chain has been admirably described by Capt. Herbert in his Geological Report of the Himalaya, a paper which contains exceedingly accurate general views of the mountains between the Sutlej and Jumna. Captain Herbert, travelled a great deal in the Himalaya, and was the first to point out the impropriety of regarding these mountains as a single chain parallel to the plains of India. Jacquemont also arrived at the same conclusion, as will be seen from the following extract from his journal:—"Le langage de la geographie descriptive est theorique; c'est une grande faute si les theories qu' il rappelle sans cesse sont denuees de fondement. Ainsi l'on dit que le Setludje coupe la chaine centrale de l' Himalaya, que sa vallee est creusee au travers, etc. etc., et l' on donne a penser par la que cette chaine auparavant etait continue et que c'est par un effort des eaux que s'y est faite cette large trouee, comme si les montagues avaient du se former primitivement' avec une continuite non interrompue (vol. ii. p. 201); and again (at p. 269,) Le Setludge coule donc non au nord de l' Himalaya, mais entre deux chaines a peu pres egalement elevees." Captain Herbert calls the chain south of the Sutlej the Indo-Gangetic chain, a very inappropriate name, for which, however, it is difficult to substitute a better. Perhaps the name of Cis-Sutlej Himalaya, though not exactly classical, is the best that can be devised, and if so, the chain which, commencing in Kailas, separates the waters of the Sutlej from those of the Indus, may not improperly be designated the Trans-Sutlej Himalaya. Captain R. Strachey, in this paper, on the snow level, purposes to call the more western part of the Cis-Sutlej Himalaya the Busehir range, a name which, though exceedingly appropriate to the portion to which he applies it, is not adapted for extension to the more eastern part.

Kouenlun. The northern boundary of Tibet is formed by the great chain north of the Indus, to which Humboldt, following Chinese geographers, has given the name of Kouenlun. Our knowledge of the appearance and course of this chain of mountains, by which Tibet is separated from Yarkand and Khoten, is so extremely limited that, except as to its general direction, very little can be said regarding it. There do not seem to be more than four places in which passes exist across the Kouenlun.

The most westerly of these, called in Balti the pass of the Muztagh, lies at the source of the right branch of the Shigar river, a stream which joins the Indus opposite the town of Iskardo. The road over this pass to Yarkand was formerly frequented by merchants, but has, for many years, been disused, the reason assigned being the danger of plunder by the hordes of robbers beyond. As described by persons who had crossed it, the snow is reached after ten days' journey from Iskardo, and continues during three marches. It is said to be quite im-

practicable for horses, from which it may be inferred that there are numerous glaciers.

The second pass is that marked in Vigne's map as the Alibransa pass, at the head of a considerable tributary which joins the Shayuk river opposite Khapalu. The enormous glacier over which this road runs, by which, in conjunction with the lateness of the season, Mr. Vigne's attempts to cross the pass were frustrated, has been well described by that traveller. Dr. Thompson did not, while in Tibet, meet with any one who had crossed it, and he was assured by the inhabitants of Nubra that they were not acquainted with any road from the upper part of their valley, either towards Khapalu or towards Yarkand.

The third pass, and the only one now frequented, is that of the Karakoram, an extremely easy though very elevated one.

The most easterly pass of which there is any notice, occurs on the road between Ruduk and Khoten; it is mentioned by Moorcroft, but without any account of the nature of the road, or the elevation of the mountains.

It cannot be doubted, from the description of the Pangong lake given by Moorcroft and Trebeck that the basin in which it rests had originally an outlet at its north-west extremity, discharging itself along the valley of Tankatse into the Shayuk.

The Himalaya consists not of one but of a vast series of ranges; those towards India form Himalaya proper; those towards Tibet and Central Asia, forming the Kuenluen or Tibetan chain still loftier than the Himalaya. The Himalaya includes only those mountains below the line formed by the Indus and Brahmaputra rivers, these two rivers rise close to each other, but flow in opposite directions, forming a long line till at either end of the chain, they turn abruptly south and form the limits of the Himalaya proper. Thus defined, the Himalaya may be divided into eastern, central and western ranges.

The Bara Lacha range of mountains is regarded by Alexander Cunningham as the western continuation of the Himalaya. The Bara Lacha separates the Indus river from its first affluents as the Eastern Himalaya separates the Tshang-po from the Ganges.

Eastward of the Subansiri river, there is probably only one range of any considerable elevation and the mountains by which the Himalaya terminate in that direction perhaps nowhere attain a greater height than eight or ten thousand feet, while the valley of the Dihong or Brahmaputra is probably broad and open. These mountains are inhabited by wild and suspicious tribes.

In the Western Himalaya, the average elevation of Cashmere valley is between 5,000 and 6,000 feet above the sea. Huramuk Mount 13,000. Pir-panjal, 15,000. Average of the valley of Indus (N. of Cashmere vale), 6,000 to 7,000 feet. Mountains on each side rising from 6,000 to 8,000 feet higher. Mountains enclosing Cashmere vale are basaltic.

In the Western Himalaya, taking as a starting point, the great peaks above the Mansarowara lake, near the 83rd parallel of longitude and 31st of latitude, roughly estimated, we find a marked chain, containing the Karakorum mountains, running north-east. This range forms the northern boundary of the provinces of Balti, Nubra, Pangong and Nari-khorsum. Another range below this forms the boundary of the provinces Guge, Ladakh and Dras. Below this runs the Indus, and then enclosing the valley of the Indus there is another chain which forms the boundary of the provinces of Dras, Zangskar and Parang; below these is the central range of the real or Indian Himalaya. Between the ranges just mentioned, there is of course a vast system of subordinate chains varying in height.

The main range of the western Himalaya, commencing about Mansarowara, and running north-east, terminates at the great peak (20,000 feet) of Dayamar, or Nanga Parbat. Here the range rapidly sinks towards the Indus. At this point also the two ranges which enclose the Khagan valley (traversed down the centre by the Nainsukh river) strike off in a south-easterly direction, and separate the Himalaya from the system of the Hindu Kush and Safed Koh, beyond and below it. The central range of the west Himalaya runs nearly parallel to the Indus, and some distance south of it. The provinces which it bounds are Kanawar and Spiti, Lahaul, Kishtwar, Kashmir, and near the Indus the tract of hill country represented by Hazara and Marri. The most remarkable pendant to this central chain is the vast chain of mountains, which, starting off near the 76th parallel of longitude at the Sheshanag peak, runs round, enclosing an irregular elliptical space, and rejoins the original range, midway between the 75th and 76th parallels. The amphitheatre thus formed is the Kashmir valley; the mountain ranges enclosing it, which form as it were a loop depending from the main line, are known by the name of the Panjal, or the Pir Panjal, the snowy Panjal, the Panjal of Banihal. This chain of hills separates Kashmir from Kishtwar on the east, and from Hazara on the west.

The eastern portion of the central range has another range parallel to it on the south, enclosing the Chandra Bhaga or Chinab, and forming the valley of that river which runs among them. First, then, there is the Cis-Sutlej Himalaya, which runs downward towards the plains separating the Ganges basin from the valley of the Beas, including the Suket and Mandi territory. Beyond this, comes the Dhauladhar range (in which are Dharmsala and other well known places), separating the valley of the Beas from Chamba and the valley of the Ravi; and then a system, rather than a definite chain, of hills separating the Ravi from the Chinab.

Beyond the Chinab river and to the south of the great Kashmir valley, are a varied series of hills running off from the Panjal mountains, and forming the elevated country between the Chinab and Jhilam, including Rajauri. Beyond the Jhilam we have a continuation southward of that long mountain series which forms the Himalayan wall of the Kaghan valley. On this is situated the well known hill station of Murree; this range may be taken as almost the limit of the Himalaya. Beyond this we have the whole hill country of Hazara up to the Indus. Besides these ranges, there are endless subordinate divisions, some of which are so important as almost to obliterate (so to speak) the demarcation above adopted. The rocks which form the principal portions of the higher range of the west Himalaya, consist of granite and syenite, and below that of talcose and chloritic schists and slates, and other metamorphic rocks, interspersed with dykes and interruptions of trap, amygdaloid, and various volcanic rocks, pebbles of which are found in the hill streams and in the beds of conglomerate in the lower ranges. Below these come tertiary formations of various sandstones and clays, as well as of conglomerates formed of fragments of the metamorphic, volcanic and primary rocks of the higher ranges. These huge beds contain boulders often of immense size, which must have been transported by glacial

cy; the conglomerate often forms whole cliffs cut into fantastic shapes by water action. The secondary, oolitic, and carboniferous formations are mostly within the Tibetan mountains of the Kuenluen; in British territory they are solely represented from the little province of Spiti, which forms the most north-eastern of British Himalayan possessions. These classes of rocks have as yet but little studied in the Himalaya. The whole of the Sub-Himalaya ranges, through Rajapri, Jammu, below Chamba, Kangra and Simla, are entirely occupied by tertiary formations of sand, clay and conglomerate; and below these again, or, more properly speaking, intermingled with them are hills of fossiliferous tertiary formations. The mountain limestone is the most abundant formation in Spiti, and abounds with species of Ammonites, Orthoceras, Spirifer, Terebratula.

The *Bara Lacha* and many other mountains, from 16,000 to 20,000 feet high, are secondary, though certainly very uncommon heights for secondary, mountains. The Khattak range continues the boundary to the Indus, maintaining an average height of from 3,000 to 5,000 feet. The Salt Range is a very well defined group of hills in its western and southern portions. Its elevation is inconsiderable, varying from 2,000 to 5,000 feet at extreme elevations; it is remarkably barren and scanty in its vegetation. The name of Salt Range has been given from its productiveness of the rock salt at the mines of Kheura and other places, an account of which has been given. (See Salt.) The range is known to natives by a variety of names; there are peaks called Karuli, Kundal, Sardi, Tilla, Bhulla, Kheura, Kas Gabhir, Kas Soj, Sangli and Chitta hills; together with many others both of the Shahpur and Jhilam districts. The Salt Range generally is called "Khawa." This range runs across the Sind Sagar doab between the Jhilam and the Indus, crossing it from east to west, between the parallels 32° 22' and 33° of north latitude, and 71° 30', and 73° 30', of east longitude. It starts with three spurs or prongs; one on the east bank of the Jhilam and two on the right, both continue separate as far as the Buna Nalla, which joins the Jhilam river at Darapur and Rasul, and then unite into one range, which continues up to Kalabagh on the Indus.

The *Suliman Range.* The wild and lawless habits of the tribes inhabiting this range have hitherto prevented anything like a geological survey; little is known beyond what can be observed at the foot of the ranges bordering on British territory, or inferred from considerations of similarity of structure with known ranges.

Delhi, Shekhawati, and Kalayana Hills. On the other side of the Punjab territory, there remains yet to be noticed that series of low hills, from which is derived the mineral wealth of Delhi, Gurgaon and Hissar; they appear to be spurs and off-shoots of the extremity of the Aravalli range. The principal hills are the Delhi

hills, in the south-west of the district of the same name, and the Shekhawati hills, in Gurgaon, &c., and the Kalayana hill, at Dadri, which yields the flexible sandstone, and the gray Narnaul marble. It is among the hills in the Delhi district that the crystalline series of Aurangpur occur, and that a white clay supposed to be kaolin is produced. The range of Delhi appears to contain limestones, marble, and some sandstone strata—the sandstones are probably Vindhyan. In Gurgaon several clays—white, red and yellow—and mica occur; also hematite and ironstone, and also copper, both at Singhana and in Hissar. Ballagarh yields white and red sandstones, and the mottled, red, and white, and blackish of the "new red" group. Within this district, detached hills are common, particularly in the pergunah of Rewa, but none of considerable size or continuance, the country in the vicinity of these hills will generally be found to be occupied by the Ranghur tribe.

Himalaya. The two sections of the Himalaya present almost insurmountable obstacles to communication between the countries which they divide, thereby separating the Boti or people of Tibet from the Hindu family of India; the distinction of climate is not less positively marked, both ranges forming the lines of demarcation between the cold and dry climate of Tibet with its dearth of trees, and the warm and humid climate of India, with its luxuriance of vegetable productions.

To the north of the Eastern Himalaya, in Tibet, lies a vast unknown tract, in which perhaps, ramify the head waters of the Yang-tse-Kiang which is identified by Chinese geographers with the Neag King of Cochin China.

Bolor Mountains, the mountains of Balti, extend for 300 miles, from the sources of the Gilgit and Yasan rivers, from 73° to the 77° E. L., the source of the Nubra river. Bolor produces much gold. The higher mountain range abounds in rock-crystal, which is consequently called the bilor-stone or rock-crystal.

Western Tibet is a highly mountainous region lying on both sides of the river Indus, with its longer axis directed, like that river, from south-east to north-west. It is bounded on the north-east by the Kuenlun chain of mountains, by which it is separated from the basin of Yarkand. On the south-east its boundary is formed by the ridge which separates the waters of the Indus from those of the Sanpu. To the north-west and south-west its boundaries are somewhat arbitrary, unless the political division of the country be had recourse to, which, depending on accidental circumstances entirely unconnected with physical geography or natural productions, is so liable to change that its adoption would be extremely inconvenient. As limited by these boundaries, West Tibet includes the whole of the valley of the Indus and its tributaries, down to about 6,000 feet above the level of the sea, a considerable portion of the upper course of the Sutlej down to between 9,000 and 10,000 feet, and small portions of the upper course of the Chenab, of the Ganges (Jahnavi), and of the Gogra. Every part of Tibet is traversed by ranges of mountains which have their origin either in the Kuenlun on the north, or in the Trans-Sutlej Himalaya on the south.

Rikshavat, is the Sanscrit name of a mountain, lit. bear-having, (from riksha, a bear, and avat, affix, of possession), the mountain of bears is part of the Vindhya chain, separating Malwa from Kandesh and Berar.

The *Aravali* chain of hills is connected by lower ranges with the western extremity of the Vindya mountains on the borders of Guzerat, and stretching from S. W. to N. E. up to a considerable distance beyond Ajmir, in the direction of Delhi. The range divides Rajputanah into two nearly equal parts forming the division between the desert on the west and the central table land. It would be more correct to say the level of the desert, for the south-eastern portion, including Jodpur, is a fertile country. The Aravali chain divides the tributaries of the Indus from those of the Ganges, and may hence be regarded as a continuation of the Cis-Sutlej chain of the Himalaya, which terminates to all appearance in the plains near Nahan in Sirmur. In like manner, the peninsula of Katiwar may be considered as the southern termination of the Aravali, though separated from it by an alluvial plain being the continuation of the water-shed, and dividing the streams flowing to the Gulf of Kuch or the delta of the Indus from those that flow into the Gulf of Cambay.

Central India, including the provinces of Allahabad and Malwa, is a strongly marked natural division, the country north of the Nerbudda, being crossed from east to west by the Vindhya mountains, between the 22° and 23° of north latitude, and their eastern extremity is continued onwards towards the Rajmahal hills which jut into the Ganges at Sicrygully Pointy, and Pattengottah about latitude 25° 12' north. The Vindhya range, near their western extremity again, is met at right

[redacted]s by the Aravali, which run between the 73° and 76° of east longitude, northwards for 200 miles towards Delhi, and thus enclose a triangular tract of table land elevated from 1,300 to 2,200 feet above the sea, which has received the name of Central India. In that central tract the thermometer ranges from 28° in the cold season to 98° in the hot weather, and the rains fall in July, August, and September. To the south-west and west of the Aravali, the Rajpootana countries extend as far as the river Indus, and several of them consist of sandy, inhospitable deserts with few inhabitants round the oases. This tract belongs to tributary princes who have been under British protection since the beginning of the 19th century. It is, like Central India from which it is separated by the Aravali mountains, from 1,000 to 2,000 feet above the level of the sea, the land declining to the west towards the valley of the Indus. Though deluged with rain in the rainy season, from the nature of the soil and the absence of all contrivance to preserve the waters, much of the country remains a desert; Ulwar, Jeypore, Kotah, Bundi and Udepore have very fair land, but Jesselmere, Bickaneer and parts of Jodhpore or Marwar are particularly barren.

Westward of the Jumna and the Aravali range the country is flat, with but few hills, and gradually declining towards the valley of the Indus. The soil is sandy, and covered with saline efflorescence; the water brackish, and far below the surface, so that the wells are from one to three hundred feet in depth. The sand-hills of the desert are soon reached, but the most interesting object in this arid region, as observed by Colonel Tod, is the Salt river, the Looni, with its many arms flowing from the Aravali to enrich the best portion of the principality of Jodhpoor, and distinctly marking that line of ever-shifting sand, termed, in Hindu geography, Maroosthali, corrupted to Marwar. The Looni after a course of more than three hundred miles, terminates in the great salt marsh called the Runn, which is one hundred and fifty miles in length and about seventy in breadth. This, Colonel Tod considers as having been formed by the deposits of the Looni, and equally saturated saline deposits from the southern desert of Dhat. Dr. Govan described it as a dead flat, hardly elevated above the level of the sea, and he compared it to an arm of the ocean from which the water had receded, as it is covered with saline incrustations and marine exuviæ. Besides this saline efflorescence and brackish water, this tract of country is remarkable for containing many salt lakes, which, by evaporation during the heats of summer, yield a tolerably pure muriate of soda, that is much used in the upper provinces. Many alkaline plants are also produced, which, when burnt, yield an impure carbonate of soda exported in large quantities into the more populous districts of Hindoostan. Small oases and large towns are found in many parts of this desert, which is traversed by dry water-courses, in every direction, as we learn from Mr. Elphinstone and Colonel Tod.

The northern parts of the tract westward of the Jumna must be excepted from the character of barrenness, as Hurriana is celebrated for its pasturage grasses, and for the herds of cattle which it supports. The S. country also is very fertile.

Neilgherries. At the southern extremity of the Peninsula of India the Nilgiris, and its various branches of the Kunda, Sispara, and Kotagherri, are the mountain system of greatest absolute elevation in India Proper, and, exceeding as they do at several points 8,000 feet, are particularly well defined and strikingly prominent, on account of their comparatively short distance from the sea shore on either coast of the peninsula.

The Neilgherry mountains are in the southern part of Peninsular India. The Eastern Ghats are not properly a ridge, though the natives so call the first steep, which is met with to the west of the Eastern Coast. The mountain tract called the eastern ghauts, commences 11° 20' N. south of the Cavery, extending to 16° N. south of the Krishna river. The western ghauts commence at Cape Comorin and extend to the Tapti or Surat river, whence they diverge to the N. E. and are lost among the hills near Boorhampore. The Neilgherries are situated between 10° and 12° N. L. and 76° and 77° E. long. bounded on the north by the Table land of Davarajputnam, S. and E. by the open country of Coimbatur, S. W. by the Manaar river, a branch of the Bhowani; W. by the chain of ghauts and N. W. by the district of Wynaad. The base of these mountains, including that of the Koondah hills, covers a circumference of 200 miles. Their greatest length is from E. to W. 46 miles, and medium breadth 15 miles: the surface is composed of ridges of different elevations. The country is divided into three Naad, viz: Peringa, Malka and Thodawar Naad. The first two are mountainous but the third is of sloping hills, and a gently undulating surface of table land. Dodabetta is 8,700 feet above the level of the sea. The people occupying these Naad, are, 1.—Thodawar, 2.—Buddagar, 3.—Kothur and 4.—Koorumbur.

The Travancore group of Mountains, presents a striking analogy to the Island of Ceylon. They are loftiest at the extreme north of the district, where they stretch east and west for sixty or seventy miles separating the districts of Dindigul and Madura. Notwithstanding the perennial humidity, the rain-fall at Courtalam is only 40 inches; on the hills around, however, it is doubtless much greater.

The Pulney or Palnai mountains are west of Dindigul, the *Animalay* south of Coimbatur, the *Shevaghiri* mountains south-west of Madura, and the ranges near Courtalam, are all well known. The remarkable Palm, Bentinckia, so common in the Travancore mountains, is not known in Ceylon. The other palms are Caryota urens, an Areca, Phœnix farinifera, and one or two species of Calamus.

Chanda. A hill range in the Muramgaon zamindari of the Chanda District, forms the highest portion of a wild mountain region two thousand feet above the sea, on the summit of which, encircled by chain upon chain of hills, all covered with the densest forest, stands far from human habitation, the old fortress of Tepagarh.

The *Continent of Asia* is crossed by a great desert, extending from the Caspian almost to the gates of Pekin and the Yellow Sea. To the south of this wilderness lies a region divided into northern and southern parts by the great chain of the Himalaya, and the lofty Nanling mountains, which run from its eastern extremity to the shores of the Pacific, opposite the island of Formosa. To the north of this mountain wall are Thibet and China, separated by the Yungling mountains; to the south of the same barrier are the plains of Hindustan and the valleys of the Indo-Chinese countries, these two geographical areas being separated by the hills of Arracan. Beyond the Trans-Gangetic peninsula there is a third region—the Malay archipelago. Thibet is a vast expanse of plains, hills, and valleys, rising from a table land of 15,000 feet in elevation; as lofty, indeed, as the summit of Mont Blanc. Thrown up, *en masse*, within a very recent geological epoch, by some stupendous volcanic force, we find embedded in its soil the remains of animals which still exist in the tepid plains of India. Surrounded on all sides by vast mountain-bulwarks, its lowest elevation seems to be at its south-eastern corner—at the point, in short, where it joins the Indo-Chinese countries, and whence they expand in long mountain-ranges, which spread out like the ribs of a fan as they approach the Pacific.

The Trans-Gangetic peninsula mountain system may be compared to an out-stretched hand, of which the thumb represents the hills of Arracan, the fore-finger the ridge which terminates in Malacca, the little finger the Nanling chain, running through southern China north of Canton: and the wrist, the depressed edge of the table-land of Thibet, from which its waters are poured down into the Pacific, through valleys corresponding to the openings of the outstretched palm.

The Malay Islands lie beyond this region and form a third link in the chain of countries which separate China and India. Thibet is a desert of parched and frozen highlands; the Malay Islands are a tropical wilderness, with a hot and moist climate, in which the very exuberance of vegetable life has prevented the formation of civilized societies or a numerous population; while the intermediate countries in the south resemble the Malay Islands on the extreme north of the Thibetan highlands. From the southern slopes of the Himalaya issues the Ganges river, while from the depressed edge of the Thibetan plateau, the river Brahmapootra descends into the highly cultivated and populous plain of Hindostan, studded with historical cities, such as Benares, Delhi, and Calcutta. From the eastern side of the same neck of land there runs, in the opposite direction, the Yang-tse-Kiang, through a broad alluvial valley, expanding into the plain of China, the richest, the best cultivated, and the most densely-peopled region of the globe. The Yang-tse-Kiang, is navigable, by junks of fifty tons, up to the great bend, where it turns eastward.

Till very recently, the whole traffic between China and England was carried on at Canton, by conveying the produce of the interior over the passes of the Nanling mountains, while the traffic between the same central regions and Russia was conducted at Kiachta, a place equally remote, it being beyond the Inschan mountains and the desert of Shamo.

Khassya Hills. The undulatory eminences of the Khassya country, some 4,000 to 6,000 feet above the level of the sea, are dotted with groups of huge unpolished squared pillars and tabular slabs, supported on three or four rude piers. In one spot, buried in a grove, were found a nearly complete circle of menhir, the tallest of which was 30 feet out of the ground, 6 feet broad, and 2 feet 8 inches thick; and in front of each was a dolmen or cromlech of proportionately gigantic pieces of rock, while the largest slab measured was 8 feet high, 15 feet broad, and 2 feet thick.

method of removing the blocks is by cutting grooves, along which fires are lighted and into which when heated, cold water is run, which causes the rock to fissure along the grooves; the lever and rope are the only mechanical aids used in transporting and erecting the blocks. The objects of their erection are various—sepulture, marking spots where public events had occurred, &c., the Khasian word for a stone, "man," as commonly occurs in the names of their villages and places as that of man, maen, and men does in those of Brittany, Wales, Cornwall, &c.; thus Mausmai signifies in Khasia the stone of oath, Mawloo, the stone of salt, Manflong, the grassy stone, &c., just as in Wales, Penmaen Mawr signifies the hill of the big stone, and in Brittany, a menhir, is a standing, and a dolmen a tablestone, &c. The resemblance of the burrows and their contents with the cromlechs, &c., to the Druidical remains which are discovered in the ancient seats of the Celtic race in Europe, is too exact and remarkable to be accounted for on any other supposition than that of their derivation from the same origin. Hence the people who introduced Druidical rites into India must have brought them with them from Central Asia, and they must have entered India at a period as early as the introduction of Druidical rites into Europe.

The Ava and Malayan Mountains run parallel to the last, being given off from the snowclad mountains of East Tibet and, though rapidly diminishing in elevation are continued almost to the equator.

a. Upon the right bank of the Irawadi the mountains opposite Than Yun Yova, in lat. N. 24° 36½' long. E. Gr. 96° 31½' have an average height of from 6,000 to 7,000 ft. One of the highest, the summit of which is visible from the valley, reaches apparently 8,000 feet.

b. Westward of Let pan Zin Yova, at a little distance from the right bank (lat. N. 24° 27' 2" long. E. Gr. 95° 56' 15"), the summits of the mountains attain a height of 2,000 feet.

c. Heights of 800 and even 1,000 feet are also numerous on the right bank of the river, only 20 to 23 miles north of Shue-mut-tho-phya (lat. N. 23° 4' long. E. Gr. 96° 15.)

The character of the whole river district, including the elevations not above from 3,000 to 4,000 feet presents a thoroughly tropical appearance. The declivities of the hills, as well as the valley of the river, are covered with the wildest and most diversified vegetation, in the shape of dense tree and grass jungle..

The Yomah Mountains, the central chain of Burmah proper, are extended into Pegu and form the spine, as it were, of the province with the valley of the Irrawaddy on the east: and the several minor valleys lying between the off-shoots by which the chain is terminated on the south, as the valley of the Zamayee or Pegu river, the valley of Hlaine or Line river, together with the intermediate valley of the Phoungee river or Paizoondoung creek, lying between the Hlaine and Pegu rivers. One of the most southern points of the Yomah lies between the Hlaine and Paizoondoung, of which the Padoda hill at Rangoon may be considered the last elevation, marking the direction of the chain or line of local disturbance. The most elevated portion of the Yomah chain appears to be that from whence these southern branches radiate, where the Oakkan and Thounzai Choungs derive their source, falling into the Hlaine rivers, on the east and south. This part of the chain, Dr. McClelland estimates at about 2000 feet above the sea, on the west, and the Zamayee and Pharngyee rivers presenting steep, and inaccessible declivities.

Malay Peninsula. The chain which extends along the Malay Peninsula is most conspicuous and is continued at intervals to Banca and Billiton, and perhaps may be traced as far as the north coast of Java. This range abounds in metals, or, at all events, in it mining operations are pursued with great success, probably from the strata, owing to its central position, having been little disturbed by the convulsions which have shaken the countries on either hand. The productiveness of the gold mines of the Malay Peninsula and of the tin mines of Banca is well known. This range may be considered as the back bone of the Great Asiatic Bank which extends into the Archipelago from the south-eastern extreme of Asia to a distance of nearly 1,000 miles, in fact to within 50 miles of Celebes, perhaps to the south-west extremity of the Island also, but there is a space of nearly 30 miles across which no soundings have been carried. Sumatra, which lies on its western verge, has been subjected to volcanic action, but not to so great an extent as to disturb the direction of its mountain range, which runs parallel to that of the Malay Peninsula. The third and last range that can be traced into the Indian Archipelago is the one that traverses Laos and Camboja, at the southern extremity of which it disappears for a time, showing itself only at Pulo Condor and Natunas, until it emerges under the north-west extreme of Borneo, and is continued along the entire

west coast of that island. Here it again disappears, and only shows itself again on the north coast of Java, where it ceases entirely: the remaining portion of this Island, with perhaps, a part of the north-east extremity, being either of volcanic formation or of alluvial deposit. It is rather singular that the celebrated teak-tree, which abounds on the Cambojan part of this range, but is not found in Borneo, is again met with here, the projecting part of the north side of Java, between Samarang and Srahaya, being a vast teak forest, from the timber of which the greater portion of the shipping employed in the Archipelago is constructed. Java is the only island in the eastern seas in which the teak-tree is indigenous, nor will it thrive in the volcanic parts of the island where its cultivation has been attempted. This, which may be called the Cambojan range, is also rich in minerals, especially the Borneon part of it, where large quantities of gold and many diamonds are obtained by the miners. The volcanic islands of the Archipelago also contain metals, gold-dust being found at the bottoms of many of the mountain streams, but it does not exist in veins, as in the Malayan Peninsula and the west coast of Borneo, these having apparently been broken up by the violent convulsions to which these Islands have been subjected.

Burmah and Tenasserim, the Tenasserim Provinces extend for about six degrees of latitude along the east shores of the Bay of Bengal. In breadth they seldom exceed more than one degree of longitude, but their mountains are of considerable height. From Siam, on the east, these provinces are separated by an interrupted range of mountains, occasionally rising to 7,000 or 8,000 feet high, but their general height to the north is about 4,000, diminishing in passing southwards to 3,000 feet or less. The main direction of this range is north and south: this being also the general direction of the coast line, of the minor and outlying ranges of hills, and, therefore, of the rivers. The geological structure is tolerably simple, although at first sight apparently complicated from the great disturbances to which the rocks have been subjected. The central range is of granite, occasionally, but not unfrequently of a syenitic character; itself traversed by thick veins of large crystaline felspathic granite, and often along its outer edges, or near its junction, with overlying slates, characterized by the presence of tinstone as an ingredient of the mass disseminated among the other mineral constituents. This granite axis is succeeded by highly metamorphic rocks of a gneissose and micaceous character, themselves cut up by numerous veins of granite, which, however, do not extend far from the junction. Upon these is a great accumulation of bluish and bluish-black earthy beds, thinly laminated, of thin-bedded grits, and of pseudo-porphyritic rock, the normal character of which is a hard earthy rock with small irregularly disseminated subcrystaline felspar, passing, on the one hand, into slates, and, on the other, into grits, often coarse and conglomeretic. These harder rocks form all the higher grounds of the outer ranges of hills. This series being best seen in the southern province of Mergui has been previously called the "Mergui" series. The total thickness is about 9,000 feet. It is succeeded unconformably by hard sandstones in thick and massive beds, with their earthy partings, generally of reddish tints, occasionally deep red and yellowish. A few beds are slightly calcareous, and in the upper portion a few thin and irregular bands of earthy blue limestone occur. Above these rest about 200 feet of soft sandstone in thin beds, upon which apparently rests the massive limestone of the country so largely seen near to Moulmein. The thickness of the entire group is about 6,000 feet, and as some of its members are best seen in the northern province of Moulmein, it has provisionally been called the "Moulmein" series. To determine the age of the older of these two groups (the Mergui) there are no data. The aspect of much of the rocks is very similar to the trappean ashes and felstones so abundant in the silurian rocks of Great Britain, while others are lithologically like Devonian; but these resemblances are very deceptive. The age of the Moulmein series is, however, tolerably defined by its organic contents. These appear to fix the age of the group as distinctly carboniferous. The whole of these rocks were, subsequently to their induration and disturbance, widely and greatly denuded, and on their upturned edges at intervals is found a series of conglomerates and sandstone and imperfectly coherent shales, with thick beds of coal, generally of lignitic character. None of the conglomerates are coarse; the sandstones are fine, gritty, and pebbly, or clean white quartzose grits; the shales thinly laminated; the coal itself thinly disposed in thin flaky laminæ, with earthy streakings marking its structure. In addition to the total unconformity of these rocks, the imbedded organic remains are quite distinct. They consist of dicotyledonous plants (leaves) belonging to the group of the Lauraceæ, and probably to the genus Laurophyllum of Goppert. In the thin

ry shales which overlie the coal are remains of fish (scales, &c.) of a fresh-water character; the whole referring the beds to a very recent epoch, probably corresponding in part to the pliocene of European geologists. It is curious to notice here the absence of any coal in the carboniferous rocks below, and its abundant presence in those newer beds. The total thickness of these beds does not exceed 900 to 1,000 ft. They are never continuously traceable; they occur heaped up against and separated by the projecting ridges of the higher grounds, and must have been deposited when the physical conformation of the country was very similar to that now existing. They appear to be the result of a series of fresh-water deposits, formed in small lake-like expansions along the lines of the great drainage valleys of the country, and to mark a line of general and greater depression between the main ridge of hills dividing Siam from the British dominions, and the outer ridges which occur between this and the sea. The direction of the main drainage of the country is determined by the direction of these ranges, and is discharged into the sea through narrow rocky gorges, which have a direction nearly east and west, and which are due to lines of breakage and dislocation. To this is due the sudden alteration in the direction of the courses of the larger rivers, as may be seen on maps.

Rocks similar to those situated in the Tenasserim provinces extend northwards up the course of the Salween River, and into the adjoining districts of Burmah, to the north-east of Pegu. And, also, close to the capital of Burmah, and stretching nearly north and south, as far as examined, high ridges of metamorphic rocks are again met with, consisting of gneiss, micaceous schists, and highly crystaline limestones, occasionally of a fine white colour, and largely used by the Burmese for sculpture. But the great valley of the Irawady is, throughout a very large extent of its course, bounded on either side by a thick series of rocks, chiefly sandstones but with massive limestones also, which are locally rich in fossils, and which from their evidence, may be clearly referred to the Eocene period. These stretch on both sides of the river as far north as Pugahn, beyond which the higher grounds recede from the river banks; but they are in all probability continued thence into Munipoor, and so united with the nummulitic rocks of the Khasia and Cachar-Hills. These rocks have been considerably disturbed and broken, but have a general and prevailing strike nearly north and south, which strike, throughout many miles, has determined the general course of the river Irawady. Their thickness is considerable, certainly exceeding 5,000 feet. Above these Eocene rocks, and resting upon them with slight unconformity, is a series of beds of no very great thickness, characterized by an abundance of gypsum disseminated in thin layers and veins, and in the lower beds of which occur the deposit of clays and of vegetable matter, from which are derived the large supplies of petroleum. These rocks are well seen at Senan kyoung ("stream of fetid water"), and are traceable northwards to near Amarapura. In the beds which appear to form the uppermost part of this group, but which may possibly belong to another and distinct series, are found some of the fossil bones of the larger animals which occur abundantly in this district. About forty miles north of Amarapura we again meet with sandstones, shales, and coal, resting unconformably on the metamorphic rocks, and characterised by remains of dicotyledonous trees similar to, if not identical with, those found in the coal-yielding group of the Tenasserim provinces, and which are therefore referred to the same age (pliocene). This series, so far as examined, proved of no great extent or thickness. Of fossils found in Burmah by Mr. Oldham, during his companionship with the Embassy, he notes the following:—

Elephant, tusk and lower jaw, Specimens.	3
Mastodon, lower jaw, and molar tooth, .	3
Rhinoceros tooth, ...	1
Tapir? lower jaw, ...	1
Deer, ...	1
Sus? or Merycopotamus, portion of cranium, ...	1
Gavial, fragments.	
Pachydermata, *Bones*, ...	35
Ruminants, ,, ...	10
Crocodile, ,, ...	24
Tortoise, ,, ...	31
,, large, ,, ...	17
Undistinguished, ,, ...	16

Climatic aspect. The weather side of all such mountains as the Andes and is the wet side, and the lee side the dry in inter-tropical India, each side of the mountain is made alternately the wet and the dry side, by a change in the prevailing direction of the wind. India is in one of the monsoon regions. From October to April the north-east trades prevail; they evaporate from the Bay of Bengal water enough to feed with rains, during this season, the western shores of this bay and the Ghauts range of mountains. This range holds the relation to these winds

that the Andes of Peru holds to the south east trades, it first cools and then relieves them of their moisture, and they tumble down on the western slopes of the Ghauts, Peruvian like, cool, rainless, and dry; wherefore that narrow strip of country between the Ghauts and the Arabian Sea would, like that in Peru between the Andes and the Pacific, remain without rain for ever, were it not for the S. W. monsoon, which prevails in India andnot in Peru.

After the north-east trades have blown to the end of their season, which in India ends in April, the great arid plains of Central Asia, of Tartary, Thibet, and Mongolia, become heated up; they rarefy the air of the north-east trades, and cause it to ascend. This rarefaction and ascent, by their demand for an indraught, are felt by the air which the south-east trade winds bring to the equatorial Doldrums of the Indian Ocean: it rushes over it into the northern hemisphere to supply the upward draught from the heated plains as the south-west monsoons. The forces of diurnal rotation assist to give these winds their westing. Thus the south-east trades, in certain parts of the Indian Ocean, are converted, during the summer and early autumn, into south-west monsoons. These then come from the Indian Ocean and Sea of Arabia loaded with moisture, and, striking with it perpendicularly upon the Ghauts, precipitate upon that narrow strip of land between this range and the Arabian Sea an amount of water that is truly astonishing. Here, then, are not only the conditions for causing more rain, now on the west, now on the east side of this mountain range, but the conditions also for the most copious precipitation. The fall of rain on the western slopes of the Ghauts sometimes reaches the enormous depth of twelve or fifteen inches in one day.

These winds of India then continue their course to the Himalaya range as dry winds. In crossing this range, they are subjected to a lower temperature than that to which they were exposed in crossing the Ghauts. Here they drop more of their moisture in the shape of snow and rain, and then pass over into the thirsty lands beyond with scarcely enough vapour in them to make even a cloud. Thence they ascend into the upper air, there to become counter currents in the general system of atmospherical circulation.

Animal Life. The elevated towns and villages in Mysore are in great numbers at a height of 2,000 or 3,000 feet. (Bangalur 2,949 feet, Seringapatam 2,558 feet). The Dekhan follows next in order of elevation (Satara 2,252 feet, Aurangabad 1,855 feet). In Malwa, Berar, and Bahar, none of the larger places reach the height of 2,400 feet. Seoni 2,133 feet, Sagar 1,880 feet, while the principal stations of the Panjab are lower still (Raulpindi 1,737 feet, Peshawar 1,280 feet). The Himalaya rises, in general, so abruptly above the plains, and the latter, particularly in the western regions, are in themselves of such an elevation, that even in the lower parts of the villages, there are but few, if any, points of less altitude, than 1,000 feet above the level of the sea. In the Himalaya, the number of places inhabited by the natives is comparatively insignificant; while the population reaches its maximum in the rich belt of life rising from 3,000 to 8,000 feet, the traces of man and his dwelling place beginning rapidly to disappear at 11,000 feet and even before.

In some provinces of the Himalaya, especially in Nepal, Kamaon, and Garhwal, many villages are deserted in winter, though, as far as regards their elevation, and the solid construction of the houses, they might very well be inhabited throughout the year. The natives, however, prefer removing to villages less elevated, where they spend the colder months. Chalets (Alpenhutten) are as little used in the Himalaya, as tents in the Alps. The pasture grounds, "Karik," for sheep and bovine cattle, are, for the most part, in low elevations, and at no great distance from the village. In the frontier country bordering Tibet, herds of sheep and goats are used for the transport of merchandize. They are driven over the passes to Tibet, laden with grain (a full grown sheep carrying about seven pounds), and return at the end of the summer with salt and borax.

Of the sanitariums in the Himalaya, Simla is 7,156 feet, Darjiling 6,905 feet, Massuri 6,819 feet, &c. They are at present confined to the outer ranges, at a distance of 40 or 50 miles from the foot of the mountains. Though the interior of the Himalaya would afford, perhaps, many spots more desirable in point of coolness and dryness, the want of roads has hitherto rendered all approaches exceedingly difficult, and to an invalid even dangerous. Chini, a most salubrious place in Kanawur (9,096 feet), has been connected with Simla by a road executed by order of Lord Dalhousie. Also Srinagger, the capital of the valley of Kashmir (5,146 ft.), has of late become easy of access from several parts of the Panjab. In the summer of 1861 there were in Kashmir about three

hundred visitors, including ladies and children.

Of wild animals, tigers ascend to 11,000 ft. in the Himalaya; they are not, however, seen in Western Tibet, or the Kuenluen. Leopards may be met with in the Himalaya and in Western Tibet even at 13,000 or 14,00 ft.; on the Kidarkanta (12,430 ft.) The domestic cat is common in Tibet. Dogs are the companions of the Tibet shepherds, whom they follow over passes exceeding 18,000 ft.. without apparently any particular difficulty. A greater variety of wild species also exist in different parts of High Asia.

Jackals are found in the Karakorum between 16,000 and 17,000 ft. Hodgson mentions two species of foxes in Eastern Tibet. Wolves are not known to frequent the Himalaya proper, but they are found in Western Tibet, and close to the Karakorum pass (18,345 ft.)

The wild yak, the existence of which in the wild state, has been doubted, and the kiang, five to six species of wild sheep and goats; hares and mice are as found high as 16,000 to 17,000. In the Himalaya, the number of species of snakes and frogs rapidly decrease with height, but lizards remain nearly the same between 1,000 to 15,000 ft.

Butterflies, are found in the Himalaya to 13,000 ft., in Western Tibet and Turkistan even 16,000 ft., as localities of permanent habitation. Beetles probably follow the highest formation of grassy turf in the Himalaya, as well as in the Alps. The upper limit of mosquitoes is at about 8,500 ft., and the peepsi make themselves very troublesome in the Eastern Himalaya during the rainy season as high as 13,000 ft. As in the Alps, the new fields of the glaciers are often covered with the remains of insects carried up by the ascending current to 18,000 and even 19,000 ft. Domestic animals, such as sheep, goats, tame yaks, horses, and dogs, follow man across the highest passes between Turkestan and Tibet, the two-humped Bactrian camel even being used as a beast of burden. When without a load, no difficulty is experienced in bringing these camels even over the steeper passes of the Himalaya. The existence of infusoria seems a little subject to limitation by height in the Himalaya, or the other chains of High Asia, as in the Alps. In a few small fragments, which were chipped off from the rocks on the Ibi Gamin pass (20,459 ft.), Prof. Ehrenberg detected their presence, and even found them not insignificant in quantity; he discovered two species new to science. Some of these infusoria displayed a remarkable identity in external appearance with those that had formerly been collected on Monte Rosa.

Vegetation. The extent to which the plants of Europe abound in India has only lately been known, but 222 British species have been ascertained to extend into India, and a multitude of mountain plants, many of them the most conspicuous in Europe, range from the coast of the Levant and the Black Sea to the Himalaya. This is the more remarkable as the Himalaya range is, in idea, rather than really, connected with the mountains south of the Caspian, or with the Caucasian Alps, or those of Asia Minor, for the mountain mass of Asia sinks to the westward of Afghanistan, rising again only in isolated peaks. The Corylus colurna (C. lacera, *Wall.*) ranges from the Levant and the Black Sea to the Himalaya. Quercus ilex, Ulmus campestris, Celtis australis and C. orientalis, extend from Spain to the N. W. Himalaya, and the walnut, ivy, juniper, and yew extend from Europe through the Himalaya across China, through Mexico, and throughout N. America. The yew, the juniper, Aquilegia vulgaris, Caltha palustris, &c. are common to most parts of Europe, Mediterranean flora, Northern Asia, the Himalaya, and N. America.

The Celtis, Quercus ilex, Olea europea, Myrtus communis, &c., of the Mediterranean, are also Himalayan plants. The European plants, however, rapidly disappear to the east of Kumaon, but there is a blending of the European flora on the east of the Himalayan chain, as to the eastwards there is a mixture of Chinese and Malayan forms with that of the Himalaya. Pines, oaks, and other forest trees of Europe and Asia, rhododendrons, and many other magnificent shrubs, abound throughout the Himalayan chain, often on a gigantic scale.

Trees grow very generally in the Himalaya up to heights of 11,800 feet, and in most parts there are extensive forests covering the sides of the mountains at but a little distance below this limit. In western Tibet, however, there is nothing at all corresponding to a forest. Apricot trees, willows, and poplars, are frequently cultivated on a large scale; poplars, indeed, are found at Mangnang in Gnari Khorsum, at a height of 13,457 feet, but they are the objects of the greatest care and attention to the lamas. On the northern side of the Kuen-Luen, are

no trees at all; owing to the considerable height of the valleys. In the Andes, they end at about 12,130 feet, in the Alps, on an average, at 6,400 feet, isolated specimens occurring above 7,000 feet. The cultivation of grain coincides in most cases with the highest permanently inhabited villages; but the extremes of cultivated grain remain below the limit of permanent habitation. In the Himalaya, cultivation of grain does not exeed 11,800 feet, in Tibet 14,700 feet, and in the Kuen-Luen 9,700 feet. For the Andes, the limit is 11,800 feet, in the Alps, some of the extremes are found near Findelen at a height of 6,630 feet, but the mean is about 5,000 feet. The upper mean limit of grass vegetation in the Himalaya is at 15,400 feet: in western Tibet, nearly the same level as for the highest pasture grounds, 16,500 feet, may be adopted; in the Kuen-Luen, grass is not found above 14,800 feet. Shrubs grow in the Himalaya up to 15,200 feet, in western Tibet as high as 17,000 feet, and in one instance, at the Gunshankar, even to 17,313 feet. On the plateaux to the north of the Kara Korum, shrubs are found at 16,900 feet, and, which is more remarkable, they occasionally grow there in considerable quantities on spots entirely destitute of grass. As an example, may be mentioned amongst several others, the Vohab Chilgane plateau (16,419) feet and Bashmalgun (14,207 feet). In the Kuen-Luen, the upper limit of shrubs does not exceed 12,700 feet. Above this height grass is still plentiful, and shrubs being here, as generally everywhere else, confined to a limit below the vegetation of grass, the range presents an essential contrast in this respect to the characteristic aspect of the Kara Korum. The number of species of plants, as well as the number of individuals, is exceedingly limited in the higher parts of the Kuen-Luen. Lichens are completely wanting in the dry angular gravel covering the high plateau, and the slopes of the mountains in their neighbourhood. Two systems of cleavage are particularly regular in the central parts of the Kuen-Luen; the steeper one dips north 30 to 50° east, the other south 20 to 40° west. A hard crystalline rock occurs, not unlike pudding-stone, which contains geodes of spherical and angular forms, the quarries where the yashm stone is dug are at Gulbagashen, in the valley of Karakash.

In the regions at the base of the mountains in the perennially humid provinces of India, from the atmosphere being more loaded with moisture, the climate is more equable than that of the adjacent plains, and a warm temperate flora, unknown to the plains, commences at elevations of 2,000 to 3,000 ft, and prevails over the purely tropical vegetation which appears amongst it in scattered trees and shrubs. Amongst other orders may be mentioned Magnoliaceæ, Ternstrœmiaceæ, sub-tropical Rosaceæ such as Prunus, Photinia, &c., Kadsura, Sphærostema, Rhododendron, Vaccinium, Ilex, Styrax, Symplocos, Olea, Sapotaceæ, Lauraceæ, Podocarpus, Pinus longifolia, with many mountain forms of truly tropical families, as palms, Pandanus Musa, Chusiaceæ, Vines, Vernonia and hosts of others.

In the Himalaya, the truly temperate vegetation supersedes the subtropical above 4,600 feet; and the elevation at which this change takes place corresponds roughly with that at which the winter is marked by an annual fall of snow. This phenomenon varies extremely with the latitude, longitude, humidity, and many local circumstances. In Ceylon and the Madras peninsula, whose mountains attain 9,000 feet, and where considerable tracts are elevated above 6,000 to 8,000 feet, snow has never been known to fall. On the Khassya mountain which attains 7,000 feet, and where a great extent of surface is above 5,000 feet, snow seems to be unknown. In Sikkim, snow annually falls at about 6,000 feet elevation; in Nepal, at 5,000 feet, in Kumaon and Gurhwal at 4,000, and in the extreme West Himalaya lower still. In the mountains of Ceylon, on the Neilgherries, and on the Khassya hills, the temperate forms of plants are more numerous than upon the Himalaya. Violent winds sweep over the broad grassy undulating tops of the Khassya hills, and hundreds of species common to the Sikkim Himalaya and to the Khassya, ascend higher in the warm forest-clad and sheltered Himalayan valleys at 5,700 feet in Sikkim than they do in the Khassya hills. In the Himalaya, the genera Rhododendron, Monotropa, Pedicularis, Corydalis, Nepeta, Carex, Spiræa, Primula, Cerasus, Lonicera, Viburnum and Saussurea, attain their maximum of development over all other parts of the world. Ephedra ranges from the plains of the Punjab up to 16,000 feet in the N. W. Himalaya: the genus Marlea ascends from 3,000 to 8,000 feet in Sikkim, and in the Western Punjab, at scarce 4,000 feet, accompanies Celtis and a species of ash: subtropical Myrsine extends into Afghanistan. Juniperus excelsa, found as low as 5,000 feet in Afghanistan, ascends to 15,000 feet in Tibet. Populus Euphratica, a Cynanchum, Chloris barbata, Cyperus aris-

tatus, are tropical and subtropical plants which ascend to 11,000 feet in Ladak, and Peganum harmala attains to 9,000 feet. The alpine or arctic flora, on the alpine region of the Himalaya, commences above the limit of trees throughout a great part of the Himalaya, and hardly reaches its extreme limit at 18,500 feet ($3\frac{1}{2}$ miles) of elevation. It has a comparative paucity of cryptogamic plants, is poor in the luxuriant mosses of tall growth and succulent habit, and though fully representing the flora of the polar regions, it partakes in its characterestic genera of the temperate flora, and contains so many types foreign to the flora of the polar regions (as Gentiana, Ephedra, Valerianeæ, Corydalis) and some which are even rare in Siberia, that it must rather be considered as a continuation of the alpine flora of Europe than a representation of that of the Arctic zone.

The Chinese type is abundant in the temperate regions of the Himalaya, is fully developed in the Khassya, Sikkim and Butan, and extends westward to Gurhwal and Kumaon. Chinese and Japanese species of Aucuba, Helvingia, Stachyurus, Enkianthus, Abelia, Skimmia, Bucklandia, Adamia, Benthamia, Corylopsis, and of those common to India and China are Microptelea parvifolia, a species of elm, Hamamelis Chinensis, Nymphæa pygmæa and Vaccinium bracteatum, all of the Khassya, Quercus serrata of China, Nepal, Sikkim, and the Khassya, while species of Illicium occur in the Khassya, Thea in Assam, and Magnolia in Sikkim and Khassya, with species of Camellia, Deutzia, Hydrangea, Viburnum, several Corneæ and Houthuyniæ, Schizandreæ are peculiarly characteristic of the Chinese flora, but also extend into Java. Lardizabaleæ belong to the Himalaya, Japan and China. The fern Bowringia is found in Hong-Kong and in the Khassya, and the genera Daphne, Blucklandia, Enkianthus, Henslowia, Scepa, Antidesma, Benthamia, Goughia, Myrica and others, are both Chinese and Indian. Euryale ferox is abundant in China, in the delta of the Ganges and in Kashmir, and Nepenthes phyllamphora is a native of the Khassya, of Macao, and of the Louisiade Archipelago.

The Siberian type of plants is very fully represented in the upper and alpine regions of the Himalaya, and is most confined to the drier parts of the chain, but may be observed even in the most humid regions of the Himalaya, and occasionally on the mountains of tropical India. It approaches in many respects to the south European vegetation, but is characterized by the predominance of Fumariaceæ, Potentillæ, Leguminosæ, of Umbelliferæ, Lonicera, Artemisia, Pedicularis and Borragineæ and by the rarity or total absence of the European Cistaceæ, Rosa, Rubus, Trifolium, Erica, Ferns, and other cryptogams. Artemisia and Astragalus of the Siberian type are abundant throughout Tibet and the interior Himalaya, and are represented by a few species in the plains of the Punjab and on the Khassya mountains. Spiræa khamschatica, chamædrifolia and sorbifolia, and Paris polyphylla are alike Siberian and Himalayan forms, while Corydalis sibirica and Nymphæa pumila are identical in Siberia and on the Khassya.

Many species of tropical plants of the Neilgherry and Khassya hills, of Ceylon, and of the Himalaya, are identical with Javanese mountain plants. Gaultheria nummularia is found in the N. W. Himalaya through the whole range into the Khassya, and also on the Javanese mountains 3,000 miles distant. The Sedgwickia cerasifolia of Griffith (Liquidambar altingia of Blume), also the curious Cardiopteris lobata, several oaks and chestnuts, Antidesma, a willow, and Myrica, are common to the Khassya and Java, and Marlea is spread into China, throughout the Himalaya, and to the mountains south of Kashmir. At 4,000 to 5,000 feet elevation in the Khassya, fifty species of Gramineæ and twenty to thirty species of Orchideæ, have been collected in an eight miles walk. The mountains of India, when above 4,000 or 5,000 feet, present a temperate vegetation, which becomes wholly temperate at greater elevations, and passes into an alpine flora over a large extent of still loftier mountain country.—*Sir Wm. Jones's Works*, Vol. I., p. 23. *Malcolm's Central India*, Vol. I., p. 29., *de Schlagentwert, Hypsometry of India. Schlagentwert Illustr. of the Meleorology of India and High Asia*; *Hooker and Thomson's Flora Indica*; *Thomsons Travels in N. W. Himalaya*; *Hooker Himm. Journ. Report on the Proceedings of the Magnetic Survey of India, p.* 9. *Elphinstone History of India, p.* 11. See Arians, Karakoram, Yak.

MOUNTAIN EBONY. Bauhinia variegata. *Linn.* also B. acuminata. *Linn.*

MOUNTAIN GLOBE FLOWER. Trollius Europeus.

MOUNTAIN JACK. Artocarpus echinata. *Roxb.*

MOUNTAIN LIMESTONE, so called, underlies the whole of the Kymore range in Shahabad, and it also shows itself along the valley of the Soane as far at least as Mungeysur peak in Mirzapore. In some parts as in Rohtas, it crops up boldly to 200 or 300 feet, forming a sloping base to the precipitous sandstone rock. In these places

there appear to be three well defined strata, viz., an upper one of a yellowish blue mixed with disintegrated sandstone, iron-pyrites, and chalk, all in their places. Below that a more bluish grey limestone with occasional calcspar crystals again is found, but generally of the same nature as a German lithographic stone. Under the aforesaid strata lies a very dense bluish-grey limestone mixed with veins of calcspar. It is not used by native lime burners, as being intractable. This is the lowest stratum, and would be an almost indestructible building or flooring stone from its great hardness, much harder than granite, and approaching to porphyry. It may be had in large blocks, and, if sawn into slabs, would be a very handsome building stone, bluish grey with white streaks, and moreover it would probably make a superior kind of lime. Immense quantities of lime are made from the quarries of the western bank of the Soane, and exported down the Soane and the Ganges as far as Monghyr. Perhaps 300,000 to 400,000 tons are made annually, and the material is inexhaustible. The same limestone rock crops out on the northern face of the range at intervals, between the Soane river and Mirzapore; and again, especially in the singular and interesting limestone caverns of Goopteswar in the valley of the Doorgowtee river, at Beetree Band, in Khawah Kohat Mussaye, on the Sooreh river, and near Mirzapore. With canals and tramways these quarries could supply all Northern India with the finest lime in the world. The cost of the lime at these quarries varies from 6 to 16 rupees per 100 maunds, or, say 5 to 14 shillings per ton. The present system of lime burning is a very imperfect one, and indeed only suited to native wants, but with European supervision, although the material could not perhaps be reduced cheaper, it could be produced with much more certainty and evenness in quality. Close to Jubbulpore is a range of low hills within a circumference of about ten miles, interspersed with masses of limestone both above and below the surface. The fuel generally used and most available for burning the lime is brushwood. It is cut and brought from a distance of 7 or 8 miles. The stone is broken into fragments of 6 to 12 inches in size, then piled like a dome over a hole of about 9 feet in diameter dug in the ground, and a passage left for introducing the fuel. This kiln is kept burning continually for the whole of the day, and the lime removed on the following morning. The fuel is used in the proportion of 40 maunds to every 75 maunds of limestone. Twenty-five maunds of the stone yield about 50 maunds of well-burnt lime. The cost of collecting and putting it in the kiln amounts to 3 rupees for every 100 maunds of lime. The fuel costs from 5 to 8 rupees for every 100 maunds of lime. The entire cost of preparing the lime varies from 8 to 10 rupees per 100 maunds. The hills are conveniently situated both as regards the line of railway to Bombay as well as to Mirzapore.—*Cal. Cat. Ex.* 1862.

MOUNTAIN PEPPER. Capparis sinaica.

MOUNTAIN SHEEP. Ovis aries.

MOUNTAIN SORREL, Vide Oxyura.

MOUNTAIN SPINAGE. See Orache.

MOUNT ABOO. The number of peaks which crown this mountain is variously stated. According to Tod, there are six, the most elevated of which is that of Goruknath, having on its summit an area of only ten feet in diameter, and surrounded by a shrine dedicated to Goruknath; each of the other peaks has its shrine. On a small tableland on the mountain, about 600 feet below its summit, is the ancient palace of Khengar and numerous Jain temples. See Aboo.

MOUNT ARAFAT, See Adam.

MOUNT ARARAT, is called Agri dagh; it is in height about 16,200 feet. In the last volume of 'Cosmos,' Humboldt records the height of Demavend at 19,715 feet, which is but 1,785 feet under the height attributed to it. According to Humboldt, Ararat is only 17,112 feet high. General Monteith, who passed three years at the foot of Mount Ararat, used many means to ascertain its elevation, and made it 16,000 feet above the level of the Araxes. This is the Mons Macis of the ancients, the Ararat of modern geographers, in the province of Erivan. At a distance, it has a resemblance to a ship. It is called by the Armenians Mountain of the Ark, and by the Persians Mountain of Noah. Aghri-dagh being the name given to it by the Turks; and the Armenians call it Macis. It is called by the Arabs also Jabl-ul-Judi and by the Armenians Massis Sinsar, or Mountain of the Ark. But all unite in revering it as the haven of the great ship which preserved the father of mankind from the waters of the deluge. Berosus and Alexander both declare that in their time it was reported that some planks of the ark remained on this hill, at the date of the accession of the Abbasside caliphs A. D. 749.—*Porter's Travels*, Vol. I., p. 183, *General Monteith's Report.* See Iran.

MOUNT ARGILLOS. Rigyal, Tibetan, mountain king—is the origin of Plutarch's Mount Argillos (De Fluviis), the name of the mountain on which Bacchus was born. Riga

Tibetan, a mountain, is the same term as mount Righi, in Switzerland. Rigyal is one of the trans-Himalayan range. The peaks of this range are from 20,786 to 21,000 feet in height. Its general direction is from South East to North West, and its extreme length is upwards of 350 miles. It forms the natural boundary of Ladak, Balti, and Rongdo, on the north, and Rukchu, Purik, Dras and Astor on the south. Its passes on the eastern half of the range are from 16,495 to 18,746 feet in height, and on the western half, from 12,000 to 16,000.

MOUNT BAIBHAR.—In the inscription on the Jain temple here, the name is sometimes written Baibara, and sometimes Vyavahara. General Cunningham thinks, it is the Webharo mountain of the Pali annals, on whose side was situated the far-famed Sattapanni Cave, in front of which was held the first buddhist synod, in 543 B. C. This cave, still exists under the name of Son Bhandar, or "Treasury of gold," in the southern face of the mountain; but, following Hwen Thsang's description, it should rather be looked for in the northern face. Ratnagiri is due east, one mile distant from the Son Bhandar Cave. This situation corresponds exactly with Fa-Hian's position of the "Pippal tree Cave," in which Buddha after his meals was accustomed to meditate. It was situated at 5 or 6 li (about one mile) to the east of the cave of the first synod. The hill of Ratnagiri is therefore identical with the Pandao mountain of the Pali annals, in which Buddha dwelt, and which, in the Lalita-Vistara, is always styled the "king of mountains," a paved zigzag road now leads from the eastern side of old Rajagriha to a small jain temple on the top of Ratnagiri, which is frequently visited by jains. He identifies it with the Rishigiri of the Mahabharata. The hot springs of Rajagriha are found on both banks of the Sarsuti rivulet, one-half of them at the eastern foot of mount Baibhar, and the other half at the western foot of mount Vipula. The former are named as follows:—1 Gargajumna; 2. Anant Rikhi; 3 Sapt Rikhi; 4, Brakemkund, 5 Kasyapa Rikhi, 6, Byaskund; and 7, Markand-kund. The hottest of these are the springs of the Sapt Rikhi. The hot springs of mount Vipula are named as follows:—1. Sita-kund; 2 Suraj-kund; 3. Ganes-kund, 4. Chandrama-kund; 5. Ram-kund, and 6, Sringgi Rikhi-kund. The last spring has been appropriated by the mahomedans, by whom it is called Makhdum-kund, after a celebrated saint named Chillah Shah, whose tomb is close to the spring. It is said that Chilla was originally called Chilwa, and that he was an Ahir. He must therefore have been a converted hindu. To the north east of the old town, at a distance of 15 li, or $2\frac{1}{2}$ miles, Hwen Thsang places the celebrated hill of Gridhra-kuta, or the "Vulture's Peak." According to Fa-Hian, it was 15 li, or $2\frac{1}{2}$ miles to the south-east of the new town. Authorities, therefore, agree in fixing the Vulture's Peak on the lofty hill now called Saila-giri, or the "Rocky mountain;" but General Cunningham could not hear of the existence of any cave in this hill.—*Cunningham.*

MOUNT CARMEL, a small range of hills extends six or eight miles inland, in a S. E. direction from the bay of Acre. Mount Carmel is a termination of the chain of hills commencing at the plain of Esdraelon to the south-east, the extent of which is about eight miles. The Valley of Martyrs and the garden of Elias are near. The Valley of Martyrs is a very narrow dell open to the sea. Carmel has scarcely a tree of any size upon it but is thickly studded with shrubs. The convent of St. Bertoldo stood near the head of the valley. The holy fountain of Elijah is close. The cistern seems to have been hewn in the rock, and is about six feet deep full of clear delicious water.—*Skinner's Overland Journey, Vol., I., p.* 101, *Robinson's Travels Palestine and Syria Vol. I, p.* 169.

MOUNT DILLI, a hill on the Malabar Coast, 6 miles from the Balliapatam river, a conspicuous headland, visible 24 to 27 miles at sea. The small fort on its outer extreme headland is in lat. 2° 2' N. long. 75° 11' E.

MOUNT EVEREST. A mountain upwards of 29,000 feet in height, lies to the west of Kinchinjinga, and is the highest mountain of the world at present known. According to the brothers Schlagentweit, the Nepaulese call it Gaurisankar, but the Tibetans to the north call it Chingopanmari.

MOUNT FORMOSA, in lat. 1° 49' N. long. 102° 55' E. 40 miles east from Malacca, is the highest summit of a group of undulating mountains near the sea.

MOUNTAIN GOVERDHAN, the hindoo Parnassus is famed in the legends relating to the hindoo god Krishna. At the age of seven, the legends relate, that he uplifted on the tip of his little finger, the mountain Goverd'han, to shelter the Gopa and Gopi from the wrath of Indra, the Jupiter Pluvius of the hindoo Pantheon, who, enraged with jealousy at the diminution of his votaries and sacrifices, consequent on the adoration of Krishna, attempted to destroy them by a partial deluge. This story is re-

presented in the Matsya Purana, whence Sir W. Jones has thus poetically introduced it in his hymn to Indra. The bard

> ——"smil'd, and warbling in a softer mode,
> Sang the red lightning, hail, and whelming rain,
> O'er Gokul green, and Vraja's nymph-lov'd plain,
> By Indra hurl'd, whose altars ne'er had glow'd
> Since infant Krishna rul'd the rustic train
> Now thrill'd with terror. Them, the heavenly child
> Call'd, and with looks ambrosial smil'd:
> Then, with one finger rear'd the vast Goverd'han,
> Beneath whose rocky burden,
> On pastures dry, maids and herdsmen trod:
> The Lord of thunder felt a mightier god."

In pictures of this miracle, Krishna is always represented as a man, attended by his favorite mistress Radha, and sometimes by a multitude of shepherds and shepherdesses; the former with poles, steadying the uplifted sheltering mountain, a shower of rain and fire falling vainly on its summit. The legend seems to mean that Krishna had departed from the Vedic worship of Indra, from which persecutions arose. Many of the mountains of India are deemed sacred, by the hindoos, jains and buddhists and great numbers of pilgrims visit them annually. John iv. and 20 says, "our fathers worshipped in this mountain," and Hindoost'han abounds with mountainous places, where hindoos worship.

MOUNT HOR, has the grave of Aaron.

MOUNT IMAUS. The Koh-i-Kaf or Mount Kaf of the Persians is the fabulous mountain, which, according to oriental cosmographers, surrounded the world; but, since the science of geography has made some progress in the east, the name has been confined to Mount Imaus to the east, and Mount Atlas to the west. The jan or genii, a race intermediate between angels and men, produced of fire, are supposed to have inhabited the earth for several ages before the birth of Adam, and to have been governed by kings, all of whom were called Soleiman (Solomon). They fell into a general state of depravity and were driven into remote places by Eblis (the fallen angel) and such as remained in the time of Kaiumeras, the first of the Pesdadian dynasty of Persia, were by him driven to Mount Kaf.—*Journ. Ind. Arch.*, Vol. V, No. 9, p. 548.

MOUNT KAILAS. Here, according to Hindoo mythology, lies the city of Kuvera, the Indian Plutus. Karachil, a corruption of the Sanskrit Kuvera-chal, is a name of Mount Kailas. This mountain in the mythology of the hindoos is regarded as the habitation of the god Siva, the Olympus of Siva and the Celestials. It is the Kailas range or Gangri range of mountains in the N. W. Himalaya, which extends in one unbroken chain from the source of the Indus to the junction of the Shayok and forms the natural boundary between Ladak Balti and Rungdo, on the South, and Rut'hog Nubra, Shigar and Hunznagar on the North. The Tibetans look upon the Ti-se or the Kailas peak as the highest mountain in the world. The Kailas range has six passes at heights from 15,000 to 18,105 feet. Kailas means crystalline or icy, and is possibly the source of the Latin, French, German, and Danish words for ice and glass; glesum, glace, gler, glas, glass; and is itself a compound term derived from ke water, and las to shine.

MOUNT LEBANON. A mountain in Palestine occupied by the Druse race. The Druses are not confined to Mount Lebanon; but are likewise spread over the Haouran, a country lying to the south-east of Damascus. Zahle, seven hours from Balbec, belongs to the territory of the Druses. Half an hour from Zahle, on the south side of the village of Kerak, is a tomb shown as that of Noah. Jaffa or Yaffa, as it is called by the natives, is the representative of the ancient Joppa, so often alluded to in holy writ. The timber hewn on Mount Lebanon for Solomon's temple was floated to this port (2 Chron. xi. 16). Here the prophet Jonah embarked for Tarshish. (Jon. i. 8). Here also Peter raised Tabitha from the dead (Acts ix. 42), and Simon the tanner resided. In this harbour, Judas Macchabeeas burnt the Syrian fleet. In modern times, it has acquired a painful celebrity from the twofold acts of inhumanity with which the memory of Bonaparte stands charged, though attempts have been made to attenuate their enormity. The hospital where he is accused of having poisoned his sick soldiers, to prevent their fall into the hands of the Turks is now the Armenian convent. The scene of the massacre of his prisoners is on the beach, about a mile to the south of the town. The tract of country lying between Jaffa and Gaza westward of the mountains of Judea, and distinguished as the plain of the Mediterranean Sea, was the ancient territory of the Philistines, and included the five cities of Gaza, Askelon, Ashdod, Gath, and Ekron. This district still bears the name of Palestine and may be distinguished as Palestine Proper. Following the line of coast to the south, in the interval between Jaffa and El-Arish, the natural frontier of Palestine is on this side.—*Robinson's Travels, Palestine and Syria*, Vol. i. pp. 19, 20. See Lebanon.

MOUNT MAHABUN or the Black mountain, is supposed by some to be the Aornos of the Greeks. It is a mountain in the

Pir-Panjal or Mid Himalaya and is forty miles up the Indus from Attock. It is at least fifty miles in circuit and from 7,000 to 10,000 feet high. Aornos was fabled in the Greek camp to have thrice defied Heracles himself. See Mahaban Khyber.

MOUNT MERU. A sacred mountain in hindoo legends. The geography of the Vedic hymns confirms the theory that the Arian race migrated from Central Asia about seventeen centuries before Christ, entered India by the North West, dwelt during the earliest Vedic portion in the Punjab, and migrated or fought their way into Central India during the five centuries that succeeded. From the frequent mention of the Sursooty and other rivers, we learn that the Punjab became the locality of the Vedic Arians. The Massagetæ occupied precisely that position to which the legends of Mount Meru and its rivers (amongst the rivers the Jaxartes and the Oxus may be clearly traced) point as the cradle of the Arian race, and the early mention of the Sacæ (Sakya) and Bactrians (Yavana) as the principle foreign nations, confirms the supposition that the Arian race travelled southwards from the high lands of Central Asia, before entering the Punjab. Aryans in the Vedic age were herdsmen and agriculturists and were dwelling in the Punjab. When they had settled in the fertile valleys of the Ganges and Jumna, they had become brahminists and conquerors, founding kingdoms at Delhi, Oudh, Tirhoot, Bahar or Bharata, Kosala, Mithila and Magadha, famous in Indian story. In Ceylon is a class of demigods, who, under the name of Yakshyo are supposed to inhabit the waters, and dwell on the sides of Mount Meru, and who are distinguished not only for gentleness and benevolence, but even by a veneration for Buddha, who, in one of his earlier transmigrations, was himself born under the form of a Yakshyo. The malignant spirits of Ceylon are the Yakka, who are the authors of indefinite evil, and the Singhalese have a demon or Sanne for each form of disease, who is supposed to be its direct agent and inflictor, and who is accordingly invoked for its removal; and others, who delight in the miseries of mankind, are to be propitiated before the arrival of any event over which their pernicious influence might otherwise prevail. Hence, on every domestic occurrence, as well as every domestic calamity, the services of the Kattadia or devil-priests are to be sought, and their ceremonies performed, generally with observances so barbarous as to be the most revolting evidence still extant of the uncivilized habits of the Singhalese. Especially in cases of sickness and danger, the assistance of the devil-dancer is implicitly relied on: an altar, decorated with garlands, is erected within sight of the patient, and on this an animal, frequently a cock, is to be sacrificed for his recovery. Another kind of demon-worship in Ceylon is a debased form of hinduism, where the priest or Kapua is the performer.—*Tennent's Christianity in Ceylon*, p. 232. *Wheeler's History of India*, Vol. i., p. 30. See Aryan, Hindoo, Meru.

MOUNT MYEN-MO. See Myen-mo.

MOUNT NEBO, from the top of this on their return from Egypt, the Israelites first beheld the "land of promise," and there, their illustrious chief breathed his last.—*Robinson's Travels, Palestine and Syria, Vol. I. p* 62.

MOUNT of OLIVES, a hill on the east of Jerusalem, its highest summit is 2,400 feet above the level of the sea.

MOUNT OHOD, the burial place of Aaron, is shown over the summit of Mount Hor. See Aaron.

MOUNT OPHIR, in lat. 0° 5' N. long. 100° 0' E. on the west coast of Sumatra, 24 miles inland, appears by itself like an obtuse cone, separated from the chain of other mountains and may be seen from a distance of 110 miles in clear weather. See Malacca Fort.

MOUNT PARNASSUS. See Ophir. Serpent.

MOUNT SINAI. A mountain of Arabia, on the eastern shore of the Gulf of Suez 150 miles south of Suez, famed in the history of the Hebrew nation as the district, whence laws for their guidance was communicated to Moses, their leader. It is surrounded by desert, which the wandering bedouins occupy. At the foot of the mountain is the Greek convent of St. Catherine, founded in 1331 by William Bowldesell, the monks of which are kept almost prisoners by the bedouins. The Arabs call Senai, Jabl-ul-Tur. A stone, called tafal by the Arabs, is found near Mount Sinai; it is brittle, with the appearance of pipe-clay, and it serves the poor instead of soap, it is also useful in taking stains out of cloth, and in refreshing the skins of asses, being rubbed over them for this purpose in summer time.—*Burkhardt's Travels in Syria, pp.* 394, 488.

MOUNT TABOR, lies to the east of Nazareth.—*Robinson's Travels Palestine and Syria, Vol, I. p.* 211.

MOUNTAIN ASH. Tang-li. Chinese, Growia elastica.

MOUNT ZAGROS, or the 'hot country;' is the name given to that tract of country which lies between the Tigris and Mount Zagros. *Rich's residence in Koordistan, Vol. I. p.* 48. See Luristan.

MOUNT VAIKANT'HA, the paradise of Vishnu.

MOUSE.

Souris,	Fr.	Mush,	Pers. Sans.
Maus,	Ger.	Raton,	Sp.
Topo; Sorcio,	It.	Sichan; Fare;	Findik-
Chuba,	Hind.	Sichani,	Turk.
Mus,	Greek, Latin.		

See Mus. Mammalia.

MOUSSACHE. The meal of Cassava manioc or Janipha manihot.

MOUSSALINA, It. Muslin.

MOUSSE DE CEYLON, Fr. Gracillaria lichenoides, *Greville. Ceylon Moss.*

MOUSTACHE. In British India, amongst hindoos and mahomedans, passing the hand over the moustache, is a signal both of defiance and self-gratulation.—*Tod's Rajasthan, Vol. I. p.* 353.

MOUSUL, the name of a city on the western bank of the Tigris. It is six caravan, or four horseman's, hours from Nimrud which Rich supposes is the Larissa of Xenophon. The large village of Nimrud is sometimes called Deraweish.—*Rich's residence in Koordistan, Vol. II. pp.* 129, 130.

MOUREE, Beng. Anise or sweet fennel. Fœniculum panmori.

MOURUNG-ELACHI. Beng. Morung cardamom: Amomum aromaticum.

MOWAMERIA. See Singpo.

MOWA OIL. Oil of Bassia latifolia properly Mahwa.

MOWAZIN, or Muzzan amongst mahomedans a public crier to summon to prayers.

MOW CHOK. Chin. A species of bamboo. The most beautiful bamboo in the world, says Fortune, and grows about in wild profusion. In the central and eastern provinces of China it is largely cultivated, particularly on the sides of mountains where the soil is rich, and in the vicinity of temples and other monastic buildings. Its stems are straight, smooth, and clean, the joints are small, it grows to the height of from sixty to eighty feet. Twenty or thirty feet of the lower part of its stem are generally free from branches. These are produced on the upper portion of the tree, and then they are so light and feathery that they do not affect the cleanness of the main stem. In addition, therefore, to the highly picuresque effect it produces upon the landscape, it is of great value in the arts, owing to the smoothness and fineness of its structure. It is used in the making of sieves for the manipulation of tea, rolling tables for the same purpose, baskets of all kinds, ornamental inland works, and for hundreds of other purposes, for which the bamboo found in India is wholly unsuitable. Like all other species of the same tribe, it grows with great rapidity and perfects its growth in a few months. To use a common expression, "one could almost see it growing." Fortune was in the habit of measuring the daily growth in the Chinese woods, and found that a healthy plant generally grows about two feet or two feet and a half in the twenty-four hours, and the greatest rate of growth was during the night. The young shoots just as they peep out of the ground are highly esteemed as food, and are taken to the markets in large quantities. He was in the habit of using them as a vegetable every day during the season, and latterly was as fond of them as the Chinese are themselves. Sometimes he had them split up, boiled, and dished by themselves, at other times they were used in soup, like cabbage; and they formed one of the ingredients of an excellent omelette. About Hong-Kong and Canton, several kinds of the bamboo are very common. There is a yellow variety with beautiful green stripes, painted on its stems, as if done by the hand of a most delicate artist. But like the Indian varieties, they grow in dense bushes, their stems are not remarkable for their straightness, and the large joints and branches which are produced on all parts of the stem, give it a rough surface, and consequently render it unsuitable for fine work. These tropical, jungly-looking bamboos disappear in the more northern latitudes and in their places we have the mowchok, the long-sin-chok, the hoo-chok and one or two others, all with clean stems and feather-branches, suited for the most delicate kinds of work, and all "good for food." These bamboos are well worth the attention of people who inhabit temperate climates, such as the south of France, Italy, and other parts of the south of Europe. No doubt they would be well worth introduction to some parts of Australia, New Zealand, and the southern portions of the United States of America. In the province of Chekiang the maximum summer heat is from 90° to 100° in the shade, but it is only for a few days in the months of July and August so high; in winter the thermometer (Fahr.) is rarely so low as 20. They invariably grow in a rich yellow loam on the slopes of the hills.—*Fortune's Residence in China, p.* 189. *Wanderings in China.*

MOWE. See Marble.

OWLA ALI, a name of Ali.

MOWLOOD, Ar. Poetry chaunted before the bier of a deceased person when carried out.

MOU-TAN. Chin.

Mau-tan, Tree pœony,	Chin.	Pœonia moutan,

The mowtan or tree pœony, is abundant in China, fruits large, and variegated flowers, it bears the name of hwawang, or king of flowers to indicate the estimation in which it is held. The skill of the Chinese gardeners has made many varieties, but the difficulty of perpetuating them may be one reason for their high price. Tree pœonies are brought south-wards in large quantities every year, about the month of January, from the northern provinces. They flower soon after they arrive, and are rapidly bought up by the Chinese to ornament their houses, after which they are thrown away, as they do not thrive well so far south as Canton or Macao, and will not flower a second season. They are sold according to the number of flower-buds they may have upon them, many of them fetching rather high prices. Several very valuable varieties of the Moutan, or tree pœony, are to be found in gardens near Shanghae. Those varieties of this flower, which are yearly brought from the northern provinces to Canton, and which are now common in Europe, have blossoms, which are either rose-colored or white: but in some parts of China purple, blue, and yellow varieties are produced, although these were never brought to Canton for sale. Amongst them from Soochoio fifty miles from Shanghae there are lilacs and purples; some nearly black; and one which the Chinese called "the yellow" which, however, was only white with a slight tinge of yellow near the centre of the petals. —*Williams' Middle Kingdom*, p. 285. *Fortune's Wanderings*, p. 135-154.

MOW-TU and Tau-tang are tribes whom the Heuma populations describe as living beyond their boundary.

MOWZEEAN. Ar. Noxious things, vices.

MOVI CHETTU, or Moyi-chettu. Tel. Eugenia alternifolia, *R.* very common on the Nagari hills.

MOHA JAPANICA kingwort of China.

MOYI CHETTU. Tel. Eugenia alternifolia.—*Roxb W. Ill. W. Ic.*

MOY. See Cochin-China, India.

MOYSOL. See Mysole, Negro Races, Papuans.

MOZAFERNAGAR, 29° 28'; 77° 43', in Hindostan, situated in the Doab between the Jamna and the Ganges.

The Dak bangalow of this place is 902 ft. above the sea.— *Rob. Schl.*

MOZAIC GOLD or Bronze Powder is a bisulphuret of tin, formed by heating the peroxide with its weight in sulphur. It is produced in small, soft, shining flakes, of a golden yellow colour. It is much used for ornamental work, particularly paper hangings —*Waterston, Faulkner.*

MOZAMBIQUE. The Indo-African sea, is that portion of the Indian Ocean extending from its N. W. boundary to the Mozambique Channel and including the Persian Gulf, Arabian Sea and Red Sea. It has had much influence on the ethnology of Eastern Africa. The corresponding eastern portion of the Indian Ocean may be termed the Indo-Australian Sea. Important ethnic considerations—relating to the oceanic winds make it necessary to distinguish these two regions from the middle one; this with the districts of the Indus basin, the marginal district of Beluchistan, the great longitudinal one formed by the Persian Gulf and the basin of the Euphrates, the southern Arabian district, that of the Red Sea, and the marginal or Trans-Nilotic one of E. Africa, form the next region. Of these basins the Euphrates and the Red Sea are of especial importance, for by them the ancient civilization of the Mediterranean and the Nile spread their influence into the Indian region, while the Euphrates was itself the seat of a great archaic development of intellect and art.

MOZOME ANGAMI, a rude pagan tribe on the hills of Assam, on the eastern frontier of the Mikir and Cachar. See India; Naga.

MOZDAK a pretended prophet in the time of Kobad of Persia, who preached the doctrine of a community of women and possessions.

MOZURRIQ. Hind. Gilt or illuminated paper on which are devices in gold leaf.

MRAL, Hind. Lycium Europæum.

MRI, a tribe in the Eastern frontier of British India who dwell to the north of Banskotta and Luckimpoor. See India; Naga.

MRICHCHHAKATI, or the Toy Cart, a Sanscrit poem by Kalidasa.

MRIDU MARUVAMU. Sansc. Origanum vulgare, *L.* The words mean "soft marjoram."

M'RIGA. Sansc. Antilope cervicapra *Pallas.*

MRIGU, See Siva.

MRIGANKA, Sans. from mriga, a deer, and anka, a mark.

MRIGUENA, or the Fawn-Eyed, a Gujarani princess, who was married to Maun Singh the great Tomara rajah of Gwalior in the

beginning of the 16th century. The rajah was fond of music, especially of the sankirna rag or mixed modes, of which Mrigueua was a great genius. Four specimens of her composition are yet extant, and called after her name, Gujari, Bahul Gujari, Mal Gujari and Mangal Gujari. It was supposed that the hindu musician Tan Sen attracted by her songs went to Gwalior where he is buried.

MRITA-SANJIVINI. Tel. Sans. sanjivini means to restore to life.

MRITYOO. Sans. from mri, death.

MRITYOONJANA. Sans. from mrytyoo, death, and jee to overcome.

MRU or Tung Mru, a tribe on the Koladyn river and supposed by Dr. Latham to be the same as the Mrung who allege their origin to be from Tipperah. The number of the Mru in Aracan is about 2,800. At one time a Mru chief was chosen king of Aracan, and the country was Mru when the Rukheng conqueror invaded the country. The word Mru is supposed also to be the same as Miri. The Mru tribe in Aracan, occupy the hills between Aracan and Chittagong: they seem of the same lineage as the Myamma. The former dwelt on the Koladan river and its feeders; but having been driven out by the Kami now occupy hills on the border between Aracan and Chittagong at the source of the Moree river which disembogues in lat. 21° 40' N. South of Kootaboodea island.—*Dr. Latham's Ethnology.*

MRUNG of Aracan dwell with the Doing-Nuk in the upper basin of the Mayu and also, it is said, amongst the hills on the eastern border of the Chittagong district. They say they are the descendants of captives carried away from Tipperah by the kings of Aracan. Their vocabulary has affinities with the Garo and Bodo. This is a striking confirmation of the history of Aracan which relates to the conquest of the portion of eastern Bengal by the Rakhoing. According to Captain Phayre, Dacca is the northern limit of their possessions, but a deportation of Garos and Bodos, or of a mixed tribe on the confines of the pure Garos, shews that their conquests extended much further in that direction. They are said to be the descendants of a race, whom, several generations back, Aracan kings carried away from Tipperah; but also a colony imported from the Bodo country by the kings of Aracan, at the period when their conquests extended far up eastern Bengal.

MU, in the weights of Burmah, is the one-tenth part of a kyat or tikal.

MUA, Beng. Bassia longifolia.

MUA-BADAL. Guz. Hind. Sponge.

MUAH-PALA. Mal. Nutmegs.

MU-ALU. Beng. and Hind. Dioscorea aculeata, *Linn.*

MUANG. Burm. A town.

MUANG-GAUNG or Mung Khong. See India.

MUANG-LUN, A small district tributary to Siam near Ayuthia.

MUAN-THAI. The kingdom of Siam in Thunberg's time, was by the Natives called Muan-Thai, as much as to say, the Land Thai. In their books it is found with this epithet, Krom Thep Pramma haa Ikoon, (Circuitus visitation is Deorum) the Circuit of the visitations of the gods. The Malayans and Peguans call it Tziam, from whence comes the European name Siam. Its Northern Latitude about the middle of it, or where the capital city is situated, is fourteen degrees, eighteen minutes and its longitude according to the common maps 138°, but according to the late observations of the Jesuits 120 degrees Eastward it borders upon the kingdoms Ton-kin, Cochin-China and Cambodia; on the south it is limited by the sea, and the countries of Malacca, of which the king of Siam possesses Ligor, Tanasseri, and some other small provinces. On the west was the kingdom of Pegu, and on the north that of Laos. Considering its extent it is but indifferently peopled being left inhabited only along the banks of the rivers.—*Thun. History of Japan,* Vol. i. p. 25.

MUAR. See Jakun.

MUAZZAN the servant of the mahomedan mosque who calls the Azan or summons to prayers. The words of his summons are

i. Allahu Akbar, Allahu-Akbar! God is Great! God is great.

ii. Ashaduan la ilaha il allaho; Ashaduan, la illaha il-ullaho; I bear witness there is no deity but God, I bear witness there is no deity but God.

iii. O ashaduanna Mahomed ur Rasul ullahe O ashaduanna Mahomed ur Rasul allahe and I bear witness that Mahomed is the prophet of God, and I bear witness that Mahomed is the prophet of God.

iv. Hy-ul-us-salwat; Hy-ul-us-salwat.

v. Hy-ul-al-fallah; Hy-ul-al-fallah.

vi. Us-sallato-khair-un-min-nun-nowm; us-sallato-khair-un-min-nun-nowm.

vii. Allahu akbar, allahu akbar!

viii. La illaha il allaho.

MUBARIZ the single combatant, the champion of the Arabian classical and chivalrous times.—*Burton's Pilgrimage to Mecca,* Vol. ii. p. 53.

MU-BARKHA. Hind. Pers. Adiantum capillus veneris.

MUBEHYAT, in the Arab medicine, the Aphrodisiaca.

MUCCA PIRI—? Bryonia scabrella.

MUCH, or Sohaga. HIND. A kind of harrow; with teeth.

MUCHA-KANTA. See India; Kattyawar.

MUCHANG. PERS, SANS. Jews harp.

MUCHIPORA. See Suboyum.

MUCHI-RAS. HIND. Supposed to be the gum from several plants, said to be from the Salmalia malabarica, also Moringa pterygosperma, also, a gall from the Areca catechu. See Much-ras.

MUCH KANTA. HIND. Astragalus multiceps.

MUCHOO-KANTA. The Jharejah is a rajput clan who occupy parts of Kutch and Kattywar: the different tribes of them who inhabit Hallaur and Muchoo Kanta are as under:—

Jam-Zadeh, descendants of the Jam.	Ummur.
Hurdol.	Bharance.
Doongurance. See Sungeea.	Bhamance.
Kubhur.	Amrun.
Rewance.	Dil.
Weebance	Halla.
Lakance.	Hapa.
Morance.	Khumance.
Kunderya.	Kana.
	Kao.
	Batach and other castes.

The Jahrejah have been notorious for killing their infant daughters. They obtain in marriage the daughters of any of the numerous races of Rajputs and even find their facilities such as to allow of their being nice in selecting from the most respectable families. They are furnished with wives by the Jhalla, Wagela, Goil, Churassumma, Purmar, Surney, Soda, Jaitwa Wala and Wadal tribes; but there seems to be a general preference in favour of the Jhalla. From the Jaitwa, the Jahrejah cannot have obtained any wives for a long time; as it is more than a century since any grown-up daughters have been seen among them. This fact is to be accounted for only by admitting that female infanticide was prevalent among them. Of this, indeed, there seems no reason to doubt; for, although they allow that the practice is sinful, and do not openly avow it, they, as well as the Jahrejah among them signed the instrument of abolition; however, this outrage on human nature is of comparatively recent origin, and may without much hesitation, be ascribed to the example of the Jahrejah, in concurrence with base and mercenary motives. "The influence of example and communication," says Colonel Walker, and the remark is of a cheering, as well as of a saddening nature "is capable of procuring converts to the most criminal and flagitious courses."—*Report, para.* 164-169. *Cormack's Female Infanticide, p.* 108. *Correspondence relative to Hindoo Infanticide, p.* 38.

MUCHR, or Machr, HIND. Muskito, pronounced mat-shar.

MUCHRUS, an astringent gum resin which exudes from the bark of the Bombax Malabaricum. See Muchi-ras.

MUCHU MARM, TAM. Erythrina Indica.

MUCIBAR, also Musabbar, ARAB. HIND. PERS. Aloes.

MUCIC ACID. See Gum.

MUCILAGINOUS SEEDS. of these, are
Linseed, (Ulsee), Linum usitatissimum,
Quince, (Beh Dana,) Cydonia vulgaris,
Tookhm, (Bulungo,) Dracocephalum Royleanum.
Isufghol, Isufghola, Plantago. *Dr. Taylor.*

MUCKAY, in lat. 3° 28′ N., a small place in Sumatra where the coasting vessels stop at times to trade.

MUCKWY. ARAB. DUK. Sarsaparilla. Hemidesmus Indicus *Rheede R. Brown; W. Ic. Contr.*

MUCUNA, a genus of plants belonging to the order Fabaceæ. The following species are known in the East Indies.

atropurpurea, D. C., Courtallum Konkan, Travancore.
bracteata, D. C., Chittagong.
capitata, W. and A., Cultivated.
gigantea, D. C., Peninsula of India, Sunderbuns.
hirsuta, W. and A., Peninsula of India, Sunderbuns.
imbricata, D. C., Sylhet.
monosperma, D C., all British India.
novea, *Buch.*, Bengal.
pruritus, *Hook.*, S. E. Asia; Archipelago.
utilis, *Wall.*, Australia, Mauritius.

The species are climbing herbs or shrubs, with pinnately-trifoliate leaves and axillary racemes, which hang down when bearing fruit. A product of species of Mucuna is the cowage,

Kaunchkuri,	DUK.	Atmagupta,	SANS.
Cowage,	FR.	Kosam billi wail	SINGH.
Kuhkratze,	GER.	Puney kali	TAM.
Kiwach,	HIND. BENG.	Pilladugukailu,	TEL.
Rawe,	JAV.	Enuga-dola-Gunda,	„

Cowage is probably a corruption of the Arabic, Hindustanee or Bengali names of one of the plants that produce it; it consists of the hairs found upon the pods of different species of Mucuna. They are exceedingly slender, brittle, and easily detached, and the fragments readily stick into the skin and produce an intolerable itching; hence they are frequently employed for mischievous purposes. Cowitch is also used medicinally as a vermifuge, by being mixed with syrup till of the consistence of honey, and given in doses of two or three tea-

spoonsful. The species are found in hedges, thickets, on the banks of rivers, and about water-courses, in the East and West Indies, and in America within the tropics. Mucuna urens and M. pruriens usually furnish the substance; but that from M. monosperma, called by the Telinga, Enooga dola Gunda, or Elephant's Scratch-wort, is said to exceed the others in the irritating burning property of its hairs. Dr. Roxburgh states that M. pruriens was one of the plants formerly used in India to poison wells but it is less hurtful than was supposed.—*Drs. Roxb. Fl. Ind. Voigt.*

MUCUNA ATROPURPUREUM, *D. C., W. & A.*

Carpopogon atropurpureum, Roxb.

Gede dulagondi,	Tel.	Tella kada,	Tel.

It has large dark purple flowers.

MUCUNA GIGANTEA, *D. C., W. & A.*

Dolichos giganteum, Wild.
Carpopogon giganteum, Roxb.
Stizolobium giganteum, Spring.

Kakavalli,	Maleal.	Enuga-dulagondi	Tel.
		Pedda dulagondi,	„

This climbing plant grows on the coasts of Peninsular India, it is employed in medicine.

MUCUNA PRURITA, *Hook, W. & A.*

Carpopogon pruriens Roxb.
Mucuna pruriens, Wall ?
Dolichus pruriens, Roxb ?

Alkushi,	Beng.	Konch-kari,	Panj.
Quah-lay,	Burm.	Gunch-gaji,	„
Khwa-læ,	„	Kawanch,	„
Kanch kuri,	Duk.	Copikachu,	Sans.
Cowage,	Eng.	Atmagapta,	„
Indian cowage,	„	Puna-kali,	Tam.
Kiwach,	Hind.	Pillia-dughu-kaia,	Tel.
Nai karuna,	Maleal.	Dula-gondi	„
Kanaucha,	Panj.		

Grows all over British India and in the Moluccas. It has large purple flowers. This when cleared of the small hairs which cover it is eaten by the Natives like other beans. Rheede says that on the Malabar Coast it is supposed to have the effect of exciting venery. The strigose hairs as well as those of Rottlera tinctoria, are used in India as an anthelmintic, Sir W. Hooker has distinguished the East India plant, M. prurita from M. pruriens, which is indigenous in the West Indies. The pods when ripe, are of a brownish colour, and covered with innumerable sharp prickle-like hairs, which penetrate into and irritate the skin. They dispel lumbrici and ascarides by sticking into their bodies, when pressed against the intestines, and thus irritating and dislodging them. The pod being dipped into treacle or honey, have the hairs scraped off until they have the consistency of an electuary when a table-spoonful may be given to adults, and a tea-spoonful to children, followed by a purgative of castor oil, &c. A cowhage is very common in the Karen jungles. In the Punjab the seeds are principally used in special diseases and given with milk. The hairs of the pods are not used as anthelmintics in India, as they are in England for round worm. They have been applied externally for paralysis and produce much itching. The seed is said to absorb the poison of scorpions and to remain on a bite till all is removed.—*Roxb. Fl. Indica. Voigt. Powell's Hand-book, Vol. I. p.* 341. *Royle. Mason. O'Shaughnessy, Ainslie, p.* 244.

MUCUNA URENS. See Cowhage.

MUCUNA VENENOSA, is the name given to the plant producing the poison ordeal bean of Old Calabar. Mucuna Balfouriana of Old Calabar, resembles a Tranquebar species.

MUCUNDA. During the life time of the emperor Akbar many hindoos believed him to have been a hindoo in a former birth, that he enclosed in his body the soul of a devout brahmin, who had in a past age borne the name of Mucunda, and had taken a fancy to become the emperor of India. In nine months after his death, Mucunda was permitted to generate in the womb of sultana Hamida Banu, and to take his birth at Amercote in the character of Akbar. Indeed there were some grounds for the hindoos to claim Akbar as a prince of their race, that emperor had a hindoo wife, the princess Jodh Bai, had a hindoo daughter-in-law, the Marwaree wife of Jehangir, had a hindu general, the raja Man Sing, had a hindu financier, the rajah Soder Mull, had a hindu favourite the rajah Beerbul, had a hindu songster, Tansen, had many hindoo officers and hindoo pandits always about him, much in his court savoured of the hindoo, and he had in a manner hindooized himself by his ardent devotedness to the cause of hindoo welfare.—*Tr. of Hind. Vol. I. p.* 311.

MUDACOTTAN, Tam. Cardiospermum halicacabum.

MUDAH, also Vudah, Arab. Ficus religiosa.

MUDAJI. See Bhonsla Rajas of Nagpur, Mahratta Governments in India, Nagpore.

MUDALI, singular, Mudalvan pl. Tam. A title of the agricultural or vellalar classes in the Tamil country. It is an official designation in Ceylon, seemingly similar to the Mandal, village headman of Bengal.

MUDA-MALLAI. The Bangalore barracks, railway, Neilgherry barracks, jail,

a other works were supplied with timber from these forests.—*Conservator's Report.*

MUDAN. See Mudani.

MU-DAING, Burm. Cycas circinalis, *Linn.*

MUDANI, a mahomedan sect, founded by Mudan, a sufi. They admit the divine mission of Mahomed, but disclaim his title to particular veneration. The Mudani go nearly naked, braiding the hair and smearing the body with ashes, and wearing iron chains round their waists and necks.

MUDAR, also Ak. Hind. Are names applied to the Calotropis gigantea, the gigantic swallow-wort, a plant which is widely diffused throughout the southern provinces of the peninsula of India where it grows wild, preferring poor soil near the sea. It is replaced in the Bellary District, by C. procera, which is equally common and in Northern India by C. Hamiltonii. To obtain the fibre the branches are gathered and dried in the sun from twenty-four to thirty-six hours, when they are taken up, the bark peeled from the woody parts, and the fibres gathered. If placed out in the dew for a night, they lose their greenish tint, and become white. The sap of the Mudar plant is applied externally as a rubefacient; dried, it is mixed with caoutchouc.

MUDDA KHARJURAPU CHETTU. Tel. Phœnix dactylifera, *L.* Mudda "a mass, a lump."

MUDAREEA, or Subqateea, a class of faqeers.

MUDARI. Can. Antelope Arabica.—*Hemprich.*

MUD BAY or Muddy Bay, is the commercial port of Alleppie in the kingdom of Travancore, 36 miles south of Cochin, remarkable for the singular natural breakwater formed in the open sea, consisting of a long and wide bank of mud, the effect of which is so completely to break the waves, that ships of all sizes can securely anchor even at the stormiest season of the year in the open roads, where the water is perfectly calm. The origin of this deposition of mud, has never been satisfactorily accounted for. It imparts a dirty colour to the water and makes it thick and slimy. It has shifted more or less within the last century, but not to any great extent. A similar deposit exists at Narrakul about 29 miles north of Cochin, and the advantage of this latter place, as a natural open harbour for shipping, has recently been brought to the notice of the British Government.—*H. D.*

MUDDI, Tel. Terminalia alata. Muddi Patta. Tel. the Bark of Terminalia alata. See Matti.

MUDDIKPOR, Kili-katr, or Kotaboo, are wandering minstrels. Other names have been given to this migratory people who dwell in the southern Mahratta country; Kablgira or Ferryman, Koli and Barkur are the terms most usually employed, but Muddikpor is the designation they apply to themselves. They are generally tall and powerful men, with an olive yellow complexion and are numerous throughout that part of India; they say that their original locality was the village of Talicot near the town of Sorapoor, and that however far they have dispersed, all classes continue to speak the Mahratta tongue though it is requisite they should attain likewise a knowledge of the language of the countries in which they wander to enable them to gain a livelihood.

MUDEENA. Naksha, Medina picture.

MUDELA-NILU-HAMMATU, variety of Datura fastuosa.

MU-DEVI, the goddess of misfortune.

MUDH, or mad'h Guz. Honey.

MUD'H-I-HOSEIN, the praises of Hosein.

MUDHOOMA-LUTEE, Beng. Green flowered Hoya. Asclepias volubilis.

MUD'HOORIKA, Sans. Fœniculum panmorii. *Roxb.*

MUDHOO-SOODUNU, Sans. from sood, to destroy.

MUD'HUBEE LUTA, Beng. Hiptage madublota.

MUDHUKA also Yastimadhuka, Sans. Liquorice root.

MUDHUYA. Hind. Polioætus ichthyætus, *Horsf.*

MUDHYADESHI, Sans. from mudhya, midst, and deshin, belonging to a country.

MUDLIAR. Tam. plural of Mudali. A head man. See Mudali.

MUDO, Tam. Buchanania latifolia.

MUDNU, Hind. Philadelphus sp.

MUDRA RAKSHASA, or Signet of the Minister, an ancient political Sanscrit drama by Visakha Datta perhaps of the 12th century. The events dramatized relate to the history of Chandragupta, the Sandracottus of the Greeks. Rakshasa was the minister of Nanda and afterwards of Chandragupta. In one scene Viradha Gupta visits Rakshasa and a conversation ensues which relates to historical events,

Rak.—What news from Pashpapur?

Vir.—I have not much to tell sir, where shall I commence?

Rak.—With Chandragupta's entry in the city. Whate'er my agents since have done, inform me.

Vir.—You will remember, Sir, when, in close league,
United by Chanakya, Parvateswara
And Chandragupta in alliance, led
Their force against our city,—a wild multitude

Of Sakas, Yavanas and mountaineers.
The fierce Kambojas, with the tribes who dwell
Beyond the western streams, and Persia's hosts.
Poured on us like a deluge * * *

In the Mudra Rakshasa, Chandragupta is frequently named Vrishala, a term said to be equivalent to sudra; and Nanda himself was the son of a sudra woman; there can be little doubt that the celebrated Maurya family were of sudra extraction. The Uttara Rama Cheritra, the Vikrama and Urvasi, and the Mudra Rakshasa, contain many illustrations of the hindoo woman's love and affection. In the latter piece occurs an example, in comparatively humble life, of the strong affection of a hindu wife. Chandana Das, like Antonio in the Merchant of Venice, is doomed to die, to save his friend. His wife follows him to the scene of execution, with their only child, and the succeeding dialogue ensues:—

Chand.—Withdraw, my love, and lead our boy along.
Wife.—Forgive me, husband,—to another world
Thy steps are bound, and not to foreign realms,
Whence in due time thou homeward wilt return;
No common farewell our leave-taking now
Admits, nor must the partner of thy fate
Leave thee to trace thy solitary way.
Chand.—What dost thou mean?
Wife.—To follow thee in death.
Chand.—Think not of this—our boy's yet tender years
Demand affectionate and guardian care.
Wife.—I leave him to our household gods, nor fear
They will desert his youth:—come, my dear boy,
And bid thy sire a long and last farewell.
Thus could I sweetly pass a thousand years;

Another author makes a loving woman say:—

But without thee e'en heaven would lose its charms.
* * * *
" Pleased to embrace thy feet, I will reside
" In the rough forest as my father's house.
" Void of all other wish, supremely thine,
" Permit me this request—I will not grieve,
" I will not burden thee—refuse me not.
" But shouldst thou, Raghuvu, this prayer deny,
" Know, I resolve on death."

—*Tod's Rajasthan*, Vol. I. p. 613.

MUDUD, an intoxicating drug, in pills of the size of a pepper corn, made of chopped betel leaf and opium: and smoked in a small chillum.—*Herklots.*

MUDUDA, Tam. Chloroxylon swietenia, *D.C.*

MUDUGA, Tel. Butea frondosa. Muduga Oil of Butea frondosa.

MUDUNA-MOHANA, Sans. from madana, desire, and mooh, to be infatuated.

MADUPU, a certain plant of S. India.

MUDUGU TAMARA or Munugu tamara, Tel. Marsilia quadrifolia, L. The words mean, "sunk, or drowned lotus."

MUDWATNI, Hind. an internuncio or a go-between.

MUE also Muer, Sp. Mohair.

MUEDA KA JHAR. Hind. also Mueda Lukree, Tetranthera Roxburghii.—*Beng. Phar.*

MUELAS DE MOLINO, Sp. Millstones.

MUEL SHEVI, Maleal. Emilia sonchifolia, *D. C.*

MUFTI. In British India, an officer of a law Court.

MUG, a term applied, by the people of India, to all the Aracanese and to a class of people in the Chittagong district who call themselves Raj Bunsi in Bengali, and Myam-ma-gyee in Burmese, doubtless offspring of Bengalee women by Burmese. Their dress and language is Bengalee, but they are of buddhist faith. The Aracanese Mug are a highly Bengalised class of Rakhoing and call themselves Myama-gyi or great Myama. This race form six-tenths of the native population of Arracan, one-tenth being Burmese and the remainder Hindu. The term Mug is not known to the Aracanese themselves and Wilson says the term Mugh which the British have given to the Aracanese by that people is restricted to the descendants of Aracanese by Bengali mothers.—*Wilson's Glossary.*

MUGA. Hind. One of the silk-worm moths of British India. The two principal indigenous varieties of silk are the muga and the eri. A dress made of muga is prized beyond all others, by the Assamese. A plant grows wild in the southern part of the Chittagong district, on which the moth lives.

MUG-DYE-PLANT. The Mug make yellow and red dye, by grinding this plant and its roots into powder, and boiling the same in water. The colours are dull but seem to last for a long time.

MUGANI, Beng. Phaseolus trilobus, *Ait.*

MUGA SILK. See Cotton manufactures.

MUGGAR-PEER, or the Crocodile-pond, lies to the north-west of Kurrachee. The greater pond is about 300 yards in circumference, and contains many little grassy islands, on which the majority of the crocodiles (Crocodilus palustris) bask; some are seen asleep on its slimy sides, others half-submerged in the muddy water while now and then a huge monster raises himself upon its diminutive legs, and waddling for a few paces, falls flat on his belly. The water in the pool feels cold, although fed from two hot springs, one of which is of so high a tem-

ature that a visitor could not retain his hand in it; yet animal life exists; for, where the water bubbled up from its sandy bottom, and in the little lake running to the tank, is an abundance of a small black spiral shell, very like Melania pyramis, an allied species of which frequents the river Jordan. The crocodiles dig deep in the sand under the neighbouring date-trees and there deposit their eggs. Quantities of deciduous teeth of various sizes, are strewn along the slimy sides of the pond. A guide, taking piece after piece of flesh, dashed it on the bank, uttering a low growling sound at which the whole tank became in motion, and crocodiles splashed through the shallow water, struggling which should seize the prize. The shore was literally covered with scaly monsters, snapping their jaws at one another. They seize their food with the side of the mouth, and toss the head backward, in order that it may fall into the throat.—*Adams.*

MUGGUR. See Krat.

MUGHILAN, Pers. Acacia arabica. *Willd. Linn. W. & A.*

MUGHL. See India. Mahomedanism, Moghul.

MUGHSEE. See Kelat; Maghazzi.

MAGHRAB. Ar. The west: sun set. Maghrab-ka-namaz the even-tide prayers.

MAGHRABI. Ar. A western person.

MUGIL, the mullet genus of fish belonging to the Mugillidæ of the order Acanthopterygii: about 34 species are known in the seas of the south and east of Asia. See Fishes, p. 182.

MUGILIDÆ, a family of fishes with 66 species of Mugil, 9 Agonostome, 4 Myxus.

MUGRA. Hind. Raphanus caudatus a curious plant with immensely long seed pods.

MUGRA, Hind. Jasminum grandiflorum.

MUGRABU, Hind. Hemidesmus Indicus, *R. Br.*

MUGRELA, Beng. Nigella seed.

MUGRI. See Kama.

MUGUT, also Kirita, also Toop, Sans. terms for the high cap, figured on the head of Vishnu, as Narayana.

MUGWORT, Eng. Artemisia vulgaris, *Linn.*

MUHA-DEVA, Sans. from maha, great, and deva, divinity.

MUHA-KALA, Sans. from maha, great, and kala, time.

MUHABAR. See Hanuman.

MUHABAN. The Judoon clan inhabit a tract below the Hussunzye country and on the right bank of the Indus opposite the British town of Torbeila, and thence stretching westward. In this tract the most notable place is Mount Mahaban, of classical celebrity. Near the base of Mahaban, and on the bank of the Indus, is the fanatic colony of Sitana. The Syuds of this place are the remnant of the followers of that extraordinary adventurer, Syud Ahmad, who, gathering a handful of mahomedan devotees, from various parts of India, raised a formidable rebellion in Peshawur. After winning and losing Peshawur and Eusufzye, the Syud was eventually slain at the mouth of the Kaghan glen by Sher Sing, the son of maharajah Runjeet Sing. Most of his adherents, chiefly foreigners to the Punjab, dispersed, and the remainder settled at Sitana; evil-intentioned people who endeavour to rouse the bigotry of the surrounding mahomedan tribes, and especially of the Swat. One of the rulers of Swat was elected to his position from among these very people. They intrigue with the Wahabee fanatic religionists among the mahomedan population in various parts of India. More than once correspondence relating to them has been intercepted. In 1852, they co-operated with the Hussunzye against Jehandad, and seized a small fort belonging to that chief, but evacuated it on the approach of a British Force with Colonel Mackeson.

MUHAMAREE. Sans. From maha great, and mree, to kill, the Asiatic plague.

MUHAMERAH. See Kab Muhammerah.

MUHAMMADAN, a term applied to the followers of Muhammad whose name is also written Mahomed and that of his followers mahomedan and their doctrine mahomedanism or islamism, the last term meaning the saving faith. The muhammadans of India are divided into three great sects, the Suni, the Shia and the Wahabi. The last of these are the reforming party in Islam, consisting of zealous and generally of conscientious men; men of piety in whom the religious instinct is strongly developed, and whose one rule in life is what they consider to be their religious duty. Like the Reformers in Europe they refuse to accept any intermediate interpreters between themselves and their Scriptures, and go back to the Koran direct for their doctrine and faith. Unfortunately, however, the Koran is not suited for the exigencies of a modern nation, but only to the local necessities of a warring Arabian tribe, in its successive vicissitudes as a persecuted, an aggressive, and a triumphant sect. The rugged hostility and fanaticism of the Koran have been smoothed down by many generations of scholiasts and interpreters; and from its one sided passionate bigotry, a not unsymmetrical system of civil polity has been evolved. Such Laodicean casuistry the Wahabi indig-

nantly reject. They insist on a return to first principles, and wherever they have conquered, their triumph has been subversive alike of settled Government, and of the established muhammadan faith. The Wahabi of India do not go, in questions of doctrine, to the extreme lengths of the Arabian followers of Abdul Wahab. Their first great Indian leader, Sayyid Ahmad, who had been a trooper in the nawab of Tonk's service, was a political before he became a religious enthusiast. It was not till he required the armed co-operation of his countrymen that he became a seer of sights and a dreamer of dreams; and the British were very much to blame for the remissness and indifference with which they permitted him to recruit his followers in their territory. Ranjit Singh, against whom the jihad or religious war was directed, was then their friend; and whatever may have been his general faults as a ruler, the only grievances which the muhammadans had against him were his interdict on certain points of ceremonial, and his prohibition against killing cows. The Wahabi of India, therefore, have from the first been rather a political party than a religious sect. Subsequent pilgrimages to Mecca by their leading preachers, have, however, imparted a religious character to the movement which was wanting at first, and such preachers have generally returned from Arabia, ardent, if not very well instructed, disciples of Abdul Wahab. Of late years the religious element has constantly gained strength, and recent political prosecutions have brought them forward as the unshrinking and unselfish devotees of Islam. Since 1865, when it first became really dangerous for a respectable muhammadan to subscribe to the rebellion against the British the sect has been still further isolated, and has been at the same moment deprived both of the support and of the restraints of the well-to-do comfortable classes. A schism has thus sprung up, and practically Indian muhammadans are now divided into two great sections, the first of which comprises the Shia and Suni, men with vested interests, who are naturally on the side of established Government whether political or religious; and the Wahabi or reforming party, under whatever name they may be known, with their uncompromising and fanatical leaders, and the vast ignorant and superstitious multitude who have nothing to lose and everything to gain by a civil tumult. About the year A. D. 1870, the influence of their itinerant preachers was marvellous. A Wahabi missionary has been seen to halt under a Pipal tree at noon and before evening the whole town had flocked to him, and were listening to sedition, within the compound of the Commissioner's house, where he had rested with his pony during the heat of the day. About that year, in one of the Eastern Districts, a rumour spread that a Wahabi preacher had fixed his head quarters in a certain desolate and remote hamlet and would preach there. Forthwith a great encampment formed around him to the number of 6,000 men. The preacher fulminated against the idolatrous rites and priestly superstitions of his countrymen in Bengal. Such merely spiritual declaration was by no means what the people had come out into the wilderness to hear. The result was that before the police had arrived in sufficient force to disperse what was reported by the hindus to be a seditious encampment, the disappointed multitude had scattered; and the constables found the apostle absolutely alone, and dependent for a little rice and milk on the hindu villagers who had rushed to the magistrate's court to complain against him. Of the two recognised sects the Shia take up a ground of their own touching the duty to wage war against the Queen, as they do on all other points. The sect have never been very numerous in India, and have been accustomed to persecutions under the orthodox muhammadan governments such as no British ruler would sanction. The Suni form nine-tenths of the muhammadans in India. But the Shia, although not a numerous body, have contributed some of the greatest names to the history of India. The key-note to the Shia faith is the belief in the twelve Imams, an inspired Apostolic descent from Mahomed. One Imam yet remains to complete the august line. By one sect, it is believed that this imam, the imam Mehdi, is at present hidden away from sinful mortals, but there will come a great Epiphany or shining forth of the Promised One, when all wrongs shall be righted, and all men converted to the true knowledge of God. 'When that innocent Apostle,' says a Pamphlet, 'shall appear, is known only to the All-knowing God, and to no one else. Till then, the Shia argues that it would be vain to attempt by mortal efforts, or rebellions, or wars, to bring about that great consummation. It denounces as schismatics all who disagree with this view. 'Now a days, such of the depraved and seditious as are ignorant of the precepts of Muhammad and strangers to truth, with vain desires improperly indulge in foolish talk about the meaning and duty of Holy War.' 'In this country, Hindustan, only two sects among the followers

of Islam have proved orthodox—the Shia and Suni. The remaining tribes of musalmans, whether they belong to the sect of Wahabi or to the sect of those who are styled Farazi, &c., are such as have wandered from the right path, and cannot be relied upon.' Seven conditions must be fulfilled in order that a jihad, in its meaning of Holy War against the infidel, may become lawful. 'First, when the rightful Imam is present, and grants his permission. Second, when arms and ammunition of war and experienced warriors are ready. Third, when the Jihad is one against mutineers and enemies of God. Fourth, when he who makes Holy War is in possession of his reason, when he is not a lunatic or a man of impaired senses, and when he is neither sick, nor blind, nor lame. Fifth, when he has secured the permission of his parents. Sixth, when he is not in debt. Seventh, when he has sufficient money to meet the expenses of his journey and of the inns by the way, and to pay for the maintenance of his family.' Putting aside the expediency of waging war against Great Britain, and without any reference to the chances of its failure or success, the great Shiah condition required for a Holy War is the presence of the Imam. Hitherto this divine leader has withheld his face from mortal men and has not appeared to lead the armies of the Faithful. Till his shining forth, any attempt at Holy War is presumptuous and sinful. To commit bloodshed, except under the leadership of that Imam in person, is strictly forbidden by the Shia law. Those are the rebels and sinful ones who would revolt without the Divine sanction of the Apostle.' The Suni have again and again declared holy war without the rightful leader, and with them the Shiah have a long account of persecution and martyrdom to settle. The Indian Suni and Shia alike believe in the eventual triumph of the True Faith. But the Suni hold that in the latter days they will carry out the injunction of the Prophet in its entirety, and subdue the whole world to Islam. The Shia, on the other hand, maintain that when that triumph comes, it will be achieved by an amalgamation (although a one-sided one) of the two great religions Christianity and Islam. This dream of universal fraternization in the last days is common to all religions of the nobler type. The hindus have a Book of the Future which foretells a time when all men shall be of one religion and of one caste. Even the Vishnu Purana, compiled in the triumph of hinduism over buddhism, admits that in the last Iron Age to which we have now come, men shall obtain the liberation of their souls, not in virtue of their religion or their race, but by purity of life and rectitude of action. The Shia musalman have also their millennium, but it is to be reached in association with the christians, who will all become Shia, and probably through the blood of the Suni heretics, who at first will refuse to accept the final Apostle. 'It is distinctly laid down in the Muhammadan Law,' 'that at the time when the above-named Imam shall appear, Jesus Christ may safety attend him! shall descend from the Fourth Heaven, and friendship, not enmity, shall exist between these two Great Ones.' It is satisfactory to learn, therefore, that at least one small sect of muhammadans are not bound by the first principles of their religion to rebel against the christian ruler of reat Britain. The Shia all over the world, except in Persia, have been a persecuted people; and, like other hunted sects, have developed a system of casuistry to save their bodies by something very like a denial of their faith. When put to straits by their Suni persecutors, they smooth over the peculiarities of their belief. In extreme peril, as lately in Syria, and from time to time in India, this law of extension, or religious compromise, has allowed them to denounce their most cherished tenets, and even to curse the twelve imams. But under the British Power they have been protected from persecution, and from the temptation to insincerity to which persecution gives rise. The Suni are the most numerous class of Indian musalman, they have been conspicuous in proclaiming that they are under no religious obligation to wage war against the Queen of England and Empress of India. To that end they have procured two distinct sects of legal decisions, and the Muhammadan Literary Society of Calcutta has summed up the whole Suni view of the question in a forcibly written pamphlet. It contains two separate sets of syllogisms starting from contradictory premises, yet arriving at the same desirable conclusion. The Law Doctors of Northern Hindustan set out by assuming that India is a country of the enemy, and deduce therefrom that religious rebellion is uncalled for. The Calcutta Doctors declare India to be a country of Islam, and conclude that religious rebellion is therefore unlawful. It is not however, the well-to-do mahomedans, but the fanatical masses, who stand in need of such decisions The powers of arrest granted by Regulation III of 1818, to enable the Executive to deal

with widely spread treason, such as has from A. D. 1830 to A. D. 1870, been smouldering in Bengal, and from time to time bursting out in conflagrations on the Punjab border, have rendered any dabbling in rebellion a most perilous pastime.—*The Indian Musalmans: Are they bound in conscience to rebel against the Queen? By W. W. Hunter, L.L.D, of the Bengal Civil Service.*

MUHAMMAD. See Khalif, Mahomed.

MUHAMMERAH, is situated near the junction of the Jerahi or Tab with the Kuren river; it affords vessels sailing up the Persian Gulf facilities for landing goods, without going on to Basra which lies higher up the stream of the Shatt-ul-Arab.

MUHA NAMBO, Tel. Penerapah wood or Red wood.

MUHA-NIM, Beng. Evergreen bead tree, Melia sempervirens.

MUHA-PATAKA, Sans. from mahat, and pataka, from pat, to throw down.

MUHA-PURUSHA, Sans. from maha, great, and pooroosha, a male.

MUHA-PREMA, Sans. from maha, great, and preman, love.

MUHARRAM, Ar. Hind. sacred, unlawful, prohibited.

MUHARRAM. The first month of the mohammedan year, in which it was held unlawful to make war. Among the shia mahomedans this month is held in peculiar veneration, as being the month in which Hasan, and Hasain, the sons of Ali were killed. Their deaths are the subject of public mourning during the first 10 days when fasting and self-denial are also enjoined. The educated of the sunni mahomedans also regard these days as days for solemn thoughts. The uneducated regard the period as a time for a carnival. See Ali, Zynub.

MUHA-ROURUVU, Sans. from rooroo, an insect.

MUHU-RAT'HI, Sans. from maha, great, and rat'ha a chariot.

MUHA-SENA, Sans. from maha, great and sena, soldier.

MUH-ATMA, Sans. from maha, great, and atman, spirit.

MUHA-VRATA, Sans. vrata is a ceremony to be performed according to a vow.

MUHA-VYADHEE, Sans. from maha, great, and vyadhi, sickness.

MUHA-VIDYA, Sans. from maha, great, and vidya, learning.

MUHBOOB-I-SUBHANI, or Dastageer a mahomedan saint.

MUHDEE WALAY, the name by which Gyr-mahdee mahomedans call themselves.

MUHAINA, Hind. a month.

MUHENDRA, Sans. from maha, great, and Indra, the king of heaven.

MUHESHA, Sans. from maha, great, and isha, glorious.

MUHESHWAR. Sans. The Binlang stones, worshipped as emblems of Siva, are formed at Muheshwar, on the Nerbudda, where a whirlpool occurs and rounds and polishes fallen stones into the form of a lingam. See Hindu, Siva.

MUHESHWARA, Sans. from maha great, and ishwara, glorious.

MUHISHA-MARDINI, Sans. from mahisha, a buffalo, and marda to destroy.

MUHLSTEINE, Ger. Mill Stones.

MUHNEE, a river near Soopul in Muzuffur nagar,

MUHOORUT - KA - SHIKAR, or the Ahairea, in Mewar, an annual spring festival, in which the wild boar is hunted.—*Tod's Rajasthan, Vol. I. p.* 330.

MUHOOYA, Beng. Broad leaved Bassia, Bassia latifolia.

MUHOUSHUDH, Beng. Garlic, Allium sativa.

MUHOWA, a streamlet running near Myapore in Banda and Barra Pahara in Gwalior.

MUHSOOD WAZIRI. See Khyber.

MUHUBHURI-BACH, Beng. Zingiber zerumbet.

MUHUR, Guz. Hind. a Seal.

MUHUTTE, Beng. Solanum melongena.

MUHUTTRANA, Sans. from maha, great, and trana, salvation.

MUI-KI-PHALLI, Duk. Dolichos fabæformis.

MUINA, Beng. Paspalum stoloniferum.

MU-I-PARI, Pers. Saxifraga stenophylla.

MUIR, Sir John, a Bengal Civil servant, author of original Sanscrit texts, 4 vols. Lond. 1858-1863.

MU-I-SHUTR, Pers. Camel's hair.

MUJALLIBAH, also called Makloubah, ruins on the east bank of the Euphrates, $4\frac{1}{4}$ miles N. N. W. from the bridge of Hillah, and $1\frac{1}{2}$ north of the Amram Hill. Maklouba means overturned. Near the Mujellibeh are the remains of Kasr, as well as those of the hanging gardens, and at rather more than six miles from Hillah, standing amidst, and crowning the summit of, extensive masses of ruin, is the Birs, or Bars Nimrud. This has been considered by Niebuhr, Rich, and others, to be the celebrated temple of Belus, and, according to Herodotus, it was separated from the palace by the river. (Lib: i. clxxx.) L'un [des quartiers] est remarquable par le palais du roi, et l'autre par le lieu consacre a Jupiter Belus. The Kasr ruins near Hillah, 750 yards from

Amram Hill. The Mujallibeh is a solid quadrangular mound, the sides of which face the cardinal points. Its height is not more than ninety or a hundred feet in the loftiest part; but Sir R. Porter assigns to it that of one hundred and forty feet, It is called by the natives El Mujallibah, "the overturned:" also Haroot and Maroot, from a tradition handed down, with little deviation, from time immemorial. This solid mound is regarded as the remains of the tower of Babel, an opinion adopted by Major Rennell. As the Mujallibah rises to view, it is seen to overtop the intervening banks of several dry canals. It consists of an immense extent of low rounded mounds, of the same nature as that upon the right or west bank of the Euphrates, called the Birs-i-Nimrud. On the left bank there is, first, the Mujallibah, secondly, directly south of it is the Kasr, a heap of buildings, supposed to represent the great imperial palace with the hanging gardens, close to which is a considerable mass of mounds, which some imagine to be a smaller palace. Still further south is the hill of Amram; a more extensive, though less lofty mass than the last, which must comprise the reliques of many and important edifices. To the E. N. E. at the distance of about six miles from the Mujallibah, is an insulated and lofty conical mound, named Al-Heimer: and, lastly, a considerable conical mound, called the Tuebo, and by some considered to be the N. E. angle of the ancient city, stands about fifteen miles to the north of those just enumerated. There are, besides, a vast number of inferior heaps, some of which indicate the courses of canals that irrigated the country, or supplied distant quarters of the city with water, and some are the remains of ramparts which probably inclosed and defended the principal edifices.—*Major Rennell*; *Mignan's Travels*, p. 10, 161-162.—*Herodotus lib*; cclxxx.

MUJAWIR, a servant who attends the tomb, hermitage, or spot consecrated to a mahomedan saint or person of rank.—*Richard F. Burton's Sindh*, p. 392.

MUJAYAH. See Chaldea.

MUJI, Hind. Phaseolus mungo.

MUJITH, Beng. Rubia cordifolia, *Linn.*

MUJMIL, a Persian version of an Arabic translation from Sanscrit, written in the year 1026, A. D., by Abul Hassan of Jorjan near the Caspian. It gives a description of the Maldives.

MUJNI, Hind. Pluchea, *sp.*

MUJNOON, Ar. a Mohurrum faqueer; also an insane or inspired person.

MUJOUS. Pers. the priests of the Persians, from mugh, an infidel priest, generally applied to the priests of the Zoroastrian guebers, but sometimes to christians. This word is sometimes used, in Persian poetry, to signify a tavern keeper. This is, however, only a metaphorcial application of the term.—*Malcolm's History of Persia*, Vol. I. p. 200.

MUJZOOB, Ar. (lit. abstracted) a class of faqueers.

MUKA, Rus. Meal.

MUKADDAM a head of a gang of labourers. See Lamberdar.

MUKAL. Ar. Amyris commiphora; Gugal.

MUKALLA, Sing. Cassia lignea.

MUKAMBALA, Maleal. Alstonia scholaris, *R. Br. Don.*

MUKAND BABRI, Hind. Eclipta erecta, also Ajuga bracteata.

MUKANIYAN, Maleal. A brahman of a particular tribe in Malabar, wearing the tuft of hair on the fore part of the head.

MUKARATTY, Tam. Boerhaavia tuberosa, also B. diandria, B. procumbens, and other species.

MUKASSIAMAH. See Khiraj, Mukhasa

MUKAVAN, Mal. A tribe of fishermen in Malabar. See Mukwa.

MUKDEESHA or Magadoxa, in lat. 2° 2' N., long. 45° 25' E., an important town on the east coast of Africa.

MUKHANA, Beng. Anneslea spinosa.

MUKHARI or Mukraj, Hind. mahomedans who sell fish, tobacco, jaggeri and gram.

MUKHASA. A portion of land or a village assigned to an individual, either rent free, or at a low quit-rent, on condition of service, or for service rendered. Mukhasadar one holding a mukhasa.

MUKHTAR. Ar. An agent.

MUNG. Hind. The pulse Phaseolus mungo.

MUKHMAL. Guz. Hind. Velvet.

MUKHR SAKARANT. See Now-roz. Sakrant.

MUKHUM SEEM. Dolichos gladiatus, sabre bean. A large bean, which requires a strong support to run over. The beans are dressed as French beans but are not so tender.—*Riddell.*

MUKIA SCABRELLA. *Arn.* Tha-bwot-kha. *Burm.* Bryonia scabrella.

MUKIA. See Aqumuki.

MUKKA. Beng.

Mukka juari, Dek. | Mukka Cholum, Tam.

Maize, the Zea Mays.

MUKKANTI PANDU. Tel. a cocoanut, so called from having three eyes.

MUKKAPU KOKKESA or Mokkapu kokkesa. Tel. Bignonia. *sp.*

MUKKAY-KA-HAJ, the Mecca pilgrimage. See Haj.

MUKKRUH, any thing which Mahomed himself, abstained from without enjoining others to do so.

MUKKI-TAM, Gamboge, also Garcinia pictoria *Roxb.* and Hebradendron gambogioides. *Graham.*

MUKKI-TAILUM, TAM. Gamboge butter. See Oil.

MUK'L, PERS. Amyris commiphora: Bdellium; Googul.

MUKODI or Makkam TEL. Schrebera swietenioides *R.* i. 109; Cor. 101.

MUKOOROOTAY-KEERAY, TAM. greens of Boerhaavia procumbens, also of Boerhaavia diandria.

MUKRAN or Mekran, has a population composed of wandering tribes, its natives on the sea-coast are of larger proportions and blacker complexions, than the northern ones, a circumstance that may probably be attributed to their frequent intermarriages with the negroes of Muscat and Arabia; but the Mukrani are a puny and delicate race when compared to the Beloochee or Brahooe, owing perhaps to the climate, and their sensual lives, for which both sexes are notorious; they likewise drink great quantities of an intoxicating beverage, made from fermented dates. The women of Mukran are, usually, very ugly, and proverbially unfaithful, they set no bounds to the gratification of their passions, at an early period of their lives, they are tottering under decrepitude and premature old age. The men do not seem to be remarkable for longevity. The great bulk of the population of Kutch Gundava are Jet'h or Jut.—*Pottinger's Travels Beloochistan and Sinde*, pp. 306 310.

MUKRU, HIND. Machilus odoratissimus.

MUKSHA, SANS from mooch, to liberate. The hindoo theologic opinion, known as nirvana is one species of muksha or liberation, as koivulya is another: they both mean absorption, excluding every idea of separate identity.—*Ward's View of the Hindoos.* Vol. IV. p. 364.

MUKTO-JOORI, also Shwet Busunda, also Murkanta BENG. Acalypha Indica. *Linn.*

MUKTO-PATI, BENG. Maranta dichotoma, *Wall.*

MUKUL. AR. PERS. B'dellium, also Commiphora Madagascarensis, Balsamodendron Roxburghianum. *Wall.*

MUKUMPALA, MALEAL. Alstonia scholaris.

MUKUND DEO. See Orissa.

MUKARA DWAJA, SANS. from Makara, a water animal, and dwaja, a flag.

MUKURUNDU, BENG. Jasminum hirsutum.

MUKWA a tribe of fishermen in Malabar; those of north Malabar follow the rule of descent a matrice but those in the south, permit of descent of property to sons.

MUL, also Muli, HIND. a root: pokhar mul is Dolomiæa macrocephala,

MUL RAJ. See Solunkhi, Gujarat.

MULA. HIND. Bassia latifolia *Willd.*

MULA. See Bhakta Mula.

MULAIM PERS. soft; an ointment.

MULAKA, SANS. Radish.

MULAKARNE-MARM, TAM. Toddalia aculeata, PERS.

MULAKARANG VARAY PUTTAY, bark of Toddalia aculeata.

MULAM PALLAM, TAM. Mulam Pandu. TEL. Cucumis melo *Linn. W. and A.*

MULA NACSHITRA. See Komarpal.

MULA PRAKRITI. See Sacta.

MULATHI. HIND. Glycyrhiza glabra.

MULAYAN, MALEAL. A servile tribe, the same as the Palayan.

MULAZIM. HIND. a servant, also farm servants agricultural hired laborers.

MULBERRY, species of the Morus or Mulberry trees and their fruit. In the Punjab there are red and white mulberries, and two sorts of each color, one is a small oval, being rather sweet, but a most miserable fruit. The other, called shahtut, is a very long narrow fruit, looking almost like a caterpillar, either greenish yellow or red-black in color; this fruit is somewhat better than the first kind, it is very sweet, but has no flavor. The real shahtut, the "royal mulberry" of Kashmir, is a fine, large, sub-acid fruit, it is dried and made into flour, the bread from it is nutritious and fattening. The *Hill mulberry*, or kimu is the Morus serrata.

Toot or Karoon, is the Morus Indica, a tree of fast growth, attaining its full size in 20 years, when it becomes useful.

The leaves of the red and white mulberry trees form the food of the worm (Bombyx mori) yielding the silk of commerce. They are quite distinct from the Philippine mulberry, which is the Morus multicaulis of botanists. Beerbhoom mulberry gardens are innumerable,—dotting the country in patches of a dark green colour.—*Travels in India Vol.* i. p. 65. *Commissioner Jubbulpore Division.*

MULBERRY, INDIAN. Morinda citrifolia, *Linn.*

MULBOOS-KHAS NAZR, an annual supply of clothing materials formerly sent from Dacca to the emperor of Delhi.

MULCER, a tribe inhabiting the foot of the Anamallai hills very useful in the forest.

preparing elephant ropes from the vaca nar, assisting in the clearing of brushwood and the repair of roads, &c., for which they are paid. See Malai Arasar.

MULETI, Hind. Glycirrhiza triphylla.

MULEZYE, See Khyber.

MULGEDIUM. See Fungi.

MUL GRASSIA. See Grassia; India Katteywar.

MULHAR RAO. See Holkar. Mahratta Governments in India.

MULI, Hind. Raphanus sativus, radish; any garden root, root of Cochlearia armoracia—*Linn.*

MULI ABDUR RAHMAN, See Semitic races.

MULI BARANI, Hind. Brassica Griffithii.

MULI-KA. Tel? Hind. Balsamodendron Roxburghianum.—*Wall.*

MULILA, Maleal. Xanthoxylon rhetsa, *D. C.*

MULILI ? MARAM. Tam. Gualtheria erasoides *Daval. W.* and *A. Hook.* and *Thom.*

MULIM, Hind. Gloriosa superba.

MULIN, Hind. Bignonia Indica, also Solenanthus sp.

MULINGHI, Tam. Radish.

MULK, the third title amongst Indian mahomedans, as Suraj ul Mulk, Sharf ul Mulk.

MULKAH, a stronghold, near the Mahaban mountain occupied by Mahomedan religious fanatics from Hindustan. It is situated on one of the southern spurs of Mahaban. Major James, C. B., Commissioner of Peshawur, induced the Boner tribes not only to surrender after the havoc done among them but to send a contingent of two thousand men with the Corps of Guides to burn down Mulkah. Thus, the elder branch of the Eusufzai repeated the vengeance which they once before took on the fanatics when in May 1831 their fathers rose against Syud Ahmed the founder of the sect, who was then slain at Balakot on the Indus, drove his family to take refuge with the nawab of Tonk who long sheltered them, and expelled his Ghazee followers.

MULEEDA, a cloth made at Amritsar.

MULE FERN. Memionitis cordifolia.

MULEI, Hind. Farsetia Edgeworthii.

MULEN SCHENA.—? Amorphophallus campanulatus.

MULES seldom go so few as 30 miles in a day, though carrying a load of about 3 cwt., and passing over such kotals or passes, as would appal even a Spanish muleteer. See Iran.

MULKA NAAD, See Korambar.

MULKAS, Tel. species of Bambusa.

MULKGIRI, Hind. Circuits.

MULKLAVU, Maleal. Salmalia Malibarica, *Schott.*

MULLA, also Mullana Ar. Hind. a mohamedan learned in the law; a schoolmaster, a mahomedan teacher.

MULLA BARK, bark of Zyzyphus nummularia.

MULLAGHAI. Tam. Capsicum.

MULLAKU, or Muraku, Tam. Wax.

MULLAKUND, See Khyber.

MULLAY MUNTHA-KEERY. Tam. Capsella bursa pastoris.

MULLA MUSTE or Uste, Tel. Solanum trilobatum, *L.* The Sanscrit is Alarkah, which, though stated to be Calotropis gigantea, is applied to Sol. trilobatum in Telingana. The leaves are used as a vegetable and are believed to improve the intellect according to the verse: "By offering the Alarkah leaves he became a prince," alluding to the servant of a foolish king, who having made his master wise by feeding him daily on uste leaves, was rewarded by promotion to a princedom.

MULLANGI, Tel. Raphanus sativus, *L.*

MULLEN-BELLERI, Maleal. Cucumis sativus, *L.*

MULLEER RIVER, 16 miles from the town of Kurachee.

MULL ELAVA MARAM, Tam. Bombax Malabaricum or Salmalia Malabarica.

MULLELAVOO, Can. Salmalia Malabarica.

MULLENEE, a river near Jowrah in the Indore territory.

MULLER, Maximilian, a learned German, who settled in England as professor of Sanscrit; editor 1849—1856 of the Rig Veda —1859, author of History of Ancient Sanscrit Literature.

MULLET FISH, Mugil cephalus.

Puthin,	Hind.	Maddava meen,	Tam.
Arabi mutchi,	Duk.	Bonta,	Tel.

The mullets spawn largely in estuaries and apparently nowhere else. The seer, Cybrium Commersonii seems to spawn very near the mouths of the estuaries, while others appear to ascend nearly as high as the tidal influence for the purpose. The mullet lives largely on shrimps and sand-worms. A small plot of some four or five acres in the Mangalore backwaters was therefore buoyed off to be left undisturbed for shrimps to breed in—*Ain's Mat. Med.* p. 155, *Mason. Thomas.*

MUGIL CEPSALOTUS. *Valenciennes.* The Tennasserim seas have large eyed mullet, valuable for the table and

common in Calcutta, but distinguished by its small head, smaller scales, and goggle eyes which appear to be starting out of its head.—*Mason.*

MUGIL SUBVIRIDIS.—*Valenciennes.* A small mullet often found in great numbers in the river near Maulmain, many of the Burmese regard it as the young of M. Cepsalotus, but it is a distinct species.

MULLEZYE; See Afghan.

MULLI, Tam. Solanum Indicum, *Linn.*

MULLIKA, Beng. Arabian jasmine, Jasminum sambac.

MULLI KIREY, Tam. Amarantus polygamus.—*Linn Roxb.*

MULLOH, a pass in Beluchistan. The Bolan pass on the borders of Saharawan, leads from the Dashti-i-be-dowlut to Dadur, and is the great route of communication between the Western Affghan provinces and the countries opening on the Indus. It is a continuous succession of ravines and gorges. The air in the lower part of the pass is in summer oppressively hot and unhealthy. It extends from 29° 30'; 67° 40'; to lat. 29° 52', long. 67° 4'—55 m.; or ½ m. wide at entrance. The entrance is 800 ft.; Ab-i-gôom, 2,540; crest, 5793 ft. Average ascent, 90 ft. per mile. The Bolan pass with the Mulloh pass, far to the south, are the only level routes intersecting the great chain of mountains, defining, on the east, the low countries of Kach Gandava and the valley of the Indus; while westward, it supports the elevated regions of Kelat and Saharawan. There are many other passes over the chain, but all of them from the east have a steep and difficult ascent, and conduct to the brink of the plateau or table-land. Such are the passes of Takari and Naghow, between the Bolan and Mulloh routes, and there are others to the north of the Bolan. This pass is no less important, as occurring in the direct line of communication between Sind and the neighbouring countries with Kandahar and Khorasan. It also constitutes, in this direction, the boundary between the Sard Sel and Garm Sel, or the cold and hot countries (sard-sair, garm-sair cool-journey, warm-journey.) The natives here affirm, that all below the pass is Hind, and that all above it is Khorasan. This distinction is in a great measure warranted, not only because the pass separates very different races from each other, speaking various dialects, but that it marks the line of a complete change of climate, and natural productions.

The Bolan river is about 70 miles long, the Sir-i-Bolan Pass, in lat. 29° 51', long. 67° 8' is 4,494 ft. above the sea. It is remarkably sinuous, but runs generally south-easterly; from a junction with the Nari River. It is liable to inundation; and as its bed, in some parts, occupies the whole breadth of the ravine, travellers are frequently overtaken by its torrents. Falls 3,751 ft. in 54 m. from source to Dadur.—*Masson's Journeys*, Vol. I. p. 338. See Kabul, Kandahar; Kelat.

MULLOO KEERAY, Tam. See Moolokarang Varay puttay.

MULLA, Sans. strong, from mal, to hold.

MULLU. See Kurumbar.

MULLU DOSA KAIA, Tel. Cucumis momordica, *Roxb. W. & A.*

MULLU BOMMA KACHCHIKAI, Tel. A sort of spinous Arum? Pothos sp.? apparently; from the Golukonda hills.

MULLU JILUGA, Tel. Æschynomene Roxburghii, *Spreng.* Smithia aspera, *R.* iii. 343.

MULLUM CHUNDE—? Solanum verbacifolium. *Linn.*

MULLU MODUGA, Tel. Erythrina sublobata, *Roxb. W. & A.*

MULLUNG, a mohurrum fukeer. An order of mahomedan devotees.

MULLU PENDALAM, Tel. Dioscorea pentaphylla, *L.—R.* iii. 806—*W. Ic.* 814.

MULLU TOTA KURA, Tel. Amarantus spinosus, *L.—R.* iii. 611.—*W. Ic.* 513.

MULLU VANGAY, Maleal. Briedelia spinosa, *Willd.*

MULMUL KHAS, Hind. a fine muslin fabric. See Cotton manufactures.

MULMURACA, Tam. A Ceylon tree which grows to about 24 inches in diameter, and 25 feet in height. It is used by the natives for canoes, catamarans, and many other purposes. It produces a fruit which, with the leaves of the tree, is used medicinally.—*Edye, on the Timber of Ceylon.*

MULO, Rus. Soap.

MULOO GOVINDA, Tel. Barleria prionites.

MULOOK-UT-TUAIF. See Kabul.

MULOO MANIK. See Kattyawar.

MULOO VENGAY MARAM, Tam. Briedelia spinosa.

MULSARI, Sans. Mimusops elengi. Mulsari-ka-Phool, Hind. the Flowers of Mimusops elengi.

MULSARI, a tribe occupying the Anamallai forests. See Malai Arasar, Mulcer, India.

MULTAN, the name of a district and of a town in the Punjab. The town being near the left bank of the Chenab river. Multan district bounds Bahawal-poor on the north. Multan town has had its name repeatedly changed; it is supposed to be the capital of

the Malli, of Alexander's historians, the place where Alexander was wounded. It was taken by Chach in the seventh Century, and now contains about 45,000 inhabitants. Its gardens are well stocked with fruit-trees, as mangoes, oranges, citrons, limes, &c. Its date-groves also yield much fruit, and vegetables are grown in great plenty. The inundations of the Ravi river extend to the city, but it is three miles distant, and has what is called a bandar, or boat-station; whence there is communication with the Indus, and, consequently, with the sea. The area enclosed within the walls being compactly built over, the city may be supposed to contain not less than eight or nine thousand houses or from forty to forty-five thousand souls. The Multan district produces corn, oranges, palms, sugar, cotton, and indigo. Turkistan and especially the city of Bokhara, supplies Multan with silk of three kinds, namely, Lab-i-abi, Charkhi, and Hoshkari. These silks are purchased respectively in Bokhara from 7, 9, to 12 rupees per seer, and sold in Multan from 10, 12, to 15 rupees. One camel-load of the first kind of silk, which is equal to 6½ maunds in weight, costs at Bokhara 440 tila, or 2,837 rupees 8 annas. Each tila makes 6 Nanakshai rupees and 6 or 7 annas. The trade of Bokhara to Multan is generally conducted by the Lohani and Shikarpuri. They load their goods on camels at Bokhara. Multan indigo, notwithstanding its impurities, is of good color, and therefore possesses the quality which constitutes the chief value of this article. Some imported from Khyrpoor was found superior to that of Multan, and valued at Rs. 10 a maund more. The plant is indigenous both in Sindh and the Punjab; it is exported only to the Persian Gulf, Afghanistan and Bombay. Burton states that the people of Multan murdered Shams of Tabriz, the celebrated Murshid, or spiritual teacher, and the more celebrated Hafiz, in order to bury him in their town. The Affghan Hazara, he says, make a point of killing and burying in their own country, any stranger who is indiscreet enough to commit a miracle or show any particular sign of sanctity. Multan city was conquered by Shahab-u-din in 1171. Multan fortress, with Mulraj and garrison after a prolonged siege, surrendered unconditionally to the investing Indian Army on the 22nd Jan. 1849. In the time of Akbar no less than seventeen districts or separate pergunnahs, were attached to the province of Multan. All that General Cunningham can identify are Uch, Diraiwal, Moj and Marot, all to the east of the Sutlej. The old town of Uchh is situated on the eastern bank of the Panjnad, 70 miles to the south-south-west of Multan, and 45 miles to the north east of the present confluence with the Indus at Mithunkot. He thinks, also, that Uchh must be the Iskandar, or Alexandria, of the Chach-namah, which was captured by Chach on his expedition against Multan.—*Richard F. Burton's Sindh, p.*357-8. *Mohan Lal's Travels, p.* 392. *Masson's Journeys Vol. I. p.* 396. *Vigne's a personal Narrative, p.* 17. *Cunningham* p. p. 219-243. *Ancient Geog. of India* p.p. 215, 243. See India, Kabul, Malli, Punjab, Khetri, Khyber, Kulm, Raien.

MULAGRAHI. Sans. From mala, filth, and grahin, receiving.

MULUGU CHETTU or Togaru chettu Tel. Morinda citrifolia, L—R, i. 541. These names seem to be applied indifferently to M. citrifolia and M. tinctoria.

MULU MODUGA or Badadam. Tel. Erythrina sulobata, R. iii. 254.—*W.* and *A.* 801. Br. applies this to Amoora (or Andersonia) rohituka. *W.&A.* and conjecture with probability that E. sublobata is a var. of E. suberosa.

MULUKA RASARI. Tam. Eumeta Cramerii *Westw.* Wood Moth.

MULU KIRI. Tam. Amarantus spinosus. *Linn. Roxb. W. Ic.*

MULUK-UT TAWAIF. See Persian kings.

MULUM KUNDUM. Sans. root of a plant.

MULU MURUKA. Tam. Erythrina Indica, *Lam.*

MULUNG, a rude pagan tribe on the hills of Assam on the eastern frontier of the Mikir and Cachar. See India.

MULUNGU. See Semitic races.

MULU TOTA KURA. Tel. Amarantus spinosus. *Linn. Roxb. W. Ic.*

MULU-VILLARI. Tam. Cucumis sativus. *Linn.*

MULU VEMPALI. Tel. Tephrosia spinosa. *Pers.* Galega *sp. R.* iii. 383; G. pentaphylla, 384.

MULVI. A mahomedan learned in the Koran, the plural is Mulla.

MUM.—? A fermented liquor, brewed principally from the malt of wheat.—*Faulkner.*

MUMANI. Hind. Sageretia Brandrethiana also Arnebia echioides; peil mundi is Tanacetum vulgare.

MUMANRAI. Hind. Pshtu. Sageretia oppositifolia.

MUMASENNI. One of the aboriginal tribes of Persia.—*Malcolm's History of Persia*, Vol. i. p. 27.

MUMAT Ar. or death, created on the tenth day of Mohurrum.

MUMDOTE. A Cis Sutlej state, it is a mahomedan chieftaincy, and was re-established in 1863.

MUMGO-PISIN. Maleal. Gum of Moringa pterygosperma.

MUMIAI. The Mumia orientalis of the ancients, mentioned by Dioscorides (iii. 99), was obtained from Persia, was deemed of singularly healing qualities, and hence named Sarcocolla. Ouseley mentions that at 1½ mile from Khesvieh village, which belongs to the territory of Darabjerd, he sketched the Koh-i-Mumiay or "Mummy Mountain," situate within three or four miles. It is an interesting locality from the mumiai or mummy, produced in its internal cavities. It is a blackish, bituminous matter which oozes from the rock, and is considered by the Persians as far more precious than gold; for healing cuts and bruises, and causing fractured bones to unite. In the vicinity of this Momiai cavern is a village called Ayin (or rather Ayi) the name of which has been compounded with mum or "wax" so as to form the word mum-i-ayi or "the wax of Ayi. The more concise account, given in Ebn Haukal's translated work (p. 133) sufficiently agrees with this. *History of the Manners and Customs of Ancient Greece*, Vol. iii., p. 406. *Baron C. A. De. Bode's Travels in Luristan and Arabistan.* p. 324. *Ouseley's Travels*, Vol. ii., p. 119. See Asphalte, Petroleum, Momiai, Sarcocolla.

MUMMURTTI, the Hindu Triad, consisting of Brahma, Vishnu, and Siva or Isvara; literally three forms from mur three and mur't forms.

MUMMY, the Egyptians believed in the re-occupation of the body, by the soul, and their object in preserving the body was to have it ready for the re-entry of the soul after completing its period of migrations. The mummy cases of Egypt were made of the wood of Cordia myxa.

MUMTAZ MAHAL BANU BEGUM, or, more briefly, Mumtaza Begum, was the daughter of Asoph Jah, and the niece of Noor Jehan. She was twenty years married to Shah Jehan, and bore him a child almost every year. Bernier says, she was that extraordinary beauty of the East, whom the emperor loved so passionately that his conjugal fidelity was never it is said, impeached while she lived. The death of the Begum occurred on the 18th day of July 1631 occasioned by her giving birth to a daughter, who is fabulously said to have been heard crying in the womb by herself and her other daughters. The sultana died in 2 hours after the birth of the princess. Her husband, Shah Jehan erected over her remains a magnificent tomb, known to Europeans as the Taj-Mahal, a corruption of Mumtaz Mahal. Travernier says that, in building the Taj, twenty thousand workmen were employed for twenty-two years in its erection and he states it was erected by a Frenchman of the name of Austin de Bordeaux. The brick scaffolding is said to have cost as much as the building itself. The marble had been presented by the rajah of Jeypore, and was brought from its quarries, a distance of 140 miles, upon wheeled carriages. Her husband died in A. D. 1666. In the middle of the apartment, underneath the great cupola, are the cenotaphs of the royal pair. They lie side by side, the empress to the left. Her name, Mumtaza Mahal Banoo Begum, and the date of her death, 1631, are read on the slab. That of her husband and the date of his death, 1666, are also inscribed upon the other tomb. *Tr. Hind.* Vol. i., pp. 413, 414.

MUN. Beng. Crotalaria laburnifolia.

MUN also Turunjabin. Arab. Manna.

MUN or Maund, forty seers or eighty pounds, a measure of weight. See Maund; weights and measures.

MUNA, according to some mahomedans, the place where Adam was buried. See Abu Kubays.

MUNA. Beng. Crotalaria laburnifolia. *Linn. Rheede. Roxb. W. & A.*

MUNAGA. Tel. Moringa pterygosperma, *Gært. W. & A.* 545—*Ill.* 77.—Hyperanthera moringa, *R.* ii. 368. *Rheede.* vi. 11. Munaga-kaia, the pods. Munaga-koora, the greens. Munaga-poo, the flowers. Munaga Vayroo, the root.

MUNAI. Tam. Castor.

MUNAKKA. Hind. Vitis vinifera, dried grapes, common seed raisins.

MUNAL. Hind. The munal or monal pheasant, Lophophorus impeyanus called also nilgir.

MUNAS, a river near Byagorah in Rungpoor.

MUNCHA-KUNDA, Tel. Amorphophallus campanulatus.

MUNCHAR. See Lakes; Munchur.

MUNCHEEASHEE. See Kush or Cush.

MUNCHETTY MARAM. Malayala. A tree of little value which grows in Malabar and Canara, to about 25 feet in height, and 18 inches in diameter: it is used by the natives for coasting vessels and house building.—*Edye, Forests of Malabar and Canara.*

MUNCHI NOONAY, Tel. Gingelly or Sesamum oil, oil of Sesamum orientale.

MUNCHUR LAKE, amid the generally arid, dreary, and sterile character of the scenery of Sindh, Lake Munchur forms a fair expanse of calm transparent water, lying beneath the mountains and surrounded with rich foliage. *Postan's Personal Observations*, p. 9.

MUNDA-PHORA, Guz. A mahomedan mendicant in the west of India, who, to extort charity, draws blood from his own head or other parts of his body; from moonda the head, phorna to break.

MUNJENATI WOOD, also Munjenati maram, Anglo-Tam. is used for making doors, stocks to matchlocks, and for other purposes. *Ains. Mat. Med.* p. 208.

MUNJUN, Hind. Dentifrice made of charcoal, of betel nut, of almond shell, or of frankincense and alum.

MUPAN, or Moopen, Maleal. a class of slaves in Malabar.

MURDA-FAROSH. Pers. Seller of the dead.

MURDDHABHISHIKTA, Sans. A mixed caste, sprung from a brahman father and kshatriya mother, and following the profession of arms.

MUNDAH, a race occupying the eastern and southern parts of Chota Nagpore. The Mundah, Ho and Oraon are all divided into families, called Kili or Clan, and may not take to wife a girl of their own kili. Manki is the name applied to the Mundah chiefs, in the southern parts of Chota Nagpore. The Manki, of Chota Nagpore have acquired considerable estates. The Mundah and Ho houses are more isolated with better accommodation than those of the Oraon, with verandahs, and separate apartments for the married and unmarried members. Every Mundah village has its own dancing place. The Mundah comprise about two-thirds of the population of the five pergunnahs of Silli, Tamar, Barundah, Rahey and Bundu, all others being recent settlers. But many of the Mondah Kol have been dispossessed of their ancestors' lands, by middlemen, brahmans and rajputs. The Mundah settlements are chiefly in the eastern and southern parts of Chota Nagpore. The Mundah and Sontal are amongst the ugliest of mankind, the Sontal being remarkable for good nature and ugliness. They are more like Hottentots than Negroes.

Munda features are flat and broad. The extreme features of this race are high cheek bones, small eye orbits often with an oblique setting, flat faces, without much beard or whisker, and in colour from brown to tawny yellow. The richer people of the Mundah, who aspire to be zemindars, wear the poita, reverence brahmans and worship kali, but the mass continue in their original faith. The great propitiating sacrifices to the local deities are carousals, at which they eat, drink, sing, dance and make love, and the hindus settled in the province propitiate the local deities. The Mundah country is arranged into Purha or divisions, each consisting of twelve or more villages under a chief, and the chiefs meet, at times for consultation.

Many of the Oraon and some of the Munda clans or kili, are called after animals, the eel, hawk, crow, heron, &c., and the clans do not eat the animal whose name they bear. The dead of the Moondah and Ho are placed in a coffin along with all the clothes and ornaments used, and all the money the deceased had, and all burned. The larger bones are preserved till a large monumental stone can be obtained, and the bones interred below it. The Ho near the houses, the Oraon separate from the village. They are taken to the tomb in a procession, with young girls bearing empty and partly broken pitchers, which they reverse from time to time to show that they are empty. The collection of these massive grave stones under the fine old tamarind trees is a remarkable feature in Kol villages. The stones are sometimes so large that the men of several villages are required to move them. The bones are put with some rice into a new earthen vessel, deposited into the hole prepared for them and covered with the big stone. The Munda and Oraon races are fond of field sports and all game, large and small, disappear from near them. They form great hunting parties. Fishing and cock fighting are also resorted to. The Munda and Ho have a shamanite religion. They have no worship of material idols, but Singbongu, the sun, is the supreme being, the creator and preserver, a beneficent deity; they have secondary gods, all invisible and generally malevolent; sacrifices to Singbongu are made of fowls, pigs, white goat, ram and buffalo.

The Oraon worship the sun under the name of Dhurmi, as the creator and the preserver, and offer white animals to him in sacrifice.

Mundah, Ho and Oraon are all divided into families, called kili or clan, and may not take to wife a girl of their own kili.

Manki, is the name applied to the Mundah chiefs, on the southern parts of Chota Nagpore.

Mundah and Ho houses are more isolated, with better accommodation than those of the Oraon, with verandahs and separate apartments for the married and unmarried members. Every Mundah village has its own

dancing place. General Cunningham Suggests, pp. 505 507 that the Munda are the ancient Murunda.—*Campbell, pp.* 150 151. *Major Dalton*, pp. 76, 94, 154, 158, 159, 160, 163, 168, 188-89, 196. *Major Dalton. Mr. G. Campbell*, p. 131.

MUNDANE. See Myen-mo.

MUNDANE EGG. See Lakshmi, Vedas.

MUNDAPA, in hindu temples, is the part of the building known in architectural nomenclature as the " pronaos." The word is also written Munduf, also Mantapam. The mindra or cella, in hindu temples, contains the statue of the god. The Mindra, dedicated to the linga, is a double-roofed Gothic building, the body square, but the upper part short and tapering to a point. It contains one, two, three, or more rooms, about three cubits by four, with a porch in front for spectators. The centre room contains the lingam. Mindra, says Mr. Ward, means any edifice of brick or stone; but custom has appropriated it almost exclusively to the temples of the lingam.—*Ward's View of the Hindoos*, vol. ii. p. 1.

MUNDAREH,— ? Bauhinia acuminata.

MUNDARE-KAI, Tam. This fruit grows in the extreme southern parts of the Peninsula, and is eaten by the common people.—*Ainslie*, p. 241.

MUNDARUK, Beng. Coral tree; Erythina fulgens.

MUNDAVALLI, Maleal. Calonyction grandiflorum, *Choisy.*

MUNDEE, Sans. Duk. Sphæranthus Indicus; also Sphæranthus hirtus, *Burm.* See Mundi.

MUNDAY, a kind of sweetmeat.

MUNDEE or Mundi. See Kohistan.

MUNDEE, Hind. ? A market. Sabzi Mundi, Hind. the green-market, the vegetable market.

MUNDEL, a cloth of cotton and gold, obtainable in Kutch, costs Rs. 8-4-11. Mundel, an article of dress.

MUNDIA. See Kutch or Cutch.

MUNDI BUTI, Hind. Sphæranthus hirtus; S. mollis. Gorakh-mundi, Hind. is Lippia nodiflora. Rat-mundi, Hind. is Macrotomia euchroma, also Trichodesma Indica. See Mundee.

MUNDI-NUGGUR. See Jullundhur.

MUNDIRI-MARAM, Tam. Anacardium occidentale, *Linn.* Mundiri-Pisin, Tam. the gum of Anacardium occidentale, *Linn.*

MUNDISORE, a city of Malwa belonging to Sindhia. It is surrounded by poppy cultivation on the banks of a noble river but is becoming impoverished.

MUNDLA ARU, H. the nectarine, Amygdalus Persica, var. lævigata.

MUNDLAMOOSTEE KAI, Tel. Sc. num trilobatum.

MUND-MALA, Hind. the necklace of human heads which is suspended from the necks of Siva and some of his avatars, and of Parvati, as Kal, and Kali. *Cole's Myth. Hind.* p. 389. See Siva.

MUNDODRI, the ancient capital of the Purihara Rajpoot race.

MUNDODARI, Sans. from manda, small, and oodara, the belly.

MUNDOOKA BRUMMI, Tel. Hydrocotyle Asiatica, *Linn.*

MUNDOOKA PURNI, Sans. Hydrocotyle Asiatica, *Linn.*

MUNDRI MARAM, Tam. Anacardium occidentale. The Cashew-nut tree.

The fruit.

Cashoo Apple,	Eng.	Cadju,	Malay
Moondri pullum,	Tam.	Pertica Manjo,	,,
Moonta mamedi pandu,	Tel.	Jamboocerang,	Sum-
Cajoo,	Duk.	Beejara Sula	Sans,

The nut.	*The oil.*
Mundri-kottay,	Mundri-kottay-yonnai,
Cashew-nut,	Cashew-nut-oil,

This fruit occasionally appears at the tables of Europeans in India. It is very succulent and is considered by the Natives as possessing a peculiar cooling quality. The tree is the Kapa mava of the Hortus Malabaricus, in which Rheede tells us, that the juice of the fruit is supposed to be of use in diarrhœa and to cure diabetes.—*Hort. Mal.* para. 3, p. 67; *Ainslie*, p. 227.

MUNDUKA-PURNI. Sans. Hydrocotyle asiatica.—*Linn.*

MUNDUL KANGRA. Eleusine coracana, *Gært. Roxb.*

MUNDUP, Hind. a canopy. See Mundapa.

MUNDU-VANGA See Nair; Polyandry.

MUNDWA, Hind. a pandal, a temporary shed, constructed of bamboos and mats. Mundwa- ki-bibian-ka-khana, a mahomedan ceremony.

MUNEE BEGUM, a European lady of Akbar's harem. The emperor survived his Lusitanian mistress and showed his affection for her memory by erecting over her remains a handsome tomb at Secundra. In this tomb was located for many years, the Press of the Church Mission Society, and its premises afforded shelter to 300 orphans in the famine of 1838. *Tr. of Hind.* vol. ii. p. 17.

MUNEE GUNGARAY, Tel. Hibiscus populneoides.

MUNEE KEERAY, also Passoo-munnæ keeray, Tam. Premna integrifolia.

MUNEM MANUS, Hind. Jasminum arborescens.

MUNG, Hind. Phaseolus mungo, *Linn.*

MUNG-LADAKHI, Hind. a vetch or pulse Cicer sp. ?

MUNG SAFED, Pshtu. Phascolus aurus, Hind, Mung. Saccharum munja, is a large grass.

MUNGA or Kantena. Tel. Crotalaria. anthylloides *Lam.*—*W. & A.*—C. stricta, *R.* iii. 265.

MUNGA. See Simiadæ.

MUNGA, Hind. Coral.

MUNGA, also Sujna, Duk. Hind. Horse Radish Tree; Hyperanthera moringa. Mungay ka Phool, Duk. Flower of Hyperanthera moringa, Mungay-ki-bhaji, the greens; Mungay ke jhar ki jar, the root.

MUNGALA WANLOO, Tel. Barbers.

MUNGAPI, Tam. Nyctanthes arbor tristis.

MUNGASHT. See Luristan.

MUNGEESTUN, Mahr. of Bombay, Garcinia mangostana, *Linn.* The mangosteen.

MUNGEVENAH, Tam. a Ceylon tree which grows to 30 inches in diameter, and 8 feet long. Wood close in its grain and light, used for gun-stocks, poles of palanquins, sandals,&c.,monkeys and pea-fowl,feed on the fruit, &c .—*Edye, on the Timber of Ceylon.*

MUNG-FAN. See India.

MUNGFI, also Adis-manis, Jav. Aniseed.

MUNGHI, a river near Tekmah in Azimgurh, and running near Ghazipur.

MUNGIL, or Munjil. Tam. Bambusa arundinacea and other species of Bambusa. Mungil Arisi, Tam. the Seed. Mungil Kuratu, Tam. the young plant. Mungil Oopoo. Tam. Tabasheer.

MUNGINATI, Mal. Morinda tomentosa.

MUNGINATI MARAM, also Sapprah Maram, Tam Bixa orellana.

MUNGI PEITUN, a town on the Godavery, probably the Pilthana of the Periplus.

MUNG-KA-DAL, Hind. Phaseolus mungo.

MUNG-KHONG. About the 14th century of the Christian era, the Lau were a powerful and conquering people in the upper portion of the basin of the Irawadi, where their capital was at Mo-gaung (Muang-gaung or Munk-khong) and whence in A. D. 1224, they sent an expedition which subjugated Assam and established Ahom rule. Their native country was a portion of the basins of the Mekong and the Menam, including Yunnan. About the same time, they took possession of a higher portion of the upper basin of the Mili, where their chief seat was at Khamti, whence the name by which this branch is still known. At present, the Lau, under the names of Shan and Khamti, are found in Upper Assam, and scattered over a large portion of the northern half of the basin of the Irawadi, nearly to the confluence of the Khyeu-dwen with the principal stream. Scattered villages are even found in Arakan; on the eastern side they are scattered along the Sa-luen as far as 18°. The whole of the Menam basin is in their hands, with the exception of a small part of the right side near its head; and they also occupy a large portion of the basin of the Me-kong. The eastern tribes are known as Lo-Lo, Lau and Thai.

MUNG-KUDU, Malay. Morinda umbeltata, produces a dye stuff. The best dye is procured from the bark of the roots of three year old plants It is one of the commonest red dyes in India; though the colour is dull, yet it is considered faster than the brighter tints obtained from other substances.

MUNGLAD, a river near Surahan.

MUNG MYIT. See India.

MUNGOCHAR a valley, southward of that of Moostung, more circular in form, and of much less extent; destitute of trees, save a few stunted mulberries. See Baluchistan, Kelat.

MUNGOH. Hind. A climbing plant of the Himalaya, growing 20 to 30 ft. high.

MUNG-PHALLI, Beng. Mahr. Fruit of Arachis hypogæa, Ground nuts.

MUNGRA, Hind. Raphanus caudatus.

MUNGRIS, Malay. A wood of Singapore, while fresh, it is nearly as hard as the iron-wood, and more difficult to be worked; it is very durable.

MUNGSI, Jav. Dill seed.

MUNG THIKIRI, Hind. Phaseolus radiatus also Phaseolus Roxburghii, *W. and* A.

MUNGUL, an ancient dependency of Kuhlor, which was declared independent on the expulsion of the Goorkha. Its tribute payment is Rupees 72. The revenue, Rupees 1,000, population, 917.

MUNGUL, or Munga, or Mungear. See Hot Springs.

MUNGULA. In hinduism, Kartikeya is the leader of the celestial armies, Mungula is the Mars of the hindus. He is one of the planets; and is of the Kettri caste. He was produced from the sweat of Siva's brow; and is painted of a red or flame-colour, with four arms, holding in his hands a trident, a club, a lotus, and a spear. His vahan is a ram.—*Cole. Myth. Hind.* p. 132. See Graha, Vahan.

MUNGULU-CHUNDIKA, Sans. from mangala, good, and chandika. wrathful.

MUNGUL PANDY. See Panda, Punda.

MUNGULA-VARA, Sans. from mangala, good, and vara, a day.

MUNI, Sans. A hindu sage: maha-muni, a great sage.

MUNI, Tam. Erythrina suberosa. *Roxb.*

MUNIA. Sind. fibre of Amphidonax

karka. *Lind.*

MUNIA PECTORALIS. One of the genus of birds called Munia. See Birds.

MUNICIPALITIES. The Mahratta people have, amongst them, outside every village, the pariah or dher, whom they designate the Mhar; the tanner who is called Mhang, and inside the hamlets dwell the Dhor, or tanner. In Hindustan and Bengal the republic or village system has been greatly disturbed by the repeated inroads and conquests of foreign races and the long period of mahomedan rule and the village officers and servants are less complete. But, even there, the headman and the accountant are almost invariably retained and some of the other officers and servants are also to be found and in most instances the offices are hereditary, are capable of being mortgaged or sold: are paid by recognized fees and perquisites, by allotments of grain at the time of harvest or sometimes by portions of land held rent free or at a low quit rent. In the Canarese and Mahratta countries the village authorities are still ruling. They greatly vary in number and in duties, but there are office holders who claim to be descendants of the persons who first settled and at dates long before the oldest of the European dynasties were established. Potails in the Mahratta country, trace their descent from persons who settled a thousand years ago and more in the villages they now hold and the same is to be found amongst the Reddi and Gauda of the South and East, it is this that preserves the Indian villages from the changes which would otherwise have occurred from the irruptions of the Aryan, Brahui, Jat, Persian, Tartar, Rajput, Arab, Moghul, Afghan, Portuguese, French and British. Amongst the Mahratta, office bearers are known as Balute or Alute; amongst the Canarese, as Ayakarru, Ayagarru or Ayangaudlu. The following Municipal officers may be enumerated:

Head officer, styled Potail, Reddi, Gauda.
Assistant do. or Changala.
Accountant, or Kalkarni.
District do. or Despandi.
Chaudari, or convener of trades.
Money-changer, assayer, gold and silversmith, or Potadar.
Barber or Nhawi or Nai.
Washerman, Parit, Dhobi.
Temple servant, or Gurao.
Carpenter or Sutar.
Potter or kumbar.
Gatekeeper or watchman, usually a pariah or Mhar, Mhang, Ramusi or Bhil, called eskar, veskar, tallari.
Waterman do. do. do.
Astrologer or Josi.
Shoemaker or Mhang.
Bhat or Bard.
Maulana or Mulla, a mahomedan priest.
Corn meter.
Blacksmith.
Notary.
Sweeper.
Tailor.
Physician.
Musician.

The Mahratta village head, the potail, rents the lands to cultivators, collects the Government land tax, and forwards it to the tahsildar. He is also the Civil Magistrate, and settles petty civil matters to the extent of two maunds of grain, or four or six rupees and sends higher claims to the tahsildar. In criminal matters he is only the police, and sends all to the Amin. In lieu of pay for the above services, the potail is allowed from 25 to 50 bhighas of land, rent free, the land tax being about Rupees 3 or 4 the bhigah. For the cultivation of his rent free lands two to four bullocks would be needed because, from 10 to 16 bhigahs, according as the rains are heavy or light, are all that a pair of bullocks can get over. There are generally, two or four potails in a village, not always of the same caste, for instance the village of Khanpur, zillah or Nandair has four potails, two Mahratta, a Canarese speaking lingaet, and a Kulkargah, and there are a few brahman and mohamedan and pariah potails, but a Christian potail is unknown.—*Wilson's Glossary.*

MUNIET. Malay. Bezoar.

MUNI GANGARAVI Tel. Thespesia populneoides.—*Wall.*—*R.* iii. 191.

MUNI KIRE, Tam. Premna integrifolia. *Roxb.*

MUNIPORE, lies between the valley of Cachar and the Burmese provinces, and in the centre lie the 7000 sq. miles of the Munipore territory. It has the Kalanga range of 4800 feet. The Munipooree are in constant dread of raids from Cachar and from Burmah. The Burmese bring ponies, gold and gems from the east. Its population is about 50,000, revenue in money Rs. 12,000 to Rs. 15,000. Munipore, is the ancient Munpura of the Maha Bharata. The country was originally peopled by a Scythic race, known as the Naga, from their worship of the snake. Their conversion to hinduism was so recent as the beginning of the 18th century, but up to the middle of the 19th century, many of the Munipuri remembered the time when in most families, half of the members professed hinduism, and were called clean, and the other half followed their old Naga customs and

[redacted] called unclean? Neither the language of Munipore nor those tongues of the people of the N. E. have any affinity with Sanscrit. On the eastern frontier, the people are an entirely different race from the Kuki of the Chittagong jungles. The name by which they are commonly known is "Tipperah." In physiognomy some of them are like the Munipooree, but the greater part bear more resemblance to the Khasiah tribes having strongly marked Calmuk, or Mongolian features, with flat faces and thick lips, not in general shorter in stature than Bengali, and far more muscular and strongly made. Many of them, with fair complexions scarcely darker than a swarthy European. The villages contained perhaps from 100 to 200 inhabitants each, and each house is raised on bamboo piles 4 or 5 feet from the ground. Up to about the year 1714 the annals of Munipore possess but little interest. In that year Gareeb Nawaz succeeded to power. He made several successful invasions of Burmah, but made no permanent conquest. Gareeb Nawaz had three sons, named Sham Shaee, Oognt Shaee, and Burut Shaee. Oogut Shaee murdered his father and his elder brother, but was expelled by Burut Shaee, who reigned two years, and was succeeded by Gooroo Sham, son of Sham Shaee. Gooroo Sham associated with himself his brother Jai Sing, and they ruled alternately until Gooroo Sham's death, about 1764, when the sole authority fell to Jai Singh. After the death of Gareeb Nawaz the Burmese invaded Munipore, and Jai Sing having sought the aid of the British, a treaty of alliance, offensive and defensive, was negociated on 14th September 1762. On the death of Jai Singh in 1799, the country was distracted for 25 years by the efforts of the sons to succeed, but by the treaty of Yandaboo one of the sons was declared independent but there have been repeated commotions since. The area of Munipore is 7,584 square miles and its population is about 75,840. The money revenue is about Rs. 14,250 a year. Munipore pays no tribute to the British Government, and its relations with the British Government are conducted through a Political Agent of whom the first appointment was made in 1835.

Hills lie between the two British Provinces of Assam and Cachar and the north-western portion of the territory of Burmah. It is an immense extent of mountainous country, inhabited by numerous mountain tribes. And in this great mountain tract one or two valleys occur. The largest—that of Munipur—is, from its connection with the British Government, and from the tribes around it all admitting its supremacy, the most important. It is between latitude 23° 50' and 25° 30' North, and longitude 93° 10' and 94° 30' East, the mountain tract in question is bounded on the north and west by the British Provinces of Assam and Cachar, and on the east by the Kubbo valley now subject to Burmah. To the north-east and south, the boundary is not well defined, and would much depend upon the extent to which the Munipore Government might spread its influence amongst the hill tribes in those directions, but in the north-east it may be denoted by a line drawn north from the north-western corner of the Kubbo valley, until it strikes the Assam boundary and in the south by one drawn west from the source of the Numsailung river, the fixed south-east boundary, till its junction with the Tooyai river. Of the space comprised in these bounds, the valley of Munipore occupies nearly the centre. It is called by the Munipuri, "Meitheileipak." The Burmese call it Kathe, the Bengalees, Moglai, and Assamese, Mekle. The area of the whole territory is about 7,584 square miles, and that of the central valley about 650. Much of the valley is at all seasons covered with water. It seems indeed at one time to have formed a large lake, and the piece of water in the south, called the Logtak, appears to be an unfilled but rapidly filling remnant of it. From the most credible traditions, the valley appears originally to have been occupied by several tribes, the principal of which were named Koomul, Looang, Moirang and Meithei, all of whom came from different directions. For a time, the Koomul appear to have been the most powerful, and after its declension, the Moirang tribe. The population is composed of different classes. The principal is the Meithei, next the Phoongnai, after whom the Teng kul, the Ayokpa, the Kei, the Loee and Mahomedan. The Meithei population is divided into four parts called "Punnah" which are designated in the order of their seniority "Kaphum," "Lai phum," "Ahulloop" and "Nilaroop." The Loee population consists of people who pay tribute, and is considered so inferior that the name Meithei is not given to it. The inhabitants of the hills around the valley of Munipore, in the west are known under the general appellation of Naga and Kooki. In Munipore they are all embraced in the term Hau, but Koupooee, Quoireng, or Koireng, Khongjai, Kamsol, Anal-Namfau, Aimole, Kom, Cheeroo, Chote, Pooroom, Muntuck, Karum, Murring, Taugkool, Loohoopa, Moe, Muram, Miyang-khang, and Gnamei are the names in use amongst Munipooree to distinguish the

principal tribes, and though each of these tribes has a distinctive name of its own, often quite different from the Munipore one. The Munipur and other tribes inhabiting the hills round Munipur, the Koupooi, the Mowsamuram, and Murring, as M'Lennan points out on the authority of M'Culloch, are each divided into four families, Koomrul, Looang, Angom, and Ningthaja, a member of any of these families may marry a member of any other, but the intermarriage of members of the same family is strictly prohibited. The marshes of the south in the vicinity of the Logtak afford a retreat to serpents of a formidable size, and the whole valley of Munipore is much infested by the serpent tribe. Some of them are exceedingly active and bold as the Tanglei. It is fond of ascending bamboos, along the branches of which it moves with great velocity, and if enraged, throws itself from an extraordinary height upon the object of his anger. His bite is said to be mortal. This, added to his great activity and fierceness makes the Tanglei an object of much terror. The Munipur, a dominion on the east of Bengal is ruled by a hindu rajah, in treaty with the British.—*Wheel. Hist. of India*, p. 421-2. *McCulloch's Records of Government of India Foreign Department*, pp. 34, 41. *Aitchison Treaties, &c.* pp. 121-22. *Lubbock civilization* See Munipur. Shan.

MUNI, in the hindu religion, a sage, ancient holy or learned men, styled also Rishi, to whom great deeds and the sacred books are ascribed. The siccation or drying up of the vale of Kashmir and of the Nepaul valley is ascribed to two Muni. See Brahmadica. Inscriptions p.389. Lords of Created Beings ; Hindoo.

MUNI KARKUTSANDA. See Buddha.

MUNJ, Hind. Saccharum sara, and S. munja also Eriophorum comosum, very useful grasses, very common in many parts of North India, and known under several names. Two inch ropes, often 50 fathoms in length, made of Munja fibres are sufficient for dragging their largest or 1,200 maund boats up the Indus, against the full force of the stream. The rope is also light, so advantageous for rigging, and bears without injury, alternate exposure to wet and to subsequent drying; both qualities being essential for a tow-rope. The upper leaves, about a foot or so in length, are preferred, they are collected into bundles and kept for use.—*Royle Ind. Fibres*, p. 30. See Cordage, Gre Grasses ; Rope, Saccharum.

MUNJA CADAMBA, Tel. Nauclea cordifolia.

MUNJA or Nayoota, Hind. presents mahomedan ceremony.

MUNJA BYTHNA, Hind. sitting in state, a mahomedan marriage ceremony.

MUNJADI, Tam. also Manjadi kuru, Maleal. Adenanthera pavonina.

MUNJADDY, Tam. A Travancore wood of a purple colour, specific gravity 0·667. Used for building houses only.—*Col. Frith.*

MUNJA GADDI, Tel. Saccharum munja, *R.* i. 246.

MUNJA PAVUTTAY MARAM, Tam. Morinda citrifolia.

MUNJA PUMERUM, Maleal. Nyctanthes arbor tristis, the Singa-har of Bengal.

MUNJITH, Guz. & Hind. Rubia munjistha, Indian madder grows in various parts of India, Central Asia, Persia, &c. It is used in dyeing, and is applied to the same purposes as Europe madder. The roots are long, about the thickness of a quill, with a smell somewhat resembling liquorice-root. Munjeet is largely imported into Bombay from the Persian Gulf and Kurrachee, and is chiefly re-exported to England. The product is abundant upon the slopes of the Nilgiris, and if it could be prepared for export so as to be packed in a small compass, a trade would probably spring up. There appears to be very little difference between the Nilgiri and Punjab article. *Madras Conservators Report* p. 7. *Faulkner.* See Madder Munjistha.

MUNJEERA, Hind. a musical instrument of the mahomedans in India.

MUNJENATI MARAM, Tam. The wood of this tree is used by the natives for making doors, stocks to matchlocks, and for other purposes.—*Ains. Mat. Med.* p. 208.

MUNJESTHA, Sans. Dyes.

MUNJET KERDUM, Tam. A Tinnevelly wood of a light straw colour, used for building in general.—*Col. Frith.*

MUNJI, Hind. Andropogon involutus.

MUNJIL. Tam. Bamboo. Munjil uppu, Tabashir.

MUNJIL, Tam. Curcuma longa.

MUNJIT Beng. Indian madder, Rubia munjistha.

MUNJAN, Hind. A tooth powder made of burnt almond shells; common charcoal: or charcoal made from myrobalans or betel nuts, or of frankincense and alum ; any tooth powder.—*Herklots.*

MUN-JUNG-EAN, Chin. Musquito tobacco. See Muskito.

MUNKE, or munki, Hind. Beads.

MUNKIL, Tam. species of Bamboo.

MUN-MAT' HA, Sans. from mana, mind, and mant, to grieve.

MUNNÆ KEERAY, Tam. Greens of

[redacted]emna serratifolia. Munnæ maram the tree; Munnæ vayr Tam. the Root.

MUNNA TAKALI PALLAM, Tam. Solanum nigrum.

MUNNEARA, Guz. Beads.

MUNNI, Tam. Glass Beads.

MUN-NIRBISHI, Beng. Narrow leaved Galanga, Kæmpfera angustifolia.

MUNNY MARTHA, Tam. A Travancore wood of a brown colour, specific gravity 0·607, 1 to 6 feet in circumference; used for furniture.—*Colonel Frith.*

MUNORAMA, a river near Amorha in Goruckpoor.

MUNRIVEE, Hind. Eleusine coracana. *Gært. Roxb.*

MUNRO. Sir Thomas, G. C. B., a Madras infantry officer, who rose to the rank of Major-General. He was Collector of the Ceded Districts, of the Bara Mahal, and as Commander of a division of the Madras Army in the third Mahratta War, he took Sholapoor and settled the whole of the country between the Ceded Districts and the Southern Mahratta country. He was afterwards Governor of Madras and died of cholera near Ghooty in 1827 aged 65. He was an able administrator and a statue by Chantrey in which he is seated on a horse in still life, has been erected in Madras to his memory. An inscription to his memory says near this stone are deposited the remains of Major-General Sir Thomas Munro, Bart. K.C.B., Governor of the Presidency of Fort Saint George, who after forty-seven years of distinguished Civil and Military services, seven of which he passed at the head of that Government under which he first served as a cadet, was suddenly called from his labours on the 6th of July 1827, at a moment when in the language of the Honorable Court of Directors. "he was on the point of returning to his native land in the enjoyment of well earned honors from his sovereign and from the Company, having recently manifested a new proof of his zeal and devotion in retaining charge of the Government of Madras after he had intimated his wish to retire therefrom, rendered the discharge of the duties of that high and honorable station peculiarly arduous and important. Æt. 65." Sir Thomas Munro was from the earliest period of his career remarkable amongst other men. All those who were associated with him at the commencement of his service, many of whom have since become illustrious in the annals of India and of their country, yielded to him with common consent that pre-eminence which belonged to the ascendency of his character. The resources of his mind rose superior to every emergency of Civil Government or Military enterprise, and he united to these great qualities an unpretending modesty (that exalted sign of innate worth) which courted no applause, and which would have obstructed his advancement had not his transcendent merits in the cabinet and in the field forced him into public notice and elevated him to the highest office of this Presidency. Another monument says "Major General Sir Thomas Munro Bart and K.C.B., Governor of Madras, died at Puttecondah on the 6th of July 1827, and was interred at Gooty, where the Court of Directors have erected a monument to his memory: his remains were afterwards removed to the seat of Government, and his widow has raised this stone to mark the spot where they are deposited." The successful march which he made westwards to Sholapoor, in the third Mahratta war, indicated the highest administrative and military ability and his connection with the ryotwar revenue system in use in Madras was of great value to the country. He was a principal agent in arranging the land settlement of the Madras presidency, which still prevails.

Under British rule the three land tenures are known, as the zemindari or permanent settlement made in 1792 by Lord Cornwallis, of Bengal proper, and since then extended to Behar and Orissa, in which the lands are divided amongst middlemen, who pay a quit-rent to Government, which in Bengal has been definitely settled and something similar to this has been proposed for Oudh as the Talukdari.

Under the Ryotwari tenure in Madras, recognized by Sir T. Munro, the cultivators are the owners of the soil and pay direct to Government. A modification of this has been introduced into Bombay.

The Pattadari tenure was established by Mr. R. Martins Bird in the North West Provinces, and it has since been extended to the Punjab. In this, Government deal direct with village communities who are jointly responsible for the assessment.

In Bombay and Madras, Government transacts its revenue business, direct with the cultivating ryot or farmer, who is regarded as the feuer or proprietor paying a feu duty, and so long as that is paid he cannot be dispossessed; neither in Bombay nor Madras, is there any middleman. In Bengal, however, the British took up the zemindar system, who under mahomedan rule, had been partly a rent-collector and partly a landed proprietor, and elected him to be owner to the exclusion in many cases of the rights of the cultivators. Subsequent-

ly, the Government, to the exclusion of the real owner elected the tenant or the village community. In Bengal and Oudh, the land tax is still levied on estates: in northern India on villages and proprietory holdings, and on individual fields. But in Madras, and Bombay, the tax is levied on the blocks of 10 or 12 acres according to the convenience of the occupiers.

MUNSA SIJ, Beng. Euphorbia ligularia, *Roxb.*

MUN SEED. Menispermum cordifolium.

MUNSHARI in its central part is studded with a multitude of small villages and hamlets, the spring and autumn residences of the Jwari Bhotia, all these places are crowded together.

MUNSAKANTA, Beng. Cactus Indicus.

MUNSIF, Ar. An officer of a Law Court, a Judge with limited jurisdiction.

MUNSOOR ALI KHAN. An almost direct road from Hoomayoon's tomb near Delhi, leads to a mausoleum of nawab Munsoor Alli Khan, Sufdur Jung, one of the umra of Delhi. Before the accession of the British dominion, he and his ancestors, it is said, held the Soobahdaree of Oudh. This native nobleman's remains were either interred here or the building answers the purpose of a cenotaph. It is a substantial work of red stone so common in many of the edifices of Delhi. It is in many parts relieved with marble, is surmounted by a large white marble dome, forms a structure of some magnitude and is said to have been erected about A.D. 1690. The tomb stone on the upper floor and on a line with the sarcophagus is a chaste piece of sculpture of white marble, and the leaves which surround its base form an excellent and neat specimen of the power of the chisel in the hands of art. The mausoleum is situated in the centre of a large area of enclosed ground laid out into a fine garden and occupies an isolated position on the main road which connects Delhi with the Kootub.—*Tour in India by French*, p. 13.

MUNSOOR COTTAH, a seaport town in Ganjam.

MUNTA, Beng. Ischæmum aristatum.

MUNTA GAJJANAMU, Tel. Ichnocarpus frutescens *R. Br.* Echites fr. *R.* ii. 12.

MUNTA JILUGA MOKKA, Tel. Sesbania paludosa and S. uliginosa; Æschynomene, paludosa, *R.* iii. 333-4.

MUNTA MAMIDI or Jidi-mamidi, Tel. Anacardium occidentale, *L.* so named from the likeness of the fruit to a munta or water vessel Munta-Mamidi ghenzalu, the nuts. Munta-Mamidi Nuna, the oil of the nut; Cashew-nut oil, Munta mamidi vittu; the Cashew Nut.

MUNTA MANDU, Tel. Desmodium triflorum, *D. C. W.* and *A.*—Hedysarum trif. *R.* iii. 353; H. reptans 354.

MUNTJAK of the Sundanese, Kidang of the Javanese and Kijang of the Malays of Sumatra is found in Banka, Borneo, Java and Sumatra, is the Cervulus vaginalis of Boddært and Gray and the Cervus muntjak of Zimmerman.

MUNTJACUS VAGINALIS; *Gray.* syn, of Styloceros muntjak —*H. Smith.*

MUNTOPUM, small open hindoo temples standing near the larger ones, into which the figures of the deities, are placed on being brought from the latter, on days of festivals, for worship.—*Cole. Myth. Hind p.* 390.

MUNTRA, Sans. in hindooism, a prayer, an invocation, a charm. Mantra is a Sanscrit word derived from matr, to repeat in the mind. The great muntra of the brahminical hindoos is styled the Gaetri, and is deemed the holiest verse of the Vedas; it is an invocation to the sun. There are six descriptions of charms, or mantras known in Goozerat, which are described in a series of works forming the Scriptures on the subject, or the Muntra Shastra. A charm called Marun Muntra has the power of taking away life; Mohun Muntra produces ocular or auricular illusions; Sthumbhun Muntra stops what is in motion; Akurshun Muntra calls or makes present anything; Wusheekurun Muntra has the power of enthralling; and Oochatun Munthra of causing bodily injury short of death—*Rasmala, Hindoo Annals, Vol.* ii. *p.* 403. See Gaetri; Hindu.

MUNTRA DROOMA, Sans. from manan to meditate, and drooma, a tree

MUN TYLUM, Tam. Petroleum: naphtha, literally Earth oil.

MUNUDUA MUDDU, Tel. Desmodium triflorum.

MUNUGU TAMARA, or Mudugu Tel. Marsillia quadrifolia, L. Byoron munugu, meaning submerged, and tamara, an aquatic plant generally.

MUNUSA, Sans. from manas, mind.

MUNASA a hindoo goddess, the queen of the snakes, or she who protects men from their fatal bite. The lower orders crowd to the three annual festivals held in honour of this goddess.

MUNUSIJA, Sans. from munu, mind and juna, birth.

MUNWAR PIALA, amongst the Rajput races, a favourite expression, and a mode of indicating great friendship, "to eat off the same plattor (thali), and drink of the same cup

piala)." (Tod's Rajasthan Vol. I p. 183.) relates how a rajput pledged another's health and forgiveness in the munwar piala, on which they made merry, and in the cup agreed to extinguish the remembrance of the feud.

MUNWAS a principality in subordination to the rajah of Rewa.

MUNWUNTARA, SANS. from Manoo, a sage, and antura, a limit.

MUNYAHJO NAREE, SINDI. species of saccharum. See Graminaceæ; Munj; Saccharum.

MUNYU, HIND. Artemisia sacrorum.

MUNZAT, HIND. Rubia cordifolia.

MUNZI, HIND. Eriophorum comosum.

MUONG or Muang, a tribe who inhabit the mountains on the west of the Tonkinese province of Thank-Hoa-noi, and stretch into China. They are evidently an extension of the aboriginal or uncivilized Lau of Yunam. The name is the Lau term for town or village which is scattered over so large a portion of the Chinese maps of Yunnan, indicating the present limits of Lau in that province.

MUOOA, BENG. Broad leaved Bassia, Bassia latifolia.

MUOOREE, BENG. Anise or sweet fennel. Fœniculum panmori.

MUOOL, BENG. Bassia latifolia.

MURÆNIDÆ, a family of fishes of the sub-class Teleostei, order Physostomi in the group Muræniua. These fishes have an elongated and often cylindrical body, covered by a thick and soft skin in which the scales are deeply imbedded and scarcely apparent. They have no cæca, but nearly all are furnished with a natatory or swimming bladder. In the first group, which constitutes the great genus Muræna of Linnæus, the opercula are small, and enveloped in the skin; the gill-opening is small, and is situated far back, an arrangement which, by more completely protecting the branchiæ, permits these fishes to live a long time out of water. They have no ventral fins. The group comprises 1 species of Myroconger, about 100 species of Muræna, 6 species of Gymnomuræna, 2 species of Enchelycore, with species of Leptocephalus, Hyoprous, Tilurus, Stomiasunculus Esunculus, Porobronchus and Prymnothomus. The East Indian genera and species of the Family are;

FAM 28. MURÆNIDÆ FOURTH GROUP
ANGUILLINA.

Anguilla mauritiana, *Benn.* E. I. ocean, Archipelago, Formosa, Pacific.
labiata, *Ptrs.* E. coast of Africa.
fidjiensis, *Gthr.* Fiji.

Angulla bengalensis, *Gray.* British India Bengal, Madras, Neelgherries.
reinhardtii, *Steindachner.* Australia.
macrophthalma, *Ptrs.* Zambesi.
mossambica, *Prrs.* river on E. of Mosambique.
bostoniensis, *Les.* United States, Japan, Formosa, China.
latirostris, *Risso.* Europe, Nile, China, N. Zealand, W. Indies.
aucklandii, *Rich.* Auckland island.
delalandii, *Kaup.* S. Africa.
aneitensis, *Gthr.* Aneitum.
amboinensis, *Ptrs.* Amboyna.
bicolor, *McClell.* Madras, Hoogly, Ceylon, Java.
virescens, *Ptrs.* East coast of Africa Zanzibar Seychellis.
sidat, *Blkr.* E. I. Archipelago.
malabarica, *Kaup.* Malabar.
australis, *Rich.* N. Zealand, Tasmania, Auckland Islands, Timor.
amblodon, *Gthr.* Seychelle Islands.
dussumieri, *Kaup.* Mahe,
eurystoma, *Heck & Kner.*
serpentina, *Les.*
avisotis, *Rich.*
clathrata, *Rich.*
fasciata, *Kaup.*
macrops, *Kaup.*
angustidens, *Kaup.*
curylæma, *Kaup.*
halmaherensis, *Blkr.*
cantori, *Kaup.*
macrocephala, *Rapp.*
marmorata, *Q et G.*
otaheitensis, *Kaup.*
capensis, *Kaup.*

Conger marginatus, *Val.* E. I. Archipelago.
vulgaris, *Cuv.* Coasts of Europe, Mediterranean, St. Helena, America, E. I. Archipelago, Japan, Tasmania.

Congromuræna anago, *Schleg.* E. I. Archipelago, Japan.
halienata, *Rich.* N. Zealand, St. Paul.
neoguinaicus, *Blkr.* N. Guinea.

Myrophisheterognathus, *Blkr.* Japan.

Urocorger leptunus, *Rich.* E. I. Archipelago, China.

FIFTH GROUP.
HETEROCONGRINA.

Heteroconger polyzona, *Blkr.* Amboyna.

SIXTH GROUP.
MURÆNESOCINA.

Muræncsox talabon, *Cuv.* E. Indies.
talabonoides, *Blkr.* Java.
cinerens, *Forsk.* E. Indies, Malayana, Java, E Archipelago, Japan.

Oxyconger leptognathus, *Blkr.* Nagasaki.

SEVENTH GROUP.
MYRINA.

Myrus uropterus, *Schleg.* Japan.

Paramyrus microchir, *Blkr.* Celebes.

Muræneichthys macropterus, *Blkr.* Amboyna, Soler.
gymnopterus, *Blkr.* Java, Celebes, Batu.
schultzii, *Blkr.* Java.
gymnotus. *Blkr.* Amboyna.
vermiformis, *Ptrs.* Ceylon.
macrostomus, *Blkr.* Amboyna.

EIGHTH GROUP.

OPHICHTHYINA.

Liuranus semicinctus, *Benn.* Indian Ocean, Pacific Ocean.
Ophichthys rostellatus, *Rich.* W. Africa Japan.
adspersus, *Gthr.* China.
dicellurus, *Rich.* China.
hyala, *H. B.* Bengal.
pallens, *Rich.* China.
brockmeyeri, *Blkr.* Amboyna, Celebes.
rhytidodermatoides, *Blk.* Penang, Java.
rhytidoderma, *Blkr.* Java.
maclellandi, *Blkr.* Java.
marginatus, *Ptrs.* E. Africa.
crocodilinus, *Benn.* Mauritius, E. I. Archipelago, Japan, Pacific.
Achirophichthys typus, *Br.* Celebes.
Opichthycirrochilus, *Blkr.* Amboyna, Formosa.
serpens, *L.* Mediterranean, E. Atlantic, Japan, Australia.
arnatissimus, *Kaup.* Malabar.
versicolor, *Rich.* E. I. Archipelago.
bonapartii, *Kaup.* Amboyna.
cephalozona, *Blkr.* E. I. Archipelago, Japan, N, Australia.
apicalis, *Benn.* Indian Seas, China Seas.
grandoculis. *Cant.* Penang.
singapurensis, *Blkr.* Singapore.
macrochir, *Blkr.* Java.
urolophus, *Schleg.* Japan.
polyophthalmus, *Blkr.* Amboyna.
altipinnis, *Kaup.* Celebes, Amboyna.
calamus, *Gthr.* Australia.
chinensis, *Kaup.* China, Sumatra.
tapeinopterus, *Blkr.* Java, Celebes.
chilopogon, *Blkr.* Celebes.
playfairii, *Gthr.* Zanzibar.
boro, *H. B.* E. Indies, Sea and fresh waters.
cancrivorus, *Rich.* Tropical America, Philippines, E. I. Archipelago, Australia
hœvenii, *Blkr.* Celebes.
hypselopterus, *Blkr.* Banjar massing.
colubrinus, *Boddaerf.* E. I. Archipelago, Pacific.
maculosus, *Cuv.* Indian Ocean.
anceps, *Cant.* Penang Sea.
moluccensis, *Blkr.* Batian: Ceram.
fuscus, *Zuiew.* Madagascar.
polyophthalmus, *Blkr.* Java, Sumatra, Batian.
kaupi, *Blkr.* Celebes.
bicolor, *Kaup.* Borneo.
timorensis, *Gthr.* Timor.
orientalis, *McClell.* Ceylon, S. India.
melanotænia, *Blkr.* Amboyna.
marmoratus, *Blkr.* Sumatra.
guichenoti, *Kaup.* Taluti.
longipinnis, *Kner & St.* Samia Islands.
kirkii, *Gthr.* E. Africa, Rovuma bay.
quadratus, *Rich.* China.
acutirostris, *Barner.* Open sea under equator.
brachyurus, *Poey.*
magnifica, *Abbott.*
californiensis, *Garrett.*
rostratus, *Bl.*
cephalapeltis, *Blkr.*

NINTH GROUP.

PTYOBRANCHINA.

Moringua raitaborna, *H. B.* Bengal: Batu.
lumbricoidea, *Rich.* Sumatra, Hoogly: Amboyna.
bicolor, *Kaup.* Timor.
javanica, *Kaup.* Java, Celebes, Ceram, Timor, Eiji, Japan.

abbreviata, *Blkr.* E. I. Archipelago.
macrocephala, *Blkr.* Timor.

MURÆNIDÆ ENGYSCHISTÆ.

TENTH GROUP.

MURÆNINA.

Muræna helena, *L.* Mediterranean, Atlantic, Mauritius, Australia.
pavonina, *Rich.* Southern Seas.
pardalis, *Schleg.* Mauritius, Cocos, Java, Japan.
lentiginosa, *Jen.* Galapagos, Pacific coast of Central America.
meleagris, *Shaw.* Indian and Pacific Oceans.
stellifera, *Rich.* Madagascar.
margaritophorus, *Blkr.* Amboyna.
punctata, *Bl. Schn.* S. India coast.
nudivomer. *Gthr.* Zanzibar.
ruppellii, *McClelli.* Moluccas, E. I. Archipelago.
petelli, *Blkr.* Red Sea, Indian Ocean, E. Archipelago, Mauritius.
reticularis, *Bl.* China, Japan.
punctato-fasciata, *Blkr.* E. Archipelago, Amboyna.
tessellata, *Rich.* Indian Ocean, E. Archipelago.
reevesii, *Rich.* China, Japan.
tigrina, *Rupp.* Red Sea.
fimbriata, *Benn* E. Archipelago, Mauritius, Australia.
microspila, *Gthr.* E. Archipelago.
melanospila, *Blkr.* Sumatra, Bouro.
polyophthalmus, *Blkr.* Celebes.
undulata, *Lacep.* Indian and Pacific, Oceans, Cocos.
blochii, *Blkr.* Zanzibar, S. Africa.
macassariensis, *Blkr.* China, Celebes, N. Australia.
formosa, *Blkr.* Ceram, Amboyna.
pseudothyroidea, *Blkr.* Celebes, Amboyna.
tile, *H. B.* E Indies, Calcutta, Indian Ocean.
thyrsoidea, *Rich.* Penang, Archipelago, China, Tonga Islands.
buroensis, *Blkr.* E. Archipelago.
polyuranodon, *Blkr.* E. Archipelago, fresh water.
duivenbodii, *Blkr.* Ternate.
anatina, *Lome.* Madeira.
picta, *Ahl.* Indian and Pacific Oceans.
nubila, *Rich.* E. Archipelago, Japan, Norfolk Islands.
mulleri, *Kaup.* Archipelago.
sagenodeta, *Rich.*
richardsoni, *Blkr.* Indian Ocean, E. Archipelago.
tenebrosa, *Rich.* Polynesia.
marmorea, *Val.* Galapagos.
flavomarginata, *Rupp.* Red Sea, Indian and Pacific Oceans.
callarhyncha, *Gthr.* Freemantle, Australia.
hepatica, *Rupp.* Red Sea, E. Archipelago, Japan.
euptera, *Gthr.* Raoul Island.
cinerascens, *Rupp.* Red Sea.
afra, *Bl.* Tropical Atlantic, Indian Ocean, Australia.
moluccensis, *Blkr.* Amboyna.
sathete, *H. B.* Bay of Bengal, Pinang.
schismatorhynchus, *Blkr.* E. Archipelago.
acutirostris, *Abbott.* Sandwich Islands.
macrurus, *Blkr.* Indian Ocean, E. Archipelago.
brummeri. *Blkr.* Timor, Ceram.
polyodon, *Blkr.* Amboyna.
zebra, *Shaw.* Indian Archipelago, Pacific.
polyzona *Rich.* E. Archipelago.
nebulosa, *Ahl.* Indian and Pacific Oceans.
scanthospila, *Blkr.* E. Archipelago.
fascigula, *Ptrs.* Mozambique.
ambhyodon *Blkr.* E. Archipelago.

Todochilus, *Blkr.* Rutti, Bouri.
auloptera, *DeFilippi.* Mauritius.
wilsoni, *Bl. Schn.*
stellata, *Lacep.*
hauy, *Lacep.*
fulva, *Risso.*
marmorata, *Q. & G.*
lineata, *Less.*
flaveola, *Less.*
cerino-nigra, *Rich.*
blochii, *Kaup.*
micropœcilus, *Blkr.*
mauritiana, *Kaup.*
nigrolineata, *Kaup.*
fimbrimarginata, *Kaup.*
chrysops, *Kaup.*
multiocellata, *Poey.*
crebus, *Poey.*
appendiculata, *Guichen.*
porphyreus, *Guichen.*
kaupii, *Abbott.*
crosta, *Abbott.*
scriptus, *Bl. Schn.*
canina, *Q. & G.*
mordax, *Ayres.*

Gymnomuræna tigrina, *Less.* Indian Ocean, East. Archipelago, W. Pacific.
marmorata, *Lacep.* E. Archipelago, Onalan Island.
concolor, *Rupp.* Red Sea, Cape York, Australia, Magellan Straits.
fusca, *Ptrs.* Amboyna.
bennettii, *Ather.* Mauritius.

Enchelycore bleekeri, *Kaup.* Pacific?

Helmichthys oculus, *Peters.* Amboyna, Madagascar.

Leptocephalus acuticaudatus, *Kaup.* Malabar.
hypelosoma, *Bleeker.* Celebes.
brevicaudus, *Peters.* Lucon: Maybate.
dentex, *Cantor.* Zanzibar, Amboyna.
tenia, *Cuv.* Indian Ocean, Cape of Good Hope, Australia.
ceramensis, *Bleeker.* Ceram.

Gunther's Cat. of Fishes, vol. viii. pp. 17-145.

MURA, TEL. a vegetable perfume. Talaparni is the same; also Fœniculum panmori.

MURA, an ancient dynasty that ruled in Northern and North-western India. See Chandragupta.

MURAD, HIND. Myrtus communis.

MURAD BEG. See Kunduz.

MURADH, HIND. Ribes leptostachyum.

MURAD-SING? DUK. Helicteres isora, *Linn.*

MURAGI JEL-LE, —? see Oryza sativa.

MURAJAT, AR. HIND. PERS. conveying or conducting a distinguished guest on his return road.

MURAK, HIND. Scirpus maritimus.

MURALI, a name of Krishna in his Apollonic character; by the sounds of his pipe (Murali) he captivated the shepherdesses as he attended the kine in the pastoral Surasen. See Krishna, Murli.

MURANG, DEKH. Hyperanthera moringa.

Murangay-vayr. MALEAL, TAM. Horse Radish tree-root, of Hyperanthera moringa.

MURARI. See Krishna; Murali.

MURAYLA. MAHR. Spilornis cheela, *Daud.*

MURB, HIND. of Sutlej valley, Desmodium sp. ?.

MURBO, also Murabba, HIND. of Lahaul a compound of alum used in dyeing.

MURDAN-OOL-GYB, or Rijal-ool-gyb.

MURDANNIA SCAPIFOLIA. *Royle.*
Mooslee-seah, HIND.

MURDAR SANG also Boodar, HIND. oxide of lead or massicot, Litharge.

MURDARASINGY, TEL. Litharge. See Lead. Litharge.

MUREED AR. a disciple. The mahomedan rite of making a mureed is performed in the presence of others or alone in a closet by the moorshad or religious teacher.

MUREX a genus of Gastropodous Molluscs of the family muricidæ, which may be thus shown,

FAMILY II. MURICIDÆ.

Genera. Murex. *rec.* 180 sp. *fossil*, 160 sp.
Typhis. *rec.* 8. sp. *fossil*, 8 sp.
Pisania. *rec.* 120 sp. also *fossil*, ? sp.
Ranella. Frog-shell, *rec.* 50 sp. *fossil*, 23 sp.
Triton. *rec.* 100 sp. *fossil*, 45, sp.
Fasciolaria. *rec.* 16 sp. *fossil*, 28 sp.
Turbinella. *rec.* 70 sp. *fossil*, 20 sp.

Sub-genera. Cynodonta.
Latirus.
Lagena.
Cancellaria. *rec.* 70 sp. *fossil* 60 sp.
Trichotropis. *rec.* 8 sp. *fossil*, 1 sp.
Pyrula. Fig-shell, *rec.* 39 sp. *fossil*, 30 sp.

Sub-genera. Fulgur.
Myristica.
Fusus. Spindle-shell, *rec.* 100 sp. *fossil*, 320 sp.

Sub-genera. Trophon. *rec.* 14 sp. also *fossil.*
Clavella. *rec.* 2 sp. also *fossil.*
Chrysodomus. *rec.* 12 sp. also *fossil.*
Fusionella. *rec.* 7 sp, also *fossil.*

MURG, HIND. Scirpus, species.

MURGA also Moorgavi. BENG. Sanseviera Zeylanica. Murgabi ka gadda. DUK. its root. See Liliaceæ, Sanseviera.

MURGH, HIND. PERS. A bird.

MURGHAB. The valley of the Murghab is traversed in its whole extent by a river which bears its name. It takes its rise in the Bulverdi, or, perhaps, even the Ardekan hills. It is the same which in Sir Robert Kerr Porter's "Travels in Persia," &c., is called the Kur-ab, and is the Medus of the ancients. After it assumes the name of Polvar, passing close to the ruined city of Istakhr, it enters the plain of Merdasht, having the Husein-Koh, with the sculptures of Naksh-i-Rustam to the right, and the Koh-i-Rahmat with the bas-reliefs of Naksh-i-Reheb, and the ruins of Takht-i-Jamshid, to the left. The Polvar runs in a southwesterly direction across the plain, and joins the

Kum-Firuz (ancient Araxes) near the bridge of Pul-i-Khan, serving in its latter course as a line of demarcation between the districts of Merdasht to its left, and Hafrek to the right. Across the river is the dam or Bandamir (Bendamir) built by Amir Azan Dilemi.—*Baron C. A. De. Bode's Travels in Luristan and Arabistan.* p. 75. *Ferrier.*

MURGHAB. To the north of Herat and Kabul is a range of undulating country, which in some places assumes a mountainous, in others a hilly character, and in some parts, is well watered, in others bleak and rough, forming a water shed of two natural divisions, from the west of which flows the Murghab, the Tejend and the Furrah-Rud, and from the east, the Helmund, the south eastern feeders of the Oxus and the north western feeders of the Kabul river. The hilly, mountainous, country is occupied by the Aimak or Char Aimak and the Hazara. The Murghab rises in the Hazarah hills, north of the continuation of the HindooKoosh ridge and south of Mymuna and, running west 70 miles, turns northwards, and quitting the hills passes through a desert country, for about 200 miles to join the Oxus three marches west of Bokhara. In the cold season its breadth is 270 miles and it is $2\frac{1}{3}$ feet deep.

MURGHABEE also Murgali, Duk. Sanseviera Zeylanica *Willd.* Murgabi ka Gudda, its root. See Murga.

MURGHI, Hind. A bird, a fowl, a hen.

MURIA, Beng. Hind. Eleusine coracana.—*Gært Roxb.*

MURIATE OF AMMONIA.

Armina,	Ar.	Chloride of ammonium,	Eng
Dza-wet-tha,	Burm.	Noushadr,	Hind. Pers.
Nau-sha,	Chin.	Nosada,	,,
Nung-sha,	,,	Sader,	Malay.
Peh-ting-sha,	,,	Nava-charam,	Tamil.
Sal-ammoniac,	Eng.		

This salt is met with in every Indian bazaar. It is obtained in Egypt and S.E. Asia from the unburnt extremity of brick kilns in which manure of camels' dung has been used as fuel. It is manufactured largely in the Kurnal district, by the potters or kumhar of the Kaithal and Gula tahsil by submitting refuse matter to sublimation in closed vessels. From 15,000 to 20,000 bricks made of dirty clay are put around a brick kiln and when the kiln is fired, crude muriate of ammonia exudes from the dirty bricks in two forms, the inferior kind, called kham mitti, is 20 to 30 maunds and sells at eight annas the maund; the better kind, called papri, does not exceed one or two maunds and sells at Rs. 2 or Rs. $2\frac{1}{4}$ the maund. The Kham mitti is purified by sifting and repeated solution and crystalization up to the fourth time. It is then boiled for nine hours and the resulting salt resembles the raw. The better kind is then sifted, mixed with, and the product put into a large pear shaped glass vessel with a brick $2\frac{1}{2}$ feet long and 3 inches in diameter and mouth closed. In China, it is obtained in Lan-chan-fu and Ning-hia in Kan-Su. The volcanic mountain of Peh-ting in Turfan is said to yield an ammoniated salt It is used in the arts, as a flux or solder and also in medicine. *Powell Hand Book* pp 89-90 *Smith. Mat. Med. Waring Manual of Therapeutics.*

MURIATE OF SODA. Salt, common salt, or chloride of sodium, is obtained from sea-water by evaporation, also occurs native and is likewise obtained from saline soils. Mineral salt, of very fair quality is obtained in Mysore, Bellary and Hyderabad, is known to occur also in the Guntoor and Nellore Districts, and to be almost invariably accompanied by gypsum, magnesian limestone, sandstone, sulphur, red and brown iron ores, and alum slate. See Salt, Salt Range.

MURIATIC ACID.

Spirit of Salt, Marine acid.
Hydrochloric acid.
Chlorohydric acid, Eng.

Acide hydrochlorique,	Fr.	Acidum muriaticum,	Lat
Salzsaure,	Ger.	Spiritus Salis,	,,
Chlorwasser, Stoffsaure	,,	Luna rasa,	Singh
Namak ka tezab,	Hind.	Ooppu Dravagam,	Tam.
		Lavana Dravakum,	Tel.

This acid is a solution of the gas in water. the Arabs were probably acquainted with it, and the Hindoos knew it by a name equivalent to spirit or sharp water of salt. The commercial acid is always of a yellow colour. It commonly contains as impurities a little sulphuric acid, nitrous acid, perchloride of iron, chlorine, and bromine. It is prepared by pouring the oil of vitriol of commerce on common salt in earthen or iron vessels, especially since the extensive manufacture of carbonate of soda from sulphate of soda. Its density, =1180.—*Royle*, p. 46.

MURICH or Martsh Beng Hind. Piper nigrum. Muricha. Beng and Hind. Capsicum frutescens.

MURICIA COCHINCHINENSIS. A a large shrub, native of China; Cochin-China, berry large, reddish purple, scentless, insipid: seeds and leaves aperient, and used by the Chinese in obstructions of the liver, tumors, malignant ulcerations, &c, externally employed in fractures, and in dislocations. *Lindley.—O'Shaughnessy*, p. 351.

MURID, Ar. Amongst mahomedans a dis-

ciple, a pupil, particularly a pupil of a murshad or head of a sect of the darvesh. Amongst those who crave for other aids to salvation, some seek the spiritual advice of a holy man, who is reckoned a pir, or religious teacher, and by certain secret words and signs are initiated as his murid or disciples. Others, even men of rank, adopt the darvesh or fakir life of the religious mendicant devotee, often attended with solemn rights of investiture, and followed by the severest of ascetic rites; but the bulk of these mendicants are, in India, idle, dissipated men, and a few are of very degraded manners. They arrange themselves into the followers of certain pir or spiritual guides, and those met with in India are the Kadria or Banawa; Chastia; Shutaria; Tabqatia or Madaria; Mallang; Rafai or Gurz-mar; Jalalia; Sohagia; Naksh-bandia and Bawa Piray. All these have their own rules and customs; some of them are ascetic devotees, eating if given to eat, but never begging; some largely use intoxicating fluids and vegetable substances; some, as the Salik have wives, the Majzub and Azad have no wives, and some of the Calandars marry and some do not.

MURIDÆ, the rat tribe of mammals of the order rodentia or gnawing animals. The family includes the Jerboa, the Dipodidæ or Jerboidæ of authors; the tribe may be thus shown,

Sub-Fam. Murinæ, rats and mice.

Gerbillus erythrourus, *Gray. Jerd.* Desert Jerboa Rat of Panjab, Harriana, Jumna.

Gerbillus Indicus, *Ell. Jerd. Bl.*

Dipus,	*Hardw.*	G. Cuvieri,	*Waterh.*
G. Hardwickii,	*Gray.*		
Indian Jerboa rat,	ENG.	Yeri-Yelka,	YANADI.
Hurna mus,	HIND.	Yelka,	,,
Jhenkuludur,	SANS. BENG.	Billa Ilei,	CAN
Yelka,	WADDUR, TEL.		

All India.

Nesokia Griffithii, *Horsf*? ? Afghanistan.

Nesokia Hardwickei, *Jerdon.*

N. Huttoni,	*Blyth.*	Short tailed mole rat.	

Gardens of India. Afghanistan, Bhawulpur.

Nesokia hydrophila, *Gray* ? ?

Mus hydrophilus,	*Hodgs.*	Arvicola hydrophila,	*Hod.*

Small Nepal water rat, of Nepal.

Nesokia Indica, *Jerdon.*

Arvicola Indica,	*Gray.*	M. providens,	*Elliot.*
	Hardw.	M. pyctoris,	*Hodgs.*
Mus kok,	,,	Kok,	*Cantor.*
Indian mole rat,	ENG.	Galatta koku,	TEL.

All India, Ceylon.

Nesokia macropus, *Jerdon.*

Mus hydrophilus, *Hodgs.*

Large Nepal water rat.

Mus Andamensis, *Blyth.*

M. Nicobaricus,	*Scherzer.*	M. Setifer,	*Cantor.*
M. kok?			

Nicobar, Andaman and Malay peninsula.

Mus bactrianus, *Blyth.*

M. gerbillinus,	*Blyth.*	M. Theobaldi,	*Blyth.*

Sandy mouse of Afghanistan, Cashmere.

Mus badius, *Blyth*, Burmah.

Mus bandicota, *Bechstein, Blyth.*

M. giganteus,	*Hardw. Lin.*	M. perchal,	*Shaw.*
M. Malabaricus,	*Shaw.*	M. setifer,	*Horsf. Ell.*
M nemorivagus,	*Hodgs.*		
Bandicoot rat,	ENG.	Ikria, Ikara,	BENG.
Indur,	SANS.	Heggin,	CAN.
Ghus, Ghous,	HIND.	Pandi koku,	TEL.

Pig-rat or Bandicoot-rat of Ceylon, India, Malayana.

Mus brunneus, *Hodgs.*

M. nemoralis,	*Blyth.*	M. æquicaudalis,	*Hodgs.*

Tree rat of Ceylon, India.

Mus castaneus, *Gray*, Philippines.

Mus caudatior, *Hodgs. Horsf.*

M. cinnamomeus,	*Blyth.*	Chesnut rat,	ENG.

Nepal, Burmah.

Mus cervicolor, *Hodgs. Blyth.*

M. albidiventris,	*Blyth.*	Fawn-field mouse,	ENG.

Bengal, Nepal, Malabar.

Mus concolor, *Blyth.* Thatch-rat of Pegu and Tenasserim.

Mus crassipes, *Blyth.* Large footed mouse of Mussoorie.

Mus darjeelingensis, *Hodgs. Horsf.* Darjeeling mouse of Neilgherry, Darjeeling.

Mus decumanus, *Pall. Blyth, Elliot.*

M. norvegicus,	*Buffon.*	M. decumanoides,	*Hodgs.*
Manei ilei,	CAN.	Ghur-ka-chuha,	HIND.
Brown rat,	ENG.	Demsa Indur,	BENG.

All India, Akyab.

Mus fulvidiventris, *Blyth*, Ceylon, is the M. cervicolor of Kelaart.

Mus gliroides, *Blyth*, Khassyah.

Mus homourus, *Hodgs. Blyth.*

M. Nipalensis,	*Hodgs.*	Hill mouse.	ENG.

Himalaya, from Punjab to Darjeeling.

Mus infralineatus, *Ell. Blyth.*

M. Elliotii,	*Gray.*	M. fulvescens,	*Gray.*
M. Asiaticus?	*Kel.*		

Striped bellied field rat, ENG.

Bustar, Madras.

Mus morungensis? *Hodgs.*? Nepal Terai.

Mus niviventer, *Blyth, Hodgs.*

White bellied house rat of Nepal.

Mus nilagiricus, *Jerdon.*

Neilgherry Tree-mouse, ENG.

Neilgherries, Ootacamund.

Mus nitidus, *Blyth, Hodgs.*

Shining Brown Rat.

Darjeeling.

Mus oleraceus, *Sykes, Elliot, Blyth.*

M. dumeticola,	*Hodgs.*	M. povensis,	*Hodgs.*
Long-tailed Tree-mouse,	ENG.	Marad-ilei,	CAN.
		Meina-yelka,	TEL.

Ceylon, all India.

Mus palmarum, *Sch.* Nicobars.

Mus peguensis, *Blyth.*

Mus plurimammis, *Hodgs.* Nepal rat.

Mus rattus, *Linn, Blyth, Ell.* Black rat.

M. Rattoides,	*Hodgs.*	M. andamanensis,	*Blyth.*

All India.

Mus strophiatus, *Hodgs.* Nepal.

Mus rufescens, *Gray.*

M. flavescens,	*Ell Bl.*	Gachua ; Indur,	BENG.
M. arboreus,	*Buch. Ham. Horsf.*	M. brunneusculus,	*Hodgs.*
		Rufescent tree rat,	ENG.

All India.

Mus tarayensis? *Hodgs.* Qu. M. decumanus? ?

Mus terricolor, *Blyth.* Earthy-field mouse of S. India, Bengal, the M. lepidus, *Ell.*

Mus tytleri, *Blyth.*

Long-haired mouse, ENG.

Dehra Dhoon.

Mus urbanus, *Hodgs. Blyth.*

M. musculus,	*Ell. Kel.*	M. Manei,	*Gray.*
M. dubius,	*Hodgson.*	Common Indian mouse.	

Ceylon, India.

Leggada Jerdoni, *Bly.* Himalayan spiny Field mouse of Kunawar, Sutlej.

Leggada lepida, *Jerd.* Small spiny-mouse.

Mus lepida,	*Ell.*	Leggada bŏoduga,	*Gray.*
Chitta-burkani,	TEL.	Chitta-gunda,	TEL.
Chit-yelka,	„	„ yelka,	„

S. India.

Leggada platythrix, *Jerd.*

Mus platythris,	*Sykes, Bly. Ell.*	Gijeli-gadu,	TEN
		Kal-ilei,	CAR.
Legyade,	WADDUR.	Kal-yelka of	WADDUR.

The brown spiny mouse of S. India.

Leggada spinulosa, *Blyth.* The dusky, spiny mouse of the Punjab and Malabar.

Platacanthomys lasiurus, *Blyth.* Pepper rat or long-tailed spiny mouse of Western ghauts in Malabar, Cochin and Travancore.

Golunda Elliotii, *Gray, Blyth.*

Mus hirsutus,	*Ell.*	M. Coffæus,	*Kelaart,*
Bush rat,	ENG.	Gulat-yelka, of	WADDUR.
Coffee rat of Ceylon,	„	Sora panjigadur,	YANADI.
Gulandi,	CAN.		

Ceylon, S. India.

Golunda meltada, *Gray.*

Mus lanuginosus,	*Ell.*	Metta yelka,	TEL. of YANADI.
Mettade,	WADUR.	Kera ilei,	CAN.

Soft furred field rat of S. India.

Golunda newera, *Kel.* Newera-ellia.

Rhizomys badius, *Hodgs. Blyth.*

Bay Bamboo Rat,	ENG.	R. minor,	*Gray.*

Terai of Sikkim.

Rhizomys sumatrensis, *Bly.* Malay Peninsula and islands.

Rhizomys sinicus, *Gray.* China.

Rhizomys pruinosus, *Bly.* Khassia hills.

Rhizomys castaneus, *Blyth.* Burmah.

Sub-Fam. Arvicolinæ, Voles, &c.

Arvicola Roylei, *Gray, Royle, Blyth.* Himalayan Vole of Punjab, Cashmere.

Arvicola thricotis. Darjeeling.

Neodon Sikimensis, *Hodgs. Blyth.* Sikim Vole of Sikim.

Phaiomys leucurus, *Blyth,* Tibet.

In a memoir on the rats and the mice of India, by Mr. Edward Blyth, he says, the Gerbilles are a group of burrowing field rats common (as a genus) to Asia and Africa, of gracile form, with small fore-limbs and inversely developed hind-limbs, a longish furred tail, the hairs of which are gradually lengthened towards the extremity into a kind of tuft, and with distinctly grooved upper rodential tusks. There appears to be one Indian species only, and one in Afghanistan. He enumerates the Muridæ as under:

Gerbillus Indicus, *Blyth.*

Dipus indicus, *Hardwicke, F. Cuv. Waterhouse.*
G. Hardwickei, *Gray.*
Moriones apicaulis? *Kuhl.*
Mus jencus, *B. Ham.*
Desert rat of Cabul, *Elphin, M.SS.*

Gerbillus erythroura, *Gray,* Afghanistan. Dr. Gray says Alactaga indica inhabits Candahar, and Quetta and Lagomys rufescens, India and Cabul; but Mr. Blyth doubts his, and regards them as animals needing a temperate climate.

Nesokia Indica, *Btyth.*

Mus indicus *Geofroy, Desmarest, Lesson, Brandts, Schinz.*
Arvicola indica, *Gray, Hardwick.*
Mus providens, *Elliot.*
Neotoma providens.

This is the common shortish-tailed field rat of all India, and Ceylon; varying somewhat in shade of hue according to the colour of the soil on which it dwells.

Mus bandicota, *Bechstein.*

Bandicota rat, *Pennant.*
M. giganteus, *Hardwicke; Elliot.*
M. perchal, *Shaw.*
M. malabaricus, *Pennant; Shaw.*
M. ikria, *B. Ham.*
M. nemorivagus, *Hodgson.*
Neotoma giganteus, *Elliot.*

The pindi-koku, or pig-rat, inhabits all the peninsula of India.

Mus setifer, *Horsfield.*

M. giganteus, *Linn.*

Allied to the M. Bandicota, but clearly distinct as a species. Inhabits Sumatra Java, Borneo and Penang. "The larger of two individuals, captured in gardens, measured: —head and body 10⅛ inch, tail 7½ inches. (*Cantor.*) In his Br. Mus. Catal. Dr. Gray mentions a 'black variety,' and a "brownish variety with face brown" from Tasmania.

Mus rufescens, *Gray.*

M. flavescens, *Elliot.*
M, musculus, *Cantor.*

Inhabits Penang.

Mus decumanus, *Pallas, Glires*, 91; *Buffon*, H. N. viii. t. 27.

M. jyvanus, *Pallas* apud *Schinz.*
M, norvegicus, *Buffon.*

To this species Dr. Gray refers (with a mark of doubt),in his Catalogue of Mr. Hodgson's collection, the M. decumanoides Hodgson, (nec Waterhouse, nec Horsfield), which does not appear to have been described; also M. brunneus, *Hodgson's Ann. Mag.* N. H. xv. (1845) 267.

Mus decumanoides, *Temminch* (nec Hodgson), is given in Dr. Horsfield's Catalogue of the Mammalia in the Indian House Museum: two specimens, from Bengal, presented by Gen. T. Hardwicke perhaps M. nemoralis, *Blyth?*

Mus rattus, *L.* (*Buffon, H. N.* vii 278, t. 36). The European black rat comes from vessels into the ports of Calcutta, it differs in no respect from others received from France. Mr. Elliot in his Catalogue of Mammalia in the Southern Mahratta country notes it as "rare" and Mr. Layard includes it from Ceylon, where Dr. Kelaart obtained one individual in a house,in Trincomali, remarking that he had not seen it from any other part of the island.

Mus rattoides, the black rat of Nepaul, is similar to the black rat of Europe.

Mus brunneusculus, the brown rat of Nepaul, is similar to the brown rat of Europe.

Mus Andamanensis, *Blyth*, J. A. S. xxix. 103.

M. nicobaricus? *Scherzer*, Zoology of Novara Expedition.

The indigenous rat of the Andaman Islands. Length about 8 inches; tail the same, ears much as in M. decumanus.

M. nemoralis, *Blyth*, J. A., S. B. xx. 168. resembles M. rufescens, except in being considerably larger, much less rufescent above, and the under parts are merely paler or dull greyish brown, occasionally somewhat albescent. Length about 8½ inches tail 9½ inches hind-foot 1½ inch.

Mus niviventer, *Hodgson*, J. A. S. v. 234; Ann. Mag. N. H. xv, (1845) p. 267, a house rat. Proportions and characters of the last (rattoides), but tail rather shorter, and long piles of the pelage rarer.

Mus robustulus, *Blyth*, J. A. S. xxviii 294. M. rufescens, Gray? var? Blyth. M. rufescens, auct. of Burma and Penang M. rattus brown var, apud *Blyth*, J. A. S. xvii. 559? perhaps also B. Berdmorei, nobis, J. A. S. xx. 173.

Mus rufescens,*Gray*,M. N.H. N. S.I. (1837) p. 585, apud Gray.

M. flavescens, *Elliot.* | M. rufus, *Elliot.*

M. arboreus, *B. Ham. Horsfield's Catalogue.*

M. mountanus, *Kel.* | M. kandianus, *Ell.*

Tetragonurus, *Kelaart*, J. A. S. xx. 169-185 figured by the name of M. arboreus in one of B. Hamilton's unpublished coloured drawings. (Vide J. A. S. xx. 168).

Mus palmarum, *Scherzer*, from the Nicobar Islands, probably belongs to this group.

M. cinnamomeus, *Blyth, J A. S.* xxviii. 294. "Like M. flavescens, but smaller, with proportionally longer tail and softer fur of a fine bright cinnamon colour, with inconspicuous black tips, the under-parts white, which is abruptly divided from the cinnamon hue above.

M. Berdmorei is thus described:—Length about a foot, of which the tail is not quite half. Ears posteriorly ⅜ inch. Hind-foot 1⅜ inch. Fur shortish, even, coarse and hispid, but not spinous, of one quality, with no long hairs intermixed. Its colour grizzled grey (dull brown) above unmixed with rufous below and on the feet, white.

Mus nitidus, *Hodgson, Ann Mag. N. H.* xv. (1845) p. 267. "Distinguished for its smooth coat or pelage, wherein the long hairy piles are almost wanting. It is a house rat, like M. niviventer, but much rarer, and frequents the mountains rather than the valleys.

Mus horietes, *Hodgson Ann. Mag. N. H.* xv. (1845) 268. Dwells in houses and outhouses. A small land species with fine pelage, and no peculiarity of physignomy or proportion.

Mus fulvescens, *Gray, Catalogue of Mr. Hodgson's Specimen's*, p. 18. "Fur pale fulvous, hair very soft lead coloured, with

bright yellow tips, and interspersed with slender black bristles; throat, belly, and beneath, pure white; tail elongate-nearly bald, cutting teeth, narrow skull about 1 inch, 2 lin.; hind-feet about 1 inch.

Mus æquicaudalis, *Hodgson, described in Horsfield's Catalogue*, p. 144. "Pure dark brown above; with a very slight refuscent cast in a certain aspect; underneath from the chin to the vent with interior of the thighs, yellowish-white.

Mus concolor, *Blyth*, J. *A. S.* xxviii. 295. (the young); and M. (unnamed), p. 294 ibid (the adult). Common small thatch rat of Pegu and Tenasserim provinces.

Mus oleraceus, *Bennett*, P. Z. S. 183, 2 p. 121.

M. oleraceus et (olim) longi caudatus, *Elliot.*
M. dumeticola, *Hodgson*, and the young?
M. povensis H., *Ann. Mag. N. H.* xv. (1845) 268-2.
M. dumecolus, *Hodgson* (undescribed.)

Mus badius, *Blyth*, J. A. S. xxviii 295. Like M. oleraceus, but the eye fully twice as large and black whiskers; colour of the upper parts a more rufous chesnut or cinnamon hue; of the lower parts white, almost pure.

Mus gliroides, *Blyth*, J. A. S. xxiv. 721. "This has very much the aspect of the British dormouse (Myoxus avellanarius); but the colouring is much less bright, though inclining to the same hue.

Mus peguensis, *Blyth*, J. A. S. xxviii. 295. A field mouse with tail longer than the head and body, well clad with hairs that become longer to the end.

The series next following consists chiefly or wholly of house mice.

Mus urbanus, *Hodgson*, *Ann. Mag.* N. H. xv. (1845), p. 969.

M. dubius? *H., ibid. p.* 268.
M. musculus, apud, *Elliot* et *Kelaart.*
M. mami, *Gray*, (undescribed.)

Mus homourus, *Hodgson*, *Ann. Mag. N. H.*, xv. 1845, p. 268.

M. Nipalensis, H. J. A. S. x. 115 (undescribed,)

The common house mouse of the Himalaya hill-stations, from the Punjab to Darjiling.

Mus crassipes, *Blyth*, J. A. S. xxviii. 295. Like the preceding, but with the tail rather longer than the head and body.

Mus Tytleri, *Blyth*, J. A. S. xxviii. 296. "Length $2\frac{3}{4}$ inch, tail the same (having about 24 vertebræ).

Mus Bactrianus, *Blyth*, J. A. S. xv. 140. Presents a very close approximation to M. musculus in size, proportions and structure, inclusive of the conformation of the skull; but the fur is much denser and longer, and its colouring absolutely resembles that of a pale specimen of Gerbillus indicus, except that there is no whitish about the eyes, nor is the crown of a deeper hue, and the tail is thinly clad with short pale hairs to the end.

M. gerbillinus. Entire length of male 5 inches of which the tail is $2\frac{7}{8}$ inches, hind-foot $\frac{3}{4}$ inch ear-conch barely $\frac{1}{2}$ inch. Female rather smaller.

Mus Theobaldii like M. gerbillinus (Bactrianus) but larger with comparatively shorter tail and larger feet.

M. nitidulus, *Blyth*, J. A. S. xxviii, 294, House mouse apparently, with tail equal to the head and body; and uniformly furnished with minute setae to the end; ears large and ample. It is the house mouse of Shway Gheen on the Sitang, colours like M. Decumanus.

Mus cunicularis, *Blyth*, J. A. S. xxiv.721. A small field mouse remarkable for its ample ears, and tail shorter than the head and body.

Mus Darjeelengensis, *Hodgson*, dusky brown above.

Mus erythrotis, *Blyth*, J. A. S. xxiv. 721. A very different form of mouse from M. glinoides, and equally different from the common house mouse.

Mus infralineatus, *Elliot M.* S.

M. Ellioti, *Gray*, (undescribed).
nec Golunda Ellioti, *Gray*, Br. Mus. Catal. Mamm. p. 110.

The largest of the group.

Mus cervicolor, *Hodgson*, *Ann. Mag. N. H.* xv. (1845), p. 268.

M. albidiventra, *Blyth*, J. A. S. xxi. 351.

Distinguished by its short tail.

Mus fulvidiventris, *Blyth*, J. A. S. xxi. 351.

M. cervicolor? *Hodgson*, apud *Kelaart*, Prod) Faunæ Ceyl., p. 63.

Length about $2\frac{3}{4}$ inches; tail (vertebræ) $2\frac{1}{2}$; tarsi to tip of claws $\frac{5}{8}$ inch.

Mus strophiatus, *Hodgson*, *Ann. Mag. N. H.* xv., (1845) p. 268. A field mouse closely allied to M. cervicolor, but seemingly distinct.

Mus terricolor, *Blyth*, J. A. S. xv. 172. This much resembles M. lepidus, *Elliot*, in form and colour, but the face is very much shorter and the fur short, soft, and not spinous in the least degree.

Leggada spinulosa, *Blyth*, J. A. S. xxiii, 734. Nearly affined to M. platythrix, *Sykes*, but of a dark dusky colour above, with fulvous tips to the softer fur, below and all the feet dull whitish.

Leggada jerdoni, *Bl., n.s.* Bright, dark ferruginous above, pure white below; some fine long black tips intermingled among the spines of the back, limbs marked with blackish externally, the feet white.

Leggada platythrix.

Mus platythrix, *Bennett*, P. Z. S. 1832, p. 121.
M. saxicola, *Elliot*, M. S. S.

Light sandy brown, white beneath, the flat spines less developed than in the two preceding species.

Leggada lepida.

Mus lepidus, *Elliot*, Madr. Journ. L. Sc x. 216.
L. booduga, *Gray*, M. N. H. J., 1837 p 586.

Similar to the last but smaller, and but weakly spinous.

Golunda Ellioti, *Gray*, M. N. H. 2nd series, i (1837), p. 586.

nec Mus Ellioti, *Gray*, Br. Mus Cat.

Fur pale brown, with minute, very slender, hair-pointed black tips. Chin, throat, and beneath whitish.

Golunda coffæus.

Mus coffæus, *Kelaart*, Prodromus 1852, p. 67.

Head and body $4\frac{1}{2}$ inch, tail 4 inches. This rat in Ceylon is destructive to coffee trees. Whole plantations are sometimes deprived of buds and blossoms by these rats.

Golunda miltada, *Gray*, *M. N. H. 2nd series*, i, (1837), p. 586. Length of body and head $4\frac{1}{2}$ inches. Fur very soft, mouse-coloured varied with black, chin, and beneath, whitish.

Golunda newera, *Kelaart*, Ann. M. N. H. 2nd series viii. (1851), p. 339. Length of body and head $3\frac{1}{4}$ in tail $2\frac{1}{2}$ inches. Fur soft, yellowish-brown varied with black; chin and beneath yellowish-grey; under-fur dark lead colour; soft long hairs on the upper parts of the head and body, with long black-tipped hairs having a subterminal yellowish band, fur of belly dark lead-colour, tipped with yellowish-grey.

Hapalomys longicaudatus, *Bl.*, loc. cit. Received from Schwe Gyne on the Sitang river.

The above is an epitome of the long and perplexing series of Indian Muridæ, so far as the published descriptions of them can help to identify any species under observation.

Dr. Kelaart's Mus arboreus, *Buch. Ham.* is M. nemoralis, *Blyth*, p. 168. M. Indicus *Geoffry*, apud *Blyth*. M. Tetragonurus, *Kelaart*, Mr. Blyth takes to be M. rufescens, *Gray*; M. musculus apud *Kelaart*, to be M. mami; and M. Asiaticus, *Gray*, apud *Kelaart*, (Paddy-field rat,) is undescribed.—*Mr. Blyth in Beng. As. Soc.* 1864, *Journ.* v. 32, p. 327-353.

Mus araneus, Mygale or shrew mouse, amongst the Egyptians was, according to Bunsen, sacred to Buto or Mut, and was worshipped in Attribis.

Mus ceylonicus, *Kelaart*, a rat found only in the Ceylon cinnamon gardens.

Mus bandicota, *Bechst*, the Bandicoot rat is a favourite article of food with the coolie labourers who visit Ceylon, it attains on the Ceylon hills the weight of two or three pounds, and grows nearly to the length of 2 feet. It feeds on grain and roots, its flesh is said to be delicate, and much resembling young pork. The sides of the hills of near Yank-arekh, kunduz were found by Moorcroft plentifully peopled by the bushy-tailed rat, the Mus hamster of Pallas. A large spotted lizard was also frequent, burrowing in holes in the ground.—*Moorcroft's Travels*, vol. ii. p. 417. *Tennent's Sketches of the Natural History of Ceylon*, p. 44.

MURIKI DUMPA, or Ijedi gaddi, Tel. Roxburghia gloriosoides, *Dry.*

MURINA SUILLUS. See Cheiroptera.

MURINGE, Maleal. Moringa pterygosperma, *Gærtn.*

MURKA, a river of Sylhet.

MURKANTA, Beng. Acalypha Indica.

MURKING, a river near the Cossyah hills.

MURKI KHEL, in former times fire-worship existed to a certain, if limited, extent in Affghanistan, as is evidenced by the pyrethræ, or fire-altars, still crowning the crests of hills at Gard-dez, at Bamian, at Seghan, and at other places. Near Bamian is a cavern, containing enormous quantities of human bones, apparently a common receptacle of the remains of Ghabar corpses. At Murki Khel, in the valley of Jelalabad, and under the Safed Koh, human bones are so abundant on the soil that walls are made of them. There is every reason to suppose it a sepulchral locality of the ancient Ghabar; and, as if to leave no doubt of it, coins are found in some number there. See Kaffir.

MURKOO-MARAM, Tam. Erythrina Indica, *Lam.*

MURKUNDA, a river near Narraingurh in the Subathoo circle.

MURLAH, a township in Mewar, inhabited by a community of Charuns.

MURLE, Tam.? Sanseviera zeylanica.

MURLI, several of the Indian races, the

Dhangar, Dher or Pariah, Mang or Chakili, Koli and Manurwara and occasionally, even the higher hindoo castes, under various vows, devote their girls to their gods. The deity to whom the girl is more frequently vowed, is some incarnation of Siva and his consorts. Amongst the Mahratta people on the western side of India, Kandoba, is the usual Siva avatar, to whom the girls are devoted and his chief shrines are at Jejuri, Khanapur near Beder and at Malligaon. The ordinary people believe that from time to time, the shadow of the god comes on the devotee (deo ki chaya ati ang par)—and possesses the devotee's person (Murli ki ang ko bhar deta). These devotees are called Murli in Mahratta, Jogni or Jognidani in Canarese and Basava in Telugu. They, at times, affect to be possessed, during which they rock the body, and people occasionally make offerings to them as to an oracle or soothsayer laying money at their feet, and await the possessing to hear a decision enunciated. The female deity to whom those near the Bhima river are devoted is Yellamah; the Bhooi-koli race devote their Murli to Mata, Boys also are devoted, and styled Waghia, from "Wag" a tiger. Near Oomraoti it is to Amba and to Kandoba that the Murli and the Waghia are devoted. The Waghia does not associate with the Murli. At Oomraoti, the people say that Kandoba particularly moves on Sunday and selects a clean tree (clean Murli) whose body he fills. This idea of the visits of the gods pervades hindu society; it is not the belief that their visits are restricted to these devoted women but that all women are liable to be selected by the deity, the visitor assuming the appearance of the husband. A comely hindu woman is married but without offspring, is supposed to be the subject of such supernatural visitation. So, of old, when Demaratus, says Herodotus, had spoken, to his mother "the mother answered him in this manner:—'Son, because you so earnestly desire me to speak the truth, I shall conceal nothing from you. The third night after Ariston had conducted me home to his house, a phantom, entirely like him in shape, entered my chamber, and having lain with me, put a crown on my head, and went out again.' Similarly in the Bacchæ of Euripides, the hero says

"For that the sisters of my mother (least
"Becomes it them) declared that not from Jove,
"I sprung, but pregnant by some mortal's love.
"That Semele on Jove had falsely charged
"Her fault, the poor device of Cadmus."

In British History Merlin, and Arthur himself, were both the sons of Bhoots, (*Vide* Geoffrey's History, Book vi., Chap. xviii., and Book viii., Chap. xix,) to the former of which cases Spenser thus alludes:—

"And soothe men say that he was not the sonne
"Of mortal sire or other living wighte,
"But wondrously begotten and begonne,
"By false illusion of a guileful sprite
"On a faire ladye nun."

In Scotland the story of the Lady of Drummelziar and the Spirit of the Tweed is related in Note M., Lay of the Last Minstrel. In India, the cases of Sheeladitya, of Usa and Anirud, and of Kamala Kunweri are similar and Captain Westmacott relates another in an Article on Chardwar in Assam, in the Journal Bengal Asiatic Society, IV. 187, *et seq.* Butler thus satirically alludes to these stories:—

"Not as the ancient heroes did,
"Who, that their base births might be hid,
"(Knowing that they were of doubtful gender,
"And that they came in at a windore)
"Made Jupiter himself, and others,
"O'th' gods gallants to their own mothers,
"To get on them a race of champions,
"Of which old Homer first made lampoons.)"

But this satirists scornful remarks however applicable to a civilized people, are not so to races like those of India, whose belief in spirits is their chief cult.—*Hudibras, Part* I *Canto* ii. v. 211-8. *Ras Mala Hindoo Annals*, vol. ii. p. 379-80. See Jejuri. Kandeh Rao. Krishna.

MURLIDAR or the Tuneful, a name of of Krishna, represented playing on his flute.

MURMAR, Guz. Hind. Marble.

MURMARI, a village, ten miles from Bandara; the villagers worship at the tomb of an English lady. Similarly, at Assaye, the villagers worship at the grave of an artillery officer who was killed during the battle.

MURMI, a buddhist tribe bordering between Nepal and Sikkim,

MUROOR, Beng. Eleusine coracana.

MUROODOO, Tam. a small tree of Palghaut, wood of a light colour, used for buildings.—*Col. Frith*

MUROOGANA TALLOW, Anglo-Mal. See Oil.

MURTOO, Sans. from mree, to kill.

MURO-POLYNESIA. See India.

MURR, Arab. Myrrh.

MURRA, Hind. Cyananthus. *Sp.*

MURRAIN, from their constant exposure at all seasons, the cattle of the E. Indies both those employed in agriculture and those on the roads, are subject to devastating murrains, that sweep them away by thousands. So frequent is the recurrence of these calamities and so extended their ravages, that they reduce the facilities of agriculture at critical periods of harvest. A similar disorder, probably peripneumonia, frequently

carries off the cattle in Assam and other hill countries on the continent of India, and there, as in Ceylon, the inflamatory symptoms in the lungs and throat, and the internal derangement and external eruptive appearances,seem to indicate that the disease is a feverish influenza, attributable to neglect and exposure in a moist and variable climate; and that its prevention might be hoped for, and the cattle preserved by the simple expedient of more humane and considerate treatment; especially by affording them cover at night.—*Tennent's Sketches of the Natural History of Ceylon*, pp. 50, 51.

MURRAVETTY, TAM. Hydnocarpus inebrians.

MURRAYA, a genus of plants, the Maikay tree in Tavoy, a species of Murraya has a tough close grained wood used for handles. It is not a large tree, but is highly esteemed for handles to spears, knives, &c. The grain is like boxwood, but tough and elastic. Found only in the lower Burmese provinces. The Ash leaved Murraya, the Etteriya, of the SINGH. is a timber tree of the eastern province of Ceylon, a cubic foot of the wood weighs lbs. 60 and it is said in last from 10 to 70 years. It is used for handles of mamoties, hammers and bill-hooks and as rafters for cadjan roofs. The Karen sometimes furnished Mr. Mason with specimens of wood a species of Murraya scarcely to be distinguished from the box-wood of Europe. Dr. Wallich found Nauclea cordifolia on the banks of the Irrawaddy, which has "wood coloured like that of the box tree, but much lighter, and at the same time very close grained." It may possibly be the same tree, also the Tenasserim wood is not light; or it may be a Tavoy tree, which he says has "a strong tough wood, in grina like box."—*Dr. Wallich. Malcom's Travels in South-Eastern Asia*, vol. i. p. 190. *Dr. Mason's Tenasserim. Mr. Mendis.*

MURRAYA EXOTICA, *Linn. Roxb. W & A.*

China box,	ENG.	Bibzar,	HIND
Cosmetic box,	,,	Koontie,	,,
Kamini.	BENG.	Murchob of	KAMAON.
Tha-nat Kha,	BURM.	Attaireya gass,	SINGH.
May kay,	,,	Naga golugu,	TEL.

This is a small but most beautiful shrub of the East Indies and China. The fragrance of its delicate white flowers is delightful and has procured for it the name of the honey bush. Murraya exotica, M. paniculata and the Aglaia odorata, are cultivated in China as very fragrant shrubs. A variety grows in Ceylon in gardens only, another variety being common in the warmer parts of the island, and up to an elevation of 3,000 feet. In the Dekkan, it is an ornamental shrub, with beautiful dark green leaves; flowers white, and fragrant in the evening, is to be found in most gardens, and is easily grown by layers or cuttings. Dr. Hooker found the woods of the Rajabat, in the Soane valley full of monkeys, and amongst other plants, observed Murraya exotica, but it was scarce —*Hooker's Him. Jour.* vol. i. p, 44. *Ainslie's Mat Med* p. 162. *Thw. En. pl. Zeyl. Dr. Williams' Middle Kingdom. Dr. Riddell. Mr. Thomson*

MURRAYA KŒNIGII, SPRENG. syn. of Bergera konigii, *Linn.*

MURRAYA PANICULATA. The Cosmetic bark tree, indigenous in Burmah above Rangoon. A small ornamental, fragrant, flowering shrub with pinnate leaves; flowers white and fragrant, appear in December and January; fruit reddish. Its fragrant bark is more universally used for a cosmetic than sandal wood.—*Riddell. Mason.*

MURREE, a sanatarium, situated on the summit of a ridge at the western extremity of the Himalaya, overhanging the plateau of Rawal Pindi, from which it is 40 miles distant. Its position is 34° N. lat., 73° E. long. and its elevation above the sea level is about 7,300 feet. On the southern slope the vegetation presents the ordinary features of the Western Himalaya, but in a paucity of forms. The general appearance of the station is very striking; though the back ground is less grand than that of Massuri, Simla, Dharmsala or Dalhousie, yet the varied positions of more than a hundred residences on different heights and acclivities, many of them hid in forest verdure, others on naked points of rock form a picturesque landscape. The forests clothing these hills are composed chiefly of 4 species of pine—the deodar or diar, Cedrus deodara, is found on Mount Mochpura, extending from 7,000 feet to its summit. It grows on the precipitous limestone cliffs, but is not abundant. It is not seen on the Murree range or outer hills towards the Jelam. The "chil," Pinus longifolia, covers the lower hills from 2,000 up to 6,000 feet. It grows to a large size and yields a valuable timber, which is strong and durable so long as it retains its resin. This tree abounds, particularly on the northern slopes. The "biar," Pinus excelsa, seldom grows below 6,000 and ranges up to 9,000 feet. It resembles the chil, but is of a darker green color, with shorter and finer triangular leaves, having five in a fascicle instead of three, and with a smooth instead of a rough bark. The cones are much longer than those of the chil, and its wood is superior, forming the chief material for house building at Murree. The "pelundar," Abies

smithiana, is very abundant. It is tall, straight, and handsome, ranging from 7,000 to 10,000 feet. Trees 10 feet in circumference, 3 feet above the ground, and 100 feet high are not uncommon. The wood is white, and though occasionally used for boarding, is not so good for beams, as it rots quickly if exposed to damp. There are three species of oak; "rinj" Quercus incana, never attains a great size. It has a range from 4,000 to 7,000 feet, and frequently forms fine woods on the northern slopes. "Barungi, Quercus laxiflora, is a magnificent forest tree, seldom seen below 6,000 or above 7,500 feet. The leaves of the young trees are covered with prickles which are 12 feet in girth, and from 80 to 100 feet high. "Barcha," Quercus floribunda, is not common, its timber is very hard and much valued. The maple, "trekudna," Acer cultratus, is abundant near Murree, but generally small. On Mochpura there are some very large specimens of plane, Platanus orientalis. It has convalescent accommodation for 390 men and 117 women. Its population in the season is about 1,000 Europeans, and 3,600 natives. Cholera broke out there in 1858 and 1867.—*Cleghorn's Punjab Report*, p. 198.

MURREE and Boogtee are tribes dwelling in the hills forming a conterminous boundary of Sindh and the Punjab. Near Hurrund, the great Sulimani range having run in almost a straight line parallel to the Indus for 300 miles, approaches its termination and joins the Mara Mount, which leads on to the Murree hills, behind which lies the table land, where Kahun, the capital of the Marree tribe is situated. But in front of these Murree ranges there rises a series of sterile rocky hills, which run towards the Indus, and form themselves into an apex near the Gundheree peak, approaching to within a few miles of the river bank. It is at this point (Shawulla) that the conterminous boundary of Sindh and the Punjab has been marked off. These last-named hills, projecting into the Lower Derajat, opposite the cantonment of Asnee, are very thinly peopled. They are crossed by passes leading towards the Murree hills, and are claimed partly by the Murree tribe and partly by the Boogtee tribe, whose hills lie further to the south; but in fact they are not held in strength by any tribe. It is seen, therefore, that the Murree and Boogtee hills, properly so called, are conterminous with the Punjab frontier. The head-quarters of both these tribes are situated within the political circle of the Sindh authorities and the relations with both are generally carried on through that medium. The Murree are a strong tribe, numbering 3,000 or 4,000 fighting-men. They occasionally committed raids in British territory, in the lower extremity of the Derajat. In 1850, one case was reported against them; in 1853, two; in 1854, one; in 1855, one. They once threatened Rojhan and Kusmors, but dispersed, seeing that preparations were made to receive them. They once attacked a forager's guard from a Cavalry Regiment at Asnee, and killed several men. Living at some distance in the interior, they cannot well make inroads upon British territory without guides. Some of the Boogtee men are serving in the Punjab Cavalry, and many are in the Sindh service. They are subjects of the Khan of Kelat. The original hindoo inhabitants of the Murree and Boogtee hills were driven out by their present occupants, but the natives of Barkhan (the Khetrance) inhabiting the more mountainous district to the north-ward, were able to hold their own. See Beluchistan Khelat, Khyber.

MURRHINE CUP. The fragments of a murrhine cup, the little Cambay stone cup still made in Cambay, were exhibited in the theatre of Nero, as if, adds Pliny, they had been the ashes of "no less than Alexander the Great himself!" Seventy thousand sesterces was the price of one of these little Cambay cups in Rome in the days of Pompey. The price in Bombay ranges from Rupees 18 to Rs. 35 and Rs. 75. Nero paid *1,000,000* sesterces for a cup, a fact, slily remarks Pliny "well worthy of remembrance that the father of his country should have drunk from a vessel of such a costly price."

MURRH NEEN, Burm. A tree of maximum girth 2 cubits and maximum length 15 feet. Found abundant all over the Tenasserim provinces on low grounds. When seasoned it floats in water. It looks exactly like deal, but is stated to have no durability.—*Captain Dance.*

MURRUWAT, Ar. Generosity, the noble part of human nature, the qualities which make a man.—*Burton's Pilgrimage to Meccah*, Vol. I, p. 56.

MURSEEA, an elegy, dirge or funeral eulogium, lamentations, mourning over the dead. Murseea Khwanee, repeating or singing Murseea.

MURSHEDABAD, a district of Bengal, on the S. W. of Malda and Rajashy, but separated from these by the Ganges. Murshedabad is 124 miles from Calcutta and is famed for its silk. See Jains.

MURSHID. Ar. A religious teacher, head of a body of darvesh or fakirs. Irshad Ar. an order. A murshid is allowed to admit murid or disciples into the order, as the

form of diploma is conferred upon the occasion.

MURT. Sans. a form, an idol.

MURTA or Murti. Hind. Bauhinia racemosa.

MURTHY WOOD. See Tunker.

MURTIS. Arab. Amethyst.

MURTOO. Beng. Sage, Meriandra strobilifera.

MURTOOTH, also Leela, or Neela, Tootiah, Guz. Hind. Bluestone.

MURTUMAN-KULA, Beng. Musa sapientum.

MURUA, Beng. Eleusine coracana, *Gært.* Natchenny.

MURUCULA PULLUM, Tam. Chirongia glabra.

MURUIPORA, Sans. From mara, a dead body, and poora. to burn.

MURUKKA MARAM. Tam. Erythrina Indica, *Lam. Roxb. W. & A.*

MURU KONDA or Pindi or Kuppanti chettu, Tel. Acalypha Indica, *L.—R.* iii 675.

MURUKU NAR, Maleal. Fibre of Crotalaria juncea.

MURU MAMIDI or Bodda mamidi, Tel. Cupania canescens.—*Pers.*

MURUNGY KAI, Tam. Pods of Hyperanthera moringa.

MURUNGY KEERAY, Tam. Hyperanthera moringa, greens.

MURUNGY POO, Tam. Flowers of Hyperanthera moringa.

MURUPINDI, Tel. Acalypha indica.—*Linn. Roxb. Wight.*

MURUTEN NAR, Maleal. fibre of Terminalia alata.

MURUVA. or Murva, Sans. Sansevicra Zeylanica. See Liliaceæ.

MURVI. The Thakur of Murvi is a Jhareja and was the first in Colonel Walker's time to abandon infanticide. He has possessions in Cutch. See Kattyawar, Junagarh, India.

MURVILINGA, or Marvilingum maram, Tam. a Ceylon tree which grows to about sixteen inches in diameter, and eight feet high. It is prized by the natives for sandals and toys, &c. It produces a kind of pod, which, with the bark and leaves, is used with much success in cases of intermittent fevers.—*Edye. Ceylon.*

MURWA, a mountain.

MURWA. Hind. Marjoram, sweet marjoram.

MURWY KOLI, one of the balotta, in every village in the northern Konkan, and in Bombay families, they are employed as palanquin bearers. Some Koli are settled as soldiery in Angriah Kolaba, and at Bombay and Kolaba, in 1837 were 1,000 families and 500 to 600 families at Bassein, employing themselves as fishermen and seamen. At their meetings, whether for congratulation or condolence, they consume large quantities of spirits.

MURWUT, an agricultural and pastoral race of frontier Affghans within the British territories, stout, active men. The valley of Murwut, with its thirsty Murwutland and fine people is the very opposite of Bunnoo with its rich harvests and vicious inhabitants. There are two streams, but no wells or water courses. Derahjat is the term applied to the territories styled Derah Ishmail Khan and Dehra Ghazi Khan. The Dehra Ishmael district is divided into two halves by a range of hills running at nearly right angles from the Suleemanee range to the Indus. The passage from one part of the district to the other is through the Peyzoo and Mulezye passes which intersect the range. Above the passes there is the valley of Bunnoo with its Wuziri tribe. The Bunoochee are to a certain extent a vicious race. They cultivate with some industry; and are well affected to the government. Below the valley, and immediately above the range is Murwut. The Murwutee are a fine race, of striking appearance loyal to government and both willing and able to check the depradations of their hill neighbours. In Murwut stands the fort of Lukkee. In the hills near the Peyzoo pass dwell the Buttanee: once a robber tribe, but reformed since annexation. Their cooperation against the Mushood Wuzeeree could be reckoned upon. Below these are two important families, namely, the Gundapoor of Kolachee, and the chiefs of Tank. These two tracts are exposed to attack from the Sheorance and Wuzeeree. The revenues of Kolachee in 1856 amounted to between Rupees 8,000 and 10,000. Of this the Gundapoor receive 25 per cent. on condition of good service in defending the tract. The Tank chief had a lease of the revenues of that tract; he made the collections, which amount to Rupees 65,000 per annum, and received one-third for himself and the establishment he maintained. This lease was conditional on good service in defence of the fief. The chief, Shah Nawaz, is a Pathan of good family; he was ejected by the Sikhs, and after many vicissitudes of fortune he was restored in 1848, at the instance of Major Edwardes. There is also the nawab of Dehra Ishmael Khan; he belongs to the princely race of Suddoozye, and was formerly the Lieutenant of the Doorance government in the Upper Derajat and Lower Sindh Sagur Doab. He

was deprived of his power by the Sikhs. The principal chiefs in the Dehra Ghazee Khan District belong both to hill and to plain tribes. Those sections of the hill tribes who reside in the plains usually behaved well, even at times when their brethren of the hills were in a state of hostility against British subjects. The plain tribes are the Nootkance, Loond and Dreshuk, all of them well conducted; they can muster a certain number of fighting men, but they are unable to resist effectually the marauding aggressions of the hill-men and are victimized by such tribes as the Bozdar and Goorchanee. The plain of the Indus, generally inhabited by Belochees, and called Muckelwand; in the country of the Murwut; and the plains and low hills (about the roots of the mountains) which constitute Damaun Proper. Muckelwand extends along the Indus for about one hundred and twenty miles. Its mean breadth is from twenty-five to thirty miles. The principal town is Dera Ismael Khan. The people are the Jut and Beluch, dark in complexion, and lean and meagre in form; their ordinary dress in summer is of dark coloured cotton; and in winter greyish or striped great coats of coarse woollen cloth, and quilted silk cap? They are perfectly submissive and obedient to the king and his representative. The country of the Murwut is composed of sandy and arid plains, divided by ranges of hills. It depends entirely on rain for cultivation, and in many parts the inhabitants are even obliged to carry water for several miles to supply their families. Half the Murwut are fixed and employed in agriculture. The rest wander about with their herds of camels; living chiefly in temporary huts of branches of trees, with a wall of thorns, and a roof of straw; some few have black tents of the worst description. They are all tall, fair men, and wear a pair of loose trowsers, something thrown over their shoulders, and a handkerchief tied round their heads. Their country is about thirty-five miles square, stretching from Bunnoo to Muckelwand, and from near the foot of the Sulimani mountains to the short range of hills which separates Saugor from the Indus. Damaun proper, which lies to the south of the Murwat and extends along the foot of the Sulimani mountains, is inhabited by the Waziri, Sheorani and Zimurree, and is of equal length with Muckelwand, but of various breadth, from eight or ten miles to thirty and upwards. It is inhabited by the Dowlut-khail and Gundehpooray, the Meankhail, Baboor and Stoorecannee tribes, the exception of the Gundehpoor, are included in the general designation of Lohanee. The Esau-khail, Murwut and Khyssore also are comprehended under this denomination. Immediately to the south of the Murwutti are the Gundehpoor and Dowlut-khail of which the former are most easterly. West of the Dowlut-khail are the Tuttor, Meeaunee, Bitnee and some other smalltribes subject to the Dowlut-khail; their country resembles that just described, but is more arid, and worse cultivated, and towards the west it is hilly.—*Elphinstone's Kingdom of Cabul* p. 363. *Records of the Government of India* See Afghan Khyber.

MUSA, a genus of the Musaceæ, the banana or plantain tribe of plants; these are nearly stemless, and Lindley includes in them four genera. Sprenger and Loudon enumerate 12 species in S. America, 2 in China, 1 in Madagascar, 1 in Mauritius, and in the East Indies 12 species of Musa and 1 of Heliconia have been discovered. The following will exhibit the sections and genera of the Musaceæ in the East Indies,

A. Heliconieæ, *A. Rich.*

Heliconia buccinata, *Roxb.* Moluccas.

B. Ravenaleæ.

Musa paradisiaca, *L.* All the tropics.
„ rotacea, *Jacq.* Chittagong, Mauritius,
„ superba, *Roxb.* Dindigul.
„ nepalensis, *Wall.* Nepal.
„ glauca, *Roxb.* Pegu.
„ textilis, *Nees.* Philippines.
„ coccinea, *Andr.* China.
„ rubra, *Wall.* Irawadi.
„ chinensis, *Swt.* China.
„ maculata, *Jacq.* Mauritius.
„ balbisiana, *Colla.* Amboyna.
„ acuminata, „ „
„ verteroniana „ Moluccas.
„ cavendishii, China.
„ ornata, Chittagong.

The fruits of several species of Musa are used as food and for dessert, but the most esteemed is M. paradisiaca *L.* the M. sapientum of Roxburgh and other authors; the plantain or banana is the Muz or mauz of the Arabian writers, whence the Latin term musa, now applied to the genus which produces the fruits commonly known as plantains and bananas; as also the fibre so well known under the name of Manilla Hemp. The plantain was undoubtedly known by description both to the Greeks and Romans, for Theophrastus, among the plants of India, describes one as having fruit which serves as food for the wise men of India: and which was remarkable both for its sweetness and

ts size, as one would suffice for four men referring most probably to a bunch of plantains. In the middle of the 19th century, the natives of the south of the Peninsula of India, seeing the spare form of Sir Arthur Cotton, R.E., and his indifference to food when work was to be done, content with a plantain or two, gave credence to the story that he had a miraculous plantain which never decreased though continually eaten by him. Pliny, evidently describing the same plant, informs us that its name was Pala, and in Malayalam it is Vella and in Tamil Valle. Every part, both of the sheathing and the exposed parts of these leaves, abounds in fibre. In the Philippine Isles, Musa textilis is indigenous. In the Indian Archipelago, the edible species are common, they extend northwards as far as Japan; in China are found Musa coccinea and cavendishii; also along the Malayan Peninsula to Chittagong—M. glauca being indigenous in the former, and M. ornata in the latter locality. In the valleys of the south of the Peninsula of India and of the Dindigul Mountains, M. superba is found. The common edible varieties of M. paradisiaca flourish even in the poorest soils, and also near brackish water. They are extensively cultivated in the interior of British India. On the Malabar Coast, the plantain is everywhere at home. The fruit of those at Bassein is especially well-flavoured, and the plant is particularly abundant in the district of Broach. The plantain is found in the highest perfection in Tenasserim, especially in the province Amherst. More than 20 varieties are known, of which several are peculiar to the country, and the greatest part of them are superior to any to be got in Bengal. They thrive well everywhere without the slightest care. No Burmah or Karen house is to be found without a plantation of plantains. As the latter leave their abodes, at least every 3 years, in order to migrate to fresh localities, they are, of course, obliged to leave their plantain gardens behind them, and therefore these may be found growing luxuriantly in many uninhabited places, until they become choked up by the growth of the more vigorous jungle trees. Natives of Bengal generally prefer the large and coarse-fruited kinds, while the smaller and more delicately tasted fruit is alone esteemed by Europeans. These are cultivated in the most northern, as well as in the southern parts of India; while along the jungly base of the Himalaya there is a suitable climate as far as 30° of the north latitude, for plants of this genus growing in a wild state. That growing in Nepal has been called M. nepalensis. A similar species may be seen growing below the Mussoorie range, as well as near Nabu. The fruit, however, in all these situations consists of little else than the hard dry seeds. A similar variety of Musa sapientum, having seeds surrounded with a gummy substance, instead of fruit-like pulp, was found by Dr. Finlayson, on Pulo Ubi, near the southern extremity of Cambodia. In Batavia also, there is stated to be a variety full of seeds, which is called Pisang batu, or Pisang bidju —that is, Seed Plantain. In Kumaon and Gurhwal the plantain is cultivated at as great an elevation as 4,000 and 5,000 feet above the sea, and has been seen as far north as the Chumba range at an equal elevation. Major Munro has seen the wild plantain at 7,000 feet above the sea, in the Kondah slopes of the Neilgherries. Though many of the Musa plants have been mentioned as distinct species, it is probable that some, at least, are only varieties. As stated by Mr. R. Brown, nothing has been advanced to prevent all the cultivated varieties being derived from one species, Musa sapientum (also called M. paradisiaca), of which the original is the wild Musa, described by Dr. Roxburgh as grown from seed received from Chittagong. Mr. Brown further adds, that it is not even asserted that the type of any of the supposed species of American Banana, growing without cultivation and producing perfect seed, have anywhere been found. Plantains and bananas are extensively cultivated in various parts of S. America, and at an elevation of 3,000 feet n the Caraccas. They are abundant in the W. India Islands, as well as at considerable elevations in Mexico. To the negroes in the West Indies, the plantain is invaluable, and like bread to the European, is with them denominated the staff of life. In Guiana, Demerara, Jamaica, Trinidad, and other principal colonies, many thousand acres are planted with the plantain.—*Dr. J. Forbes Royle Illust. of Himal. Bot.* p. 355. *Royle, Fib. Plants. Drs. Roxb. Fl. Ind. Helfer, Mason Tenasserim, Voigt; Hogg, Veg. King. Drury Useful Plants.*

MUSA CAVENDISHI, called the Chinese Banana, bears abundance of fruit.

MUSA GLAUCA, *Roxb.* Pyau men, BURM.

MUSA RUBRA *Wall* Tau-pyan BURM.

MUSA PARADISIACA, *Linn.*

Musa sapientum, *Roxb. Rheede.*

Maoz,	AR. HIND.	Kadali,	SANS.
Kach-kula,	BENG.	Anawalu-Kesul,	SINGH.
Hnget-pyau,	BURM.	Khel-khang,	„
Banana; plantain,	ENG.	Vali pallum,	TAM.

Kela,	Hind.	Ariti pandu,	Tel.
Godang,	Jav.	Ananti, Anati	,,
Pesang,	Malay.	Anti chettu; Kommu	
Vella; Valati,	Malbal.	ariti,	,,

The flower.

Plantain flower,	Eng.	Valei poo,	Tam.
Cadali,	Sans.	Aritti poo,	Tel.

Of this delicious fruit there is a great variety in the E. Indies. The natives consider plantains as highly nutritious and eat them with cow's milk and sugar as Europeans do strawberries. Europeans also fry it, with butter, and eat it dusted with sugar. A dye is obtainable from the skin of the fruit. Its leaves afford a fibre suited for certain purposes, but inferior in point of strength to Manilla hemp, the fibre of the Musa textilis. The stems also yield a fibre. The stem is placed on a board, and the pulpy mass scraped out with a blunt knife, whilst clean water is poured on to wash away the remains of the pulp; the fibres are then dried in the sun. The stalk seldom exceeds seven or eight inches in diameter, and twenty feet in height, bears but one bunch of fruit, and dies, but it throws off new plants. The leaves, when young, are beautiful, expanding with a smooth surface, and vivid green, to six feet in length, and two or more in breadth, but, soon after attaining full size, the edges become torn by the wind. The flower is very large, purple, and shaped like an ear of Indian corn. At the root of the outer leaf, a double row of the fruit comes out half round the stalk or cob. The stem then elongates a few inches, and another leaf is deflected, revealing another double row. Thus the stem grows on, leaving a leaf of the flower and a bunch of the fruit every few inches, till there come to be twenty-five or thirty bunches, containing about one hundred and fifty or one hundred and eighty plantains, and weighing from sixty to eighty pounds. The weight bends over the end of the stem, and when ripe it hangs within reach. Like the palms, it has no branches. In the E. Indies, it is for the fruit, as a dessert, that this plantain is cultivated, but Humboldt calculates that thirty-three pounds of wheat, and ninety-nine pounds of potatoes, require the same surface of ground, that will produce four thousand pounds of ripe plantains, which is to potatoes as forty-four to one, and to wheat as one hundred and thirty-three to one. There are as many varieties of this fruit in Burmah as there are of the apple in England and America; some preferred for cooking, others for eating in a raw state; some sorts grow wild, but in general it is exclusively the result of culture. Bal is a West Indian and Tropical American term for the plantain tribe the Musaceæ to which, in India, the term plantain alone is given. The edible varieties extend through the Indian Archipelago, northwards as far as Japan, while in China are found M. coccinea and M. Cavendishii. Again M. glauca is indigenous along the Malayan peninsula. Dr. Helfer mentions that 20 varieties are found in the Tenasserim Provinces, and M. ornata grows in Chittagong. The Malays reckon forty varieties of the cultivated banana, and the Philippine islanders carry them to fifty-seven, both people having a distinctive epithet for each variety. The qualities are as various as those of apples and pears in Europe, the ordinary sorts being very indifferent fruit. In Khasia the name of the wild plantain is Kairem, and the cultivated Kakesh.—*Ainslie, Materia Indica*, p. 261. *Cat. Ex.* 1862. *Malcom's Travels in South Eastern Asia*, v. 1. pp. 177, 178. *Hooker Him. Jour.* Vol. II. p. 268; *Royle's Fibrous plants, Crawfurd's Dic.* p. 31. See Manilla Hemp. Musa. Plantain fibre. Plantain Meal.

MUSA TEXTILIS. *Nees.*

Kola-Abbal Amborua		Fana Ternate	
Abaca,	Tag.	Pissang-utan,	Malay.
,, brava,	,,	Koffo, Mindanao	
Bandala,	,,		

The Fibre.

Bandala, Tag.

A plant of the Philippines, said also to grow wild on the western ghats of the Peninsula of India, from Cape Comorin northward, but, hitherto, it has not, there, been turned to any account; in the northern slopes of the Ghats, the plant does not reach a height fitted to afford a fibre of more than two feet in length. Its strength is well known to the Ghat people who employ it occasionally for domestic purposes in rope-making as well as the stem for food. Professor Bikmore states (p. 340) that in Minahassa, this plant is raised from seed, and in the Philippines its fibre is called "bandala," the plant itself receiving the name of Abaca. The plant grows freely at Singapore, from which it was introduced into Madras by Colonel Balfour C. B. of the Madras Artillery but it seems to have again been lost sight of. It is however a native of the Philippine and of some of the more northerly of the Molucca Islands. On account of its fibres it is extensively cultivated in the first of these, particularly in the provinces of Camarines, and Albay in the

[redacted]t Island of Luzon, and in several of the Bisaya Islands, a range lying south and east of it. The name abaca belongs to the Tagala and Bisaya tongues, but is not the generic name of the banana in either of them. By the Spaniards of the Philippines the plant is known under the name of arbol de canamo, or the hemp tree, from which is derived the commercial term "Manilla hemp." The natives distinguish several varieties of the Abaca, viz.

Abaca brava (the wild Abaca), called Agotai by the Bicol.

Mountain Abaca, the fibres of which only serve for making ropes, that are called Agotag and Amoquid in the Bicol language.

The Sagig of the Bisaya.

The Laquis of the Bisaya, by whom the fibres of the original Abaca are called Lamot. Rumphius states that the Malay name is Pissang-utan; that it is called in Amboyna, Kula abbal; in Ternate, Fana; and in Mindanao, Coffo, as also the cloth made from it. He distinguishes the Mindanao kind from that of Amboyna, the natives of the Philippine Islands, are said to apply the same name to the plant and its fibre. It was first called Musa sylvestris by Rumphius in his 'Herbarium Amboinense.' It was thought to be a variety of M. troglodítarum by Blanco, but called Musa textilis by Don Luis Nee, in a memoir which has been translated into English, and published in the 'Annals of Botany,' vol. i; where there may also be seen another memoir, which was sent in French to Sir Joseph Banks. These have been republished in the 'Transactions of the Agric. Soc. of India,' vol. viii. p. 7, together with a translation by Mr. Piddington, of Calcutta, of a notice by Father Blanco, in his 'Flora de las Filipinas.' In addition to these we have a notice in the first volume of the Trans. of the above Society, 1828, by Mr. Piddington himself, one of the gentlemen who escaped the massacre of the English at Amboyna. From these authors we learn that the Abaca is abundant in the volcanic region of the Philippine Islands, from Luzon, in the northern province of Camarines especially, to Mindanao; also in the neighbouring islands, even as far south as the Molucca Islands, that is, in Gilolo. Hence this species may be stated to extend from the Equator to nearly 20° of north latitude. It is propagated easily by the suckers which spring up at the roots of the old plant when it dies. A measure of 5,000 square yards of land will grow 1000 plants. It grows to the height of 13 or 14 feet exclusive of the leaves. The fruit is small, of a disagreeable taste, and not edible. When it is about to form, the plant is cut down, and the stem being cut open longitudinally, is found to contain a great quantity of fibres of various thickness, and usually a couple of yards in length. These are extracted, hackled after the manner of flax, and then sorted. Some of the finest are as slender as a hair of the head, and are reserved for the manufacture of cloth, while the coarser are appropriated for cordage from the smallest rope to a ship's cable. In the husbandry of the Philippines, the abaca is of more importance than cotton. Pigafetta, in his enumeration of the plants of the Philippines on their first discovery, in 1521, does not include the abaca, although he mentions cotton and the esculent banana; Dampier, in his account of Mindanao, where he resided for six months in 1686, gives an ample and accurate description of the textile banana, and the mode of extracting the thread from the trunk. "As the fruit of this tree," says he, "is of great use for food, so is the body no less serviceable to make cloths, but this I never knew till I came to this island. The ordinary people of Mindano do wear no other cloth." After this follows the account of the process of extracting the fibres, which is well worth perusal. The Dutch have of late years introduced the culture of the abaca into the northern or volcanic peninsula of Celebes, where it seems to be indigenous, and with a fair prospect of success. There is a large exportation of abaca in the forms of raw hemp and cloth, but especially of cordage, from Manilla. Its fibre has latterly been applied to the manufacture of bonnets, tapestry, carpets, hammocks, and net work, the fibre can be bleached and dyed similarly to flax and lint.—*Crawfurd, Dictionary of the Eastern Archipelago* p. 1. *Bikmore's Travels*, p. 340. *Royle. Fib. Plants, Voigt.*

MUSA, Tel. A Crucible.

MUSA, Ar. Moses, the prophet, to whom mahomedans apply the epithet Kalam-ullah, he who spoke with God or the mouth-piece of God, the wells of Moses, the Agun musa, are eight miles down the Red Sea from Suez on the eastern shore. The Ain (Ayun plural) is a natural spring, and differs from the Ber or Bir, a cistern to hold rain water. Jacob's well, Beer Yakoob, or Bir us Samariah is 9 ft. broad and more than 70 ft. deep. In 1855 it still had the stone over its mouth. *John*, iv.

MUSA. One of the five islands near Cagayan. See Babuyan.

MUSABBAR. Hind. Aloes, also species of aloe, Aloe litoralis, *Kœnig*, *&c.*

MUSADA, Tel. Strychnos nux vomica.

MUSÆ, See Saraswati.

MUSAFAHAH, Ar. The Arab fashion of shaking hands. They apply the palms of the right hands flat to each other, without squeezing the fingers, and then raise the hand to the forehead.

MUSAHIR, in the Terai, a low race, they are employed as wood-men and eat the flesh of the lesser Civet cat, Viverra malaccensis.

MUSA-KHEL, 32° 43'; 71° 39', in the Punjab, western part of the Salt Range, S. E. of Kalabagh. Mean height of the plain, 706 ft.—*Flem.*

MUSAL, Hind. Phelipæa calotropidis.

MUSAL, Ar. Hind. a lamp. Musalchi, a lamp lighter; a torch bearer.

MUSALI SEMBAL, Hind. Bombax heptaphyllum; gudu-musali, is one of the Umbelliferæ.

MUSAMBAR, Ar. Alocs. Aloe litoralis, *Kœnig.*

MUSAN. Hind. The place where hindus burn their dead; it is called in Tamil Soodookadoo and in Telugu Pinigalloo-kalsitagaloo.

MUSAR, Hind. A tribe in Bahar from whom bond slaves are derived.

MUSARU, Rus. Fennel, Nigella sativa.

MUSAVI, Sans. Fennel flower, Nigella sativa.

MUS-BILLI, Hind. The mouse-cat of Behar, it preys upon birds and fish.

MUSC, Fr. Musk.

MUSCADES, also Noix Muscades. Fr. Nutmegs.

MUSCARDINE, a disease which in Europe attacks silk-worms, it is from the fungus Botrytis bassiana the spores of which enter the bodies of the caterpillars and destroy them.

MUSCAT, in lat. 23° 38' N. long. 58° 35¼' E. on the N. E. coast of Arabia. Sailing northwards from Muscat, the great chain of mountains behind the town known by the name of Jib Akdthur, or the "Green Mountains," is found to be continued on to Ras Mussundum, which forms the western promontory of the Persian Gulf, where they suddenly sink to an altitude of 400 feet, while not more than 30 miles further back there is a point 6,700 feet high. Striking, however, as the contrast is at these two points, there are two mountains within sight of Ras Mussundum on the opposite coast which are respectively 8,500 and from 5 to 6,000 feet above the level of the sea; the first, which is Jibl Shameel, is about 70 miles northward, and the other, called Jibl Bees, about 60 miles eastward. These must be regarded as the two pillars of the straits on the eastern or Asiatic side. Towards the end of the 17th century. Muscat Arabs having driven the Persians from Oman, established their ascendancy in the Persian Gulf, and gained a footing in Zanzibar and several other parts on the African coast. In Nadirshah's reign, the Persian authority was partly re-established, but after the death of that king, Ahmad bin Saeed, the Arab Governor of Sohar drove the Persians out, and he was elected Imam. He was succeeded in the Government of Muscat by his second son Syud Sultan, who usurped the rights of his elder brother. Syud Sultan was killed on 14th Nov. 1803 in battle with his enemies the Uttoobi and Joasmi. The rights of his two young sons were disputed by their uncle Syud Ghes of Sohar, who aimed at usurping the government of Muscat. During this disputed succession, Bunder Abbas and Hormuz had been seized by the shaikh of Kishm, but these were recovered by the aid of the Wahabi sectarians. The weakness resulting from this disputed succession gave the Wahabees a footing in Muscat, which they have never wholly lost. This sect adopted strict and puritanical doctrines. They denied divine honours to Mahomed, abhorred and destroyed all holy tombs, abstained from the use of tobacco, and waged war against all mahomedans who did not accept their peculiar views. Their doctrines spread with amazing rapidity. In 1800 they made their first appearance in Oman. They reduced all the sea coast of the Persian Gulf from Bussora to Debaye, released the chiefs of Zaheera and Sohar from allegiance to Muscat, and forced Syud Sultan to beg for a three years' truce, which they broke soon after. They would probably have conquered all Oman if they had not been stopped by the assassination of their chief. The Wahabees reached the height of their power shortly after the accession of Syud, Saeed the second son of Syud Sultan, who succeeded Budr bin Halol in 1807. This chief, to whom the religious title of Imam was not conceded by the Arabs, although he is generally so styled, ruled for 50 years, during which time he cultivated a close intercourse with the British Government. In 1808, the Imam, smarting under the insults of the Wahabees, whose agents were forcibly converting his subjects in his very

capital, roused the Arab tribes in Oman to a combination against them. If Muscat had fallen under the Wahabees, the Imam would have been drawn into the general system of piracy which the Wahabees encouraged, and would have been converted from a friend into a dangerous enemy. The British Government, therefore, resolved to support him. An armament was accordingly sent towards the close of 1809, which destroyed the piratical boats at Ras-ool-khyma, Linga, and Luft, and bombarded and took Shinas. No arrangements, however, were made permanently to secure the advantages then obtained. Piracy was soon renewed, and another expedition had to be sent against the pirates in 1819, in which also the Imam co-operated. With these exceptions, till the year 1822, when a treaty was concluded for the suppression of slavery, there is nothing requiring special notice in the intercourse between the British Government and Syud Saeed, who was chiefly occupied in wars with his rivals, the Joasmi, and in fruitless attempts to possess himself of the Island of Bahrein. During the later years of his rule the affairs of Syud Saeed in his Asiatic dominions fell into much confusion, owing, in a considerable degree, to his prolonged residence at Zanzibar, which, in 1840 he made the permanent seat of his government, and the incapacity of the agents whom he left at Muscat, and latterly of his son Syud Thowaynee. On more than one occasion his power was saved only by the intervention of the British Government. The Wahabees forced him in 1833 to pay them a tribute of 5,000 crowns a year, and to renew the obligation in 1845, raising the tribute to 20,000 crowns 12,000 being for Muscat, and 8,000 for Sohar. About the same time also he got into trouble with Persia regarding his possessions on the Mekran coast. Besides his possessions on the Arabian and African coasts, the Imam holds the Islands of Hormuz and Kishm in the Persian Gulf, and is acknowledged as feudal lord by the Arabs on the Mekran coast between Jask and Bassein. He holds Bunder Abbas and its dependencies on rent from Persia. He also holds the ports of Gwadur and Charbar, his rights to which, according to tradition, were derived from the Khan of Khelat. In 1846 Hussein Khan, the Persian Governor of Fars, despatched a force against Bunder Abbas with the view of extorting a large sum of money from sheikh Seif bin Subhan, the Imam's deputy and governor. The Imam threatened to retaliate by destroying Bushir. It was not till a change of ministry took place on the death of Mahomed Shah that redress was granted to the Imam. In 1853 the Shah of Persia resumed possession of Bunder Abbas and its dependencies; but he restored them to the Imam in 1856 on much less advantageous terms than formerly. The rent was raised from 6,000 to 16,000 tomans a year, and the Islands of Hormuz and Kishm, the Imam's hereditary possessions, were ceded to Persia. In 1854, the Imam ceded to the British Crown the Kooria Mooria Islands on the south coast of Arabia. The islands are valuable only for the guano deposits which are formed on them. Syud Saeed died 1856. In 1844 he had intimated his desire to appoint his sons Syud Khalid and Syud Thowaynee as his successors in his African and Asiatic dominions respectively, and had appointed them his deputies. Syud Thowaynee accordingly succeeded to the government of Muscat on his father's death. In virtue of his succession to the chiefship of Oman, he claimed also feudal supremacy over Zanzibar and prepared to establish his claim by force of arms. The dispute was submitted to the arbitration of Lord Canning, who decided that Zanzibar should be independent of Muscat, but should pay an annual subsidy of 40,000 cowns. The present ruling family of Muscat are, as has been already noted, descended from Ahmed bin Saeed, the Governor of Sohar, who, in 1730, expelled the Persians and became the first Imam of Muscat. On the death of Syud Saeed, his son Syud Toorkee, who had been placed in the government of Sohar made several unsuccessful attempts to make himself independent of his elder brother Syud Thowaynee and to create a rebellion in Oman. Muscat is inhabited $\frac{1}{6}$ by mahomedans the other $\frac{5}{6}$ being Hindus, Ludianas, Sikhs, a few Jews and Parsees, Biadiah and Negroes.—*Palgrave's Treaties, Engagements and Sunnuds*, vol. vii. pp. 200, 208, 199 *to* 206. *Colonel Chesney, Euphrates* and *Tigris*, p. 41. See Imam; Kishm Island.

MUSCHIO, It. Musk.

MUSCICAPIDÆ, the Flycatcher family of birds of the order Insessores, the East Indian genera and species of which may be shown as follows:

FAM. MUSCICAPIDÆ.

SUB-FAM. Myagrinæ, *Bonap.*

Tchitrea paradisi, *Linn.* All British India.
„ affinis, *A Hay.* Nepal, Sikkim, Malayana.
Myagra azurea, *Bodd.* Ceylon. India, China, Malayana.
Leucocerca fuscoventris, *Franklin.* S. India, Bengal, Sikkim.
Leucocerca albofrontata, *Franklin.* All British India.
„ pectoralis, *Jerdon.* All British India.
„ javanica —— ? Malayana.
Rhipidura, 3 species from Java and Sumatra.

Chelidorhynx hypoxantha, *Blyth.* Nepal, Sikkim, Bhutan.
" cinereo-capilla, *Viell.* All East Indies.

SUB-FAM. MUSCICAPINÆ.

Muscicapeæ.

Hemichelidon, fuliginosus, *Hodgs.* Himalaya.
" rufilata, *Swinhoe.* China.
Alseonax latirostris, *Raffles.* Ceylon, S. India, China.
" terricolor, *Hodgs.* Himalaya.
" ferrugineus, " Ceylon, S. India, Nepal, Sikkim.
Butalis cinereo-alba, *T & Schl,* Japan.
" gularis, *T. & Schl,* Japan.
Ochromela nigrorufa, *Jerd.* Ceylon, Neilgherries.
Eumyias melanops, *Vigors.* All East Indies.
" albicaudata, *Jerdon.* S. India.
Cyornis unicolor, *Blyth.* Sikkim.
" rubeculoides, *Vigns.* Himalaya, Arakan, Tenasserim.
" banyumas, *Horsf.* All India.
" tickelliæ, *Blyth.* Central India.
" ruficaudata, *Swains.* All India.
" magnirostris, *Blyth.* Darjeling.
" pallipes, *Jerdon.* Indian peninsula.
" hyacinthina, *Temm.* Timor.
" elegans, " Sumatra.
Muscicapula superciliaris, *Jerdon.* All India.
" æstigma, *Hodgson.* Nepal.
" sapphira, *Tickell.* Nepal, Sikkim.
Nitidula Hodgsoni, *Moore.* Darjeling.
Niltava sundara, *Hodgson.* Himalaya.
" macgrigoriæ, *Burton.* Himalaya, Assam.
" grandis, *Blyth.* Himalaya, Tenasserim.
Anthipes moniliger, *Hodgs.* Himalaya, Tenasserim.
Siphia tricolor, " "
" strophiata, " Darjeling.
" leuco-melanura, " Himalaya.
" superciliaris, *Blyth.* Himalaya.
" erythaca, " *Jerdon.* Darjeling.
Erythrosterna leucura, *Gruel.* All East Indies.
" pusilla, *Blyth.* All India.
" acornaus, *Hodgson.* E. Himalaya, Nepal.
" maculata, *Tickell.* Himalaya, E. Archipelago.
" solitaria, *Mull.* Sumatra.
" rupigula, *Kuhl.* Japan.
" erythaca, *Blyth.* Penang.
Muscitrea cinerea, *Blyth,* Arabia.

The pretty little redbreast, Muscicapa parva, is very much like the robin of Europe; and although less familiar, has many points in common.—*Adams Jerdon.*

MUSEE. See Kudrat-ul-halvassi.

MUSEENA, BENG. Flax or linseed. Linum usitatissimum.

MUSES. See Kama; Krishna.

MUSEUM, is a word derived from a Greek term signifying a temple of the muses but as used in Great Britain and in British India, it designates an institution in which are lodged specimens of the animal, vegetable and mineral kingdoms, and those illustrative of Economic Geology. There is a Government Central Museum at Madras, a Mysore Museum, at Bangalore, formed in 1850 and 1865 by the Editor, an Imperial Museum at Calcutta, the foundation of which was the Museum of the Bengal Asiatic Society: there is also a Museum at Bombay, one at Trevandrum and one at Vizagapatam.

The Madras Museum is free to the public, who formed it by their liberal donations to the collections; the number of visitors amounted in the year 1855, to 201,987 and in the year 1856, 542,866. These numbers will be regarded as considerable when it is mentioned that the visitors to the British Museum in 1855 were only 334,089; to the Royal Zoological Gardens in 1854 they were 407,676; and in 1855, to the New Gardens 318,818. Excepting specimens illustrative of Botany, the Government Central Museum at Madras, in 1859, in its objects, embraced Economic Geology and all the branches of Natural History; a Zoological Garden; a Public Library; and collections of coins and antiquities. The probability is that there were many students of Natural History, in the most ancient times; for, in the overwhelmed city of Pompeii, destroyed in A. D. 79, by lava, in the room of a painter, who was probably a naturalist, a large collection of shells was found, comprising a great variety of Mediterranean species, in as good a state of preservation as if they had remained for the same number of years in a museum. We know, moveover, that on the revival of science in western Europe, after the fall of the Greek or Constantinopolitan Empire, the princes and nobles formed collections of relics of art, of specimens of natural objects and other productions, constituting cabinets and museums. The discovery of busts, statues, bas-reliefs, inscriptions, and other antiquities of various kinds, led to the formation of many museums in Italy (where such subjects abound), earlier than in other countries; the Medici, Dukes of Florence, particularly signalizing themselves by the liberality and magnificence they displayed in procuring relics of antiquities, and valuable manuscripts and works of art, at a vast expense. In the 17th and 18th centuries numerous museums, some exclusively appropriated to objects relating to one science only and others of a more miscellaneous nature, were formed: not by kings and princes only but by numbers of private persons: some of whom devoted themselves to the task of collecting during a considerable part of their lives, traversing foreign countries, regardless of all toil or danger: other individuals, favored by fortune, were enabled to employ their wealth in making rich and abundant collections of curiosities, availing themselves of the services of men of science and research, who explored the world at their ex-

pense. In England, John Tradescant collected curiosities of various kinds and his museum constituted the nucleus or foundation of the famous Ashmolean Museum at Oxford. James Petiver, a London apothecary, formed a cabinet of natural history; in Holland, Albert Seba distinguished himself as a collector of similar curiosities; and in that country, also, John Swammerdan devoted much time and labour to the study of entomology or the natural history of the insect tribes, and to the formation of a valuable museum. The Ashmolean Museum, was presented in 1836, to the University of Oxford by Elias Ashmole, an eminent herald and antiquary. It comprised originally specimens to illustrate natural history, and various artificial curiosities, especially Roman antiquities; and since its establishment numerous additions have been made to it. Among the most celebrated collectors in England during the 18th century may be reckoned Richard Mead, an eminent physician, who accumulated a valuable cabinet of coins and medals, besides orher interesting objects; his rival, Dr. John Woodward, who applied himself especially, but not exclusively, to the collection and illustration of British minerals and fossil remains; and Sir Hans Sloane who, at his demise, bequeathed to Government his magnificent museum and library, in the formation of which he had expended upwards of 5 lacs of Rs. This formed the foundation of the British Museum to which has since been added the donations of many eminent and great men as well as the extensive collections which the large annual grants from the Imperial Parliament, reaching latterly to 5, 6 and 7 lacs of rupees for all purposes, have enabled the trustees to purchase. The Imperial Parliament granted £85,000 or eight and a half lacs of rupees for the expenses of the British Museum for the year 1856-57. The British Museum is not supplied with professors to instruct those desirous of information, but has a large staff of officers, whose employment it is to superintend the arrangement, preservation and exhibition of the objects of various descriptions comprised in the collection. This consists of a Library of printed books and manuscripts, objects of natural history in the animal and mineral kingdoms and a magnificent collection of sculptures, coins, drawings and engravings. Its objects, it will be observed from this, are few; nevertheless, it is the most extensive in Britain, perhaps in the world, though there are in London, Edinburgh, and Dublin, indeed in nearly every large town in Britain, museums which have attained a considerable size. On the continent of Europe, picture galleries, sculpture galleries, and collections of natural history are to be met with in all the principal towns, and in the United States of America the collections that have been made to rival those of the old world. The oldest museum in India was that of the Asiatic Society of Bengal, which includes a Museum of Natural History and a Museum of Economic Geology, of which Mr. Blyth and Mr. Piddington, for many years had been the respective curators, and under whose care great extensions were made. Dr. Oldham, the Supt. of the Geological Survey established in Calcutta, a Geological Museum, of which that hitherto in charge of Mr. Piddington, formed the nucleus. The Bombay Asiatic Society likewise possessed a museum, particularly rich in specimens of natural history, and which has been greatly indebted to Dr. Carter's efforts, and Bombay also had an Economic Museum which originated in Dr. Buist's exertions and which Lord Elphinstone took under the care of Government, placing Dr. Impey in charge. A museum existed at Singapore; one also at Agra, one at Roorkhee, and one at Saugor. These institutions all originated and are nearly all of them supported by the European population of their respective communities, but it is the Madras Government to whom is due the credit of being the first of the governments of this country to establish museums as institutions of the State, and under their auspices, museums of Natural History and Economic Geology authorized six local museums, at Bellary, Cuddalore, Coimbatore, Mangalore, Ootacamund, and Rajahmundry; Lieut. Winscom formed one at Jubbulpure, and His Highness the Rajah of Travancore one. The numbers of such institutions already existing and their steady increase, everywhere, imply that they provide for some want that is generally felt; and such is, in truth, the case; for to all engaged in particular scientific pursuits, museums, whether they be their own private property or belong to the public, are essentially necessary to enable them to follow up their own investigations, and institutions of this kind afford amusement and instruction to all who take an interest in examining the works of nature and of art. On taking a leisurely survey of a well stored and well arranged museum, the thoughtful observer cannot fail to be struck with the endless variety of forms and the wonderful adaptations of means to certain appointed ends which abound in the kingdom of nature. Every single specimen, whether it be of an animal, a plant, or a

mineral, has a history to tell, full of design, abounding in instruction, and replete with beauty. All these varied forms, gathered from all parts of the earth, grouped with the method and order of a scientific mind, are, to a certain extent, exponents of the method and order of the divine Architect, who in planning the fabric and willing the existence of the meanest of His creatures, had in view certain wise and benevolent ends, which it is our duty and privilege to study, and as far as possible to understand. It may in many cases be difficult to see the uses of beings and objects on which so much care has been bestowed, and for whose propagation and preservation so many precautions have been taken; but we must bear in mind, that the use of an object does not always mean its direct application to the wants or the pleasures of man. It doubtless has its uses in the great scheme of nature, and as such the naturalist regards its economic application as of secondary importance. Hence, if rightly viewed, there is not a single object, however mean, which does not in some way or other appeal to our sympathies, excite our interest, and confirm our belief in the constant care of a protecting Providence. But visitors who saunter listlessly and purposeless in and out of a museum can never hope to experience such pleasing emotions as these, and it is to be feared that it is but too common an occurrence for many who enter institutions of this kind to quit them again with only some vague indistinct idea of having seen many curious things of which they know neither the objects nor the uses. Such profitless termination of a sight seeing is the result solely of the collections being examined without any definite pupose. By attempting too much; by trying to learn at one or even at a few visits all that a museum can teach, the mind becomes bewildered amongst the multitude of things that meet the eye, and in reality acquires no distinct knowledge of any thing it contains, for it is as impossible for a person to profit from a cursory examination of a museum, however methodically arranged it be, as to acquire a knowledge of all in the animal, vegetable and mineral kingdoms, and in the arts and manufactures (of specimens from all which museums are composed), without that close attention and prolonged study which the acquisition of every branch of knowledge demands. If visitors desire to economize their time and profit by their sight seeing they must enter such institutions with some definite object, otherwise they will return carrying with them only indistinct glimmerings of information, vague, undefined notions of the many curious

things that they had just seen, the nature, uses, or even forms of which, however, had made so little impression upon their minds that they cannot be recalled with vividness sufficient for any useful purpose. In establishing at Madras, the Government Central Museum, it was from the first intended to form a central institution connected with branch museums or repositories in the provinces, all working together and affording mutual aid by an exchange of specimens. The notification of the 14th August 1851, also mentioned that the central institution should combine the objects of a Museum of Natural History and a Museum of Economic Geology, and that the Officer in charge would occasionally print and circulate notes and extracts from publications on points connected with subjects likely to be of use. Of those objects some have been fully carried out. Amongst the periodical returns transmitted to Government, reports on woods, iron ores, marbles, sandstones, grinding materials also were published, and arrangements were made for establishing local museums in the larger towns. It consists of a Museum of Natural History, of Geographical Geology; of Economic Geology, and a public library. In the latter considerable progress has been made, and the foundation having been laid it can be rapidly increased whenever desired. The Museum of Economic Geology has aided in extending amongst the community a knowledge of the raw and manufactured products of this country; a report on the marbles of Southern India and another on this country's iron ores and iron and steel, have already appeared, there are ample materials in this collection for hundreds of such resumes. The articles in the Economic Museum have been arranged upon the plan adopted in the Grand Exhibition of 1851, under the four Sections of Raw Materials in the mineral, vegetable, and animal kingdoms; Machinery; Manufactures; and Sculptures, Models and the Plastic Art; the progress may be judged of by mentioning that this department contains about 10,000 specimens in all its sections. The Museum of Geographical Geology contains a very extensive collection of specimens of the rocks and minerals from the provinces over which the army of the Madras Presidency extends, and all so arranged that the geological features of each civil and military division can be studied separately. Museums were formed at six places, namely, Bellary, Coimbatore, Cuddalore, Mangalore, Ootacamund, Rajahmundry. All within the civil provinces of the Madras Presidency. But in addition to these, there is a

museum which has, for some years past, been in existence at Singapore; another was established at Jubbulpore, and a third at Trevandrum.

The Visitors to the Govt. Central Museum, Madras, during the following years were,

Years.	Men.	Women.	Total.
1851.....	504	26	530
1852.....	2,861	45	2,906
1853.....	19,100	996	20,096
1854.....	27,713	12,603	40,316
1855.....	1,20,195	81,792	2,01,987
1856.....	3,28,124	2,14,742	*5,42,866
1857.....	2,19,078	1,61,024	3,80,102
1858.....	1,92,116	1,94,484	3,86,600
1859.....	2,89,388	2,63,019	*5,52,407
1860.....	2,66,350	2,61,403	*5,27,753
1861.....	1,74,998	1,89,891	3,64,889
1862.....	1,40,652	1,21,225	2,61,877
1863.....	1,23,530	1,12,383	2,35,913
1864.....	43,738	37,263	81,001
1865.....	48,698	29,369	78,067
1866.....	59,767	41,176	1,00,943
1867.....	62,999	46,341	1,09,340
1868.....	61,343	41,226	1,02,569
1869.....	76,730	51,966	1,28,696
1870.....	68,268	43,400	1,15,450
1871.....	76,v45	48,760	1,25,505
1872.....	62,589	39,274	1,01,863

In the years 1855 1858 and 1859 living tigers and other wild animals were added to the Museum.

For the pay of the establishment and the petty expenses, the allowances granted to the Government Central Museum, Madras, were as under,

1851 ..Rs. 478	1855 to 1861	Rs. 3,600	1863 to 1872 Rs. 5,580
1852.. „ 600			
1853... „ 1,200			
1854... „ 1,200	1862... „ 4,095		

The actual expenses from 1867-8 to 1871-2 were as under,

1867-68... Rs.	12,207 12	1870-71... Rs.	15,886 8
1868-69... „	15,124 8	1871-72... „	16,124 0
1869-70... „	15,124 8		

Return shewing the number of visitors, &c., to the Mysore Government Museum, Bangalore in each year from 18th August 1865 to 31st March 1872.

Years.	Signature made in English.		Signature made in																							Total of Signatures.	Unable to sign Tally kept.		Total of Visitors.	No. of specimens added.	Expenses.		Total.	
	European.	Natives.	Telugu.	Tamil.	Canarese.	Hindustani.	Mahratta.	Arabic.	Guzeratti.	Malayalam.	Nagary.	Persian, Singalese, Uryá; Panjabi, Bengali each 1-5.	Burmese.	Sanscrit.	Sindhi.	Marwari.	Tulu.	Multani.	Portuguese Sharil and Portuguese each 2.	Chinese.	Men and Boys.	Women and Girls.	Men & boys.	Women and girls.					For Establishment.	For Contingencies, &c.	Rs.	A. P.
18th August 1865 to 30th April 1866	10,930	...	2,572	7,906	8,071	4,382	522	11	70	1	...	...	...	...	...	...	...	...	...	4	34,465	...	29,777	25,772	90,014	3,294		Rs. 474 A. P. 14 1	Rs. 586 A. P. 8 8	1,061	6 9
1866 1867	9,814	...	4,786	10,113	16,930	4,910	1,330	...	76	7	45	...	...	...	...	...	...	...	...	...	48,011	...	56,407	50,672	1,55,090	1,560		4 0	620 7 1	1,752	11 1
1867 1868	9,411	...	6,823	13,579	27,217	5,730	1,356	2	204	7	54	...	...	...	...	...	...	...	...	...	64,394	...	82,966	70,778	2,18,128	1,191		1,800 11 8	1,043 0 9	2,843	11 10
1868 1869	8,894	...	4,138	13,212	24,793	5,206	1,431	...	117	8	89	...	11	2	3	12	...	...	...	...	57,917	...	82,295	63,322	2,03,534	829		1,806 0 0	1,759 5 7	3,565	5 7
1869 1870	6,120	...	2,114	8,136	15,147	3,596	855	...	74	16	62	...	...	...	4	31	...	...	...	...	36,155	...	57,566	39,461	1,33,182	1,724		1,761 14 9	1,476 13 7	3,237	12 4
1870 1871	5,134	2,610	915	7,099	10,926	3,144	795	...	69	6	53	...	...	...	4	2	19	4	2	...	29,785	998	74,756	56,596	1,62,135	1,292		1,795 14 10	1,714 3 11	...	...
1871 1872	3,949	2,333	730	3,823	9,967	2,983	767	1	70	19	69	...	...	...	1	4	23	...	1	...	25,929	821	78,713	57,434	1,72,897	527		1,850 0 1	1,348 6 3	...	...
	...	...	22,078	65,868	113051	29,531	7,256	14	680	64	37	...	11	7	13	47	4	3	...	4	296666	1819	462470	364035	...	...		...	...	...	...	...	...	...

Return shewing the number of visitors, &c., to the Mysore Government Museum, Bangalore in each year from 18th August 1865 to 31st March 1872.

An institution was commenced in Calcutta, in 1866, as a National Museum for India, of which the extensive and valuable collections of the Bengal Asiatic Society formed the nucleus of this Museum. It has rapidly increased since 1866 in the Natural History department and a two storied building to cost about £100,000 is to be erected for its reception. The building faces the Maidan and is of great extent. Dr. Anderson, who was in change of it sent collectors out to various parts of India, and the neighbouring countries, in 1870; he had a man in Persia, another in Yarkand, and a third in Nepaul, one in the hilly region of eastern Assam, and another in Arakan. Collectors for this Museum accompanied the Abyssinian Expedition, Dr. Anderson was naturalist to the Yunan Expedition with two collectors attached to him. The present officers are the Curator, the Assistant Curator and the Librarian who is also Assistant Secretary. It is the intention of Government to form a Library on a large scale in connection with the Museum but in the meantime and until the new building is completed, it is confined almost exclusively to Natural History.

MUSHAEKH, Arab. A patriarch or devout man, a religious teacher.

MUSHARI, See Kummaler.

MUSHED, the capital of Khorasan. It was for some years the residence of the court of Nadir Shah—*Malcolm's History of Persia*, vol. ii. p. 216. See Kuzzilbash, Kavir.

MUSHINA, also Musina, Beng. Linum usitatissimum, *Linn.*

MUSHI-RANG, Hind. rat color.

MUSHK, Ar. Hind. Pers. Musk.

MUSHKAM, Tel. Bignonia, *sp.*

MUSHK-DANA, Hind. or Hubb-ool-mooshk. Ar. Abelmoschus moschatus. *Mœnch?*

MUSHKI, a western division of Beluchustan. Mushki has several towns and castles, and is occupied by the Mehmasani, the Noushorwani and Mirwari tribes. The Mirwari Brahui are located in Mushk, Jhow and Kolwah. The Brahui entered from the west and point to Khozdar as the capital prior to occupying Kalat. See Kelat.

MUSHKI also Mushkan, Hind. a scented kind of rice.

MUSHKIARA, Hind. Sambucus ebulus.

MUSHK-KAFUR, Hind. Laurus camphora.

MUSHK-NAFA, Hind. the musk bag of the musk deer: nafa-i-Khatai, Chinese musk, the finest quality.

MUSHK TARA MUSHI, Hind. Mentha incana.

MUSHK WALI, Hind. Valeriana Wallichii, bed-i-mushk, Hind. is Salix caprea faranj mushk, Hind. is Calamintha umbrosa, also Ocimum basilicum.

MUSHOOD WAZIRI, a tribe of the Waziri Afghans, near the Khyber pass.

MUSHRIFF, Arab. Pers. Hind. A cashier.

MUSHRIK, Ar. One who gives a companion to the Almighty; a term used by Mohamed in the Koran to designate Christians.

MUSHROO, Hind. stuff of silk and cotton. Satins, the back or warp of which consists of cotton.

MUSHROOM. The Agaricaceæ, the Mushroom Tribe of plants, the Fungaceæ of Lindley, comprise mushrooms, puff-balls and Mildews. They grow on the earth, and on decayed animal and vegetable substances, scarcely ever on living bodies of either kingdom, in which respect they differ from lichens which commonly grow on the living bark of trees. Dr. Royle's collections in the Himalaya, amounted to about forty specimens. Some of the fungi are used as food, others are poisonous, others are parasites and destructive to the plants on which they grow. The Agaricus campestris, the common mushroom, the various species of the Helvella or morel and of the tuber or truffle are all useful as food, but there is great difficulty experienced in distinguishing the poisonous from the edible kinds and only such should be eaten as are raised in gardens in mushroom beds. The Koodrati mushroom is found throughout the Dekhan. Mushrooms are often seen in the Tenasserim bazaar, and the Karens have names for sixty-four different species of mushrooms and the allied fungi. They distinguish the edible from the poisonous kinds, they say, by touching them with the lime that they eat with the betel. If the fungus turn red when touched, it is regarded as poisonous. But they are so careless or ignorant, that sickness and death often ensue after eating them. A new mushroom collected from the stumps of trees Agaricus (Pleurotus) subocreatus is a dendrophytal species, drying readily, is employed in the Straits settlements as an article of food and is nearly allied to the British Agaricus ulmarius, from which it is separated by the volva, remains of which may be traced at the base of the stem. Mr. Powell says, there are three kinds of edible fungi in the Punjab, viz. The mushroom (Agaricus campestris the Samarak or Samarugh of the Panjab) also the morel Morchella esculenta, (Phallus esculentus) and the truffle Tuber cibarium, or allied species, called khumba, and khambur. The Agaricus campestris mush-

room is usually called "pad bahera;" and the morel, "guchi," or "kama guchu." Dr. Henderson mentions that in Shahpur and other districts, where there is "kalr" in the soil, the morel and mushroom are both abundant, the former in August and September, the latter in the end of the cold season, after heavy falls of rain. Mohamedans eat only the morel, and consider the mushroom as "haram" or unlawful food. Natives say that every mushroom having a pleasant smell and taste is wholesome. In the Jhang district, an underground morel, called "phaphor," is found in fields of Jawar (Holcus sorghum), and Edgeworth, in the "Florula Mallica," mentions an esculent morel, which he calls "banphal, literally wild fruit." It is said that the morel and agaricus have both narcotic effects when eaten. Quantities of the morel are brought from Kashmir to Amritsar. The khumba, or khambur of Muzaffargarh, is of a pure white color, with a powdery surface and destitute of gills; it is very common in the rains, and is much esteemed as an article of food. Fried in the ordinary way they are equal in flavor to English mushrooms. They are called khumba, and when very large khambur. The Morel (Morchella esculenta), called "kama also kachu," are imported into India from Kashmir.—*Royle Ill. Himalayan Botany*, 440. *Riddell. Dr. Mason's Tenasserim*, *Dr. O'Shaughnessy*, *Beng. Disp. Dr. Honingberger*, p. 223. See Agaricus; Fungus.

MUSHTARI, or Mushtri. Ar. the planet. Jupiter.

MUSHTEE, also Mushtighanga musidi, Tel. Strychnos nux vomica.

MUSHTIGAR, Karn. A tribe in Mysore calling themselves Kshatriya and following agriculture but in some respects resembling the Jatti or boxers. This seems a misprint for Kushtigar, a wrestler.

MUSIC. An account of the state of musical science amongst the Hindus of early ages, and a comparison between it and and that of Europe, is yet a desideratum in Oriental literature. From what we already know of the science, it appears to have attained a theoretical precision yet unknown to Europe, at a period when even Greece was little removed from barbarism. The inspirations of the bards of the first ages were all set to music; and the children of the most powerful potentates sang the episodes of the great epics of Valmiki and Vyasa. In music, there are two things which should be very carefully distinguished,—the time, and the words or sentences which are adjusted to the time; they are respectively called in Sanskrit swara and sahittya. For instance, we may compose a verse and adapt it to a certain tune and sing it. When we understand the sense of the verse, there is one sort of pleasure, and when we hear the song, there is another, independent of the former. Though these two sorts of pleasure intensify each other in combination, they are not identical, and some persons confound one of these with the other. In India the hindoo who attentively listens to a Thangam pattu passes for one possessing a fine musical taste, while in reality, he takes no delight in the tune, but revels in the obscene pictures which that vicious ballad recalls to his mind. Such a one as this, when he attends a party where there are able musicians, would ask for a hriti of Muttuvirayi, a vulgar ballad; and when the musician declines, he will burst into a vociferous criticism against him and say that the fellow knows no music. Some people though they take delight in music and are daily in the habit of frequenting musical parties, erroneously suppose that each one of twenty-four steps of the Veena or lyre, will utter some letter such as ha, hha, ga, gha, &c! Here are two things confounded, viz., the tune and the letter; there are such absurd hindoos as will say "How pleasant it will be if a musician sings Kalyani ragam on a mrithanga or drum" or "if a dancing girl dance to an alapana or suruti." While the reading of the vedas, puranas and other religious books was monopolized by the Vydika religious men and poetry, rhetoric and kindred branches of learning became the hobby of the Lokika or men of the world, music, left without any place and protection, took refuge in brothels. The religious brahmins went so far as to hurl their thunders against those who practised it and said "Gayata na thayam" (that we should not give them any thing). Much attention has not, however, been paid to this injunction and it has often been violated. Europeans have a very low opinion of native music, not certainly founded upon good grounds. Music delights us in two ways, viz., by harmony and melody. The former consists in the agreeableness of two or more sounds uttered at the same time, while the latter is seen in the succession of many sounds. If you take a veena and tightening the strings up to their proper pitch, arrange the sruti properly and touch all of them at once, you have harmony. Your veena may be accompanied by a fiddle having the same sruti, the harmony will be still more pleasing. But if in your veena you touch some of the

steps with your finger in succession, you have melody. For instance, touch the second, third, fifth, seventh, ninth, tenth, and twelfth steps, you have a melodious succession of sounds. This succession is called biravi by the hindoos. In Sanskrit, harmony is termed srutti and melody raga. The natives of India know both harmony and melody and are distinguished for their skill in both. The vocal music of Europeans is generally thought by hindus to be unattractive. But when ladies sing, their naturally sweet voices are deemed to make up a little for the defects of their music. Hindoo music is vaster and more various than that of Europe as may be exemplified in the following manner. Take a veena or guitar, and press the string in one of the steps, and move it to and fro. We may hear a gradual ascension and descension from one note to another. Thus we produce an intervening note between two notes. A variety of notes is thus produced to make the melody more rich.

MUSICAL INSTRUMENTS.

The mahomedans of India have the following wind instruments, viz.,

Zufeeree.

Puttee, a leaf of the Holcus saccharatus, *Lin.* held between the lips and sounded.

Moorchung, or Jew's harp.

Shuhnaee, a kind of clarionet, a cubit long, and having a leaf mouth-piece; commonly called Soornaee.

Soor, a bass or drone to the shuhnaee.

Algoa, a small flageolet, a span long.

Nagaysur.

Poonggee. Of this there are two varieties, one made of leather and sometimes accompanies the kunchnee-ka-taefa, the other of pumpkin, usually played upon by jugglers and snake dancers, &c.

Qurna, a straight or curved horn, twelve feet long.

Toorree, or Toortooree, commonly denominated by Europeans collery horn, consists of three pieces fixed into one another, of a semi-circular shape.

Banka, is the Toorree, with the upper piece turned from the performer, forming it into the shape of the letter S.

Banslee, or flute.

Sunkh, the Chank or conch shell. It is the trumpet of the hindoo temples frequently used by devotees, also as an accompaniment to the tumkee. Sometimes they play trios and quartettos on the chank shells alone.

Nursinga, a sort of horn.

The following are the drums, guitars, cymbals, castanets, &c., &c., of the mahomedans, viz,

Chitkee, or snapping the fingers.

Talee, or clapping the hands.

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

Duff or Duffra, the tambour de basque; "tympanum," according to Gentius, *Sadi Resar. Polit.* p. 303. A sort of bass tambourin, played upon with a stick.

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

Dhol, a larger drum than any of the following, both sides covered with leather, and played upon with the hands.

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

Meerdung, a kind of drum which is an accompaniment to the kunchnee ka taefa.

Pukhawaj, a kind of drum, a timbrel.

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

Nurga.

Nugara, or a kettle drum.

Ghurreeal, a plate of brass for beating time, a brass gong.

Tukkoray, or Zayrbum, are small kettle drums; one is called zayr, the other bum.

Dunka, or a bass kettle drum, middle size, between the nugara and tukkoray.

Tasa, or Tasha-murfa, a drum of a semi-circular shape, played upon with two sticks, and invariably accompanied by the murfa.

Murfa, a drum like a d'hol, covered at both ends with leather, but played upon only on one side with a stick.

Tubul, an enormously large variety of drum, used in the field of battle.

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

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

G'hurra, or empty earthen vessels, or water pots, played upon with the hand.

Si-tara three wires, or Ek Tara, when with one steel wire, called by the latter name: sometimes it has nine or eleven steel wires; but generally three, whence its name, from three, and string or wire.

Tumboora, a sort of seetar, (guitar), having catgut strings instead of wire.

Sarung, or Sarungee, a musical instrument like a fiddle, played upon with a bow.

Rubab, a kind of violin a rebeck.

Been, or Vina, a sort of seetar but having two dried hollow pumpkins (Cucurbita melopepo, *Willd.*) fixed to the end of it, with five or seven steel strings; described by Sir William Jones in the Asiat. Researches.

Keenggree, similar to the preceding, but having three or four pumpkins, and only two steel strings generally used by hindoos.

Qanoon, a species of dulcimer, or harp.

Urugan, a kind of organ.

Ragmala.

Chukara, a kind of violin.

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

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

Doroo, a small double headed hand drum.

Surod, a kind of guitar (or seetar), having catgut or silk strings.

Duppra.

Munjeera, or Jhanjh, a kind of small cymbals in the shape of cups, struck against each other, and accompanying most bands.

Tal, cymbals, used by devotees, and frequently as an accompaniment to the taefa.

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

Goonghroo, little bells fastened to a string, which is wound round the wrists and ankles, and which jingle at every motion of the limbs.

Saz.

Seekhan, a piece of iron about a cubit long, with which fuqeers pierce their necks and cheeks. Also;—An Arab musical instrument, used by the Arabians who frequent the Malabar Coast.

The following are the musical instruments played as accompaniments to the performances of the dancing girls.

Drums.—Of these there are two, a large oval shaped one termed a d'hol, and a smaller one of the same shape and make, called a malum moorathungum or mathalum. These are hollow wooden cylinders, large in the centre, and narrowed at either extremity, and covered by parchment at both ends.

Thoothe or santoothe, a wind bag, somewhat like a bagpipe, this comprises the entire skin of a sheep or goat, freed of hair and having all the openings closed, excepting two pipes of reed, one of which is inserted in the neck, and the other, at one of the extremities, one to blow with, and the other through which the air issues, producing a low moaning sound.

Thalum. Two pairs of cymbals, (large and small) termed peria and chinna, thalum.

A piccolo, termed poolan kushul.

A small flageolet, called mogoveni.

A large flageolet, called peria walum mogoveni.

In addition, they sometimes have a clarionet, violin, tambourine, and guitar, but these are innovations of late introduction. In the performance of the hindoo dancing girls in the two dances termed avancum and kancheene nacteum, their movements are combined with great agility, ease, and gracefulness, and with their nimble steps, the turning and twisting of their hands, eyes, face, features and trunk agree, whilst they beat time with their feet. The feet generally placed flat as they seldom dance on their toes—the movements and position combine something of the waltz and Spanish cachucha—they advance, retire, whirl around, drop down and rise again with ease and rapidity, whilst the several movements are kept in order with the twirling and twisting of their hands, features, trunk, &c. Some portions of the step resemble the hornpipe and jig, whilst they hop and dance from one leg to another, keeping time, now turning, now whirling, now capering, and now drooping, performing a coquettish pantomime with their antics, then affecting coyness, and dancing away from the assembly, by suddenly turning away as if careless of their allurements, but returning to the attack with greater vigor and increased blandishments. It is indeed, surprising to witness their feats of strength and bodily powers of endurance, for notwithstanding their frail make and delicate appearance, the amount of fatigue they endure, dancing as they do from nightfall to early hours of the morning is astonishing. Their dancing is perfection, and the bodily fatigue they must undergo, from the attitudes and positions they combine in their dances, must be great. In what is called the "Sterria Cothoo" athletic feats are performed, resting their hands on the ground and flinging their feet in the air with great rapidity and thus twirling round and round, successively performing various somersaults, lying full length on the ground with their hands and feet resting, contorting, twirling, and twisting their bodies in various ways, or whilst resting on the hands and legs with their backs to the ground and their chest and abdomen turned upwards, drawing the hands and feet as close together as possible; whilst their bodies are thus arched they with their mouths pick up rupees from the ground In this arched position beating time with their hands and feet, they work round and round in a circle. During their performance they join their attendants in the songs that are sung and regulate the various movements of their bodies to the expression given vent to in the song.

Modiye doocooroothoo.—In this dance the word "mod" is a term used to designate a craft or enchantment practised by a conjuror who places or hides money or other valuables in a certain place, and often in the presence of his opponent, with the view of testing his ability, and challenges him to remove it, which the opponent endeavours to do by playing on a pipe termed "maked," and if he be not equally skilled, he is struck to the ground in a mysterious manner sick and ill, frequently bleeding from the nose and mouth profusely. The dance is in imitation of this by the girl playing on a maked, dancing at the same time and throwing herself on the ground—the right leg is stretched out at full length, forming a perfect angle with her body out on one side; on the other, the left leg doubled under the knee is stretched out in like manner on the opposite side, producing a most singular appearance, and as if there were no joint in the hips.

Colu Autcum, or the stick dance, is formed by a number of girls of the same age, size, and dress, numbering from twelve to twenty-four, or more, each having two sticks, one in each hand, about eighteen inches long, well turned, and painted with circular stripes of yellow, green and red. Either to the roof or across a piece of wood raised in support for the purpose, a stout skein of thread in different colours is suspended, and having as many strands as there are girls, the free ends of the strands are tied to the ends of the painted sticks each hold; the dance begins with the usual song and accompaniment of music, when each girl striking her sticks dances a kind of jig and hops from place to place exchanging places with each other. This is done with such order and regularity that the several strands are plaited with the utmost regularity into a stout cord or tape of many colours, according to the design. At a sign from the conductor the same is undone, with equal order and regularity, the girls dancing and exchanging places with each other without a single mistake or false step, either in the plaiting or unplaiting of the strands of thread. The readiness, grace, and ease with which the several movements are effected are worthy of admiration. At some places on festive occasions, during the peregrinations of the hindoo idol around the town in procession, these girls perform the stick dance on a platform, which is carried and precedes the idol. More frequently these and other dances are performed on foot in front and at some distance from the procession, which stands still at a certain distance to allow of its being properly carried out.

Of the Burmese musical instruments, the chief in size and power, is called Patshaing, and may be styled a Drum Harmonicon. It consists of a circular tub-like frame, about thirty inches high and four feet six inches in diameter. This frame is formed of separate wooden staves fancifully carved, and fitting by tennon into a hoop which keeps them in place. Round the interior of the frame are suspended vertically some eighteen or twenty drums, or tom-toms, graduated in tone, and in size from about 2½ inches diameter up to ten. In tuning, the tone of each drum is modified as required, by the application of a little moist clay with a sweep of the thumb, in the centre of the parchment. The whole system then forms a sort of harmonicon, on which the performer, squatted in the middle, plays with the natural plectra of his fingers and palms,—and with great dexterity and musical effect.

Another somewhat similar instrument has a frame about four feet in diameter, and fourteen inches high. The player sits within the inner circle and strikes the gongs with small drum-sticks. This instrument is one of singular sweetness and melody.

The harp of Burmah is held across the lap when played, the curved horn being to the left, and the right hand passed round and over the strings instead of being kept upright like the Welsh harp. Tasselled cords attached to the ends of the strings and twisted round the curved head, serve for tuning. This is done by pushing them up or down, so that the curvature of the head increases or diminishes the tension. These cords are at the same time ornamental appendages to the harp. This harp is a pleasing instrument by itself, but it is usually only an accompaniment to unmelodious chants of intolerable prolixity.

The bamboo Harmonicon or staccato is a musical instrument used throughout Burmah and the Eastern Archipelago. In Java they have a number of such instruments, made in wood and metal, and only slightly differing from one another, though distinguished by different names. In that of Burmah, eighteen to twenty slips of bamboo, about an inch and a half broad and of graduated length, are strung upon a double string, and suspended in a catenary over the mouth of a trough-like sounding box. The roundish side of the bamboo is uppermost, and whilst the extremities of the slips are left to their original thickness, the middle part of each is thinned and hollowed out below. The tuning is accomplished partly by the regulating of this thinning of the middle part. The scale so formed is played with one or two drum-

sticks, and the instrument is one of very mellow and pleasing tone. Though the materials are of no value, a good old Harmonicon is prized by the owner, like a good old Cremona, and he can rarely be induced to part with it.

The musical instruments of Java are the Bonang, Kromo and Gambang.—*Tod's Rajasthan*, vol. i. p. 539. *Native Public Opinion. Herklot. Yule's Mission.*

MUSICAL-FISH, or Drum-fish, a sea-fish near the Pearl river near Macao. Every evening, they assemble around a ship and continue their musical humming till about mid-night. The noise rises and falls or suddenly ceases at times as they quit the ship in search of food.—*Adams*, p. 63.

MUSICANI, an ancient people of upper Sindh, whose capital was Alor.

MUSICANUS, a chief mentioned in the account of the Voyage of Nearchus, Portinger finds a similarity between Musicanus and Moo-Sehwan, the names of two contiguous districts in Sind, and usually connected in utterance. They lie exactly where we are told the Greeks found that chief's territories. From the territory of the Sogdi or Sodræ, Alexander continued his voyage down the Indus to the capital of a king named Musikanus, according to Strabo, Diodorus, and Arrian or of a people named Musicani, according to Curtius. These statements can only apply to the rich and powerful kingdom of Upper Sindh, of which Alor is known to have been the capital for many ages. There is however nothing to guide us but the general description that the kingdom of Musikanus was "the richest and most populous throughout all India," and that the territory of Alor was rich and fertile, is known from the early Arab geographers, who are unanimous in its praise. The ruins of Alor are situated to the south of a gap in the low range of limestone-hills which stretches from Bukkur or Bhakar towards the south for about 20 miles, until it is lost in the broad belt of sand-hills which bound the Nâra, or old bed of the Indus on the west. Through this gap a branch of the Indus once flowed, which protected the city on the north-west. To the north-east it was covered by a second branch, of the river, which flowed nearly at right angles to the other, at a distance of three miles, At the accession of raja Dahir, in A. D. 680, the latter was probably the main stream of the Indus which had been gradually working to the westward from its original bed in the old Nara. According to the native histories, the final change was hastened by the excavation of a channel through the northern end of the range of hills between Bhakar and Rori The correct name of Alor is not quite certain The common pronunication at present is Aror, but General Cunniagham thinks it probable that the original name was Rora, and that the initial vowel was derived from the Arabic prefix Al, as it is written Alror in Biladûri, Edrisi, and other Arab authors. The city of Musikanus was evidently a position of some consequence as Arrian relates that Alexander "ordered Krateras to build a castle in the city, and himself tarried there to see it finished. *Pottinger, Travels in Beloochistan, Asiatic Researches*, vol, 15 p. 14. *Cunningham Ancient Geography of India, pp.* 256, 259. See Kabul.

MUSINA, a little mammal of Japan, very like a racoon.

MUSINA, or musnee. Beng. Hind. Linum usitatissimum.

MUSIRIS. A port known to the Greeks on the coast of Malabar, in all probability, Mangalore. It is alluded to in the Periplus of the Erythrean Sea (supposed to have been written by Arrian) to whom we are indebted for the earliest mention of the peninsula of the Dekhan, and we are informed of Hippalus, the commander of a vessel in the Indian trade, having the hardihood to stretch out to sea, from the mouth of the Arabian gulf and practically test the more theoretical observations of his predecessors: this experiment was successful, and he found himself carried by the south-west monsoon to Musiris. This bold adventure, gained for him the honour of having his name attached to the wind by which he was enabled to perform this novel voyage.—*Ind. in 15th Century.*

MUSJID, Ar. a mosque. Musjid-ul-Haram, the sacred or inviolable temple, *i. e.*, Kaaba. The English letter j, amongst the people of Egypt and Turkey, has the hard sound of g, hence musjid is pronounced musgid, from which is the English word mosque.

MUSK.

Mishk, Mushk,	Ar. Hind. Pers.	Muschio,	It.
Kado,	Burm.	Dedes,	Jav. Malay.
Shie-Hiang	Chin.	Moschus,	Lat.
Desmer,	Dan.	D'ed'es, Rasi, Jabat.	Malay. ,,
Muskus,	Dut.	Almiscar,	Port.
Musc,	Fr.	Kabarga, Muscus,	Rus.
Bisam,	Ger.	Mushka,	Sans.
Kasturi,	Hind. Malay. Sans. Tam. Tel.	Rutta, Oorula, Almizele,	Singh. Sp.

Musk is a secretion in the preputial follicles of the musk deer, the Moschus moschiferus, and is sometimes adulterated with dried blood or catechu. If the former

be present, agitation with distilled water will often form a solution, coagulated by heat. The latter is detected by adding a solution of muriate of iron to the water in which the musk was diffused: a deep black colour is produced if catechu be present. Globules of lead are often fraudulently introduced into the sacs; the best test is the strength of the alcoholic solution. The Musk deer is found in the Himalaya, Siberia, Tonquin, and Cochin-China. A substance analogous to musk (in Hyraceum) is brought to Bombay by merchants from Zanzibar. True musk is only found in the follicle of the musk deer, in the rutting season and in the early winter. Good musk is in irregular, unctuous, light, dry, reddish-black, or dark purple grains, concreted in a slightly oval bag, about 1½ inches in diameter, hairy on one side and not on the other; they weigh from 200 to 250 grains a piece. The small dark bags with the grayish hairs arranged evenly around the centre are the best. In the living animal, the musk has the consistence of honey, is of a brownish-red color, and has a strong odour. When dry, the musk is almost solid, granular, and of a dark-brown color. It feels unctuous and fatty, has a bitter aromatic taste and its smell is powerful. Each sac does not contain more than 370 grains in an adult, and 123 in an old animal. Two kinds of musk are known in commerce, the Tonquin, or Chinese, which is the best; and the Habardur, or Russian. The musk that reaches Britain is imported from China in chests of from 60 to 100 ounces each. An inferior kind, of hill produce is imported from Bengal: There is also a Siberian or Russian musk. The China musk bags are always observed to have been opened and sewn up again, and it is probable that adulteration is largely practised: the blood of the animal is often mixed with the musk. The Simla musk balls, which are presented as complimentary nazars by hill chiefs, are an inferior kind, and do not command anything like the price of the genuine Thibet balls. About 100 musk bags are imported from Changthan via Yarkand of which about 40 go to Yarkand: the rest go to Kashmir and Jammu, and are taken by Yarkandi pilgrims to Mecca for sale in India or other Asiatic countries: they are produced in the north-west of Rodokh and Nepal, and their value, at Le, 7 to 15 Rs.; but all supply from that quarter has long ceased. In 1857, the import of musk into England was 10,728 ounces. The pod is obtained from the male, the largest are the size of about a pullet's egg and worth about 25 shillings. Edrisi, the Moorish geographer, writing in the twelfth century, enumerates musk as one of the productions then exported from Ceylon; but this must have been the civet of the glossy genette, the civet cat of Europeans, which is common in the northern province, where the Tamil people confine it in cages for the sake of its musk, which they collect from the wooden bars on which it rubs itself. The musk bag of the musk deer consists of a sac, which is only present in the male: it is placed on the median line of the abdomen, between the navel and the orifice of the prepuce and near the latter. The sac is of a rounded oval form, flat on its superior and, adherent surface, but convex and covered with hair on its inferior or free surface. In adults the sac is from two to three inches long, and 7 to 10 lines in depth. The envelope of the sac consists of three separate membranes. These small bodies are glands for the secretion of the musk. Toward the middle of the external surface of the sac is a short canal, which passes obliquely, and has its internal opening marked by a number of converging hairs.—*O'Shaughnessy.*

MUSK-DEER.

Moschus moschiferus | Rouz, Tib.
Leg Laba or Lay, Tib. |

The musk-deer, is about the size of a young roebuck six months old. The color of the skin is blackish with a mixture of yellow and reddish brown. The tail has a heart-shaped space around it, naked in the male and always moistened with a strong smelling secretion, the females, during the whole of life, and the males up to two years of age, have the tail covered with hair on its upper part, and with wool on its under part: the animal has no horns. It is timid and nocturnal in its habits, very rapid in its course; it has a leaping motion, something like that of the hare; it leads a solitary life, except in autumn; it feeds upon the leaves, bark, and roots of trees; its flesh is good to eat. The male animal produces the musk; it is a native of Eastern Asia, between the 30° and 60° north latitude. It is found in the steppes of the Altai on the Irtish river, extending eastward as far as the river Yenesei and lake Baikal.

The musk-deer is rather more than three feet long, and stands nearly two feet high at the shoulder; but they vary considerably in size, those found in thick shady woods being invariably larger than those on rocky open ground. The head is small, the ears long and erect. The male has a tusk depending from each upper jaw, which, in a full-grown animal is about three inches long, the thickness of a goose-quill; sharp pointed, and curving

slightly backwards. The general colour is a dark speckled brownish gray, deepening to nearly black on the hind quarters, where it is edged down the inside of the thighs with reddish yellow. The throat, belly, and legs, are of a lighter gray. Legs long and slender; toes long and pointed; the hind heels are long, and as well as the toes rest on the ground. The fur is composed of thick spiral hairs, not unlike miniature porcupine quills; they are very brittle, breaking with a slight pull, and so thickly set, that numbers may be pulled out without altering the outward appearance of the fur. It is white from the roots to nearly the tips, where it gradually becomes dark. The fur is much longer and thicker on the hind parts than on the fore, and gives the animal the appearance of being much larger in the hind quarters, than the shoulder. The tail which is not seen unless the fur is parted, is an inch long, and about the thickness of a thumb; in females and young animals it is covered with hair; but in adult males is quite naked, except a slight tuft at the end; and often covered, as well as all the parts near it, with a yellowish waxy substance. The musk, which is much better known than the deer itself, is only found in adult males; the females have none, neither has any portion of their bodies the slightest odour of musk. The dung of the males smells nearly as strong as musk, but singularly enough neither in the contents of the stomach, nor bladder, nor in any other part of the body, is there any perceptible scent of musk. The pod, which is placed near the navel, and between the flesh and the skin, is composed of several layers of thin skin, in which the musk is confined, and has much the appearance of the craw or stomach of a partridge, or other small gallinaceous bird, when full of food. There is an orifice outwards through the skin, into which, by a slight pressure, the finger will pass, but it has no connection whatever with the body. It is probable that musk is at times discharged through this orifice, as the pod is often found not half full, and sometimes even nearly void. The musk itself is in grains, from the size of a small bullet to a small shot, of irregular shape, but generally round or oblong, together with more or less in coarse powder. When fresh it is of a dark reddish brown colour; but when taken out of the pod and kept for any length of time, becomes nearly black. In autumn and winter the grains are firm, hard, and nearly dry; but in summer they become damp and soft. The musk-deer may be found upon every hill of an elevation above 8,000 feet, which is clothed with forest. On the lower ranges it is comparatively a rare animal. Exclusively a forest animal, it inhabits all kinds of forest indiscriminately, from the oaks of the lower hills to the stunted bushes near the limits of vegetation the preference seems to be given to the birch forests, where the underwood consists chiefly of the white rhododendron and juniper.

The annual exports of musk from India were as under:

1857-58.....	£ 1,956	1859-60.....	£ 1,792
1858-59.....	„ 3,236	1860-61.....	„ 3,671

Nearly all of it was from Bengal, none from Madras, and in these four years only to the valueof £132 from Bombay. A white musk deer is said to have been brought from Banka, of the size of a kitten, white all over, and apparently full grown.—*Markham's Shooting in the Himalayas*, p. 85-90. *O'Shaughnessy's Bengal Dispensary*; *O'Shaughnessy's Bengal Pharmacopœia. Smith's Chinese Materia Medica*, p. 153. *Royle's. Mat. Med. Hooker. Him. Journ.* vi p. 269. *Cal. Cat. Ex.* 1862. *Tennent's Sketches Nat. Hist. of Ceylon*, p. 32.

MUSKA also Mucken, Guz. Hind. Butter.

MUSKAAT-NOTEN, Dut. Nutmegs.

MUSA KA JHAR, Hind.— ?

MUSKATEN-NUSSE. Ger. Nutmegs.

MUSK CENTAURY, Centaurea moschata.

MUSKEI, Hind. the Kantalu, or fisanni of Chenab, Hamiltonia suaveolens, *Roxb.*

MUSK OKRO or Musk-hibiscus.

Hubb-ul musk,	Ar.	Abelmoschus moschatus,	Lat.
Musk-hibiscus,	Eng.	Cattu kasturi,	Maleal.
„ plant,	„	Kapu kunaissa,	Singh.
„ mallow,	„		
Kala kusturi,	Guz. Hind.		

The seeds of the Hibiscus abelmoschus, or Abelmoschus moschatus, a native of the East Indies and South America.

MUSK RAT of India, *species* of Sorex. See Soricidæ.

MUSK RAT of Canada, Ondatra Americana *Tiedemann* Castor Zibethicus *Linn.* Fiber Zithicus *Cuv.* Ondatra *Lacep.* the Musquash of the Cree Indians, Little Beaver. See Ondatra.

MUSK-RATS' TAILS, form a considerable article of import into India, being regarded by some races as aphrodisiac. Them tails are covered with a thin sleek coat of short hairs, have a pleasing odour of musk and are greatly prized in Russia and the Maldive Islands. The Musquash is easily tamed, soon becomes attached and is cleanly and playful. There are three varieties, the black, the pied and the white *Eng. Cyc.*, p. 419.

MUSK-ROOT, the root of a plant known also by the name of Sumbul, apparently belonging to the natural order Umbelliferæ, and brought to England from Russia and Persia. The root exhales a powerful smell of musk, and has been used in medicine as a substitute for that substance. Its tissues are full of starch. *Eng. Cyc.* See Sunbul.

MUSK SEED, Seed of Abelmoschus moschatus.

MUSKUS, Dut. Musk.

MUSLI, also written Mooslie, Hind. a gum supposed to be obtained from several plants. Musli-safed and Musli-semul are from the Bombax heptaphyllum and Musli-siah also called Musli-dakhani or Black Musli, is described by Dr. Pareira, in his notes on the Materia Medica of Sind, in the collection of Dr. Stochs, as from the Murdannia scapiflora of Royle and of the Curculigo orchioides *Roxb.* according to Ainslie, Mat. Ind. ii. p. 242 and is described as dried slices of a blackish root of about half an inch thick. There were three sorts of Mooslie root represented in the Panjab Exhibition. Musli sembal from Bombax heptaphyllum, Musli safaid which is apparently an immature specimen of satawar (Asparagus adscendens) and musli siyah. Musli sembal is a light woody fibrous root of a brownish color with thin epidermis, easily detached, and a very fibrous thick tuber. It acts as a stimulant and tonic, and some consider it in large doses emetic. It is said to contain 10 per cent. of resin. *Powell's Hand Book*, vol. 1. p. 333.—*O'Shaughnessy.*

MUSLIN.

Neteldoek,	Dut.	Moussolina,	It.
Mousseline,	Fr.	Malmal	Malay.
Musselin,	Ger. Guz.	Sana Sella,	Pol.
Nesseltuch,	,,	Kissea,	Rus.
Malmal; Saila,	Hind.	Moselina,	Sp.

A fine cotton fabric, extensively manufactured in India, in Europe and America. There are a great variety of kinds and qualities, as, book-muslin, cambric-muslin, mull-muslin, &c. Formerly all muslins were made in British India, and Dacca in Bengal and Arnee in Chingleput were celebrated; Dacca, especially, was formerly celebrated for "its webs of woven wind." The Dacca muslin manufacture once employed thousands of hands, but towards the middle of the 19th Century it was quite at an end, so that it was with great difficulty that the specimens of the fabrics sent to the Great Exhibition of 1851, were procured. The kind of cotton (which is very short in the staple) employed, was hardly grown, and scarcely a loom then existed which was fit for the the finest fabrics. The Dacca jewellers still excel in gold and silver filig[illegible]. At the Madras Exhibition of 1855, the C[illegible]bric muslin bleached and the Isree muslin exhibited by Veerabomma Kristnama Chetty were of a very superior quality and the Jury considered the manufacturer entitled to a reward of a 2nd class medal. The most celebrated of Indian muslins was that of Dacca, made from cotton grown in the vicinity, the thread from which does not swell. Chicacole, and Upada, a few miles north of Cocanada, formerly produced fine muslins and, in 1862, a strong muslin, generally checked, is procurable at Chicacole, at 3 to 6 rupees per piece of 8 yards, or made to order of very good quality at 11 rupees the piece. The famous Arnee muslins, of which Book muslins are an imitation are prepared at Arnee in the Chingleput district: they sell according to quality. At the 1851 and 1862 Exhibitions, Dacca muslins stood successful in comparison with those of Europe, and in the Industrial museum at London is a piece 20 yards × 1 yard, weighing only 7½ oz At that of 1862, an excellent specimen of Dacca manufacture was superior to any shown in 1851, the best specimen on that occasion proving to be of No. 357*s* yarn and that of 1862 380*s*. As then, however, some machine made muslin in the Exhibition was superior in point of fineness, according to the mode of computation adopted; there were exhibited also,

Charkana muslin.	Ab-rowan
Junglekhassa.	Sircar-i-Ali
Striped muslin, or Doo-reah.	Malmul Khas
Spotted muslin, or Boo-tee.	Naynsook
Allabully muslin.	Figured muslin.
Red spotted muslin, or Boote	Chunderkoora Mulmul,
Jamdanee	Kurnool muslin, 1st quality,
	Maderpak muslin, from North Arcot

The thread used in weaving muslin of the finest kind is spun from a peculiar kind of cotton, known by the vernacular name of 'Pu Parthi.' The weavers state that they purchase this thread ready spun from a colony of pariahs, who have settled in the neighbourhood, and who have the speciality of its preparation. It is not stated wherein this peculiarity of manufacture chiefly consists, as all that the local report says on this head is, that after the cotton is carefully cleaned and picked it is laid by in cloth bundles for two or three years, when it is rolled in plantain bark and then wound off. The weavers of the Philippines succeed in reducing the harsh filaments of the Abaca palm-tree, to such a degree of fineness, that they afterwards convert them into textures equal to the best muslins of Bengal.

manufacture of the exceedingly fine Dacca muslins is slowly dying out. There is now no demand for those of the finest quality—the ab-rowan or running-water and shubnam or night-dew. The Native nobility of India do not patronize the finest sort, and there is no market for them elsewhere. In 1862, there was only a single family of weavers in Dacca who can manufacture the very finest quality; and it takes them six months to make up one piece, but even for this piece they get no orders. Besides, the particular kind of cotton, kapas, supposed to be finer than the finest new Orleans staple, from which alone the thread was spun, is now never grown. The principal varieties of plain muslins manufactured at Dacca, are Mulmul Khas, Abrawan, Shab-nam, Khasa, Jhuna Circar Ali, Tan-zeb, Alabullee, Nyusook, Buddur Khas, Turandam, Surbutee and Surbund—names which denote fineness, beauty or transparency of texture, or the uses to which they are put. *Hooker Him. Jour.* vol. ii. p. 254. *Rhode, MSS. M. E. J. R. Walton's state* p. 55-6. *Cat. Exh.* 1862.

MUSLI. HIND. A term by which the roots of several plants are designoted, Musli Safed Asparagus filicinus. Musli Siyah. Aneilema tuberosa. See Moosli.

MUSMUSA,—Bryonia scabra.

MUSNUD, ARAB. HIND. The throne of a mahomedan prince of India.

MUSOOR, BENG. Hairy tare, Ervum hirsutum.

MUSQUASH. A species of Ondatra the musk-rat, a diminutive species of beaver, the skin is largely used as a hatting fur. Its tail is sold in Russia and India for its odour of musk.—*Waterston.*

MUSKITO.

Machr,	HIND.	Kosi,	TAM.
Namuk; agas;	MALAY.	Doma,	TEL.
Agih,	,,		

Some writers have supposed the musquitos to be the flies alluded to in Scripture, sent as plagues, but Bruce thought this Egyptian plague might be the Bimb of Abyssinia, and this is probably correct, Four species are known, Culex laniger, C. fuscanus, C. circumvolens and C. regius a few sprigs of wormwood placed about the pillow, will generally protect the sleeper from their attacks or rub the worm-wood gently over the forehead and wrists, the last thing at night, and neither musquitoes or other noxious insects will give annoyance. These insects chiefly abound near stagnant water and near the great rivers. Along the banks of the Irawadi, every Burman sleeps under a musquito curtain the insects are so numerous. Their passage from a river or tank is intercepted by trees and at Kimmendyne myriads hang about the trees. Captain Elphinstone Erskine also mentions that whenever the mosquitoes were uncommonly numerous in Rewa (which was five miles from Niuque), he always used to be told that the boys had been disturbing the akan ni namu. This tree was completely covered with mosquitoes, and so thick were they, that one could easily have taken a capful from any branch at one scoop. Every part of the tree, from the very top to the root, and in the same manner the branches, appeared to be one solidtrunk composed of mosquitoes. He was told by Thakonau that it had been so that since he was a boy; that it was the property of the tree to attract the mosquitoes, and that, if never disturbed, the country would be entirely free from these troublesome insects. In India they are smoked out of a room by burning chips of wood. Various sub-tances are employed by the Chinese to drive them away. Our boatmen, says Fortune, who heard him talking about the musquito, asked Sing-Hoo why he did not buy some musquito tobacco, which they said might be had in the village, and which would drive all the musquitoes out of the boat. Immediately, he says, I despatched him to procure some of this invaluable substance. In a few minutes he returned with four long sticks in his hand, not unlike the pastilles commonly used for burning incense in the temples, only somewhat longer and coarser in appearance. They cost only two cash each—made with the sawings of resinous woods—procured, he supposes, from juniper-trees—and mixed with some combustible matter to make it burn. A piece of split bamboo, three or four feet in length, is then covered all over with this substance. When finished it is as thick as a rattan or a small cane. The upper end of the bamboo has a slit in it for hooking on to any nail in the wall, or to the roof of a boat. When once lighted, it goes on burning upwards until within six inches of the hook, beyond which there is no combustible matter, and it then dies out. A somewhat fragrant smell is given out during combustion, which at a distance, is not disagreeable. Sometimes the sawdust is put up in coils of paper, and is then burned on the floors of the houses. Various species of wormwood are likewise employed for the same purpose. The stems and leaves of these plants are twisted and dried, and probably dipped in some preparation to make them burn. The musquito

has a mortal aversion to all these substances and wherever they are burning, there the little tormentors will not come. I procured, he adds, the sticks in question, and burnt them daily, after this; and although the insects were often swarming when I entered the boat or an inn, the moment their "tobacco" was lighted they quickly disappeared, and left me to sit at my ease, or to enjoy a refreshing sleep. A person informed him that they used the sawings of juniper or pine trees (pih heang fun, or sung shoo), artemisia-leaves reduced to powder (nai-hai) tobacco-leaves (can fun), a small portion of arsenic (pe-za), and a mineral called nu-wang. To thirty pounds of the pine or juniper sawings, about twenty of artemisia, five of tobacco, and a small quantity of arsenic were added. From subsequent inquiries, he ascertained the composition to be pine and juniper sawings, wormwood leaves, and tobacco-leaves, reduced to powder, a small portion of nuwang and arsenic. Each article was well beaten up with water, then the whole mixed together, and in the form of a thick paste rolled on a slip of bamboo. On exposure to the air the substance dried quickly, and was then put away for sale. When finished the sticks are somewhat like the common joss-sticks of the country, or about the thickness and length of a light walking cane. Another substance, much cheaper than the last, is found in every town and village in the central and eastern provinces of the empire, but no doubt it is in use over the greater part of China. Long, narrow bags of paper—say half an inch in diameter and two feet long—are filled with the following substances, namely, the sawings of pine or juniper mixed with a small portion of nuwang and arsenic. The proportions are thirty pounds of sawings, two ounces of nuwang, and one ounce of arsenic. This mixture is not made up in the form of a paste like the latter but simply well mixed, and then run into the bags in a dry state. Each bag being filled is closed at the mouth, and then coiled up like a rope and fastened in this position with a bit of thread. Many hundreds of these coils neatly done up and placed one above another, may be seen exposed for sale in shops during the hot season, when musquitos are numerous.—*Davies' Chinese; Algiers in* 1857, p. 15. *Capt. Elphinstone Erskine, Islands of the Western Pacific*, p. 469. *Fortune's Tea Districts*, p. 180; *A Residence among the Chinese* p. 111. See Mosquito.

MUSRINU, Hind. Fragaria vesca. See Strawberry.

MUS RUFESCENS, *Gray*; (M. flavescens, *Elliot*); and Mus nemoralis, *Blyth*, a two species of the tree-rat in Ceylon.—*Tennent's Sketches of the Natural History of Ceylon*, p. 42. See Muridæ; Mus.

MUSS. Hind. of Kanawar, Desmodium argenteum.

MUSSÆNDA, a genus of plants of the natural order Cinchonaceæ, section Gardineæ. M. macrophylla, *Wall.* is a plant of Nepal with deep orange flowers. This seems to be the plant which the Rev. Dr. Mason notices under the name of Mussænda wallichii, a species with corymbs of orange-colored flowers, and a single sepal expanded into a large white leaf, an interesting shrub to the eye of the curious; it is abundant in Tenasserim forests. In Calcutta an allied species is cultivated in the gardens.—*Mason; Voigt.*

MUSSÆNDA BELILLA, *Rheede. Ham.* and M. flanescens, *Roxb. Ham.* are syns. of M. frondosa, *Linn.*

MUSSÆNDA CORYMBUS, *Roxb.* A small tree of Silhet, Malabar and Ceylon, with middle sized bright orange flowers. Its white floral leaves are sometimes eaten.—*Roxb.* i. 556, *Voigt*, p. 377.

MUSSÆNDA FRONDOSA. *Linn.*

Sarwad, Bhooteasee,	Bom.	Belila,	Maleal.
Sauchout,	,,	Vella-ellay,	Tam.
Bebina,	Hind.		

Grows in most parts of British India, Nepal and Ceylon. It has gold colored flowers; it is conspicuous with its white leaf, contrasting with its deep golden colored flower. There are many varieties of it. Its root and the juice of its leaves and fruit are used in medicine.

MUSALA, Hind. Seasoning for food; garm musala warm seasonings or spices; thanda musala or cold seasonings is a term applied to the less pungent substances.

MUSSALI, Sans. Curculigo orchioides.—*Gærtn.*

MUSSAMBRUM, Tel. Aloes.

MUSSAT, also written Mussad and Munsad, Maleal. An inferior tribe of brahmans, in Malabar, said to be descended from those for whom Parasuraman recovered the province from the sea.—*Wilson.*

MUSSAY PAYATTI, Tam. Tetranthera tomentosa.

MUSSEE, Can. One of the Lauraceæ, grows in Mysore, where it is in general demand.—*Capt. Puckle in Mad. Cat. Ex. of* 1862.

MUSSELIN, Ger. Muslin.

MUSSELS, Molluscous animals, or shell fish, which may be thus shown:

FAMILY MYTILIDÆ, MUSSELS.

GEN. Mytilus. Sea-mussel, *rec.* 50 sp. *fossil* 80 sp.
? Myalina, *fossil*, 6 sp.
Modiola. Horse-mussel, *rec.* 50, *foss.*130 sp.

SUB-GEN. Lithodomus, *rec.* 12 sp. *fossil*, 16 sp.
Crenella, *rec.* and *fossil.*
Modiolarca, *rec.*
? Mytilimeria, *rec.*
Modiolopsis (mytiloides), *fossil.*
? Orthonotus (pholadis), *fossil.*

Dreissena. *Syn.* Mytilomya. Congeria. Tichogonia, *fossil*, 10 sp.

Mussels are caught in small cylindrical basket traps, attached to a single rope, and floated with the tide near the bottom.

MUSSOI, a medicinal bark of the Archipelago, largely an article of trade.

MUSSOOR, HIND. the pulse Ervum lens.

MUSSORIE, HIND. Coriaria Nepalensis. *Wall.*

MUSSOORIE or Masuri, a sanatarium or hill station, in the Himalaya, which adjoins Landour on the west and consists of a series of ridges about 5 miles in extent running off almost east and west with frequent peaks, and with spurs or shoulders issuing irregularly down to the valley of Deyrah Dhoon on the south, and to the river Uglar or Uggulwar on the north, with deep wooded gorges between. Banog, a hill to the west of the settlement has been ascertained to be 7,545 feet above the level of the sea and to be in 30° 28' 29" N. lat. and 78° 32' 3" E. long. The river Jumna flows around the northern face of Banog and Badray bounds the settlement of Mussoorrie on the west. Mussoorie was first resorted to as a sanatarium in 1823. It is built upon heights varying from 6,400 to 7,200 feet, the majority of houses being situated at probably the mean elevation of 6,800 feet. There is no table land of any extent and almost every building stands on a site, which it was necessary to level either on a peak or ridge, on the southern slope of the mountains. There are few houses on the northern face. The buildings are generally a considerable distance apart, but they are closer together towards the east and in the centre than towards the west, which is the direction in which the settlement is extending. The view of the snowy mountains to the north, (which on a clear day appears to be within a few hours journey) and of the beautiful valley of the Dhoon, spread out like a painted map at the foot of the hills to the south, has been greatly admired. The river Ganges and Jumna are visible from many parts of Mussoorie not only as they foam over their rocky beds in their impetuous race through the valley but stretching far away into the plains. The station of Saharunpore is also to be distinguished with a glass, bounding the horizon over the Sawalik range of hills which shuts in the valley of the Dhoon to the south. Comparisons have been made between Simla and Mussoorie to the disadvantage of the latter on account of the nakedness of the hills, or at least the want of forest trees, and particularly of the deodar which gives such a peculiar character to the scenery, at the first mentioned station. In January and February the weather is wintry always with frost more or less intense, and occasional falls of snow. In the course of March the frost entirely disappears, and many trees put forth their new leaves. Showers of rain, and sometimes of hail with thunder storms are experienced in this month and in April, after which till the setting in of the rains in the middle of June there is generally settled summer weather. The rains are considerably heavier than at the neighbouring stations of the plains. They cease on or before the 18th of September and are succeeded by a beautiful agreeable season, which lasts till Christmas, and sometimes till the middle or end of January. In this period of the year scarcely a closed door is to be seen and the temperature gradually sinks from 64° in the shade, in the beginning of October into that of sharp winter, the frost becoming strong in the course of November. The temperature of a spring on the north face of Mussoorie is nearly $54\frac{1}{2}$° which may be assumed to be the mean temperature of the place and the mean extreme daily range (as determined by a thermometer in an open *north* verandah in March 1838), the most variable month of the year, was less than $5\frac{1}{2}$°. Mussoorie is found to be 20° to 25° degrees cooler than the neighbouring stations.

MUSSOOR PURPOO, TAM. Ervum lens.

MUSSUCK, or mushak HIND. inflated skins, generally of bullocks and goats, used for carrying water.

MUSSULMAN, AR. properly musalmin, a person of the mahomedan religion, it is the plural form of the Arabic muslim. A woman is called musulmani and the creed Islam. There are, in British India, about seventeen millions of this faith, principally of Arab, Persian and Moghul descent, with many converts, however, particularly in lower eastern Bengal. They are of two sects, sunni and shiah. Arabia, Persia, Asiatic Turkey, Central Asia, Egypt and Afghanistan, are largely mahomedan or mussulman. In European Turkey the mahomedans form about a sixth part of the population. The Afghans are mussulmans of the sunni sect with the

exception of the tribe of Beritchee, who belong to that of the shiah. The Parsivan and Eimak, who are subject to the Afghans, equally profess the faith of Islam but besides the two sects just mentioned some of them are of a third called Ali-Illahee. The mussulman or mahomedan sects are very numerous one of them is the Wahabi. Derayah the Wahabi capital, is situated on the Wadi Beni Hanifah, one of the defiles by which alone the Nejid-el-Arid can be entered. The Wahabi calls himself a Muwahhid, or Unitarian, in opposition to Mushrik—Polytheist—any other sect but his own, and at Meccah follows out his two principal tenets, public prayer for men daily. The founder of this religion was Abdul Wahab a native of Aijaene, a town in the district of El Ared. This man, in his youth, first studied at home those sciences which are chiefly cultivated in Arabia, he afterwards spent some time at Basra, and made several journeys to Bagdad, and through Persia. After his return to his native place, he began to propagate his opinions among his countrymen, and succeeded in converting several independent Shaikhs, whose subjects consequently became followers of this leader. —*Ferrier's Hist. of the Afghans*, p. 291. *Jahan Numa*, p. 523. *Wellsted's Travels*, vol. i. p. 5. *Burton's pilgrimage to Meccah*, vol. iii. p. 272. *Niebuhr's Travels*, vol. ii. p. 131.

MUSSUMBRA, Singh. Ambergris.

MUSUMBRUM, Tel. Aloes.

MUSSING, a river at Cherrapunji.

MUST, Hind. Mudda, Singh. a period of temporary fury to which elephants are subject in the rutting season, and during which it is not safe even for the mahout or driver to approach them.

MUSTA, Hind. A kind of yellow color in silk.

MUSTA, Sans. Cyperus juncifolius.

MUSTAFA. See Kara-chi or Kara-tchi.

MUS-TAGH, a name of the Kouen Lun mountain chain. Aksu, a city of Chinese Tartary, lies to the south of the glacier pass, over the Mustagh in L. 78° 58', L. 41° 9', it contains twelve thousand houses, though Timkowski states the number more probably at six thousand. It stands at the confluence of the rivers Aksu (white water) and Kokshal; it is the central point of the Chinese trade, and from it diverge all the great routes towards China, the Ili country and the cities both of Eastern and Western Turkestan.—*Yule Cathay*, vol. ii. p. 572. See Kuen-lun; Mountain.

MUSTAJAR, Ar. A contractor.

MUSTAKAMU, or Tunga muste, Tel. Cyperus hexastachys, *Rottl.*

MUSTAKH, Hind. Chenopodium.

MUSTAKI-ROOMI, Hind. Mastic. The Mustagi-rumi, or mustagi of Amritsar is a Terebinthate resin, but the real mustagi-rumi is produced by the Pistacia lentiscus or P. atalantica.—*Powell's Hand Book*, vol. i. p. 411.

MUSTANG. See Bangolzye, Kelat.

MUSTARD, of commerce, is of a light yellow colour. The seeds of both black and white mustard are first crushed between rollers, and then pounded in mortars. The pounded seeds are then sifted. The residue in the sieve is called dressings, or siftings; what passes through is impure flour of mustard. The latter by a second sifting, yields pure flour of mustard, and a second quantity of dressings: by pressure, the dressings yield a fixed oil which is used for mixing with rape and other oils. Immense quantities of wheaten flour are employed in the adulteration of mustard, and many samples almost entirely consist of it: pea-flour is sometimes used: out of fifty samples of mustard which Dr. Hassall submitted to examination he had not met with a single instance of adulteration with any other farina than wheaten flour: genuine mustard, whatever be the price paid for it, is scarcely ever to be obtained; forty-two samples submitted to examination were all found adulterated, the adulteration practised, in every case, was the same in kind, varying only in degree, and consisted in the admixture of genuine mustard with immense quantities of wheaten flour, highly coloured with turmeric. Turmeric powder is the ground tuber of Curcuma longa one of the Zingiberaceæ, it is of a dark yellow colour and consists of large cells, some of these are loosely imbedded in a reticular tissue, but others, and these the majority, are quite free: they may be recognised with facility under the microscope by their size and bright yellow colour. Although Dr. Hassall examined a large number of samples of mustard in no instance did he find turmeric powder absent. By some means or other probably by moisture and heat the turmeric powder is made to part with a portion of its colouring-matter to the flour which enters so largely into the composition of the mustard of the shops. Four qualities of mustard are supplied by the manufacturer. The first is called "second" it is usually of a bright yellow colour, but is thickly studded over with numerous black or reddish-black points: these are fragments of the husks of black mustard seeds. The next

quality is termed "fine," it also presents a considerable number of black specks, but fewer than in the former case. The third quality is called "superfine," it is spotted to a much less extent, although minute specks are still visible. The fourth, or best quality, is the "double-superfine," in this the eye can scarcely detect husk at all, although with the microscope, a little may still be discovered. These several qualities are vended to the public by a wholesale and retail establishment in the city of London at the following rates: "seconds," 5*d.*; "fine," 8*d.*; "superfine," 11*d.*; "double superfine," 1*s.* 2*d.*, per lb. The qualities of samples varied much—from "second" to "double-superfine." The price also varied greatly—from 1*s.* to 2*s.* the pound, the ordinary charge made being 1*s.* and 1*s.* 4*d.* the pound.—*Hassall, Food and its Adulteration*, p. 123. See Sinapis.

MUSTARD SEED, Black.

Khardal,	AR.	Sawi; Sasavi,	MALAY.
Kung-nyen,	BURM.	Sirshaff,	PERS.
Kadi-tsai,	CHIN.	Tukhm-i-Sepidan,	„
Mosterd,	DUT.	Mostarda,	PORT.
Moutarde,	FR.	Gortschiza,	RUS.
Mustert,	GER	Sirsun, Rajika,	SANS.
Senf,	„	Gan-aba,	SINGH.
Kali Rai,	GUZ.	Mostaza,	SP.
Sarson; Rai,	HIND.	Kadughu,	TAM.
Mostardai; Senapa,	IT.	Avalu,	TEL.
Sinapis nigra,	LAT.		

The black mustard is indigenous in almost every part of Europe and S. Asia; its seeds are small and roundish; externally they are beautifully veined, and of a reddish or blackish brown colour, though sometimes whitish. Internally they are yellow. They are inodorous, but have an acrid oleaginous taste.—*Pereira.*

MUSTARD SEED, White.

Peh-kai	CHIN.	Sinapis alba,	LAT.
Hu-kai,	„	Kadoocoo,	TAM.
Safed Rai,	GUZ. HIND.		

The white and black species of mustard differ only in the color and size of the seeds, the white mustard is yellowish, and much larger than the black seed. The properties of the white are less energetic than those of the black. In other respects they altogether agree: the white and black species of Sinapis of Linnæus, are the S. nigra and S. alba. The *ναπυ* of Hippocrates and Sinapis of the Romans. White mustard, sown round vegetables, as the cabbage, prevents the inroads of caterpillars.—*O'Shaughnessy.*

MUSTARD OIL.

Rai-ka-tel,	HIND.	Kadughu yennai,	TAM.
Sawi minak,	MALAY.	Avalu nunay;	„
Sasawi minak,	„	Sursava nunay,	TEL.
Sarshapa-tailum,	SANS.		

Mustard oil is expressed in various parts of India from the seeds of different species of sinapis, especially from the black mustard seed. S. glauca, S. bichotoma, and S. juncea, are also extensively cultivated in the east for their oil, and S. alba, S. arvensis, S. nigra are also grown. The oil, as prepared from the seeds of different species of sinapis, is used in the northern parts of Hindustan, and in many parts of Malabar, for culinary purposes, in the same way as butter and ghee is on the Coromandel Coast. Mustard oil has of late been exported from Bombay to England and France. Five or six species of sinapis are cultivated in all parts of India, for the sake of the valuable oil they yield; those most frequently seen are S. glauca, S. toria and S. racemosa. The seeds of the "Sinapis alba" yield by expression 36 per cent. of a bright yellow, pleasant tasted, edible oil, having a strong smell, and slight taste of mustard. The seeds of "Sinapis nigra," yield only 28 per cent. of an oil in all respects similar to the above. The average price of mustard seed in eighteen large stations, in all parts of the Madras Presidency, for the quarter ending 31st October 1854, was Rs. 1-2-8 per maund of 25lbs., the maximum being Rs. 1-11-6 at Cannanare, and the minimum As. 10-5 at Nagpore. In Vizagapatam it costs Rs. 208 per sicca garce. The oil is not exported from Madras, but the seeds have been shipped as follows:

1847-48...Cwt.	5,828	1850-51...Cwt.	9,909
1848-49... „	6,767	1851-52... „	3,636
1849-50... „	9,435	1852-53... „	16,075

It is used in most parts of India in cookery, and is considered superior to all other oils for anointing the body, which it is supposed to invigorate. In medicine, it is sometimes given internally, but is more frequently applied as a rubefacient.—*Ainslie Materia Indica, Faulkner Commercial Dictionary, Madras Exhibition Juries Reports.*

MUSTARD-TREE. The plant referred to by this name in Scripture is, according to Dr. Royle, the Salvadora persica, a native of the East Indies.

MUSTAROO, DUK. Artemisia indica. *Willd.*

MUSTARU, TEL. Grangea Maderaspatana, *Poir.*

MUSTELIDÆ, a family of Mammals, belonging to the tribe semi-plantigrada, which may be thus shown:

TRIBE. SEMI-PLANTIGRADA. *Blyth.*

The badgers, weasels, and otters. The Mustelidæ of *Blyth.*

Fam. Melididæ, Badger like animals.

Mydaus meliceps (*F. Cuvier*), the Stinkard, or Teledu, of Java.

Arctonyx collaris, *Cuv. Blyth.*

Mydaus, *Gray*	*Hordw.*	A. isonyx,	*Hodg.*
Bhalu-Sur,	HIND.	Bear-pig,	Hog-badger.

Nepal, Sikkim, E. Bengal, Assam, Sylhet, Arakan.

Arctonyx taxoides of Sylhet, Assam.

Mellivora Indica, *Jerdon.*

Ursitaxus inauritus, *Hodg.*		Ratelus Indicus,	*Schin.*
		M. ratel,	*Blyth.*
Biju,	HIND.	Tava karadi,	TAM.
Biyu-khawar,	TEL.	Bhajru bhal,	BENG.

Indian badger. All India.

Meles albo-gularis, *Blyth*, of Tibet.

Taxidea leucura, *Blyth.* Tum-pha of Tibet.

Helictis nipalensis, *Jerdon.*

Gulo,	*Hody. Blyth.*	Oker,	NEP.

Nepal Wolverine, Nepal.

Helictis moschata, *Gray*, the Helictis of China.

Helictis orientalis, Malayana.

Fam. Musetlidæ, Weasels, and Martens.

Martes flavigula, *Jerdon.*

Mustela,	*Bodd. Blyth.*	Galidictis chrysogaster,	
M. Hardwickii,	*Horsf*		*Jardine.*
Mal-Sampra,	NEPAUL.	Martes Gwatkinsii,	„
Tuturala,	KAMAON.	Aniar,	BHOT.
Huniah,	BHOT.	Sakku,	LEPCH.
Kusiah,	SIRMOOR.	Indian Marten,	ENG

India, Malayana.

Martes toufœus, *Hodgson.* Tibet, Ladak at 11,000 feet. Afghanistan, Peshawar, qu.? M. abietum of Europe.

Martes melanopus, the Japanese Sable. Japan.

Martes abietum, Europe.

M. flavigula, *Hodgson*, the White-cheeked Weasel. India.

Mustela zibellina, *Blyth.* Tibet Sable marten, ENG.

Mustela sub-hemachalana, *Hodg. Blyth.*

M. humeralis,	*Blyth.*	Sang-king,	*Lepch.*
Zimiong,	*Bhot.*	Kran,	*Kashm.*

Himalaya weasel of Himalaya, Nepal, Cashmere.

Mustela erminra. The stoat; the ermine.

W. Himalaya, Nepal.

Mustela kathiah, *Hodg. Blyth.*

M. auriventer,	*Hodg.*	Kathia nyal,	NEP.

Yellow-bellied weasel of Nepal, Himalaya, Botan.

Mustela strigidorsa, *Horsf. Hodg.* Str. weasel of Sikkim.

Mustela Horsfieldii, *Gray.* Botan.

Mustela temon, *Hodg.* Tibet.

Mustela canigula, ——— ?

Mustela nudipes, *F. Cuv.* Java, Malayana.

Mustela sarmatica, *Pallas.* N. and Central Asia, Afghanistan.

Mustela sibirica, *Pallas.* China, is M. Hodgsoni of Gray.

Mustela larvata. Putorius Tibetanus, *Hodgson* of Tibet.

Sub-Fam. Lutrinæ, Otters.

Lutra nair, *F. Cuv.*

L. Chinensis,	*Gray.*	L. tarayensis,	*Hodg. Ell. Blyth.*
L. Indica,	„		
Pani kuta,	HIND.	Ud; Hud,	HIND.
Nir nai,	CAN.	Udni, Udbilla,	„
Jal-manjer,	MAHR.	Indian otter,	ENG.

Ceylon, India, Burmah, Malayana.

Lutra vulgaris, *Erxleben Blyth.*

L. monticola,	*Hodg* ?	The Hill Otter.	

Inner Himalaya.

Lutra auro-brunnea, *Hodg.* Himalayas, Neilgherries? Ceylon mountains?

Lutra monticola, *Hodg.* Syn. of 4. vulgaris.

L. vulgaris apud *Jerd.* of Himalaya.

Lutra barang, *Raffles.* Barangia varang, *Gray.* Malayan peninsula.

Lutra kutab, *Gray, Hugel.* Kashmir.

Lutra leptonyx, *Horsf. Blyth.* Clawless Otter.

Aonyx Horsfieldii,	*Gray.*	Anoyx Sikimensis,	*Hodg.*
L. indigitata,	*Hodg.*		
Chusam,	BHOT.	Suriam,	LEP.

The Barangia genus of Mammals, belongs to the order Mustelidæ tribe semi-plantigrada.

MUSTER, ANGLO-INDIAN, a pattern, from Portuguese mostro.

MUSTERT, GER. Mustard Seed.

MUSTI-GHENZA also Musadi, TEL. Nux vomica, Strychnos nux vomica, *Linn.*

MUSTIKA, amongst the Malays of Java, means an amulet, which is always some very scarce substance and being worn about the person they suppose to act as a talisman, and ward off evil. The Mustika Kerbo or Buffalo amulet is quite white, and round like marble, nearly an inch in diameter, and semi-transparent; it is stated to be found at Panggul. The Mustika Waringin a calcareous concretion is found at Ngadi Rejo. It is quite black and a little smaller than the Mustika Kerbo. Waringin is the

name of the Ficus Benjamina tree, which always adorns the open plain in front of the houses of Javanese chiefs. Amulets, are, however, worn by almost all eastern nations. They are especially prized by mahomedans, of whom both young and old wear them. They are usually put on the young to ward off disease and to guard from the evil eye, and consist of figures with numbers on pieces of paper, or Arabic words, often extracts from the Koran, engraved on pot stone or silver or gold and worn from the neck. They are also put over the door porch or on the house wall.—*Journal of the Indian Archipelago, No.* vi.—xii. *June—December* 1853, p. 274. See Charm; Nadoli.

MUSTUNG has a healthy climate and fertile soil. It contains no Afghans, the fixed inhabitants are Dehwar, mixed with the Raisani, Sherwani, Mahomed Shahi, Bangulzye, Lari, and Sirpherra tribes of Brahui. The Bangul-zye exclusively occupy Isprinji, but reside also at Shall and Mustung and in winter repair to Talli near Lehri.

MUSUMBAR, Duk. Aloes.

MUSUR. Hind. Sans. Ervum lens. See Dholl.

MUT, Hind. Carex indica. It is used to form those parts of the snow shoes in Pangi and Lahaul which are most liable to be torn —it grows at a great altitude. Eriophorum comosum or babur, is much used in the outer Himalaya for making rope.—*Powell, Handbook*, vol. i. p. 521.

MUTA, Mahomedans of the shiah sect are allowed to marry by the Muta form. This may be for a mutually recognized temporary period, or apermanent marriage with a person of inferior rank in life.

MUTA KURMUL, Duk. Dillenia speciosa.

MUTTALKAM. Maleal. The headman of the Chagon, low caste.—*Wilson.*

MUTALPATTA, is the office of the Chagón headman.

MUTAMI, Maleal. Eleusine coracana, *Gœrt.* See Natchenny.

MUTARFA. Ar. A tax on trades.

MUTASA. Hind. Sugared cakes. qu? Batasa.

MUTASADDI. Pers. Hind. A writer, a clerk.

MUTATI WANLOO. Tel. the Reddi of the Tamil and Telugu races and the potail of the mahratta; the head of the village authorities. See Bara Baluti.

MUTAUMY, Maleal. Eleusine coracana.

MUTAWALI, Ar. The trustee of any religious building, a trustee of a mosque.

MUTAWALI, an inconsiderable tribe occupying the plain of the Boccah in Lebanon, between the Libanus and Anti Libanus. the sides of the Anti-Libanus and the lower part of the southern Libanus, extending to the north-east of Sur or Tyre; but at present, they form only an inconsiderable portion of the population of this part of Syria. See Lebanon.

MUTCHE, Tam. Lablab vulgaris. *Savi.*

MUTCHI KA UNDA, Duk. Fish roe properly Mat'shi-ka-unda.

MUTER, Hind. Carex Indica. See Mut.

MUTE SWANS. See Crane.

MUTHERA, Maleal. Dolichos uniflorus. *Lam.*

MUTHERI, Tam. of Ceylon, satinwood, by the Portuguese called Buratu. A handsome and valuable wood, the most durable of any in Ceylon for general uses, provided it be seasoned in the shade, it may be converted into handsome furniture &c. In consequence of its weight all trees are cut in lengths of from ten to twelve feet, for the purpose of getting it floated down the rivers from the forests, which is done in canoes. It may be obtained from twenty-five to forty feet long, and the largest diameter thirty-six to forty inches.—*Edye, Ceylon.*

MUTHERI KOTTA YENNAI, Tam. oil of nut of Anacardium occidentale.

MUTHI, Hind. a handful, the right granted to religieuses to take a handful at harvest.

MUTHILA, the modern Tirhut. The country north of the Ganges, between the Gandak and Kosi rivers, comprehending the modern provinces of Puraniya and Tirhut. The remains of the capital founded by Janaka and thence termed Janakapur, the Janickpur of the maps are still to be seen, according to Buchanan, on the northern frontier.—*Hind. Th.* vol. i. p. 298.

MUTHOO COOPOO. Tam. An article of jewellery.

MUTHRAN. Hind. Cyperus longus, C. rotundus, &c.

MUTHRAS, a Bactrian word signifying the sun. See Mat'hra, Mithrasun.

MUTHUN. See India.

MUTHUNKA PILLOO, Tam. Grass Corn, a grass, which grows wild, but was first cultivated in Chittoor by Miss Pereira. It produces abundantly, and the grain is cooked in the same way as paddy and raggy.—*M. E. J. R.*

MUTHURA, Beng. Callicarpa incana.

MUTHURA, Muttra or Mathura, a holy city of India, one of the most ancient places in Hindusthan. It is famous in the history of Krishna, as the stronghold of his enemy raja Kansa; and it is noticed by Arrian,

on the authority of Megasthenes as the capital of the Suraseni. Surasena was the grand father of Krishna, and from him Krishna and his descendants, who held Mathura after the death of Kansa, were called the Surasena. According to Arrian, the Suraseni possessed two great cities, Methoras and Klisoboras, and the navigable river Jobares flowed through their territories. Pliny names the river Jomanes, that is, the Jumna, and says that it passed between the towns of Methora and Clisobora. Ptolemy mentions only Mathura, under the form of Modura, Μοδούρα, to which he adds ἡ τῶν θεῶν, that is "the city of the gods," or holy city. In the seventh century the famous city of Mathura was the capital of a large kingdom, which is said to have been 5,000 li, or 833 miles, in circuit. If this estimate be correct, the province must have included not only the whole of the country lying between the districts of Bairat and Atranji, but a still larger tract beyond Agra, as far as Norwar and Seopuri on the south, and the Sindh river on the east. Within these limits the circuit of the province is 650 miles measured direct, or upwards of 750 miles by road distance. It includes the present district of Mathura, with the small states of Bharatpur, Khiraoli and Dholpur, and the northern half of the Gwalior territory. To the east it would have been bounded by the kingdom of Jijhaoti, and on the south by Malwa, both of which are described by Hwen Thsang as separate kingdoms. The city is surrounded by numbers of high mounds; several of which are no doubt old brick kilns; but many of them are the remains of extensive buildings, which having been dug over for ages in search of bricks, are now mere heaps of brick-dust and broken brick. Taking Muttra as a centre the circle described by a radius of eighty-four miles would give the extent of ancient Vrij, the seat of all that was refined in hindooism and the language of which, Vrij-boli, was the purest and the most melodious dialect of India. In all Vrij, the most classic spot is Brindabun. As the birth place of Krishna, Muttra is as sacred to the Vishnuvites as Bethlehem is to the Christians. A Dwaita prince had overthrown the Sena dynasty and re-established the aboriginal domination at Muttra. But Krishna was born in August, during the height of the rains. The most sacred spot in all Muttra is the Bisramghaut, where Krishna and Buldeo rested from their labours of slaying Kansa, and dragging his corpse to the river side. In Hwen Thsang's time there were only five brahminical temples in Muttra—in the middle of the nineteenth century, there was only one Jain temple in Brindabun. Fa Hian and his companions halted at Muttra for a whole month during which time the clergy held a great assembly and discoursed upon the law. After the meeting they proceeded to the stupa of Sariputra, to which they made an offering of all sorts of perfumes, and before which they kept lamps burning the whole night. In Hwen Thsang's time the number of towers and monasteries was the same, but that of the monks had been reduced to 2,000. The king and his ministers were all zealous buddhists. In the Bisramghaut is annually held a great bathing mela, or assembly, called Jumna-ka-Boorkee, on which occasion the gathering of men from Behar, Bundelcund and other remote parts of India exceeds more than a hundred thousand. To the Chowbay race, the occasion proves a great harvest of gain. The pittances offered to the images of Krishna and Buldeo at the ghaut sometimes amount to thirty or forty thousand rupees. The Greeks saw the Hindoos worship Bacchus in ancient Methora. This may possibly refer to, 'the curious Greek-clad statue,' which, with his portly carcass, drunken lassitude, and vine-wreathed forehead, is considered by the antiquarians to be the 'well-known figure of the wine-bibbing Silenus.' The statue was discovered along with a Bacchic altar in 1836. It does not appear probable to have been worshipped by the buddhist or hindoo of olden time, and the way in which the question of its presence can most reasonably be solved, is to assume the residence of a body of Bactrian Greek sculptors who found employment for their services amongst the tolerant buddhists of the great city of Muttra, about the beginning of the christian era. Long has any buddhist or Greek god ceased to be worshipped in Muttra. The most favourite local deity now is Krishna, who is adored in nearly all the temples, abounding in the town which owns his exclusive jurisdiction. Contiguous to Muttra are those great sandstone quarries which for ages have furnished materials to the architects of Upper India for building the houses, shops, temples, and ghauts of its principle cities. In Muttra, the ghauts are light and graceful, in Benares, they are severe and simple. Buddhism in one shape or another, seems to have always existed in Muttra maintaining its ground under the modified form of Jainism, after the votaries of Sakya Muni had lost their footing.—*Cunningham's Ancient Geography of India*, p. 373, 374. *Tr. of Hind.* vol. ii. p. 22-44. See Vrij.

MUTHYAN-JO-ZOR, a popular exer-

se in Sindh, of placing the fists on the ground, and raising up a boy or a man who stands upon them. Chambo Wathan, another feat, consists of interlacing the fingers and trying to disengage them from the grasp of the adversary. Pera to Uthan, squatting on the hams, lifting one leg off the ground, and then slowly rising up by means of the other, no easy task. Kakk Khanan, here the gymnast, in the squatting position with both arms behind the back, picks up with the lips, a bit of straw placed on the ground before him —*Burton's Sindh*, p. 290.

MUTIALAMMA. One of the non-hindu goddesses of the peninsula of India. See Hindu.

MUTI-KOTTE--YENNAI. Tam. Oil of Strychnos nux vomica?

MUTILLA ANTIGUENSIS. *Linn.* Mutilla occidentalis, Beer botie, is a most beautiful scarlet velvet colored insect, about the size of a large pea, commonly found in rainy weather, throughout British India. These insects are officinal, and are kept by the druggists. The native doctors use them against snake-bites, and in colic of horses.—*Honigberger*, p. 514.

MUTILLIDÆ, a genus of insects of the order Hymenoptera, comprising two genera Mutilla, and Tiphia.

MUTINY, has occurred amongst the British Indian Army on several occasions. In June 1764, the sepoys in the service of the E. I. Company mutinied for an increase of pay and bhatta, but Major Munro quelled the mutiny by blowing many away from guns. In January 1766, the double bhatta was abolished. It had been granted to the E. I. Company's Army by Mir Jaffir in gratitude for their services. But on its abolition both officers and men mutinied, and it was only put down in fifteen days by the severe measures which Clive adopted. In 1795, the Bengal officers broke out into open rebellion. Its cause was Lord Cornwallis' abolition of all offices of gain in the military branch of the service. The revolt was settled by the concession which Sir John Shore made to them. Disaffection sprung up amongst the European officers of the Madras Army, in the early part of the nineteenth century, with whom a few regiments of sepoys sympathized, but it was quickly subdued. About the year 1824 at Barrackpore disaffection was again manifested. In 1857 the greater part of the army of Bengal and several Regiments of the Bombay Army revolted. The first signs occurred near Calcutta but the revolt continued by the outbreak of the native cavalry at Meerut, on the 10th May 1857, and before the end of 1857 nearly all the Bengal Army, with several regiments were swept away, but before this could be done, many of the predatory tribes and numbers of the civil population engaged in the rising, and a rebellion of nearly all Upper India was the result. The Sikhs of the Punjab greatly aided in re-subduing the populations. Disaffection occurred amongst the European soldiers of the E. I. Company's Army, on the 2nd May 1859 which resulted in about 10,000 soldiers taking their discharge.

MUTKAR, Hind. Leptopus cordifolius.

MUTKEE. or matki, Hind. A small earthen pot or jar.

MUTKEE-PULLY, Beng. Hind. Cyamopsis psoraloides.

MUTKEE SHAH, a mohurrum faqueer.

MUTLOOB, Ar. The object or thing wished.

MUTKE KE PHALLI. Hind. Dolichos fabæformis, small sabre bean. This is grown the same as the larger sort.—*Riddell.*

MUTOO. Sing. Pearls.

MUTOPOLAGHUM, Tel. Pavonia odorata.

MUTRA. Hind. Sanseviera zeylanica.

MUTRAJ, a Tiling race, subdivided into Bhooi and Mutraj; the Bhui of Tilingana is merely classed as a Tiling sudra, who occupies himself as a palanquin bearer. But where settled, away from his fields and agricultural pursuits, the Bhui is engaged in catching fish by the net. The Mutraj-Vadu, or in the plural, Mutraj-wanloo, are a Telugu sudra race in Bellary, where, as with the Oor-bhui-wanloo, they are employed as village-watchmen. These two sudra races rarely enter the regular native Army which the British have raised in India, but take employ as mercenary soldiers under native chiefs.

MUTTI, Tam. Cardium edule.

MUTTI, Guz. Pearl.

MUTTI-PAL. The resin of the Ailanthus malabaricus tree. See Resins, Mutty-pal.

MUTTI KA TEL, Duk. Hind. Petroleum: properly Matti ka tel.

MUTTIRACHA-VADU, Tel. A sudra caste of the Tiling people. See Mutraj.

MUTRAN, Hind. Cyperus juncifolius.

MUTRICUNJAYVI, Tam. Asarabacca. Asarum europæum, *Linn.*

MUTRA, occupants of the Mekhong river.

MUTRULLA, Sans. Cucumis sativus, *Linn.*

MUTT. See Kelat.

MUTTAK. See India.

MUTTALLA, Tam. A Travancore wood, of a brown color, used for light work. *Col. Frith.*

MUTTAVA or Chiribenda, TEL. Sida cordifolia, *L.*

MUTTAVA PULAGAM CHETTU, TEL, Sida acuta, BURM. Pavonia odorata, *Willd.* R. iii. 214. *W. & A.* 196, also *Roxb.* S. cuneifolia, the Reidleia truncata of D. C.

MUTTERHARZ, GER. Galbanum.

MUTTARI, MAL. Pencillaria spicata.

MUTTI, CAN. Terminalia coriacea, *W. & A.*

MUTTIAH See Inscriptions.

MUTTU, HIND. Rhamnus virgatus.

MUTTUK, a branch of the Singpho group. The principal tribes on the frontier of Upper Assam are the Muttuk, the Khamti, and the Singpho. The Bur Senapatti or chief of the Muttuk branch of the Singpho entered into an engagement in May 1826, whereby he acknowledged the supremacy of the British, and bound himself to supply 300 soldiers in time of war. The management of the country was left in his own hands, except as regards capital offences. In January 1835 the obligation to supply troops was commuted to a money payment of Rs. 1,800 a year. In 1826, similar agreements were made with the Khamtee chief of Suddeya, but in 1839 they attacked the town of Suddeya, and many persons as also Colonel White, the Political Agent, was slain. Agreements were also made in May 1836 with the Singpho. These tribes were implicated in the Khamptee rising in 1839, but they were allowed to surrender under conditions. Many of the Singpho clans have become extinct and the main body have left Asam for Hookong in upper Burmah.—*Aitchison's Treaties*, &c., p. 127. See India. Singpho.

MUTTUMARI See Hindoo.

MUTTY PAL, the resinoid exudation of Ailanthus malabaricus D. C., is a peculiar substance, first mentioned by Buchanan, who observed it in the Animalay forests but found also in Cochin and Travancore, and is said to be used as incense. *M. E. J. R.*

MUTUR, BENG. Common pea, Pisum sativum.

MUTYA, HIND. Jasminum sambac.

MUVI, or Muvvi, TEL. Alphonsea lutea, *Hook. & Th.*—Uvaria lutea, *R.* iii. 160.

MUWALLAD, AR. Country born; see Moulud.

MU YAU, BURM. Hordeum distichon, also Hordeum hexastichon, *Linn. Roxb.*

MUYCHA, BENG. Olax phænicarpa.

MUYETTI COTTAY YENNAI, TAM. See Oil.

MUYYAKU PONNA, TEL. Pseudarthria viscida, *W. & A.* Hedysarum vis. R. iii. 356, also Smithia sensitiva, *Ait* R. iii. 342. Br. makes it an Acacia, to which the name muyya "to shut," has reference, but it means "trifoliate."

MUYNA also MAINPHUL, HIND. Vangueria spinosa? also Morinda spinosa.

MUZARI, a wild predatory tribe of Baluch, on the western bank of the Indus near Shikarpore who submitted to Sir A. Burnes at Khyrpore. They rode mares in their chupaos or forays. The Muzaree, formerly dwelt in the hills, but migrated to the plains where they have since remained, and have been a thorn in the side of successive governments. They can muster 4,000 fighting men, and more than a hundred horsemen. Their head-quarters are now at Rojha below Mithunkote, and near the confines of Sind. When Mithunkote was conquered by the Sikhs, they harassed the new-comers and laid waste the acquisition. The vicinity of Mithunkote still bears traces of desolation. A strong Sikh force moved against them, and thus the lower extremity of the Derajat, down to Shawullee, was then added to the Sikh domions, and at annexation became included in British territory. Maharajah Runjeet Sing subsequently received the Muzaree chief at Lahore. The Muzaree are not disloyal subjects, and aid in keeping the Murree in check, against whom they are bitterly opposed. But they are unfortunately addicted to cattle-lifting. In fact they carried on more or less an organized system of theft, not only in British territory on both sides the Indus, but also in Bahawulpoor territory. To prevent this, the formation of river police was commenced, and their depredations diminished. See Khyber.

MUZAR-OOL-HARAM, AR. The holy monument near Mecca.

MUZERE also Meknates also Kauntum, SANS. TEL. Loadstone.

MUZHAB, AR. A religious sectarian belief, in distinction from Deen, which means a faith. Christian Deen would be Christian faith. Protestant Mazhab, the protestant form of the Christian faith.

MUZHABI, the Rungretha Sikhs are sometimes styled Muzhabi, or of the religion. The name may also be applied from the circumstance that the converts from Islam are so called, and that many sweepers throughout India have become mahomedans. Chooras, a man of the sweeper caste, brought away the remains of Tegh Buhadur from Delhi. Many of that despised, though not oppressed, race have adopted the Sikh faith in the Punjab, and they are commonly known as Rungret'ha Sikhs. The sheeah mahomedans are also called Muzhabi.

MUZIRIS. Cranganore, on the Malabar coast, in lat. 10° 12′ N., is built on the Cranganore or Aycotta river. Cranganore seems to have been one of the most ancient capitals of Malabar, and in some of the ancient copper deeds appears to be called Muyiri-Kodu, which a writer in the Madras Journal indicates as perhaps identifying it with the classical Muziris?—*Cunningham's History of the Sikhs*, pp. 70-75. *Horsburgh; Yule Cathay*, ii. p. 373.

MUZRE. PSHTU. See Mazri.

MUZUFFERABAD. See Kattyawar.

MUZUMUDU, the capital of Johanna one of the Comoro islands.

MYA, a genus of Molluscs.

MYÆBAI, BURM. Arachis hypogea.

MYÆ PEW, BURM. Chalk.

MYACIDÆ. A family of Molluscs, as under:—

Mya. Gaper. *rec.* 10 sp. also *fossil.*
Corbula. *Syn.* Erodona, Agina, *rec.* 50 sp, *foss.* 90 sp.
Sub-Genera. Potamomya, *rec.*
Sphenia, *rec.* also *fossil.*
Neæra. *Syn.* Cuspidaria, *rec.* 20 sp. *fossil*, 6 sp.
Thetis. *Syn.* Poromya, Embla, Inoceramus, Corbula, *rec.* 5 sp *fossil*, 7 sp.
Panopæa. *Syn.* ? Pachymya, *rec.* 6 sp. *fossil*, 140 sp.
Saxicava. *Syn.* Byssomya, Rhomboides, Hiatella, Byapholius, *rec.* also *fossil.*
Glycimeris. *Syn.* Cyrtodaria, *rec.* also *fossil.*
Mytilus. Sea-mussel, *rec.* 50 sp. *foss.* 80 sp.
? Myalina, *fossil*, 6 sp.
Modiola. Horse-mussel, *rec.* 50 sp. *fossil*, 130 sp.
Sub-genera. Lithodomus, *rec.* 12 sp. *fossil*, 16 sp.
Crenella, *rec.* and *fossil.*
Modiolarca, *rec.*
? Mytilimeria, *rec.*
Modiolopsis (mytiloides), *fossil.*
? Orthonotus (pholadis), *fossil.*
Dreissena. *Syn.* Mytilomya, Congeria, Tichogonia *fossil*, 10 sp.

MYURA. Hwen Thsang describes the town of Mo-yu-lo, or Mayura, as situated on the north-west frontier of Madawar, and on the eastern bank of the Ganges. The vicinity of Ganga-dwara, or the Ganges gate, which was the old name of Haridwar or Gate of Hari, shows that Mayura must be the present ruined site of Mayapura, at the head of the Ganges canal. But both of these places are now on the western bank of the Ganges, instead of on the eastern bank, as stated by Hwen Thsang. The name of Haridwara, or "Vishnu's Gate," would appear to be comparatively modern, as both Abu Rihan and Rashid-ud-din mention only Ganga-dwara. Kalidas, also, in his Meghaduta, says nothing of Haridwara, although he mentions Kankhal; but as his contemporary Amarasiuha gives Vishnupadi as one of the synonyms of the Ganges, it is certain that the legend of its rise from Vishnu's foot is as old as the fifth century—*Cunningham's Ancient Geography of India*, pp. 351-353. See Ganges; Gangotri.

MYAS HORMUS. Gibbon says every year about the summer solstice, a fleet of 120 vessels sailed from Myas Hormus, a port of Egypt on the Red Sea. The coast of Malabar, or the Island of Ceylon, was the usual limit of their navigation, and it was in those markets that the merchants from the more remote parts of Asia expected their arrival. Mr. Gubbins has pointed out that in classical days the extremity of the peninsula was the entrepot of commerce between the east and the west.

MYAT-YA, BURM. also Ta-yau. Grewia floribunda, *Wall.*

MYAUK SOOK, BURM. Artocarpus, species.

MYAUN-NGO, BURM.? In Amherst, white sissoo; used for rafters. *Cat. Ex.* 1851.

MYAUP-LOAUT, BURM.? In Amherst, a timber tree, a superior kind of Toon wood. supposed of the genus Cedrela.—*Cat. Ex*, 1851.

MYAVERAM, a town in Tanjore.

MYAY, BURM.

MYAY, BURM. Earth.

MYA-YA, BURM. Grewia microcos, *Linn.* In Amherst a hard and close-grained wood, used for rafters; it is strong and durable, and would answer for beams, &c., being exempt from the attacks of insects.—*Cal. Cat. Ex.* 1851.

MYA YA GYEE, BURM. Grewia floribunda, *Wall.*

MYA-YA-NGAI, BURM.? A tree of Moulmein, wood used for ordinary house building purposes.—*Cal. Cat. Ex.* 1862.

MYAY-GYEE-HLOP-HGYING, BURM. Earthquakes.

MYAGRA, a genus of birds of the family Tchitreadæ. The Tchitreadæ consists of 6 gen. 12 sp. viz., 3 Tchitrea; 2 Philentoma; 1 Rhipidura; 4 Leucocerca; 1 Myagra; 1 Cryptolophia.

MYA-KA-MAUN. BURM.? A valuable strong, black, Tavoy wood; used for knife handles.—*Wallich.*

MYAM-MA. BURM. The Burman race, this word is the source of the European name Burmah.

MYAMA-GYI. See Burmah; India.

MYANAS a resin said to be produced from the Calophyllum calaba.

M'YAN-MA. See India.

MYCOSHEMA. See Madjcoshema.

MYCTERIA AUSTRALIS. Al-koku SINGH. called so, meaning man heron, from its great size.

MYCTERUS LONGICARPUS, *Edwards.* A crustacean of the Cape of Good Hope.

MYE. Tam. Ink.

MYEET PYAI, Burm. Melastoma malabathricum, *Linn.*

MYEK, PIN. Burm. Grasses.

MYELAT. See Shan.

MYENG-TA-BEP, Burm.? A strong, bluish-grey Tavoy wood; adapted for handles.—*Dr. Wallich.*

MYEN-MO, Burm. In Burmese cosmology, the great mountain, Maha-Meru, surrounded by its seven concentric and graduated ranges, in the centre of this Sakwala or Mundane system, which again is encompassed by a circular wall of rock called the Sakwalagala. One of the Burmese feasts, at the termination of their Wa or Lent, is called Tsee-mee-myen-mo, or Myen-mo lamp lights. The streets are illuminated and in them are exhibited high round structures, to represent Mount Myen-mo covered with little figures of its spiritual inhabitants. This imaginary central mountain is several millions of miles high, around which, according to the Burmese theory of the solar system, are firmly fixed four great islands, on the southern of which Asia and Europe are situated, the sun which lights them revolving round the central mountain. Myen-mo mountain forms the centre of the Sakwara or Sekhya system of cosmogony. One of the four great islands which surround it is Jambu-dipa, the world we live in.—*Yule*, p. 172.

MYE-WOTE, Burm. A goat-sucker? a snipe?

MYFORE. See India

MYGALE AVICULARIA, builds a strong white web and Mr. Bates found two finches involved in it, one dead, the other dying. Madame Merian, in a work on the insects of Surinam, published in 1705, figured the Mygale avicularia, in the act of devouring a humming bird. The accuracy of her statement has since been impugned by a correspondent of the Zoological Society of London.—*Bates' Nat. on the Amazons, vol. i p.* 161.

MYGALE FASCIATA, a Ceylon spider, the limbs of which, when expanded, have a diameter of 6 to 8 inches. By day, it remains concealed in its den, whence it issues at night to feed on larvæ and worms, cockroaches and their pupa, its food consisting of soft insects and annelides. It makes its nest in walls, trees, or sheltered by stones. It is lined throughout with a tubular silk tapestry, so fine and closely woven as to be water-tight, and at its mouth is a little platform stayed by braces. In the rainy season the platform is extended so as to form an awning. The Mygale fasciata is not only sluggish in its habits, but disgusting in its form and dimensions. Its colour is a gloomy brown, interrupted by irregular blotches and faint bands (whence its name); it is sparingly sprinkled with hairs, and its limbs, when expanded stretch over an area, of 6 to 8 inches in diameter. It is familiar to Europeans in Ceylon, who have given it the name, and ascribed to it the fabulous propensities of the tarantula. This hideous creature does not weave a broad web or skin, a net like other spiders but nevertheless, it forms a comfortable mansion in the wall of a neglected building, the hollow of a tree, or under the eave of an overhanging stone.—*Tennent's Sketches of the Nat. Hist. of Ceylon* p. 465 to 467.

MYGALE MOSCHATA. See Sorecidæ.

MYHEE a pass in Arracan is in lat. 19° 14', long. 94, 30'. Myhee village is a police station.

MYHERE. This state was originally a dependency of Rewah. On the occupation of Bundelcund, thakoor Doorjun Sing was confirmed in his possession on his executing a deed of allegiance. The area of Myhere is about 400 square miles; the population 70,000, and the revenue Rs. 74,200

MYHILENAH. Tam. Mylelu, Malay. A Malabar and Canara wood of a greenish tinge, and very close grained; it grows to about twelve or fifteen feet long, and two and a half feet in diameter. It produces a fruit like green pepper; its leaves resemble the mango: the wood is generally considered strong and durable, and the native carpenters procure from its branches the small crooks for the knees and timbers of boats, &c., and the large limbs for the frames of native vessels. The tree is scarce in the north part of Malabar and Canara, and not known in Ceylon.—*Edye, Forests of Malabar and Canara.*

MYHULA, Hind. Tulipa stellata.

MYIT, Burm. A large river.

MYJERTHEYU. A tribe of Somali.

MYKEK, Pers. Caryophyllus aromaticus, *Linn.*

MYLABRIS, a genus of insects of the order Coleoptera, possessing properties identical with those of the blistering beetle Cantharis vesicatoria. The ancients chiefly employed two species of Mylabris, one of which, the M. cichorii, the telini of the hindoos, has been used for ages, and is so at present by the European and native physicians of India and China. The blistering flies of India are chiefly the Mylabris or Meloe cichorii, the Cantharis gigas, and the Cantharis violacea.

The Meloe or Mylabris cichorii is common in the neighbourhood of Dacca, in the Hydrabad country, in Kurnool, and numerous other localities. The insect is about an inch long, and one-third broad; the elytræ or wing coverts are marked with six cross stripes of deep blue and russet brown. The Buprestis of ancient writers is met with in the bazars under the name of the golden fly (sona-mukki.) The Cantharis violacea is often mixed with specimens of Meloe in the bazars. The Telini fly, if procured before the mites have commenced its destruction, yields on an average, one-third more of cantharidin than the Spanish fly of the European shops. The blue fly is of uncertain strength; the Buprestis in all the specimens obtained, was quite inert. A species of Meloe called the M. trianthema, from its being usually found on the plant named Trianthema decandra (biscopra, HIND.) was described by Dr. Fleming. A tincture, acetous tincture, plaster, and ointment of the Meloe cichorii are described in the Bengal Pharmacopœia. Some prejudice exists against the article on account of its alleged excessive severity of action. This is solely owing to the presence of a greater quantity of cantharidin than that contained in the common fly. Diluting the tincture, and adding to the proportion of lard and wax in the plaster and ointment, perfectly assimilate the action of the indigenous and the imported insects. At the Madras Exhibition of 1855, specimens of the Indian blistering beetles, Mylabris pustulata, and M. punctum were exhibited by Dr. Collas of Pondicherry, those were accompanied with a full and interesting report on their blistering properties printed in the "Moniteur Official" of 2nd March 1855. M. pustulata, and M. punctum are found in large quantities at certain seasons all over Southern India. The officinal Blistering Fly has had a variety of names. It was called Meloe vesicatorius by Linnæus, Lytta vesicatoria by Fabricius, and Cantharis vesicatoria by Geoffroy, and now by the Pharmacopœias. The name χαυδαρις was applied by the Greeks to a species of Coleopterous insect which possessed the properties of the officinal blistering beetle, but it was distinguished by yellow transverse bands. This is the characteristic of species of Mylabris, one of which, M. Fusseleni, occurs in the south of Europe, and another, M. cichorii throughout the east. In India it is called telee or telini, and telee mukhee, or the Oily Fly, from the oil-like exudation which the insects of this genus give out from the articulations of their legs when seized. Another species, M. trianthema, is mentioned by Dr. Fleming, and the Lytta gigas. *Fab.* is found in India as well as in Senegal. One is mentioned by the Arabs under the name of zurareh. Mylabris cichorei and M. pustulatus are used by the Chinese. About 180 lbs. forwarded in 1860 from Bombay by Dr. Birdwood to test the market value in England, were sold at 5s. 8d. per lb.—*Royle, O'Shaughnessy*, p. 684; *M. E. J. R. Cat. Ex.* 1862. *Dr. Hunter, Tr. Beng. As. Soc. vol. v. p.* 216. *Smith Mat. Med. of China.*

MYLABRIS CICHORII.

Pan mau,	CHIN.	Telini,	HIND.
Teli Makhi,	HIND.		

Of southern Europe, southern and eastern Asia, is obtainable from June till December in the granite district of the Nizams territories and can be gathered for a rupee a pound. In China they are met with on species of Faba, Dolichos, Euonymus, Silene and other plants. It is considered in China useful in scrofula, renal ailments, syphilis and hydrophobia.—*Smith Mat.Med. of China.*

MALABRIS SCHONHERII.

Ts-au-mau, CHIN,

Occurs in China and is found on the Zizyphus.—*Smith.*

MYLE ELLAH, TAM. ? In Travancore, a wood of a light green colour, specific gravity 0·896. Used for building houses only.—*Col. Frith.*

MYLI KONNI. TAM. Poinciana pulcherrima.—*Linn.*

MYLITTA, the goddess of the Babylonians, at whose temple every woman had once in her life to sacrifice as the necessary preliminary to marriage. See Ken.

MYLITTA LAPIDESCENS.

Lui-hwan,	CHIN.	Fuh-ling,	CHIN.

A fungus of China resembling a truffle, also the fruit of Gynocardia odorata, and similar to the vegetable substance dug out of the chalk beds in the mountains separating Travancore and Tinnevelly.—*Smith.*

MYLOG. The sunnud of this Rajpoot state, dated 4th September 1815, contains the usual conditions and the tributary payment is Rupees 1,450. Revenue, Rs. 8,000, population 7,358.

MYMANA, an independent state S. W. of Balkh.

MYMENSING, a district of Bengal, west of Silhet, watered by the Brahmaputra, chief town Nussurabad. The district can furnish specimens of the best sunn (Crotalaria juncea) and the best pat or jute (Corchorus olitorius) and maestee pat, (Hibiscus cannabinus) grown in Bengal. The fibres of these plants are commonly used for making twine, ropes, sails, screens, bags, and paper, they are

dressed and exported, in large quantities, from Serajegunge and other parts of this district of Bengal, to Calcutta for shipment to Europe. This district also produces oil seeds, as mustard, sesamum, rape and linseed. The two latter are of a superior quality and are now valuable exports to England.—*Taylor.* See Kooch.

MYN. HIND. Randia dumetorum, *Linn.*

MYNPAT. A table-land, about 30 m. S. E. from Sirgoojah town, and about 3,000 or 3,500 ft. high. On the South West frontier of Bengal, are Chota-Nagpore, Sirgoojah, Palamow, Ramgurh, Hazareebagh, Mynpat and Amarkantak. The elevation of Chota-Nagpore, is 3,000 feet with hills running E. and W, but of little height; Sirgoojah, is mountainous, rising 600 to 700 feet above the level of Chota-Nagpore. Palamow district is very mountainous. Hazareebaugh town, 24°; 85° 54'; 1,750 feet. Slope of country to S. towards Sumbulpore N. and E. parts of district, very mountainous, but level, and even depressed towards the Mahanuddy. Sumbulpore town, only 400 feet. Orissa table-land then rises on the southern side of the Mahanuddy, in some places to 1,700 feet backed by the chain of E. Ghauts. Amarkantak, jungly table-land, 22° 40', 81° 5' 3,500 feet. The soil in the plains is generally fertile, producing abundant crops of wheat, barley, rice, pulse, excellent vegetables, cotton and sugar-cane. The uncultivated parts are overrun with a coarse grass.

MYN-PHAL, HIND. Fruit of Gardenia dumetorum.

MYNUM, TEL. Bees Wax.

MYO. BURM. A city or fort.

MYOS HORMOS. See Myas Hormus; Saba.

MYOCHAMA. A genus of molluscs.

MYODORA. A genus of molluscs.

MYOO. A river of Arracan.

MY-OOK.. See Petroleum.

MYOOK, in British Burmah, assistant commissioners.

MYOPORACEÆ. *Lindl.* An order of plants comprising two sp. of Myoporum.

MYOPORUM TENUIFOLIUM, the Naiho tree of the Sandwich islands; the heart wood of which is fragrant, but less so than sandal wood and is less esteemed in the China market.—*Bennett.*

MYOUK GNAU. BURM. Duabanga grandiflora.—*Wall.*

Myouk-Gno, or Mouk-Chan, BURM. Is a large Burmese tree of excellent timber. Bark, perfectly smooth; flower, very small on a long stem.—*v.* 1. p. 192.

Myouk Go-Myen, BURM. A small vine, bearing in its pod but one bean, the size of half a-crown. Monkeys are said to be very fond of it, but Burmans do not eat it.—*v.* 1. *p.* 183.

Myouk-hlæ-ga. BURM. Bauhinia scandens, *Linn. Willde.*

Myouk-kha-pat BURM. Bauhinia, species.

Myouk Khyan, BURM. Dalbergia species also Blackwellia tomentosa.—*Vent.*

Myouk Kyeing, BURM. Flagellaria indica also Homalium tomentosum.—*Benth.*

My-ouk-loke. BURM, Artocarpus lacoocha, *Roxb.*

Myouk loke ngay BURM.— ?

Myouk-Ngo, BURM. Dalbergia sp. Lance wood of Moulmein made into any house building material.—*Cal. Cat. Ex.* 1862.

Myouk Sha BURM. Dalbergia sp.

MYRCIA ACRIS, *D. C.* and M. pimentoides, *D. C.* Syns. of Eugenia acris.—*Wight.*

MYRICACEÆ. *Lindl.* The Gale tribe of plants comprising in India, 2 Gen. 3 species, viz., 2 Myrica; 1 Putranjiva, drupe 1-seeded; seed erect. They are common in the temperate parts of the world, especially in North America, and the Cape of Good Hope. The order embraces 3 genera and about 20 species. It is the Greek Μυρικη. There are several species, shrubs or small trees. Wight gives Myrica integrifolia, and M. Nilagirica, Fortune says, the Yang mae, of China appears to be a species of Myrica, allied to the Himalayan M. sapida, noticed by Frazer, Royle, and other writers. The Chinese variety is, however, much superior to the Indian. Indeed he believes the Chinese have both, but use the Indian one as a stock for grafting upon. There is a very large plantation of this tree in Chusan, on the sides of the inland hills forming striking objects on the hill sides. The trees were bushy, round-headed, and from fifteen to twenty feet in height, loaded with dark-red fruit, not unlike, at first sight, the fruit of England's Arbutus, although very differently formed and much larger. He observed two kinds, one with red fruit, and the other with fruit of a yellowish colour; grafted plants were secured for India. This fine fruit will no doubt succeed admirably in the Himalaya, for already there is a variety—far inferior indeed to the Chinese kind, but yet a plant requiring the same soil and temperature—common on these hills. It is the Kaiphul of the hill-tribes of India. The fine variety of Yang-mae is grafted upon the wild kind, which the Chinese call the san or hill variety of Myrica sapida. The properties of the species are of no great importance: the fruits of M. integrifolia, M. sapida are eaten.

Myrica integrifolia, *Roxb.* Khassya.

M. sapida, *Wall.* Himalaya, Sutlej to Silhet.

Putranjiva Roxburgii *Wall* Coromandel, Kennery, Kandalla, Salsette, Belgaum, Concans, Silhet, Assam, Oudh. Himalaya.—*Eng. Cyc. Fortune, pages* 344; 345; 354; *Fortune's. A Residence among the Chinese p.* 64.

MYRICA CERIFERA, the Candleberry myrtle abounds in the Bahama islands and might be introduced into India. The shrub produces a small green berry, which, like the hog plum, puts out from the trunk and larger limbs. Much patient labor is required in gathering these berries, and from them is obtained a beautiful green wax, which burns very nearly, if not fully, as well as the spermaceti, or composition candles. The method of procuring this wax is by boiling the berries in a copper or brass vessel for some time. Iron pots are found to darken and cloud the wax. The vessel after a sufficient time is taken from the fire, and when cool the hardened wax, floating on the top of the water, is skimmed of.

MYRICA CORDIFOLIA. The wax tree of Louisiana contains immense quantities of wax. According to the experiments of M. Cadet and Dr. Bostok, myrtle wax differs in many respects from bees' wax. Specimens of it assume shades of a yellowish green color. Its smell is also different; myrtle wax, when fresh, emitting a fragrant balsamic odor. It has in part the unctuosity of bees' wax, and somewhat of the brittleness of resin. Its specific gravity is greater, insomuch that it sinks in water, whereas bees' wax floats upon it; and it is not so easily bleached to form white wax. The wax of the Myrica cordifolia of the Cape, is used for candles.—*Simmonds. O'Shaughnessy, Bengal Dispensatory p.* 612.

MYRICA GERMANICA.—*Desf.*

Bir.	JHELAM.	Kathi,	CHENAB,
Shalakal,	KANGRA,	Humbu,	SUTLEJ,
Hambukh,	,,	Joaraktse,	LADAK

Not uncommon in various parts of the basins of the Jhelam, Chenab, and Sutlej, and in Spiti and Ladak, from 6,000 to over 16,000 feet —*J. L. Stewart, M. D.*

MYRICA INTEGRIFOLIA. *Roxburgh Fl. Ind. iii. p.* 765, from the N. E. frontier, and Khassya mountains seems to be different from M. sapida, its fruit is acid and used for pickling.—*O'Shaughnessy*, p. 611.

MYRICA SAPIDA.—*Wall.*

Box-myrtle,	ENG	Kai-phal,	HIND.
Ksi-daryamu,	TEL.	Kahikahela?	,,

This tree occurs in different parts of the Himalaya from the Sutlej to Nopal and Silhet; fruit agreeably flavoured. The same, or a nearly allied species, is found in China and Japan, in the Sutlej valley between Rampur and Sungnam. Fruit used for making sherbet. The fruit is edible, with a sweetish bitter taste: it ripens in June. In the Himalaya it is generally met with at an altitude of from 4,000 to 6,000 feet, and its bark is exported to the plains as a dye and as medicine. On the lower Sutlej, it is common and a few trees may be seen at from 3,200 to 6,000 feet up to the Ravi. The bark is aromatic and stimulant, and a favourite native medicine. The fruit has not much flesh, but is a pleasant sour sweet. It is mostly used in sherbets. The bark is officinal in the plains, being considered hot, and given in rheumatism, and mixed in plaster. —*Dr. J. L. Stewart, M. D. Powell's Handbook*, vol. i. p. 314. *Cleghorn Panjab Rep. p.* 65.—*Hogg. Vegetable Kingdom.*

MYRICARIA ELEGANS, *Royle.*

Humbu, umbu, of Sutlej, and Ladak.

This is one of the Tamariscineæ. Dr. Stewart found it at 9,000 feet sparingly on the Sutlej, and it grows from 10,000 feet on the Upper Chenab to 15,000 in Ladak. The leaves are often covered with a saline efflorescence; in Lahoul its leaves are applied to bruises, &c. The twigs are in Ladak browsed by sheep and goats.

MYRICARIA HERBACEA, a plant of the Tamaricaceæ, growing in Mongolia.

MYRIOGYNE MINUTA.—*Less.*

Cotula minuta *Forst Willde.*	Artemisia minima *Thunb. not L.*
,, cuneifolia, *Willde.*	Dicrocebala minuta *L'Herit.*
Grangea ,, *Poir.*	
,, minuta ,,	
,, decumbens *Desf.*	

Nak-chikni, HIND.

India and Madagascar to Japan and New Holland. Considered by natives a hot and dry medicine useful in paralysis, pains in joints, and special diseases, also as a vermifuge. It promotes sneezing, hence its vernacular name.—*Roxb. iii.* 423. *Powell's Hand-book*, vol. i. p. 358. *Voiyt p.* 420.

MYRIOPHYLLUM VERTICILLATUM. *Linn.*

Punatsu, TEL.

A small aquatic plant, the flowers of which become detached and swim on the surface of the water. Sugar refiners cover their moist sugar with the plant, as clay is used in the West Indies. See Haloragaceæ.

MYRIOPODA, one of these, the Craspedosoma vagabunda, inhabits China.—*Adams* p. 95.

MYRISTICACEÆ, *Lindl.* The nutmeg tribe of plants, are trees often yielding a red juice, and arranged under their genera,

MYRISTICA CINEREA.

Myristica, *L.*, Virola, *Aubl.*, and Knema, *Lour.* These contain 48 species. The genus Myristica numbers 46 species, 29 inhabiting the Moluccas, Cochin, China, Java, Ceylon, and the ultra-gangetic Peninsula of India; 4, the intra-gangetic Peninsula of India; 3, S. America; 2, Madagascar; 1, Aleppo; 1, Mauritius; 2, Chittagong; 2, the Khassya Mountains; and 2 New Holland. The Nutmeg of the shops, which is the seed of M. officinalis, is the only product of the order employed officinally. Other species bear fruit that may be employed as a substitute, but they are all inferior to the real oriental Myristica. The species of the E. Indies are as under:

Myristica moschata, *Thunb.*, Moluccas.
M. Horsfieldii, *Sprenger.*, Ceylon, Java.
M. tomentosa, *Thunb.*, Moluccas, Malabar.
M. peltata, *Roxb.*, Moluccas.
M. amygdalina, *Wall.*, Moulmein.
M. spicata, *Roxb*, Moluccas.
M. parviflora, *Roxb.*, Moluccas.
M. sphærica, *Wall.*, Martaban.
M. sylvestris, *Telf.*, Mauritius.
—*Voigt.* p. 10.

MYRISTICA, *Species.*

Thoun-san-ga, BURM.

In Tavoy, a large tree, used in boat building.—*Dr Wallich.*

MYRISTICA, *Species,*

Koathoe, BURM. | Kunneen, BURM.

In Tavoy, a large tree, used in flooring houses.—*Dr. Wallich.*

MYRISTICA AMYGDALINA, *Wall.*

Toung-sa-ga, BURM. | Wild-nutmeg tree, ENG.

There are one or two trees, in the southern provinces of Tenasserim, belonging to the genus which contains the nutmeg. The fruit has none of the aroma of the nutmeg, but the timber, which is large, is used by the natives in house carpentry. Griffith found only one species, apparently, he says, referable to Loureiro's genus Knema. Wallich, however, met with two and referred both to Myristica.—*Dr. Mason. Wall. pl. as. rar.*, 1, p. 90-5.

MYRISTICA CINEREA.

Ran Jai phal., MAHR. | Jadakaia chettu, TEL.
Sandikai maram, TAM. | Tadikaia chettu, „

A tall and straight tree, usually with a clean bole found in the Bombay green-wood jungles or raees, above and below the ghats. It is not sufficiently common, nor found generally in situations easy of access, so as to allow of its being used for household or agricultural purposes. The wood is white coloured and compact. In Coimbatore, its wood is straight grained, close, even grained apparently and of fine quality.—*Drs. Wight and Gibson.*

MYRISTICA MOSCHATA.

MYRISTICA FATUA, *Hout.* the nutmeg of commerce. Is a native of Banda, Its nuts are often substituted for the true nutmeg. M. Fatua *Swz.* is a native of Guiana, W. Indies, Surinam, and M. Otoba, *Humb* of New Granada.

MYRISTICA HORSFIELDII, *Spreng.* Syn. of Pyrrhosia Horsfieldii, *Blume.*

MYRISTICA MOSCHATA, *Thun. Roxb.*

M. Aromatica, *Lam. Roxb.*

The fruit.

Jowz-ut-teib,	AR.	Nux-moschata,	LAT.
Za-te-pho,	BURM.	Myristica officinalis,	LAT.
Jai-phal,	DUK.	Pala: Buwahpala,	MALAY.
Muskaat,	DUT.	Jowz-bewa,	PERS.
Nutmeg,	ENG.	Jatapala,	SANS.
Noix Muscades,	FR.	Moscada,	SP.
Muscades,	„	Jadikai,	TAM.
Muskaten nusse,	GER.	Jadikaia; Jaji Kaia	TEL.
Jaephal,	HIND.	Jati phalamu,	„
Noce muscada,	IT.	Lavangam,	„

The mace.

Buzbas,	ARAB.	Boonga-pala,	MALAY.
Bisbaseh,	„	Macis involucrum,	LAT.
Jytree,	BENG.	Jatiputri,	SANS.
Jae-putri,	DUK.		

A tree with small, pale yellow, and inodorous flowers, successfully cultivated in Sumatra, Bencoolen, and Penang. The girth is 6 to 10 inches, a foot above the ground. It branches like the laurel and its loftiest sprays are frequently fifty feet high. The fruit when ripening resembles a peach, and on removing the epicarp or fleshy outer rind, is a spherical nut, black, clasped by a fine branching aril, of a vermilion colour, which is the mace of commerce. When ripe the fruit is picked, the outer part removed, the mace taken off and dried in shallow baskets in the sun. The nut contains a volatile, as well as a fixed oil. The wood is said to be hard and close grained, the culture of the nutmeg tree has been successfully commenced both at Mergui and Maulmain. Behind the hill at Maulmain, the trees appear to thrive; and at Mergui the trees were thriving. Nutmeg butter is prepared by beating up the nutmegs, enclosing the paste in a bag and exposing it to the vapour of water, and afterwards expressing the fat by means of heated plates. The nutmeg tree is monœcious as well as dicœcious, but no means exist of discovering the sexes, before the period of inflorescence, is known. Upon an average, the nutmeg tree fruits at the age of seven years, and increases in produce till the fifteenth year, and is said to continue prolific for sixty or eighty years. Seven months in general elapse between the appearance of the blossom and the ripening of the fruit: and the produce of one bearing tree with another, under good cultivation, in the

th year, may be calculated at five Pounds of nutmegs, and a pound and a quarter of mace. It bears all the year round, but more plentifully in some months than others, and generally yields more abundantly every other year. It is necessary that the roots of the trees during their growth should be kept well covered with mould, for they have a tendency to seek the surface. The growth of the lateral branches is to be alone encouraged, and all suckers, or dead and unproductive branches, are to be removed with the pruning knife, and the lower shoots lopped off, with the view of establishing an unimpeded circulation of air."

The arillus or mace is thick, between horny and fleshy, much lacerated, folded and anastomosing towards the extremity, almost enveloping the nut; when fresh, brilliant scarlet, when dry, more horny, yellowish brown and brittle. The smell and taste of the arillus are peculiarly fragrant and agreeable. It softens, but does not dissolve in the mouth. Beneath the arillus is found a bony shell, which covers the almond or kernel; this shell is thin, hard, brittle, brown and shining above, pale grey within, insipid and inodorous and encloses the nutmeg of commerce.

The kernel is large, rounded, obtuse at both ends, the size of a small myrobalan nut, smooth, marked with reticulated chinks, those transversely placed being less evident than the longitudinal; grey externally. In the chinks occurs a whitish powder, apparently chalk; internally the almond is traversed by branching, reddish, irregular greasy veins, giving it a marble appearance. The nut is hard and easily cut, scraped, or grated, very inflammable, but the smoke is devoid of the fragrance of the acid. The odour of the nutmeg is most agreeably aromatic: its taste hot, and analogous to the smell. The nut readily divides under the teeth, and is partially soluble in the saliva. Nutmegs are much injured by time, becoming the prey of insects, which perforate them in every direction; sometimes good nutmegs are adulterated with others from which the valuable principles have been extracted by alcohol. Worm-eaten nuts are also fraudulently repaired by the introduction of a paste of flour and nutmeg oil into the holes.

The Essential Oil of Nutmegs is white, lighter than water, acrid, pungent taste, and very powerful nutmeg odour.

The Fixed Oil, or Butter of Nutmegs occurs in the commerce of Europe in flattened masses, of square form, yellowish, solid, internally marbled, 500 parts containing about 50 of essential oil. This substance is much adulterated, particularly with suet, spermaceti, marrow, wax, the oil of the Moringa pterygosperma coloured with alkanet or rocou, &c., &c. The fixed oil is obtained by bruising the nutmegs into a paste, which is compressed in bags between hot metallic plates. Two kinds are found in commerce —one in small earthen pots, of mace colour, and very agreeable smell, is exported from the Moluccas, to Holland, chiefly; the second kind is obtained from Holland, occurs in flat cakes, is far inferior to the first, and is usually adulterated with spermaceti. The chief use of nutmegs is as a spice, and for the preparation of perfumes and scented soaps. The tree, according to M. Fee, was altogether unknown to the ancients, and Κωμακον of Theophrastus and the Cinnamomum of Pliny have been erroneously regarded as identical with this. Avicenna seems to have been the first who described it under the name "Jauzboa." The tree itself, however, has only been identified clearly within the last few years. The nutmeg tree is chiefly cultivated in the Banda islands, but plantations are now numerous at the Mauritius, Bourbon, Cayenne, Martiniqne, and in the English possessions to the Eastward, especially in Province Wellesley, Penang, and also in the Tinnevelly district of Southern India. The natives of the Moluccas gather the nutmeg fruit by the hand, strip off and reject the pulpy pericarp, detach the mace carefully, and expose it to the sun, which soon changes its blood-red colour to a light brown, it is then sprinkled with sea-water to render it flexible, and to preserve it. The nuts are first sun-dried, and then smoked, until the kernel rattles against the shell. This envelope is then broken, and the kernels dipped twice or thrice in lime-water. They are then heaped together for two or three days, wiped, and packed in bales or barrels. The nutmegs thus prepared have been long termed, "female," or "cultivated," in commerce, to distinguish them from a kind named the "wild" or male, which is less esteemed, and seldom found in European trade.—*Bikmore* 223. *Penang Gazette. Riddell. O'Shaughnessy*, pp. 535, 536. *Ainslies' Mat. Med.* p. 264 *Royle Mat. Med. McCulloch's Commercial Dict.* p. 852. See Nutmeg.

MYRISTICA OTOBA.

Virola sebifera, *Lamarck.* | Myristica sebifera, *S. Fe.*

A large tree of Cayenne and Guiana yields aromatic nuts which when boiled with water give out a large quantity of a fixed oil, used for making candles. An acrid juice also exudes from incisions in the bark, and is employed as a popular medicine.—*O'Shaughnessy*, p. 537.

MYRISTICA PARVIFLORA. *Roxb.* A tree of the Moluccas.

MYRISTICA PELTATA, *Roxb.* F. I. iii, 846 Mountains of the Moluccas.

MYRISTICA SPICATA. *Roxb.* A tree of the Moluccas. No part of the tree possesses any fragrance.—*Roxb. Fl. ind.* 3, *p.* 847.

MYRISTICA SPHÆROCARPA.—*Wall.*

Ky-wai-thwæ, BURM.

A plant of Martaban.—*Wall. Pl. As. rar*, *p.* 895.

MYRISTICA SPURIA, its fruit, in the Archipelago, is substituted for the true nutmeg.

MYRISTICA SYLVESTRIS, *Telf.* A plant of the Mauritius.

MYRISTICA, TOMENTOSA *Thunb. Spreng*, p. 65; *J. Grah. Cat. B. pl.* p. 175.

M. malabarica, *Lam.* | Male nutmeg tree, *Eng*

A tree of the Moluccas, Malabar, S. Concan. Small yellowish flowers.

The fruit is downy, its substance fleshy, more solid, and firm. The kernel is covered by a hard shell provided with a pale arillus, the kernel is 1½ to 2 inches long, elliptical, the parenchyme devoid of marbling. Its odour is weak, flavour disagreeable. The mace of this nutmeg is distinguished from the true mace by being formed of three or four regular bands united at the summit. The chemical composition of the article is analogous to that of the true nutmeg, but the oils are so inferior in proportion, that the "male" nutmeg is but of little commercial value in Penang, its fruit is used as a substitute for the true nutmeg.—*O'Shaughnessy*, *p.* 537.

MYRMELEON GRAVIS, *Walker*, one of the ant-lions of India whose larva have earned a bad renown from their predaceous ingenuity. Ceylon has, at least, four species, which seem peculiar to the island, viz., Palpares contrarius, *Walker*, Myrmeleon gravis, *Walker*, M. dirus, *Walker*. M. barbarus. *Walker*. The form of the larvæ at the lower part resembles that of a spider, but the head is armed with a sharp strong pair of claws. They excavate, in fields, gardens and roadways, small cup shaped cavities, with exquisitely smooth edges and sides, at the bottom of which they lurk, so that any insect approaching near, immediately falls below to the ambush and is seized and destroyed. Their excavations are usually carried on at night, but in the process they throw up the sand and gravel to a considerable height, the soil around their cups is very level. They often throw up a particle of sand towards any adhering insect, which, by moving the mass, brings down the insect with it. One of the large black ants was seen to fall into one of the cups, and was seized by the ant lion, but its comrades adhered to the captive to release it.—*Walker in Tennent's Sketches of the Nat. Hist. of Ceylon*, p. 411.

MYRMICIDES. A tribe of insects comprising the ants.

The genus Atta, comprises 6 species of ants, all of small size, having a sting, two knots in the first segment of the abdomen, antennæ not concealed in a cleft, thorax without spines, and short palpi.

Atta minuta, *Jerdon*. Worker, barely 1-12th of an inch long, head oblong. This minute species makes a temporary nest in various situations, in any empty box, between the back of a book and its leaves, even among the loose pages of a book, in an empty shell, &e. &c. Nothing is used in its construction, a shelter from the light merely being sought for. It is perhaps not very numerous in individuals, one wingless female is generally found in the nest. It is very common in the Carnatic and most parts of India, but not seen in Malabar. It appears to prefer dead animal matter to saccharine or vegetable products.

Atta destructor, *Jerdon*. Worker, about 1-10th of an inch long, head oblong, not so long in proportion as in the last; eyes small, colour rufous, abdomen glossy brown. They live in holes in the ground, or in walls, &c., and are very numerous in individuals. They prefer animal to vegetable substances, destroying dead insects, bird skins, &c. &c., but also feed greedily on sugar. They are common in all parts of India, and often prove very troublesome and destructive to the naturalist.

Atta domicola, *Jerdon*. Worker. about 1-6th of an inch long, head oblong; eyes moderate size, head, thorax, and legs, deep red brown, abdomen blackish. This species of ant does not seem to be common, only hitherto procured at Nellore in a hole in a house and only one kind of individual seen.

Atta rufa, *Jerdon*. Worker, 1-8th to 1-6th of an inch long, head short, oblong; eyes rather small, medial; of an uniform glossy rufous colour, with the end of the abdomen somewhat darker. Warrior variable, about ¼th inch long, head large, very square. Female about 7-24th of an inch long. It is yer

common in Malabar, also found in the Carnatic: in holes under ground, about gravel walks, mud walls, and often appears in houses, coming through a hole or crevice in the floor, or wall. From a colony of them, every now and then, vast numbers of winged females, (and males) issue forth just before sunset attended as far as the window by swarms of the neuters of both kinds. Its favorite food is dead insects and other matter, but it also carries off seeds, chaff, &c. &c. like the Ocodoma. It stings very severely, leaving a burning pain that lasts for several minutes.

Atta dissimilis, *Jerdon*. About 1-10th of an inch long, head oblong, abdomen long, oval, colour blackish throughout. This ant is found in small numbers on trees in Malabar.

Gen. Myrmica. Antennæ sufficiently exposed; head triangular, without spines; maxillary palpi long, of six joints; jaws triangular; three cubital cells in the upper wings, the third incomplete, &c.

Myrmica diffusa, *Jerdon*. Worker, rather more than 1-9th inch long; head and body rufous; abdomen dark glossy brown. Female —length 5-12th of an inch wings not so long as abdomen. Male—; head very small, eyes large; length 1-7th of an inch found throughout India. It makes its nest in holes in branches of trees, runs with its abdomen turned upwards almost over its head, especially when excited, and feeds on honey and other vegetable secretions. Occasionally they appear to form their nest among the roots of moss, orchideæ, and various epiphytic plants; at least this is the case in Malabar. It is very pugnacious, and bites very severely, not appearing to use its sting much.

Myrmica rufa. *Jerdon*. Worker, length 9-48th of an inch, entirely of a rufous colour. This is a very closely allied species, and is found in the same localities as the last. Its habits are similar.

Myrmica Kirbyii. *Sykes*? head, thorax and legs dark marroon; abdomen dark brown. Length 7-48th of an inch; found chiefly in the elevated forests of the Wynaad. It forms a considerable nest of some papyraceous materials, usually of an oval form, and placed round a small branch which supports it. It is very numerous in individuals, countless swarms issuing from it on being disturbed and boldly attacking the assailants both with teeth and sting. It feeds on honey or flowers and other vegetable secretions. The nests are built on different kinds of trees and shrubs; the Syzygium jambolana, Coffea Arabica, Psidium pomiferum, Citrus aurantium, &c. A nest taken from a Syzygium jambolana at Nagalore, Shervaroy Hills, weighed 3lbs. 8oz., irregularly oval in form, extreme length $19\frac{1}{2}$ inches, girth or circumference in the centre, $32\frac{1}{2}$ inches, and sufficiently solid to withstand moderate force. The nest was situated about 30 feet from the ground, on a fork of the tree, and was built round some of the branches, which protruded through it in various directions; the girth of the thickest or lowermost branch of the fork measured $1\frac{3}{4}$ inch; all the other branches that protruded through the nest were much smaller. The structure was made up of a fine mixture of cowdung and leaves of various kinds; but the outside was well smeared with cowdung, and honeycombed with tile-like appendages, which, whilst they permitted the free ventilation of the interior, at the same time, by a slight projection of the scale-like leaves, rendered the nest impervious to rain. These diminutive creatures put on, threatening attitudes with their abdomens flexed over their back or thorax, and their mandibles extended. They ran to and fro in a state of excitement in search of the enemy, on whom, when found, they at once advanced, and used their expanded jaws to such purpose as to cause extreme pain to the individual attacked. Considering their small size, the ferocity and undaunted courage they exhibited, and their readiness to attack man or beast who approached them were very remarkable. A battle had taken place between the inhabitants of two nests; numbers even in death clinging to each other: and the survivors were but few in number. The victors were already busily engaged in plundering the nest of the vanquished of its cocoons, and carrying them off to their own.

Myrmica fodicus, *Jerdon*. Worker, length 4-12th of an inch; head, thorax, legs and abdominal pedicles marroon colour, abdomen shining brown. Female, head rather smaller proportionally. This is one of the most common and abundant ants in Malabar, not seen in the Carnatic. It seldom enters houses, it otherwise appears to take the place of Formica indefessa, which is not found in Malabar. It feeds chiefly on honey and other vegetable secretions, but also will take dead animal matter. It is also found in the train of caterpillars feeding on leaves. It makes large excavations under ground, generally having the entrance round the trunk of a tree, and it forms considerable heaps of fine earth round the mouth of the nest. It runs with its abdomen turned downwards under the abdominal pedicles.

Myrmica tarda, *Jerdon*. Worker, length

1-6th of an inch; head, thorax, legs abdominal pedicles, brick red; abdomen dusky, dark blue. This very curious looking ant, is found both in the Carnatic and Malabar, lives in holes in the ground in small societies, and feeds on vegetable secretions. It moves very slowly.

Myrmica cœca, *Jerdon.* Ocodoma? Worker, length 1-5th of an inch; head, thorax, and legs reddish brown; abdomen glossy brown; found once under a stone in the Wynaad.—*Dr. Jerdon in Madras Lit. Society's Journal. A brief account of the Myrmica Kirbii as found in Southern India, By John Shortt M. D., F. L. S. in Linnean.*

MYROBOLON, also myrabolam and myrabalan. The substances known by this name are the fruits of several East Indian trees, and are used in India as substitutes for galls. When ripe, the fruit is pear shaped, deeply wrinkled, of a brownish, yellow colour, and weighs from 70 to 100 grains. The husk contains the whole of the astringent matter, some mucilage, and a brownish yellow colouring substance, which is used in India for dyeing yellow. The husk is usually separated by bruising the nut, which it encloses. The tannin of myrobalans differs slightly from that of galls. Gallic acid is present in rather large proportion. The price of myrobalans in June 1852 was quoted at from 5*l*. to 10*l*. per ton; 8*s*. to 12*s*. the cwt. Six kinds of Chebulic myrobalans all known as Helileh are used in India Helilah-Zira, the fruit is dried when just formed, and the size of a cummin seed or Zirah. H-i-Jawi, the fruit dried when the size of a jao, or barley-corn. H-i-Zingi, the fruit dried when of a larger size and black like a negro. H-i-Chini, larger than H-i-Zingi, and greenish. H-i-Asfar, the fruit near maturity and yellow (Asfar). H-i-Kabuli, the fruit at full maturity. Mature Cabul myrobalans sell for a rupee a piece in the Bombay market, under the name of Sarwar-i-Hindi.

The Unguent corn or Myrobalan of Pliny, the βαλανος of Theophrastus and the Greeks referred to a species of Moringa, probably M. aptera of Africa and Arabia, though M. pterygosperma has been named.

The Myrobalans of commerce yielded by the Terminalia chebula, T. belerica and T. citrina are called also gallnuts and are oval fruits of a dingy yellow colour, containing much tannin; hence, they are useful to the tanner as well as to the dyer. With alum, this fruit yields a good durable yellow; and with salts of iron, a black colour, little inferior to that produced by oak galls. The myrobolans although a very common dyeing and tanning material of India from time immemorial, have not been many years introduced into European commerce, but so useful have they been found, that, by the year 1852, they had become a very important article of trade, and the consumption rose to fully 2,000 tons annually. On this subject, the Canara Local Committee, writing in 1855, observed as follows:—"During the last season a sudden demand arose for the gallnut, (myrobolan) and large profits were made by the persons who collected it from the jungles. The exports for five years had been as follows:"—

Fusly 1256....	Candies. 207	Mds. 3	Rs. 918
1260....	380	16	1,877
1261....	537	19	2,860
1262....	530	17	2,614
1263....	2,154	4	3,029

In 1853-4 the exports from Madras were 4145 cwt. value Rs. 8,447.

All the three myrobolon trees are to be met with throughout India. In Bengal they grow in abundance. In Java, we are told by Buntius, that the Dutch were in the habit of employing the emblic and beleric sorts daily in their hospitals, in dysenteric, and bilious affections.

Har or Harra, from Terminalia chebula and other species, three in number, comprise all the discarded myrobolans of the old pharmacopœas.

The myrobolans as brought into Cashmere from Delhee and Harowtee, Hindustan and the Dukhan, are of four kinds namely,

Gural harra.—Astringent and purgative: used in mesalihs: given in medicine to children: four seers for one rupee.

Juwal harra.—Used in the same way: eight seers for one rupee.

Chaipel harra, used only in dyeing, ten seers for one rupee. The whole are much used in dyeing. According to the size of the myrobolan its value augments, so that a very large one may be worth one hundred rupees or more, the natives believing that the very large ones have the virtue of causing purging by being merely retained in the hands. The Har or Harra, says Dr. Irvine, is one among the articles of the native materia medica than which no one is more vaunted. It is considered to possess wonderful general deobstruent and purgative qualities, &c., &c., while those who thus belaud it, are apparently not aware that this is the chebulic myrobolan (Terminalia chebula) of English pharmacopœias of the sixteenth century and long since deservedly

neglected.—*Archer. Tomlinson. M. E. J. R. Ainslie. Gen. Med. Top.* pp. 136, 153. *Poole Statistics of Commerce.*

MYROBOLON, BELLERIC.

Myrobolanus taria, *Buch.* | Tani, *Rheede*

Beleyluj,	Ar.	Kadondong	Malay.
Amo-loh-kia-kwo	Chin.	Belelah, Beleylah,	Pers.
Bella,	Duk.	Behira, Vibitaka,	Sans.
Beheyra, Bida,	Hind.	Boloo ; Bulu,	Singh.
Malaka,	Hind.	Tanikai,	Tam.

The belleric myrobolon, is the fruit of the Terminalia bellerica: in its dried state, is little larger than a gall-nut, but not so regular in shape, of a dirty brown colour, and astringent taste. It is supposed to be similar in its properties to the chebulic myrobolon, but in a much weaker degree. It is much used in India as the basis of several colours, and also in medicine. Small quantities have of late years been exported from Bombay to Britain. This article is sometimes used by the natives in its dried state in cases requiring slight astringents. The large tree which produces it is common in Mysore, where it is called Tari.—*Faulkner. Ainslie's Mat. Med.* p. 28. *Mason.*

MYROBOLON, BLACK, or INDIAN.

Heleelaj aswad,	Arab.	Heleelah seeah,	Pers.
Zengi-har,	Beng.	Kurkadaga,	Sans.
Hemuz, Hemuj	Guz. Hind	Sinhgi,	Tam.

Is the unripe dried fruit of the Terminalia chebula. It is about the size of a pistachio nut and of a deep black colour, oblong, pointed at both ends, slender, and has scarcely the rudiment of the nut It is used by the natives of India as a brisk purge; and also as a dye. In Bengal and in most parts of the Western Presidency, they are grown in abundance. They are largely exported from Bombay to the Arabian and Persian Gulfs.—*McCulloch Com. Dict. Faulkner.*

MYROBOLON, CHEBULIC.

Heliluj Kabuli,	Ar.	Hurda. Har,	Hind.
A-mo-loh-kia-kwo,	Chin.	Helilah,	Pers.
Huldah,	Duk.	Haritaka,	Sans.
Chebulic myrobalan,	Eng	Aralu,	Singh.
Country galls,	,,	Kadukai,	Tam.
Humbether,	Guz. Hind.	Cara-kaia,	Tel.

This is the fruit of the Terminalia chebula. In its dried state, it is about the size of a large Spanish olive, of an oblong ovate shape, yellow brown colour, and is marked with edges and furrows alternately. The tree is common in the Mysore country, Bengal, and in some parts of the Western Presidency. This fruit is very astringent and is extensively used by the natives of India in their arts and manufactures. They are exported from Bombay to London and Liverpool in large quantities; it is more astringent than the Aleppo galls. This myrobolon well rubbed in conjunction with galls and catechu is considered by the Vyteans as an excellent external application in the apthous affections of children, and adults.—*McCulloch. Faulkner. Ainslie's Mat. Med.* See Dyes.

MYROBOLON, CITRINE.

Harra,	Guz.	Alay gara,	Tam.
Liba,	Sans.		

The citrine myrobalan, of the Myrobolanus citrina or Terminalia citrina which grows in Canara is about the size of a French plum, is often made into pickle, and when green, is used as a gentle purgative. It is frequently met with in most parts of lower India.—*Ainslie.*

MYROBOLON, EMBLIC.

Amluj,	Ar,	Amla, Anvelcutty,	Duk.
Amla ; Anola,	Beng.	Aunwera,	Guz.
Cay-boung-Ngot,	Coch. Chin.	Amla; Anola,	Hind.
		Buah-Malaka,	Malay.
Hae-min-sau,	,,	Amleh ; Amuleh,	Pers.
Aunla, Amlej,	Duk.	Amalaka, Amrita,	Sans.
Phyllanthus emblica,	Lat.	Awusndanelli,	Singh.
Emblica officinalis,	,,	Nelli kai,	Tam.
Phyllanthus,	,,	Wushiri kaia,	Tel.

This is the fruit of the Phyllanthus emblica, *Linn.*, in its dried state, it is about the size of a small marble, of a dirty, dark-brown colour, and irregular surface, possessing a considerable degree of astringency. It is to be met with in most parts of India in its green state, it is frequently made into preserve and pickle; it is also with other articles of similar qualities, made into a cooling and opening ptisan. The tree which produces this article is the Nilica maram of the Hort. Mal. and the Boa Malacca of the Malays.—*Faulkner. Ains. Mat. Med.* p. 29.

MYROBALANUS BELLERICA, *Brogn.* Syn. of Terminalia bellerica, *Roxb.*

MYROBALANUS of Pliny, the Unguent corn is supposed to be the seed of the Moringa aptera.

MYROBALANUS CHEBULUS, *Wesling*, is the Egleeg of the Egyptians and Arabs, quite distinct from the true Chebulic myrobalan.—*Birdw.*

MYROBALANUS EMBLICA. *Bauhin.* Syn. of Emblica officinalis.—*Gærtn.*

MYROLE or Mirole, Tam. Malay. a Malabar wood, of much value, but scarce. It is very heavy and strong, and grows to about twelve inches in diameter, and fifteen or twenty feet high. It is generally used where strength and durability are required.—*Edye. Mal.* and *Can.*

MYRON. See Hydridæ.

MYROSPERMUM, a genus of plants belonging to the natural order Amyridaceæ. The species are trees with dotted leaves.

MYROSPERMUM PERUIFERUM.

Myroxylon peruiferum, *Linn.*

This tree of Central America is supposed to yield the Balsam of Peru. The article known in commerce as White Balsam, or myrrh seed or quiniquino is made from this tree and from M. pubescens. The stem has a thick smooth straight trunk with a gray coarse bark, which is filled with resin. This, by distillation with water, yields a volatile oil; by exposure to the air it hardens, and it is then termed Opobalsamum Siccum The true Opobalsamum and Balsam of Tolu is also sometimes called Opobalsamum.—*Eng. Cyc.*

MYROSPERMUM TOLUIFERUM, balsam of tolu.

MYRRH.

Murr,	Ar.	Myrrha,	Lat.
Mahm-ran-dza,	Burm.	Myrrha gummi resina,	Lt.
Mu-yoh,	Chin.	Mur,	Malay. Pers.
Yang-mu-yoh,	„	Manisan lebah,	„
Mirrhe,	Dut. Fr.	Mirra,	Port.
Mur; Mor of Ex xxx. 23.		Vola,	Sans.
Myrrhen,	Ger.	Valaff-polam	Tam.
Emurna; Murra,	Gr.	Palendra-bo-lum,	„
Ból, Hiraból,	Hind	Villey-bolum,	„
Mirra,	It. Sp.	Bolintra-bolum,	Tel.
Madu,	Bali. Jav.		

The myrrh of commerce is believed to be produced from several trees, Balsamodendron gileadense *Kunth*, the Balessan of Bruce and a synonym of Amyris opobalsamum, *Forskal*, and of Balsamodendron opobalsamum.

The Balsamodendron myrrha of *Nees*, the Karbeta of the natives, seemingly identical with B. Kua of Mr. Brown's MSS.

Myrrh is mentioned in Gen. xxxvii. v. 25, and in Exod. xxx. 23, by the name of Mor or Mur. The Greeks called it μυρρα, and also Σμυρνα. Herodotus mentions it as produced in the south with Frankincense, &c. Dioscorides states the variety called Troglodytica to be the best. In the Periplus of the Red Sea, Arrian mentions myrrh with olibanum as exported from the coast of Barbaria, that is, the modern Berbera. Bruce learnt that it as well as Frankincense, was produced, in the country behind Azab, or in that of the Dankali. The embassy to Abyssinia under Major Harris met with it on the hills, in the comparatively flat country which extends from Abyssinia to the Red Sea, near the Straits of Bab-el-Mandeb, or from the Doomi Valley to the banks of the Hawash. Mr. Johnston (Travi. p. 249) met with it in nearly the same locality. Both authors describe the myrrh as exuding from wounds made in the bark, and say that it is collected in January and March, but chiefly in July and August, and in small quantics at other times of the year and exchanged for tobacco with the merchants who proceed to Berbera, &c., whence it is exported to the coast of Arabia.

Myrrh reaches Europe chiefly from Bombay, having been imported there from the Arabian and Persian Gulfs. It used formerly to be obtained also from Turkey. Ehrenberg and Hemrich found a small tree in Arabia near Gison, on the borders of Arabia Felix, from off which they collected some very fine myrrh.

The Balessan of Bruce was found by him at Azab, and said to extend to the Straits of Bab-el-Mandeb. Gerloch found it at Bederhumin, a village between Mecca and Medina. Forskal found his Opobalsamum at Haes in Arabia Felix. At Aden it is called Beshan. Dr. Roth, in the Appendix to Harris' Abyssinia (ii. p. 144) mentions B. Opobalsamum as occurring in the Adel country and the jungles of the Hawash along with the Myrrh tree. The bark when wounded exudes the fragrant Balm of Gilead balsam, which seems to have been cultivated in Palestine near the town of Jericho. It is no doubt possessed of stimulant properties.

Balsamodendron myrrha. Dr. Ehrenberg collected from off this tree very fine myrrh on the borders of Arabia Felix. It is stated in the Appendix to Harris' Abyssinia (ii. 414.) that the "Balsamodendron myrrha (Karbeta of the natives) grows on the borders of Efat and in the jungle of the Hawash, and in the Adel desert. The resinous gum called Hofali is collected for exportation.

B. Opobalsamum (*Beshan*) grows commonly with the former, and grows even at Cape Aden."

Mr. Johnston, says "there are in the country of Adel two varieties, one a low, thorny, ragged-looking tree, with bright green leaves, trifoliate, and an undulating edge, is that which has been described by Ehrenberg. This produces the finest kind of Myrrh in our shops. This may be either B. Myrrha or one of the forms of B. Opobalsamum. The other is a more leafy tree, with the appearance of the hawthorn, having the same largely serrated, dark-green leaves, growing in bunches of four or five, springing by several leaf-stalks from a common centre. The

flowers are small, of a light-green colour, hanging in pairs beneath the leaves. The fruit when ripe easily throws off the dry shell in two pieces, and the two seeds it contains escape. The outer bark is thin, transparent, and easily detached; the inner, thick, woody. When wounded, a yellow turbid fluid (the gum-myrrh) immediately makes its appearance. Naturally, the gum exudes from cracks in the bark of the trunk near the root, and flows freely upon the stones immediately underneath. Artificially, it is obtained by "bruises made with stones."

Balsamodendron Africum Arnott.—Hendelotia africana, *Guill. et. Per.* first found on the west of Africa, occurs also in the Abyssinian collection, having been found in the flat country of the Adel. Mr. Johnston immediately recognized it as one of the trees yielding gum-resin. The leaflets are like those of B. Kua, *Br.* It yields African Bdellium, or that imported into France from Guinea and the Senegal, according to M. Perrottet. M. Adanson mentions it by the Senegal name of Niotout as producing Bdellium. It may also yield the Bdellium which is exported from the west coast of Africa. Dr. Malcolmson wrote to Dr. Royle that "bdellium is produced in Africa by a tree similar to the myrtle; none is obtained in Arabia, it is very similar to myrrh, and sometimes sold for it."

One kind of bdellium is produced in India, which Dr. Royle was informed is yielded by a tree called googul by the natives and which is the Amyris commiphora *Roxb.* referred by Messrs. Wight and Arnott to Balsamodendron Dr. Walker, in his account of the drugs produced near Aurungabad, states "a gum-resin, called by the natives googool, is produced by a tree (Dr. W. calls it Amyris bdellium? *Roxb.*) which grows in the neighbourhood of Umber, a town twenty miles to the westward of Aurungabad. Roxburgh imagined that Googool was identical with Myrrh."

Myrrh is generally in pieces of irregular form and size, formed apparently by agglutinated tears, dry, and covered with a fine dust, commonly of a reddish-brown colour; brittle, fracture irregular, conchoidal, shining with the surface apparently dotted with volatile oil, often varied, with opaque, whitish, semicircular marks; the smaller pieces angular shining, semi-transparent; taste bitter and aromatic, the smell peculiar and balsamic. Specimens brought by the Abyssinian embassy have granular fragments mixed with roundish tears; and some of a pale, even whitish, colour may be seen on the same piece of bark with ordinary coloured myrrh. Specimens which have not been exposed to the air, are darker coloured, moister, and of a more powerful and agreeable smell.

Indian Bdellium is sometimes sold for and considered as an inferior kind of myrrh. It is in roundish pieces of a dull dark-red colour, more moist than myrrh, and not brittle like it, softening even with the heat of the hand; bitter and a little acrid in taste, with a less agreeable odour. It often has portions of the birch-like bark adhering to it.

The sort met with in India, and brought from the Arabian and African coasts, is in large opaque pieces, generally covered with a brownish white powder. An inferior kind of myrrh, termed in India Bysabole, is also imported from the above places. It has a great resemblance to bdellium, for which it is not unfrequently mistaken. Myrrh is largely imported into Bombay, and is chiefly re-exported to England. Myrrh has long been in repute in low fevers in Europe, and occasionally in agues, Dr. Kirk found it very useful in the typhoid state which in India is frequently the second stage of paroxysmal fever and also in the low adynamic fever of jails. In Arabia there is an inferior kind called "baisa bol," or "hebbakhade," by the Somali. Pliny says, that in his time six different kinds of myrrh grew in Arabia, he says myrrh was often adulterated with mastic. In India, there is a substance having the closest resemblance to myrrh which is imported into and known in Europe as Indian myrrh. This is also said very closely to resemble, if indeed it at all differs from, bdellium; it is probable, therefore, that it is what in India is known by the name of googul (moogl of the Arabians), as it forms the bdellium of commerce, and resembles an inferior kind of myrrh, as indeed bdellium is frequently described to be. That it is also the bdellium of the ancients would appear from the Persian authors giving budleyoon and madikoon as the Greek name of moogl. Turkey myrrh is considered the finest, the East Indian being the second in quality, it is employed medicinally, as a dentifrice, and in the preparation of fumigating pastiles.—*McCulloch. Faulkner. Ind. Ann. Med. Sci.* for April, 1856, p. 387. *Powell Hand Book*, vol. i. p. 402. *Birdwood Vegetable products Bombay presidency, p.* 20. *Drury Useful Plants* 88. *Poole. St. of Commerce.* See Amyris; Balsamodendron.

MHRRHA, Lat. Myrrh.

MYRRHE, Fr. Myrrh.

MYRRHEN, Ger. Myrrh.

MYRRHIS ODORATA, Sweet scented myrrh, the murris of Dioscorides and Myrrhis of pliny.

MYRRH SEED, or White Balsam, a preparation from Balsam of Peru, now called quinquino. Balsam of Peru is supposed to be got from the Myrospermum peruiferum of Central America, and the white Balsam of commerce is made from it. White Balsam, or Myrrh seed, or quinquino is also obtained from the M. pubescens.

MYRSINACEÆ, *Lindl.* an order of plants comprising 9 Gen. 162 sp. comprising 2 Ægiceras; 13 Myrcine; 1 Badula; 54 Ardisia; 13 Embelia; 2 Corepetalum; 2 Samara; 14 Mæsa; 1 Oncinus. Most of them inhabit the Himalaya, the mountains of Assam, the Khassya, Circars, Neilgherries, Malayana and Java: properties little known.

MYRSINE AFRICANA.

Bui-baring,	Ar.	Bimak-kabuli,	Hind.
Baring,	„	Babrang,	„

A plant of Kaghan. Its gum is considered by hindoo practitioners to be a warm remedy, used for dysmenorrhœa.—*Cleghorn's Punjab Report. Powell's Handbook*, vol. i. p. 369.

MYRTACEÆ, the myrtle tribe of plants or myrtle blooms, comprises 45 genera, with 670 species, principally belonging to S. America, N. Holland, the South Sea Islands and the E. Indies. In the last are the following genera and species,

2 Melaleuca	1 Nelitris	110 Eugenia
3 Metrosideros	1 Psidium	13 Rhodamnia
1 Fabricia	1 Jossinia?	2 Glaphyria
1 Backea	1 Myrtus	2 Myrtus
3 Sonneratia	1 Monoxera	

Melaleuca cajuputi, *Roxb.* Moluccas
„ leucodendron, *Linn.* Moluccas, Malacca
„ nodosum, *Sm.* N. Holland
„ viridiflora, *Gærtn.* Singapore

Callistemon linearis, *D. C.* N. Holland
„ microstachyum, *Lindl.* „
„ loplianthus, *Swt.* „
„ viridiflorus, *D. C.*
„ speciosus, „

Metrosideros verus, *Rumph.* Amboyna, Java

Nelitris paniculata, *Lindl.* Penang

Beckia frutescens, *Linn.* China, Malacca

Psidium pumilum, *Vahl.* Ceylon, Moluccas
„ catleyanum, *Sabine.* China
„ pyriferum, *Linn.* W. Indies
„ cordatum, *Sims.* Guadaloupe
„ pomiferum, *Linn.* W. Indies, Mexico, Tropical America

Psidium guineense, *Swz.* W. Indies
„ polycarpon, *Lamb.* Trinidad

Jossinia buxifolia, *D. C.* Bourbon
„ mespiloides, „ „
„ lucida, „ Mauritius

Myrtus communis, *Linn*
„ tomentosa, *Ait.* China, Cochin-China, Penang, Singapore, Neilgherries.
„ melastomoides, *Cunn.*—?

Pimenta vulgaris, *Lindl.* Jamaica
„ acris, *Wight.* „

Eugenia bracteata, *Roxb.* Ceylon, Pen of India
„ michelii, *Lam.* Brazil
„ fragrans, *Willd.* Jamaica.
„ caryophyllata, *Willd.* Peninsula.

Jambosa jambos, *L.*, Pen. of India, Bengal, Sirmoor.
„ formosa, *Wall.* Moulmein
„ aquea, *Roxb.* Moluccas

Var (*a*) rhodocarpa, rose coloured
„ (*b*) leucocarpa, white „

Jambosa lanceæfolia, *Roxb.* Silhet
„ malaccensis, *Linn.* Moluccas
„ purpurea, *Roxb.* Malay Islands
„ ternifolia, „ Chittagong
„ amplexicaulis, *Roxb.* Chittagong
„ alba, *Roxb.* Malay Islands
„ polypetala, *Wall.* Chittagong, Silhet
„ laurifolia *Roxb.*—— ?

Jambosa bifaria, *Coleb.* Khassya.
„ disticha, *D. C.* Jamaica

Caryophyllus caryophyllata, *Thunb.* Moluccas. Ceylon, P. of India and Malacca, Mauritius, Bourbon, Cayenne
„ claviflora, *Roxb.* Chittagong
„ oblata, „ „
„ pulchella, „ Moluccas, Penang, Malacca Tavoy, Moulmain

Syzygium myrtifolia, *Roxb.* Singapore, Sumatra
„ olema, *Wight* —— ?
„ jambolana, *Lam.* Moluccas, British India
„ caryophyllifolia, *Roxb.* Bengal
„ fruticosa, *Roxb.* Chittagong
„ balsamea, *Wall.* Assam
„ operculata, *Roxb.* Moluccas
„ tetragona, *Wight.* Silhet
„ rubens, *Roxb.* Chittagong
„ inophylla, *Roxb.* Sumatra
„ lonchophylla, *Linn.* Silhet
„ acuminata, *Roxb.* Moluccas
„ brachiata, „ „
„ venusta, „ Tipperah
„ macrocarpa, „ Chittagong

Sonneratia acida, *D. C.* Indus Delta, Salsette, Sunderbun, Pegu, Malayana, Penang, Singapore.
„ apetala, *Buch.* Bombay, Sunderbuns

Punica granatum, *Linn.* All E. Indies
„ nana, *Linn*

Among the table-fruits of the tropics are the guava, yielded by different species of Psidium; the rose-apple and jamrosade produced by Eugenia malacensis and E jambos. Cloves are the flower-buds of Caryo

phyllus aromaticus; and allspice is the dried berries of Eugenia pimenta, plants belonging to the same section of the Myraceæ as the common myrtle; the aromatic fruits of the myrtle were indeed used as a spice before cloves and allspice became common. Punica granatum, the pomegranate tree, is remarkable for an almost total absence of aromatic qualities and distended so much after the flower has fallen off, that the fruit is nothing but a collection of cavities filled with seeds, and having no apparent relation to each other.

Calyptranthes caryophyllata, is a native of Jamaica, Cuba, and Ceylon. The bark is compact, very hard but brittle, found in commerce in sticks composed of pieces rolled one within the other, of deep brown colour, and greyish white epidermis; the odour is strongly that of the clove, taste aromatic, hot and sharp, slightly bitter and astringent. It contains tannic acid, resin, and essential oil, and is employed chiefly as a spice.

Caryophyllus aromaticus, the clove-tree, is a native of the Molucca Islands. It is a moderately sized tree. The cloves of the shops are the dried compressed flower-buds. —*Roxb. Fl. Indica Voigt. O'Shaughnessy Bengal Dispensatory* p. 334. *Hogg. Vegetable Kingdom.*

MYRTUS ACRIS. *Sw.* M. Aromatica, *Poir.* and M. Caryophyllata, *Jacq.* are syns. of Eugenia acris, *Wight.*

MYRTUS BRACTEATA. *Willde.* Syn of Eugenia bracteata, *Roxb. W. and A.*

MYRTUS CARYOPHYLLUS. *Spreng.* Syn of Eugenia caryophyllata.—*Thun.*

MYRTUS COMMUNIS. *L. D. C. Roxb.*

Ass; Asbiri; Murad,	Ar.	*Leaves.*	
Ismar; Isferem,	,,		
Belati melindi,	Beng.	Barg-i-murad,	Pers.
Common myrtle,	Eng.	Murad,	,,
Myrtle,	,,		
Mursine Gr. of Hipp. and Dioscor.		*Fruit.*	
Vilaiti Mendi,	Hind.	Hab'hul,	,,
Sat'r-sowa,	,,	Hab'-ul-as,	,,

The myrtle is a native of Asia Minor and south of Europe, it assumes the shrubby or arborescent form according to the latitude. The plant in all its parts is most agreeably perfumed. 10 lbs. of the leaves afford about a drachm of yellow essential oil of most delightful fragrance. The berries were employed by the Romans as a spice. The Tuscans still use them and they also prepare from the berries a kind of wine called Myrtidanum. A distilled water prepared from all parts of the plant is employed as a cosmetic, and called Eau d'ange by the French perfumers. The leaves are given in cerebral affections, for flatulence, diarrhœa, internal ulcerations, and rheumatism. The habb-ul-as, though nominally always the fruit of the myrtle, appears at times to be the small fruit of some other plants not yet identified with certainty. The myrtle grows well by layers, and even cuttings, but requires careful pruning, and after the rains all the leaves, on which insects have deposited larvæ must be removed, or the plant will lose its verdure and beauty by the destructiveness of the young caterpillars.—*Lindley*, p. 75. *Riddell, Gardening, Jaffrey Hints to Amateur Gardeners. Dr. J. L. Stewart Punjab plants.*

MYRTUS COROMANDELIANA. *Kæn.* and M. Heynei. *Spr.* also M latifolia. *Heyne,* M. littoralis *Roxb.* and M. ruscifolia, *Willde.* are syns, of Eugenia bracteata, *Roxb.*

MYRTUS CUMINI. *Linn.* syn of Eugenia jambolana. *Lam. Roxb.*

MYRTUS PIMENTA, var: latifolia, *Roxb.* M. pimenta Lin. are syns of Eugenia acris, *Wight.*

MYRTUS TOMENTOSA *Ait. D. C. W. and A. Roxb.* ii, 498.

M. canescens, *Lour. Roxb.*

A plant of China, Cochin-China, Neilgherries, Penang, Singapore, Fl. large, rose-coloured, with crimson filaments. Berries eaten on the Neilgherries. It is a handsome shrub, and has been found to grow well against walls in the south of England.—*Roxb. Fl. Indica* ii. p. 498. *Voigt, Eng. Cyc.*

MYSOLE, a large island of the Eastern Archipelago, in the Pitt Passage, extending E. and W. 42 miles and about 20 miles broad.

MYSORE, Maisur or Maheshwar, a kingdom in the peninsula of India, with a hindu Maharajah whose territories since A. D. 1831, have been administered by a Commissioner. It was usurped by Hyder Ali, a mahomedan soldier, about 1767; but when his son, Tippoo, fell, in 1799, at the storm of Seringapatam, the territory was restored to a descendant of the native sovereign. That chieftain, after he came of age, ruled the country till 1831, when, during Lord W. Bentink's administration, owing to frequent insurrections, Commissioners were appointed for its management. The rajah died childless in the beginning of 1868, but he adopted a successor who, when of age,

will take the Government into his hands. Mysore is a table land from 2,000 to 3,000 feet above the sea, fed by the Tunga, the Budra and Cavery rivers. Bangalore, Mysore and Seringapatam are its chief towns. The genealogy of this family is traced from the Yadu line of Chandravansa. The first in authentic history is Timma Raja Vadyar son of Betta, A. D. 1530, and the dynasty ruled until A. D. 1767. When Mysore was destroyed by Hyder Ali and the rajah Chamaraja Vadyar dethroned, but the late sovereign, Krishna Raja Vadyar, was restored by the British in 1799. The teakwood used by the Commissariat, and furnished to the Ordnance Department in the Mysore country, was, until about A. D. 1830, supplied entirely from the Mysore forests, in the vicinity of Shemoogah. The jungle however was much thinned towards 1841, and supplies were got from Hullihal, from which to Bangalore is about 170 miles; the roads are tolerably good, the forest is distant from the village about 15 miles. Sheep of the Merino breed were introduced into Mysore by Sir Mark Cubbon. The coat is of wool, and the article manufactured from it was superior. A quantity of wool that was sent home to test the market value attracted the marked attention of the mercantile community. The principal difficulty appeared to be the cleansing the fleece from the penetrating spear grasses, with which the pastures of Southern India abound. Colonel Onslow also sent home some specimens of cotton to the same Chamber, who reported very favourably of it, and put upon it very high prices. A sample of Mysore gamboge, was sent to Dr. Royle, who pronounced it to be identical with the gamboge of Siam. The coffee is very fine, and a price is obtained for it in England nearly equal to that of the best Mocha. It is carried through the ghauts, to Mangalore. Fraserpet is situated on the road to Mysore from Mercara, and it is also 20 miles from the latter place. The river Cauvery runs past Fraserpet, and forms the boundary between Coorg and Mysore.

The great central table land of the peninsula of India includes Mysore, the Baramahal, the Ceded Districts (Bellary and Cuddapah), Berar, Hyderabad, the Southern Mahratta country, and the four Bombay collectorates in the western Deccan. The whole of these countries, with the exception of the parts immediately bordering on the ghauts, consist of a vast undulating plain of various height, almost entirely devoid of trees, except close to villages and towns, and with but little low jungle. Here and there low ranges of hills appear, and isolated rocks, or

droogs, mostly bare, others covered with low brushwood. Towards the north and west large steppes occur, and the country is more broken by hills and ravines than in the southern part. Here too we have greater abundance of low jungle, and even stunted trees, and in many of the ravines wood abounds. Considerable tracts of long grass, or 'rumnahs' occur here and there, especially towards the more northern portion. The whole of this district was formerly named the Deccan meaning the south.

Hyder Ali brought Mysore proper, Coorg with the Carnatic and much of the Dekhan under subjugation, and was at the height of his successes when Chum Raj the titular ruler died. Up to this time Hyder Ali had professed to rule Mysore in behalf of the hindu rajah, and, every Dassara, Chum Raj appeared before the people in the state balcony, seated on an ivory throne, Hyder Ali being present as Commander-in-Chief and Minister, but he selected a successor, also named Chum Raj, from amongst the collateral relations, and Hyder continued to rule in reality until his death, on the 7th December 1782.

The climate of Bangalore or South Eastern Division of Mysore, is favorable to Europeans. The thermometer rarely rises above 90 degrees, and the nights all the year round are cool and refreshing. The elevation of the Chittledroog or North Eastern division is somewhat less than that of Bangalore. In climate it is similar, but the temperature must be higher; even for natives, this division is not considered so healthy as Bangalore, chiefly on account of its hills being feverish. The South Eastern division called Astagram, is very different in every respect from the two first named divisions. Its southern and western parts are covered with fine jungle extending to the slopes of the western ghats on the one side, and to the base of the Neilgherry Hills on the other. There is more rain and it is hotter in this division than in Bangalore; fever prevails during some seasons of the year, but on the whole the climate is generally a healthy one. The Nugger division to the north of Astagram possesses an elevation generally from 2,000 to 2,400 feet above the level of the sea; but there are some parts especially the Bababooden Hills which rise above 5,000 feet. The open country is described as healthy while the western half is more or less the reverse. Two talooks in this division are said to be higher and healthier than other parts. They are called Wustara and Chikmoogloor, and there are a good many situations in them where Europeans might settle with every probability of enjoying good health. On

this account these talooks appear to have been selected for the cultivation of coffee, and that plant was here more largely and more successfully cultivated than in any part of Mysore. It is added, however, that there now scarcely remains an acre of land in these talooks suitable for coffee unoccupied by natives, who are most tenacious of their rights to the soil. For health and suitableness to the European constitution Bangalore and its environs are best, Europeans might settle and labor there with every prospect of good health.

Captain Arthur of the Engineers found Native gold in Mysore, disseminated in quartz, and also in an indurated clay [redacted] some specimens crystalized, in minute cubes. Captain Warren discovered gold in Mysore in 1800, be[redacted] and Poonganoor and disseminated [redacted] and also in the alluvial soil. Two specimens were sent by Lieut. Puckle from the vicinity of Bangalore, one in a matrix of dark blue quartz, and another in black sand, a sufficient quantity was procured to make a ring. The natives have long been working for gold at Baitmungalum just above the ghats—Heyne mentions that Captain Warren had learned the fact of the natives so employing themselves, in their leisure, and the fact is repeated by Sir Whitelaw Ainslie and Dr. Clark, the latter of whom remarks that gold was discovered in the eastern provinces of Mysore by Lieut. Warren of H. M. 33rd Regiment in 1802,—who found it in the small nullahs or ruts or breaks in the ground at Warrigum, a small village 4½ miles S. W. of Baitmungalum, also on the banks of the Palar river, and the Ponian near Caargory. He found gold also at Marcoopitty three miles south of Warrigum, and worked by natives as it had also been worked by Tippoo. Heyne likewise (p. 41) states that gold has been found near the hills to the S. E. of Ooscottah, and Newbold likewise describes gold as having been discovered by Captain Warren, near the Batterine hills.

A Mysore contingent of 4,000 soldiers has been kept up since the treaty of Seringapatam. The people of Mysore are mostly of the Vira Saiva or Lingayet sect.

The Beder or Vedor race of Mysore live by the chase, as hunters and fowlers.

The Mysore toddy drawers are called Halipaik, they speak Tuluva.

The first war against Tippoo, king of Mysore, broke out in 1790. Tippoo attacked the rajah of Travancore, but was defeated with considerable loss, General Medows, Colonel Maxwell and Colonel Hartley, having met with varied success, Lord Cornwallis, 1791, took command, and on the 21st March captured Bangalore. On the 13th May 1791, Tippoo opposed him at Arikera but was completely routed, yet Lord Cornwallis was obliged to retreat In August 1791, however Cornwallis captured several difficult forts and on the 5th February 1792, he encamped before Seringapatam, and drove the enemy into the fort, and Tippoo came to terms, delivering up half his kingdom, three crores of rupees and two of his sons as hostages. Lord Cornwallis had reached Calcutta in September 1786 and on his [redacted] from Mysore, in 1793 [redacted] system of Bengal [redacted] settlement and he returned [redacted] October to Britain. Mysore territory seems to have been under the control of polygar chiefs, until Hyder Ali assumed the virtual sovereignty in 1742, but in 1799 it passed to a young man whom the British put upon the throne on the storm and capture of Seringapatam, when Tipoo fell in the breach. This Mysore rajah, ruled with little success till 1832, when, during Lord Bentinck's administration, the civil and military jurisdiction was delivered over to a commission, which continues in 1873, until the successor, a minor, come of age.

The taking of Bangalore from Tippoo sultan, on the 21st March 1791, gave the British a permanent position in Mysore, but it was eight years later, when Seringapatam was stormed on the 4th May 1799 that the country came under British control, by the replacement of the hindu descendant of former rulers on the throne. The Government was resumed in 1832 at a time when the country had fallen into a deplorable condition. Mysore town is on a table land 2,450 feet above the sea. Mysore table land covers an area of 30,886 sq. miles and contains a population of 3,300,000 souls. *Madras Literary Society Journal: Universal Review*, p. 556. *Madras Exhibition Juries Reports.*

MYSORY or Schouten Island, in the neighbourhood of New Guinea, its northern point is in lat. 0° 37' S. It is high and 60 miles in extent.

MYSORE-THORN, Eng. Cæsalpinia sepiaria, *Roxb.*

MYTE-KONNEY also komri *Tam.* Poinciana pulcherrima, *Linn.*

MYTHE, or Make, is a river rising in the Vindhya Mountains, lat. 22° 32', long. 75° 1,850 feet above the sea. It runs N. W.

145 miles, W. 25 miles, S. W. 180 miles into the Gulf of Cambay, length 350 miles. It receives the Amaos 90, Manchun 55 miles. It is navigable for 15 miles from its mouth. At 50 miles up 100 yards wide.

MYTHOLOGY. All the Aryan races have a complicated mythology, which is not the case with the Semitic races. The latter have El, strong; Bel or Baal, Lord; Adonis Lord; Shet, Master; Moloch, King; Rant and Rimmon, the Exalted; and other similar terms for their deities. The Aryans, on the contrary, have Zeus, the sky; Phœbus, Apollo, the sun; Neptune, the sea; Mars, war; Venus, beauty, &c. Max Muller has very ingeniously endeavoured to explain this difference by the different character of the language in these two races.

Hindu mythology accords precisely with the Greek in sending the souls of the dead to receive judgment, and according to the sentence of their judge they are thence conveyed to Tartarus or Elysium, to Naraka or Swerga, according to their evil or good deeds.

Grecian mythology is largely mixed up with the mythology of India,—the Ceres of Greece has the Lakshmi of India, Eros of Greece is the Indian Kama, Yama or Dharmarajah is the Grecian Pluto—the Grecian Dionysius is the Indian Rama; Vaitarini in the hindu pantheon has its supposed analogue in the river Styx, and Cerberus has corresponding dogs. Amongst the hindus, mythology is all pervading. Their history, science, literature, arts, customs, and conversation, are replete with mythological allusions. A respectable knowledge of their pantheon is consequently an almost indispensable preparatory acquirement to the study and comprehension of nearly every thing which relates to them. The mythology of India has done much to explain that of Greece and Scandinavia as will be seen by the following list of the principal of the hindu deities of the present day, and their principal analogues.

Durga, is the analogue of Juno.
Narada, god of music=Mercury.
Krishna=Apollo.
Bhawani=Venus.
Kali or Durga =Proserpine.
Agni=Vulcan, fire, ignis.
Swaha, wife of Agni=Vesta.
Aswini-Kumara=Castor and Pollux.
Aruna=Aurora.
Ata-deva=Diana.
Kuvera=Plutus, god of riches.
Ganesa=a male Minerva.
Indra=Jupiter, god of the firmament.
Varuna=Neptune, god of the water.

Prithivi=Cybele, goddess of earth.
Viswakarma=Vulcan, architect of the gods
Kartikeya or Skanda=Mars, the god of war.
Kama=Cupid, Eros, god of love.
Surya or Arka=Sol, the sun.
Hanuman, the monkey god, son of Pavana=Pan.
Rama, god of wine=Bacchus.
Heracula, an Indian deity=Hercules.
Aswiculapa=Esculapius=Genii.
Vaya=Æolus.
Sri=Ceres.
Anna-Purna=Anna perenna.

The religions of the ancient Greeks, though forming collectively one vast polytheistic system, were exceedingly numerous, and dissimilar in their character. Greece and Asia Minor seem to have been parcelled out among a number of deities, each of whom was the paternal god of some city or race, having not only separate rites, but a form of worship widely different. Each deity had his favourite abode, and local attachment; to some valley, or grove, or town, the power and presence of the divinity especially belonged, and hence in Beotian Thrace, we trace the orgies of Bacchus; in northern Thessaly the worship of Apollo; on the Corinthian shores, the rites of Neptune; in Argos, the temples of Juno; and in Ephesus, the worship of Diana. Though acknowledged to be divine out of their own peculiar domains, yet their worshippers were rather averse to proselytism, fearing lest, by an extended communication, the local influence of the deity should be weakened. The sacred object of Ephesian worship, was carefully preserved, from the period of its first formation, through the ages which intervened, till the demolition of pagan temples, which followed upon the rise of christianity. The image consisted of a large block of wood of beech or elm, but, according to some, of ebony or vine, shaped into a likeness of the goddess, and evidencing its remote antiquity by the rudeness of its workmanship. The first statues were unshaped blocks and stones; and, hence, the word column, was generally used by the Greeks, to denote a statue. The Greeks worshipped Baal. They identified Baal with Zeus as they did Astarte with Venus. The heaven-fallen idol of Ephesus, was not a representation of the elegant huntress of classic fable, but an Egyptian hieroglyphic, a personification of nature. In this character she was pictured as a woman, having a number of breasts, to denote, according to Jerome, that, as nature,

she was "the nurse, the supporter and life of all living creatures."

So, even to the present day, amongst the hindoos and other idol worshippers of British India, shapeless stones and pieces of wood are worshipped in every village; the three great idols at Jaggernath are three shapeless masses of wood and similar pieces of wood are used as deities on the left bank of the Bhemah river. Also every village has its own local deity, and the idol worshipped at Tripati is quite dissimilar from that at Srirangam.—*Lubbock's Origin of Civil*, p. 219. *Hind. Theat.* vol. ii. p. 106. *Milner's Seven Churches of Asia*, p. 83. *Sir W. Jones.* See Deo, Grama deva, Hindoo.

MYXA, or Egyptian plum of Pliny, is supposed to be the Cordia latifolia.

MYKEK. PERS. Cloves.

MYLITTA AUSTRALIS of Tasmania, one of the Panicaceæ, its root is called native bread, weighs from 1 to 11 lbs.

MYLITTA LAPIDESCENS.

Lui-hwan, CHIN. | Fuh-leng, CHIN.

A fungus dug from the ground in Yun-yang-fu, in Hupeh in China used in worm cases, infantile diseases and impotency.—*Smith Mat. Med. China.*

MZARAI, HIND. Chamærops Ritchiana.

M. This [illegible] English alphabet has representa[illegible] in Arabic, Persian, Urdu, Sansc[illegible] Mahratti, Guzerati, Bengali, Uriy[illegible] Tamil, Karnatica and Malyalam. [illegible]ns, however, are unable to sound [illegible]; and in its place they use a B. [illegible]my from Memphis and on the sa[illegible] of Amyrtæus we find the name o[illegible] Ammun Ra written Oben-Ra and th[illegible] spelling used on a plate of ivory [illegible] among the ruins of Nineveh, to which [illegible] tant city the Egyptian style of Art had made its way two centuries earlier.—*Sharpe's History of Egypt*, Vol. I. p. 200.

MA. Hind. Mother, a respectful address to a woman.

MA-ABAR, mentioned in Briggs' Ferishta, *Vol. I.* p. 373, means the place of crossing over, a place of passage or ferry, and has very generally been supposed to be Malabar, as well from the resemblance of the names as from the position of the latter country in reference to Arabia; but there is no doubt that the appellation really applies to the tract on the Eastern coast of the peninsula extending north from Rameshwar.

It is possible that this Arabic name was originally a corruption of Marawa, the name of the hindu state which adjoined Adam's Bridge, and the chief of which state was called Setu Pati, "the lord of the bridge." Ritter puts Ma-abar on the west coast, and Lassen (iv. 888) says that the name with Ibn Batula signifies the southernmost part of the Malabar coast, but both learned authors are certainly wrong. Kunstmann, again, says "it has been recently pointed out that the name applies neither specially to the south-west coast nor to the south-east, but to the whole southern apex of the peninsula." It is, however, clearly used for the south-east coast, as Abulfeda precisely says, it commences from Cape Comorin.—*Elphinstone's History of India*, Vol. II. p. 47. *Gildemeister*, pp. 56 *and* 185 quoted in *Yule's Cathay*, Vol. I. p. 80, 81. See Marsden's Marco Polo, p. 626 note.

MAAJUN, any intoxicating confiture made of hemp, butter, charas, or dhatura seed, mixed up with sugar and sweetmeats. Maajun is used by the natives, generally of the higher classes, for the three purposes of Kaif (intoxication). Kuwwat (aphrodisiac tonic) and Imsak. *Burton's Sindh*, p. 170. See Majoon.

MAAL. Hind. Populus balsamifera.

MAALIM. Ar. A seaman, a sailor.

MAAM-POO, Tam. Mango.

MAA-PHAL, Duk. Galls, properly Maephal.

MAASH, Ar. Hind. Food, livelihood. "Bad-maash," an evil liver; Be-maash, without employ, Madad-i-Maash, aid to subsistance, a pension.

MAAT KOLUPOO. Tam. Tallow.

MAAZAM, son of Aurungzeb, on ascending the throne assumed the title of Bahadur Shah. He defeated and slew his brother [illegible] in a battle near Agra and died in [illegible] Lahore, aged 72, after a reign of 5 [illegible] He was succeeded by his son Fe-[illegible]

[illegible] Mahabali, a king who was trodde[illegible] to hell by Vishnu in his Vamana[illegible]

MABALI[illegible] See Mahabalipuram; Seven Pagoda[illegible]

MA-BAP. H[illegible]ther and Mother.

MABA BUXIFO[illegible] Pers.

Ferreola buxifolia, *Roxb* [illegible] *Pl.*

Irumbeli,	Tam.	Utti[illegible]	Tel.
Pishanna,	Tel.	Nal[illegible]	,,
Pisinika,	,,		

A small tree of the Circar [illegible] and of the forests of the Godavery, [illegible] a dark coloured wood, small but [illegible] hard and durable.—*Voigt, Bedda[illegible] Andh.*

MABHERI, or China ranabheri, [illegible] Anisomeles Malabarica *R. Br.* Ajuga fr[illegible] cosa, *R. iii.* 2.

MABOLO—? Diospyros discolor.

MABWA. Guz. Bassia longifolia. *Willd.*

MACACUS, a genus of mammals, of the family Simiadæ, of which there are several species in India, the Malay Peninsula and Eastern Archipelago.

Macacus Assamensis. McClelland.

Macacus pelops, Hodgson.

A native of Assam, of a bluish gray colour, dark brownish on the shoulder. This is a very different species from the tropical kind seen in Nepal. On arriving at Lamteng, in Sikkim, Dr. Hooker saw a troop of large monkeys gambolling in a wood of Abies brunoniana; this surprised him, as he was not prepared to find so tropical an animal associated with a vegetation typical of a boreal climate.—*Hooker Him. Jour.*, Vol. II. p 37.

Macacus cynomolgus. Linn.

Simia cynomolgus, Linn. the male.	Cercopithecus cynomolgus, [illegible]ULLER.
S. aygulah, L. female.	
Hare lipped monkey, Eng	Jakko o[illegible]rg.
Egret Monkey, ,,	Kra,
The common Macac, ,,	

This monkey occurs in the Nicobar islands, Tenasserim and all over the Eastern Archipelago. It is intelligent, good natured, docile and easily trained to the performance of amusing tricks. In advancing age it becomes sullen, morose and mischievous. There are many varieties of it, and Dr. S. Muller regards M. auratus of Belanger, and M. carbonarius of F. Cuvier as varieties of this Macac.

Macacus nemestrinus. LINN.

Simia nemestrina, LINN.	Inuus nemestrinus, [illegible]
„ platypygos, SCHREB	Papio „
„ carpolegus RAFFLES	
Pig-tailed monkey, ENG.	Bruh sepoti, [illegible]
Broh, PENANG.	„ [illegible]
Bruh, SUMATRA.	„ [illegible]

This Macac occurs in Penang, the Malay Peninsula, Sumatra, and Borneo. There are three varieties of it. It is good natured and intelligent. The natives of Sumatra have taught it to climb the cocoanut palms and throw down the fruit, to select the ripe from the unripe fruit and pluck no more than their master desires.

Macacus [illegible]. SHAW.

[illegible]lawah, SINGH

This [illegible] peculiar to Ceylon.

[illegible]diatus. GEOFFROY.

[illegible]ddiatus, GEOFFR.	Cercocebe toque, GEOFFR.
[illegible]ica, LINN.	Bonnet chinois of BUFFON
[illegible]r, HIND.	Manga, CANARESE.
[illegible]hur of the MAH.	Koti, TEL.
[illegible]akadu, MAHR	Vella munthi, MALEAL.
Kerda of GHATS	Madras monkey.
Bonneted monkey, ENG.	

When young, this monkey is wild and inoffensive, and soon acquires a knowledge of various feats of agility and tricks. It is the most inquisitive and mischievous of its tribe and its powers of mimicry are not surpassed by any other. With age it becomes more sullen and less amenable to discipline.

Macacus Rhesus. AUDEB.

Cynocephalus rhesus, LATR.	Rhesus, AUDEB.
Papio rhesus, OGILBY.	Maimon, BUFFON

Bandar, HIND.

A native of Bengal, Nepal, Assam. It is docile and affectionate.—*Jerdon's Mamals of India*, p. 12. *Horsfield and Moore's Mammalia Catalogue.*

MACKOE, HIND. Solanum nigrum. qu. Makai ?

MACAO city, called Gaou or Ou-Moon by the Chinese, is in lat. 22° 11½' N. and lon. 113° 33' E., 18 miles east of Canton. It is [illegible]larly built on a high peninsu[illegible]rminates the island of Macao [illegible]ward. There are several forts on the hills round th[illegible]s a salubrious locality and [illegible]overnment of the Portugues[illegible]ands upon a promontory belo[illegible]he island of Sheangshin, a na[illegible]s separating them. At one po[illegible]hinese had a fort, most car[illegible]d, at this spot, to prevent fo[illegible]n visiting the interior. The [illegible]t upon two hills, which meet at [illegible]gles. In the sixteenth century, [illegible] was given up to the Portuguese by [illegible]emperor of China, as a reward for services performed by them, when they joined their forces with those of the Chinese, against some daring pirates, who then, infested the neighbouring islands. It seems that they had temporary shelter on shore. The most interesting object now to be seen at Macao, is the cave of Camoens, the author of the Lusiad; Camoens wrote this exquisite poem at Macao, where it is asserted by cotemporaneous authors he had been banished for some political offence. The cave, in which folks say the poet wrote the Lusiad, is situated at the summit of a rock, over which is erected a very elegantly tasteful temple, in which is placed a fine bust of Camoens; on the walls are inscribed some of his choicest lines in the original, to which is also added, a Chinese translation: some of these lines are descriptive of the boundless sea lying beneath: and the visitor is at a loss whether most to admire the truthfulness of the description, or the sublimity of the prospect.—*Horsburgh. Davies' Chinese. Sir's China and the Chinese*, Vol. I, p. 127.

MACAQUE. FR. the Macac monkey. See Macacus. Simiadæ.

MACARANGA INDICA.—*R. W.*

Vutta thamar, TAM | Putta thamara, MALEAL.

This tree grows on the Neilgherries and is common in Travancore. It produces a light crimson coloured gum which is used in medicine, and for taking casts.—*Drury's Useful Plants*

MACARANGA ROXBURGHII.—*Wall.*

Osyris peltata, *Roxb. W. Ic* | Boddi chettu, TEL.

This is marked by Voigt as a shrub of the Circars. The Telugu name indicates it as a tree. All the young parts of this plant are covered more or less with soft resinous adhesive matter, smelling strongly of turpentine.—*Voigt.*

MACARANGA TOMENTOSA.—*W. Ic.*

Kanda-gas, SINGH.

This tree is very abundant in Ceylon, up to an elevation of 3,000 feet. It grows, also in Travancore and exudes a gum of charac-

similar to that of M. Indica.—*Thw. En. l. Zeyl.*, p. 274. *Drury's* [illegible] *Plants.*

MACARONI.

Bughra,	Pers.	Siwin,	
Suin,	Hind.	Simian,	

The macaroni in use by the people of Persia and India, is prepared by themselves. That used by most European households in India is imported—though cooks also make it for ordinary use.

MACASSAR. The Macassar race differ from the Bugi or Wugi, in having larger and more open features, as well as in the peculiar ruddiness that is mixed with the brown tincture of his skin. The hair is suffered to fall down and float loosely upon the shoulders, and has a red tinge, oftentimes, by way of correspondence with the rest of the person. The truth of this circumstance has been questioned, because red hair and a dark complexion were thought incompatible with each other. Such an opinion is, however, not affected by this instance, for here the hair is not yellow nor orange, but its ends have a deep red hue, while the rest is black. The little boys and girls of the Macassar race seen running about in troops, are often very handsome, while the lineaments of the latter are sometimes not only faultless in design, but they have withal a shade of thoughtfulness and melancholy, which is rightly esteemed to be the last touch and finishing stroke of personal beauty. These promises of future loveliness vanish before maturity, perhaps for the want of education, which, while it bestows unfading charms upon the mind, tends to model and perpetuate all the perfections of the body. In some of their productions of skill, as in the manufacture of gloves and baskets, the workmanship for delicacy and fineness cannot be surpassed. Their writing character is the same as the Bugi, with a deficiency of three or four letters. Many can read, and all would learn, if they had books. They value themselves as being of a more ancient and noble stock than the Bugi, but they esteem it creditable to understand that language, so that a translation of the Scriptures in this admired and far-famed dialect, would serve for almost the whole of the humanized portion of Celebes. It is said that Dr. Leyden translated a Gospel into the Bugi. The more curious plants of Macassar, are the Mirabilis jalapa, and the Damasonium indicum. The gomuto is very common.—*Journ. of the Ind. Arch., October* 1852, p. 575, Vol. VI, No. 10. *Voyage of the Himmaleh in* 1857, *By the late G. Tradescant Lay, Esq. Singapore Free Press* 1837.

MACASSAR STRAIT is about 354 miles in length, from the south end of Great Pulo Laut, to Point Kanniungan, and generally [illegible] 135 to 105 miles wide.—*Horsburgh.*

MACASSAR OIL, this is supposed to b[illegible] Adamus tinctorius seed [illegible]

MACA[illegible]ndia sonora.

MACAW TREE, is the [illegible]omalia sclerocarpa, Mart. The value of the Macaw tree of the West Indies is chiefly owing to its fruit, which yields an oil. In the process of extraction the fruit is slightly roasted and ground to a paste, first in a mill and then on a levigating stone. This paste, having been heated, and mixed with 3-10ths of its weight of boiling water, is put in a bag, and pressed between two heated plates of iron, it yields about 7-10ths or 8-10ths of oil. The oil, if discoloured, can be purified, when melted, by filtration. It is then of the consistence of butter, of a golden yellow hue, has an odour like violets and a sweetish taste. If well preserved it will keep several years, if spoiled, it loses its golden hue and delightful aroma. It is frequently sold in the shops as 'palm oil' and enters largely into the composition of toilet soaps. It might be usefully introduced into the East Indies.—*Seeman.*

MACE. Eng. It.

Talzuffar.	Ar.	Bunga-pala also Bunga-bua-pala	Malay.
Dza-deip-p'ho-bwen.	Bbm.	Bez baz,	Pers.
Foely, Foelie, Muscaat-bloom,	Dut.	Maxcis,	Port.
Fleur de muscade,	Fr.	Jatipatri,	Sans.
Macis.	Fr. Ger. Lat.	Wa-sawassie,	Sing.
Muskaten-blume.	Ger.	Macio, Flor de noz moscado.	Sp.
Jaiwantry; Jaiputri	Guz.	Jadiputri,	Tam.
Jawatri, Japutri, Jauntri,	Hind.	Japatri,	Tel.
Kambanggpala,	Jav.		

Mace is the aril or arillus of the nutmeg and forms around the shell of the nutmeg. It has a pleasant aromatic smell, and a warm bitterish pungent taste, it is a favourite medicine of the hindu physicians, who prescribe it in the slow stages of fever, &c. It is imported into India from Singapore, Batavia, and the Banda Islands. Mace is fleshy, branching, and when recent of a bright scarlet colour, but in the process of drying it changes to yellow, orange yellow, or what is considered best, golden yellow, and becomes transparent and horny. It is prepared by drying in the sun [illegible] days. The aril is somet[illegible] and dried in a single laye[illegible] is pressed together, in wh[illegible] two layers. The Dutch sprinkle mace with salt water prior to packing it in sacks. As

there are two kinds of nutmegs, so are there two kinds of mace, the produce of the same plants; thus, there is true or cultivated mace, and false or wild mace, but [redacted] dealers distinguish three sorts of [redacted]

Penang Mace is flak[redacted] fetches the high[redacted] quantity [redacted] out 130 picul[redacted]

Dutch [redacted] mace, is a fleshy sort; scarcely fet[redacted] so high a price as the Penang mace.

Singapore Mace, is a somewhat inferior kind."

Wild or false mace.—The mace of the male or false nutmeg is distinguished from the true mace by being formed of three or four regular bands united at the summit. The chemical properties of this article are analogous to that of the true mace, but the oil is so inferior in proportion, that the male mace is but of little commercial value. Owing to its comparative cheapness, false mace is used in India only among the poorer natives. It is procurable in most bazaars under the name of "Ramputri," is of a dark red colour, and deficient in flavour and aroma. Under the microscope, mace presents a structure very distinct from that of the nutmeg itself. Much difference is observed in the quality of samples. The duty on genuine mace is 2s. 6d. the pound. The imports into Great Britain between 1847 and 1851 ranged from 16 to 34 tons; of which only 8 or 9 tons were retained for home consumption. —*Faulkner. M. E. J. R. Food and its Adulteration, p.* 412. *McCulloch's Commercial Dictionary, p.* 770, *Mason's Tenasserem. Powell's Hand Book*, Vol. p. 302. *Poole's Statistics of Commerce*, p. 221.

MACE OIL.

Jaiwantry, or Jaiputri-ka tel, Hind.	Wassa Wasitali, Singh. Jaipatri tailum, Tam.

A brown coloured, highly fragrant, almost solid oil, largely used as a liniment.

MACEDONIANS. There were Grecian military colonies established at Alexandria ad Caucasum, Arigæum, and Bazira, and garrisons at Nysa, Ora, Massaga, Peucelaotis and at Aornis, a mountain range, supposed to be the mountains of Mahaban in the Pir Panjal or Mid Himalayan range. See India, Inscriptions, Kafir.

MACHA-KAI, Tam. Galls, the old Calculus cysticus.

[redacted] Hind. Euryale ferox, *Salisb.* [redacted] a tiger, Felis tigris.— [redacted] batchl, Jav. and Machan [redacted] Felis pardus.—*Linn.*

MACHA-RANG. Beng. Hind. also Macharang korol, Macharang-manga, and Macharya. Pandion haliætus, *Linn.* Ha[redacted] tus fulvi[redacted] *Viellot.*

[redacted] A reddish brittle gum [redacted] times stated to be obtained [redacted] inga pterygosperma. It is con[redacted] by the natives a temperate remedy, is used as an astringent in diarrhœa and special diseases, also for pain in the loins and cholic. Usually given moist.—*Powell's Hand Book*, Vol. I. p. 333.

MACHA REWA, a river in Garrawara, the principal affluent of the Sher. It rises in the Seoni district, but its course is chiefly through the Bachai sub-division of the Narsinghpur district. Coal is exposed in the river-bed two miles above its junction with the Sher.

MACHI'HI, or Mach'hi-mar. Guz. A fisherman, usually of the Koli tribe. Mach' hua. Beng. A fisherman, a vender of fish.

MACHI'DA. A small chiefship attached to the Sambalpur district. It is situated some twenty-five miles north-west of Sambulpur, and consists of only five villages, with an area of some five or six square miles, and a population of 539 souls.

MACHI KAIA. Tel. Galls.

MACHILUS MACRANTHA. N. ab. E.

M. glaucescens.—*W. Ic.* | Ooloolloo-gas. Singh.

This large tree grows in the Central and South-western Provinces of Ceylon at an elevation of 1,500 to 4,000 feet. The timber is useful for building purposes.—*Thw. En. Pl. Zeyl.*, p. 254.

MACHILUS ODORATISSIMUS. Nees?

Badror; Prora of Mitpattar; Muskru of Taura of	Beas. Chau; Chandna of Ravi. Shalangla " Chenab. Baghol; Shir of Sutlej.

A tree of the Panjab Himalaya up to 4,050 and 7,000 feet.—*Dr. J. L. Stewart, M.D.*

MACHIN, or Maha-china, "Great China," the name by which Hindus anciently styled the Great Empire of China, and still vernacularly used by them. But it is often used pleonastically coupled with Chin to denote the same thing, "Chin and Machin," a phrase having some analogy to the term Sind and Hind, used to express all India, also similarly to Gog and Magog, applied to the northern nations of Asia. The use of a double assonant name, sometimes to express a dual idea but often a single one, is a favourite oriental practice. As far back as Herodotus we have Crophi and Mophi, Thyni and Bithyni; the Arabs have converted Cain and Abel into Kabil and Habil, Saul and Goliah into Talut and Jalut, Pharoah's magicians into Risam and Rejam, of whom the jewish traditions had made Jannes

and Jambres, whilst Christian legends gave the names of Dismas and Jesmas to the penitent and impenitent thieves in the Gospel. Jarga and Nargah was the name given to the great circle of beaters in the Mongol hunting matches. In geography we have numerous instances of the same thing; e. g. Zabulistan and Kabulistan, Koli Akoli, Longa Solanga, Ibir Sibir, Kessair and Owair, Kuria Muria, Ghuz and Maghuz, Mastra and Castra (Edrisi), Artag and Kartag (Abulghazi), Khanzi and Manzi (Rashid), Iran and Turan, Crit and Mecrit (Rubruquis), Sandor and Candor (Marco Polo), etc.

The name of Achin in Sumatra appears to have been twisted in this spirit by the mahomedan mariners as a rhyme to Machin; the real name is Atcheh. In India, such rhyming doublets are not confined to proper names; to a certain extent they may be made colloquially, at will, upon a variety of substantives. Thus chauki-auki means "chairs" simply (chauki), or, at most, "chairs and tables," lakri-akri, "sticks and stakes."—*Quatremere's Rashid*, pp. 243—246, *D'Avezac*, p 534; *Prairies d'Or*, I. p. 399, *in Yule Cathay*, p. cxix and cxx.

MACHI-PARNA, also Machi-patri, Tel. Artemisia Indica.—*Willd.*

MACHIS. See Jut.

MACH KOROL; Koral. Beng. Haliætus fulviventur, *Viel.*

MACH MANGA. Beng. Haliætus fulviventer. *Viell.* Polioætus ichthyætus, *Horsf.*

MACHNA. A streamlet of Baitool.

MACHOOTI. Hind. Polygonum aviculare.

MACHR. Hind. Musquito.

MACHU-KOTA. See Katty war.

MACHULAK. A plant with yellow flowers and succulent root found in the neighbourhood of Liya and Bakkar, west of the Indus. The root is employed as a horse medicine.—*Masson's Journeys*, Vol. II. p. 128.

MACIO, Sp. Macis, Ger. Lat. Mace.

MACKENZIE, Col. C. of the Madras army, was Surveyor General of In[redacted] celebrated geographer, antiquary, lin[redacted]nd naturalist. A biographical sket[redacted]terary career of him, by Sir Alexa[redacted]nstone, was given in the London As. Trans. vol. I. 333, 334—*Dr. Buist's Catalogue.*

MACKENZIE, Major General Colin, an officer of the Madras Army who distinguished himself in the British wars against the Afghans in 1838 to 1843. He was the means of releasing the British prisoners taken before and after Cabul.

MACKINTOSH, Captain A., 27th M. N. I. Author of History of Ramoosies in the Deccan in Madras Lit. Trans. vol. II. 105, 138. Ac[redacted] the Mahadeo coolies in Bom. G[redacted]s. vol. I. 139. Account of the Ma[redacted] black-clothed mendicant devotee[redacted]. Lit. Trans. vol. III. 9.—*Dr. Bu[redacted]*

MA[redacted] Makai, Hind? Solanum nigru[redacted]

MACLURA TINCTORIA, D. Don.

Broussonetia tinctoria, Kth | Morus tinctoria, Linn.

This tree, one of the Urticaceæ, grows to the height of thirty or forty feet, a yellow dye is obtained from the wood, known as Fustic wood in commerce. It has been introduced into the Agri-Horticultural gardens Calcutta.—*Jaffrey, Voigt.*

MACNAGHTEN, Elliot, formerly of the Indian Bar, Chairman of the E. I. Company, fourth son of the late Sir Francis Workman Macnaghten, formerly a Judge of the Supreme Court at Madras from 1809 till 1815 and at Calcutta from that date till his retirement in 1825, and brother of Sir William Macnaghten, envoy at the court of shah Shooja-ul-Moolk, who was killed at Kabool, December 24, 1841; and also of Mr. Francis Macnaghten, of the Bengal Civil Service, sometime Secretary to the Board of Trade, and third Government Agent at Calcutta. Mr. Elliot Macnaghten was for many years an officer of the Supreme Court at Calcutta. He returned to England in 1839. He was elected a Director of the Hon. East India Company in 1842, and filled the office of Chairman in 1852-53. Mr. Macnaghten was born April 1, 1807.—*Illust. News.*

MACOWA, an island in L. 16, 58 L. 41° 20' E.

MACROB KHAN, was the governor of Cambay at the time of Sir Thomas Roe's embassy, and is well known for his inveterate hostility to the English. Properly Makarrab Khan.—*Cal. Rev. Jan.* 1871.

MACPHERSON, Sir John, came to Madras at the age of 22 and served the Nabob of the Carnatic in various capacities. He returned to England, secured a seat in Parliament, but returned to Calcutta as second mem[redacted] of Council. His economy of the pub[redacted]s obtained for him a baronetcy, and [redacted]esignation of Warren Hastings he [redacted] government for 22 months.

[redacted]ERSON, Major Samuel, a Madras officer, eldest son of Dr. Macpherson, Pro[redacted] of Greek in King's College, Aber[redacted]as born in 1806. While engaged in [redacted]igonometrical Survey of Orissa, he [redacted] acquainted with the Khonds, one of [redacted]ny remarkable tribes that linger al[redacted] most unknown in the fastnesses of the va[redacted] Indian Peninsula This race, practisin[redacted]

MACHA-R[illegible]

there are two kinds of r[illegible] is lost in two kinds of mace, t[illegible] were k[illegible] offer up plants; thus, the [illegible]critices [illegible]eity who mace, and f[illegible]fields and [illegible]m ferti- lealer[illegible]ered upon [illegible] of re- [illegible]ming this race, and succee[illegible]calling public attention to them by [illegible]ort on their history and condition, addressed to the Indian Government. Lord Dalhousie, afterwards named him political agent at the Court of Scindiah, where his character, his conciliatory demeanour towards the natives, and his consideration for their feelings, gained him the entire confidence of the maharajah and of his enlightened minister, Dinkur Rao. This influence proved of the utmost value during the mutiny. Compelled to fly from Gwalior after the massacre of the British officers there, he still continued to direct, from Agra, the councils of Scindiah, and kept him faithful and steadfast in his allegiance to the British Government, when threatened in his very palace by an exasperated soldiery and a furious mob. Through his sagacious advice the powerful contingent of the maharajah was induced to remain inactive at Gwalior, in the most critical moment of the rebellion. He died on the 15th April 1860. *The Madras Daily Times and Spectator, Thursday, July* 19, 1860.

MACREIGHTIA BUXIFOLIA, Pers.

Kaloo-habaraleya-gass. Singh.

Of this there are four varieties α, β. microphylla; δ. angustifolia; var. α. and β. grow in the hot drier parts of Ceylon, var. δ. in the Ambagamowa district, and near Ratnapoora. Var. δ. on the banks of rivers.—*Thw. En. Pl. Zeyl. p.* 183.

MACREIGHTIA OBLONGIFOLIA, *Thw.* A small tree of Ceylon, near Ratnapoora, and in the Singherajah and other forests between that place and Galle.—*Thw. En. Pl. Zeyl. p.* 183.

MACROCLADUS, Sp.

Yen khyen, Burm. | Karen cabbage palm Eng.

A wild palm is found in many parts of the Tenasserim Provinces, which the Karens often cut down for the unexpand[illegible]ches of young leaves found in its s[illegible] and which has the taste of cabbage. [illegible] tree does not, however, belong to the [illegible]us as the cabbage tree of America [illegible] from the imperfect specimens of its fructification that Dr. Mason saw, appears nearly [illegible] to Griffith's genus Macrocladus.—*M[illegible]*

MACRODACTYLÆ, a tribe of bir[illegible] *Fam.* Rallidæ, 7 gen. 15 sp. viz. 1 Porpyrio; 1 Gallicrex; 8 Porz[illegible]; 1 [illegible]rtygometra; 2 Rallus; 1 Gallinula; 1 [illegible]ulica.

MACROPODIDÆ.

MACROPHTHALMUS, a genus of the crustacea, viz.

Macrophthalmus transversus, *Edws.* Pondicherry.
„ parvimanus, *Edws.* Mauritius.
„ depressus, *Edws.* Red Sea.

MACROPIPER METHYSTICUM, its root, or rhizome, is used, in the south Seas, in the preparation of the "ava" drink. It is chewed, spat in a bowl, and allowed to ferment and drank. In the Samoan islands, the large ava-bowl is made from the tamanu, Calophyllum inophyllum, and occupies a conspicuous place.—*Capt. Elphinstone Erskine, Islands of the Western Pacific*, p. 46.

MACTRA, a species of Mactra, or sand clam, is fished up near Macao.

MACROPODUS PUGNAX, *Cantor*, Plakat of Siam, occurs numerously at the foot of hills at Penang. Like the rest of the family it is capable of living for sometime out of water. The Siamese inhabitants with whom a variety of this species is a great favourite, keep the fishes in jars with water, where the larvæ of musquitos is their food, and denominate them 'Pla kat,' Pla, fish; kat, a fighter. The real fighting fish, however, the exhibition of whose combats is a popular amusement with the Siamese, appears to be a variety of the present species, produced by artificial means, like the varieties of the golden carp of China, and Dr. Cantor names it Macropodus pugnax, *Var.* When the fish is in a state of quiet, with the fins at rest, its dull colours present nothing remarkable. But if two are brought within the sight of each other, or if one sees its own image in a looking glass, the little creature becomes suddenly excited, the raised fins and the whole body shine with metallic colours of dazzling beauty, while the projected gill membrane, waving like a black frill round the throat, adds something grotesque to the general appearance. In this state it makes repeated darts at its real or reflected antagonist. But when taken out of each other's sight, both instantly be-co[illegible]t. A gentleman at Singapore was pr[illegible]with several by the king of Siam. Th[illegible] kept singly in glasses with water, fed [illegible]rvæ of musquitos, and lived for many months. The Siamese are as infatuated with the combats of these fishes as the Malays are with their cock fights, and stake on them considerable sums, and sometimes their own persons and their families. The license of exhibiting fish fights is farmed, and affords a considerable annual revenue to the king of Siam.—*Cantor.* See Fishes.

MACROPODIDÆ, a tribe of Brachyurus Decapodous crustacea, of the Order Deca-

podes of Milne-Edwards, Legion Podopthalmiens, as under—

TRIBE Macropodidæ.

Egeria arachnoides, *Edw.* Coromandel Coast.
„ herbstii, *Edw.* Asiatic Seas.
„ indica, *Edw.* Indian Ocean.
Doclea ovis, *Edw.* do
„ hybrida, *Edw.* Coromandel Coast.
„ muricata, *Edw.* E. Indies.

See Crustaceæ.

MACROPTERIGIINÆ, a sub-family of Birds of the Family Cypselidæ, as under—

Sub-fam. Cypselinæ, 3 gen. 11 sp. viz., 3 Acanthylis, 6 Cypselus, 2 Collocalia.

Sub-fam. Macropterigiinæ, 1 gen. 3 sp. viz., 3 Macropterix, coronatus, klecho, comatus.

MACRORHAMPHUS SEMIPALMATUS.—*Jerdon.* This wading bird is larger than M. griseus, with the three anterior toes connected at base by membranes, of which the inner is equally developed with that connecting the middle and outer toes of Himantopus candidus and H. leucocephalus, the outer being rather more so. Bill exactly as in Scolopax, its terminal fifth smooth and tumid in the living bird, becoming shrunken and papillose soon after death. Length 13 in.: of which the bill to forehead measures $2\frac{7}{8}$ in.; expanse of wings 21 inch; closed wing $6\frac{1}{2}$ in.; tail $2\frac{1}{8}$ in. tarse $1\frac{3}{4}$ in.; middle toe and tail $1\frac{1}{2}$ in.; hind toe and nail $\frac{9}{16}$ in. Bill dusky, dull carneous towards the base of the lower mandible; legs and toes lead coloured.—*Mr. Blyth's Report.*

MACROTARSIUS, a genus of birds of the Family Charadriadæ, thus;

Fam. Charadriadæ.

Sub-fam. Cursorinæ, 2 gen. 2 sp. viz., Cursorius coromandelicus, macrotarsius bitorquatus.

Sub-fam. Esacinæ, 2 gen. 2 sp. viz., 1 Esacus; 1 Œdicnemus.

Sub-fam. Vanellinæ, 4 gen. 6 sp. viz., 1 Hoplopterus, 1 Sarciophorus, 3 Lobivanellus.

Sub-fam. Charadrinæ, 2 gen. 2 sub-gen. 10 sp. 1 Squatarola, 2 Charadrius, 1 Eudromias, 6 Hiaticula. See Birds, p, 517.

MACROTOMIA. Of this genus, the Benthamia D. C., and Macrotomia euchroma *H. F, et T*: occur in the N. W. Himalaya..

The M. euchroma is the Lithospermum euromon of Royle, and the Onosma echioides of Linnæus. The Rattan-Jot or Gao zaban. The bruised root of one or other or both is locally applied to eruptions, and is sent to the plains as the officinal rattanjot, Potentilla Nepalensis, which is also used, in dyeing wool. Royle assigned rattanjot to Lithospermum vestitum (See Geranium nodosum.) In Lahoul, Spiti, and Kanawar, it is used by the Lambas to stain images, and as a red dye for cloth, being applied with ghi or the acid of apricots.—*Dr. J. L. Stewart, M. D.*

MACROURA, or Macrura, the scientific name for that section of Crustaceans which have the abdomen, usually called the tail, long, in contradistinction, from that section (Brachyura which have the tail short. The common lobster is an example of a Macrurous Crustacean, and the common crab of a Brachyurus Crustacean.—*Eng. Cyc.* See Crustacea.

MACROXUS, Sciurus rufoniger.

MACULLA, is the principal commercial depot on the south coast of Arabia. It is in lat. 14° 30' 40' N. and long. 49°6' E. Maculla and Shuhur are the two principal slave ports on the southern coast of Arabia. The slaves from Zanzibar and from the Somali and Denkali coasts were annually brought there. On the 14th May 1863, Brigadier Coghlan, concluded an engagement with nakib Silah-bin-Mahomed of Maculla and nakib Ali Najee of Shuhur, in which they agreed to abolish and prohibit the export and import of slaves.—*Horsburgh. Treaties, Engagements and Sunnuds,* Vol. VII. p. 308.

MAD. AR. rise, extension. Mad-o Jazr, flood and ebb: Mad is often used in the complimentary phrases of letters as Mad-o-zillaho,—may your shadow increase.

MADA CHETTU. TEL. Avicennia tomentosa, *Linn.*

MADAD. AR. HIND. a compound of betel leaf and opium.

MADAD, AR. aid, assistance, Madad-i-maash, an addition to ones means, a pensionary aid. Ya Ali madad, Help oh! Ali.

MADAGASCAR, a great island off the S. E coast of Africa from which it is separated by the Mozambique channel.

MADAKPOR, a migratory race of the Central Dekkan, known also as the Kelikatr.

MADAL, See Dyes.

MADALA, MALEAL. Madalam Pallam, TAM. Punica granatum.

MADAN a race of Arabs, well known along the banks of the river. They are fixed, not migrating like other Arabs; they exist upon the produce of their immense herds of buffaloes which, with a few sheep and cows, form all their property. They live in huts formed of split reeds, along with the animals that form their support, and which they scarcely exceed in intellectual endowments. It is from the notorious

coutlness and brutality of their habits that the other tribes of Arabs give the name of Mâdan, that is, ignorant, from two Arabic words, signifying not wise.—*J. B. Fraser*, p. 79.

MADAN a village with turquois or firozah mines, in the declivity of a mountain, two miles from the village. The firozah stratum was not plentiful in this mine; it appeared in some places in very narrow seams. There are many different minerals intermixed with the firozah, and most part of the rock contained iron ore, which sparkled when broken. The firozah is cut by means of a small wheel, which is turned by one hand while the stone is applied by the other, till sufficiently polished. It is then fixed to the end of a small piece of stick, with sealing-wax and exposed for sale.—*Mohan Lal's Travels p.* 174-175.

MADANA, a name of Kama, the hindu god of love. In the hindu religion, festivals are held on the 13th and 14th of the month Cheyt, in honour of Kama, the god of love. Madana, he who intoxicates, with desire, Kama, are both epithets of the god of love. The festivals on the 13th and 14th are called Madana triodasi (thirteenth) and chaturdasi (fourteenth). On these days, the rajpoots of Oodyapur sing hymns handed down by the bards, "Hail! god of the flowery bow, hail! warrior with a fish on thy banner, hail! powerful divinity, who causeth the firmness of the sage to forsake him. Glory to Madana, to Kama, the god of gods; to him by whom Brahma, Vishnu, Siva, and Indra, are filled with emotions of rapture." There is no city in the East where the adorations of the sex to Kama deva, are more fervent than in Oodyapur, the city of the rising sun.—*Tod's Rajasthan, Vol. I. p.* 577.

MADANA, Hind. Dactyloctenium Ægyptiacum; also Spermacoce hispida. *Linn.*

MADANA, Sans. Gardenia dumetorum.

MADANA ANAPA CHETTU, Carica papaya, *L.* so called in Ganjam and Vizagapatam.

MADANA or MODINA, Madana budata kada, Madana grandhi, Tel. Spermacoce hispida, *L.* S. scabra i. 371—*Rheede*, ix. 76—Br. 741.

MADANA GANTI, Tel. Alternanthera sessilis, *R. Br.* a creeper growing near water, on the margin of tanks, &c.

MADANA GINJALU, Tel. Linum usitatissimum, *L.* Linseed.

MADANAMU, Sans. Datura *sp* ?

MADANA SEKU, Tel. Cryptolpis reticulata, *Wall.* the Hill people of Vizianagram make cordage and also a kind of cloth from fibre.

MADAPHALAMU, Tel. Citrus *sp.* also (Madiphala.)

MADANU, or Shan, of Kanawar and Pangi, Salix alba, white willow.

MADAORKATI, See Cyperaceæ.

MADAPOLLAM, a cotton fabric, manufactured in the Madras Presidency. The export-trade in madapollams and long cloths has been annihilated by the goods laid down by the British manufacturer, in all the bazaars of India.

MAD APPLE, Solanum melongena.

MADAR, Hind. Calotropis gigantea, also C. procera. The stalks of both of these plants yield a strong fibre used in making fishing lines; the silky floss of the seeds in the seed-pod has been woven into a fine silk-cotton like fabric and has been employed to mix with silk, and the juice furnishes a substance very like gutta percha in many of its qualities.

MADAR, Beng. Coral tree, Erythrina fulgens

MADARA-GASS, Sing. Cluytia collina. *Roxb.*

MADARE. Hind. Leptopus cordifolius.

MADAR-PATI, Beng. Maranta dichotoma *Wall.*

MADARU, a servile race in Coorg, who make baskets. The Madagaru, predial slaves of Coorg, are, seemingly identical.—*Wils. Gloss.*

MADDANG KAMENHJIR, a Penang wood used by the Chinese for making boxes.

MADDANG TANDAK, a Penang wood of a dark brown colour. Not used.

MADDAVA MEEN, Tam. Mullet fish.

MADDE DOOP, Can. Ailanthus Malabaricus.

MADDER.

Fuh,	Ar.	Ru-nas,	Pers.
Mee,	Dut.	Granca,	Port.
Alizari; Garance,	Fr.	Marioua, Krap,	Rus.
Färberöthe,	Ger.	Manjishtha,	Sans.
Munjit,	Guz. Hind.	Well-mudutta,	Singh.
Robbia,	It.	Granza, Rubia,	Sp
Rubia tinctorum,	Lat.	Man-jisti,	Tam. Tel.
Puntvyar,	Maleal.		

Madder is the product of the long slender roots of the Rubia tinctorum, a plant of which there are several varieties. The principal supplies of it are obtained from Holland, Belgium, France, Turkey, Spain, and the Belearic Isles, the Italian States, India and Ceylon. The best soil for it is dry, fertile and deep sandy loams, the roots are long and fibrous. It is propagated by dividing and transplanting the roots, but it grows from seed, and between the years 1847 and 1851, the imports ranged from 8000 to 13,000 tons, valued from £25 to £55.

The first Theodotus, B. C. 256, reigned about same time as Arsaces I.

Theodotus II, B. C. 240, is said to have reigned in the Kabul valley.

Euthydemus, B. C. 220 reigned in the time of the expedition of Antiochus the Great and was defeated in battle near Merv by the united Syrian and Parthian armies. He then urged Antiochus to receive him in alliance and so extend the Greek influence to the Indus. A peace was concluded, and Euthydemus led the Syrian army through Bactria, *i. e.*, by the route north of the mountains to the Kabul valley and across the Indus in B. C. 206. There Antiochus made peace with Sophagasenus (Asoka), which that sovereign recorded by edicts on rocks and pillars in various parts of India, in characters exactly resembling those on the coins of Agathocles. In B. C. 205, Antiochus returned by way of Arachotia. The translation of the edicts of Asoka, is in the Asiatic Society's Journal for 1838. That on the Girnar rock names Antiochus as Antiochia Yona Raja.

Eukratides, B. C. 178; Prinsep, B. C. 181; Bayer, Wilson, B. C. 165; Visconti, Lassen, B. C. 175. He seems to have made an expedition to India in 165 B.C., and, on his return from which, to have been murdered by his son. Numerous of his coins have been found in Bactria and Affghanistan, Mr. H. T. Prinsep considers that he ruled originally in Bactria, subsequently made conquests in and south of Paropamisus, in Kabul and, first of all the Greeks, coined in the bilingual Arian inscription. The first use of two languages, however, is also ascribed to Agathocles, who used Greek and Sanscrit while Eukratides used Greek and Arian. Eukratides was the earliest of the Greek kings of Bactria, Kabul and Asia who adopted bilingual inscriptions on his coins. It is supposed consequent on his conquest of the Paropamisus, after assumption of the title of Great King. On his death, his wide dominion is supposed to have been broken into several independent kingdoms.

Heliocles, B. C. 155, the parricide of Eukratides, used belingual inscriptions on coins in pure Greek and Arian. His rule though short extended over Bactria and the Paropamisus.

Antimachus, B. C. 150, coined with Greek and Arian.

Agathocles, B. C. 190, coined with Greek and Sanscrit, is supposed by Lassen to have ruled Kabulistan to the Indus, and Mr. H. T. Prinsep supposes him to have been the governor left by Antiochus in Kabul, after his treaty with Asoka.

Pantaleon, B. C. 195, coined in Greek and Sanscrit.

KABUL.

Professor Lassen supposes four Greek kingdoms, viz.,

That of Bactria:

One eastern under Menander and Apollodotus, comprehending the Panjab and valley of the Indus, with Kabul, and Arachotia or Kandahar added in times of its prosperity.

A western at Herat and in Seestan.

A fourth, central of the Paropamisus, which latter region Mr. Prinsep is inclined to give to Bactria, because of the bilingual as well as the pure Greek coins of Heliocles and Antimachus, kings of Bactria.

Of all the kings who followed Eukratides, Menander and Apollodotus alone are mentioned by classical authorities.

The Scythian kings, followed the Greek kings, in adopting their forms of money. They coined similar pieces with superscriptions similar and in the same languages, but inscribed on them their own names and titles and varied the emblems and devices.

Maues, B. C. 135, is supposed to have been a Scythian, the head of one of those tribes that broke into Bactria between 150 to 140 B. C., and he seems to have held communication with Azes. On the obverse, this coin contains the king with a trident, a Tartar war weapon, setting his foot on a prostrate enemy.

Azes, B. C. 130, the greatest of Scythian kings, on whose coins are bilingual inscriptions, with plain distinct Greek characters.—ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ.

In Arian, Maharajasa Raja Rajasa Mahatasa Ayasa.

The figures on the coins are various.

Professor Wilson thinks he was an Indian buddhist king about 50 B. C. Professor Lassen regards him as a Sacian Scythian, who conquered the Kabul valley in the time of the second Mithridates, and finally destroyed the kingdom of Menander and Hermæus in about 120 B. C. He considers he was succeeded by Azilises.

Azilises, B. C. 115, reigned with the same titles as Azes. On one coin, the name of Azes is on the Greek obverse, and that of Azilises on the Bactrian reverse.

Vonones, B. C. 100, called Balahara, supposed to have been a Parthian satrap who asserted independence and created a kingdom for himself out of the dominions of Azilises.

Spalirisus, B. C. 85, sometimes read Ipalirisus, supposed a Parthian king.

Spalypius, B. C. 75, had many coins in two languages, he was a vice-regent, son of Vonones and perhaps brother of Spalirisus.

About this time, as indicated by his coins, was a ruler, whose name is not known,—Soter Megas, B. C. 70, the nameless Great Soter king, had coins with an Arian legend which

James Prinsep and Professor Lassen ascribed to Azes. On all is a peculiar monogram with three prongs. The same monogram was continued in coins of Kadphises and of the Kanerkes, but it is not found in those of the Hercules type derived from Hermæus. Mr. H. T. Prinsep considers him to have been contemporary but not identified with Vikramaditya, and that he assumed the title of Soter Megas, which was continued down by the Kadphises kings. He considers that the nameless kings, with those on whose coins are the words Kodes or Hyrkodes, although mere local chiefs such as now rule at Kulm, Kunduz, and Balkh, preceded the conquest of the Panjab by Vikramaditya, B. C. 56.

Vikramaditya. About this great king, India affords nothing but fables, but a passage of the Periplus mentions that his capital was Ozene (Ujein) and it is known that he extended his empire to Kabul about B. C. 56. This dominion in the Kabul valley must have been temporary; his empire fell to pieces after his death and nearly a century elapsed before Chandra Sena restored the sovereignty of Hindoostan in its unity.

Kadaphes or Kadphises, a dynasty of three rulers, who ruled in Kabul, from the downfall of the kingdom of Vikramaditya. Kadphises' name is on the Arian reverse of the Hermæus coins of Hercules type. There is no indication of a settled worship. The Hercules worship was readily borrowed from the Greeks by the wild Scythians, as a mere reverence of physical strength. The Kohistan is supposed to be the district of the first rise of Kadphises, while Kabul and its valley were subject to Indian rule; and while there, the chief seems to have retained his Scythian title and rude worship of Hercules. Afterwards, overpowering the Indian governors who had followed Vikramaditya into the Kabul valley and Panjab, he or his descendants seem to have adopted the hindoo religion, coining with Greek and dropped their Scythian title. In a gold coinage by a Kadphises king, Siva occurs in the mixed male and female character, and very generally accompanied by the bull Nandi. Professor Lassen discovered in Chinese history, that Khi-outchi-u-hi Kui-tsi-kio, a Yuchi, or Yeutchi, or white Hun, conquered the Szus or Azes Scythians in about 40 B. C. and dying at the advanced age of 84 years, his son Yen-kao-Ching prosecuted his career of victory and reduced the Indus valley and Panjab to subjection in about 20 B. C. The names are scarcely recognisable, but the facts and period correspond to the career and supposed era of the Kadphises kings.

Korosoko Kosoulo Kadphises, B. C. 50 in Arian Dhama * * rata Kujula kasa Sabashakha Kadaphasahis,—coins are of the Hercules and Hermæus types.

Zathos Kadaphes Khoranos, B. C. 20. On the reverse of the coins is a sitting figure, with the arm extended, and wearing a loose flowing Indian dress. They have monograms the same as the Azes coins. The Siva worship had not yet been established as the state religion.

Vohemo Kadphises, B. C. 5. His copper coins have the king standing in a Tartar dress, with coat, boots and cap, his right hand pointing downwards to an alar or pile of loaves and having a trident separate on one side and a club on the other. The reverse has the Siva and Nandi bull.

The readings of the Arian inscriptions on coins of the Kadphises kings, by Lassen, J. Prinsep and Wilson are somewhat different, and it is suggested that the words Korso Kozoulo, Koranos and Zathos, were titles short of royalty. Professors Lassen and Wilson carry the dynasty of Kadphises through the whole of the first century of our era, and consider it to have been then overpowered by a fresh swarm of Scythians under the Kanerki kings. Mr. H. T. Prinsep supposes that during the ascendancy of the Kadphises kings, the Græco-Parthian party still held out in cities and communities, abiding their time to reassert their independence and rose again about the middle of the first century of our era; amongst these, coins show.

Undopherros, A. D. 40, calling himself king of kings in Greek, and in Arian Maharajasa Raja Rajasa, Tradatasa, Mahatasa, Pharahitasa.

Gondopherres or Gondophares, B. C. 55, who took the same Arian name of Pharahitasa.

Abagasus, king of kings, A. D. 70, in Arian Abakhafasa, Professor Lassen supposes this name to be identical with Vologeses. Mr. H. T. Prinsep supposes these coins to be of Parthians who established for themselves a separate and independent sovereignty in Kabul and the Paropamisus.

Abalgasius, A. D. 80, Captain Cunningham described the Arian legend on the coins to be "Of the saviour king Abagasus," younger son of Undopherres.

Kanerki. At the close of the first century of our era, when the above Ario-Parthian supposed dynasty ceased to reign in Kabul and the Panjab, a new race of Scythian kings appeared who issued gold and copper money of quite a different device and style from anything before current. These bear a title of Kanerkes, at first with the title of Basileus Basileon, but afterwards with the Indian title

of Rao Nano Rao. The number and variety of the Kanerki coins indicate a long dominion for kings of the race. The only characters on their coins are Greek, but these become at last so corrupt as to be quite illegible. On their obverse is the king standing, or in bust to the waist, in a Tartar or Indian dress, with the name and titles in a Greek legend round: while on the reverse are Mithraic representations of the sun or moon with HAIOΣ, NANAIA, OKPO, MIOPO, MAO, AΘPO, or some other mystical name of these luminaries, also in Greek letters. And on all the Kanerki coins, is the same monogram as the Kadphises dynasty used, and which was borrowed apparently from the nameless Soter Megas. This would seem to indicate that the Kanerki dynasty, though interrupted as Mr. Prinsep supposes by the intervention of Ario-Parthians was yet a continuation of the same tribe and nation as its predecessors of the name of Kadphises. The state religion seems to have been Mithraic, whence derived, not known, but on their coins, the Siva bull device is also found on the reverse, the bull's head being to the left,—in the coins of the Kadphises, being to the right. A list of their kings, cannot be framed, but their power seems to have lasted for more than two centuries. The style and device, of the Greek, of the gold coins especially, of the coins both of Kadphises and the Kanerkes was carried on till it grew more and more corrupt, and was at last entirely lost, through the deterioration of art, under the princes of hindoo race, who succeeded to the more energetic Greeks and Scythians.

Of all these conquerors, the routes of Alexander, Timur and Nadir Shah, are the only ones that have their particulars on record. Nadir Shah's route into India was the ordinary one, by Attock and Lahore, and he returned, as appears by Abdul Karim and M. Otter, by nearly the same route save that instead of crossing the Indus at Attock, he went higher up, and passed the borders of Sewad, in his way to Jelalabad and Kabul. Timur in his route from Kabul towards Hindoostan, according to Sharif-ud-Din, went by way of Irjal, Shenuzan, Nughz, Banou (or Bunnoo,) and thence to the Indus, at the very place where Jalal-ud-Din, king of Kharasm, fought with Chengis Khan in 1221; and so heroically swam the river after his defeat. It must not be omitted, that Timur crossed an extensive desert in his way to Batnir. In his return from the banks of the Ganges, he proceeded to the north-west, along the foot of the Sewalik mountains, by Meliapur, Jallindhar and Jummoo, to the Indus, which he crossed at the same place as before, and in the same manner; and returned to Samarcand by way of Bunnoo or Banou, Nughz or Nagaz, Kabul, Bacalan and Termed.

About a mile from the city of Kabul is the tomb of the emperor Baber (obiit 1530) in the sweetest spot in the neighbourhood: he had himself directed to be interred there. It is a brick building, fifty feet high. From the hill which overlooks Baber's tomb is a noble prospect over a plain twenty miles in circumference studded with gardens and intersected by three rivulets.

The population of the Affghan states is not numerous. General Ferrier quotes it at 3,200,000 in all, in the territories of Herat, Kandahar and Kabul. But the people are all above the English standard in height, and are brave to recklessness. The races in Affghanistan are not numerous. The Affghans, properly so called, are at present the dominant race, and in Kandahar, Kabul and Herat, hold the Tajik in subjection. The Tajik are the descendants of the ancient conquerors of the country, and may be sub-divided into the Parsivan or inhabitants of towns speaking Persian and the Eimak or nomades. The Uzbek are in numbers; the Hazara of Tartar, perhaps, of Turkoman origin, and the Eimak who graze their flocks in the Paropamisus, are brave, and relentless, and Affghans when travelling, whether proceeding from Balkh, Kabul, Kandahar or Herat, never enter into the mountain districts of these intrepid nomadic tribes. One of the Eimak tribes, is known as the Feroz Kohi, after the city of that name, about sixty-three miles from Teheran. Timur exasperated at the depredations which they committed, transported the whole of them into the mountains lying between Persia and India. The races occupying Affghanistan are distinguished by marked characteristics, moral as well as physical. General Ferrier, (*p.* 5,) gives a most unfavourable account of them: he tells us that the Affghans of Kabul consider themselves as Indian Affghans, whereas those of Herat say they are Khorassani; one tribe repudiates another, and denies its Affghan origin, and there is not the least sympathy between them. The names of Patan, Rohilla, and Affghan, which serve at the present time to designate the Affghan nation, are really those of so many distinct races now confounded in one. The Affghans, he tells us, are tall, robust, active, and well formed; their olive and sometimes sallow complexions and strongly marked hard features give their countenances a savage expression; the lids of their black eyes, which are full of fire, are tinged with antimony, for this, in their

opinion, gives force and adds beauty and a dazzling brilliancy to them ; their black beard is worn short, and their hair, of the same colour, is shaved off from the front to the top of the head, the remainder, at the sides, being allowed to fall in large curls over the shoulders. Their step is full of resolution, their bearing proud, but rough. They are brave even to rashness, excited by the smallest trifle, enterprising without the least regard to prudence, energetic, and born for war. They are sober, abstemious, and apparently of an open disposition, great gossips, and curious to excess. Courage is with them the first of virtues, and usurps the place of all the others : with them it is "Give or I take." Force is their only argument, and it justifies everything ; an individual who is merely plundered considers himself extremely fortunate, as, generally speaking, life is also taken. There is no nation in the world more turbulent and less under subjection, and the difficulties in rendering them submissive to a code of just laws would be almost insurmountable. Affghans, he says, are as incapable of a continuous course of actions as of ideas ; they do every thing on the spur of the moment, from a love of disorder or for no reason at all : it matters little to them who gives them laws ; they obey the first comer directly they find it is to their advantage to do so. Their cupidity and avarice is extreme ; there is no tie they would not desert, to gratify their avidity for wealth. This surpasses all that can be imagined ; it is insatiable, and to satisfy it they are capable of committing the greatest crimes. For it they will sacrifice all their native and independent pride, even prostitute the honor of their wives and daughters whom they frequently put to death after they have received the price of their dishonor. Gold, in Affghanistan, is, more than anywhere else, the god of the human race ; it stifles the still small cry of every man's conscience if, indeed, it can be admitted that an Affghan has a conscience at all ; it is impossible to rely on their promises, their friendship, or their fidelity. They enter into engagements, and bind themselves by the most solemn oaths, to respect them, and in order to give them a sacred character, transcribe them on a Koran. They submit to the laws only after they have tried every means to evade them. General Ferrier believes that an enterprising and clever chief could, in Affghanistan, obtain from fifteen to eighteen thousand excellent Balooch infantry ; but it would be difficult to keep so large a force under the same flag for any length of time, so long as Seistan is in their possession. In General Ferrier's time the whole of the Affghan army consisted of the three divisions of Kabul, Kandahar, and Herat ; of these, the troops called Daftari, or enrolled, presented the following effective force :—

(*a.*) Kabul, 31,000, viz :—

15,000 Affghan Horse.	4,000 Parsivan, Hazarah, or Usbek, Infantry.
6,000 Parsivan or Kuzilbash Horse.	
6,000 Affghan Mountaineers, Infantry.	

(*b.*) In Kandahar, 18,000, viz :—

12,000 Affghan Horse.	3,000 Balooch Infantry.
3,000 Affghan Infantry.	

(*c.*) In Herat the army consisted of 22,000 :—

8,000 Affghan Horse.	10,000 Parsivan Infantry.
4,000 Hazarah Horse.	

That officer says that the reason of their success against the other Asiatic hordes up to this day has been their élan in the attack, their courage, but not any clever disposition or a knowledge of military operations. He mentions that for the theatre of combat between their armies the Affghans always select large plains, in order that their numerous cavalry, on which they place a blind reliance, may be able to deploy freely. Though they are entirely ignorant of the art of attack and defence of towns and fortresses, the Affghans are remarkable for the obstinacy of their resistance and the correctness of their aim when they are behind walls. The arms of the Affghans are the firelock, the carbine, the swivel-gun, or a pair of lead pistols ; sometimes a bow, or a lance with a bamboo handle.

Earthquakes are repeatedly felt at Kabul. Vigne tells us (*Pers. Narrat*, 212) there are usually a dozen in the course of a year. While the British were besieged at Jellalabad, in 1841, its walls were thrown down by an earthqurke. The prevaling rock is gneiss.

The town of Kabul is in Lat. 34° 23′ N., Long. 69° 8′ E. Mr. Masson derives its name from Kapila, a city ruled once by a prince Kanishka.

The Bamian pass, in Affghanistan, is 8,496 feet above the level of the sea. It is the great commercial route from Kabul to Turkistan, the several passes to the eastward are less frequented on account of their difficulty and their elevation. It is in Lat. 34° 50′, Long. 67° 48′, is about 1 mile wide, and is bounded by nearly perpendicular steeps. The pass leads over a succession of ridges from 8,000 to 15,000 ft. It is the only known route over Hindoo-Koosh for artillery or wheeled carriages. Kabul was taken by the British on the 7th August 1839, and its reoccupation was on the 16th September 1842. It was in this city and in the retreat from it that the British Indian army sustained the greatest disaster ever experienced during

British occupation of India. Kabul was evacuated by the British troops on the 6th January 1842, and their total destruction of the army occurred on the following day, but another army re-occupied it on the 16th September 1842.

Within the principality of Kabul and the northern part of that of Herat are high mountains covered with forests, having between them vast argillaceous plains well supplied with water, covered with fields, and susceptible of every species of cultivation; the portion south of Herat and Kandahar also consists of immense plains. Notwithstanding the bad quality of the soil in Kandahar, vegetable productions are extremely good and cheap. The Affghan plough is simply a piece of wood sharpened and hardened in the fire. The Affghans cultivate wheat, barley, maize, tobacco, cotton, and rice, sesamum, and palma-christi. In the mountains of Affghanistan are found vast quantities of iron, lead, and sulphur; quicksilver abounds; also asbestos, which is called sang-i-pamba. Affghanistan lies between 32° and 36° of north latitude, and 60° and 68° of east longitude, and within this confined space the climate varies amazingly according to the locality—the heat or the cold is felt in different spots in the same latitude with very different degrees of intensity, according to the configuration of the country. By the side of plains, on which the sun darts its burning rays, are table-lands at a very high elevation, and gigantic mountains where summer and winter seem to stand side by side. At Herat, in July 1845, the centigrade thermometer never stood higher than 37° in the shade, and that rarely; it more frequently ranged between 32° and 34°. From the commencement of May to the middle of September the wind blows constantly from the N. W. over this province, and often with such violence as to prostrate houses, uproot trees, and cause much devastation. The winter is tolerably mild; on the plain the snow melts as it falls, and does not lie long even on the summits of the mountains.

The province of Kandahar is everywhere subject to intense heat. In the fortress of Girishk, on the banks of the Helmund, in the month of August, the centigrade thermometer stood at 48° or 49° in the shade. This principality is bounded on the south by the deserts of moving sand of the Seistan, and is on this side open to violent winds, surcharged with exceedingly fine sand, which is very injurious to animal life. The population of Affghanistan is divided into two very distinct parts: first, the Affghan, properly so called; secondly, the Tajik, the descendants of the ancients, conquerors of the country, and who may be sub-divided into two classes—the Parsivan, or inhabitants of the towns, and the Eimak or nomades. The Affghans are at the present time the dominant race, and the Tajiks are subject to them both in Herat and Kandahar; nevertheless Yar Mahomed Khan in the former city showed them great consideration, and permitted them to obtain an influence which may at some future time become fatal to the Affghans. At Kabul their superior numbers, their warlike instincts, and the fortified position which they occupy in that city, have obtained for them the same privileges as the Affghans; they share with them the appointments of the public service, and in the political troubles which often arise the party to which they give their support is very frequently triumphant. The Kuzzilbash or Persians established in Kabul by Nadir shah, and numbering 12,000 families, hold to the Tajik, to whom they assimilate in religion, both races being of the same sect, of shiah mahomedans. The different nations who inhabit the kingdom of Cabul were supposed, by the Hon'ble Mr. Elphinstone, to contribute to the population in the following proportions:—

Affghan.....	4,300,000	Indians (Cashmeer, Jut, &c., &c.).....	5,700,000
Baluch	1,000,000		
Tartars of all descriptions.	1,200,000	Miscellaneous tribes.....	300,000
Persians (including Tajik)	1,500,000		

According to Captain Raverty, the people who dwell about Kabul and Kandahar. Shorawak and Pishin, are designated B'r-Pushtun or Upper Affghans; and those occupying the district of Roh, which is near India, are called L'r-Pukhtun or Lower Affghans. Persian is the official language of Affghanistan, but the Pushto is alike the common tongue of the uneducated people, of the families of the Sadozye kings, and of the dwellings of the Amir. There are, however, two divisions of the Affghans, termed Pushtun and Pukhtun, who speak Pushto and Pukhto respectively. The Pushto being the western dialect with affinity to Persian, and the Pukhto the eastern with many Sanskrit and Hindi words. The Pushto is spoken, with slight variation in orthography and pronunciation, from the valley of Pishin, south of Kandahar, to Kafiristan on the north; and from the banks of the Helmund on the west, to the Attock, Sindhu or Indus river, on the east;—throughout the Samah or plain of the Yuzufzye, the mountainous districts of Bajawar, Banjhkora, Suwatt and Buner to Astor, on the borders of Little Tibet,—a tract of country equal in extent to the entire Spanish peninsula. Also, throughout the British districts of the Dera-

jat, Banu Tak, Kohatt, Peshawar and the Samah or plain of the Yuzufzye with the exception of Dera Ghazi Khan, nine-tenths of the people speak the Affghan language.

Professor Wilson remarks that the inhabitants of the country around Kabul,—at the earliest period at which we have authentic accounts of them—that of the Macedonian conquest,—were Indians ; and the designation given by the Greeks is confirmed by the language upon the reverse of the coins of the Greek kings of Bactria, which, there is little doubt, is a form of Prakrit.

The Pathan tribes have advanced into the north-east corner of Affghanistan within comparatively recent historical times, for the lower valleys of the Kabul country were once occupied by hindoo races, and the peaks of the Safed Koh, between Jelallabad and Kabul, bear such hindoo names as Sita Ram. The term Affghan is hardly known to the people when Europeans so designate, for the tribes have not, as yet, coalesced into a nation. Physically the Affghan people are among the finest on the earth, with a broad, robust, ruddy, manly look, and they are hardy and bold. They have a pleasant, frank, simple, unaffected way. About Kabul, they are fair, many with red hair and blue eyes, but some of the tribes in the lower and hotter hills and valleys near India, have somewhat dark skins. The majority are astute, intriguing, ambitious and faithless, avaricious, fickle, uncertain and crafty, and in bold unblushing lying a hindoo is a mere child to an Affghan. They are not trusted as mercenaries. The eastern tribes are politically quite independent, and the amir of Kabul does not pretend to any authority over them. These have been largely employed and been becoming more and more the military retainers in the native army of British India. The purer Affghan are quite illiterate. The Euzufzye and other tribes in the north are comparatively recent conquerors of the northern hills and valleys, where they have mixed with a free hindoo people and are fairer than the other Affghan tribes. The government of the tribes is a democracy, their representation and self-government being by their Jirgah, but like most rude people no man's nationality extends beyond his own clan. Mr. Campbell supposes them to be Arian and probably of similar origin to the Jat. The Affghans in Peshawur and Kohat are British subjects.

The word Aimak is a Mongolian, Mantchu and Turki word, meaning a tribe. Of these, there are in Kabul and Persia four tribes, the Char Aimak. They dwell to the north of Herat and Kabul in the range of the undulating country which in some places assumes a mountainous, in others a hilly character, and in some parts is well watered, in others bleak and rough, forming a watershed of two natural divisions, from the western of which flows the Murghab, the Tajend and the Farrah-rud, and from the eastern, the Helmund, the south-eastern feeders of the Oxus and the north-western feeders of the Kabul river. It is said that Timur, exasperated at the depredations committed by the people inhabiting Mazanderan, south of the Caspian, transported the whole of them into the mountains situated between India and Persia. The descendants of that people form the four Aimak tribes. They are also called Firoz Kohi, after the city of that name (situated about sixty-three miles from Teheran), where they were defeated and taken captives by Timur. According to Latham, the Aimak are of the sunni sect of mahomedans, and are in number four, viz., the Timuni, the Hazara, the Zuri, and the Timuri. The Timuri and the Hazara lie beyond the boundaries of Kabul, and are subject to Persia. Vambery, however, says that the four tribes are the Timuri, Teimeni, Feroz Kohi and Jamshidi, and that the whole are of Iranian origin and speak Persian. The Timuri dwell about Gorian and Kah'san ; the Teimeni from Karrukh to Sabzwar ; the Feroz Kohi near Kale No, and the Jamshidi on the shores of the Murghab. In their reverence for fire, their respect to the east, to which their tent doors look, they retain many of the fire worshipping views. The Aimak tents are Turk, those of the Timuri are Affghan. They live in well fortified castles, but in tents rather than houses, prefer a despotic government, eat horse flesh, and mix the flour of a nut (called Khundzik, chesnut?) with that of their wheat. The Aimak settled in the thirteenth century, and their number is estimated at 400,000.

The Ghilzi tribe, which with the Abdali, form the bulk of the Affghanistan population, but chiefly dwelling in Kandahar and Kabul.

The Berdurani tribe, on the north-eastern part of Affghanistan, occupy the lower course of the Kabul river, and the parts between the Indus, the Hindoo-Koosh and the Salt Range, touching the Ghilzye on the west, the Siahposh on the north, and the Indians of India on the east, the Indus being their boundary, but Peshawur is a Berdurani town.

About a mile from the city of Kabul is the tomb of the emperor Baber (obiit 1530) in the sweetest spot in the neighbourhood he had himself directed to be interred there. It is a brick-building, fifty feet high, and

from the hill which overlooks Baber's tomb, is a noble prospect over a plain twenty miles in circumference, studded with gardens and intersected by three rivulets. Besides the Kabul river, the plain is copiously irrigated by other streams and notably by the Surkh-rud (the red river) which enters it from the west and falls into the main river at Dorunta. A few miles below Jellalabad, the Kabul river is joined by a broad stream of considerable volume, which drains the Kuner valley and is likewise practicable for rafts.—*Vigne's Personal Narrative, pp.* 165, 193, 212 ; *Masson's Journeys, pp.* 152-63 ; *Vol.* ii, *p.* 274 ; *Smith's Dictionary; Malcolm's History of Persia, quoted in Ferrier's Journeys, p.* 55 ; *On the Historical result deducible from recent Discoveries in Afghanistan, by H. T. Prinsep, Esq.; Rennell's Memoirs, pages* 112 *to* 121 ; *Captain Raverty on the Pushtu Language* ; *Burnes' Kabul, Vol.* i, *p.* 143 ; *Cal. Rev. Jan.* 1871 ; *Ferrier's History of Affghans, pp.* 3, 299, 301, 378 ; *Elphinstone's History of the Kingdom of Caubul, p.* 84 ; *Cleghorn's Punjab Report, p.* 213 ; *Moorcroft's Travels,* vol. ii, *p.* 355 ; *Mohun Lal's Travels, p.* 73 ; *Latham's Descriptive Ethnology ; Vamberry's Sketches of Central Asia ; Mr. Campbell.* See Semiramis, Khandahar Topes, Affghan, Budd'ha ; Inscriptions, p. 372 ; Jet, Khulm, Mongol, Ladak, Koh, Purmuli or Fermuli, Kaffir, Kush, India, Jelallabad, Khyber, Mongol, Tajik, Kazzilbash.

KAB'R, Ar., Pers. Hind. A grave, a tomb.

KABROUANG, see Tulour or Salibaboo islands.

KABRA, Hind. Capparis spinosa : Chit—Kabra, Hindi. Uraria chetkubra.

KABR-KI-JHAR, Hind. Calotropis procera.

KABADA, Hind. See Nil.

KABUK, Singh. ? Laterite.

KABUKAMALE, see India.

KABUTAR-BAZI, betting on pigeons, an amusement peculiar to the higher classes of Sind.—*Burton's Sindh, p.* 286.

KABUTR-KA-JHAR, Hind. Justicia nasuta, also Rhinacanthus communis.

KABYA, see Java.

KA-BY-AIN, also Kn-by-en, Burm. Ceriops Roxburghiana, *Linn.*

KABYLE, south of Algiers are the Berber race, the old Numidians, who differ in language, form and habit from the Arabs of the plains. Their number is about 700,000. They are a federal republic, the old Quinquegentes who gave so much trouble to the Romans, who tried the soldiership of Maximilian, and sixty years afterwards again revolted.

KABULI KADDU, Hind. Lagenaria vulgaris, Mitha kaddu, Hind. Cucurbita maxima.

KABULI-KIKAR, Hind. Acacia Arabica, *var.* cupressiformis ; also A. farnesiana.

KABULI TSUI, Hind. Cactus Indicus.

KABUS, Siamese. A fresh water fish found in the Menam river. It is dried and exported.—*Crawfurd's Embassy.*

KABURNE, Sans. White copperas ? Sulphate of zinc.

KACARI-KAI, Tam. Cucumis muricatus ?

KACH, Hind. Daucus carota.

KACH, Hind. Glass, crude glass fused. Properly kanch.

KACH, see Kahan, Kutch.

KACH'A. Raw, unripe, crude, in contradistinction to Pak'ha, ripe, clever, skilled.

KACH'A GHARA, or unbaked pot, as an ordeal a pot is filled with water and carried to some distance without spilling.

KACHAI, see Nicobar Islands.

KACHAH, Malay. Glass.

KACHA KODIE, the stems of a creeper, used instead of twine for tying bundles.

KACHAL, Hind. Abies smithiana.

KACH-ALU, Panj. Colocasia antiquorum, *Schott,* the edible Arum or Arum colocasia ; Til-kach-alu Saxifraga ligulata.

KACHAM, Hind. In the east of Kumaon, Ulmus integrifolia.

KACHAN or Kachal, Hind. of Hazara. Abies smithiana, Himalayan spruce ; Tiliakachang, Hind. Aconitum napellus.

KACHANA, Tel. Bauhinia acuminata, *Linn.*

KACHANG, Kachang-China, also Kachang Goring, Kachang-Tanah ; also K. China, also K. Japun, Malay., Arachis hypogæa ; Ground-nut oil use in the Archipelago ; Ground-nut of Arachis hypogæa.—*Linn.*

KACHAR, a territory in about Lat. 27° N., and Long. 92 to 93° E., on the northern part of the valley of Assam, north-west of Bishnath and north-east of Gowhatty. The Kachari or Bodo hill race also dwell in the mountains south of the Assam valley and to east of Munnipoor, in Lat. 24° 40′ and Long. 93° E. The Kachari, the Naga, the Abor and some other tribes bordering on Assam are supposed to be of the same race as the Mechi. See India.

KACHAURI, Hind. A sort of sweetmeat.

KACHEN, Hind. Melia azedarach.

KACH GANDAVA, a district or section of Baluchistan on the east of which the capital is Gandava. It is a great level tract, inhabited by three very distinctly marked races, the Jet, the Rind (including the Maghazzi,) and the Brahui. The Jet seem the original race, and

occupy the centre of the province. The Rind with their lawless sub-tribes the Jakrani, Dumbaki, Bughti and Marri, are a more recent intrusive race dwelling on the skirts. The Doda, a division of the widely dispersed great Marri tribe, have, for the last three centuries, occupied the hill ranges east of the plain of Kachi. The Marri are a brave race, and have long been distinguished as daring depredators. Harand and Dajil, in Kach Gandava, but bordering on the Indus, are inhabited by the Gurchani tribe of Rind, and have the Muzari on their south. The Great Rind tribes are subdivided into 44 branches, and though not Brahui are denominated Baluch. Their traditions affirm them to have immigrated ages ago, from Damascus and Aleppo. Their language is the Jetki in common with that of the other inhabitants of Kach Gandhava and Mard-i-Rind means a brave man. The Rind of Kach Gandava are of the Utan Zye division.

Utan Zye dwell at Suran.

Dumbki and Jakrani dwell at Lehri.

Doda Marri dwell at Kahan.

Bughti dwell at the hills east of Lehrat, Sing Saloh and Teriki.

Homarari dwell at Tambu.

Jamali dwell at Rojan.

Of these Rind tribes, the Dumbki, Jakrani, Bughti and Doda Marri, have always been distinguished by their rebellious and predatory habits. They indulged these in the attacks on the British armies west of the Indus. The Marri tribe is considerable and inhabit the eastern hills of Kach Gandava, and a peaceful and obedient portion of the tribe are in the hills west of the province below Jell. A large portion are at Adam Marri, on the S. E. frontier of Sind. The Marri of Kach Gandava were notorious for their lawless habits and made frequent inroads on the plains. They and the Maghazzi seem to have emigrated from Mekran to Kutch Gandava at different periods, and to have become incorporated with the Jut cultivators.

The following minor Rind tribes reside in the north-eastern hills of Saharawan.

Kallui at Lup. Mandarari at Rodbar,
Kuchik at Kirta. and
Pushh at Johan. Pugh at Kajuri.

The Rind on the western banks of the Indus are two great tribes, the Gurchani, who inhabit Harand and south of these the predatory, but nearly independent, Mazari tribe. The Maghazzi have only four families at the Butani at Jell, being the chief. They are the deadly enemies of the Rind, but are probably of the same race. The Maghazzi are sub-divided into four principal families or clans, of which the Butani of Jell are the most illustrious and give the chief or sirdar, to the whole. They boast of being able to muster 2,000 fighting men, and between them and the Rind a blood feud long existed. The Maghazzi and Rind are alike addicted to the use of ardent spirits, opium and bhang. See Kelat, Jell, India, Kajik, Kelat, Jell, Jutt.

KA-CH'HA, also Cholna, HIND. A cloth worn round the hips, passing between the legs, and tucked in behind, the Tamil dovati.

KACH'HATO, see Inscriptions.

KACHHAURA, HIND. A small clan of Rajpoots, of whom a few are settled in Gorakhpur.

KACHHAYANO, PALI. From Sanskrit, Katyayana ; the tya of the latter being invariably changed to chha.

KACHHERI, HIND. A court-house.

KACHHI, HIND. A forest tract, or low alluvial land along the banks of the Indus : at Myanwali, the kachi is covered with sissu trees. Kachhi is a generic term for wet, or low alluvial land and islands lying along the course of the Indus. The Kachhi low land tract on the left bank of the Indus, commences at Mari, opposite to Kálábágh, and extends in one form or other, to the sea. In some parts of the lower portions, bábúl predominates. Tamarisk more or less exists everywhere, and jhand, karil, with other shrubs or trees adapted for fire-wood, are largely scattered over the entire area in greater or less density. In the upper portion, appertaining to the Míyánwallí tahsil, the shisham or Dalbergia sissoo greatly predominates, and appears to spring up spontaneously wherever the soil deposited by the river is left undisturbed, for a distance of at least thirty to forty miles below Kálábágh. Almost the whole of the forest worthy of being taken into account is situated on part of the series of low islands, among which meander the numerous and varying channels into which the Indus is divided for many miles below Mari and Kálábágh. The Kachi sissu forest, extends over fourteen or fifteen miles on low alluvial land upon the left bank of the Indus, between the villages of Bukkri and Futty Khan, and more sparingly for fifteen miles lower down, or altogether thirty miles from Kálábágh. There are few trees in India which so much deserve attention as Dalbergia sissoo, the "Fali" of the Panjab, considering its rapid growth, the durability of the timber, and its usefulness for many purposes ; the wood is universally employed when procurable by Europeans and natives where strength is required.—*Cleghorn's Panjab Report, p.* 220.

KACH'HI, a race or tribe, spread throughout Hindoostan, in Guzerat ; and on the north-west borders of the Mahratta race. They are

engaged in the finer branches of agriculture are industrious market gardeners, flower growers. and in Behar are large poppy growers, They recognize seven branches, the Kanaujia, Hardíha, Singrauria, Jamanpuria; Bamhania or Maghya; Jaretha, and the Kachhwáha, who do not eat together or intermarry. There are, however, other distinctions, and in the Mahratta territory, some of them are named from the countries they have come as the Bundela and Marwari Kách'hi. The entire Canarese, Tamil, Teling and Mahratta nations of the Peninsula of India, are engaged in agriculture. In the North-West Provinces the Aheer, Kach'hi and Koormi are similarly occupied. The Kach'hi, Koeri, Morow, Kumboo and Kisan, are gardening and cultivating tribes in northern India. The Kachi of the Mahratta country, state that they came as cavalry and infantry soldiers from Bundelkund in the times of former kings and of Alamgir, and that they were villagers and servants. There are under one hundred houses in Begumpur in Aurungabad city. There are many in Poona and a few in Bombay, but only one in Jaulnah. In Aurungabad, Poonah and Bombay, they are fruit-sellers, market and flower gardeners and agriculturists. They are of a bamboo colour and speak hindi. They worship Seetla, in the form of a stone from the river, offering flowers and betel and use vermilion in sanctifying the stone. They also worship Hanuman and Balaji. After death, they burn, but bury those who have died of small pox, also the unmarried. Of what may happen to them after death they know nothing.—*Elliot's Supp. Glossary.*

KACH'HO, see Pali.

KACH'HWAR, Hind. A sub-division of the Kurmi tribe.

KACH'HWAHA, a distinguished tribe of the solar race of Rajpoots, who claim descent from Kusa or Kusha, the son of Rama, and form the ruling race in Amber of Jaypur, the rajah of which is of the Kach'hwaha clan. There are three *Solar Dynasties* :—

The Grahilote or Gehlote with 24 Sakha or branches, of which the Sisodea is the most distinguished. The rana of Udayapur is a Grahilote.

The Rahtore, said to be descended from Rama by Kusa, his second son. It has twenty-four branches, and the raja of Jodhpur or Marwar belongs to this tribe.

The Kach'hwaha, also sprung from Kusa. The rajah of Jeypore is of this tribe. It has twelve kotri or houses.—*Tod.*

KACHI, *Kámanchi.* Solanum rubrum, *Mill.*

KACHI, the language of Cutch which has in it elements of the Guzerati. That of the hunters and tanners (Dedhs) is another dialect, but the language of Lar is purest. See Kelat, Jell, India.

KACHINI, Tel. Bauhinia tomentosa, *Linn.*

KA CHIR, Hind. Pinus excelsa.

KACHISA, Hind. A sub-division of the Kúrmi tribe found in Bahar.

KACHKARA AFIM, Hind. A kind of opium from the hills.

KACHKRA, Guz., Hind. Tortoise shell.

KACHLAI or Kach Leia, Hind. Tamarix dioeca.

KACH-LUN, Hind. Salt residue in glass melting.

KACHMACH, Hind. Solanum nigrum.

KACH MUJ, Panjabi. Daucus carota, *Linn.*, the Carrot.

KACHNAL SAFAID, Hind. Bauhinia acuminata, also B. variegata.

KACHNAR, Hind. Bauhinia variegata, a tree of Chota Nagpore, with a soft, white wood.—*Cal. Cat. Ex.*, 1862.

KACHORAM, Tel. Kæmpfera galanga. —*Linn.*

KACHORI, Tam. Tragia involucrata.

KACHRA, in the Panjab, the seed of cotton: also a blight on sugar-cane, an insect eating the heart of the cane.

KACHRA, also Kachri, Hind. Cucumis momordica, also C. pubescens, Kapur kachri, kachur, also tika kachur, Hedychium spicatum.

KACHTA, Hind. Strychnos nux-vomica.

KACHU, Malay. Catechu, Areca catechu.

KACHU, Beng. Arum colocasia.

KACHU-BONG, Malay. Datura fastuosa, *Mill.*

KACHULA CHULA, Malay, hard horns or horn-like parts of animals, believed to possess magical or medicinal properties. Lang Limu [ilmu] kahutan katungalan, are lines to which the Malays cannot affix any definite meaning. The rendering would perhaps be [magical] science for protection when alone in the forest, or to make the offerer alone as when surrounded by a forest.—*Jour. of the Indian Archl., December* 1847, *page* 309.

KACHUR, Hind. Hedychium spicatum, *Royle.* Jameson applies the name both to Zinziber elatum and to Curcuma longa. It is also applied to the Curcuma zerumbet, *Roxb.*, the zarmbad of the Lahore bazar. The kind called "pahari kachur" is the Curcuma kuchoora noticed by *Royle* as being more like Curcuma montana than Curcuma zerumbet. The powder made of the dry root is used by natives in the huli festivals: a third

variety is grown simply for the black round seeds it produces, which are strung together and sold for necklaces at the Jawalamukhi fair. The species is called "K'li-Sukhdarshan," Hedychium coccineum. But Amarillis grandiflora is also called sukhdarsan. Kachur root is one of the ingredients supplied by the Lahore druggists for scenting oils.—*Powell's Hand-book, Vol.* 1, *pp.* 299, 300; *Royle's Him. Bot.*; *Jameson's Catalogue.*

KACOOTA KALANGU, Tam. Dr. Ainslie had never seen this root, nor could he learn the botanical name of the plant.—*Ainslie, p.* 249.

KACSHA, in the astronomy of the hindoos, the orbit of a planet, or the circle which ancient astronomers called the Deferent; for the Cacsha carries Epicycles, (Paridhi) like the Deferent.

KACYNAMA, Singh. Cinnamon.

KADAGOO, Tam. Sinapis racemosa; mustard.

KADUKAI, Tam. Terminalia chebula.

KADA-KANDEL, Tam. Lumnitzera racemosa.

KADALI, Tam. Melastoma malabathricum.

KADALA, also Kadalakka, Maleal., also Kadalay, Can., Tam. Cicer arietinum, *Linn.*

KADALEWEGAM, Mal. Aristolochia indica, *Linn.*

KADALI, Sans. Musa paradisiaca.

KADALI-PUA, Tam. Lagerstræmia reginæ.

KADAL NANDU, Tam. Cancer, a crab.

KADAL NURAI, Tam. Cuttle-fish bone.

KADAM, Ar., Pers., Hind. The foot, hence Kadam-bosi, feet kissing, in correspondence, a humble salutation. This word means sometimes a pace, a foot, also a yard measure of 30, 33 or 36 inches. *Kadam-rasul*, foot prints of the prophet Mahomed. In Southern Asia, there is a great reverence shown to saints' shrines and foot marks, amongst these are the tombs of the Pir-i-Dastagir, at Baghdad; of Kadir Wali at Negapatam, and the foot prints of the prophet at the Kadam Rasul hill near Secunderabad; to which multitudes annually resort: the foot prints of Abraham are shown at Mecca and those of Adam, at the great budd'hist temple in Ceylon.

KADAMBA, Sans. The flower Nauclea cadamba, when full blown is invested with projecting antheræ like the erect bristles of a hedge-hog. Delight, according to the hindoos, gives a bristly elevation to the down of the body and is thus alluded to in the Hindoo Theatre,

How chances it
That one so free from passion should betray
Without apparent cause this agitation
And blossom like the round Kadamba flower?

Also Makaranda says

Thick on the hills broad bosom the Kadamba
Shows bright with countless blossoms.

The Nauclea cadamba, is a large and ornamental tree. The corollets of the flower are numerous, forming a large perfectly globular beautiful orange-colored head with the large white clubbed stigmas projecting.—*Flor. Indica, Roxb.*, 121, *Hind. Theat., vol.* ii, *pp.* 80, 100.

KADAM-RASUL, the foot prints of Mahomed on a hill near Secunderabad in the Dekhan.

KADANAKU or Leatavalla, Tam. Aloe perfoliata.

KADANCHAR, Javan.

Burong-berrom, Malay. | Nut-cracker of the English at Banda.

A large white and blue pigeon.

KADANDA, Hind. Verbascum thapsus.

KADANGA, a flower of Siam, from whose calyx droop four yellow petals, diffusing a sweet perfume. It yields an essential oil: probably the Nauclea cadamba.

KADAPA CHETTU, also Kadimi mánu, Tel., Nauclea cadamba, *R.*

KADAPARA, also Gádidegadapara, Tel., Aristolochia bracteata, *Retz.*

KADAPHES or Kadphises a dynasty which consisted of three rulers, who reigned in Kabul, from the downfall of the kingdom of Vikramaditya. Kadphises' name is on the Arian reverse of the Hermæus coins of Hercules type. There is no indication of a settled worship. The Hercules worship was readily borrowed from the Greeks by the wild Scythians, as a mere reverence of physical strength. The Kohistan is supposed to be the district of the first rise of Kadphises, while Kabul and its valley were subject to Indian rule; and, while there, the chief seems to have retained his Scythian title and rude worship of Hercules. Afterwards, overpowering the Indian governor who had followed Vikramaditya into the Kabul valley and Panjab, he or his descendants seem to have adopted the hindoo religion, coining with Greek and dropping their Scythian title. In a gold coinage by a Kadphises king, Siva occurs in the mixed male and female character, and very generally accompanied by the bull Nandi. Professor Lassen discovered in Chinese history, that Khi-out-chiu-hi Kui-tsi-kio, a Yuchi or Yeutchi or white Hún, conquered the Szus or Azes Scythians in about 40 B. C. and dying at the advanced age of 84 years, his son Yen-kao-Ching prosecuted his career of victory and reduced the Indus valley and Panjab to subjection in about 20 B. C. The names are scarcely recognizable, but the facts and period corres-

pond to the career and supposed era of the Kadphises kings.

Korosoko Kosoulo Kadphises, B. C. 50 in Arian Dhamarata Kujula kasa Sabashakha Kadaphasa. His coins are of the Hercules and Hermæus type.

Zathos Kadaphes Khoranos, B. C. 20. On the reverse of the coins is a sitting figure, with the arm extended, and wearing a loose flowing Indian dress. They have monograms the same as the Azes coins. The Siva worship had not yet been established as the State religion.

Vohemo Kadphises, B. C. 5. His copper coins have the king standing in a Tartar dress, with coat, boots and cap, his right hand pointing downwards to an altar or pile of loaves, and having a trident separate on one side and a club on the other. The reverse has the Siva Nandi bull.

The readings of the Arian inscriptions on coins of the Kadphises kings, by Lassen, James Prinsep and Wilson, are somewhat different, and it is suggested that the words Koroso, Kosoulo, Koranos and Zathos, were titles short of royalty. Professors Lassen and Wilson carry the dynasty of Kadphises through the whole of the first century of the present era, and consider it to have been then overpowered by a fresh swarm of Scythians under the Kanerki kings. Mr. H. T. Prinsep supposes that during the ascendency of the Kadphises kings, the Græco-Parthian party still held out in cities and communities, abiding their time to re-assert their independence and rose again about the middle of the first century of our era; amongst these, coins show

Undopherres, A. D. 40, calling himself king of kings in Greek, and in Arian, Maharajasa Raja Rajasa, Tradatasa, Mahatasa Pharahitasa.

Gondopherres or Gondophares, B. C. 55, who took the same Arian name of Pharahitasa.

Abagasus, king of kings, A. D. 70, in Arian Abakhafasa. Professor Lassen supposes this name to be identical with Vologeses. Mr. H. T. Prinsep supposes these coins to be of Parthians, who established for themselves a separate and independent sovereignty in Kabul and the Parapamisus.

Abalgasius, A. D. 80, Captain Cunningham described the Arian legend on the coins to be of "the saviour king Abagasus, younger son of Undopherres."—*Prinsep.*

KADA PILVA, Maleal. Morinda citrifolia ?—*Linn.*

KADASH, Hind. Ribes leptostachyum.

KA-DAT, Burm. Cratæva roxburghii.

KADDA PILOW, Tam. The river-side jack-wood tree; the natives use its wood for inferior purposes in small pattamah and coasting vessels. *Edye, For. of Malab. and Canara.*

KADA PILVA, Maleal. Morinda citrifolia.

KADDATTAM or Karattam, or Karat, Tam. Cloth covered with a mixture of paste and charcoal, used for writing on, with soapstone (balpam).

KADDIL-PASH, Tam. The Ceylon moss fucus: it grows in great abundance at Jafnapatam, and when boiled down makes an excellent jelly for invalids, and forms an article of trade thence. See Agar-Agar, Ceylon moss, Edible seaweed. Eucheuma spinosa, Gracillaria tenax. Sphærococcus.

KADDU, Guz.? Helleborus niger?

KADDU, Hind. Lagenaria vulgaris. Safed Kaddu, also Halwa-kaddu, Hind., Cucurbita maxima; Gol Kaddu, Hind. Benincasa cerifera. Kaddu is a generic term of the tribe, and there are also the Karwa or bitter, the haria or green, and the Kingri or guitar kaddu.

KADDYA, an ant of Ceylon, bites severely.

KADEHOU MAA, Sans. Polypodum taxifolium.

KADEKULA, Karn. The lowest of the castes, a pariah.

KADELARI, Maleal. Achyranthes aspera, *Linn., Roxb.*

KADEL AVANAKU, Maleal. Croton tiglium.

KADEL NANDOO, Tam. Any crab, of the genus Cancer.

KADENAKA or Katevala, Mal. Aloe indica.

KADENRU, Hind. Taxus baccata.

KADEPA TIGE, also Mandulamári tige, Tel.

Vitis carnosa, *Wall.* | Cissus carnosa.

Kadi means "yoke:" and the leaves are used as an external application to the neck of bullocks when galled by the pressure of the yoke.

KADER, a race occupying the Anamalai hills in Coimbatore, but not higher than 4,000 to 5,000 feet. They are the lords of the hills, and exercise some influence over the Puliar and Malai arasar races. They carry a gun, and even loads as a favour, but they do not perform menial labour, and are deeply offended if called coolies. They are expert at stalking game. They are a truthful, trustworthy and obliging tribe. They are small in stature, and their features resemble the African. They have curly hair, tied in a knot behind, and file the four front teeth of the upper jaw to a point, as a marriage ceremony. The Kader, as also the Puliar, Malai arasar and Muduwar, who

also inhabit these hills, all gather the rich natural products, cardamoms, honey, wax, ginger, turmeric, resins, millets, soap-nuts, gallnuts, and exchange them in return for rice and tobacco. The Kader formerly located near Toomacadanú in the Anamalaí, entirely left the British portion of the forest and went over to the Cochin territory, as the hill produce on the British side became exhausted and they paid the Cochin Government Rupees 100 per annum, for the privilege of collecting cardamoms, ginger, &c., they paid no seignorage for the hill produce collected in British forests. They were useful as guides, but otherwise they were of no use in the forest, refusing to undertake any labour whatever.

KADER WALI, a mahomedan saint, Khajah Muin ud din, Chisti. He was a sunni, he was born in Sigestan A. H. 527, and came to Ajmir in the reign (A.H. 602-607) of Kutb-ud-din Aibak, where he married a daughter of Syud Hussain Meshedi, a shiah. He died A. H. 628, and a magnificient mosque was built near his tomb A. H. 1027, by the emperor Jehangir. He has also a shrine at Nagpore near Negapatam. This saint is held in special reverence by the Moplah. His festival day is on the 11th Jamadi ul Akhir.

KADESIA. This battle put an end to the Persian empire. It was fought in the fifteenth year of the Hejira, (A. D. 632.) under the kaliphat of Omar, by the Arab general Saad, against Rustum, the commander-in-chief of the Persian army, in the reign of Yezdijerd iii, the last of the Sassanian race. The battle lasted three days, at the end of which the Arabs were victorious and the Persian monarchy destroyed.—*Decline and Fall of the Roman empire; Rich's Residence in Koordistan, Vol.* ii, *p.* 155; *Thomas' Prinsep.* See Cadesia.

KADEWAR, Hind. Gymnosporia spinosa.

KADI, Tam. Acetic acid; vinegar.

KADI, cloth used for every ordinary work in India. It is called *Kadi* when white, *Hárava* when green.

KADIAM, Sansc. Bangles.

KADIGI-HINDI, Ar. Cinnamomum nitidum.—*Nees.*

KADI-KAN, Panicum miliaceum; millet.

KADIMI, Tel. Barringtonia acutangula.

KADIPHES, see Inscriptions, Kadaphes.

KADIRA, Hind. Acacia catechu.—*Willd.*

KADIR WALI, a mahomedan saint, one of whose shrines is at Negapatam. His Ooroos, is held on the eleventh day of the sixth month, Jemadi-ool-Akhir. See Kadir Wali.

KADISHEN, Tel. Cluytia collina.

KADIS-MANIS, Bali. ? Aniseed.

KADJAK. Immediately to the north and north-east of Dadar, are hills, enclosing the valley of Sibi, the abodes of the Khaka, Kadjak, Shilanchi, Barru Zai, Marri, and other mingled Affghan and Baluch tribes. At a little distance from Dadar, a line of Jabbal, or low hills, or rather a fracture in the surface, extends from east to west across the country, and separates the particular valley of Dadar from the great plain of Kach Gandava. The road throughout the fissure is level.—*Masson's Journeys, Vol.* i, *p.* 340.

KA-DO, a tribe in lat. 23° 40′ N., lying between the Kyen-dwen river and the Irawady.

KADOL, Singh., a species of Rhizophora, which furnishes a rather hard, fine, close-grained, heavy wood.

KADONDONG, Malay. Emblica officinalis.—*Gærtn.*

KA-DON-KA-DET, Burm. Connarus speciosa.

KADOPARA, Tel. Aristolochia bracteata.—*Retz.*

KADOO-MA, Tam. Cerbera odallam.—*Gærtn.*

KADOOMBAIREYA-GASS, Singh. Diospyros gardeneri.—*Thw.* A rather hard, fine, close-grained, somewhat light Ceylon wood used for furniture. The heart of this wood is occasionally met with of extraordinary beauty, and with a curiously veined surface.—*Mr. Mendis.* See Diospyros.

KADRANI, a tribe inhabiting hills contiguous to Baghwan and Khozdar.

KADRAT-UL-VASSI, see Kurdistan.

KADSUMI, Jap., Hedysarum tuberosum.

KADU BERIYA ? Singh. Diospyros ebenum, *Linn.*

KADU, Hind. Cucurbita pepo, also C. maxima or C. lagenaria, *sp.*

KA-DU, a Burmese tribe, scattered over the country between Kyun-dung and Moung-khung, a space of nearly two degrees. They are said to be a race of different origin from the Burmans. See India.

KADUGA, Maleal ? Sinapis ramosa, *Roxb.* Sinapis chinensis, Sinapis alba. Mustard seed. Kadugu yennai, Singh. Oils of species of Sinapis.

KADUGAVANA, — ? Rhinolophus or Hipposideros.

KADUKAI MARAM, Tam. Terminalia chebula, *Retz.*

KA DU LAWA, see India.

KADUM BERIYA ? Coromandel or Calamander wood. Diospyros hirsuta.

KADURU, Singh., means Forbidden, or Poisonous trees. "Strychnos nux vomica, is the Goda-kaduru; and from this word, Kaduru, the idea of the Forbidden Fruits has

been attached to the shaddocks and to some other trees :—

Gon-kaduru, Bullock's heart,
Moodu-kaduru, Sea fruit,
Diwi-kaduru, Tiger's fruit,

Divi Ladner of Lindley's Vegetable Kingdom, corresponds with the Diwi-Kaduru. The Singhalese say, that Paradise was in their island ; and that the forbidden fruit of the garden of Eden, was borne on the Divi Ladner of their country, probably the Tabernæmontana dichotoma. In support of this they point to the tempting beauty of the fruit, the fragrance of the flower, and show that it still bears the marks of the teeth of Eve. Till the offence was committed, which brought misery on man, we are assured that the fruit was delicious ; but from that time forward it became poisonous, as it now remains.—*Bot. Reg.*, 1841, *sub. t.* 53, *quoted in Fergusson's Timber Trees of Ceylon.*

KAD-WOT-NU, Burm. Cedrela, *sp.* ? A Tavoy wood, used for house and ship-building ; a large timber, 40 to 70 feet, specific gravity 1·060.

KADYAN, see Kyans.

KAE CHOW-POO. A Chinese town in lat. 40° 30′ N., long. 122° 25′ E. at the eastern part of the Leatong Gulf ; about 10 miles inland, has an extensive trade.

KAEDAM, or Kakidam, Tam., paper.

KÆMPFER, ENGELBERT, born 16th September 1651, at Lemgow, a small town in the circle of Westphalia, belonging to the Count de Lippe. His father John Kæmpfer was minister of the church of S. Nicholas in that town. Kæmpfer formed part of the embassy which proceeded through Russia from Sweden to the Persian Court where he resided, but on its return, he separated from it and proceeded to the Persian Gulf : he then entered the service of the Dutch and was long employed in Japan, and his Amœnitates Exoticæ and History were the result. He seems to have died of phthisis, for blood vessels burst in November 1715, at the beginning of 1716, and on the 24th October, having been ever since the last attack troubled with a nausea and loss of appetite, his vomiting of blood returned upon him with great violence, followed by fever, which lasted till the second of November, on which day he died, at five in the evening, 65 years and six weeks old. He was buried in the Cathedral Church of S. Nicholas at Lemgow.—*History of Japan, Vol.* i, *p.* 15.

KAMPFERA, a genus of plants of the order Zingiberaceæ, of which ten species are known to occur in the southern parts of the East Indies. The flowers of some species are ornamental, and the roots of several are used medicinally or as condiments. One species is supposed to produce the galangal root of commerce. The plant producing it, is a native of China, and the Reverend Mr. Williams says that the root is sent from China to India ; and that there are two sorts, the greater and the smaller, obtained from different plants. The best of these is the smaller galangal, and is procured from the Maranta galanga. This is of a reddish colour, about two inches long, of a firm texture though light, and possessing an acrid, peppery taste, and a slight aromatic smell. The larger galangal is from a different plant (Kæmpferia galanga), and is inferior in every respect, but both are used as spicery, to some degree, and in Europe as well as in India. Dr. Mason says, the Kæmpfera candida, or White Kæmpfera, Pan-oo-phoo of the Burmese, is often seen lifting its crocus-like flowers without a single leaf, on the most arid spots in the jungles of Tenasserim. All the species of Kæmpfera are furnished with tuberous roots like the turmeric and ginger plants. The spikes of the flowers are short and rising from the root, in some species before, in others with, and nestled among, the leaves and all are highly ornamental. Dr. Mason mentions, as species of Burmah, the Kamoung-nee ; Ka-moung-net ; Ka-moung-taing-bya ; Ka-moung-kyet-la ; Kyo-ka-mung. Of K. Roxburghiana, *Schult*, nothing is known. K. parviflora, *Wall.*, and K. roscoeana, *Wall.*, grow in Burmah. K. ovalifolia is a plant of the peninsula of Malacca, and K. marginata grows in Burmah.—*Williams' Middle Kingdom* ; *Mason's Tenasserim* ; *Voigt.* See Galangal.

KÆMPFERA ANGUSTIFOLIA, *Roxb.*

Kanjon-bura, Beng. | Mudun nirbisi, Hind.

Has large, white, purple-lipped flowers. Its roots are used in Bengal as a cattle medicine. —*Roxb*, i, 17 ; *Voigt.*

KÆMPFERA CANDIDA, *Wall.*

Pan-oo-phoo, Burm.

A plant of Martaban, Moulmein and Amherst, and probably growing throughout Burmah.—*Mason* ; *Voigt.*

KÆMPFERA GALANGA, *Linn.*, *Roxb.*, *W. & A. Rheede.*

Alpinia sessilis, *Kæn.* Ar.	Kats-julum, Malbal.
Chandro r:oola, Beng.	Kats jolam, Tam.
Kumula, "	Kachóram, Tel.
Kha-Mung, Burm.	

Common all over India ; rhizoma fleshy, tuberous, with fleshy fibres ; the roots are agreeably fragrant, and of a warm bitterish aromatic taste. Notwithstanding its specific name, it is not the source of the true galanga root of the druggists, a drug now known to be the produce of the Alpinia galanga.—The roots of this plant may be often seen attach-

ed to the necklaces of Karen women, for the sake of their perfume. They also put them with their clothes, and use them to a small extent medicinally. It is cultivated by the Mug race of Arakan, by whom it is sold to the people of Bengal, who use it as an ingredient in their betel. The roots possess an agreeable fragrant smell, and a somewhat warm, bitterish, aromatic taste. The hindoos use them as a perfume and medicinally.—*Roxb.*, i, *p.* 15; *O'Shaughnessy*, *p.* 650; *Mason.*

KÆMPFERA PANDURATA, *Roxb.*

Curcuma rotunda, *Linn., Rh.*	K. ovata, *Roscoe.*

Grows in Guzerat, the Konkans, and the Muluccas, has large whitish-rose coloured flowers.—*Roxb.*, i, 18.

KÆMPFERA ROTUNDA, *Linn., Roxb., W. Ic., Rheede.*

Kæmpfera longa, *Redout,*	Fragrant kæmpfera.
Bhooim champa, BENG., HIND.	Melan kua, MALEAL.
	Bhoomi-champaka, SANS.
Booi champa, „	Kaha sau-kanda, SINGH.
Myæ-ban-touk, BURM.	Konda kalava, TEL.
Round-rooted galangal.	

This species is cultivated all over India. It is the finest species of the genus, and is cultivated by amateurs for its beautiful sweet-scented blossoms. It was long considered to produce the zedoaries, but Lindley and most other writers of authority, state that zedoary is the root of the Curcuma zedoaria. A nearly related species is indigenous in the Karen jungles.—*Roxb.*, i, *p.* 16; *O'Shaughnessy*, *p.* 650; *Mason's Tenasserim.*

KAF, the Koh-i-kaf or Mount Kaf of the Persians, is the fabulous mountain which, according to oriental cosmographers, surrounded the world, but since the science of geography has made some progress in the east the name has been confined to Mount Imaus to the east, and Mount Atlas to the west. The jan or genii, a race intermediate between angels and men, produced of fire, are supposed to have inhabited the earth for several ages before the birth of Adam, and to have been governed by kings, all of whom were called Soleiman (Solomon.) They fell into a general state of depravity and were driven into remote places by Eblis (the fallen angel) and such as remained in the time of Kaiumeras, the first of the Pesdadian dynasty of Persia, were by him driven to Mount Kaf.—*Journ. Ind. Arch.*, *Vol.* v, *No.* 9, *page* 548.

KAFAL, ARAB. The specific name of a Balsamodendron of Arabia, producing a myrrh.

KAFAS, AR. A hamper artistically made of palm sticks, in which provisions are kept.

KAFFA, AR. Panicum miliaceum.

KAFFA, a race of Eastern and Central Africa, who plough with staves.—*Krapf.*

KAFFE, also Kaffebonner, DAN. Coffee.

KAFFIR-BREAD, see Cycadaceæ.

KAFFIR KOT, an ancient fortress not far from Bannu, believed by the natives to have existed before the mahomedan invasion of India. The stones employed in its constructions are represented to be of wonderful dimensions.—*Masson's Journey*, *Vol.* i, *p.* 102.

KAFI, HIND. Onoseris lanuginosa. In Kangra, it is the tomentum of the leaf of Onoseris aplotaxis, &c.

KAFILAH, ARAB. A caravan; a company of travellers. A kafilah and a karwan, or according to European orthography, caravan, are usually synonymous. A distinction does exist, at least the Belooches and their neighbours consider a number of travellers, with their property, to be a karwan; but where all the goods belong to one merchant, they speak of a kafilah.—*Pottinger's Travels, Beloochistan and Sindé*, *p.* 47.

KAFILA BASHI, PERS. A title of the conductor of a large caravan.

KAFEN, see Cafin.

KAFIR, ARAB. A denier, vulg. an infidel. A term generally applied in India to the thick-lipped curly-haired negro races of mid-Africa, but also applied as an abusive epithet to christians, and non-mahomedans.

KAFIR, also called Siah-posh-Kafir, a race, who occupy the mountainous region of northern Affghanistan with Bajur and Kuner on the south. Kaffiristan, according to Vigne, commences from the mountains beyond the valley of Nijran, north of Kabul, and extends behind those of Taghan and Lughman to the frontiers of Bajawur. To the north it is bounded by Badakshan, and it forms the greater part of one side of the valley of Chitral, or Little Kashgar. They occupy a great part of the range of the Hindoo Cush and a portion of Belut Tagh. Vigne, another authority, says Kaffiristan is bounded on the west by the Belut Tagh, on the east it touches Chinese Turkistan and Little Tibet, to the south lies Affghanistan, and to the north Kokun or Ferghana, where the population is Chaghtai Turk. The Kafir have idols of stone and wood, male and female, and one of their stone-idols is called Imrtan. They are independent, have defied all attempts at reduction, and their enmity to mahomedans is unceasing. Three large rivers flow through Kaffiristan from north to south, and augment with their waters the river of Kabul and Jelallabad, which ultimately falls into the Indus. The two westerly rivers unite at Tirgari of Lughman, and the joint stream, after a short course

of eight or ten miles, falls into the Kabul river at Lergah, in the same district, about a mile to the east of Mandarawar. The easterly river, known as that of Kameh, falls into the Kabul river east of Jelalabad, and at a distance of about twenty-five miles from Kergah. The Kameh flows through Chitral, and its source is more remote. On the east it may be considered the boundary of the Siahposh territory, as the river of Nadjil and Alishang forms the boundary on the west. The sources of the Nadjil river are said to be not very distant, and it is the smallest of the three rivers. According to Mohun Lal, a Kafir race, the Perancheh, are found over a large tract of country besides the few families at Panjshir who preserve their ancient dialect. The Kafir are found in Kabul, Kameh, Makeid and Attock. The race are tall, with fair skins, Grecian features, arched eye-brows, and ruddy complexions, handsome and extremely intelligent. They possess great ability and activity, are inveterate against mahomedans and give no quarter. They have idols, sacrifice to a chief deity, Doghan, and know Siva and Mahadeo by name. They all eat beef. They are fond of honey, wine and vinegar, music and dancing, the sexes dancing apart. They have no written character, and are said to speak a language resembling Pushye. They wear a lock of hair on the right side of their heads. The Kafir of northern Affghanistan are called Siahposh, from wearing black goat skin dresses. They are persecuted by all the surrounding nations who seek to capture them as slaves. Their women do all the out-door work and follow the plough. The Siahposh place their corpses in deal boxes, and without interring them, expose them on the summits of hills, like the people of Tibet, but it is not explained whether this is a final disposition. There can be no doubt but that the usages of a people which regard their dead are important evidences of the faith professed by them ; or if not clearly indicating it, that they may show what faith is not professed. Thus, we are not permitted to consider a race that does not burn its dead of hindoo faith, and the rule of semi-exposure adopted by the Siahposh, has contributed probably, to their being suspected to be a remnant of the Ghabar, or followers of the reformer Zertusht, but no account has been heard of the least mention of fire-worship amongst them. There is the certainty that within the last three centuries there were people called Ghabar in the Kabul countries, particularly in Lughman and Bajur, also that in the days of Baber there was a dialect called Ghaberi. We are also told that one of the divisions of Kafristan was named Ghabrak. But it does not follow that the people called Ghabar then professed the worship of fire. That in former times fire-worship existed to a certain, if limited, extent in Affghanistan, is evidenced by the pyrethræ, or fire-altars, still crowning the crests of hills at Gard-dez, at Bamain, at Seghan, and at other places. Near Bamian is also a cavern, containing enormous quantities of human bones, apparently a common receptacle of the remains of Ghabar corpses. At Murki Khel, in the valley of Jelalabad, and under the Safed Koh, human bones are so abundant on the soil that walls are made of them. There is every reason to suppose it a sepulchral locality of the ancient Ghabar ; and, as if to leave no doubt of this, coins are found in some number there. It is farther agreed that amongst the Siahposh, the women are separated from the community and located in a house set apart for them during the periods of childbirth and menstruation. In the former event, a seclusion of forty days is considered necessary. It is generally supposed that chastity is not an accomplishment of the Siah-posh women, or that a deviation from it is lightly regarded and easily compensated. It is, moreover, affirmed that the marriage ceremonies are extremely simple, consisting merely of procuring two twigs, or rods, of the respective height of the bride and bridegroom, and tying them together. They are then presented to the couple, who preserve them with much care, so long as they find it agreeable or convenient to live together. If desirous to separate, the twigs are broken and the marriage is dissolved. The Siahposh are affirmed to build their houses of wood, of several stories in height ; it is also said that they are much embellished with carving. These accounts seem trustworthy, as we witness that the Safi of Kaziabad in the hills west of Lughman, and who have been converted to mahomedanism actually reside in such dwellings. Amongst the singularities imputed by the mahomedans to the Siahposh, is their objection to sit on the ground, or to take their repasts on it, and the custom they have of using chairs or stools. The arms of the Siahposh are bows and arrows, the latter thought to be poisoned, with long knives and daggers. Mr. Masson tells us that the Safi people are widely spread, occupying Dara Nur, Dara Mazar, Dara Pech, and the valleys opening on the Khonar river and in a district called Surkh Khambar, south of Bajur. It has been noticed that they inhabit Taghow. They now speak the Affghan dialect, but also Pashai or Pushye. In the emperor Baber's time, they were styled Kafir, and they were subsequently expelled by the Ghilji from the

lands to the south of Taghow, and between Kabul and Jelallabad. Nader Shah, cultivated a friendship with them. They speak a dialect called Kohistani. South of the Safi, at Bahi, the first march from Goshter, on the Jelallabad river towards Bajur, are a people called Yeghani who consider themselves Affghans, but are probably converted Kaffir, for they speak a dialect which no Affghan can understand. The fair complexion and regular features of the Siahposh Kaffir, the variously coloured eye, and shaded hair, indicate them to belong to the European family of nations, and disconnect them from the Tajik, the Hazara, the Uzbek or the Kirghis. It also merits consideration that the region now inhabited by the Siahposh is surrounded by the countries in which the Greek dynasties ruled, and is encircled by the colonies, posts and garrisons, which they are known to have established, and by the fact of the establishment of military colonies of Macedonians at Alexandria-ad-Caucasum, Arigæum and Bazira, and of the garrisons of Nysa, Ora, Massaga, Peuceleotis and Aornis. Those who suppose that the Siahposh Kafir are descendants of the Greeks, have their speculations strengthened by the fact, that many petty princes and chiefs, some of whom are now mahomedans, but originally Siahposh, claim descent from the Macedonian hero, and have preserved vague accounts referrible either to their reputed ancestor's marriage, with the fair Rozana, or to his amour with the captive queen of Massaga. According to Mohun Lall, who seems to quote from other authors, the corpse is attended by young men, who sing, skip, dance, and play on drums: unwashed, it is carried upon the shoulders of men, in a large box, to the top of a high mountain, and laid open in the sun. He says the women, who possess great beauty, manage all the out-door business, while their stout and handsome husbands remain in the house, feeding the children in their arms. If any stranger is found guilty of adultery with anybody's wife or daughter, the Siahposh never sentence him to death like the mahomedans, but exact from him a small sum of money, amounting to twelve or thirteen rupees. The Siahposh Kafir (according to the Mufti,) in lieu of feeling jealousy or anger at such acts, commend the liberality of their females towards every man who is the best of God's creatures in the world. They are captured and reduced to slavery by their neighbours. In Kabul the highest price of a slave is 200 rupees, and the lowest fifty. The whole of Affghanistan is full of Siahposh and Hazara slaves; but the former are sold at a higher price. Vigne says that the mahomedans regard the Kafir, according to the name they give them, as infidels, the Kafir, on the other hand, detest the mahomedans. The feuds between them are constant, and there are persons killed every year in Lughman. The houses in which the Kafir dwell are some of them three or four stories high. According to Colonel Yule, the chastity and honesty of the people are lauded. Those of the same village entertain a strong feeling of kindred, so that neither fighting nor marrying among themselves is admissible. But the different tribes or villages are often at war with each other, and then to kill men or women of an alien tribe is the road to honor. They have no temples, priests or books. They believe that there is one God, but keep three idols, whom they regard as intercessors with him. One of these, called Palishanu, is roughly carved in wood, with silver eyes; he is resorted to in excess or defect of rain, or in epidemic sickness. Goats are sacrificed, and the blood sprinkled on the idol. Women must not approach it. The other two idols are common stones. Goats' flesh is the chief food of the people, and occasionally partridges and deer; but fowls' eggs and fish are not used. They have no horses, donkeys or camels, only a few oxen and buffaloes, and a few dogs. They drink wine in large quantities, and very nasty it is, if what is brought down to Peshawar may be taken as a specimen; but none were seen drunk. Their drinking-vessels are of curiously wrought pottery, and occasionally of silver. They live to a great age, and continue hale till the day of death. The men are somewhat dark, but the women are said to be as fair as Europeans and very beautiful, with red cheeks. The men hardly ever wash either their clothes or their persons. In talking they shout with all their might. They bury their dead with coffins, in caves among the hills. Leech, in his report on the passes of the Hindoo Kush, mentions that iron smiths are regarded by the Kafir as natural bondsmen, and are occasionally brought for sale to the musulman people of the valleys; also, that the oath of peace of the Kafir consists in licking a piece of salt. This last was also the oath of the Kasia on the eastern frontier of Bengal. The tribes of the Kafir race, in Kafiristan, are numerous. They call one division of them, Siahposh (black vested) or Tor, both epithets being taken from their dress, like the Scythian Melanchlænæ of Herodotus (iv, 10), for the whole of the Kafir race are remarkable for their fairness and beauty of complexion: but those of the largest division wear a sort of vest of black goat-skins, while the other dresses in white cotton. The following

are names of their tribes—the first set having been given by a young Kafir of Tsokooee,—Traigguma, Gimeer, Kuttaur, Bairagullee, Chainaish, Dimdeau, Waillee, Wauee, Cauma Cooshteea, Dhaing and Wauee, called Puneeta by the mahomedans.

The second, got by moollah Najeeb at Caumdeh, Caumojee (whose chief town is Muncheeashee), Moondeegul, Camtoze (half of whom are towards Lughman) Puroonee (whose capital is Kishtokee), Tewnee, Poonooz, Ushkong, Umhsee, Sunnoo, Koolumee, Roose Turkuma (to whom belong Kataur and Gumbeer) Nisha, Chumga, Wauee, Khollum Deemish, Eerait, &c. &c. One of moollah Nujeeb's list is Pusha, which is stated to lie towards Cabul, and which, it is not doubted, is the origin of the Pushawee mentioned by Baber, and still found in the Kohistan of Cabul.

The third by Dhunput Ray at Kuttaun and on the borders of Bajour : Wauee Daiwuzee, Gumbeer, Kuttaur Pundeet, Khootoze Kaumozee, Divine, Tsokooee, Hurunseea, and Chooneea.

The houses of the Kafir are often of wood, and they have generally cellars where they keep their cheese, clarified butter, wine and vinegar. In every house there is a wooden bench fixed to the wall with a low back to it. There are also stools shaped like drums, but smaller in the middle than at the ends, and tables of the same sort, but larger. Their dances are generally rapid, and they use many gesticulations, raising their shoulders, shaking their heads, and flourishing their battle axes. All sexes and ages dance. They sometimes form a circle of men and women alternately, who move round the musicians for some time with joined hands, then all spring forward and mix together in a dance. Though exasperated to fury by the persecutions of the mahomedans, the Kafir are in general a harmless, affectionate, and kind-hearted people. Though passionate, they are easily appeased : they are merry, playful and fond of laughter. —*Yule's Cathay*, ii, 550 ; *Masson's Journey, Vol.* i, *pp.* 195, 207 *to* 230 ; *Elphinstone's Kabul ; Campbell, p.* 145 ; *Mohun Lal's Travels ; Burnes' Kabul ; Vigne's Personal Narrative, p.* 235 ; *Christian Work, September* 1865, *p.* 421 *quoted in Yule Cathay, Vol.* ii, *pp.* 550, 555. See Affghan, India, Jelallabad, Khulm, Kush.

KAFIR KENNA, five hours and a half from Tiberia, is Kafir Kenna, the Cana of Galilee, so called to distinguish it from another town of this name in the tribe of Asher, (Josh. xix. 28.) The word Kafir meaning infidel, is applied by mahomedans to places more particularly inhabited by christians. Antipatris of the Greeks is the Kafir Saba, the modern town.—*Robinson's Travels in Palestine and Syria, Vol.* i, *p.* 236.

KAFIRI-MIRICH, Hind. Capsicum grossum, the kafferi chilli or kafferi pepper of Europeans.

KAFTA, or Cafta, Arab. Catha edulis, *Forsk.*

KAFTAN, Arab ? A cloak.

KAFUR, Arab., Pers., Hind. Camphor. Laurus cinnamomum.

KAFURI, a yellow colour, lemon-yellow, the colour of amber, seoti rang is a pale yellow.

KAFUR KA PATTA, Hind. Meriandra Bengalensis.

KAGAL, see India.

KAGAM-PUVU-CHEDDI, Tam., Memecylon tinctorium.—*Kœn ; Willd.*

KAGAR or Dassendi, people of Cutch, who receive their support from the charity of the Jarejah. They are a tribe of Charon of the Tombel, or as pronounced by the inhabitants of Kutch, Toomber ; and emigrated with the Jarejah into that country.—*Hindu Infanticide, pp.* 78—79. See Hindoo, India.

KAGARA, Hind. Saccharum spontaneum. *Linn.*

KAGASH, Hind. Cornus macrophylla.

KAGAYAN, an island of the Archipelago, containing a curious circular lake and at a height of about ninety feet, is another beautiful lake circular in form, and as nearly as possible similar to the lower one. The two lakes are separated by a sort of natural wall and the spectator standing on its narrow edge, can, by a mere turn of the head, observe them both. Opposite Kagayan are "The Five Islands," known also as Babuyan.—*Keppel's Ind. Arch., Vol.* i, *p.* 83.

KAGGERA also Kánuga chettu, Tel. Pongamia glabra, *Vent.*

KAGHAN, is a barren dependency of Hazara. It is a long narrow glen, stretching upwards till it nearly reaches Chelas, the latter outpost of the maharajah of Kashmir's kingdom. It is inhabited by pastoral and aboriginal races, and was given in fiefdom to a Syud family who were confirmed by the British. These Syuds exercised internal jurisdiction and kept certain members of the family in attendance on the Deputy Commissioner of Hazara, virtually as hostages for good behaviour. After the British conquest, the Syuds were summoned to answer numerous complaints preferred by the people of Kaghan ; they came, but afterwards fled, and assumed an attitude of resistance and intrigued with the Sitana fanatics and with the Hussunzye, then hostile to the British.

The name "Huzarha" or thousands indicates that the Huzara tribes are numerous. The principal of these are the Turnoulee,

Gukkur, Swatee, Doond, Suttee, and the petty chieftains, equally numerous, were all granted jagheers, some for life, some for two or more generations, and some in perpetuity. The liberality of the British government was very great in Huzara: the land grants are in the proportion of one-third of the revenue of the district, which amounts to less than two lakhs of Rupees per annum. Each chief is bound to turn out his contingent of militia, if required; some 40,000 armed men could in an emergency be presented. The principal chieftains are the Gukkur chief of Khanpoor, the Turnoulee chief of Darwazye, the Swatee chiefs of Agrore, Mansera, and Gurhee Hubeeboollah. Under British rule nothing can exceed the loyalty of the Hazara people, who, under the Sikhs, represented by Hurree Sing Nulwa, and maharajah Golab Sing, resisted cruelty and oppression with the most stubborn contumacy. The most important political district is western Turnoulee. This petty principality, with a geographical area of 250 miles south-east, and a revenue of Rupees 28,000 per annum, is held as a fief from the British government, and the chief possesses independent internal jurisdiction. The tract chiefly lies on the left bank of the Indus, a portion only being on the right bank, and confronts the Hussunzye country. It is inhabited chiefly by the Turnoulee, a tribe of martial Puthans. The father of a recent chief, Payuda Khan, was a wild and energetic man, and was never subjugated by the Sikhs or by the Jummoo rajahs. The son, Jehandad, behaved well to Gholab Sing at a time when that chief had no friends in Hazara, and was confirmed in his fief and received some additional landed grants. The British frontier line on the N. W. commences from the top of the Kaghan glen near Chelas on the north-west corner of the maharajah of Kashmir's territory, and then passes round the north-west boundary of Huzara, on the east side the Indus to Torbeila; then crossing that river, it winds round the north and north-west boundary of the Peshawur valley to the Khyber Pass, then round the Afreedee Hills to Kohat; then round the western boundary to the Kohat district, along the Meeranzye valley and touching the confines of the Cabul dominions; then round the Wuzeeree Hills to Bunnoo line and to the head of the Suleemanee range and then, lastly, right down the base of the Suleemanee range to its terminate on the upper confines of Sindh and of the Khelat kingdom. The length of this frontier is full 800 miles, and it is as arduous in its nature as it is extensive. Along the outer side of this frontier line, and therefore beyond British jurisdiction, there dwell a series of independent tribes, on the inner side of this frontier up to the right bank of the Indus, there also dwell various tribes, in many respects resembling the first-named tribes, but who are British subjects. The numbers of fighting-men of the independent tribes may be estimated at 135,000, thus;

Tribes on Huzara frontier and near the Indus north of Peshawar	8,000	tribes on Kohat frontier	30,000
Swat and its dependencies	20,000	Wuzeeree	20,000
Momund	12,000	Sheoranee and others in Dehra Ishmael Khan District	5,000
Afreedee	20,000	Beloch tribes on Dehra Ghazee Khan border	20,000
Orakzye and other			

Besides the above, there are other warlike but dependent tribes, within British territory with 80,000 fighting men:—

Turnoulee (including Jehandad's)	8,000	Khuttuk	12,000
Other tribes of Huzara	10,000	Bungush	15,000
Eusufzye	25,000	Derajat tribes in British terrritory	10,000

It was but rarely that even two or three tribes would combine. When one tribe, or section of a tribe is hostile, it generally happens, that another tribe or section is friendly. Any thing approaching to a general combination is a contingency quite beyond the range of probability.

The principal timber trees of Kaghan are

Capparis aphylla,	Acacia Arabica,
Crataeva religiosa,	Acacia modesta,
Zizyphus jujuba,	Tamarix dioica,
Pistacia integerrima,	Olea Europea.

—*Records of the Government of India*; *Cleghorn's Panjab Report.*

KAGHANIA, Hind. Staphylea emodi.

KAGHAZ, Pers., Hind. Paper; Akhbar Kaghaz, a newspaper.

KAGHAZI NIMBU, Hind. The thin-skinned lemon, Citrus acida, *Roxb.*

KAGHDAK, Hind. Ribes rubrum. Red currant.

KAGHUL, Guz. Paper.

KAGPHALA, Hind. Strychnos nux-vomica.

KAGSARI, Hind. Daphne oleoides.

KAGSHI, Hind. of the Sutlej valley. Cornus macrophylla, Dog-wood.

KAGURA, Beng., Hind. Saccharum spontaneum.

KAH, Pers. Grass, but, in combination applied variously. Kah-i-Shutar, a juicy bitter plant, growing near Jell in Baluchistan eagerly eaten by camels.

KAHA-MILIA, Singh. Vitex altissima, *Linn.*, it means yellow milia.

KAHA-GAHA, Singh. Arnotto.

KAHA-KAALA-GASS, Singh. Diospyros toposia, *Ham.*

KAHAN, a town in Kach Gandava, in the hill ranges east of the plain of Kach. It belongs to the Doda Marri, a division of the great and widely dispersed Marri tribe, who have been located in the neighbourhood for several centuries. The Marri are a brave race and have long been distinguished as daring depredators.—*Masson's Journeys.* See Kach, Gandava, Kelat, Tin.

KAHANGI, Sans. Aponogeton monostachyon, *Willde.*

KAHAR, Hind. A sudra race of Hindoostan, many of whom are slaves, and, in Behar, are considered impure. The Kahar are found following agriculture and as palanquin-bearers all through Hindoostan and the east of the Panjab, they are a considerable class, and are strong, hard-working, rather good-looking, men. They are water-carriers, fishermen and cultivators, hindoos drink water from their hands. Near Gya, they are also employed as palanquin bearers, and carry burdens on a yoke over one shoulder, and the name is one of the few real Indian words of which Ibn Batuta shows any knowledge.—*Wils. Gloss.*; *Campbell*, *p.* 120; *Yule Cathay*, ii, *p.* 408.

KAHATE, or Kahatte— ? Cinnamon.

KAHATTA GAHA, Singh. Careya arborea.—*Roxb.*

KAHCHARI, Bodo, or Borro, as the race call themselves, are numerous along the northern and southern borders of the Assam valley, but are found in almost all parts of the valley. Chatgari, a frontier district situated between Desh Darrang and the Bhotan hills, seems to be their chief locality, and here their numbers are said to amount to about 30,000, which is about half the Kachari population in the valley. They have no written characters, but a large portion of their vocables are identical with those of the Garo tribe and almost all the rest may be traced to some dialect of the Tibetan, while the idiom of the language and the peculiarities of its grammar show abundant traces of descent from a common origin. The Bodo population extends from Bahar and Bengal on the west, to the Sikkim and Butan frontiers. The western branch of this tribe belongs to Bahar and Bengal, and to the Sikkim and Butan frontiers; the eastern branch occupies Assam and Cooch. They build their huts of grass and bamboo and reside in villages of from ten to fifty huts. They do not use leather in their arts or trades, and do not use wool as clothing, the latter being made of cotton and silk materials. They use utensils of brass, ropes of grass, and baskets of bamboo. Jo, or barley, fermented rice or millet, is used by them as a slightly intoxicating beverage, and resembles the "ajimana" of the Newar race in Nepal. They till the soil, but do not occupy a locality permanently, clearing and cropping and moving again to clear and crop another spot. The head of the village is called Gra. A Bodo and Dhimal will only touch flesh which has been offered to the gods by a priest. The bridegroom purchases his bride either by money or labour. Poligamy is rare. There are professed exorcists among them. The eastern Bodo in Cachar are called Borro, and are divided into the Kachari of the hill country and those of the plains. They are partly hindoo and partly pagan. Those in the plains in Assam are called Hazai, Hojai or Hajong, are of the hindoo creed, and speak a hindoo dialect. The hill Kachari is stouter, hardier and more turbulent, and lives in villages of from 20 to 100 houses. Like the Naga, their young men of a certain age, leave their parents' dwellings and reside together in a large building. Of the three separate people, the Koch, the Bodo and the Dhimal, the faintly, yet distinctly, marked type of the Mongolian family is similar in all three, but is best expressed in the Bodo features and form of body. The Bodo, Dhimal and other tribes inhabiting the mountains and forests between Kumaon and Assam, are styled Tamulian by Mr. Hodgson. He has done so on the view that all the aborigines of India, as distinguished from the Aryans, belong to one and the same stock, of which he considers the Tamulians of Southern India the best representatives. And he has founded this supposition on certain general grammatical similarities which, as he believes, are common to the entire Scythian group of languages. But Mr. Campbell, (pp. 48-49) observes that, in appearance, the Bodo and Dhimal are as different as can be, and as to their connection, so far as their languages show, there is not the slightest evidence. Mr. Robertson was of opinion that the border tribes of Assam, the Bodo and the Garo amongst others, were affined to the people of Tibet. Mr. Hodgson, however, considered that Mr. Robertson in arriving at that conclusion had overlooked the physical and psychical evidence, which, in a question of ethnic affinity are, in his opinion, each of them as important as the glottological. Closely connected with the Kachari, among the inhabitants of the plains, are the Hojai Kachari,—the Kochi which include the Modai Kochi, the Phulguriya and Hermia, the Mech, the Dhimal and the Rabha. Each of these speaks a separate dialect, between which and the Kachari, Mr. Robinson says, the differences are rather nominal than real.—*Mr. Hodgson*; *Latham's Descriptive Eth-*

nology ; Mr. Robinson, in B. As. Soc. Journ., No. 201, *for March* 1849 ; *Mr. Hodgson on the Aborigines of North-Eastern India ; Campbell on the Races of India, pp.* 48 *and* 49. See India.

KAHER, Hind. Cervulus moschatus.—*DeBlain.*

KAHETIA, near Tiflis, the celebrated Albania of the ancients.—*Porter's Travels, Vol.* i, *p.* 120.

KAH-GIL, thick mud, mixed with chopped straw and other materials, used as plaster throughout Sindh and Central Asia : literally, straw-mud.—*Burton's Sindh, p.* 376.

KAH GYUR and Tangyur, are two collections of buddhist works. See Koros.

KAHI, Panjab. Ulmus campestris, *Linn.*

KAHI, Hind. A sulphate of iron Barths containing in greater or less quantity and purity, salts of iron in the form of an anhydrous sulphate ; in the pure samples it takes the form of a whitish or cream-coloured radiated crystalline mass. Kahi-lal, or Kahi surkh, Hind., is Bichromate of potash ; Kahi-suja, contains iron salts ; Kahi-sabz, impure green vitriol ; Kahi-matti, sulphate of iron earth ; Kahi-safed, white anhydrous sulphate of iron ; Kahi-zard, yellowish variety of Kahi-safed.—*Powell, Hand-book.*

KAHI, Hind. Saccharum spontaneum.

KAHI KAKELA, Hind. Myrica sapida.

KAHIMMAL, Hind. Ficus venosa.

KAHIN, Malay., a piece of cloth.

KAHINEF, Sans. A tale ; from Kat'ha, to speak.

KAHIRA, the Egyptian name of Cairo, corrupted through the Italian into Cairo. It means, not the "victorious," but, the "City of Kahir" or Mars, and it was so called because, it was founded in A. D. 968 by one Jauhar, when the warlike planet was in the ascendant.—*Burton's Pilgrimage to Mecca, Vol.* i, *p.* 171.

KAHUA, Hind. Terminalia arjuna, *W. and A.*

KAH-I-SHUTAR, a juicy bitter plant, found near Jell in Baluchistan. It is eagerly eaten by camels. Near, is a small chishma, or brook, supplied from a hot spring in the adjacent hills, called the spring of Lakha ; it had a strong sulphureous taste.—*Masson's Journeys, Vol.* ii, *p.* 126. See Kah.

KAHK, Arab. Is a light and pleasant bread of ground wheat, kneaded with milk, leavened with sour bean flour, and finally baked in an oven, not, as usual, in the East, upon an iron plate. The Kahk of Egypt is a kind of cake.—*Burton's Pilgrimage to Mecca, Vol.* i, *p.* 361.

KAHKAR, or Ghakar, or Kaker, a warlike tribe, in the time of Mahmud of Ghazni, inhabiting the Salt Range or Johd mountains between the Indus and the Behut or Hydaspes. They are the ancestors of the modern Jat. The Gukker, Gugger, and other aborigines of Hazara have most of them been mastered by Pathan invaders from beyond the Indus. The Mogul, and subsequently the Doorani failed to master them, but the Sikh rulers after having been frequently foiled, at length nominally accomplished their subjugation by stirring up internal faction and by the perpetration of acts of cruelty and treachery. The Ghikar, inhabiting the banks of the Indus, are a Scythic race at an early period of history they were given to infanticide. It was a custom, says Ferishta, "as soon as a female child was born, to carry her to the market-place and there proclaim aloud, holding the child in one hand, and a knife in the other that any one wanting a wife might have her ; otherwise she was immolated. By this means they had more men than women, which occasioned the custom of several husbands to one wife. When any one's husband visited her, she set up a mark at the door which being observed by the others, they withdrew till the signal was removed." The Ghikar are supposed to be the descendants of the mountaineers whose chief Ambisaces sent ambassadors with presents to Alexander. Baber writes the name Guker, but it is also written Ghuka and Khaka. The Gukkur are not distinguishable from the Awan, in personal appearance, both being very large fine men, but not exceedingly fair, inhabiting as they do, a dry, bare, rather low country, hot in summer. The country of the Kaker tribe in the head waters of the Lora is wild and inaccessible. It forms a square of about 180 miles between the Athtikzye country, the Spin Terin, the Suliman range and Baluchistan. But Kaker named Casia, occupy in part the valley of Shal. The Punni clan, in Sewi and Sewistan is Kaker. Their manners and habits vary.—*Rec., Govt. of India ; Tod's Rajasthan, Vol.* i, *p.* 636; *C., p.* 96. See Affghan, Jelum, Kabul, Khetri.

KAHLARU, Malayala, a jungle-tree which grows to about seventeen feet in height, and seven inches in diameter ; its wood is very hard, close-grained, and strong ; and is used by the natives in boats, and for timbers, and knees in vessels.—*Edye, M. and C.*

KAHOLO, a Nepaul tree, from which the poorer people, in time of scarcity, prepare a nutritious bread, which is sometimes mixed with flour.

KAHOO, Guz., Hind. Lactuca sativa. Lettuce.

KAHOOWA, Hind. Pentaptera arjuna.

KAH-PI, Burm. Coffea arabica, *Linn.* Coffee.

KAHREZ, Pers. An aqueduct.

KAHRUBA, Arab., Duk., Hind., Pers. Amber; also copal, and the pure gum of Vateria indica.

KAHT, see Kathi or Katti.

KAHTAN, founded the Arabs in Yemen. In Hebrew he is called Jaktan.—*Palgrave.* See Abd-us-Shams, Arab, Joktan, Saba.

KAHU, Hind. Lactuca sativa, or Lettuce; also the olive of Olea europea, O. ferruginea and O. cuspidata.

KAHUA, Hind. Pentaptera arjuna, *Roxb.*

KAHUR, a river of Nagpur.

KAHWA, Arab., Hind., Pers., Malay. Maleal., Polish. Coffea arabica, *Linn.* Ground coffee; in Hindi, the prepared coffee.

KAI, a Malayan grain measure.

KAI, Tam. The hand. Idankai, the left hand, Caste; Valan-kai the right hand. See Castes. Kai-kara, workers in basket work.

KAI, also Pallam, Tam. The fruit of a tree.

KAIA, Malay. Wood.

KAIA AMBALLO, Malay. A timber tree of the Archipelago, in Bawean.

KAIABOKA WOOD. Anglo-Malay. Pterospermum indicum, *Wall.*

KAIA BUNG NGAT? Cochin-Chin. Emblic myrobalan.

KAI BAHMAN, one of the kings of Persia, known to the Persians by the name of Ardeshir, and to the Romans as Artaxerxes, which was their mode of pronouncing Ardeshir.

Ardeshir Babegan bin Sassan, the son of Sassan, was an officer of the Parthian king. Arsaces Artobanus V, who assumed the Persian throne in A. D. 226, as the first of the Sassanian dynasty.

Ardashir ii, the tenth king of the Sassanian dynasty, was the Shapur or Sapor, who captured the emperor Valerian. He assumed power in A. D. 381, and Ardashir iii, in A. D. 629, was the 25th Sassanian under whom anarchy prevailed. The Sassanian dynasty ended in A. D. 641, when Yezdejird or Izdejerd iii, was overthrown by the mahomedans.

Ardashir-daraz-dast, or Ardashir of the long arm, was Kai Bahman, the Artaxerxes Longimanus of the Romans, and one of the Kyanian dynasty.

Artaxerxes Mnemon, was a Persian king, B. C. 426, at whose court Ctesias, resided for some years. After Scylax, Ctesias was the next historian of India, and in his Indica, (cap. iv, p. 190,) he mentions that Artaxerxes Mnemon and his mother Parasatya presented him with two iron swords, which, when planted in the earth, averted clouds, hail and strokes of lightning. This is the first notice of the lightning conductor. See Scylax: Lightning conductor.—See Greeks of Asia, Kabul, p. 437; Persian Kings, Fars, Sassanian.

KAIL or Kaili or Khal of Sutlej. Pinus excelsa, *Wall.*

KAIM of Panjab, Nauclea parvifolia, *Roxb.*

KAIMANIS, Jav., Malay, Cinnamomum zeylanicum, *Nees*, also Cassia lignea.

KAIA MARAM, Tam. Properly Koia maram. Psidium pyriferum, P. pomiferum, the guava.

KAIA MURA, king of Persia, is said to have built Balkh.

KAIAN, N. W. Himm. Faba vulgaris, *Mænch*, the common bean.

KAIANIAN DYNASTY, see Persian, Kings.

KAIANTAGERI, Eclipta prostrata.

KAI ANYANG, Malay. A shrub of Bawean, the fruit of which sells at Java, at 30 florins per picul.

KAI PADARU in Canara, predial slaves, a subdivision of the Dher, or pariah race.—*Wilson.*

KAIA PUTI, Malay. Literally, white-wood: Cajaput.

KAIAR, KAIL, Hind. Pinus excelsa.

KAIA SONA, Malay. A timber tree of the Archipelago, at Bawean, much used in prahu and house-building.

KAI-BARATTA, a race in Bengal, fishermen by caste, and occupation, sometimes a domestic or predial slave, having sold himself or been sold as a child.

KAICI, Hind. Rosa Brunonis.

KAIDA, Maleal Pandanus odoratissimus, *Linn.*

KAI-DAI-BI, Coch.-Chin. Blumea balsamifera.

KAIDARYAMU, Sans. Myrica sapida, *Wall.*, according to Wallich, the same as Káyaphal of Royle, Ill. 1, 346, who supposes M. integrifolia, *R.* iii, 765, to be the same.

KAIDRANI, see Khozdar.

KAIEL-CHA, Hind. Chinese brick tea.

KAIDA, or Thala. Pandanus odoratissimus.

KAIF, Arab. Repose; the savouring of animal existence; the passive enjoyment of mere sense; Kaif is a word untranslatable in our mother-tongue. In a coarser sense "Kaif" is applied to all manner of intoxication. Sonnini is not wrong when he says, "the Arabs give the name of Kaif to the voluptuous relaxation, the delicious stupor, produced by the smoking of hemp;" and in Morocco, the word is applied to the dried flowers of the Cannabis sativa.—*Burton's Pilgrimage to Meccah, Vol.* i, *pp.* 12—13.

KAIFIET, the aba or camaline, as it is styled in the Persian gulf, and the Kaifiet are worn in Oman, by all classes. It is a broad kerchief, striped green, red and yellow, having the sides hanging down, with knotted strings appended to them, serving by their motion to keep off the flies, which are there excessively troublesome.—*Wellsted's Travels, Vol.* ii, *p.* 210.

KAI-HU-YUD, also Kai-hu-yud-han ?, Coch.-Chin. Sandalwood.

KAIKARI or Kaikadi, Hind., Mahr., Tel., in Berar, are makers of baskets from stems of cotton plants and palm leaves. They are a migratory and predatory race, whose ostensible occupation is basket-making. They wander through Berar.—*Berar Gazetteer.*

KAI-KARAN, Maleal. A handicraftsman.

KAI-KAOS, see Persian kings.

KAIL, Hind. Pinus excelsa.

KAINT of Ravi. Pyrus variolosa.—*Wall.*

KAIAMURZ, a prince of Persia, to whom tradition points as the builder of Balkh.

KAIKEYA, one of the wives of Dasaratha and mother of Bharata.

KAI-KHOAIK, Coch.-Chin. Aristolochia indica.

KAI KHUSRU, Turan or Scythia, to its furthest bounds, seems to have been under Afrasiab; and the young Kai Khusru was sent into it; but it is quite impossible to say to what country.—*Malcolm's History of Persia, Vol.* i, *p.* 43.

KAI-KILAN, Tam. A weaver by caste and occupation.

KAI KOBAD, of the Persians, is the Dijoces of the Greeks. The reign of Phraortes, the son of Dijoces, is omitted by Persian authors, but it is probably included in the incredible period they assign to Kai Kobad. Kai Kaos is Cyaxares; and his son and successor, Astyages, is also omitted. *Malcom's History of Persia, Vol.* i, *pp.* 31, 33.

KAI-KOLA, Tel. A weaver caste, or individual of it.

KAIL, Hind. Pinus excelsa, grows in Kullu, not in Kangra.

KAILAS or Gangri Range of mountains extends in one unbroken chain from the source of the Indus to the junction of the Shayok, and forms the natural boundary between Ladak, Balti and Rongdo on the south, and Ruthog, Nubra, Shigar and Hunzanagur on the north. It has six passes, at heights from 15,000 to 18,105 feet. Gangri, in Tibetan, means Ice mountain: Kailas means crystalline or icy, and is derived from Kelas, crystal, which is itself a compound of *e* water, and *las* to shine. The Kailas or ice mountain, is the Indian Olympus, the abode of Siva and the celestials. The Tibetans look upon Ti-se or the Kailas Peak as the highest mountain in the world. See Abishegam, Indus.

KAILASA, in Hindoo mythology, the paradise of Siva, but now the name of a mountain near lake Manasarowara. Both brahmanical and buddhist cosmogony derive four great rivers of India, the Indus, the Sutlej, the Ganges, and the Sardha from one holy lake at the foot of Kailas. It is also firmly believed by the hindoos that the Sone and the Nerbudda rise out of the same pool near Amarkantak. In a tradition, reported by Burnes, the Oxus, Jaxartes, and Indus are all believed to rise in the Sirikul on Pamer. The rivers of Cambodia, of Canton, of Ava, and a fourth, perhaps the Salween, were regarded by the people of Laos as all branches of one river; a notion which was probably only a local adaptation of the Indian buddhist tradition.—*Yule Cathay*, ii, *p.* 347. See Meru, Mahadevi.

KAILAS-GARH. Lat. 12° 50′·4; Long. 79° 2′·46 in the Karnatik, S. E. of Pallikonda, or Polikonda, 2766 ft. above the sea.

KAILAS HILL. Lat. 18° 18′; Long. 73° 9′ in the Konkan, 16 miles W. of Indapur. Top of the hill is 2019 ft. above the sea—*Bom. Cat.*

KAIL, K chief Aniyg, Malay. Fishhooks.

KAILWA resents to Alexandry in Rajputanah: wine Guker, but it is Cheetore fell at the gat Khaka. The Gukland devolved on Puttable from the Awas only sixteen: his father had been in the last shock, and his mother had survived but to rear this, the sole, heir of their house. Like the Spartan mother of old, she commanded him to put on the 'saffron robe,' and to die for Cheetore: but, surpassing the Grecian dame, she illustrated her precept by example; and lest any soft 'compunctious visitings' for one dearer than herself might dim the lustre of Kailwa, she armed the young bride with a lance, with her descended the rock, and the defenders of Cheetore saw her fall, fighting by the side of her Amazonian mother. The Rajpoots had maintained a protracted defence, but had no thoughts of surrender, when a ball struck Jeimul, who took the lead on the fall of the kin of Méwar. His soul revolted at the idea of ingloriously perishing by a distant blow. He saw there was no ultimate hope of salvation, the northern defences being entirely destroyed, and he resolved to signalize the end of his career. The fatal Johar was commanded, while eight thousand Rajpoots ate the last 'beera' together, and put on their saffron robes; the gates were thrown open, the work of destruction commenced, and few survived to stain the yellow mantle by

inglorious surrender. Akbar entered Cheetore, and thirty thousand of its inhabitants became victims to the ambitious thirst of conquest of this guardian of mankind. All the heads of clans, both home and foreign, fell, and seventeen hundred of the immediate kin of the prince sealed their duty to their country with their lives. The Túar chief of Gwalior appears to have been the only one of note who was reserved for another day of glory. Nine queens, five princesses (their daughters), with two infant sons, and the families of all the chieftains not at their estates, perished in the flames or in the assault of this ever memorable day. Their divinity had indeed deserted them ; for it was on 'Aditwar,' the day of the sun, he shed for the last time a ray of glory on Cheetore. The rock of their strength was despoiled ; the temples and palaces delapidated : and, to complete her humiliation and his triumph, Akbar bereft her of all the symbols of regality. —*Tod, Rajast'han.* See Cheetore.

KAI KHE, Coch-Chin. Millet.

KAIMAL, Mal. Amongst the Nair, a title of rank and used by the inferior classes when addressing them.—*Wils.*

KAIMAL, or kahmal gond, Hind. of Kangra and Haripur, the gum of Odina wodier, used in calico-printing.—*Powell's Hand-book, Vol.* i, *p.* 396.

KAIMANIS, Malay. Cinnamon.

KAIME, Cochin-Chin. Tamarind.

KAIM-MAKAM, Arab., Pers., Hind. an occupant for the time being, a successor. At Mecca, equivalent to mehmandar of the Persia.—*Hamilton's Senai.*

KAI MOOLINGHI, Tam. A pot-vegetable, the upper and edible part of the plant has somewhat the taste of a radish ; the root is not eatable.—*Ainslie ; Agriculturists' Nomenclature, Vol.* ii, *page* 240.

KAIN, Hind. Ulmus campestris.

KAINAMANIS, Malay. Cinnamon.

KAINGMA-MAING-MAING, see Shan.

KAIN KAPALA, Jav. A head-dress cloth, tied round the head like a turband. The Javanese never appear bear-headed. Kain-Rami, Linen ; Kain-kalambu, gauze ; Kain-layer, canvas ; Kain-kipri, diaper ; Kain-panas, flannel.—*Simm. Dict.* See Kahin.

KAINTH, Hind. of the hills, the wild pear, Pyrus variolosa.

KAINTHI, Hindi. Indigofera arborea, of the Panjab, &c., a shrub, with useless wood, fit only for fuel : the blossoms are used in food by the natives.

KAIOA ISLAND, is subject to Ternate. Eclectus grandis, the great red parrot of the Kaioa islands occurs here. The Kaioa people are a mixed race, having Malay and Papuan affinities, and are allied to the peoples of Ternate and of Gillolo. Their language is quite distinct from, though somewhat resembling that of the surrounding islands. They are now mahomedans.—*Wall., Vol.* ii, *p.* 12.

KAIPHAL, Hind. Myrica sapida, Box myrtle. See Kilioorum bark.

KAI-PADARU, a class of predial slaves in Kanara.—*Wilson.*

KAIR, Tam. Cordage, the fibre of the cocoanut, Coir.

KAIRA, a town in Guzerat, in which several ancient copper plates have been found, with inscriptions elucidating the condition of that country. One of these with an inscription in Sanscrit with gross errors of grammar and incorrectness of expression, is of date Samvat of Vikramaditya 1116, corresponding to 981 Salivahana, and to 446 of the era of Udyaditya, A. D. 1059. The character used in the inscriptions is almost modern Deva Nagari. It contains salutation to Ganesa, Parvati, Siva, with five faces ! and mentions the Vedas, Swaha Meru, Sastra.

The kings or princes mentioned are raja Suravirak, of the Pavara (Powar ?) line. Gondala, his son. Arevalamathana, son. Udayaditya, his son. Salivahana, his son. This inscription is of importance, as it discloses a new era, that of the family of Udyaditya, the probable founder of Oodypur, corresponding to the era of Vikramaditya 1116, and of Salivahana 981, and Kaliyaga, 4160. This would place the foundation of Oodypur A. D. 614. The raja's name is not in the chronological tables of the Sesodia Rajputs, or of any other dynasty. Arevalamathana went to Malava, and recovered his former kingdom of Madhyadesa. The inscriptions on another is in Sanskrit prose, each word having a double meaning. It is of date Samvat 380 ; A. D. 323 ; but, if the Balibhi era be used, three hundred and nineteen years must be added. It is engraved in the character in use before Allahabad No. 2, but not quite Lat. Four Veda are mentioned, but not one name of the Puranic gods. Prasanga Raja, grandson of Samanta Datta is mentioned. The grant is of a village ; and the donees are designated " those who are versed in the four Veda;" and the term brahman is not used. The grant was for the worship of the five Jagna, Bali, Charu, Baiswadeva, and Agnihotra.

Another plate has an inscription in Sanscrit prose, each word having a double meaning,—and incapable of being closely rendered into English. Its date is Samvat 390, or A. D. 323, if the era be that of Vikramaditya, but if of the Balibhi era, then A. D. 640.

The character used in the inscriptions is

closely allied to the Kanouj Nagri, or Allahabad No. 2,—possibly a little earlier. The four Veda are mentioned; but not one word of brahmanical gods or brahmans; Raja Samanta Datta, his son, Vijaya Bhatta, or Vita Raja and his son, Prasanga Raja Datta are named. The Raja Prasanga, of the royal race of Gajjara, gives a village to those who are versed in the four Veda, not for the worship of Brahma, Vishnu, or Siva, or their offsets, but for the worship of the five Jagna, Bali, Charu, Baiswadeva, and Agnihotra. Brahmans, although alluded to, are not even named; even the writer, Rewa is not called a brahman.—*J. Ben, As. Soc., Vol.* vii, *p.* 909.

KAIRATA, Sans Andrographis paniculata.—*Wall.* See Chiretta.

KAIRO, Dye tree bark of Akyab, gives a yellow colour; with oil and plantain ash a red colour is made. Price 6 Rs. per maund.

KAIRWAL, Hind. Bauhinia variegata *var.* purpurea.

KAISAR, Hind., Nyctanthes arbor-tristis.

KAISER KHEIL, see Affghan, Kelat.

KAISEE GHAUT, a ghaut, where, Krishna, while yet a mere boy, slew Kaisee, a devata of gigantic strength, sent by Kansa to take away his life. The anniversary of that exploit is still observed with great festivities.—*Tr. of Hind., Vol.* ii, *p.* 60.

KAISHAKU, amongst the Japanese, the friend who decapitates the victim in the Hara Kiri.

KAIT, Hind. Feronia elephantum, wood-apple.

KAITAN, Hind. Muslin.

KAI-TANH-YEN, Cochin-Chin. Aristolochia Indica.

KAITOON, a river of Tonk Rampore, passses near Seronje.

KAIT, see Hindu, Kayast'ha.

KAITU MAILLALU, Mal. Vitex arborea.

KAIUN, Hind. Faba vulgaris.

KAI-VANG-DI, Cochin-Chin. Sassafras.

KAIVARTAKA MUSTA, Singh., or Tungamuste, Tel. Cyperus hexastachys.—*Rottl.*

KAIVERTTA—a fisherman, also pronounced Kaivart, or Kaibart, or Kaibartta.

KAIWAL, Hind, the Kelmung of Basahir and Kanawar, &c. Cedrus deodara, the deodar or Himalayan cedar.

KAI ZABAN, Hind. Rhododendron anthopogon.

KAJAH, Malayala. A tree which grows to about eight feet in height, and ten inches in diameter; its timber is very strong, and the crooks of it are used by carpenters for boat work.—*Edye, M. and C.*

KAJANG, Malay. The leaf of the Nipa fruticans, written Cadjan, by Europeans in India.

KAJAR, the tribe to which the reigning family of Persia belong. They are one of the seven Turkish tribes which supported shah Ismail, one of the first kings of the Suffavean dynasty, about A. D. 1500, when he raised the sect of the shiah to importance and made their belief the national religion of Persia. Shiah means sect in Persian, and the name given them as a reproach he took as a title. The only material point of faith in which the shiah differ from the sunni, is their belief that Ali, the companion, son-in-law, and nephew of Mahomed ought to have immediately succeeded the prophet, instead of Abu-Bakr, Omar, and Osman. The greater number of the ancestors of shah Ismail had been Sufi's or philosophical deists, and Malcolm supposes that he raised the sect of Ali because he thought it necessary that the holy raptures in which the devotional men of his time and family indulged, should have some object more comprehensible to the mass of his countrymen than the abstract contemplation of the deity. The names of the other Turkish tribes who supported shah Ismail were Oostajâloo, Shâmloo, Nikalloo, Baharloo. Zulkudder and Affshar. Aga Mohammed Khan, 1794, was the first monarch of the Kajar dynasty, and at that time the tribe were principally settled in the neighbourhood of Astrabad, where they still remain The Affghans in speaking of a nation, frequently designate it by the proper name of the tribe to which the sovereign belongs; thus they call the Persians, Kajar, the Kandaharians, Mohamedzye; the Sindians, Talpoora; the Sikhs, Runjit, &c.

The choga is a long great coat in use in Affghanistan, which reaches to the feet. The "postin," also an over-coat, comes down to the middle of the thigh. By wearing a turban, or a kajar cap, and a common chogah over ordinary clothes, European travellers in those countries avoid much annoyance. The Kajar have been distinguished during several generations among the tribes of Mazenderan, the ancient Hyrcania. But they have not been traced farther back than A. H. 906; A. D. 1500; when Piri Beg, kajar, is mentioned in a MS. Mr. Foster says, the Kajar are an extensive tribe chiefly residing in Mazanderan and Astrabad; and that the word in the provincial language signifies rebel, or deserter. Like the Rajpoots of India, they devote themselves principally to the profession of arms.—*Ferrier's Journeys, p.* 24. *Ferrier's Affghans Malcolm's Hist. of Persia, Vol.* ii, *p.* 262; *Adventures of a Lady in Tartary, &c. by Mrs.*

Hervey, Vol. 1, *p.* 356 ; *Tarikh Alam Arai, Vol.* i ; *Ouseley's Travels, Vol.* ii, *p.* 59 ; *Foster's Travels, Vol.* ii, *p.* 198 ; *Chatfield's Hindoostan, p.* xvi.

KAJARI, MAR. A caste who make glass bracelets.

KAJAWAH, boxes, panniers, or cradles formed of wooden frames, covered with cloth or leather, from three and a half to four feet long, by four feet high, in which those who travel upon camels are seated ; they are partly open in front, and when fitted up with bedding, make a conveyance by no means contemptible in a cold night, for those who can sit for many hours together in the Asiatic fashion, with their legs doubled or crossed under them :—the traveller becomes soon accustomed to the measured motion of a camel's pace, and thus can enjoy both warmth and sleep, blessings most enviable during the long and wearisome nights of a winter's journey, and of which those who travel on horseback are totally deprived. Each camel carries two of these baskets, or cradles, which are hung like panniers one on each side. They are largely used in Balkh, by travellers, and Captain Burton describes them as greatly used by Scindian ladies, styling them a pair of gigantic ladle-shaped panniers. Mr. Rich mentions that in his journey to Kurdistan, the kajawah of Mrs. Rich's servants were slung on mules. Sir W. Ousely, remarks that his kajawah consisted of two small and inconvenient seats, slung on a mule, and over them an awning of canvas, supported on slight wooden frames.—*Fraser's Journey into Khorassan, p.* 364 ; *Rich, Kurdistan. Ousley ; Tr. Vol.* i, *p.* 251 ; *Burton's Scinde, Vol.* ii, *p.* 241.

KAJIREH, BENG. Carthamus tinctorius.

KAJU, BENG., HIND., SINGH. Anacardium occidentale. Cashew-nut tree ; Kajo-ka-tel, is the Cashew-nut oil ; Kaju ke ghutle, is the Cashew-nut. This tree grows to about 10 inches in diameter, and covers a large surface. It is considered the best sort of wood for charcoal, and is fitted for this purpose only. With this, as a substitute for coals, the assistance of a sheep skin for bellows, and a hole in the ground for a forge, the native smiths of India produce any piece of iron-work that may be required for ship-work ; iron knees and channel-work for large vessels ; and the brass founder, any piece of metal, such as the pintles and braces for ships of 700 tons burden.—*Edye, Forests of Malabar and Canara.*

KAJU, GUZ. Casearia elliptica ?

KAJU APPLE, ANGLO-HIND. Cashew-nut.

KAJUR, the date of Elate sylvestris, or Date tree, properly Khajur.

KAK or kok of Kanawar, Ficus caricoides.

KAKA, CAN. Cassia fistula, *Linn.*

KAKA, HIND. A crow. See Cow, Lakshmi.

KAKA BIRA ? Hugonia mystax, *Linn.*

KA-KA BOTANG, HIND. Juglans regia.

KAKA-CHINCHI. Abrus precatorius.

KAKA JEMBOO, SANS. Calyptranthes caryophillifolia.

KAKA KUMAU, SANS. Eugenia caryophyllifolia.

KAKA KALLI, TAM. Anamirta cocculus.

KAKA KALLI VEREI, TAM. Seeds of Cocculus indicus or Anamirta cocculus.

KAKAL or Kalhal, AR. Aloes wood

KAKALAS, SINGH. Cyathocalyx zeyilanicus, *Champ.*

KAKA-MACHI, SINGH., or Tella nelamu-laka, TEL., Solanum Indicum, *Linn.*

KAKAMARI or Kaki-champa, TEL. Anamirta cocculus, *W. and A.*

KAKA MULU, TAM. Pedalium murex, *Roxb. ; Linn.*

KAKAMUSTE or Ava, TEL. Sponia Wightii, *Planch.*

KAKANDAKA-CONU-VEH, MALEAL. Anamirta cocculus.

KAKAO, GER. Cocoa.

KAKA PALA or Verri-pala or Kukka-pala, TEL. Tylophora vomitoria, *Voigt*, also Zizyphus glabrata. Mr. Brown explains it by Váta náráyanáku.

KAKA PALAM, TAM. Tylophora asthmatica.

KAKAPU, MALEAL. Torenia cordifolia, *R.*

KAKAR of Kangra and Salt Range, Pistacia integerrima, *H. f. & Th.* The Kakar, kakar singhi, or kakru tree is found chiefly on zemindars' lands. In some localities it attains a great height, and has a good girth. In the Goleir ilaka it yields fine broad planks and beams from 15 to 20 feet long, the price of a full-sized tree being Rs. 7 or 8. Its wood is light-red, somewhat resembling the toon, hard, fine grained, veined ; polishes well, is well adapted for cabinet-making purposes. The gall is used medicinally.—*Mr. Barnes' Kangra Settlement Report*, para. 153 ; *Balfour, Timber Trees ; Powell's Handbook, Vol.* i, *p.* 541.

KAKAR, HIND. A kind of tobacco grown in the Panjab, of small size, leaves roundish and a long stalk. In other species the blade is long and pointed runs down the leaf stalk close up to, and even over, the main stem. The "noki" tobacco has very large long-pointed leaves ; desi tobacco is very similar in appearance, though stronger in flavor. Baghdádi tobacco has the largest leaves of all, and the leaf is waved and thin ; it is the mildest of all, and is smoked dry occasionally, —*Powell.* See Tobacco.

KAKARA or Ura kakara, Tel. Momordica charantia, *Linn.*

KAKARIA KAIA, Malbal. Cucumis sativus, Tam. Cucumis momordica, *Roxb.*; *W. & A.*

KAKARNERI-RANG, Hind. Chocolate color.

KAKARA, Hind. One of the Cranes. The European terms Crane, Grus, Geranos, and the Hindoostani terms Saras, Kakarra, Karranch, all have reference to the loud trumpeting of these birds which form a very distinct group.

KAKAR-SINGHI or Kakrain of Kangra. Pistacia integerrima.

KAKA TODDALI, Tam. Toddalia aculeata.

KAKA TUNDAMU, Sans., Tel. Aquillaria, *sp.*

KAKA ULIMERA, also Nalla ulimera, Tel. Diospyros cordifolia, *R.* ii, *p.* 538.

KAKA VALLI, Maleal. Mucuna gigantea.—*De C.*

KAKA TANDUKA, Sans. Diospyros tomentosa, *Roxb.*

KAKA-TATI, Tam. Diospyros ebenum, *Linn.* Ebony. Diospyros ebenaster, *Kœn.*

KAK-BA, a tribe dwelling in the valley of the Mek-houg river, south of the Lelur tribe, in lat. 22° 14′ N.

KAK-DOOMOOR, Beng. Ficus oppositifolia.

KAKE, Can. Fruit of Cathartocarpus fistula.

KAKE, Karn. Maleal. The Khonne tree.

KAKEI, also Kakhash, Hind. Pteris aquilina.

KAKELAH-SEGHAR, Pers. Cardamom.

KAKER, the country of this tribe is in the head-waters of the Lora, wild and inaccessible. It forms a square of about 180 miles between the Achtik-zye country, the Spin Terin, the ranges of Suliman and Baluchistan. But a Kaker race named Kasia, also occupy in part the valley of Shal. The Punni clan, in Sewi and Sewistan is Kaker. Their manners and habits vary. See Kakar.

KAKHRA, the Aryan designation of the modern Khorassan, which was the twelfth settlement of the Aryan race in their migration (xiii, verse 17.) Kakhra is held by Spiegel and Lassen to be the district of Kihrem mentioned in Firdousi. Haug identifies it with the cities of Karkh in Khorassan. The evil done here, to the Aryans, by Ahriman, was the burning of the dead. This therefore was an illegal practice, like the sin of the Arachosians, who were so profane as to bury their dead. *All this implies the organization of* an hierarchical power in Sogd and Bactria, although not a sacerdotal caste.—*Muller.*

KAKHUR or Kakhura, also Kachura, Beng., Guz., Hind. Zedoary Curcuma zedoaria, *Roxb.*, also Curcuma zerumbet.

KA-KHYEN or Kakoo, as they call themselves, are a wild section of the great race of Sing-pho who inhabit hilly tracts on both banks of the Irrawaddy from Bamo upwards. They are said to be predatory, vindictive and indolent. They are, however, good blacksmiths, are remarkably athletic, hardy men, and it is not uncommon to see them six feet high. Their language has only seventeen per cent. of Karen words. They have not the appearance of Tartars, but have long faces, and straight noses, with a disagreeable expression about their eyes, and totally different from the surrounding Shan, Burmese and Chinese races. Part of the tribe occupy the left bank of the Irrawaddy near Bamo, between the 24 and 25th of North Lat. The Ka-Khyen to the east of Koung-toung and Bamo, are described as perfect savages in appearance. They have long faces and straight noses, and the very disagreeable expression about the eyes, is rendered still more so by their lanky black hair being brought over the forehead so as entirely to cover it and then cut straight across in a line with the eyebrows. They are found to the north of Bamo, as far apparently as the Shu-mai-kha, and amongst the Sing-pho hills between the Moung-Khung and the valley of Hu-Kong. They have predatory habits. They are probably prior to the Shan, Burman and Sing-pho.

The Ka-khyen lying to the east of Bamo are supposed to be the ordinary Sgau Karen found in the lower country and all over Pegu. If not identical now, they may have been originally either a branch or stock of the great Karen family, now split up into many different tribes. The Ka-khyen appear to have the same habits as those of the lower country. They manufacture a spirituous liquor called "Sham-shoo" and all drink of it, as a part of their religious duty. After they embrace christianity, this habit is of course abandoned by those living under British rule. Different from the Karen of Pegu, the Ka-khyen are said to have slaves, which would imply that they were sufficiently strong in themselves, to maintain a sort of independence. If they had been a race, subject to the Burmese, they could hardly have held supreme possession of slaves, kidnapped on the Chinese frontier. The Ka-khyen hills run N. S., about 12 miles to the east of Bamo, The Taping river issues from them about 16 miles E. N. E. of Bamo, and meanders gently through a *flat fertile plain to fall into the*

Irrawaddy, a mile above Bamo. Its banks were formerly thickly dotted with large towns and villages, and the adjacent plains are well cultivated for rice. The sites of old villages are still marked by the garden trees and the old cultivation by bunds, among the grass jungle, that has sprung up in the place of rice. There are still many populous villages, every one fortified in some simple rough manner, and every man leaves the village for the field with a sword (dalwey) or a musket or both. In the villages near the mountains such as Ing-tha, the men all sleep and watch by turns in little two-storied watch towers, inside the village fence, while the women and children only remain in the houses.

Near Ingtha is a "Chinese bazaar" or settlement of about fifty Chinese households, who distil arrack and sell salt. The arrack is bought by everybody, the salt is taken to the Kakhyen country. Troops of donkeys and ponies come down from the hills and go back laden with salt, while their owners and attendants carry with them a good store of arrack. These Ka-khyen bring down a little cotton, and this is all the trade, that now exists between this part of Burmah and the eastward, by the Ta-ping routes. Between this and Maing-mo there is some trade, the Shan taking from this cotton and salt.

The Ka-khyen tribes are all armed and have immense numbers of muskets and matchlocks. The latter are 3 Rs. and 4 Rs. each and are serviceable weapons. There are very many separate Tsau-bwa independent of each other and frequently at feud. None of the routes pass through fewer than three or four of these separate states. All the chiefs have to be propitiated and the little men must also be given small presents. Many of the Tsau-bwa are rich from collections of toll from the China merchants.

The Ka-khyen all drink arrack, use opium and tobacco. They have great numbers of slaves among them, Chinese and Shan, and frequently sell them again to people in the plains of Burmese territory. The Chinese slaves bought from the Ka-khyen are all invariably fat, saucy, and apparently happy.

Mr. Kincaid identifies the Ka-khyen tribe with the Siamese term Singh-pho, which the Burmese pronounce Thing bau, and is a term applied by the Shan and Burman to all the tribes dwelling north of Mo-goung. They are nominally tributary to the king of Ava. They bear a strong resemblance to the Karen, to whom they yield a nominal tribute, but have never been subdued, and the people of all the region to the east of Bamo live in great dread of them on account of their savage ferocity in kidnapping and selling into slavery the neighbouring tribes with whom they are constantly at war. The Karen regard them as a tribe of B'ghai. They are of a handsome figure, but dark and slender. The women wear a long frock like the white Karen, but of a dark-red colour.

The Ka-khyen are divided into septs, each of which is headed by a Tsau-bwa who is independent, except in so far as a dread of the Burman king can influence his conduct. The next in rank to the Tasubwa is called the Paw-my-ne. Both offices are hereditary. In a Ka-khyen village, the houses are elongated bamboo sheds, with a portico allotted for the cattle and poultry. Half the house is set apart as sleeping cells for the family; the other, forming an open hall running along the whole length of the house, is a public lounge. Here the stranger is admitted to Ka-khyen hospitality. Ka-khyen beer is put before the guests and the natives help themselves liberally. The beer is drunk, when fresh brewed, in plantain-leaf cups. The women wear a picturesque jacket ornamented with lines of silver plates, chased and enamelled. The lower garment is a single cloth ornamented according to the taste and ability of the wearer. In the evening, the villagers assemble and dance to an accompaniment of sticks, stepping off the side "crab-fashion." When a villager dies, his friends dance round the body to propitiate the spirits called Nat and to drive away the soul from its former habitation. The Meet-way or priest works himself into a devotional mood by tearing his hair, groaning, kicking and stroking his head and face. When unpossessed, the Ka-khyen Meet-way is an ordinary layman. As an initiatory rite, to show his fitness for the priestly office, the novice must climb a ladder with sword blades, sharp-edge uppermost, for steps, and set himself upon a platform thickly studded with the sharpest spikes. Like the non-Aryan tribes on the Eastern frontier of Bengal, there is no restriction on intercourse until marriage, but after that unchastity of the female is punished by death, mirrors, beads and trinkets attract crowds of women.—*Mason, Burm, pp.* 97, 641; *Yule, p.* 146. See Anam, India, Singhpo.

KAKI, Singh. Ape, monkey.

KAKI, Japan. Diospyros kaki: China date plum.—*Bennett's Wanderings.*

KAKI ALLI, or Kaki rekka, Tel. Diospyros, *sp.*

KAKI CHAMPA or Kakamari, Tel. Anamirta cocculus, *W. & A.* Cocculus suberosus—Menispermum heteroclitum, *R.* iii, p. 817. On the Western Coast it is also called Garala phala, *i. e.*, poison-fruit.

KAKI DONDA or Abuba, or Donda, Tel.

Trichosanthes palmata, *R.*; also Coccinea indica, *W. & A.*

KAKI KALLAVA GADDA, Tel. Nymphæa lotus.

KAKI MEDI or Brahma-medi, Tel. Ficus oppositifolia, *R.*

KAKINDA, Sans. Diospyros melanoxylon, *Roxb.*

KAKI NEREDU or Kuntina chettu, Tel. Ardisia humilis, *Vahl.*, *W. Ic.* 1212.—A. solanacea *R.* i, 580; *Cor.* 27—A. umbellata, *R.* i, 552. Káka jambu, also Bhui-jamb and Banjám, in Bengal.

KAKI PESARA, Tel. Phaseolus, *sp.* Moong is Ph. mungo.

KAKI REKKA or Kaki alli, Tel. Diospyros, *sp.*

KAKITI CHETTU or Káringuva, Tel. Gardenia latifolia, *Ait.*

KAKI VEDURU, Saccharum spontaneum, *R.*

KAKITAM, Tel. Paper.

KAK JANGI, Hind. Veronia cinerea.

KAKKARA, Hind. The barking deer.

KAKKARAN, also Kakkari, Hind. of Ravi. Rhus buckiamela, *Roxb.*

KAKKAR TAMAKU, Hind. Nicotiana rustica.

KAKKASI or Rakkasi, Tel. A species of fern.

KAKKERA or Obira, Tel. Streptium asperum, *R.* iii, 90.

KAKKERAN, also Kakkrasingi, kahkrangche, and kakkrei, Hind. Pistacia integerrima.

KAKKITA or Samudra pála, Tel. Argyreia speciosa, *Swt.*

KAKKITI CHETTU, Tel. Gardenia latifolia, *Ait.*

KAKKOLA, also Kakkolaka, Sans., Tel. A kind of perfume obtained from a berry sold in the bazaars. It is oval with a thick, green, sebaceous, fragrant integument, which dries and shrinks with age, becoming a thin greyish epidermis. Within this, is an aromatic kernel, abounding with a resin which is inflammable, slightly soluble in water and more so in alcohol. Some have referred this name to the berries of Anamirta cocculus, but these are poisonous while the Kakkóla is an esteemed drug, being described in the Rája "nightantu and Bhava-prakása" as pungent, bitter and carminative.—*Wilson's As. Res., Vol.* xiii, *p.* 411, 4*to.*; *Elliot, Fl., Andh.*

KAKKRIN, Hind. Rhus succedanea.

KAKLA KAKKAR, Hind. Pistacia integerrima.

KAKMACHI, Hind. Solanum nigrum.

KAKMARI, Hind. Anamirta cocculus. Kakmari-ki-binj, Duk. Cocculus indicus.

KAKNAJ, Hind. Nicandra indica.

KAKNI, also Kakri, Hind. Cucumis utilissimus.

KAKNUJ, also Kakri, Pers. Physalis angulata.

KAKO-DUMBARI, Gmelina arborea, *Roxb. Cor. Pl.*

KAKOHI, Hind., of Hazara, Acacia leucophlœa.

KAKOLI, Sans. A drug so called, from its colour, which is black like that of the crow; according to some, also a perfume. The hindoos enumerate in their medical works a class of eight substances, which they denominate the Ashta varga or class of eight; they are all roots—and appear to come chiefly from Nepal and the countries skirting the Himalaya mountains. They may be employed either singly or collectively and are described as cool, sweet, fattening, and aphrodisiac, promotive of digestion, sanative, lactiferous and tonic. They are farther said to possess great efficacy in urinary and phthisical affections and in removing the sequelæ of fevers. Their names are Jivaka, Pisanabha, Meda, Mahameda, Kakoli, Kshira kakoli, Riddhi, and Vriddhi. The substance amongst these termed Kakoli is generally connected with the one subsequent to it in the above list or Kshira-kakoli, and these two drugs are procured from Morung and the adjacent districts. Kshira-kakoli resembles the root of the Pivari (Asparagus racemosus) and is of a white colour, a fragrant smell and full of milky sap. The Kakoli is of similar form and character, but of a dark hue. They are both sweet and cooling, they remove fever, and correct a vitiated state of the blood and bile; the root of the Vidari (Batatas paniculatus) and the Aswagandah (Physalis flexuosa) are severally substitutes for the Kakoli and Kshira-kakoli," —*Wilson's As. Res., Vol.* xiii, *p.* 410, 4*to.*; *Elliot, Flor. Andh.*

KAKO MATI, Modern Greek, evil eye.

KAKOOL, the tufts of hair left on both sides of the head, the middle part being shaved from the forehead to the neck.

KAKOON, Panicum Italicum.

KAKOONA-GASS, Singh. Canarium Zeylanicum, *Blume.*

KAKORA, Hind. Momordica muricata.

KAKOSCHNIKA, a head-dress, worn by the Russian women.—*Turnerelli, Kazan, Vol.* i, *p.* 32.

KAKOTA-KA-PHAL, Hind. Canna indica.

KAKOUT PALA, Nymphæa lotus.

KAKRA, Panj. Cucumis momordica, *Roxb.*

KAKRAI of Chenab, Panj. Acer creticum, also Acer cultratum, *Linn.*

KAKRAIN of Kangra and Salt Range, also Kakra, Kakrangche of Kanawar, Pistacia

integerrima, *H. f. & Th.*, ban-kakra, is Podophyllum emodi.

KAKRA-SINGHEA, is officinal at Lahore both with hakims and hindoo doctors. In the Materia Medica of the latter, its use has been handed down from olden times. The kakra-singhea are vegetable excrescences and probably on that kind of Rhus which is found in abundance in the north-west of Hindoostan. These excrescences, formed probably in consequence of the deposition of the ova of some insect, have long constituted a famed article of hindoo medicine ; they are found in the Deyra Dhoon and everywhere in the hills, at moderate elevations. Dr. Royle refers the specimens contained in his collection, which are identical with the above, to Rhus kakra-singhea, but it has been doubted whether these galls are produced by a species of Rhus, as they are nearly identical with those found on Pistacia terebinthus.—*Thirty-five years in the East, Dr. Honig, p.* 335 ; *Cat. Ex.* 1862.

KAKREZI-RANG, Hind. Liver-colour.

KAKRI, Hind. Cucumis pubescens, *Willd., W. & A.*, also C. utillissimus, also Capparis spinosa, *Linn.*

Gwal kakri, is Bryonia umbellata.

Kanwal kakri, is Nelumbium speciosum.

Gul kakru, is Podophyllum emodi.

KAKRU of Kumaon, Rhus acuminata, *DC.*

KAKSA, Hind. Cornus macrophylla.

KAKSHAMA, Hind. Serratula anthelmintica.

KAKSHIVAT, whose hymns are found in the first and ninth mandala of the Rig-veda, is said to have been a Kshatriya. Professor Lassen is of opinion that his father Dirgha-Tamas, was one of the earliest brahmani missionaries in the southern parts of Bengal, among the Anga and Kalinga.

KAKTUNDI, Hind. Asclepias curassavica.

KAKU, Panj. Flacourtia sapida, *Roxb.*

KAKUA, Hind. Gougheia holosteoides.

KAKUDA, see Inscriptions.

KAKUI and Kakua tribes, are occupants of both sides of the Me-Khong. A tribe of wild Kakui, dwell on the Man-lo-ho river, in lat. 22° 20' N., a tributary of, and flowing from the west to, the Me-Khong river. They have the Lilun and Kak-bal on the east. See India.

KAKULA or Ebil, Ar., also Kakule-saghar, Pers. Elettaria cardamomum, *Wh. & Mat.*

KAKUPALA, Tel., Zizyphus glabrata, *Heyne.*

KAKUR, a dark-coloured, spare and sinewy, migratory race, in the centre of the peninsula of India, who are usually regarded as identical with the Pindara that overran the south of India. They are found residing in most of the villages north of the Tumbudra river. They possess small active ponies, on which they bring the grass that they cut in the jungles, and otherwise act as carriers, but they might, at any moment, become active marauders. They are also screen or tatti-makers, and a few have become agricultural or engage in horse dealing. They elect a chief, to whom they give the rank of rissaldar. They are all mahomedans and they use a dialect to which they give the name of Lahaura-ha-noche.

KAKUR, the rib-faced or barking deer, Cervulus aureus of Ham. Smith, is generally distributed over the lower and cultivated tracts of the Himalaya, being seldom met with at elevations exceeding from 8,000 to 9,000 feet above the level of the sea. The prevailing colour is a reddish-brown above, white underneath, inclining to ash on the inside of the legs of males, which have two short canine teeth in the upper jaw resembling those of the musk-deer, but not so long.—*Adams, Jerdon.* See Cervus, Deer, Mammalia.

KAKUSANDA, the third Budha, previous to Gotama.—*Hardy's East Monach., p.* 437.

KAKWI, Guz., Hind. Molasses.

KAK-WULIMIRA, Tel. Diospyros cordifolia, *Roxb.*

KAKYNNAMA, Singh. Cinnamon.

KAL, Sans. Time, age. See Siva.

KAL, Hind. Urtica heterophylla, Kira kal, Hind., is the Arum curvatum.

KALA, Ar. Euphorbium.

KALA, see Yama, Dharmarajah ; Bhairava.

KALA, Hind., Sansc. Black. Kal-a-admi, a native of India, literally a black man.

Kala-Bhairava, Sans., from kala, time ; and bhairava, the terrific.

Kala-jati, Beng. Eranthemum pulchellum.

Kala-jam, Beng. Blackberry or Java plum, Eugenia jambolana.

Kala-jira, Beng. Indian fennel flower, Nigella indica.

Kala-jhantee, Beng. Eranthemum nervosum.

Kala-kachoo, Beng. Colocasia antiquorum.

Kala-karpar, Beng. Limophila Roxburghii.

Kala-kasturi, Beng. Musk okro, Abelmoschus moschatus.

Kala-kasunda, Beng. Cassia sophora.

Kala-kalkasunda, Beng. Cassia purpurea.

Kala-kunch, Beng. Abrus melanospermus.

Kala-kira, Beng. Prickly caper, Capparis brevispina.

Kala-purusha, Sans., from kala, black, and purusha, a man.

Kala-ratri, Sans., from kala, dark, and ratri, night.

Kala-sutra, Sans., from kala, time, and sutra, a thread.

KALA. In Burmah, is a term applied to a native of India, but, more extensively, to any western foreigner, such as an Arab or a European. Major Phayre supposes it to have been derived from a name given to the aboriginal races of India, which is still traceable in the scattered tribes of Kol, Kuli,&c. &c.

KALA AJA, Beng. Ehretia serrata, *Roxb.*

KALA BACHNAK, Duk., Hymenodyction excelsum, *Wall.*

KALA-BAGH, in Lat. 32° 57′ and L. 71 29′E., in the Panjab, on the right side of the Indus, on the western part of the Salt Range. The mean height of the town, 790 ft. above the sea ; Kalabagh peak, above 2,357 ft.; Mari, opposite Kalabagh above 609 ft. ; Mari peak above 1,221 ft. Here the Indus is compressed by mountains into a deep channel, only three hundred and fifty yards broad. The mountains on each side have an abrupt descent into the river, and a road is cut along their base, for upwards of two miles. The first part of this pass is actually overhung by the town of Kalabagh, which is built in a singular manner upon the face of the hill, every street rising above its neighbour. The Hon'ble Mount Stuart Elphinstone, found the road beyond cut out of solid salt, at the foot of cliffs of that mineral, in some places more than one hundred feet high above the river. The town is famous for its salt which is hard, clear, and almost pure. In the hills south of Kashmir, and west of the Jehlum to Attock and Kalabagh on the Indus, are found Gukker, Goojer, Khatir, Awan, Junjooh and other tribes, all of whom may be considered to have, from time to time, merged into the hindoo stock in language and feelings. Of these, some, as the Junjooh and especially the Gukker, have a local reputation. Gold is obtained from the sands of the Indus and between Attock and Kalabagh, about 300 persons are employed in washing the sand for gold, which occurs in small flattened grains in sand, washed down in greater or less abundance by the rivers of the Panjab. A Murree correspondent of the *Delhi Gazette*, however, said that while sinking an experimental shaft in connexion with the proposed tunnel, on the banks of the Indus, a veritable gold mine was discovered. Under the stratum of slate a deposit of rich auriferous quartz was found, and Dr. Cleghorn mentions that a little gold-dust is brought across the higher range through Chilas from the valley of the Indus where gold-washing is carried on to a considerable extent.—*Elphinstone's Kingdom of Caubul, p.* 36 ; *Hist. of the Panjab, Vol. i, p.* 43—45 ; *Cleghorn's Panjab Report, p.* 178 ; *Papers of East India Caubul and Affghanistan*, 1859, *p.* 21. See Khuttuk ; Raien.

KALABANDA, Tel. Aloe Indica.—*Royle*, also Aloe perfoliata.—*Linn.* Aloe vulgaris, *D'C.* A. Barbadensis ? *Royle, Ill.*, 390 ; *Rheede*, xi ,3.

KALABANTHA, Tam. Agave Americana.—*Linn.*

KALABATUN, Hind. Gold wire and silver wire for making gold and silver thread and tinsel : the silver is called "safaid" Kalabatun and the gold "surkh" Kalabatun.

KALABHANGRA, Hind. Sonchus orixensis.

KALABIS or Kalabisa, Hind. of Kaghan, buckthorn, Hippophae salicifolia, also H. rhamnoides.

KALADANA, Hind. Pharbitis nil or Ipomœa cœrulea.

KALADASA, a celebrated poet, his drama relates how a Kshatrya prevailed on a brahman's daughter to yield to him, under a promise of marriage, and he gave her his ring as a pledge of his troth. He then went to his own city leaving the girl behind. She soon found that she was to become a mother, and she then set out to her husband but lost the ring on the road, and he refused to recognise her until it was found. The story of Judah and Tamar, Gen. xxxviii.12 to 26, similarly hinges on a ring.—*Wh. H. of I.*, p. 50.

KALA DHATURA, Beng. Datura fastuosa.—*Mill., Roxb.*

KALADGHI, 16° 12′ 9″ ; 75° 29′ 9″, a military station in the Dekhan, in the district of Belgaum. The Dâk bungalow is 1,744 ft. above the sea, and the level of the Gatparba is 1,653 feet. The rocks of the neighbourhood are stratified clay slate.

KALADI, Malay. Colocasia antiquorum, also C. esculenta, *Schott.*

KALADONG, the river at Akyab.

KALA DROOMA, Sans. Terminalia moluccana, *Willde.*

KALAGORU, Tel. Stereospermum chelonoides, also Stereospermum suaveolens, *W. Ic.*

KALA-GARU, Malay. Aloes wood.

KAL'AH, see Mesopotamia.

KALAHANDA, the Sowrah race occupy the hill ranges of the Northern Circars—mostly those hills near Chicacole, near Kalahanda and southwards as far as Bradachellum, and they bury their dead with their weapons.

KALAI, Tam. Branch of a tree.

KALAI, Turk. Tin.

KALAI, HIND. Whitening, also slaked lime.

KALAI or Kilai, HIND. Towards the Dhauladar range is the Cedrus deodara, Himalayan cedar or deodar.

KALAI GAR, HIND. A tin-man.

KALAI-KA PATHAR, HIND. Name given to a soft gray marble of Karnal, used for lime burning.

KALA JAM, BENG. Syzigium jambolanum.—*D'C.*

KALA-JIRA, also Kala Zirah, HIND. Nigella sativa : Nigella indica.—*Roxb.*

KALA JOAR, HIND. Andropogon bicolor.

KALA JUVVI, or Pittamarri, TEL. Ficus tomentosa, *Roxb.*

KALAKA, TAM. Carissa carandas, *Linn.*

KALA KANDA, TEL. Candy.

KALA KANGNI, HIND. Panicum italicum.

KALA KANTALA, SANS. Agave Americana, *Linn.*

KALA KASTURI, GUZ, HIND. Abelmoschus moschatus : Musk okro.

KALA-KAT, HIND. Prunus padus.

KALAKKAR, TAM. A low caste, the same as the Paleyar, hunters and fowlers.

KALA-KUCHOO, BENG. Colocasia antiquorum.

KALA KOOTKI, a drug in use in India, by some supposed to be hellebore, but the term is also applied to other drugs.

KALA KUDU, HIND., MAHR. Wrightia tinctoria, *R. Brown.*

KALAL or Kalar, a distiller, a vendor of spirituous liquor, a palm-wine drawer.

KALA LOBIA, HIND. Dolichos lablab.

KALAM, HIND., or Karam, PANJ. Nauclea parvifolia ; also a species of Glochidion Papal Kalam is the Viburnum cotinifolium.

KALAM, TAM., TEL. Calotropis gigantea,

KALAM, AR., HIND., PER. A pen. Kalmdan, a pen and ink-stand, Kalam-band, reduced to writing.

KALAM. Arabs divide their spoken and even written language into two orders, the "Kalam Wati," or vulgar tongue, sometimes employed in epistolary correspondence, and the "Nahwi," a grammatical and classical language. Every man of education uses the former, and can use the latter. And the koran is no more a model of Arabic, as it is often assumed to be, than "Paradise Lost" is of English. Kalam is the Word. Animus, in Latin, is the breath of life breathed into man's nostrils, is the Rauch of the Hebrews, the Ruh of Arabia, and among the Greeks and Romans, Animus, Anima and Spiritus. In their designation of the various prophets, mahomedans style Moses, Kalam-allah, the word of God, Abrahim the Kalil-allah, friend of God, and Jesus Christ is the Ruh-Allah, the Spirit of God.—*Burton's Pilgrimage to Meccah, Vol.* iii, *p.* 330. See Languages.

KALAMAH, ARAB. The mahomedan creed, consisting of five sections, Taib ; Shahadat ; Tamhid ; Tauhid and Rad-i-Kufr. The Taib is their La-illaha-il-Ullaho-Mahomed ur-Rasul Ullah, there is no deity but God and Mahomed is the prophet of God. The Shahadat is I testify there is no deity but God alone, without companion—and I testify that Mahomed is his servant and prophet. The Kalamah is not found in the Koran.

The words in Arabic are :—

بسم الله الرحمن الرحيم

اول كلمهٔ طيب

لا اله الا الله محمد رسول الله -

دويم كلمهٔ شهادت

اشهد ان لا اله الا الله وحده لا شريك
له واشهد ان محمدا عبده ورسوله -

سيوم كلمهٔ تمجيد

سبحان الله والحمد لله ولا اله الا الله
والله اكبر ولا حول ولا قوت الا بالله
العلى العظيم -

چهارم كلمهٔ توحيد

اشهد ان لا اله الا الله وحده لا شريك
له له الملك وله الحمد يحي ويميت
وهو حي دايم قايم قادر قاهر لا يموت
ابدا ابد ذو الجلال والاكرام بيده
الخير وهو على كل شي قدير -

پنجم كلمهٔ رد كفر

اللهم اني اعوذ بك من ان اشرك
بك شيئا وانا اعلم به واستغفرك لما لا

أَعْلَمُ بِهِ تَبَّتُ عَنْهُ وَأَنَا بَرِيٌّ عَنْ كُلِّ دِيْنٍ
سِوَى دِيْنِ الْإِسْلَامِ وَرَجَعْتُ إِلَى دِيْنِ
الْإِسْلَامِ وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللّٰهُ
مُحَمَّدٌ رَسُوْلُ اللّٰهِ

KALAMBAK, Malay., Jav., Jap. Aquilaria agallocha, *Roxb.* Agallocha wood. Eagle wood.

KALAMBERI, Singh. Calamander root.

KALAMBI, Sans. Basella alba, *Linn.*

KALAMBIR, Malay. Cocos nucifera, *L.*

KALAMBUKHU, Singh. Columbo root.

KALA MEGH, Hind. Andrographis paniculata, Chiretta.

KALA MESARA, or Garugudu, Tel. Cascaria tomentosa, *R.*

KALA MEWA, Hind. Solanum verbascifolium.

KALA MIN, Tam. Polynemus indicus.

KALA MIRCH, also Gol mirch, Hind. Piper nigrum, *Linn.* Black pepper.

KALAM-KARI, Malay. Chintz.

KALA-MOHRA, Hind. Aconitum ferox.

KALAN, Burm. Cassia occidentalis, *L.*

KALAN, Tam. Kootay ki chitri, Duk. Poota ghonkooloo, Tel. Surpa-chitra, Sans. Mushroom. Agaricus campestris, *Linn.*

KALAN, Hind., Pers. Large: hence gokhru-kalan, Hind. Xanthium strumarium; khub-kalan, Hind. Sisymbrium iris.

KALA-NATH, Hind. of Mehra forest, Hazara. Cerasus species.

KALANCHI, Hind. of Panjab, Desmodium tiliæfolium.

KALANCHOE VARIANS, *Haw.*?

Talara, *R. S. B.*; Rungru, Sutlej; | Haiza-ka-patta, Panjab.

—*J. L. Stewart, M. D.*

KALANDAR, a sect of the Kadiri fakir or darvesh. A kalandar is defined to be a Sufi, who has no Murshid or religious teacher, but works out his salvation by himself. The orthodox Sufi sect blame the order, but cannot help owning that it has produced some very distinguished saints. The kalandar does not, however, refuse to take Murid, or followers. —*Richard F. Burton's Sindh, p.* 401. See Faqir.

KALANDAR ZATAR, Hind. Thymus serpyllum.

KALANDE, Singh. A goldsmith's weight in Ceylon, about 73½ grains equal to 24 of a large red seed used for its sub-divisions. —*Simmond's Diet.*

KALANDURA, Singh. Cyperus hexastachyus, *Rottl.*

KALANEMI, in hindoo theology, a Daitya of some celebrity and one of Ravana's attendants.

KALANG, a people who reside among the inhabitants of the Teng'ger mountains. The Kalang are said to have been at one time numerous in various parts of Java, leading a wandering life, practising religious rites different from those of the great body of the people, and avoiding intercourse with them; but most of them are now reduced to subjection, are become stationary in their residence, and have embraced the mahomedan faith. Whenever the Kalang move from one place to another, they are conveyed in carts, having two solid wheels with a revolving axle and drawn by two or more pairs of buffaloes, according to the circumstances of the party.—*Raffles' History of Java, Vol.* i, *p.* 329.

KALUNG or Coolen of India, is the common European crane, Grus cinerea, now a most rare bird in England, but still breeding somewhat plentifully in Scandinavia, and a winter visitant in large flocks in many parts of India. There are four species of cranes in India, all principally or solely winter visitants. But the word crane, like many other vernacular appellations, is often misapplied, and properly appertains to an exceedingly well-defined group, noted for their loud trumpeting cries. Hence the European names Crane, Grus, Geranos, &c., including the Hindoostani designations Saras, Kakarra, Kulung or Karrunch, and others that might be collated. The voiceless 'Adjutant' is erroneously termed "the Gigantic Crane." In Australia the Egrets or white 'Paddy-birds,' are designated 'Cranes,' while the veritable Crane of the country is known as the 'Native Companion.' The cranes belong to the anciently known hemisphere, or major continent, save one or perhaps two species in North America (a still disputed point), and the fine Australian species. About fifteen species are known, of which one division is very distinct, and founded on the two beautiful Crowned Cranes of North and South Africa respectively. Besides their singular bristle-like coronal plumes, constituting quite a unique crest, they have comparatively a very short beak, and an anatomical peculiarity, or rather we should say that the rest of the Cranes have a more important one. This consists in the trachea or wind-pipe entering a hollow in the crest or ridge of the breast-bone, as in the Trumpeter Swans of northern regions. The Crowned Crane have nothing of the kind; but they—or at least the northern species,—have still this singularity, that the long tendinous vocal muscles of the trachea, which in other birds are attached at their nether ends to the corners

of the sternum or breast-bone, are—in one (if not both) species of Crowned Crane—connected with the first pair of true ribs. The rest of the Cranes, with one exception only (the Kakarra or Demoiselle), are more or less bare about the forehead, crown, or even some distance down the neck as in the Indian Saras; and they mostly have the tertiary plumes of the wing lengthened, in one African species (G. paradisea) even down to the ground, while in the Kalung or European Crane those feathers are curled in a remarkable manner. In the three species which inhabit Africa, one of which (the Kakarra) is also Asiatic, the tertiary feathers are more elongated than in the rest; and two of them have been separated from the rest by the strange name Anthropoides, the distinction however being unimportant. A better division among them was instituted by the Prince of Canino, who detaches a group Antigone, founded on the Indian Saras (Grus antigone of Linnæus) and a few others, with longer and pink legs, more extended naked skin about the head, and less developed tertiaries; but this division is also much less marked than that of the Crowned Cranes, though likely to be generally adopted. It would seem that they are much less gregarious than the others. As a whole, the Gruidæ or Cranes are widely distinct from any other group of birds, and link off into no other.—*Indian Field.*

KALANI GANGA and Kala Ganga, rivers on the western coast.

KALA-NIMAK, Hind. An artificial black salt, made by pounding together five seers of saji khar, two seers of dried anola fruit, and one maund of common salt, adding water, and boiling for some time: is considered to promote digestion: is much eaten: used in many mesalih.—*Gen. Med. Top., p.* 144. See Bit laban.

KALANKARI, Hind. Chintz.

KALANTAN, a district with 65,000 souls, separated from Tringanu by the Batut river and by the Banara river from Patani.

KALAPA, Jav., Malay. Cocos nucifera. Cocoa-nut palm.

KALAPASIKA and Dandapasika, in ancient hindoo times, officers of justice, the bearers of the noose of death and of punishment.—*Hind. Theat, Vol.* ii, *p* 167.

KALA-PATTA, Hind. The Jhareja princes, in making patta or grants, appear never to have had an idea of claiming any reversionary interest: there are no distinctions, as in Mewar, of "Kala-patta" or "Chorutar" estates, that is, those for life, or resumable at pleasure, of which there was in Mewar a large class. A great moral crime is the sole corrective of this political error; and it is to prevent the destruction of families by following the supreme law of sub-infeudation, that the first law of nature and of God is violated, infanticide not being confined to female victims. Mr. Elphinstone, in his report on Cutch, confirms this; adding that it accounts for the number of single heirs male in families.—*Tod's Travels, p.* 488.

KALAPNATH, also Maha Tita, Beng. Chiretta.

KALA-PRIYA-NATH. Who this deity was, is not known to the Pandits of the present day. Malanka takes no notice of the name. Jagaddhara is content to say it is that of a divinity worshipped in that country. It is probably the appellation of a Siva Linga. In the Varaha Purana, Kala Priya is said to be a form of the sun worshipped to the south of the Yamuna, and Kala-priya Nath, his lord or god, implies a Linga, the construction of which is attributed to the sun. The more usual word in these compounds is Iswara, as Someswara, Rameswara, Visweswara, &c.; but Nath is the term more especially employed by a particular sect, that of the yogi or Pasupata, the oldest sect probably now existing amongst the hindoos, and with whose tenets and practices, Bhava bhuti appears to have been thoroughly acquainted.—*Hind. Th., Vol.* ii, *p.* 10.

KALA-OJA, Ehretia serrata.

KALARI, Mahr. One-eighth of a paw or quarter, the paw being a quarter.

KALASA, Malay. Carpets.

KALASA, see Lat.

KALA SANKALITA, see Yojana.

KALASOKA, king of Magadha, reigned from B. C. 428 to B. C. 400. See Bhattiya.

KALA-SARSON, Brassica juncea. Brassica eruca.

KALASIE. See Simiadæ.

KALAT, name of a town and province. The town with its 800 houses is in a narrow valley having on the east the hills of Kach Gandava. The population of Kalat consists of many Dehwar, Brahuis, hindoo and slaves, and the entire suburb is occupied by Affghans. See Kelat, Kabul, p. 433.

KALA TIL, Hind. Guizotia oleifera.—*D'C.* Gingelly seed. See Oil.

KALAT NOTHEE, a plentiful tree in the Akyab and Ramree districts. Grows to a large size. Wood used in house-building.—*Cal. Cat. Ex.*, 1862.

KALATOA ISLAND, is of considerable size, in lat. 7° 12′ S., long. 120° 43′ E. It is mountainous.

KALA TOPE, a great forest near the sanatarium of Dalhousie, in the Baree Doab.

KALA TRUMBA, Hind. Fagopyrum esculentum. Buckwheat.

KALATT, Hind. Dolichos uniflorus.

KALA TULSI, Hind. Ocimum sanctum, Ocimum basilicum.

KA-LAU, Burm. Cassia occidentalis.—*Linn, W. & A.*

KALAUNJI, Hind. Nigella sativa.

KALAVA, Tel. Nymphœa *sp.*, *Linn.*

KALAVIDOKA, Tel. A plant called Amla pushpika, which is a term applied to acid plants as Emblica, Tamarind, Oxalis.

KALA WEVA, a round tank of Ceylon, of great dimension.

KALAYUM, Tam. Condle, Malayala, a tree of Canara, from ten to fifteen feet in length, and twelve to eighteen inches in diameter ; its branches at the top are very thick ; the wood is of a reddish cast, and much like pencil cedar ; it grows on the banks of rivers, but is not of much value for any purpose. The tree produces a fruit.—*Edye, Mal. and Can.*

KALA-ZIRA, or Kala-jira, Hind. Carum gracile, also Serratula anthelmintica, also Nigella indica.

KALBA, Tib. Destiny.

KALBAN, Hind. Machilus odoratissimus.

KALBIR, Hind. Datisca cannabina.

KALBURGA, see Gulburgah, Chalukya.

KALCHAN, Hind. Salix alba.

KAL-DAN, see Kalkas, Kurdistan.

KALDEI, Malay. Ass.

KALDERA BUSH, Eng. Pandanus odoratissimus.

KA-LEIN-DZA, Burm. Cæsalpinia bonducella, *Fleming.*

KALENDREA, a river in Maldah.

KALENGI-KANSJAVA, Cannabis sativa.

KALESAR, Hind. The finest submontane forest tract in the eastern Panjab Himalaya, is the remnant of a once far more extensive tract of sal at Kalesar, in the Ambalah district The forest is on the extreme north-east corner of the district, in a fork of the Siwalik hills, on the right bank of the Jumna, opposite the Khara head of the eastern Jumna Canal, and about three miles above the head of the western Jumna Canal at Haturkhund.

KA-LE-THEE, Burm. Coix lacrima, *L.*

KALETTA VITLA, Maleal. Barleria prionitis.—*Linn.*

KALF, Hind. See Vasma.

KALGAM, the Great Wall of China. See Kalka.

KALGAN, Rus. Galangal.

KALGIA or Kalgi, Hind. A crest, a plume, a crest of feathers ; khod, crest for a helmet. Kalgi are plumes made of the black feather of a kind of heron called onkar, peculiar to Kashmir.

KALGHAN, a pass leading into China, through which the Mongol races have invariably invaded China.

KALGHARI BECHNE-WALA, see Jogi.

KALHAM, Hind. of Panjab, Nauclea parvifolia, *Roxb.*

KALHIYA, see Semitic races.

KALHARAMU, Singh. Nymphœa edulis, *D'C.*

KALHORA, a dynasty of Sindh, whose rule first began about A. D. 1740, the aristocracy of Sindh, as in most oriental lands, was purely one of rank conferred by office, and in Sindh consisted either of Sindhi or of Jat.—*Burton's Sindh, p.* 235. See Kallora.

KALI, the name of the maritime plant from the ashes of which soda is obtained by lixiviation ; and from the name of this plant, with the Arabic article *al*, is derived that of a class of substances possessing peculiar properties, which are called alkalies. Kali was also formerly employed to designate the alkali potash.—*Eng. Cyc.*

KALI, one name is Silambu a mountain, also Parvati, the mountain nymph who captivated Siva from a course of ascetic austerities.

KALI, Arab. Barilla, the common Kali salsola, *Linn.*, grows in great plenty along the Arabic Gulph, and in the isles.—*Niebuhr's Travels, Vol.* ii, *p.* 346.

KALI or Kavili mulian, Tam. Stapelia virgata.

KALI, a goddess of the hindoos, whom their mythology recognizes as a form of Parvati, called also Maha-Kali, Durga, Bhawani, and Devi. Kali is the consort of Siva, in his destroying character of Time. As such, she is painted of a black or dark-blue complexion. In Calcutta, her images are usually seen of the last-mentioned colour. In plates, she is shown (as the personification of Eternity) trampling on the body of Siva (Time). In one hand she holds the exterminating sword, in another a human head ; a third points downward, indicating, according to some, the destruction which surrounds her, and the other is raised upwards, in allusion to the figure of regeneration of nature by a new creation. Mr. Ward, however, is of opinion, which he has expressed respecting others of the deities, but which appears to be much at variance with the character of Kali, who is here annihilating Time itself, viz., that of the two last-mentioned hands, one is bestowing a blessing, the other forbidding fear. Whatever her gestures may import, the image of this goddess is truly horrid, as are the devotional rites performed in honor of her. Her wild, dishevelled, hair reaching to her feet, her necklace of human heads, the wildness of her countenance, the tongue protruded from her distorted mouth, her cincture of blood-stained hands,

and her position on the body of Siva, altogether convey in blended colours so powerful a personification of the dark character which she is pretended to pourtray, that whatever may be thought of their tastes, we cannot deny to the hindoos full credit for the possession of most extraordinary and fertile powers of imagination. A model of this goddess has the body of a dark-blue, the insides of the hands are red, as is also the circlet of hands round the waist. The heads which form the necklace have a ghastly appearance. Her tongue is protruded from her mouth, the sides of which are marked with blood. Her head-dress and other ornaments are splendidly adorned with gems of various kinds. The body of Siva is white. Kali is also called the goddess of cemeteries, under which form she is described dancing with the infant Siva in her arms, surrounded by ghosts and goblins (likewise dancing) in a cemetery amongst the dead. A paragraph appeared sometime ago in a Calcutta paper, which stated, that her images, under this form, were now worshipped by the hindoos as a propitiation against the destructive ravages of the cholera. To this ferocious goddess sanguinary sacrifices are made. The Kalika Purana which details, in due order and with much precision, the different descriptions of animals that are to be sacrificed and the length of time by which this insatiate goddess will be gratified and kept in good humour by each, ordains that one man (or a lion) will please her for a thousand years, but that by the immolation of three men she will graciously condescend to be pleased one hundred thousand years. The sacrificer must repeat the name Kali and pay her the compliment of saying, "Hrang, hring, Kali, Kali! O horrid-toothed goddess! eat, cut, destroy all the malignant, cut with this axe; bind, bind, seize, seize, drink blood, spring, secure, secure, salutation to Kali!" Immense sums of money are annually spent in the worship of this terrific deity. There is a celebrated temple dedicated to her at Kali-ghat in the vicinity of Calcutta, or the city of Kali, and impure sacrifices are offered to it; and on the occasion of the festivals of Kali, her temples are literally swimming with blood. An adequate delineation of the scene, and of the horribly disgusting appearance of the executioners and other attendants of the place is scarcely possible, but would indeed afford information to the christian reader. So late as 1859, the July No. of the *Calcutta Review* (p. 423) remarks that "in Bengal, in the worship of the bloody Kali, all castes mingle together and, after a libation of ardent spirits to the goddess, drink spirits, and eat flesh, as their fathers did in the Vedic times, which is a practice also to this day in the foul and secret rites of the Tantra, too abominable for christian ears. A festival held in honour of Kali is called also Kali-puja, as the Dasra in honour of the same deity, under the name of Durga, is called also Durga-puja and Durgotsava. Of the many names of this goddess, those of Parvati, Bhavani, Durga, Kali, and Devi, or the goddess, are the most common and are used almost indiscriminately in the writings and conversations of the hindoos. Although in the present age, human sacrifices are no longer openly made, by the more settled people, there can be no doubt of the existence of the practice formerly, and many of the uncivilized Khond still follow the rite, it would appear they were chiefly offered to Bhavani, in her character of Kali, and no religious rite can be more minutely ordered and detailed than this is in the Kalika Purana, the sanguinary chapter of which has been translated by Mr. Blaquiere and given in the fifth volume of the *Asiatic Researches*, *Art.* xxiii, and the ceremonies, the implements, prayers, &c., used on these horrid occasions, are minutely described and recited. In this article, premising that Siva is supposed to address his sons, the Bhairava, initiating them in these terrible mysteries, occurs the passage, "The flesh of the antelope and the rhinoceros give my beloved (*i. e.* the goddess Kali,)" delight for 500 years. By a human sacrifice, attended by the forms laid down, Devi is pleased one thousand years, and by a sacrifice of three men, one hundred thousand years. By human flesh, Camachya, Chandica, and Bhairava who assume my shape, are pleased one thousand years. An oblation of blood which has been rendered pure by holy tests, is equal to ambrosia: the head and flesh also afford much delight to the goddess Chandica. Blood drawn from the offerer's own body is looked upon as a proper oblation to the goddess Chandica. Let the sacrificer repeat the word Kali twice, then the words Devi-Bajreswari, then Lawha Dandayai, Namah! which words may be rendered —Hail, Kali! Kali! hail, Devi! goddess! of thunder; hail, iron-sceptred goddess! Let him then take the axe in his hand and again make the same by the Cshatriya text." Different mantra are used, in reference to the description of the victim to be immolated: females are not to be immolated, except on very particular occasions: the human female never. Although as is evident, human sacrifices were formerly legal, they are nevertheless most pointedly prohibited in very ancient books; such prohibition is, indeed, a fur-

ther proof of the existence of the practice. In the Brahma-Purana every Neramedha, or man-sacrifice, is expressly forbidden ; and in the fifth book of the Bhagavat, sir William Jones has pointed out the following emphatical words. Whatever men in this world sacrifice human victims, and whatever women eat the flesh of male cattle, those men and those women shall the animals here slain torment in the mansions of Yama ; and, like slaughtering giants, having cleaved their limbs with axes, shall quaff their blood. (*As. Res., Vol.* iii, *p.* 206,) Sir W. Jones has addressed hymns to Durga and Bavani, two names of Prakriti, or created nature (*As. Mis. and Works, Vol.* xiii). Iswara or Isa, and Isani or Isi, are, he says, unquestionably the Osiris and Isis of Egypt. Iswara, Siva or Hara (for these are his names among nearly a thousand more), united with Isi, represent the secondary causes, whatever they may be, of natural phenomena, and principally those of temporary destruction and regeneration. But the Indian Isis, in her many characters, appears in those of Parvati, Kali, Durga and Bhavani, which bear a strong resemblance to the Juno of Homer, to Hecate, to the armed Pallas, and to the Lucretian Venus. The name Parvati took its rise from a mild poetical fiction. Himalaya, or the mansion of snow, is the name of the vast chain of mountains that limit India to the north, and embraces it with its eastern and western arms, both extending to the ocean : one named Chandrasechara, or a Moon's Rock ; and the other which reaches westward to the mouths of the Indus, was called by the ancients Montes Parvati. The mountain Himalaya, being personified, is represented as a powerful monarch, whose wife was Mena ; their daughter is named Parvati, or mountain-born, and Durga, or of difficult access. She is said to have been married to Siva in a pre-existing state, when she was named Sati ; but we are informed by this illustrious author, in another place, (*As. Res., Vol.* vi, *p.* 144), that she bore no children till she became regenerate in the person of Parvati. Sir W. Jones (*As. Res., Vol.* iii, *p.* 14) says, that "the learned works of Selden and Jablonski, on the gods of Syria and Egypt, would derive more illustration from the little Sanskrit book entitled Chandi than from all the fragments of oriental mythology that are dispersed in the whole compass of Grecian, Roman, and Hebrew literature." If published with notes in the style of the Gita or Hitopadesa, it would greatly extend our information on the copious subject it embraces. Parvati, as mentioned, means mountain-born, Durga, of difficult access. The former word in the Mahratta countries pronounced Parbat, or Parvat, is used as a name for hills, one is near Poona, commonly called Parbati, on which is a temple of the goddess. In the other name of Durga we trace the origin of the names of hills forts in Mysore, and other countries of the Dekkan ; such as Chitteldroog, Rai Droog, Doori Droog, &c. In the Tamil dialects this termination is changed into Durgam. The bright half of the month Aswini, the first of the hindoo lunar year, seems peculiarly devoted to Durga. The first nine nights called Navaratricam are, with appropriate names, allotted to her decoration ; the fifth is for the preparation of her dress, on the sixth she is awakened ; on the seventh she is invited to a bower formed of the leaves of nine plants, of which the Bilwa is the chief. The seventh, eighth, and ninth are the great days ; on the last of which the victims immolated to her honour must be slain, as particularly directed in the Kalika Purana. The sacrificed beasts must be killed by one blow, with a broad sword or sharp axe. The next day the goddess is reverently dismissed and her image is cast into the river, which finishes the festival called Durgotsava and Dasera. On the fifteenth day, at the full moon, her devotees pass the night in sports and merriment, and games of various sorts : it is unlucky to sleep, for, on this night, the fiend Nicumbha led his army against Durga, and Lakshmi descended, promising wealth to those who were awake. On this night Kuvera and Indra are also worshipped. The festival of Durgotsava, and that of Bilwa or Bilva, the Cratæva marmelos of Linnæus. The Huli, Sir W. Jones decided to relate to the autumnal and vernal equinoxes ; and the sleep and rise of Vishnu to the solstices, (*As. Res., Vol.* iii, *Art.* xii, *p.* 258,) but Mr. Colebrook, (*ibid., Vol.* viii, *p.* 87) thinks, that the Huli had not, in its origin, any connexion with the vernal equinox, or with the close of the year but with the close of winter, and the beginning of Vasanta or the Indian spring. This goddess is supposed to have inspired Sivajee to murder Afzul Khan, the general of the emperor of Delhi. At a conference, Sivaji struck Afzul Khan with a wag-nak and finally despatched him with the beautiful Genoese blade called Bowani which he always wore. That sword, down to the time of the British supremacy, had a little temple for itself, in the palace of Sivaji's descendants, and it was annually worshipped by them and their household, not as a mere act of veneration for their ancestors' trusty sword, but because it was the chosen instrument of a great sacrifice, and the attendant who watched it used to say that no doubt some of the

spirit of Bhawani must still remain in. Many towns and rivers are named after Bawani. Kali Koil, or temples of Kali are scattered over the Carnatic, and by tradition a human sacrifice was made at the foundation of each of them, for this female energy of Siva is worshipped by bloody sacrifices. In the most terrific form of Kali her colour is black ; face horrible ; the teeth are fangs ; she is represented as delighting in blood, and, when drunk therewith, dancing for joy. To this terrific form, human sacrifices which were once publicly and extensively offered are still said to be secretly though rarely made. This worship passed from Phœnicia or Egypt into Greece and reached India either from Egypt or Assyria. It is only practised by a class of Saiva. I. Samuel xxiv. 12, says, 'the Lord judge between me and thee,' and when one hindoo is complaining to another of an act of injustice, he frequently says, 'God will judge between us ;' or, 'the gods will judge between us ;' or, Mother Kali will judge. Kali was unknown in the Vedic periods of hindoo life.—*Taylor* ; *Cole. Myth. Hind.*, *p* 94. See Lakshmi, Osiris, Chinna Mustuka, Durga Daruka, Hindoo, Kerari, Maha Devi, Parvati, Siva, Kasyapa, Chamunda, Devi, Kali.

KALI, Sans. Black ; from kala, time.

KALI, a river which separates Kumaon from Nepaul.

KALI, see Gipsies, Zingarri.

KALI, see Magar.

KALIAN, a city of great commercial and political importance, at a very early period. It is frequently noticed by Arrian, in the Periplus, from whose work we may infer that it was a fief of Baleokouras, or the Balhara sovereigns of Balabhi, in the second century, and its extent is attested by the ruins described by Orme, in his "Fragments."—*Tod's Travels, p.* 168. See Inscriptions.

KALIANA KATTIRI-KAI, Tam. Brinjal. Egg-plant. Solanum melongena.—*Linn.*

KALIANA MURUKAI, Tam. Erythrina Indica, *Lam*, *Roxb.*, *W & A.*

KALIANA POOSNIKAI ? Cucurbita hispida.

KALIANI, a fortress in the Dekhan, west of Beder on the borders of the Kanarese, Tiling and Mahratta nations. The Chalukya dynasty of Kaliani disputed the sovereignty of the Dekhan with the Chola dynasty who held the Ceded districts and came in contact there with the Chalukya dynasty of Kaliani. The Chalukya rulers of Kaliani were overthrown by the establishment of the Lingayat or Jangama religion. The Kalinga Chalukya capital, was at Rajahmundry, and they ruled throughout the Northern Circars. Sassanam, or grants on copper plates and also, sculptured monuments exist showing several alternations of superiority between them and the Gajapati rulers of Orissa.

KALIBAS, see Kyan.

KALI BASUTI, Hind. Clerodendron infortunatum.

KALICHA, Uria. Diospyros, *Species.*

KALICHI KAI, Maleal. Bonduc nuts.

KALICHI MARAM, Tam. Guilandina bonducella, *Linn.*

KALI-CHITRASWARI. Chitpore, in Bengal, on the Hooghly, is so called from the Kali-chitraswari in that village, one of those old images to whom many a human sacrifice has been offered under the regime of the brahmins. It is said of her, that a party of boat-men was rowing up the river to the sound of a melodious strain. Heightened by the stillness of the night, the plaintive carol came in a rich harmony to the ears of the goddess. She then sat facing the east, but, turning to hear the song of the boat-men as they passed by her ghât, she had her face ever since turned towards the river.—*Tr. of Hind., Vol. i, p.* 2.

KALID, see Jews.

KALI-DASA, a poet and dramatic author, who probably lived a little before the christian era. His best dramas are Sakontala or the Lost Ring, Vikramorvasi, and Megh-duta. The long poetical descriptions of Kalidasa's dramatic works have led to the supposition that these plays were written for reading rather than representation : but such was not the case, as the MSS. which have come down to us contain full directions as to the proceedings on the stage. Wit is scarcely cared for by the hindoo, whose great delight is to pourtray the delicate loves of innocent and bashful youths. In this art, none has excelled Kalidasa, who seems to have lived in the time of Vikramaditya the Great, B. C. 56. No poet is so celebrated and highly esteemed in India, to none have so many poems, epic, lyric and dramatic been ascribed. His play, Sakontala, is considered the gem of Oriental literature and received the rapturous applause of Goethe. Professor Wilson's list of the hindoo theatre, contains the names of only sixty pieces. Of these not more than six belong to the classical age, and two of these are the works of the famous Kalidasa. The most interesting, though it has not the beauties of the Sakontala, is the Mrichchhakati or Toy Cart, and it is the only play from any part of India which has been acted on a European stage.—*Taylor.*

KALIF, see Calif ; Khalifah.

KALIGHAT, the town of Calcutta. See Siva.

KALIGHUTRU, also Kaligoru, also Kaligottu, Tel. Bignonia chelonoides, *Linn.*, applied also to B. suaveolens in the valley of the Godavari.

KALI-GANGA, a river of the Himalaya. See Kedarnath.

KALIJ, a pheasant of the Himalaya, the Euplocomus albocristatus.

KALI JARRI, Hind. Salvia lanata.

KALI JIRI, Hind. Vernonia anthelmintica.

KALIK, the soot which collects under pots.

KALIKA PURANA, see Kali, Tantra.

KALI KASTURI, Duk. Abelmoschus moschatus.

KALI KATKI, Hind. Helleborus niger.

KALIKI, Sunda, Mad. Palma christi; Ricinus communis.

KALI KIKAR, Duk. Acacia arabica?

KALIK-KA-TAWA, an iron plate on which wheaten cakes are toasted, or the kalik collected.

KALI KULTI, Hind. Phaseolus radiatus.

KALI-KUTKI, Hind. Picrorhiza kurrooa, in most books on Indian medicine, kali kutki, is termed Helleborus niger, but it is, in reality, exactly similar to "kaur," the produce of the Picrorhiza, while the "asarun," which, even in the native name, attests its resemblance to the Asarum Europeum, is probably a species of valerian—*Powell's Hand-book, Vol.* i, *p.* 318.

KALI MATTI, Hind., black earth.

KALI MORT, Hind. Desmodium tiliæfolium.

KALI MUNG, Hind., Beng. Phaseolus mungo, *Linn.*

KALI MUSLI, Hind. See Moosli.

KALI NADDI, a river running near Khasgunj in the Allyghur district, the boundary between Delhi and Canouj was the Kalinadi, or "black stream," the Calindi of the Greek geographers. Delhi claimed supremacy over all the countries westward to the Indus. —*Tod's Rajasthan, Vol.* ii, *p.* 9.

KALI NADDI, a river of the plain of Dharwar, lat. 15° 33′, long. 74° 47′. It runs south, 61 m.; west 30 m. into Indian Ocean. Length, 91 m. Navigated by the largest patimar boats for 20 m. from Mullapoor to Shedashegur, rendered easy by uniformity of channel. The words mean black stream, spelled variously, "Cali," "Kali." There are many "black rivers" in India.

KALI NAGA, see Calya.

KALINDI RIVER, see Hindoo, Kali-naddi.

KALINDRA, Hind. Acer cultratum.

KA-LING, Burm. A tree which grows twenty or thirty feet high, generally wild. The fruit is the size of a child's marble, used more as medicine than food.

KALINGA, a name applied in the Purana, to the sea-coast at the summit of the Bay of Bengal. Its meaning is, a country abounding with creeks. The ancient kingdoms of the Carnatic were the Pandya, Chola, and Kalinga, and B. C. 75, an expedition left the eastern side of the peninsula, from ancient Kalinga, and formed a colony in Java. The Kalinga kingdom was on the eastern coast of the peninsula of India, at its upper end. The dynasty ruled at Rajahmundry and in the Northern Circars. The town of Kalingapatam alone remains to indicate the rule of that dynasty, but the term Kling or Kalen used in Burmah, to designate the people of the west of Burmah and the hindoo religion of the Javanese, seem to have come from them.

The Gaja-Pati, was a sovereign race that ruled in Orissa, but little is known of them. The name means "lord of the elephant." In the Northern Circars, Chicacole and Rajahmundry were the capitals of the Andhra sovereigns, who ruled anterior to the christian era. A more exact knowledge of these and of the early buddhist princes of Vegi or Vengi Desam, who reigned at Dara Nagara on the Kistna, near Amaravati and at Vengipuram, the exact site of which is not yet known, is an important desideratum, and only likely to be obtained from an investigation of their monumental and architectural remains.

The Kalinga Chalukya power ruled at Rajahmundry, and throughout the Northern Circars. Extant sassanams and sculptured remains exhibit several alternations of superiority between them and the Gajapati of Orissa.

The Ganapati or Kakateya dynasty ruled at Warangul. Though near the frontier, and now in the Nizam's territory, it was once the capital of great part of the N. Circars.

Of the Reddi rulers of Condavir little is known.

The succession of the buddhist rulers by the Chalukya of Rajahmundry, the subsequent sway of the Ganapati; Vema Reddi and Rayel of Bijanagar, together with their contests and the various relations between them, are little known and may yet be amply elucidated by existing remains. See Inscriptions. Kakshivata, Chalukya, India. See Kalinga, Krishna, *p.* 546.

KALINGA or Uvva chettu, Tel. Dillenia speciosa, *Thunb.*

KALINGAMU, Tel. Wrightia antidysenterica, *R. Br.*

KALINGAPATAM, a sea-port town in the district of Ganjam, in long. 8° 15′ E., and lat. 18° 14′ N.

KALINGA RAJA, see Inscriptions.

KALINGA RASHTRA GADDA or

Dumpa rashtrakam, TEL. Globba, *sp.* Perhaps G. bulbifera, *R.* i, 78, which is common in the hills of the Circars.

KALINGU, MALEAL., TAM. Any tuberous root.

KALINGULA, TAM. A sluice, a weir, or waterway, constructed in the bunds or dams of tanks to permit the escape of surplus water and thus guard against the accumulating waters overflowing the softer parts of the dam. Chadr is the Hindi name for thus.

KALINJAR, a fort in Bundelkund, see Inscriptions.

KALINJI, HIND. Nigella seed.

KALI-PUJA, see Kali.

KALI RAI, GUZ., HIND. Mustard seed.

KALI RATRI, see Maha Devi.

KALI RING, PANJ. Quercus dilatata, *Lindl.*

KALI SALSOLA, Herba salsola kali (Sueda, *spec*), grows plentifully at Lahore, where it is officinal.—*Dr. Honigberger, p.* 294.

KALI SARSON, HIND. Sinapis dichotoma.

KALISH in his commentary on Leviticus xxiii, has treated fully on human sacrifices Though there is no apparent connection between serpent-worship and human sacrifices, these have usually co-existed.

KALI SHAMBALI, DUK. Gendarussa vulgaris.

KALI SIND comes from Rangri, and its petty branch, the Sodwia from Raghoo-ghur. There are four rivers called Sind in India, first the Sind or Indus ; the Little Sind ; the Kali Sind, or "black river ;" and the Sind rising at Latoti, on the plateau west and above Seronge.

KALI SIRIN, PANJ. Albizzia lebbek, *Benth.*

KALISJAM, HIND., or Wodier maram, TAM. Odina wodier.

KALI-SIWAL, HIND. Amarantus anardana.

KALI SURDH, a river of Gwalior.

KALITHI NAR, TAM. ? A fibre from a species of Ficus.

KALI TORI, HIND. Luffa acutangula.

KALI TULSI, HIND. Ocimum basilicum.

KALIUM, also Kali metall, GER. Potassium.

KALIUN, HIND. Chamærops ritchiana.

KALIUN, HIND., of Salt Range, &c. See Kilu.

KALIVE CHETTU, TEL. Carissa diffusa, *R.* i, 689, *W. Ic.*, 427.

KALI VEEM, DUK. Stizolobium altissimum.

KALIYA, SANS. A serpent ; from kala, to move.

KALI YOGA, the iron or fourth age of the hindoos, begins, according to some, 3101 years before Christ. It is estimated by Bunsen, to have commenced B. C. 986 or 866, by others is supposed to have begun on Friday, 18th February, 3102 B. C., and is to last altogether 432000 years, when all existing forms having become delineated are to be dissolved ; of 432000 years, 3101 had expired on the 14th March A. D. 1. The Kali yoga of the hindoos is the present age of the world. The actual period of the world's existence, according to the astronomical calculation of the hindoos, commenced 3102 years before Christ, on the 20th February, at 27 min., 30 seconds past two o'clock. Kali yuga year, according to Wilson and Lassen, commenced B. C. 3102. "The Kali Yug, or Iron Age, has now, lasted for five thousand years. The Purana and other Shastra, have stated that during that age there will arise many new persuasions and religious systems, which must all be regarded as spurious heresies. The sect of the Wulabhacharya is only four hundred years old. It has thus originated within the Kali age, in the same way that the followers of Dadu and of Sadhu, the Ram-snehi, the Ram Nandi, the Sehejanandi, and other sects have all arisen within the Kali age, and must all, in accordance with the declarations of the hindoo Shastra, be declared heterodox."—*Wilson ; Bunsen, Vol.* iii, *pp.* 511 and 547 ; *Warren.*

KALIYA DAMANA, SANS. From kaliya, the name of a snake ; and damana, subduction.

KALIZAR, DUK., also kawa tunti, HIND., Clitorea ternatea.

KALIZAR-KI-JAR, HIND., the root of Clitoria ternatea.

KALI ZEWAR, HIND. Bupleurum marginatum.

KALI ZIRI, DUK., GUZ. Nigella indica. Fleabane, also Vernonia anthelmintica, or Serratula anthelmintica, also Aplotaxis candicans.

KALJANGA, HIND. Aquila nævia, *Gmel.*

KALA, GER. Lime.

KALKALIN, HIND. Rubus biflorus.

KALKAS, ARAB. Colocasia antiquorum, *Schott.*

KALKA. The country of the Kalka is ancient Mongolia. Mr. T. W. Atkinson's wanderings led him to the Gobi, whose vast steppes, sandy deserts and high mountain chains give a peculiar character to this region. In a few situations he observed the bare poles of the conical yourt of the Kalka—indicating their hunting stations. The small and picturesque lake of Ikeougoun lies in the mountains to the north of Sanghindalai, and is held in great veneration by the Kalka. They erect a small wooden temple on the shore and by offering up milk, butter and the fat of the

animals, which they burn on the little altars. The large rock in the lake is with them a sacred stone, on which some rude figures are traced. The yourt of these people are constructed like those of the Kirghis, and covered with felt; but the internal arrangements differ. Opposite the doorway, a small low table is placed, on which stand copper idols and several small metal vases. The Mongol are divided into several aimak or tribes. The largest that of Kalka, is divided between four khans, who bear the following titles :—

(*a*) Tushtu khan, living on the banks of the Upper Selenga.

(*b*) Tsetsen khan, living to the east of Kiakhta, near the river Keroulan.

(*c*) Jassaktu khan, residing on the southern foot of the Altai mountains, on the banks of the Jabakan.

(*d*) Sain Noin, living in the Steppe of Gobi to the south of Ourga.

The Mongol, like the Bashkir, the Kalmuk and Kirghis, drink mare's milk, and some even camel's milk. Bergman observes, that the excessive use of mare's milk causes pain in the eyes. The country about lake Koko Nor is inhabited by the Eluth, Torgat, Kalka and Khoit. This country is to the west of the Chinese province of Kan-sou; on the west it is bounded by Tibet; on the south, by the Chinese province of Szu-tchouan; on the north by Sou-tcheou and Ngan-si, and is about 2,000 li in extent. From the principal encampment to Peking, is 5,700 li. The Mongol of Koko Nor came from the north-west; they dwell in felt tents, and lead a nomade life. They sow but little corn; their flocks supply them with meat, which is their principal food. Selingsky, a district of the Russian empire, is situated upon the frontiers of China immediately adjoining the district of Po-la, of the division Che-ling-tchapoo, of the country of the Kalka. It is above two hundred li in extent; the country hilly throughout, but there are no very high mountains. The Mongow or Mongol are a numerous people, and occupy a large extent of country, from Selingsky to the Kalgam, which signifies the everlasting wall, or the great wall of China. From this wall they stretch themselves northward as far as the river Amoor, and from the Amoor westward to the Bekall Sea or lake, where they border with the territories of the Kon-ta-sha, (Tsevang-Rahdan or prince of the Black Kalmuk.) On the south they are bounded by a nation called Tongut, among whom the Delai-Lama has his residence. In former times the Mongol were troublesome neighbours to the Chinese, against whose incursions the great wall was built. Kam-hi, emperor of China, was the first who subdued these hardy Tartars, which he effected more by kind usage and humanity than by the sword, for these people, are great lovers of liberty. Chao-mo-to, a place signalized by the final defeat and extipration of the rebel Koeur-tan (Kal-dan) is the Chao-me-do of D'Anville. This battle between the Chinese and Eleuth, under the Kaldan, uncle to Tse-vang-Rahdan, the reigning prince, occurred in 1696, and is related by Moyriac de Milla in his Histoire de la Chine. Staunton's translation tells that the Kalka Tartar formerly composed a numerous tribe consisting of more than six hundred thousand families, inhabiting to the north of the Mogul Tartar. The Kalka live under tents along the banks of the rivers which water their country, that of Kalka-pira, though one of the smallest, and at present one of the least frequented, has given its name to the whole nation. The war which the king of the Eleuth, (the Kaldan, uncle to Tse-vang-Rahdan) carried on in 1688, against the Kalka, almost destroyed the whole nation. To avoid the pursuit of a superior enemy, they begged the assistance of the Chinese arms and offered to submit to the empire. Kang-hi undertook their defence, conquered [defeated] the king of the Eleuth, and kept the Kalka Tartar under his dominion, after having conferred upon their princes different titles of honour. Tse-vang-Rah-dan was the chief of the most considerable branch of the Eleuth or Kalmuc Tartar; and although it suited the emperor of China's policy to speak slightingly and even contemptuously of him, he was undoubtedly one of the most powerful princes of Asia, and in the war which soon after broke out between the Kalmuk and the Chinese, he appears to have been completely successful. The hostilities were renewed under his son and successor. The glory of a final conquest over this powerful and warlike tribe, which Kang-hi and his successor sought in vain, was however reserved for his grandson, the emperor Kien-long, who, in the year 1759, reduced them into complete subjection, and as the Turgut tendered a voluntary submission a few years after, the whole of the Kalmuk or Eleuth tribes may, with little if any exception, be considered as included within the limits of the Chinese emperor ever since that period.—*T. W. Atkinson, Oriental and Western Siberia, pp.* 441, 443, 445; *Timkowski's Journey to Peking, Vol.* i, *pp.* 42 *to* 52; *Vol.* ii, *pp.* 269 *to* 271; *Staunton's Narrative, pp.* 9-10, 22 *to* 43.

KALKASUNDA, Beng. Cassia sophora, *Linn., W. & A.*

KALKI. In this avatar of Vishnu he is to appear in the form of a white horse. It has not yet occurred.—*Moor's Pantheon.* See

Acasanavi, Avantara, Hindoo, India, Inscriptions, Kama, Krishna, Kurma, Man-Lion, Narasingha, Rama, Ramisseram, Sakti, Tripati, Vamana, Varaha, Vishnu.

KALKOLI or Kankol of Kaghan, Elcagnus conferta.

KALKOON or Turkey Isles, lie to the northward of the Kangean group, and extend to lat. 6° 10′ N.

KALKOOR, see Bazeegar ; Nut.

KALKUT, HIND., of Kaghan, Viburnum fœtens.

KALL-ALIN, TAM. Ficus infectoria.

KALLA, HIND. Toddy : Kallal, Toddy-drawer.

KALL-ALIAM, TAM. Ficus infectoria, *Willde.*

KALLA BANS, HIND. Bambusa arundinacea.

KALLA BANTRU, see India.

KALLADI or Kallari. Predial slaves of Malabar. See Polyandry.

KALLAGOUK ISLAND, in lat. 15° 34′ 12″ N., long. 97′ 38″ ; in the opening of the gulf of Martaban, is a small island, rising about 150 feet above the sea, with few trees and with a small skirting shore, with indenting bay, in which mangroves grow. It has also the name of Curlew island, when the Editor visited it in 1863, it had only, as inhabitants, the labourers' quarrying stones for the light-house at Cape Negrais. Its rock is granite.

KALLAL ? Palm-wine drawers, from the TEL., Kallu, palm wine.

KALLAMI, see Japan.

KALLANU, KARN., thieves, the Collerie of the early English writers.

KALLAR, HIND. Saline impregnation of soil.

KALLA RAVI, or Ravi, TEL. Ficus religiosa, *Linn*, a syn. of Aswattha. Kalla, signifies eyes.

KALLEKKA, see Katiow.

KALLI ? Cynanchum viminale.

KALLI, TAM. Euphorbia tirucalli.

KALLIAN, see Kalian, Koli.

KALLI CHEMUDU, TEL. Euphorbia tirucalli, *Linn.*

KALLIG-IKON, one of the names given by Ptolemy to the Promontory of Koru, or Kalli medu, opposite Ceylon.

KALLI MALAIAN, TAM. Caralluma adscendens.

KALLI-MEDU, TAM. Lit. Cactus eminence, is the Point Calimere of the English.

KALLINJI, a weight used in Ceylon for pearls, supposed, like the chow, to contain 320 fractional parts. One kallinji is equal to 20 manjadi, each containing 7¼ grains troy. —*Simmond's Dict.*

KALLI NUDDY, a river near Deobund in Saharunpoor, runs past Boolundshahr, near Gangheree in Allygurh, near Danpoor and near Khodagung in Futtehghur. See Kalinadi.

KALLI SINDH river runs near Peeplia in Sehore, near Tappah in Gwalior, and near Surkairlee in Kotah. See Kali ; Sind.

KALLIYON, a Persian pipe, in which the smoke is drawn through water, by means of a stalk about two feet long, instead of a pipe or snake of twelve or fourteen, as with the Indian hookah. These, however, are of two sorts ; the Kurnyee and Dastah, or snake and hand Kallyun ; the one having a long pliant snake, similar to the hookah of India made of leather ; and the other being, as its name denotes, held in the hand, and smoked through a short tube, often made of gold or silver, and beautifully enamelled.—*Fraser's Journey into Khorasan, p.* 62 ; *Pottinger's Travels in Beloochistan and Sinde, p.* 210. See Kallyan.

KALLOO, TAM., TEL. Palm wine.

KALLOW MOW, MALYALA. A tree which grows to above sixteen inches in diameter and twenty feet in height. Its nut is food for monkeys and other forest animals, the wood is used for various purposes, but is of little value.—*Edye M & C.*

KALL PASHI, TAM. Lichen rotundatus.

KALLU, TAM ? Dolichos uniflorus, *Lam.*

KALLUI, see Kilat

KALLU-KUTIGA, KARN., a stone-cutter, a stone mason.

KALLUMATADA-AYYA KARN., a Lingamite priest.

KALLU WANDERU, Presbytes cephalopterus.

KALL VALEI MUNNI, TAM. Canna Indica.

KALLYAN, HIND. of Kashmir, a sort of hukka corrupted from ghalian, Arabic for a hukka. See Kalliyon.

KALKACHCHAN, MAL. Stone-cutter.

KALM, HIND. Grus cinerea, the crane of of Europe and India. See Kalang.

KALMAH, ARAB. The mahomedan creed. Mahomedanism comprises five divine commands, 1st—Kalmah parhna, or confession of faith ; 2nd—Namaz karna, or prayers ; 3rd.—Roza rakhna, or fasting ; 4th—Zukat dena, or alms-giving ; 5th—Makkay ka haj karna, or pilgrimage to Mecca. See Kalamah.

KALMIS WURTZEL, GER. Sweet

KALMUK, an Uzbek Tartar tribe who returned at the close of the last century from the Black Sea to their original seats on the frontier of China. Many of the

tants of Turkistan described to Lieut. Burnes their mode of travel. The migrants, reported at 100,000 families, advanced with their herds and flocks, occupying in the breadth of the advancing column a journey of no less than three days, forced its way through all opposition to the Dasht-i-kipchak north of the Jaxartes and reached the primeval seat of their ancestors at Yarkand and Eela. The mahomedans of Bokhara captured about 1,500 and made them slaves. The Kalmuk and the Uzbek are said to have sprung from one tribe, and this change of habitations has now mixed it with the Kazzak, a great tribe that once lay to the eastward of it; and Kalmuk, Kazzak and Karghis are now mingled together. Other instances of such voluntary and forcible migration have occurred in Affghanistan within the nineteenth century though on a smaller scale than the above. After the English mission had left Herat, the vizier Yar Mahomed pressed Ibrahim khan of Gour, who had 7,000 families of Taymuni under his rule, and after having completely devastated the country which they occupied, Yar Mahomed removed them to Herat where he established some in the city and the remainder in the suburbs. Subsequently to this, in the beginning of 1846, when Yar Mahomed marched with his army in the direction of the Murghab, on the banks of which river some Hazara Zeidnat were encamped, they decamped into the Persian territory, and Asof-ud-Dowlah gave them the village of Karez on the frontier of Herat. After the removal of Asof-ud-Dowlah, however, at the close of 1846, Yar Mahomed marched against the small Uzbek khanats in the north of Khorasan, and attacked and defeated the Hazarah chief Karim Dad khan, in the open country of Killah-nun. Yar Mahomed encamped upon the field of battle, and in the space of eight days collected ten thousand families of the Hazarah Zeidnat whom he removed from their native soil to that part of the district of Herat, reaching from Obeh to Goian, where he settled them on the banks of the Herri Rud. By these forced migrations of the Taymuni and Hazarah, the Herat principality became more populous than it had been previously to the siege of Herat in 1838, and Yar Mahomed obtained the further advantage of keeping under his eye the most turbulent inhabitants of his dominions. He made excellent soldiers of these Eimak, and by their amalgamation with the Affghans it became almost impossible for the former to betray him.

As another, though more remote instance, it may be mentioned that the dynasty which founded Ahmedabad, erected it out of the ruins of Chandravati, and not only eclipsed it, but also Anhulwarra, the more ancient capital of Guzerat. When Ahmed, the grandson of the apostate Jaka, better known in history under his mahomedan name of Wujeh-ul-Moolk, determined to immortalize himself by a new capital, the site he chose was the residence of a Bhil community, whose marauding exploits were the terror of the country; in order to commemorate its extirpation, he disregarded its local disadvantages, and the city rose upon an uninteresting, unhealthy, low flat, on the banks of the Sabermaty. Not content with transporting the materials of Chandravati, he resolved that its soul as well as body should migrate, that the population should follow the spoils of the temples and the dwellings. Another general migration was once attempted by Mahmud, the Ghiliji, who resolved that Delhi should take root on the Vindya hills, but Mandoo and Ahmedabad shared the like fate.—*Ferrier's Hist. of Affghans, p.* 486; *Tod's Travels, p.* 129; *Cunningham's History of the Sikhs, p.* 258. See Kalka, Mongol, Kazzak, Jews, Vikrumajita, India.

KALNA, see Linga.

KALNEH, M. de Breses, one of the Presidents of the Royal Academy in Paris, supposes that Kalneh stood on the side of Ctesiphon.—*Mignan's Travels, p.* 73.

KALNEH, an ancient town on the Khabur river.

KALOO-HABARALEYA-GASS, Singh. Macreightia buxifolia, *Pers.*

KALOE of Sumatra. China grass.

KALO JAM, also Kalo-jamun, Beng. Eugenia jambolana, *Lam.*

KALOO-KADOOMBAIREYA-GASS, Singh. Diospyros oppositifolia, *Thw.*

KALO-KERA, Beng. Capparis brevispina, *D.C.*

KALO-KUNCH, Beng. Abrus precatorius, *Linn.*

KALO MEGHA, Beng. Andrographis paniculata, *Wall.*

KALON, or Kelu, Hind., of Chamba, Chenab and Ravi. Cedrus deodara, deodar or Himalayan cedar.

KALONJA, Hind. Nigella indica.

KALOOCHIA, Uria? A tree of Ganjam and Gumsur, of extreme height 25 feet, circumference 2½ feet, and height from ground to the intersection of the first branch, 12 feet. It is used for posts and ploughshares, and is burnt for firewood.—*Captain Macdonald.*

KALOO-MIDEREYA-GASS, Singh. Diospyros quæsita, *Thwaites.*

KAL OOWARA GASS, Singh. Diospyros ebenum, *Linn.*

KALORA, a dynastic title of former

rulers in Sind. They sprung from Adam shah, a Beluchi religious man of A. D. 1450. They received a jaghire from Aurungzeb in 1705, and were made naibs of Tatta in 1735. They were transferred to Persia by the treaty with Nadir shah. The dynasty ended in 1788 by the succession of the Talpur. According to Captain Postans, the Kalora were a tribe of wandering religious mendicants, who for nearly three centuries had been settled in Sind and about the year A. D. 1450. Adam shah, a Baluch of this tribe, obtained fame as a devout man, and from him the dynasty arose. They were overthrown by the Talpur in 1768, (or 1788.)—*Burnes; Postan's Personal Narrative, pp.* 164-5.

KALO SHIM, Beng. Canavalia virosa, *W. & A.*

KALO TULSI, Beng. Ocimum sanctum, *Linn.*

KALOVI, Sumatra. China grass.

KALPA, Sans., the bright half of a day of Brahma. A creation or formation, a cycle of years. In hindoo theogony, at the end of every Kalpa (Creation), all things are re-absorbed in the deity, who, in the interval of another creation, reposes himself on the serpent Sesha (duration), who is also termed Ananta (endless). In hindoo astronomy, a Kalpa is an age of time : a day of Brahma, 4,320 millions of years. Amongst the buddhists of Ceylon, it is the period of a mundane revolution.—*Wilson; Warren, Kala Sanhita*; *Hardy's East. Mon., p.* 437.

KALPA, Hind ? Andrographis paniculata, also Portulaca oleracea.

KALPA DRUMA, see Indra.

KAL PASHI or Kalpasi, Tam. A valuable diuretic, identified by Ainslie with the Lichen rotundatus of Rottler ? It is the Pathar-ka-Phul, Hind., or rock flower, and Henna-Ul-Koresh, Arab. Its value as a diuretic is especially when applied as a poultice over the kidneys.

KALPA SUTRA, see Jain.

KALPA-TREE, amongst the budd'hists a magical tree, that gave whatever was desired. —*Hardy's East. Mon., p.* 437.

KAL'R, Hind. A saline efflorescence : the reh of Hindoostan, detrimental to cultivation. It is also a saline earth yielding saltpetre ; also earth impregnated with reh, but also means a soil which remedies the reh, used by dhobies for washing.

KALRATHI, Hind. Gujranwalla rohi is land mixed with kankar.

KALRI-LUN, Hind. Salt reduced in the process of making saltpetre.

KALTHAUN, Hind. Bignonia suaveolens, also Ehretia serrata.

KALTINA, a river of Lucknow.

KALU, a pass in the Hindu Kush 13,400 miles above the sea, near Bamian. That a city was here situated in ancient times is proved by the position of Bamian, on the high road from India to Bactria,—lying as a valley at right angles to the path, and between the two passes of Kalu and Ak-rohat,—two passes in the Hindoo Koosh, between which runs the pass of Bamian.

KALU, Guz. Oyster.

KALU, Beng. A maker and vendor of oil by caste.

KALU ATTANA, Singh. Thorn apple.

KALUCHO, Hind. Ilex dipyrena.

KALUDUMUM, Tam. A tree with remarkably heavy and very close grained wood, much resembling English pear tree wood ; it grows to about eighteen inches in diameter, and from twelve to fifteen feet long : it is used for purposes where strength is required. Edye imagined it to be not very durable, or that it is not to be procured in any quantity, as it was but little known.—*Edye, Forests of Malabar and Canara.*

KALU DURU, Singh. Nigella seed.

KALU GACHCHA or Bhavanji chettu, Tel. Psoralea corylifolia, *L., Br.*

KALUGORU, Tel. Stereospermum chelonoides, *W & I.*

KALUGUDU or Garugu chettu, Tel. Garugu pinnata, *R.*

KALUI, Sumat. Bœhmeria nivea.

KALUI RIND, see Kelat.

KALUKA, see Kyan.

KALU-KRANUGA, Tel. The name means "stone or rock Pongamia."

KALU-MAWUL ÆTIYA, Singh. Guilandina bonduc, *Linn., W & A.*

KALUMB of Mozambique. Colombo root.

KALUMBI, Sansc. Basella alba.

KALUMEDERIYE, Singh. Calamander wood. Diospyros hirsuta.

KALUNA, Hind. Hardy rice, sown in unirrigated land.

KALUNGI, Hind. Nigella indica.

KALUNGU, Malay. Tin.

KALUNJEN, Duk., Hind. Nigella sativa.

KALUPNATH or Maha Tita, Beng., Hind., great bitter Andrographis paniculata.

KALURANA, Singh. Helleborus niger.

KALUSA. On the first night of the Dassara festival at Parvutty, the Kalasa, or sacred water jar, is cleansed, and consecrated by the officiating brahmins ; this vessel being considered as a symbol of the goddess, for the principal object of worship during the Dassara, and bears three curious signs, according to the three principal castes of brahmins ; these are hieroglyphic figures, denoting the character and attributes of Doorga, and so truly are their

forms Egyptian that many learned writers have engaged, from their coincidence, to prove the identity of the hindoo ceremonies of the Dassara, with those which celebrate the inundations of the Nile.—*Postan's Western India, Vol.* ii, *pp.* 165-6.

KALUWI, Sumatra. The nettle Bœhmeria nivea, of which excellent twine, called pulas, is made. It grows to the height of about four feet, has a stem imperfectly ligneous, without branches. When cut down, dried, and beaten, the rind is stripped off, and then twisted as we do the hemp. Dr. Roxburgh introduced it into India and expressed the opinion, that so soon as a method should be discovered of removing a viscid matter found to adhere to the fibres, the Kaluwi hemp or pulas, would supersede every other material.—*Marsden's Sumatra, p.* 91.

KALU UTTANA, Tel. Datura fastuosa, *Mill., Roxb.*

KALU VERE, Singh. Ebony.

KALWARAGU or Kelvaku, Tam. See Natchenny.

KALWIT, Dek., Mahr., the Antilope cervicapra, *Pallas.*

KAL-WOORA-GASS, Diospyros ebenum, *Linn.*

KALYA, see Calya.

KALYA-DAH, a famous ghaut at Brindabun, where Kalya-nag the black serpent, infested the waters of the Jumna.—*Tr. of Hind., Vol.* ii, *p.* 63.

KALYAN, see Chalukya: Kaliani.

KALYANA KULASA of the Bhanjamalla family. See Inscriptions, p. 382.

KALYAR, or kalar, Hind., of Hazara, Bauhinia variegata.

KALYATTI, Hind. Smut., on the Triticum æstivum, wheat.

KALZANG, Hind. Chrysanthemum Indicum.

KAM, Hind. Nauclea parvifolia.

KAM, see Kama.

KAMA, amongst the hindoo deities, takes the place of Cupid. Ananga is a poetical epithet of the hindoo Cupid, literally incorporeal; from a, privative; and anga, a body. This hindoo deity appears evidently to be the same with the Grecian Eros and the Roman Cupido: but the Indian description of his person and arms, his family, attendants, and attributes, has new and peculiar beauties. According to the mythology of the hindoos, he was the son of Maya, or the general attracting power, and married to Reti, or Affection; and his bosom friend is Vassantha or Spring. He is represented as a beautiful youth, sometimes conversing with his mother and consort in the midst of his gardens and temples; sometimes riding by moonlight on a parrot or lory, and attended by dancing girls or nymphs, the foremost of whom bears his standards which are a fish on a red ground. His favourite place of resort is a tract of country around Agra, and principally the plains of Matra; where Krishna also, and the nine Gopia, who are clearly the Apollo and Muses of the Greeks, usually spent the night in music and dancing. His bow of sugar-cane, or flowers, with a string formed of bees, and his five arrows, each pointed with an Indian blossom of a heating quality, are equally new and beautiful. He has at least twenty-three names, most of which are introduced in a hymn by Sir W. Jones, that of Kam or Kama, signifies desire, a sense which it also bears in ancient and modern Persian. And it is possible, that the words Dipuc and Cupid, which have the same signification, may have the same origin; since we know that the old Etruscans, from whom great part of the Roman language and religion was derived, and whose system had a near affinity with that of the Persians and Indians, used to write their lines alternately forwards and backwards, as furrows are made by the plough. The Indian Maya, or, as the word is explained by some hindoo scholars, 'the first inclination of the godhead to diversify himself,' such is their phrase, by erecting worlds, is feigned to be the mother of universal nature and of all the inferior gods, as a Kashmirian informed when he was asked why Kama or Love was represented as her son. But the word Maya, or delusion, has a more subtle or recondite sense in the Vedanta philosophy; where it signifies the system of perceptions, whether of secondary or primary qualities, which the deity was believed, by Epicharmus, Plato, and many truly pious people, to raise by his omnipresent spirit in the minds of his creatures, but which had not, in their opinion, any existence independent of mind. Maya or Ada Maya, is a name of Lakshmi: she is thus the general attracting power; the mother of all; the Sacti, or energy, of Vishnu, the personification of Spirit, she, as attraction, unites all matter, producing love in animated nature, and in physics, the harmonization of atoms. Kama or Love, is her offspring, and is united in marriage to Reti, or Affection, the inseparable attendant on the tender passion; and in friendship to Vasant'ha, (commonly pronounced Bassanth,) or Spring, denoting Love's season, but literally in regard to the time when most animals are impregnated and vegetables burst into existence, and metaphorically touching the early portion of man's passage through life. There is an allegory of Kama being an avatara or son of Krishna, by Rukmeni, other names of Vishnu and Lakshmi, and this is a

farther instance of the correspondence of that goddess with the Roman Venus, the mother of Cupid. His riding or dancing by moonlight, allude to the love-inspiring serenity of the time ; such nights, about Agra, and in the southern parts of India, affording after the heat and tumult of the day, a delicious quiet feeling of happiness not easily communicated nor conceivable by the mere experience of the unsettled cloudy skies of northern latitudes. The banner of Kama, a fish on a red ground, and his vahan or vehicle, a parrot or luri, have doubtless their allusions, the former possibly to the stimulating nature of that species of food, stirring the blood to aid Kamdeo's ends ; and, perhaps, the ensanguined colouring and extreme beauty of the lori, and like the fish (and the dove of western mythology) its supposed aphrodisiac tendency as food, may have had a share in guiding a selection of attributes for the ardent deity. The soft affection and fabled constancy of the dove may have weighed with the Greeks, although constancy may not, perhaps, be, in strictness, a striking characteristic of love. Kama's five arrows are each tipped with the blossom of a flower, which is devoted to, and supposed to preside over, a sense : the flowers are of a heating, inflaming quality ; and are named, and well described, in these lines of the hymn, by Sir William Jones, which paint Vasanta preparing the bow and shafts for his mischievous friend :

'He bends the luscious cane, and twists the string
With bees, how sweet! but, ah! how keen their sting!
He with five flow'rets tips their ruthless darts,
Which through five senses pierce enraptur'd hearts:
Strong Chumpa, rich in odorous gold;
Warm Amer, nurs'd in heavenly mould;
Dry Nagkeser, in silver smiling;
Hot Kitticum, our sense beguiling;
And last, to kindle fierce the scorching flame,
Loveshaft, which gods bright Bela name."

The Chumpa, or Champa, more classically called Champaka, is the Michelia champaca of European botanists : it is of two sorts, white and yellow, small, and in its foliage like an expanded rose-bud. Gardeners make, and expose in the shops, chaplets and long strings of the blossoms, with which the hindoo women, on the supposition that its fragrance excites favourable sensations in the votaries of Kama, decorate their hair and wear round their necks ; its potency is, however, so great, that nerves unaccustomed to it can scarcely bear its odour within doors. Another flower, commonly called mugri, or mogri, is of the same description, and may, perhaps, be one of these classically named in the hymn. The fragrance of the Chumpa is so very strong that bees refuse to extract honey from it, a circumstance that could not escape the keen eye of the hindoo poets ; and they accordingly feign the Chumpa to be sadly mortified at this neglect. They have, however, afforded it consolation, dedicating it to Krishna, the black deity, as they, contrary to some European poetical naturalists, consider the union of yellow and black peculiarly beautiful. Krishna is mostly seen profusely decorated with garlands of flowers. The Chumpa is farther consoled by the preference it has obtained in bedecking the glossy locks of black haired damsels, as just noticed, also in the following stanza, literally translated from the Sanskrit :—That thou art not honoured by the ill-disposed bee, why, Oh ! Champaka ! dost thou so heavily lament ? The locks of lotos-eyed damsels, resembling the fresh dark clouds adorning the sky ; let these embellish thee—(*As. Miscellany, Vol.* ii.) We will here add another couplet, from the same works, a translation from the Brij dialect ; premising, that hindoo ladies sometimes wear a little mirror, called chury, of polished metal, in a ring on the tomb, and that the lotos is the emblem of female beauty. Krishna, who had concealed his passion from the parents of a damsel whom he secretly visited, unfortunately chanced to find her in the midst of her relations ; how great his distress ! He was averse to departing without expressing his passion, words were debarred, both were embarrassed, love prompted :—

"He, with salute of deference due,
A lotos to his forehead prest;
She rais'd her mirror to his view,
And turn'd it inward to her breast."

The Amer, mentioned in the extract from the hymn, is also called Amra, and Amla, and is said by some to be the mango flower. Dry Nagkeser is also called Kesara : it is a handsome flower, with yellow and white petals. The Bela is a beautiful species of jasmin. Among a refined people, advantageously situated in a low latitude, we naturally expect to find love, in its vast variety of relations, no inconsiderable portion of their occupation and amusement. Books and tales on amatory topics are very abundant ; and, in common life, allusions are constantly occurring to Kama and his excitations. It will be recollected, that Kama is the son of Krishna ; who being Vishnu, is called, Madhava.—(*The Hindoo Pantheon, pp.* 449 *to* 451.) Whether we consider this universal deity (alike, through all ages and all climes, the object of the hero's, the blockhead's and the wise man's invocation), as Anteros with his leaden arrow ; or as the beauteous Eros with his golden dart ; as the Egyptian Horus with the wings of the Etesian winds, or as the hindoo adored Kamdeo, with bee-strung bow and flower-tipped arrow, whether we

sider him as the son of Jupiter, or Mars and Venus; of Porus, the god of counsel, and Penia, the goddess of poverty; of Cœlus and Terra, or of Zephyrus and Flora; or as the son of Brahma, or of Vishnu, or Krishna, or which, heaven forefend, of Maya or illusion, this we know,

"Whate'er thy seat, whate'er thy name,
Seas, earth, and air thy reign proclaim.
Wreathy smiles and roseate pleasures,
Are thy richest, sweetest treasures.
All animals to thee their tribute bring,
And hail thee universal king."

The image of this god is represented as a beautiful youth, riding on a lori or parrot with emerald wings. He is supposed to be accompanied by his consort Reti, or affection:

"Thy consort mild, affection ever true,
Graces thy side her vest of glowing hue."

As with all hindoo deities, Kama's genealogy is traced upwards to the sun, who is Brahm. Lakshmi, in a divine and mortal view, both as Maya and Rukmeni, is his mother, she is Vishnu's wife, and is, his Sacti, or energy: Vishnu, or Krishna, Kama's father, is the sun, the source, literally and figuratively, of warmth and union, affection and love.—(*Moor, p.* 437.) Professor Wilson tells us that, in hindoo theogony, the same sentiment was evinced in the creation of the world in Brahma and in Siva. Kama was scarcely created before he thought proper to make Brahma enamoured of his own daughter. Inspiring Siva with love for Parvati was a more dangerous feat, and the archer god, although he succeeded, was reduced to ashes by the object of his triumph—(*p.* 21.) The Makara which Kama bears on his banner is an aquatic monster something like the sign of the zodiac Capricornus.—(*Hind. Theat., Vol.* ii, *p.* 84.)

What potent god, from Agra's orient bow'rs
Floats through the lucid air, whilst living flowers
With sunny twine the vocal arbours breathe
Hail power unknown! * *

* * * * * *

Know'st thou not me? * * * *
Yes, son of Maya, yes, I know
Thy bloomy shafts and cany bow,
Cheeks with youthful glory beaming,
Locks in braids ethereal streaming,
Thy scaly standard, thy mysterious arms,
And all thy pains and all thy charms.
God of each lovely sight, each lovely sound,
Soul-kindling, world-inflaming, starry crown'd,
Eternal K'ama! Or doth Smara bright,
Or proud Ananga give thee more delight?
What'er thy seat, whate'er thy name,
Seas, earth, and air, thy reign proclaim;
Wreathy smiles an roseate pleasures,
Are thy richest, sweetest treasures.
All animals to thee their tribute bring,
And hail thee universal king.
Thy consort mild, Affection ever true,
Graces thy side, her vest of glowing hue,
And in her train twelve blooming girls advance,
Through golden strings and knit the mirthful dance,
Thy dreaded implements they bear,
And wave them in the scented air,
Each which pearls her neck adorning,
Brighter than the tears of morning,
Thy crimson ensign, which before them flies,
Decks with new stars the sapphire skies.
God of the flow'ry shafts and flow'ry bow,
Delight of all above and all below!
Thy lov'd companion, constant from his birth,
I'hev'n clep'd Bessent, and gay Spring on earth,
Weaves thy green robe and flaunting bow'rs,
And from thy clouds draws balmy show'rs,
He with fresh arrows fills thy quiver
(Sweet the gift and sweet the giver!)
And bids the many-plumed warbling throng
Burst the pent blossoms with their song.
He bends the luscious cane, and twists the string
With bees, how sweet! but ah, how keen their sting!
He with five flow'rets tips thy ruthless darts,
Which thro' five senses pierce enraptur'd hearts:
Strong Chumpa, rich in od'rous gold,
Warm Amer, nurs'd in heav'nly mould,
Dry Nagkeser, in silver smiling,
Hot Kiticum our sense beguiling,
And last, to kindle fierce the scorching flame,
Loveshaft, which God's bright Bela name.

In the Tamil country, this hindoo deity is usually called Manmatha, or heart agitator. Manasija or heart-born, Ananga or the bodyless. The last days of spring are dedicated to Kamdeva, the hindoo god of love. There is no city in the east where the adorations of the sex to Kamdeva are more fervent than in Udyapura "the city of the rising sun." On the 13th and 14th of Cheyt they sing hymns handed down by the sacred bards: "Hail, god of the flowery bow? hail warrior with a fish on thy banner? hail, powerful divinity, who causeth the firmness of the sage to forsake him!" "Glory to Madana, to Kama, the god of gods; to him by whom Brahma, Vishnu, Siva, and Indra are filled with rapture. Kamadeva's arrows are tipped with the flowers of Mesua ferrea; Pandanus odoratissimus: Mangifera indica. Calotropis gigantea.—*Tod's Rajasthan, Vol.* i, *p.* 255; *Sir W. Jones' As. Res., Vol.* i, *p.* 221; *Sir W. Jones' Hymn to Camdeo, Vol.* xiii, *pp.* 237-9. See Grecian Mythology, Inscriptions, Osiris, Vahan, Cama, Brahmadica, Kameri, Koel.

KAMA, Hind., of the Panjab, a farm laborer.

KAMA, amongst the Singhalese buddhists evil desire, the cleaving to sensuous objects. —*Hardy's East. Monach., p.* 437.

HA-MA-A-PÆ, Burm. Azadirachta-Indica, *Ad., Juss.*

KAMA DENAVA, see Hindoo.

KAMACHI KASSUVU, also Kamachi Pillu, Tam. Andropogon citratum? A. schœnanthus, *Linn.* Lemon grass.

KAMADENOU, signifies the desirable cow, she gives all the nourishment that can

be wished for; according to Sonnerat her picture is placed in the temples of Vishnu where she is represented with wings, having the head of a woman, three tails, and a little calf, which she suckles.—*Sonnerat's Voyage, p.* 18. See Kama-dhenu.

KAMA-KAMPA. To render the analogy perfect between the vessels emblematic of the Isis of the Nile and the Ganges, there is, amongst the hindoos of India, a festival sacred to the sage Agastya, who presides over the star Canopus, when the sun enters Virgo (Kaniya). The "Kamacumpa" is then personified under the epithet Kumbhayoni, and the votary is instructed to pour water into a sea-shell, in which having placed white flowers and unground rice, turning his face to the south, he offers it with this invocation: "Hail, Kumbhayoni, born in the sight of Mitra and Varuna (the sun and water divinities), bright as the blossom of the cusa (grass), who sprung from Agni (fire) and Maruta."

KAMADHENU, a wonderous cow, in Swarga, the world of the gods.

KAMAKHYA, Sans. From kama, desire, and akhya, an appellation.

KAMAKSHI, (Lust Eye) the sakti of Ekambeswara.

KAMAL, Hind. Nelumbium speciosum, *Willd.*, the lotus, amongst hindoos, the emblem of female beauty.

KAMAL, Malay. Tamarindus indica, *Linn.*

KAMALA, Beng. Gynandropsis pentaphylla.—*D.C.*

KAMALA, also Padma, Sans. Nelumbium speciosum also Nymphœa, *species, W.*, See Brahma, Hiranyagharbha, Inscriptions, Lakshmi.

KAMALA or Kemal, or Kambal, Hind. of Jhilam, gum of Odina wodier.

KAMALAH, Tam. A tree which very much resembles the Halmilile and Somendille wood of Ceylon; its growth is about thirty feet long, and two feet in diameter; it is used for much the same purposes as the other jungle woods, in vessels and house work.—*Edye, Forest of Malabar and Canara.*

KAMA-LOKA, all the space below the brahma-loka.

KAMALAPHALA CHETTU, Tel. Citrus aurantium, *L.* Hill or Mandarin orange, an orange with loose skin.

KAMALA YONI, see Brahma or Hiranyagharbha.

KAMALENDA, see Inscriptions.

KAMALI, a name of Lakshmi.

KAM ALOO, Hind. Dioscorea alata. Winged Yam. Its tubers are oblong, brown on the surface, internally white, of a great size. Besides the tubers, the proper roots of all those plants are fibrous, springing chiefly from and about the union of the stems with the tubers, and spreading in every direction. —*Riddell.*

KAMALOTTARA, Sans. Carthamus tinctorius, *Linn., Roxb.*

KAMAL PHUL, Hind. Gentiana kurroo.

KAM-ALU, Hind. Dioscorea alata, *Linn.*

KAMANAN also Manan, Malay. Frankincense.

KAMANCHI CHETTU, Tel. Solanum rubrum, *Mill.*

KAMANCHI GADDI or Chippagaddi, Tel. Andropogon schœnanthus, *L.*, a fragrant grass.

KAMAND, Hind. Saccharum officinarum.

KAMAON, a British province, situated in the tract of hills lying between the western branch of the Gogra, known as the Kali-Naddi, and the river Ram Ganga. Kamaon and all the provinces to the west were ceded to the British on the 15th May 1815, by a capitulation signed by Umr Singh, by which the Sikhs retired to the east of the Kali-Naddi or Gogra. Kamaon district extends from lat. 28° 40′ to 31° N., and from L. 78° to 81° East. For some time, the town of Almorah was recognised as the capital, but formerly Champawtee enjoyed that distinction. The face of the country is similar in character to that of the neighbourhood, but it is less savage and rough than Gharwal. The hills are less lofty, and the valleys more susceptible of cultivation, and better cultivated. The people are said also to differ from the inhabitants of Gharwal and the states to the westward, they are of a softer and more effeminate nature, inclined to indolence, and are meek and enduring. It is further stated that the men are more engaged in domestic occupations while the agricultural labours are conducted by the women—an unnatural division of duties which is said to have induced polygamy in a very prevailing degree, every one being anxious to secure for himself as many field labourers as possible. In general they seem to have made a much farther progress towards refinement, than their neighbours in their manners and customs, even in their dress they approach more to the people of the low countries than those of the neighbouring hills. They generally wear cotton garments, and on their head a cotton cap instead of the low country turban; but those in the low parts seldom wear any of the woollen or hempen manufactures of the country. Kamaon has, as its rivers, the Kalee, Gooree, Bishungunga, Ramganga, Kosee, Dubhka, Gurra, Surjoo. Its chief towns are Hurdwar on the Ganges; Nujeebabad, Mo-

mulabad ; Rampoor on the Kosee ; Keeorar on the Nubul nuddy, Mularee on the Geertee, Sreenugur on the Bishungunga ; Kasheepoor ; Sunkhot, Almora ; Chumpawut, Peleebheet on the Garra river. All the rivers of Kumaon abound in gold-dust, and this precious metal is sometimes found in large pieces. There is a gold mine at Dango Bookpa, twelve days' journey S. E. of Mansarowar, and very lately they say one has been discovered between Goongeoo and Mansarowar, which was immediately shut up by orders from Lhassa. The people told Captain Gerard that after the sand of the river is washed so as to be free from all the lighter particles, it is mixed with quicksilver, and the gold is detected by observing the pieces tinged by that metal, which is afterwards evaporated by heat. The Rawat of Kamaon, lead a wandering and uncivilized life in the forests on the eastern borders of the district.—*Fraser's Himala mountains, p.* 537 ; *Capt. Gerard's Account of Koonawur, p.* 155 ; *Wils. Gloss.*

KAMARKHAS, Hind. Butea frondosa, *Roxb.*

KAMBA, Hind. Careya arborea, *Roxb.*

KAMBAN, a celebrated Tamil poet, the writer of the Ramayanum in Tamil.

KAMARTHI, Hind. A person who carries the water of the Ganges to distant places in vessels cased in basket-work.—*Wlis.*

KAMARAL-NEEBOO, Hind. Citrus acida.

KAMARAN, an island in the Red Sea, midway between the ports of Lohaia and Hodaida. It is about 11 miles long, and from 2 to 4 broad, and one mile distant from the main land. Its occupants are engaged in the pearl and turtle fisheries, and vessels often touch there for wood and water.

KAMA-RANGA, Beng., Hind., Sans. Averrhoa carambola, *Linn.* also Averrhoa bilimbi, *Willde.*

KAMARGHWAL, Hind. Saxifraga ligulata.

KAMARI, Javan. Aleurites triloba, *Forst.*

KAMAS, Lamp. Ananas sativus, *Schult.*

KAMAS, see Kambogia.

KAMAT, Mar. A distinction among the Senaw, usually added as a surname as Ram-Kamat.

KAMATHI, generally pronounced Kompti, a caste of Sudra. Those in the Maratha districts are distinguished as Telinga and Karnata-Kamathi, from their country. At Poona they are said to be employed as rice-cleaners, grinders of corn and cutters of sticks, tent-pitchers and artillerymen ; they also sell snuff in Telingana, they are also pretty retail dealers or chandlers. The Kamathi of Canara is a pioneer, a laborer, one who works with a pick-axe, a spade. In Mysore they are chiefly employed in road-making and in repairing public works. In general they seem to be common labourers, and are probably the same as the Ganges water-carriers of Hindoostan.—*Wilson.* See Kamarthi.

KAMAVISDAR. Under the Maratha government, the chief revenue officer of a district.

KAMAWAROO or Gumpe cumloo, Tel. A caste of Tiling husbandmen who permit no strangers to enter their houses.

KAMAYAN, Malay. Frankincense.

KAMBA, Hind. Careya arborea, *Roxb.*

KAMBACHEN, a pass in Nepaul, in lat. 27° 38', long. 88°. Its crest is 15,770 ft. above the sea. It has a broad shelf of snow between rocky eminences. It was ascended by Dr. Hooker, December 1848. The distance to which the voice was carried was very remarkable : he could hear distinctly every word spoken at from 300 to 400 yards off.

KAMBAL also Kamban and Kamlai, Hind. of Salt Range. Odina wodier, tree and gum.

KAMBALA, Burm. Sonneratia apetala.

KAMBALAM, Malbal. Cucurbita hispida, *Willde* ; *Ainslie.*

KAMBALLOO, a product of an umbelliferous plant used by Burmese ladies as a cosmetic for the face.—*Cat. M. Ex.*, 1857.

KAMBAM, Tam. Holcus spicatus.

KAMBANGAN ISLAND, is on the south coast of Java, from which it is separated by a very narrow channel.

KAMBANG-PALA, Jav. Mace.

KAMBANG-SAPATU, Malay. Hibiscus rosa Chinensis.

KAMBARANI, a Baluch tribe. In Masson's time, Baghwan was enjoyed by four brothers, of the Eltai-Zai branch of the Kambarani tribe, the principal of whom were Kamal khan, and Chapai khan. They were related to the khan of Kalat. The tribe emigrated under a leader called Kambar, hence it is that the chief clan is called Kambarani. They own, however, two distinct families of Belochi, namely, the aborigines of Mekran, whom some call the Kuch Belochi, and those Arabs who emigrated from Arabia with Hajjaj, the son of Yusuf, and settled in the conquered provinces of Mekran and Belochistan, whilst the rest of the invading army marched into Sindh.—*Richard F. Burton's Sindh, p.* 410 ; *Masson's Journeys, Vol.* ii, *p.* 45.

KAMBEI, Hind. Solanum nigrum.

KAMBHA, Panjab. Rottlera tinctoria, *Roxb.*

KAMBHAL, Rottlera tinctoria.

KAMBHOJI, Sans. Adenanthera pavonina, *Linn.*

KAMBIA, Can. Careya arborea.

KAMBING, Malay. A goat. In Malay, the goat has two names, Kambing and Bebek, the latter, being also, the name for the domestic duck in the Javanese language.—*Crawfurd's Dict., p.* 143.

KAMBING UTAN, Malay. Nœmarrhedus sumatrensis, *Ham. Smith.*

KAM-BINJ, Pers., Pusht. A water melon of Candahar.

KAMBI PISINI, Tam. Gum of Gardenia lucida.

KAMBLE PALAM, Tam. Morus indica.

KAMBO, Tam. Gardenia lucida.

KAMBOJIA, a small kingdom lying between Siam and Cochin-China, containing about 500,000 people of whom 4-5ths are the native Kho. It contains the four provinces, Potisat, Kampong Suai, Kampong and Kampot Son. Kambodia, Kamboja, or Cambodia, was anciently called Kam-phu-cha, its modern name is Khmer. The chain of mountains which divide Siam from Cambodia is little known, but where it has been seen or visited the elevations are found to be of a moderate height, and are clothed with vegetation. Communications with Cambodia, are for the most part tardy and difficult. It was formerly an independent kingdom, extending from 8½ to 20° of N. lat., but for the past three centuries its influence has been on the decline, Cochin-China on the one side, and Siam on the other, having appropriated large portions and only four provinces, two landward and two maritime, now remain to it. Its commerce is in rice, ivory, silk and cardamoms. The whole of the coast from Kamas, in Kambodia, quite up to what is called by the Siamese Lem Sam-me-san, the Cape Liant of Europeans, is an uninterrupted archipelago of beautiful islands. Sovereignty over the kingdom of Cambodia, is now claimed both by Siam and Cochin-China, and the Cambodian prince, unable to resist either of the sovereigns pays tribute to both. The Kambojans are no longer a distinct and independent nation, the eastern part of their territory having been subjugated by the Cochin-Chinese and the western fully taken possession of by the Siamese, and the latter, with the co-operation of the Kambojan's under their rule, have retaken Pen-nom-pen and held the occupancy of it, for several years. This place is situated on the great river called Mé-Kong. From this place north, to the sources of the river, it is believed, the Cochin-Chinese have no possessions on the west side of the river, and it may be stated that the Mé-Kong is the

western boundary of Cochin-China and consequently the eastern boundary of Siam. The only part of the continent of Asia, the Malay peninsula excepted, in which the Malays have settled and to which their language has extended, is Kambodia, correctly Kamboja, which appears to be a Malayan word. In that country, they seem to have established a little independent principality called Champa, well known both in Malay and Javanese story. Both the Malays of the peninsula and the Javanese appear to have carried on a commercial intercourse with Champa, and the same commerce still goes on between Champa and the British settlement of Singapore. The Cambodians who are subjects of Siam occupy the southern districts of the Mé-kong down to the frontiers of Cochin-China. Up to the latitudes 12° to 13° N., tribute is said to be regularly paid especially by the fertile province Bataleang. The river Mé-Kong of Kamboja is one of the largest in Asia. It is said to have its origin in a lake within the Chinese province of Yu-nan, and to be navigable for boats even before it enters the kingdom of Laos, between the twenty-second and twenty-third degrees of North latitude. It falls into the sea by three mouths, between the ninth and eleventh degrees. These three embouchures are known to European navigators by the names of the western or Basak river, the eastern or central branch, and the northern or Japanese river. The first of these is the largest, and the more suitable for navigation, and is said to have from fourteen to eighteen feet water on the bar at its mouth at high-water spring tides. Besides the Annam race, the inhabitants of the present dominions of Cochin-China consist of several other races. The principal of these are the Kambojans, whose name in their own language, is Kammer or Khmer, but who are called by the Siamese, Kammen; by the Cochin Chinese, Komen; by the Chinese, Tang-pocha, and by the Malays, Kamboja; which last is, no doubt, the word which has been borrowed by Europeans, and most frequently written Cambodia. The ancient territory of the Kambojans appears to have embraced all the country lying west and south of the river of Saigun, extending on the Gulf of Siam as far north as the twelfth degree of latitude, and in the interior, at least to the fifteenth. The Kambojans speak a language distinct from those of all their neighbours; but in physical form, manners, laws, religion, and state of civilization, they bear a closer resemblance to the Siamese than to any other people. A few of its people have embraced christianity. In Cambodia, is the great temple of Na-khon-Vat. It seems to have been

built in the tenth century. It is 600 feet at the base, and in the centre 180 feet high. Every angle of the roof, every entablature, and every cornice bears the seven-headed serpent. Ujong is the capital of Kambojia. The Anam, Kambojan, Siamese, Mon, Burman and the other Ultra-Indian languages, are all characterised by strong complex sounds. The Anam and Siamese abound in complex vowel sounds and the Burman family in complex consonantal sounds which are harsh in Singpho, less so in Rakhoing, and much softened in Burman. The Anamese group amongst whom are the Moy, are found in Cochin-China and Tonkin. They are a section of the division to which the Chinese belong. Two thousand years ago, or two centuries before Christ, the Chinese found the Anam race in possession of the basin of Sang Koi.

In physical appearance, the Anam race, in size, form of the head and person, expression and temperament, have a close resemblance to some Indonesian tribes. The Javan group has a larger admixture of the Anam type than the Sumatran or Borneon. Anam heads are common in eastern Java and especially among the Bawian and Maduran peoples. The Malay and western Javan have frequently a more Siamese form. The Anam race want the large straight faces, flat occiput, lowness of the hairy scalp, comparatively small and firm mouth, hard staring eye and grave expression of the Siamese Anam is Cochin-China: Laos and Ahom belong to Anam.—*Bowring's Siam, Vol.* i, *p.* 683; *Vol.* ii, *p.* 464; *Crawfurd's Emb. p.* 459; *Lubbock Origin of Civil, p.* 243. See Kia, Khong, Kho, India.

KAMBOI, Singh. See Comboy.

KAMBOJA, a people of ancient Arachosia. See Kabul.

KAMBO PISIN, Tam. Gum of Gardenia lucida, *Roxb.*

KAMBU, Tam. Pencillaria spicata.

KAMBU KARA, Tel. Caryota urens.

KAMBURANI, see Kambarani, Kelat.

KAMBYSES, one of the ancient kings of Persia, of the Kaianian dynasty, and father of Cyrus. He conquered Egypt B. C. 525 to 522. He took Memphis by storm, and he visited the tomb of Menes.—*Bunsen, Egypt*, ii, 610; iii, 237; iv, 288; v, 740. See Fars, Persian kings.

KAMDANO, a river near Niampoor in Comillah.

KAM-DHENU, among hindoos, a cow, which gives milk without breeding, and is worshipped for its copiousness, *Tr. of Hind. Vol.* i, *p.* 38.

KAMEEL, Ger., a camel, a dromedary.

KAMEELA, Greek, Daphne mezereum.

KAMEEL-HAAR, Ger. Camel's hair.

KA-MEEN-THA, Burm. A tree abundant all along the sea coast near Tavoy and Mergui, maximum girth 2 cubits, maximum length 25 feet. When seasoned it sinks in water. It is used for posts and planks of houses; is very heavy and durable, but easily split.—*Captain Dance.*

KAMEH, see Jelallabad, Kaffir.

KAMEL, a botanist, who lost the credit of many discoveries, from having sent them to others to describe.

KAMELA, also Kamil, or Kamila, Hind. Rottlera tinctoria. Gol kamila, is a species of Glochidion.

KAMELOS, Gr., a camel.

KAMELOT, Dut. Ger., Camlet.

KAMEL PAARD, Dut. Giraffa camelopardalis, *Sundev.*

KAMEL'S DORN, Ger. Hedysarum alhaji.

KAMENOE, Rus. Coal.

KAMEPH, the Egyptian name of Æsculapius.

KAMERA, Hind. In the N. W. P. a hired agricultural labourer, sometimes located for successive generations on the same estate, although quite free to remove.—*Wilson.*

KAMEREDHA, according to the Vendidad the head of the evil-spirits of the ancient Parsi. Vaghdhana, is the head of the good spirits.

KAMERI. This appellation of the cuckoo is derived from Kama, the god of love, whose emblems are peculiarly appropriate, being a bow and arrow, the latter tipped with the champa, jessamine, and other flowers in which the hindoo poet allows no thorn to lurk. The bird of Kama, says Colonel Tod, from an umbrageous peepul, poured forth his monotonous but pleasing notes, amidst the stillness of a lovely scene, where the last tints of sunset illuminated the dark hues of the surrounding woods. At another place, he says, the cuckoo accompanied us as far south as Cheerasani: the Kol race call this bird Suk'hi or ease-giving—perhaps as expressive as Kameri, the bird of love. In his hymn to Kamdeo, Sir W. Jones observes, that "the strong aromatic scent of the gold-coloured champa, Michelia champaca, is thought offensive to the bees, who are never seen on its blossoms; but their elegant appearance in the black hair of the Indian women is mentioned by Rumphius, and both facts have supplied the Sanscrit poets with elegant allusions.—*Tod's Travels, pp.* 79, 138. See Coel Koil.

KAMERYKSDOCK, Duk. Cambric.

KAMESHWARI, styled Kamikhya, situated within the town of Gohatti, originally a buddhist temple, is now a hindoo temple,

dedicated to the Yoni. The Yoni is here represented by a tri-kon-akar jantra or triangular stone, known in buddhist mythology as Prajna Devi, the universal mother.

KAMETTI, MALEAL. Excœcaria jamettia, *Spreng.*

KAMFER, DUT. Kamfora, RUS. Camphor.

KAMGAM, see Berar.

KA-M'HOUNG of Akyab, Bignonia stipulata, *Roxb.*

KA-MI, Ku-mi, Ki-mi, Ku-mwi, Khu-mi, or Ka-mi-mi, signifying man, is a Burmese tribe in Arracan on the Koladyu river who assert that they once dwelt on the hills now held by the Khyen. Their name seems the same as that of the Khu-mia of Chittagong. The Ka-mi seem to be two divisions of a race who dwell in the hills bordering the Koladan river, and probably arrived there in the middle of the 18th century, expelling the Mru or Myu. They are divided into several clans. See Kami-no-mi-tsi.

KAMI, JAP. Seems to be a generic appendage, to the names of the men of a certain rank in Japan, just as in England, all noblemen between the ranks of Marquis and Baron are styled Lord. Kami, means noble,—not princely. The governor of Nagasaki and Hako-date style themselves Kami ; but it is doubted if they have the right to do so. It is like a Frenchman using a "de," or a German a "von," to ennoble himself. In former days a Ka-mi was one of the Japanese Pantheon, but as a title it was at least either hereditary or only given to very great worthies ; but now all the ministers, governors, and princes have usurped the title.—*Hodgson's Nagasaki, p.* 156, *Oliphant.* See Kurilian.

KAMIA, an agricultural laborer of some low caste : in south Bahar he is sometimes considered as a predial slave, either for a term or for ever : in the south-west provinces he is usually a bondsman or bond-slave who has sold his services for life, and may be transferred or sold himself, his children are free : one kind, the Bandhak-Kamia is a slave only until he can repay the money advanced to him for his services.—*Wilson's Gloss., Indian Terms.* See Kamin, Sevak.

KAMI-DANDA, SANS. ? Vigne gives this as literally alms-giving, applied in Kashmir to a hindoo woman who, having lost her husband and being unable to re-marry, is devoted to the service of the gods.—*Vigne.*

KAMILA, HIND. Red powder from the fruit of Rottleria tinctoria.

KAMILING, MALAY. Camirium cordifolium, *Gœrtn.*

KAMI-MOSARA, or Gurugudu. Casearia tomentosa, *R.*

KAMIN, in the north-west provinces is the term applied to the artificers and servants of a village. In the Panjab, they are persons who are kept employed in cultivation without being actual hired laborers like the mulazim. —*Elliot ; Powell ; Wilson's Glossary.* See Kamia.

KAMIN, see Naksh-i-Rustoom.

KAMINAN, also Kamaya manan, also Minan, MALAY. Frankincense, Benjamin.

KAMINI, BENG. Ash-leaved Murray's tree, Murraya exotica, also M. paniculata.

KA-MI-NO-MI-TSI, the original, national religion of Japan, is called Sinsyn ; from the words Sin, (the gods) ; and syn, (faith) ; and its votaries are denominated Sintu. Dr. von Siebold, however, says that the proper native name of this religion is Ka-mi-no-Mi-tsi, signifying "the way of the Kami," or gods ; that the Chinese translated this compound word into Shin-Tao, and that the Japanese adopted the Chinese term, and according to the genius of their language, softened it into Sin-tu. According to Siebold, the Sintu have some vague notion of the immortality of the soul, of a future state of existence, of rewards and punishments, of a paradise, and of a hell.—*McFarlane, Geo. and Hist. of Japan, p.* 207.

KAMIRI, JAV. Alcurites triloba, *Forst.* Camirium cordifolium, *Gœrtn.*

KAM'L, HIND. A blanket. See Kamli.

KAMLA, HIND. Berberis aristata, Gymnosporia spinosa.

KAMLAI, also Kambal, of Salt Range, Odina wodier, *Roxb.*

KAMLA NIBU ? BENG. Citrus aurantium, *Linn.*

KAMLI, DUK., GUZ., HIND. Small blanket. Natives use the Kamly, as a wrapper, in one piece. Coats are made of the finer sorts, and look very well ; much resembling camlet in appearance. The stuff is made of sheep and goat hair—in warm climates the covering of sheep can scarcely be called wool.—*E. M. Hindoo Infanticide, p.* 176.

KAMLOT, RUS. Camlet.

KAMMAL, HIND. Berberis aristata.

KAMMALAR, also in the singular, Kammalan, artificers. They are divided into five classes : stone-cutters, carpenters, blacksmiths, goldsmiths and braziers. Amongst the hindoos, the five artizan castes, all wear the sacred cord. See Kamsalar ; Kansalar.

KAMMA REGU, TEL. Artocarpus lacoocha, *R.* iii, 524, *W. Ic.* 681.

KAMMARI-KAMU, TEL. An agricultural caste called Kammavadu, plural Kammavaru, TEL. A numerous caste of Telinga sudra, commonly called kammavar, chiefly engaged in agriculture.

KAMME, GER. Kammen, DUT. Combs.

KAMMERAKU, TEL. Chavica betel, Mig., *Roxb., W. Ic.* A strong smelling species of betel. The word means rough-leaved betel.

KAMMERTUCH, GER. Cambric.

KAMMI MARAM, TAM. Gmelina arborea.

KAMMON, HEB. Cummin seed.

KAMMYA-BUN, near Goverdhun, the famous scene of the incidents of the Vana purva of the mahabarat, is really a classic spot for the reminiscences of the Pandava brothers. Here they were visited by their great friend Krishna, and beguiled by holy sages with the consolations of their philosophy. None of its ancient features is retained by the place, but while its name lives in the verse of the poet, the pilgrim will bend his steps to Kammyabun.—*Tr. of Hind., Vol.* ii, *p.* 115.

KAMODH, HIND. A kind of rice.

KA-MOI, or Moi, on the opposite side of the Mé-Kong, occupy the broad expansion of the Anam chain towards Kamboja, and appear to extend northwards along these mountains, marching with the Lau on the westward. They are said to be black savages, with negro features. The Kambojan style them Kha-men. They are the Kho-men of Leyden and the Kha-men of Gutzlaff. See Kurilian.

KA-MOUNG ? a tree of Akyab, grows to a large size and is plentiful. Wood used for planks, posts, &c.—*Cal. Cat. Ex.* 1862.

KAMPA, that portion of Thibet lying between the southern bank of the Tsanpo river and the snowy ridges which separate Thibet from Bhutan.

KAMPA, capital of Anga, taken by Bimbasara, the king of Maghada.

KAMPALLAM, or Kampu allum, TEL. Zingiber, *sp.* Kampu means "stinking" or "bad."

KAMPFER, GER. Camphor.

KAMPFER, landed on the shores of Siam on the 7th of June 1690 —*Bowring's Siam, Vol.* i, *p.* 99. See Kæmpfer.

KAMPHATIR, see Porcupine.

KAMPHUCHA, see Kambogia.

KAMPILAN and the Kris, made in Borneo, Sooloo, Tampassuk, Malludu Bay, are swords used by the Illanun pirates.

KAMPIRA, MALEAL. Semecarpus anacardium, *Linn.*

KAMPONG, MALAY. A house enclosure or grounds, the Anglo-Indian word, compound.

KAMPONG SUAI, a province of Cambodia.

KAMPOT, the principal harbour of Kambojia. Ujong harbour is the capital of Kambojia.

KAMPOTSON, a province of Cambodia.

KAMPTEE, in lat. 21° 16′, and 79° 11′ E. in Berar, a large station on the right bank of the Kanhan river, immediately below the junction of that river with the Pench and the Kolar. The open place near the church is 996 ft. above the sea. It is nine miles from Nagpore, and was formerly a small village, but being selected for a British military cantonment, has grown into a town of 60,000 people.—*Schl., Ad.*

KAMPU IRUGUDU CHETTU, TEL. Dalbergia, *sp.*, an inferior kind from ku "inferior," Simsupa is the "Sissoo."

KAMPULE KIRAY, TAM. Ærua lanata, *Juss.*

KAMPU TUMMA, TEL. Vachellia farnesiana, *W. & A.*

KAMR, AR. The mountain.

KAMR, AR., PERS., HIND. The waist. Kamr-band, a girdle.

KAMRAK, HIND. Acid fruit of Averrhoa carambola.

KAMRAKAH, HIND. Averrhoa carambola.

KAMRAN. Timur's titles, in the height of his power were Sultan Kamran, Amir, Kutb-ud-Deen, Timur, Kur-khan, Sahib-i-Karan. Sultan means "lord;" Kamran, "successful;" Amir, "commander;" Kutb-ud-Deen, "polar star of the faith;" Timur, "it shall shake;" Kur-khan, "of the lineage of sovereign princes;" and Sahib-i-Karan, "master or lord of the grand conjunctions." The easterns believe that in all the great conjunctions of the planets, there is a great revolution in the world. Thus Abraham, Moses, Zoroaster, Christ and Mahommed, came into the world in a grand conjunction. Kayomurs, Solomon, Alexander, Zengis and Timur, were each in their turn, Sahib-i-Karan, or "masters of the conjunctions," and of all the great events during their respective reigns.—*D'Herbelot; Markham's Embassy, p.* 47.

KAMRANGA, BENG. Carambola-tree, Averrhoa acida.

KAMR-UD-DIN, killed in action against the Abdalla A. D. 1748. He was wazir (vizier) of Mahomed shah, whose death followed as the result.—*Orme.*

KAM-RUK, HIND. Averrhoa carambola, *Linn.*

KAMRUP, BENG. Ficus benjamina, *Linn.*

KAMRUP. Assam is a great valley stretching from the head of the Bay of Bengal to the north-east, towards China. It is the ancient Kamrup, and its history ('Assam Buranji') by Huliram Dhaikiyal Phukan, of Gohati, after bringing down the genealogies to the Kshatriya dynasty of Dravir (Dharmapala) says he invited brahmins from Gaur to his court, north of the Brahmaputra. See Assam.

KAMSALAR or gold-smith caste, perform marriage of their daughters both before and after the age of puberty. See Kammalar.

KAMSCHATKA, on the extreme N. E. of Asia, contiguous to Siberia. It is inhabited by different nations. Some who live about the middle pay a contribution to the Russians, but others living more north are their professed enimies.—*Hist. of Japan, Vol.* i, *p.* 21.

KAMSIN, a dust storm of N. Africa.

KAMTSCHATNUA SALFFTKI, Rus. Damask.

KAMTZ, see Lightning Conductors.

KAMUD BIJ, Hind. Nymphæa alba.

KAMUGA, Tam. Areca catechu, *Linn.*

KAMUJAY TREE OIL, a small bottle, priced Rupees 6¼ from the Canara district, was a dark gelatinous mass, of the consistence of blanc-mange.

KAMUL, Hind. Rottlera tinctoria, *Roxb.*

KAMUL, Komul, or Kamil, the Hami of the Chinese, is the station at which the routes eastward from the north and the south sides of the Thian Shan converge, and from which travellers generally start to cross the desert before entering China. The people of Kamil were all buddhists in Marco Polo's time. In 1419, Shah Rukh's envoys found there the mosque and buddhist temple side by side. *Polo.*, ii, 36; *Benedict Goes* in *Yule, Cathay, Vol.* ii, *p.* 394.

KAMUL, see Kocch, Dhimal.

KAMUN, or Kemun, Ar. Cumin seed.

KAMUNING, a wood, of Java, of a brownish colour and very fine grain, used for hilts and sheaths. Tayuman resembles it and is very much esteemed :—the Wunistelago affords a reddish wood.—*Raffles' History of Java, Vol.* i, *pp.* 40, 42.

KAN, Burm. A shrub, three or four feet high, yielding a valued fruit which resembles a sweet grape.—*Malcolm, Vol.* i, *p.* 52.

KAN, Hind. Saccharum spontaneum. S. sara. See Kana.

KAN, see Krishna.

KAN, a liquid measure in Batavia of 91 cubic inches : 33 are equal to about 10⅝ gallons ; 388 Batavia kan make one leaguer or 160 English gallons.—*Simmond's Dict.*

KANA, according to hindoo law, a person blind of one eye is incompetent to succeed. Kana is the nickname given to a person labouring under this personal defect, which term is merely an anagram of anka, 'the eye.' The loss of an eye does not deprive an occupant of his rights—of which there was a curious example in the siege of the imperial city of Delhi, which gave rise to the remark, that the three greatest men therein had only the complement of one man amongst them : the emperor had been deprived of both eyes by the brutality of Gholam Kadir ; the besieging chief Holcar was kana, and so was the defender, Sir D. Ochterlony. Holcar's name has become synonimous with kana, and many a horse, dog, and man, blind of an eye, was called after this celebrated Mahratta leader. The hindoos, attach a degree of moral obliquity to every individual kana, and appear to make no distinction between the natural and the acquired defect ; though to all kana they apply another and more dignified appellation. Sukracharya, the Jupiter of the hindoo astro-mythology, which very grave personage came by his misfortune in no creditable way,—for, although the guru, or spiritual head of the hindoo gods, he set as bad a moral example to them as did the classical Jupiter to the tenants of the Greek and Roman Pantheon.—*Tod's Rajasthan, Vol.* ii, *p.* 269

KANA, Hind. Commelina obliqua.

KANA, Hind. Saccharum sara. See Kan.

KANA, see Terah.

KANACHI, Hind. Rubus rotundifolius.

KANADA, see Veda.

KA-NÆ KYA-THA, Burm. Artocarpus echinata, *Roxb.*

KANAGACHA, or Kana kachu, Hind., the moral of Kashmir and elsewhere.

KANAGA CHETTU, Pongamia glabra, *Vent, W. & A., W. Ic.* Galedupa Indica, *R.* iii, 239.

KANAGALU, Mahr. Dillenia pentagyna, *Roxb.*

KANAGAN, Predial slaves of Malabar supposed to be a sub-division of the palayar.

KANAGAVUH, Maleal. Memecylon tinctorium.—*Kœn ; Willd.*

KANAGI, Tel. Barringtonia acutangula, *Gærtn.*

KANA GORAKA, Singh. Hebradendron gambogioides.

KANA-HOODY, see Koh.

KANA-IRAKA, Sans., purple fleabane.

KANAIT, an agricultural race in the Simla hills and east of the Sutlej. They are a local tribe holding most of the land on the Simla hills. They are inferior in position to Rajpoots, more perhaps of the level of the Kurmi and Lodhi, but they are often educated, and are generally ministers to the Rajpoot chiefs. Their women are very nice looking, and all the tribe who are not (in the upper hills) in contact with Tartars are quite Arian, though not very large. In certain places is a partial and local practice of polyandry among them, but it is not the general custom of the tribe.—*Campbell, pp.* 88, 97, 123.

KANAK, Hind. Wheat ; lal Kanak, red wheat, Triticum æstivum ; bar kanak, or pambhan kanak, is Hind. Triticum durum.

KANAK, Hind. Sageretia oppositifolia.

KANAKA, see Buddha, Topes.

KANA KACHU, Hind. Morel.

KANAKKAN, Tam. Mal. An accountant.

KANAKAN, Mal. Predial slaves in Malabar, also designated Kanaka charma. According to one account, they are a subdivision of the Palayar. See Kanagan ; Kanchara.

KANAKKAR, a tribe of people. They are divided into many sections or classes as Meal hattu Kanakkar, Súr Kanakar ; Sarathe Kanakkar.

KANAKAMBRAM, or Erra vadámbram, Tel. Crossandra infundibuliformis, *Nees.—var. β* aurantiaca.

KANAKA PATA, or Konda ámudum. Baliospermum polyandrum, *R. W.—Ic.* 1885.

KANKATCH, see Sikh.

KANA KUCHOO, Hind. Fungi ; mushrooms.

KANAL, Hind. A division of land, about one-eighth of an acre—8 kanal make one ghomao.

KANALA, Beng. Gynandropsis pentaphylla.

KANAM, see Kunawar.

KANAMBU, Maleal. Fibre of Crotalaria juncea.

KANANA, Sans. Ormocarpum sennoides.

KANANA (SHIGRU), Sans. Hedysarum sennoides.

KANANA CUNDA, Sans. Dracontium polyphyllum.

KANANA HERUNDUM, Sans. Jatropha curcas.

KANANA-IRAKA, or Kanana ziraka, Sans. Vernonia anthelmintica, Fleabane.

KANANA MALLIKA, Sans. Jasminum.

KANANGA, Malay. Uvaria Cananga, *Linn.* The perfume of the Kananga, (Uvaria ;) Champaka, (Michelia) ; Melur (Jasminum), and many other plants of Borneo, are all pleasing. The flowers of the Uvaria cananga are of a greenish yellow, scarcely distinguishable from the leaves, among which the bunches hang down in a peculiar manner. About sun-set, if the evening be calm, they diffuse a fragrance around that affects the sense at the distance of some hundred yards. —*Low's Sarawak, p.* 63 ; *Marsden's Hist. of Sumatra, p.* 103.

KANANG KIRAI, Tam. Commelyna communis, *Linn.*

KANAPA CHETTU, or Kanigi chettu Tel. Barringtonia acutangula, *Gærtn.*

KANAPA CHETTU BADANIKE, Tel. Vanda Roxburghii, *Roxb. Br.—W. Ic.* 916. —Cymbidium tessaloides, *Roxb.* iii, 463.

KANAPA TIGE, or Ijadi gadda, Tel. Roxburghia gloriosoides, *Roxb.*

KANAPE TIGE, or Kádépa tige, Tel. Vitis carnosa, *Wall.* Cissus carnosa.

KANAR, a river near Duttoda in the Indore territory.

KANARA, a district on the west coast of India. It has the river Kalinuddi, which disembogues at Sedasheghur, also the Tuddery river, the Gangawati which disembogues at Honore, and there is a marine lagoon at Mangalore. Population 1,056,300. See Canara.

KANARA, Stylocoryne Webera.

KANA-RAJ, Hind. Bauhinia cannabina, *B.*

KANA RAJA, Beng., Hind. Bauhinia candida, also Bauhinia nitida.

KANARAK, see Inscriptions.

KANA REGU, Flacourtia sepiaria, *R.* iii, 835.

KANARI, Malay. Aleurites triloba, *Forst.* A tree of the Indian Archipelago, a native of the same country as the sago palm, and found to the westward, though it has been introduced to Celebes and Java. It is a large handsome tree and one of the most useful productions of the Archipelago. It bears a nut of an oblong shape nearly the size of a walnut, the kernel of which is as delicate as that of a filbert, and abounds with oil. The nuts are either smoked and dried for use or the oil is expressed from them in their recent state. It is used for all culinary purposes and is purer and more palatable than that of the coconut. The kernels mixed up with a little sago-meal are made into cakes and eaten as bread.—*Crawfurd, Simmond's Comml. Products, page* 546.

KANARI, caves in the island of Salsette. See Caves, Karli.

KANARY ISLANDS, in the Pitt passage are an extensive chain of flat woody uninhabited islands stretching along the N. coast of Mysole.

KANAT. Shiraz is supplied with water by means of Kanat and Karez, which are subterraneous conduits and trenches or artificial water-courses above ground. And the best of these is the Karez which Rukn-ud-Doulah Hassan ebn Buiah, a prince of the Dilemite race, first caused to be made ; this Karez is denominated the water, or stream, of Ruknabad.—*Ouseley's Travels, Vol.* ii, *p.* 7.

KA NAT THA, Burm. A tree of Moulmein, its wood is used for ordinary house-building purposes.—*Cal. Cat. Ex.* 1862.

KANAUCHA, Hind. Mucuna prurita, Salvia, *sp.*

KANAUJ, a district or province in Hindoostan, known also as Kanya kubya.

KANAVAR, Tam. Hillmen, hunters, shepherds.

KANAWAR, between L. 31° and 32° N., and L. 78° E., produces great quantities of fruit, and from many other places men may be met travelling downwards with kilta or long baskets full of apples of very pleasing appearance, large and well-coloured, but though sweet, their flavor is deficient. In the upper valleys of the Sutlej, in Spiti, and Kanawar, are mixed races exhibiting much Tibetan blood, and in religion apparently, more buddhist than hindoo. The Tibetan colony at Mohasoo just above Simla, are powerful ruddy-looking people entirely unlike Indians, their women are industrious but very unattractive. —*Powell; Campbell, p.* 146. See Bara-Lacha, India, Kunawar, Polyandry.

KANAWAT, see Baba.

KANAYO, Burm. Pierardia sapota.

KA-NA-ZO, Burm. Heritiera minor, *Lam.*, also H. littoralis, *Ait.* Soondri-tree. See Heritiera.

KANCH, Guz., Hind. Glass.

KANCHANA, or Kasana, Tel., Maleal. Bauhinia acuminata, *L.*, Bauhinia tomentosa, *Linn.*

KANCHANAMU, Singh., or Sampenga chettu, Tel. Michelia champaca, *L.*, but applied also to other golden-colored flowers.

KANCHANI, Hind. A dancing girl by caste and profession.

KANCHAN CHAKTA, Beng. Bauhinia acuminata, *Linn.*

KANCHARAVITA KARU, a mendicant belonging to the five classes of artificers.

KANCHARI, Mahr. Kanchkar, Hind. A caste working in glass and crystal.

KAN-CHEE, a ceremony.

KANCHELIA, see Hindoo.

KANCHELIYA, a sect of saiva hindoos, worshippers of the Sakti; who are said in their rites to have a community of women without regard to natural ties.

KAN-CHEW. There is here a recumbent figure mentioned by Hajji Mahomed. Such colossal sleeping figures, symbolising Sakya Muni in the state of Nirwana, are to be seen in Burmah, Siam, and Ceylon.—*Tennent's Ceylon*, ii, 597; *Mission to the Court of Ava in* 1855, *p.* 52; *Bowring's Siam*; *Yule Cathay*, i, *p.* 203.

KANCH-HARI, Hind. Carduum nutans.

KAN-CH'HAYDANA, boring the ears.

KANCHI, the native name of Conjeveram. It is a holy city of the hindoos, almost 45 miles west of Madras, and has two great hindoo temples, one of the saiva and one of the vaishnava sect. The former is poor and neglected, having been plundered by dacoits about the year 1850. Conjeveram pagoda was taken by Clive on the 29th August 1751, and again in December, and again in 1752. It is known in the south as Kanchi. It is celebrated as one of the holiest of the hindoo cities of the peninsula of India. Conjeveram was the capital of the Chola kingdom, which held sway in the south of India, from the eighth to the seventeenth centuries, when Shah-ji the father of Sivaji totally annihilated every vestige of their once great power. It was one of the most ancient and prolonged of all the Indian dynasties. See Hindoo; Sri Sampradaya.

KANCHI CHIKKUDU KAYA, Dolichos ciliatus, *W. & A.* D. prostratus, *R.* iii, 310. Abundant in hedges, whence its name, from kanchi, a hedge.

KANCHIL, Malay. Tragulus kanchil, *Gray.*

KANCHI MARAM, Tam. of Ceylon, Ulmus integrifolia, *Roxb.*

KANCHINJINGA, a mountain in the Sikkim Himalaya, in Lat. 27° 42′ 9″ N., and Long. 88° 8′ 1″ E., its west peak is in L. 27° 42′ 1″, L. 88° 8′ 0″, and the top of the peak is 28,156 ft. above the sea. So far as was known in 1861, this peak is only exceeded in height as yet by the Gaurisankar in Nepal, and the Dapsang peak in the Karakorum chain. The latter peak, marked by the G. T. S. K. 2, in Lat. N. 35° 41′, Long. E. Gr. 76° 48′, attains a height of 28, 287 ft. Kanchinjinga forms a central and predominant object in the Sikkim panorama of the snowy range. Kanchinjinga presents itself from Falut under a vertical angle of 4° 51′ 10″, and even the lowest point of the junction between Kabru and Kanchinjinga (the curve seen just below the eastern peak) has still in the panorama an angular height of 3° 36′. The peak is 181,632 feet distant from Falut. —*Journal of the Asiatic Society of Bengal*, 1860, *No.* 1, *p.* 21; *Schl.*, *Herm.*

KANCH KE MANKE, Hind., Duk. Glass beads.

KANCH-KURI, Duk. Mucuna prurita, *Hook.*

KANCH-KURI, Hind. Tragia cannabina *Linn.*

KANCHU, see Sudra.

KANCHUGAR, a worker in mixed metals.

KANCHUN, also Kanchun chukta, Beng. Taper-pointed mountain ebony, Bauhinia acuminata.

KANCHURA, Beng. Commelyna Bengalensis.

KAND, Hind. Moist or raw sugar.

KAND, Hind. A root. Hence Bidari kand, or bilai kand. Pueraria tuberosa.
Gagar kand, Astragalus multiceps.
Pash kand, Calotropis procera.
Shakar kand, Batatas edulis.
Zamin kand, Arum colocasia.

KANDA, Meconopsis aculeata, also Berchemia *sp.*, also Saccharum sara.

Katar kanda, Astragalus multiceps.

Phut kanda, Ballota limbata, also Asparagus racemosus.

Put kanda, HIND. Achyranthes aspera, also Crozophora plicata.

KANDA, BENG., HIND., TEL. Scilla indica, *Roxb.* Squill.

KANDA, SANS., TEL. Arum (Amorphophallus) campanulatum, *R.* iii, 409.

KANDA GADDA, TEL. Tacca pinnatifitida.

KANDA GANG. Hibiscus collinus.

KANDA-GASS, . SINGH. Macaranga tomentosa, *W. Ic.*

KANDAHAR, a city of Affghanistan, said to be older than Kabul, and by some said to have been founded by Lohrasp, a Persian king who flourished in times of very remote antiquity, and to whom also the founding of Herat is attributed. It is asserted by others, with far greater probability, to have been built by Secunder Zu-ul-kurnin ; that is by Alexander the Great. The traditions of the Persians here agree with the conjectures of European geographers, who fix on this site for one of the cities called Alexandria. The ancient city stood till the reign of the Ghilji when shah Hossein founded a new one under the name of Hosseinabad. Nadir shah attempted again to alter the site of the town, and built Nadirabad ; at last, Ahmed shah Sado-zye founded the present city, to which he gave the name of Ahmed Shah and the title of Ashraf-ul-Belad, or the noble of cities ; by that name and title it is yet mentioned in public papers, and in the language of the court ; but the old name of Kandahar still prevails among the people, though it has lost its rhyming addition of Dar-ul-Karar, or the abode of quiet or the city of stabilities. Ahmed shah himself marked out the limits of the present city, and laid down the regular plan which is still so remarkable in its execution. He surrounded it with a wall, and proposed to have added a ditch ; but the Durani are said to have objected to his fortifications, and to have declared that their ditch was the Chaman of Bistan, a meadow near Bistan, in the most western part of Persian Khorassan. Kandahar was the capital of the Durani empire in Ahmed shah's time, but Timur changed the seat of government to Kabul. At the foot of the old town of Kandahar is one of the most celebrated reliques of antiquity belonging to the eastern world. It is neither more nor less than the water-pot of Fo or Buddha. It was carried to Kandahar by the tribes who fled in the fourth century from Gandharra on the Indus to escape an invasion of the Yu-chi, who made the irruption from Chinese Tartary with the express purpose of obtaining the pot. It is the holiest relique of the buddhist world, and still retains among the mahomedans of Kandahar a sacred and miraculous character. It is called the Kash-gul-i-Ali or Ali's pot. It is formed of stone and may contain about twenty gallons. The new town is surrounded by a ditch, flanked with a citadel, but the place is commanded on several points by rocky hills, the last slopes of which come up to the ditch of the fortification to be buried amongst gardens, orchards, and plantations of beautiful shrubs, through which flow streams of the clearest water. In these gardens, are many little hillocks and rocks, on the slopes of which the inhabitants have cut slides on which they amuse themselves on gala days. Fruits and vegetables grow here luxuriantly ; some better than any where else in Affghanistan ; the pomegranates have not their equal in the world. The sweetmeats and grapes also require to be noticed ; and the tobacco, which is produced in abundance, is much esteemed. The cereal produce is of superior quality, more especially the wheat : its whiteness and beauty are rare. All the necessaries of life are sold here surprisingly cheap ; and with these advantages it has that most valuable one, an agreeable climate. The town of Kandahar is an oblong with nearly a parasang of area. It is surrounded by a high and thick wall of earth, protected by a deep but not very wide ditch. The citadel is situated on the north of the town, and contains a very good residence, which Kohun-dil khan inhabited. The fortifications were put into a good state by the British, and are capable of resisting the attack of an Affghan army ; they also built large barracks on a great space situated outside the Herat gate ; were uninhabited, but in good condition, in 1845. The town is divided into many Mahalla, or divisions, which belong to the numerous tribes and nations that form the inhabitants of the city. The population of Kandahar is one-fourth Affghan, of the tribe of Baruk Zye, one-eighth Affghan of the tribe of Ghiljie, one-eighth Affghan, of various other tribes, Dooranee, Half Parsivan and Hindoo. One large quarter of the town, however, the N. E. is entirely inhabited by the Berdurani tribe. From the remotest times, Kandahar must have been a town of much importance in Asia, as its geographical position sufficiently indicates, it being the central point on which the roads from Herat, Seistan, Gour, India, and Kabul unite, and the commercial mart of these localities. Some authors consider Kandahar as an Indian, others as a Persian

town ; the Affghans themselves include it in Khorassan, to which province they assign the Indus (called also the Attok and the Sind,) as the limit. According to them India commences only on the Eastern side, and to the south of this river, from the point in which it receives the Sutlej, that is to say, north of the territory of the Mahratta and Mogul. The Panjab comprehending Kashmir and the country of the Sikh, and Zablestan, comprehending Guzni and Kabul, form another country called by them Hindoostan. The inhabitants of India they call Hindi, and those of Hindoostan, Hindoostani. Kandahar is said to have been called so from the Gandharra (Greek Gandaridae) who migrated to the westward from the Gandharra of the Indus in the fourth century. Kandahar was taken from the Moguls by the Persians in 1642, during the reign of shah Abbas the second. To the conquests of Herat and Kandahar, Nadir was not long in joining that of Kabul, and thus became master of the whole of Affghanistan, by great political ability, and more especially by the generous manner in which he treated the people and their chiefs. The city of Kandahar was considered the capital of Affghanistan during the reign of Ahmed shah, but he only resided there during the autumn and winter ; he went to Kabul in the spring and summer, alternately changing his place of abode from one city to another, that he might constantly enjoy an agreeable and temperate climate. His son Timur shah, altered this state of things ; for he withdrew the title of capital from Kandahar and transferred it to Kabul, which was subsequently the royal residence during the whole period that the dynasty of the Suddozye occupied the throne of Affghanistan. The early compaigns of the Arabs against Kandahar are given at length in the work of Beladeri, in M. Renaud's Fragments of Arab History, published at Paris about 1843. The city of Kandahar is regularly built, the bazar being formed by two lines, drawn from opposite directions, and intersecting in the centre of the place. It is consequently composed of four distinct quarters. The authority of Kandahar is acknowledged over a considerable space of country, and the Khaka tribes of Toba, with the Terin, and other rude tribes in that part, confess a kind of allegiance, allowing no claim on them, however, but that of military service, which was also rendered to the Sirdars by Khan Terik, the chief of the Ghilji tribe of Tereki. Mehrab khan of Kalat, the late chief of Baluchistan, was compelled to pay a tribute, of one lakh of rupees, of Kalat base coin. The revenue of the Kandahar sirdars was about twelve lakhs of rupees. A celebrated grotto, known by the name of Ghar-i-Jamshid is situated sixteen miles south-west of the city, in the range of the Panj Bai hills, which overlook the left bank of the Arghandab river. The whole of its roof is beautifully carved as if it were artificial. 4,200,000 may be considered, but approximately only, as the amount of the population in Affghanistan, In the province of

Herat,	300,000	Affghan and	600,000	Parsivan or Eimak.	
Kandahar,	600,000	do.	300,000	do.	Belooch.
Kabul,	1,600,000	do.	800,000	do.	and Kuzzilbash.
Total,	2,500,000		1,700,000		

The Affghan, properly so called, are at present the dominant race, and in Kandahar, Kabul and Herat, hold the Tajik in subjection. The Tajik are the descendants of the ancient conquerors of the country, and may be sub-divided into the Parsivan or inhabitants of towns, speaking Persian, and the Eimak or nomades.

Professor Lassen supposes four Greek kingdoms existed in Affghanistan, viz., that of Bactria : one eastern, under Menander and Apollodotus, comprehending the Punjab and valley of the Indus, with Kabul, and Arachotia or Kandahar added in times of its prosperity. Another western, at Herat and in Seestan. A fourth central of the Paropamisus, which latter region, Mr. Prinsep is inclined to give to Bactria, because of the bilingual as well as the pure Greek coins of Heliocles and Antimachus, kings of Bactria. The people of Kandahar are supposed to be the ancient warlike Gandhari, a cognate race with the Kshatrya, who fought in the army of Xerxes B. C. 480, armed with bows of bamboo and short spears. Kandahar is still held by the chief of Kabul, and its rulers profess homage if they do not at all times exhibit it. Their advanced position to the west, places them in jeopardy, from Herat and Persia.—*Elphinstone's Kabul, Vol.* ii, *p.* 129, *Ed. Ferrier Journ. p.* 318 ; *Ferrier Hist. of Affghanistan, pp.* 23, 67, 118 *to* 122 ; *Masson's Journey, Vol.* i, *pp.* 286, 288, 294 ; *Mohun Lal's Travels, p.* 307 ; *Herod, Vol.* vii, *pp.* 64-66 ; *Wh. H. of I, p.* 71 ; *Papers, East India, (Kabul and Affghanistan)*, 1859, *p.* 67. See Kabul, Inam, Koh, Kelat, Kajar, Kuzzilbash, India, Jet, Khyber.

KANDAI, HIND. Flacourtia sapida.

KANDALANGA, TAM. Xylocarpus granatum, *Kœn.*

KANDALLA, in lat. 20° 3′, L. 74° 49′, a village in the Dekhan, N. W. of Aurungabad. Mean height, 1,932 ft.—*Wils.*

KANDALOO, TEL. Cytisus cajan, *Linn.*

KANDA MANNI, TAM. Abrus precatorius.

KANDA-MURGA-RATTAM, Tam. Calamus draco, *Willde.*

KANDANGATIRI KAI, Tam. Solanum jacquini.

KANDAN KARRA, Maleal. Canthium parviflorum, *Lam.*

KANDAR, Hind. Cornus macrophylla, Dog wood.

KANDAR GUL, Hind., is Sterculia villosa.

KANADAR? a Pilot.

KANDARI, Karn. A large kuri, with the addition of an upper lip extended forwards and upwards at the angle of 45°. It is put in a natural run in a river, between boulders of rock, and made big enough to fill the whole passage, all minor ways being blocked with huge stones. The long protruding lip comes well out into the air and prevents fishes from leaping over or being carried over the whole contrivance when coming down the rapids.

KANDEI, Panj. Flacourtia sapida, *Roxb.*, also Astragalus multiceps.

KANDEKA, Hind. Zizyphus vulgaris.

KANDEL—Rhizophora gymnorhiza.

KANDELAI, or Gan Talana, a tank near Trincomalie, constructed by Maha Seu, between A. D. 275-301.

KANDELIA RHEEDII, *W. & A.*
Rhizophora candel, *Linn.*, *Roxb* | Jeru-Kandel, Maleal.

A shrub growing in Malabar, in the Sunderbunds, in the deltas of the Ganges, Godavery and Irrawaddy, and in Tenasserim. Its bark is employed in medicine. Fl. largish, white and green.—*Voigt, p.* 41.

KANDEN-KARA, Maleal. Canthium parviflorum.

KANDER, Hind. Gymnosporia spinosa or Celastrus spinosus.

Bari Kander, Hind., is Rhamnus persica.

Jari Kandiali, Hind., is Asparagus racemosus.

KANDERO, Sindh. Alhagi maurorum, *Tourne, W. & A.*

KANDAS—see Vidya.

KANDAUL, Hind. Rheum emodi.

KANDAVA KARU, a class of brahmans.

KANDAZERA, Hind. Gymnosporia spinosa.

KAND BARINGI? Telingo-Duk. ? species of Clerodendron. ?

KANDE, Hind. Coriaria nepalensis.

KANDEH RAO. Traditions state that Siva became incarnate in this personage for the purpose of destroying an oppressive giant named Manimal, at a place in the Carnatic, called Pehmer. The giant Manimal made a most desperate defence against Kandeh Rao, but was at length slain: whereupon all the oppressed subjects of this giant paid adoration to Kandeh Rao, to the number, as the story goes, of seven crore of the people, whence this avatara is called Yehl-khut: Yehl, in a dialect of the Carnatic? being seven, and Khut, or Koot, being a Mahratta pronunciation of (100,00,000) a hundred lakh, or ten millions. A handsome temple, dedicated to the worship of this avatara, is at Jejury, a town of some extent, about thirty miles to the south-east of Poona. It is situated in a beautiful country, on a high hill, and has a very commanding and majestic appearance; the temple, walls around, and steps up to it, are well built, of fine stone. The murlidar musical girls attached to it, were said to exceed two hundred in number. A great many brahmans reside in and about the temple, and many beggars. Kandeh Rao, about Poona, is called Kandoba; and it is not an uncommon name with brahmans and other hindoos, for instance, Lakpat Kandhi Rao.—*Moor, p.* 424. See Jejuri, Kandoba, Murli.

KANDESH, a province in the Bombay presidency. The Kokurmundah Pehta jungles occupy a considerable area and are flanked on the north and west sides by the Sagbarah, Gorwallee, and Mutwar forests. The three latter are in independent states, all the forest produce of which passes through the Kokurmundah Pehta jungles, by way of Tulloda and Shejda. These latter forests contain large quantities of jungle-wood and some teak. The Sagbarah jungles also contain timber trees. In 1849, in the Kandesh forests, was a sprinkling of older teak and Sissoo trees, but the active burnings annually carried on by the Bheel population, for the purposes of the chase and of cultivation, effectually stop the shooting up of any seedling trees while the practice of baring the valley heads, from whence the rivers of Bauglan take their rise close to the edge of the ghauts, has the visible effect of lessening the supply of water in the streams which feed the rich garden grounds of Bauglan. Its western talooka is Bauglan. Kandesh is traversed by the Taptee river in its mid-course. Adjunta, in Kandesh, is celebrated for its numerous caves, excavated out of the mountain. The period of this gigantic labour seems to have been towards the decline of buddhism in the peninsula of India, before or about the eighth century. The subjects are buddhist; one of the inscriptions commencing with the formula, "Ye dharma." The language is Pali, and the character used is intermediate between those of the Lat and Allahabad. But, there is one resembling the Balibhi and one in the Seoni parallelogram headed character, which is of the eleventh and twelfth centuries. These inscriptions

appear to be of different ages, from variations in the character. The figures of three Chinese are represented in some of the fresco paintings in the caves. The paintings are admirable for their spirit and variety of subjects. In some, the sculptures and paintings evidently represent royal personages and royal doings. One of the numerous inscriptions is of interest from the character resembling that of Wathen's Balibhi inscription, which with others show the gradations of the character upwards into antiquity. The caves are remarkable for their paintings as well as sculptures. They were first described by Lieut. Alexander in the *Royal Asiatic Society's Transactions, Vol.* p. 558) and afterwards copied by Captain Gill. Some of the many fresco paintings in these caves, are still very perfect having escaped the observation of the mahomedans when they invaded the Dekkan early in the fourteenth century and destroyed similar paintings in the buddhist caves of Ellora. Though their date is uncertain, the series may extend from the first or second century before Christ to the fourth and sixth century of this era. One large picture represents the coronation of Sinhala, a buddhist king. He is seated on a stool, crowned with a tiara with necklaces, armlets and bracelets of gold, and girls are pouring corn over his shoulders. Naked to the waist, he wears a striped dhotee covering from the waist to the knee with one passed across his chest and over his left shoulder; most of the men attendants are similarly clothed with dhotees reaching from the waist to the knee. The soldiers present, spearmen and foot and horse, and groups of soldiers, with long oblong shields and curved swords. have short waist cloths only, tied like a kilt. All the women are naked to the waist. Another picture of two male figures, seemingly discussing something and wearing dhotees only, is skilfully drawn. In a picture of two holy men, seemingly Greeks, one has a long robe reaching to his feet, with loose sleeves, the other with a nimbus round his head. A large picture represents the introduction into Ceylon, of buddhism, and all the figures of men and women in it have only short waist-cloths or kilts. Another graceful picture represents a holy buddhist being carried through the air by two naked women, and in a representation of buddha teaching, his right arm is naked, and female figures stand, in different attitudes, around, all naked, but have necklaces, ear-rings and bracelets, and one has a girdle of jewels round her loins. Ajunta in the province of Aurungabad, is celebrated for its buddhist and jaina vihara or monastery and caves. The Chaitya cave is supposed to be the oldest in India. One of the Chaitya caves there has the dagopa perfect, with the three umbrellas in stone. The great structural dagopas are generally shorn of this appendage, which is the origin of the three and nine-storied towers of China. One of the vihara at Ajunta looks more like the brahmanical caves at Ellora than a buddhist vihara. Its pillars have similar cushion capitals to those in Elephanta and at Ellora. The Ajunta, are the most complete series of buddhist caves in India, without any mixture of brahmanism and contain types of all the rest, some are elaborately carved. The Ajunta caves are in the northern face of a ravine, which has a westerly direction parallel to the face of the ghats as they overlook Kandesh. There are many ravines or kora near; one of these commences at the town of Ajunta and winds to the south and west for about three miles opening there into Kandesh. Near its mouth is another ravine taking a westerly direction, for two miles with several windings, at one of which, on the northern face of the rock these caves have been excavated. This ravine nowhere exceeds 400 yards from brink to brink, above five hundred yards at its bottom. Ajunta is the only town of any size near but it too is quite a small place, walled, with gates, and a bridge. Major R. Gill of the Madras Army, continued drawing and photographing these caves for nearly 30 years, sometimes residing in a cave for days. He built a house at Tardapoor, now with a traveller's bungalow, but latterly he resided at Ajunta. The natives call the caves yerrula, the same name as they give to those which Europeans call Ellora. The hindus call them also. Lena, and both terms mean drawings. The caves are about 25 in number, several of them have fallen in, many have been injured by the percolating water, and all have a noisome damp smell, with the nauseous odour of bats, which in the larger caves are multitudinous. The ordinary form is a central hall, with a walk around the wall, separated from the hall by pillars. A single doorway leads to the interior, and opposite it is a recess, in which buddha is seated preaching. In that are numerous figures seated in almost similar attitudes. The walls also have sculptured figures and arabesques, as have also the lintels of the doors, and the tops of the pillars. There are innumerable figures of men and women standing upright, and sitting, and those on the tops of the pillars are represented soaring. In the ghat of the Taptee at Baug, on the north side of the valley of the Taptee, are three ancient buddhist caves. The excavations in the Ajunta ravine are the most important of the buddhist caves, are entirely

buddhistic, and do not serve to illustrate the jain and brahminical cave-temples. The Ajunta caves were described by Dr. Bird and Mr. Fergusson along with those of Bajah and Beera *Bom. As. Trans.*, 1842, *Vol.* i, 438. *Account of Baugh in Malwa, by Captain Dangerfield, in Bom. Lit. Trans., Vol.* ii, 194. *Hamilton's Account of Keneri, in Description of Hindoostan, Vol.* ii, 171. *Mr. Erskine on the Temples of western India in Bom. Lit. Trans., Vol.* ii, *Dr. Bird's Account of Cave Temples, Vol.* i, *Plates, Bombay*, 1848. *Dr. Stevenson on Elephanta in Bom. As. Trans.*, 1852. *Surgeon Gibson's Bombay Forest Report*, 1849 *to* 1856, *p.* 68, *also Report of* 1857-58-59-60, *p.* 24 ; *Ed. Rev., June* 1867, *pp.* 131-2 ; *Taylor's Mackenzie, MSS. B. As. Soc. Journ.* See Mahratta Government, Kol, Koli, Kabul, p. 434.

KANDHAR an isolated rock in the plain between the Kandhar confluence of the Parbutty and Chumbul, and the famous Rin-t'humbor. Sagarji held the fortress and the lands of Kandhar. His descendants formed an extensive clan called Sagarawut, who continued to hold Kandhar till the time of Sowaie Jey Sing of Amber, whose situation as one of the great satraps of the Mogul court enabled him to wrest it from Sagarji's issue, upon their refusal to intermarry with the house of Amber. The great Mohabat Khan, the most intrepid of Jehangir's generals, was an apostate Sagarawut. They established many chieftainships in Central India, as Omri Bhadora, Gumesgunge, Digdolli.—*Tod's Rajasthan, Vol.* i, *pp.* 331, 355.

KANDHARA, incorrectly Kundra-Urieja, the Khond mountaineers.

KANDI, Hind. A peopled tract along a river where villages are.

KANDI, Hind. In Dera Ghazi Khan and Sind, Prosopis spicigera P. stephaniana.

KANDIARA, Hind. This name is applied to the following plants :

Astragalus multiceps,	Zizyphus vulgaris,
Rubus lasiocarpus,	Acacia jacquemonti,
Carthamus oxyacantha, *Bieb.*	Cousinia calcitrapæformis,
	Solanum gracilipes,
Argemone mexicana,	S. xanthocarpum,
Gymnosporia spinosa,	Ballota limbata.

KANDIL, Malay. Candles.

KANDLE, Tam. of Ceylon, a tree which grows to about fourteen inches in diameter, and twenty-four feet high. Its wood is used at times in house-work.—*Edye on the Timber of Ceylon.*

KANDO, Hind. Cæsalpinia sepiaria ; Hippophae rhamnoides.

KANDOBA, a male deity at Jejuri in the Dekhan between Sassoor and Satarah. About the beginning of December on the 6th of Margashirsh a great festival and fair are held, to which pilgrims come from a great distance. Bhandar and champa flowers are sacred to Kandoba and exercists shout Elkot and give Bhandar. Kandoba, next to Wittoba, is the most popular object of worship among the Mahrattas, and his most famous temple is at Jejuri, near Poona. Byroba, the local deity of herdsmen, is as largely worshipped in the Dekhan as is Kandoba, the deified hero of shepherds. The chief objects of Mahratta worship are certain incarnations, or images of deified mortals, known as Etoba or Wittoba and Kandoba, at Panderpoor, Jejuri and Malligaon, but the village deities receive a large part of their attention in times of sickness or peril. Brahmans state that Siva became incarnate in Kandeh Rao for the purpose of destroying an oppressive giant named Manimal, at a place in the Carnatic, called Pehmer. The giant Manimal made a most desperate defence against Kandeh Rao, but was at length slain : whereupon all the oppressed subjects of this giant paid adoration to Kandeh Rao, to the number, as the story goes, of seven crore of people, whence this avatara is called Yehl-khut : yula in Tamil meaning seven, and khut, or koot, being a Mahratta pronunciation of (100,00,000) a hundred lakh, or ten millions. A handsome temple, dedicated to the worship of this avatara, now known as Kandoba is at Jejuri, a town of some extent about thirty miles to the south-east of Poona. It is situated in a beautiful country, on a high hill, and has a very commanding and majestic appearance : the temple, walls around, and steps up to it, are well built, of fine stone. The murlidar, or musical girls attached to it, are said to exceed two hundred in number. A great many brahmans reside in and about the temple, and many beggars. Kandoba is not an uncommon name with brahmans and other hindoos for instance, Lakpat Kandhi Rao.—*Chow Chow, p.* 262 ; *Moor, p.* 424. See Kandehrao.

KANDOO, of Cuttack, is the abloos or ebony tree. The darkest shade of the wood is the heart of the tree. It is a very handsome fancy wood ; and its price per cubic foot is 12 annas or 1*s.* 6*d.*—*Cal. Cat. Ex. of* 1862.

KANDRA or Khandra ? a class of slaves in Cuttack of an impure caste.

KANDRA, Hind. Cornus macrophylla, *Wall.*

KAND RE, Hind. Abies Smithiana.

KANDRICAM, Tam. Frankincense.

KANDURI, Hind. of Panjab. Coccinea indica, *W. & A.*

KANDRU, Hind., of Kaghan, &c. Cornus macrophylla, dog-wood.

KAND-SIYAH, Hind. Unclarified sugar, or gur.

KANDU, Hind. Eryngium planum.

KANDULI, Beng. Ancilema nudiflorum. Commelyna nudiflora.

KANDULU, Tel. Cajanus Indicus *Spreng.* Cytisus cajan, *R., Vol.* iii, *p.* 325.

KANDU RELLU GADDI, Tel. Saccharum fuscum, *R., Vol.* i, *p.* 236. The best, dark-coloured reeds with which the natives write, are made from this species ; kandu signifies "black, scorched."—*Br.*

KANDURI, Hind. Coccinea Indica.

KANDY, in lat. 7° 17', Long. 80° 49', one of the principal towns in the interior of Ceylon. Bellungallee village, S W. of Kandy, is 2,259 feet ; Matina patin, S. of Kandi, is 3,201 feet, *Fras.;* Peredenia is 1,650 feet, Kandy is a table land with a chief town of same name, in the interior of Ceylon, conquered by the British after the battle of Meyda Maha Nowera, 18th February 1815, where the sovereign Vikrama Raja Singa was taken prisoner and removed to Vellore where he died. The British entered the Kandian country, 11th January 1815. When coffee-planting first came in vogue, the Kandyan people flocked in hundreds to the great distribution of rupees, but this source of labour was soon found to be insufficient and of too precarious a nature to be relied on, even had there been a superabundance. The Kandyan was able to live on the produce of his rice fields, &c., &c., before European capital was introduced, and he has such a reverence for his patrimonial lands, that were his gain to be quadrupled, he would not abandon their culture, it was only therefore during a portion of the year that he could be induced, even by the new stimulus, money, to exert himself, besides, working for hire is repulsive to their national feelings, is looked upon as almost slavery, and is galling to them. The Singhalese from the maritime provinces have a stronger love of gain, a liking for arrack, and rooted propensity to gamble. In 1841, 1842 and 1843, thousands of these people were employed on estates.—*F. Layard ; Bussche's Ceylon.* See Ceylon, Gahalaya, Rhodia, Polyandry, pp. 110, 326, India.

KANDYARI, Hind. Solanum indicum.

KANE, a river near Tighura in Punnah.

KANEEL, Dut. Cinnamomum. Cinnamon.

KANEFIE TURMALI—? Diamond.

KANELU, Hind., of Chamba, Ilex dipyrena, *Wall.*

KANER, Hind. Nerium odoratum, *Lam.*

KANERA, of Panjab, Kanera pudari, of Beas. Hamiltonia suaveolens, *Roxb.*

KANERA, Hind. Dharmsala paper made from Daphne oleoides, also Skirmmia laureola.

KANERKI. At the close of the first century of our era, when the supposed Ario-Parthian dynasty ceased to reign in Kabul and the Panjab, a new race of Scythian kings appeared, who issued gold and copper money of quite a different device and style from anything before current. These bear a title of Kanerkes, at first with the title of Basileus Basileon, but afterwards with the Indian title of Rao Nano Rao. The number and variety of the Kanerki coins indicate a long dominion of kings of the race. The only characters on their coins are Greek, but these become at last so corrupt as to be quite illegible. On their obverse is the king standing, or in bust to the waist, in a Tartar or Indian dress, with the name and titles in a Greek legend round : while on the reverse are Mithraic representations of the sun or moon with ΗΛΙΟΣ, NANAIA, OKPO, MIOPO, MAO, AΘPO, or some other mystical name of these luminaries, also in Greek letters. And on all the Kanerki coins, is the same monogram as the Kadphises dynasty used, and which was borrowed apparently from the nameless Soter Megas. This would seem to indicate that the Kanerki dynasty, though interrupted as Mr. Prinsep supposes by the intervention of Ario-Parthians, was yet a continuation of the same tribe and nation as its predecessors of the name of Kadphises. The state religion seems to have been mithraic, whence derived, not known ; but on their coins the Siva bull device is also found on the reverse, the bull's head being to the left, —in the coins of the Kadphises being to the right. A list of their kings, cannot be framed, but their power seems to have lasted for more than two centuries. The style and device of the Greek, of the gold coins especially, of the coins both of Kadphises and the Kanerki, was carried on till it grew more and more corrupt, and was at last, entirely lost, through the deterioration of art, under the princes of hindoo race, who succeeded to the more energetic Greeks and Scythians.—*On the Historical Results deducible from recent Discoveries in Affyhanistan, by H. T. Prinsep, Esq.* See Inscriptions, p. 372, Kabul, pp. 436, 438, 439.

KANER, Hind., Duk. Nerium odorum, *Ait.*

KANG, Chinese bed-places, built of brick to admit of fires being made inside during the cold weather, ranged round the walls, leaving the middle of the room vacant.—*Frere's Antipodes, p.* 312.

KANER-ZARD, Hind. Cerbera manghas.

KANFURRA JOGI, or Gosaen, are in great bodies, often in many thousands at Oodipoor. In the grand military festivals to the god of war, the scymitar, symbolic of Mars, worshipped by the Gehlote, is entrusted

to them. They are unmarried. In the sacred rites to their manes by the disciples, the flowers of the ak and evergreen leaves are strewed on their graves and sprinkled with water.—*Tod's Rajasthan, Vol.* i, *p.* 72. See Kan-Phatta-Yogi.

KANG, Kangni, Guz., Hind. Setaria italica. Italian Millet.

KANGA, a hard wood of Cuttack.

KANGACH, Hind. Morchella semilibera.

KANGALAM, Tel. Dammar.

KANGAL MIRCH, Hind. Fruit. Celtis caucasia, *Willde.*

KANGALAM, Mal. Predial slaves in Malabar.

KANGAN, Hind. Crocus sativus.

KANGANA, Singh. A bracelet, or a string or ribbon tied round the waist, especially at marriage. The Kangani is a ceremonial part of a mahomedan marriage.

KANGANI, Hind. Penisetum italicum, Setaria italica.

KANGANKAR, Hind. A species of Salsola yielding barilla. Carbonate of soda obtained from it.

KANGANMANDI, Hind. Aristolochia rotunda also Crocus sativus.

KANGAR, or Khangar, of Murree hills. Pistacia integerrima, *H. f. & Th.*

KANGA VITTEE, Maleal. A jungle tree of the west coast, which grows to about sixteen feet high, and eight inches in diameter.—*Edye, Forests of Malabar and Canara.*

KANGEAN, see Kalkoon or Turkey Isles.

KANGER, Hind. Sageretia brandrethiana. In the Salt Range, Grewia betulæfolia.

KANGHAI, Hind. Adiantum caudatum.

KANGHI, Hind. Sponia Wightii, Kanghi. See Kalka.

KANGHI CHU, Hind. Cactus Indica.

KANGHOL MIRCH, Hind. Celtis caucasica.

KANGHUR, Mahr. Garuga pinnata, *Roxb.*

KANGI, Hind. Flacourtia sapida, also Lycium europœum or L. Edgeworthi, also Euphorbia dracunculoides.

KANGIARI, Hind. A blight on sugarcane, in which barren sapless branches grow out.

KANGI-KA-SAG, Hind. Leaves of Malva rotundifolia.

KANGLA, Chenab. Ravi, Acer creticum, *Linn.*

KANGLU, Hind. Pyrus Kumaonensis.

KANGNI, Hind. Pennisetum italicum, or Panicum italicum, a grain much eaten by the poorer classes.

KANGRA, in lat. 32° 5′ 2″ N.; Long. 76° 14′ 4″ E., in Chamba, a civil and military station, with large tea plantations in the environs; Officers' bungalow is 2,553 feet. Hot spring of Thatvam near Kangra is 1,602 feet above the sea. Kangra is also called Kot Kangra. It is about 20 miles from Jawala mukhi, and has been famed for centuries for the skill of its people in restoring the noses by the rhino-plastic operation, instituted by Budyn, a physician of the emperor Akbar, to whom Akbar granted a jaghir at Kangra. The Kangra people are sturdy, honest, and independent. The Kangra district has a great export trade in rice, of which the most esteemed kind is the "basmati." In the Kangra district also, are grey limestone, sandstone of two sorts, both good for building and granite. Kangra fort is a short way within the outer ranges of the Himalaya. Kangra is situated in lat. 31° 57′; Long. 76° 4′. It is a British station, and the hills around it are extensively planted with tea. The Gaddi are a hill shepherd race about Kangra and elsewhere. The following elevations are determined:

	Ft.		*Ft.*
Noorpoor	1,665	Nari Ghaut	2,009
Kotila	1,370	Rajahpoor do	2,500
Kangra	2,647	Sekunder do	5,430
Joala Mukhi	1,805	Jaintri do	5,632
Tira	2,470	Gogar pass	3,900
Mundi	2,637	Tiri do	6,484
Sultanpoor	4,584		

In Kangra and Kulu, there is a crab or wild apple, called "ban mehal" (Pyrus baccata) also a quince (Cydonia vulgaris) and the Kangra district produces wheat, barley, gram, lentil, rape seed, safflower, mustard and flax among the spring crops; and rice, maize, millets, buck wheat, cotton, sugar-cane, opium and tobacco are in the produce of the autumn harvest. Wool, tea, sugar, salt, ghee, honey, bees' wax, soap, timber, iron and slates for roofing are among the staples of the district. The Kangra people are sturdy, honest and independent. Most of the traders of the snow valleys have some members of their families residing at Daba or Gyani on the Nuna-khar lake. The great body of the hillmen are Rajpoots, there are a few villages of brahmans, their residences are respectable, and occupy the more elevated portion of the village site, the huts of the Dom or Hali being on a low range. The Dom are hereditary bondsmen to the Rajpoots. Basgi also dwell there, and are, both men and women, singers at the temples. The men of all castes in the hills are short and of poor physique; they look worn and get deep-lined on the face at a comparatively early age. The young women are often extremely pretty, those living in the higher and colder villages, having, at 15 or 16, a complexion as fair as many Spaniards or Italians, and with very

regular features. But they grow darker as they advance in years, and become very plain. The Dhurmsalla sanitarium, is situated in the Kangra district in E. Long. 76° 20', and in N. Lat. 32° 13'. The houses are built progressing up the hill, so that they are at very different elevations, the lowest being at an elevation of 4,000 feet, the highest 7,000 feet. The height of the Cutcherry is 4,876 feet, that of Major Fein's house and McLeodgunge Bazar, 6,180 feet. Tne sanitarium is on one of the spurs, running south from the great range of "Dhaoli Dhar." This range runs east and west, at a height of from 13,000 feet to 19,000 feet, and forms a great wall on the north ; it is due to this range, that the climate of Dhurmsalla is so mild and has such a heavy rainfall. Kangra, is the most beautiful district in India, excepting Cashmere. It is a most lovely fertile valley, surrounded by lofty mountains, interspersed with undulating hills and situated between the rivers Ravee and Sutlej. On one side it has the territories of Cashmere and Chumba, on the other the wild but romantic hunting fields of Kulloo, Spiti and Ladak. Various races of men, belonging to distinct types of the human family, and speaking different languages, are distributed over its surface. Here are hills just raised above the level of the plain, and mountain crests higher than any peak of the Andes. Every tone of climate and variety of vegetation, is here to be met with, from the scorching heat and exuberant growth of the tropics, and barren heights destitute of verdure and capped with perpetual snow. Hills dissolve into gentle slopes, and platforms of table-land, and valleys, become convulsed and upheaved, so as no longer to be distinguished from the ridges which environ them. No spot in the Himalaya can compete for beauty with the Kangra valley, and its overshadowing hills, (13,000 feet) no scenery presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose. The surface is covered with the richest cultivation, irrigated by streams which descend from perennial snows and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from this scene of peaceful beauty, the stern and majestic hills above Dhurmsalla confront us. Their sides are furrowed with precipitous water-courses. Forests of oak clothe their flank, and higher up give place to gloomy and funereal piles. Above all are wastes of snow or pyramidal masses of granite too perpendicular for the snow to rest on. Dhurmsalla, stands in the bosom of those mighty hills, circular in its outline, and commanding a view unequalled in the world perhaps, of the placid and beautiful valleys of Kangra and the noble hills behind. Dhurmsalla is divided into two stations, the lower and the upper, the one the residence of the civilians and visitors from all parts of Panjab, and the other occupied by the officers' houses and lines of a regiment.—*Schl. H. f. et. Thom., pp.* 190, 203, 208 ; *Journal of the Asiatic Society of Bengal, pp.* 409, 580, *No.* 202, *April* 1840; *Ann. Ind. Adm, Vol.* xii, *p.* 112 ; *Indian Annals, No.* 227, 1870 ; *Dr. W. P. Dickson*, 1870 ; *Paharee.* See Khunniara, Kohistan.

KANG-SI, a lexicographer of the Chinese language. The Chinese lexicographers, hitherto, have not done much more than translate the meanings given in Kang-si's Chinese Dictionary.—*Meadow's Desultory Notes, p.* 26.

KANGTAR, Hind. Spiræa Lindleyana.

KANGTISEE. The general direction of this range is north and south, and it is said to connect the Himalaya and Mongolia, as by a cross-bar. It runs to the east of the Mansarowar and Rawan Rud Lakes, its highest point is said to exceed in elevation any portion of the Himalaya, and four large rivers have their sources in different parts of the range, viz., the Singh Khawab or Indus, the Langehoo Khawab which runs through Ladak, the Marchaæ Khawab which is known as the Gogra, and the Tamchoo Khawab or Yaroo, the great river of eastern Thibet.

KANGU, Panj., Flacourtia sapida, *Roxb.*

KANGU, Sans. Pencillaria spicata.

KANGUE. Punishment xviii of the Tcha is that usually called by Europeans the Kangue, and is a common punishment in China for petty offences. It consists of an enormous tablet of wood, with a hole in the middle to receive the neck, and two smaller ones for the hands of the offender, who is sometimes sentenced to wear it for weeks or months together. He is suffered, provided his strength will enable him, to walk about, but the burden is so great, that he is generally glad to seek for a support of it against a wall or a tree. If a servant, or runner of the civil magistrate, take it into his head that he has rested too long, he beats him with a whip made of leathern thongs till he rise.—*Macartney's Embassy, Vol.* i, *p.* 23.

KANGUGA, Beng., Hind. Urena sinuata.

KANGUNI, Mahr. Celastrus montana, *Roxb.*

KANGUNI, Sansc., or Korralu, Tel. Setaria italica, *Kunth.*

KANGU VITTU, the Malayala name of a tree which grows to about sixteen feet high, and eight inches in diameter. It is one of the jungle-trees of the coast.—*Edye, M. and C.*

KANGWEL, Dut. Nelumbium speciosum.

KANHA BICHU, Hind. Morchella semilibera.

KANHEE, a valley situated to the west of, and which runs parallel to, that of Quetta, but extends further south. Its length is about 30 miles, and breadth 5 or 6. It is bounded on the east by the great Chah'ltan range, which separates it from the valley of Quetta, and on the west by a parallel range of much less height, which, towards the north separates it from the valley of Pishin. See Kelat.

KANHUN, a river near Kamptee.

KANI, Tam. A land measure, a rice measure in Chittagong.—*Wilson.*

KANIA BIAN, Burm. Sulphuric acid, Kani.

KANI-ATCHI. Tondaimandalam, is an ancient name of a tract in southern India extending from Nellore to the Coleroon river, and including N. and S. Arcot and the Chingleput collectorates. It is described as having been an ancient wilderness known in the Ramayanum as the Dandacaranyam "the forest of the punisher, and was inhabited by the Kurambar, a pastoral and half-savage race who had their own chiefs residing in Kot or forts. They were conquered by an inroad of the Vellalar from the western portion of the peninsula in the reign of Adanda Chakravarti, in an age supposed prior to the Christian era. The Vellalar race found the clearance of the forest a task of such difficulty that some withdrew; and the others who remained had the peculiar privileges conferred on them by Adanda Chakravarti, which are called the Kani-atchi, meaning acre-permanency. They have served through the political changes of centuries and are highly valued in a large portion of the old Tondai-mandalam.

KANI-ATCHI-KARAN, see Myarasi.

KANIA-DANAM, literally, virgin-giving; a ceremonial in the marriage customs of the hindoos, the giving away of the bride. See Hindoo.

KANI-AMMA, a goddess of the non-aryan races in the peninsula of India. See Hindoo.

KANI APA TIGE, or Edakula mandula mari and Kadepa-tige; Vitis pedata, *Wall.*; Vitis carnosa, *Wall.* This name is often applied generally to the genus Vitis. Káni, like kádi means "a yoke."

KANIAR, Hind. Cathartocarpus fistula.

KANIDE, Hind. of Ravi. Coriaria nepalensis.

KANIGA, Tel. Pongamia glabra, *Vent.*

KANIGI, Panj. Flacourtia sapida, *Roxb.*

KANIGI CHETTU, or Kanapa chettu Barringtonia acutangula, *Gærtn.* Piddington writes it Kaniti and applies it to B. speciosa.

KANIGORAM, see Kohat.

KANIL, Dut. Cinnamon.

KANIRA, Hind. Nerium odorum.

KANIRAM, Can. Strychnos nux vomica.

KANITI VERU, Tel. Root of Eugenia racemosa, *Linn.*

KANIURU, Sutlej. Hedera helix. The Ivy.

KANIYA. Krishna, familiarly Kaniya, also called Heri, and written Crishna, Krishn, Kisn, Kistna, and Krishna, was of the tribe of Yadu, the founder of the fifty-six tribes (Chahpan-kula Yadu) who obtained the universal sovereignty of India, and was descended from Yayat, the third son of Swayambhuma Manu, also called Vaiva-swata-manu or the man, Lord of the earth, whose daughter Ella, (Terra) was espoused by Budha (Mercury) son of Chandra, the moon, whence the Yadu are styled Chandravansi, or children of the moon. Budha was therefore worshipped as the great ancestor, Pitriswara, of the lunar race, and previous to the apotheosis of Krishna, was adored by all the Yadu race. The principal shrine of Budha was at Dwarica, where he still receives adoration as Budha Trivicrama, the triple energy, like the Hermes Triplex of Egypt. Krishna or Kaniya lived towards the conclusion of the brazen age, calculated to have been about 1100 to 1200 years before Christ. He was born to the inheritance of Vrij, the country of the Suraseni, comprehending the territory round Mathura for a space of eighty miles, of which he was unjustly deprived in his infancy by his relative Kansa. From its vicinity to Dehli we may infer, either that there was no lord paramount amongst the Yadu of this period, or that Krishna's family held as vassals of Hastinapoor, then with Indraprestha or Dehli, the chief seat of Yadu power. There were two princes named Surasen amongst the immediate predecessors of Krishna: one, his grandfather, the other eight generations anterior. Which of these was the founder of Súrapoor on the Yamuna, the capital of the Yadu, is not known, but we may assume that the first gave his name to the region around Mathura, described by Arrian as the country of the Suraseni. Alexander was in India probably about eight centuries after the deification of Krishna, and it is satisfactory to find that the inquiries he instituted into the genealogy of the dynasty then ruling on the Yamuna, correspond very closely with those of the Yadu of this distant period; and combined with what Arrian says of the origin of the Pandu, it appears indisputable that the descendants of this powerful branch of the Yadu ruled on the Yamuna when the Macedonian erected the altars of

Greece on the Indus. That the personage, whose epithet of 'Krishna-Sham designates his colour as the Black Prince,' was in fact a distinguished chief of the Yadu, there is not a shadow of doubt; nor that, after his death, they placed him among the gods as an incarnation of Vishnu or the sun; and from this period, we may deduce the hindoo notion of their Trinity. Arrian enumerates the names of Budæus and Cradevas amongst the early ancestors of the tribe then in power, which would alone convince us that Alexander had access to the genealogies of the Puranas; for we can have little hesitation in affirming these to be Budha and Kroshtdeva, ancestors of Krishna; and that "Mathoras and Clisobaras," the chief cities of the Suraseni, are the Mathura and Surpoor occupied by the descendants of Sursen. Fifty-seven descents are given, both in their sacred and profane genealogies, from Krishna to the princes supposed to have been contemporary with Vicramaditya. The Yadu Bhatti or Shamah Bhatti (the Asham Betti of Abul Fazil), draw their pedigree from Krishna or Yadunath, as do the Jhareja of Kutch. When Arungzeeb proscribed Kaniya, and rendered his shrines impure throughout Vrij, rana Raj Sing offered the heads of one hundred thousand Rajpoots for his service, and the god was conducted by the route of Kotah and Rampoora to Mewar. An omen decided the spot of his future residence. As he journeyed to gain the capital of the Seesodia, the chariot-wheel sunk deep into the earth, and defied extrication; upon which the Sookuni (Augur) interpreted the pleasure of the god, that he desired to dwell there. This circumstance occurred at an inconsiderable village called Siarh, in the fief of Dailwara, one of the sixteen nobles of Mewar. Rejoiced at this decided manifestation of favour, the chief hastened to make a perpetual gift of the village and its lands, which was speedily confirmed by the patent of the Rana.' Nat'h-ji (the god) was removed from his car, and in due time a temple was erected for his reception, when the hamlet of Siarh became the town of Nat'hdwara, which now contains many thousand inhabitants of all denominations, who, reposing under the especial protection of the god, are exempt from every mortal tribunal. The site is not uninteresting, nor devoid of the means of defence. To the east it is shut in by a cluster of hills, and to the westward flows the Bunas, which nearly bathes the extreme points of the hills. There are seven celebrated images in Rajputanah, viz: Nonita, or Nonanda, the juvenile Kaniya, his altar separate, though close to Nath-ji. He is also styled Bala-mokund, 'the blessed child,' and is depicted as an infant with a péra, or comfit-ball in his hand. This image, which was one of the penates of a former age, and which, since the destruction of a shrine of Krishna by the mahomedans, had lain in the Yamuna, attached itself to the sacerdotal zone (zunu) of the high-priest Balba, while he was performing his ablutions, who, carrying it home, placed it in a niche of the temple and worshipped it: and Nonanda yet receives the peculiar homage of the high-priest and his family as their household divinity.

Of the second image, Mat'hura Nath, there is no particular mention; it was at one time at Kamnorh in Mewar, but is now at Kotah. The pera of Mat'hura can only be made from the waters of the Yamuna, from whence it is still conveyed to Nonanda at Nat'hdwara, and with curds forms his evening repast. The fourth statue, that of Gokul-Nath, or Gokul Chandrama (*i. e.*, the moon of Gokul), had an equally mysterious origin, having been discovered in a deep ravine on the banks of the river; Balba assigned it to his brother-in-law. Gokul is an island on the Jumna, a few miles below Mat'hura, and celebrated in the early history of the pastoral divinity. The residence of this image at Jeipoor does not deprive the little island of its honours as a place of pilgrimage; for 'the god of Gokul' has an altar on the original site, and his rites, at the early part of the 19th century, were performed by an aged priestess, who disowns the jurisdiction of the high-priest of Nat'hdwara, both in the spiritual and temporal concerns of her shrine. The fifth, Yadu-Nath, is the deified ancestor of the whole Yadu race. This image, now at Surat, formerly adorned the shrine of Mahavan near Mat'hura, which was destroyed by Mahmud. The sixth, Vitul-Nath, or Pandurang, was found in the Ganges at Benares, Samvat, 1572, from which we may judge of their habit of multiplying divinities. The seventh, Madhan Mohana, "he who intoxicates with desire," the seductive lover of Radha and the Gopi, has his rites performed by a woman.

The precise period of Balba Acharya, who collected the seven images of Krishna now in Rajast'han is not known; but he must have lived about the time of the last of the Lodi kings, at the period of the conquest of India by the Moguls. Damodra, the pontiff, at the beginning of the nineteenth century, was his lineal descendant; and whether in addressing him verbally or by letter, was styled Maharaja or 'great prince.' As the supreme head of the Vishnu sect, his person is held to be Ansa, "or a portion of the divinity;" and it was maintained that so late as the father of the present incumbent, the god manifested

himself and conversed with the high-priest. What effect the milder rites of the shepherd god has produced on the adorers of Siva cannot be ascertained, but assuredly Eklinga, the tutelary divinity of Mewar, has to complain of being defrauded of half his dues since Kaniya transferred his abode from the Yamuna to the Bunas ; for the revenues assigned to Kaniya, who under the epithet of " yellow mantle," has a distinguished niche in the domestic chapel of the Rana, far exceed those of Siva. In all ages and countries the rights of sanctuary have been admitted, and however they may be abused, their institution sprung from humane motives. To check the impulse of revenge and to shelter the weak from oppression are noble objects, and the surest test of a nation's independence is the extent to which they are carried. From the remotest times sirna has been the most valued privilege of the Rajpoots, the lowest of whom deems his house a refuge against the most powerful. When Moses, after the Exodus, made a division of the lands of Canaan amongst the Israelites, and appointed six cities to be the refuge of him who had slain unwittingly, from the avenger of blood, the intention was not to afford facilities for eluding juice, but to check the hasty impulse of revenge ; for the slayer was only to be protected until he stood before the congregation for judgment, or until the death of the high-priest, which event appears to have been considered as the termination of revenge. The infraction of political sanctuary (sirna torna) often gives rise to the most inveterate feuds ; and its abuse by the priests is highly prejudicial to society. Moses appointed but six cities of refuge to the whole Levite tribe ; but the Rana of Mewar assigned more to one shrine than the entire possession of that branch of the Israelites, who had but forty-two cities, while Kaniya has forty-six. The motive of sanctuary in Rajast'han may have been originally the same as that of the divine legislator ; but the privilege was abused, and the most notorious criminals deemed the temple their best safeguard. Yet some princes were hardy enough to violate, though indirectly, the sacred sirna. Zalim Singh of Kotah, a zealot in all the observances of religion, though he would not demand the culprit, or sacrilegiously drag him from the altar, forced him thence by prohibiting the admission of food, and threatening to build up the door of the temple. It was thus the Greeks evaded the laws, and compelled the criminal's surrender by kindling fires around the sanctuary. Hindupati, vulgo Hinduput, chief of the hindoo race, is a title appertaining to the ranas of Mewar. It has, however, been assumed by chieftains scarcely superior to some of his vassals, though with some degree of pretension by Sevaji, who, had he been spared, might have worked the redemption of his nation and of the Rana's house, from which he sprung. There was an ancient law of Athens analogous to the Mosaic, by which he who committed " chance-medley," should fly the country for a year, during which his relatives made satisfaction to the relatives of the deceased. The Greeks had asyla for every description of criminals, which could not be violated without infamy. Gibbon gives a memorable instance of disregard to the sanctuary of St. Julian in Auvergne, by the soldiers of the Frank king Theodoric, who divided the spoils of the altar, and made the priests captives : an impiety not only unsanctioned by the son of Clovis, but punished by the death of the offenders, the restoration of the plunder, and the extension of the right of sanctuary, five miles around the sepulchre of the holy martyr. Kaniya is the Saint Nicholas of the hindoo navigator, as was Apollo to the Grecian and Celtic sailors, who purchased the charmed arrows of the god to calm the troubled sea. As the destroyer of Kalinag, 'the black serpent,' which infested the waters of the Yamuna, Kaniya has the character of the Pythic Apollo. He is represented dragging the monster from the 'black stream,' and bruising him with his foot. He had, however, many battles with his hydra-foe ere he vanquished him, and he was once driven by Kal-yamun from Vrij to Dwarica, whence his title of Rinchor. In this myth, we have the old allegory of the schismatic wars of the buddhists and vaishnava. Diodorus informs us that Kan was one of the titles of the Egyptian Apollo as the sun ; and this is the common contraction for Kaniya, whose colour is a dark cerulean blue (nila) : and hence his name Nila-nath, who, like the Apollo of the Nile, is depicted with the human form and eagle-head, with a lotus in his hand.—*Tod's Rajasthan, Vol.* i, *pp.* 548, 549, 550, 526, 527 ; *Numbers, Chaps.* xxxv, *vs.* 2, 25, *p.* 12 ; *and Joshua, Chap.* xx, *v.* 6.

KANJAN KORAI, Tam. Basella alba.

KANJAR, a race amongst the Mahrattas, who make baskets and sell strings of cotton and hemp. They are the yerkal vadu of Telingana.

KANJAR, Hind. Acer cultratum.

KANJAR or Amaltas, Hind. Cassia fistula.

KANJARA, Tam., Maleal. A Malabar and Canara tree which grows to about two feet and a half in diameter, and from twenty-five to thirty, in height, of little use or durability. Its fruit is very intoxicating, and is used medicinally.—*Edye, Forests of Malabar and Canara.*

KANJARA, Sans. Daucus carota.

KANJAROM, an ash-coloured wood of Travancore, used for common building.—*Col. Frith.*

KANJERAM VER, Maleal. Root of Strychnos nux-vomica.

KANJI, Hind. Rhus vernicifera.

KANJIR, Hind. Artichoke.

KANJIR, Hind., Pers. Cynara scolymus, *Linn.*

KANJKI, a running footman attached to the court of the Bhawalpur Daoodputra.

KANJRU, Hind. Ilex dipyrena.

KANJU, Hind. of Panjab. Ulmus integrifolia.

KANJUA, Hind. Guilandina bonduc.

KANJUR, Hind. Cæsalpinia sappan.

KANJURA, Duk., Hind. Commeryna obliqua.

KANJUREA, Tam. A Ceylon tree which grows to about sixteen inches in diameter, and ten or fifteen feet high. The natives use it at times in house-work. It produces a fruit which is used medicinally.—*Edye, Ceylon.*

KANK, see Sankasura.

KANKADU CHETTU, Tel. Sapindus emarginatus, *Vahl.*

KANKAR, Beng. ? Kakri, Hind. Cucumis utillissimus, *Roxb.*

KANKAR, Hind. A calcareous concrete, one sort is called "Rewasa," another "Chappar harsaru," is a particular kind of concrete in the Delhi district. Kankar consists of irregular and fantastically-shaped pieces of calcareous concrete. In some parts of India it forms the principal material for road-making. From Calcutta to the Kahibar frontier the road is made from Kankar ; this mineral yields when burnt, an excellent lime for mortar. Professor Ansted's analysis of it is 72 per cent. carbonate of lime, 15 per cent. silica, 18 per cent. alumina,—*Proc. Geol. Soc. of London*, 1863, *p.* 8, *in Powell's Hand-book.*

KANKARI, Duk. Cucumis sativus, *Linn.*

KANKELI, Sansc., Tel. Jonesia asoca.

KANKHURA, Beng. Hydrolea zeylanica.

KANKI PUTRI, or Konki, Tel. Pisonia villosa, *Poir.*

KANKOL also Kankoli, Hind. Elæagnus orientalis, Elæagnus conferta.

KANKOL MIRCH, Hind. Fruit of Celtis caucasica, Elæagnus is called Kankoli in some parts of the Himalaya.

KANKOOMBALA-KATTEYA-GASS, Singh. Pygeum ceylanicum, *Gærtn.*

KANKRA, Hind. Pavetta indica, *Linn.*

KANKRA, Beng. Bruguiera rheedii, *l'Herit.*

KANKROWLEE LAKE, also called Raj Samund was formed by Rai Singh, rana of Mewar, at a cost of £1,150,000. It was commenced in A. D. 1661, during a period of famine and was finished in 1668. It was formed by erecting a bund or embankment, of white marble across a small river, the Goomtee, near Oodeypore.

KANKUR, also Karkti, Beng. Cucumis utilissimus, *Roxb., W. & A.*

KANKUSHTAM, Sans., Tel. Euphorbia, *sp.* The original Sanskrit word is a mineral like mica used in medicine. The sanscrit synonims, however, are Tikta dugdha, signifying lit. " bitter milk," and *Vijri*, a " Euphorbia."

KANLI, Hind. Pangi, Abies smithiana. Himalayan spruce.

KANNA, Hind. Commelyna Bengalensis.

KANNA, Hind., the flower stalk of the moonj grass, Saccharum munja.

KANNABIS, Gr. Hemp. Cannabis sativa, *Linn., Roxb., Rheede.*

KANNADA, see India.

KANNA-GONA-GASS, Singh. Artocarpus lacoocha, *Roxb.*

KANNANG-KIRAY. Commelyna communis.

KAN-NA-KOSH, Burm. Croton oil. Croton tiglium.

KAN-NAN THA, Burm., or Crab Tree. A tree of maximum girth 4 cubits, and maximum length 30 feet. It is abundant on Pielo Island near Mergui, but scarcely procurable in Moulmein. The wood is used for houses, zyats, &c., is very durable and of handsome grain. Of this wood, there are two kinds, red and white; when seasoned, the red variety sinks and the white floats : the latter lighter than the former, likely to answer for helves ; the former too heavy for that purpose. Both woods very good for turning purposes. —*Captain Dance.*

KANNARI, on the western coast of India celebrated for its buddhist caves. The Salsette or Kannari caves, in the island of Salsette, are also purely buddhist, but very inferior to the former. The Kannari caves are excavated in a hill situated in the midst of an immense tract of forest country, and Mr. Fergusson supposes their date about the 9th or 10th century of christian era. See Budd'ha ; Caves ; Kewneri ; Karli.

KANNA-TSO, Burm. A Tavoy wood, very tough, close-grained.

KANNEA, see Hot Springs.

KANNEH, the cave emporium of the Romans, the modern Makullah. See Canneh.

KANNE KOMALI, Boerhaavia stellata, *R. W. Ic., 875.*

KANNEM, or Edakula mari. Vitis pedata, *Wall.*

KAN-NOUL, Can. Syphestides auritus, *Latham.*

KANNU TAKU, Tel. Evil eye.

KANOBA, the idol at a temple near Poona. The head of the temple is styled a Bhagat: on the Jan'm Ashtami, he works himself up into a hysterical state, and the people believing him then to be possessed by Krishna, worship him with incense and prostration, and present to him sick people to be touched and cured. See Bhagat.

KANOCH, Hind. of Kulu, Fraxinus xanthoxyloides. Crab ash.

KANOCHA, Hind. Salvia indica.

KANONEN, Dut. Kanoen, Ger. Cannon.

KANOJ, seed of a small tree brought from Pali and Delhi: considered heating and constipating; taken as a condiment and also given as a medicine in diarrhœa: one seer sells for two rupees.—*Gen. Med. Top, p.* 141.

KANOJEE ANGRIA. See Angolam.

KANON, Sw. Cannon.

KANON, Kot kasun, Rewapee, Patody, and part of the Baraitch jaghire, form a tract of country called Beeghoto, occupied by the Ahir and the Chouhon rajpoot.

KANONEN, Dut., Ger., Sw. Cannon.

KANO-RAJ, Beng. Bauhinia candida, *var.* Bauhinia variegata, *Linn.*

KANOUT, a river of Shajehanapoor.

KANOOR. Sheathing bases of the leaves of Crinum asiaticum, or toxicarium.—*Ben. Phar.*

KANOR, Hind. Pavia indica.

KANOUJ, or Canoge, this town in an early part of the christian era, was the capital of Hindoostan; or rather of the principal kingdom along the Ganges, and the ruins are at present of great extent. It is now reduced to the size of a middling town. It is situated on the right bank of the Ganges, near the place where the Calindi river (or Kali-nuddi) joins it; and is possibly the place meant by Pliny for Calinipaxa. This once mighty city was of thirty miles circumvallation, had thirty-thousand betel-shops, and sixty-thousand public dancers and singers. Kanouge is the Kanyakubja of Puranic geography; the earliest mention of it is found in Menu, as identified with Punchala. The limits of its kingdom as assigned in the Mahabarat nearly agree with those assigned in the 'Rajasthan.' It was an important city in the age of Budd'ha, who had preached here a lecture on the instability of human existence. To commemorate this event, Asoca had built a stupa or mound, 200 feet high. It is then noticed by Ptolemy in his Geography. Fa Hian and Hwen Thsang next visited it, the one in the beginning of the fifth, the other in the middle of the seventh century. Though in Hwen Thsang's time there reigned a rajah by the name of Harsha Vardhana, ruling from Cashmere to Assam, and from Nepaul to the Nerbuddah, the city had not then been of a larger size than three and a half-miles in length, and three-quarters of a mile in breadth. It was surrounded by strong walls and deep ditches, and was washed by the Ganges along its eastern face. Two hundred and fifty-years later, Kanouj is spoken of by Abu Zaid, as a great city. In A. D. 915, the well-known geographer, Masudi, speaks of it as 'the capital of one of the four great kings of India.' Just a century afterwards, the historian of Mahmud relates that he there saw a city which raised its head to the skies, and which in strength and structure might justly boast to have no equal. In another hundred and seventy-five years, it attained a still greater splendour and opulence, and became that overgrown city of a luxurious and effeminate people, which fell an easy prey to the Ghorian, when with the fall of Kanouj ended hindoo independence. The last scion of the Rhatore departed to found a new kingdom far away in Marwar, and deserted Kanouj, and, as described by Ibn Batuta, only a hundred and fifty years later it had dwindled to a small town. Up to the middle of the seventh century, Kanouj was more a buddhistical than a brahminical city. There were three great monasteries to the south of the town, in one of which was a vihara, or chapel, wherein the tooth of Budd'ha had been preserved in a casket adorned with precious stones and raised on a high pedestal. Only two brahminical temples are spoken of by Hwen Thsang, and these were dedicated to Siva. Near a mosque had stood a broken image of Shusti, the goddess of fecundity, and a pedestal bearing date A. D. 1136. The thirty miles of circumvallation seems to be an exaggeration of the hindoo writers. The thirty-thousand betel-leaf shops is also very suspicious. Kanouj brahmins make no objection to eat fish at their meals.—*Rennell's Memoir, p.* 54; *Tr. Hind., Vol.* i, *pp.* 352, 354, 357, 358, 360.

KAN PADA, Tam. Evil eye.

KAN-PHATA JOGI, or Sonari jogi, a religious mendicant or jogi, distinguished by wearing large metal ear-rings; thence named kan phata, split-eared. See Jogi Yogi, Kanpharra Yogi.

KANP'HU or Khanfu, was properly only the port of Hangchew or Khansa, called by the Chinese Kanp'hu (a name still preserved as that of a town half a league north of the old site), and by Marco Polo, Ganfu (i, 74). *Yule Cathay, Vol.* i, *p.* 80.

KAN PHAL, Hind. Taraxacum officinale.

KANRAJ, Beng. Bauhinia candida.

KANRU, Hind. Flacourtia sepiaria.

KANS, Hind. Dioscorea deltoidea.

KANS, Hind. A grass. Saccharum spontaneum.

KANSA, see Inscriptions.

KANSA, the maternal uncle and enemy of Krishna. See Kanya Krishna.

KANSALA. In the south of India, the five artizan classes are called Kammalan, Kamalar or Komsalar, and Professor Wilson thinks the last word may be derived from the Sanscrit and Hindi, kans, Bengali, kansya, a mixed metal. They form the five left-hand castes of Madras, but the Kansala is the goldsmith, and chief of the five the other four are the kanchari or brazier; kammari or blacksmith, kadlangai or carpenter, kasi or stone-mason. These intermarry and eat together, and all wear the zonar. The distinction of right and left-hand castes is peculiar to the south of India. It is supposed by Professor Wilson to be of modern origin and to have been introduced at Conjeveram, as a part of civil policy to divide the people and modify their power. But Sir Walter Elliot is of opinion that the separation into right and left-hand castes had its origin in the violent conversion of the ancient races from buddhisim to hindooism, and he has been shown a figure of buddha, which the artizan caste worship. At present they seem to worship Viswakarma, but the bulk seem to worship Siva; they all bury their dead in a sitting posture like that of Buddha sitting with the head of the dead close to the surface, and the dislike to the brahmins is severe. It is amongst the Tamulian people that the right and left-hand sections appear.

KANSHI, Maleal. Tremna nudiflora, *L.*

KANSI, Hind. Ribes grossularia.

KANSOU, see Kalka.

KANS RIVER, see India.

KANT, Turk. A town.

KANTA, see Kutch.

KANTA, Hind. A thorn, &c. Kanda kanta, Astragalus multiceps.

KANTA-ALU, Beng. Dioscorea pentaphylla, *Roxb.*

KANTA BHAJA, a hindoo sect, founded about the beginning of the 19th century by Rama Saran Pala, a Goala, and inhabitant of Ghospara, a village near Sukh Sagor in Bengal. They believe in the divinity of the guru as an incarnation of Krishna and worship him as the creator.

KANTA-GOOR KAMAI, Beng. Capparis sepiaria.

KANTA-GURGUR, Beng. Coix barbata.

KANTA KACHORAMU, Lasia loureiri, *Schott.* Pothos lasia, *R., Vol.* i, *p.* 438.

KANTA-JATI, Beng. Barleria prionites.

KANTAKA, Sans.

KANTA-KUCHOO, Beng. Lasia loureiri.

KANTA-KULIKA, Beng. Asteracantha longifolia.

KANTAL, Beng. Artocarpus integrifolia.

KANTALA, Hind. Agave cantala; Wilayati kantala, is the Agave Americana.

KANTALU, Hind. Hamiltonia suaveolens.

KANTAMI— ? Convolvulus batatas.

KANTAN, Tel. Bell metal.

KANTANCH, Hind. Rubus biflorus.

KANTA NUTI, Beng. Amarantus spinosus, *Linn., Roxb.*

KANTAPALA, or Sima chitramulam. Pedilanthus tithymaloides, *Poit.*

KANTAPHAL, Hind. Tribulus lanuginosus and T. terrestris.

KANTARI, Mar. A turner, a cabinet-maker, workers with a lathe in wood or ivory.

KANTA SAIR, Mar. Bignonia xylocarpa.

KANTA SHEW, Can.

KANTA SHEWUN, Mar. Gmelina asiatica.

KANTA VARI, Beng. Solanum jacquini, *Willd.*

KANTCHI-SHIM, Beng. Lablab cultratus.

KANTEN, Dut. Lace.

KANTENA or Muga, Tel. Crotalaria anthylloides, *Lam.* C. stricta, *R., Vol.* iii, *p.* 265.

KANTHAN, Hind. Daphne oleoides.

KANTH-KAREE, Beng., Hind. Solanum jacquini.

KANTH-MULLIKA.—Jasminum sambac.

KANTIAN, Hind. Rosa webbiana.

KANTIARI, Hind. Carthamus oxyacantha, *Bieb.*

KANTUL, see Calico-printing.

KANTYAN, Hind. of Kaghan, Rosa webbiana.

KANUB, Arab. Ganjah. Cannabis sativa.

KANUGA, Tel. Dalbergia arborea, or Pongamia glabra. Galedupa indica, *Lam.*

KANUGA-MANU, Tel. Dalbergia arborea.

KANUGA NUNE, Tel. Poonga or Karunj oil.

KANUGU, Tel. Pongamia glabra, *Vent.*

KANUJU NALIKE, Tel. Tetranthera pentandra, *R., Vol.* iii, *p.* 824; Laurus involucrata, *Cor.* 187. "Lit. Sambar's tongue."

KANUM, see Kunawar.

KANUN, Siam. Artocarpus integrifolia. The Jack-tree.

KANUN, Ar., Hind., Pers. A rule: a law.

KANUN-GO, Ar., Pers. In India, registrars of land revenues in their respective

districts. Literally a rule-teller, a name under Mahratta sovereigns, applied to a revenue officer of their governments.

KANU-PHATA-YOGI, Sans. An ascetic sect, compounded of kana, the ear ; phata, slit ; and yogi, an ascetic. See Kan-phata Jogi.

KANUPULA CHERUKU, Saccharum officinarum, *L.*, many-jointed variety. The Sans. syn. is Sata parvan or "100-jointed." Wight applies it to the bamboo.

KANUR, Hind. Acer cultratum, also Pavia Indica.

KANURI, Hind. Spiræa Lindleyana.

KANUS, Guz., Hind. ? File.

KA-NU-SU, Burm. A species of Heritiera, possibly the sundri-tree.

KANWA DYNASTY, reigned 45 years. The first was B. C. 66. Kanwa named Vasudeva, usurped his master's kingdom.—*Wilson; Thomas' Prinsep's Antiquities, Vol.* ii, *pp.* 240, 468. See Magadha.

KANWAL, Hind. Nelumbium speciosum, also Saussurea obvallata.

KANWAL GATTHA, Nelumbium speciosum.

KANWAR, Duk. Aloe Indica, *Royle.*

KANYA. Krishna, familiarly called Kaniya, also called Heri, was of the celebrated tribe of Yadu, the founder of the fifty-six tribes (chah-pan-kula-yadu) who obtained the universal sovereignty of India, and descended from Yayat, the third son of Swayambhuma Manu, also called Vaiva-swata-manu or "The Man, Lord of the earth", whose daughter Ella (Terra) was espoused by Budha (Mercury), son of Chandra, (the Moon), whence the Yadu are styled Chandravansi, or "children of the moon." Budha was therefore worshipped as the great ancestor, (Pitriswara) of the lunar race ; and previous to the apotheosis of Krishna, was adored by all the Yadu race. The principal shrine of Budha was at Dwarica, where he still receives adoration as Budha Trivicrama, the triple energy, like the Hermes Triplex of Egypt. Krishna or Kaniya lived towards the conclusion of the brazen age, calculated to have been about 1,100 to 1,200 years before Christ. He was born to the inheritance of Vrij, the country of the Suraseni, comprehending the territory round Mat'hura for a space of eighty miles, of which he was unjustly deprived in his infancy by his relative Kansa. From its vicinity to Dehli we may infer, either that there was no lord paramount amongst the Yadu of this period, or that Krishna's family held as vassals of Hastinapoor, then, with Indraprestha or Dehli, the chief seat of Yadu power. There were two princes named Surasen amongst the immediate predecessors of Krishna : one, his grandfather ; the other, eight generations anterior. Which of these was the founder of Surapoor on the Yamuna, the capital of the Yadu, we know not, but we may assume that the first gave his name to the region around Mat'hura, described by Arrian as the country of the Suraseni. Alexander was in India probably about eight centuries after the deification of Krishna. See Kania, Krishna.

KAN-YA, mother of Krishna. She was daughter of Yasuda.

KANYA, Sansc. A maiden, a virgin, a girl.

KANYA-DANA, Sansc. The giving away of the bride.

KANYA-KABJA, Sansc. The town of Kanouj. The words mean a hunchback maiden, and the name is given in a hindoo legend.

KA-NYENG KYAUNG KHYAY, Burm. A Tavoy wood, used for boat, ship, and house-building ; not attacked by insects ; yields an oil.

KA-NYEN-NI, Burm. Dipterocarpus lœvis, *Ham.*

KA-NYENG PYAN, Burm. A heavy, grey wood of Tavoy, used for handspikes.

KA-NYIN, Dipterocarpus alata, *Wall.*

KANYURT, Hind. Artemisia parviflora.

KANZAL, Hind. Acer cultratum.

KANZAR of Jhelum. Fragaria vesca, *Linn.*

KAN-ZAN, Burm. Bassia longifolia, *Linn.*

KANZHA CHIL, Lep. Limnaetus nipalensis, *Hodgs.*

KANZRU, Hind. Acer cultratum.

KAOLI, is the Chinese name of Corea or Korea. The people use rice, barley meal, flour of millet. The Koreans were driven out of east Tartary into the Peninsula which they now occupy. They have since been conquered by the Japanese. Their country was subsequently invaded by the Mongol, on which occasion the Siogoun Yoritomo defeated Kablai Khan. The Koreans have flat faces, oblique eyes, broad cheek-bones, strong black hair, and scanty beard, they are strongly made, their skin varies from tawny or yellow to brown, wheat or straw colour, and reddish yellow. They have a mixture of the Chinese and Japanese physical features. Their religion is buddhist ; their alphabet and language differ from the Chinese. The Mantchus call the Koreans Solgo. There exist probably two populations intermixed.—*Latham, Pinkerton's Cathay, Vol.* ii, *p.* 268 ; *Adams.*

KAO-LIN, Chin., Porcelain clay. This is very abundant in southern and eastern Asia, produced by the decomposition of felspar. It occurs in Ceylon : an analysis, in 1867, showed pure Kaolin 70, Silica 26, Molybdena and

Iron Oxide 4 = 100. Kaolin is procurable in great abundance in southern India, at Ahtoor in Salem : near Chingleput : also near Little Mount, and at Trivatoor and Nuttum in Chingleput, at Triputty in North Arcot : at Bangalore, Cuddapah, Chittoor, Dindigul : Bellary, Neilgherries, Bimlipatam ; Travancore ; between Vellore and Arnee. Madras : Coringa ; Madura, Chicacole :—

Dirty yellowish white	Near Chingleput.
Fawn-coloured.....	Near Salem.
Felspathic	In Trivatoor, Chingleput and Triputty Hill.
Fine white.....	In Travancore.
Greenish yellow.....	In Bangalore.
Magnesian kaolin.....	Near Vellore, in Chingleput and Bellary.
Pink.....	In Neilgherries.
Puce-coloured.....	In Bangalore.
Red	Near Salem.
Silicious...	Near Nuttum, Chingleput, the LittleMount, Madras.
Talkose kaolin	Near Bimlipatam.
White kaolin composed of decayed ice spar and soap stone	At Ahtoor near Salem ; between Vellore and Arnee, at Madras, in Chittoor, Coringa, Madura, Chicacole and Salem.
Cream-coloured	In Ahtoor, Salem and Neilgherries.

KAOORWA. This singular tribe of Rajpoots, whose habits, even in the midst of pillage are entirely nomadic, is to be found chiefly in the t'hul of Dhat, though in no great numbers. They have no fixed habitations, but move about with their flocks, and encamp wherever they find a spring or pasture for their cattle ; and there construct temporary huts of the wide spreading peeloo, by interlacing its living branches, covering the top with leaves, and coating the inside with clay : in so skilful a manner do they thus shelter themselves, that no sign of human habitation is observable from without. Still the roaming Sehrai is always on the look-out for these sylvan retreats, in which the shepherds deposit their little hoards of grain, raised from the scanty patches around them. The restless disposition of the Kaoorwa, who even among their ever-roaming brethren enjoy a species of fame in this respect, is attributed to a curse entailed upon them from remote ages. They rear the camel, cow, buffalo, and goats, which they sell to the charuns and other merchants. They are altogether a singularly peaceable race ; and like all their Rajpoot brethren, can, at will, people the desert with palaces of their own creation, by the delightful uml-pani or opium water, which, in Rajputanah, the universal panacea for ills both moral and physical. —*M. C. B.*; *Tod's Rajasthan.*

KAOULI, Pers. The dancing and singing girls of Persia are termed Kaouli ; a corruption of Cabuli or "of Cabul ;" which denotes the quarter from whence they came.—*Malcolm's History of Persia, Vol.* i, *p.* 117.

KAOYA, Beng., also Kah-wa. Coffee tree, Coffee arabica, also Garcinia mangostana.

KAP, Beng. The name of a subdivision of the Varendra brahmins of Bengal, inferior to the Kulin tribe of the same name.

KAPA, Hind., Pers., Singh. The cotton plant, Gossypium indicum, *Lam.*

KAPA of Tinnevelly. Eleusine coracana, *Gœrt., Roxb.*

KAPADI, Guz. A hindoo who has performed pilgrimages to Hinglaj ; also a religious mendicant carrying a red flag, and selling rosaries, the sacred thread, and holy water.

KAPA-LAGA, Malay. Amomum cardamomum, *Linn.*

KAPAK, Malay. A hatchet, an axe.

KAPA-KALUNGU, Batatas paniculatus.

KAPALAM KAMPUNG, Mangifera indica, *Linn.*, the mango tree.

KAPALI, see Chinnu Mustuku.

KAPALIKA. In the fifth century of the Christian era, a hindoo sect, who wore necklaces of bone and skulls. See Kerari.

KAPA MAVA, see Mundri pallum.

KAPAN, see Kyan.

KAPARDI, see Hindoo.

KAPARI ? a watchman.

KAPAS, Hind., Malay. Gossypium indicum, *Lam.* Cotton plant.

KAPASA also Karpas, Sans., or kapah, Cotton. Cotton raw, cotton as a crop. Gossypium herbaceum, cotton plant.

KAPASI, Hind. The tomentum of the leaf of Onoseris, &c.

KAPASI RANG, Hind. Yellowish colour of cotton plant flowers.

KAPA-TSJAKA, or Pooreethee, Ananasa sativa.

KAPCHAK. The Ghilichi tribe, are a branch of Tochtamish, the first of the tribes of Kapchak.—*Malcolm's History of Persia, Vol.* ii, *p.* 231.

KAPERSZII, Rus. Capers.

KAPFI, Hind. Oreoseris lanuginosus, qu. Kapsi.

KAPHAL, Hind. Myrica sapida.

KAPHO, see Karen.

KAPHUR ? Camphor.

KAPI KOTTE, or Kappi Kottai, Tam., Coffæa Arabica. Coffee.

KAPILA, a very eminent literary character ; founder of a philosophical theory, called the Sankya, similar in many points to the Italic school : thus, corresponding in character and doctrines with Pythagoras. His followers are numerous, and they pay him some divine honours under the name of Vasudeva, affirming that one of Vishnu's secondary incarnations, sometimes said to be fifteen in

number, was in the person of Kapila. The Saiva sect, in like manner, honour a founder of one of their systems of theological doctrines, Sankara Charya, with an apotheosis, mantaining that Mahadeva incarnated himself in that furious person, and inspiring him with his intolerant spirit, sent him forth to coerce the unlightened into conformity, or in default of faith, to smite them with his holy sword, and exterminate them in the name of the deity. Kapila taught that all things proceeded from an invisible, eternal, plastic principle.—*Moor, p.* 338. See Brahman, Manu, Veda.

KAPILA, HIND. Kapilapodi, TAM., TEL. Rottlera tinctoria, *Roxb.*

KAPILAVASTA, see Sakya Muni.

KAPILE SAN-NA, see Oriza sativa.

KAPITA, see Vidya.

KAPITHA or Kapitthamu, SANS. Feronia elephantum, wood apple.

KAPITIA, a resin or lacquer obtained in Ceylon from the sap of the Croton lacciferum. —*Simmond's Dict.*

KAPITING, MALAY. Crab, Cancer, *sp.*

KAPNOS, GR. *καπνος*, Fumaria parviflora, *W. & A.*

KAPOK, MALAY. The cotton down enveloping the seeds of the silk cotton-tree, Bombax pentandrum. It is used for stuffing chairs, pillows, &c.—*Simmond's Dict.*

KAPOOL, JAV. Cardamom.

KAPOOR, GUZ., HIND., SANS. Camphor.

KAPOORU KURUNDU. Cinnamon.

KAPOOS also Rui, GUZ. Cotton.

KAPPA-KALENGA, MALEAL. Batatas edulis. Convolvulus batatas.

KAPPAR in Beluchistan near to Baghwana. Its lead mines are in a hill, that seems entirely composed of the metal. About two hundred workmen are constantly employed, the Merdui, a peculiar race, not Brahui, nor esteemed people of the country. Lead is a most abundant metal in the hills of central Beluchistan, but is said to be extracted only on a singular system at these mines.—*Masson's Narrative, p.* 56-7.

KAPPARAGAVARU, KARN. Mendicants of the lingamite sect, *Wils.*

KAPPAS, GUZ., HIND. Cotton-plant, uncleaned cotton in pod.

KAPPEE, of Bombay, Coffea arabica, *Linn.* Coffee.

KAPPATIGE or Tige mushini, TEL. Tiliacora acuminata, *Miers.*

KAPPA TIVVA or Chata kattu tige, TEL. Ipomœa cymosa, *Rom.*

KAPPERS, DUT. Capers.

KAPPITTIA, SINGH., a gum or lac of Ceylon, which coagulates on branches, from which it is gathered and carefully purified, again melted and strained through cotton. Its natural colour varies from a pale gold to a muddy brown, but the natives prepare it of green, yellow, red and black. From this description it seems to be the common lac of commerce, and the Croton lacciferum is given by Mr. Sirr as the botanical name of the Kappittia plant.—*Sirr, Ceylon, p.* 264.

KAPPERU, GER. Capers.

KAPRA, HINDI. Cloth, hence Kapre clothes.

KAPROS, GREEK. Goat.

KAPRU, HIND. Spiræa lindleyana.

KAPTCHAK, see Khiva, Khanat, Kipchak.

KAPU, TEL. In Telingana, a cultivator. The Rachewar or Rajwar of the northern Circars claim to be descendants from Kshatrya hindoos; they are a brave race, with a high sense of honour.

KAPUAS, see India.

KAPU KINAISSA, SINGH. Musk okro. Abelmoschus moschatus, *Mœnch.*

KAPULAGA, MALAY, BALI, JAV. Cardamom, wild or bastard cardamom.

KAPULAGA PUWAR, MALAY. Elettaria cardamomum, *Wh. and Mat.*

KAPUR, MAL. Quick lime. Kapur Ingris, MALAY. Calcis carbonas, Chalk.

KAPUR-TOHOR, MALAY. Lime, Kapur-makan, fine or shell lime.—*Simmond's Dict.*

KAPU MOLUGU, MAL. Capsicum annuum, *Linn.*

KAPUR, BALI, CHIN., DUK., GUZ., HIND., JAP., PERS. Camphor. In the Malay tongues the varieties of camphor are distinguished as Kapur Barus, Kapur Japun, &c.

KAPURDIGIRI, a town, with budd'hist remains near Peshawar. The valley of the Ganges was the cradle of buddhism; which, from its rise in the sixth century before Christ, gradually spread over the whole of India. It was extended by Asoka to Kashmir and Kabul shortly after Alexander's invasion, and it was introduced into China about the beginning of the christian era by five hundred Kashmirian missionaries. In A. D. 400, when Fa Hian visited India, buddhism was still the dominant religion, but the Vaishnava were already rising into consequence. In the middle of the seventh century, although the pilgrim Hwan Thsang found numerous temples of the saiva sect, whose doctrines had been embraced by Skanda Gupta and the latter princes of Pataliputra, yet buddhism was still the prevailing religion of the people. But the faith of Sakya was evidently on the decline, and though it lingered about the holy cities of Benares and Gaya for two or three centuries later, it was no longer the honoured religion of kings and princes, protected by the strong arm of power, but the persecuted

heresy of a weaker party, who were forced to hide their images under ground, and were ultimately expelled from their monasteries by fire. In 1835, Major Cunningham excavated numerous buddhist images at Sarnath, near Benares, all of which had evidently been purposely hidden under ground. He found quantities of ashes, also, and there could be no doubt that the buildings had been destroyed by fire. Major Kittoe, who subsequently made further excavations, was of the same opinion. The buddhist remains now existing may be divided into four distinct classes; 1st, Cave Temples, containing Topes, Sculptures, Paintings, and numerous inscriptions; 2nd, Vihara, or monasteries; 3rd, Inscriptions on rocks and pillars; 4th, Topes, or Religious Edifices. Major Gill, of the Madras Army, was long employed at Ellora and Ajunta in copying paintings; but the volumes of inscriptions in the caves of Nasik, Junir, Kanari, and Karli, still remain to be copied. In Dr. Bird's learned "Historical Researches on the Origin and Principles of the Buddha and Jaina Religions," there are several plates of inscriptions from the caves of Kanari, Karli, Ajunta, Ellora, Nasik, &c. The Vihara or monasteries, are of two kinds:—1st, Cave Vihara, of which several magnificent specimens have been published by Mr. Fergusson; and 2nd, Structural Vihara, of which some specimens still remain at Sanchi, but in a very ruinous condition. The inscriptions on the pillars at Delhi and Allahabad, and on the Tirhut pillars at Mathiya and Radhiya were deciphered and translated in the early part of the nineteenth century by the remarkable ingenuity of the late James Prinsep. The inscriptions on the rocks at Junagiri in Gujrat, and at Dhauli in Cuttack, were also interpreted by him. A third version of the rock inscriptions (but in the Ariano-Pali character), which was found at Kapurdigiri, near Peshawur, has been carefully collated with the others by Professor Wilson. Many short inscriptions from Gaya, Sanchi, and Birat, as well as from the cave temples of southern India, have also been published at different times, but, with the single exception of the edicts in the rock inscriptions, which contain the names of Antiochus, Ptolemy, Antigonus, and Magas, the inscriptions in the able work of Major Cunningham are of greater interest, and of much higher importance, than all that had before been published. The Kapurdigiri inscription is on a rock, on the side of a rocky and abrupt hill, near a village of that name in the district inhabited by the Yuzufzye. The mode of reading it was discovered by Mr. E. Norris. It reads from right to left, is in the Arian or Bactrian character, and is nearly a transliteration of that of Girnar; and the language, he says, was in use for several centuries throughout that extensive line of country over which the Seleucidæ and their successors held dominion,—that is to say, from the Parapamisus or Caucasus to the upper part of the Panjab, including all Bactria, Hindoo Kush and Affghanistan.

Dr. Moore remarks that at least two classes of people employed the language expressed in this character, the one using the Arian or Bactrian of Bamian, Kapurdigiri, &c., the other using the Budh or Lat character, found on the Girnar rock and on the pillar and in the cave temple inscriptions: and that these two classes of people seem to be the Getæ and Sakæ, the so-called Arian character being that used by the Getæ, while the so-called Lat character was that of the Sakæ. The Lat character occurs rarely in the southern part of the peninsula; still it is the only one used on the sculptures at Ameravati, which have been described by the Rev. W. Taylor, and while in charge of the Government Central Museum at Madras, the Editor despatched to England, a large collection of its marbles which have since been described by Mr. James Fergusson in his Tree and Serpent-worship. Inscriptions in the Arian and Lat characters are engraved on rocks at Kapurdigiri in Affghanistan, and at Cuttack, at Delhi on a pillar, also on pillars at Allahabad, Betiah, Muttiah or Mathiya and Radhia or Radhiya.

One Delhi pillar is square with its faces to the cardinal points. On each face is a framed inscription. Another pillar near Delhi, has been called the pillar of Feroz, because it stands on the summit of a large building supposed to have been erected by Feroz shah who reigned in Delhi A. D. 1351 to A. D. 1388. It is 37 feet high, is a single stone, hard and round. Its circumference, where it joins the building, is $10\frac{1}{2}$ feet, it has a more ancient inscription and one with a more recent character, below, in Sanscrit, to the effect that raja Vigrah or Visala Deva had, in 1169 A. D., caused this pillar to be inscribed afresh to declare that the said raja who reigned over the Sikambari, had subdued all the regions between the Himavat and Vindhya. This pillar was erected to enjoin the doctrines of Buddha, but the reading of it somewhat differs from that of the others. Though resembling the Girnar inscription in general purport, these inscriptions differ considerably in the structure of certain sentences. The Delhi Feroz pillar was found in a temple, and both Mr. James Prinsep and Professor Wilson have attempted translations of it. In

a work by Dr. George Moore, M. D., on the "Lost tribes," published in London in 1861, the author mentions that he has translated all these rock and pillar and cave inscriptions, after transliterating them in Hebrew, and that this one is a lamentation to the Almighty on ruin and calamity, but his views are not adopted.

The same Lat or Bud'h characters found on the pillars at Delhi, Allahabad and elsewhere, are also found engraved on rocks. The ancient Bud'h alphabet is really the simpler and more elegant form of the refined Sanscrit.

The Allahabad inscription is similar to that at Delhi, but has four short lines additional, which, according to Dr. Moore's mode of translating, treat on Ruin, Vanity, Equality, and the Wrath of God.

There is a stone now lodged in the Museum of the Asiatic Society at Calcutta, which was found at Bairath near Bhabra, between Delhi and Jeypur, and has an inscription in the Bud'h character.

The same character is also found in two inscriptions at Junir, of which one is on the Naneh ghat. It is in keeping with the inscription on the Delhi pillar and on the rock at Girnar. The Girnar inscription was supposed by Mr. James Prinsep to be in the Pali language. But Dr. Moore states that it is in Hebrew and has allusion to some calamity or catastrophe. It is said also to contain the doctrine of Sakya, and in the first section to make mention of the Arab, of the Greek in the fourth section, and of the Getæ in the twelfth, as all involved in the same trouble. See Buddha, Inscriptions, Lat.

KAPUR KACHRI, Hind. Hedychium spicatum : its roots are pounded up with tobacco and smoked.—*Powell's Hand-book, Vol.* i, *p.* 300.

KAPUR KITCHILI, Tam. Curcuma zedoaria, *Rose.*

KAPURU, Singh. Camphor.

KAPURRIMBA, Mal. Manna.

KAP-WI, a small rude tribe near the source of the Irrawadi. See India.

KAPYANG. The 'minak kapayang' is an oil held in esteem amongst the natives of Borneo for cooking, it is produced by a tree called by botanists Pangium edule. The tree grows to about forty feet high, and is not found wild, but has been planted by the Dyak race.—*Low's Sarawak, p.* 47.

KARA, in many of the languages of the south and east of Asia, means black : Kara, in Mahratta, a prison ; also a form of oath ; Kara, Karnatica, a blacksmith.

KARA, Turki. Black, as Kara-papak, or black-caps, a warlike Turkoman race. The Kara koiounli or black shepherd clan with the Ak koiounli or white shepherd clan, under the Seljuk dynasty, long ruled over western Asia : they reside near Alajah Dagh.

KARA-ANGOLAM, Maleal. Alangium hexapetalum, *Linn.* ; also A. decapetalum, *Lam.*

KARABAGH, see Juniper.

KARA BELA, also Arma-Bel of Arab authors, the modern town of Bela, the chief town of Lus, in Beluchistan, which is built on a strong and rocky site on the northern bank of the Purali river. It is now decayed, has about 300 houses, but coins, trinkets and funereal jars are found near, and in the neighbouring hills are numerous caves and rock cut temples now ascribed to Farhad and fairies, but are the earthly resting abodes of former chiefs and governors : there are also old mahomedan tombs near. One-third of the houses are occupied by hindoos. Supplies of common necessaries are procurable, but articles of luxury are scarce, and consequently high-priced.—*Elliot's History of India* ; *Masson's Journeys, Vol.* ii, *p.* 28. See Kama, Kelat.

KARABUK, see Khuzistan ; Arabistan.

KARA-CHI or Kara-tchi, a people in northern Persia who resemble gypsies in many respects, besides the use of a particular dialect or jargon among themselves. They are said to love an erratic and idle life, preferring tents to houses, to pilfer eggs, poultry, linen and other things, with great dexterity, to tell a person's fortune by inspecting the palm of his hand, and to be nearly or perhaps altogether without any religion. A man, with whom Sir W. Ouseley conversed, acknowledged that most of his taifah or tribe had not any certain form of worship or system of faith ; but, some mohammedans being present, he loudly thanked God, that he was, himself, a true believer, a very orthodox disciple of their prophet. The Tartars or Turkish couriers from Constantinople, happening to enter the room, immediately recognised this man and his companions to be a Chingani or Jingani, a race of whom the men they said, were all dishonest and the women unchaste, and Mustafa, who had been in England, whispered to him that they were the same as the gypsies : they confessed that with respect to the name, those Tartar couriers had given a correct account, as the people of their tribe were denominated Jingani by the Turks. Porter tells us that the words mean Black-race and is the name given to gypsies in Persia. The women, he says, came out in vast numbers, crowding about us, to beg, and cunningly implying that a little touch of their palmistry would give us a peep into the stars. The men stood rather aloof, finely limbed,

erect in port, and with countenances sufficiently bold and watchful of what was going forward. The complexions of both sexes appear much darker than the native Persians, while their features are of an equally regular cast with the most perfect in this country, though showing an entirely different character. Indeed he adds their physiognomy generally seemed to agree with that of most of their brethren and sisters, he had met wandering about in various parts of Europe. The encampment he met, was composed of two tribes, both mahomedans, but of the rival sects, sunni and shiah. These people live, here, the same vagabond life their brethren do in Europe. The men steal, make sieves, hair-ropes, &c., from the produce of which they pay an annual tribute to the government of two tomauns per family, or tent. The women, when not occupied in the little domestic affairs of their canvass household, beg and tell fortunes; the latter being generally muttered over a few torn leaves from a Faringi book, or the blade bone of a sheep, and accompanied with the thread of your life. The general expression of their faces, both in men and women, is that of deep thought, interrupted with rapid turns of observation, flashing from their bright and powerful eyes. This extraordinary people are found in little bands, scattered over most of the provinces of Persia. Indeed, like the Jews, they appear an ungathered nation, disjointed by some curse, and dispersed everywhere. The Karachi tribes in some parts of Persia, called Kaulee and Soosman—wander about the country, and their habits are the same as those of this singular people elsewhere. The men are tinkers, basket-weavers, dealers in cattle, sheep-stealers, and thieves; but their women, in one respect, differ widely from gypsy females in Europe. Mr. Barrow, in his account of this extraordinary race—has commended the strict chastity of the gypsy women; but the Karachi women of Persia are quite independent of any such rigid virtue; and one and all earn money in other ways than by telling fortunes.—*Ouseley's Travels, Vol.* iii, *p.* 40; *Porter's Travels, Vol.* ii, *pp.* 528, 529, 530.

KARACHI, a sea-port town in Sindh. The Crocodile-pond, or "Mugger-peer," as it is called, lies to the north-west of Kurrachee The greater pond is about 300 yards in circumference, and contains many little grassy islands, on which the majority of the crocodiles (Crocodilus palustris) bask; some are to be seen asleep on its slimy sides, others half-submerged in the muddy water while now and then a huge monster raises himself upon his diminutive legs, and waddling for a few paces, falls flat on his belly. The water in the pool feels cold, although fed from two hot springs, one of which is of so high a temperature that a visitor cannot retain his hand in it; yet animal life exists in it, for where the water bubbled up from its sandy bottom, and in the little lade running to the tank, abundance of a species of small black spiral shell, which Mr. Woodward reported to be "very like some in the British Museum, named Melania pyramis, an allied species of which frequents the river Jordan. The crocodiles dig deep in the sand under the neighbouring date-trees and there deposit their eggs. Quantities of deciduous teeth of various sizes, are strewn along the slimy sides of the pond. A guide, taking piece after piece of flesh, dashed it on the bank, uttering a low growling sound at which the whole tank became in motion, and crocodiles, of whose existence Dr. Adams had been before ignorant, splashed through the shallow water, struggling which should seize the prize. The shore was literally covered with scaly monsters, snapping their jaws at one another. They seize their food with the side of the mouth, and toss the head backward, in order that it may fall into the throat.—*Adams.*

KARACHIL, a corruption of the Sanskrit Kuvera-chal, a name of Mount Kailas, where, according to hindoo mythology, lies the city of Kuvera, the Indian Plutus.—*Yule, Cathay, Vol.* ii, *p.* 411.

KARACHO, Can. Hardwickia binata, *Roxb.*

KARA-CHOLAN. The fleece of its flocks are reckoned very productive; those of other parts of the country are finer and more silky.—*Rich's Koordistan, Vol.* i, *p.* 227.

KARA-CHUNE, Tam. Tacca pinnatifida, *Linn., Forsk.*

KARADAGH. This mountain runs up to Derbend-i-Bazian, and thence, after running a little way straight like a wall, it runs a little west and forms the hill of Tchermala, thence it turns more west and forms that of Khalkhalan. The Karadagh diminishes in height all the way from the Seghirmeh, which is very high, and towers above all the other mountains in the distance.—*Rich's Residence in Koordistan, Vol.* ii, *p.* 6.

KARADI, Tam. A bear.

KARADLU, Panjabi. Hind. of Kotgarh. Acer levigatum, *Wallich.*

KARAFS, Hind. Apium involucratum, the Pimpinella involucrata, *W. & A.*, and Ptychotis Roxburghiana, *D.C.*

KARAFTO, see Kurilian.

KARAGHIL, Malay. Aloes-wood.

KARA-GHUZLU. In Persia, the eastern Punch.

KARAHI, Hind. An open large iron vessel or bowl.

KARAHI-LENA. The ordeal of taking a piece of gold out of a pot of hot oil. If the accused do so without being scalded he is deemed innocent. Karahi-lena is common in India.—*Richard F. Burton's Sindh, pp.* 390, 404 ; *Tod's Rajasthan, Vol.* i, *p.* 71 ; *Wilson.*

KARAI-CHEDDI, Tam. Canthium parviflorum, *Lam.*

KARAI MARUDU MARAM, Tam. Terminalia glabra.

KARAI MUNTHIA KIRE, Tam. Stellaria media.

KARAIN, Hind. of Gujrat and Kashmir, the small field pea, Pisum arvense.

KARAITA, Hind. Verbena officinalis.

KARAK, Panj. Celtis orientalis, also Cordia vestita, *H. f et T.* ; *Linn.*

KARAKA, Duk., Tel. Sterculia colorata, *Roxb.*

KARA-KAI, Tam. Myrobolan of Terminalia chebula, *Retz.*

KARAKAI CHETTU, Tel. Terminalia chebula, *Retz* ; *W. & A.* The tender buds of this tree are formed into galls which are much prized as an astringent medicine and also as a mordant in dyeing. In this state they are called Káraka mogga or buds, the perfect galls are Karaka puvvu or flowers, and the seed Karakkáya or fruit—Bhávana karakkáya, *Br.* 597, is a peculiar medicinal preparation.—*Elliot, Fl. Andh.*

KARA KALPAK. This race moved from the mouth of the Jaxartes, into the Khanat of Khiva, in the beginning of the 19th century and are only met with there. In appearance and dress they are intermediate between the Kirghis, Kasak and Kalmuk. They are tall vigorous men, with more powerful frames than any of the Central Asian tribes, but clumsy and with coarse features. They have large head, flat full face, large eyes, flat nose, slightly-projecting cheek bones, a coarse and slightly-pointed chin. The Kara-kalpak are considered dull and foolish. They are even less warlike than the Kirghis ; they have seldom appeared as conquerors and are even less employed as mercenaries. They are largely occupied as cattle breeders and they are active, benevolent and faithful.

KARAKA MARAM, Tam. Zizyphus glabrata, *Heyne.*

KARA-KANIRAM, Maleal. Andrographis paniculata, *Wall.* Cheraita.

KARA KARNAY KALUNGU, Tam. Tacca pinnatifida, *Linn., Forsk.*

KARA-KARTAN, Tam. Clitoria ternatea, *Linn., Roxb., W. & A.*

KARAKASH, a river, which flows from Pumgal to Suget in a westerly direction, then takes a sharp turn to the north, and then flows, for the most part, in an east north-easterly direction. In its valley are very large quarries and mines, from which is dug the yashm or jade stone, and which are resorted to by people living at great distances, as this stone is much valued throughout Central Asia.—*Report on the Proceedings of the Magnetic Survey of India, p.* 3.

KARAKITA, the name given to four or five islands on the N. E. of Celebes.

KARAKOKLA, Hind., of Kashmir, &c., a kind of China tea.

KARAK-OLAY, Singh. See Olay.

KARAKONILU TRIBE, see Hyderabad.

KARAKORAM, the name of the southern crest of the great range in Central Asia, which bounds the high table land of Thibet. Belur Tagh, part of that mountain range is the principal mountain from which the great rivers of that region have their origin. It is the slopes of the Belur Tagh, in the highland of Pamir, between the 40° and 37° of North Lat. and 86° and 90° of East Long. that Ch. Bunsen indicates as the Uttura-kuru of the Arian hindoos. The Belur Tagh is called also Belut Tagh or cloud mountain. Belur Tagh is also one of the many names given to the Kouen Lun chain, part of which forms the northern boundary of western Thibet, is not less elevated than the Himalaya, and is covered throughout a great part of its length with perpetual snow. Dr. Thomson reached its axis in the Kara Korum pass, elevated 18,345 feet. Captain Cunningham regards Belur Tagh or Bulut Tag, as synonimous with the Balti mountains. It is also called Mustagh, Hindoo Kush and Tsun-lung or onion mountains, because of a species of Allium growing there. Its continuation is the Pamer range. This mountain range is of great interest in examining the origin of nations. The vast climatic change which took place in the northern countries is attributed in the Bible to the action of water. But, by the Vendidad, the sudden freezing up of rivers is the cause assigned. Both of these may, however, have resulted from the same cause, the upheaving of the land by volcanic action, elevating some portions and depressing others into basins, such as the Caspian sea. Ten months of winter is at the present day the climate of western Thibet, Pamer and Belur, and corresponds with that of the Altai country, and the district east of the Kouen-Lun, the Paradise of the Chinese. The country at the sources of the Oxus and Jaxartes, therefore, is supposed to be the most eastern and most northern point whence the Arians came. Wherever the Indians may have fixed the

dwelling places of their northern ancestors, the Uttaru-kuru, we cannot venture to place the primeval seats of the Arians anywhere but on the slopes of the Belur Tagh, in the highland of Pamer, between the 40th and 37th degrees of N. latitude, and 86° and 90° of E. longitude. On this western slope of the Belur Tagh and the Mustagh (the Tian-Shang or Celestial Mountain of the Chinese) the Haro-berezaiti (Albordsh) is likewise to be looked for, which is invoked in the Zendavista, as the principal mountain and the primeval source of the waters. At the present day, the old indigenous inhabitants of that district, and generally those of Kashgar, Yarkand, Khoten, Turfan, and the adjacent highlands, are Tajik who speak Persian, and who are all agriculturists. The Turkoman either came after them and settled at a later period, or else they are aborigines whom the Arians found there, but its slopes are the primeval land of the Arians. Extensive plateaux are to be found on both sides of Kara Koram, but they are most extensive to the north and west of the Pass. Eastward, the plateaux terminate completely in the longitude of Chang-chen-mo, where we meet again with valleys and ridges, both well defined. A similar succession of ridges and valleys is also the general character of Ladak (in which plateaux are generally not met with.) The mean height of the plateaux to the north and west of Kara Koram is 16,800 to 17,000 feet. The point where the plateaux reach the greatest mean elevation, and probably the loftiest plateaux in the world, lays a little to the north of the sources of the Shayok. To the south of this region, between Kara Koram and the Nubra valley, is a second region of a great general elevation, in which some single peaks seem to attain the greatest absolute height. One peak of the Kara Koram range, towers to 28,290 feet. The Kara Koram Pass, in L. 35° 46′·9″ N.; and 77° 30′·4″, is in Nubra-Turkistan, leading from Ladak to Turkistan. The top of the pass is 18,345 ft., *Schl.*, according to Rol., and 18,200, feet according to Dr. Thomson. The Kara Koram mountains are covered with wild leeks to the height of 17,000 feet, thus justifying the Chinese name of Tsung-Lung or onion mountains. North of this mountain range lie the Chinese districts of Yarkand, Khotan and Kashgar, peopled by mahomedans with the exception of the Chinese functionaries and Tartar soldiers. Kara Koram, is a Turki word, signifying the black mountains. To the north of Balti, it is known as the Bolor range, this being the name given to Balti by all the races of Dardu origin. The pass is rarely entirely free from snow. It will thus

be seen that the Kara Koram chain of mountains is variously called by the surrounding nations, Mustagh, Kouen-lun, Hindoo-Kush, Tsung-lung, Belur-tagh, and Bulut-tagh, the Belur-tagh according to Cunningham being synonimous with "Balti" mountains and its continuation forms the Pamir Range west of Yarkand. The Bulut-tagh of Captain H. Strachey means cloud mountain; Belur-tagh means ice mountain, and Tsung-lung is onion mountain. Where it forms the northern boundary of western Tibet, it is not less elevated than the Himalaya, and is covered through a great part of its length with perpetual snow. In western Tibet, the axis of the chain is in general distant about 150 miles from the Himalaya, and the country between the two, consists of a complication of ranges of lofty and rugged mountains, separated from one another by stony valleys, which on the higher parts of the courses of the rivers expand at intervals into alluvial plains. The axis of the Kara Korum is probably continuously upwards of 18,300 feet of elevation, and its main ramifications are equally lofty. The axis has never been crossed by any one, but has been reached by Dr. Thomson at 18,345 feet. The valleys enclosed between the ramifications extend for many miles at 16-17,000 feet, and numerous peaks in all parts rise to 20-23,000 feet. The passes in this range may be compared with others, the south of India, where the highest pass is the Sigur, in the Nilgiris, 7,204 feet. The Rangbodde pass, in Ceylon, 6,589 feet, is little inferior in height. Of the numerous passes, occurring in the western Ghats, the Bapdeo and the Katruj, both exceed 3,000 feet, the former being 3,499 feet, the latter 3,019 feet, and the Ram-ghai is upwards of 2000 feet.

In December 1845, when the Chinese fought a battle near Tirthapuri, in Gnari Khorsum, the garrison of Takla Khar fled across the pass near the head of the Kali river. Even in this unopposed flight, one-half of the men were killed by frost, and many of the remainder lost their fingers and toes, the flight was most disastrous.

In the Karakorum, the snow-line is so elevated, and the absolute quantity of snow falling so small, even in winter, that the passes are never entirely closed. The Kara Korum can thus always be crossed even with horses, and the caravan road from Ladak to Turkistan accordingly remains passable throughout the year, though during the cold season, in order to avoid the Sassar pass, one of the most difficult parts of this route even in summer, the merchants prefer going up to the Kara Korum along the Shayok river. In the Kouen-lun, all passes above 15,000

feet, are closed in winter by the heavy snowfall. The following are the principal passes in southern Asia, in America and in Europe.

1.—*Dekhan.*

Name.	*Feet.*
Bapdeo	3,499
Katruj	3,019
Par	2,698
Nagcherri	2,645
Navi	2,617
Salpi	2,478
Pochama	2,446
Nana	2,429
Jam	2,328

2.—*Malva.*

Name.	*Feet.*
Malsej	2,062
Tal	1,912
Bhor	1,798
Pendera	3,498
Silva	1,928
Mandla	1,626
Poppera	1,560
Gumba	1,553
Singrampur	1,437

3.—*Kanatik, Nilgiris and Ceylon.*

Sigur	7,204	Kodur	2,401
Sispara	6,742	Gantvarpilli	2,373
Rangbodde	6,589	Kisnagherri	2,150

4.—*In the crest of the Himalaya from Sikhim to Kishtvar.*

Ibi Gamin	20,459	Lipu	17,670
Donkia	18,488	Uta Dhura	17,627
Janti	18,529	Birmkanta	17,615
Parang	18,500	Kiungar	17,331
Mana	18,406	Niti	16,814
Nelong	18,312	Vallauchun	16,756
Kiobrang	18,313	Puling	16,726
Umasi	18,123	Shinku La	16,084
Langpia	17,750	Bara Lacha	16,186
Mayang	17,700		

5.—*In the crest of the Kara Korum from Long. E. Gr. 76° to 79° 30'*

Mustagh	19,019	Kara Korum	18,345
Chang-chen-mo	18,300		

6.—*In the crest of the Kouen-lun from Long. E. Gr. 78° to 80°*

Elchi	17,379	Yurungkash	16,620

7.—*In the Andes.*

Alto de Toledo	15,590	Assuay	15,526
Lagunillas	15,590		

8.—*In the Alps.*

St. Theodule	11,001	Old Weissthor (*a*)	11,871
New Weissthor (*a*)	12,136		

(*a*) These two passes cannot be used for practical purposes.

Chang-chen-mo gives its name to a route of about 16 marches between Ladak and eastern Turkistan, said to be the easiest from India to Upper Asia, much easier than the more westerly Kara Korum route traversed by Schlagintweit and Mr. Johnson. The heights vary from 19,000 to 21,000 feet, but the mountains are generally rounded, and fuel and grass are abundant save at one stage. Gumah is equidistant between Ilchi and Yarkand, and the Kara Korum route meets this route at Shadula. The existence of glaciers in western Tibet was first made known by Vigne, who alludes to them in his Travels in Kashmir. Colonel Richard Strachey was the first who proved their existence in 1847 in the Himalaya. On the northern side of the Kara Korum and in the Kouen-lun there are glaciers having forms identical with those of the Alps. Some of them are considerably larger than the glaciers in Europe. In the Himalaya, the lowest glaciers go down to 11,000 and even 10,500 ft.; the Pindari ending at 11,492 ft., the Timtunna at 11,430 ft., the Tsoji at 10,967 ft., and the Chala at 10,520 ft. In western Tibet they descend to about the same elevation; thus, the Mustagh to 11,576 ft., the Tap 11,508 ft., the Tami Chuet 10,460 ft., the Bepho glacier near Askoli even to 9,876 ft. The latter is worthy of notice as a remarkable case of low termination. In the Kouen-lun, the glaciers end probably at heights not much differing from those in western Tibet; at least so we may infer from the height of the snow limit as also from the general appearance of the upper part of the glaciers. The glaciers on both flanks of the Elchi pass present, however, no instances of particularly deep descent.—*Ch. Bunsen, Vol.* iii, *p.* 406; *Report on the Proceedings of the Magnetic Survey of India, p.* 5; *Cunningham's Ladak*, 1854, *p.* 553; *Vignes' Travels in Kashmir, Vol.* ii, *p.* 285; *Thomson's Travels.* See Arian, Cush, Indus, Kaffer, Ladak, Mahaban, Sikh, Tsung-Lung, Yak.

KARA KORUM, the chief place successively of the khan of Kerait, and of the Mongol khan, till Kublai established his residence in China. Bishbalik, *i. e.*, "pentapolis" lay between Kara Korum and Almalik; and had anciently been the chief seat of the Uigur nation. It is now, according to Klaproth, represented by Urumtsi.—*Yule, Cathay, Vol.* ii, *p.* 506;

KARA-KUL, a small district in the valley of the Samarcand river, N. W. of Bokhara, of which it is a division, occupied by Turkoman and Uzbek shepherds. Large supplies of lamb-skins are sent from it to Tartary, China, Persia and Turkey. They are highly valued in Persia, and are used for caps, which have a beautiful shape, and are much better than those of the Tartars. The rich men of Persia who are fond of showy dress, generally kill a pregnant sheep, the skin of the young of which is afterwards taken off, and covered with cloth and cotton, to prevent the effects of the sun and air. The skin of such a young lamb is delicate, soft and light. The finest lamb-skin cap is valued in Teheran, and other places in Persia, at thirty rupees. The caravan of Bokhara which frequents Mashad during the course of the year, brings considerable quantities of the skins. The shawls of Kirman, and the sugar of Yazd are most important articles of sale in Mashad.—*Barnes; Mohan Lal's Travels, p.* 193.

KARAKULI, Hind. Skins.

KARA KUNDAL, Maleal. Lumnitzera racemosa, *Willd.* Thus tree grows in the Malabar and Travancore forests to about sixty feet in height, and two feet in diameter. It is used by Arabs for the masts of the dow, buggerow, doni, and pattamah. It is very strong, and is said to be durable; but must

be considered heavy for the purposes to which it is applied.—*Edye, M. & C.*

KARAL, HIND. Bauhinia variegata. Karalin of Kangra, is a fibre of a species of Bauhinia.

KARAL, PANJ., or Kachnar, HIND., variety of Bauhinia variegata, *L.* which grows to a good size, the trunk to the first branch being 10 or 12 feet, and girth 6 feet. Its wood is light-red, soft, subject to rapid decay and to worms; used by zemindars in the wood-work of their houses. The flowers are used as an article of food, and the leaves as fodder for cattle.—*Powell's Hand-book, Vol.* i, *p.* 541.

KARA-LINGI. Saiva mendicants, who go naked, and to mark their triumph over desire, affix an iron ring and chain, on the male organ. These ascetics were the persons who attracted the notice of Bernier and Tavernier and other of the earlier travellers. Since the beginning of the nineteenth century, they have rarely, if ever, been seen, by European—*Wilson.* See Hindoo.

KARALLA, HIND. Falconeria insignis.

KARALLI, HIND. Bauhinia variegata.

KAR ALLI or Kara valli, TEL. Carallia lucida, *R.* The words mean "hill Memecylon" from the resemblance of the shining leaves to that plant. It is found on the Nagari Hills under this designation, whence Roxburgh took his generic name.—*Elliot, Fl. Andh.*

KARALSANA, TEL. Phaseolus rostratus, *Wall.*

KARALUM, DUK. Stapelia buffonia.

KARAM—? Dyes.

KARAM, HIND. ? A tree of Chota Nagpore, furnishing a hard, yellow timber.—*Cal. Cat. Ex.* 1862.

KARAMANI, TAM. Red gram. Dolichos cultratus, *Thunb.* Lablab cultratum, *DC.* D. sinensis.—*Hort. Cal., p.* 233.

KARA MARADU, TAM. Terminalia coriacea, *W. & A.*

KARAMARDACA, SANS. Carissa carandas, *Linn.*

KARAMBA, SANS. Linaria cymbalaria.

KARAMBAK, JAV., MALAY. Agallocha wood.

KARAMBAL, HIND. Ficus reticulata.

KARAMBAR, see India, Kurambar.

KARAMBOLA, SANS. Fruit of Averrhoa carambola.

KARAMBRU, HIND. Albizzia odoratissima.

KARAMBU, TAM. ? Caryophyllus aromaticus.

KARAMBU TAILAM, TAM. Clove oil.

KARAMBU, MALEAL. Jussiæa villosa, *Lam.*, also Ludwigia parviflora, *Roxb.*

KARAMBU, MAHR. Olea dioeca, *Roxb.*

KARA MIN, TAM. Zeus.

KARA MUDLU, TEL. Dolichos catiang and D. cultratus.

KARAMURDA, SANS. Carissa carandas ?

KARA-MUREN, MONGOL. The Black River, called by the Chinese Hoang Ho, or the Yellow River. The embankment of the river is said to date from the twenty-second century B. C. Its regulation has ever been a source of anxiety to the Chinese government, and there used to be a tax on the Hong merchants at Canton expressly on account of this object. The will of the emperor Kea King, who died in 1820, has the following passage:—"The Yellow River has from the remotest ages, been China's sorrow. Whenever the mouth of the stream has been impeded by sand-banks, it has, higher up its banks, created alarm by flooding the country." This seems to have been eminently the case in 1855 or 1856, when the stream of the Hoang Ho near the debouchment of the great canal was reduced to a few yards in width, the northern banks having given way far up, and the inundations poured over Shantung. On this occasion, much of the water was reported to have escaped into the gulf of Pecheli, which the Chinese believe to have been the original exit. During the reign of the last Mongol emperor, a project was adopted for restoring this channel. The discontent created by this scheme assisted in exciting the movement for the expulsion of the dynasty.—*Davis, Vol.* i, *pp.* 137, 190; *De Guignes, Vol.* iv, *p.* 216; *J. R. G. S., Vol.* xxviii, *p.* 294; *see also Biot in Jour. As. Ser.*, iv, *Vols.* i *and* ii; *Yule, Cathay, Vol* i, *p.* 125.

KARAN, HIND. Morus parvifolia.

KARAN, see Luristan.

KARANA, HIND. A doer of anything, hence the curnum or village accountant, and the terminal syllable of such words as kudrikara, a horsekeeper. The Karana is also a mixed caste, following writing and accounts as an occupation. Hence the Anglo-Bengal word Kerani, a clerk.—*Wilson.* It is from the Sanscrit Kri to do.

KARANASCHU, RUS. Blacklead pencils.

KARANCHILLY, a Travancore wood, of a dark colour, specific gravity 0·519. Used for buildings and small boats.—*Col. Frith.*

KARAN CUTTAY, TAM. of Ceylon. Ixora parviflora.

KARANDLU, PANJABI. Acer levigatum, *Wallich.*

KARANE-KALANGU, TAM. Amorphophallus campanulatus, *Bl.*

KARANFAL, AR., HIND. Caryophyllus aromaticus, *Linn.* Cloves.

KARANG, MALAY. Plocaria candida, Gracillaria tenax, *Nees.* Eucheuma spinosa.

KARANG, MALAY. Coral.

KARANGAL, HIND. Cathartocarpus fistula.

KARANGALLE, TAM., of Ceylon. Ebony. On the Malabar coast this tree is named Karu Mara. It grows to about ten inches in diameter, and from fifteen to twenty feet high, but the black heart of it does not exceed seven inches in diameter. In the north part of Malabar, in Canara, it is named Acha Maram, by some of the Kanataka Nuga-gha. The natives use the young buds, leaves, and flowers of this tree in cases of flux and in inflammation of the liver, for the cure of which it is said to be most useful.—*Edye, Ceylon.*

KARANGALLY MARAM, TAM. Acacia sundra, *DC.*

KARANG BOLLONG. This district is situated in the residency of Bagelen, division Ambal, on the southerly sea coast between the rivers Chinching-golong and Djetis, both of which have their embouchure in the sea. Generally speaking, the place may be considered salubrious. The thermometer at 6 A. M., from 70° to 74° F., at noon, from 82° to 85°, and at 6 P. M., 77° to 79°. 4,000 able-bodied men, of the district Karang Bollong, find their livelihood by gathering birds' nests, in the cultivation of sawa, and in fishing. The women on their part keep themselves busy in weaving cloths, which are everywhere in good demand, and are much sought for in the capitals of the residencies, Surakarta and Djekjekoarta. Karang Bollong furnishes annually an important produce of birds' nests, but the collection is made with much danger to life. The gathering takes place three times a year under the name of Uduan kesongo, in the end of April, Tellor in the middle of August, and Kapal in December. The yearly produce is commonly between 50 and 60 picul. When the time for gathering approaches, six nests are collected to be compared with the sample of the previous year and according to old custom, a Thursday is always chosen to make beginning with the preparation of what is needed for the feast. The next morning the buffaloes are killed, and two hours afterwards some pieces of flesh, tongue, entrails, &c., from the slaughtered animals, are placed on small bowls woven of bamboos called sadjen, and are offered to Bollong Watu Tumpang, and at the cliff of Medjengklek a he-goat is offered with incense. The festival must, by old custom, always take place on a Friday, which by the natives is called Ngaderan. In the afternoon of the same day a Wayang generally a piece of seven acts, is performed in the Bollong, while the necessary flowers, fruits, ointments, sir, pinang, &c., and what is further required for the offerings, are prepared by the Tukan Kembang. All these materials are placed on the before-mentioned bamboo bowls, and in the evening at ½ past 5 o'clock, are brought by a servant into the Bollong near the Seroot tree. The origin of this tree is ascribed to a Javanese named Kial who is buried there and above whose grave the tree has risen; and the natives declare that the tree has sprung from the navel of the dead. They likewise make offering on the burial place, at the waringin tree, and in the room, the pantry, kitchen and other places in the dwelling of the overseer. After the wayang-players have returned from the Bollong, the bed placed near the entrance of the godown, known under the general appellation of devils-bed or bed of Nyai Ratu Kidul (which has existed from time immemorial) is put in order by the Tukang Gedong and ornamented with some silk and other cloths. Nobody but this woman is allowed to do this. Every Thursday during the time of the collection this bed is cleaned and offerings are made to it. After everything has been made ready the small lamps are lighted and the small bamboo bowls with flowers, fruit, &c., are placed with particular marks of honor by the Tukang Gedong before the bed on a small couch made for the purpose. At the same time she says in high Javanese, as if addressing some distinguished person, "By order of Mijnheer (meaning the overseer) I here bring wherewithal for you alone to eat." After this speech the Tukang Gedong, herself answers, "Yes, mother Tukang Gedong, say to father Mijnheer (the officer) that I return my thanks for the food which he has sent me." After this ceremony is finished the Tukang Gedong remains sitting on the bed, and further asks Nyai Ratu Kidul (who is supposed to be present in the bed) "if it be agreeable to her that the birds' nests should be collected, and if it shall take place without mischance," which request is ordinarily answered with "yes" (ingee.) During this time the wayang is kept up till the next morning. During the day the toppeng-play is maintained. In the evening the toppeng-play being finished, the Karang Bollong feast begins, on which occasion the gamilang and two or three dancing girls make themselves heard. At the first seven acts the dancing girls turn their heads towards the birds' nest warehouse in honor of Nyai Ratu Kidul, and it is a general custom in the district of Karang Bollong wherever a feast is given to dedicate the first seven songs to the honor of Nyai Ratu Kidul. After the feast on Sunday morning the headmen take their departure for their rocks, and, collect

six birds' nests, which, are again compared with the musters. If the nests are of proper bulk, the work is continued by making stages and ladders and fastening them to the rocks into which the collectors have to descend. All these operations being completed in five or six days, the inhabitants of the nearest dessa go to the cliffs Dahar and Gedee with the men belonging to these cliffs, accompanied by gaudek and sontona who carry with them the requisite bags to contain the nests which may be gathered.—*Journ. Ind. Archip.*

KARANG COTTAY, Tam. Ixora parviflora, *Vahl.*

KARANGELY, Tam., Karakili, Maleal. A very tough whitish coloured wood, used for general purposes; many of the planks of the native boats are of this wood, and the edges are sewed together with koir, with wadding on the seams, and yarns crossing the joints, for the purpose of making the boats pliable in the surf, as it would be useless to fasten them with nails, &c., for the services for which they are required.—*Edye, M. & C.*

KARANGLI, Hind. A hill in the Jhilam district, part of the Salt Range.

KARANI, Beng. A copyist. See Karana.

KARANIKA, Tam. In the Tamil provinces a sudra of the Pillai caste, and in the Telugu a brahman.—*Wilson.*

KARANJA, Quercus ilex, *Linn.*

KARANJ-BARA, Hind. Pongamia glabra. Kat-karang, Hind. Guilandina bonduc.

KARAN JUTI, Can. See Oil.

KARAN-KUSHA, Beng. Iwarancusa.

KARANOSI ? Vitex trifolia. See Karanuchi.

KARAN-THODI, Maleal. Karan thuli, Tam. Sida retusa, *Linn.*

KARA NUCHI, Maleal. Vitex trifolia, *Linn.*

KARAO, Jap. China grass.

KARAO, marriage of a widow with the brother of a deceased husband, as practised among the Jat, Gujar, Ahir, and other tribes, in the N. W. provinces of India; it is looked upon as disreputable, and the term is also applied to concubinage. See Jat: Marriage.

KARA OGHLAN, ruins about half a mile S. E. of Kifri in Kurdistan, from which Rich excavated a quantity of earthen jars varnished black in the inside, and perfectly resembling those found at Seleucia and Babylon. He obtained, also, a small earthen lamp like that now used by the villagers. Gold and silver coins are also frequently found here, which the villagers immediately melt down. The jars, or sepulchral urns, refer to the Sassanians. Farther up the torrent, on the N. N. W., are some excavations in the block, called Ghiaour houses, and others of the same kind are in the hills, ten minutes' ride from the S. extremity of the ruins, consisting of excavated sepulchral chambers, with very low doors, and, in the inside, three places to lay out bodies, but of small dimensions, about five feet long. The plan of these excavations resembled the Achæmenian sepulchres at Naksh-i-Rustam, but there was no writing or carving of any description about them. Farther on, about three miles from the ruins, on the top of a hill, are some vestiges of building, which the people call Kiz Kalasi, or the Girl's Castle. Here urns and bones are found; the place is nearly opposite Ouiki Imaum. S. W. of Kifri is an immense mound like the Mujalliba of Babylon. Rich dug about it, and found immense quantities of small pieces of human bones, and fragments of urns, all of which had a black varnish on the inside: but the pottery was of different quality, some coarse and unornamented. The soil, as deep as he could discover by means of a ravine, was impregnated with black unctuous mould, fragments of urns, and small bits of bones. On the centre of the mound is a burial-place of Arabs; and the mahomedan now confounds his dust with that of the fire-worshipping Persian; for that this was a Sassanian place of exposing the dead, Rich had no doubt from its appearance and character, and the style of the fragments found.—*Rich's Residence in Koordistan, Vol.* i, *pp.* 18-21.

KARA-PINCHEE-GASS, Singh. Bergera Konigii, *Linn.; W. & A.; Roxb.*

KARAR ? Hind. A class of agriculturists in the district of Mainpuri.—*Wilson.*

KARAR, Hind. Bauhinia variegata, also Carthamus oxyacantha.

KARAS, Hind. Lathyrus sativus.

KARAS ? bangles or rings worn on the wrist.

KARASA, or Tella barranki, Tel. Ficus ampelos, Burm. This Telugu name is peculiar to Vizagapatam and Ganjam.

KARASA, Tel. Ficus asperrima, *Roxb.*

KARAS KULLI, Maleal. Barleria obovata, *Linn.*

KARASM, see Kharasm: Koh.

KARA SU, the river after passing through the plain of Tejran is a considerable stream, known by the name of the Kara Su. It makes a circuit, winding through the mountains and over rapids, into the plain of Erzingan, through which it flows in the same general direction, close to the town of that name. At Erzingan, it is fordable only at a few places even in the dry season. The Kara Su, is the western Euphrates.—*Markham's Embassy, p. 72.*

KARASU, Hind. Quercus semicarpifolia, see Jellalabad.

KARATALAMU, Sansc., or Tati chettu, Tel., *Borassus flabelliformis, Linn.*

KARATEEVO ISLAND, a name of Cardiva Island.

KARATHRI, Hind. Verbascum thapsus.

KARAUNDA, Hind. Carissa carandas.

KARAVALLI, Tel. Carallia lucida, *R.*

KARAVAN, Pers. A caravan or company of travellers. See Kafilah, Karwan.

KARAVAN SARAI or Carivansary or Sarai, is a square, enclosed by walls, under which are many rooms or cells for accommodation. The merchandize and cattle are collected in the area. There is a chamber for each person with strict privacy.

KARA VELLA, Maleal. Gynandrops pentaphylla, *DC.*

KARA-VETTI, Maleal. Olea dioica, *Roxb.*

KARAVI, Sans. Cardiospermum halicacabum, also Carissa spinarum.

KARBALANG, see Tulour or Salibabo islands.

KARBARU, Hind. Hedera heli. Ivy.

KARBELAH, a town in Turkish Arabia, to which mahomedans of the shiah sect resort in pilgrimage. See Khalif. Kirbelah.

KARBER, Hind. Nerium odorum.

KARBI ? see Jogi or Yogi.

KARBI, Hind. The stalks of Sorghum vulgare.

KARBO, Jav. A buffalo.

KARBUJA DOSA, Tel. Cucumis melo, *Linn.*

KARCHURA, Sans. Zedoary.

KARDA CHEEKA, Malay. Ananas sativus, *Schult.*

KARA-TSJERA, Maleal. Portulaca oleracea.

KARA ULLI, Turk. The tent of black felt, in which families reside. In Biluchistan, it is called Gedaun : the Affghans call it Kizhdi ; the Turks, Kara Ulli ; and the Persian, Siah Chadr. See Affghan.

KARA-WA, Burm. Bdellium.

KARAWA, a fisher caste near Bentotte in the N. and N. W. of Ceylon. They originally came from Tuticorin. The Parawa, are a section of the Karawa.

KARAWANT, Mahr. A brahman tribe.

KARA, or the thorny caray, Webera tetrandra, *Willd.*

KARAWILLA KABELLA, Singh. Antidesma bunias, *Spreng.*

KARAY-KA-PHAL, Hind. Fruit of Webera tetrandra.

KARAY PAK, Duk. Bergera konigii, *L.*

KARCHEEA of the Godavery, Nyctanthes arbor-tristis, *Linn*

KARDAHEE, Hind. Conocarpus myrtifolium.

KARDAM, the four principal places of Pruang, Kardam, Tacklakhar and Jidi, the three Khar and Kajarh Kocharuatti, the second Khar is in Hindoostani, "Taklakot."

KARDAMOM, Ger. Kardamomos, Sp., Cardamoms.

KARDAR. This race occupy the Animallai hills in the collectorate of Coimbatore. They are open, independent, straightforward, men, simple and obeying their Mopen or chiefs. They are strong built and active, with woolly hair and something of the African features and they file their front teeth to a point. The women wear enormous circles of pith in the lobes of their ears, which they distend down to their shoulders. A black monkey is the Kardar's greatest dainty.—*Lieut.-Col. Hamilton* in literis.

KARDOO, Hind ? Seed of Carthamus tinctorius, *Linn.* ; *Roxb.*

KARDUCHI inhabit Kurdistan, anciently called Alyria, Assyria.

KARE-BEPON, Maleal. Bergera konigii, *Linn.*

KARE CHEDI, Tam. Webera tetrandra, also Canthium parviflorum.

KAREE, Hind. Uvaria, species.

KAREE and Mansee are rivers, near Deolea in Ajmir.

KAREJ. Three kinds of calcareous earth are found in most situations in the western desert between Babylon, Hit and Ana. The first called Nura, is a white powder particularly abundant at Hit and Ana. Mixed with ashes it is used as a coating for the lower parts of walls, in baths and other places liable to damp. The second is also found in powder, mixed with indurated pieces of the same substance and round pebbles; it is called by the Turks, Karej ; and by the Arabs, Jus ; it is very plentiful between Hilla and Felugiah, is the common cement of the country, and composes the mortar which is found in the ruins of Babylon. The third species, called Borak, is a substance resembling gypsum.—*Rich's Ruins of Babylon, pp.* 64—5.

KAREKATTAREARU, Karn. Persons whose occupation is working ornamental borders to blankets.—*Wilson.*

KARELA, Hind. A bitter little gourd, Momordica charantia, syn. of Luffa amara. Dhar karela, is Momordica dioica.

KARELOE VEGON, Maleal. Aristolochia indica, *Linn ; Roxb.*

KAREEL, Singh. Capparis aphylla, *Roxb.*

KAREN CABBAGE PALM. See Macrocladus.

KAREN, are divided into the Sgau, B'ghai, Pwo and Shan Karen, and have nine distinct

dialects. Karen, is a Burmese word applied to most of the mountaineers in Pegu and southern Burmah. Some of them are known as the white, red and black Karen, from the colours of their clothes ; also Burmese Karen and Talaing Karen, as dwelling amongst these nations. They are not a prior race in Burmah. The Shan call them Yang, pronounced in the different parts of Burmah as Yen, Yein, Yen-ban and Yen-seik. The red-clothed Karen call themselves Ka-ya, and some of the B'ghai clans, Kay-ay. They describe themselves as having come from the north, and crossed the great sand desert that separates China from Tibet. They believe that formerly they had books. The name Karen embraces several distinct tribes, speaking widely different dialects of one language. But all the Karen family between the mouths of the Tenasserim and sources of the Sitang arrange themselves into the Sgau tribes, the Pwo tribes and the B'ghai tribes. The Karen people are found within the British, Burmese, Siamese and Chinese territories, and extend from 28 to 10° N. L. According to Dr. Bowring, the eastern Karen, are separated from those of the Burmese, or western frontier, by the valley of the Menam, and the great part of the native Thay population, occupying Korat and the foot of the mountains that form the water-shed of the Mekhong. These Karen may be so merely in name. The Karen between Burmah and China are independent, with a patriarchal constitution, and reckon themselves by families not by villages or tribes. They are agricultural. The Burmese and the Mon of Pegu assert that the Karen of Tenasserim are the prior occupants of that territory, and a tradition of their own makes them come from the north. Their language is Burmese with Singhpo affinities. Some of the tribes are buddhist, but two of them, the Sgau and Pgho are pagan. Karen is a Burmese term and is often pronounced as Khyen, the native name is Pgha-Ken-yan = *man*. The Bukho, a priest and physician, has considerable influence. The Wi is a shaman, a poet, a soothsayer or prophet: their local personal and individual genii are called Kelah. Plu is their Hades, and Lerah their hell. They have also gods of the elements and atmospheric phenomena. A perverted christianity seems to exist among them, and they have evinced a readiness in adopting the tenets of that faith. Those within the British territory, the true Karen, are about 62,326, of whom 25,615 are under christian influence. The red Karen or Kaya, eastern and western, are estimated at 200,000 souls. There are fourteen tribes of the Ka-ya or mountain Karen in the highland country lying between the

rivers Sitang and Salwin, the majority of whom have forsaken their ancient savage customs. Karen, Dr. Mason tells us, is a Burmese word applied to most of the mountaineers of Pegu and southern Burmah. There are White Karen, Red Karen and Black Karen so designated from the prevailing colour of the dress. Burmese Karen and Talaing Karen from the nations with which they are associated. Karen is thus a name applied to several distinct tribes united by the common bond of having one language though spoken in widely differing dialects. But all the Karen tribes dwelling between the mouths of the Tenasserim and the sources of the Sitang, resolve themselves into three classes—the Sgau tribes, the Pwo tribes and the B'ghai tribes, who may be thus arranged :—

Sgau proper,	Bghai ka-ten,	Pwo proper,
Maune Pgha,	Bghai mu htai,	Shoung khie,
Paku,	Bghai ko hta,	Kaya or Ka,
We wa,	Lay may,	Taru or Kho thu,
	Manu manan,	Mopgha,
		Hashu,
		Toung thu,
		Kyen.

The Rev. Dr. Mason tells us that the eastern Bghai, Bghai-mu-hay or red Karen, call themselves Kaya, their term for man, and are called by the Burmese Kayenni ; by the Shan, Yen-laing, or red Karen, from the colour of their dress, which was originally all red, as it even yet occasionally is, but a mixture of black garments is now commonly seen. Colonel Yule says, it is generally believed that they are not in any way closely allied to the Karen proper of Pegu and Tenasserim, but that they are rather a Shan race, but Dr. Mason has not been able to find any proof of the latter kindred, other than their being a "gens braccata," and this proof fails, he adds, when it is known that we have trouser-wearing Karen living in sight of Tounghoo. The men wear short red trousers with perpendicular narrow black or white stripes. Sometimes the trousers have a black ground, with red or white stripes. Below the knees are black bands, several inches in diameter, formed of twisted thread. A shawl or sheet of white, with red or black stripes, is wrapped around the body with or without a Shan jacket. A bright red turban is worn on the head, and an ornamental bag is hung across the shoulders. Every man carries a short knife in his belt, many have swords ; and those who have not muskets or matchlocks, carry from one to three light spears, which are used in warlike javelins, and thrown from the hand. Every man has a pony, so that in time of war they form a body of light cavalry, when all turn out to service and the cultivation is then carried on by the women exclusively.

The women's dress is peculiarly picturesque, though every garment is only a rectangular piece of cloth. The head dress is a large red or black turban, wound up to form a small tower on the top of the head. There is no gown; but a cloth like the Roman toga is tied by two corners on the right shoulder, and the left arm is sometimes kept covered, but more often it is thrown out above the garment. A second piece of cloth like the first is kept in the hand like a loose shawl, or wound round the body. These garments are usually one black and one red. For a petticoat, another rectangular piece of cloth is wrapped two or three times around the person, and is kept in its place by a wampum belt, some half dozen inches in diameter. Another enormous band of beads is worn below the knees, and on the ankles are large silver bangles. Both sexes wear silver bangles on the wrists, and the women a profusion of silver necklaces, formed of ingots of silver, or coins, to which are added a dozen or more strings of beads. Ear drops are worn by both men and women, and the latter add silver ear-plugs of an inch or more in diameter. Beads are as numerous among the women, though all imported, as among the American Indians; and the profusion of silver ornaments to be seen indicates anything but poverty. He adds, "the female instinct for ornaments above all other things, is strikingly illustrated while I am writing. A girl stood in the crowd while some boys were going over their spelling lessons, and she was asked to study. "If I do," she replied, "must I put off these?" pointing to her ornaments; and on being told she must, the decided answer was, "Then I won't yet."

The country inhabited by the Red Karen is the finest in the interior of Burmah. After fourteen days' travelling from Tounghoo, Dr. Mason found himself on the summit of a mountain some four or five thousand feet high, about the twentieth that they had crossed on their way, when the land of the red Karen opened suddenly before them, and a more beautiful prospect he says he never beheld. Mountains in two massive ranges run down, like the sides of a triangle, with the apex at the south near where he stood, and in the interval was spread out what appeared to be an immense plain, bounded on the north only by the horizon. It seemed to be pillared on mountains two or three thousand feet high, like a gigantic altar on which to offer sacrifice to God, or to build a temple for his worship. Its scant shrubberry and bare red soil, contrasted strongly with the dark mountain sides, covered with heavy timber. The picturesque summits of the almost perpendicular walls that supported this expanse, indicated them to be, as they proved, of mountain limestone. On entering the country, however, he found it far from being the plain it appeared in the distance. It is a rolling country with long dry ridges and deep hollows in which the water sinks, as in Kentucky, to arise as perennial springs in other places. The village in which he was, had no water for its fifteen hundred or two thousand inhabitants, except what one of these springs supplies. The country with the mountains around it, resembles both Scotland and Vermont; and the inhabitants are only what the highlanders were in the days of the Wallaces and Bruces. They are governed by a Saubwa, and have occupied their present locality for forty generations, having been driven down from the north by the Burmese, and separated at upper Pagan from the Chinese, with whom they were then associated. Here, on the high table-land, they have lived, a terror to both Burmese and Shan, plundering, kidnapping, and killing, as opportunity offered, and selling the slaves they did not need to the opposite nation, Shan to Burmese, and Burmese to Shan. Shan. The eastern red Karen are said to be three times as numerous as the western, and these must amount to fifty or sixty thousand. Mr. Mason was told there are ninety-four large villages and several smaller ones. He found the people with all the savageness which is imputed to them, by far the most civilized Karen known. They are better clad, provide themselves with better food, are better skilled in the arts, are more vigorous, active and laborious, than any jungle tribe he met. They make their own knives, axes, swords, spears, hoes, bangles, silver ornaments and earthenware, bits and bridles, saddles and stirrups. Every foot of land they cultivate is hoed with a heavy hoe of the Western form, such as is never seen among either Burmese or Karen, but is used by the Chinese. They have cattle in great abundance, which are trained to carry panniers as donkeys are in Europe, and which bring their produce from the fields to the villages. There are seen growing here, the Jack, tamarind, mango, guava, oleaster plums, limes, citrons, and plantains, and other fruits are seen in all their villages. Millet is cultivated in great abundance; beans of several species, vegetables, eggs, gourds, pumpkins, leeks, sugar-cane and yams abound. Cotton flourishes here better than in any other locality in Burmah; and various dye-plants are cultivated. Their houses are kept in much better condition than among other Karen, and they fence in their yards and grounds,

and have stiles and bars to take down and put up on their cross roads. They make both a spirituous and fermented liquor, the use of both which, it is said, is almost universal. But he did not see any intoxicated Karen, while drunken Shan, whose religion forbids the use of such drinks altogether, passed his house daily.

A considerable portion of the population are slaves; but slavery here exists in its mildest form. There seems to be very little difference between master and slave.

From all Dr. Mason saw of them he found it difficult to believe the stories that were told of their ferocity. They are civil, good-tempered and intelligent. When sick, they make offerings to evil spirits. Every one pleads his own cause, and offers his present to the judge without the charge of bribery. The men often talk very loud, the people seem strongly devoted to making offerings to evil spirits; yet they have very distinct traditions of the true God, whom they denominate Eapay. Eapay, they say, created the heavens and the earth, and man and all things. He associated with men, at first; but when they ceased to obey him, he left them, and is now in "the seventh heavens." When sick they often pray to God saying, "O Lord Eapay, have mercy on me, I am sick, I am suffering, O Lord Eapay." They have long traditions in poetry concerning God. A small canticle is in lines of ten syllables, to which they have tunes adapted, a measure he never before met in Karen poetry. Like the ryhmes of other dialects, it abounds in repetitions, as

The earth at its origin, Eapay created.
The heavens at their origin, Eapay created.
Man at his origin, Eapay created.
The sun at his origin, Eapay created.
The moon at its origin, Eapay created.
The grass at its origin, Eapay created.
The trees at their origin, Eapay created.
The bamboos at their origin, Eapay created.

The Red Karen plateau is the great tableland which stretches from the Chinese frontier to the parallel of Shawaygeen, and is held by the Shan tribes and the independent red Karen. The Salween river, for about 200 miles from its mouth runs in a northerly direction. Above that point, however, it bends slightly but perceptibly to the northeast. Like the Irawadi it has two high ranges of hills running parallel all along its course. The plateau between them has an elevation of about 2,500 feet, and extends from about 30 miles south of Tounghoo to the mountains of China. The plateau is level and fertile with a climate like that of southern Italy, and peopled by a race as industrious and as addicted to commercial pursuits as the Chinese.

The southernmost portion of this plateau, a triangle of about forty miles each way, is inhabited by a race who, from their dark colour, are styled the red Karen, who must not be confounded with the Karen of Pegu, from whom they are distinguished by race, language and characteristics. The name was given them by the Burmese, but they call themselves Yan or Yangal, and they differ as much from the tribes of the same name as from the Shan. Originally, it is believed, they were a race of hillmen in Siam, remarkable for their ferocity and spirit of savage enterprise. About seventy years ago they suddenly quitted their mountains, drove out the Shan from the neighbourhood of the Salween, and settled down upon their present locality. From that time to this, though menaced both by Burmah and Siam, and an object of bitter hatred to the Shan, they have contrived to hold their own. Though steady and even industrious cultivators, they fly readily to arms, and their habit of life retains in them a ferocity to which they probably owe their continued independence. They are the slave-dealers of Siam. Every few months, or even oftener, if opportunity offer and money is required, they organize a slave hunt. Several hundred men are rapidly collected, and commence operations by sacrificing a buffalo. Its body, cut into small portions, is cooked and eaten, and then the whole band, mounted on the hardy ponies of the region, commence the expedition. They march night and day, frequently accomplishing fifty miles in the twenty-four hours, attack the weakest Shan villages, carry off the women and children, and retreat with the same matchless celerity. The points of attack are usually far in the interior, for the villages on the frontier, taught by repeated experience, pay an irregular black mail to the Karennee chieftains. These captives are speedily conveyed southwards, and find a ready market in the dominions of Siam. The Siamese, protected by a belt of jungle from similar incursions, afford every facility to a trade, essential to the comfort of the richer portion of the community. A large part of the population of Zimmay is thus composed of captives or their descendants. The success of these forays is greatly facilitated by the structure of the country. The plateau is a natural fortress, the passes being few and narrow, and totally inaccessible to any force which the owners of the plains can bring to bear upon the mountaineers.

Though addicted to this horrible traffic, the population appear by nature inclined to a settled commercial life. In number about 200,000, they have built some twelve hun-

dred villages, containing, some thirty-five thousand houses. They also constructed one large town, Gwey-toung, which serves as a rallying point for the tribe, and a depot for its very considerable trade. They raise two crops a year, and understand the practice of artificial irrigation. They sell timber from the Salween, cutch and stick lac, in large quantities to the traders at Maulmein. In return they receive European goods, more especially muskets, which may be seen in almost every Karen's house, and which are sold at a large profit to the wilder tribes. They bring down, moreover, cattle and the little ponies so well-known in Bengal, and levy a tax on all the articles brought by the Shan, and which cannot pass except by their permission. The people therefore are usually well off. They have no priests, their religion consisting chiefly in offerings to spirits, and in some vague idea of a future state of eternal bliss. If the slave trade could be stopped, they would in all probability settle down finally into a race of bold and hardy traders. This can be effected only by the co-operation of the Court of Bankok. An order from the kings of Siam would at once destroy their market and remove the temptation to the crime.

The Karen burn their dead, but rescue from the ashes a portion of the skull, which they suspend from a tree, with the clothes, ornaments and arm of the deceased. They dance, singing beautiful songs, around those relics, which the elders afterwards convey to the foot of distant-mountains and there inter them. The Karen in the teak forests of Pegu, cultivate small patches of the forest, and after taking two or three crops from the same soil, shift their habitation to another locality. The Ze-being or Ye-bain, who inhabit the valley of the Sitang above Tounghoo, are described by the Burmese to be Burman Karen, a dirty people who rear the silk-worm and manufacture silk.

The Karen race are scattered throughout the Burmese, throughout all the wildest and most secluded parts of Pegu and Martaban as well as Tenasserim, and the western parts of Siam. Of the two tribes known, one call themselves Sho, but are called by the other tribe "Pwo," and by the Burmese, Meet-khyeen or Talain Karen. The other tribe call themselves Sgau, but by the Burmese are designated Meet-ho, or Burman Karen. They are most populous in the Bassein district, where they form the great bulk of the agricultural population, the Burmese and Talain being principally small traders, fishermen and mechanics. After the cession of Arracan to the British the Karen spread largely over the hills into the district of Sandowa. In the northern parts of Pegu, on the side of the Irawadi, the Karen are few and sparse, and they have not been heard of further north in Burmah than the district of Tsa-len.

The Karen also preceded the Burman in the delta of the Irawadi, and are the joint occupants with the Mon. They are also found in the lower plains of the Saluen, the deltas of the Se-tang and Irawadi, the middle basin of the Se-tang as far as Tounghoo, and in Tenasserim. In Martaban there is also a remnant of an allied tribe, the Toung-thu. Both the Karen and the Toung-thu belong to the Yuma branch of the Tibeto-Burman family.

The long and narrow hill tract between the valley of the Irawadi and the Sa-luen as far north as 23°, is occupied by cognate tribes called Ka-ren-ni (Red Karen) who are said to speak a very ancient dialect of the Yuma family. This branch has a parallel range on the western side of the Irrawadi, and in their traditions they assert that they preceded the Burman as the dominant people of the basin, and they seem from very ancient times to have occupied the whole of the valley southward from the valley of the Banak on the west to the borders of Yunnan.

Black Karen who dwell in the Shan country north of Mobya, wear a black dress.

The Karen dialects of the lower Irawadi and Tenasserim, are more closely assimilated with the Yuma languages than with the Burman. Karen has been more assimilated to the Burman phonology, but it has remarkable affinities with the Mon Anam, or Mon Lau alliance. Glossarially it is mainly Tibeto-Ultra-Indian of the earlier form or that which characterises the Yuma and Naga Manipuri languages. Mr. Logan writing in the *J. I. A., Feb. and March* 1853, observed that no information has yet been obtained respecting the languages of the Ka-ren-ni or Red Karen, the Ka-kui, the Kua, the Ka-du, the P'hwon, the Pa-long, the Ka-Khyen, the Lawa and the Khu-nung of the Irawadi and the Salwin basins. Karen is said to mean wild man. They are found in small communities scattered over twelve degrees of latitude and ten of longitude, from the table-land of Tibet to the banks of the Menam, and from the province of Yunnan in China to the bay of Bengal. Their whole number has been estimated at five millions. Dr. MacGown includes amongst them, the Ka-Khyien, Khyien, Kemmi; Ka-ren-ni or Red Karen, the Pwo and Sgau Karen, who possess characteristics so much in common as to justify them in being regarded as divisions or fragments of one nation. They possess a Cauca-

sian class of features with long faces and straight noses. They are remarkable as free from idolatry. A few have become buddhists, and atheists are met with. They have no priesthood. They have nevertheless a religion of extraordinary purity. They are addicted to a considerable extent to Nat-worship, demonolatory or pneumatolatry. To propitiate the spirits of the rivers, hills, plains and trees, they sacrifice buffaloes, swine and fowls. A portion of them worship their ancestors and make offerings to their manes. They commonly burn their dead. Those under the Burmese sway are less favorably circumstanced than the Siamese. They are drunken and filthy, but they are truthful, continent, hospitable, kind and religious. Their traditions of the deity, creation and sin, are those of the Old Testament, and they anticipate great temporal prosperity under a new coming king. Their traditions point to an Israelitish origin, and they are by some supposed to be an Israelite band, though they do not practice circumcision. The first convert to christianity was Ko Thah Byu, who was baptised at Tavoy in 1828,—but before his death in 1841, there were 1,300 native disciples. The missionaries amongst them have been Mr. Boardman, Miss Macombe and Messrs. Mason, Wade, Bennet and Abbot, and in 1851 the converts were estimated at 20,000. Several of their dialects have been reduced to writing, some in Roman, some in Burman character, and the scriptures have been translated.—*Jour. Arch., June* 1851. Dr. Moore (*On the Lost Tribes*) mentions that they call themselves also P'lai. On the river Salwen, they maintain a degree of independence, but in all other parts of Burmah are in a depressed condition. Karen are high in domestic condition. Their women are on an equality. They regard polygamy as a sin. Their morality is superior. But they are intemperate in honor of visitors and at festivals. Their hospitality to strangers of every class is extremely generous. They have reception, cooking and sleeping apartments. They raise large produce from the soil. Their personal appearance and dress are Jewish They wear the beard, which the Burmese pluck from the roots. The men and women wear a tunic, that of the men embroidered in the loom, that of the women by the needle. Their clothing is wholly dissimilar from that of the Burmese. A fourth of their words are Burmese, the rest like Singpho and Pli. Their words terminate in a vowel. This connects them with the Pali, and also with the Bhotani and Ahom, whose lauguage is likewise so distinguished. Their word for the deity is Yuwah. Javo is the word in Tibet and Bhotan for the Supreme Being. But the lamas of Bhotan also use Ow-ah-u-chu. They propitiate evil spirits. There are two sects, one sacrificing hogs and fowls, to evil spirits, but the other, called Purai, will not sacrifice to evil spirits and regard hogs with detestation. They say that formerly they sacrificed oxen.

The Karen employ wizards to curse their enemies. They have a knowledge of the creation, of the introduction of sin and death, and of eating the fruit of the tree of death similar to the Jewish. They look for a Saviour. Their moral code forbids idolatry. They are remarkably prepared for evangelization. They bury their dead, but a bone is taken to represent the person, and at a convenient season it is carried to some stream and the assembly sing a dirge around it. A bangle is suspended from a string and omens are drawn. The Karen paint the two posts of their doorways, the one red the other white. Karen walk round the dead to make a smooth path like the Bhotani in procession round the shrines of Buddha and like the Jews who walk seven times round the coffins of their friends. The Jewish priests in offering oblations, Ps. xxvi. 6, walked round the altar seven times. The Assam hill tribes like Karen consider the touch of the dead pollution, as in Numbers xix. 13, "Whosoever toucheth the dead body of a man and purifieth not himself, defileth the tabernacle of the Lord, because the water of separation was not sprinkled upon him, he shall be unclean." Karen are smaller than the Burman, but are said to differ in separate localities. They are said to be handsomer as a race than the Mon, according to the European standard. Karen are interspersed with the Burman race from lat. 20° N., on the east of the Arracan range, in the valley of the Irawadi to the Sitang river, the valley of the Salwyn, from lat. 19° to its embouchure at Moulmein ; in the valley of the Tenasserim river, in lat. 14° N. to the eastward of Tavoy. Another portion is mixed with Lawa at the source of the Sesawat river. The Red Karen, occupying the mountains in the north of the Tounghoo district, are many of them under independent chiefs. According to their traditions the Red Karen came down from near Ava, first to Tounghoo, along with the B'ghai whom they recognise as their brethren. The Karen believe that every object of nature has its god, as the god of the sun, or the moon, or the earth, or the ocean. The Karen and Yaibayne, who inhabit the forest tracts in Pegu have no cattle, their cultivation being performed by manual labour, and as their numbers are small, labour is scarce, and in

the case of the Yaibayne, directed chiefly to mulberry and rice cultivation, while that of the Karen is limited to rice and cotton, in barely sufficient quantity for their own consumption. With respect to the Karen, it is remarked in the observations referred to, that as they occupy remote forests difficult of access, where timber is useless and land of no value, the inconvenience arising from their Toungya is not likely to be felt, or in other words, is not so pressing as the evils arising from the Toungya of the Yaibayne, and more especially of the Burman inhabitants of the plains.—*Select. Records of Govt. of India, Foreign Dept., No.* ix, *p.* 111. *Friend of India, Feb.* 7, 1856. See India, Pegu.

KARENFUL, Arab. Caryophyllus aromaticus. Cloves.

KAREN POTATO, Dioscorea fasciculata.

KARENSO, Sans. Pease.

KAREO of N. W. Pro., Albizzia elata.

KAREOVAM, Malkal. A tree of Malabar which grows to about eight inches in diameter, and twelve feet long. Its wood is generally curved, and used for the frames of native vessels, and for agricultural purposes. —*Edye, M. and C.*

KARE PAK, Duk. Corrupt. of Tel., karaeve-paku leaf of Bergera konigii.

KARER, Hind. Rosa brunonis, also Rubus biflorus.

KARET, Hind. Plantago major.

KARETTI, Malkal. Guilandina bonduc, *Linn.*

KARE VE PAKU, Tel. Leaf of Bergera konigii.

KAREYAPELA, Malkal. Bergera konigii, *Linn.*

KAREZ, a Persian well or a series of wells, connected to each other by an underground aqueduct, and leading the water to the place required. There are several very valuable karez at Ahmednuggur in the Dekhan. Pottinger mentions that, but for the karez or aqueducts, the natives of many parts of Beluchistan could not possibly exist. According to General Ferrier, a karez is an underground watercourse or aqueduct, with shafts at intervals for the convenience of repairing it. They are met with in great numbers in all the plain country of Persia and Affghanistan. Those of Hezekiah, II. Kings, xviii, v. 17, seem to be of this kind. Aqueducts in south-eastern Asia are known only as those under-ground tunnellings, designated throughout Persia, Beluchistan and India as the Karez. These aqueducts are made by a succession of small wells at the distance of a few yards, or a few hundred yards from each other, and of such depth as the level and soil require: they are connected with each other at the bottom by a channel, large enough for a man to pass to clear it. These wells commence at a spring and join with such as are found in the course of the canal: they are common through all Persia where the water they convey is applied to irrigation.—*Pottinger's Travels in Beluchistan and Sinde, p.* 220; *Ed. Ferrier's Journ., p.* 227; *Malcolm's History of Persia, Vol.* i, *p.* 14. See Kalmuk; Kanat.

KARFENKEL, Ger. Carbuncle.

KARGAM, Hind. of Pangi, Celtis caucasica, *Willd.* Nettle tree.

KARGA-SHAPNA, Hind., the Scythian adoration of the sword is continued amongst the Rajpoot races as the Khanda-worship, part of the ceremonies of the Nou-ratri, or nine days dedicated to the god of war. The Scythians worshipped their god of war under the form of an iron scimetar. The Fresian Frank adhered to this practice. Charlemagne styled his sword Joyeuse. The Khanda is a double-edged scimetar—*Tod.*

KARGH, Karrak or Carrack, is an island about 50 miles long and two broad, the greater portion of it is well-cultivated.

KARGHIS, see Kalmuk; Kirgis.

KARHA, Hind. of Hazara. Acacia speciosa, *var.* mollis also Albizzia odoratissima, *Benth.*

KARHAM or Kadham, Hind. Nauclea parvifolia. This tree is of good size. Its wood is light, white and soft, not strong and subject to worms; used by zemindars for the wood-work of their houses and for agricultural implements; leaves useful as fodder for cattle.—*Balfour, p.* 178; *Roorkee Proceedings Papers on Gwalior Timber, p.* 30; *Powell's Hand-book, Vol.* i, *p.* 541.

KARI, see Inscriptions.

KARI, Hind.? A tree of Chota Nagpore, furnishing a hard, yellow timber.—*Cal. Cal. Ex.*, 1862.

KARI, Hind. A reed; also a beam.

KARI, also Mimarari of Chenab, Hind. Rhamnus purpureus.

KARIA, Hind. Capparis aphylla.

KARIAL, Hind. Dæmia extensa.

KARIAMPAKU CHETTU, Tel. Bergera Konigii, *Linn; W. & A.; Roxb.*

KARIANG, Sawa, Ka and Chong, are wild and migratory races, the first and second being the same people who inhabit various portions of the Burman dominions. The Ka, a term which in the Siamese language means slave, but who are called by the Kambojans, Pa-nong, inhabit the mountains of Lao, bordering upon Kamboja. The Chong, a more industrious and settled people than the rest of this class, inhabit the hilly country on the

eastern side of the gulf of Siam, between the eleventh and twelfth degrees of north latitude. The Samang, are a diminutive race of savage negroes, dwelling in the mountainous regions of the Malayan Peninsula.—*Crawfurd's Embassy, p.* 449.

KARIA-PAAK or Karia-phallee, BENG. Bergera konigii, *Linn.*

KARIAPOLAM, TAM. Aloe litoralis, *Kœnig.*

KARIARI, HIND. Gloriosa superba, *Linn.*

KARI BEPON, also Karreya Pela, MALEAL. Bergera konigii.

KARICAL, a French town on the Coromandel coast.

KARI CHIRA, MALEAL, syn of Portulaca oleracea, *Linn.*

KARIEN, a tall stork of Siam.

KARIK, HIND. Celtis caucasica. In the valley of the Chenab, Cissus carnosa.

KARIKA, the metrical aphorisms of Grammar of Bartrihari. See Pali.

KAR-I-KALMDANI, HIND. Papier maché work, also painted wooden articles.

KARIL, HIND. Lathyrus sativus, also Capparis aphylla or leafless caper, also Capparis decidua. The leafless caper also will burn while green and gives out great heat; but otherwise is not esteemed as a fuel plant. Capparis aphylla is a considerable shrub, and is a common brick fuel in many places in the Punjab.

KARILA, HIND. and CASHM. Cleome viscosa.

KARILA, HIND. Momordica charantia.

KARILI, see Zingari.

KARILL, MAL. Sterculia fœtida.

KARIM, HIND., or Paighambri jau, a variety of barley of Ladakh.

KARIMBA, MALEAL. Saccharum officinarum, *Linn.*

KARIMEYAN, KARN. A class of slaves in Canara, a division of the dher or pariah.

KARIM KHANAT, see Kalmuk.

KARIMPATTAN? Agricultural slaves in Malabar.

KARIM POLA, MALEAL. Trapa bi-spinosa, *Roxb.*, two-spined water caltrops.

KARIM TAMBA or K-tumba, or Karim Toomba, MALEAL. Anisomeles malabarica.

KARIN, HIND. Capparis aphylla.

KARIN, HIND. of Kashmir. Oplismenum frumentaceum.

KARIN CHEMBI, TAM. Coronilla picta.

KARINCOLU, TAM., Karinjurah, MALEAL. A Malabar tree, twelve or fourteen feet long, and twelve inches in diameter; wood of a whitish cast, and not of much use or durability. It produces an edible fruit.—*Edye, M. and C.*

KARINDAGARAH, TAM. A scarce tree of Malabar which grows to about forty feet in height, and eighteen inches in diameter. It is used by the native carpenters in house and ship-building, and for various purposes.—*Edye, M. and C.*

KARINGA, also Tella Manga, of Circars, Godavery Forests, TEL. Gardenia lucida, also Gardenia gummifera. Wood not used on the Godavery, but it is so in the Circars. It seems to be very hard and close-grained, and adapted for turning.—*Captain Beddome.*

KARIN GALA, MALEAL. Pontedra vaginalis, *Linn.*

KARINGATTA, MALEAL. A soft, light wood of Malabar, preferred by natives for the soles of sandals, &c. The tree grows to about twelve feet high, and eight inches in diameter. It produces a fruit from which oil is extracted. This, with the leaves of the tree, is used for gout and rheumatic pains.—*Edye, M. and C.*

KARIN-GHOTA, also Karingotta kuru, MALEAL. Samadera indica, *Gœrtn.*

KARINGUVA or Bikki, TEL. Gardenia latifolia, *Ait.* This species varies considerably in foliage according to situation.

KARIN KALLU, TAM. Glass.

KARIN SIRAGAM, TAM. Nigella sativa.

KARINTHA-GARA, MALEAL. Pterocarpus marsupium, *Roxb.*

KARINTHA KARA, ? MALEAL. Acacia odoratissima.

KARIR, HIND. Acacia leucophlœa, also Capparis aphylla, the leafless caper.

KARIRAM, MALEAL. Strychnos nux-vomica, *Linn.*

KARITA MANJARI, TEL. Acalypha indica, *Linn., Roxb., Wight.*

KAR ITTI, TAM. Dalbergia sessoides, or Black Wood, black colour, specific gravity 0·948; 2 to 4 feet in circumference, a strong wood: used for furniture.—*Colonel Frith.*

KARI UMATE, TAM. Datura fastuosa, *Willd.*

KARIVAN, or Karwan, PERS. See Kafilah.

KARI VANGI MARAM, TAM. Acacia odoratissima.

KARI-VELAM, TAM. Acacia arabica, *Willd.; W. & A.*

KARI VEMU, TEL. Andrographis paniculata, *Wall.* This seems to be the same as Kriyat. In Bengali, it is called Kalo megha; kala and kara are syn. terms for "black."

KARI VEPA, Bergera konigii, *Linn.; W. & A.*

KARIVEPILI, TAM. Bergera konigii.

KARI-VETTI, — Olea dioica.

KARKA, TAM. Cork.

KARKANA, URIA. Grewia tiliæfolia, *Vahl.*

KARKA-KARTUN, TAM. Clitorea ternatea, *Linn.*

KARKAM, ARAB. Curcuma longa.

KARKANDHAVU, Sansc., or Regu chettu, Tel. Zizyphus jujuba, *Lam.*

KARKANA, Hind. Zizyphus nummularia.

KARKAN-BER, Hind. Zizyphus vulgaris.

KARKANA, Uria. Grewia tiliæfolia, *Vahl.*; *W. Ic.*; *Roxb.*

KARKAPULI MARAM, Tam. Inga dulcis.

KARKA-PULI MARAM? Tam. Garcinia cambogia, *Desrous.*??

KARKAR, Hind. Iris kamaonensis.

KARKARA, Hind., Pushtu. Zizyphus nummularia.

KARKARA, Hind. A Crane.

KARKAROO, Sans. Cucurbita hispida, *Willde.*; *Ainslie.*

KARKARUKAMU, Sansc. Cucurbita, *sp.*, from Karka "white," perhaps Benincasa cerifera.

KARKATA SRINGI, Sansc. Tige, Tel. Terminalia chebula. On inquiry for Karkata sringi in the bazars at Madras, a gall like that sp. of myrobolan was produced, which the vendor said was the same as Kadu kayi, Tam. Karakkaya or Karaka, Tel. *W.*, 194, at the word Karkataki, says, "a plant the fruit of which is compared to the claw or feelers of a crab," a description applying to the pepo of some cucurbitaceous plants. The Sansc. syn. Sringi, *W.* 855, signifies "a horn" and is applied to various roots, several of which come under the head of Kakili. The word tige implies a climbing plant.—*Retz.*; *O'Sh., p.* 340; *Flor. Andh.*

KARKATA KAI, Tam. Cucumis momordica, *Roxb.*; *W. & A.*

KARKH, see Arians.

KARKNI or Kikri, Hind., of Kaghan. Spiræa Lindleyana, S. hypoleuca, S. callosa.

KARKOL, Maleal. Psoralea corylifolia, *Linn.*

KARKOM, Eng., of Old Testament, Crocus sativus, *Linn.*

KARKU, Hind. Ajuga bracteata. Saffron of Crocus sativus, Alboni, and of the Old Testament, and the Zafran of the Arabs.

KARKUM, Pers. Crocus sativus, *Linn.*

KARKUM, Hind., Pers. Curcuma longa, *Roxb.*; *Rheede.* Turmeric.

KARKUN, Pers. A writer, a clerk, in Bombay, from the two Persian words kar and kun, meaning business-doing.

KARKUN, Hind. Linum trigynum, also Fluggea leucopyrus.

KAR-KUNNI of Bombay, Burm. Embelia ribes.

KARKUSRI, Hind. of Salt Range, Grewia villosa.

KARKUTA, Hind.? A tree of Chota Nagpore, yielding a hard, red timber.—*Cal. Cat. Ex.* 1862.

KARKUWA, Tam. Zizyphus glabrata, *Heyne.*

KARLA, Hind. Urtica heterophylla.

KARLI. Here, as also at Junir on the ghauts, and Kuden or Korah in the Concan, as also at Kanheri and Nasik, are caves containing inscriptions in Deva Nagari, known as Sahyadri. These contain inscriptions, indicating that they were excavated, at various dates, from before Christ 200 years to A. D. 460, the oldest, being those at Karlen, and the newest, those at Kuden, in the Concan, the seven centuries during which buddhism flourished in western India, while the modern hindoo system was silently moulding itself into its present form, and preparing to take the place, at a somewhat later period of the religion of Buddha, and to exhibit that compound of Vedic pantheism and Buddhistical tenderness for animal life and indigenal superstition that is now current in India. Karli, is in L. 18° 45′ N., and L. 73° 28′ E. in the Dekhan, E. of the Bhor-ghat. The Dâk bungalow is 2,012 feet, *Schl.*, *Rob.*; or 2,016 feet, *Buist*; above the sea. Karli caves are 2,531 feet, *Buist*; top of the hill at Bhutra near Karli, is 3,635 feet. Karli is celebrated for the numerous inscriptions in its caves, in the Pali language, of date B. C. 543, by Dr. Wilson, but, if the Salivahana era be intended, then the date is A. D. 176, Dr. Stevenson. The character used in the inscriptions is slightly modified, Lat. The religion, or divinities or sages mentioned are buddhist; the invocation is to the Triad; no doubt meaning Buddha, Dharma, Sanga. The kings or princes mentioned, Dr. Wilson says, are Vijara, but Dr. Stevenson, says Arodhana, lord of India; Garga, ruler of the Shaka. Of the numerous buddhist inscriptions in the cave temple at Karli, Drs. Wilson and Stevenson are not quite agreed about the reading. Garga, the "ruler of the Shaka" (Sakya, Buddha's tribe), is mentioned, Dr. Stevenson mistakes the language for Sanskrit, which Mr. Prinsep proved to be Pali, from copies sent by Col. Sykes. The excavation of the temples, and gifts by individuals in aid, are mentioned. The Karli caves are close to the high road from Poonah to Bombay, about half-way down, on the right-hand side of the valley as you proceed towards the sea. They are not so extensive as those of Ajunta but they are purely buddhist. The largest and most splendid chaitya cave temple in India, which could be selected for reproduction by art is the principal excavation at Karli, and it is also interesting as the oldest Indian work of the kind known to exist. The cave temples, in the southern part of India, are classed by Mr. Fergusson into

(a) the Vihara or monastery caves, which consist of (1) natural caverns or caves slightly improved by art. These are the most ancient, and are found appropriated to religious purposes in Behar and Cuttack ; next (2) a verandah, opening behind into cells for the abode of priests, as in Cuttack and in the oldest vihara at Ajunta ; the third (3) has an enlarged hall supported on pillars. The most splendid of these caves are those of Ajunta ; though the Dherwarra at Ellora is also fine, and there are some good specimens at Salsette and Junir.

(b) Buddhist Chetya caves form the *second* class. These are the temples or churches of the series and one or more of them is attached to every set of caves in western India, though none exist on the eastern side. Unlike the vihara, all these caves have the same plan and arrangement, and the Karli cave is the most perfect in India. All these consist of an external porch or music gallery, an internal gallery over the entrance ; a central aisle, which may be called a nave, roofed by a plain waggon vault, and a semi-dome terminating the nave, under the centre of which always stands a Dahgopa or Chaitya. In the oldest temples, the Dahgopa consists of a plain central drum surmounted by a hemispherical dome crowned by a Tee, which supported the umbrella of state, of wood or stone.

These two classes comprehend all the buddhist caves in India.

The *third* class consists of brahmanical caves, properly so called. The finest specimens are at Ellora and Elephanta, though some good ones exist also on the island of Salsette and at Mahabalipur.

In form, many of them are copies of, and a good deal resemble, the buddhist vihara. But they have not been appropriated from the buddhists, as the arrangement of the pillars and position of the sanctuary are different. They are never surrounded by cells as all vihara are, and their walls are invariably covered or meant to be covered with sculpture, while the vihara are almost as invariably decorated by painters, except the sanctuary. The subjects of the sculpture of course always sets the question at rest.

The *fourth* class consists of rock-cut models of structural brahmanical temples. To this class belong the far-famed Kylas at Ellora, the Sivite temple at Doomnar, and the Ruth at Mahabalipur. This last is cut out of isolated blocks of granite, but the rest stand in pits.

The Indra Subha group at Ellora should perhaps form a fifth, but whether they are Brahmanical or Jaina is undecided.

The *fifth* or true Jaina caves occur at Khandagiri in Cuttack and in the southern parts of India, but are few and insignificant. In that in the rock of Gwalior fort, there are cut in the rock a number of rude colossal figures, some 30 to 40 feet high, of one of the Thirtankara, some sitting, some standing. Their dates are about the tenth century before ? Christ.

The Behar caves are in the neighbourhood of Rajagriha. The Milk-maid cave and Brahman girl's cave have inscriptions in the Lath character. They are about 200 B. C. and are the most ancient caves of India. The Nagarjun cave and Haft Khaneh or Satghar group, are situated in the southern arm of the hill at some little distance from the Brahman girl and Milkmaid's cave. Another group is the neighbouring Karna Chapara and Lomas Rishi caves.

The caves of Udyagiri and Kandagiri hills, about twenty miles from Cuttack and five from Boban Eswara, are next in antiquity to those of Behar. They are built on the hills of Udyagiri and Khandagiri, the former are buddhist and the older, the latter probably Jaina. Many of the inscriptions are in the Lath character, and this gives their age as anterior to the christian era. The frieze sculpture in the Ganes gumpha is superior to any in India and resembles that of the Sanchi tope at Bhilsa. In it, there are no gods, no figures of different sizes nor any extravagance. In the buddhist caves here, there are no figures of Buddha, nor any images. In a Jaina cave on Khandagiri, the 24 Thirtankara with their female energies, are sculptured.

The Ajunta, are the most complete series of buddhist caves in India, without any mixture of brahmanism and contain types of all the rest, they are in a ravine or small valley in the ghant south of the Taptee.

At Baug in a ravine or small valley in the ghaut on the north side of the valley of the Taptee, are three ancient buddhist caves.

Those of Karli are not so extensive as the Ajunta, but still purely buddhistical, and contain the largest and finest chaitya cave in India.

The Salsette or Kannari caves in the Island of Salsette, are also purely Buddhist, but inferior. The Kannari caves are excavated in a hill situated in the midst of an immense tract of forest country, and Mr. Fergusson supposes their date about the 9th or 10th century of the christian era.

Dhumnar, about 40 miles S. E. from Neemuch, but close to Chundwassa, contains buddhist caves with a brahmanical rock-temple behind.

Those of Dhumnar and Ellora contain a strong admixture of brahmanism, and those of Elephanta are entirely brahmanical, though perhaps of the same age as those of Ellora.

The Ellora caves are excavated in a porphyritic green stone or amygdaloid.

The Elephanta caves are cut in a harder rock than those of Ellora.

Mahabalipuram or Seven Pagodas, between Covelong and Sadras, south of Madras, have been described by Dr. Babington, Messrs. Chambers, Gubbins, and Goldingham. They are entirely brahmanical and have been excavated after all the other series were finished.—*Dr. Stephenson in Bom. As. Soc. Jour. No.* xiv, *Vol.* v. *of* 1854 ; *Bom. Cat.* ; *Babington, Vol.* ii, *Trans. R. A. S., p.* 258 ; *Messrs. Chambers & Goldingham in A. R., Vol.* i, *p.* 145 ; *Mr. Charles Gubbins in Bengal As. Soc. Journal, Vol.* i, *p.* 69 ; *Fergusson's Rock-cut Temples of India, Vol.* iii, *p.* 449 ; *Rangoon Times, Feb.* 2, 1860.

KARM, Hind. A sort of cabbage eaten by the Kashmiri and at Lahore, &c.

KARMA, Sansc. Is any act, religious or otherwise.

KARMA BRES, Hind. Fagopyrum esculentum.

KARMA DEVA, see Inscriptions.

KARMAHINA, see Vaishnava.

KARMAKARA, Singh.

Kamar, Beng.	Kammara, Karn.
Kammari, Tel.	Karmmakaran, Maleal.

An iron-smith, or black-smith, one of the five chiefs of the left-hand castes in the south of India.—*Wilson.*

KARMAL, Hind. Averrhoa carambola, *L.*

KARMANNUE TASCHASU, Rus. Watches.

KARMANTARA, the end of a funeral ceremony which continues for sixteen days.

KARMAR, Hind. Syringa emodi.

KARMATIA. The Druse sect adored Hakim, the Fatimite Khalif of Egypt as a god. In the year A. D. 1032, Muktana Baha ud-Din, the chief apostle of Hamza, and the principal compiler of the Druse writings was in correspondence with the Karmatian schismatics in Sind, his letter being addressed to Shaikh Ibn Sumar, Rajah Bal in particular. The Karmatians, after successive defeats and subsequent persecution in Arabia, as refugees from Bahrein and Al Hasan, sought protection in Sind, where their progress amongst the hindoos was rapid. The Karmati, one of the Beluch clans preserves the memory of its heresy. Independent of the general dissemination of Shia sentiments in the valley of the Indus, which favoured notions of the incorporation of the godhead in man, the old occupants of the soil must, from other causes, have been ready to acquiesce, in the wild doctrines of the heretics, who now offered themselves for spiritual teachers, as well as political leaders. Their cursing of Mahomed ; their incarnations of the deity ; their types and allegories ; their philosophy divided into exoteric and esoteric ; their religious reticence ; their regard for particular numbers, particularly seven and twelve ; the various stages of initiation ; their abstruse allusions ; their mystical interpretations and their pantheistic theosophy, were so much in conformity with sentiments already prevalent amongst these willing disciples, that little persuasion could have been required to induce them to embrace so congenial a system of metaphysical divinity of which the final degree of initiation, however cautiously and gradually the development was concealed, undoubtedly introduced the disciple into the regions of the most unalloyed atheism. So susceptible, indeed, must the native mind have been of these insidious doctrines, that Hammer-Purgstall and others, who have devoted much attention to these topics, have very reasonably concluded that the doctrines of these secret societies, such as the Karmatian, Isma'ilian or Assassin, Druses, Batini, and sundry others, which at various periods have devastated the mahomedan world, and frequently threatened the extinction of that faith, though originally based upon the errors of the Gnostics, were yet largely indebted to the mystical philosophy and theology of eastern nations, and especially of India, where the tenets of transmigration and of absorption into the deity were even more familiar both to buddhists and brahmans than they were to these miserable schismatics.—*Elliot's History of India, p.* 497 ; *Tr. of Hind., Vol.* i, *p.* 431.

KARMBRU, also Karmru of Panj. Albizzia odoratissima, *Benth.*

KARMIN, Ger. Carmine.

KARM KALLA, Hind. Sinapis brassica.

KARMYN, Dut. Carmine.

KARMORA of Kaghan, Hedera helix. The Ivy.

KARMRU, Hind. Albizzia odoratissima.

KARNA-CHAPARA. The Haft Khaneh, or Satgurh group of caves is one of the Behar caves in the neighbourhood of Rajagriha, amongst the most ancient caves in India, being about 200 B. C. The others are the milkmaids' cave, the brahman girls' cave, the Nagarjun cave, and in the neighbourhood are the Karna-chapara and Lomas Rishi caves.

KARNA, a king of the Sudra race, famed for his liberality.

KARNA, see Inscriptions.

KARNAH, Hind. Orange flowers. Karna-tel, orange scented oil.

KARNAH, Hind. Citrus limonum seed.

KARNAH-KAMARKAS, East Indian kino, the gum of Butea frondosa.

KARNAL, 29° 42′ 3″ ; 76° 58′ 3″ in Hindostan, a large station 6 miles W. of the Jumna. Mean height of the cantonment 966 feet.—*Ger.*

KARNARA VETTE, Tam. A Malabar and Canara wood which the native carpenters use for boat-work and small vessels. It grows only to twelve inches in diameter, and about fifteen feet high. It is not of much consideration as to quality, quantity, or durability.—*Edye, Forest of Malabar and Canara.*

KARNATA, see Narapati.

KARNATAGARAH, Tam., Maleal. This Malabar tree has a close-grained firm wood ; when old it resembles the Vitte Maram, or Bombay black or rose wood. It grows from twenty-five to thirty-five feet long, and two feet in diameter ; it grows straight, and is found in patches on the ghats, east of Cochin. It is used for furniture and house-building.—*Edye, M. and C.*

KARNATIKA, Can. Properly the Kannadi or Karnataka, a language spoken in the peninsula of India. It is bordered by the Tamil and the Telugu on the east, spoken throughout the plateau of Mysore and in the south-western districts of Hyderabad in the Dekhan as far north as the village of Murkundah lying 30 miles west of Beder. Also, it is much spoken in the ancient Tuluva country on the Malabar coast, now long designated as Canara, a name which it acquired from having been subjected for centuries to the rule of Canarese princes. But in Canara, the Malayalam, the Konkani and the Tuluva, are also spoken though less extensively than the Canarese. The Canarese character differs slightly from the Telugu, from which it has been borrowed, but the characters used for Tamil, Malayalam and Telugu are quite distinct from each other. The ancient Canarese character, however entirely differs from that of the modern Telugu, and the Canarese language differs even more widely from the Telugu than it does from the Tamil. There is an ancient dialect of the Canarese language current, as well as modern, the latter differing from the former by the use of different inflexional terminations. The ancient Canarese dialect, however, has no connection with the Sanscrit character to which that name has been given, in which, viz., the Hala Kannada, many very ancient inscriptions in the Maratha country as well as in Mysore are found. Dr. Caldwell estimates the people who speak the Canarese language, at five millions. This includes the Coorg people, but he has no means, he says, of calculating the numbers in the Hyderabad country, where Canarese, Marathi and Telugu are spoken. The Urdu or Hindustani language is merely known to the mahomedans there, the hindoos and Kaets from Northern India, the resident population using it as a lingua franca. The Wakkaloo of Karnatica, are cultivators. See India.

KARNAVEN, the head of a family community or tarwaad, living in the form of Marumakatayam or descensus ab matrice. See Polyandry.

KARNDOL, Hind., Ficus cunia.

KARNENE-WAEH, Tam. A Ceylon tree which has a very close-grained and heavy wood, used for the frames of native vessels, and considered a good strong wood. It grows to eighteen inches in diameter, and twelve to fourteen feet in height.—*Edye on the Timber of Ceylon.*

KARNFULI, the river on the banks of which Chittagong is built.

KARNGURA, Hind. Prinsepia utilis.

KARNIKA, Sansc. Premna spinosa, *R.*, iii, *p.* 77, also Barleria, *sp.*

KAROH, Hind., Pers. A coss, an Indian itinerary measure of India.—*Simmond's Dict.*

KAROND or Kala Handi, a feudatory chiefship attached to the Sambalpur district, and lying between 19° 5′ and 20° 30′ of north latitude, and 84° 40′ and 83° 50′ of east longitude.

KAROND, Hind. Species of Corchorus, viz., C. olitorius, C. depressus, C. acutangula and other species.

KARONDA, Hind. Carissa edulis.

KAROO, see Japan.

KAROO-OOMATTAY, Tel. Datura fastuosa.

KAROON RIVER, see Ahwaz, Kellek.

KAROOTAULEY, Tam. ? A Tinnevelly wood of a black colour, used for fancy work. —*Colonel Frith.*

KAROO-VELAM, Tam. Acacia arabica, Karoo-velam pisin.

KAROO-VANGAM, Tam. Acacia odoratissima, *Roxb.*

KAROTHI, Hind. of Kashmir. See Mash.

KAROWN, a river near Koomairee in Nagpoor.

KARPA, Mahr. Barringtonia acutangula, *Gærtn.* Tel. B. racemosa, *Roxb.*

KARPA, Mahr. Cupania canescens.

KARPAS, Beng., Gr.,Heb., Hind., Lat., Sansc. Cotton, species of Gossypium. It is also pronounced Karpassa and Karpasi. See Cotton, also Gossypium herbaceum.

KARPASAMU, Sansc., or Patti, Tel. Gossypium herbaceum, *Linn.*

KARPA ULUNDU, Tam. Phaseolus radiatus.

KARPOOGUM, Tam. Psoralea corylifolia.

KARPOOR, Hindi. Columnea balsamica, *Gærtn.*

KARPUGUM, Tam. Psoralea coryfolia, *Linn.*

KARPURA, Tam. Camphor. Dryobalanops camphora.

KARPURA BENDA, Tel. Abelmoschus moschatus, *Mœnch* ? There is no authority for the botanical name, but it seems a probable application of the Telugu term Karpura.

KARPURAM, Tam., Tel. Camphor.

KARPURA VALLI, Tel. Coleus amboinicus, *Lour.*; C. aromaticus, *Benth.*; *Plectranthus arom, R., Vol.* iii, *p.* 22. This plant has much the appearance of Kuruveru, but it is easily distinguished by the aromatic fragrance of all its parts, a quality which in Kuruveru is confined to the exuberant roots alone, *Rottl., Vol.* ii, *p.* 170, erroneously explains Karpuravalli as being Anisochilos carnosa.

KARPU VERUUM, Tam. Lamp black.

KARRA, Hind., Pers. Fresh butter. This is seldom used by the natives of India: it is generally kept till it turns rancid, and then clarified by repeated boiling and is then called "roughun" in Persia, and "ghee" in India.—*McCull.*

KARRA, Tel. Timber.

KARA ANTINTA, Tel. Dicerma pulchellum, *DC.*; *W. & A., p.* 709; *Ic., p.* 418

Hedysarum pul, *R., Vol.* iii, *p.* 361. So called from the legumes sticking like burrs. Antita means anything that catches or sticks to cloth.

KARRABIRA, Sans. Nerium odoratum.

KARRACHEE, a sea-port in Sind, celebrated for its salubrity; the heat being at least twenty degrees less on an average throughout the summer hereabouts than in Upper Sind. Moreover, there is a regular sea breeze, and this, together with the heavy dews, tends materially to mitigate the fierce temperature of a climate seldom cooled by rain. It is in twenty-five degrees north latitude, on the verge of the tropic. The dry soil, the deposit of the river, and the debris of the rocks, are free from that fearful miasma which arises from the jungly swamps near the embouchures of the Indus, and renders the delta a formidable rival to the Pontine marshes. Karrachee harbour is the most westerly part of India, and it is the only land locked harbour between Bombay and the Persian Gulf. Though it is a bar-harbour, it has 17 to 18 feet at high water of ordinary tides, and from 20 to 22½ feet at springs. It is easy of access to large ships, by night or day, even during the monsoons. The value of the goods imported and exported amounts to nearly two millions sterling annually, the principle exports being wool, indigo, ghee, saltpetre and piece goods. Karrachee is comparatively a delightful climate to the sensation, always possessing a cool sea-breeze. —*Burton's Scind, Vol.* i, *pp.* 62-3. See Karachi, Kurachi, Indus, Peer Muggun.

KARRA CHIKA, or Karu sikaya, Tel. Acacia pennata, *Willd.*

KARRACK ISLAND, the Icarus of Arrian, was surveyed by Captain Goodfellow, of the Bombay Engineers.—*Kinneir's Geographical Memoir, p.* 18.

KARRAI MUTTI, Can. Terminalia tomentosa, *W. & A.*

KARRAK, Hind., of Kangra. Celtis caucasica, *Willde.* Nettle tree.

KARRA MARADU, Tel. Terminalia coriacea, *W. & A.*, also Terminalia glabra.

KARRA PENDALAM, or Manu pendalam, Tel. Janipha manihot, *Kunth.* Cultivated in gardens.

KARRAR, Hind. ? Carthamus tinctorius.

KARRA SIRLI, or Tella tige, Tel. Dalbergia rubiginosa, *R., Vol.* iii, *p.* 231.

KARRA TUNGA, Tel. Mariscus dilutus, *Nees*; *W. contr.*, also Cyperus spinulosus, *R., Vol.* i, *p.* 203.

KARRA ULAVA, Tel., of Simhachalam, Rhynchosia suaveolens, *DC.*; *W. & A.*

KARRA VADALA, or Bandi murugudu. Getonia floribunda, *R.*

KARRE, Hind. Saccharum sara.

KARRE KIRE, ? Tam. Webera tetrandra.

KARRI, Tam. Charcoal.

KARRE-WAY-PILLAY, Tam. Bergera konigii.

KARRIMATTI, Hind. Calcis carbonas, chalk: pipe clay, white earth.

KARRI, Hind Nyctanthes arbor-tristis.

KARRIA BOLAM, Tam. Aloes.

KARRIL, Maleal. ? of Rheede. Vitex leucoxylon.

KARRIPAK KA JHAR, Hind. Bergera konigii, *Linn.*

KARRI VEMBU, Tam. Garuga pinnata.

KARRIR. The Chensu Karrir are mentioned by Buchanan as a migratory race residing in the hilly tracts near Coimbatore. They are described as without houses or cultivation, but by snares or with the bow catch birds of larger game which they dispose off for rice: the white ant is said to be used by them for food. They approach their game under the shelter of a cow or buffalo, which they have taught to stalk. Their language is a dialect of the Tamil with a few Canarese words intermixed. Those near towns learn the use of Telugu words. A Tamular is unable to

understand their language. A few reside in little huts on the outskirts of villages and have a little blanket, but their ordinary clothing is a loin cloth and in the denser forests they dwell in caves or hollows of trees or under the shelter of a hut made of branches of trees, and use only a few leaves for covering. They describe the Animalai as their original country.

KARRON-GAS, Singh. Prosorus indica, *Dalz.*

KARROO VAGOO, Tam. Pterocarpus, *sp.* A very common tree on the western ghauts, wood strong, durable and much used for building.—*M. E. J. R.*

KARRU, Hind. Gentiana kurroo, also Picrorhiza kurrooa.

KARRU MARAM, Maleal. Dalbergia latifolia.

KARRU PALE MARAM, Tam. See Putranjiva.

KARRU VENGAI, Tam. Acacia odoratissima.

KARS, the Charsa of Ptolemy, is one of the strongest places in that part of the Turkish dominions, it is the very key of Armenia towards the north, has stood a variety of sieges, and endured every change from the varied events of war. Amurath III, restored the principal fortifications to the state in which we now see them; and pentagon redoubt was added about the close of the eighteenth century.—*Porter's Travels, Vol.* ii, *p.* 648.

KARSH, Hind. Quercus dilatata.

KARSHA, the mountain temple of Karsha of Shekavati, has an inscription in grammatical Sanscrit, but with some unusual terms, and some inexplicable words. It was erected A.D. 961, finished A. D. 973. The character used in the inscription is more modern than that of the Kanouj Devanagari, or Allahabad inscription, No. 2. It mentions the mythology of the Purana, Siva, the Pramahtes, Mun and Yati are called immortal. Indra, Kama, Nandi, the Naga, Rama, Balarama, Vishnu Krishna, Sambhu and Visvakarma. The portico of the temple is graced with the presence of Gaya, the holy Asura. Gayatri is called the wife of Brahma. Of the kings and princes mentioned are Gavaka of the Chauhan family, A. D. 800; Chandra Raja, his son, A. D. 830. Gavaka, his son, A. D. 860; Chandra, his son, A. D. 890; Vakpata, his son, A. D. 920. Sinha Raja who appears to have lost his kingdom of Shakavati, A. D. 961. Vigraha Raja of the solar race not related to Sinha Raja, and probably of Kanouj. Vakapata appears to have had a hostile opponent, Tantra Pala, whom he defeated; his younger brother was Durlabha. The inscription is at a temple of the Linga (Siva), and Dr. Mill says, the character furnishes a definite standard from which the ages of other monuments, of similar or more remotely resembling characters, may be inferred with tolerable accuracy. The temple was built to commemorate the destruction of the Asura, or demon Tripura, who had expelled Indra and the god from heaven; and, on the mountain, Siva was felicitated by the gods, whence the name Karsha (joy). The princes are but donors and benefactors; the brahmans are represented as the real builders; their spiritual genealogy is traced; one of them is made an incarnation of Nandi, similar in splendour to the great deity himself, and they are called "Lords of the Earth." Indra is called Bharata in the inscriptions. Siva is identified with his phallic emblem, and he is, also called the eight formed one. The sandal-wood of Malabar is mentioned. Nudity, clotted hair, and ashes, characterize the brahman teachers. The revenues of numerous villages are given for the support of the temple. It is singular that Ganapati, the son of Siva, is not mentioned; seeming to indicate that his worship was not yet established.—*Beng. As. Soc., Vol.* iv, *p.* 367.

KARSHAGNI. The hindoo expiatory ceremony of Karshagni is obtained from the use of the cow-dung for the cremation of the living. On one occasion of its performance it happened, according to a legend, that a crow, named, from her friendly disposition, Mitrakaka, was present, and immediately flew and imparted the welcome news that a hindoo who performs the karshagni, goes to heaven. This expiation consists in the victim covering his whole body with a thick coat of cow-dung, which, when dry, is set on fire, and consumes both sin and sinner. Until revealed by the crow this potent expiation was unknown: and it has since occasionally been resorted to particularly by the famous Sankara-charya. The friendly crow was punished for her indiscretion; was with all her tribe forbidden to ascend to heaven and was doomed on earth to live on carrion.—*Wilford.* See Cow, Lakshmi.

KARSHU, Hind. Quercus semecarpifolia.

KARSI, Hind. of Spiti. A kind of gypsum.

KARTAS, Arab., Tam. Paper.

KARTELANIA, a province in Georgia, the ancient Iberia. Ptolemy describes it as bordered on the north, by the Sarmatian mountains; to the south, by a part of Armenia; to the east, by Albania; and to the west, by Colchis, the present Immeretia. He mentions many of its towns and villages. Strabo, who

travelled in these countries, speaks of this being a flourishing, and even luxurious state. —*Porter's Travels, Vol.* i, *p.* 101.

KARTEN, Ger. Cards.

KARTICHEY PU, Tam. Gloriosa superba.

KARTII, Russ. Cards.

KARTIKA, Sansc. One of the lunar months of the hindoos, the eighth month of the hindoo year, October and November, when the sun is in Kritika or Pleiades. During the months Asharh, Kartik and Phalguna, hindoos perform four kinds of sacrifices to the Viswadeva and to Varuna. The sacrifices are called Vaiswadeva, Varuna praghasa, Sakamedha and Sunasariya. The attributes of sacrifice consist of roasted cakes of rice-flour to Viswadeva, with two figures of sheep made of flour, to Varuna, with vegetables to Agni, and the fourth to Indra. On the 2nd of Kartik, hindoo women entertain their brothers in commemoration of Yamuna entertaining her brother Yama.

Kartik Ekadasi, is the 11th, in some years, the 12th, day of the light half of the month Kartik, or about the 8th November. On this day, Vishnu is supposed to rise from his four months' sleep, and this has reference to the sun being at the winter solstice.

Kartik Purnama, occurs about the 11th November, in the full moon of the month Kartik, when Siva is said to have gained a victory over a monster called Tripurasura, seemingly three cities of the Assyrians, presents (of money) dakshina, or of lamps (dip-dan) are made to brahmans. Bhrathi-dwitaya, Sansc, is a hindoo festival on the 2nd of the hindoo month Kartik, when hindoo sisters entertain brothers in memory of Yamuna entertaining her brother Yama. *Wilson's Gloss.* See Kartik, Yama, Dharmarajah, Vishnu.

KARTIKEYA. This hindoo deity is the son of Siva and Parvati, produced in an extraordinary manner for an extraordinary purpose. He is the leader of the celestial armies. He is sometimes represented with one face; and sometimes with six faces; possessing two, four, or six arms, holding various instruments in his hands; of a yellow complexion, and riding on a peacock, his vahan or vehicle. According to Sir William Jones, "Kartikeya, seems to be the Orus of Egypt." The Iswara and Isi of the hindoos are the Osiris and Isis of the Egyptians. The Bull of Iswara seems to be Apis or Ap, as he is more correctly named in the true reading of a passage in Jeremiah. The god Agni, often called Pavaca or the "Purifier," answers to the Vulcan of Egypt, where he was a deity of high rank. Kartikeya, of the hindoo theogony, has the leading of the armies of the gods, delegated by his father; and his mother presented to him her peacock, which is the vahan of this warlike divinity. According to Colonel Tod, but seemingly erroneous, he is called Kartika or Kartikeya, from being nursed by six females called Krittika, who inhabit six of the seven stars composing the constellation of the Wain, or Ursa Major, and thus the hindoo Mars, is, like all other theogonies, an astronomical allegory. There is another legend of his birth.—*On the Gods of Greece, Italy and India*; *Asiat. Researches pp.* 252, 253, 263, *October, Lond.*, 1801; *Ousley's Travels, Vol.* i, *p.* 91; *Tod's Rajasthan, Vol.* i, *p.* 590. See Durga, Mungula, Parvati, Vahan, Sacti, Krishna, p. 548.

KARTINE VALLI? Bryonia umbellata.

KARTOFFEL, Ger. Potatoes.

KARTSE, on this river, Adams observed the red-billed curlew, Ibidorhynchus struthersii.—*Adams.*

KARTTA, Maker, Lord, a name given to the Supreme Being.

KARTTIK-MAR, a very low caste of hindoos, whose business is that of killing animals and selling the flesh; the hindoo butcher.

KARTTIKA DIPA, the name of a hindoo festival celebrated in the month Karttika, in honor of Subhramanya, when lights are placed at the door and other parts of the house and fires kindled on hills. Karttikeya is a name of Subhramanya, as having been nursed by the Karttika, *i. e.*, the Pleiades.

KARTTAVIRYA, a king who stole the cow of the gods, and was killed by Parasurama.

KART TUT, Hind. Morus serrata.

KARTUMA, Tam. A Ceylon tree which is considered to be the wild mango tree. It grows to about two and a half or three feet in diameter, and twenty-four feet high. It is used for canoes, native boats, &c. The fruit is very acid, and is sometimes made use of by the lower class of natives in cookery. —*Edye, Ceylon.*

KARTU NEDENARI, Tam. A Ceylon tree which grows to about fourteen inches in diameter, and fifteen feet high. It is used by the natives for their huts. It is not very durable, and is of little value.—*Edye, Ceylon.*

KARTU TANGI, Tam. In Ceylon the jungle cocoanut tree, it grows to about twenty inches in diameter, and twenty-five feet in height. The fruit is of no use, and the trunk is of little value.—*Edye on the Timber of Ceylon.*

KARTU TODA, Tam. In Ceylon the wild or jungle orange tree; it grows to from ten to sixteen inches in diameter, and ten

feet in height. It has a very handsome yellow wood, its fruit is of no use.—*Edye, Ceylon.*

KARU, HIND. Capparis aphylla, *Roxb.*

KARU ALACHANDA, TEL. Phaseolus rostratus, *Wall.*; Ph. alatus, *R. Vol.* iii, *p.* 288.

KARULLAMU, TEL. Caralluma adscendens, *R. Br.*; Stapelia ads., *R., Cor.* 30. Allam is "ginger," Karu allam "wild ginger." This is evidently a misnomer of Roxb. which has been perpetuated by R. Brown, who has formed his genus on Roxb.'s mistake.

KARU ALLAMU, TEL. Zingiber cassumunar, *R., Vol.* i, *p.* 42. This name is universally known in the hilly parts of the Circars. It is also applied to other wild species.

KARU AMUDAM DUMPA, TEL. Jatropha tuberosa, *Elliot.* This name means simply wild Ricinus and is applied to various species of wild Croton.

KARU ANGULAM, TAM. Alangium hexapetalum.

KARUA PATTE, TAM. Cinnamon.

KARUATAGARAII, TAM., MALEAL. This Malabar and Canara tree has a close-grained firm wood, when old it resembles the "Vitte maram," or Bombay Black or Rose-wood. It grows from twenty-five to thirty-five feet long, and two feet in diameter, it is used for furniture and house-building: it grows straight, and is found in patches on the ghauts east of Cochin.—*Edye, Forests of Malabar and Canara.*

KARUBA, HIND. Amber.

KARU BACHCHALI, TEL. Basella alba, *Linn.*

KARU BANTI, TEL. A composite plant, not identified.

KARU BOPPAYI, TEL. Erythropsis Roxburghiana, *Lindl.*; Sterculia colorata, *R., Vol.* iii, *p.* 146; *Cor., p.* 25; *W. & A., p.* 233. Wild Papaya, a doubtful name used by the Konda Dorulu at Simhachalam.

KARU CHAMMA or Adavi chamma, TEL. Canavalia virosa, *W. & A.*

KARU CHIKKUDU or Erra chikkudu, TEL. Dolichos glutinosus, *R.*

KARU CHIYA or Paru jatam, TEL. Nyctanthes arbor-tristis, *Linn.* ?

KARU CHODI, TEL. Eleusine indica, *Gærtn*; *R., Vol.* i, *p.* 345. This plant in Telugu, according to Dillwyn, is Cynosurus cavara.—*Ham.*

KARUCUE WAEH, TAM. A Ceylon tree which has a very close-grained and heavy wood. It his a good strong wood, used for the frames of native vessels. The tree grows to eighteen inches in diameter and twelve to fourteen feet in height.—*Edye, Ceylon.*

KARUDU, TAM. A Ceylon tree, the wood of which the natives use in boat-work. It is not durable, and is of little value.—*Edye, Ceylon.*

KARU GILI GICHCHA, TEL. Crotalaria hirta, *Willd.*; C. chinensis, *R.*, iii, 268.

KARU GUGGILAM, TEL. Gelonium lanceolatum, *R., Vol.* iii, *p.* 831.

KARU JAP'HARA or Konda jap'hara, TEL.; Rottlera laccifera, *Voigt.*; R. dicocca, *R., Vol.* iii, *p.* 829; Croton lacciferum, *W. Ic.*, 1915. Jap'hara, the name of arnotto is sometimes applied to Rottlera tinctoria. Hence this is called Karu or Konda, *i. e.*, "wild arnotto."

KARUK, HIND. Cordia vestita, or Gynaion vestitum, *H. F. and Th.*

KARU KANDI or Erra chikkudu, TEL. Dolichos glutinosus, *R.*

KARU KOLLI CHETTU, TEL. Kolli is Pharbitis nil; karu or "wild" Kolli should be a cognate species.

KARU KUVA, TEL. Zizyphus glabrata, *Heyne.*

KARUM, PANJABI. Euonymus fimbriata, *Wall.*

KARUM or Karam, TAM., also Punhir, HIND. Soda.

KARU MAN, TAM. Karuvan, MAL. Black-smith.

Amongst the hindoos, the names of the five artizan castes are:

	Tel.	Tam.	Sanscrit.	Hindustani, Mahr.	English.
Goldsmith	Komsalavadoo.	Tattan	Soovurnakaraka	Sunar	Goldsmith
Blacksmith	Karamaravadoo, Kummaryvadoo.	Karuman	Lohakaraka	Lohar	Blacksmith
Coppersmith	Cuncharavadoo.	Kuman	Loolayaha	Tambagar; Kasar	Coppersmith
Stone-cutter	Chilpeevadoo, Rayaloo Sukavadoo.	Kultuchan	Chilpee	Sangtrash	Stone-cutter
Carpenter	Vudlavadoo.	Tatchan	Thukshaka	Barhai Sutar	Carpenter

KARUMANAL, Tam. Literally, black-sand, a small village on the Pulicat lake, first taken possession of by the Dutch, which Europeans call Coromandel.

KARU MARUDA, Tam. Pentaptera tomentosa.

KARUMBU, Tam. Saccharum officinarum, *Linn.*

KARUM CHEMBAI, Tam. Sesbania ægyptiaca, *Pers.*

KARUMCHI, Beng. Carissa carandas, *Linn.*

KARU MINUMULU, Tel. Phaseolus radiatus, *L.* not *R.*; *W. & A.*, 758.

KARUM JUTI, Can. Strychnos nux-vomica.

KARUMNASSA, a tributary to the Ganges. It rises in the Kymore range, in lat. 24° 38′, lon. 83° 11′, and runs N. N. W. into the Ganges, near Ghazeepore, after a length of 140 miles.

KARUM OVAR MANNU, Tam. Soda.

KARU MUNAGA or Munaga, Tel. Moringa pterygosperma, *Gærtn.*

KARUN, Hind. Euonymus fimbriata.

KARUN RIVER, in Khuzistan, is met with in proceeding eastward from the Dizful river. It rises according to Kinneir (who is followed by Major Rawlinson), at Correng in the Koh-i-zard, or Yellow mountain, at about 40 miles south-west of Ispahan, and runs west by north through a mountainous country. Again at about 40 miles further, in the previous direction of west by north, and at nearly 20 miles from Shuster, it makes an abrupt bend towards the S. S. W., as it finally breaks through the Zagros range, and pursues its onward course towards that city, a little way short of which and near the upper extremity of the well-known bund of Shuhpur, a temporary bifurcation takes place, so as to insulate the town. The branch last mentioned, which is called the Old Karun, after washing the eastern side of Shuster, becomes navigable for boats of considerable size. The bed of this branch is still to be traced at a spot about a mile and a half below the town, and it appears to have come from the north-west. At this place, which is 2½ miles short of Karabuk, the Karun becomes exceedingly tortuous, and continues thus, for a distance of 20 miles, in the general direction of south, 33° west, to Ahwaz. The course of the Karun then becomes less tortuous; and for 29 miles to Ismaili, it runs in the general direction of south 22° west, making a sweep more westward before it reaches the latter place. From hence the river again curves to the westward, previously to forming a great bend in the contrary direction. After this last bend, the windings become more moderate and so continue as far as the castle of Sabla which is situated on the left bank, at 60½ miles by the river, south 5° west of Ismaili. The ancient bed of the Karun was followed by the officers of the Euphrates expedition for some distance towards the sea, on which occasion they found it to be about 200 yards broad, running in a south-easterly direction, or nearly parallel to the Bah-a-Mishir, and with every appearance of having contained a large body of water in former times. From Sabla, the main trunk of the Karun pursues a course south 65° west for 10¾ miles, by the Hafar canal, to the Shatt-ul-Arab, through the rising commercial town of Mohammerah; but 7¾ miles distance, and before it reaches the town just mentioned, the derivation called the Bah-a-Mishir takes place. This is a large navigable branch, running 31 miles from the Karun, in the general direction of south 25° east, to the Persian gulf, but making a gentle curve a little eastward of this line; which is, in fact, nearly parallel to that of the Shatt-ul-Arab.—*Chesney's Euphrates Expedition.* See Euphrates; Khuzistan or Arabistan, Luristan, Mesopotamia.

KARUNA, Mal., also Karunay Kilangu, Tam. Amorphophallus campanulatus.

KARUNCHA, Hind. Convallaria, used for salad.

KARUN CHEMBAI, Tam. Sesbania ægyptiaca, *Pers.*

KARUND, Hind. Corundum; also Carissa carandas

KARUND, a town in the south of Persia: the inhabitants are Ali Illahi, worshippers of Ali, whom they consider as god, they eat pork, drink fermented liquors, never pray, never fast in ramzan, and are cruel and savage in their habits. Although almost always in revolt against Persia, it is scarcely possible to subdue them: therefore feuds are compromised and never thoroughly repressed by force; Rawlinson says the religion of the Ali Illahi sect bears evident marks of Judaism, singularly amalgamated with Sabæan, Christian, and Mahomedan legends. The tomb of Baba Yadgar, in the pass of Zardah, is their holy place; and this, at the time of the Arab invasion of Persia, was regarded as the abode of Elias. The Ali Illahi believe in a succession of incarnations of the godhead, amounting to 1001, Benjamin, Moses, Elias, David, Jesus Christ, Ali, and his tutor Salman, a joint development, the Imam Hussein, and the Haft Tan (the seven bodies) are considered the chief of these incarnations: the Haft Tan were seven pir, or spiritual guides who lived in the early ages of mahomedanism and each, worshipped as the deity, is an object of adoration in some particular part

of Kurdistan. Baba Yadgar was one of these. The whole of the incarnations are thus regarded as of one and the same person, the bodily form of the divine manifestation having alone changed ; but the most perfect development is supposed to have taken place in the persons of Benjamin, David, and Ali. The Spanish Jew, Benjamin of Tudela, seems to have considered the whole of these Ali Illahi as Jews ; and it is possible that in his time, their faith may have been less corrupted. Amaria also, where the false messias, David Ellias appeared, was certainly in the district of Holwan.—*Journal of Royal Geographical Society, Vol.* ix, p. 36 ; *Ed. Ferrier, Caravan Journeys, p.* 19.

KARUNDA, Hind. Carissa carandas Its acid fruit is used for making jelly.

KARUNDA-CATHIN-CATCHEL ? Anamirta cocculus.

KARUNG, Burm. Pongamia glabra, *Vent.*

KARUNGA ? Hind. Galedupa arborea.

KARUNJUKA, Sans. Galedupa indica.

KARUN PATTAN, a slave-class in Malabar. The Karimeyan of Canara are a slave race, a division of the Dher or Pariah.—*Wils. Gloss.*

KARUN-PHUL, Beng. Clausena heptaphylla.

KARUN TUTI, Tam. Sida retusa, *Linn.*

KARU NUCHI, Tam. Gendarussa vulgaris.

KARU NUVVULU, Tel. Sesamum prostratum, *Retz.*, also Artanema sesamoides, *Benth.* ? This name is applied to two different plants, but of the identity of the second there are doubts.

KARU PASUPU also Jongra, Tel. Curcuma montana, *R., Vol.* i, *p.* 35.

KARU PATTI, Tel. Hibiscus vitifolius, *L ; R., vol.* iii, *p.* 203.

KARU PENDALAM, Tel. Dioscorea nummularia, *Lam.* ; *R., vol.* iii, *p.* 803.

KARU PENDALAM DUMPA, Tel. Dioscorea, *L.* This name is applied to any less known wild species.

RARUPU ULANDU, Tam. Black variety of Phaseolus max.

KARUR, Hind. Berchemia, sp, also Hedera helix, the ivy.

KARURA or Karur, a town in Coimbatore, which in Ptolemy's lists is mentioned as ruled over by the Cerobothrus (Chera-putra) son of Chera.

KARU SIKAYA, or Karra chika, Tel. Acacia pennata, *Willd.* Mimosa torta, *R., Vol.* ii, *p.* 5.

KARU TUMMI, Tel. Dysophylla tetraphylla, *R.*

KARU TUNGA, Tel. Lipocarpha triceps, *Nees* ; Tunga triceps *R., vol.* i, *p.* 183, applied also to various other Cyperi.

KARU UDA GADDI, Tel. Panicum mucronatum, *Roth.* ? P. brizoides, *L.* not *R.* ?

KARU ULAVA, or Konda ulava, Tel. Cantharospermum pauciflorum, *W. & A.*, 787. Dolichos medicagineus, *R., vol.* iii, *p.* 316. "Wild gram," also applied to various kinds of Desmodium, Glycine, &c.—*Elliot, Flora Andhrica.*

KARU UMATAY, Tam. Thorn apple. Datura. Datura fastuosa, *Mill.* ; *Roxb.*

KARU VAGU, Tam. Pterocarpus.

KARU VAGAI, Tam. Albizzia odoratissima, *Benth.*

KAR VADU, Tam. Salted fish.

KARUVA PILLAI MARM, Tam. Bergera konigii.

KARU VELUM, Tam. Acacia arabica ; Karu Velum Pattai, Maleal. Its bark ; Karu Vellam Pisin, Tam., its gum.

KARU VERU, Tam. Anatherum muricatum.

KARUWA PATTAI, Tam. Laurus cinnamomum bark. Cinnamon.

KARVEL, Jav. The gossamer of Arenga saccharifera, *Labill.*

KARVILA, Hind. Capparis horrida.

KARWA, Hind. Picrorhiza kurrooa.

KARWA BADAM, Hind. Amygdalus amara.

KARWALA, Hind. Cathartocarpus fistula.

KARWAN, Pers. Caravan.

KARWA OWLEEA, a mahomedan saint.

KARWAR, see India, Papuan.

KARWAREI, Hind. Rubus fruticosus.

KARWAT, Can., Mahr. Autiaris innoxia, *Blume.*

KARWA TURAI, Hind. Luffa tenera.

KARWILANDI, Maleal. Smilax ovalifolia, *Roxb.*

KARY MATTI, Hind. Chalk, white earth ; pipe-clay.

KAR-ZAHRA, Hind. Nerium oleander.

KAS, a term applied to several regions in the N. W. Himalaya. Kas-Mer, is not the country of the Kas, but the Kasia Montes (mer) of Ptolemy : the Kha (mer) Kas, or Caucasus. Mer is mountain in Sanscrit, as is Koh in Persian. Kas was the race inhabiting these ; and Kas-gar is the Kasia Regio of Ptolemy. Gar is a Sanscrit word still in use for a region, as Cutch-waha-gar, Goojurgar, the region of the tortoise race, the country of the Gujar race.—*Tod's Rajasthan, Vol.* i, *p.* 303.

KAS, Hind. Cannabis sativa, also Saccharum spontaneum.

KASA, son of Rama.

KASA, Tel. A son by a female slave.

KASAB, Hind. A profession, a trade.

KASA-CHEDDI, Tam. Memecylon tinctorium.—*Kœn., Willd.*

KASA-GAHA, Singh. Casuarina equisitifolia.

KASAGHINNI, Sans. Tragia cannabina.

KASAI, Hind. Butcher.

KASAK, a nomade, pastoral race, of Central Asia, known in Europe as the Cossack and the Kirghis, but the people only style themselves Kasak. They are extended through the northern desert lands of Central Asia. Like all the Turkoman, they have many sub-divisions with branches, families and lines, but the European classification into Great, Little and Middle Hordes is unknown to them. Love of travel and war have often brought together the most distant branches, and whether on the shores of the Emba, or of the sea of Aral, whether in the environs of the Balkash and Alatau, there is little difference to be found in the dialects spoken by them. Shades of differences are perceptible amongst them, scattered as they are so extensively through the northern desert lands of Central Asia. In manner of life and language the Kasak is hardly to be distinguished from the Burut. In colour, the Kasak women and young men have a white, almost a European, complexion, which darkens by exposure. The Kasak have the short neck of the Turanian race, so different from the long-necked Iranian, and they have thick set powerful frames with large bones; head not very large, crown round, and more pointed than flat: eyes less almond shaped but awry and sparkling; prominent cheek bones, pug noses, a broad flat forehead, and a larger chin than the Burut. Beard on chin thin, only hairs on both ends of the upper lip. They deem the Kalun Kasak women more beautiful than their own. The men in summer wear the Kalpak head dress, and in winter the Tumak cap of fur covered with cloth and flaps. They are almost all mahomedans, but like all nomade tribes are lax in their observances, for they retain much of the shamanist belief which they held prior to their conversion some centuries before. Chiromancy, astrology, casting out devils, are common to all mahomedans, but the Kasak draw omens from the burnt sacrifices of the shoulder-blade and the twisting of the entrails.

KASA KASA, Tam., Tel. Papaver somniferum, *Linn.* Poppy seed.

KASAL KIRE or Kashlikire, Tam. Hibiscus surattensis.—*Linn., Roxb., W. & A.*

KASAMARDAKAMU, Sans. Cassia sophora, *Linn., W.* 220. According to Sk, it is C. occidentalis. *Br.* 224, gives both names.

KASAMBA, see Kasambi.

KASAMBI, an ancient city of Hindustan, which appears as the capital of Vatsa. According to the Ramayana, it was built by Kasamba, the son of Kusa, a descendant of Brahma. Buchanan, upon the authority of the Bhagavat, ascribes its foundation to Chakra, a descendant of Arjuna; but neither the Bhagavat nor Vishnu Purana state that Nimi Chakra built Kausambi. They only say that when Hastinapura shall be washed away by the Ganges, Nimi Chakra will reside at Kausambi. From which it is to be inferred, that Kausambi existed at the time that Hastinapura was destroyed. The site of Kausambi, Buchanan supposes to have been that of the ruins ascribed to Hastinapura, but it was more probably lower down in the Doab, bordering upon Magadha on one side, and Kosala on the other. It is elsewhere intimated that it was possibly about Kurrah, which, according to the inscription found there, was comprised within Kausamba-mandal, or district of Kausambi. The city so termed was probably not far from Allahabad.—*Hind. Theat., Vol.* ii, *p.* 69; *Oriental Magazine, Calcutta, No.* I., *p.* 67; *Asiatic Researches, Vol.* ix, *p.* 433.

KASAMM, Hind. Avena fatua.

KASANA, or Kanchana, Hind. Bauhinia acuminata, *L.*

KASARA-KAYA, Luffa tuberosa, *Roxb., Vol.* iii, *p.* 717. Cucumis tuberosus.

KASAR-CANGAR, Maur. A man of an inferior caste whose occupation is working in brass, making pots and pans, and armlets and anklets of mixed metal.

KASAULI, Hind. Hops.

KASAUNDA, Hind. Cassia occidentalis.

KASAURI, Gagli of Sutlej. Colocasia antiquorum, *Schott.* Arum colocasia.

KASAWHA, Maleal. A Malabar and Canara tree, which grows to about eighteen inches in diameter and twelve feet long; its wood is heavy and close-grained, it produces a small berry much like pepper, which, as well as the wood, is not of much use.—*Edye, Forests of Malabar and Canara.*

KASBA, a small town, or large village, a market town.

KASBAL, Hind. Aplotaxis gossypina.

KASBAR, Hind. of Sutlej, tomentum of the leaf of Onoseris.

KASBHARA, Hind. Workers in mixed metals, braziers, also melters and casters in moulds. There are in Hindustan various divisions of these people, and they have a convential or tribal dialect peculiar to themselves.—*Wilson's Glossary.*

KASBI, Hind. A dancing girl, a prostitute; literally a professional person.

KASBI KORAWA, a branch of the Korawa, addicted to prostitution.

KASB-UL ZARIRA, Hind. Agathotes, *sp.*

KASDIM, see Arpakhsad, Arrapakhitis.

KASE, Ger. Cheese, also

KASERI-KAI, Hind. Pulyche kire and Sime-Kashli-kire, Tam. Hibiscus sabduriffa, Roselle.

KASERU, Hind. Cyperus tuberosus.

KASH, Hind. Eriophorum comosum.

KASH, or Khas, or Kas, a frequently recurring prefix in India, is supposed by Mr. Campbell to have its origin from the rishi, Kasyapa, who gave his name to Kashmir, Kashgar, and to the people originally called Kasha or Kassia.—*Campbell, p.* 58. See Kas. Kashbin.

KASH, Beng. Saccharum spontaneum, *Linn.*

KASHA MARAM, Tam. Memecylon tinctorium.

KASHAN, a city of Persia, still tolerably flourishing, standing in one of the plains, northward of Ispahan, about half-way between Ispahan and Tehran, and also about half-way between Sultaniah and Yezd, long noted for its brocades and velvets, and also for its scorpions. It was founded by Zobeid. It contains a palace by Abbas the Great, a fine college, and upwards of 30,000 inhabitants, who are chiefly employed in the manufacture of copper utensils, or silk and cotton stuffs.—*Yule Cathay, Vol.* i, *p.* 51 ; *Col. Chesney, Euphrates and Tigris, p.* 213.

KASHANDA, Tel. Cassia occidentalis, *Linn.*

KASHBIN, an inland country, mentioned by early Arab authors, described as a desert country full of mountains, perhaps the modern Cutch Bhoj, or the Kazvin of the present day. Possibly the small and poor kingdom of Hintrunje was the chieftainship of Satringa-Palit'hana, still famous.—*Tod's Travels, pp.* 162-63. See Kas, Kash.

KASHEB, see Kashmir.

KASHGAI, a wandering tribe, in the south of Persia, between Shiraz and Darab.

KASHGAR, a small district near Deer, north of Peshawar The ascent from Yarkand and Kashgar, westward to the table-land of Pamir, is almost imperceptible : and when that lofty position is gained, where the average elevation is probably as much as 15,000 feet above the sea, a vast open plain is seen, which stretches from the valley of the Jaxartes in one direction, across the head streams of the Oxus, to the top of the Kashgar or Chitral valley in another. This plateaux may be 700 or 800 miles in extent. It is studded throughout with lakes, and from it descend four great river systems. The Narym, which is the main stream of the Jaxartes, runs through a long, luxuriant valley, between the culminating ridge and outer range of the Thian Shan, and drains all the northern range of the plateau. The Oxus, rising in the Sari Kul or Yellow lake of Pamir, at least 300 miles to the south of the Jaxartes, receives from its right bank a multitude of small streams, which run to the south through rugged valleys, on the south-western face of the Pamir uplands. The western face of Pamir between the Jaxartes and the Oxus, is far more precipitous than the eastern. Ridges run out as far as Samarcand and Karshi, and the streams from the upland which twine amongst these ridges form the Zarafshan and Karshi part of the water system of the Oxus, though before they reach that river they are entirely consumed in irrigation. In the 16th century, Moghul armies penetrated from Kashgar and Yarkand, through Thibet and the valley of Kashmir as far as the frontier of the Panjab. According to Lassen, the old original inhabitants of Kashgar, Khoten, Turfan and Yarkand, and of the adjacent highlands are the Tajik who speak Persian and are all agriculturists. The Swedish chronicles bring the Swedes from Kashgar, and the affinity between the Saxon language and the Kipchak is great.—*Bunsen*; *Tod.* See Kashgar, Karakoram Mountains, Kirghis, Kokan.

KASHGAR, name of an animal of Pamir, called Russ by the Kirgis, who hunt and shoot it, and by whom its flesh is much prized. It is said to be larger than a cow, but smaller than a horse.

KASHGOI, a Turkish nomade tribe of about 12,000 families, whose chief is the Il-Khani of Fars, one of the most influential personages in that province. They arrive, in spring, on the grazing of Isfahan, where they are met by the wandering Bakhtiari, from their warm pastures of Arabistan near the head of the Persian Gulf. At the approach of winter both the tribes return to their respective garmsair or wintering lands.

KASHGUL-I-ALI or Ali's Pot, a sacred buddhist relique, the water-pot of Fo or Buddha. It was carried to Kandahar by the tribes who fled in the fourth century from Gandharra on the Indus, to escape an invasion of the Yu-chi who made an eruption from Chinese Tartary for the express purpose of obtaining it. It is now at the foot of the old town of Kandahar, and is one of the most celebrated reliques of antiquity belonging to the eastern world, and still retains amongst the mahomedans of Kandahar, a sacred and miraculous character. It is formed of stone and may contain about twenty gallons. See Kabul, Kandahar.

KASHI, Sans. From kash, to appear.

KASHI, the hindoo name for Benares.

KASHIFI, Husain-bin-Ali-ul-Vaiz, surnamed Kashifi. He translated the fables of Bedpai into Persian prose from the Arabic of Ibn Makaffa and named them Anwar-i-Sohaili or lights of Canopus. Kashifi, lived about the middle of the twelfth century (1150) in the time of Bahram Shah.

KASHI-KATTI, Tam., Mal. Gambier. Catechu of Areca.

KASHILI-KIRE, Tam. Hibiscus surattensis.

KASHIN, or Masham, Hind. Narthex assafœtida.

KASHIN, Hind. of Kanawar. Rhus semialata, also Rhus buckiamela.

KASHKAI, Hind., Pushtu. Indigofera arborea.

KASHISWARA, see Inscriptions.

KASHIVAT, a rishi of the hindoos. See Polyandry.

KASHIYA, Beng. Saccharum spontaneum.

KASHKAN, see Kirghis.

KASHKAR, see Kas, Kashgar, Kush, Cush.

KASH KATTI, Malay., Tam. Catechu. Areca catechu.

KASHMAL, Hind. Berberis lycium, *Royle.*

KASHMIR, a province in the N. W. frontier of India, with a capital in lat. 34° 4′ 28″ N., in a valley which has ever been a favorite resort of those conquerors of India, who came from the north west. It is the commonly received opinion that south of the Himalaya, the Aryans were first in the Panjab and Kashmir, and afterwards in Sind, Guzerat and Delhi, and that the seat of Vedic power, faith and learning was between the Jumna and the Indus. But Chevalier Bunsen, who does not accept the ordinary calculation as to the age of the world, and regards the stated years of the patriarchs to refer, not to the duration of their lives, but to certain cycles or eras then in use, gives B. C. 10,000 to 8000 as the date of the Arian emigration from the north-east of the primitive land,—as the close of the great plutonic disturbances of the earth and its climatic changes, and of the formation of the stem of the Arian languages in its most general sense. From B. C. 8000 to 5000, he gives as the period of the gradual separation of the Arian races, German, Sclave, Palasgian : B. C. 5000 to 4000 as the date of the gradual extension of the Irano-Arian race in Central Asia. B. C. 4000 as that of the Arian immigration into the Indus country, and B. C. 3000 as the age

of Zoroaster's reform. According to Chevalier Bunsen the emigration of the Aryan race from Sogd to Bactria and beyond it, after they separated from the rest of the Arian people who shaped their course, westward, took place prior to B. C. 5000, consequently before the age of Menes. The same author is of opinion that it was B. C. 3000 that the schism took place amongst the Arians, when all India beyond the Sutlej adopted brahmanism, and the religious views, forms and habits of Bactria, were for ever abandoned. That they entered India as conquerors some centuries before Christ, and long swayed the fortunes of the northern part of it, is clear, but the greatly prior dates ascribed by Chevalier Bunsen, require further investigation. It is agreed that the Vedic immigrants, called themselves Arians : Indra, say the rishi, has given the land to the Arians. Aria proper lay north-west from India, about the Arian lake latterly, but the eastern Medes and Parthians were its distinctive people. Latterly, Medes, Persians, and the tribes between the Medes and the Indus, were to a certain extent amalgamated under one rule, and Arians stretched loosely from the Indus to the Caspian sea. The Arian races, in one part of their immigration, seem to have worshipped the elements but to have modified their tenets as they journeyed to the south, introducing amongst other matter, a large amount of hero-worship. It is, however, admitted that the vedic Arians dwelt chiefly on the banks of the Indus and its confluence as high up as Kashmir, and as low down as Kutch and northern Guzerat. Aria-vart'ha, the Arian's portion, as defined even in later times, was the country south of the Saraswati and north of the Drishadvati. The only Sanskrit composition, however, yet discovered, to which the title of history, can with any propriety be applied, is the Raja Taringini, a history of Kashmir. It was composed in A. D. 1125, but it gives a general historical account of Kashmir from B. C. 1182. It commences with the statement, that the beautiful valley forming that kingdom was originally a vast lake, called Satisaras. The draining of the water from the valley is ascribed to the saint Kasyapa, the son of Marichi, the son of Brahma, the Casheb or Kasheb, of the mahommedan historians, according to some of whom, he was not the hindoo seer, but a deo or jan, the servant of Suliman, by whose orders he effected the desiccation of Kashmir. The method of doing this was opening a passage through the mountain at Baramouleh, by which the water passed off. Its king Sagara drove the M'lechha, foreigners, and Saka into Nepal, Assam and Bhutan and endeavoured

to re-institute brahmanism. The chief Abissares, who with rich presents conciliated Alexander as he approached the Indus, is supposed to have ruled about Kashmir The rajas of Kashmir of the line of Kuru in the Lunar race, were worshippers of the Naga or Snake. The early chronology of Kashmir is full of doubts, though Professor Wilson, Captain Troyer and Major Cunningham all coincide in regard to the proper period of the initial date of the Naga dynasty. The line is taken from the Raja Tarangini which commences with an account of the desiccation of the valley by Kasyapa muni: supposed to allude to the deluge. Kashmir was colonized by Kasyapa B. C. 2666. There were many dynasties of Kashmir kings of the Kaurava race for 1,266 years, with one of whom, Gonerda, authentic history commenced in B. C. 2448. Lava in 1709 B. C., was the Loo of mahomedan historians.

Kashmir was annexed to the Moghul empire under Akbar in A. D. 1586: it has since been ruled from Affghanistan, by the Durani and Barukzye chiefs, but was taken from them in 1819 by Ranjet Singh, and is now held by a Dogra Rajput, the chief of Jummu, who holds sway over Kashmir, Jammu, Kishtwar, Zangskar, Ladakh, and Balti. Abul Fazl says that Kashmir has "Puckoli and Krishnagunga on the west." Krishnagunga or Kissengunga, is the name of a river (said in the Ain-i-Akbari to contain gold dust) in the district of Pehkely or Puckely. Mr. Forster travelled these regions in 1784. Rennell takes Pehkely to be the Pactya of Herodotus, as well as the Peucelaotis of Arrian from whence Scylax set out to explore the course of the Indus under the orders of Darius Hystaspes. But this is wrong, as the Peucelaotis of Arrian was west of the Indus, and Pakhale is on the east.

The Kashmir territory, as at present formed, comprehends Jammu, Kashmir, Kishtwar, Zangskar, Ladakh and Balti. Gholab Singh was invested with the title of maharajah of Kashmir at Amritsir on the 15th March 1846 Kashmir long belonged to the Kabul kingdom, but it never was in any degree colonized by Affghans, and it is singularly free from any modern intermixture of foreign races. It never belonged to the Affghan nation, but was always a crown appanage of the kings, who were very jealous of admitting into it subjects whom they might be unable to dispossess. Vigne estimated the population of the city at 80,000, and of the whole valley at 120,000. The revenue in Akbar's time was £330,000, and Jubbar Khan, brother of Dost Mahomed, collected £400,000. The author of the Ayin-i-Akbari dwells with rapture on the beauties of Kashmir, whence we may conclude that it was a favorite subject with his master Akbar, who had visited it three times before Abul Fazil wrote. Other emperors of Hindoostan also visited it and seemed to forget the cares of government, during their residence in this happy valley.

The Lake or Dal of Kashmir lies to the north of the town, stretching from the base of two hills to the more lofty mountain range which bounds the valley on the north. It is nearly circular and four or five miles in diameter, but is only open in its northern half, the end nearest the town being occupied by large islands, with narrow channels between them, in some of which there is a good deal of current. Its waters are discharged into the Jelam by a considerable stream, which, flowing from its south-east corner, runs to the westward in a course nearly parallel to the southern margin of the lake for nearly a mile, when it turns abruptly south to enter the Jelam in the middle of the town of Kashmir. The province of Kashmir consists of an extensive plain surrounded on all sides by lofty mountains. It is the upper part of the basin of the Jelam, and is separated from the valley of the Chenab on the south by rugged and often snowy ranges, and from the basin of the Indus on the north by the main axis of the western Himalaya. The mountains on the north are for the most part bare and rugged on their southern face, while those which lie to the south appear from the plain to be magnificently wooded with forests of pines and deciduous-leaved trees, descending almost to their base. The valley of Kashmir is traversed in its whole length by the river Jelam, which rises at the east end of the valley, and winds from one side of the plain to the other, at one time washing the base of the northern hills, at another receding to a considerable distance from them. The Jelam flows with a tranquil stream, and being for boats of considerable burden, navigable throughout the whole of the level country as far up as Islamabad, is the great highway for the traffic of the country, in which, notwithstanding its being perfectly level, wheel carriages are unknown. From all times the valley has been the retreat from the heats of India for the conquering races, and it is not improbable that bands of their followers may have preferred to remain in the valley.

The passes from Kashmir to Tibet, are the Baramula; Punch or Pakli: Gul Murg, Tosi Maidan: Sang-i-Safed or Chanz; Pir Panjal; Nundan Sar; Sedan; Kuri, Kolnarawa or Kuligam; Banihal; Sir-i-Bul; Mir Bul; Nabug-nyah; Pahalgam or Umur Nath; Duras or Hemb Bafs or Bab; Koh-i-Yamon; Bandrpur

Lolab and Kurnawar. The ridge which separates Kashmir from Great Thibet, and Kashgar from Little Thibet (the true Imaus, or Himmaleh), appears to incline, in its northern course, towards the continuation of Hindoo Koh, and even to join it. The term Hindoo Koh, or Hindoo Kush, is not applied to this ridge, throughout its whole extent; but seems confined to that part of it, which forms the N. W. boundary of Cabul: and this is the Indian Caucasus of Alexander: to the north-west of Kashmir is Dayamar, 20,000 feet high. It is the last great peak of the western Himalaya, and beyond it, the chain dips rapidly to the Indus. Dras, adjoins Kashmir, the intercommunication being by the Zoji pass, a remarkable depression of 11,300 feet, through which the moist winds of Kashmir flow and Dras is the most humid and fertile province of Tibet. From the top of Mochpura, above the Dungagulli bungalow, there is a fine panorama of the Kashmir hills, the valleys of the Jelam and Indus, Swat, the whole of Hazara, with the Hindoo Kush, bounding the view to the west.

The whole country of Central Asia between India and Tartary is one broad mountain range, the Himalaya forming the southern crest, and the Kuen-luen the northern. The interior has other lovely valleys besides Kashmir, but it is more usually broken into rocky ravines, through which the affluents of the Indus force their way towards the plains; or else stretches away in those vast treeless uplands, which are one of the chief characteristics of the range through its whole extent. Kashmir valley is the upper part of the basin of the Jhelum. It is about 90 miles from north-west to south-east and varies in breadth, from two to thirty-five miles, bounded on the N. by the axis of the Himalaya, averaging 14,000 feet, over which a remarkable depression, the Goji pass, elevated 11,300 feet, leads into the Tibetan valley of Dras. To the south, the Pir Panjal, averaging 12,000 feet, and Banihal ranges separate Kashmir from Rajaori and Jamu, and on the east, it is separated from Kishtwar by the Wardwan range. The general level of the valley of Kashmir is about 5,500 feet above the sea, but the Walor lake and gardens of Srinuggur is only 5,146 feet. The chief town, Srinuggur, in L. 34° 46′, and L. 74° 48′ on both banks of the Jhelum, has 40,000 people. The temples of this province are of the Arian order of architecture. The Kashmirian sacred buildings have a grace and beauty quite peculiar to themselves. They are not, like the hindoo temples, a sort of architectural pasty, a huge collection of ornamental fritters, huddled together with or without keeping. Nor are they, like the temples of the Jain religion—the intermediate eclectic system between brahminism and buddhism—a vast forest of pillars, made to look as unlike one another as possible by some paltry differences in petty details. They are, on the contrary, distinguished by great elegance of outline, massive boldness in the parts, and good taste in decoration. Lofty pyramidal roofs, trefoiled doorways covered by pyramidal pediments, and great width of intercolumniation, are among the principal features of the Kashmirian temple. The material generally found to have been used is a blue limestone, capable of taking the highest polish, to which circumstance Captain Cunningham refers the beautiful state of preservation in which some of the buildings exist. The great wonder of Kashmir is the temple of Marttand, or Matan, about three miles from Islamabad. Its exact date cannot be determined, but it is somewhere between the years 370 and 500 A. D. Captain Cunningham describing its majestic position says he can almost fancy that the erection of this sun-temple was suggested by the magnificent sunny prospect which its position commands. It overlooks the finest view in Kashmir, and perhaps in the known world. Beneath it lies the paradise of the east, with its sacred streams and cedar glens, its brown orchards and green fields, surrounded on all sides by vast snowy mountains, whose lofty peaks seem to smile upon the beautiful valley below. The vast extent of the scene makes it sublime; for this magnificient view of Kashmir is no petty peep into a half-mile glen, but the full display of a valley sixty miles in breadth and upwards of a hundred miles in length, the whole of which lies beneath "the ken of the wonderful Marttand." The dress of the poorer classes of women, alike in Kashmir, Ladak, and Kashtawar, is most scanty. One woollen garment like a night-gown in shape, loose and wide, coming down a little below the knee, is the only dress they wear. In Lahoul, the attire of the women is different. There it consists of two blankets, worn much in the fashion of the Kooloo fair ones. The upper blanket is fastened by a brass or iron pin, of a peculiar shape and fashion; some of them have two of these pins, united by a small chain of metal. The lower blanket is wound like a petticoat round the lower part of the figure, and fastened at the waist; or one end is brought over the right shoulder. The men fasten their woollen wrappers in the same manner; they wear a sort of jacket or blouse, besides the wrapper. The richer Lahouli wear silver and even gold pins. This refers to those parts of

Ladak near Kashmir, far on this side of Leh. At Leh itself and among the wandering Tartar tribes, the women dress quite differently: with woollen or variegated petticoats, and tanned sheep or goats' skins as mantles. Scattered amongst the races from Kashmir to the extreme south of India, are the brahman people, belonging to the Arian family. In the more southern and central parts of the peninsula, amongst the Tamil, Telugu and Canarese nations, they are comparatively few, and do not possess lands, nor are they agricultural, but are engaged in religious avocations or as servants of government, and have till lately been the acknowledged social aristocracy of those districts. In Malabar, the Konkan, in Maharashtra, Guzerat and Orissa, they have been more numerous. As Mr. Campbell mentions (pp. 56-67), brahmans are one of the most numerous castes in India, and probably follow the greatest variety of avocations. In addition to the priesthood, in the north of India, in Hindustan, they pursue agricultural pursuits, and in the south they are clerks and accountants. There are brahmans in the hills north of the Punjab, in the extreme north-west corner of India, occupying both the valley of Kashmir and the hills immediately to the west and south of it. Kashmir itself is a brahmin country: all its people, though long since converted to mahomedanism, having been of the brahminical race. The educated class who maintained their own tenets and are still very numerous, are known as pundits and form quite an aristocracy. They are all educated, are exceedingly clever, and are an excessive and somewhat oppressive bureaucracy, which has ruled Kashmir under every successive government, and has sent out colonies to seek their livelihood in northern India. The features of the Kashmir brahmans proclaim them to be one of the highest and purest races in the world. They are of quite high Arian type, very fair, handsome, with chiselled features. In many, the nose is high and slightly acquiline, but not Jewish, but in others the nose is straight. Their brow is a little more raised and their nose more arched than in the Greek statues. The ordinary Kashmiri has a strong, athletic figure, but none of them are martial, and the brahmins in these respects correspond, they rule by the brain and pen. They have a greater refinement and regularity of feature than the Affghans and others of a rougher type, with, however, a less manly-looking physique, a colour less ruddy and more induced to a somewhat sallow fairness. The Kashmir brahmans eat meat and are excluded by the Indian brahmans, alike from the five Gaur and from the five Dravid, and form a separate brahminical class, being more secular than the priestly brahmans of Hindustan and the Dekhan, than whom they are altogether loose in their observances. The Kashmiri pundits are known all over northern India as a very clever and energetic race of office-seekers; as a body they excel in acuteness the same number of any other race with whom they come in contact. Almost all the secular pundits use the Persian character freely; they are perfectly versatile, and serving abroad, will mount a horse, gird on a sword and assume at a push a semi-military air. The lower classes of Kashmir have long since been converted to mahomedanism, but they seem to be ethnologically identical with the brahmans, and tradition asserts that they are of the same race. The brahmins of Kashmir are regarded by those of Bengal as of an inferior order, and the agricultural brahmins on the Saraswati banks are similarly regarded. Brahmans are numerous in Kumaon and Gahrwal, where education is more advanced and the Nagri character used. People of brahminical origin, approximating to the Punjabi, but in language, habits, manners and dress quite different from the Kashmiri, dwell in the hills between Kashmir and the Panjab, but they have abandoned the hindoo religion and are now partly Sikhs and in part mahomedans. Their language is a dialect of the Punjabi, they are good soldiers. Mr. Campbell thinks (pp. 50, 60, 121) that the brahmins of the frontier hills are even handsomer than those of Kashmir, the people in general of these hills being the handsomest of the human race. The Bamba race dwell in the hill frontier, beyond the Jhelum. They are of brahminical origin, but now profess mahomedanism, and on the eastern side of the Jhelum the hills are shared with other races, and by a numerous tribe of Sikhs, converts from brahmins. Their brahmin ancestors became converts to the Sikh religion before it became a political power, and entirely threw off their hindooism. They are very useful soldiers and servants. Its language, for the common affairs of life, contains Paropamisan and Hindi elements. Its religion is shia and suni mahomedan. The people are stout of limb and prolific, but tame of spirit and loose in morals, they have much mechanical skill but are very poor. They speak a hindi dialect known as Kashmiri. Amongst them also are several wandering tribes who seem distinct from the settled population, viz:

Chaupan Pal, or Pahal of Kashmir, shepherds who tend the flocks of other people.

Wattal, in Kashmir, a gypsy kind of tribe which supplies dancing girls and prostitutes. The women are among the handsomest of the valley.

Chibh.—A tribe lying south of Kashmir, but little reclaimed from barbarism either by hindoo or mahomedan conquerors.

Nim-chah.—A half-bred race, on the southern slope of the Indian Caucasus, between the Affghans and the higher peaks. They speak a language related to the Indian tongues, but possessing some curious affinity to Latin. In the lower country, the people near the debouchure of the Kashgar river, speak a mixed tongue called Lughmani. The people in Kashgar submit quietly to their rulers From all times the valley Kashmir has been the retreat from the heats of India for the conquering races, and it is not improbable that bands of their followers may have preferred to remain in the valley. The Guluwan of Kashmir are horse-grazers. Probably owing to the circumstance that the valley has so often been the resort of pleasure-seekers, the morals of the people are not at a high standard. A satirical Persian couplet runs,

"Dar jahan ast do taifah be pir
"Sunni-i-Balkh, Shiah-i-Kashmir"

which may be rendered that there is not an honest man among the sunni of Balkh or the shiah of Kashmir. The Kashmiri spoken in this small district has decided affinities with the Dard tongue. In one hundred words of this language, according to Vigne, 25 are of Sanscrit origin, 40 Persian, 15 Hindi, and 10 Arabic. The beggars of Kashmir are celebrated in Sind'h for audacity and importunity. From Kashmir, eastwards all the easily accessible portions of the Himalaya are occupied by the Arian hindoo as far as the eastern border of Kumaon and the Kali river separating Kumaon from Nepaul—the Thibetans being here confined to the valleys about and beyond the snow. People of Thibetan blood have migrated into Nepaul, throughout its whole length, and have formed mixed tribes whose appearance and language is more Thibetan than Indian, but whose religion and manners are hindoo. East of Nepaul, in Sikkim and Bhutan the hindoo element almost disappears, and the Thibetans are altogether dominant. Eastward of Kashmir, are the Bhot race in Bulti and Ladak. Bulti includes Hasora, Rongdo, Rong-yul, Shagar, Skardo, Bulti, Parkuta, Tolti, Khartaksho, Kiris, Khaybalu and Chorbat. Ladak or the Bot.-Pa, includes Spiti, Zangskar, Purik, Suru, Hembako (Dras), Ladak proper or Le, Nubra, Rong, Rupshu and Haule. The language of the Bhotiahs of Tibet, the Bhutiah or Thibetan, is also that of Bhutan and is a connecting link between the polysyllabic and monosyllabic languages. Garhwal is to a large extent Bhot. The revenue of Kashmir in Akbar's time was £330,000, and Jubbar Khan, brother of Dost Mahomed, collected £400,000. The Kashmir trade, including the produce of Yarkand and Khutan, and other remote provinces, comes by the route of Le, &c., and also the imports from Ladak and Lahaul. The trade between Kashmir and Jammu is estimated at £384,850. Between Kashmir and the Panjab several practical routes exist, but the most frequented is by mount Jammu and Banihal, over 10,000 feet. Kashmir imports yearly £184,000 worth of the produce and manufactures of India and Europe. In Kunawar, the greatest height at which rice that requires water has been observed, is 6,600 feet. There are other kinds, which are not watered, that grow at 8,000 and 9,000 feet, but what is produced in Kashmir, which forms the chief subsistence of the inhabitants requires the fields to be laid under water, as in Bengal. Jacquemont describes the climate and vegetation of Kashmir as very similar to those of Lombardy. The deodar is abundant, and is extensively employed in the construction of houses, temples, and bridges. The forests also contain Pinus longifolia and excelsa, Abies webbiana, walnut, the quality of the wood for gun-stocks and furniture being little inferior to that of Britain, maple, poplar, willow, yew, and a species of juniper. The oriental plane, "Chunar," (Platanus orientalis), is probably found nowhere more abundant or luxuriant than in Kashmir, though it is not indigenous. The absence of oaks, rhododendron, Andromeda and Pinus gerardiana is remarkable. By order of the Mogul emperors, a grove of chunar and poplar was planted near every Kashmirian village; these were protected by a heavy fine on every tree felled, but the Sikhs destroyed many of them. Fruit of all kinds abounds in Kashmir. There are four varieties of walnut, one of which grows wild in the forest and the others are cultivated. The former is very tiny, and the scanty kernel is encased in a thick shell. One of the horticultural species is very much superior to the others; it is called "Kaghuzee," (from "Kaghuz" paper,) because the shell is as thin as paper, and can easily be broken by the hand. The superiority of this species is attributed to its having been originally engrafted, but though now raised from seed, it does not become deteriorated. The Kashmirian use the walnut as a dye for black and green colours; the former, from the ripe fruit, is a "fast" or permanent dye, and the latter is furnished from the walnuts which fall to the ground while they are still green. The latter colour is not permanent. From the kernel an oil is extracted, which is used, not only for burning in lamps, but also

for culinary purposes. It is said also to be made the medium for extracting the perfume of the jessamine, the yellow rose, and the narcissus. One-fourth of flower is added to three-fourths of oil, and the whole is well corked up in a jar or bottle. It is then exposed to the sun for five or six weeks, by which time the oil is found to be sufficiently impregnated. Walnut oil forms an extensive and profitable article of export into Thibet and Yarkand. Kashmir is the only part of India where wine is made from the juice of the grape, a fact to be attributed rather to its ascescent quality than to any scarcity of the fruit. It is described by Foster as resembling that of Madeira, and, he presumes it would be found to improve greatly in quality by age. To the proper radiation of the heat in this elevated region, and its vicinity to the lofty mountains of Thibet, it may be reasonably concluded, much of the acidity would be found in all the fruits which so greatly adds to their taste and flavour in the temperate climates of the north. As there is a limit beyond which the vine cannot pass, or rather where the acid properties exceed the limits necessary to the perfection of the fruit, there is also an excess of the saccharine principle in tropical countries, which precludes the application of the fruit to the manufacture of wine. In such instances, the vinous particles are concentrated, and fruit of every kind is fit for spirituous liquor only. The breeding season is much later in the valley of Cashmere than in the Panjab. Birds begin to pair and build about the middle of March in the plains, whilst it is May before they commence at the altitudes of from 5,000 to 7,000 or 8,000 feet. —*Rajah Taringini, or Chron. of Kash.*; *Calcutta Review, Jan.* 1871, *No.* 64, *p.* 424; *Prinsep's Antiquities by Thomas*; *Herodotus, lib.* iv; *Arrian*, iv; 22; *Cleghorn's Punjab Report, pp.* 169-170, 190; *H. et T.*, 224; *Adventures of a lady in Tartary, &c, Mrs. Hervey, Vol.* i, *pp.* 255-6, 278-9; *Vol.* ii, *p.* 121; *Richard F. Burton's Sindh, p.* 393; *Mr. Campbell, pp.* 58 147-8, 168; *Sir R. Montgomery's Report*; *Rennell's Memoir, pp.* 143-150; *Dr. Thomson's Travels in Western Himalaya and Thibet, p.* 281; *Asiatic Researches, Vol.* xv, *pp.* 1-9; *Vigne, Vols.* i *and* ii; *Vigne's Travels in Kashmir*; *Wilson's Glossary*; *Baron Huget's Travels in Kashmir and the Panjab, p.* 109. See Hindoo, India, Javan, Jelum, Kama, Kamidanda, Karakoram, Khalk, Kupawar, Kush, Ladak, Nepal, Sankara Achari, Sati, Shawl-goat, Sikh, Skyin, Suhoyum, Takht-i-Suliman, Raja-Taringini, Thibet, Zingari.

KASHMIR GHAR. The cave called Kashmir Ghar, is situated in the territory of the Baboozye, on a mountain which cannot be ascended but by a steep passage, hewn in a great measure out of the rock. This place is also called Pelley, and is sixteen coss from the town of Soukhor.

KASHMIRI-PATR, Hind. Rhododendron campanulatum.

KESHMIRJA, Hind. See Aucklandia costus.

KASHMIR SHAWLS. Mr. Moorcroft estimated the annual value of the Kashmir manufacture of shawls at £300,000, but this seems a small estimate if the raw material be worth £75,000 alone, that is, 1,000 horse loads of 300 pounds, each pound being worth five shillings.

In the 11 years, 1850-51, to 1860-61, the quantities and values of Kashmir shawls exported from India, were as under:—

Years.	Pieces.	Value. £	Years.	Pieces.	Value. £
1850-51	13,405	171,709	1856-57	?	290,640
1851-52	10,594	146,270	1857-58	?	227,618
1852-53	16,711	215,659	1858-59	?	310,027
1853-54	?	170,153	1859-60	?	252,828
1854-55	?	197,890	1860-61	?	351,093
1855-56	?	209,279			

Of the above, 90 per cent. was shipped from Bombay ports, and 80 per cent. to the United Kingdom, Suez, the Arabian and Persian gulfs,—America, France and China taking the remaining part. The Central Committee, Lahore, reported that this is now by far the most important manufacture in the Panjab; but thirty years ago it was almost entirely confined to Kashmir. At the period alluded to, a terrible famine visited Kashmir; and, in consequence, numbers of the shawl-weavers emigrated to the Panjab, and settled in Umritsur, Nurpur, Dinangar, Tilaknath, Jellapur and Loodianah, in all of which places the manufacture continues to flourish. The best shawls of Panjab manufacture are manufactured at Umritsur, which is also an emporium of the shawl-trade. But none of the shawls made in the Panjab can compete with the best shawls made in Kashmir itself; first, because the Panjab manufacturers are unable to obtain the finest species of wool, and, secondly, by reason of the inferiority of the dyeing, the excellence of which in Kashmir is attributed to some chemical peculiarity in the water there. On receipt of the raw pashm or shawl wool, the first operation is that of cleaning; this is done generally by women; the best kind is cleaned with lime and water, but ordinarily the wool is cleaned by being shaken up with flour. The next operation is that of separating the hair from the pashm; this is a tedious operation, and the value of the cloth subsequently manufactu-

ed varies with the amount of care bestowed upon it. The wool thus cleaned and sorted is spun into thread with the common 'churka' or native spinning-machine. This, is also an operation requiring great care. White pashmeea thread of the finest quality will sometimes cost as much as £2 10*s.* a pound. The thread is next dyed, and is then ready for the loom. The shawls are divided into two great classes: viz., Woven shawls, called 'Teliwalah;' and Worked shawls.

Shawls of the former class are woven into separate pieces, which are, when required, sewn together with such precision that the sewing is imperceptible. These are the most highly prized of the two. In worked shawls, the pattern is worked with the needle upon a piece of plain pashmeea or shawl-cloth.

A woven shawl made at Kashmir of the best materials, and weighing 7 lbs., will cost in Kashmir as much as £300. Of this amount, the cost of the material, including thread, is £30; the wages of labor, £100; miscellaneous expenses, £50; duty, £70.

Besides shawls, various other articles of dress, such as the choga, or outer robes, ladies' opera cloaks, smoking-caps, gloves, &c., are made of pashmeea.

Latterly great complaints have been made by European firms of the adulteration of the texture of Kashmir shawls; and there is no doubt that such adulteration is practised, especially by mixing up Kirmani wool with real pashm. In order to provide some guarantee against this, it has been proposed that a guild or company of respectable traders should be formed, who should be empowered to affix on all genuine shawls a trade-mark, which should be a guarantee to the public that the material of the shawl is genuine pashm, especially as the Indian Penal Code provides a punishment for those who counterfeit or falsify trade-marks, or knowingly sell goods marked with counterfeit or false trade-marks.

At Delhi, shawls are made up of pashmeea, worked with silk and embroidered with gold lace. A very delicate shawl is made of the wool of a sheep found in the neighbourhood of Ladak and Kulu: the best wool is procurable in a village near Rampur, on the Sutlej; hence the fabric is called 'Rampur Chudder.' The other woollen manufactures in the Panjab and Peshawur are choga, made of the wool of the Dumba sheep, and of camel's hair, and choga made of Patti, or the hair of the Cabul goat.—*Moorcroft's Travels, Vol.* ii, *pp.* 165, 194; *Cunningham's History of the Sikhs, p.* 4.

KASHMULLA, Hind. Odina wodier.

KASHNIZ, Hind. Coriandrum sativum, Coriander seed.

KASHTHA, Beng. Common endive. Curcuma xanthorhiza.

KASHTI, Hind., of Ravi, Pinus gerardiana, Gerard's pine.

KASHT KAR, Hind. A cultivator. The Ghair maurusi Kasht-kar or Pahi Kasht is a tenant at will. Maurusi, meaning hereditary tenant.

KASHU, Hind. Pyrus malus.

KASHUS RUMI, Artemisia indica, *Willd.*

KASHYAPA, see Kasyapa, Inscriptions.

KASI, a name of Benares.

KASI, Hind. Pandanus odoratissimus.

KASIA, a race occupying the hills south of the valley of the Brahmaputra, in lat. 25° 20′ N., and long. 91° 30′ to 92° 20′ E., between Cherrapoongie and the Shillong mountain. The Kasia are the ablest-bodied of the borderers of Assam. Their tribe or race differs very little from that of the Garo. They are arranged in petty rajahships, in the Kasia hills. Nat-worship seems the culture of the Kasia. They dread snakes. They build their houses on piles. They trap fish, like the people in Java, Borneo and Sumatra. They distil and drink intoxicating liquors, and between Ringhot and Cherra, and in other places they have bridges of the fibres of the India rubber tree. Groups of erect oblong pillars, hewn or unhewn, from 3 to 13 in number, are common. The Kasia is distinguished from all the surrounding languages, Indian, Ultra Indian and Tibetan, by its direct and prepositional ideology. They have the Mongolian type of features in the highest development. Colonel Yule mentions that porters of the Kasia nation used often to carry down from the coal mines of Cherra Punji to the plains, a distance of eleven miles, loads of two maunds or 165 lbs. of coal. Their strength and bulk of leg were such as he had never seen elsewhere. A most peculiar and striking aspect is thrown over almost every scene in the upper parts of the Kasia country, by the various remarkable monumental stones, which are scattered on every wayside. These are of several kinds, but almost all of them recall strongly those mysterious solitary or clustered monuments of unknown origin, so long the puzzle and delight of antiquaries, which are seen here and there in all parts of Europe and western and southern Asia. The most common kind in the Kasia country is composed of erect, oblong pillars, sometimes almost quite unhewn, in other instances carefully squared and planted a few feet apart. The number composing one monument is never under three, and runs as high as thirteen, generally it is odd, but not

always so. The highest pillar is in the middle (sometimes crowned with a circular dish) and to right and left they gradually diminish. In front of these is what English antiquaries call a cromlech, a large flat stone resting on short rough pillars. These form the ordinary roadside resting place of the weary traveller. The blocks are sometimes of great size. The tallest of a thick cluster of pillars in the market-place of Murteng in the Jaintia country rising through the branches of a huge old tree, measured 27 feet in height above the ground. A flat table stone or cromlech, near the village of Sailankot, elevated five feet from the earth, measured thirty-two feet by fifteen, and two feet in thickness. In other instances the monument is a square sarcophagus, composed of four large slabs, resting on their edges and well-fitted together, and roofed in by a fifth placed horizontally. In Bell's Circassia, may be seen a drawing of an ancient monument existing in that country, which is an exact representation of a thousand such in the Kasia hills, and nearly as exactly a description of them, though referring to relics on the eastern bank of Jordan, may be read in Irby and Mangles's Syrian Travels. The sarcophagus is often found in the form of a large slab accurately circular, resting on the heads of many little rough pillars close planted together, through whose chinks you may descry certain earthen pots, containing the ashes of the family. Belonging to the village of Rinqhot in the valley of Mausmai, deep in the forest is a great collection of such circular cineraries, so close that one may step from slab to slab for many yards. Rarely you may see a simple cairn or a pyramid some twenty feet in height and sometimes one formed in diminishing stories like the common notion of the tower of Babel, or like the pyramid of Saccara in Egypt. But the last is probably rather a burning place than a monument, or at least a combination of the two. The upright pillars are merely cenotaphs, and if the Kasia be asked why their fathers went to such expense in erecting them, the universal answer is, "To preserve their name." Yet to few indeed among the thousands can they attach any name. Many of the villages, however, seem to derive their appellations from such erections as may be seen from the number commencing with mau, which signifies a stone ; *e. g.*, mausmai, the stone of the oath ; mau-inlu, the stone of salt ; mau-floug, the grassy stone ; maumlu, the upturned stone, and a score more. Mausmai, the oath stone, suggests that these pillars were also erected in memory of notable compacts. On asking Umauz, a faithful and intelligent servant, the origin of the names, his answer was a striking illustration of many passages in the Old Testament : "There was war," said he, "between Cherra and Mausmai, and when they made peace and swore to it, they erected a stone as a witness," (Sakhi ke waste, was his expression). Genesis, xxxi, 45, "and Jacob took a stone and set it up for a pillar." Genesis, xxxi, 47, "and Laban called it Jegarsahadutha, but Jacob called it Galeed, (both signifying the heap of witness). Genesis, xxxi, 51, "and Laban said to Jacob, behold this heap, and behold this pillar, which I have cast betwixt me and thee. This heap is a witness and this pillar is a witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar to me to do me harm, &c." See also Joshua, xxiv, 26. The name of maumlu, the salt-stone, is probably of kindred meaning, as the act of eating salt from a sword-point is said to be the Kasia form of adjuration. These large stones are also frequently formed into bridges for the passage of brooks, and most picturesque they often are, there is at Nurteng a bridge of this kind, consisting of one stone, thirty feet in length. It is stated by Pemberton, that Kai is the real name of the people, and Kasia the title bestowed on them by the Bengali. But 'Kasi' is the only name which they acknowledge as that of their country and race.—*Latham* ; *Journal of the Indian Archipelago, Nos.* iv *and* v, *April and May* 1853, *p.* 186 ; *Yule Cathay, Vol.* ii, *p.* 518 ; *Journ. of Beng. As. Society, Vol.* xiii, *pp.* 618-9 ; *Postan's Personal Observations, p.* 15. See Assam, Kassia, Khassya, India, Kaker, Mikir.

KASIBEK. The natives in this neighbourhood are of the Ossi tribe ; a people of mixed persuasions, christian, mahomedan, and pagan. The village of Kasibek, as well as a few others in its immediate vicinity, is inhabited by christians professing the same faith and observances as the Georgians.—*Porter's Travels, Vol.* i, *p.* 77.

KASIEL-BLUMEN, Dut. Cassia buds.

KASIL, Hind. Hordeum hexastichum.

KASIM-BAZAR, formerly the great silk mart of Bengal, is now three miles from the river, and a wilderness. The Dutch, the French, and the English, all had factories here in the eighteenth century.—*Tr. of Hind., Vol.* i, *p.* 69.

KASINA, amongst the buddhists of Ceylon, an ascetic rite, practised to free the mind from all agitation. Kasina mandala is the circle used in the performance of kasina.—*Hardy's Eastern Monachism, p* 437.

KASINDA, Tel. Cassia occidentalis, *Linn.*; *W. & A.*

KASIPRASAD GHOSE, see Indra.

KASIR of Panjab. Albizzia stipulata, *Boiv.*, also Cornus macrophylla, *Wall.*

KASI RATNALU, Tel. Quamoclit phœniceum, *Ch.*; Ipomœa phœniceum, *R.*, *Vol.* i, *p.* 502.

KASIS and Kahi, are earths containing iron in the form of an anhydrous protosulphate of iron in white satin-like crystals and in the form of a sesquisulphate. They are obtained from bituminous shales, and are found extensively mixed with the alum shales, at Kalabagh and at Pind Dadan Khan; they form a considerable article of internal trade being much used for dyeing purposes, and in medicine as a styptic and astringent. These are almost the only mineral products of the plain districts of the Panjab.—*Powell's Handbook.*

KASI USTE, or Rameswara uste and Rasagadi manu, Tel. Solanum pubescens.

KASJAVA MARAM, Tam. Memecylon tinctorium.

KASJI KALANGA, Maleal. Dioscorea alata, *Linn.*

KASKASA, Hind. Suæda fruticosa.

KASKEI, Hind. Indigofera heterantha.

KASKUSRI, Hind. Grewia Rothii

KASNIR, Sylhet. Ficus elastica, *Roxb.*

KASPAT, Hind. Polygonum fagopyrum. Kaspat and Ugla are two triangular seeds, evidently of the same kind; seemingly the Polygonum fagopyrum, used principally as food in the Himalaya hills.—*Powell's Handbook, Vol.* i, *p.* 320.

KASPIAN, see Kasyapa.

KASR or Al-Kasr, ruins in the vicinity of Baghdad. According to Arrian, Mesambria was the name of a peninsula or Chersonese, forming a district or territory. Within a few leagues of this, he places Taok near which was a palace of the Persian kings. (*Hist. Ind.*, c. 39.) This Greek name would well express the Arabic, "tak", which signifies a vault or arch; as that palace of the Persian Khusru (Chosroes, and his descendants) near Baghdad is still called Tak-i-Kesra, the principal chamber, being arched or vaulted. Ptolemy however assigns two Taok to the province of Persia. The ruin called by the Arabs "Al-Kasr; is much smaller than the Mujallibah, but is, nearly similar in character. The tower of Nimrod is visible from the spot. Here is supposed to have been the site of Ctesiphon, and on the opposite shore are similar heaps where Seleucia stood. Half a mile from the former is the front of an extensive building, called by the Arabs "Tak-ul-Kesra," or the arch of Chosroes; it possesses no remains of extraordinary taste or ornament, but, in the name it bears, speaks of splendour and of power now eclipsed by a simple tomb standing close to it, to which thousands flock in honour of the memory of a barber. Mr. Jackson when proceeding up the Tigris, in 1797, passed by the ruins of Ctesiphon which that river had considerably undermined. "The banks being near ten feet perpendicular, he saw above the surface of the water, the foundations of several ancient buildings, which were chiefly of brick, and so strongly cemented together, as often to overhang the water. There were also visible a great many earthen jars; some half-exposed, others ready to fall into the river; and some of them of singular construction. Captain Mignon dug into the sides and bases of many of the mounds at the Tak-i-Kasra and found their foundations invariably composed of the fire-burnt brick. The sack of the place, by the Saracens, as related by Gibbon, took place in A. D. 637. The capital was taken by assault, and the tumultuous resistance of the people gave a keener edge to the sabres of the mahomedans who shouted with religious transport, 'This is the white palace of Chosroes! this is the promise of the Apostle of God.' The sack of Ctesiphon was followed by its desertion and gradual decay. The Saracens disliked the air and situation of the place; and Omar was advised by his general to remove the seat of government to the western side of the Euphrates. A mile to the north of the Kasr, or full five miles distant from Hilla, and nine hundred and fifty yards from the river bank, is the last ruin of the series, which has been described by Pietro della Valle, who determines it to have been the Tower of Belus, an opinion adopted by Rennell. The natives call it Mugallibe or, according to the Arab pronunciation of these parts, Mujalibe, meaning overturned.—*Jackson, Journey from India towards England, &c, p.* 86, *Lond.*, 1799; *Geog. Lib.*, vi, c. 4; *Ouseley's Travels, Vol.* i, *pp.* 193, 223; *Skinner's Overland Journey, Vol.* ii, *p.* 247; *Mignon's Travels, pp.* 74, 77; *Rich's Ruins of Babylon, p.* 28; *Ptolemy, History of India*, c. 39. See Mujellibah, Babylon.

KASRA-I-SHIRIN, a small village of twenty-eight houses, with a caravanserai-shahi, in pretty good condition. It is situated on the side of a mountain, at the foot of which flows the Dialla. General Ferrier hazards the opinion, that the ruins of Kasra-i-shirin might be those of the city of Oppidam, which is placed by ancient authors in the Zagros mountains, between Opis and Ecbatana, and was founded by a colony of Bœotians, who

followed Xerxes into Persia.—*Ferrier's Caravan Journeys, pp.* 12-13.

KASSA, properly Khassah, Pers., anything reserved or approved ; also a fine kind of catechu in cakes, made from the nuts or seeds of the Areca catechu.—*Simmond's Dict.*

KASSAN, see Kidder.

KASSAVOO, Tel. Andropogon muricatum, *Retz.*

KASSI, an Affghan tribe affined to the great Safi clans, resident in Shall and its villages.—*Masson.* See Kelat.

KASSERI KIRE, Tam. Hibiscus cannabinus, *Linn., Roxb., W. & A.*

KASSI, Hind. A small matchlock used in the hills in lieu of the "kahi" of the plains.

KASSIA, a race, and their language in the mountains skirting the valley of the Brahmaputra. The Kassia is distinguished from all the surrounding languages, Indian, Ultra-Indian, or Tibetan. It is a fragment of the Mon Kambojan formation of languages, and is a remnant of an older formation which preceded the Burma-Tibetan in northern Ultra-India. See India, Kasia, Khassya.

KASSIEN RINDE, Ger. Cassia lignea, Cinnamon.

KASSOW, Duk. Elœocarpus oblongus. At Kassowlee and Kanawar, the contractors, for fire-wood, supply principally "chir" (Pinus longifolia), which grows wild in the adjoining hill sides, and splits easily. The only forbidden wood is "behul" (Grewia oppositifolia), which emits an offensive smell in burning. The villagers use as fuel the withered stems of Euphorbia pentagona and thorny bushes.

KASTAMEN, Ger. Chesnuts.

KASTERE of Trans-Indus. Cleome ruta, *Dne.*

KASTIN, Hind., of Kanawar Indigofera arborea.

KASTIRA, Sans., Tin. It is this word that gave to the British Isles, their earliest name, the Kassiterides.

KASTOREUNT, Ger., also Bibergeil, Ger. Castor.

KASTORI KAMAN, Hind. Entada pusœtha.

KASTURA-BENDA, Tam. Abelmoschus moschatus, *Mœnch.* ? *W. & A.* ; *W. Ic.*

KASTURI, Sans., Malay. Civet.

KASTURI, Hind. Abelmoschus moschatus, *Mœnch* ? *W. & A* ; *W. Ic.*

KASTURI, also Peturna chettu, Tel. Acacia farnesiana, *Willd.*

KASTURI MUNAI, Tam. Civet, Eng. Dut.

KASTURI MANJAL, Tam. Kasturi pasupu, Tel. Curcuma zedoaria, *Roxb.* ; C. zerumbet, *R., Vol.* i, *p.* 20 ; *Cor., p.* 201.

KASTURI PATTE, or Gannern, Tel. Nerium odorum, *Ait.*

KASTURI TUMMA or Kampu tumma, Tel. Vachellia farnesiana, *W. & A.*

KASSUVU, Tel. Andropogon muricatus, *Retz.*

KASVINI, the name by which Amir Yahia is known, as he was a native of Kasvin. He wrote Labbat-ul-tuarikh. Died A. D. 1552.

KASYA, a princely race alluded to in the Harivansa.

KASYAPA, in hindoo mythology, was a sage, the son of Marichi, the son of Brahma, and one of the prajapati or progenitors of created things. His share in creation was an unimportant one, as he was the father of the gods and demons, beasts, birds, reptiles, and man. He is supposed by some modern writes to be a personification of the remains of the antediluvian race, who took refuge in the central Asiatic chain, in which traces of his name so plentifully abound, as in the Koh-i-Kas or Caucasus, the Kaspian, and Kashmir. It is asserted that the thirteen gotra or families of brahmans owe their origin to as many divine sages called after their names. Kasyapa is one of the number. The Aswaylana Sutra of the Rig Veda contains the enumeration of the gotra and their sub-divisions, but in a very involved and unintelligible style. The popular enumeration of them, however, is now wholly confined to the south of India, where several of the reputed representatives of these tribes yet exist ; especially about Gooty and Condavir. Nandavaram, it is said, was a grant to the thirteen gotra by the sovereign of India, Nanda, in the year of Kali 980 ; but if there be any foundation for the grant, it is of much more recent date, Nanda having lived in the fourth century before the Christian era. In hindoo mythology, Agni is the son of Kasyapa and Aditi. His consort or sacti is Swaha, a daughter of Kasyapa. Swaha, the sacti of Agni, resembles the younger Vesta, or goddess of fire, of the Romans, who had no images in their temples to represent her. Thus Ovid has said,

> "No image Vesta's semblance can express,
> Fire is too subtle to admit of dress."

Neither do we meet with an image of Swaha. Those of Agni are usually seen in pictures. Some legends make Garuda the offspring of Kasyapa and Diti. This all-prolific dame laid an egg, which it was predicted would produce her a deliverer from some great affliction : after a lapse of five hundred years, Garuda sprung from the egg, flew to the abode of Indra, extinguished the fire that surrounded it, conquered its guards, the devata, and bore off the amrita (ambrosia), which enabled him to liberate his captive

mother. A few drops of this immortal beverage falling on the species of grass called Kusa (the Poa cynosuroides), it became eternally consecrated; and the serpents, greedily licking it up, so lacerated their tongues with the sharp grass, that they have ever since remained forked; but the boon of eternity was ensured to them by their thus partaking of the immortal fluid. This cause of snakes having forked tongues is still popularly, in the tales of India, attributed to the above greediness; and their supposed immortality may have originated in some such stories as this; a small portion of amrita as in the case of Rahu, would ensure them this boon. Kasyapah, is supposed to be the same as Lamech of the race of Cain. He maried two wives, Diti and Aditi; from the former the Danava or Daitya proceeded, and from the latter, the Deva, two races, oftener at war than at peace. The Daitya all perished in the flood. The Daitya seem to be the Titans of Greek mythology, who fought with the gods. The Hebrew sons of god and daughters of men seem to be the men of the Deva and the women of the Daitya. According to Bryant, the Greeks, known in later days as Dauaioi (Danava) termed themselves the sons of men. —*Hind. Theat., Vol.* ii, *p.* 11; *Cole's Myth. Hind., pp.* 115, 117; *Taylor.* See Aditi, Agni, Arians, Brahmadicas, Buddha, Garuda or Guruda, Raja, Taringini, Kasyapa, Sakya muni, Serpent, Surya, Topes, Vedas.

KASYAPA, the successor of Gotama Budha as ruler of the buddhist priesthood. As the champion of religious liberty and social equality, Sakya Muni attacked the brahmans in their weakest and most vulnerable points; in their impious assumption of all mediation between man and his Maker, and in their arrogant claims to hereditary priesthood. But his boldness was successful, and before the end of his long career he had seen his principles zealously and successfully promulgated by his brahman disciples Sariputra, Mangalyana, Ananda, and Kasyapa, as well as by the vaisya Katyayana and the sudra Upali. At his death in B. C., 543, his doctrines had been firmly established, and the divinity of his mission was fully recognized by the eager claims preferred by kings and rulers for relics of their divine teacher. His ashes were distributed amongst eight cities, and the charcoal from the funeral pile was given to a ninth, but the spread of his influence is more clearly shown by the mention of the numerous cities where he lived and preached. Amongst these are Champa and Bajagriha on the east, Sravasti and Kausambi on the west. In the short space of forty-five years, this wonderful man succeeded in establishing his own peculiar doctrines over the fairest districts of the Ganges, from the Delta to the neighbourhood of Agra and Cawnpore. This success was perhaps as much due to the early corrupt state of brahmanism, as to the greater purity and more practical wisdom of his own system.—*Hardy's Eastern Monachism, p.* 437; *Taylor.*

KAT, Hind., Panj. A bed-stead, a cot.

KATA, Hind. of Panjab, a variety of sugar-cane.

KATADI, or Katkar, see India.

KATAF, Arab. The specific name of a species of Balsamodendron of Arabia, yielding a myrrh.

KATAI, Maur. A caste or individual of it, workers in leather.

KATAJ, Hind. The leaves of Celastrus paniculata, *Willde.*

KATAK, see India.

KATAKA, also Katake, Sans. Katakámu, or Chilla chettu, Tel. Strychnos potatorum, *Linn.*

KATAKA-ROHINI, also Katurani, Sans., Tam., Tel. Helleborus niger.

KATALLIKAI, Tam. Capparis horrida, *Linn., W. & A. Ic.*

KATAM, Malay. Crab.

KAT-AMANAK, Tam. Miniley, Port., a Ceylon tree which grows to about thirty feet in height, and two feet and a half in diameter. Its wood is used for planks in vessels, and is considered valuable; but Mr. Edye was of opinion that it is only applicable to inferior purposes in the dockyard and ships.—*Edye, Ceylon.*

KATAMBAL, Hind. Rumex hastatus.

KAT AMBALAM, Maleal. Spondias mangifera, *Pers.*

KATAMBILLA, Singh. Roumea hebecarpa, *Poit.*

KATAMMAL, Hind., of Kangra. Syzygium jambolanum, *DC.*

KATAN, Malay. Crab. Cancer pagurus.

KATAN, Hind. Flax. Katani, Beng. A woman spinner. Katanuja, Beng. The man spinner.

KATAPA, Malay? Terminalia catappa.

KATAPANG, Malay. A black dye is produced from the rinds of the mangostin fruit, and of the "Katapang," or Terminalia catappa, with sulphate of iron.

KATAPING, Bali., Jav. Amygdalus communis, *Linn.*

KAT-ARALI, Tam. Cerbera odallam, *Gœrtn.*

KATARKANDA, Hind. Astragalus multiceps.

KATASHA, Maleal. Aloes.

KAT-ATTE, Tam. Bauhinia tomentosa, *Linn.*

KATAUR, see Kush, or Cush.

KAT-BAWA-SAHIB, the name of a saint.

KAT BEL, Beng. Feronia elephantum, *Corr.*

KATCHAEE, see Nicobar Islands.

KAT CHANDAN, Hind. Santalum album, *Linn.*

KATCHANG BOTOR, Malay. The flour used in making cakes.

KATCHANG EJOU, Malay. Green pea.

KATCHANG MERAH, Java., Malay. Red pea.

KATCHANG TANAH, Malay. Ground-nut. Much cultivated in the neighbourhood of the sugar plantations where the refuse, after the oil has been extracted, is used as a manure. The oil is in general use for burning and, among the poorer natives for frying food.

KATCHANG TUNGAH, Malay. Used as a vegetable.

KATCHERA, in Bombay, a root sold, as an article of food.

KATCHI KATTI MARAM, Tam. ? Lagerstræmia microcarpa.

KATCH-KULA, *B. and A.* Musa paradisiaca.

KATCHU, Ger. Catechu.

KATEEMOOL, Hind. ? A yellowish-coloured wood, heavy, but not strong, found for about forty miles, in the Santhal jungles from Raneebahal to Hasdiha, but not very plentiful. It is used by the natives for building purposes.—*Cal. Engineer's Journal, July* 1860.

KATELA, Hind. Solanum xanthocarpum.

KATELA ? also Kastila, Malay. Batatas edulis, *Choisy.*

KUT-EL-AMARAH, see Chaldea, Tigris.

KATELI, also Bhat kateya, Hind. Argemone mexicana, also Solanum xanthocarpum.

KATELLA, Malay. A vegetable in use at Baweau.

KAT-ELLE-MICHA MARAM, Tam. Atalantia monophylla, *DC.*

KATERH, the ancient Rajput name of Rohilcund, given as a jaghir to Rohillas. —*Campbell*, 88.

KATERIA KULI, also Kur Kutila, Hind. Sterculia urens.

KATH, also Ka'tha, Can., Guz., Hind. Catechu, extract of the Acacia catechu. It is manufactured in Burmah, Canara, Behar, in the Dekhan, and in Northern India, where the manufacturers move to different parts of the country in different seasons, erect temporary huts in the jungles, and selecting trees fit for their purpose, cut the inner wood into small chips. These they put into small earthen pots, which are arrayed in a double row along a fire-place built of mud; water is then poured in until the whole are covered; after a considerable portion has evaporated, the clear liquor is strained into one of the neighbouring pots, and a fresh supply of material is put into the first, and the operation repeated until the extract in the general receiver is of sufficient consistence to be poured into clay moulds, which in the Kheru Pass and Doer, are generally of a quadrangular form. This catechu is usually of a blood-red colour, and is considered there to be of the best quality. It is conveyed to Saharunpore and Moradabad, whence it follows the course of commerce down the Ganges, and meets that from Nepal, so that both may be exported from Calcutta. There are many varieties of catechu in the markets, the Acacia catechu and the Gambir catechu being the best. Catechu has long been employed in India for tanning skins; its tanning properties are stated to be so great that skins are tanned by it in five days. It has also been used in India to give a brown dye to cotton; and catechu has lately been very extensively employed in the calico-printing works of England. The salts of copper with sal-ammoniac, cause catechu to yield a bronze colour, which is very permanent. The proto-muriate of tin produces with it a yellowish brown. A fine deep bronze hue is also produced from catechu by the perchloride of tin, with an addition of nitrate of copper. Acetate of alumina gives a brown; and nitrate of iron a dark-brown grey. For dyeing a golden coffee-brown, catechu has entirely superseded madder, one pound of it being equivalent to six pounds of that root. But under the name of catechu, Kat'ha and Kuch'h or Cuch'h, various extracts from the wood, bark, leaves and fruit of plants are known in commerce, viz., from the wood of the Acacia catechu, the betel nut or seed of the Areca catechu and the Uncaria gambir, the latter being known as Gambir.

KATHA, Hind. A story, a fable; a public recitation about the gods.—*Wilson.*

KA-THA, Burm. Syndesmis tavoyana, *Wallich.*

KATHAGLI, Hind. Adelia serrata.

KATHA-KAMBU, Tam. A kind of catechu obtained from the betel nut.

KATHALAY is the Tamil term applied to the Agave vivipera, the manufacture of fibres from which has been successfully accomplished. The name of "silk grass," also, is applied to these fibres as well as to those of the A. yuccæfolia. The fibres of the A. vivipera are said to equal in strength the best hemp. The A. cantala of Roxburgh is supposed to differ little from the A. Americana, and its fibres could be equally turned to use: it is called Pita, also Pita Kalabuntha, and Cantala. The Foureroya gigantea *Ventenat*,

known as the Sheemay Kathalay, is not an aloe, although its fibre is usually so denominated. These are not natives of India, but have mostly been introduced from America. They are capable of enduring a great variety of climates, and are all rápidly extending over India, but they are not yet sufficiently abundant, the Fourcroya gigantea, especially, to yield the fibre in large quantities. F. gigantea produces a fibre five or six feet long, somewhat finer than that of the Agave fibres, but possessing similar properties. The F. gigantea is less abundant than the Agave, but is as easily propagated, and its leaves attain a length of ten feet.

KATHAMMAN, a smaller species of the "jaman," from which it differs in the size and shape of its leaves and fruit. A decoction of the bark is used as a gargle for sore mouths.—*Powell's Hand-book, Vol.* i, *p.* 541.

KATHA-PAHARIA, Hind. Hippocratea arborea.

KATHAR, a clan of Thugs.

KATHAVEN NAR, Maleal. Fibre of Strychnos potatorum.

KATHAY. The empire in the extreme east of Asia, known to Europe by the name of China, is called by the western Mongol, Kathay; by the Mantchu Tartar, it is called Nikan Kourn, and by the Chinese, Tchoung-koué; the last name meaning the Central Kingdom. According to M. Huc, the Chinese also give to their country the names of Tchoung-hoa, or, flower of the centre; of Tien-chao, the celestial empire, or heaven's empire; and of Tien-hia, the "Beneath Heaven," or the world, as the Romans called their dominions Orbis. The most ancient name given to their country by the Chinese, and that most in use is Tchoung-kouo, that is to say, the Empire of the Centre. It is also, however, called by the natives Tang-shan, the hills of Tang (the name of one of the most celebrated dynasties); the present reigning family has given it the name of Ta-tsing-kwo, the empire of great purity. In government proclamations, especially in those addressed to other nations, and who all are styled Barbarians, it is often called Tëen-chaou, the "Celestial Empire." The natives call themselves Chung-kwo-teih-jin, men of the middle kingdom, or Han-jin. The Portuguese first visited a part of China in 1514, and the adventurers on this occasion sold their goods to great profit, though they were not allowed to land. In 1517 took place the trading expedition to Canton under Andrada, carrying the unfortunate ambassador Perez, who died in fetters in China. Cathay had been the aim of the first voyage of the Cabots to the north-west in 1496, and it continued to be the object of many adventurous English voyages to the north-west and north-east till far on in the succeeding century, though in the later of these expeditions China no doubt had assumed its place. At least one memorable land journey, too, was made by Englishmen, of which the investigation of the trade with Cathay was a chief object, viz., that in which Anthony Jenkinson and the two Johnsons reached Bokhara from Russia in 1558-9. The country regarding which they gathered information at that city is still known in Central Asia only as Cathay, and its great capital is still, as in the days of Polo, called Cambalu and not Peking.—*Duhalde, Hist. of China, p.* 1; *Huc, Chinese Empire, Vol.* i, *pp.* 349–350; *Yule Cathay, I, pp.* cxli, cxlii.

KATH BADAM, Beng., fruit of Terminalia catappa.

KATH CARAHI, Hind. A kind of sugar-cane.

KATH-BEL, also Kath bel ka gond, Hind. Leaves and fruit and gum of the Feronia elephantum or Wood-apple tree.

KATHBEL, Beng. Jasminum hirsutum.

KA-THE, the Burmese name for the state and people of Munnipoor called by themselves Moi-te.

KA-THEET-NEE, Burm. In Amherst, a timber employed for house posts, boats and carts. It is a heavy, hard, grey wood, rather liable to injury from insects.—*Capt. Dance.*

KA-THEE-THA, Burm. This tree is found in abundance all over the provinces of Amherst, Tavoy and Mergui. Its bark is used by the Karens in lieu of betel, and could probably be put to use in turnery.

KA-THEET-THA, Burm. A timber tree in Amherst, Tavoy and Mergui, of maximum girth 4 cubits, maximum length 22 feet; not very abundant.—*Capt. Dance.*

KATHEI, the Katheri of Diodorus Siculus, the present Khetri tribe. See Affghan, Kabul, Khetri.

KAT'HEL, Hind. Tin.

KATHERI of Diodorus siculus, see Kabul, Kathei.

KATESWARI, the local tutelary deities of the non-Aryan races, in the peninsula of India, are the Ai of the Mahrattas, the Ammun of the Tamil races, and Amma-varu of Tilingana. The tutelary deity of a village, the Gramma Deva is in many places a shapeless stone, in northern India called Kateswari, Hanwat, Bhum Sen, Hari-Ram.—*Wils.*

KATHEWAT, Hind. Indigofera heterantha.

KA-THE-YU-WA, see Ruby mines.

KATH-GULAB, Beng. Rosa indica.

KATH-GULAR, Hind. Ficus cunia.

KAT'HI or Katti. Several peoples, or branches of the same? people, are known by this name. At present, the peninsula of Guzerat is divided into numerous chieftainships, and although the Kathi hold but a small portion, yet, this Indo-Getic tribe has given its name to the entire peninsula, and the modern name of Kattyawar has completely superseded the ancient title of Saurashtra. There was, however, an intermediate term used to designate it before the irruption of the Kat'hi; a term familiar to the author of Almagestum, as well as to the hindoo geographers, and this was Lar-des, from the tribe of Lar, whence the Larica or Larice of the Greeks. Col. Tod tells us that the Kat'hi, the ancient foe of Alexander, are a tall robust race, not only fairer than those around them, but blue eyes are met with amongst them, indicative of their northern origin. Another writer tells us that the Jun and Kat'hi, are tall, comely and long-haired races, who have vast herds of camels and black cattle, from which the towns are furnished with ghee or clarified butter, and the people themselves provided with libations of milk. Amongst the various branches of this nomadic race, the most celebrated is the Komankathi. Abulgazi describes a famous tribe in Kharezm, the ancient Chorasmia, called Comani, the remains of which were expelled by Chengis Khan: and the royal author adds, "Urgens was not always the capital: and Abulfeda tells us Cath, also spelt Kaht, in 41° 45′ N. lat., was formerly the metropolis." What affinity there was between these, the people of Cat'hay, and Alexander's Cat'hi, it were now vain to ask: it is sufficient for our purpose to trace the Kat'hi from the Five Rivers, and to observe that the name of their first settlement in Kattywar, was Cat'h-kote, from which, as stated, they were dislodged by the first Jhareja colony from Sind. It is said of them, that they repeat couplets describing their migration from Mooltan, and temporary settlement in the tracts called Pawin, north of the Run and of Megum Roa, their leader, conducting the first Kat'hi colony across the gulf into Saurashtra eight hundred years ago; and so predominant was their power that it changed the ancient name of the peninsula to Kat'hi-war. At an interval of 1,300 years, two conquerors, Alexander and Mahmud, were opposed by a race of this name. In A. D. 1000, Mahmud entered Hindustan, but in the course of eight years, he made no further progress than Mooltan. The people of Mooltan, who were the Malli and Catheri (that is the Khetry or Rajpoot tribe) of Alexander, must have preserved their ancient spirit, to be able to oppose, for so long a time, such formidable armies headed by so furious an enthusiast. In 1008, we find the confederate hindoos defeated: and Mahmud's first essay towards effecting the downfall of their religion, was the destruction of the famous temple of Nagarkote, in the mountains bordering on the Panjab country. His next expedition, being the sixth, was in 1009; when Tannasar, a more celebrated place of hindoo worship, on the west of Delhi, experienced a like fate with Nagorkote; and the city of Delhi itself, was taken at the same time. In 1018, he took Kanoge, and also destroyed the temples of Matra, or Matura (the Methora of Pliny). His twelfth expedition, in 1024, was fatal to the celebrated temple of Somnat, in the peninsula of Guzerat adjoining to the town of Puttan, on the sea coast; and not far from the island of Diu, now in the hands of the Portuguese. The Kathi, or Katti tribe, supposed to be the nation which so manfully opposed Alexander, was then located about Mooltan, at this period occupied by the Langa race. The Charan race, in western and Central India, are the bards, heralds and genealogists of the Kat'hi race. The Kachili Charan are carriers of grain, salt and groceries. The Maru or desert Charan do not engage in trade; their becoming personal security for an agreement is sufficient. They are analogous to the bard of Europe. The Katti claim descent from the Balla, an additional proof of northern origin, and strengthening their right to the epithet of the bards, "Lords of Mooltan and Tatta." They are the ruling tribe in Kattiwar, into which according to these traditions, they immigrated from the banks of the Indus, in the eighth century. They are divided into three principal families, the Wala or Wara, the Khachar and the Khuman. They continued till the early part of the 19th century to be turbulent.—*Tod's Travels, pp.* 205, 456-7; *Rennell's Memoir, Vol.* xiv, *p.* 46; *Tod's Rajasthan, Vol.* ii, *p.* 246; *Wilson's Gloss.* See Katt'hi, Kattyawar, Jun.

KATHI, Hind. Desmodium tiliæfolium, also Indigofera arborea; I. heterantha, Edwardsia mollis, Myricaria germanica, Arundinaria falcata.

KATHIARA, Guz. Kathuya or Kathuriya, Beng. A wood-cutter and wood-seller.

KATHIAWAR, or Kat-hi-war, see Kathi.

KAT'HIL, Duk. Tin.

KASHILI-KIRE, Tam. Hibiscus surattensis.

KAT KOMUL, Tam. Callicarpa lanata, *Linn., Roxb.*

KATH-KOTE, the ancient seat of the Kat'hi.—*Tod's Travels, p.* 456.

KATKMAHLI, Hind. A tree of Chota Nagpore, with a hard, red timber.—*Cal. Cat. Ex.* 1862.

KATHMANDU, see Catmandoo, Buddha.

KATH-MULLIKA, Beng. Arabian jasmine, Jasminum sambac.

KATHNA, a river of Jabbalpur.

KATH-SHIM, Beng. Canavalia virosa.

KATH SOLA, Beng. Æschynomene aspera. Sesbania paludosa, *Roxb.*

KATHU, Hind. Indigofera heterantha, also in Kangra, Kulu, &c. Fagopyrum esculentum ; also Catechu, extract of Acacia catechu, *Willd.*

KATHU ELUPÆ, Tel. Terminalia belerica, *Roxb.*

KATHUN BAN, Panj. Quercus ilex, *Linn.*

KATHU-KEVI, Tam. A tree of Travancore, wood very buoyant, and generally used for rafting the heavy timber from the forests ; and also for catamarans and canoes, as it is easily worked, and obtained without much trouble, and of all dimensions. It is not very durable.—*Edye, Forests of Malabar and Canara.*

KAT'HURIA, Hind. Makers of catechu from the wood of Acacia catechu.

KATHYA, Hind. A kind of wheat.

KATHYKHA, see Buceros Tickelli.

KATI, Hind. Indigofera heterantha.

KATIA JANA, author of some Sutras, who flourished about the time of Asoka.

KATI AMUDAM CHETTU, or Dundigapu chettu, Tel. Jatropha glandulifera, *R.*

KATIAWAR, see Kattewar.

KATIB, Arab., Hind., Pers. From Arabic Kut'b, he did write, a copyist or book-copier, a scribe. In all southern Asia this profession is followed, and written books are preferred to those that are printed. They write by the juz or portion, and are paid at the rate of Rs. 5 to 15 per juz.

KATIE KALE, Singh. A tree of the eastern province of Ceylon, a cubic foot weighs 42 lbs., and it is said to last 25 to 50 years. It is used for common house-building and in the construction of the ships called vettra dhonies.—*Mendis.*

KATIKEYA, son of Siva, his other names are Cumara, Cumara swami, Skanda, and Subrahmanya. See Kartakeya.

KATI KILANGU, Tam. Aponogeton monastachyon.

KATILA, Hind. Sterculia urens, *Roxb.* Katila ka gond, Hind. Gum of Sterculia urens. See Katira.

KATILLI KAI, Tam. ? Capparis horrida.

KAT-ILLUPA, Tam., Bassia longifolia, *L.*

KATIMUR BIJI MINIAK, Malay. Cucumber seed oil.

KATINA, cloth used in Ceylon for making a budd'hist priest's robe, *Hardy's Eastern Monachism.*

KATINGE RUMI, Arab. ? Pistacia terebinthus.

KATIOR-POT—? Hodgsonia heteroclita.

KATIOW, an oil is expressed from the seed of this Borneo tree which is much valued for cooking, but is yet unknown to Europe. The tree is not found in Sarawak. The seeds are oblong, pointed, and of a shining rich brown colour ; the oil which they produce, on compression, is of a yellow colour, with a perfume precisely resembling that of almond oil ; and, as it is very cheap and abundant in the places where it grows, it would perhaps be serviceable to soap-makers and perfumers. It is a very fine oil for lamps, burning with a bright and clear flame, at the same time emitting an agreeable odour ; it is produced chiefly on the Sadong Lingah, and Kallekka rivers, and exported to Sarawak and other places under the name of Miniak Katiow.—*Low's Sarawak, p.* 47.

KATIRA, Panj. Salix babylonica, *Linn.*

KATIRA, Hind. A kind of wheat.

KATIRA, Hind. Gum of several plants. viz., of Cochlospermum gossypium ; Eriodendron anfractuosum and Sterculia urens. It is often substituted for tragacanth. The gum of Cochlospermum gossypium is semi-transparent, white, in striated pieces, very much twisted and contorted and is known as false tragacanth. It is much used as a demulcent in Upper India.—*Birdw* ; *Powell's Handbook, Vol.* i, *p.* 397.

KATISH, Panj. Cornus macrophylla, *Wal.*

KATIAWAR, Saurashtra or Soreth, the good land, is the peninsula of Guzerat, which is almost cut off from the main-land by the two Runn. It is about 150 miles long and the same in breadth, and contains an area of 22,000 square miles. Its mountain features are the Burda Hills which end in the south in the Alich range and the Oshum. The lofty and holy mount of Girnar overlooks the ancient fortress of Junagarh (old fort) and a tract in the south, called the Geer, stretching 50 miles east and west and 30 miles north and south, consists of ridges and hills covered with dense forest trees and jungles and full of almost inaccessible fastnesses which for ages have given shelter to robbers, outlaws and the aghori, a sect of wild fanatics reputed to be canibals. The name is also written Kat'hiwar or Kattyawar it may be arranged into five northern districts, viz. Jhalawar, Machu-Kanta, Hallar, Burda and Okhamundil ; and five southern, viz., Soreth, Babriawar, Und Sarwaya, Go-

helwar, and Kattiawar proper. It abounds in jungle fastnesses, its population is habitually armed to the teeth and largely intermixed with mercenaries from Mekran, Arabia, Sind and Beluchistan. The climate is equable and temperate, and the coast is balmy with the soft breath of ocean breezes blowing fresh from the south pole. During the seventh century, in A. D. 770, Wallebhipur, the present Walleh, which had the most brilliant court in India, fell before an irruption from the north, supposed by Mountstuart Elphinstone to be Persians under Noshirwan the great, by Colonel Tod to be Scythians, and by another authority to be Indo-Bactrians, and the inhabitants fled and founded new cities in Malwah. The old temple of Somanath is in the city of Deo-Pattan. In 1808, Colonel Alexander Walker, then Resident at the Gaikwar's court, was able to arrange for payment to the Gaikwar, from the Rajput chiefs, of a certain fixed sum as suzerainty. When the Peshwa was overthrown in 1817, the British succeeded that power in the chief control of Guzerat. The gross revenues are estimated at a million sterling ; out of that, £100,000 is paid as annual tribute in the proportion of $\frac{2}{3}$rds to the British government and $\frac{1}{3}$rd to the Gaikwar. The population is $1\frac{1}{2}$ millions. The tributaries are called talukdars, of whom there are 224, each of whom possesses exclusive jurisdiction in his own district, and only the Grassia and Mul Grassia are allowed to litigate with their ruling chiefs. These are sprung either from cadets of the ruling tribe or from proprietors of lands which they have originally seized, and now defend with all the proverbial tenacity of the Rajput, who freely gives and takes life for acres. The principal talukdars are their Highness the nawab of Junagurh,—the jam of Navanaggar, and the rawal of Bhownaggar : also the rana of Porebandar, the raj of Drangdra and the thakur of Murvi. Junagarh, the most important, is held by a descendant of Sher Khan Babi, a soldier of fortune who seized it in the general anarchy which preceded the subversion of the Mogul. The term Bah'rwattiah (bah'r, out and wat a road) is applied to Kattyawar Rajpoots, who on some dispute with their landlord, quit their villages, which thus lie waste, and occupy the neighbouring fastnesses from whence they make inroads until hunted down, or a compromise or settlement occur. In the Jhalawar district, property stolen, or the thief must be produced, and the Paggi who trace the Pag or foot-prints, are there the most famous. See Kattywar.

KATJANG EJO, Malay. Green peas.

KATJANG TANAH, Malay. Ground nut, white variety.

KATJANG KADELEH, Jav. Used as a vegetable.

KAT-JHEERAKUM, Tam. Vernonia anthelmintica.

KAT-JUTI, Tam. Atropa acuminata, *Royle.*

KAT-KADOOGHOO, Tam. Polanisia icosandra.

KATKALIGA, or Katkalija, also Katkaranga, Katkaranj, Katkaranjwa, Hind. Guilandina bonduc, *Linn.*, *W. & A.* ; Cæsalpinia bonducella, *Fleming.* Bonduc nut.

KAT-KARKA, Maleal. Anisochilus carnosum, *Wall.*

KAT-KATULLA, Hind. of Hazara, &c., the tomentum of the leaf of Onoseris, &c.

KAT-KIRBA, Can. Hyæna.

KAT-KODUKU, Maleal. Gynandropsis pentaphylla, *DC.*

KAT-KRANAR, Hind. Brassica, *sp.*

KAT-KUDDAGHU, Maleal Polanisia icosandra, *W. & A.*

KATLE CHETTU, or Katle gaddi ? Tel. Andropogon acicularis, *Retz.* ; *R.* i, 262. Chrysopogon acic., *Host.* ? Spear grass or Chor kanta, Hind.

KATLE TIGE, or Dusari tige. Cocculus villosus, *DC.*

KAT MAAM MARAM, Tam. Spondias mangifera, *Pers.*, *Roxb.*

KATMAL, Hind. Ruta augustifolia.

KATMANDU. This town, the capital of Nepal, is situated at the junction of the Bhagmutty and Bishmutty, and contains a population of 50,000 inhabitants. A tradition is current in Nepal that the valley of Katmandu was at some former period a lake, and it is difficult to say in which character it would have appeared the most beautiful. The valley of Nepal is almost unrivalled in its fertility, supporting in comfort and plenty a population of 400,000 inhabitants, being 300 persons to the square mile. Throughout its whole length and breadth not a stone is to be found : it is well-watered ; its temperature is delightful, the thermometer in the hottest month seldom reaches 75°, in the coldest never falls below 30°.—*Oliphant's Journey, pp.* 85—87.

KAT MAVU, Tam. Spondias mangifera, *Pers.*

KAT MIELLA MARAM, Tam. Vitex altissima, *Linn.*

KATOEN, Dut. Cotton, Calico.

KATOLAMU, Sansc. Mucuna, *sp.*

KATOLI FISH, Anglo-Tam. See Air-bladder.

KATONDA, Hind. Viburnum cotinifolium.

KATON-INSHI KUA, Maleal. Curcuma zedoaria, *Roxb.*

KATON-KADALI, MALEAL. Osbeckia aspera, properly Katou-kadali.

KATON-KONNA, MALEAL. Inga bigemina, *Willd.*

KATON PAIRA, MALEAL. Phaseolus rostratus, *Wall.*

KATOOBI, SANSC. Solanum pubescens.

KATOO KAROGANI, TEL.? Helleborus niger.

KATORA or Puteli, is the baggage boat of the Ganges. It is about thirty-five tons burthen, though occasionally of double this size, is flat-bottomed, clinker-built and unwieldy. They are used principally for carriage of cotton and up-country produce, but families in middling circumstances occasionally hire them. They were formerly used as transports for soldiers.

KATORI, HIND. Cissampelos pareira.

KATOU INDEL, MALEAL. Phœnix sylvestris.

KATOU TSJACA, MALEAL. Nauclea purpurea.

KATOU KADALI, MALEAL. Osbeckia aspera.

KATOU TSJEROE, MALEAL. Holigarna longifolia.

KATOU KARUA, MALEAL. Cinnamomum iners.

KATOU-MAIL-ELON, MALEAL. Vitex altissima.

KATOU CONNA, MALEAL. Inga bigemina.

KATOU-INSCHIKUA, MALEAL. Zingiber zerumbet.

KATOU-MALNAREGAM, MALEAL. Atalantia monophylla.

KAT-PUVARASU MARAM, TAM. Pinus decepiens.

KATRA, HIND., a market-place ; that of Muttra is towards the south-west of the town. It is an oblong enclosure, about eight hundred feet in length by upwards of six hundred and fifty feet in breadth.—*Trans. of Hind., Vol.* ii, *p.* 33.

KATRAIN, HIND. Berchemia, *sp.*

KATRAN, HIND. Cymbopogon iwarancusa.

KATRAN, HIND. Colophony resin.

KATRI, in the Hyderabad Dekkan, a weaver tribe.

KAT SHIM, BENG. Canavalia virosa, *W. & A.*

KATSIKA, BURM. A red wood, abundant in the forests of British Burmah, north of Rangoon, used for boats, said to last from 5 to 6 years. In a full-grown tree on good soil, the average length of the trunk to the first branch is 30 feet, and average girth measured at 6 feet from the ground is 6 feet. *Dr. Brandis' Cal. Cat. Ex. of* 1862.

KATSJAN, also Kartichey-pu, TAM. Gloriosa superba, *Linn.*

KATSJANG MENIAK, MALAY. Ground nut oil.

KATSJIL KALANGU or Katsjoula-kalangu, MALEAL. Dioscorea alata.

KATS-JULUNI, MALEAL. Kæmpfera galanga, *Linn.*, also Kæmpfera rotunda.

KAT-JUTI, TAM. Atropa mandragora, *Linn.*

KATSU, HIND. Indigofera heterantha.

KATTADIA, the devil-priest of Ceylon. There is a class of demi-gods, who are supposed to inhabit the waters, and dwell on the sides of mount Meru, and who are distinguished not only for gentleness and benevolence, but even by a veneration for Buddha, who, in one of his earlier transmigrations, was himself born under the form of a Yakshyo. The malignant spirits of Ceylon are Yakka, who are the authors of indefinite evil, and the Singhalese have a demon or Samne for each form of disease, who is supposed to be its direct agent and inflicter, and who is accordingly invoked for its removal ; and others, who delight in the miseries of mankind, are to be propitiated before the arrival of any event over which their pernicious influence might otherwise prevail. Hence, on every domestic occurrence, as well as in every domestic calamity, the services of the Kattadia or devil-priest are to be sought, and their ceremonies performed, generally with observances so barbarous as to be the most revolting evidence still extant of the uncivilized habits of the Singhalese. Especially in cases of sickness and danger, the assistance of the devil-dancer is implicitly relied on : an altar, decorated with garlands, is erected within sight of the patient, and on this an animal, frequently a cock, is to be sacrificed for his recovery. Another kind of demon-worship in Ceylon is a debased form of hindooism, where the priest or kapua is the performer.—*Tennant's Christianity in Ceylon, p.* 232.

KATTA GUNGEE, a river of Comillah.

KATTAL, TAM. Bed.

KAT'TALE, TAM. The Tamil name for various species of Aloe and Agave, as Agave vivipara, Agave americana. Aloe perfoliata, *Linn.* Aloe indica, *Royle.* See Kat'halay.

KATTAM, HIND. Eriodendron anfractuosum, *DC.*

KATTA MELLALU, MALEAL. Vitex arborea, *Roxb.*

KATTA MITHA, HIND. Rumex vesicarius.

KATTANARA, MALEAL. The Syrian priest in Malabar.

KATTA TERPALI, MALEAL. Chavica roxburghii, *Miq.*

KATTAY MARAY, Tam. Catamaran.

KATTE TIGE, Tel. Cocculus villosus, *DC., W. & A.*

KATTE, Karn., Tam. Hence anicut, a dam, *Wils.*

KATTE PAPARA, Cucumis, *sp.*

KATTEE, see Kathi, Kattywar.

KATTERA, Guz., Hind. Gum tragacanth. See Katira.

KATTERI, a terrible demoness, feared and worshipped.

KATT'HA, Hind. Acacia catechu.

KATT'HI, or Katti, of Kattyawar proper, immigrated into their present site in the eighth century from the banks of the Indus, and are supposed to be of Scythian origin. Their religion is hindooism, mixed with a sun-worship. While the Rajpoots have a modified primogeniture, the Katti inherits by equal divisions. They are innately turbulent, and of all the tribes have ever given great trouble. The Komani, are a branch of the Katti tribe of Saurashtra, whose pallia, or funeral monumental pillars, are seen in groups at every town and village. The Katti were one of the early German tribes. The Katti, claim descent from the Balla. This tribe or race has given its name to the province of Kattiwar ; according to another tradition, they came originally from the Jamuna, and did not reach their present site till the fourteenth century. They are divided into three principal families, named Wala or Wara, Khachar and Khuman, of each of which there are other sub-divisions. They are a tall, robust race, sometimes having light hair and blue eyes, and until of late years, were distinguished for their turbulence and fierceness, and aversion to the pursuits of a peaceable life; latterly they have subsided into more orderly habits and follow agriculture. All the genealogists of Rajasthan and Saurashtra, concur in assigning this people a place amongst the thirty-six royal races of India. It is one of the most important tribes of the western peninsula, and which has effected the change of the name from Saurashtra to Kattiwar. Of all its inhabitants, the Katti retains most originality : his religion, his manners, and his looks, are all decidedly Scythic. He occupied, in the time of Alexander, that nook of the Punjab, near the confluent five streams. It was against these, Alexander marched in person, when he nearly lost his life, and where he left such a signal memorial of his vengeance. The Katti can be traced from these scenes to his present haunts. In the earlier portion of the annals of Jessulmer, mention is made of their conflicts with the Katti ; and their own traditions fix their settlement in the Peninsula from the south-eastern part of the valley of the Indus, about the eighth century. In the twelfth century, the Katti were conspicuous in the wars with Prithivi raja, there being several leaders of the tribe attached to his army, as well as to that of his rival, the monarch of Kanouj. Though, on this occasion, they acted in some degree of subservience to the monarch of Anhulwara, it would seem that this was more voluntary than forced. The Katti, up to the middle of the 19th century, continued to adore the sun, scorned the peaceful arts, and was much less contented with the tranquil subsistence of industry than the precarious earnings of his former predatory pursuits, when the Katti was never happy but on horseback, collecting his black mail, lance in hand, from friend and foe. Captain Macmurdo says the Katti differs in some respects from the Rajpoot. He is more cruel in his disposition, but far exceeds him in the virtue of bravery ; and a character possessed of more energy than a Katti does not exist. His size is considerably larger than common, often exceeding six feet. He is sometimes seen with light hair and blue-coloured eyes. His frame is athletic and bony, and particularly well-adapted to his mode of life. His countenance is expressive, but of the worst kind, being harsh, and often destitute of a single mild feature. The Katti, are herdsmen in the districts of Pawur, Puchur and Parkur.—*Tod's Rajasthan, Vol.* i, *pp.* 59, 111 ; *Wilson's Glossary.* See Kat'hi, Rajpoots.

KATTI, Tel. A knife.

KATTI-KATTI, Malay. Cæsalpinia bonducella, *Fleming.*

KATTI MANDU, Tel. Euphorbia cattimandu, *W. Elliot, W. Ic.* 1993. The word means "knife medicine," because its gum is used by the country-people to fix their knives, &c. in the wooden handles.

KATTINA, a river of Oudh.

KATT-KASTURI, Maleal. Abelmoschus moschatus, *Mœnch. ? W. & A., W. Ic.*

KATTOO-BODDE, also Kattoo Heritеya, Singh. Cullenia excelsa, *W. & Ic.*

KATTOO-KEENA-GASS, Singh. Xanthoxylon rhetsa, *Roxb.*

KATTRA-VANGHA, or Kattra-bangha, Sans. Aristolochia bracteata.

KATTRI-KAI, Tam. Brinjal.

KATTU, properly Katu, Tam. A wilderness, a wild.

KATTU AMANAKU, Tam., Jatropha curcas.

KATTU ARALI, Tam. Cerbera odallam *Gœrtn.*

KATTU ARASAN, Tam. Ficus religiosa.

KATTU ATTI, Tam. Bauhinia tomentosa.

KATTU AVANAKU ? Maleal. Jatropha curcas, *Linn.*

KATTU ELIMICHA MARAM, Tam. Atalantia monophylla. Limonia alata.

KATTU ILLUPEI, Tam. Bassia latifolia. Bassia longifolia. See Elupu-pu.

KATTU IMBAL, Singh. Bombax malabaricum, *DC., W. & A.*

KATTU JADIKAI, Tam. Pyrrhosia Horsfieldii, *Blume.*

KATTU JERAM, Maleal. Jasminum hirsutum, *Linn.*

KATTU JERU, Maleal. Holigarna longifolia, *Roxb.*

KATTU-JOLAM, Tam. Kæmpferia galanga, *Linn.*

KATTU KALANGU, Maleal. Argyreia malabarica, also Dioscorea aculeata.

KATTU KARNE, Tam. Dracontium polyphyllum, *Linn.*

KATTU-KATSJIL, Maleal. Dioscorea bulbifera, *Linn.*

KATTU KARUNDU, Tam. Trichelia spinosa.

KATTU KASTURI, Maleal. Abelmoschus moschatus.

KATTU KATALA, Maleal. Osbeckia aspera, *Blume.*

KATTU-KENDE, Hind. ? In Ajmeer, a hard, fine, rather close-grained, heavy wood. —*Gen. Med. Top., p.* 142.

KATTU-KOLINGI ? Tam. Tephrosia purpurea, *Pers.*

KATTU MALLIKA VER, Tam. Root of species of jasminum.

KATTU MANGA MARAM, Tam. Buchanania latifolia.

KATTU MAVU, Tam. Spondias mangifera, *Pers.*

KATTU-MIELLA, Tam. Vitex altissima.

KATTU MULINGE KIRE, Tam. Sonchus oleraceus.

KATTU MURUNGAY VER, Tam. Hedysarum sennoides.

KATTUN, Dan., Ger. Calico. Gossypium indicum, *Lam.* Cotton.

KATTUN, a mighty demon, feared and worshipped.

KATTU SIRAGAM, Maleal., Tam. Vernonia anthelmintica, Fleabane.

KATU-ALU, Maleal. Ficus citrifolia, *Lam.*

KATU ANDAR, Singh. Acacia leucophlœa, *Willd.*

KATU-BODDE, Singh. Cullenea excelsa.

KATU-KATA-KALA, Singh. Briedelia montana.

KATU KŒTA KŒLA, Singh. Briedelia spinosa, *Willde.*

KATU-KURUNDO, Singh. Phoberos gærtneri, *Thw.*

KATUL KITTU, Singh. Caryota horrida, *Gardn.*

KATU MELLALLU, Maleal. Vitex altissima, *Roxb.*

KATU MELLAU MARA, Maleal. Vitex altissima, *L.*

KATU-PAMBURU, Singh. Pyrularia wallichiana, *A. DC.*

KATU PUVARASA MARAM, Tam. Rhus decipiens.

KATUR KONNA. Inga bigemina, *Willde., W. & A.*

KATU-VAGAI, Tam. Albizzia lebbek, *Benth.*

KAT YELLOO MITCHA MARAM, Tam. Limonia alata. Atalantia monophylla.

KATTYAWAR, the ancient Saurashtra or Soreth, the good land, is the peninsula of Guzerat, which is almost cut off from the mainland by the two Runns. The Kattywar peninsula lies between 20° 42′, 23° 10′, L. N., and L. 69° 5′, 72° 14′ E., area, 19,850 square miles. Kattywar peninsula is generally undulating, with low ridges of hills, running in irregular directions. The land in the middlemost part is the highest, and here all the rivers take their rise, disemboguing themselves respectively into the Runn, the gulf of Cutch, and the gulf of Cambay. The Gir, as a succession of ridges and hills, of some 1,000 feet of elevation diminishing towards the north. Girnar, is a granitic peak, 3,500 feet. Palithana mountain is 1,500 feet. A group near Poorbunder, 2,000 feet. A low ridge running from Choteyla to Gir, 400 feet. The centre of the peninsula is the highest, and here all the rivers take their rise. Caverns, deep ravines, and other fastnesses, are very numerous in the Gir. The base of Girnar mountain is clothed with jungle, diversified with black rocks, which appear through vegetation. After this, the mount rises, an immense bare and isolated granite rock, the face being quite black, with white streaks ; and the north and south sides nearly perpendicular scarps. The peninsula is about 150 miles long, and the same in breadth. Its mountain features are the Burda Hills which end in the south in the Alich range, and the Oshum. The lofty and holy mount of Girnar overlooks the ancient fortress of Junagarh (old fort) and a tract in the south, called the Geer, stretching 50 miles east and west, and 30 miles north and south, consists of ridges and hills covered with dense forest trees and jungles, and full of almost inaccessable fastnesses which for ages have given shelter to robbers, outlaws and the aghori, a sect of wild fanatics reputed to be canibals. Kattyawar may be arranged into five northern districts, viz., Jhalawar, Machu-Kanta, Hallar, Burda and Okhamundil; and five southern, viz., Soreth, Babriawar, Und Sarwaya, Go-

helwar, and Kattyawar proper. It abounds in jungle fastnesses, its population is habitually armed to the teeth and largely intermixed with mercenaries from Mekran, Arabia, Sind and Beluchistan. The climate is equable and temperate and the coast is balmy with the wet breath of ocean breezes blowing fresh from the south pole. Kattyawar has an interesting history. During the seventh century, in A. D. 770, Wallebhipur, the present Walleh, which had the most brilliant court in India, fell before an irruption from the north, supposed by Mountstuart Elphinstone to be Persians under Noshirwan the great; by Colonel Tod to be Scythians, and by another authority to be Indo-Bactrians, and the inhabitants fled and founded new cities in Malwah. The old temple of Somnath is in the city of Deo-Pattan. Another conqueror, Mahmud, left Ghazni, on his expedition against it, in September A. D. 1024; his numerous army was accompanied by crowds of volunteers, the flower of the south of Turkestan. Ajmir and Anhilwara fell before him. Advancing against Somnath, for two days, his most devoted followers were beaten headlong back by the valour of the Rajpoots, fighting for hearth and altar. On the third day, Mahmud led a furious charge in person, five thousand hindoos lay dead and the day was won. When he entered the shrine of Som Iswara, he beheld a superb edifice of hewn stone, its lofty roof supported by pillars curiously carved and set with precious stones. In the adytum, to which no external light penetrated and which was illuminated only by a lamp suspended from the centre by a golden chain, appeared the symbol of Som-Iswara, a stone cylinder which rose nine feet in height above the floor of the temple and penetrated six feet below it. Two fragments of this object of idolatrous worship were, at the king's order, taken off, that one might be thrown at the threshhold of the public mosque and the other at the court gate of his own palace of Ghazni. Other fragments were reserved to grace the holy cities of Mecca and Medina. It is related that, while Mahmud was thus employed a crowd of brahmans offered an enormous ransom if the king would desist from further mutilation:—Mahmud hesitated: but after a moment's pause, he exclaimed that he would be known by posterity not as the idol-seller but as the destroyer. The work of destruction then continued and was rewarded by the discovery in the vaults below the adytum of untold treasures. Thus fell Somnath. Its gates were taken to the mosque of Ghazni from which they were removed when the British troops returned from the re-occupation of the country in 1842. On this occasion, the Governor-General, Lord Ellenborough, issued a proclamation to all the princes and chiefs, and people of India, whom he addressed as "My brothers and my friends." His intention was to restore Somnath to them. But the gates never reached their destination. Public opinion stopped them en-route. An interesting account of the position and history of the temple of Somnauth is given in a note to *Malcolm's History of Persia, Vol.* i, *ch.* ix. The author says: the temple stood in the country of Soreth; a province of the peninsula of Guzerat, which is now more generally known under the name of Kattyawar; and which is celebrated in the Puranas for containing five inestimable blessings. First, the river Goomptee; second, beautiful women; third, good horses; fourth, Somnauth; and fifth, Dwarka. Among the many places in Soreth that are held sacred by the hindoos, Somnath or Somnath Pattan, as it is more generally termed, has always been one of the most remarkable. It stands one or two miles from the sea, at the junction of three rivers, the Hurna, Kupula, and Sersutty, at a distance of three miles to the east of the port of Belawul. The idol itself "Somnauth, is one of the twelve symbols of Mahadeo, which are said to have descended from heaven to the earth. The holy image was, according to mahomedan authors, destroyed by Mahmud, and in late years Ahela Bhaee, the widow of a prince of the Mahratta family of Holkar, erected a new temple on the exact site of that which was demolished. A symbol of Mahadeo has been placed in this temple, which is deemed peculiarly propitious to those who desire offspring. Not far from this, the hindoo pilgrim is shown a solitary peepul-tree, on the bank of the Sersutty river, which he is assured stands on the exact spot where Krishna, or the Shree Krishen received the mortal wound from an arrow that terminated his incarnation.

Amongst the tribes of Kattyawar are the Miana of Mallia in Muchakanta on the banks of the Muchu river, the real masters of Mallia. They have a thakur but own allegiance only to their own Chawhattia or heads of tribes. They are turbulent, take service as soldiers in the neighbourhood and in every boundary fight, a Miana or two is killed.

Okhamandal a sterile jungly tract in the extreme west of the peninsula, contains about 13,000 inhabitants. These are the Wagher. Their only important places are the holy hindoo site of Dwarka on the west coast and Beyt a small island a few miles to the north with shrines boasting of scarcely inferior holiness. Okhamandel, as also Umreyli in

Kattyawar proper, and Korinar in south Kattyawar, are under the direct rule of the Gaekwar, and are the Alsatia of Kattyawar. Thrice, viz: in 1803, 1858, and October 1859, they repulsed British troops, and at length in 1860, were seemingly dispersed or surrendered. On a former occasion, the rapidity and severity of the vengeance, in the escalade of the strong-hold of the Wagher pirates of Dwarka by the British force under the Hon. Colonel Lincoln Stanhope induced Singram the chief of the Badhail of Beyt to sue for terms, and he agreed to surrender Beyt, and to live at Aramra on a stipend furnished by his suzerain, the Gaekwar. These Wagher of Dwarka, who with the Badhail of Aramra, were so long the terror of these seas, are a spurious branch of the Jhareja family of Bhooj, one of whom, called Abra, with the cognomen of Moochwal or the wiskered, from a tremendous pair of these adjuncts to the face, came from Cutch in the time of Rinna Sowah, in whose family he intermarried, and from whom he held in charge the tha'na, or garrison of the castle of Goomtee, or Dwarka. His son had offspring by a woman of impure caste, and they assumed the name of Wag'her, with the distinctive office of Manik, or gem. The last four chieftains of this race were Mahap-Manik, Sadool Manik, Sameah-Manik, and Muloo-Manik, who with all his kin and motley company of Wag'her, Badhail, Arabs, &c., after a desperate defence, was slain in the storm, or attempted retreat. Throughout the sea-coast of Saurashtra, at Gogo, and Mandavie, are seamen who call themselves hindoos, but who keep entirely distinct from all other classes. Some of them claim a descent from the mariners of the Arabian shores, but still as hindoos.

The district of Diu is Portuguese. The town has been repeatedly besieged by rulers of Guzerat and the Dekhan, but it has continued in the power of the Portuguese.

The fortified port of Jafferabad or Muzufferabad is held by the Siddi of Zanjira.

The rana of Porebunder, styled Puncheria, represents the Jetwa, one of the four ancient races still extant in the peninsula. In the days of Mahmud, all the west and north of Kattyawar belonged to the Jetwa Rajputs but the foreys of the Jhala and Jhareja have confined them to their present district, the shaggy range of hills called Burda.

The Jhala, who own the raj of Hulwud Drangdra as their chief, are supposed to have sprung from an offshoot of Anhilwarra, on the extinction of which dynasties they obtained large territorial aggrandisement.

The Thakur of Murvi is a Jhareja and was the first in Colonel Walker's time to abandon

infanticide. He has possessions in Cutch. The Jhareja are a Rajput race in Guzerat, and Cutch with a branch in Kattyawar. The tribes of Rajputana have a political system similar to the feudal practice of Europe. On the demise of a chief, the members of his family would be entitled to a certain appanage of his demesnes, and every district so acquired would constitute a distinct principality subject to a similar subdivision at the decease of each subsequent holder. Each minor tributary thus possesses a body of kinsmen who are collectively termed the Bhaiad or brotherhood. The Jharejah of Guzerat, were, till lately, addicted to female infanticide. In 1818, Captain McMurdo estimated the members of Jarejahs in Cutch at about 12,000 persons, of whom only about 30 were women. The Jharejah killed their daughters to avoid paying for them heavy marriage portions. The Jharejah of Cutch are stated by Mrs. Elwood to be a branch of the Sindh Summa stock, of Arabian extraction, descended from a child of a mahomedan zamindar by a daughter of a petty chief in Cutch, whose descendants settled in Powar and Patcham. They marry daughters of the Jhalla, Wagel, Sodha and Gohil Rajputs.

The Kat'hi, of Kattyawar proper, immigrated into their present site in the eighth century and are supposed to be of Scythian origin. Their religion is hindooism, mixed with a sun-worship. While the Rajputs have a modified primogeniture, the Katti inherits by equal division. They are innately turbulent and of all the tribes, have ever given the greatest trouble. Several people, or branches of the same ? people, are known by this name. At present, the peninsula of Guzerat is divided into numerous chieftainships, and although the Kathi hold but a small portion, yet, by some convential process, this Indo-Getic tribe has given its name to the entire peninsula, and Kattyawar has completely superseded Saurashtra. There was, however, an intermediate term used to designate it (before the irruption of the Kat'hi) a term familiar to the author of Almagestum, as well as to the hindoo geographers, and this was Lar-des, from the tribe of Lar, whence the Larica or Larice of the Greeks. Colonel Tod tells us that the Kat'hi, the ancient foe of Alexander, are not only fairer than those round them but blue eyes are met with amongst them, indicative of their northern origin. Another writer tells us that the Jun and Kathi, are tall, comely and long-haired races, who have vast herds of camels and black cattle, from which the towns are furnished with ghee or clarified butter, and the people themselves provided with libations

of milk. Amongst the various branches of this nomadic race, the most celebrated is the Koman-kathi. Abulgazi describes a famous tribe in Kharezm, the ancient Chorasmia, called Komani, the remains of which were expelled by Chengis Khan: and the royal author adds, "Urgens was not always the capital: and Abulfeda tells us Cath, also spelt Kaht, in 41° 45′ N. lat., was formerly the metropolis." What affinity there was between these, the people of Cat'hay, and Alexander's Cat'hi, it were vain to ask: it is sufficient for our purpose to trace them from the Five Rivers, and to observe that the name of their first settlement in Kattyawar, was Kat'h-kote, from which, as stated, they were dislodged by the first Jhareja colony from Sind. It is said of them, that they repeat couplets describing their migration from Mooltan, and temporary settlement in the tracts called Pawin, north of the Runn, and of Megum Rao, their leader, conducting the first Kat'hi colony across the gulf into Saurashtra eight hundred years ago; and so predominant was their power that it changed the ancient name of the peninsula to Kat'hi-war. The mahomedans, who had only gained a partial authority over the Rajputs of Kattyawar, were succeeded by the Mahrattas in 1755, who could only collect the revenue by means of troops in Mulkein or circuits. But, in 1808, Col. Alexander Walker, then Resident at the Gaikwar's court, was able to arrange for payment to the Gaikwar, from the Rajput chiefs, of a certain fixed sum as suzerainty. When the Peshwa was overthrown in 1817, the British succeeded that power in the chief control. The gross revenues are estimated at a million sterling; out of that £100,000 is paid as annual tribute in the proportion of ⅔rds to the British Government and ⅓rd to the Gaikwar. The population is 1½ millions. The tributaries are called Talukdars of whom there are 224, and each of whom possesses exclusive jurisdiction in his own district, and only the Grassia and Mul-Grassia are allowed to litigate with their ruling chiefs. These are sprung either from cadets of the ruling tribe or from proprietors of lands which they have originally seized and now defend with all the proverbial tenacity of the Rajput, who freely gives and takes life for acres. The principal Talukdars are the nawab of Junagurh,—the jam of Navanaggar, and the rawal of Bhownagar: also the rana of Porebandar, the raj of Drangdra and the thakur of Murvi. Junagurh, the most important, is held by a descendant of Sher Khan, Babi, a soldier of fortune who seized it in the general anarchy which preceded the subversion of the Moguls.

The jam of Navanaggar is the head of the Kattyawar branch of the great class of Jhareja Rajputs which surged into the country from Sind about the middle of the 15th century, and another stem of which is represented by the Rao of Cutch.

The rawal of Bhownuggur is at the head of the Gohil Rajputs, a race driven in from Marwar by the Rathor in A.D. 1200. He is descended from Mokheraju, a sea-rover, who in the 14th century occupied Perim island at the mouth of the gulf of Cambay, and whose shade is to the present day propitiated by the passing mariner. The people are deeply engaged in commerce.

The rana of Porebunder, styled Puncheria, represents the Jetwa, one of the four ancient races still extant in the peninsula. In the days of Mahmud, all the west and north of Kattyawar, belonged to the Jetwa Rajputs, but the forays of the Jhala and Jhareja have confined them to their present district, the shaggy range of hills called Burda.

The Jhala, who own the raj of Hulwud Drangdra as their chief, are supposed to have sprung from an offshoot of Anhilwarra, on the extinction of which dynasty they obtained large territorial aggrandisement.

The thakur of Murvi is a Jhareja and was the first in Colonel Walker's time to abandon infanticide. He has possessions in Cutch.

The fortified post of Jafferabad or Muzufferabad is held by the descendant of an African rover, the Siddi of Janjira.

The term Bah'rwattiah (bah'r, out and watt a road) is applied to Kattyawar Rajpoots who, on some dispute with their landlord, quit their villages, which thus lie waste, and occupy the neighbouring fastnesses from whence they make inroads until hunted down, or a compromise or settlement occur.

In the Jhalawar district, property stolen or the thief must be produced, and the Paggi who trace the Pag or foot-prints are there the most famous.

Lions are still found in the Geer jungles, but there are no tigers, and Captain Postans observes that while Kattyawar abounds with the tiger and lion species, Cutch, the neighbouring province, is free from this terrible infliction. The rao of Cutch, at one period, had several dens filled with wild beasts.

The district of Geer, in Kattyawar, is full of almost inaccessible fastnesses, which for ages have given shelter to outlaws and robbers.

In A. D. 770, Wallabhipur, the present Wulleh, fell before an inroad from the north of a race whom Mount Stuart Elphinstone supposes to have been Persians under Nowsherwan the great; but supposed by Colonel

Tod to have been Scythian, and by another authority, to have been Indo-Bactrian.

Aramra, in Kattyawar, is held by the Badhail race who, along with the Wagher of Dwarica, were long the terror of the neighbouring seas. It is probably the Aramraw of the maps, in long. 69° 15′ E., and lat. 22° 27′ N. —*Tod's Travels, pp.* 205, 220, 440 1, 456-7; *Postans' Western India, Vol.* ii, *p.* 158; *Calcutta Review; Townsend's, Outram and Havelock, p.* 49; *Malcolm's History of Persia, Vol.* vi, *ch.* ix; *Mrs. Elwood's Letters, Vol.* ii, *p.* 113.

KATU, Singh. Hebradendron gambogioides, *Graham.*

KATU-ALU, Maleal. Ficus citrifolia, *Lam.*

KATU-BALA, Maleal. Canna indica, *Linn.*

KATUBI, Sans. Solanum pubescens.

KATUCA, Sans. Pandanus odoratissimus.

KATU-IRIKI, Singh. Asteracantha longifolia, *Nees.*

KATU-JERU, Holigarna longifolia, *Roxb.*

KATU KARUA, Maleal. Cinnamon.

KATUKA, Tel. Sulphuret of antimony.

KATU KAROGANI, Tel. ? Helleborus niger.

KATU-KATSJIL, Maleal. Dioscorea bulbifera, *Linn.*

KATU KATU, Hind. Fagopyrum esculentum.

KATU-KAPEL or Cadenaco, Sanseviera zeylanica.

KATU KALANGU, Maleal. Dioscorea aculeata, *Linn.*

KATU KITTUL, Sing. Caryota horrida, *Gardn.*

KATU KOLEE, Tam. Gallus sonneratii, *Temm.*

KATA-KURKA, Anisochilos carnosum.

KATUMBAR, Malay. Coriander.

KATU MELLALLU, Maleal. Vitex altissima, *Roxb.*

KATU-MUREN-KALANGU, Dioscorea pentaphylla.

KATU MURUNGA VAYR, Tam. Hedysarum sennoides.

KATU NIRURI, Maleal. Phyllanthus multiflorus, *Willd.*

KATU-PITS-JIGAM MULLA, Maleal. Root of Jasminum angustifolium, *Vahl.*; *Willd.*

KATUPPATTAN, a low tribe of Nair.

KATUROHINA, also Katuroun, Sans. Helleborus niger.

KATU TANDALE KATTE, Maleal. Crotalaria, *species.*

KATU-TSJIREGAM-MULLA, Jasminum hirsutum.

KATU-UREN, Sida cordifolia.

KATUVAGE, Tam. Acacia speciosa, *Willd., W. & A.*

KATYAYANA, an author who completed and corrected Panini's grammar, he lived about 300 to 400 years B. C.—*Muller.*

KAUBAR, see Coir.

KAUCH also Kauch-gurgur, Beng. Coix lacrima.

KAUCH-KULA, Beng. Musa paradisiaca.

KAUCHRA, Beng. Hydrolea zeylanica.

KAUDESEQUE CHECKE, a drug.

KA-UGAN ? A tree of Akyab, which grows to a great length, and is plentiful in the Ramree and Sandoway districts. The wood is used for planking.—*Cal. Cat. Ex.* 1862.

KANGU PRIYANGU, Sans. Millet.

KAUL DODA or Kanwal doda, Hind., the nut or fruit of Nelumbium speciosum: the lotus fruit.

KAULFUSSIA AMELLOIDES, a small annual plant with bright blue flowers, the florets of which curl back after they have been expanded a short time, it requires a light soil and the seed may be sown at the end of the rains.—*Riddell.*

KAULI, see Gipsies, Zingarri.

KAULL, Hind. Populus nigra.

KAUMARI, see Sacti.

KAUNA, Tam. A Ceylon tree, which grows to about fourteen inches in diameter, and six to ten feet in height. Its wood is strong and durable, used for boat crooks, knees, &c., and the tree produces a fruit which is similar to the cocoanut, and is used by the poorer natives as food.—*Edye, Ceylon.*

KAUNCHKURI, Duk. Cowhage.

KAUNDUM, Tam. Loadstone.

KAUNGMIIOO, Dipterocarpus, *sp.*

KAUNI, Hind. Pennisetum italicum.

KAUNTUM, Sans. Loadstone.

KAUR, next to the Jushpur Oraon, the Kaur are the ugliest race Colonel Dalton had seen, being dark, coarse-featured, with wide mouths and thick lips. They are a very industrious, thriving people, about Korea and Udipur, in the extreme west of the Chota Nagpur agency, of Nagpur proper. They speak Hindi. They are considerably advanced in civilization, but are very black, with broad noses and thick lips. They eat fowls and do not reverence brahmins, but worship Siva. They bury their dead. They claim to be descendants of the Kuru who fought the Pandu.—*Campbell, pp.* 22, 40; *Col. Dalton.*

KAUR, Hind. Capparis spinosa, or European caper; also Linum trigynum, Roylea elegans, Chamærops ritchiana and Picrorrhiza kurrooa.

KAURA, Hind. Bitter, pungent, strong, as tobacco.

KAURA, HIND. Acer cultratum, also Panderia pilosa.

KAURAVA, sons of king Dhritarashtra, by Gandhari; the Kaurava and Pandava, therefore, were cousins german. The Bharata dynasty of India known as the Bharatidæ was finally overwhelmed by the Pankala. Their last ruler was Samvarma who was driven by the Pankala westward. Under this name, Bunsen supposes two historical accounts. The first Bharata, a supposed son of Bhumanya, he thinks is the name of the primitive race, who settled in Central Hindoostan, the Madhyadesa or Aryavarta. The Bharata kingdom seems to have been established between B. C. 2600 and 2200. The country was overwhelmed by the Pankala, and it was followed by an interregnum B. C. 589. Wheeler says that Bharata, son of Dushyanta was of the Aryan race, and established the Bharata kingdom in Hindoostan, amidst a preceding people. Some authors of Europe have lately endeavoured to apply the term Bharata, to the entire of India, but the extent of the kingdom formed by the Bharata is extremely uncertain. It seems however to have had tributary kings or kingdoms in alliance, and it probably varied in extent with the usual fortunes of nations. A slokam in the Sanskrit work, the Amara-kosha,

Aria vartaha punia bhumi'hi,
Mad'hiam Vindhya Himava Yoho,

i. e., "The Arian country, the sacred land, between the Vindhya and the Himalaya," indicates the ruling race and the boundaries of the kingdom held by them at the period that Amara Sinha wrote the Amara-kosha. Duryodhana, son of rajah Draupada of Panchala aided the Kaurava in the battle at Kurukshetra, as also did the king of Magadha. The poem of the Mahabharata contains 100,000 verses, each verse containing 32 syllables. The groundwork of the poem, the Kaurava and Pandava war, contains 24,000 verses. This leading story commences with Atri, a flash of light from whose eye produced the moon (which in Sanskrit is male), and that being was the ancestor of the lunar dynasty of kings. One of these kings was Pururavas, whose love for the heavenly nymph Urvasi, is detailed in Kalidasa's drama Vikramorvasi:—his descendants in a direct line where Ayas, Nabusha and Yagati, the last becoming the father of Puru and Yadu. The line of Yadu acquired celebrity through Vasudeva and his sister Kunti or Pritha, and also through his sons Krishna and Balarama, who have become reputed as incarnations of the god Vishnu. Puru's son was Dushyanta, who married Sakuntala, and their son was Bharata. From Bharata descended successively Hastin, Kuru and Santanu. Santanu married Satyavati, already the mother of Vyasa, but their children died without offspring, and Satyavati then asked her son Vyasa to marry her widowed daughters-in-law, by one of them he had Dhritarashtra, born blind, and by another, Pandu, born a leper or an albino. Dhritarashtra married Gandhari, and amongst their many children was Duryodhana also called Suyodhana and Duhsasana, these were the Kaurava. Pandu married two wives, viz., Pritha, sister of Vasudeva and aunt of Krishna and Madri. By Pritha, he had three sons, Yudhishthira, Bhima and Arjuna, by the latter twins, Vakula and Sahadeva and these were the Pandava. Both the Kaurava and the Pandava were related to Krishna, but the Pandava more nearly so, owing to their mother Pritha being aunt of Krishna. Vyasa, the compiler of the Mahabharata, is the reputed grandfather of both the Kaurava and the Pandava. It is the series of events, which happened in the lives of the Kaurava and Pandava, that forms the groundwork of the great epos of the Mahabharata, and they may thus be briefly related.

Santanu had resided in Hastinapur, the ancient Delhi, and after his demise, Dhritarashtra was by seniority entitled to succeed. But as he was blind, he resigned the throne in favour of his brother Pandu. The latter became a powerful monarch, but, after a while, having become tired of his regal duties, he abdicated and retired to the forests of the Himalaya, to indulge in his favourite sport, the chase. His brother Dhritarashtra, then resumed the reins of government, but being blind, his uncle Bhishma governed for him and conducted the education of his sons. After a while Pandu died and his widow Pritha and her five sons returned to Dhritarashtra's court to be educated along with his own children, their cousins. But the Pandava brothers were superior lads, and their cousin Duryodhana out of jealousy tried to destroy them, first by poison, then at trials of arms: subsequently, Drona, a brahman, who had taught the Kaurava, brought about a reconciliation, and the relatives unitedly attacked Drupada, king of Panchala, who, principally by the Pandava's aid, was defeated. On this, the blind king Dhritarashtra resolved to pass over his son Duryodhana and named his nephew Yudhisthera, the eldest of the Pandava, to the throne, and their cousin Duryodhana made another effort to destroy them, by burning them alive. This, also, they escaped, but they considered it advisable to conceal themselves, which they did by assuming the character of mendicant brahmans and retired to the

forests. After some time they were informed by Vyasa that Drupada, king of the Panchala would make his daughter Draupadi, queen of a tournement, to be won by the most successful competitor, and she was won by Arjuna. On this occurred a civil commotion, in which Drupada nearly lost his life,—but Draupadi went with the Pandava brothers and became their joint polyandric wife.

At that time, chastity prior to marriage does not seem to have been adhered to, for Satyavati, who married Kuru, had previously born a son (the celebrated Vyasa) ; and, to an impetuous son, Pritha, aunt of Krishna, who subsequently married Pandu, had previously born a son Karna, in some miraculous manner : and, both Krishna and Bal Rama are said to have associated with their sister before she was married to Arjuna, as his second wife. After the tournement, the Kaurava and Pandava made peace, the former to reign at Hastinapur, the ancient Delhi, and the Pandava at Khandavaprastha, the modern Delhi. Yudhishthra the eldest of the Pandava reigned so successfully that he resolved to declare himself emperor, by the performance of the Rajasaya sacrifice. This was accomplished with much splendour, but Yudhishthra was afterwards involved by his cousin Duryodhana, in a game at dice, and Yudhishthra lost everything, kingdom, wealth, and his joint wife Draupadi. Duryodhana offered to restore their kingdom if they would exile themselves for thirteen years. In these thirteen years, they all took service with king Virata of Matsya and ultimately defended him against an attack of Duryodhana. On this account, Virata gave his daughter Uttara in marriage to Abhimanya, son of Arjuna by Subahdra. In claiming restoration to their kingdom, at the close of the thirteen years, the Pandava first tried negotiations, offering to be content with five small towns, and they ultimately resolved to fight it out on the plain of Kuru-kshetra, the rules of battle being duly laid down. In the battle that ensued, and which lasted eighteen days, the Kaurava lost successively all their chiefs, Bhishma on the tenth day, Drona on the fifth day, Karna on the second day, and their last commander, Salya, was killed on the first day of his command. In these battles some foul play was practised on both sides. After the close of the battle, Yudhishthira was elected heir apparent of the old blind king Dhritarashtra. But the latter, subsequently, abdicated and led the life of a recluse, along with his wife Gandhari, Pritha the mother of the Pandava and their uncle Vidura. Vidura soon died and all the rest of the royal exiles perished in a forest conflagration. The grief of the Pandava, for this, was great, and they too after hearing also of Krishna's death and of the destruction of Dwarka, resolved to abdicate, and they all set out for Mount Meru, but all save Yudhishthira perished before reaching it. According to the story, Yudhishthira ultimately entered Indra's heaven and there found all the Kaurava relatives and his brothers.

The Mahabarata contains, as an episode, the Bhagavadgita, a discourse on the Yoga philosophy. Both Professor Lassen and Mr. Wheeler consider that the Pandava story in the Mahabharata conveys a history of India.

Kritavarmam, Aswatthama and Kripa were the three surviving Kaurava warriors, after the battle of Kurukshetra.—*Westminster Review, April* 1868 ; *Wheeler's History of India, the Mahabarata ; Bunsen's Egypt's place in Universal History, Vol.* iii, *pp.* 558, 559, 689.

KAURAVA. There were many Kaurava dynasties of Kashmir ;—kings of the Kaurava race ruled for 1266 years, with one of whom, Gonerda, authentic history commenced in B. C. 2448.

Lava in 1709 B. C., was the Loo of mahomedan historians.

Surendra, B. C. 1600, was contemporary of Bahman of Persia.

The Gonerdhya dynasty, 1013 years, or 378 years after adjustment, *W.*

The Aditya dynasty, 192 years.

The Gonerdhya Line restored, 592 years, or 433 adjusted.

The Naga or Karkota dynasty, 260 years, five months.

The Utpal dynasty, 84 years, five months.

The Bhota dynasty.

The mahomedan kings.

Kashmir was annexed to the Moghul empire.—*Bunsen, Vol.* iii, *pp* 558-9, 589, 689 ; *Westminster Review, April* 1068.

KAURI, Guz., Hind., Tam.

Kauris,	Dut., Germ.	Bucios : zimbos,	Sp.
Cowrie,	Eng.	Kauri,	Tam.
Coris, Cauris, Bouges,	Fr.	Pala-garai,	,,
Cori ; Porcelane,	It.	Gavalu,	Tel.

A small shell, the Cypræa moneta, the cowrie shell, used in the south and east of India as money.

KAURI, Hind. Cyamopsis psoraloides also Roylea elegans.

KAURIALA, Hind. Crotalaria burhia.

KAURI BHAGIA, Uriya. A village accountant.

KAURI BUTI, Hind. Trichodesma indicum, also Solanum gracilipes and Ajuga bracteata.

KAURIE TREE of New Zealand, the Norfolk Island Pine, the Araucaria excelsa attains the height of 200 feet, and yields an

invaluable, light, compact wood, free from knots, from which the finest masts in the navy are now prepared.—*John's Forest Trees of Britain, Vol.* i, *p.* 72. See Kawere.

KAURI JAL, also Kauri van, HIND. Salvadora Indica.

KAURIS, DUT., GER. Cowrie.

KAURKOAL ? Psoralea corylifolia.

KAUR KIARI, SUT. Capparis spinosa, *Linn.*

KAURU NUCHI, TAM. ? Justicia gandarussa.

KAUSALA or Kosala, is well-known from the buddhist authors, to be the modern Oudh (Ayodha) or Benares.

KAUSALYA, the favourite wife of Dasaratha, and the mother of Rama and Lakshmana.

KAUSAMBI, see Sakya Muni.

KAUSIK, a tribe of Rajpoots, in considerable numbers in Ghazipur, Azimgurh, and Gorakhpur, claiming descent from Kausika, the father of Gadhi, the founder of Gadhi, or Ghazi-pur.—*Wilson's Glossary.*

KAUSTUBHA, an epithet of Vishnu ; also a sparkling gem, worn by that deity, elicited by the churning of the ocean : it is in some places taken as an emblem of the sun, but the pundits of the Carnatic do not admit of that allegory.

KAUT, see Rajpoots.

KAUTHAL, BENG. Artocarpus integrifolius.

KAUTHEE, HIND. of Panjab. A shrub, with useless wood, fit only for fuel. The blossoms are used in food by the natives.—*Col. Lake, Commr., Jullr. Division.*

KAUTJOORIE, a river near Bulwunta in Pooree.

KAUTKOT. The north of the Nerbudda, from Kautkote to Nemawur opposite Hindia, is deemed by the natives part of Gondwarrah ; and the inhabitants speak the Gondee dialect. —*Malcolm's Central India, Vol.* i, *p.* 14.

KAUTOO PANDREE, TAM. Wild-boar.

KAUTU, HIND. Taxus baccata.

KAUTU-KUNKA, MAL. Anisochilus carnosum.

KAUYIN, BURM. Dipterocarpus turbinatus.

KAUZEE, properly Kazi or Kadi the supreme civil judge in all mahomedan countries : he still retains great powers in Turkey, though under the mufty, and among the mahomedan states in India he is the chief judge ; but in Persia the kauzee is considered as under the shaikh-ul-islam in all cities where that high office exists. In all patriarchal governments, particularly among the Arabs, the kauzee has great power. The Imaum of Muscat, a powerful prince, is compelled, by the usage of his country, to appear before the kauzee, or judge, of his capital, if summoned by any one of his own subjects, who deems himself aggrieved.—*Malcolm's History of Persia, Vol.* ii, *pp.* 248, 445.

KAVA or Ava of Polynesia, an intoxicating drink made from the Piper methisticum, now almost ceased to be used.

KAVA, BENG. Coffea arabica, *Linn.* Coffee.

KAVADI, TAM. Cowrie, ENG., GUZ., HIND. The shoulder-stick in use for carrying weights, slung from the shoulder.

KAVALALI, TAM., MAL. A village watch, a guard. In Tinnevelly a prisoner in custody.

KAVALI, TAM., TEL. ? Sterculia urens, *Roxb.*

KAVALUM, TAM. Sterculia balanghas, *Linn.*

KAVANCHI or Syamali, TEL. Helicteres isora, *Linn.*

KAVARA, MAL. A tribe in north Malabar, who make and sell bamboo mats, &c.

KAVAROO, TAM. Eleusine coracana.

KAVATAM PILLU, TAM. Andropogon citratum, also Andropogon schænanthus, *Linn.*

KAVERA, also Kasmir jaman, SANS. Crocus sativus, *Linn.*

KAVI. The great work of Baron Humboldt, on the Kavi speech, has afforded the important result that the resemblances known to exist between the languages of the nations of the islands in the Pacific Ocean termed Polynesian, and the tribes of the Indian Archipelago, Malacca and Madagascar, are not, as some persons have thought, the effect of casual intercourse, but are essential affinities, deeply rooted in the construction of these languages. The proofs of this assertion, and the ultimate fact in ethnology which results upon it, viz., that the races of people are themselves of one origin, are shown in Humboldt's work. The Papua languages, or those spoken by the black and woolly-haired nations, are, for the most part as yet unexplored, but the dialects of the Papuan races often partake more or less of the Polynesian. Whether this arises from the adoption by the Papua of the Polynesian vocabulary has not been determined, though most persons incline to this last opinion. It is, however, now well known that some black nations have Polynesian dialects. The idiom of the Fijian islanders, for example, is properly a dialect of the Polynesian language.—*Dr. Prichard in Rep. Brit. Ass.*, 1847, *pp.* 241-250.

KAVIAR, GER. Caviare.

KAVILE, TEL. A book made of palms.

KAVILE, or Erra puniki chettu, Cavel-

lium urens, *Sch. & Endl.*—Sterculia urens, *R.*, iii, 145.

KAVIT, Duk., Hind. Fruit of Feronia elephantum, or wood-apple.

KAVITA VRIKSA, Can. Feronia elephantum.

KAVIT-KA-GOND, Gum of Feronia elephantum.

KAVONDI, Pers. Pandanus odoratissimus.

KAVORIKI, Jap. Aloes wood.

KAVVYA GUMMUDU, also Challa gummudu. Gmelina parvifolia, *R.* The word Kavammu means a churning stick.

KAVYU, Sans. From kuvee, a poet.

KAW, Hind. of Punjab and the Chenab. Olea Europæa, O. ferruginea and O. cuspidata, Olive ; the ban-kau, Hind. is Olea Europæa.

KAWA, see Persian kings.

KAWA, Guz., Hind., Mal., Pers., Pol. Coffea arabica : Coffee.

KA-WA-KA, of New Zealand, Thuja doniana, *Hooker.*

KAWAL, Jav. Arenga saccharifera, *Labill.*

KAWAN, Hind. Bassia, *species.*

KAWANCH, Hind. Mucuna prurita. Cowhage.

KAWAR, of Panjab, Holarrhena antidysenterica, *Wall.*

KAWASHIR, a town of Kirman. See Bardasir.

KAWA-SOB, Jap. Sweet flag.

KAWF or Kaf, in the mythology of Persia is the prison of the genii. There, in caverns, they await the day of judgment, secured by the inviolable signet of Solomon.—*Ben. As. Soc. Jour., No.* ii, of 1854.

KAWID, Hind. Hordeum hexastichum

KAWILLI, Tam. In Animullay, Sterculia guttata, *Roxb.*

KAWRI PINE, Agathis australis.

KAWRIS, Ger. Cowries.

KAWTHA, Mahr. Feronia elephantum *Corr.*

KAWUL-GUTTI, Nymphæa lotus ; the seeds of the lotus, much used in medicine : they are tasteless mucilaginous : said to check vomiting, six massee are a dose : also roasted as food.—*Gen. Med. Top., p.* 143.

KAW-WAS, or Cavass, Turk. A police officer. This word literally means an archer, reminding us of les archers de la sainte Hermandade, some spell the word Kawas.—*Burton's Pilgrimage to Meccah, Vol.* i, *p.* 29.

KAY, or Ka, a tribe who dwell east and north of the Shoung, calling themselves Ka, but Kay by the Bghai, the red Karen calling them Pahtoung, and the Burmese Gay-kho. They are a pugnacious race. They rear the silkworm and weave and wear silk. When a chief or owner of slaves dies, one slave is said to be buried with him, to be his attendant in the next world. They dwell on both sides of the boundary at Tounghoo, separating British Burmah from the Ava territory. They speak dialect of Pwo.—*Mason, Burmah, pp.* 92, 642.

KAYA, Hind. A compound metal of zinc, tin and copper.

KAYA, or Ka, see Karen, Kaya.

KAYAI-GYEE, Burm. Barringtonia speciosa, *Linn.*

KAYAN KAYO, Burm. Aglaia spectalis.

KAYANN, Tam. A Ceylon tree, about ten inches in diameter, and fourteen in height : it produces a fruit which is of no value.—*Edye, Ceylon.*

KAYAN ? A tree of Mehra forest, Abbottabad, Hazarah.—*Cal. Cat. Ex.*, 1862.

KAYAN. The. Kayan, according to Mr. Dalton, amount to 270,000 souls, and they were greatly addicted to head-hunting. This people inhabit the north-west of Borneo, in the interior of the country comprised between the rivers Baram and Rajang, which, with the small rivers intervening, allow the Kayan access to the ocean. The mongrel Malays occupy the coast, and the country between them and the Kayan is occupied by eleven other tribes in number, each about 500, the majority of whom are subject to the Kayan. The Kanawit tribe closely assimilate to the Dyak of Saribas, whose neighbours they are. The tribes Punan, Sakapan and Kajaman are the chief collectors of camphor and birds' nests. The Kayan are a nation of prostitutes, they are not so passionately fond of skulls as to bequeath them as fortunes to their children as is said of the Dyak. They continue human sacrifices, but to a less extent. The Kayan name for God is Tanangan, whom they hold to be invisible and supreme. The coal and iron fields of the Balawi or Rajang are more extensive than any yet discovered on the island. From the river Baram, coal is traced to the upper parts of the Bintulu, and thence southward to the Rajang river, on the left bank of which at Tujol Nang, there is a seam exposed upwards of thirteen feet in thickness.—*Mr. Burns in Feb.* 1849, *No. of Jour. Ind. Arch.* See Kyann.

KAYA NAN in Tavoy, Kaiyah in Moulmein, Tavoy red-wood, Syndesmus Tavoyana, is of maximum girth 20 cubits, maximum length 15 feet. Very abundant on the sea coast, from Amherst to Mergui : also on banks of rivers in the province of Martaban near the sea. When seasoned it floats in water. It is one of the best woods in

the country for helves; tough, light, very durable, plentiful: long in the fibre, neither liable to split nor to warp nor to break readily. Used by Burmese for planes, spears, boats, stocks of guns and all kinds of purposes. This wood is of a most beautiful colour, a combination of pink, cream colour and red, and takes a very high polish. Recommended for helves, handles of tools, handspikes and spokes of gun-carriages, and timber wheels; also for gun stocks and planes.—*Captain Dance.* See Kyanan.

KAYAN-YANG, MALAY. A shrub at Bawean, the fruit of which sells at Java at 30 florins per picul.

KAYA PENDALAM, TEL. Dioscorea crispata, *R.*, iii, *p.* 802.

KAYASTH, Kayast'ha, Kait or Kaest, has twelve divisions, of which the Gaur Kayath is one. They are clerks and copyists, their habitual language is the Persian, they are largely employed as clerks and accountants about native courts. They say that they spring from Chatrgoputr, the secretary of Dharmaraja. They are hindoos, generally worshippers of Siva. They allow their daughters to grow up before wedlock. Many of them drink to excess. Their features, physical form and colour are more varied than those of any other section of the people called hindoos. The Kait is acute in business, active and painstaking. In northern India, they have adapted themselves to the British forms of administration and are useful servants. They have become in places considerable landed proprietors. In Bengal, they are more numerous and form an aristocratic class, have proprietary rights in the soil and cultivate a great deal. The Chandrasena Kayath of Bombay and Poonah claim to be Kshatrya or descendants of rajah Chandrasena, a rajah of Malabar. This the brahmans deny, and declare them to be of menial origin. They have, however, the honorific name of Puroob (Purvoe, Probabu or master,) and are distinguished as Patavi and Dawani Prabahu. The Kayastha or Kayth race of India, are usually employed by the Indian princes in the collection and records of their revenues, and their character for a spirit of extortion became proverbial. They appear to have been particularly obnoxious to the brahmans. Kayastha is the Sanscrit name, but is pronounced in the dialects of India as Kayasth, Kayath, Kait, or Kayat, corruptly Koit. Among the Maratha people, the Kayastha is said to be distinguished from the Kait by locality, the latter being peculiar to the north.—*Wils. Glos.*; *Toy Cart, p.* 92.

KAYAST'HA, SANS. From kaya, the body, and st'ha, to be situated.

KAYAT? a servile caste in the countries east of Bengal, less impure than the Chandala.

KA YAU, also Ta-Yau, BURM. Excœcaria agallocha, *Linn.*

KA-YAU, BURM. Congea velutina, *Wight.*

KAYE, Sir John William, for many years occupied an eminent position in the world of English literature, as a writer on Indian subjects. He went to India as a lieutenant of artillery. Within a comparatively short time he wrote and published two novels. He became then a regular contributor to a weekly literary journal issuing from the *Hurkaru* press, and not long after he was installed an Editor-in-chief of the *Bengal Hurkaru*, retired from the army, and, during the remainder of his sojourn in India, continued its editor. In the course of his researches he met with much which he knew could not always be met with elsewhere. This suggested the idea of keeping a common-place book for noting all that was noteworthy, and making extracts with data and authorities, some of which appeared in the early numbers of the *Calcutta Review*, in the papers entitled the "English in India," and some other essays of the same interesting series. He projected the *Calcutta Review*, of which he was proprietor and editor, with the active co-operation of such men as Dr. Duff, Mr. Marshman, the late Dr. Mackay, Henry Lawrence.—*Mofussilite.*

KAYIN, Kayin-kapas. MALAY. Calico, ENG.

KAY-KHE, COCH-CHIN. Millet.

KAY-KHOAICA, COCH-CHIN. Aristolochia indica.

KAYLA, HIND. Musa paradisiaca, plantain.

KAYLULAH, ARAB. The half hour's siesta about noon. It is a sunnat, and Mahomed said of it, "Kilu, fa inna sh' Shayátína lá 'Takil,"—"Take the mid-day siesta, for, verily, the devils sleep not at this hour." "Aylulah" is the sleeping after morning prayers, which causes heaviness and inability to work. Ghaylulah is the sleeping about 9 A. M., the effect of which is poverty and wretchedness. Kaylúlah (with the guttural kaf) is sleeping before evening prayers, a practice reprobated in every part of the east. And, finally, Taylulah is sleeping immediately after sunset, also considered highly detrimental.—*Burton's Pilgrimage to Meccah, Vol.* ii, *p.* 49.

KAY-ME, COCH-CHIN. Tamarind.

KAYN, adjoining Herat, is the first Persian province to the west of Furra, and lies on the frontiers of the kingdom. It is entirely inhabited by mahomedans of the shiah sect which has led the Toorkman tribes to seek for slaves in it during their chupao or forays. The inhabi-

tants are a timid race, and live in small forts, the number of which is very great. The Kayn country is badly watered, and the ber tree, as in all arid countries, is common. Birjind and Kayn are the principal places, and the district is ruled by a governor of its own, whose subjection to the king of Persia, however, is complete, since he furnishes a quota of 3,000 or 4,000 infantry when called upon. —*Papers East India, Cabul and Affyhanistan, p.* 135.

KAYOMURS, see Kamran.

KAYPHAL, Guz., Hind. Nutmegs.

KAYSAR. The Takht-i-Suliman, or Kayser mountain, is in the Sulimani range. It extends high and bold, and seems a collection of inaccessible precipices. The mountains of Kalabagh, containing the salt mines, are on the south, their isolated tops alone being visible above the horizon. On the north, the Sulimani range is finished by the Pahar, or hills of Koh-i-Tak, and to the north-west is Koh-i-Kondi, which at times has a little snow upon its summit. The Kaysar mountain arises in front, in a southern direction. The Shirami hills appear to descend into the plain, near Dhera Ghazi Khan. The heat on the plains under the Sulimani range is excessive. —*Vigne's A personal Narrative, p.* 36.

KAY-TANH-YEN, Coch-Chin. Limes.

KAYTH, see Kayastha.

KAYU, Malay, but also spelled Kaia; wood: timber, a tree.

KAYU-API-API, Malay. Rhizophora gymnorhiza. Mangrove.

KAYU AMBALLO, Malay. A timber tree of the Archipelago, in Bawean.

KAYU-ARANG, Malay. Charcoal.

KAYU BALIAN. This wood, the most esteemed amongst the natives of Borneo, on account of its hardness and durability, is called by them balean or kayu balean, the term kayu, which means wood, being always prefixed to the names of timber trees. The balean is a tree of the largest size, and although its wood is so hard as to be almost incorruptible, the tree is of quick and vigorous growth: it is found most abundantly in the low damp forests in the neighbourhood of the sea and of large rivers. It is much used by the natives for posts of their houses, which amongst the Dyak, are handed down from father to son, for many generations. Many specimens which must have been in the river for ages, are as hard when cut as those fresh taken from the forest, and this timber is rarely seen in a state of decay. The water worm (Teredo) is the only insect which attacks it when in the water; and though its channelling the wood must necessarily much weaken the post, the water being admitted into it does not cause it to rot. On land or under the earth it equally resists the effects of the atmosphere and white ants, so destructive in tropical countries to most other kinds of wood. This valuable timber was formerly an article of export, sought after by the Chinese; and in those ports which they still frequent, continues a source of considerable trade.—*Low's Sarawak.*

KAYU-BESSE, see Tin.

KAYU BIDARRU, Malay. A yellow wood of Borneo, of a very agreeable odour. It is plentiful, and being of a very hard and durable nature, is much esteemed for posts of houses and other purposes under ground: its perfume will ultimately rescue this beautiful wood from its present degradation.—*Low's Sarawak.*

KAYU-BIN? Burm., Malay. Terminalia chebula, *Retz.*

KAYU BINTANGUR. Several kinds of the poon of India grow in Borneo to perfection, they are called by the natives bintangur, and are well known for their value in ship-building. One seems to be Calophyllum inophyllum.—*Low's Sarawak.*

KAYU BOKA, Malay. Kayu-boca wood, Amboyna wood, a valued ornamental wood, and another, the Lingoa wood of commerce, are the produce of the same tree, the Pterospermum indicum. The tree throws out knotty excrescences or burrs, which are sawn off in slabs, 2 to 4 feet long and 2 to 8 inches thick, which are much esteemed for such fancy articles, as small boxes, writing desks, and other ornamental work. Of late years, its estimation seems to have decreased in Europe, but it is still much valued by the Chinese. It is brought from Ceram, New Guinea, Arru and other islands of the Moluccas. It resembles the hue of the yew, is very hard and full of curls, the colour being reddish brown, varying to orange. In Singapore it is sold by weight.

The Lingoa wood is also known in commerce as Amboyna wood, and very large slabs are obtainable from the lower part of the tree by taking advantage of the spurs or lateral growths. They can thus sometimes be had as large as nine feet in diameter. It is very durable, takes a considerable polish, is very abundant and may be had in any quantity.—*Great Exhibition of* 1851, *and M. E. Juries' Report.* See Amboyna wood, Lingoa wood, Pterospermum indicum.

KAYU BUNG NGAT? Cochin-Chin. Emblic myrobalan.

KAYU DUNGUN, grows on the banks of rivers, and though the timber is soft, the large buttress-like supports at the base of the tree are very hard, and are valuable for

gun carriages and other purposes: they would doubtless be useful in turnery.—*Low's Sarawak.*

KAYU GAHRU, MALAY. Eagle wood, Aloes wood, Aquilaria agallocha, *Roxb.*, Agallocha wood. This is the Lignum Aloes, Agala-wood, Eagle-wood, and Calambak of commerce. If of good quality, it should melt in the fire like wax, yielding an agreeable odour. A very high artificial value is placed on the better qualities of this product by the natives of the east; the first quality selling at £40 16*s.* 8*d.* per 133⅓ lbs. avoird. at Malacca, the second quality at £25 10*s.* 0*d.* per 133⅓ lbs., and the third quality at £3 2*s.* 0*d.* per 133⅓ lbs. See Aloes wood, Aquillaria, Eagle wood.

KAYU-JELU-TONG, is a large growing tree of Borneo, with verticillate leaves, and a bark which, on being wounded, emits plentifully a white milk, which is inspissated by boiling, but has not yet been discovered to be of any use. The timber it produces, though large, is not esteemed by the natives, on account of its early decay when exposed to the rain and sun; it is white, and being very soft, and easily worked, it is much used by the poorer Malays for the sides of their houses, which are protected from the rain by the overhanging roofs.—*Low's Sarawak.*

KAYU KAPUR, a close-grained and durable timber of Borneo, much valued by the natives, for boat-building purposes.—*Low's Sarawak.*

KAYU KAPUR BARUS. The timber of the Kapur barus, or true camphor tree, is also highly esteemed: excepting when charged with the valuable drug, it does not emit the camphor smell, as does the timber of the Laurus camphora, of which the Chinese manufacture trunks and boxes, which, preserve whatever is put into them, from the attacks of insects of all kinds, particularly of the small ants, which are so troublesome in hot countries.—*Low's Sarawak.*

KAYU KUDRANG, a wood of Malacca. furnishes a yellow dye, sells at 12*s.* 6*d.* per 133⅓ lbs.

KAYU LAKKA, or Kayu lakah, of Singapore, a red dye wood, applicable to the same purpose as red sanders wood

KAYU LAKKAR and Kerta Ambuk are woods of Malacca, burned as incense.

KAYU-LEGI, MAL. Cassia lignea.

KAYU-MANIS, JAV. Cassia lignea, Bark of Cassia lignea.

KAYU MARAKA, SANS. Nerium tinctorium.

KAYU MARAM, TAM., properly Koia maram. Psidium pyriferum, the guava tree.

KAYU MARANTI, MALAY. A quick-growing timber tree of Borneo. In grain it resembles cedar, and, like it, is of a reddish colour. It is much valued for making packing-cases, planks for the sides of houses, &c., and when protected from the weather it is a good and useful timber.—*Low's Sarawak.*

KAYU MENCABANG or Mencabang Pinang, is one of the trees which produce the vegetable tallow: it is plentiful in the forests, but would be more profitable for its fruit (which is small and produces good oil) than its timber, though for this it is also held in high esteem. The wood is close-grained, hard, of a reddish colour, easily worked, and very durable. This tree differs from the others which produce the vegetable oil, in growing to a much greater height.—*Low's Sarawak.*

KAYU MERBAU, is a fine durable timber, very useful in ship and house-building, being easily worked and very durable.—*Low's Sarawak.*

KAYU MIDDANG BUNGA, a fawn-coloured wood of Singapore, not durable if exposed.—*Cameron.*

KAYU MUNGRIS, is, while fresh, nearly as hard as the iron-wood, and more difficult to be worked, though it is very durable, but not so much so as the balean, or iron-wood, but is a large timber and a very fine tree.—*Low's Sarawak.*

KAYU NERI, is a very hard wood, growing with the mangrove in salt swamps, its timber, which has a reddish appearance, is not large but very abundant.

KAYU-PUTEH, MALAY. White wood, Arbor alba of Van Rumph, the Cajaput tree or Kayaputi tree; Melaleuca cajaputi, *Mason & Roxb.* Kayaputi-ka-tel, HIND. Kayaputi-tailam, TAM. Cajaputi oil.

KAYU RASAK, a wood of Borneo; which resembles the bintangur, is close-grained, strong and tough, and is used for rudders, masts, and oars for the trading boats.—*Low's Sarawak.*

KAYU RUNGAS, a red wood, handsomely veined, which takes a fine polish, and is much used at Singapore for the purposes of furniture-making; like the ebony, it is only the old wood in the centre of the tree which is of a useful colour.—*Low's Sarawak, p.* 61.

KAYU SAPPAN, MALAY. Cæsalpinia sappan, *Linn., Roxb., W. & A.*

KAYU SONA, MALAY. A timber tree of the Archipelago, much used at Bawean in prahu and house-building.

KAYU UMUR PANJAONG, MALAY. Literally, Tree of long life, grows on Dempo hill in Sumatra, it is about 6 feet high.

KAYU-YNHDAN, or Kayhundahn, COCHINCHIN. Sandal wood.

KAY-VANG-DEE, Coch-Chin. Sassafras.

KAY-VERU ; Kelwa-Ragu, Kaywuru, or Keveru, Tam. Eleusine coracana, *Gært., Roxb.*

KAYU WALI KUKUN, a wood of Java, is equal to the kusambi in weight, and exceeds it in hardness: it is employed for anchors, naves of wheels, machinery, &c.

KAYU WRANG, or Bayur, a light and tolerably durable wood, is employed for masts and spars of small vessels ; but the surface must be well covered with resinous substances to prevent it splitting.

KAY YOOB, Burm. A tree of Moulmein. Its wood is used as an ordinary building material.—*Cal. Cat. Ex.* 1862.

KAYU-YNDHAN, Coch-China. Santalum album.

KAZ, Hind. Goose.

KAZA GADDA, Tel. Urginea coromandelica, *R., W. Ic.* Scilla indica, *Cor. R., Vol.* ii, *p.* 147. The same name, however, is applied to U. Indica and to Ledebouria hyacinthoides, which all grow abundantly together, on the sands near Masulipatam.

KAZAK, Hind. A free-booter, one who plunders in a gang. See Kazzak.

KAZAMEEN, a town, three miles north of Baghdad, and on the western bank of the Tigris, inhabited at the beginning of the nineteenth century by about eight thousand Persians, who had been induced to settle there, on account of its being the burying-place of imam Mousa Kassim (the father of imam Raza) and imam Mahomed Touky.—*Kinneir's Geographical Memoir, p.* 252.

KAZAN, the ancient capital of the Tartar monarchs. The Tzeremish resemble the Tartars in their external appearance, and they also wear their hair short ; but their language is totally distinct, and they spring from a different origin. They are the original inhabitants of the province of Kazan and O-se-ta-our-han or Astrachan. After the Russians had made themselves masters of all these places, this people still continued to occupy the country near Kazan, and they have now been in subjection to the Russians for many years. Kazan consists of two distinct and separate towns, the one inhabited by the Russians, the other by the Tartars. The Germans are very numerous in Kazan, and have a club frequented exclusively by numbers of their own nation. The Pagan tribes, called the Tcherimiss and the Morduin, constitute a very considerable portion of the population of the province of Kazan, and supply the town with wood hewn in the recesses of their native forests. Kazan is reputed in the Tartar annals as having been the haunt of huge and monstrous serpents, some even with two heads ; and to the present day these reptiles still swarm in the fens and forests of this province. On the banks of the river Kauzanka, rises a mountain, the seat of an ancient monastery ; it is called Zilantoff, a corruption of the Tartar words jilan, the serpent, taou, mount. A Tartar legend informs us that this mountain was formerly the place of retreat of a winged dragon. The fragments of nations that people Kazan and Astrachan, the Russian, Tartar, Tchouvash, Tcherimiss, Mordoa, Votiack, Kalmuk, Kirghis, Bashkir, Nogai, and Kossack, each speak a language peculiar to its own tribe. —*Turnerelli's Kazan, Vol.* i, *pp.* 1, 3, 4, 31, 34, 35, 72 ; *Staunton's Narrative, p.* 126.

KAZEROON, once a considerable place, now in decay, lies in a valley on the road from Bushire to Shiraz. The entire southern region of Fars, bordering on the Persian Gulf, is called the Garmsair or "hot region." It extends from the sea to the latitude of Kazeroon, and runs parallel with the Persian Gulf, from the banks of the Tab to the confines of Luristan and from Bushire, eastward, as far as Cangoon, the tract is named the Dushtistan or "land of plains." The Tungistan, commonly pronounced Tungistoon, or "narrow land," is a small tract of land east of Bushire. The greater portion of the people of the whole Garmsair, consists of an independent and lawless set, many of the tribes being robbers by profession. A huge wall of mountain separates the Garmsair, or low region, from the Sardsair, or high tableland of Persia. One of the most conspicuous of these, is an abrupt lofty hill, named Hormooj ; where coal is said to have been found. —*Yule Cathay, Vol.* ii, *p.* 487.

KAZI, or Kadi, Arab. The chief clerical judicial officer of mahomedans.

KA-ZONG-OO, Burm. Batatas edulis, *Choisy.*

KAZWIN, Kasbin or Kashwin, a celebrated town of Persia, a little to the west of Teheran. The inhabitants are chiefly descended from those Turkish tribes which have long pastured their flocks on the plains in the vicinity of that city. They almost all either cultivate the soil, or employ themselves in commerce with the people on the shores of the Caspian.—*Malcolm's History of Persia, Vol* ii, *p.* 6. See Sava or Saveh.

KAZWINI, an author so named from his native place, Kazwin or Kasbin in Persia, who lived and wrote between A. D. 1263 or 1275 (A. H. 661 or 674). His name was Zakariya, son of Mahomed or Mahmud. He wrote the Ajaib ul Makhluqat, also the Asar-ul-Bilād, and according to M. Renaud, also

the Ajaib ul Baldan, written in Arabic and translated into Persian. But Kazvini often names Mis'ar-bin-Muhalhil, a traveller into China, as the author of Asar-ul-Bilad. Kazvini, died about 674 Hijra (or A. D. 1275.)—*Elliot's History of India*; *Ouseley's Travels, Vol.* ii, *p.* 367.

KA ZWON, Burm. Batatas edulis, *Choisy.*

KAZZAK, a great Tartar tribe now mingled with the Kalmuk and Kirgis, but the Kirgis and Kazzak seem much the same people differing only in location. The Kazzak pass the summer in the neighbourhood of Russia and repair in winter to the neighbourhood of Bokhara where they sell their sheep. The name Kazzak, written also Cossack, has been variously derived, and some authors indicate a similar word in the Tartar language, meaning an armed man. Others go farther eastward for a root, and make it a robber. But in either sense it will suit the character, the original mode of warfare of these armed men being that of robbery, or plundering their enemies. In time of war the real term of military service, with the hereditary warriors of the Don serving under Russia, ceased only with their lives or their capability; but, in times of peace, four years was the regular period of duty with a regiment. Twenty-five years is the nominal extent of a Cossack's military service; but the martial spirit and custom, make every man a soldier, when war either approaches his country, or requires his arm to keep it at a distance. A Cossack finds his own arms, clothing, and horse. During the campaign of 1812, and for nearly four years afterwards, almost all the population of the Kazzaks of the Don, capable of bearing arms, were called forth; and about fifty thousand may be computed to have fallen in that space of time. The quota of force which this branch of the Cossack nation furnished to Russia, for European and Asiatic service, amounted then to eighty regiments, each regiment numbering from five to six hundred men. That of the Attaman, which is the elite of the country, is calculated at twelve hundred men. The men of the Don are mostly well-favoured, being robust, fair, and handsome. This happy exterior is a type of their hearts; hospitable, brave, honourable, and scrupulously religious. The Cossack women seem far inferior to the men in mental ability and in personal endowments, also, certainly plain. The usual female appearance is short stature, faces of strong Tartar feature, with eyes, however, almost invariably large and dark. The style of dress is decidedly fashioned from the east. A sort of chemisette (or small shift) of coloured linen, buttoned round the neck, and with sleeves to the wrist. A pair of trowsers, of a similar stuff, are covered by a silk caftan, reaching as low as the ancles. This upper garment is fastened, from the neck to the bottom of the waist, with buttons of small pearls, in form and workmanship like those in gold or silver from the Brazils. The waist is bound with a girdle, also ornamented with pearls, and frequently clasped by a diamond buckle. The heads of married ladies are adorned with, literally, a silken night-cap, which is wrapped about with a gaily-coloured handkerchief, in the form of a fillet. The unmarried (like the damsels in Russia of the lower class) wear the hair in a long plait down their backs; but with this difference from the Russian girl, instead of a bunch of ribbons at the termination of the plait, the handkerchief, with which the head is bound, twists round the braid nearly to its end, something in the manner of the Corsican caps.—*Porter's Travels, Vol.* i, *p.* 33.

KAZZAKI, Hind. A daka or burglary, or highway robbery.—*History of the Punjab, Vol.* i, *p.* 143.

KAZZILBASH, a term applied in Kabul and Herat to a Turk race, principally of the tribe of Jawanshir, who were fixed in the country by Nadir shah. Under the kings of Kabul they served as body-guards and still retain their own language. In the town of Kabul there are perhaps ten or twelve thousand Kuzzilbash. Their history has been often written. When Nadir shah marched towards Delhi, he had twelve thousand fighting Kuzzilbash with him. When he quitted that city, on his return, he left behind him three hundred of these, who with other troops, were directed to bring away his treasure, and follow him. They passed through Kabul; but when within two days' march of Kandahar, they heard of his death—and, a few days afterwards, Ahmed shah, Nadir's lieutenant, arrived himself, attended by five or six hundred Durani,—he seized the treasure, and took the Kuzzilbash into his service; and his kind treatment of them induced others to come from the neighbourhood of Tabriz, Mushid, Kerman and Shiraz, in Persia; where the true Kuzzilbash exercise the profession of horse-breeders, shepherds, and cultivators. There are now perhaps about ten thousand Kuzzilbash in the city of Kabul, who are ever ready to draw their swords as mercenaries. Their leaders are by far the most wealthy, the most intelligent, and the most influential men at Kabul. The Tajik are the aborigines of the Kabul country, and are not Affghans. Alexander probably found them there, as fire-worshippers, speaking Sanscrit or Pelhevi. The Hazara, or Hazarajat, are so called from the innumerable taifah, or

tribes, into which they are divided—hazar signifying in Persian a thousand. They occupy the whole range of the Parapamisus, or the mountains extending between the Hindoo Kush, or Caucasus, and the city of Herat, to within a few days' march of Kandahar. In appearance, they very much resemble the Ghurka ; they have the same high cheek-bones, the same small eyes, very little beard, and no doubt are of Tartar origin. The Ghurka, however, are hindoos ; whilst the Hazara are shiah mahomedans. General Ferrier tells us that the Persians inhabiting Kabul known by the name of Kuzzilbash, form part of one or more of the seven Turkish tribes that embraced the party of shah Ismail, the founder of the tribe of Saffavi. This sovereign, to distinguish them from the others, gave them a kind of red cap ; hence their name of "Red head," Kuzzilbash. These seven tribes were Oustajalu, Chamloo, Nikaloo, Baharloo, Zoolkadder, Kajar, and Afchar. Another writer, Mohun Lal, relates that the houses in Herat are numbered at 400, and they contain about 6,000 people. The major part are Bardurrani, one of the sunni sects. Those of Shamlu, Afshar, Reshvand, Jami, Isla, Yallo, and Takulbe, who follow the principles of Ali, are small in number, and undergo many hardships from misgovernment. Qizal, he says, means in Turki 'red,' and Bash, 'head.' In the reign of shah Ismail, the Qizal Bashi divided themselves into the seven different sects mentioned above. The papers laid before Parliament however relate that in the beginning of the 18th century, the feebleness of the Persian monarchy excited the cupidity of the Affghan race, who overran the fairer portion of that kingdom, and possessed themselves of Ispahan. Their successes called forth the energies of Nadir, who not only drove the 'Affghans from Persia, but annexed the whole of their own territories to his empire, and, turning their swords against India, with a mixed army of Persian and Affghan, sacked it. During these wars the conqueror deemed it politic to fix some native tribes in the lands he had subdued, and to this policy we owe the colony of Persians now settled in Cabool, which, when first located, amounted to less than 2,000 families. The people composing it consist of three divisions : 1st, the Juwansheer ; 2nd, the Ufsheer ; and 3rd, the Moorad-khanee, the whole being designated by the general name of Ghoolam Khanee, or Ghoolam-i-shah, servants of the king. The Juwansheer are a clan of Toork from Sheesha. There are various divisions included among them, such as the Koort, the Shah Sumund, the Syah Munsoor, &c., and they form the principal portion of the Kuzzilbash. They consist of 2,500 families, and occupy a separate quarter of Cabool, called the Chandoul, which is surrounded by high walls. The Ufsheer are also Toork, and of the tribe to which Nadir himself belonged. There are 300 families of them who live in a strong fort about three miles from Cabool. The last division, the Moorad Khanee, is comprised of all the Persians who have from time to time settled in this country. 1,500 families of them reside together under chiefs. Besides these, there are 700 others, a division of the tribe in the fort of the Byat. There were about the year 1838, 4,000 Kuzzilbash families in Cabool, from which a force of from 4,000 to 5,000 men could be levied on an emergency for the purposes of war. The number has been generally considered greater than this detailed statement, but the whole of the shiah population in and about Cabool is then included in the calculation, and among these the Huzara would furnish twice as many men as the Persians. On Nadir shah's assassination, many of the Persians fled from Cabool to their native country, but Ahmed shah, Dooranee, who succeeded to the authority of Nadir, conciliated a portion of them whom he retained in his pay and found of eminent service throughout his active reign, in which they became an organised body, acting under a Khan who was directly responsible to the shah, while the Kuzzilbash themselves only acknowledged their own chief. Matters seem to have continued in this state for about 53 years, during which the Persians acquired such power that the kings found it necessary to favour them by large stipendiary allowances, granted, in some instances even to minors ; and, as the Sudozye monarchy declined, their support became indispensable to the personal security of the king. In the reign of Shah Zaman, the chief of the Juwansheer was put to death, and from that time a want of confidence in the kings of Cabool, on the part of the Kuzzilbash, is to be traced, till they almost cease to appear as a body in the affairs of the state. The superior intelligence possessed by all Persians readily befits them for employment among the Affghan, and from war many became secretaries (meerza) and stewards (nazir) to the different chiefs ; others took to agriculture and merchandise, and some are at present shopkeepers in Cabool. It would at one time have been dangerous to entertain any Persian without their khan's permission ; but with the loss of military employment, or rather withdrawal from it, their pay ceased,

and the growing wants of many, drove them to the occupations stated, though a portion have always continued in the service of the ruler of Cabool. Since the whole of the Persians in Cabool are shiahs, and the national persuasion of the Affghan is soonee, the position of the Kazzilbash was full of danger; it was at any time possible to turn political dispute into religious difference, and there are various instances in the history of the Cabool monarchy, in which these have threatened their very existence. At one time they were not afraid to live outside of the city, but common interest has now led the whole of the Persians to congregate together as the best means of warding off danger. They would have willingly left the city of Cabool and fixed themselves at a distance like the Ufsheer, in a detached fort. The Persian themselves are therefore intently bent in adding to their own strength by intrigues around them, and though their military influence has declined, their power in this way is more considerable than before; since every man of rank has Persians for his secretaries, and all the home and foreign correspondence is in their hands, by which their influence ramifies in every direction. The Baharloo are one of the seven Turkish tribes that supported shah Ismael, one of the first of the Suffavean kings of Persia, about A.D. 1500. They wear the red cap, and are part of the Kazzilbash.—*Vigne's Personal Narrative, pp.* 167-169; *Ferrier's His. of Affghans, p.* 70; *Mohun Lal's Travels, p.* 265; *Papers East India, Cabool and Affghanistan,* 1859, *pp.* 40-41. See Kajar.

KBARRA, Hind. Capparis spinosa.

KCHUR, Hind. Cornus macrophylla.

KDRUM of Bahar. Ambari, Hibiscus cannabinus.

KE. The whole of the great island of New Guinea, also the Ke and Aru islands, with Mysol, Salwatty, and Waigiou are inhabited almost exclusively by the typical Papuan, and the same Papuan race extends over the islands east of New Guinea as far as the Fiji Islands. The people on the coast of New Guinea are in some places mixed with the browner races of the Moluccas. In the typical Papuan, the colour of the body somewhat varies: generally it is a deep sooty brown or black, somewhat approaching, but never quite equalling, the jet-black of some negro races, but it is occasionally a dusky-brown. The hair is harsh, dry and frizzly, growing in little tufts or curls, which in youth are very short and compact, but afterwards grow out to a considerable length forming the compact frizzled mop, which is the Papuan's pride and glory. The face has a beard of the same frizzly hair, and the arms, legs and breast are also more or less clothed with hair of a similar kind. In stature, the Papuan is superior to the Malay, and the equal or superior of the average European. The legs are long and thin, and the hands and feet larger than those of the Malay. The face is somewhat elongated, the forehead flattish, the brows very prominent, the nose is large, rather arched and high, the base thick, the nostrils broad with the aperture hidden, owing to the tip of the nose being elongated. The mouth is large, the lips thick and protuberant. He is impulsive and demonstrative in speech and action, his emotions and passions express themselves in shouts and laughter, in yells and frantic leapings. Women and children take their share in every discussion. The Papuan has much vital energy? In the Moluccas, Papuan slaves are often promoted to places of considerable trust. He decorates his canoe, his house, his domestic utensils with elaborate carving. They are often violent and cruel towards their children. The Papuan is black-skinned, frizzly-haired, bearded and hairy-bodied, long-faced, has a large and prominent nose, and projecting eyebrows, bold, impetuous, exciteable and noisy, joyous, laughter-loving and displays his emotions. If the tide of European civilization turn towards N. Guinea, the Papuan like the true Polynesian of the farthest isles of the Pacific will no doubt become extinct. A warlike and energetic people who will not submit to national dependence or to domestic servitude must disappear before the white man. A race identical in all its chief features with the Papuan, is found in all the islands as far east as the Fiji. Mysol and Waigiou are Papuan, mixed partly from Gilolo partly from New Guinea. Paradisea rubra, the rare red paradise bird, and Ptilonopus pulchellus, a lovely little dove, occur here. Alfura is written Alfora, Alafora, Arafura and Halafora. According to Mr. Crawfurd it is from the Arabic al and fora. Mr. Bikmore says that the Alfura people of Ceram have crisp but not woolly hair like the Papuans, and he regards them as a division of the Malay. He states that at Ceram the custom of head hunting prevails amongst the Alfura.—*Wallace, Vol.* ii, *pp.* 277, 284; *Bikmore, p.* 204.

KEA, Beng. Green-spined screw-pine. Pandanus odoratissimus. Kea-phool, is the flower.

KEADIE, or perhaps, Headie, the Malayala name of a tree in the forests of Canara. It grows from eighteen inches to two feet in diameter, and from thirty to fifty feet high. It is a close-grained wood, and is said to be durable; but it is rather scarce.—*Edye, M. and C.*

KEA KAIDA, Beng. Pandanus odoratissimus.

KEANG-WHANG, Chin. Turmeric.

KEANG-SE is the eastern portion of the ancient province of Keang-nan, or Nan-kin, as known to Europeans; this ancient province was estimated to embrace a surface of 81,000 square miles, and its population was seventy millions. Keang-se, in extent, is about three-fifths of the ancient province, and its population is upwards of thirty-seven millions. The imperial canal traverses the whole extent from north to south, and the Yang-tsze-Kang from east to west, affording ready means for the transmission of merchandise, to and from all parts of the empire. Another estimate is 27,000 sq. miles, and its population upwards of thirty millions.

KEAOU-CHING. The Chinese division of the day is as simple as the English and not much unlike it. The Chinese begin the day an hour before midnight, and divide the twenty-four hours into twelve parts of two hours each. Instead of numbering their hours they give a different name to each period of two hours; the names and corresponding time, according to the English mode, are as follows:—

Tsze.....11 to 1	Morning.	Woo...11 to 1	Afternoon.
Chow..... 1 to 3		We..... 1 to 3	
Yiu..... 3 to 5		Shin... 3 to 5	
Maou..... 5 to 7		Yew .. 5 to 7	
Shin..... 7 to 9		Seo .... 7 to 9	
Sze..... 9 to 11		Hae... 9 to 11	

The word Keaou is added when the hour of each period is intended, and Ching for the last. Thus, Keaou tsze is 11 at night, and Ching tsze 12 at night; Keaou Chow 1 in the morning, Ching Chow, 2 &c. &c. The word K'hih "quarter," is used after the hour with the numerals yih 1, urh 2, or sau 3, to subdivide the hours into quarters, which is the smallest division commonly employed: example, ching maou yih k'hih, a quarter past 6; keaou woo urh k'hih, half past 11.

KECO, Beng., Hind. Costus speciosus.

KEDAH or Quedah, called in Siamese Muang Sai or the Sai kingdom, occupies from the 5th to the 7th degrees of north latitude and has the Straits of Malacca on the west. The purest Malay is written and spoken in this state, being often, in the Archipelago, influenced by mixture with other tongues. It extends from the Trang river in 7° 20′ N. to the Krian, in 5° 10′ N., which separates it from Perak. The Trang formerly divided it from Siam. Interiorly, is a chain of mountains, running down the middle of peninsula. The water on the Quedah coast is very shallow and ships must keep a considerable offing. The highest detached hill on the Quedah main is Gunong Gerai, or Quedah Peak, a mass of granite, whose summit is estimated at 5,000 feet above the level of the sea. According to Dr. Ward, north of Quedah Peak is an immense plain, almost level with the sea, covered near the coast with rising mangroves. Kedah is interesting to ethnologists from the several tribes within its limits. Of these, the Semang and Udai are found in the forests of the north; the Rayet Utan, the Jakun, Sakkye, Halas, Belandas and Besisik in others to the south; while the Akkye or Rayet Laut (lit. people of the sea) dwell upon the shores and islets of the peninsula. Wherever scattered, they live totally apart from the Malays, and differ from them widely in person, habits and religion; in short, are of a much lower grade in the scale of civilization. The Malays themselves sometimes class the various tribes under one general and expressive appellation, that of Orang Benua—men of the soil. They denominate the four original chiefs of the Benua "Nenek" or our ancestors: many of their own chiefs derive their descent from them, and bear a Benua title. The elders of the Benua exercise considerable influence over the elections of the Malayan panghulu. The panghulu of Rumbowe is chosen alternately from a Jakun tribe (the Bodoanda Jakun) and a Malay tribe: the names of inland places are chiefly Benua terms. There is a striking resemblance in feature, between the Benua and the Malay, and scarcely less in their respective languages. Opinions, as to their identity in favour of the affirmative hypothesis are entertained by many of the Benua and Malay themselves. But from what branch of the great family of mankind the Benua spring, tradition is almost silent. Their general physical appearance, their lineaments, their impatience of control, their nomadic habits, a few similarities in customs, which will be cursorily noticed as we proceed, all point to a Tartar extraction.

The Udai tribe is little known—many Malay believe they are a class of Jakun; while others affirm that they are a colony from some foreign country: the Tuanku Puteh of Rumbowe informed Newbold that the Udai are a race of savages, thinly scattered over the states of Jellabu, Pahang, Tringanu and Quedah, and resemble in feature, the darker variety of Jakun. Their size is represented as smaller, and their habits more savage. According to Sir S. Raffles and Mr. Anderson, the Semang of Quedah has woolly hair, protuberant belly, thick lips, black skin, flat nose, and receding forehead of the Papuan: this is a little at variance with the statements of the natives, who affirm they differ but little, as just mentioned, from

the Jakun. Mr. Anderson describes the Semang of Perak, as resembling those of Quedah in personal appearance, but speaking a different dialect. They possess, he says, the same curling black hair, are a little darker in colour, and have not the thick lips of an African : they subsist by hunting, and make huts of the branches, and cloths of the bark of trees, shunning the haunts of more refined beings. They are numerous in Quedah, and reside generally on or near mountains, such as those of Jerrei and Juru, and are found in Tringanu, Perak, and Salangore. They live in rude huts, easily removed from place to place, constructed of leaves and branches. Their clothing is a scanty covering made of the bark of trees : sometimes a cloth obtained from the Malays. Birds and beasts of the forest, wild roots and yams, constitute their food : they worship the sun. The Malaya have an idea, that, when a Semang dies, the body is eaten, and nothing but the head interred ; a custom, which, if it exists, reminds us of one prevalent among the Issedones, a tribe of ancient Scythians, who after feasting on the body of the deceased, preserved the head, carefully removing the hair. The Semang women like those of the ancient Massagetæ, and the more modern Tartar Kie-Kia-sse tribes, are said to be in common like their other property. They have chiefs, or elders, who rule the different tribes. Keddah is a flat and fertile country on the peninsula, famous for its breed of turtle-doves, delicious food for the epicure. When the Kedah prince ceded Pinang to the British he represented himself as independent, and as such was treated by the English. At the base of a range of hills which bound the broad valley of Quedah on the north, the river Parlis discharges itself over a bar into the Indian ocean. The river at its mouth is divided by a small island half a mile long, into two branches. This island is called " Pulo Quetam," or Crab Island, by the natives. Kedah peak is 3,897 feet high. Mr. Logan informs us that the elevations given by Newbold for these peaks (5,693 and 5,705 feet) are mere guesses. —*Osborne's Quedah, p.* 95 ; *Hooker and Thomson' s Flora Indica* ; *Ind. Arch., Vol. p.* 58 ; *Newbold's British Settlement, Vol.* ii, *pp.* 362-379 ; 2, *Sonnerat, Vol.* ii, *p.* 177 ; *St. John's Indian Archipelago, Vol.* ii, *p.* 107. See Papuan.

KEDANGU, Maleal. Sesbania Ægyptiaca, *Pers.* Æshynomene sesban, *Linn.*

KEDARIVATA, a fast for women in honor of Isvara.

KEDARNAT'H, a hindoo shrine devoted to an incarnation of Vishnu and situated within the Himalaya. Its rawal, like him of Badarinath, is a Malabar brahman. Pilgrims were wont to devote themselves to destruction here, by precipitating themselves from the summit of a small rock or, by penetrating within the Himalaya until overwhelmed with snow. It is at the source of the Kalee-Gunga, a stream far smaller than either the Bhagiruttee or Alacnunda, which joins the latter at Rooder-prague.—*Fraser's Himalaya Mountains, p.* 381 ; *Dr. H. H. Wilson's Hindoo Sects.*

KEDAWUNG, a wood of Java, whitish and moderately hard.

KEDER, Arab. Pandanus odoratissimus.

KEDGEREE, a hamlet on the left bank of the Hooglee river in L. 21° 50' 8" N.

KEDR, Rus. Ceder.

KEDRON, a brook in Palestine, crossed by a bridge of one arch, leading to the garden of Gethsemane. Kedron is a Hebrew word, signifying " darkness or sorrow." Gethsemane is another Hebrew word, signifying " wine-press." On passing over the brook Kedron, and, leaving the Valley of Jehoshaphat on the right hand, the visitor ascends the Mount of Olives.—*Robinson's Travels Palestine and Syria, Vol.* i, *p.* 121 ; *Skinner's Overland Journey, Vol.* i, *p.* 210.

KEDISH of Gallilee was a băst or refuge city. See Băst.

KEE, Burm. Syndesmis tavoyana, of Wallich.

KEEAH-NAN, Burm. In Tavoy, a strong crooked wood, used for stocks.

KEEHAR ? Uria ? A tree of Cuttack, a hard useful wood for mallets, pounders, rammers, and such like articles, and would, perhaps, make up strong furniture.—*Cal. Cat. Ex.* 1862.

KEKRA, Hind., are the carapace shells of crabs, properly Kenkra, a crab.

KEEKUR GUM, produced by Vachellia farnesiana—a variety of Gum Arabic.

KEEL, Hind. ? Tar, dammer.

KEELA also Mekh, Guz., Hind. Nail.

KEELING ISLAND, in the Indian ocean, south of Sumatra. Here, Mr. Darwin found evidence of subsidence, earthquakes have been repeatedly felt : on every side of the lagoon, in which the water is as tranquil as in the most sheltered lake, old cocoanut trees were undermined and falling. The foundation posts of a stone house on the beach, which the inhabitants said had stood, seven years before, just above high water mark, were then daily washed by the tide. Keeling island is also called Cocoanut island. The Cocoanut crab, the Birgus latro, hermit or robber crab of the Keeling islands, is a kind of intermediate link between the short and long-tailed crabs, an

bears a great resemblance to the Paguri. It dwells in deep burrows. Mr. Darwin observed their habits in the Keeling islands, and found that they live on the cocoanuts that fall from the trees. The story of their climbing these palms and detaching the heavy nuts is merely a story. Its front pair of legs are terminated by very strong heavy pincers the last pair by others, narrow and weak. To extract the nourishment, it tears off the fibrous husk, fibre by fibre, from that end in which the three eyes are situated, and then hammers upon one of them with its heavy claws until an opening is effected. It then, by its posterior pincers, extracts the white albuminous substance. It inhabits deep burrows, where it accumulates surprising quantities of picked fibre of cocoanut husks, on which it rests as on a bed. Its habits are diurnal, but every night it is said to pay a visit to the sea, perhaps to moisten its branchiæ. It is very good to eat, and the great mass of fat accumulated under the tail of the larger ones, sometimes yields, when melted, as much as a quart of limpid oil. They are esteemed great delicacies and are fattened for the table.—*Figuier; Bikmore, p.* 149; *Darwin, Voyage.*

KEEMNA, Burm. Laurus, *species.*

KEEMUKO ? Cocculus palmatus.

KEENA, Singh. Calophyllum burmanni, *Wight.* Keena oil is obtained from the seeds of different species of Calophyllum.

KEENJUL ? Mahr. Terminalia alata, *Ainslie.*

KEEN-WE-WÆL, Singh. Calamus rotang, *Linn.*

KEE-OW ISLAND, in the Canton river, is seven miles west of Lintin.

KEERA, Hind. Cucumis sativus.

KEERAT, Beng. Gentiana cherayta.

KEERAY, Tam. Tribulus terrestris.

KEERDAMANA, of Bombay. Conium maculatum, *Linn.*

KEERNI, Can. Canthium parviflorum.

KEERNI KA PHAL, Duk. Mimusops hexandra.

KEERSEL, Mahr. Bignonia chelonoides, *Linn.*

KEERTAR HILLS, running parallel with the Juttiel, more to the west, between 25° 50′, 26° 40, and about 67° 40′. The average height is probably below 2,000 ft.

KEERTEE CHANDRA, Sans. From keertee, fame, chandra, the moon.

KEERTANA, Sans. From kreet, to produce harmony.

KEESHOORIYA ? Wedelia calendulacea.

KEESHOORIYA, Eclipta erecta.

KEESNEE, a river 13¼ miles from Muzuffurnuggur.

KEESU, Hind. Butea frondosa.

KEFFI, a green and yellow-striped kerchief worn on the head by the Jehen tribe of Bedouin Arabs at Yambavi.—*Mrs. Ellwood's Letters.*

KEFFING ISLANDS. This little group, in the Molucca sea, is encircled by very extensive reefs projecting into deep water, rendering it difficult of approach. The Cachelot or spermaceti whale abounds in the ocean, and might support an extensive fishery. Some of the islets are low, sandy, girdled by reefs, and, as in Ghissa, with a lagoon in the centre, absolutely swarming with fish, while the shores are peopled by ducks and snipes. Keffing is also called Pulo Manok or Bird Island and lies midway between Ceram and the Serwatty group. It is a high solitary mountain, resting on the bosom of the sea, with a truncated cone, desert, and the refuge only of myriads of birds, which deposit such vast quantities of eggs, that many of the natives of the neighbouring isles visit the place and subsist for whole days on this wholesome food. Sulphur is also found on the rocks. The little communities existing in these scattered groups present curious phases of social life. Dwelling in houses erected on posts, they in many instances surround their villages with rough walls of coral, occasionally carrying a similar fortification all along the shore. Many indications among them prove the existence of piracy, besides calico and china-ware. Slaves, nutmegs, trepang, tortoiseshell, and edible birds-nests, are bartered for powder, shot, muskets and small cannon, and betray the inclination of the people to the use of arms. Many of them, apparently peaceful traders, are secretly addicted to piracy, though some bear a character for innocence and love of industry altogether inconsistent with this pursuit. Among these are the inhabitants of Motir, a gentle, tranquil, sober tribe, following the occupation of potters, and supplying the neighbouring islands with vessels and utensils of various kinds made of red clay elegantly moulded and of good quality. These compete in the markets of the Molucca sea, with the plates and pans brought by the traders of Keffing from the Ki Islands.—*Kolff's Voyage of the Daourga, pp.* 220, 345; *Darwin's Coral Reefs*; *Crawfurd's Ind. Arch., Vol.* iii, *p.* 447; *Temminck, pp.* 111, 307; *As. Journ., p.* 336; *St. John's Indian Archipelago, Vol.* i, *p.* 142. See Kei.

KEG-FIG, Diospyros kaki.

KEHJOOR, Hind. Properly Khajur, the date tree, Phœnix dactilifera, also the date.

KEHL-KANG, Singh. Plantain.

KEI, this group of islands adjoining the Arru islands, is inhabited by the Arafura race, and the word Key, Kei or Ki is prefixed

to the names of all their villages. The great Kei is about the size of Tanakeka, an island near Macassar. The men profess mahomedanism, but eat hog's flesh, and the islands produce Maratigo and Banyaro woods, well adapted for masts. In the island of Dori, the Papuans are called Myfore. The are about 5 ft. 3 inches high, few attain 5 feet 6 inches. They wear their crisped hair its full length, and generally uncared for, which gives them a wild, scared appearance. The men, not the women, wear a comb. Amongst the Arafura or Papuan of Ke, the women are not secluded, the children are merry, noisy, and have the nigger grin, and amongst the men is a noisy confusion of tongues and excitement on every occasion. The Ki are a group of ten islands, forming the northern of the south-easterly islands. The natives are industrious and are great boat-builders. The Carpophaga concinna occurs there, also in Banda where it is called the nutmeg pigeon. The islands are covered with luxuriant forests. It is occupied by two races, one of them the Papuan who make cocoanut-oil, build boats and make wooden bowls. Their boats are from small planked canoes to prahus of 20 to 30 tons burthen. They build the skin first and afterwards fit in the knees and beuds and ribs. Money is not used but every transaction is in kind. The Papuan wears a waist cloth of cotton or bark. The other race are mahomedans who were driven out of Banda and wear cotton clothing. They are probably a brown race, more allied to Malays, but their mixed descendants have great varieties of hair, colour and features, graduating between the Malay and Papuan tribes. The Cyphogastra calepyga, a beautiful species of the Buprestidæ, occurs here ; also the butterfly orchis, Phalænopsis grandiflora, and two large beetles, Therates labiata, and Tricondyla aptera. T. labiata is ever on the watch, and from time to time emits an odour like otto of roses. T. aptera of the Malay islands resembles a large ant more than an inch long and is of a purple-black colour. It is wingless. —*Bikmore, p.* 243 ; *Wallace, Vol.* ii, *pp.* 103, 114, 115. See Ke.

KEIBI, Pers. Ape.

KEIFIET. The aba or camaline, as it is styled in the Persian Gulf and the Keifiet, are worn in Oman, by all classes. It is a broad kerchief, striped green, red, and yellow, having the sides hanging down, with knotted strings appended to them, serving by their motion to keep off the flies, which are here excessively troublesome.—*Wellsted's Travels, Vol.* ii, *p.* 210.

KEIGHWAD, see Tin.

KEIM, Hind. Nauclea parvifolia.

KEINT, Hind. Pyrus variolosa ; Ban Keinti, Hind, is Edwardsia mollis.

KEIRRI, Hind. Pinus excelsa.

KEISH ISLAND is almost flat, and yielding a few date trees. The goats on this island were consecrated to Venus and Mercury, in the time of Alexander, when Nearchus, with the Grecian fleet, cast anchor here: for the Catæa of his journal, (preserved by Arrian) is Keis or Keish in the nomenclature of oriental geography. It is, however, said to have been named Keish since the tenth century, when one Keis, the son of a poor widow, in Siras, embarked for India, with his sole property, a cat. There he fortunately arrived at a time when the palace was so infested by mice or rats, that they invaded the king's food, and persons were employed to drive them from the royal banquet. Keis produced his cat, the noxious animals soon disappeared, and magnificent rewards were bestowed on the adventurer of Siras, who returned to that city, and afterwards, with his mother and brothers, settled in the island, "which, from him, has been denominated Keis, or, according to the Persians, Keish." In countries widely separated, and in various languages, the same story has been related of different persons.—*Ouseley's Travels, Vol.* i, *p.* 170.

KEITHA, Hind. Pyrus variolosa.

KEIVAN, the Chaldee Saturn.

KEJ, the most western of the Kelat territories. Kej is called Mekran,—sometimes also Kej Mekran, and is supposed to be the Gedrosia of the Greeks. It is inhabited by many tribes of whom the Gitchki is the most numerous, but about half the population is of a sect of mahomedans called Ziggar. The maritime and fishing population of the little ports on the coast of Mekran from Sanmiani to Charbai, are denominated Med, and comprise four divisions, the Guzbur, Hormari, Jellar-zye, and Chelmar-zye. Although often overrun by armies from Kelat, its subjection has been more nominal than real. A treaty was made with the naib of Kej, faqueer Noor Mahomed, of the Bezunjo tribe, in 1862, by which he agreed for an annual subsidy to protect the Mekran telegraph which passes through his territories. The subsidy granted was Rupees 6,000, of which Rupees 1,000 are paid to the chief of Pusnee. If the term Kej was in use anciently, it is likely to have given rise to the name Gedrosia.—*Rennell's Memoir, p.* 183 ; *Treaties, Engagements and Sunnuds, Vol.* vii, *p.* 85.

KEJU, Malay. Cheese.

KEKAR or Safed Kikar, Hind. Acacia leucophlœa.

KEKIK. In lat. 1° 83′ S., long. 128° 37½ E., is a high island in the Gillolo passage.

KEKIS, Gr. Galls.

KEKKIEO of Ramree, is a lichen, doubtless Alectoria jubata. It is gelatinous: and is eaten by the natives with rice.

KEKRA, Hind. Momordica muricata.

KEKRA, Hind. The carapace or shell of the crab, used as a drug.

KEKRI, Singh. Cucumis pubescens, *Willd, W. & A.*

KEKUANG, see Anam or Annam, Cochin-China.

KEL, Hind., of Kaghan, the ibex.

KELA, Hind. Musa paradisiaca, *Linn.*; ban kela, Hind., is Hedychium spicatum.

KELA, amongst the Uria, a migratory people who live by catching snakes, basket-making.

KELAART, a British medical officer of Ceylon, who paid much attention to the natural history of the island.

KELADY, Malay. Caladium esculentum.

KELAH, see Karen, Tigris.

KELAT, a town in Beluchistan, the residence of a chief who has the title of Khan, and who is paramount amongst the various tribes who occupy that region. The inhabitants of Kelat and Beluchistan, may be comprised under four grand divisions, Brahui, Beluch, Dehwar and Babi, with a few hindoos engaged in commerce. The Beluch and Brahui form the bulk of the population of Beluchistan, the former inhabiting the skirts of the mountain ranges, and the latter the mountain districts especially in Sarawan and Jhalawan. The territories of the Khan of Kelat, comprised under the term "Beluchistan," are extensive and varied in character to no ordinary degree. They consist of lofty, rugged table land and level ground, and their climates exhibit the severest heat and the most intense cold. Viewing them geographically, they fall into the natural division of mountain and plain and may be considered under the following heads:—

1st.—The great central mountain range or table land running north and south which comprises the provinces of Sarawan, Jhalawan, and Lus.

2nd.—The mountain district extending east-ward, inhabited by the Murree and Boogtee, situated to the south of Sind and Kutchee.

3rd.—The province of the plains, that is, the district of Kutch Gundava.

4th.—The province of Mekran, diversified by mountain and desert which stretches westward along the sea coast.

5th.—The great desert of Seistan to the north of the last named districts.

The first of these great divisions, or rather the portion of this comprised under the name of the province of Sarawan, may be thus described:

The mountainous table-land of Beluchistan extends from Cape Monze, on the south to the Affghan mountains north of Quetta, or from 25° to 30° 40′ N. latitude, and is consequently about 340 miles in length. In breadth it extends from the level plains of Kutchee eastward, to Nooshky on the borders of the Seistan desert westward, extending thus about 150 miles. But its breadth is by no means uniform: widest about the centre, it gradually narrows southward, until at Cape Monze, the range is only a few miles in diameter. The height also varies in the same proportion. The greatest altitude is attained at Kelat about 7,000 feet, where the climate is European; southward it rapidly decreases, until, in the province of Lus, the elevation is but a trifling degree greater than that of Sind. It decreases also northward, the height of Quetta being about 5,900 feet. This elevated district is composed of a succession of mountain ranges, which, rising from the plains of Kutchee and valley of the Indus, tower one above the other in successive steps, until having gained their maximum, they subside in lesser and lesser ranges westward. Their general direction is from N. N. E. to S. S. W., and this uniformity of strike is wonderfully preserved throughout. The mass is broken through at two points, viz: by the Bolan pass, at its northern extremity, and by the Moola pass near Gundava. Here the ranges are twisted out of their original direction, and run in a N. N. W. manner. Through these two great channels the principal draining of the country is effected producing the Bolan and Moola rivers. Lying in the bosom of the mountains are numerous valleys, having naturally a like direction to the ranges between which they run and varying in height according to their position; so that almost any desired temperature and climate may be obtained from the sub-tropical one of Sind to the temperate one of Kelat. The district is naturally moderately well watered by rivulets and springs and rivers, artificially so by wells and karez, but there are, as might be inferred, no rivers of any magnitude. The heights of the ranges are clothed with trees (Junipers), which yield excellent firewood and durable timber for building.

The valley of Quetta, or Shawl, is situated in 67° E. long. and 30° to 30° 20′ N. lat. It is about 15 or 20 miles in length, and from 4 to 6 in breadth. It is bounded to the westward by the Chah'l-tan range, having a strike of S. S. W. by N. N. E.

The valley of Kanhee, is situated to the west of, and runs parallel to, that of Quetta, but extends further south. Its length is about 30 miles, and breadth 5 or 6. It is bounded on the east by the great Chah'l-tan range, which separates it from the valley of Quetta, and on the west by a parallel range of much less height, which, towards the north separates it from the valley of Pishing.

The valley of Moostung, is the principal and most extensive valley of the tract under consideration, and is situated to the south of the valleys of Quetta and Kanhee. It extends from about 29° 30′ to near 30° N. lat., and its eastern boundary is nearly defined by the 67° of E. long. It is therefore about 40 miles in length, and varies in breadth from 5 to 8 miles, spreading out towards its upper end, and being gradually constricted towards its lower or southern extremity. It is bounded by parallel ranges, running N. N. E. by S. S. W., of medium height, probably from 500 to 800 feet. The range to the eastward is pierced by a pass leading to the Dasht-i-be-Daulat.

The Dasht-i-be-Daulat is an elevated valley or plain, situated to the N. E. of Moostung, at the head of the Bolan pass. Its diameter is from 15 to 20 miles, and of its boundaries some approach the Bolan pass. It has no towns or villages, but is occasionally dotted with the toman of the Kurd tribe. Some portions of it are cultivated in the spring and summer months ; but during the winter it is a black, howling wilderness, destitute of trees, or any shelter ; the snow lies deep on it and cold winds whistle over its frozen surface. It is subject to the depredations of the Kaka tribe of Affghans, and caravans are frequently plundered by them. In the summer it is clothed with the fragrant Terk plant, and its surface diversified by fields of waving grain. It has no streams, but one or two wells have been dug and water obtained with some difficulty ; the cultivators are dependent on rain and heavy dews.

The valley of Mungochar, is situated to the southward of that of Moostung, more circular in form, and of much less extent ; destitute of trees, save a few stunted mulberries.

The valley of Giranee, is situated south of Mungochar, and is distant about 8 miles from Kelat.

The valley of Ziaret, is situated to the westward of, and runs parallel with, the proceeding, is of considerable extent, well watered, and cultivated.

Valley of Chappar, lies westward of Ziaret and extends from the vicinity of Kelat to that of Mungochar. It is, therefore, of considerable size ; it contains the village of Chappar and other small hamlets.

The valley of Kelat is the most southern division of the province of Sarawan, and its chief town is Kelat, the capital of Beluchistan, and situated about its centre, in lat. 29° N., and long. 66° 40′ E. Dr. Cook supposes, 1st, that the original inhabitants of the country were hindoos, who fled from the conquering mahomedans who invaded Sind, Lus, and Mekran, A. H. 93 ; 2nd, that the Brahui were Tartar mountaineers, who gained a footing in the country, and ultimately supplanted the former, becoming the ruling race ; 3rd, that the Beluch came from the westward, but whether they were Seljuk Tartars, or Arabs from Aleppo, is a matter of doubt. Dr. Latham, however, classes the Belooch nation with the Persian, but considers them as a modified form. He says, "E. and S. E. of the proper Persians of Kirman, come the Beluch of Beluchistan. If Rask's great theory be the correct one, which makes all the fragments of nations speaking a Tamulian dialect parts of one great continuous whole, which spread in the earlier ages over India and Europe, underlying the more recent system of Celtic, Gothic, Slavonic, and classical nations, as the primary strata in geology underlie the secondary and tertiary, but cropping out, or being exposed here and there—as the fragments of nations—like the Lap, Finn, and Basque in Europe, and of the Cuchwaree, Cohatee, Toda, Ghond, Lar, and other mountaineers of India ; if he says, this theory be the correct one, then the Brahui, being of the great Tamulian family, would be the aboriginal inhabitants of the country. Thus the Koord who inhabit the Dasht-i-Bedaulat, doubtless came from Kurdistan, probably amongst the followers of some mahomedan invader of India, and, perhaps, laden with spoil, preferring, on their return, to settle where they now are, rather than continue their march to their own country, made choice of the Dasht-i-Bedaulat. Again, many of the Jhalawan tribes are undoubtedly of Rajpoot origin ; and until lately, the practice of infanticide was prevalent amongst them. Near Bagwana is a cave in the rock filled with the dried mummy-like bodies of infants, some of which have a comparatively recent appearance. The Sacæ, who formed part of Alexander's army, and whose country is stated by Wilson to have been that lying between the Paropamisan mountains and sea of Aral, still exist as a tribe of the Brahui of Jhalawan. It is not improbable that they accompanied Alexander as far as the south of Sind, and returning with Craterus up the Moolla Pass, settled in their present position.

The Beloochee also have by no means a pure and unbroken descent from any one source. Adopting Pottinger's theory, that the main body were Seljuk Tartars driven out of Persia, as he describes, and that the Beloochee have no resemblance in any way to the Arabs, yet, undoubtedly, many are of Arabic descent. In many cases the outline of their physiognomy is very similar to that of the Arabs of Egypt and Syria ; and if such a Belooch was dressed in the Arab dress, it would be exceedingly difficult to detect his nationality. Others are Sindians who fled to the hills on the invasion of their country by the mahomedans. The original hindoo inhabitants of the Murree and Boogtee hills were driven out by their present occupants, but the natives of Barkhan (the Khetranee) inhabiting the more mountainous district to the northward, were able to hold their own. The whole are nominally subject to the Khan as chief of all, but his power appears to vary with his popularity. The tribes especially the Brahui mountaineers, reside in tomans, or collections of tents. These tents are made of goat's hair, black or striped ; the furniture is very simple —a few metal cooking-pots, a stone, hand-mill, and some rough carpets and rugs, with a distaff for spinning wool, and a hookah, are all that are usually found in a Brahui tent. That of the chief may, perhaps, be better furnished, and he is richer than his neighbours in flocks and herds. The dress of the lower orders is made up of a long tunic, trousers loose at the feet, and a black or brown great-coat, or cloak, usually of felt, kummerbund and sandals. They wear a small cap, either fitting tight to the outline of the head, or dome-shaped, with a tassel on the top. Those of the higher classes are elaborately ornamented with gold thread. A few wear turbans, and the Belooch have them preposterously large, of white muslin. The higher classes are somewhat better dressed and carry loongees, or scarfs, which they throw around their shoulders in exactly the same manner as a Scotchman wears his plaid, and, strangely enough as the ancient Irish or Hyperboreans wore them ages ago. The men wear their hair long and flowing over the shoulders, whilst a luxuriant beard falls over the breast. The women tie theirs in a knot behind, brushing it smooth in front, and keeping it in place by a kind of fixature. The colour of the hair is frequently brown or red, and many of the natives have a European cast of countenance, in some cases strongly resembling the Irish. The women wear a long gown reaching to the feet and elaborately worked at the breast. Red is the fashionable colour. Where a blood feud exists, a man shoulders his matchlock and stalks his enemy as he would an ibex, shooting him down whether he be armed or not, or working in his field. In the early part of the nineteenth century there was a feud existing between two tribes, in which one had already lost 300 men, and the other 120. In some cases, by making compensation either in money, land, or cattle, the difference may be settled.

At the commencement of the winter months, all emigrate to the plains, and many leave the hill country as early as the middle of September.

The Merdoe, a Brahui tribe living near Khozdar, obtain antimony and lead from the hills of Kapper. The lead is found native, in pieces the size of marbles, a fact extremely rare in mineralogy. The foregoing remarks have reference to the province of Sarawan.

In writing of Jhalawan, Dr. Cook, says the mountain range of Beluchistan is the great natural boundary of western India, and may be described, figuratively, as composed of a vast under-structure, surmounted by parallel rows of walls (represented by mountain ranges) cut through here and there by long and meandering passages.

The Merdooee tribe of Brahui, obtain lead-ore from many spots in their vicinity and reduce it. He visited a place called Seman about 14 miles distant in at southerly direction. It was situated amongst low sand-stone hills, black externally, with fragments and boulders of dark-blue limestone, and arenaceous nummulitic rock scattered around. Beneath the sandstone was a red, sandy clay, and in this is found pieces of red ore, carbonate of lead, in thin, flat, tabular masses, looking like a broken-up vein, which were covered externally with a layer of calcareous earth that prevented them from being easily detected. The place where this is found can hardly be called "mines" as the shepherds merely poke about with a stick, pick up any promising pieces, roughly estimate the specific gravity by the hand, and, if they have not the proper weight, reject them. At Khozdar the implements are very very rude. A rough furnace with four upright, square stones, and a hole below to insert the nozzle of a pair of bellows.

An extraordinary sect, the Daee, are met with at Gajer. They resemble the Brahui in appearance, and wear the same dress. Also, portions of certain Brahui tribes are Daee, such as the Sageter, Takee, Shadu, Laee, Marbrow, &c. They have a moolla or priest, and a book. They say that they originally came from the westward near Kej, where there is a city called Turbot. The sect abounds in Mekran, and has extended as far east as this. At the city called Turbot is

a little hill of circular form called by them Ku-Murad, on the summit of which is their principal musjid, where they meet at stated times to perform their rites.

Professor Wilson, in his "Ariana Antiqua," page 141, mentions the Daee amongst other Scythian tribes, as associated with the Massagetæ, and in a map attached to Digby's translation of Quintus Curtius, their position is fixed a little south of the Jaxartes. This coincidence of association with the Sageta and Sakæ, both then and now, is worth remarking.

The following heights were obtained by the boiling point of water :

Route towards Mekran.	*Feet.*	*Return Route.*	*Feet.*
Kelat ...	7,000	Juri	3,900
Panderan ...	5,690	Tyak	4,700
Nogramma	470	Wujju (in the Kul-gully Pass.) ...	5,700
Baghwana	470	Mutt	5,330
Khozdar ...	330	Sohrat	5,770
Nal ...	3,390	Rodings	6,580
Taigab ...	360		
Greisher ...	4,170		
Nokhejo ...	3,380		
Gajer ...	2,960		

The climate of Mekran generally, but especially at the level tract south of the mountains, is very unhealthy. Ghorbusta or Ghorbund, occur, structures at times almost bearing a resemblance to the Cyclopean remains of Europe. They are evidently traces of a people, who occupied or passed through the country long prior to the advent of the present occupants, who know nothing of the builders, or of the uses of the buildings, attribute them to Kaffirs or infidels. They are found usually in out of the way places, narrow valleys at present stoney and barren. They are placed always on declivities, or across the mouths of ravines. Their solidity and size are proportioned to the steepness of the declivity ; but, where there is only a gentle slope the walls are narrow, low and slightly built, but where the descent is great and the flow of water after floods and rains would be violated, they are of great thickness and height, and, as seen in the valley beyond Baghwana, supported and strengthened by buttresses or walls built at right angles. They always present a scarped face to the opposite side, which, when well-preserved, is levelled off with the surrounding and superior ground. Those built across the mouths or ravines are very solid, and high, and usually the builders have taken advantage of some mass of rock jutting out as a sort of foundation. Those in slopes are never seen singly, but always in numbers varying with the extent of the ground to be covered, and placed in succession one behind the other. The intervening ground being levelled is thus formed into a succession of terraces. These facts can lead, only to one conclusion, namely, that they were connected with the irrigation of the country.

Those built across ravines were intended to form tanks for the preservation of the water that came down at irregular intervals in floods. Those on slopes, to economise the distribution of the water ; the surplus water of one terrace running over and flooding the lower one, depositing as it went a layer of surface soil. The ground thus levelled of course became more valuable, freed from the irregularity and roughness which characterise these narrow stoney valleys. They are almost confined to the province of Jhalawan, and are largest and most important in the southern and south-eastern portions of the province. That the ancient city at Gunjjuck is of the same date, and constructed by the same people, Dr. Cook thinks extremely probable. From the numbers and position of these structures, the people who built them must have been extremely numerous ; must have felt that the country as existing by nature was utterly incapable of supporting them ; and they must have possessed an energy and ingenuity which the present races are totally without. It appears probable nay almost certain, that they must have swarmed eastward over the mountains from Mekran, making their appearance on the south-west portion of the table land. Gradually pushing eastward and northward; as their numbers increased, either rapidly by additions from without or more slowly by increase of the population from within, they ascended to the various valleys as high as Kelat, when, discovering the great eastern outlet, the Moolla pass, they found an exit by it into the plains of India. How long they remained on the table land ? from whence they originally came ? and over what countries they eventually distributed, are alike mysteries.

There are one or two points of slight resemblance between the "Pe-lasgi," the builders of the Cyclopean walls of Greece, Italy, &c., and the Ghorbusta builders, suggesting that they might have been a kindred people with kindred habits. The Pelasgi came from Asia, not from Asia Minor, not from Syria, not from Assyria, not from Persia, but probably from that birthplace of emigration the tract north and north-east of Persia. The Ghorbusta builders probably came from the same tract and were not Mekranees, nor Persians, nor Assyrians. The Pelasgi, existed only a few generations in Greece (about 250 years) before they were turned

out by the Hellenes ; they must therefore have brought with them when they entered the country, their propensity for building massive walls, and commenced their work almost immediately on arrival. It was probably the same with the wall builders of Beluchistan, they only remained in the country long enough to allow them to extend northward as far as Kelat, when, meeting with the Moolla Pass, they debouched into the plains. Their art was a fully developed one, before they arrived here to carry it out. The Pelasgi arrived in Greece about 1800 B. C. This date seems to accord roughly with the advent of the unknown people into Jhalawan. The Ghorbusta buildings differ considerably, however ; for when compared with the Cyclopean remains, they are slight, most roughly executed, and insignificant ; yet they evince a like instinct and habit in two races which probably came originally from the same region. The races who now occupy the territory of confederate tribes, termed Beluchistan, are (1) Baluch tribes proper, viz. : the Brahui, the Riud and the Lumri ; (2) Those not Baluch, viz. : the Dehwar of the capital, the Jet of Kach Gandhava, the races occupying the maritime provinces, the Affghan race of Shall and the hindoo residents of villages. Baluch is a term used by Ibn Haukal who says, "the Baloujes are in the desert of Mount Kefes, and Kefes, in the Parsi language, is Kouje, and they call these two people Koujes and Baloujes." The Baluch race, extend from the eastern limit of Kach Gandhava to the confines of Persia, but include many tribes. speaking different dialects and of very different descent, as some have dark countenances and others very fair. The greater part of the country west of the Indus, from the parallel of Shikarpore to that of Sehwan, is held by Baluch tribes. In the Affghan district of Siwi, N. W. of Dadar, are the Baluch tribes of Khajah and Shilanchi, the latter, in Siwi, being neighbours of the Affghan tribes of Safi, Kurak, Margazari and Duppal. Also, in the hills east of Kahan, are the independent remote Husseni, Chacha, and Ketra tribes of Baluches. They border with the Piari Affghans on the east. There are numerous Baluch east of the Indus, and those in Bhawalpore and the Panjab, are said to be the Rind.

The countries west of the Indus, to which Europeans apply the terms Baluchistan and Affghanistan, are not known by these names to their inhabitants. Their inhabitants are, partly, dwellers in towns and, as indicated by their physical appearance, are of widely different races, who have pushed or been pushed forwards from the south, the west, and the northwest, into their present sites. A considerable portion of Baluchistan is subject to the khan of Kalat, the four subdivisions of whose territories are given by Mr. Masson as—

Western.	Maritime.	Central.	Eastern.
Nushki	Las	Saharawan	Kach Gandava
Kharan	Hormara	Kalat	Harand on the Indus
Mushki	Pessani	Jhalawan	Dajil "
Panjghar			
Kej			
Kolwah			
Jhow			

The Zigger Minghal and Raskshani, who inhabit Nushki, have no proper towns or villages, but reside in tents, and are not migratory. Their river, the Kaisar, is useless for irrigation, and is lost amongst the sands. They cultivate wheat at the skirt of the hill ranges supporting the plateau of Saharawan. Snow seldom falls. The Zigger Minghal at one time occupied the Dasht-i-Guran near Kalat, but their increasing numbers compelled them to migrate into Nushki, dispossessing the Raskshani, of whom two tomans or clans still reside at Nushki. They have a good breed of horses, called Tarji. Their flocks are very numerous.

Kharan province, in which lies two small towns, is occupied by a tribe of Persian origin called the Nousherwani, of whom Alif Zye are one branch. They cultivate a little wheat and barley but insufficient for their own wants. The Nousherwani of Kharan, claim a Persian origin and descent from Nushirwan, similar to the Udipur Rajputs.

Mushki has several towns and castles, and is occupied by the Mehmasani, the Nousherwani and Mirwari tribes.

The Mirwari Brahui are located in Mushki Jhow and Kohwah. The Brahui entered from the west and point to Khozdar as the capital prior to occupying Kalat.

Mehmas-ani have branches in Seistan, and the hills of Luristan.

Kolwah, four or five days' journey from the coast, has several villages and castles, and is occupied by the Mirwari, Rodahi, Homerari and Nousherwani tribes, who interchange their commodities with the coast, sending wool, ghi, hides and bdellium.

Jhow has but one village, Nandaru, its tribes are the Mirwari and Halada, the latter Brahui and pastoral. Numerous mounds here called "daim" exist, where coins and trinkets are found, remnants of some former race.

Panchghar, has ten small towns, it is celebrated for its groves of date trees, is occupied by the Gitchki tribe of Brahui, of peaceful and agricultural habits.

Kej, the most western of the Kelat territories, is inhabited by many tribes, of whom the Gitchki is the most numerous, but above half the population is of a sect of mahomedans, called Zigger.

Las is separated from the Lower Sind and the Indus delta by the Hala mountains, and is occupied by the Lassi division of the tribe of Lumri or Numri. They have about twelve divisions or clans, one of which, the Jamhut, furnishes their chief or Jam. They trace their origin to Samar, who founded Samarkand, and acknowledge a consanguinity to the Bhatta of Jesulmir. The Lumri are an active, hardy, pastoral, people, their wealth consists in flocks of goats, with fewer buffaloes or camels. They despise agriculture, wild Lumri are found grazing on the rocky banks of the Hab river. Their language varies little from that current in Sind. They manufacture coarse fabrics from the wool of their goats and camels. The Lumri eats meat almost raw and is greatly addicted to the use of opium. It has only two or three places for receipt of custom. Near one of these, Bela, are found coins, trinkets and funeral jars. Sunmiani contains numerous Mehman, and part of the fixed population of Bela is called Jaghdal.

Hormara, a sterile district with a port of same name subject to Las. Near Jabl Malan, is a tribe called Gujur ; at Garuki, the Sangur tribe, and at Hormara in Mekran, with 400 houses, is a tribe of this name. The Hormara tribe say they came originally from Sind.

Pessani, west of Hormara, is a small port of 200 houses.

Mekran : the maratime and fishing population of the little ports on the coast of Mekran, from Sunmiani to Charbai, are denominated Med, and comprise four divisions, the Guzbur, Hormari, Jellar-zai and Chelmar-zai.

The Saharawan territories are about 10,000 square miles. The population does not exceed 50,000. The borders of this elevated plateau, the more northern of the Baluch confederate provinces, run with the Affghan districts of Peshing and Toba, dependent on Kandahar, and is separated on the east by a range of hills, from Dadar and Kach Gandava. It has only the Bolan river, and few rivulets, but the climate is cool, and the rains ensure good grain harvests.

Shall is one of its districts where snow lies for two months of the year. The population consists of the Kassi tribe of Affghan who claim affinity with the Safi clans, but in spring and summer numerous toman of the Brahui range over its plains. Its capital, called Shall by the Baluch, by the Affghan is called Quettah, an equivalent for Kot or fort.

Mustung has a healthy climate and fertile soil. It contains no Affghan, the fixed inhabitants are Dehwar, mixed with the Raisani, Sherwani, Mahomed shahi, Bangol-zye, Lari, and Sirpherra tribes of Brahui.

The Raisani the most respectable of the Saharawani tribes, (from "rais" Arab., a ruler), are able to raise 500 fighting men.

The Shirwani occupy exclusively Khad and Kishna, and reside with other tribes in Shall and Mastung. They take their name from their belief that they came from Sherwan on the Caspian.

The Mahomed shahi dwell chiefly at Mastung and Kuhak, but hold also Zir-dad, a village west of Bagh in Kach Gandava.

The Bangol-zye exclusively occupy Isprinji, but reside also at Shall and Mustang and in winter repair to Talli near Lehri.

The Lari, exclusively hold Nermuk, but reside also at Mustang and Shaee, with other tribes.

The Sh Luss reside at the skirts of the hills west of Khanak.

The Sirpherra reside in summer in Ghurghina, and during winter in Kach Gandava.

Mangehar has a few dispersed hamlets. It is well irrigated with canals and the whole plain is intersected with bunds or dams to preserve the rain. The toman are scattered over the plain. Many brood mares are kept. It is separated from Mustang by a lengthened valley termed Khad, in which the Sherwani tribe of Brahui dwell. The Brahui tribes on the east, border with the Mandawari, Kuchik and Puzh Rind tribes and the Ghazgi Brahui, adjacent to Kach Gandava.

Besides these, Merv is held by the Kurds, Isprinji by the Bangol-zye ; Kuhak by the Mahomed shahi ; Nurmuk by the Lari Brahui ; Lup by the Kalui Rinds ; Kishan by the Sherwani. The fixed population of the several villages dispersed over this tract does not exceed 2,500. On the west of Saharawan, the country is held by pastoral tribes, the Sirpherra and their branch, the Rodani, Kurds of the Dhasht-i-be Dowlat : Sherwani of Khad, and the Raisani of Dolai and Khanak.

The Dhasht-i-be Dowlat belongs to the Kurd Brahui tribes. It is in the northern part of Saharawan, and west of the Bolan hills, is about 15 miles in length and breadth. In spring it is covered with lovely flowers and grasses and is then covered with the toman of the Kurd, who retire to Merv after the harvest of autumn, and then predatory bands of the Khaka roam over the ground and attack travellers.

The Kurd possess the Dhasht-i-be Dowlat and Merv, also Tikari in Kach Gandava.

Kelat, is the name of a town and province. The town with its 800 houses is in a narrow valley having on the east the hills of Kach Gandava. The population of Kelat consists of many Dehwar, Brahui, hindoos and slaves, and the entire suburb is occupied by Affghan.

The plain of Dhasht Garan, south of Chappar, is inhabited by the Sunari, a branch of the Jehri of Jhalawan.

Jhalawan with less elevation than Saharawani, is held by Brahui tribes, amongst whom are the Minghal, Bizunju and Samalari, in the hills. The fixed population in their little towns does not exceed 10,000, are greatly exceeded by the pastoral tribes. The great tribes of Minghal and Bizunji, giving them the preponderance.

The Minghal are of rude and predatory habits. They occupy the southern hills of Jhalawan from Khozdar to Bela in Las. They have two great divisions, the Shahi zye and Phailwan zye.

The Bizungi, of which are two great divisions, the Amalari and Tanbarari are west of, but on the same hills as, the Minghal. They are a violent people and much addicted to rapine.

Kach Gandava of which the capital is Gandava, is a great level tract, and is inhabited by three very distinctly marked races, the Jet, the Rind (including the Maghazzi,) and the Brahui. The Jet seem the original race, and occupy the centre of the province. The Rind with their lawless sub-tribes the Jakrani, Dumbaki, Bughti and Marri are a more recent intrusive race dwelling on the skirts. The Doda, a division of the widely dispersed great Marri tribe, for the last three centuries have occupied the hill ranges east of the plain of Kachi. The Marri are a brave race, and have long been distinguished as daring depredators.

Haraud and Dajil, in Kach Gandava, but bordering on the Indus, are inhabited by the Gurchani tribe of Rind, who have the Muzari on their south.

The great Rind tribes are subdivided into 44 branches, though not Brahui are denominated Baluch. Their traditions affirm them to have immigrated ages ago, from Damascus and Aleppo. Their language is the Jetki in common with that of the other inhabitants of Kach Gandava and Mard-i-Rind means a brave man. The Rind of Kach Gandava are of the Utan Zye divisions.

The Utan Zye dwell at Suran.
Dumbki, Jakrani } dwell at Lehri.
Doda Marri „ Kahan.

The Bughti dwell at the hills east of Lehrat, Sing Saloh and Teriki.
„ Homarari dwell at Tambu.
„ Jamali „ Rojan.

Of these Rind tribes, the Dumbki, Jakrani, Bughti and Doda Marri, have always been distinguished by their rebellious and predatory habits. They indulged these in the attacks on the British armies west of the Indus. The Marri tribe is considerable and inhabit the eastern hills of Kach Gandava, and a peaceful and obedient portion of the tribe are in the hills west of the province below Jell. A large portion are at Adam Marri, on the S. E. frontier of Sind. The Marri of Kach Gandava were long notorious for their lawless habits and made frequent inroads on the plains.

The following minor Rind tribes reside in the north eastern-hills of Saharawan :

Kallui at Lup.
Kuchik at Kirta.
Pushh at Johan.
Mandarari at Rodbar.
and
Pugh at Kajuri.

The Rind on the western banks of the Indus are two great tribes, the Gurchani, who inhabit Harand and south of these the predatory, but nearly independent, Mazari tribe.

The Maghazzi have only four families, the Butani at Jell, being the chief. They are the deadly enemies of the Rind, but are probably of the same race.

Lt. (Sir Henry) Pottinger states that the races occupying Beluchistan, are divided into two great classes, severally known by the appellation of Beluch and Brahui, and that these again are sub-divided into an infinite number of tribes, who take their names from the chief under whom they serve, the district or country to which they belong, or the traditions whence they derive their descent. The Beluchee partakes considerably of the idiom of the Persian and at least one-half of its words are borrowed from that language, but greatly disguised under a corrupt and unaccountable pronunciation. The Brahuiki, on the contrary, is so dissimilar in its sound and formation, that he did not recollect to have marked in it a single expression in any way approaching to the idiom of the Persian. It contains, he says, a portion of ancient hindoo words. The contour of the people of these two classes is as unlike, in most instances, as their languages, provided they be descendants of a regular succession of ancestors of either ; but the frequent inter-marriages which take place amongst them have tended in some degree to blend together the peculiar characteristics of both, that in many families, and even whole tribes, they have ceased to exist. The Beluchee branch, in the first

instance, from the original class of that name, into three principal tribes, called Nharu Rind, and Mughazi. The Nharui, principally inhabit that portion of Beluchistan, which lies to the westward of the desert, and there are likewise khel of them at Nooshky and in Seistan.

The Rind and Mughazi are settled in Kutch Gandava, to which fertile plain they have immigrated at different periods from the province of Mekran, and have become incorporated with the Jut, or cultivators of the soil, as the subjects of the khan of Kelat; a few of these likewise reside in the hills to the north-east of Kutch Gandava and skirts of the deserts north of Kelat. The sub-divisions of the Brahui tribes amount to about ten, and those of the Rind and Mughazi, each amount to double that number.

The Brahui are also divided into an indefinite number of tribes and khel, and are a still more unsettled and wandering race, always residing in one part of the country, during summer; and emigrating to another for the winter season; they likewise change their immediate place of resort many times every year in search of pasturage for their flocks—a practice rare among the Beluchee. They differ so much from the Beluchee in external appearance, that it is almost impossible to mistake one for the other. The Brahui, instead of the tall figure, long visage, and raised features of their fellow-countrymen, have short, thick bones, with round faces and flat lineaments; and Lieutenant Pottinger had not seen any Asiatics to whom they bear any resemblance, for numbers of them have brown hair and beards. The Kumburani, the chief tribe, regarding which there is a peculiarity, viz.: that of being divided into three distinct gradations of rank, called Ahmedzye, Khani and Kumburani. The first supplies the khan; the Khani are of the secondary rank of chiefs. The word Kumburani includes all the remainder of the tribe, but in common is applicable to the whole body. They receive wives from, but do not marry their daughters into, other tribes.

Of the original settlement of the Beluch and Brahui tribes in the country, he says, when Mahomed, the successor of Subktagin, the first sultan of the Ghaznavi dynasty, turned his arms towards India, he subjugated the whole of the level district, west of the Indus, to the very foot of the Brahui mountains. His son, Musaood, extended these conquests still more westerly into Mekran; he adhered, however, to his father's plan of not ascending the lofty ranges, and all subsequent invaders of Sind, seem to have been guided by their example. This is ascribed to two causes. The Beluchee ascribe their origin to the earliest mahomedan invader of Persia, and are very desirous of being supposed to be Arabian extraction. They spurn the idea that they are derived from one stock with the Affghan. The affinity of the Belucheekee to the Persian language affords of itself strong evidence in favor of this position, (viz., that they came from the westward) to back which, we still see that the majority of the Beluch nation still dwells on the western frontier; but as neither their features, manners, nor language, bear the slightest similitude to those of the Arab, he rejects them totally. In the beginning of the fifth century of the Hejira, the Suljuk Tartar appeared in Khorasan, and in the short space of ten years, wrested that kingdom from the house of Ghaznavi. It was ceded to Alp Arslan, and constituted a part of the Seljukide dominions, until the extinction of that race, about 150 years posterior to Togrul Beg having assumed the title of emperor. In the lapse of time, the Beluchee are alluded to both by that general term and particular tribes, and as dwelling in the very districts which they people at this hour. We learn from the Greek and Asiatic historians that, as their armies became dismembered, either by the death of their generals or a defeat, the barbarians who composed them wandered over the country until they found an advantageous place to fix themselves, or entered the services of some more fortunate chieftain than their own as mercenaries. Such in his opinion, were the Beluchee, and that they are of Turkoman lineage, various circumstances go to prove. Their institutions, habits, religion, and in short, everything but their language, are the same; this last anomaly is easily explained. The Seljuk had long settled in Persia, where they naturally adopted the colloquial dialect, and brought it with them on their expulsion by the Kharazmian kings. The unremitting enmity of these kings forced vast hordes of them to fly from Persia after they had been colonised there for many years. The fugitives are said to have gone to Seistan and the neighbouring countries, which are those of Sind, Seistan, and the Brahui mountains.

The Rind, one of the principal divisions of the Beluch tribes, have a tradition that they came originally from Aleppo.

The Brahui appear to have been a nation of Tartar mountaineers, who settled, at a very early period, in the southern parts of Asia, where they lived an ambulatory life in khel, or societies, headed and governed by their own chief and laws, for many centuries; and at length they became incorpo-

rated, and obtained their present footing at Kelat and throughout Beluchistan. It is impossible to form more than a supposition, what was the nature of the region from which they emigrated, but their pursuits and way of domestic life afford the strongest reason for believing that they were originally mountaineers; and some amongst them affirm that the very name demonstrates this by its signification, being a compound of the affix, boan, and roh, a word said to mean a hill in the dialect still spoken in some parts of Thibet; such reasoning, however, is not entitled to any great dependence, though supported by the collateral evidence of the Beluchee, being called in one quarter of the country Nharui, which, if we admit the former derivation, means "lowlanders," *i. e.*, literally not hill-men, a name they received from the Brahui when they came amongst them, and evinced a preference for the champagne districts, low villages, and plains. The Brahui imagine themselves the aborigines of the country.

In another place he states, that he considers the hindoos to have been the first colonisers of the upper part of the Brahui mountains, and that the Brahui gradually settled amongst them. That the first hindoo rajah was named Sehwa, who called in the aid of these mountain shepherds against a horde of depredators from the western parts of Mooltan, Shikarpoor, and Upper Sind; and that the Brahui, having defeated and driven off these invaders, deposed the rajah Sehwa, and seized the government for themselves—a chief of the name of Kumbar becoming khan of Kelat, of whom the present khan is a lineal descendant.

The foregoing, says Dr. Cooke, would lead us to suppose:—1st, that the original inhabitants of the country were hindoos, who fled from the conquering mahomedans and invaded Sind, Lus and Mekran, A. H. 93; 2nd, that the Brahui were Tartar mountaineers, who gained a footing in the country and ultimately supplanted the former becoming the ruling race; 3rd, that the Beluch came from the westward, but whether they were the Seljuk Tartar or the Arab from Aleppo, is a matter of doubt.

Of the other classes mentioned as residing at Kelat town are the Babi and Dehwar. The first are merchants, who appear to have come originally from Affghanistan: they are considered a wealthy people. The Dehwar are, in all probability, the descendants of the Tajik of Balkh. Their language is nearly pure Persian, they inhabit the deh or villages, and do not emigrate; are an agricultural people, hard-working and poor. Kelat town, in latitude 28° 53′ N., and longitude 66·27, is 6,000 or 7,000 feet above the sea. The town with its 800 houses is in a narrow valley having on the east the hills of Kach Gandava. The population of Kelat consists of many Dehwar, Brahui, hindoos and slaves, and the entire suburbs is occupied by Affghan races.

The Brahui are supposed by Dr. Caldwell to be a Dravidian race, and one tribe claim to have come from the shores of the Mediterranean. They are robust, large-made men. The Brahui language, spoken by the mountaineers in the khanship of Kelat, in Beluchistan, contains some Dravidian words and a considerable infusion of unquestionable Dravidian forms and idioms. Considered as a whole, this language is derived from the same source as the Punjabi and Sindi, but it unquestionably contains a Dravidian element, derived from a remnant of the ancient Dravidian race having been incorporated with the Brahui. The discovery of this element beyond the Indus river, proves that some of the Dravidian like the Aryan, the Græco-Scythian and the Turco-Mongolian, entered India by the north-west route. The Brahui state that their forefathers came from Halb, Aleppo. Of all the Dravidian languages, no two are so nearly related to each other as to be mutually intelligible to the people who speak them except in the simplest and most direct manner. Baluchistan comprises the extensive regions between the confines of modern Persia and the valley of the Indus. To the north, Seistan and Affghanistan; to the south, the ocean marks its boundaries. The products of the west find their way through the passes of the Bolan, Mulla and Guler. The first, or western section of Beluchistan comprises the sub-divisions of Nushki, Kharan, Mushki, Panjghur, Keej, Kobuah and Jow. The second or maritime section, includes the provinces of Las, Hormara and Pessani. The third, or central section, is formed of the great provinces of Saharawan and Jhalawan, to which are added the districts dependent on the capital, Kelat, and which are immediately situated between the two. The fourth, or eastern section, includes the provinces of Kach Gandava, Harand, and Dajil, the last two bordering on the river Indus.

Immediately to the north and north-east of Dadar, are hills, enclosing the valley of Sibi, the abodes of the Khaka, Kadjak, Shilanchi, Barru Zai, Marri, and other mingled Affghan and Beluch tribes: at a little distance from Dadar, a line of jabbal, or low hills, or rather a fracture in the surface, extends from east to west across the country, and separates the particular valley of Dadar from the great plain

of Kach Gandava. The road throughout the fissure is level.

In the hills, near Khozdar, in Beluchistan, lead is found, which, being easy of fusion, is smelted by the Brahui tribes to make bullets, but no advantage beyond this is taken or derived from the presence of the metal. Antimony is also said to occur. West by a little north of Khozdar, and distant about ten miles, is the small town of Khappar, capital of the district inhabited by the Kaidrani tribe. Khozdar, figures in Persian romances, and was formerly beyond doubt a place of note. A considerable tappa, or mound lies north of the town. From Khozdar along the bank of the Rud khana, the soil is strewed with fragments of burnt brick and pottery, and further on, is a rude obelisk of mud, twenty to twenty-five feet in height, with its base of cemented stones.

All Beluchistan, to the south of Affghanistan and west of the Indus river, is a mountainous region, and its coast is craggy, but not elevated ; in some places a sandy shore ; inland, the surface becomes higher. The most remarkable features of Beluchistan, are its rugged and elevated surface, its barrenness, and deficiency of water. It may be described as a maze of mountains, except on the north-west, in which direction the surface descends to the great desert on the south, where a low tract stretches along the sea-shore. The latitude and longitude and elevation of its chief towns are as under :—

Kelat	28° 53′	66° 27′	6,000 feet.
Sohrab	28 22,	66 9	5,800 feet.
Munzilgah	29 53,	67	5,793 feet.
Angeera	28 10,	66 12	5,250 feet.
Bapow	28 16,	66 20	5,000 feet.
Peesee-Bhent	28 10,	66 35	4,600 feet.
Sir-i-Bolan	29 50,	67 14	4,494 feet.
Putkee	28 5,	66 40	4,250 feet.
Paeesht-Khana	27 59,	66 47	3,500 feet.
Nurd	27 52,	66 54	2,850 feet.
Ab-i-goom	29 46,	67 23	2,540 feet.
Jungikoosht	27 55,	67 2	2,150 feet.
Bent-i-Jah	28 4,	67 10	1,850 feet.
Beebee Nanee	29 39,	67 28	1,695 feet.
Kohow	28 20,	67 12	1,250 feet.
Gurmab	29 36,	67 32	1,081 feet.
Kullar	28 18,	67 15	750 feet.

Lawless Beluch tribes cluster thick in the hills. In the Sungurh division of the Dera Ghazee Khan district, the Kusranee re-appear, but the most powerful tribe are the Bozdar. Under the Sikh rule, the fort of Mungrota was erected to check their depredations. After that the government built a fort there, south of Dera Ghazee Khan : the Boogtee and Murree carried their arms up to the very walls of Rajhan. The desolate state of the country in that vicinity is chiefly attributable to their depredations.—*Dr. Cooke in Bombay Medical Transaction, No. VI, New Series*, 1860, *p.* 31 ; *Lt. Pottinger's Travels in Beluchistan* ; *Caldwell's Comparative Grammar* ; *Masson's Journeys, Vol.* i, *p.* 340 ; *Vol.* ii, *p.* 44. See Beluchistan, Daood Putra, Kelat, Khanazad, Kiang, Kerman, Khyber, India, Pisheen.

KELLEK, is a raft in use on the Tigris and Euphrates, nearly as long as it is broad. It is composed of goat-skins blown up, and fastened close together by reeds ; this is strengthened by cross pieces of wood, and over these again are laid others to keep the bales of merchandise out of the water. The only fastenings of this raft are twigs. The skins are repaired and blown up afresh every evening, and during the day care is taken to keep them continually wet, which prevents their bursting. The Kellek rafts are conducted by two long oars, the blades of which are made of pieces of split cane fastened together. The passengers arrange themselves as they can on the bales of goods ; and if a person wish to be very much at his ease, he procures a wooden bedstead covered over with a felt awning, which stands in the middle of the Kellek, and serves him for a a bed by night and a sitting-room by day. The historians of Alexander mention that the rafts on which this hero crossed the rivers of Central Asia were buoyed up with skins stuffed with straw ; they were then, no doubt as now, inflated with air ; and it is thus that the Euphrates, the Tigris, the Karoon, the Indus, the Oxus, and other rivers in Asia are crossed. Besides the Kellek, or raft, there is the Kufa, a round ribbed boat, or coracle, used on the Tigris and Euphrates, covered, not with skin, but bitumen. But of this, the only valuable article, is the bitumen ; the ribs are of thin willow rods or the midrib of the frond of the date-tree, and are useless, if the boat be broken up. The rivers of the peninsula of India, the Kistnah, and Tumbudra, are usually crossed in basket boat, or coracles with a frame-work of ratan covered on the outside with skins. But, a single inflated skin, such as are used as buoys for nets, on the east coast of Scotland, or a dried pumpkin, or a bundle of dry rushes, is used by individual travellers. On the Godavery, a small double canoe is in use, the passenger sitting astride the connecting beam. The strata of rushes, are evidently of the same kind as the "vessels of bulrushes upon the water," alluded to by Isaiah, in chap. xviii, ver. 2. This peculiar mode of navigating that river is the same as was known to the ancients as the

"Navigia Conacia."—*Rich's Residence in Koordistan, Vol.* ii, *p.* 128 ; *Ferrier's Journ., p.* 429 ; *Mignan's Travels, pp.* 23, 423.

KELI, Hind. of Kulu and Beas. Cedrus deodara, deodar or Himalayan cedar.

KELI KADAM, Beng. Nauclea cordifolia.

KELI-KAT'R, a migratory race in the Central Dekhan.

KELING, Tibet. Cedrus deodarus, *Lambert.*

KELINGAON, see India.

KELINGU, Singh. Tamil, kurung. In planting the seeds or kernels of the palmyra fruit, the germinating plant, in the first stage of its growth is of the shape and dimensions of a parsnip, but of a more firm and waxy consistence. These are dried in the sun, and when dressed in slices, form a palatable vegetable : esteemed a delicacy in the south of Ceylon. The Kelingu is reducible to a farina, which in the time of the Dutch was so much prized for its delicacy that it was sent home as an enviable present to friends in Holland. It is an article of food chiefly in Ceylon and is cultivated for that purpose ; the seeds being sown in six to eight layers, under loose sandy soil. When fresh they are roasted, boiled, or sliced and fried like the bread fruit. When it is to be kept so, the parchment-like covering is removed, and they are dried in the sun, and kept under the name of "Odial," and this when boiled is called "Poolooc Odial." When the odial is reduced to flour or meal, it is used to form the preparation of "Cool" of the Singhalese. The Singhalese also prepare from kelingoo meal, a dish called "Putoo," which is occasionally eaten with rice, and also with jaggery. It is made of prawns, or fish, scrapings of cocoanut kernels and unripe jack fruit. The people of southern India and Ceylon have for many hundred years been in the habit of eating this pulp or root, which is the first shoot from the palmyra nut, which forms the germ of the future tree, and is known locally as Ponnam kelingu. It is about the size of a common carrot, though nearly white. It forms an article of food among the natives for several months in the year ; but Europeans dislike it from its being very bitter. Recent experiments have proved that a farina superior to arrowroot can be obtained from it, prepared in the same way ; and 100 roots, costing 2½*d.*, yield one and a half to two pounds of the flour.—*Tennent ; Simmond's Seeman.*

KELI also Kelmang kelu, Hind. Cedrus deodara. Chhota kelu is Asparagus racemosus.

KELISERAVA, Karn. A barber, a hair-dresser.

KELLA, Arab. A dry measure, the fortieth part of the toman, and equal to 4⅕th lb.—*Simmond's Dict.*

KELLANGA MIN, Tam. Whiting fish.

KELLI COTTAH, a fort 15 miles E. of Trichinopoly.

KELMUNG, Tibet. Cedrus deodarus, *Lambert.*

KELON, of Kullu and Kangra, is the Cedrus deodara. The Kelon turpentine of commerce, is the oily product of Cedrus deodara, or Kelon ka tel, Hind., Turpentine.

KELONTER, a Persian magistrate. Qu. Kalantar ? greater.

KELP, Eng. Barilla.

KELT. Ernest Curtius is of opinion that the ancestors of the people of India, and of the Persian, Greek, Italian, German, Slave and Kelt races, were originally one people dwelling in the uplands of Asia : and that the first to separate themselves from this united Arian or Indo-European family, and to push their way into Europe, was the Kelt, who were followed by the German, and these by the Slave and Lett. The next great swarm that deserted the hive and left behind them the progenitors of the Medo-Persian and the Indian, was composed of the common ancestors of the Greek and Roman.

KELU, Cedrus deodara, the Deodar or Himalayan cedar. Kelu grows on the north slope of Dhaola Dhar and in Kullu, and is a native of Kulu ; but it is also found in the Boonghalla forests. It is a tree of fast growth, and grows to a great height. Its wood is fragrant, of a reddish-yellow colour, highly resinous and inflammable ; very durable, yields valuable timber, it is also not subject to warp. A thin oil exudes from the roots of the tree which is held in much esteem as a cure for sores, it is also rubbed over inflated skins to preserve them. The wood is also used for flambeaux. In Kunawar it is the most valuable timber tree. It grows to twenty or thirty feet in circumference, and Gerard measured two trees of thirty-three and thirty-four feet ; and had seen trees 150 feet high, and they may be 200. He says it is astonishing what a quantity of this fine wood is wasted, even where it is scarce, for the saw is unknown ; and to get a plank of any size, they split a tree into several thick pieces with wedges, and then fashion it with an adze, thus losing the greater part of it. He supposed it to be the Cedar of Lebanon, it doubtless is the Larix deodara of Royle. It is almost indestructible, and is therefore used for beams of houses, temples and especially granaries, as no insect touches it. An oil is made from the Kelu, which when rubbed on any other kind

of timber, is a great preservative against vermin. This wood has an agreeable smell, and would be invaluable in the plains of India, as it resists the attacks of the destructive white ant.—*Capt. Gerard's Account of Kunawar, p.* 68 ; *quoting Balfour*, 75 *and* 189 ; *Mr. Barnes' Kangra Settlement Report, para.* 146 ; *Powell's Hand-book, Vol.* i, *p.* 540.

KELUMPIT, is a very large tree of Singapore, sections are employed by the natives for cart-wheels.

KELWA-RAGU, Tam. Eleusine coracana, *Gœrt.*

KEMAKH, see Mesopotamia.

KEMAL, Hind., the Kyamal of Murree hills, Odina wodier, also Berberis aristata, and Rottlera tinctoria.

KEMAMAN, see Jakun.

KEMANCHEH, a musical instrument, the sitar of India, found in almost every Persian town. Those made at Shiraz, are of tut or mulberry tree wood ; the body (about eight inches in diameter) globular, except at the mouth over which is stretched and fixed by glue, a covering of parchment. But they are of various materials ; the body merely a hollow gourd ; or every part is richly inlaid and ornamented. They are sometimes made of the girdu or walnut tree wood. See Kemengeh.

KEMAON, a non-regulation district in the N. W. Provinces of India. The Himalayan districts of Kemaon, Garhwal and of Kote Kangra, abound in true hemp of the finest quality, cultivated both on account of its fibre and for the different preparations of Bhang. The fibre is sold among themselves for 2 rupees for 82 lbs., or about 5*s.* a cwt. Lord Auckland, when Governor-General of India, calculated that at the native rates it might be landed in Calcutta for £7-16 a ton, and hemp seed for £6 a ton. Major Corbet gives three estimates of the price, including all expenses, at which hemp could be delivered in Calcutta from Kotedwarra, Chilkea, and Sunnea, the average of which is £15-2 a ton. Captain Kirke giving 5 rupees a maund for the hemp at Deyra Dhoon and calculated that it could be delivered for about £17-14 a ton. The culture is well understood in many parts of the hills, as they carefully prepare and usually manure the ground, thin the plants to within three or five inches, and cut the male plants, " phoolbhanga which flowers, but has no seed," a month or six weeks before the female plant, " goolanga or ghoolbhanga" which has seed, the latter being cut about the end of September. The preparation is also understood, the best way is to procure a clean and uniform article in long lengths, without raising or platting the ends up in any way and to resemble the Petersburgh hemp, as nearly as possible. See Nepal, Bhot, Turai, Kamaon, Kumaon.

KEMAS WARRYATS, see Capreæ.

KEMBAL, Hind. Odina wodier, also Rottlera tinctoria.

KEMBALLY, Can. Onion.

KEMBAT-TI, see Oryza sativa.

KEMBOO, Sans. Costus speciosus, *Roxb., Sm.*

KEMBU, also Segapu Kallu, Tam. Ruby.

KEMENGEH, Arab., a violincello of two strings. See Kemancheh.

KEMLU, Hind. Berberis aristata.

KEMMENDINE, a village near Rangoon, taken 9th Dec. 1824 by the Indian army. It is now a part of the Rangoon cantonment.

KEMMI, see India.

KEMMUM, Turk. Cummin seed.

KEMO, Malay. Shells of Tridacna gigas, the great clam of the Archipelago.

KEMP also Kempty, the coarse rough hairs of wool, which are avoided by the manufacturer in his purchases of wool, deteriorating, as it does, the appearance of even common fabrics by their inferiority and harshness, and not taking dye readily. The kemp of Cashmere goat's wool is, however, made into coarse cloth.—*Simmond's Dict.*

KEMUDU ? Glass.

KEMUN, Arab. Cummin seed.

KEN or Caine, a river that in part bounds Bandah on the west.

KEN, an Egyptian goddess of Assyrian origin, the Astarte, Astaroth, and Mylitta of the Assyrians, Syrians, and Arabs. This divinity appears to have been introduced into the Egyptian pantheon in the time of the 18th dynasty, or at the commencement of the close connection between Assyria and Egypt. On comparing a representation of the goddess in the rock sculptures of Malthaigah, with an Egyptian bas relief in the British Museum, the mode of treating the subject is seen to be nearly the same. In both we have a female standing on a lion. The Egyptian figure holds two snakes and a flower, the stalks of which are twisted into the form of a ring ; the Assyrian carries a ring alone. The flower resembles that borne by the winged figures in the place of Khorsabad, and is not found in the edifices of the first Assyrian period, where the flowers in the hands of a similar figure are of a different shape. For instance, the goddess Athor or Athy, Dr. Hinks reads the same name as that of the presiding divinity, on the monuments of Assyria. Mr. Birch admits, in his observations on the cartouches, that the introduction of the Assyrian gods, Baal and Astartae of Renpu or Reseph, of Ken, and Anata or

Anaitis, can be traced to the 18—19 dynasty and is coeval with the epoch of the great conquests of Egypt in Central Asia. On a tablet at Turin she is called Atsh, or Adesh, the name of the chief city of the Khitae, a Mesopotamian people attacked by the Ramessids (Prisse. Mon. Pl. xxxvii.) She usually appears in a triad with Renpu and Khem or Chamno, also deities of Semitic extraction. The attempt to connect the names of many Egyptian and Assyrian divinities has been frequently made. The goddess Ken is one, whose Assyrian origin is generally admitted, and whose appearance on the monuments of Egypt affords important evidence in an inquiry into the date of the Assyrian edifice. The worship of the Sacti, seems to have been introduced into India from the Egyptians and Assyrians, and the image of the hindoo Doorga is unquestionably a modified type of Ken and Astarte. The image of Kali is an original of the hindoos, the worship of which is inculcated in the Upa-Poorans, written at a considerably later period than the Poorans, which first originated the idolatry of the hindoos.—*Layard, Nineveh, Vol.* ii, *p.* 213; *Tr. of Hind., Vol.* i, *p.* 37.

KEN, a long measure of Siam, the half of the vonah, and equal to 37¾ inches.—*Simmond's Dict.*

KEN, Chin. A Chinese oil.

KENAWIT DYAK, see Kyan.

KEN-BWON, Burm. Acacia rugata, *Buch.*

KEN-BUNG, also Tsa-tha-khwa, Burm. Coccinea grandis, *Voigt.*

KENCHIWA, Hind. An intestinal round worm.

KENDAL, Jav. Cordia myxa, *Roxb.*

KENDH, a close grained, hard, wood of light red colour. The heart wood is quite black and hard, like ebony, which it somewhat resembles in every respect: it is plentiful in the Santhal jungles from Raneebahal to Hasdiha, over a space of about forty miles in length. Used by the natives for beams, &c., the fruit of the tree is also eaten by them.—*Cal. Engineers' Journ. July* 1860.

KENDU, Beng., Hind. Ebony. Diospyros montana, and D. tomentosa.

KENDULI, the birth-place of Jayadeva, the greatest lyric poet of Bengal, perhaps of the world. Lassen supposes Jayadeva to have lived about A. D. 1150. But he was a follower of Ramanand who flourished in the beginning of the 15th century. General Cunningham fixes the date of Ramanand in the latter half of the 14th century. Jayadeva was a great religious reformer, though he is now remembered only as a poet. It has been justly remarked, that what Melancthon was to the early Lutheran Church, that was Jayadeva to the reformation in Bengal. The great charm of the Gita Govinda consists in its mellifluous style and exquisite woodland pieces.—*Tr. of Hind., Vol.* i, *pp.* 56–57.

KENERI, amongst the buddhist caves in India, those of Keneri on the island of Salsette are remarkable. They are purely buddhist, but inferior to those of Ajunta or Karli. They are excavated in a hill in the midst of an immense tract of forest country and Mr. Fergusson supposes their date to be about the 9th or 10th century of the christian era. A copper plate found in the relic chamber of one of the Kenneri caves contains inscriptions in Old Pali. It is of the 2nd century B. C., about 100 years of the reign of the Trukudaka dynasty, and No. 2 cave character is used in the inscriptions. The religion mentioned is buddhist with a salutation to Sarvajna, Bhagaven Sakya Muni and chaitya as mentioned. The king or prince mentioned is Trukudaka. Pushya Barma of the conquered country called Taromi, dedicates a chaitya. Mention is made of the forests around Bardhamana, a country noticed in the Prataprudra inscription.—*Vol.* x, *p.* 97.

KEN-FA, Chin. Bambusa nana.

KENG-THEP-PHEOOT-KYAY, Burm. A sound small wood of Tavoy, used in building.

KENG-THEP-GUYUNG-YWEPT, Burm. A light inferior wood of Tavoy used in building.

KENISSAT-UL-KIAMAT, the Church of the Resurrection, commonly called the Holy Sepulchre. By the Arabs it is called Kenissat-al-Komamat. This last word means "a laystall," in allusion to the place where the Holy Cross was found.—*Robinson's Travels, Palestine and Syria, Vol.* i, *p.* 40.

KENJA, Beng., Hind., also Kurunja, Beng., Hind. Galedupa indica, *Lam.*

KENKRA, Hind., Duk. Crab.

KENNA, Singh. Crotalaria juncea, *Linn.* Sunn.

KENNEDYA, a genus of beautiful plants, belonging to the Leguminosæ, with lilac, and crimson coloured flowers, with short keels whilst the coccinea have long ones, they are propagated by seed, in any good soil.—*Riddell.* See Leguminosæ.

KENPONI, in the maps, is the province of King-po, to the east of Takpo, and its occupants are surmised to be the wild races who opposed the ascent of the English explorers in Assam.—*Latham.*

KENSHI, Japan. A sheriff or witness to an execution.

KENTAL, Beng. Artocarpus integrifolia, *Linn.*

KENTH, or Shegal, Hind. of Kanawar. Pyrus variolosa, wild pear.

KENTUCKY COFFEE TREE, or Hardy Bonduc. See Coffee tree wood.

KENWAL or Keoli, HIND. Cedrus deodara.

KEO, also Kaiun, HIND. A black pulse, black-seeded Dolichos lablab.

KEONJJI, HIND. ? A tree of Chota Nagpore with a soft red wood.—*Cal. Cat. Ex.* 1862.

KEONJUR, a tributary estate S. E. of the Kolehan.

KEONTHUL. After the Goorkha war of 1818, a portion of the territory of Keonthul was sold to the maharajah of Puttiala. The chief claims a Rajput origin. He is bound to render feudal service. In 1858 the chief was created a rajah, and received a dress of honor worth rupees 1,000 for his services during the mutinies. The revenue of the state is Rupees 30,000, and the population by census 18,083.—*Treaties, &c.*

KEOOBRUNG, see Kunawer.

KEOR HIND, of Panjab, seed of Holarrhena antidysenterica, *Wall.*

KEORA, also Keori, HIND., BENG. Pandanus odoratissimus, *Linn.*, also a perfume or essence from the flowers of Pandanus odoratissimus.

KEORA, BENG. Sonneratia apetala.

KEORI, HIND. of Kulu and Beas, Cedrus deodara, deodar or Himalayan cedar.

KEPAK, see Cochin-China.

KE-PHO-GYEE, see Karen.

KEPHOS, also Kepos, GR. An ape.

KEPPEL'S ISLE, is from ten to twelve miles in circumference and distant from the mainland six miles. There are numbers of a singular fish of the genus Chironectes which leap with great activity over the mud, among the arched roots of the mangroves, among which are small crabs, Ocypoda and Macrophthalmus—*Macgillivray's Voyage, Vol.* i, *p.* 65.

KEPPING, a division of the Spanish dollar in Sumatra, which is divided into 400 kepping; eight therefore are worth about one shilling.—*Simmond's Dict.*

KER, HIND. Urtica heterophylla.

KERA, SANS. Cocoanut tree.

KERAFS, EGYPT. Apium graveolens, *Linn.*

KERAH, see Khuzistan; Arabistan.

KERAIT, the royal dynastic tribe of Tartars to which Prester John belonged. Prester John's country appears to be the Tenduc of Marco Polo, which he states to have been "the chief seat of Prester John when he ruled over the Tartars" and also the residence of his descendants in their reduced and subordinate position. Marco Polo says the Great Khans often gave their female relations in marriage to the kings of Kerait or Prester John's line. And other intermarriages were frequent, *e. g.*, the christian mother of Gayuk Khan, and Dokuz-khatun, the christian queen of Hulagu, were both princesses of the Kerait royal family, *i. e.*, apparently of Prester John's. The mother of Hulagu was of the same family, and Chengiz, as well as several of his sons, took wives from it. On the destruction of the kingdom of the Kerait, a Kouriltai, or general assembly of the chiefs of all the hordes was convoked.—*Marco Polo, Vol.* ii, *p.* 50, *in Yule Cathay, Vol.* i, *pp.* 146-7.

KERALA, an ancient district embracing Malabar and Canara. It was peopled by Parasu Rama with brahmans who emigrated into this province and introduced their religion amongst the inhabitants. The province was divided by them into 64 districts which were governed by an ecclesiastical senate presided over by a brahman every three years. But on the arrival of the Portuguese in 1498 they found a hindoo ruler, designated Zamorin, ruling over one of the most important of the principalities into which the country had been divided in the 9th century. Kerala is also called Parasu Ram Kshetrom, and is a long narrow strip of country stretching from Cape Comorin to Gokurnom and was an ancient sovereignty. Of this, the tract of country below the ghats, from the rivers Canjarote pooya, the original southern boundary of Canara to Travancore inclusive is now called Malayalam or the Malabar coast. Kerala from about B. C. 68 to A. D. 352 was ruled by 37 Peroomal or viceroys from the Chera or Salem rulers, and after them by the ancestors of the present nominal rajas. The western coast comprising the ancient kingdom of Kerala, offers an interesting field of research. The frequent mention of the principal places by the Greek and Arabian geographers, the ready access afforded by its ports to maritime enterprise, the Persian, Arab, Syrian and Jew colonies established there from the earliest times, may all receive important elucidation from an examination of existing remains of ancient sites. Although more subject to the operation of external influences than most other parts of India, it is here that the early hindoo institutions have been best preserved, and that we may look with the best founded expectations of enlarging our knowledge of aboriginal races and primitive customs. The remarkable tribes to be met with in the depths of the forests and mountains of the Syhadri range, the traditions of the polity of Parasu Rama, and of the arrival of some of the present dominant classes, the Haiga, Chitpawan

Namburi, Teer or "Islanders," &c., all afford curious sources of inquiry and speculation According to the mythology of the hindoos the country of Kerala, which include Malabar and Canara, was (together with th Concan) miraculously gained from the sea by Parasu Rama, the conqueror of the Kshetrya and as miraculously peopled by him with brahmans. A more rational account states that, about the first or second century of our era, a prince of the northern division of Kerala introduced a colony of brahmans from Hindustan ; and, as the numerous brahmans of Malabar and Canara are mostly of the five northern nations, the story seems to be founded in fact. However the population may have been introduced, all accounts agree that Kerala was, from the first, entirely separate from the Concans and was possessed by brahmans, who divided it into sixty-four districts, and governed it by means of a general assembly of their caste, renting the lands to men of the inferior classes.—*Dawson's Ancient India* ; *Elphinstone's History of India, p.* 414. See India, Pandiya, Sankara Achari.

KERALEE, Beng. Cryptocoryne ciliata.

KERAN, a Persian silver coin worth about one shilling.—*Simmond's Dict.*

KERANOH, Hind. Charity Lands.

KERARI, Hindoo-worshippers of Devi, in her terrific forms, and the representatives of the Aghora Ghanta and Kapalika, who, so late as the 10th century, sacrificed human victims to Kali, Chamunda, Chinna Mastaka, and other hideous personifications of the Sakti of Siva.—*Wilson, Hindoo Sects.*

KERBECK SIAH, Per. Helleborus niger.

KERBELA or Meshed Hoossein, is situated a short distance from the west bank of the Euphrates, and not very far from Hillah, the supposed site of Babylon. It is westward from Baghdad, is a place of pilgrimage to shiah mahomedans, and is surrounded by gardens and groves of palm trees which are watered by a canal from the river. The chief object of interest is the mosque, built in the reign of shah Abas the Great, on the spot where Hoossein, the son of Ali, nephew of and son-in-law of the prophet, was murdered. It is a sacred place of pilgrimage and burial to the Persians who are shiah mahomedans, that is, who acknowledge the caliphate of Ali : by the Turks, however who are sunni mahomedans, and do not believe that Ali was the rightful kaliph, it is held in no peculiar veneration, hence though no christian is allowed to enter the precincts of the mosque, a Turk whose house overlooked the court, made no objection to a traveller going up on his roof and making a sketch. Kerbela fell into the power of the Turks when sultan Murad IV, took Baghdad A. D. 1636. The Persians frequently send their dead to be buried at Kerbela, from the interior of the country. On leaving Kerbela one traveller met nine mules laden with coffins, and while at Baghdad he often saw others passing to their last resting place near the honoured remains of the grandson of the prophet. The revenue arising to the hierarchy of Kerbela, from the drains on the purses of its visitors, are enormous ; and must, more than sufficiently, pay for all the expenses of its state. Kerbela is about sixteen farsang from Baghdad ; the city is large, and crowded with inhabitants, being respected as a bast or place of refuge. In India, Kerbela is the name given to a plain near a sea, river or tank, whither the mahomedans annually carry their taboot.—*Herklots* ; *Porter's Travels, Vol.* ii, *p.* 281.

KERBUK, see Iran.

KERCHER, Egypt. Calotropis gigantea, *Brown.*

KERELEH, Pers. Luffa amara.

KERENFUL, properly Karn-ful, Arab. Cloves.

KERGAH, see Kabul, Kaffir.

KERLIA JARDONII, a sea-snake of Madras, one of the Hydridæ, see Hydridæ.

KERI or Kaur of Salt Range. Capparis spinosa, European caper.

KERIS, see Tibet.

KERITPUR, see Sikhs.

KERIVOULA, a genus of mammalia, belonging to the Cheiroptera, of which several species occur in India, viz : Kerivoula formosa, K. Hardwickii, K, picta, K. Sykesii, K. trilatitoides. See Cheiroptera, Mammalia.

KERK, a pirate race who occupied the shores at the mouth of the Indus and carried on their expeditions as far as Jeddah in the Red Sea. The name is written Kerk, Kurk, Karak, Kark, and Korak, and the race is now extinct, but Nearchus mentions Krokala, and at the mouth of the Indus, there is a large nsular tract which bears the name of Kakra'la, corresponding to Arrians' description, "a sandy island about four miles from Cape Monze." It is situated between the Wanyani and Pitti mouths of the Indus and, according to Captain Postans, extending to and including Karachi. The A'in i Akbari and other old works show that the Kakra'la tract has been so known for the last three centuries at least. There is, however, a place called Karaka, three miles below Hyderabad. To prevent the piratical inroads of the Kerk, the Persians threw large stones into the Tigris, to obstruct its navigation, and they built no city of any importance on the sea-board. Alexander, on his return from India, caused the stones to be

removed from the Tigris, with a view to further commercial intercourse. It is supposed that a portion of the Kerk tribe occupied the north-eastern shores of the Black Sea, where there were the tribe of Kerketæi or Kerketæ, with a bay of Kerketis: also the tribe of Kerketiki, and cities of Karkinitis Karkine and Kirkœum, a region of Kerketos, a bay of Karkinitis and a river of Karkenitis, also the tribe of Koraxi with the wall of Korax, and the Sindi are found in the same locality (Orphei Argonautica, Cribrelli versio.)

"Kerketi que, ferox ea gens,
Sindi que superbi,"

and Ptolemy, Strabo and Herodotus speak of tribes called Sindiani, Sindones, Sindos and Sinti, with a Sindicus portus, and town called Sinda, Sindica, and Sindes and a tract called Sindike, and Hesychius states the Sindi of the Euxine were in reality Indians. It is from this region that the Indian merchants must have sailed who were wrecked in the Baltic, and were presented by the king of the Suevi or Batani to L. Metellus Celer, the pro-consul of Gaul.—*Elliot's Hist. of India, Vol.* i, *pp.* 510-512.

KERKAL (var). CAN. Felis pardus, *Linn.; Temm.; Sykes.*

KERKHEH is the ancient Choaspes, therefore Susa occupied the site of the ruins of Shus, and not the town of Shushter. The modern stream called Kuren is not the ancient Choaspes. Like the river Kurdistan which bears this name in its upper course, and Jerahi lower down, although it is a very deep, broad, and rapid stream, receiving many considerable tributaries before it reaches the Kuren, so, likewise, the Kerkheh (the Choaspes), one of the greatest rivers of Persia, is called Kara-su, near Kermanshah and Gumasab, near Nehavend. The Kizil-Uzen, which rises in Kurdistan, changes its name to that of Safid-rud, before it discharges itself into the Caspian Sea, in the province of Ghilan. Al Hid is a canal flowing into the Kerkha, near Hawizah, through groves of a species of calamus, growing luxuriantly in a low tract of country, between the Tigris and the Kerkha, inundated by the overflow of the Tigris.—*Mignan's Travels, p.* 251; *Baron C. A. De Bode's Travels in Luristan and Arabistan, pp.* 27, 341-42.

KERKOOK, the Korkura of Ptolemy, is two miles to the north of Baghdad. Baba Goorgoor is the name given to a spot three miles from Kerkook, where, in a little circular plain, white with naphtha, flames of fire issue from many places. There appears to be little doubt, as D'Anville conjectures, that this is the Korkura of Ptolemy. The people of Kifri say that on the eve of Friday, a little lamp is seen to burn of itself on the summit of the hills overlooking the plain: it is most probably a similar phenomenon to Baba Goorgoor. A celebrated doctor of mahomedan law, surnamed Azăm, or the honoured, is buried at this place.—*Rich's Residence in Koordistan, Vol.* i, *p.* 44.

KERMA, see Vaishnava.

KERMAN and Mekran, are peopled by Persians, principally,—but contain also Turk, Beluchee, Brahui and Affghan. Fars is bounded on the east by Kerman and Laristan. The province of Kerman, the ancient Caramania, is bounded on the E. by Seistan and Mekran; N. by Seistan and Khorassan; W. by Fars, Lar, and Irak; and on the S. by Mekran and the Persian Gulf. There appears to be no river worthy of remark in this province; and it abounds in deserts, the natural consequence of a scarcity of water. Kerman is sometimes called Serjan, and equalled at one period the proudest cities of the empire.—*Kinneir's Geographical Memoir, pp.* 194-7. See Khond Amir, Kuzzilbash, Iran.

KERMANI, a clan in Kurdistan, who were originally from Pizhdar, near Sikoneh on the frontier of Persia. The Babbeh is the chief family of the Kurd clan of Kermani; the members of which are the hereditary chiefs of the clan; and hence their whole territory and the people are now called the government of the Bebbeh or Baban. The clan was originally established at Pizhdar in the northern mountains near Sikoneh or Sikeneh on the frontier of Persia.—*Rich's Residence in Kurdistan, Vol.* i, *p.* 80.

KERMANSHAH, in lat. 34° 26′ N. as it now stands, is a handsome city, exhibiting the glittering domes of mosques within, and the battlements and towers of lofty walls without. Being erected on a south-western slope of the mountains, it commands a wide view of the vale; it is famous for an excellent manufactory of fire-arms; and the villages in its vicinity, for carpets of the most beautiful colours and fabric. Luxurious gardens surround the town, abundant in fruits of all kinds, but particularly in grapes of an exquisitely delicious muscatel flavour. The population amounts to about 15,000 families, some few of which are Christians and Jews. The mountain of Takht-i-Bostan forms a part of the chain of Be-Sitoon; and, like it, is craggy, barren, and terrific. Its aspect, as approached, is of the most rugged grandeur; and its towering heights, lour dark over the blooming vale of Kermanshah. A little forest extends from the river's side, to a considerable distance over the plain; perhaps the green descendants of the woods that overshadowed the gay pavilions of

Khosroo, in his hunting parties! The carpets of Kermanshah are a manufacture which adds much to the wealth of its province: none can be more rich, soft and beautiful. Persian carpets are justly celebrated for the beauty of the patterns, the fineness of the wool, and the durability of the colours—vegetable dyes, also a green not made elsewhere, conjectured to be saffron and indigo. Some of them fetch high prices as £6 or £8 for a carpet, two yards square, in the country itself. The finest are made at Sena, and there is a famous manufacture carried on at Ferahoun, near Teheran. Carpets of any size can be made there. The finest carpets of all used to be made at Herat, and there are some splendid ones in the Chahl Minar, at Ispahan, one of which is 140 feet long and 70 feet wide. Large numbers were exported to England through Trebizond up to 1855, and they were sold nearly as cheap in London as in Persia, owing probably to the course of trade. The Kermanshah province now only consists of five districts. Its revenues amount to, from the taxes 60,000 tomaun; from the customs 13,000 tomaun, making a total of about 35,000*l*.—*Porter's Travels, Vol.* ii, *pp.* 167 *to* 201; *Ed. Ferr.'s Jour., p.* 26. See Zingarri, Sassanian Kings.

KEROWLEE. This petty state paid a tribute of Rupees 25,000 to the peshwa, which was ceded to the British government by the 14th Article of the treaty of Poona in 1817. The maharajah had made over the village of Machulpore and its dependencies to the management of the peshwa in lieu of the tribute. In 1825, when Bulwunt Sing, the legitimate heir to the state of Bhurtpore, was rebelled against by his cousin Doorjun Sal, the rebel was supported by the maharajah of Kerowlee. After several disputed successions, maharajah Mudden Pal succeeded in 1854. He rendered good service in the mutinies, in consideration of which the sum of Rupees 1,17,000 due by him to the British government was remitted. The maharajah of Kerowlee received the right of adoption. The area of his state is 1,878 square miles, and the population about 188,000. The revenue from all sources is only about Rupees 3,00,000. The whole military force of the state is about 2,000 men.— *Treaties, Engagements and Sunnuds, Vol.* iv, *p.* 99.

KERPAH or Serpah, Bhootea. Neilgherry nettle.

KERRAGE, see Lead.

KERRAT, see Nepal.

KERREH SAIDEH, known in Arabian geography as Khanda Sabur, Shapur's ditch, is a bifurcation of the Euphrates, from near Hit, and after a course of several hundred miles, enters the Persian Gulf, by a separate mouth, rendering culturable a vast tract of ancient Chaldæa, Shapur Dholactuf, in the fourth century, either cut or re-opened this channel. He is said to have intended it as a defence against the Arabs.—*Rawlinson, Vol.* i, *p.* 17.

KERULA, Beng., Hind. Luffa amara, *Roxb.*

KERZE, Hind. Ervum lens.

KERZEN, Ger. Candles.

KES, Jap. Poppy seed.

KESA, Sans. Hair. See Keshuvu.

KESAR, Hind. Crocus sativus, Saffron.

KESARA, Guz., Hind., Mahr. A saffron-coloured robe worn by a Rajput when resolved to conquer or, die.—*Wilson.*

KESARA, see Kama.

KESARA CHETTU, Tel. Crinum defixum, *Ker.*—C. asiaticum, *R.* ii, 127.—*Rheede*, xi, 38.

KESARAMU, Sans. Mesua roxburghii, *Wight Ill.* i, 127; this name is also applied to Mimusops elengi and Rottlera tinctoria.

KESARI RANG, Hind. A sort of saffron colour.

KESARIYA. To the north and north-west, distant 30 miles from Besârh and somewhat less than two miles to the south of the large village of Kesariya, stands a lofty brick mound capped by a solid brick tower of considerable size, supposed to be remains of ruins, occurring after the commencement of the Christian era. The Kesariah mound, is 20 miles north of Bakhra, in sight of the Gandak River. It has an inscription in Sanskrit, and is of about the date of the Bakhra image inscription. The character used in the inscription is the same as the Sarnath and Bakhra character. The avatars and the sakta hymn of the Rig Veda is mentioned but no invocation of hindoo gods named. Chandradatta, son of Suryadatta, is mentioned. The inscription is imperfect, but the everliving Chandradatta was born on the Sunday appropriated to the reading of the Sakta by his father Suryadatta. The Sakta has for one of its verses the holy "gayatri." At Lauriya Ara-Raj, between Kesariya and Bettiah, at the distance of 20 miles to the northwest of the Kesariya stupa, and one mile to the south-west of the hindoo temple of Ara-Raj Mahâdeo, there stands a lofty stone column which bears in well-preserved and well-cut letters several of the edicts of king Asoka.—*Beng. As. Soc. J. Vol.* iv, *pp.* 128 & 286, *No.* 32 *of* 1864.

KESAVA, see Krishna.

KESAVA'SENA, see Inscriptions, Hindu.

KESH, a town, thirty-six miles south of Samarkand. Timur's famous descendant Baber, the first Great Mogul, tells us that in spring the walls and terraces of the houses

at Kesh are always green and cheerful. Timur and Baber both mention Kesh as Shahr Sabz, or the "verdant city."—*Markham's Embassy, Vol.* xiii, *p.* 120.

KESHAR, Beng. Scirpus kesoor.

KESHARA-DAM, Beng. Jussieua repens.

KESHOORI, Beng. Eclipta erecta.

KESH-RAJ, Beng. Wedelia calendulacea.

KESHT, see Kooroot.

KESHTVAR, a territory in the N. W. Himalaya, in L. 76° E., and L. 33° 34′ N.

KESHUR, Beng. Rottlera tinctoria.

KESHUREE, Sans., from Keshuru, a mane.

KESHUREE-MULUNGA, Beng. Fimbristylis schœnoides.

KESHURIA, Duk. Syn. of Wedelia calendulacea.

KESHUVU, Sans. From Keshu, the hair. See Kesa.

KESOSA NO ABRA, Jav. Naphtha. Petroleum.

KESRA, or Kesri, a title which seems to have been indiscriminately applied to the later princes of the house of Sassan, and was probably derived from the Cæsars of the Romans, or the Khusru or Chosroes of the Persians. The title was certainly given to two dynasties of Persia. The Tak-i-Kesra, is a ruined arch on the site of Ctesiphon, and is a magnificent monument of antiquity. To its right, are fragments of walls and broken masses of brickwork; to the left, and therefore to the south of the arch, are the remains of vast structures, which are encumbered with heaps of earth. The natives of this country assert that the ruins are of the age of Nimrod, of whom, in Scripture, it is said, "and the beginning of his kingdom was Babel and Erech and Accad and Calneh in the land of Shinar." The Babylonian empire was subverted by Cyrus, who took the capital, by turning the course of the Euphrates, and marching his troops along the bed of the river into the centre of the city. The walls and temple of Belus are said to have been demolished by Xerxes, on his return from the Grecian expedition; but this could not have been the case, as they were still standing in the time of Alexander. After the building of Seleucia and Ctesiphon, Babylon became gradually deserted; and we learn from St. Jerome that the space within the walls was converted by the Parthian kings into a royal hunting park. From this period we cease to hear of Babylon as a city, but notwithstanding so many ages of barbarism and ignorance have passed away, tradition still continues to identify both its name and situation. The town of Hilleh is said, by the people of the country, to be built on the site of Babel; and some gigantic ruins still to be seen in its vicinity, are believed to be the remains of that ancient metropolis. Porter remarks that when we consider that so many centuries have passed since Babylon became a deserted habitation, and that it yet lay in the neighbourhood of populous nations, our surprise ought to be, not that we find so little of its remains, but that we see so much. From her fallen towers have arisen, not only all the present cities in her vicinity, but others which, like herself, are long ago gone down into the dust. Since the days of Alexander, we find four capitals, at least, built out of her remains. Seleucia by the Greeks, Ctesiphon by the Parthians, Al Modain by the Persians, and Kuta by the Caliphs, with towns, villages, and caravansaries without number. Ctesiphon was built by the Parthians out of the ruins of Babylon. Its ruins are to be seen on the eastern shore of the Tigris, eighteen miles south of Baghdad, and immediately opposite to it, the ramparts and fosse of the Grecian city of Seleucia, which afterwards becoming identified with the former, under the name of Coche,—they assumed, when thus united, the epithet of Al Modain, or the cities. Ctesiphon was most admirably situated on a sort of peninsula formed by a sudden flexure of the Tigris which must have embraced the greatest part of the town. Its foundation, however, can hardly be ascribed to any particular person, as it would seem to have increased gradually during a succession of many years, from a camp to a city. Pacoras, supposed to be Orodes, king of the Parthians, and cotemporary with Anthony, is thought to be the first who surrounded it with walls, and made it the capital of the Parthian empire. It was sacked, together with Seleucia, by the generals of Marcus Aureleus, A. D. 165, and afterwards by the emperor Severus. It became the favourite winter residence of the powerful successors of Artaxerxes, from whom it was taken by Said, the general of the kalif Omar, A. D. 637. The sack of Ctesiphon was followed by its gradual decay, and little now remains but that part of the palace of Chosroes called Tak-i-Kesra, the arch of Chosroes, a melancholy emblem of the glory of its master. It is seen from afar on the plain, and presents a front of three hundred feet in length by one hundred and sixty in depth, having in its centre a vaulted hall, a hundred and six feet in height to the top of the arch, the span of which is eighty-five. The Ali Capi at Ispahan and the gates of the palace of Delhi, sink into insignificance beside the Tak-i-Kesra. The city walls, which appear to have been of very great thickness, may also be traced to a considerable distance on both banks of the river. The

names of Seleucia and Ctesiphon are very frequently confounded by the early Christian writers; but the cities stood on opposite side of the river Tigris, and were built at different periods.—*Mignan's Travels, pp. 53 to 73; Layard, Nineveh, Vol. i, p. 242; Kinneir's Geographical Memoir, pp. 253-4, 273-4; Porter's Travels; J. B. Fraser's Travels, p. 3.* See Euphrates, Kalneh, Kasr, Kesra, Seleucia, Tak, Tigris.

KESRI, or Chosroes, see Sassanian Kings.

KESRU, or Hursingar, HIND. Flowers of Nyctanthes arbor tristis. The tubes of the corolla of the weeping nyctanthes, are brought from Mewar, considered heating given in medicine, one tola a dose, used chiefly to dye yellow: two seers for one rupee.—*Gen. Med. Top., p. 143.*

KESRU, HIND. Polygonum aviculare.

KESSARI FLOWERS. The flowers of the Butea frondosa, *Roxburgh*; they have been imported into England for experiments in dyeing. See Kesu.

KESSINA, SIAM. The Aloes-wood tree.

KESSU, see Krishna.

KESTRIL. The kestrel, Tinnunculus alaudarius, and also the sparrow-hawk (Accipiter virgatus), are common in India. The former may be observed hovering over the plains, and at dusk, not unfrequently in numbers, perched on stones and tufts of grass. Both prey extensively on mice, lizards and beetles. The latter hawk is trained for quail-hunting. Two species of kestrel are common about Dugshai; the lesser kestrel, Tinnunculus cenchris, is the more abundant, and may be seen in numbers hovering over the sides of the mountains and the little terraced fields in quest of beetles and large insects. Independent of size, the latter is distinguished from the other by the light colour of its claws which are black in the common kestrel.—*Adams.*

KESU, HIND. Flowers of Butea frondosa.

KESUN, BALI. Garlic.

KET, also Koet, HIND. Feronia elephantum.

KET, a river of China. Its source is at Fa-lo-ke, in the range of hills called Ma-fo-se-ko; after passing Makofsky, its course is north-west as far as the town of Na-li-mo (Narim), near which it falls into the river Obey (O-pu).—*Staunton's Narrative, p. 74.*

KETAKA or Ketaki, HIND., TEL. The strong odoured flower of the Pandanus odoratissimus, also Pandanus odoratissimus.—*L. fil.*

KETANGI or Wungu wood, is often used instead of teak: the grain is somewhat finer: when in full blossom, it is perhaps the most beautiful tree existing.

KETAPAN, JAV. A tree of Java.

KETEPING, JAV. Amygdalus communis.

KETGI, BENG. Pandanus odoratissimus.

KETI BARI, properly Kheti-Bari; HIND. Agriculture.

KETMI GANDBO, FR. of Mauritius. Abelmoschus esculentus, *W. & A.*

KETOEN, DUT. Gossypium indicum, *Lam.* Cotton.

KETOO, SANS. A sign, from kit, to dwell.

KETRA, see Kelat.

KETRI or Kettri, See Khshetry, Zonar or Khetri.

KETSIOTH, HEB. Cassia bark.

KETTISOL, CHIN. Paper umbrellas, see Umbrella.

KETU, an imaginary planet, said to cause the eclipses of the sun and the moon. See Rahu.

KETUKI, BENG. Green-spined screw-pine; Pandanus odoratissimus.

KEUFA, CHIN. Bambusa nana, *Roxb.*

KEUMMUL, also Brod-Kummel, GER. Carraway seed.

KEUN, HIND. of Kashmir, Flax.

KEUOO, BENG. Costus speciosus.

KEVONA? Sterculia acuminata.

KEURA, also Keora, HIND. Pandanus odoratissimus. Keore ki pat, DUK. Leaf of Pandanus odoratissimus. Kewore ka-phul, DUK., the flower of Pandanus odoratissimus.

KEVURU, TAM. Eleusine coracana, *Gært.*

KEW, GER. Hay.

KEWAR, HIND. A sweetmeat.

KEWN, BURM. Teak, Tectona grandis.

KEWRA-KA-JAR, GUZ, HIND. Orris root.

KEWSEW, see Kiu-siu.

KEWUN? Kewanni, DUK. Helicteres isora, *Linn.*; *Rh.*; *Roxb.*; *W. & A.*

KEYA-KANTA, BENG. Fœtid screw pine, Pandanus fœtidus.

KEYNKRA, properly Khenkra, HIND. Crab.

KEYSUR, DUK. Nyctanthes arbor-tristis.

KEYSUR, DUK., Saffron.

KEZH VARUGU, TAM. Elensine coracana.

KEZIRAH, AR. Coriander seed.

KHA, see Khyen.

KHA, BURM. Azadirachta indica.

KHABAJI, also Chhota gul khairu, HIND. Althæa alhugas, Common mallow. The seed is used as the mallow.—*Gen. Med. Top., p. 143.*

KHABARA, HIND. Ehretia aspera.

KHABARE, HIND. Ficus caricoides.

KHABAZE, also Anjil, ARAB. Malva sylvestris.

KHABBAL also Khabbar, HIND. Cynodon dactylon: moti khabbal, is Digitaria sanguinalis.

KHABIUN, HIND. Rheum emodi.

KHA-BOUNG, BURM. Strychnos nux vomica. A small wood, but as strong as oak. The fruit is used for rubbing on buffaloes to keep off flies.

KHABUR, a river which separates the pashaliks of Baghdad and Orfa.

KHA-CHAN-PA, TIBET. L'hasa. See Kha-chan-yul, Ladak.

KHA-CHAN-YUL, TIB. Snow-land or Ladak, is the A-Khassa regio of Ptolemy. It is supposed by Major Cunningham to be the Kie-Chha of the Chinese pilgrim Fa-Hian. Ladak is still known as Kha-pa-chan abounding in snow, or Kha-Chan or snow-land, and the people as Kha-pa-Chan-pa or Kha-Chan-pa, men of the snowy land.—*Cunningham's Ladak.*

KHACHER, see Rajput.

KHAD. The Shirwani occupy exclusively Khad and Kishna, and reside with other tribes in Shall and Mastung. They take their name from their belief that they came from Sherwan on the Caspian. See Kelat.

KHAD, HIND. A precipitous hollow, or ravine.

KHADI, TAM., a kind of coarse cloth.

KHADIM, ARAB. Servant; and, in Arabia, a term applied to the servile races, and thereby denoting that this race is politically and socially inferior to the native Arab. They are only to be found in Yemen, and do not extend further than the country of the Aseer on the north, and Balad ul Jehâf on the east,—in fact, in that part of the country which included the dominions proper of the ancient Himyarite Tobba. Physically, they differ considerably from the Arabs, and bear a resemblance to the races which inhabit the African coast. They have smooth hair, with a very dark complexion; their nose is aquiline; their lips thick; their stature is greater than that of the Arab, the latter are thin and angular, the former rounded with a predisposition to obesity. They are considered in Yemen in the same light as are the Pariah of India. They are not admitted to eat with Arabs, nor can a Khâdim marry an Arab woman. They are condemned to the most servile or ignominious occupations, such as musicians, blacksmiths, public criers, &c.; and their women have usually a lower stamp of character than the men; considerable numbers flock to Aden. Their origin is involved in obscurity It has been suggested that they are the remnant of the ancient Himyarites, or the descendants of the Persian conquerors of Yemen, but the probability is that both these suppositions are erroneous and that the legend related to M. l'Arnaud, but which he discredits, is more nearly in approach to the truth; it is as follows:—"When the Arabs succeeded in shaking off the Abyssinian yoke (which they did with the assistance of the Persians), a number of Ethiopian families were scattered over the country. The Arabs, in order to perpetuate the remembrance of their victory, condemned them to the condition of serfs. Their chief men were subjected to a more infamous degradation,—they became barbers from father to son."—*D'Arnaud's les Akhdâm de l' Yemen in Playfair's Aden.*

KHADIM, a servant of a tomb or mosque. Khadima, a woman-servant.

KHADIR, HIND. In the Panjab and Cis-Sutlej, low land, more or less subject to overflow of rivers, &c.

KHADIRA, also Khadiramu, SANS., TEL. Acacia catechu, *Willd.*

KHADRI, HIND. Ribes rubrum.

KHAF. Between Toorskish and Herat, and south of the road which leads from Meshid to that city, is the district of Khaf. It is a miserable tract, with a climate very uncongenial from high winds. It has been nearly depopulated by the Toorkman. The east Iranians are (*a*) the Segestani or Khafi;—(*b*) Char Aimak: (*c*) Tajik and Sart, each of which counts many sub-divisions. The principal number of the Segestan people occupy Khaf and its neighbourhood Ruy, Tebbes, and Birjan. The people of Khorassan are greatly intermixed with Turko-Tartar elements. The language of modern Iran is laden with Arabic and Turkish words: but in the east, the language is much like that in which Ferdusi wrote his poem free from words of Arabic origin.

KHAGAN, see Kaghan, Punjab.

KHAGARWAL, HIND. Momordica echinata, also Xanthium strumarium.

KHAGESHWARU, SANS. Compounded of khaga a bird, and éshwara, greatness.

KHAGKHAN. The glen of Khagkhan, being often, only the rocky bed of the Nynsookh river, bounded on either side by precipitous mountains, does not deserve the name of a valley. It is a strong military position. The syed chiefs of Khagkhan were foremost among the supporters of Syed Ahmed, who met his death at Balakote, the outlet of the glen, opposing his hundreds of rude mountaineers to the bayonets of thousands of Sikh soldiers under Maharaja (then Kour) Shere Sing. The defile projects outwards in a north-easterly direction to the confines of Husorah and Chilas, whence the Nynsookh river takes its source.—*Rec. G. of India, No.* ii. See Koghan.

KHAGIN, HIND. Clitorea ternatea, *Linn.*

KHAGURA, Ben. A reed, the Saccharum spontaneum.

KHAIBAR, see Khyber.

KHAILNI, also Khillaoni, Hind. Toys.

KHAIM, or Phaldu, Hind. Nauclea parvifolia.

KHAIR, Hind., also Khaira and Khairaghach, Beng. Acacia catechu, *Willd*; Khair-ka-gond, is the gum.

KHAIR POSH, Hind. Villarsia nymphoides; Gul khair, Hind., is Lavatera cachemiriana; and Gul Khaira, is Althæa rosea.

KHAISA GHAR, or the Takht-i-Suliman, is seen to the west of Dera. It is a magnificent hill, famed in traditionary lore as the spot on which the ark rested, and for being the parent seat of the Affghan races. Its habitable parts are occupied by the Shirani, a lawless tribe, who also hold the inferior hills between it and the plains. They have for neighbours, the Mikrani, their colleagues in marauding expeditions, and of equally infamous reputation.—*Masson's Journeys, Vol.* i, *p.* 47.

KHAI YAH, Burm. A tree of Tenasserim, maximum girth 2½ cubits, maximum length 22 feet. Scarce all over the province. Wood tolerably good, when seasoned it floats in water, it is very scarce.—*Captain Dance.*

KHAJAH, in Persian, signifies a bard, a teacher, and a merchant; it is sometimes prefixed to an individual's name, as the English word, Master, or is addressed to a person, as we should say, sir. It is the "Cojia" of the "Arabian Nights." The Persian term Khajah, has not been much introduced into the Urdu or Hindustani language of India, and it is now, in India, only used as a prefix to the names of certain mahomedan saints and under the pronunciation of Khojah to all eunuchs.

KHAJAH, is a term applied, as a titular appellation to a small tribe of strangers settled in Sind, principally at Karachi, where there are about 300 families, who say that they emigrated from Persia. They are a sect of Ismaili mahomedans, are therefore heterodox shiahs,—for, while the Ismaili believes only in seven Imam, the Khajah continues the line down to the present day, and in 1861 Aga Khan, who was a pensioner of the British Government, at Bombay, was then their Imam. They reject Abu Bakar, Umr and Usman, and reverence Ali, Hassan, Hussein, Zain ul Abidin, Mahomed-i-Baker and Imam Jafar-i-sadiq. They do not worship in a mosque but in a Kano or house prepared for the occasion. They probably fled from Persia, when Hulugu treated the Ismaili sect with such severity. They are in general illiterate, but have invented a written character for themselves, in which they have transcribed the Koran. Sir Erskine Perry describes "the Kojah as a race in western India, who appear to have originally come from Sind or Cutch, and who by their own traditions, which are probably correct, were converted from hindooism about 400 years ago by a Pir named Sudr Din. Although they call themselves mahomedans, they evidently know but little of their prophet and of the Koran, and their chief reverence in the year 1850, is reserved for Aga Khan, a Persian nobleman whom they believe to be a descendant of the Pir who converted them to Islam." When reading this, however, it must be remembered that the shiah branch of the mahomedan creed, whenever settled amongst anti-religionists, always hold as a tenet, and rigidly adhere to the practice called Takeyyah, *i. e.*, the systematic concealment of everything that concerns their faith, history, customs, and, in a word, any peculiarities the disclosure of which might be attended with unpleasant consequences.—*Richard F. Burton's Sindh, p.* 412; *Bird's Eye Review.*

KHAJAH. The rulers of eastern Turkestan have always been mahomedan from the time of Taghalak Timur, who was, we are told, the first mahomedan sovereign of Kashgar of the lineage of Chenghis. Buddhism indeed was found still prevalent in the cities of Turfan and Kamil at the time of the embassy of Shah Rukh in 1419, and probably did not become extinct much before the end of the century. But, in the western states, mahomedanism seems to have been universal from an earlier date and maintained with fanatical zeal. Saintly teachers and workers of miracles, claiming descent from Mahomed, and known as Khaja or Khojah, acquired great influence, and the secretaries attached to the chiefs of these, divided the people into rival factions, whose mutual hostility eventually led to the subjugation of the whole country. For, late in the seventeenth century, Khojah Appak, the leader of one of those parties called the White Mountain, (having been expelled from Kashgar by Ismail Khan, the chief of that state, who was a zealous supporter of the opposite party or Black Mountain) sought the aid of Galdan Khan, sovereign of the Eleuth or Kalmuk of Dzungaria. Taking the occasion so afforded, that chief in 1678 invaded the states south of the Thian Shan, carried off the khan of kashgar and his family, and established the Khajah of the White Mountain over the country in authority subordinate to his own. Great discords for many years succeeded, sometimes one, sometimes another, being uppermost, but some supremacy always continuing to be exercised by the khans of Dzungaria. In

1757 the latter country was conquered by the Chinese, who, in the following year, making a tool of the White party which was then in opposition, succeeded in bringing the states of Turkestan also under their rule.—*Yule Cathay, Vol.* ii, *p.* 357.

KHAJAH BAHA-UD-DIN, of Nakshband, instituted a class of mahomedan mendicants, who go about with a lighted lamp in one hand and sing verses in honour of their prophet. They are called Naksh-bandi faqir. —*Wils.*

KHAJAH JAHAN, was the title of a Wazir of Dehli, and Ibn Batuta, mentions as an instance of the arrogance of Nasir-ud-din, a new sultan of Malabar, that he ordered his Wazir and admiral to take the title of Khajah Jahan.

KHAJA BANDA NUWAZ, the name of a saint.

KHAJAH KHIZR. In Bengal, the mahomedan women, on the last Thursday of Bhadon, set afloat a small raft, bearing a paper or tinsel boat, in honour of Khajah Khizr, in fulfilment of a vow. It is sometimes a small lamp, filled with oil of cocoa and placed in an earthen dish adorned with a wreath of flowers. The lamp is lighted and committed to the stream while the fair devotee anxiously watches its progress down the current. On the banks of the Ganges and Hooghly, along the strand at Calcutta, great numbers thus make their offerings,

> The maid or matron, as she throws
> Champac or lotus, Bel or rose,
> Or sends the quivering light afloat,
> In shallow cup or paper boat,
> Prays for a parent's peace or wealth,
> Prays for a child's success or health,
> For a fond husband breathes a prayer,
> For progeny their loves to share,
> For what of good on earth is given
> To lowly life, or hoped in heaven.

—*H. H. Wilson Tr. Hind., Vol.* ii, *p.* 404. See Khizr.

KHAWJA KOOTUB-UD-DEEN, of Ouse, in Persia, has a great name in the chronicles of mahomedan sainthood. He was the guide and apostle of Altamash, and most probably led that prince to make additions to the musjeed.—*Travels of a Hindoo, Vol.* ii, *p.* 181.

KHAJAH MU'IN-UD-DIN, the oldest mahomedan saint in India. His dargah is in Ajmir. He was born in Sijistan, and died in A. D. 1239, at Ajmir. He belongs to the Chishti sect of mahomedans. The Moghul emperors often visited his tomb, especially Akbar and Jahangir.—*Cal. Rev., Jan.* 1871, *p.* 72.

KHAJORA, Hind. Saccharum spontaneum.

KHAJOUN, see Khuzistan.

KHAJOUR-CHUREE, Beng. Leonotis nepetæfolia.

KHAJRAO, eighteen miles from Chatarpur, in Bundelkund, has an inscription in Sanskrit verse, in an ambitious inflated style; the verses are polished and elaborate, but some are obscure, and abound with quaint pedantry and punning. The first part of the inscription is of date, Samvat, 1019, A. D. 962; the last part, Samvat 1173 or 1016. The character used is Allahabad No. 3, and therefore resembling the Harsha and Bhabaneswar. In the inscription it is called the Kakuda character, and in the eleventh and twelfth centuries appears to have prevailed from Cuttack to Shekawati. It contains an invocation to Siva, Maheswara, Shambhu, Bharati, Pasupati, Brahma, Maricha and Brahma's other sons, the Muni, Atri, Chandratriya, Vayvarma, Arjuna; and the Puranic heroes Prithuka and Kunda, Sumitra, Bhisma, Upendra, Sagar, and the Puranic origin of the ocean is noticed; Linga, Yuddhistira, Viswakarma, Rudra, and the Veda. The temple is dedicated to Pramatha Nath, and rajas Nannuka, Vag Yate, Vijaya, Vahila, Sriharsa, Yaso, Dharma Deva, Banga, Jaya Varma Deva, are named. The inscription is chiefly in honour of Banga (by his son), who, as is usual, is elevated into a great king. The kings of Oud'h and Ceylon attend to do him homage, and his captives are the wives of the kings of Andra. Radha, and Anga! (Banga, of course,) eulogized by the brahmans, because he built dwellings for them, and gave them lands, and piously ended his days, aged 109, by drowning himself at the junction of the Jumna and Ganges, as did also the brahman minister of his father and grandfather. The inscription had twice before been engraved in irregular characters, and it was only in A. D. 1016, that it was put into proper Deva Nagari. The story of creation from Brahma and the egg, is told. The influence of the moon on the tides is alluded to. The inscription alludes to a passage in the Mahabharata, in which Siva is represented to have given his own flesh to a hawk, instead of a bird which had sought refuge with him. This story is told of Buddha, more than 1,500 years before this time, and is much more suitable to his humane and life-sparing character than to the bloody Siva. Mention is made of a brahman (Sri Rama), whose feet earthly kings adored.—*As. Soc., Vol.* viii, *p.* 176.

KHAJRU, Hind. of Multan, a kind of earth.

KHAJU, Hind. Pyrus malus.

KHAJUNAH, a dialect spoken on the N. W. frontier of British India where three dialects are in use, called Shina, Khajunah and Arniya. The Shina dialect is spoken by

the peoples of Astor, Gilget, and, lower down, in Chelas, Darel, Kohli and Palas, on both banks of the Indus. The Khajunah, by the people of Hunza and Nager, and the Arniya in Yasan and Chitral. Astor has an area of 1,600 square miles, on the left bank of the Indus. Gilgit, in Thibetan Gyilgyid, has an area of 2,500 square miles on the right bank of the Indus. The Dard or Durd are supposed by Vigne to be the Dadicæ (Δαδιχαι) of Herodotus, and the people who now occupy the country called Dardu. See Dard.

KHAJUR, Ar., Per., Hind. A date : also the date tree, Phœnix dactylifera, and the wild date Elate sylvestris or P. sylvestris ; Khajuri, Hind., is the Phœnix humilis and Pindi-khajur is P. acaulis ; Khajur munj is the fibre of the palm leaf.

KHAJURA, Hind. a concrete or tuffa of lime.

KHAJURAN, Hind. A sweet meat.

KHAK, Pers. Earth, dust ; Khaki of the colour of earth ; Khak-rob, a sweeper. Khaki-dud'hia of the colour of earth : gray colour.

KHAKA, a tribe of Affghans, whose seats are in the hilly regions, on the south-eastern confines of Affghanistan, where they are neighbours of the Baluch. Immediately to the north and north-east of Dadar, are hills, enclosing the valley of Sibi, the abodes of the Khaka, Kadjak, Shilanchi, Barru Zai, Marri, and other mingled Affghan and Baluch tribes. At a little distance from Dadar, a line of jabbal, or low hills, or rather a fracture in the surface, extends from east to west across the country, and separates the particular valley of Dadar from the great plain of Kach Gandava. The road throughout the fissure is level.—*Masson's Journeys, Vol.* i, *p.* 340 ; *Vol.* ii, *p.* 317. See Kadjak, Khyber, Kandahar.

KHAKAN, see Sassanian Kings.

KHAKHOL, Hind. Allium rubellum.

KHAKI, a sect of Vaishnava hindoos founded by Kil, a disciple of Krishna Das. They apply ashes of cow-dung to their dress and persons. They are not numerous and seem to be confined to the vicinity of Furkhabad, at Hanuman-Ghur in Oude, but the Samad'h or spiritual throne of the founder is at Jaypur. The residents in places dress like other Vaishnava, but those who lead a wandering life go either naked or nearly so, smearing their bodies with the pale grey mixture of ashes and earth. They wear the Jata or braided hair, after the fashion of the votaries of Siva. They are derived from Ramanand but not immediately.—*Wilson.*

KHAKI, Hind. A quality of hemp resin or charras.

KHAK-I-BALKH, two mounds near to the Bala-Hissar in Kabul.

KHAKKAR, Hind. Pistacia integerrima.

KHAKODHA, Uria. A tree of Ganjam and Gumsur, extreme height 30 feet. Circumference 2 feet. Height from ground to the intersection of the first branch, 9 feet. A common tree only used for firewood.—*Capt. Macdonald.*

KHAK ROB, A sweeper, a menial servant of the lowest class, also the sweeper of a village, acting at times as a watchman, a guide, a police spy, one of the village establishment. See Ghair Mulazim.

KHAK-SHI, Hind., Pers. Abrus precatorius, *Linn.*, also Sisymbrium iris.

KHAKSI of Nepaul, a shrub, the leaf of which answers the purpose of emery or sand paper, giving a fine polish to the harder woods. *Smith's Five Years in Nepaul, p.* 68.

KHAL, a Ladak land measure, being land for which one Khal of seed is sufficient. The word seems to mean only a load of any kind, and is apparently the same as the Indian Khara, or Khari, a measure of 20 bhara.

K'HAL also K'hala, a water-course, natural or artificial.

KHAL, Hind. of Muzaffargarh, see Khillu.

KHAL, Hind. A skin or hide.

KHAL, oil cake, the refuse of the mill after expression of the oil.

KHALANG, see Singhpo.

KHALASSAT-UL-AKHBAR, a book written by Kondemir, the literary name of Ghaias-ud-din bin Hou-mam-ud-din. One of his books is entitled Habib-us-sayar-fi Afrad-ul-Bashar, that is to say, "the curious part of the lives of Illustrious Men." It is a history which he extracted from that which his father Mir Kond had composed, and entitled Rauzat-us-Safa, but to which he made augmentations. He dedicated this book to the Secretary of State of the king of Persia, shah Ismael Saffavi, who gave him the name of Habib-Ullah, and for that reason the book had the name Habib given to it in the year A. D. 1508, Heg. 927, in the reign of Lewis XII. He was also author of another history, which is entitled Khalassat-ul-Akhbar, or the Cream of histories.—*History of Genghiz Khan, p.* 422.

KHALAUTI, a low-lying rice country.

KHALATRA, Hind. Eremostachys vicaryi.

KHALATRI, Hind. Philipœa calotropidis, also Salvia lanata.

KHALED. The Beni Khaled in Niebuhr's time were one of the most powerful tribes of Arabia : they conquered the country of Lachsa and advanced to the sea.

KHALEE MUHEENA, the tenth month.

KHALID, IBN WALID, see Masailma and El Aswad.

KHALIF, the Caliph of Europeans, derived from the Arabic Khalifah, a vicegerent, was the title assumed by the mahomedan rulers at Baghdad, of whom the first successors of Mahomed were Abubakar, Umar, and Ali. Under the Abbas dynasty, they attained to great power. In Central Asia, the sultan at Constantinople is, even now, universally called the Khaliph of Rome. Mahomed or Mahomed bin Abdallah, died in the 11th year of the Hijra era, or A. D. 632. The immediate successors were,

A. H. 11; A. D. 932...Abubakar.
13, 634...U'mar.
23, 644 ..U'sman.
35, 656...A'li.
40, 661...Hasan bin Ali, retired to Medina.

Husain killed at Kerbila.

The khalif ruled sometimes in Baghdad and sometimes in other parts of their conquered dominions.

The race of Ommiah, 16 in all, ruled from Damascus, from A. D. 661-2 to 744-5. The period during which the 16 sovereigns of this Ommiah race ruled, extended from A. H. 41, A. D. 661-2 to A. H. 137, A. D. 744-5; it ended with Marwan II, bin Muhammad, deposed and slain.

The race of Al A'bbas, reigned at Baghdad, from A. H. 132 or A. D. 749-50 to A. H. 656, A. D. 1258-9, when Baghdad was besieged and taken by the Moghul chief Hulagu,—Ali khan, grandson of Jenghiz khan, and the khalif Mustasem put to death.

The Arab governors of Khorasan made their capitals Merv, Nishapur, Bokhara. These rulers held sway from A. H. 129 or A. D. 747 to A H. 287 A. D. 900. Of this period the Tahir or Taheride held sway from A. D. 819 to A. D. 852, and the Saffavi from A. D. 873 to 900. In A. D. 900, A. H. 287, Amru bin Lais was defeated by Ismael bin Ahmad the Samani.

Some coins of the early Khalifah of Baghdad were struck at Cufa or Kufah, a city near the Euphrates, southward of the spot where Babylon once stood, but it was not from this circumstance that the denomination Cufic has been given to the whole class of these coins; but from the Arabic writing character named after the city.

Kaliph Umar was the second kaliph in succession to Mahomed. His time was a period of great extension of mahomedanism. The battle of Kadesia was fought and won by his general Saad, and put an end to the Persian empire of the Parsi. He imposed the khiraj on Syria, and died and was buried at Jerusalem where his tomb still is.

The kaliph Mamun, in A. D. 814, caused a degree of the earth's surface to be measured. This was done on the sandy plains of Mesopotamia, between Palmyra and the Euphrates, by which 56·66 miles were fixed as the equivalent of a degree of the heaven's circumference. The khaliph Mamun was the son of Harun ur Rashid. He forced an entrance into the pyramids, and later, Salah-ud-din, the Saladin of Europeans, used their casings, at least, as stone quarries. The successes of Kutaiba, who in the time of khalif Walid overran Bokhara, Samarkand, Farghana, and Kharazm, and even extended his conquests across the Bolor to Kashgar, brought the Arab and Chinese powers into dangerous collision, and the emperor of China seems to have saved himself from an Arab invasion, only by the very favourable reception which he gave to an embassy from Kutaiba, composed of twelve mahomedans, whom he sent back loaded with presents for the Arab general.—*Thomas' Prinsep, p.* 304; *Ouseley's Travels, Vol.* ii, *p.* 199; *Bunsen, Egypts Place in Universal History, Vol.* ii, *p.* 150; *Bjornstjerna, British Empire in the East, p.* 97; *Yule Cathay, Vol.* i, p. 80. See Kadesia.

KHALIFAH-UL-AKBAR, God's vicegerent, a title given to Adam.

KHALIPH-ABAD, see Khuzistan.

KHALIJ, HIND. A kind of pheasant, Gallophasis albocristatus.

KHALIL, a grandson of Timur, on whose demise, Khalil, at Samarcand, declared himself emperor.

KHALIL, an Affghan tribe near the mouth of the Khyber pass. See Khyber.

KHALIL-ALLAH, ARAB. The friend of God, the reverend designation of Abraham. The Messiah is the Ruh-Allah, or spirit of God, and Moses the Kalam Allah or Word of God.

KHALIS, a district and a canal which is cut from the Diala to the Tigris. The district of Khalis is situated to the north of Baghdad, and takes its name from the canal which supplies sixty-two villages, most of which are now become mere nominal ones, with water for agriculture, the Tigris itself being unfit for that purpose. The principal of these villages are Yenghijeh, twenty miles from Baghdad, on the banks of the Tigris, in Rich's time, almost abandoned on account of the great oppression under which the peasantry laboured. Howeish, is a village of a hundred houses, famous for its fruit gardens. —*Rich's Residence in Koordistan, Vol.* ii, *p.* 156.

KHALK, HIND. Celtis caucasica.

KHALKA, see Kalka : Kouren.

KHALKHALAN, see Karadagh.

KHALL, Ar. Acetic acid. Vinegar.

KHALPA or Kalpá, a low caste in Guzerat, whose business is dressing skins and preparing leather, they are sometimes enumerated amongst the inferior village servants.—*Wilson.*

KHALSA, Hind. Land under the direct administration of government.

KHALSA, Ar., Hind. The Sikh people the Sikh theocracy established by the guru Govind, the old prominent division into Khulasa, meaning of Nanuk, and Khalsa, meaning of Govind, which is noticed by Forster, is no longer in force; the former term Khulasa, is almost indeed unknown in the present day. The word Khalsa, meaning select, is a term equivalent to a state or commonwealth, and is supposed by the Sikh, to have a mystical meaning, and to imply that theocracy or superior government, under the protection of which they live, and to the established rules and the basis of which, as fixed by guru Govind, it is their civil and religious duty to conform.

The Khalasa sect of Sikhs, believe in the Adi-Grant'h of Nanak, but do not conform to the institutions of guru Govind. The word Khalasa is from Khalis, meaning pure or select, and to mean the purest, or the most select: by others, it is derived from Khalas, free, and to mean the freed or exempt, alluding to the sect being exempt from the usages imposed on the other Sikhs.

The principal of the religious institutions of guru Govind is that of Pahal, the ceremony by which a convert is initiated and made a member of the Sikh Khalsa, or commonwealth. The forms which Govind employed are still observed. The neophyte is told by the officiating Granthi, or priest, that he must allow his hair to grow. When it has grown a month or two, he dresses himself in blue from head to foot, and is then presented with five weapons, a sword, a firelock, a bow, an arrow, and a pike. The candidate and the initiator wash their feet with water in which sugar is put, and this nectar (called pahal) is stirred with a steel knife or dagger; five quatrains from the scriptures being read. Between each quatrain, the breath is exhaled with a puff, and the beverage stirred as before. The hands of the convert are then joined, and the Granthi, or initiator, pours some of the nectar into them, of which he drinks five times rubbing a little on his head and beard, exclaiming "Wah! Guru ji ka Khalsa! Wah! Guru ji ki Fateh!" or, "Wah! Govind Sing, ap hi Guru chela!" Govind, who instituted the pahal, it is said, went through this form with five of his followers, drinking of the water which had washed each other's feet. Women are made sikhs in the same manner as men, except that the nectar is stirred with the back instead of the edge of the knife. The children of Sikhs go through this ceremony at an early age.—*Cunningham's History of the Sikhs, p.* 96; *Malcolm's, Sikhs, pp.* 19, 91, 124-5; *History of the Panjab, Vol.* i, *pp.* 101, 126, 127, 128; *Forster's Travels, Vol.* i, *p.* 309.

KHALWAT, Ar., Per. Retirement, privacy. Khalwat-gah, women's apartments, private apartments.

KHAM, Hind., Per. Raw. Revenue is said to be collected kham or land held kham, when done so direct by government, and not through the medium of a farmer or other under-holder.

KHAMACH, Beng. Mucuna nivea.

KHAMADRUS, Hind. Sphæranthus hirtus.

KHAMBUR, Hind. Agaricus campestris, the truffle.

KHAME, Hind. Macrotomia euchroma.

KHA-MEN, see India.

KHAMGAON, is the largest cotton mart in Berar, perhaps in all India.

KHAMIR, Hind., Per. Yeast, leaven.

KHAMIRA, Hind. A smoking mixture of tobacco compounded with fragrant spices.

KHAMITIC or Turanian race, was the earliest ruling power in Asia, and Nimrod was of that race.

KHAMJIRA, Hind. Withania coagulans.

KHAM MITTI, Hind. In Kurnal, a substance obtained in the process of making sal ammoniac or naushadar.

KHAMOUNG-NEE, Burm. In Tavoy, a heavy wood, not attacked by insects.

KHAMOUNG-PY-ON, Burm. A small-sized, compact, yellowish-grey wood of Tavoy.

KHAMOUNG THA, Burm. Very abundant in Amherst, Tavoy and Mergui, of maximum girth 2 cubits, maximum length 22 feet.

KHAMPA, a sect of wandering Tartars in Kunawar, who are in some respects similar to the jogi of Hindustan. They visit the sacred places, and many of them subsist wholly by begging. Some are very humorous fellows, they put on a mask, perform a dance, singing and accompanying it with a drum, or they play, sing and dance, all at once, holding the fiddle above the head, behind the back, and in a variety of other strange positions. After the British government got possession of the hills, the Khampa came down in crowds to visit the holy places to the westward.—*Capt. Gerard's Account of Koonawar, p.* 117.

KHAMTI, a race in the distant hills of Assam and in the mountains at the source of the Irawaddy, in lat. 27° 30′ N., and long. 97

30′ E. They have the Khunoong on the N. E. and the Shan on the S. W. The Khamti are a Siamese population belonging to the same stock as the Siamese, their language containing nearly all the Siamese words, and their creed and alphabet is Siamese. They are skilful workers in metal. The Khamti and the Mishmi and the Midhi or Chulkatta Mishmi dwell to the east of the Dihong river, on the north of the Lohit or Brahmaputra river, between the north and east branches. They are divided into several tribes, one of whom is the Chulkatta or Cup-Haired, with them are mixed up Abor tribes and some Khamti tribes.

The Bor Khamti occupy the land about the sources of the Irawaddi.—*Campbell, p.* 149. See India, Siam.

KHAMSIN. The climate of Egypt is characterized by extreme dryness, rain is almost unknown in the upper country, but falls occasionally in the Delta. The cold season extends from October to March, north winds then prevail, and the climate is favorable to the tourist; boats ascend the river with facility. The hot season commences in in April and lasts till September. In May and June the Khamsin, called in Arabic the Simoom, a pestilential south wind of 50 days' duration, blows with violence. The Nile begins to rise in June, and subsides in September. In upper Egypt the rise is about 30 feet, and at the Nilometer on Rhoda Island 24 feet. Injurious winds exactly resembling the Khamsin of Egypt, are common throughout the east of Persia, Affghanistan, and the regions lying to the south and east of the Indus as far as Cutch; but, they do not extend southwards of the latter province.—*Burton's Sindh, p.* 376.

KHA MUNG, Burm. Kæmpfera galanga, *Linn.*

KHAN, a large tray. Khancha, a small tray. Khan-Posh, or Toraposh, a tray-lid.

KHAN, Pers. The lowest of the mahomedan honorary titles in India, but used by all the Affghan or Pat'han races as an honorific suffix to their names as Ahmed Khan, similar to Mr. Ahmed. Khan is also used as the title of the chief of the Beluch tribes, and a considerable portion of Beluchistan is subject to the khan of Kalat, the four sub-divisions of whose territories are given by Mr. Masson as,

Western.	Maritime.	Central.	Eastern.
Nushki	Las	Saharawan	Kach Gandava
Kharan	Hormara	Kalat	Harand on the Indus
Mushki	Pessani	Jhalawan	Dajil do.
Panjghar			
Kej			
Kolwah			
Jhow			

The whole are nominally subject to the khan as chief of all, but his power appears to vary with his popularity.—*Masson's Journeys.* See Baluch, Khelat.

KHANA, also Khana-pina, Hind. Food.

KHANA, Amoora rohituka.

KHANAH-ZAD, Pers. House-born, is the name usually given to the sons of slaves born in the family; and, among the mahomedans, persons of this description are almost deemed relatives. The term is derived from Khanah, a house, and Zaidan, to be born. In Beluchistan, they are always kept near the persons of their chiefs, and employed on all affairs of great trust. Their character and station is considered highly respectable, and even after they are enfranchised, and rewarded with a portion of soil, they retain the the appellation. The ordinary term for a slave is ghulam, but for those born in the house Khanahzad, is a respectful appellation.—*Malcolm's History of Persia, Vol.* i, *p.* 456; *Pottinger's Travels, Beluchistan and Scinde, pp.* 174, 262.

KHANAK, a Beluch tribe. See Kelat.

KHANAK-UL-KALB, Ar. Anamirta cocculus, *W. & A.*; Strychnos nux vomica.

KHANAM, Hind. Cedrela toona.

KHANAM, Pers. A generific suffix to the name of a mahomedan woman of rank. Harm women usually have the names of flowers as Nirgis; Zaffran, Susan. The ordinary women have the designation of Bi, as Khadijah Bi. The higher classes are styled Begum, Khanam, Khatun, Nissa, as Fakkr un Nissa Begum, Jamilah Khanam.

KHANA-PINA, Hind. Food, literally meat and drink.

KHANAT, a territorial term, applied to the kingdoms of Khiva, Bokhara and Kokand in Central Asia. Of these, the khanat of Khiva, is the most fertile. The Tajik, an Iranian race, is met with in largest numbers in the khanat of Bokhara and in Badakhshan, but many have settled in the towns of Kokand, Khiva, Chinese Tartary and Affghanistan. The Tajik is of a good middle height, has a broad, powerful frame of bones, and especially wide shoulder bones, but they diverge from the Iranian, they have the Turanian wider forehead, thick cheeks, thick nose and large mouth. The Tajik originally came from the sources of the Oxus in the steppe of Pamir. The term is from Taj a crown, the fire-worshippers' head-dress, but the Tajik does not so style himself, and regards the term as derogatory. The Turks style them Sart. The Tajik is covetous, unwarlike, and given to agriculture and trade, but fond of literary pursuits and polish, and it is owing to their preponderance in Bokhara, that city

has been raised to the position of the Head Quarters of Central Asiatic civilization, for, there, from pre-Islamic times, they have continued their previous exertions in mental culture, and notwithstanding the oppressions which they have sustained from a foreign power, have civilized their conquerors. Most of the celebrities in the field of religious knowledge and belles lettres have been Tajik, and at the present day, the most conspicuous of the Mullah and Ishan are Tajik, and the chief men of the Bokhara and Khiva court are Tajik, or as the Turk style the race Sart. Vamberry considers the Tajik and Sart identical, but he recognizes that in their physiognomic peculiarities, the Sart differs greatly from the Tajik, being more slender, with a longer face, and a higher forehead: but these changes he attributes to frequent intermarriages between Sart men and Persian slaves. In Central Asia, the warrior, the shepherd, the priest and the laymen, youth and old age, equally affect poetry and reciting of tales. The literature of the mahomedans or settled nations, brought from the south, is filled with exotic metaphor and illustration. In the three Khanat, the mullah and ishan, have written much on religious subjects, but their mystical allusions are beyond the reach of the people. The Uzbeg, the Turkoman and Kirghis esteem music as their highest pleasure and often break out in song, singing soft minor airs. The Uzbeg poetry on religious subjects is exotic, derived from Persian or Arabic sources: the Tartar compositions are tales and relate to heroic deeds, similar to the romances of Europe.—*Vamberry's Sketches of Central Asia, p.* 338. See Bokhara, Iranian, Khiva, Kokand.

KHANBALIGH, this city, now called Pekin, was founded or at least rebuilt by Kublai Khan after his conquest of northern China, about A. D. 1280. Marco Polo calls it Cambalu, and says that in magnificence it surpassed every other city he had visited. Khanbalig are two Mongol words signifying the Khan's city. The Chinese capital was still so called by the Turks in the time of P. Ricci, and may probably be so called to this day. The city on this site was originally (multum est vetus et antiqua, as Odoric says) the capital of the kingdom of Yan, B. C. 222; this was conquered by the Thsin sovereigns of China, and the city lost its importance, A. D. 936; it was taken by the Tartar Khitan, and became their "Nan-king" or Southern Capital. In 1125 it fell to the Kin, ancestors of the Manchu, who gave it the name of "Si-king" or Western Capital. In 1153 it received from the fourth Kin sovereign the name of "Chung-tu" or Central Court. It seems also to have been known as "Yen-king" under this dynasty. It was captured by Chinghiz in 1215, and in 1264 Kublai made it his chief residence. In 1267 he built a new city, three li to the north-east of the old one, to which was given the name of "Ta-tu" or Great Court, called by the Mongols Daidu, the Taydo of Odoric and Taidu of Polo, who gives a description of its dimensions and the number of its gates. The Chinese accounts give only eleven gates. The circumference of the present Tartar city appears from the plans to be about fifteen miles. Martini speaks of it as having still twelve gates in his time, but he was almost certainly wrong. It has three on the south side and two on each of the others. The circuit of the two cities together is about twenty-two miles according to the scale on the plan given by Panthier, though Timkowski states it at forty versts or 26⅔ miles. The route followed on the second journey of the Polo relatives into China, was up the Oxus, to its sources, through Budukhshan, whence, crossing the Pamir table-land to Khotun, they went across the Hamil or Shamil desert, to Cambala (Khanbalig), or Pekin. The return was by sea to Singapore, and round Ceylon, to the Persian Gulf.—*Yule Cathay, Vol.* i, *p.* 127; *Prinsep's Tibet, Tartary and Mongolia, p.* 9. See China, King, Peking.

KHANBAR, see Kol.

KHANCHA, an Indian weight, ranging from 204 to 225 grains.—*Simmond's Dict.*

KHAND, HIND. Saccharum officinarum, sugar cane; Khandchi, one of the men at a sugar press.

KHANDA, also Piaz, GUZ. Onion.

KHANDA, HIND. A double edged sword. The devotion of the Rajput is still paid to his arms, as to his horse. He swears by the steel, and prostrates himself before his defensive buckler, his lance, his sword, or his dagger. The worship of the sword (asi) may divide with that of the horse (aswa) the honour of giving a name to the continent of Asia. It prevailed amongst the scythic Geta, and is described exactly by Herodotus. To Dacia and Thrace it was carried by Getic colonies from the Jaxartes, and fostered by these lovers of liberty when their hordes overran Europe. The worship of the sword in the Acropolis of Athens by the Getic Atila, with all the accompaniments of pomp and place, forms an admirable episode in the history of the decline and fall of Rome; and had Gibbon witnessed the worship of the double-edged sword (khanda) by the prince of Mewar and all his chivalry, he might even have embellished his animated account of the adoration of the scymitar, the symbol of Mars.

—*Tod's Rajasthan, Vol.* i *Royle's Arts, &c., of India, p.* 460. See Kharg, Sword.

KHANDAGIRI, a hill in Cuttack with jaina caves and temples separated by a narrow ravine from Udyagiri hill on which are the principal buddhist caves. The caves of Udyagiri and Khandagiri hills are about 20 miles from Cuttack and five from Boban Eswara, and are next in antiquity to those of Behar. They are built on the hills of Udyagiri and Khandagiri, the former are buddhist and the older, the latter probably jaina. Many of the inscriptions are in the Lath character, and this gives their age as anterior to the christian era. The frieze sculpture in the Ganes gumpha is superior to any in India and resembles that of the Sanchi tope at Bhilsa. In it, there are no gods, no figures of different sizes nor any extravagance. In the buddhist caves here, there are no figures of Buddha, nor any images. In a jaina cave on Khandagiri the 24 thirtankara with their female energies are sculptured. Khandagiri is in the ancient kingdom of Kalinga. The language of its inscriptions is Old Pali. The great inscription is after the raja Dasalath, 2nd, of the Gaya inscription, but before the Junir inscriptions, therefore in the third or fourth century before Christ. The year 1300 is twice mentioned in words, and if this be the buddhist era mentioned by Fa-Hian in Ceylon, then the date is A. D. 215. The character used in the inscriptions is Old Lat. The religion mentioned is buddhist; and opens with salutations to the Arhanta, or buddhist saints; and the sculptures represent figures of Buddha, the worship of the Bo-tree, processions, &c., &c. Merry dancing girls are spoken of, and a chaitya temple and pillars. The Kalinga raja, at Buddha's death, got the left canine tooth, which was afterwards transferred to Ceylon, and is now in British custody. The kings or princes mentioned are—Aira, the great king; and speaks of a raja who was in his 85th year, and just dead, raja Kharavela Sanda, (king of the ocean shore,) Nanda raja. Bhamadatasa is on one of the coins of the Ramadata series, and Brahmadatta is said by Mr. Turnour to have received the tooth-relic, at buddha's death, at Kalinga. The inscription makes the young prince learn navigation, commerce and law, as well as other school matters. At his accession, in his twenty-fourth year, he chose the brahmanical faith, but afterwards called about him the buddhist priests who had been settled there under the ancient kings. Subsequent breaks in the inscription interrupt the sense, but the dedication of chaityas is mentioned. Benares is noticed under its Pali name, and it evidently must have been buddhist, as the king, Aria, distributes much gold there. The Brahman caste is written Paiman caste.—*Beng. As. Soc. Journ. Vol.* vi, *p.* 1085. See Karli.

KHANDALA, in Lat. 18° 46', Long. 73° 23', a large village on the north-eastern foot of the Bhor-ghat. The Dak bungalow is 1,768 or 1,744 feet above the sea, a spring, 3 miles east of Khandala is 1,928 feet. Magfanni hill, two miles S. W. of Khandala, 2,601 feet.

KHANDAN, HIND., PERS. A term in use in India to designate the relatives of princes.

KHANDAR. In the Peepree and Garvee Dang, a term used by the Bheel and Kunbee cultivators, signifying lopping the trees of their tops and branches for cultivation. Khandar is a destructive system by which acres of young trees are mowed down by the Kunbi cultivators; the parts of the forest in which this system of Khandar mostly obtains are the Dang of Rambaj and Peepree.

KHANDAVA, a forest district occupied by the Naga, at the time of the vedic Aryan. It was set on fire by Arjuna and all the Naga were destroyed, except their rajah Takshaka, who escaped.

KHANDESH, is an extensive and well watered plain of about 13,000 sq. miles in extent and interspersed with ranges of low barren hills, at the base of which run numerous rivers and rivulets, flowing from the table-land into the river Taptee. It is surrounded by lofty mountains clothed with trees and very unhealthy; on the north are the Satpura mountains, clothed with forest, on the west, is the steep and stoney Sukhein range, with tangled masses of bamboo, and on the south are the ranges of Chandore Saatmulla and Ajunta, with babul jungle in the dells, and on the east, low sterile hillocks separate it from Berar. Under mahomedan rulers, Khandesh attained to much prosperity, but it was ravaged by Holkar's army in A. D. 1802, followed in 1803 by a famine. Up to this the Bhil race had mixed with the other inhabitants, and been watchmen and policemen of the district, but they then withdrew to the surrounding mountains. The Kunbi are the main body of the cultivating population of Guzerat, Khandesh, Maharashtra and the Central provinces. In Guzerat and Maharashtra, they are the chief owners of the soil and, though quiet and unpretending, are a robust, sturdy, independent agricultural people. Mr. Campbell considers them (pp. 93-5), to be quite Arian in their features, institutions and manners, though their institutions are less democratic than those of the Jat and Rajput, and in the Mahratta villages they have at their

head, a potail. Few of these men ever enlist as soldiers. Sevaji and his descendants and some of his chiefs were however of this race, but their followers were drawn from the mawal of the Western Ghats, and latterly their armies were composed of soldiers of fortune of every race. The Mahratta chiefs sprung from the people of Sattarah and Poonah, but Holkar was of the shepherd, and the Gaekwar was of the cowherd castes, while the Peshwa who put the descendants of Sivaji aside, were Konkani brahmans. The Kunbi of the Hyderabad dominions are wholly illiterate. Indeed, no effort or attempt has been made to educate the people of the Hyderabad territories, though education is making enormous strides in Berar and in British Mahrastra. There was no proper school met with in all the editors' journeys amounting to about 9,000 miles, and only occasionally a few lads, children of foreigners, were to be seen learning in a verandah, the elements of the Hindi or Mahratti. In that eastern part of the Mahratta country, a knowledge of reading and writing in any tongue was almost wholly wanting. The Arjanna Kunbi reside in Western India.

KHANDU, Hind. Pisum sativum, the garden pea.

KHANDY, a measure of weight and according to locality, varying from lbs. 500 to lbs. 821.

KHANEE, see Kelat.

KHANEK-UL-KALB, Arab. Strychnos nux vomica.

KHANGAR, Hind., or Kakkar of Salt Range, &c. Pistacia integerrima.

KHANI BHAI, see Jogi.

KHANIKHNOFDE, a Russian traveller who wrote Travels in Central Asia.

KHANIR, see Kol.

KHANNA, Hind. Ephedra gerardiana.

KHAN NA KHO, Burm. Croton tiglium, Croton Oil plant.

KHANOUT, a river near Shah Jehanpoor.

KHANPUR, a town of Bahwalpoor.

KHANPUR, in L. 28° 40′, L. 70° 43′ in the Panjab, 27 miles S. E. of Mithankote. The mean height of the plain is 329 feet.

KHANSAMAN, Pers., Hind. A house steward, a butler.

KHAN-SHAR, Hind., of Gurgaon, brackish water.

KHANSI, Hind. A bell-metal, see Kansa.

KHANUM, an ordinary mahomedan suffix for a lady, as Khadijah Khanum. Khanum, Khatoon, Bee, Begum, Beebee, Nissa, are honorific suffix appellations for mahomedan women. Mulk Khanum, was the daughter of Kazan, sultan of Samarkand, and mother of Shah Rokh.—*Markham's Embassy, p.* 118.

KHA-NUNG. A wild tribe, only known under the generic Lau term Khau-nung, occupy the mountains to the north east of the Kham-ti, apparently in the upper part of the Mi-li, or Nam-Kiu. They are interspersed between the Kham-ti and the Mung-fan, the latter appearing to belong to the Thibetan family (Si-fan or Kham-pa.) The Kha-nung may form a link between the Kham-pa and the Singpho or Burman families. See India, Singhpo.

KHANZIR, Ar. Hog.

KHA-PA-CHAN, see Ladak.

KHA-PA-CHAN-PA, see Kha-chan-yul.

KHAPALU, a town of Balti, 8,285 feet above the sea.

KHAPHOK, see Singhpo.

K'HAPPAR, see Khozdar.

KHAPYA, see Kassya, Khassya, Cairn.

KHAR, Hind. The soda plant, Caroxylon griffithii, also soda, potash, barilla, dry alkali, hence khara, saline. Parkhar, from Par, beyond, and kar or k'har, saline, is synonimous with Looni, the 'salt-river.' There are several Khari Nadi, or salt-rivulets, in Rajpootana, though only one Looni. The sea is frequently called the Looni-pani, 'the salt-water,' or K'hara-pani, metamorphosed into Kala pani, or 'the black-water,' which is by no means insignificant.—*Tod's Rajasthan, Vol.* ii, *p.* 304.

K'HAR, Hind. Hyelaphus porcinus, *Sundev.* The hog-deer.

KHAR, Pers. A donkey; Gor-khar, the wild ass, the Onager; Khar-gosh, the hare, literally the ass-eared.

KHAR, Hind. Prosopis spicigera, also Caroxylon griffithii, *Moq.*

KHARA, see Khal, Kar.

KHARA MACHI, Hind. Salt-fish.

KHARACK, Guz., Hind., Pers. ? Dates. See Khorfaken.

KHARADI, Hind. A turner, a carpenter.

KHARAI, Hind. Heliotropium brevifolium

KHARAIRA, Hind. Psiitu, a mushroom.

KHARRAK, an island in the Persian Gulf, which lies near the top of the Persian gulf, and while it in a great degree commands the navigation of the entrance of the Bussorah river, has an easy communication of a few hours' sail, both with the shores of Persia and of Arabia. Under circumstances so propitious to its prosperity, it is not surprising that Kharruck should have soon become a flourishing settlement. Its population, which amounted to one hundred poor fishermen and pilots when Baron Kniphausen first established himself, increased, within the eleven years that the Dutch held

it, to upwards of twelve thousand souls. It was neglected and lost, because it was not worth preserving to the nation by whom it had been acquired. It is situated within thirty leagues of the Shat-el-Arab, and half way between the coast of Arabia and Persia. Here ships proceeding to Bussorah generally call for a pilot ; it is five miles in length, and between two and three in breadth. The settlement which was formed upon it by the Dutch, was given up by them in 1765. The British occupied it for a few years about the years 1838-41.—*Taylor's Travels from England to India, Vol.* i, *p.* 353 ; *Niebuhr's Travels, Vol.* ii, *p.* 154 ; *Malcolm's History of Persia, Vol.* ii, *pp.* 145-6.

KHARAK, Hind. Celtis caucasica.

KHARAN, a western province of Beluchistan, in which lie two small towns, is occupied by a tribe of Persian origin called the Nousherwani, of whom the Alif Zye are one branch. They cultivate a little wheat and barley but insufficient for their own wants. They claim a descent from Noushirwan, similar to the Udipur rajputs.

KHARANJA, Hind. Quercus ilex.

KHARANTA, Hind. Sida cordifolia, *Linn.* ; Sida acuta.

KHARA SAJJI, Hind. A second quality sajji.

KHARASANI YELLU, Tam. ? Gingelly seed.

KHARASM or Khiva, is seven hundred and fifty miles long by six hundred broad ; and, with the exception of the narrow tract bordering the Oxus, and the well watered sands of Merv, it consists of a wide desert plain, without rivers or springs, woods, or mountains. Between Merv and Khiva, it is a broken surface of deep sand, with a small growth of underwood. In the time of Mahmud of Ghuzni and Masud of Lahore, Abu Rihan was sent from Kharasm to them as an ambassador by the king of Kharasm. The desert of Kharazm, or Regan, from June to September, is liable to destructive hot winds in which man and beast perish, even the hardy camel perishing miserably. The Beluchi call it Julot or Julo, the flame, also Bad-i-Simoom, or the poison wind. There is great heat of skin quickly ending in death. The approach of the wind is ushered in by an oppressive calm in the air, and a degree of heat that affects the eyes ; the precaution then adopted by travellers is to cover themselves over, and lie prostrate on the earth. A curious fact is established by this custom, that any cloth, however thin, will obviate the deleterious effects of the Bad-i-Simoom on the human body.—*Markham's Embassy, p.* 21. See Khiva, Abu Rihan, Khamsin.

KHARASMI, a dynasty in India, which succeeded the Gori in 1214, but after an uneventful brief period ended with Jalal-ud-din in 1231.—*Orme.*

KHARATI, or Kharadi, Hind. A wood turner ; also, the colours and colour sticks for lacquer ware, used in the Panjab, by the wood-turner, to colour his ware when the turning process is complete. The stick consists of shellac, melted down with a certain proportion of wax and sulphur, and coloured by various simple or compound colours. They are applied by the hand. The operator holds the colour stick against the turned wood object while revolving rapidly ; the heat produced by the friction melts the lac, and the colour is deposited on the surface of the wood. The skill and fancy of the operator directs him either in laying on a uniform layer of colour, or else putting it on in little spots or touches, by allowing the colour stick only very lightly to touch the revolving wood, thus producing either a smooth uniform colour, or the pretty mottled appearance so often observed in lacquered ware. Two or three different colour sticks are often applied, giving the whole a marbled appearance of great beauty. The colour thus applied is spread, fined and polished, by pressing the edge against the turned object while revolving. The final polish is given by a rag with a little oil. The principal colours are of lac, crimson, orpiment, red-lead, green, made of orpiment and Prussian blue, dark blue, indigo or Prussian blue, black, white, brown or gold colour, light blue or ultramarine.—*Powell's Hand-book.*

KHARATIN KHUSK, Hind. Dried earth worms, a drug.

KHARATUN, Hind. Chenopodium murale.

KHARAWAY-NU, Burm. A porous, heavy, strong wood, of Tavoy, not attacked by insects.

KHARAWUNE, Hind. Ehretia aspera, also Lanum verbascifolium.

KHARAZZA, Hind. Gymnosporia spinosa.

KHARBUZ, Hind., Pers. Cucumis melo, the musk or sweet melon, Cucurbita melo.

KHARCHIOF, Arab. Cynara scolymus, *Linn.*

KHARDAG, Hind. Scopolia prælta.

KHARDAL, Hind. Brassica campestris ?

KHARDIL, Ar., Hind. Brassica juncea.

KHARE BUTI, Hind. Oreoseris lanuginosa.

KHARDOUR. In the villages of Upper India are to be seen the Khardour or Hardoul mounds studded with flags to avert disease.

KHAREN, Hind. Rubus rotundifolius.

KHARENTI, Hind. Sida cordifolia.

KHAREO, also Khareu, Hind. Quercus

semecarpifolia. Wood white, and heavy; subject to insects and liable to warp: used for making charcoal, and for ordinary house-building purposes, produces also good and large timber.—*Mr. Barnes' Kangra Settlement Report, para.* 14, *and Balfour, p.* 204, *quoted in Powell's Hand-book, Vol.* i, *p.* 540.

KHAREZ, Pers. A system of large wells or fountains, very common in Persia. Shafts are sunk about every fifty yards, and connected by a gallery under-ground, along which the stream is conducted by a tunnel, often for several miles.—*History of the Panjab, Vol.* i, *p.* 33.

KHAREZA, Hind. Carthamus oxyacantha, *Bieb.*

KHARG, Panj. Celtis caucasia, *Willde.*

KHARG, Hind. A sword. The kharg band'hai, or binding of the sword, is a ceremony performed when a Rajpoot is fit to bear arms, as amongst the ancient German tribes, when they put into the hands of the aspirant for fame a lance. Such are the substitutes for the toga virilis of the young Roman. The rana of Mewar himself is thus ordained a knight by the first of his vassals in dignity, the chief of Saloombra. If we couple this martial rite with the demand of jooddan, there is an additional reason for calling the Yadu, Indo-Scythic. Their worship of the sword, is Kharg-thapna.—*Tod's Rajasthan, Vol.* i, *pp.* 159, 583; *Vol.* ii, *p.* 259. See Khanda.

KHARGOSH, Pers. A hare.

KHARGOSH, Hind. Verbascum thapsus.

KHARI, a rude pagan tribe on the hills of Asam, on the eastern frontier of the Mikir and Cachar. Near them are the Angami, a rude pagan tribe, also on the hills of Asam, on the eastern frontier of the Mikir and Cachar. There are associated with the Namsang, Joboka, Mulung, Tablung, Tengsa, Khari, and Mozome Angami. See India.

KHARI-MITTI, Hind. Pipe-clay.

KHARI, see Khal.

KHARIAN, also Maraghune, Hind. Solanum xanthocarpum.

KHARIARA, Hind. Rubus biflorus.

KHARIF, crops sown at the commencement of the rains, ripening in autumn. In India, there are two principal harvests, the spring and autumn, with, at some places, an intermediate crop. For the spring harvest, the Rabbi or Fasl-i-Rabbi, the seed is sown in September or October, at the close of the periodical rains. The grains sown consist of wheat, barley and other cereals, different kinds of pulse which do not require irrigation or much water, and the crops are cut in February or March. The autumn or kharif crops consist of rice and other grains requiring irrigation. For these, the seed is sown at the commencement of the rainy season, and reaped about October or November. Millets and pulses of quick growth are sown at the beginning of the rainy season and form the Bhadoni or intermediate crop. The Kharif is called by the common people sawani, the autumn crop. The Rabbi is the vernal, the kharif, the autumnal crop. The Rabbi is sown in the three autumnal months, brought forward, as in India, by the heavy dews and cool nights of that season, and reaped in the spring. The summer is the time for the Kharif, which is watered by the flooding of the rivers, and cut in the autumn, after the inundation subsides. —*Burton's Sindh, p.* 381; *Wilson's Gloss.*

KHARI JHAR, Sindh. Alhagi maurorum, *Tourne, W. & A.*

KHARIK, also Khar-khanda, Hind., Mahr. A tribe employed in cultivating salt marshes or saline soils.

KHAR-I-KHUSHK, Pers. Tribulus lanuginosus and T. terrestris.

KHARI MATCHI, Duk. Salt fish.

KHARI-NUN, Hind. Sulphate of soda.

KHAR-I-SHUTR, Pers. Camel's thorn, Alhaji maurorum; in Arabic it is called 'agul,' and all the deserts of the east are covered with it. It is the Jouz of Affghanistan. It is a prickly bush on which the camels browze, and is called Jowassa in the Upper Provinces of India, and Shinz in Beluchistan, and is often used to make tatties, or screens placed at the windows, and wetted for cooling the apartments by evaporation in the hot winds. Pottinger says, the Shinz, though to be seen in Beluchistan, is not in such plenty as in the lower countries.—*Pottinger's Travels, Beloochistan and Sind, p.* 102; *Ed. Ferrier's Journ., p.* 378; *Fraser's Journey in Khorasan, p.* 91.

KHARI TALAO, see Thoji-chanmo.

KHARIZ, Hind. Cotoneaster obtusa.

KHARJI, properly Kharzi, Ar., Hind., Pers. Schismatics; the sunni mahomedans are so called by the shiah sect. A Kharji, however, is a person who separates himself from a community or religious faith, a seceder. The shiah mahomedan sect regard Ali as the immediate successor of Mahomed: the sunni sect accept Ali as the fourth khalif, in succession to Mahomed.

KHARJURAPU CHETTU, Tel. Phœnix dactylifera; Khajuri is P. sylvestris, but in Telingana, it is applied to the edible, imported kind, in contradistinction to the indigenous date.—*L.*; *R., Vol.* iii, *p.* 786.

KHARK, Hind. Celtis caucasica.

KHAR-KHARNAR, Hind. Verbascum thapsus.

KHARKUSA, Hind. Suedia fruticosa.

KHARLANNE, Hind. Phelipæa calotropidis.

KHAR LEI, Hind. Tamarix orientalis.

KHARMA, Arab. Date tree. In Persia, certain trees are reckoned mubarak or blessed, such as the Zeitun or olive, and the Nakhl or Kharma, the date or palm tree. Some mahomedan tradition respecting the angel Gabriel seems to have consecrated the olive; and the date is said to flourish only in the regions of Islam, the land of true believers.—*Ouseley's Travels, Vol.* ii, *p.* 330. See Kajur, Khorfaken.

KHARMACH, Hind. Rubus lasiocarpus.

KHAR-MAHRA, Pers. Cowrie shell, Cyprœa moneta.

KHARMO, Hind. Lonicera hypoleuca.

KHARNAR, Hind. Verbascum thapsus.

KHARNUB, Hindi. Prosopis spicigera, Kharnub nubti, Hind. Ceratonia siliqua.

KHAROATI, see Affghan, Purmuli or Fermuli.

KHARPALU CHERAI, Hind., Pushtu. Quercus ilex.

KHARPAT, Hind. Garuga pinnata.

KHARPATA SEREI, Hind. Quercus incana.

KHARRAH, or Indian mackerel, a species of Thynnus, is found in abundance off the Burmese coast, and from thence, great numbers, in a dried state, are annually imported into Bengal.

KHARRAH, see Khyber.

KHARRI, a river of Oodeypur, runs near Shahpoora.

KHARROUB, Arab. Ceratonia siliqua, *W.*, properly Kharnub.

KHARSAN, Hind. Crotalaria burhia.

KHARSHU or Kharsui, Hind. Quercus semecarpifolia.

KHARSHUF, Pers. Kharsjuf of Egypt. Artichoke. Cynara scolymus, *Linn.*

KHAR-TILAR of Bheels, near Mhow. Sypheotides auritus, *Latham.*

KHARSU or Kharsui, Hindi of Kanawar. Quercus semicarpifolia, the alpine oak.

KHARTAKSHO, see India, Maryul, Shigar, Tibet.

KHARTRA, signifies 'true,' an epithet of distinction which was bestowed by Sidraj, king of Anhulwarra Putun, on one of the branches (gatcha), of the buddhist and jain faith in a grand religious disputation (badha) at that capital in the eleventh century. The celebrated Hemachandra Acharya was head of the Khartra-gatcha; and his spiritual descendant honoured Oodipoor with his presence in his visit to his dioceses in the desert, in 1821. Colonel Tod's Yati tutor was a disciple of Hemachandra, and his patravali, or pedigree, registered his descent by spiritual successions from him. This pontiff was a man of extensive learning and of estimable character. He was versed in all the ancient inscriptions, to which no key now exists, and he decyphered one for Col. Tod which had been long unintelligible. His travelling library was of considerable extent, though chiefly composed of works relating to the ceremonies of his religion: it was in the charge of two of his disciples remarkable for talent, and who, like himself, were perfectly acquainted with all these ancient characters. The pontiff permitted the yati to bring for his inspection some of the letters of invitation written by his flocks in the desert. These were rolls, some of them several feet in length, containing pictured delineations of their wishes. One from Bikaner represented that city, in one division of which was the school or college of the Jain, where the yati were all pourtrayed at their various studies. In another part, a procession of them was quitting the southern gate of the city, the head of which was in the act of delivering a scroll to a messenger, while the pontiff was seen with his cortege advancing in the distance. To show the respect in which these high priests of the Jain are held, the princes of Rajpootana invariably advance outside the walls of their capital to receive and conduct them to it—a mark of respect paid only to princes. On the occasion of the high priest of the Khartra passing through Oodipoor, as above alluded to, the Rana received him with every distinction.—*Tod's Rajasthan, Vol.* i, *p.* 518.

KHARTUMA, Hindi of Trans-Ind. Cucumis colocynthis, *Linn.*

KHARA-TUCKA. In the hill districts to the S. W. of Mehur in Sind, is Khara-Tucka, a pretty valley that overhangs Herar. At a comparatively early era of creation, this valley must have been inhabited, and curious remains of a by-gone age are seen in the Kaffir Kot, regular and evidently artificial ranges like river terraces. The popular belief is, that their huge boulders were lifted into position by the giant race then inhabiting the earth, but they must have been arrested in their descent from the higher ridges by accident or by some artificial contrivance. They are strange and imperishable memorials of an age and race long since passed away. These terraces were for purposes of cultivation; they caught the rain-water running down the face of the hill, also "detritus," thus forming slight soil, in which the people sowed jowaree or wheat, according to season. The practice is common now all over Affghanistan and the Himalaya, and was so throughout Beluchistan when it was more densely populated than at present. The extinct inhabitants

these days are always styled Kaffir, hence these terraces and other remains are called Kaffir Kot.—*Note by Major Merewether in Bombay Medical Transaction, No.* vi, *New Series,* 1860, *p.* 273.

KHARVAR, a measure of 100 Tabrez maund which is equal to six maund and ten seer of India or about 500 lbs. avoirdupois.—*Mohan Lal's Travels, p.* 262. See Kharwar.

KHARVA VARMA, see Inscriptions.

KHARWA, Guz. Hind. A coarse kind of red cloth, chiefly manufactured in Guzerat. —*Faulkner.*

KHARWALA, Hind. Salix alba, also Missiessya hypoleuca.

KHARWAR, Hind. An ass-load, a measure of weight in Kashmir. See Kharwar.

KHARWA-TEL, Hind. Coarse oil, rape oil, bitter oil from the melia and azaderachta seed.

KHARWE, Hind., Pshtu. Cotoneaster baccillaris, Indian mountain ash.

KHARWI, Mahr. A caste employed in tiling houses, making plantations.

KHARYA MATTI, properly Khari matti, Hind., fire clay, white earth. That of the Lahore bazar, is a pale-coloured clay, almost the same as chikni mitti, and used to make crucibles of. The term khari mitti is also applied to chalk.—*Powell's Hand-book. Econ. Prods. Punjab, p.* 26.

KHAR ZAHRA, Pers. Lit. Ass-poison, very common over all India, probably Oleander ?

KHAS, Pers. Andropogon muricatus.

KHAS, a language or dialect of Hindi, spoken between Kumaon and Nepal. In Nepal it is called Parbatiya or Purbutti. See India.

KHAS, Ar. Own, particular, select: Khewas, plural, are women kept by a person, slaves.

KHAS, Hind. Cymbopogon aromaticus, also the root of the Anatherium muricatum, the "kuskus" root used to make tatties. Khas is much used in the Ambalah district as a packing material. The grass of the plant is called khavi and panni, and the flower izkhar.—*Powell's Hand-book, Vol.* i, *p.* 518.

KHASA, a people who inhabited Persia and northern India, before the Arian immigration. There is, still, a race in the Indian desert, now mahomedan, and called Khossa. Elphinstone mentions the Khasa-khel. Khasgar is in the region of the Khasa, the Casia regia of Ptolemy. Menu says, that the Saca, Yavana, the Pehlavi and the Khasa of Central Asia, were all Ch'hettri or Rajpoots.—*Birr.*

KHAS-AAL, a powerful tribe of husbandmen on the east of the Euphrates.

KHAS-BARDAR, a matchlock-man, in a great man's retinue.

KHASDAR, Mahr. A groom.

KHAS-CHELA, Hind. Literally chief disciple. The chief disciple and destined successor of the mahant or head of a religious establishment of ascetics, or mendicants.—*Wilson's Glossary.*

KHASHBAR, Hind. Nima quassioides.

KHASHKHA, Pers. Tika, Hind. The sectarian mark on the foreheads of hindoos.

KHASH KHASH, Guz., Hind. Poppy seed. Seeds of Papaver somniferum. Khash-khash-ka-tel, Poppy seed oil.

KHASH RUD, the geographers describe this river as taking its rise in the mountains of Siahband, and trace its course from north to south until it falls into the Helmund at Kernasheen, whereas it flows in this direction only as far as Koh-i-duzdan, a village situated between Washeer and Ibrahimi ; there, it forms an elbow, turning suddenly south-west, and runs from that point straight to the Seistan lake. At the cold season of the year its bed is generally dry and full of reeds, in which are numbers of wild fowl.—*Ferrier's Journ., p.* 401.

KHAS-KHAS, Hind. Anatherum muricatum. A fragrant grass, the roots of which are made into door and window-screens. It abounds on the banks of the Multan and Lahore rivers in large quantities.

KHAS-KHELI, Hind. A slave-race at the Bhawulpur court, whose daughters, associated first with the nabobs before being married to other persons. The Gola were another class of slaves, and were principally from Africa, and of the Sidi, Habshi, Khaskheli, Sindi and Zemghur races.

KHASMI, Pers., Pusht. of Candahar. A musk-melon.

KHAR MOUNTAIN, see Viswamitra.

KHASRA, a written record of the particulars of a rough map or plan of a village. A field book.

KHASSAK, see Cossack, Kasak, Kirghis, Viswamitra.

KHASSYA HILLS, lie between the two British provinces of Assam and Cachar, and the north-western portion of the territory of Burmah. It is an immense extent of mountainous country, inhabited by numerous mountain tribes. In this great mountain tract, one or two valleys occur. The largest, that of Munnipore is, from its connection with the British government, and from the tribes around it all admitting its supremacy, the most important. Lying between latitude 23° 50′ and 25° 30 north, and longitude 93° 10′ and 94° 30′ east, the mountain tract in question is bounded on the north and west by the British provinces of Assam and Cachar, and on the east by the Kubbo valley now subject

to Burmah. To the north-east and south, the boundary is not well-defined, and would much depend upon the extent to which the Munnipore government might spread its influence amongst the hill tribes in those directions, but in the north-east it may be denoted by a line drawn north from the north-western corner of the Kubbo valley until it strikes the Assam boundary, and in the south by one drawn west from the source of the Numsailung river, the fixed south-east boundary, till its junction with the Tooyai river. The Cossyah or Khassya country, on the north-east frontier, has iron of great purity, smelted at Pundua ; Cassia lignea is one of its principal articles of export, and a variety of parti-coloured cloths, generally known by the name of Sylhet cloths. Some of them are dyed of rich colours and being of a strong durable texture, are well adapted for table covers, to which purpose they are usually applied in the eastern part of Bengal. The Cossyah and Jyntia hill territory is administered by an assistant attached to the Assam commission. The value of the export and import trade of the country is about rupees 30,000 a year with Assam, and with the Bengal plains about 10½ lakhs, the exports being 7 lakhs. The total revenue from lands and taxes in 1857 amounted to rupees 23,023. The first treaty with Jyntia was concluded in 1824. The rajah Ram Sing rendered no assistance during the Burmese war, but he agreed to acknowledge allegiance to the British, and his country was taken under protection. The population of the Jyntia hills is about 40,000 souls, and of the Cossyah hills about 82,400. The Cossyah states are twenty-five in number, of which five, viz., Cherra Poonjee, Khyrim, Nustung, Sungree and Nuspoong are commonly called the "Semi-independent States." The chiefs exercise civil and criminal jurisdiction over their own people in all matters pertaining exclusively to them. The minor states, known as the "Dependent States," are twenty in number, the chief of which are :

Nungklow,	Mowseuram,	Mowyang,
Moleem,	Mowdun Poonjee,	Nobo Sopho,
Murriow,	Mahram,	Jeerung,
Ramrye,	Mullai Chummut,	Syung,
Mowlie,	Bhawul,	Moflong Poonjee,
Cheyla,	Seenai Poonjee,	Mowlong do.
Dowarrah Notoormen,	Lengkhan Poonjee.	Lyksom do.

Moleem was conquered in 1829,.and the rajah of Khyrim ceded, to the British, the territory to the S. E. of the Oomean or Booga Pane river. In 1861 the rajah was deposed, and Malay Singh, a new chief installed. No engagements have ever been made with Nobo Sopho, Syung, Moflung

Poonjee, and Lyksom Poonjee, but agreements were entered into with Mowyang in 1829, Dowarrah Notoorman in 1837, Soopar Poonjee in 1829, and in 1860, with Bhawal. The estimated area of the Cossyah hill is 7,290 square miles. About 16 miles on the Sylhet side, and about the same on that of Assam, it consists of low land interspersed with small hills. In the interior, about 50 miles in extent, is an undulating hilly table land, from 1,500 to 2,500 feet high. Coal is said to abound in the hills of Jynteah. The localities admitting of cultivation are the plateaux of the Cossyah and Jynteah hills, the lower ranges on the Assam border, and the slopes towards the Sylhet plains. The area of the three plateaux is about 3,500 square miles, and their heights vary from 3,000 to 6,000 feet above the sea level. The soil is a ferruginous red clay, with a sub-soil of shingle, little suited for profitable cultivation. In the hollows, however, a fine black mould is found extending often over many acres. On the plateaux, miles upon miles of land are as level as the most highly cultivated portions of Kent and the Lothians. On the middle plateau the temperature averages that of the English summer ; rising to 72° during the hottest months. The cold weather is less severe than an English winter. The cultivated land in those hills is very little. A late survey gave 12,221 acres or less than 10 square miles as the total in the Jynteah hills; while within an area of 4,450 square miles among the Cossyah hills only 30 square miles have been brought under crops. The Cossyah hills have a small isolated body of people of the Taic or Siamese race. The Ahom who once ruled Assam, were also of the Siamese race. The Khassya race inter their dead on the undulatory eminences of the country. The tribe habitually erect the dolmen, menhir, cysts and cromlechs, almost as gigantic in their proportions, and very similar in appearance and construction to the so-called Druidical remains of Western Europe. They keep cattle but drink no milk, estimate distances traversed by the mouthfuls of betel-leaf chewed *en route*, and among them the marriage tie is so loose that the son commonly forgets his father when the sister's son inherits property and rank. The undulatory eminences of the country, some 4,000 to 6,000 feet above the level of the sea, are dotted with groups of huge unpolished squared pillars and tabular slabs, supported on three or four rude piers. In one spot, buried in a grove, were found a nearly complete circle of menhir, the tallest of which was 30 feet out of the ground, 6 feet broad, and 2 feet 8 inches thick ; and in

front of each was a dolmen or cromlech of proportionately gigantic pieces of rock, while the largest slab measured was 32 feet high, 15 feet broad, and 2 feet thick. The method of removing the blocks is by cutting grooves, along which fires are lighted, and into which, when heated, cold water is run, which causes the rock to fissure along the groove ; the lever and rope are the only mechanical aids used in transporting and erecting the blocks. The objects of their erection are various—sepulture, marking spots where public events had occurred, &c. It is a curious fact that the Khasian word for a stone, "man," as commonly occurs in the names of their villages and places as that of man, maen, and men does in those of Brittany, Wales, Cornwall, &c. ; thus Mansmai signifies in Khasia the stone of oath, Mamloo, the stone of salt, Manflong, the grassy stone, &c., just as in Wales, Penmaen Mawr signifies the hill of the big stone, and in Brittany, a menhir, is a standing, and a dolmen a tablestone, &c. The resemblance of the burrows and their contents with the cromlechs, &c., to the Druidical remains which are discovered in the ancient seats of the Celtic race in Europe, is too exact and remarkable to be accounted for on any other supposition than that of their derivation from the same origin. Hence the people who introduced Druidical rites into India must have brought them with them from Central Asia, and they must have entered India at a period as early as the introduction of Druidical rites into Europe. The Kasia are the ablest-bodied of the borderers of Assam. Their tribe or race differs very little from that of the Garo. They are arranged in petty rajahships, in the Kasia hills. Nat-worship seems the culture of the Kasia. They dread snakes. They build their houses on piles. They trap fish like the people in Java, Borneo and Sumatra. They distil and drink intoxicating liquors, and between Ringhot and Cherra, and in other places are bridges of the fibres of the India rubber tree, described by Captain Yule. The Khassya hills present in general the aspect of a well-defined plateau with comparatively small, isolated elevation. The plateau is terminated to the north by the valley of the Brahmaputra, to the south by that of the Surma. The Khassya hills lie between the two British provinces of Assam and Cachar, and the north-western portion of the territory of Burmah. The fields of the Khassya people are all closed in with a line fence or with a wall of earth or slate. Khassya hills form a comparatively isolated range, rising suddenly from the great plains of Bengal in the south, and divided in the north by the valley of Assam from the great Himalaya or Bhotan range. On the southern face this range rises almost perpendicularly from the plains which are continuous from the Bay of Bengal, with scarcely a perceptible change of level to the very foot of the hills, and, with the exception of a comparatively small thickness of metamorphic rocks at the base, are composed of nearly horizontal beds of sandstones, a few shaly layers and limestone, long known for the abundance and beauty of the nummulites it contains. These beds dip slightly to the south, and die out towards the north, when the metamorphic rocks come to the surface in the hills. The age of the sandstones and limestones and the epoch of the coal, which is associated with them, is fixed by their organic contents, as belonging to the great eocene period of geologists. No newer group of rocks is definitively seen in these hills. Along the southern face of the range there is evidence of a great dislocation extending for many miles, and possibly along the entire scarp, which has brought down to the level of the plains, the rocks which are seen at the top of the hills. This line of dislocation has in all probability tended to give the nearly rectilinear direction of the escarpment : its date is fixed as at least subsequent to the formation of all the eocene rocks here seen. An older group of sandstone, considerably altered, is seen further to the north within the hills, and also a series of highly metamorphosed schists and grits resting upon the gneissose and granitic rocks. Cherrapoonji is a sanitarium in the Khassya hills, in lat. 25° 14′ 2″ N. and long. 91° 40′ 5″ E., about 4,118 or 4,125 feet above the level of the sea. It is 40 miles north of Sylhet, and 60 miles south from Gowhatty. The principal race in the neighbourhood are the Khassya. The climate of Khassya is remarkable for the excessive rainfall. Attention was first drawn to this by Major Yule, who stated, that in the month of August 1841, 264 inches fell, or twenty-two feet, and that during five successive days, thirty inches fell in every twenty-four hours ! Dr. Thomson and Dr. Hooker also recorded thirty inches in one day and night, and during the seven months of Dr. Hooker's stay, upwards of 500 inches fell, so that the total annual fall perhaps greatly exceeded 600 inches, or fifty feet. From April 1849 to April 1850, 502 inches or forty-two feet fell. This unparalleled amount is attributable to the abruptness of the mountains which face the Bay of Bengal, from which they are separated by 200 miles of Jheels and Sunderbunds. At 4,000 to 5,000 ft. elevation in the Khasia, Dr. Hooker collected

upwards of fifty species of Gramineæ alone, in an eight miles' walk, and twenty to thirty Orchideæ. There is only one pine in the Khassya mountains, Pinus sinensis, which is not known as a native of the Himalaya. As in all very humid climates, orchids occur in very great abundance in the Khassya mountains constituting there at least one-twelfth of the vegetation, and being by far the largest natural order of flowering plants! They are equally abundant at all elevations. The Garo, the Khassya and the Jynteeah hills are on the south of the Assam valley, and Shilong is the principal summit of the Khassya hills. The Khassya race deem a twin-birth unlucky, and used, when twins were born, to kill one of the infants. They deemed the twin-birth degrading, as assimilating them with the lower animals. The Aino of Japan, also, if a twin-birth occur, always destroy one of the infants, and this idea likewise prevails amongst the Bali races. Many a Khassya word is a sentence as "Bam" eat, "Ka jing," the thing.—*Campbell, p.* 149 ; *Col. Yule in Bengal Asiatic Journal for* 1844 ; *Schlagintweit's General Hypsometry of India, Vol.* ii, *pp.* 95–98 ; *Hooker's Him. Jour., Vol.* ii, *p.* 282; *Lubbock, Origin of Civilization, p.* 21 ; *Treaties and Sunnuds.*

KHASSIA, a great tribe in Kumaon and Garhwal, who claim to be Rajpoots, but this is doubtful, and Rajpoots do not acknowledge the connection. In Kumaon the hill dialect is in the main Hindi, but has some curious grammatical affinities to the Bengali. —*Campbell, p.* 67.

KHASSIAT-US-SALIB, Ar., Hind., Pers. Eulophia virens, *R. Br.* ; *W. Ic.*

KHASTA, Hind. See Khista.

KHAT, Arab. Catha edulis.

KHAT, Ar., Pers., Hind. A letter ; Khat-i-sharif, a royal letter.

KHATA, a river near the town of Purneah.

KHATAI, Hind. Cathay, China.

KHATAI. Be-brang khatai is Nepeta ruderalis, Dedwar khatai is Cedrus deodara.

KHATAI, Hind. Flacourtia sepiaria.

KHATAK ? a tribe in the Oomraoti district, 1,105 in number.

KHATAKAR, Mahr. A butcher.

KHATAN or Kossye, a river which passes near Midnapoor.

KHATAR, Hind. A sweetmeat.

KHATAW, Hind. of Pangi, &c. Quercus semecarpifolia, alpine oak.

KHAT BIRI, Hind. Rumex vesicarius.

KHATI-MAR, in Nagpur, the village blacksmith : in Hindustan a wheel.

KHATIP, Hind. Viburnum cotinifolium

KHAT KARWA, Hind. Morel.

KHATMANDU. At the foot the northern range, situated upon the eastern bank of a small river, called the Bishenmuttee, in lat. 27° 42′ N. ; long. 85° E., stands the city of Khatmandoo, the capital of Nepal. It is not the largest of the towns in the valley, but enjoys the eminence of a metropolis, because it is the residence of the rajah, or king, of Nepal. In length, Khatmandoo may measure about a mile ; its breadth is inconsiderable, nowhere exceeding half and seldom extending beyond a quarter of a mile. The name, by which the town is distinguished in ancient books, is Yorgoolputten : the Newar race call it Yindes, whilst among the Parbuttia, or mountaineers, it is styled Kultipoor, an appellation which seems to proceed from the same source with Khatmandoo, and derived, it is believed, from its numerous wooden temples, which are among the most striking objects in the city. These edifices are not confined to the body of the town, but are scattered over its environs, particularly along the sides of a quadrangular tank, or reservoir of water. The houses are of brick and tile, with pitched or painted roofs. On the street-side, they have frequently enclosed wooden balconies of open carved-work, and of a singular fashion ; the front piece, instead of rising perpendicularly, projecting in a sloping direction towards the eves of the roof. They are of two, three, and four stories, and almost without a single exception are of a mean and poor appearance. The streets are exceedingly narrow, and very filthy. See India, Nepal.

KHATMI, Hind., or Bura gul khaira, Althæa rosea, Hollyhock. The seed is considered cooling : in medicine one tola is given : the corollæ and pericarps, when fresh are exceedingly mucilaginous and used in sherbets.—*Gen. Med. Top., p* 143.

KHATMI KOCHAK, Pers. Is the small mallows. It grows in moist ground, and is useful when applied as a cataplasm to parts of the body stung by wasps or hornets.—*Ouseley's Travels, Vol.* i, *p.* 216.

KHATMI SAFAID, Hind. Malva mauritiana.

KHATNA, Arab., Hind., Pers. Circumcision.

KHATON NIRURI, Maleal. Phyllanthus vitis idæa.

KHATRAW, or Pindrau, Hind. of Sutlej valley and Bassahir. Picea webbiana, or Picea pindrow, the silver fir.

KHATRI. Amongst the hindoo races the second pure tribe, the soldier and the sovereign caste. The Khatri of India, Chetrya or Kshetrya are a scattered race, a Khatri village is unknown. They, however,

monopolise the trade of the Punjab, of the greater part of Affghanistan and further to the west in Central Asia and even to St. Petersburgh. They are the only hindoos in Central Asia. In the Punjab they are almost the sole people who perform the scriptory work, and there they are the chief civil employés of government, and in the villages they keep the village accounts, act as bankers and buy and sell the grain. They are also the gurus of the Sikh sects; both Nanak and Govind were Khatri, and the Sodi and Bidi of the present day are so. They do not usually engage in military pursuits, but the dewan Sawan Mull, governor of Multan, and his successor Mulraj, and very many of Runjit Singh's chief functionaries were Khatri. It is said that a Khatri was dewan of Badakhshan or Kunduz. Under the Affghans, a Khatri was governor of Peshawar, and Akbar's famous minister Tudar Mull was a Khatri; Joti Persad, the Agra contractor, was a Khatri. The Khatri claim to be descendants of the old Khetrya, written also Chetriya and Kshetriya. They are hindoos, none have ever become mahomedans, and few have become Sikhs. The Khatri of northern India are a very fine, fair, handsome race. Those of the western part of Peninsula India, about Bombay, are equally fair. In Bombay and the adjoining districts, they are part of the writer class, whom Europeans style Purbho, and the Ror or Rora of northern India are said to be Khatri. In Affghanistan they are petty traders and shop-keepers, many of them in the Punjab hold land and cultivate. The Kukka, a handsome race on the east of the Jhelum, are said to have been Khatri, originally and of the Gaddi, an interesting race of fine patriarchal looking-shepherds in the interior of the Kangra hills, the most are Khatri. In Behar is an agricultural class, called Kshatri, Khatri or Chatri, who sometimes serve as soldiers or as the darwan or door-keepers in Calcutta. In Loodianah there is a large number of thriving merchants of the Khatri race with a numerous colony of Kashmir shawl-weavers. Multani, is a term applied to several trading classes in the north-west of India, wandering pathan merchants and others.—*Campbell, pp.* 109, 112. See Kshatrya, Hindoo.

KHATRI, Mahr. A caste who are silk-weavers.

KHATTA, Hind. Sour, the acid lime or citron, Citrus medica.

KHATTAK, a tribe lying between Attock and Peshawar. The chief town is Akorrah.

KHATTA MITHA, Hind. Oxalis corniculata.

KHATTAN, Hind. Bombax pentandrum.

KHATTI KAN, Hind. Rumex acutus; Khatti mal, Hind., Rumex hastatus; Khatti tan, Hind. Rumex vesicarius.

KHATVAM, Sansc., Tel. The Sanscrit words Khatva and Khatti, mean a cot, but Khatta is said to be Lipeoceris (Andropogon) serrata; also a fragrant grass, which is likewise the meaning of another syn. Katuka valli.

KHATUN, Turk. A lady. See Khanum.

KHAU, Hind. Olea europæa; also, a species of Allium.

KHAUN, Hind. A grass, Panicum maximum, of Lahore.

KHAUI, Hind. Andropogon iwarancusa.

KHOR, a territory south-east of Ladak and eastward of the Byltæ. Its people are supposed to be the Chauranæi Scythæ of Ptolemy.

KHAVEY, Turk. Coffea arabica, *Linn.* Coffee.

KHAWA, Hind. A pass in the Salt Range, scarcely frequented, yet may be considered the most practicable. Timur crossed it on his march into Hindustan.

KHAWAK, a pass in the Hindu-Koosh, in lat. 35° 38', long. 70°. About fifteen miles long. The crest is 13,200 feet. The ascent on north side is an uniformly inclined plane.

KHAWAN, or Khowan, Hind. of Trans-Indus, Olea europea, O. ferruginea, O. cuspidata. The olive.

KHAWAN, see Luristan.

KHAWE, Hind. Mulgedium tataricum.

KHAWI, or Khavi, Hind. Cymbopogon iwarancusa, sometimes applied to Anatherium muricatum.

KAWID, or Khavid, Hind., Pers. Green wheat, cut for fodder, &c.

KHA-YAN-KA-YOE, Burm. Aglaia rohituka.

KHAY-PALU, see Maryul of India.

KHAZERIJ, or Khezerj, is a very ancient Arab tribe, and was in possession of Medina when Mahomed fled there. Abu Osaibi was of this tribe. The Rubina, once the most celebrated tribe in Arabia, is now a small broken clan. The Anizeh Arab come of this race.—*Rich's Residence in Koordistan, Vol.* ii, *p.* 258.

KHAZYA STRICTA, *DeC.* Is the Sewur or Sihar of Sind.

KHEALIG, see Kunawar.

KHECHARA, Sans. From kha, the sky, and chara, going.

KHEDA? an enclosure for capturing wild elephants. See Kraal.

KHEE, Hind. Kotaha land broken upon the steep slopes of hills.

KHEEL, the iron pillar of the Pandu race mentioned in the poems of Chund. A

legend relates that an infidel Tuar prince wished to prove the truth of the tradition of its depth of foundation : blood gushed up from the earth's centre, the pillar became loose (dhilli,) as did the fortune of the house from such impiety, and this is given as the origin of the name of Dehli.—*Tod's Rajasthan, Vol.* ii, *p.* 31.

KHEELEEAN, see Dhan ke Kheeleean.

KHEERI, Beng. Mimusops kaki.

KHEER KAY HUNDE, the kheer pot, a mahomedan ceremony.

KHEERNA, Beng. Mimusops hexandra.

KHEEROKOLEE, Uria. Mimusops kauki ? tree. A tree in Ganjam and Gumsur. Extreme height 30 feet, circumference 3 feet, and height from the ground to the intersection of the first branch, 6 feet. A hard wood, used for ploughs and mallets.—*Captain Macdonald.*

KHEESAH, or Flesh Glove. The importance of the condition of the skin to the maintenance of health and the comfort of the individual has been demonstrated by physicians. To preserve its surface free from all extraneous substances, to dislodge all concreted matter, collected dust, the deposit of the fatty secretions, &c., it is of the utmost importance to use ablution, friction, &c. Frictions not of a violent, but of a gentle nature, are universally practised by the natives of the east for that purpose, and as a substitute for exercise, and the glove made of the Burruk, or Persian glove cloth, called, the Kheesah, or Indian Flesh Glove, has been in use from time immemorial throughout the east, where much attention is paid to the purity, softness, and polish of the skin. It is applicable alike to the bath and the dressing-room ; the hair-glove, in India, is used only for rubbing down horses. The Kheesah rouses the activity of the skin, removes all impurities, elicits an agreeable and equable action towards the surface, without occasioning the smallest discomfort or irritation.

KHEHIRI, Singh. Acacia catechu, *Willd.*

KHEIL, or Khel, Pers. A village community, a portion of or even an entire tribe. The Beluchi are a dark-skinned race, residing on the west of the territories of British India. The people are herdsmen, but predatory and resemble the Kurd on the east of Persia, with some of the Iliyat habits. Some live in mud huts, others in fortresses, but the usual lodging is a black felt or camlet tent, called gedaun, which is stretched over a tamarisk frame-work. An assemblage of gedaun constitutes a tumun or village, common to the Kheil, and a number of Kheil form a tribe. The western Beluchi make long and rapid predatory excursions on camels for plunder and slaves. The Khan of Khelat is the chief of the Beluch.—*Latham's Ethnology, p.* 200.

KHEIR, Hind., Mahr. Acacia catechu.

KHEIR-ABAD, a large village, now in ruins. The river of Kheirabad issues from the snowy range in an E. N. E. direction. It has a broad and pretty deep bed. It is the Ab-i-Shirin (sweet water) mentioned in Timur's route, perhaps the Arosis of the ancients, and the river of Hindian of the present day, the Hindian also, but erroneously, is called the Tab. From the Kheirabad river to Behbehan, is a distance of three farsang (eleven miles) ; the first in a north-west direction, across a very rugged country, abounding in selenite, or foliated gypsum ; the two last, westward, over a level well-cultivated country.—*Baron C. A. DeBode's Travels in Luristan, p.* 260-61.

KHEJRA, Hind. Acacia edula, *Irvine.* Esculent acacia.

KHE-AKREN, see India.

KHEKRA, Cucumis sativa, Common Cucumber.

KHELA, Hind. The plantain. Musa paradisaica, also the fibre of the plantain, properly Kela.

KHELANTA JOGI, see Mendicants.

KHELAT, written also Kelat. The territory belonging to the Brahui khans of Khelat extends from the Mekrana coast to a distance of about 400 miles north, and about the same distance from the Sindh frontier to the west of the provinces of Punjgoor and Kej. The allegiance of the outlying provinces to the khan is, however, little more than nominal, and their chiefs omit no opportunity of asserting their independence. The first khan of any note was Abdullah Khan, who, at the commencement of the eighteenth century, affected to be independent of the Delhi empire and reduced several provinces to his rule. From the time of Nusseer Khan the chiefs of Khelat remained faithful in their allegiance to Cabool. In their internal government they acted in concert with the chiefs of Sahrawun and Jhalawun, who held the position of hereditary counsellors. The office of minister was also hereditary. When General Wiltshire's brigade was returning from Cabool in 1839, a detachment was sent to Khelat to punish the khan. The town was taken by storm on the 13th of November, and the Khan fell in battle. After the withdrawal of the British armies from Cabool, the treaty, by which Khelat was acknowledged to be a dependency of Cabool, became a dead letter. Nusseer Khan died in 1857. It was afterwards discovered that he had been poisoned. There were three claimants for the succession, Azim Khan, brother of Mehrab Khan, his son of the

same name ; and Khodadad Khan, half-brother of the late chief. The last was recognised by the British government as khan of Khelat, and the payment of the subsidy of Rupees 50,000, under the treaty of 1854, which had been suspended during the disturbances in the country, has been revived. In 1863, a convention (No. xviii.) was made with Khodadad Khan, by which he engaged to secure the protection of the Mekran telegraph within the territories of his feudatory chiefs in consideration of a subsidy of Rupees 5,000 a year, to be paid to the chiefs, and authorized the British government, to make their own arrangements for subsidizing his feudatories. During the revolution in Khelat, this convention was declared to be in abeyance.—*Treaties, Engagements and Sunnuds, Vol.* vii, *pp.* 70, 73, 74. See Kalat, Kelat, Baluchistan.

KHELBENAH, Hebrew. Galbanum.

KHEL, a boat in use in Assam. Its roof is covered with the leaves of the Livistona Jenkinsiana palm. *Simmond's Dict.*

KHELI, Hind. Dioscorea deltoidea.

KHELMA, see Kuki.

KHEM, see Ken.

KHENGAR, the most celebrated man of the Yadu line in Saurashtra, was the personal opponent and rival of the celebrated Sidraj for the hand of the Deora princess. Mandalica, though a proper name, is also titular, viz., Lord of the Region ; this and Khengar are the two names best preserved by tradition, and to one or other many things at Joonargurh-Girnar are attributed. Khengar is the name of the prince who erected the palace there.—*Tod's Travels, p.* 511.

KHENTA, of the Vendidad, the modern Candahar.

KHENTI, Hind. Indigofera heterantha ; Dug-Kenti, Hind. of Kaghan, is a species of Indigofera, and the I. arborea, a shrub growing to 7,000 feet in the Panjab Himalaya, is also called Kainti.

KHEORA, Hind. Pandanus odoratissimus.

KHEP, Hind. Crotalaria burhia.

KHER, in lat. 18° 59', long. 76° 4'6, in the Dekhan, on the right bank of the Godaveri. The mean height of the village is 1,293 feet ; level of the Godaveri is 1,245 feet. It is also known as Ganga-Khair and Khair. It is enclosed by a strong wall, and was a place of importance until the middle of the nineteenth century, when it was plundered by Rohillas. —*Cullen.*

KHERABA or Kherora, Hind. Cotoneaster obtusa.

KHERBEK, or Kurbek-Aswad, Arab. Kherbek siah, Pers., Helleborus niger, black hellebore.

KHERCHI, an important branch of the Chohan Rajpoot.

KHERD'HUR. The land of Kher, also called Kheraloo, but more properly Kherala, 'the abode of Kher,' the Kher being a shrub of great utility in these regions. It is a remote part of Rajputanah, in which the Rahtor Rajpoots first established themselves, expelling the Gohil tribe. Kherd'hur is named, in all probability, from the superabundant tree of the desert termed kher, and d'hur, 'land.' Its astringent pods, similar in appearance to those of the liburnum, are used in food. Its gum is collected as an article of trade ; the camels brouze upon its twigs, and the wood makes their huts.—*Tod's Rajasthan, Vol.* ii, *p.* 303.

KHERI, Hind. A kind of iron.

KHERIAH, an aboriginal tribe settled on the plateau of Chota Nagpur. The Kheriah build substantial, comfortable, houses. They say that their first settlement was Pora, a village on the Koel river. Their language, customs and appearance is sufficiently approximate to those of the Mundah as to evidence a consanguinity, and they are regarded as an offshoot of the Santal or Ho race. They worship their river, the Koel, with rites similar to those with which the Santal or Ho adore the Damuda. The Kherria, Bendkur, Birhore and Bhuhar are described as regularly wild inhabitants of the hills and jungles who have no fixed villages, but move about from place to place, burning down the jungles, sowing in the ashes, and after the harvest, moving elsewhere.—*Dalton, p.* 155 ; *Campbell, p.* 36; *W. W. Hunter.*

KHERKHAH, a river in Khuzistan.

KHERNIA, Beng. Phaseolus mungo, *Linn.*, Kidney bean.

KHEROOYA, Phaseolus mungo.

KHERSON, the road from Nicolaieff, towards Kherson, is excellent. The views around are all steppe ; it holds the remains of the great Howard, the friend of the captive and the miserable. It is a very considerable town, on the right bank of the Dnieper, the ancient Borystenes. It owes its existence to prince Potemkin.—*Porter's Travels, Vol.* i, *p.* 16.

KHERTIK, Ar., also Kherbek and Kurbec-ul-aswad, Ar. Helleborus niger.

KHESAREE, Beng. Chickling vetch, Lathyrus sativus.

KHET, Hind. A field.

KHETI-BARI, also Khet-karn, Hindi. Agriculture.

KHET-PAPRA, Beng. Indian madder or five-leaved Mollugo ; Mollugo pentaphylla, also Hedyotis burmaniana.

KHETRANI, the occupants of Barkhan, a mountainous district to the north of Beluchistan.

KHETRI, see Khatri, Kshetrya, Surya.

KHEW, SINDI. Bignonia undulata, *Roxb*

KHETTRU-PUTPUTEE, BENG. Indian madder or five-leaved Mollugo ; Mollugo pentaphylla, also Hedyotis burmaniana.

KHEZAIL, a powerful and warlike tribe inhabiting the banks as far as the large village of Semavah, on the Euphrates, where the women are proverbial throughout the country for beauty of feature, and perfect symmetry of form.—*Mignan's Travels, p.* 194

KHEZERJ, see Khazerij.

KHICHA, HIND. Grewia betulæfolia.

KHICHAR, HIND. Lycium ruthenicum

KHICHRA, also Khichri, HIND. A mixed food of rice and dholl.

KHICHUR, see Sanataria.

KHIDR, see Khizr, Khajah Khizr.

KHIDMATGAR, PERS., HIND. A servant, a lacquey, a personal attendant.

KHIDMATI, HIND. A sweeper, an attendant of a mosque.

KHIKHRI, HIND. Zizyphus jujuba.

KHILAF-I-BALKI, PERS. Leila-o-Majnun, HIND. Salix babylonica.

KHILA HARIVANSA PARVA, a modern supplement to the Mahabharata, containing legends about Krishna.

KHILAT, PERS. A robe or dress of honor bestowed by rulers in Southern Asia, on servants whom they desire to honor. It usually consists of a set of shawls and pieces of silk, kimkhab, &c., presented as a mark of honor, but it may be any article of dress presented by the ruling or superior power as a mark of distinction.

KHILJI. Lieut. Leech, in his valuable vocabulary of the languages west of the Indus, advances the opinion that the Affghans were originally a Turkish or Moghul nation, but that, at present, they are a mixed race, consisting of the inhabitants of Ghaur, the Turkish tribe of Khilji, and the Perso-Indian tribes dwelling between the eastern branches of the Hindoo Kush and the upper parts of the Indus. But though the Khilji are Turk, by descent, they had been so long settled among the Affghan that they had almost become identified with that people; but they probably mixed more with other nations, or at least with their Turki brethren, and would be more civilised than the generality of Affghan mountaineers. The Khilji, or Khalji, however, are a Tartar tribe, part of which, in the tenth century, was still near the source of the Jaxartes, but of which a portion had even then been long settled between Seistan and India (*i e.*, in the Affghan country). In the tenth century they still spoke Turki. They seem very early to have been closely connected with the Affghan, with whom their name is almost invariably associated.—*Proceedings of the Bombay Geographical Society for* 1838 ; *De Guignes, Vol.* iii, *p.* 9, *Note; D'Herbelot, article "Khaladj ;" Ibn Haukal, pp.* 207, 209 ; *Elphinstone's History of India, Vol.* i, *pp.* 528-29, *Vol.* ii, *p.* 26.

KHILLU, HIND. of Muzaffargarh, the pith inside the flower stalks of Saccharum moonja, eaten as a diet.

KHIMOR, HIND. Viburnum cotinifolium.

K'HIND-RRAY SHAH, a mohurrum fuqeer.

KHI-NIE, a Chinese who travelled in India. There was much intercourse between the buddhists of India and China, for some centuries after the introduction of buddhism into China, but in the 10th century, after A.D. 975, the religious visitors from China became greatly more numerous. Chinese pilgrims passed years in India in studying their religion and wrote narratives of their travels. Of these, there have been published the travels of Fa Hian A. D. 399-414 ; of Hiwen Thsang A. D. 628-645 ; of Hoei Singh who set out A. D. 518. A later traveller Khi-Nie, who journeyed A. D. 964-976, was sent by the emperor of China at the head of 300 monks to seek relics of Buddha and to collect books of palm. These pilgrimages continue, and Col. Yule had met pilgrims at Hardwar, who had crossed the Himalaya from Mahchin to visit the holy plains at Jawala Mukhi in the Panjab.—*Yule Cathay, Vol.* i, *p.* xxii, *Vol.* ii, *p.* 411.

KHINJAK, HIND. Pistacia terebinthus.

KHI-OUT-CHI-U-HI KAI-TSI-KIO, see Kabul.

KHIOU PING. In China, the first civil and military mandarins who distinguish themselves in the administration or in war, receive the titles of *koung, heon, phy, tze, and nan.* All the officers, civil and military, of the Chinese empire, are divided into nine orders, the Khiou-ping, distinguished one from the other by certain buttons, or rather balls, of the size of a pigeon's egg, which are worn above the official cap. This distinctive ball is of plain red coral for the first order, of carved coral for the second, of a transparent deep blue stone for the third, of pale blue for the fourth, crystal for the fifth, of some opaque white stone for the sixth, and for the seventh, eighth, and ninth, of gilt and wrought copper. Every order is subdivided into two classes, the one active and official, the other supernumerary ; but this makes no difference in the balls. All the official personages comprised in these nine orders, are designated by the generic term of *kouang-fou.* The term mandarin is unknown to the Chinese ; it was

invented by the first Europeans who visited the country, and is probably derived from the Portuguese word "*mandar*" to command, which they made mandarin. See China.

KHIP or Khif, or Khippi, HIND. A fibrous plant, Crotalaria burrhea, but also applied erroneously to Orthanthera viminea.

KHIR, HIND. Rice boiled to a porridge with milk.

KHIRA, HIND. Cucumis sativus, *Linn.*; C. utillissimus.

KHIRAJ, AR. Tax, tribute, land tax. The land tax is, in all eastern countries, generally the largest item of revenue. In Timur's Institutes, the tax was fixed at a third of the produce on all irrigated land, besides a certain due for using water from the public reservoirs; the land tax has, from the most remote ages, been the chief source of revenue in all Asiatic countries. The Sassanian kings of Persia established the tax at a third of the value of the produce; but when calamity overtook the crops, the cultivators received advances from the treasury. These are still continued in Southern India and are called Takkavi, or support. By mohammedan law the produce of the land is liable to two imposts, namely, the Ashr or tithe, a poor-rate due only on the actual produce of the soil; and the Khiraj or tribute, generally imposed on land within reach of irrigation or running water. No land can be subject to both Ashr and Khiraj at the same time. The Khiraj was imposed on Syria by Omar, and on Egypt by Amru; but Arabia is Ashri, a very small part of it being under the influence of running water. The Khiraj is of two kinds Mukassiamah and Wazeefa. The former is due on the actual produce only, and resembles the Ashr; the latter is due whether there be any produce or not. The kaliph Omar levied the Khiraj in Syria and Persia, the rate varying according to the value of the produce. The hindoo kings exacted one-sixth of the produce, besides a poll tax, which was Mukassiamah; but the mohammedans converted it into Wazeefa in the time of Sher shah; and the emperor Akbar, while adopting the same system, carried it into effect with greater precision and exactness. In Persia, in the days of Timur, the land tax amounted to one-tenth of the produce of the soil; but the husbandman was loaded with a number of other taxes, which altogether exceed half the produce. In India, Timur's descendant, the emperor Akbar, abolished all arbitrary taxes and fixed the revenue according to the value of the different lands, which were divided into four classes:

1. Poolej, which never lies fallow.

2. Perowty, kept out of cultivation a short time, for the soil to recover its strength.

The Poolej and Perowty were each of three kinds; best, middling, and bad. The produce of a beegah of each sort was added together, and a third of the sum was considered as the average produce of Poolej or Perowty land; one-third of it being the revenue. Sher shah exacted rather more.

3. Checher, was land which had suffered from inundations, or excessive rains; and received grants of remissions for five years.

4. Bunjer, was land which had suffered from great inundations, and enjoyed still larger remissions.

Rewards were granted by Akbar for high cultivation, and the land settlement was made for periods of ten years.—*Ayeen-i-Akbari; Neil Baillie on the Land Tax*, quoted in *Markham's Embassy, p.* 31.

KHIRBUNDUM, a river near Terintee in Cuttack.

KHIRBUZAH, DUK., HIND., PERS. Cucumis melo.

KHIRCHA of TR., IND. Khircha indzar, PUSHTU; Grewia betulæfolia.

KHIRCHANG, ARAB. Sinapis chinensis. Mustard seed.

KHIRGAH, a circular tent. Moorcroft relates that after his first interview with the pirzada, of Talikhan, he was lodged in a khirgah, near Kunduz, the only furniture of which was a few mats, and a clay-stand for a lamp. The wants of a Turkoman are few in number, a tent, called a khirgah, shelters the whole family, and this is of a superior manufacture to anything of the kind made by the nomadic tribes of Persia. They can make these khirgah warmer than the best-built houses—a matter of some consequence to them, seeing how severe the winters are in the country they inhabit. The khirgah is conical in form, the frame-work being made of laths of hard wood interlaced one with the other, which can be opened or folded up at pleasure, according as they wish to camp or decamp; a camel, or at most two, is able to carry this tent. Thick felts are stretched either entirely or partially across this frame-work according as the Turcoman may wish to avoid the burning rays of the sun or protect himself from the rain or cold: they are very commodious, and of all sizes, and a high price is given for them by some of the Persian nobles.—*Moorcroft's Tr., Vol.* ii, *p.* 480.

KHIRK, HIND. Celtis caucasica, grows to a good height; wood white, light, soft and weak; seldom used for any purpose. Insects attack it.—*Powell's Hand-book, Vol.* i, *p.* 540.

KHIRNI, or Khirni lod'h, HIND. The fruit or berries of Mimusops kauki.

KHIRNUB NUBTI, also Khirnoob shami, Ar. Ceratonia siliqua, *W.*

KHIROBA, Hind., Pushtu. Waziristan, Cotoneaster rotundifolia.

KHIRWA, see Chandras.

KHISA, a hand flesh-glove. See Keesah.

KHISHING, or Khising, Hind., or Khanam of Kunawar, Cedrela toona var. serrata, hill toon.

KHISMIS, Pers., Hind. Seedless raisins.

KHISHNIZ, Hind. ? Coriandrum sativum.

KHISHT and Komarej, in the 14th century, held a higher rank than at present, although the inhabitants have, probably, retained their character unaltered. Hamdallam Mastowfi, describes them as two cities or towns situate in the midst of the mountainous region of the Garmsair or warm country; they have running streams, and produce date-trees and corn, watered both artificially, and by rain; the men are thieves and highway robbers, expert in the use of arms.—*Ouseley's Travels, Vol.* i, *p.* 269.

KHISTA, Hind. Prunus armeniaca.

KHITAE, see Ken.

KHITAI, is the name by which China is styled to this day by all, or nearly all, the nations which know it from an inland point of view, including the Russians, the Persians and the nations of Turkestan; and yet it originally belonged to a people who were not Chinese at all. The people of Khitai were a Manchu race who inhabited for centuries, a country to the north-east of China, lying east of the Khingan mountains and north of the river Sira, and whose allegiance was rendered alternately to the khakans of the Turk and the emperors of China. In the beginning of the tenth century the chief of one of their tribes made himself supreme, first over his own entire race, and then successively over the adjoining nations of Asia from the sea of Corea to the Altai. The son of this conqueror having assisted to place on the throne Kao-tsu of the brief dynasty of the later Tcin, this prince in return not only transferred to the Tartar a large tract of northern China, but agreed to pay him yearly tribute, and to acknowledge his supremacy. The next Chinese sovereign kicking against these degradations, the Khitai ruler overran all the provinces north of the Yellow River, and established his own empire within them, under the name of Leao or the Iron Dynasty. This Khitai empire subsisted for two centuries in northern China and the adjoining regions of Tartary.—*Yule, Cathay, Vol.* i, *p.* 116.

KHITMI, Pers. Malva sylvestris.

KHIU, Sindi. Bignonia undulata.

KHIVA. The khanate of Khiva comprises a vast region along the Caspian from Persia, north to the Kirghis Tartar country and east to the Oxus and the lake Aral. It has only, according to Burnes, a population not exceeding two hundred thousand inhabitants. He describes them as organized bandits; and, according to other authors, they are not generally better than predatory savages. It is agricultural where the ground is sufficiently fertile for cultivation. There are few horned cattle; sheep, goats and horses are numerous, and all these are used as, and considered the chief, food of the inhabitants. There are few manufactures, except some coarse cotton and silk stuffs, made by the women. The inhabitants of Khiva, including the Turkoman, are, however, estimated by M. Moravief, at three hundred thousand: of these, thirty thousand are Usbek, lords of the soil by right of conquest. Khiva, amongst orientals is generally known by the name of its principal city Hurghunj, *i. e.*, Huri Gunge (signifying the town or place of the Huri) it was so named by Timur Lang (Tamerlane), either from the beauty of the place, or of the women, and the Great Desert, Sahra, or plain of Central Asia, is usually called by them the Dhasht, or plain, of Kaptchak. M. Moravief describes Khiva as a rich oasis watered by irrigation from the Amu, or Oxus, on which it is situated, and productive. He estimates its length and width at more than one hundred miles, says that it contains five considerable towns and many villages, and that three hundred thousand persons acknowledge the khan of Khiva as their sovereign. From its centre to the banks of the Caspian extends a vast and arid steppe, three hundred miles in extent which is passed by camels in seventeen days. On the north, it is bounded by the course of the Amu, on the south-east a steppe separates it from the kingdom of Bokhara, and on the south-west it is separated by sandy plains and steppes from Teke, which he adds is an oasis refreshed by watercourses swollen by the rain. The latitude of the town of Khiva is forty-one degrees, forty minutes, and its longitude, from the Islands of Ferro, seventy-eight degrees, ten minutes. The desert between Khiva and Merv, is a broken and irregular surface of deep sand with a small growth of brush-wood affording excellent fuel, and the thorney herb which the camel loves.

The Ilayat families tributary to Khiva, were 195,000, viz.

Yamut...	15,000	Kazzak...	40,000
Goklan...	20,000	Ihdar.....	15,000
Chosdar..	2,000	Sarokh...	15,000
Kalpak...	30,000	Uzbek....	40,000

The Chosdar are said to have been brought

from the further borders of the Oxus by Mahomed Rahim Khan. The people of Khiva are estimated at 300,000, of whom are 30,000 Uzbek, 100,000 Sat, or Sart and 100,000 Kara kalpak, south of lake Aral, the remainder are Turkoman a few Kirghiz and Tajik.—*Markham's Embassy, pp.* 116, 117 ; *Fraser* ; *Ferrier* ; *Dr. Wolff's Bokhara, Vol.* ii, *p.* 121 ; *Vigne's A personal Narrative, pp.* 401 *and* 463 ; *Bjornstjerna's British Empire in the East, p.* 214 ; *Moravief Travels in Turkomania.* See Kharism.

KHIYAR, HIND. Cucumis sativus.

KHIYAR or Shambar, HIND. Cathartocarpus fistula.

KHIZA, HIND. Phelipæa calotropidis Habat-ul khizra, is the Rhus acuminata.

KHIZR. The Hebrew notions about the identity of Phineas and Elias have been adopted and expanded by the mahomedans, who also identify in some way with them, their mysterious prophet Khidr or Khizr. Hermitages or chapels dedicated to Khidr and Elias appear to have been very numerous in mahomedan countries, especially on hill-tops. And the oriental christians and semi-christians also always associate Elias with mountain tops. There seems to be scarcely a prominent peak in the Greek Archipelago with which the name of Elias is not connected. Throughout India, Khizr is a popular mahomedan saint who was, it is said, a servant of Moses, a great prophet, also Phineas, Elijah. The people of Bengal launch boats on the Ganges in his name. He is supposed to be immortal ; having on one occasion, drank of the waters of immortality, said to be situated in regions of darkness in a remote corner of the world, and some identify him with Enoch, some with Elijah. He is supposed to perambulate the world, like the wandering Jew, and has occasionally appeared to different people. He is always clad in green, as his name in Arabic indicates. The government of Kassan terminates, and that of Sulmania in Kurdistan commences at the river Leilan : near this is a small building, a ziyarat or place of pilgrimage, called the Makan of Kidder Elias, or resting place of the prophet Elias. The mahomedans believe that Elijah never died, and that he is still on earth, where he is to remain until the coming of Jesus Christ. They call him Khizr, or ever-green, on account of the everlasting life which he enjoys, and by which he is kept ever in a flourishing condition, in a paradise which, say they, might be taken for heaven itself. In reference to this, a Turkish poet observes, "keep yourselves from believing that this world is your home, your home is in heaven alone, strive therefore by the means of virtue to reach that home where Elias dwells, and where a place is perpared for you." These notions of the mahomedans are derived from the Jews. Jesus himself was taken for Elias, re-appearing after nine centuries of concealment. The prophecy that Elijah should come before the great and terrible day of the Lord, has probably given rise to the notion, that he had not yet completed his part on earth. In northern India, on the Fridays of the month Shaban, along the banks of the Jumna and Ganges, mahomedan women launch tiny boats on the rivers in his name.—*Ibn Batuta* ; *Burton's Scinde, Vol.* ii, *p.* 249 ; *Rich's Residence in Koordistan, Vol.* i, *p.* 52 ; *Yule's Cathay.* See Khajah Khizr.

KHIZRABAD, see Lat.

KHNENTA. The eighth settlement of the Arian was in Khnenta, where Vehrkana is situated. According to Haug, by this country Kandahar is to be understood : Vehrkana cannot be Hyrcania, as is generally supposed, but is the city now called Urghandab, situated in Kandahar. The curse of Ahriman was pæderastism, a vice known historically to be un-Arian and Turanian.

KHO, is a population of about 400,000 people occupying the delta of the Mekhong, in Kambojia, between Siam and Cochin-China. The remaining 100,000 of the population being Chinese, Cochin-Chinese, Siamese, Malays, Portuguese and mixed races. See Kambogia.

KHO, HIND. Oreoseris lanuginosa.

KHOAI, a river near Saestagunge in Sylhet.

KHOAJA, properly Khaja, a man of distinction, a gentleman. See Khaja.

KHOBOON, SINGH. Saffron.

KHODON-GARON, a mohurrum faqeer.

KHODRA, GUZ. Paspalum frumentaceum.

KHOGANI, see Khyber.

KHOGEER, a native saddle, a pack-saddle. Khogeer shah, a mohurrum faqeer.

KHOGILU. According to the Jahan Numa, one of the earlier divisions of the province of Fars, was into the five circles or departments called Kureh, and named Istakhr, Darabjird, Shapur, Ardashir and Kobad. At present, it consists of three principal parts, viz., 1, Fars proper (Persis Proper) ; 2, Laristan near the Persian Gulf ; and 3, Behbehan, or the country of the Khogilu, which represents the Kureh of Kobad. Behbehan is bounded on the north by the great belt of mountains which separate Irak Ajem from the southern provinces of Persia : the northern and north-eastern shores of the Persian Gulf form its boundary to the south, Ram-Hormuz and the Ka'b country lie to the west, while

Shulistan separates Behbehan on the east from the direct dependencies of Fars. On the east and south-east, Behbehan is surrounded by the Mamaseni tribe: on the north and north-west by the Bakhtiyari, and on the west and south by the Ka'b Arab. Also, the mountainous region to the north and north-east of the plain of Behbehan is occupied by the Khogilu tribes,—and the districts of Lirani and Zeitun, near the Persian Gulf, together with the fortresses of Gul-i-gulab, all come under the control of the governor of Behbehan. On leaving the country of the Mamaseni, we enter the territory of the Khogilu, a tribe as wild and as lawless as their neighbours to the east, and as the Bakhtiyar clans who occupy the mountainous tracts to the west. The Khogilu, together with the two above mentioned tribes, belong to the great family of the Lur, and speak a rude jargon of the Persian language, or, more probably, the corrupted old tongue of Fars—the Farsi Kadim. The other great divisions are the Lek and Kurd. The origin of these three tribes has never yet been satisfactorily ascertained. They are neither of the Arab nor of Turkish descent, and may therefore be looked upon as the aborigines, or at least the oldest settlers of Iran. They seem always to have occupied the hilly country, which runs from the south-east to the north-west of Persia, and served to constitute the kernel of the Zend race. The different dialects spoken by these mountaineers are said to contain a number of words of the old Zend language; and up to the present day there is a clan among the Lek, which bears the name of Zend, and gave, in the last century, a ruler to Persia, in the person of Kerim-khan, Vakil. The Poles, whose true name is Lakh, are said to have descended into the plains from the Caucasus mountains, together with the Chekh, inhabitants of Bohemia. All these tribes are spread over the mountainous range and the intervening valleys, on the southern face of the great chain, which stretches from Hamadan and Zohab, towards Fars, from north-west to south-east. As to their external appearance, De Bode met with fewer tall men among the Khogilu than among the Mamaseni; but they are a very hardy race, and undoubtedly owe much of their vigour and muscular frame to their active pursuits, the simplicity of their diet, and the bracing air which they inhale in their mountain fastnesses. Their chief occupation consists in tending their flocks of sheep and goats, and they resemble in this respect, all the wandering tribes of Persia. Their usual food is the acorn, which is first bruised between two stones, and made into flour, by being dried in the sun. The women bake cakes of this flour. Independently of the Khogilu, there are several other tribes, who inhabit these mountains, such as the Jarumi, the Yusufi, and upwards of a thousand families occupying the plain of Behbehan, and settled in villages or dispersed in tents. These are the Juma-Buzurg, the Afshar, and some Arab settlers. The names of the Turkish tribes are, the Karabaghi, Agbaghi, Begdeli, Golebi, and Sheiri, speaking the Turkish language; while the Afshar, although of the same origin, have forgotten their mother-tongue. The Doveti, Ghesti, Mayaz-kuli, Barash, Milosi, and Juleki, are of the Lur race, and speak the Lurish dialect. —*Baron C. A. DeBode's Travels in Luristan and Arabistan, pp.* 275–284.

KHOHAH, Hind. Milk boiled till reduced to one-fifth its bulk and quite thick.

KHOIBU, a rude tribe near the source of the Irawadi.

KHOIRA, Uria? Acacia catechu?

KHOIT, see Kalkas.

KHOJ, Hind., literally, information, a system of tracking criminals to their homes and haunts. It rests in India solely on the responsibility of village headmen for the good behaviour of their charge. The men who incur the responsibility also enjoy certain privileges.—*Calcutta Review, No.* lxxiii, *Sept.* 1861, *p.* 11.

KHOJA, a tribe of mohamedans in Sind, Guzerat and Western India, said to be converts from the Bhatya, a hindoo tribe of Cutch: the Khojah profess the sunni, but some the Ismaili doctrines of the shiah, persuasion. See Khajah.

KHOJEIN, see Khumia.

KHOJEND. At or near Khojend is a turquoise mine, but the stones found there are of a greenish hue, and far less esteemed than those of Nishapur, in Khorasan. There is another of very insignificant note somewhere in Kerman: these mines, yield all the true turquoise in the world.—*Fraser's Journey into Khorasan, p.* 105.

KHOKHAN, Hind. Allium rubellum.

KHOKAR, Hind. Salvadora oleoides, also its dried berries.

KHOLANGA, Ar. Galangal.

KHOLASSAT UL AKHBAR, see Khondemir, Vathek.

KHOLENSTOFF, Ger. Charcoal.

KHOLLUM DEEMISH, see Kush.

KHOMAN RASA, a hindi work, descriptive of the last sack of Chetore.

KHOMASEE, a particular kind of magic square.

KHOMIYE, Hind. Macrotomia euchroma.

KHONAR, see Jelalabad, Kaffir.

KHOND, see Kond.

KHOND EMIR, the son of Mirkhond, composed the Khalasat ul Akhbar. Khond Emir's second and larger chronicle was the Habib-us-Siyar or Friend of Travels.—*Ouseley's Travels, Vol.* ii, *p.* 400. See Kondemir.

KHONG, a name of certain Kambojian tribes, see Ka.

KHONGANI, see Affghan.

KHONG-BONG, a musical instrument of the Siamese, composed of a semi-circle of suspended tongues.

KHONG-JAI, or Ku-ki, until lately, occupied the hills to the south of the Koupooee, whilst in this position, little or nothing of them was known, but they caused fear from their vicinity. South of them lay the Poi, Soote, Taute, Loosei, and other tribes, better armed than they were, and of the same gens as themselves, but at feud with them. By these they were driven from their native hills, the task being rendered easier by the internal animosities of the Khong-jai themselves, and the Khong-jai are now scattered around the valley of Munipore, and thence through the hills to north and south Cachar. Thus they broke into distinct tribes, although occupants of the hills to the south of the valley of Munipore their traditions do not give the southern hills as the place of their origin, but rather lead them to the belief that it was in the north. The salique law rigorously prevails amongst the Khongjai, but the influence of woman is great amongst them.

The Kuki country lies to the south of the Garo, Kasia and Mikir areas, or the hill ranges of Garo, Jaintia and Cachar in Sylhet, Tipperah and Chittagong—among the mountains to the north-east of the Chittagong province. There are new Kuki who came from the ruder parts of Tipperah and Chittagong, and their form of speech is not always intelligible to an old Kuki. The Manipur dialects and the new Kuki are mutually intelligible. In 1848-49, four Kuki tribes,—the Thadon, the Shingshion, the Chungsen and the Lumgum, were driven into north and south Cachar and into Manipur, from their locations by the Lushai people who speak a Kuki dialect but dwell further south. They were driven back by Colonel Lister and his Sylhet light Infantry. He entertained the new Kuki as soldiers, and they formed good outpost soldiers on the frontiers of both the Lushai and the Angami countries. Puthen is their chief deity, he is benevolent: and Ghumvishve is a malignant deity. The Kuki likewise worship the moon. They have no professed minister of religion. The Thempu, their priest and diviner, is not hereditary, and his office is not coveted from fear of the initiatory rites. The Kuki occupy Sylhet, Tipperah and Chittagong, with an offset in Cachar who are called the Old Kuki. Those in Cachar are skilful in the cultivation and weaving of cotton. The Cachar Old Kuki are under 4,000 and are arranged into three divisions, the Rhangkul, the Khelma and the Betch. The Kuki are also called Lungkta. They are little civilized, are of an active, muscular make, but not tall. The tradition of the Kuki respecting their origin is, that they and the Mug, are the offspring of the same progenitor, who had two sons by different mothers. The Mug, they say, are the descendants of the elder, and the Kuki of the younger son. The mother of the younger having died during his infancy, he was neglected by his step-mother, who, while she clothed her own son allowed him to go naked. According to Coleman, (p. 234,) the Kuki are divided into a number of distinct tribes, totally independent of each other. The rajahships, he says, are hereditary, and the rajahs by way of distinction, wear a small slip of black cloth round their loins; and, as a father-mark of superior rank, they have their hair brought forward and tied in a bunch, so as to overshade the forehead, while the rest of the Kuki leave their's hanging loose over the shoulders. The Kuki arm with bows and arrows, spears, clubs, and the dah, or handhatchet, resembling the knife of the Nair on the Malabar Coast, and a most destructive weapon in close combat. They also wear round their necks large strings of a particular kind of shell found in their hills; about their loins, and on their thighs, immediately above the knee, they tie large bunches of long goat's hair of a red colour, and on their arms they have broad rings of ivory, in order to make them appear the more terrific to their enemies. The Kuki are vindictive; blood must always be shed for blood. They have but one wife, but they may, however, keep as many concubines as they please. Adultery may be punished with instant death by either of the injured parties, if the guilty be caught by them in the fact. The Kuki on the eastern frontier, the people are an entirely different race from the Kuki of the Chittagong jungles. The name by which they are commonly known is "Tipperah." In physiognomy some of them are like the Munipuri, but the greater part bear more resemblance to the Khasia tribes having strongly marked Calmuk, or Mongolian features, with flat faces and thick lips, not in general shorter in stature than Bengali, but far more muscular and strongly made. Many of them, with complexions scarcely darker than a swarthy

European. The villages contain perhaps from 100 to 200 inhabitants each, and each house is raised on bamboo piles 4 or 5 feet from the ground. The Kuki race of Assam were much addicted to make inroads on the plains, not for plunder, but to procure heads, and they have been known to carry off fifty heads in a night. On the death of a chief, the body is smoke dried and kept for two months with the family. If a rajah fall in battle, they immediately proceed on a head hunting expedition and bring in the heads of those they kill, hold feastings and dancings and, after cutting the head into pieces, send a portion to each village. This is considered in the light of a sacrifice to the manes of the deceased. In the spring of 1871, they made several inroads into Assam, for the purpose, as was alleged, of obtaining heads for the manes of a chief's daughter.

The Looshai dwell on the southern frontier of Cachar. In 1848-49, they drove up the Kuki, from the south, into Cachar. In their turn, they are being pressed up into Cachar, by the Poi, a tribe who are advancing from the south-east. The Looshai inhabit the hilly tract lying between Cachar and Chittagong, and claim and hold all the tract of country to the south of the parallel of the latitude of Chatter Choora hill, and east of hill Tipperah to the Tepai river, is Burmese frontier.

Dr. Latham says, Khum means a village; Khumia, a villager. The Khumia and Kuki tribes occupy the hills of Sylhet, Tipperah and Chittagong, the Khumia on the skirts and the Kuki on the top of the hills, the Kuki are the ruder or more pagan, though also tinctured with hinduism. They term their supreme being, Khojein Putiang, to whom they sacrifice a gyal, and an inferior one is named Shem Saq, to whom they offer a goat. Shem Saq, is put up in every quarter of a village, in the form of a rude block of wood. Before this they place the heads of the slain, whether of men in war, or of animals of the chase.

If a Kuki man die at night his body is burned in the morning. Vegetables and rice are placed on the spot where the body was burned, and the relatives of the deceased address the ashes of the consumed corpse thus, "We bid you farewell to-day; whatever money and rice you have acquired, leave with us." On the following day friends resort to the deceased man's house, and offer up a sacrifice of a fowl to the gods Tevae and Sangron. Liquor is freely partaken of, the good qualities of the deceased are recited, and much lamentation is made. When a married man dies, all his friends assemble and bewail their loss. Vegetables and rice are cooked, and placed on the left side of the corpse with a gourd or bottle of liquor. Amongst the Beli clan of Kuki, soon after death the corpse is washed with warm water, and covered up with a cloth. The principal deities worshipped are the Tevae and Sangron, to them fowls, pigs and spirituous liquor, are offered, in sacrifice, on all occasions of sickness, famine, or other affliction which they conceive is the surest method of averting evil and bringing their wishes and undertakings to a successful termination. The Kuki have no images or temples of any kind. The object of the Kuki inroads on the plains is not plunder, for which they have never been known to show any desire, but they kill and carry away the heads of as many human beings as they can seize, and have been known, in one night, to carry off fifty. These are used in certain ceremonies performed at the funerals of their chiefs, and it is always after the death of one of their rajahs that their incursions occur. The Kuki have been accused of cannibalism, and in one instance the charge seemed substantiated, but they disclaim the imputation with much vehemence. Nothing comes amiss to a Kuki—the elephant, rhinocerus, and beef, being equal delicacies. The new Kuki clans are presided over by rajahs and muntrees, who decide all matters of dispute brought before them; and in such respect do they hold their rajahs that their word is law. One, among all the rajahs of each class, is chosen to be the Prudham or chief rajah of that clan. The dignity is not hereditary, as is the case with the minor atjahship, but is enjoyed by each rajah of the clan in rotation. The Kuki smoke dry the dead bodies of the rajahs. After the death of a rajah his body is kept in this state for two months before burial, in order that his family and clan may still have have the satisfaction of having him before them. Should a rajah fall in battle by any chance, they immediately proceed on a war expedition, kill and bring in the head of some individual, hold feasting and dancings, and then, after cuttiug the head into pieces, send a portion to each village of the clan. This was done on the murder of the Kuki rajah by the Nimzae Naga race. This is considered in the light of sacrifice to appease the manes of the deceased chief.

The Kuki cultivate rice and cotton, but in a manner quite opposed to the system pursued by the Cacharee and Naga, the former of whom raise three crops of rice from the same land, and the latter four. The crop is not cut till November, whereas that of the other hill tribes is cut in August and September; their cotton is also very fine. Besides this they grow tobacco, and all the usual

vegetables met with in the hills. The men are powerful and hardy but turbulently inclined. Having been accustomed to war in their own country, they are exceedingly well suited for soldiers, and those that have been enrolled in the Kuki levy at Silchar have turned out well. They are also particularly modest and decent, each man living with his family in a separate house. The widows also live in houses of their own (in this respect like the Naga and Cacharee), built for them by the villagers. The men wear a large cloth, sometimes two, wrapped loosely round the body, and hanging from the shoulder to the knee. Underneath this they wear nothing, the whole body being bare, in which they consider there exists no want of modesty, as such has been their custom from time immemorial. The women wear a short striped petticoat, reaching from the upper part of the stomach half way down to the knee. Married women have their breasts bare, but all virgins are covered, wearing a similar cloth to the petticoat wound round the bosom underneath the armpits. They wear their hair prettily plaited at the back, the two ends being brought round in front and tied just above the forehead in the form of a coronet. Like all hill people, the Kuki are dirty in their habits, very seldom washing their bodies. The sites of the Kuki villages are well chosen on the broadest parts of the highest ridges, with water near at hand, generally a small hill stream. Some of the chief villages contain as many as 200 houses, commodiously built on platforms raised between three and four feet from the ground. Every part of the house is formed of bamboo, there being but few trees of any kind.—*Butler's Travels and Adventures in Assam, pp.* 85, 99; *J. H. Reynold's Embassy, Vol. of* 1864, *of B. A. S. J.*; *Aitcheson*; *Latham*; *McCulloch's Records, Government of India, Financial Department, pp.* 42, 58.

KHONNAY, Tam. Cathartocarpus fistula.

KHOOBANI, Beng. Apricot, Prunus armeniaca.

KHOODA, see Wrightia antidysenterica.

KHOODI-JAM, Beng. Antidesma paniculatum.

KHOODI-OKRA, Beng. Crozophora plicata, *Ad. Juss.*

KHOOJULEE, Beng. Hibiscus pistus.

KHOOKOONDEAH, Uria ? A tree in Ganjam and Gumsur. Extreme height 30 feet, circumference 2 feet, and height from ground to the intersection of the first branch, 9 feet. A common tree, only used for firewood.—*Captain Macdonald.*

KHOOLFAEE, a class of mushaekh.

KHOOLINJAN, Beng. Alpinia galanga.

KHOOLJE KI BAJI, Duk. Chenopodium album.

KHOOMAN, see Rajpoots.

KHOONGHO ? A tree of Akyab, which grows to a large size, and is plentiful in the Sandoway district. The wood is used for making oars for boats, and sometimes in house-building.—*Cal. Cat. Ex.* 1862.

KHOORD CABUL, a very formidable defile or pass about five miles long, shut in by lofty hills, between whose precipitous sides the sun, in winter, only looks in for a little. It was through this, after the evacuation of Cabul, that 4,500 fighting men, including 700 European soldiers and 12,000 native camp followers, with their women and children endeavoured to retreat, but the Affghans fired on them and 3,000 souls perished in the attempt.

KHOORAPELUM ? Cucumis sativa.

KHOORPA, or Karpa, Hind. A weeder.

KHOORUM, afterwards Shah Alam, was son of Aurungzeb, by a Rajput princess of Amber, of the Cutchwaha tribe, and hence probably his name Koorm, synonimous to cutchwa, a tortoise.—*Tod's Rajasthan, Vol.* i, *p.* 367.

KHOOSH, Pers., Hind. Pleasant, agreeable, hence Khoosh Bash, a well-to-do person; Khoosh Khared, an open market; Khooshhal, in good condition; Khooshi, pleasure.

KHOOSHKA, Hind. Boiled rice.

KHOOTAN, Burm. A loose-grained light wood of British Burmah, recommended for packing cases: used for black boards in Burmese schools, breaking weight, 114 lbs. —*Cal. Cat. Ex.*, 1862.

KHOOSH-ROZ. The Noroza, or 'New Year's Day,' when the sun enters Aries, is one of great festivity among the mohamedan princes of Persia; but of that alluded to by Pritha Raj, we can form an adequate idea from the historian Abul Fazil. It is not New Year's Day, but a festival especially instituted by Akbar, and to which he gave the epithet Khooshroz, 'day of pleasure,' held on the ninth day (no-roza), following the chief festival of each month. The court assembled, and was attended by all ranks. The queen also had her court, when the wives of the nobles and of the Rajput vassal princes were congregated. But the Khooshroz was chiefly marked by a fair held within the precincts of the court, attended only by females. The merchant's wives exposed the manufactures of every class, and the ladies of the court were the purchasers. His majesty was also there in disguise, by which means he learned the value of merchandize, and heard what is said of the state of the empire and the character of the officers of government. Abul Fuzil

thus softens down the unhallowed purpose of this day ; but posterity cannot admit that the great Akbar was to obtain these results amidst the Pushto jargon of the dames of Islam, or the mixed Bhaka of the fair of Rajast'han. These 'ninth day fairs' were the markets in which Rajpoot honour was bartered, and to which the brave Prithi Raj makes allusion, "bartering their honour on the 'No-roza.'" At these royal fairs were also sold the productions of princely artizans, men and women, and which out of compliment to majesty, made a bounteous return for their industry.—*Tod's Rajasthan, Vol.* i, *p.* 345.

KHOOSROO. The Tak-i-Khesra, formed part of the royal palace of Ctesiphon. The palace was commenced by Sapor II, the ninth king of the Sassanian dynasty, at the beginning of the fifth century. It was added to about a century later by another king of the same line, Nooshirwan, usually called Kooshroo I, and was finished by his grandson, Kooshroo Parwez or Khoosroo II. The part remaining is merely a portion of the facade and one of the halls of audience,—not a tenth part probably of the original building. It was covered with brilliant white stucco, and the halls were decorated with historical paintings and figures of the heavenly bodies. It was taken from the Persians by the Arabs in the time of the caliph Omar, in the sixteenth year of the Hijra, and was called by them the 'White Palace.' Its splendour and magnificence as related by the Arabian historians is scarcely credible. The dimensions of the hall are,—105 feet in height, 95 feet in width, and 180 feet in length. The building remained entire till the time of the caliph Al Mansoor, who endeavoured to destroy it in order to make use of the materials in the construction of his palace at Baghdad. At the close of the ninth century, the caliph Muktassi-b-illah regularly unbuilt the White Palace, in order to erect his famous edifice called the Taj, at Baghdad, and merely left this hall as a specimen of the Sassanian architecture. See Khosroo Parviz.

KHOOSROO, a famous poet of Hindustan, near whose tomb, are those of khajah Kutub-ud-Din, of Muazzam, son and successor of Aurungzeb, of Bahadur shah, the tomb of Altamsh, whose daughter the sultana Raziah, occupied the throne : the tomb of Imam Mushudee, the spiritual guide of Akbar is west of the mosque of the Kutub-i-Islam. The massive tomb of Toghalaq shah is outside the southern wall of Toghalaqabad, and was built by his son Mahomed. The Leela Burj, a blue tomb near the Humayoon, covers the remains of a holy syed. The poet Khoosroo's tomb is side by side in the same court-yard with the saint, his friend and contemporary. No imaginary being, but a living hindoo princess, Dewilde, inspired the songs of Khoosroo. His honey-tongued muse got him the surname of the Parrot of India. The date of his tomb is 1350.—*Tr. of Hind., Vol.* ii, *p.* 222.

KHOOTBA, Ar. Amongst mahomedans, an oration or sermon, a prayer in behalf of the ruling sovereign.

KHOOTOZE KAUMOZEE, see Kush or Cush.

KHOPALU, see Tibet.

K'HOPRA, Hind. Dried kernel of the cocoa-nut. K'hopra ch'hilni ki chouki, an instrument for rasping the kernel of the cocoa-nut.

KHOR, Beng. Andropogon muricatus.

KHOR, a territory south-east of Ladak and eastward of the Byltæ. Its people are supposed to be the Chauranœi Scythæ of Ptolemy.—*A. Cunningham.*

KHOR, Hind. Juglans regia, also the Hedychium spicatum, Ban khor is the Pavia indica—*Royle.*

KHOR, Pers. A marine lagoon. See Khuzistan.

KHORA, a race in Ghur.

KHORA, Hind. Cucurbita maxima.

KHORA, Hind., Pushtu. Saltpetre.

KHORAH, see Kol.

KHORAN, a tribe who, a little before the birth of Christ, ruled over Affghanistan, the Punjab and Khorasan.

KHORASAN, a province in the S. E. of Persia. Khorasan means the province of the sun, or of the east. Nadir shah who belonged to the tribe of Affshar, one of the seven Turkish tribes that had attached themselves to the family of the Suffavean dynasty, was born of obscure parentage, in the province of Khorasan, A. D. 1688. The emperor Baber tells us, in his Commentaries, that in his time the people of India applied the term Khorasan, to all the regions west of the Indus. Khorasan has for its boundaries the Oxus and country of Balkh to the N. E. and E., Cabul and Seistan to the S., and to the W., the provinces of Irak and Asterabad. Meshed, the capital of the Persian division of Khorasan is situated about two farsung from the ruins of the ancient city of Tous, and is celebrated for a very superb sepulchre, in which repose the relics of imam Raza, and those of the caliph Harun-ul-Rashid. Those provinces which lie immediately north of Khorasan, between the Oxus and the Caspian, and which formed part of the kingdom of Khaurizm, are possessed by a number of tribes, which trace their descent from some

emigrants from the Panjab, who have in many instances become amalgamated with the people of the country. The Khosa occupy the sandy tract called the Jhal between Hindustan and Sindh, and become a predatory tribe on the eastern confines of Sindh, verging towards the Cutch territories, where they are very troublesome. There are, also, on the eastern boundaries, Rajputs located as wandering herdsmen. The Daodputra who inhabit generally the country of that name in the north are to be met with in various parts of Sindh. The Sumah are Jut, though they are generally known by the former title, such also are the Machi and numerous other subdivisions of the Jut tribes. Up till the early part of the nineteenth century, the Mair in the south, the Larkhani in the north, and the desert Sahrai and Khosa in the west; carried on a system of pillage in the Rajput countries.—*Tod's Rajasthan, Vol.* ii, *p.* 155. See Jut, Kosah.

KHOSROO PARVIZ, king of Persia, of the Sassanian dynasty, was the grandson of Chosroes Nushirwan. He married a daughter of the emperor Maurice, who is generally supposed to be the same person as the heroine of the eastern romances of Khosroo and Shireen, and of Ferhad and Shireen. Khosroo Parviz, waged war with the Roman powers, at first with the greatest success. He invaded the dominions of the emperor, wasted a vast amount of territory, overran the holy land, took Jerusalem and burned the christian churches, carrying off immense booty. He next reduced Egypt and great part of northern Africa. He made the scarped surface of the rock at Be Situn, the back part of his palace, and it is supposed probable that the Syric inscriptions on the surface may then have been erazed. He was assassinated, A. D. 529, by his own son, who had conspired against him.—*Rich's Residence in Koordistan, Vol.* ii, *p.* 264. See Be Situn.

KHOST, see Kush, Uzbak.

KHOTEN, a territory east of Kashgar. According to Lassen, the old original inhabitants of Kashgar, Khoten, Turfan and Yarkand, and of the adjacent highlands are the Tajik, who speak Persian, and are all agriculturists. The Swedish chronicles bring the Swedes from Kashgar, and the affinity between the Saxon language and Kipchak is great. Khoten may be considered the most central and inaccessible state of all Asia, but it was a seat of very ancient civilisation, and was already in friendly relations with China, in 140 B. C. In the fourth century of our era, buddhism was in high development here. Though much of the surface appears to be rugged mountain, it is interspersed with level, tracts, which are both fruitful and populous. At one time, like the other states of eastern Turkestan, it was under a mahomedan chief of Turkish or Mongol descent. Khoten is the subject of a short chapter in Marco Polo. In modern times its only European visitor has been Adolphus Schlagintweit, who never returned to tell his tale. Mr. Moorcroft doubted the existence of the city of Khoten, although referred to by Marco Polo. Its position has been laid down not only by Chinese geographers but by the Jesuits in lat. 37°, and long. 78° 15′ 30″. The city of Khoten may have some new appellation, but Elchi, or, as it occurs in the maps, Ilitsi, is identified with the city called by older travellers Khoten.—*Bunsen*; *Tod*; *Yule Cathay, Vol.* ii, *p.* 567; *Ed. Moorcroft's Travels, Vol.* i, *p.* 367; *Klaproth, J. Asiatique, No.* xvii, *Histoire de la Ville de Khoten, Remusat*; *Quarterly Oriental Magazine, Calcutta, Sep.* 1834. See Kashgar.

KHOUNAY, Tam., also Kakay, Maleal. Can. Cathartocarpus fistula, a Malabar and Canara tree, produces the Cassia fistula pod or Banda lotte, which is considered an excellent purgative in habitual constipation. It grows to thirty feet long, and from twelve to eighteen inches in diameter, it is curved in growth; its wood is rather close-grained and heavy; and very much resembles the Maragosa.—*Edye, Forests of Malabar and Canara.*

KHOZDAR, a valley and town in Beluchistan. The valley is extensive, in shape somewhat like a Maltese cross, and through it, from north to south, passes the caravan road to Wudd and Beyla. The portion of the cross runs northward some five or six miles. The village is small, containing, perhaps, 200 houses, and half a dozen buniah's shops. There are one or two mounds in the valley from which have been obtained bits of copper, glass beads, cornelian ornaments, old coins, &c., and there is a mound near the town surmounted by masonry. As Khozdar was formerly the capital of Jhalawan, this might have been the residence of the chief. Very deep ravines cut up the base of the mountain and run out into the valley, showing that the bed of the valley for some four or five miles is formed of a talus of the debris from the mountain side. These narrow and deep ravines are inhabited by Brahui families, whose presence is totally unseen and unsuspected until suddenly come upon in this manner. The strata of the mountains about Khozdar, frequently dip in two, or sometimes three, directions with an anticlinal axis. Khozdar appears to be the focus where the ranges from the north stop, and those from the south com-

mence. In the hills near Khozdar, lead is found, which, being easy of fusion, is smelted by the Brahui tribes to make bullets, but no advantage beyond this is taken or derived from the presence of the metal. Antimony is also said to occur. West by a little north of Khozdar, and distant about ten miles, is the small town of Khappar, capital of the district, inhabited by the Kaidrani tribe. Khozdar, figures in Persian romances, and was formerly beyond doubt a place of note. A considerable tappa, or mound lies north of the town. From Khozdar along the bank of the Rudkhana, the soil is strewed with fragments of burnt brick and pottery, and further on, a rude obelisk of mud, twenty to twenty-five feet in height, the base of cemented stones.—*Dr. Cooke in Bombay Medical Transactions, No.* vi, *New Series,* 1860, *p.* 64 ; *Masson's Journeys, Vol.* ii, *p.* 44.

KHUBANI, Hind. Armeniaca vulgaris, *Lam.* Apricots, dried for eating. The term is sometimes erroneously applied to figs. Astak, khustah, kishta and khubani, are varieties of the apricot known in the Panjab and to the westward. This fruit is grown with great success in some of the hill stations of the Panjab Himalaya. It makes an excellent preserve, and large quantities are dried and exported to the plains. The unripe apricot dried hard, forms the "kishta;" which besides forming an ingredient in chutneys, is also extensively used as an acid brightener in dyeing with safflower and other colours that will not bear alum : dried apricots called "pating" in Thibetan, are taken from Balti to Lahul and sold usually at the rate of 4 to 6 seers per rupee. The varieties from Kabul and Kandahar which are brought viâ Peshawar, are named as follows :—

"Khubani" is the fruit dried for eating, containing the blanched kernels, and sells at 4 seers per rupee.

"Astak-be-magz," is the same but without kernels.

"Khasta" are the best dried apricots and sell at 2 seers per rupee. Kishta, are dried unripe apricots. Apricot trees grow in great luxuriance in Kabul and in Kaghan, the people have tried grafting, but never prune or take care of the trees. In Kandahar there are eleven varieties of apricots. When dried, without removing the stone, they are there called "taifi." Sometimes the fruit is split open, the stone taken out, and the kernel being extracted is replaced : this forms the khubani, a term sometimes erroneously applied to figs. The taifi is what are called in Lahore, kishta, being made of the unripe fruit and very acid. A hot decoction of these is used by goldsmiths to restore the lustre to old silver and gold ornaments : the article is first heated and then plunged into the kishta solution. Silver coins can be cleaned in this way with great success. Kishta is used also in dyeing. —*Powell's Handbook.*

KHUBAZI, Hind. Malva rotundifolia, seeds, see Khatmi, Malva. The Persian name is Nan-i-Kelagh, and the Arabic Khabz-ul-ghrab, signify 'crow's or raven's bread.'

KHUBER, also Ubhul, Hind. Berries of Juniperus recurva, Juniper berries.

KHUB KALAN, Hind. Sisymbrium iris.

KHUB-KALI, or Khub-Kala, the seed of the yellow fruit of a small tree about Ajmeer : very mucilaginous : considered refrigerant.—*Gen. Med. Top., p.* 143.

KHUD, Pers. Self. Khud-rai, self-opinionated ; Khud-pasand, vain, conceited.

KHUD or Khad, Hind. Sometimes means simply a precipice ; but its ordinary signification is a precipitous valley, flanked by high and nearly perpendicular rocks or mountains. —*Mrs. Hervey's Adventures of a Lady in Tartary, Vol.* i, *p.* 39.

KHUDA, Hind. God ; Khuda-wand, master ; Nao-khuda, a ship-master, the English nakoda.

KHUDAH HAFIZ, may God protect you, a common mahomedan salutation when parting with a friend.

KHUDBAFT, soft silk fabric made for shawls.

KHUD KASHT, Hind. A person cultivating his own (khud) soil, (kasht) : land so cultivated.

KHUDUSH, Ar., or Shajrat-ul-Khudush, Ar., mentioned by Forskal as a tree of Arabia. Perhaps Kudus, blessed, the sacred tree, the olive. Many trees are Kudus.

KHUERA, Beng., Hind., Khuer-Gach, Beng. Acacia catechu, Catechu tree.

KHUGURA, Beng. Saccharum spontaneum.

K'HUJUR, Pers. The date.

KHUKOOR, Hind. Cucurbita melopepo.

KHUKR-UL-ASHUR, Arab. Calotropis procera.

KHUL, Duk. Ærua lanata.

KHULAM, see Kunduz.

K'HULLEE, Hind. Oil cakes.

KHULEEFA, commonly Caliph, a deputy or successor, an usher in a school, a mohurrum fuqeer, properly Khalifah.—*Gloss.*

KHULEEL, a class of Pathans, dwelling in a portion of the Peshawar valley opposite to the Momund hills. Their chiefs held jagheers on condition of service. During the disturbances they permitted a number of hostile Momund to escape through their fief. For this misfeasance their jagheers were reduced, and they were temporarily exiled, but

have been since allowed to return to their homes.

KHULEN, Hind. Ulmus integrifolia.

KHULGI, Pers., or Khalgi. The top ornament of the bridle of a man of rank, is usually of silver with a feather, and stands on the head-stall between the horse's ears.—*Malcolm's Central India, Vol.* i, *p.* 229.

KHULJEH KE BAJI, Duk. Chenopodium album, *Linn.; Roxb.*

KHULK, Pers. The down which grows under the hair of the mountain goat. It is of this that the Kashmir shawls are fabricated.

KHUL-KAJUR, Duk. Achyranthes lanata, *Ainslie.*

KHULL, Arab. Vinegar.

KHULLU, Tam., Tel. Toddy.

KHULLU, Tel. Arrack.

KHULM, a town near Kunduz with many beautiful gardens, with apricot, cherry and mulberry trees. This country is called Turkistan, but the Qazal Bashi of Kabul have named it Kafristan, or country of infidels, on account of the slave trade. The inhabitants are Turk, or Uzbeg. Pity, justice, wisdom and policy are entirely unknown here. The inhabitants are fair, tall, and look as if they were brought up in hardship. They are vulgar, ignorant and dirty. Disputes respecting religion are a frequent cause of tumult among them. They keep their heads entirely shaved, and allow a few hairs to grow on their chins, which does not appear like a regular beard. Khulm receives annually numerous loads of tea, which is plentifully used here, and largely re-exported, to Bokhara. Silk is largely produced in this country, and passes through Kabul in the route to Multan. The sand in the bed of the Oxus yields a great quantity of gold. The caravans of Bokhara and Kabul, which in summer pass successively to Khulm, have rendered it very populous and rich. The prevailing religion at Bokhara is sunni mahomedanism and the followers of other creeds, though not vexed, are scornfully treated. The Qazalbash are shiah. This state exercises a certain influence on those around it, and its preponderance is not inferior to that of Kabul, Herat, or Bokhara; a great majority of the inhabitants are of the Tajik race, but the Mir Wali is an Usbek. The population is reckoned at 700,000 souls, the revenues of the principality amount to 24,000*l.* in silver and nearly 50,000*l.* in cereal produce. Khulm appears to have been at one time in the possession of a family called Khallach or Killich. On the north side of the Oxus in this longitude occupying part of the hill country east of Bokhara, is a poor but independent people of Persian race called Ghalcha. Meyendorff calls them very swarthy, but Valikhanoff says expressly: "the Tajik have dark complexion and hair, whilst fair people are found among the Ghalcha." This might explain the yellow-haired people mentioned by Goes, and his use of the expression Calciensium populos.—*Mohun Lal's Travels, p.* 129; *Ferrier's Journal, p.* 211; *Elphinstone's Caubul, Vol.* ii, *p.* 196; also *Burnes' Travels, Vol.* iii; *Yule Cathay, Vol.* ii, *p.* 558

KHULOTI. Low-lands.

KHULYAN ? Galbanum.

KHUM, Hind. Lonicera quinquelocularis.

KHUM, Burm. a village; Khumia, a villager.

KHUM-ALOO, Beng. Wing-staked yam, Dioscorea alata, *Linn.*

KHUMAZARE, Hind. Withania coagulans.

KHUMB, Hind. Hiptage madablota, also Morchella semilibera. Samp ki khumb, Hind., is Arum speciosum.

KHUMBAH, Hind. Agaricus campestris, the truffle.

KHUMBI, Hind. Careya arborea.

KHUMBI KARNA, Hind. To bleach.

KHUMDAN was the name given by the Turkish and Western Asiatic nations to the city of Chhanggan—now represented by Sin-gan-fu in Shen-si—which was the capital of several Chinese dynasties between the twelfth century, B. C., and the ninth century, A. D.—*Yule Cathay, Vol.* i, *p.* 51.

KHUMEE ? A tree of Jubbulpore, yields a light, strong, and easily worked wood, much in request by natives.—*Cal. Cat. Ex.* 1862.

KHUMIA and Kuki; these two tribes occupy the hills of Sylhet, Tipperah and Chittagong; the Khumia on the skirts, and the Kuki on the tops of the hills. The Kuki are the ruder or more pagan, though also tinctured with hinduism. They term their supreme being, Khojein Putiang, to whom they sacrifice a gyal, and an inferior one is named Shem Saq, to whom they offer a goat. Shem Saq is put up in every quarter of a village, in the form of a rude block of wood. Before this they place the heads of the slain, whether of men in war, or of animals of the chase.—*Latham ?* The Kuki say that they and the Mug are the offspring of the same progenitor. See India, Kami, Kuki.

KHUMR, Arab. Wine, properly Khămr.

KHUMS, Ar. A fifth part, described in the Koran as the property of God, his prophet and his relations, or men of his tribe, the Bini Hashim, who are poor and destitute. The right of the Bini Hashim to a share in the khums is grounded upon their being excluded from any portion of the zukaat.—*Malcolm's History of Persia, Vol.* ii, *p.* 357, properly Khămş.

KHUN? The date of the moon.

KHUN, Pers. Blood: Khuni, a murderer; Khunrez, bloodshed.

KHUND, or Khand, Hind. A pool, a spring, a bath.

KHUNGI? Mallow.

KHUNGUMA-PU, Tam., properly Kunkumapu. Saffron.

KHUN-I-SHAVAM, Pers. Dragon's blood.

KHUNKUMA-PUVVU, Tel. Saffron.

KHUNJURI, a small tambourine, musical instrument.

KHUNNAS, see Kutri.

KHUNNIARA, in Kangra, contains inscriptions in Old Pali of date, 1st century A. C. The character used in the inscriptions is Arian Pali. These are of Paliographic importance as showing the transition state of the Ariano-Pali character.—*Bengal As. Socy. Journ., Vol.* xxiii, *p.* 57.

KHUNOONG, a race or tribe occupying the mountains at the sources of the Irawadi river, in lat. 27° 40′ N., and long. 98° E. They dwell to the N. E. of the Khamti race.

KHUNZIR, Arab. Hog, properly Khănzir.

KHUPPAL, Hind. Carbonate of soda.

KHUNSERAIA, Hind. Malcomia strigosa.

KHUN SIAWASHAN, Hind., Pers., Dragon's blood; Hirada khun, Hind., Damul-akhwain, also the balsam or resin of Pterocarpus draco.—*Powell's Handbook, Vol.* i, *p.* 412.

KHU NUNG, see India.

KHUPPYA BAG, Beng. Felis leopardus. F. Bengalensis, *Desm.*

KHURA also Khurar, Hind. Andropogon serratus.

KHURAM, see Jellalabad.

KHURASANI AJWAIN, Hind. Hyosciamus niger, *Linn.* Henbane.

KHURASH, Hind. Digitaria sanguinalis.

KHURBANEI, Hind. Ajuga bracteata.

KHUR-BHANGA? Hemp.

KHURBO, Brahui. Oleander or almond flower.

KHUR-BUZ, Beng. Khurbuza, Hind. Cucumis melo. Melon.

KHURAQ, Pers. Food, also a dose of medicine.

KHURDAH, in Bengal is a noted place as the residence of Nityananda, the fellow-reformer of Chaitunya. The latter retired to Nilachull, leaving his colleague at the head of the diocese in Bengal. Nityananda at last took up his abode at Khurdah and married a brahman's daughter.—*Travels of a Hind., Vol.* i, *p.* 5.

KHURDAH, Hind. Cash, change of money, small coin.

KHUREEF, the rain or autumn crop. See Climate, Kharif.

KHURFA, Hind. Portulaca sativa.

KHURI, Beng. Saccharum fuscum, *Roxb.* Saccharum semidecumbens.

KHURJA-NIL, Hind. Indigo from the Khurja.

KHURJIN, Hind. The Philipœa calotropidis, see Philipœa.

KHURJJOOR, Beng. Wild date tree, Phœnix sylvestris, properly Khujur.

KHURM. The inhabitants of Khurm seem to be in more comfortable circumstances than any in their neighbourhood. They call themselves Tajik, but have no tradition of their origin. They are evidently a mixed race, some of them with remarkable large heads and features, some with small heads and sharp lineaments. The complexion of the men was dark, but that of the girls and young women fair, although they had all black hair and eyebrows, the latter as regularly arched as if they had been pencilled; they are generally pretty, almost handsome.—*Moorcroft's Travels, Vol.* ii, *p.* 398.

KHURMA, Pers., Guz., Hind., Malay. Phœnix dactylifera. Dates, the dried drupes, also sugar of dates. The name is also given to the dried drupes of P. sylvestris.

KHURMOOJ, Beng. Musk-melon, Cucumis melo.

KHURPA, Hind. A sort of flat trowel, or short-handled shovel, a weeder used by gardeners, properly Khărpa.

KHURPHA, Hind. Portulacca sativa, used as a salad.

KHURRA, Hind. Clay.

K'HURRAWAN, Hind. Wooden pattens.

K'HURRAY-PAN BANTNA, Hind. A mahomedan ceremony.

KHURRI MITTI, Hind. Pipe-clay.

KHURSENG, Mar. Bignonia xylocarpa, *Roxb.*

KHURWAR, Pers. A measure of weight for rice, or any other article, is an ass-load or about 180 lbs. English weight.—*Adventures of a Lady in Tartary, &c., Mrs. Hervey, Vol.* i, *p.* 25-7.

KHURSOWAN, near the Colehan, an estate belonging to a Rajpoot thakur.

KHUS, Pers. Cuscus root.

KHUSB-SINI, Arab. China root.

KHUSH, Pers. Good; well: Khush amadaid, you are welcome. Khush-kharid, an open market. Kush-dil, pleasant-hearted. Khush bash, a well-to-do person, living on his property. Khushi, pleasure. Khushbu, sweet smell.

KHUSHAB, a battle was fought here on the 8th February 1857.

KHUSHKA, Hind. Plain boiled rice, also

the mark of sovereignty placed on the forehead of a hindoo prince. The Maasar-ul-Umra states that at the time when it was written the rajahs of Udipur were exalted over all the princes of Hind. Other hindoo princes, before they can succeed to the throne of their fathers, must receive the khushka, or tilak of regality and investiture, from them. This type of sovereignty is received with humility and veneration. The Khushka of these princes is made with human blood.—*Tod's Rajasthan, Vol.* i, *p.* 235.

KHUSH KHUSH, Arab., Duk., Hind., properly Khăsh-khăsh, seeds of Papaver somniferum, Poppy seeds, used in confectionary, as well as to make oil. Khash Khash ka-tel, Hind. Poppy seed oil.—*Riddell.*

KHUS-KHUS, Beng. Anatherum muricatum, the cuscus of Europeans. The Karen and Burmese cultivate little bunches of this grass for its fragrant roots. The fibres of the khuskhus or vetiveyr, are remarkable for their agreeable odour.—*Mason.*

KHUSREH SURVEY, in India a private survey of land.—*Simmond's Dict.*

KHUSRU PARVEZ, A. D. 591–628.

KHUSRU SHAH, the thirteenth and last of the Ghaznavi dynasty. He was deposed by Hussain Gori in 1151 or 1155.—*Orme.*

KHUSSAK-I-SAGHIR, Arab. Tribulus terrestris. Khussak-i-Kabir, Arab. Pedalium murex. See Gokeroo.

KHUT, see Kandeh Rao.

KHUTAI, or Dajkar, Hind., of Trans-Indus. Flacourtia sepiaria, *Roxb., W. & A.*

KHUTAN produces jade, emeralds, copper, lead, and sulphur. See Khotan.

KHUTBAH, a part of the mahomedan religious service in the mosque, in which the king of the country is prayed for.—*Elphinstone's Kingdom of Caubul, p.* 83.

KHUTEEB, Arab. A mahomedan preacher, who reads the Khootba.

KHUTIKA, Beng. Andropogon muricatus.

KHUTNA, Arab. Circumcision, properly Khătna.

KHUTRAN. Behind the Bozdar hills live the Khutran, a Puthan tribe, numbering 3,000 fighting men, of whom 500 are mounted, dwelling in the midst of the Beluch tribes, with whom they are frequently at feud. They are special enemies of the Bozdar and the Murree, their hills scarcely touch the British frontier. Once they sought British alliance against the Murree, and also offered their support, if an expedition were undertaken against that tribe; but the government refused to have any relations of this nature with them, in order to avoid being implicated in the feuds of the hill tribes.

KHUTREE, see Chatrya, Chetrya, Khatri, Kshatrya.

KHUTUM, the seal or conclusion, the end of a book; a term in the science of exorcism.

KHUTUM-I-QORAN, the reading through of the entire Qoran.

KHUTTAB, the father of khalif Umar.

KHUTTUK and Sagree. Between the plain of Peshawur and the Salt Range at Kala Bagh lies the country of the Khuttuk and Sagree Affghans. The Khuttuk have about 6,000 or 8,000 armed men, and are divided into the petty chiefships of Acora and Teree. Acora lies east of the plain of Peshawur, on the river of Cabool. The Khuttuk of Acora live in the hills. The southern division is under the chief of Teree, who is able to assert his independence. Part of the Kohat district consists of the Khuttuk country. This had belonged to the Sikh dominions, and had then been farmed out to khaja Mahomed Khan, a local chief. In the Kohat valley, also, they are the predominating tribe. They hold the Khooshalgurh pass, leading from the Indus into Kohat, and offering the easiest entrance to the valley. On the whole the Khuttuk have been loyal subjects. They are good soldiers and can muster 12,000 fighting men. Many of them are in the British service. They are considered the best conducted and most respectable tribe on this frontier. The Trans-Indus Salt Mines are on the southern Khuttuk hills, situated near the villages of Buhadoorkheyl, Kurruck and Lutumur. There is also a separate mine at Malgeen, a place lying east of Kohat. The headmen of these villages receive a fixed percentage on the collections at the mines to obtain their good will. The Sikh never managed these mines at all. They farmed them out to some local chief, and left him to collect what he could. Under British rule, the control and working of the mines is in the hands of government officers; the salt is excavated and sold at the mine at a fixed duty of two, three and four annas per maund of 80 lbs., covering all expenses. The first Khuttuk of note, and influence regarding whom there is any information is Akore, the founder of Akorah, lying one march on the Peshawur side of Attok. The Khuttuk tribe is said to trace its descent from the Kurtani, from whom also the Orukzye of Thyruh, the Afreedee, Bungush, Mohmund, Khuleel, and Daoodzye, claim descent. The Kurtani were called also Burdooranee, in contradistinction to the Dooranee, now divided into Populzye, Bamizye, Suddozye, Noorzye, Alekozye, Esufzye, Alezye, and Barukzye (divided into Mahomedzye, and Hussunzye). Akore came from Shuwal, near the Wuziri country, to a

place called at that time Hussun Tungee, and now known as Kurbogha, near to Dursummund, an independant village of upper Meeranzye, which lies between Hingoo and Khoorum. He is said to have been accompained by 3,000 of his relations and friends, and 8,000 other men of Shuwal. At that time Kohat and Teree were occupied by the Orukzye. Akore with his adventurers drove the Orukzye from Teree and held that country, their opponents retiring on Kohat, at which place the Bungush, rising on them and joining the Khuttuk, they were driven fairly out of the country to Thyruh. Tuppee, a village lying 3 miles S. E. of Kohat, and on the Kalabagh road, is pointed out as the spot where the engagement took place between the Khuttuk and Bungush on one side, and the Orukzye on the other ; after the battle the conquerors distributed the country, making a range of hills, which divides Gudduk-heil, and Luchee, the boundary between the Khuttuk and Bungush. This range still forms the boundary between the two tribes. The Khuttuk country extended to Resee, a village near to, and above, Mukhud on the Trans-Indus side. There were then two divisions of the tribe, Turee and Buluk. On the country being divided, Chountra, Dullin, and Durrah fell to the former, and from Buluk sprung two branches, Khurrum and Senee. Joullaee Ghurzundye, and Unjookhulu lie in one valley, and belong to Khurrum, and the Senee branch passes from Teree to Purshai. Akore and his followers having entered the country as adventurers, left their wives and families at Kurbagha, and had difficulty afterwards in bringing them to rejoin them in their new country.—*Selections from the public Correspondence, p.* 62 ; *Papers, East India, Cabul and Affghanistan,* 1859, *p.* 21 ; *Burnes' Cabul, p.* 105 ; *Records Govt. of India, No.* 11. See Affghan, Khyber.

KHUUR, Hind. A tree of Chota Nagpore, with a hard, yellow timber.—*Cal. Cat. Ex.* 1862.

KHUZISTAN represents the Susiana of Strabo, as well as the Cissia of Herodotus, and is also called Arabistan. Towards the eastern frontiers are the ruins of Rhajoun and Kerdistan in the centre, those of Agines (probably represented by Ahwaz) towards the west. That the geography of the province was well-known before the time of Herodotus may be inferred from a passage in his works, where it is said, that Cissia is watered by the river Choaspes, on which is the city of Susa, and the palace of the great king. It is added, that its waters alone were thought worthy of being drunk by the monarch. Presuming that Alexander, after setting out from Sirs, made a detour, in order that he might have but one river to cross, four short marches might be required to bring the army, with its supplies, across the Karun ; and then both the distance between the Kerkhah and Karun, and the description of the course of the latter, will afford ground to believe that this is the same as the Pasitigris of Quintus Curtius and Arrian, as well as the Eulæus of Pliny and Ptolemy. The Persian Dictionary, " Burhani Katia" under the words Khuz and Khuzistan, states that these are both names of a country in Persia, of which Shuster is the capital, and that the first signifies, also, sugar and the second any country productive of the sugar cane, or a manufactory of this article.

Khor, in Khuzistan, means a deep inlet, of which several have been, at times, supposed to be the mouths of the Euphrates. Khor Muso, is deep ; that of Lusbah is close to the Jerahi, and, there is one near Sarema, on the banks of the Hindian, rather westward of the borders. The inland Khor are those near the towns of Dorak and Mohammerah, one still more extensive is formed by the overflowing of the river Kerah at the town of Hawiza ; and, lastly, the Samidah marshes above Kurnah which appear to be part of the ancient Chaldean lake. One of the most important of the water-courses of Khuzistan is the Kerkhah or Kerah, which begins to flow in three branches, all springing considerably eastward of Kirman-shah. The first, and most inconsiderable, has its commencement about 25 miles west of Hamadan. A little south of the spot where the Kherkhah is joined by the Abi-i-Zal, are the remains of a bridge, and at one mile and a half from the celebrated ruins of ancient Sús, the Kerkhah bends a little west of south, and continues in this direction through the rich plain of Khuzistan, passing through the extensive marches which surround Hawiza, a commercial town of about 12,000 inhabitants : from thence it winds S. W., and falls into the Shatt-el-Arab, below Kurnah, after a course of upwards of 500 miles. The Dizful is an important stream in Khuzistan. The bed of an occasional torrent in ancient Susiana, called Ab-i-bald, which falls into the Dizful, is covered with a peculiar kind of pebble, which being filled with little fossil shells resembling grains of rice, is called Sang-i-birinj, or the rice stone. These stones are also found in the river at Shuster, but of an inferior quality, and they are in much request throughout Persia for the head of the Nargil pipe, which is almost invariably composed of this material, set in silver. The Karun river in Khuzistan is met with in proceeding eastward from the Dizful river. It

rises according to Kinneir (who is followed by Major Rawlinson), at Correng in the Koh-i-zard, or Yellow mountain, at about 40 miles south-west of Ispahan, and runs west by north through a mountainous country. Again, at about 40 miles further, in the previous direction of west by north, and at nearly 20 miles from Shuster, it makes an abrupt bend towards the S. S. W., as it finally breaks through the Zagros range, and pursues its onward course towards that city, a little way short of which and near the upper extremity of the well known bund of Shahpur, a temporary bifurcation takes place, so as to insulate the town. The branch last mentioned, which is called the old Karun, after washing the eastern side of Shuster, becomes navigable for boats of considerable size. The bed of this branch is still to be traced at a spot about a mile and a half below the town, and it appears to have come from the north-west. At this place, which is 2½ miles short of Karabuk, the Karun becomes exceedingly tortuous, and thus continues for a distance of 20 miles, in the general direction of south 33° west to Ahwaz. The course of the Karun then becomes less tortuous ; and for 29 miles to Ismaili, it runs in the general direction of south 22° west, making a sweep more westward before it reaches the latter place. From hence the river again curves to the westward, previously to forming a great bend in the contrary direction. After this last bend, the windings become more moderate and so continue as far as the castle of Sabla which is situated on the left bank at 60½ miles by the river, south 5° west of Ismaili. The ancient bed of the Karun was followed by the officers of the Euphrates expedition for some distance towards the sea, on which occasion they found it to be about 200 yards broad, running in a south-easterly direction, or nearly parallel to the Bah-a-Mishîr, and with every appearance of having contained a large body of water in former times. From Sabla, the main trunk of the Karun pursues a course south 65° west for 10¾ miles, by the Hafar canal, to the Shatt-el-Arab, through the rising commercial town of Mohammerah ; but 7¾ miles distance, and before it reaches the town just mentioned, the derivation called the Bah-a-Mishir takes place. This is a large navigable branch, running 31 miles from the Karun, in the general direction of south 25° east to the Persian Gulf, but making a gentle curve a little eastward of this line ; which is, in fact, nearly parallel to that of the Shatt-el-Arab, as will be seen by the maps. After the junction at Kaliphabad, the Kerdistan river flows a little more southward, and then, under the name of the Jerahi, becomes not only navigable for country boats, but carries a large body of water in a S. S. W. direction towards Dorak. At six miles from this town the river makes a deep short bend to the south ; and a great diminution of its water takes place, in consequence of six irrigating canals being cut from it, to fertilize the populous country stretching westward. Dorak, the capital of the district is situated in a marshy plain, and contains about 6,000 inhabitants, who live in houses built with sun-dried bricks, and having sloping roofs. It is defended by a fort and a mud wall, and is surrounded by date plantations. Commerce is carried on by means of the canal with Mohammerah and Basrah, and the people sometimes call it Little Basrah. The Tab River is only partly in Khuzistan. Near Beibahem, now of considerable size, it preserves a western course as far as Indian, a town of about 4,000 inhabitants ; up to which, when ascended by Lieut. Whitelock, of the Indian navy, in 1836, it was found to be navigable for boats of twenty tons. From hence the river inclines more southward, and has a tortuous course through an alluvial soil to the Persian Gulf ; an extensive population have their dwelling on its banks. A little way northward of the city of Shuster, at the bifurcation of the river Karun, is the famous reservoir called Shadarwan, with the bridge of Shapur, and several deep and fine khanat. While Timur was in the province of Khuzistan, of which Dizful was then the capital, he repaired the famous dyke across the Karun and Shuster, which had been constructed, many centuries before, by the Sassanian king Nourshirwan. It is made of hewn stone, cemented by lime, and fastened together by clamps of iron, and is twenty feet broad and one thousand two hundred long. In the centre there are two small arches, which allow part of the water to flow in the natural bed of the river, while the remainder is led off to irrigate the plains. The dyke was again repaired by Colonel Monteith, under the orders of Mohamed Ali Meerza, eldest son of the shah of Persia, in 1810. In Khuzistan, there is an abundant supply of sulphur ; and rock-salt, alum, antimony, and orpiment, as well as mineral waters, are found in abundance in different states.—*Markham's Embassy, p.* 11; *Ouseley's Travels, Vol.* i, *p.* 148; *Euphrates and Tigris ; Col. Chesney, p.* 205 ; *Mignan's Travels, p.* 294. See Iran, Tigris.

KHWA, Hind., or Jhal, Pushtu. Tamarix orientalis, Tamarisk.

KHWÆ TOUK, Burm. Connarus speciosa, *McClelland.*

KHWAGAWALA, Hind., Pushtu. Salix caprea, S. ægyptiaca.

KHWAJEH, pronounced Khwajo, Khoja and Khojo, is a small tribe of strangers settled in Sindh, principally at Kurrachee, where there may be about three hundred families. Their own account of their origin is, that they emigrated from Persia. Probably they fled the country when the Ismaili heresy to which they still cleave was so severely treated by Hulaku khan, the grandson of Changes khan. They differ from the Ismaili in one essential point, viz., whereas that sect believes in only seven imam, the Khwajeh continue the line down to the present day. They are, therefore, heterodox shiah as they reject Abubakr, Umar and Usman, and reverence Ali, Hasan, Husain, Zain-el-Abidin, Mohamed-i-Bakir and imam Jafar-i-Sadik. In Sindh they have no mosques, but worship in a Kano, or house prepared for the purpose. For marriages and funerals they go to the sunni kazi, but their Mukhi, or head priest at Kurrachee, settles all their religious and civil disputes. The Khwajeh are termed Tundo by the sunni sect, but the name is considered to be an insulting allusion to their bad habits of abusing the memories of the kalifs.—*Burton's Sindh, pp.* 248-50. See Khajah.

KHWAN, Hind. Olea europæa: bizuda khwan, is Astragalus multiceps.

KHWANGERE, Hind. Plectranthus rugosus.

KHWAY, a Burmese measure of capacity, equal to about one gallon.—*Simmond's Dict.*

KHYAR, Hind. Acacia catechu, *Willd.*

KHYAR CHEMBER, Arab., also Khyar-i-chember, Pers. Fruit of Cathartocarpus fistula.

KHYAR-I-BADRENG, Pers. Cucumis utillissimus, *Roxb.*

KHYBER PASS, in lat. 33° 58′, long. 71° 30′, is about 33 miles long, the crest of the pass is 3,373 feet, and Ali-Musjid is 2,433 feet. The pass rises gradually from the east but has a steep declivity westward. It is called the key of Affghanistan. At Ali-Musjid it is merely the bed of a rivulet, with precipices rising on each side at an angle of 70°. Near Lamdee Khana, it is a gallery 12 feet wide; on one side a perpendicular wall, and on the other, a deep precipice. It was twice forced by the British, once by General Pollock on the 5th April 1842. The Khyber mountains are in length about 50 miles, breadth, about 20 miles, and run between 33° 30′ and 34° 20′, and 71° 10′ and 71° 30′; they connect the Hindoo-Koosh with the Safed-Koh. Sartara summit, the highest point, is 4,800 feet. The Khyber mountains appear at first irregularly grouped, but the distinct arrangement of a chain is afterwards observable. The hills generally consist of slate and primary limestone, with overlying sandstone. There are four passes through this range. The Khyber pass extends from a collection of caves called Kadam, three miles south-east of the fort of Futtehabad, built by the Sikhs, which again is nine miles west of Peshawur, to within 7½ miles of Duka opposite to Lalpore, on the Cabool river, a distance of 24 miles. These 7½ miles are included in the pass as the road, though not through a plain, is no longer confined by perpendicular commanding heights. Like all roads through ranges of mountains, the Khyber pass is, chiefly, the bed of a torrent liable to be filled by a sudden fall of rain, but at the other times dry, with the exception of a winding rill supplied by springs. It is a formidable pass 18 miles in length, leading from Peshawar to Kabul, and as it approaches the Kabul territory, it becomes more formidable. Nadir shah paid a sum of money to secure his passage through it. Its water is prejudicial to health.

Of the Khyber tribes, proper, there are three great divisions, the Afredi, the Shinwari and the Orak Zyi. Of these, the Afredi, in their present locality, are the more numerous; the Shinwari, more disposed to the arts of traffic and the Orak Zyi, the more orderly, if amongst such people any can be so pronounced. The Afredi occupy the eastern parts of the hills, nearest Peshawar; and the Shinwari the western parts, looking upon the valley of Jellalabad. The Orak Zyi upon the valley of Jellalabad. The Orak Zyi reside in Tirah, intermingled with the Afredi, and some of them are found in the hills south-west of Peshawar. It was a malek of this tribe who conducted Nadir shah, and a force of cavalry, by the route of Chura and Tirah, to Peshawar, when the principal road through the hills was defended against him. The Shinwari, besides their portion of the hills, have the lands immediately west of them, and some of the valleys of the Safed Koh range. More westernly still, under the same hill range, they are found south of Jellalabad, and are there neighbours of the Khogani. There are also some of them in Ghor-band, and they dwell in great numbers bordering on Bajor to the north-west, where they are independent, and engaged in constant hostilities with the tribes of Bajor and of Kafristan.

Tirah and Chura are said to be fertile and well-peopled valleys, enjoying a cool climate, in comparison with that of Peshawar; and it was not unusual for the sirdars, and others, who have an understanding with the inhabitants, to pass the warm weather in Tirah, which, also, has frequently

been a place of refuge to the distressed. At Chura resided Khan Bahadur Khan, Afredi, who attained eminence amongst his tribe from the circumstance of his attendance at court during the sway of the Sadoz Zyi. Shah Sujah married one of his daughters to, and on more than one occasion, found an asylum with him. The Khyberi, like other rude Affghan tribes, have their malek, or chiefs, but the authority of these is very limited ; and every individual has a voice on public affairs, unanimity is out of the question, and it often happens that a nanawati, or deliberation on any business, terminates in strife amongst themselves. The portions of the Afredi and Shinwari tribes who inhabit the defiles of Khyber, through which the road leads from Peshawar to the Jellalabad valley, are but inconsiderable as to numbers, but they are extremely infamous on account of their ferocity, and their long-indulged habits of rapine. Under the Sadoz Zyi princes, they received an annual allowance of twelve thousand rupees on condition of keeping the road through their country open, and abstaining from plunder. They called themselves, therefore, the servants of the king. Though they were in those days little scrupulous still the kafila followed their road,—so manifestly the better and nearer one,—submitting to their exactions and annoyances, and satisfied with being not wholly rifled. They are, in the mass, very numerous, and it is boasted that the Afredi tribe can muster forty thousand fighting-men,—a number, which might be presumed to include every man, woman and child amongst them. On various occasions, when their strength has been exhibited, from two to five thousand men assembled. Jam, is a little village at the entrance of the pass on the Peshawar side. Upon Ranjit Singh's excursion to Peshawar, the Khyberi opened the bands, or barriers, of the Bara river, and inundated his camp by night, and profiting by the consequent confusion they carried off much spoil and many horses. The maharaja then precipitately left for Lahore, having made only a stay of three days. The British government has never allowed armed bodies to seek protection in its territories, nor to organise resistance or attack. It has freely permitted hill-people on its frontier to settle, to cultivate, to graze their herds, and to trade in its territories. It has accorded to such the same protection, rights, privileges and conditions as to its own subjects. Its courts have been available and its officers accessible to them. Its markets have been thrown open to them ; all restrictions on trade and transit, all duties (except one) which would be imposed under any native government, have been removed and remitted for them. It has freely admitted them to its hospitals and dispensaries ; its medical officers have tended them in sickness, and sent them back to their mountain homes cured. The ranks of its service are open to them, if so inclined. Some of the Khyber races live in miserable caves, and the Momuzye Afridi are said to sell the wives and children of a deceased brother, and interchange their own wives. The Khyber valley is of an irregular form, but the average breadth is about fifteen hundred paces : the hills which border it may be about seven hundred feet high. When Moorcroft passed, each house was enclosed by a high wall, in some part of which was a tower for look-out and defence. They are tall for mountaineers, and of a singularly Jewish cast of features : of the young women whom he saw, none could be regarded as pretty. The men were dressed in long cotton tunics of a kind of plaid, in which blue was the prevailing colour : the women wore an imitation of chintz. Amongst neighbouring tribes, the Waziri, although notorious robbers, regard the descendants of their prophet with awe and a feeling of respectful reverence, and esteem themselves fortunate to receive their benedictions. Further south, the Suliman Khail tribe occupy the district which ranges from north to south on the Ghuzni side of the pass. There are said to be about twelve thousand of them, but not so blood-thirsty or formidable as the Waziri of the mountains near Derabund. The Suliman Khail were in possession, Vigne was told, of a million of sheep. Their country extends from north to south, for seven or eight caravan marches, between Ghuzni and Kandahar, and for two or three from east to west. He describes the Shenwari Khyberi, as a race even more infamous for their robberies than the Afridi Khyberi.

Thus, as will have been seen, in the Khyber pass itself, and stretching away on the north and south, along the north-west frontier of the Punjab, are tribes of barbarous, warlike and predatory habits. This frontier line commences from the top of the Kaghan glen (a dependency of Huzara) near Chelas on the north-west corner of maharajah of Kashmir's territory, and then passes round the north-west boundary of Hazara, on the east side of the Indus to Torbeila ; then, crossing that river, it winds round the north and north-west boundary of the Peshawur valley to the Khyber Pass ; then round the Afridi hills to Kohat ; then round the western boundary of the Kohat district, along the Meeranzye valley and touching the confines of the Kabul dominions ; then round the Waziri hills to

the Bunnoo line and to the head of Sulimani range ; and then, lastly, right down the base of Sulimani range to its terminate on the upper confines of Sindh and of the Kelat kingdom. The extent of this frontier is very vast, and its length is full 800 miles. It is also as arduous in its nature as it is extensive. Along the outer side of this frontier line, and, therefore, beyond British jurisdiction, there dwell a series of independent tribes. On the inner side of this frontier up to the right bank of the Indus, there also dwell various tribes, in many respects resembling those first named, but who are British subjects. The topographical position of each tribe, both without and within the frontier, may be enumerated in their local orders as follows :—

Independent Tribes, dwelling along the outer face of the north-west Punjab frontier and inhabiting hills, viz :

Adjoining frontier of Hazara district.—Hussunzye.

Adjoining frontier of Peshawur district.—Judoon, Bunoorwall, Swatee, Raneezye, Osmankheili, Upper Momund.

Adjoining frontier of Peshawar and Kohat districts.—Afreedi.

Adjoining frontier of Kohat district.—Buzotee, Sepah, Orukzye, Zymoosht Affghan, Tooree.

Adjoining frontier of Kohat and Dehra Ishmael Khan districts.—Wuziri.

Adjoining frontier of Dehra Ishmael Khan district.—Sheorani, Oshterani, Kusrani, Bozdar.

Adjoining frontier of Dehra Ghazee Khan district—Khutran, Kosah, Lughari, Goorchani, Murri.—Boogti.

British Tribes, within the frontier and British subjects, inhabiting partly hills and partly plains.

Hazara district.—Turnouli, Gukkar, Doond and Sutti, Kaghan Syud and other tribes of Hazara.

Peshawur district.—Eusufzye, Khaleel, Momund of the plains.

Peshawar and Kohat districts.—Khuttuk.

Kohat District.—Bungush.

Dehra Ishmael Khan district.—Bunnoochi, Murwuti, Butani, chiefs of Tank, chiefs of Kolachi, chiefs of Dehra Ishmael Khan, Nootkani, Loond.

Dehra Ghazee Khan district.—Dreshuk, Muzari.

General Ferrier gives the following approximately as the amount of the population in Affghanistan. In the provinces of

Herat,	300,000	Affghan and	600,000	Parsivan or Eimak.
Kandahar,	600,000	do. ,,	300,000	do. and Baluchi.
Kabul,	1,600,000	do. ,,	800,000	do. and Kuzzilbash.

Total 2,500,000 Affghan, and 1,700,000 Parsivan, Eimak, Baluchi and Kazzilbash, making a general total of 4,200,000 inhabitants.

The Kohistan regions commence from Kaghan, which is a narrow glen stretching upwards from the northern-most part of the Hazara district for a distance of nearly 90 miles, and separating the maharaja of Kashmir's territory from the independent mountaineers. Adjoining Kaghan and reaching the Hussunzye country, separating the Hazara border from the Indus, and adjoining the Agror fiefship in Hazara, is the country of some hill tribes named Kohistani and Swati, who originally came from the Swat valley. Between the extreme northern frontier of the Hazara district and the Indus, in Cis-Indus, that is, on the left bank of the river, there lies a somewhat narrow strip of rugged and mountainous territory—inhabited by the Hussunzye. They could number, perhaps, 2,000 fighting-men. The principal hill is known as the Mahaban, or "Black mountain," from its dark and gloomy aspect, and is of classic celebrity. In the adjoining tract, within the Hazara border, lies western Turnoulee, the fief of a chief politically dependent on the British.

The Judoon of Mahabun inhabit a tract below the Hussunzye country, and on the right bank of the Indus opposite the British town of Torbeila, and thence stretching westward. Near the base of Mahabun, and on the bank of the Indus, is the Sitana colony of syuds, the remnant of the followers of an adventurer, named Syud Ahmed, who, gathering a handful of "Ghazi," (warlike devotees,) from various parts of India, raised a formidable rebellion in Peshawar. After winning and losing Peshawar and Eusufzye, the syud was eventually slain at the mouth of the Kaghan glen by Sher Sing, the son of Runjeet Sing. Most of his adherents, chiefly foreigners to the Punjab, dispersed, and the remainder settled at Sitana. These Sitana people are evil-intentioned. They endeavour to rouse the bigotry of the surrounding mahomedan tribes, and especially of the Swati. The king of Swat indeed was elected to his present position from among these very people. They endeavour to intrigue with the Wahabi and such like fanatic religionists among the mahomedan population in various parts of India. More than once, correspondence relating to them has been intercepted, but nothing tangible has been elicited. In 1852, they co-operated with the Hussunzye against Jehandad khan, and actually seized a small fort belonging to that chief, but evacuated it on the approach of a

British force with Colonel Mackeson. They harboured murderers and bad characters of all kinds. In 1854 a band of reformed thugs, who were working on the road near Peshawar, fled to Sitana.

Boonere or *Bunoor* is beyond the Judoon country on the north-west. It is a rugged country, extending from the lower range of the Hindoo Kush downwards to hills which command the Chumla valley and the central plain of Eusufzye. On its western frontier lies the Swat territory. The Boonere people could muster a force of some thousands; their neighbours are the Swati.

The Swat country consists of a long valley, running downwards, generally, in a south-westerly direction, but turning half round from east to west as it nears the British frontier, from which it is separated by a lofty range. It is difficult of access to a force moving from British territory. The Lundye or Swat river flows right through and fertilizes the valley, and then debouching through a gorge in the hills, enters the Peshawar valley and joins the Cabul river near Charsudda. The Swat valley is fertile, chiefly growing rice; it contains upwards of 300 villages, and its inhabitants may number 100,000 souls, of whom 20,000 might be fighting men. As soldiers, the Swati rank below several of the most martial tribes. Politically, the Swati consist of various clans, united under a loose federal government, at the head of which is an elective chief, styled padshah or king. In 1855, the king was a Syud, named Akbar, from the fanatic colony of Sitana. The high priest is called the "Akhoond" (equivalent to the term doctor or reader) and is held in great veneration.

Towards the lower extremity of the Swat valley a formidable range of hills bounding the valley runs for many miles from east to west, nearly parallel to the British frontier; and at the eastern extremity of this range stands the Mora mountain. Between this range and the frontier, however, intervene two tracts, named Raneezye and lower Osmankheyl, both quasi dependencies of Swat. The best of the passes leading into Swat is one named Mullakund, which opens from Raneezye. A little further to the eastward of Raneezye, also, there are some passes, leading into the Loondkhor valley, which belongs to British Eusufzye. These latter passes are not available for passage from Swat to British territory, because leading into Loondkhor, they can be stopped by any party holding that valley. The passes viâ Raneezye and Osmankheyl, if the people of those tracts accord a passage, lead straight on to the British Plains of Hushtnuggur. Above the Loondkhor valley, just beyond the British frontier, is the strong village of Pullee. The subdivisions of the Peshawar district, adjoining the tribes above described, are Loondkhor or north-west corner of Eusufzye, and then Hushtnuggur.

The Upper or Hill Momund country extends from the south-western Swat border to a little beyond the Cabul river. Both banks of this river are in their possession and their capital, Lalpoora, where the head of their tribe resides, is situated near the left bank. They own allegiance to the Cabul government, though subject to an almost nominal control; and by a treaty, Dost Mahomed Khan undertook to restrain them from hostilities against British subjects. Their militia can muster about 12,000 fighting men. They are tolerably good soldiers, though not equal to the men of the most martial tribes. Their hills overhang the fertile strip of British territory, enclosed between the Swat and Cabul rivers near their confluence, known as Doaba, and this portion of the border is not more than 25 miles distant from Peshawar. The three sections of the tribe that have come in contact with the British are the Pindee Alee Momund, the Alumzye Momund, and the Michnee Momund.

The Michnee Momund, after annexation, were allowed to hold a fief or jagheer from the British Government in Doaba, the fertile triangle near the junction of the Swat and Cabul rivers, of which they collected the revenue. Many of their clansmen dwelt in the plains of Michnee and some in the neighbouring hills. They traded in the Peshawar valley. The Alumzye Momund, whose head quarters are at Gundao, in the hills, also had a fief of Punjpao in British Doaba, chiefly cultivated by tenants. A few of their men lived in the plains and the majority in the hills. These also traded in the valley. The Pindee Alee Momund, at a former period, had held a similar jagheer in Doaba; but not since British rule. They inhabit a very strong locality in the hills. The fiefs were originally granted by preceding Governments to the Momund as black mail to buy off depredation.

The Afreedi come after the Momund and is the most important tribe of all on the Panjab frontier. Their territory, commencing in the hills between the Cabul river and the Khyber pass, forms the western boundary of the Peshawar valley; then it stretches round the south-western corner and skirts a portion of the southern boundary of the Peshawar district till it approaches the Khuttuk lands. It thus projects abruptly into the British frontier, separates the Peshawar district from that of Kohat, and forms the northern boundary of the latter district. The Afreedi hills,

intervening between the Kohat and Peshawar districts, are crossed by two principal passes communicating from one district to the other, the best of which is the well-known Kohat pass or Gulli, and the other the Jewaki pass. Thus, the frontage of the Afreedi hills towards British jurisdiction extends over a total length of 80 miles, and this territory stretches far back in a westerly direction towards Cabul. Thus, the Afreedi hold a large geographical area and have a long border conterminous with the British. The Afreedi are entirely independent. Their hills are lofty, steep and rugged, most arduous for military operations. The villages are strongly posted and difficult of access. The Afreedi are fierce by nature. They are not destitute of rude virtues, but they are notoriously faithless to public engagements. They are split up into factions. The sub-divisions of this tribe are numerous. They can muster 15,000 or 20,000 fighting men. As soldiers, they are among the best on the frontier. They are good shots. Their tactics resemble those of the other tribes. They retreat before the foe as he advances and press upon him as he retires. From the size of their country and the strength of their numbers, the Afreedi, if united, might prove formidable opponents; but they rarely or never combine. If their independence were threatened, or if some peculiar opportunity offered, they might act together, otherwise they will usually be found at war with each other. The Khyber Pass Afreedi, among faithless tribes, are considered the most faithless. A section of these Afreedi, named the Kookeekheyl, manifested symptoms of a friendly spirit towards the British. The Afreedi on the south-western corner of the Peshawar border have not signalized themselves. For the guardianship of the Kohat pass or Gulli and the Jewaki pass, the Afreedi received some kind of consideration from successive dynasties, Ghiznavi, Mogol, Durani, Barukzye, Sikh, and British, and broke faith with each and all. These mountaineers are great traders and carriers. They convey salt from mines in the Kohat district to the Peshawar market. They also cut and sell the firewood of their hills. By these means they procure a comfortable subsistence, which cultivation on their rugged hill-sides would not alone suffice to afford. The British authorities can, by blockading the mouths of the passes, stop the trade and reduce the Afreedi to sore straits. These passes are of importance. The Gulli or Kohat pass is the direct and best route from Kohat to Peshawar. The government post between these two important stations runs usually by this route. The Afreedi of the Jewaki pass, even among the Afreedi clans, are considered particularly daring and ferocious. Their mountains are very strong. When the Afreedi of the Kohat pass misbehaved, the Jewaki Afreedi offered to engage for that pass, or to conduct the communication through their own pass. The Jewaki pass was actually used for a short time, but the Jewaki Afreedi soon proved themselves to be worse even than their neighbours. They committed numerous raids and murders in the Peshawar and Kohat districts, and even robbed boats on the Indus. They also murdered a British officer, named Dr. Healy, who was travelling towards Kohat, for no other reason than that he was a defenceless christian with a little property about him.

The Bungush tribe of the Kohat valley, are British subjects: they offered to guard the Kothul and asserted that they had a claim stronger than that of the Afreedi to hereditarily occupy the ridge.

Sepah and Buzotee are small, but very brave tribes, numbering—Buzotee, 500; and Sepah, 300 fighting-men. They live in tolerably close connexion with their more powerful neighbours, the Afreedi, and manage to hold their own.

The Orukzye country extends from the Sepah tract (which adjoins the Afreedi hills) round the north-western corner of the Kohat district, and then nearly onward to the top of the Meeranzye valley (which belongs to Kohat) till it joins the country of the Zymoosht Affghan. The tribe is one of the largest of the frontier, and numbers 20,000 fighting-men, most of whom are good hill soldiers. The Orukzye hills stretch a long distance to the west. In the interior of these hills, there is the cool table-land of Terah, where the clansmen resort in the summer with their cattle, and in the winter return to the pasturage grounds of the lower ranges near the British frontier. The sections of the tribe that have come in contact with the British, are the Shekhan, the Mishtee, and the Raabeuhkheyl. The portions of the Kohat district adjoining the Orukzye hills are the sub-divisions of Samilzye, Hungoo and Meeranzye.

The Zymoosht Affghan tribe come after the Orukzye; they are a small, but brave tribe, numbering about 5,000 fighting men, some of whom are well-mounted. They inhabit a valley leading from western Meeranzye onward to the crest of a range called the "Powar Kothul." Their country of right belongs to the Cabul kingdom. They are usually ready to combine for mischief with the Tooree and Orukzye, and to threaten

Meeranzye ; but they hold some land in the plains, which holding affords some pledge for their good behaviour.

The Tooree are a warlike tribe occupying a portion of the valley of the river Khoorrum. In 1856 they could muster 5,500 fighting-men. They are nominally subjects of Cabul, but they are under no real control. They repeatedly leagued with other tribes to harass the Meeranzye valley. They would sow among the Meeranzye people, they would harbour fugitives from either party, they would encourage all to resist the British, they would attack some villages in force. They frequently committed raids on the Bungush and Khuttuk villages of the Kohat district. In August 1853, Captain Coke seized a Tooree caravan on its way to the salt mines, taking the property as security for repayment of value of plundered property, and the men as hostages for their tribes. This measure was soon followed by an embassy from the tribe and an agreement was concluded with the tribe from the commencement of 1854. The value of plundered property was made good, the prisoners were released, and five Tooree were made over to the British as hostages ; but in the following March (1854) a serious attack was made by the Tooree, with 2,000 men (foot and horse,) on a Meeranzye village.

The Wuzeeree are one of the largest and most important frontier tribes. They hold the rugged and lofty hills adjoining the south-west portion of the Kohat district (that is the western part of the Meeranzye valley and the hills round Bahadoorkheyl,) and the north-western border of the Dehra Ishmael Khan, that is, the valley of Bunnoo, and the plains of Murwut and Tank. These hills run down to the point where the great Sulimani range commences ; near this point the Goomul range debouches from the hills almost opposite Tank. The valley of the Goomul forms the Golaree pass, through which a large portion of the traffic to and from Affghanistan and Central Asia enters into India, and is scarcely inferior to the Khyber pass of Peshawar or the Bolan pass of Sindh. The hills on either side of this pass are held by Wuzeeree. It will also be seen that the Wuzeeree hills form the western limit of the Joorduk pass, which is the main line of communication between Bunnoo and Kohat. Just to the east of this pass lies Buhadoorkheyl and also the villages of Kharrah and Lutumur, at which three places the Trans-Indus mines are situated. The Wuzeeree hills also command the outlets of the Khoorum and Goombelie rivers into the Bunnoo valley. The Wuzeeree are a numerous tribe, sub-divided into various sections. The birth-place of this race would seem to be the snowy range, which runs to the south-east of Jellalabad and Kabul. From this range they appear to have moved downwards towards the Derajat border. They are noble savages, of pure blood, pastoral habits, fierce disposition, and wild aspect. They can muster probably (were the whole tribe united), as many as 20,000 or 30,000 fighting-men, and if combined might make themselves formidable. But though they are less addicted to internecine contests than other hill tribes, and are so far united, they are yet not apt to join all these forces together against an external foe. They are bold and ferocious ; but, as soldiers, not equal to the most martial tribes. Many of them live in tents, or in temporary dwellings resembling tents ; in the winter frequenting the more genial clime of the lower ranges, and in summer retreating to feed their flocks in higher altitudes. Some of them have engaged in cultivation and have encroached on the weaker tribes of the plains ; of these, again, many will only cultivate during the cold months ; and as the heat approaches will reap their crops and retire to the mountains. But the tendency to extend their cultivation, and even to settle in the plains, has of late years, been increasing among the Wuzeeree. The tribe generally is quite independent, both of the Kabul and the British governments ; but some members of the clan who have taken up their abode as cultivators in the Bunnoo valley have become British subjects.

Many sections of Wuzeeree have, ever since British connexion with the frontier, maintained peaceable relations with the British. These people, driving the aborigines of Bunnoo before them, have occupied pasturage grounds on the western border of the valley, and have taken possession of cultivated lands in the same vicinity, amounting to about one-third of the culturable area of the valley. Under the Sikh regime, there were constant disputes between these Wuzeeree and the government (inasmuch as revenue could in those days only be collected by force of arms), and also between them and the Bunnoo people, who asserted claims they could not enforce, to a patrimony which had been gradually usurped. In 1848, Major Edwards effected a settlement with these Wuzeeree and with all the inhabitants of the valley on behalf of the Sikh government ; he confirmed them in their possessions and arranged with them for the regular payment of their dues to the ruling power. The Wuzeeree, for the most part continued as valued agriculturists and tax-payers. The revenue was first collected in kind, and then

money settlements were made. Before 1855, however, three sections of the Wuzeeree tribe misbehaved, namely, the Cabulkheyl, the Mushood Wuzeeree, (both of which entirely dwell in the hills and have no possessions in the plains,) and the Omerzye Wuzeeree, which latter clan originally cultivated in Bunnoo and afterwards rebelled. The Cabulkheyl Wuzeeree inhabit the northern portion of the Wuzeeree hills, not far from the right bank of the Khoorrum. They are near neighbours of the Tooree. They overlook the western portion of Meeranzye and then adjoin the Buhadoorkheyl sub-divisions of the Kohat district. They are a wild lawless set. They are always ready to join with the Tooree, Zymoosht Affghan, and Orukzye in mischief, such as raids on the Bungush and Khuttuk villages of the Kohat district. In the autumn of 1850 they signalized themselves by an audacious attack on Buhadoorkheyl and its salt mines. For this purpose they assembled in considerable force and induced many of the Khuttuk villages round Buhadoorkheyl itself to league with them. The affairs with the Omerzye have been serious. Like other Wuzeeree, they at first cultivated in the Bunnoo valley lands which had been wrested from the Bunnoochee of the neighbourhood.

The Mushood section of Wuzeeree is strong and mischievous. They inhabit the most southern of the Wuzeeree hills. It is the section which occupy both sides of the Goleeree Pass. Even they are hardly strong enough to attack the caravans of hardy, well-armed traders from Central Asia. But they plundered travellers and carry off the herds of camels chiefly belonging to merchants that graze near the foot of the hills.

Valley of Dour.—Surrounded by the Wuzeeree hills, and adjoining the western border of Bunnoo, is the small valley of Dour, inhabited by a distinct race, and containing about 8,000 inhabitants. This valley originally belonged to the Dooranee kingdom. It was, together with other outlying tracts, formally ceded to Runjeet Singh by the tripartite treaty of 1838 ; but afterwards, in 1847, the British relinquished all claim to it on behalf of the Sikhs. The people of Dour more than once expressed a wish to come under British jurisdiction, but the offer was not accepted. During the treaty negotiations of 1855, the Ameer of Kabul's representative urged that the valley once formed an integral portion of the Dooranee empire, and that His Highness then wished to take it, provided that the British did not claim any title. The government replied that the British did not desire to assert any claim, nor to interfere with the amir, if he chose to re-annex it to his kingdom

The Sheorani.—Below the Wuzeeree limits, a little south of the Goomul river, are the Sheorani hills, stretching from the latitude of Dehra Ishmael Khan downwards to nearly the latitude of Dehra Futteh Khan, a distance of fifty miles. In these hills is the lofty square-shaped mountain called Tukht-i-Suliman or Solomon's Throne, which gives its name to the Sulimani range, running parallel for 300 miles to the Indus and forming the western frontier of British India. At the base of this mountain runs the important Zerkunnee pass, the high road for caravans to and from Kandahar. The Sheorani are of Puthan lineage, of inferior stature to the Wuzeeri ; they are warlike and predatory, and quite independent. The number of their fighting-men has been set down at 10,000 but this is found to be high. They can muster 1,000 men within a day's notice ; in the course of three or four days they will muster 3,000 more. They adjoin the British tracts of Tak (partially) in the north, then Kolachee, then Durrabund, and lastly Choudwan—all in the Dehra Ishmael Khan district, and forming the border plains of the Upper Derajat up to annexation. With all the above tracts the Sheorani were long at feud. They would attack towns, burn villages, and carry off prisoners and cattle. The people of the plain would make reprisals and retaliation, and thus the feud would be inflamed. The Sheorani were so much feared, that the arable lands skirting the base of the hills were all left untilled, and the neighbouring plain villages paid them regularly one-fourth of their produce to buy off depredation, —the Sikh government being unable to restrain them.

Oshterani.—South of the Sheorani hills, on the conterminous of the Dehra Ishmael Khan and Dehra Gazee Khan districts, there dwell the small Pathan tribe of Oshterani, mustering about 1,000 fighting-men. They are brave and pugnacious, but not predatory. They dwell chiefly in the hills, and are so far independent ; but many of them possess and cultivate lands in the plains at the foot of the hills, and consequently within British territory. Before annexation they used to be quite as violent as their neighbours, especially during the continuance of a deadly feud with the Kusranee. The quarrel was, however, composed by Major Edwardes before annexation, and subsequently they evinced a good and friendly disposition.

Vooch Pass.—On the border of the Oshterani hills, and nearly opposite to Dehra Futteh Khan, is the Vooch or Korah pass, faced by the British outposts of Doulalwalla and Vehoa. This point is of some topographical import-

KHYBER PASS.

..nce, as constituting the boundary line between the Puthan and Beloch tribes.

The border tribes previously noticed are all Affghan or Puthan, those that will follow here, are all (with one exception) Beluch.

The Beluch tribes extend along the lower half of the Derajat frontier. These Beluch tribes are less warlike and interesting, but even more predatory. The Puthan are almost entirely independent; very few of these people are British subjects. The headquarters of Beluch tribes and the majority of the clansmen are generally in the independent hills, beyond the British territory, the boundary line of which runs along the base; but a large number of each tribe also hold lands in the plain and are British subjects. Some of the chiefs will also be found residing there. The Beluchi of the plains have for the most part since annexation behaved as well-disposed subjects but the Beluchi of the hills continued their old habits of plundering. All the tribes continued at feud with each other; they not only fought in the hills, but they carried their contests into the plains; they attacked all villages in the plains, except those belonging to their own tribe. The men of the plains usually resist the attacks with spirit at the time, but they are not allowed to retaliate afterwards, as they used to do under the Sikh rule, and as they would do still, were they not prevented by the British government. To guard British villages and people from their constant aggression, a strong cordon of military posts has been fixed along the base of the Sulimani range. The marauding parties were 50, 100, 200, 300, occasionally even 500 strong. They were often mounted and would fly if hotly pursued for 15, 20 and even 30 miles. Many of the villages and much of the cultivation is close to the hills and in front of the posts, so that the plunderers can, in the shortest time, carry off their booty to the hills before the detachment comes up. The tribes in their topographical order, are as under:

The Kusrani are in the hills which extend from the Korah pass downwards for a distance of about fifty miles; about half the tribe own lands and villages in the plain, a portion lead a wandering life in the front range of hills nearest the plain, and the half desert tract at its base, and the remainder live in the hills. The hill Kusrani can muster some 1,200 fighting-men, of whom 50 are horsemen. They are very thievish, and were in the habit of proceeding through the land of their brethren in the plain to plunder in the villages near Dehra Ishmael Khan. The country round Dehra Futteh Khan was also harassed by them, and many hundred head of stolen cattle were conveyed through the passes into the interior.

The Bozdar.—From the Kusrani limits the hills of the Bozdar tribe extend along the British frontier for about 15 or 20 miles. The range is intersected by some nine passes leading into the plains, the chief which is the Sungurh pass, through which there is considerable traffic with Kandahar and the Punjab. Opposite these hills lies the Sungurh low-land (forming the upper portion of the Dehra Ghazee Khan district and cultivated by several peaceful tribes) and very much at the mercy of the Bozdar. There is only one Bozdar village in the plains, but there is much scattered cultivation belonging to the tribe. Almost the whole tribe and their chiefs live in the hills. They can muster 3,000 or 4,000 fighting-men, some portion of whom are horsemen. They are probably the most formidable robbers in this part of the frontier. Under the Sikh regime they repeatedly carried fire and sword into the Dehra Ghazee Khan district.

The Khutrani.—Behind the Bozdar hills live the Khutrani a Puthan tribe, numbering 3,000 fighting-men, of whom 500 are mounted, in the midst of the Beluch tribes, with whom they are frequently at feud. They are special enemies of the Bozdar and the Murree, their hills scarcely touch the British frontier. Once they sought British alliance against the Murree, and also offered their support, if an expedition were undertaken against that tribe; but the government refused to have any relations of this nature with them, in order to avoid being implicated in the feuds of the hill tribes.

The Kosah extend from the Bozdar southern border to a point somewhat below the latitude of Dehra Ghazee Khan, distance of 300 miles. The tribe dwells partly in the hills and partly in the plains, and can muster about 1,200 fighting-men. In 1855 they were at enmity with the Bozdar above them and the Lugharee below them, but are on good terms with the Khutrani, who are situated behind them. In 1848 the Lugharee sided with the officials of the rebel Moolraj; but the Kosah rose on the side of the government, under their chief, Kowrah Khan, and his son Gholam Hyder. Kowrah Khan, and his son then joined Major Edwardes' irregular force in the Multan province with a contingent of 400 horse. Kowrah Khan was confirmed in the possession of a jagheer of rupees 1,000 per annum for his own life and for that of his son; he himself was granted a life-pension of rupees 1,000, and a garden at the native place of the family was confirmed rent-free in perpetuity.

The Lugharee, well-affected tribe, come next after the Kosah. They live partly in the hills and partly in the plains. Their country extends from Fidore southwards about 30 miles. In these hills is situated the town of Sukkee Lurwar, a place of some sanctity, and venerated by both hindoos and mahomedans. An annual fair is held there. The pass which runs by this point is one of the chief thoroughfares to Kandahar, and the route traverses the Khutran country to the westward. The enmity of the Khutran with the Kosah has been already mentioned. They were greatly favoured by the government of Sawun Mull, who desired to use them as a counterpoise against other tribes.

The Goorchanee are next in order. They can muster about 2,000 fighting-men. Many of them live in the hills and some in the plains. They are a thoroughly debased and thievish set, and contemptible even as savages. They have no respectable chiefs. One chief was put to death by Sawun Mull. Their hill frontage is not more than 20 miles long, but it is intersected by about 30 passes. Towards their southern limit stands the fort of Hurrund, a strong masonry structure, erected by Sawun Mull for restraining them. Near Hurrund is an important pass leading towards Kandahar, they do not make daring forays. In 1850, one raid of theirs was reported ; in 1852, two ; in 1853, it was proclaimed that any of their hill-men found in the British territory would be seized and placed in confinement ; in 1854, their head-man entered into engagements to protect the passes, and receive an allowance of rupees 1,000 per annum. In the midst of the Goorchanee passes are four passes, which in 1855 were in the separate charge of one Kosah chief, and two chiefs of the Rind tribe, for which they receive rupees 300 per mensem.

The Lisharee are a section of the Goorchanee tribe. The Lisharee is a more degraded creature even than the Goorchanee ; his ideas do not extend much beyond robbing. Being in the constant habit of harrassing their neighbours, they do not commit many eminent crimes. They are always ready to join in forays with the Murree, a more powerful tribe. In 1850, however, one raid was reported against them ; in 1852, one ; in 1853, four ; and in 1854, four. These raids were not however successful.

Dreshuk.—In front of the Goorchanee and Lisharee hills, and between Hurrund and Mithunkote, are plains inhabited by the Dreshuk, British subjects.

The Murree and Boogtee dwell in the hills forming the conterminous boundary of Sindh and the Punjab. Near Hurrund, the great Sulimani range having run in almost a straight line parallel to the Indus for 300 miles approaches its termination and joins the Mara Mount, which leads on to the Murree hills, behind which lies the table land, where Kahun, the capital of the Murree tribe, is situated. But in front of these Murree ranges, there rise a series of sterile rocky hills, which run towards the Indus, and form themselves into an apex near the Gundheree peak, approaching to within a few miles of the river bank. It is at this point (Shawulla) that the conterminous boundary of Sindh and the Punjab has been marked off. These last-named hills, projecting into the Lower Derajat, opposite the cantonment of Asnee, are very thinly peopled. They are crossed by passes leading towards the Murree hills, and are claimed partly by the Murree tribe and partly by the Boogtee tribe, whose hills lie further to the south ; but in fact they are not held in strength by any tribe. It is seen, therefore, that the Murree and Boogtee hills, properly so called, are conterminous with the Punjab frontier. The head-quarters of both these tribes are situated within the political circle of the Sindh authorities and the relations with both are generally carried on through that medium.

The Murree are a strong Beluch tribe, numbering 3,000 or 4,000 fighting-men. They occasionally committed raids in British territory, in the lower extremity of the Derajat. In 1850, one case was reported against them ; in 1853, two ; in 1854, one ; in 1855, one. They once threatened Rojhan and Kusmors, but dispersed, seeing that preparations were made to receive them. They once attacked a forager's guard from a cavalry regiment at Asnee, and killed several men. Living at some distance in the interior, they cannot well make inroads upon British territory without guides ; but the classes who could furnish them such aid can generally be brought under the influence or fear of the British authorities.

The Boogtee do not now give the British any cause of offence. Some of their men are serving in the Punjab cavalry and many are in the Sindh service. They are subjects of the Khan of Kelat.

The following tribes are within the British frontier :

Hazarah.—Their most important political district is western Turnoulee. This petty principality, with a geographical area of 250 miles and a revenue of Rupees 28,000 per annum, is held as a fief from the British government, and the chief possesses independent internal jurisdiction. The tract chiefly lies on the left bank of the Indus,

a portion only being on the right bank, and confronts the Hussunzye country. It is inhabited chiefly by the Turnoulee, a tribe of martial Puthans. Payuda Khan, was a wild and energetic man, and was never subjugated by the Sikh or by the Jummoo rajahs. His son, Jehandad, though loyal and respectable, was wanting in moral and physical force. He behaved well to Gholab Sing at a time when that chief had no friends in Hazara and was confirmed in his fief and received some additional landed grants.

The Syuds of Kaghan claim a brief notice. This long narrow glen, stretching upwards till it nearly reaches Chelas, the latter outpost of the maharajah of Kashmir's kingdom, is a barren dependency of Hazara. It is inhabited by pastoral and aboriginal races, and was given by the predecessors of the British in fiefdom to a family of Syuds who were confirmed by the British. These Syuds exercised international jurisdiction and kept certain members of the family in attendance on the Deputy Commissioner of Hazara, virtually as hostages for good behaviour. The Syuds were summoned to answer numerous complaints preferred by the people of Kaghan : they came, but afterwards fled and assumed an attitude of resistance and intrigued with the Sitana fanatics and with the Hussunzye, then hostile to the British.

The name " Huzarha" or thousands, indicates that the tribes are numerous. The principal of the Hazara tribes are the Turnoulee, Gukkur, Swatee, Doond, Suttee. The petty chieftains are equally numerous. To all were granted jagheers, some for life, some for two or more generations, and some in perpetuity. The liberality of the British government has been very great in Hazara : the landed grants are in the proportion of one-third of the revenue of the district, which amount to less than two lakhs of rupees per annum. Each chief is bound to turn out his contingent of militia, if required ; some 40,000 armed men could in an emergency be presented. The principal chieftains are the Gukkur chief of Khanpoor, the Turnoulee chief of Darwazye, the Swatee chiefs of Agore, Mansera and Gurhee Hubeeboollah. Under British rule nothing can exceed the loyalty of the Hazara people, who, under the Sikhs, represented by Hurree Sing Nulwa, and maharajah Golab Sing, resisted cruelty and oppression with the most stubborn contumacy.

The Eusufzye, in the Peshawar district, claim political importance. As soldiers, they are not inferior to any of the independent tribes. They are the most martial of all the British subjects on the frontier, and the history of many generations attests their military exploits. Participators in every war that has convulsed the Peshawar valley, and always the recusant subjects of the Sikhs they literally turned their swords into ploughshares and became good lieges of the British. Their customs have been respected, the allowances of the chief and their village head-men have been confirmed. Though constantly tampered with by the Swat government to rebel, they only once in 1849 yielded to temptation.

The Khuleel are a class of the Puthan, dwelling in a portion of the Peshawar valley opposite to the Momund hills. Their chiefs held jagheers on condition of service. During the disturbances they permitted a number of hostile Momund to escape through their fief. For this misfeasance their jagheers were reduced, and they were temporarily exiled, but were shortly allowed to return to their homes.

The Momund of the Plains are a section of the Momund tribe who have colonized in the south-western portion of the Peshawar district. They are now respectable cultivators. They maintain friendly relations with their neighbours, the Afredi. Their chiefs hold jagheers, but the support they give to government in return is lukewarm. They have not fraternized with their fellow Momund of the hills ; but they have not cordially co-operated against the Afredi, of whose vengeance they are perhaps apprehensive.

The Bungush Puthan are the principal tribe in the Kohat district. They are a large tribe, can muster 15,000 fighting-men, and are fairly good soldiers. They highly appreciated the light money assessments of the British, after what had been long termed the 'robber rule' of sultan Mahomed Barukzye, who up to 1848, he held Kohat as a fief from the Cabul government. It was then taken possession of by the British on account of hostility to the British during the second Sikh war. The late khan of Hungoo in the Bungush country was in the British service as revenue collector, but he was murdered by one of his own relatives, and the khanship descended to his son. The Bungush suffered much from the raids of their hill neighbours, Orukzye, Tooree and Cabulkheyl Wuzeeree. The inhabitants of the Meeranzye valley are also Bungush. This valley belonged to the fief of sultan Mahomed, but being an outlying locality was overlooked when Kohat was taken possession of. The Cabul government then lost no time in arranging for the occupation of Meeranzye, which appeared to have been vacated ; so sirdar Azim Khan, the governor of the

Khoorrum province, in 1851, summoned the Meeranzye to surrender ; but they petitioned the British to include them in Kohat, and this request was granted. They were in their hearts hostile to the British government, as indeed they were to any government whatever.

The Khuttuk.—The remainder of the Kohat district consists of the Khuttuk country. This had belonged to the Sikh dominions, and had been farmed out to khaja Mahomed Khan. There were also other jagheers similarly situated, belonging to other Khuttuk chiefs : but two chiefs failed to prevent Afreedi marauders from passing through their lands, to cross the Indus and then to plunder and murder in the Rawul Pindee district. On the whole the Khuttuk have been loyal subjects. They are good soldiers and can muster 12,000 fighting men. Many of them are in the British service. They are considered the best-conducted and most respectable tribe on this frontier.

In the southern Khuttuk hills are the Trans-Indus salt Mines situated near the villages of Buhadoorkheyl, Kurruck and Lutumur. There is also a separate mine at Malgeen, a place lying east of Kohat. The headmen of these villages receive a fixed percentage on the collections at the mines to obtain their good-will. The Sikhs never managed these mines at all. They farmed them out to some local chief, and left him to collect what he could. Under British rule, the control and working of the mines is in the hands of government officers ; the salt is excavated and sold at the mine at a fixed duty of two, three and four annas per maund of 80 lbs., covering all expenses.

Derahjat is the term applied to the territories styled Derah Ishmail Khan and Dehra Ghazi Khan.

The Dehra IshmaelKhan district is divided into two halves by a range of hills running at nearly right angles from the Sulimani range to the Indus. The passage from one part of the district to the other is through the Peyzoo and Mulezye passes which intersect the range. Above the passes there is the valley of Bunnoo. The Bunnoo Wuzeeree have been already described. The Bunoochee themselves were, and are still, to a certain extent, a vicious race. They cultivate with some industry ; and are well-affected to the government. Below the valley, and immediately above the range is Murwut. The Murwutee are a fine race, of striking appearance, loyal to government, and both willing and able to check the depredations of their hill neighbours. In Murwut stands the fort of Lukkee. In the hills near the Peyzoo pass dwell the Buttanee : they were once a robber tribe, but have reformed since annexation. Their co-operation against the Muhsood Wuzeeree could be reckoned upon.

Below these are two important families, namely, the Gundapoor of Kolachee, and the chiefs of Tank. These two tracts are exposed to attack from the Sheoranee and Wuzeeree. The revenues of Kolachee amount to between Rupees 8,000 and 10,000. Of this, up to 1855, the Gundapoor received 25 per cent. on condition of good service in defending the tract. The Tank chief holds a lease of the revenues of that tract ; he makes the collections, which amount to Rupees 65,000 per annum, and receives one-third for himself and the establishment he maintains. This lease is conditional on good service in defence of the fief. The chief is a Puthan of good family. There is also the nawab of Dehra Ishmael Khan ; he belongs to the princely race of Suddoozye, and was formerly the Lieutenant of the Durance government in the Upper Derajat and Lower Sindh-Sagur Doab. He was deprived of his power by the Sikhs.

Derah Ghazee Khan.—The principal chiefs in the Dehra Ghazee Khan district, the Nootkanee, Loond and Dreshuk, have been mentioned in connexion with the hill tribes. Those sections of the hill tribes who reside in the plains have usually behaved well, even at times when their brethren of the hills were in a state of hostility against British subjects. The plain tribes are the Nootkanee, Loond and Dreshuk, all of them well-conducted ; they can muster a certain number of fighting-men, but they are unable to resist effectually the marauding aggressors of the hill-men, and are victimized by such tribes as the Bozdar and Goorchanee.

The Muzaree formerly dwelt in the hills, but migrated to the plains where they have since remained, and have been a cause of trouble to successive governments. They can muster 4,000 fighting men, and more than a hundred horsemen. Their head-quarters are now at Rojha, below Mithunkote, and near the confines of Sind. When Mithunkote was conquered by the Sikhs, they harassed the new-comers and laid waste the acquisition. The vicinity of Mithunkote still bears traces of desolation. A strong Sikh force moved against them, and thus the lower extremity of the Derajat, down to Shahwullee, was then added to the Sikh dominions, and at annexation became included in British territory. Maharajah Runjeet Sing subsequently received the Muzaree chief at Lahore. The Muzaree are not disloyal subjects, and aid in keeping the Murree in check, against

whom they are bitterly opposed. But they were addicted to cattle-lifting and carrying on more or less an organized system of theft, not only in British territory on both sides of the Indus, but also in Bahawulpoor territory. To prevent this, a river police was formed and their depredations diminished.

The independent and dependent tribes of the Panjab frontier having been thus described in detail, it may be well to give a summary of their respective forces. The numbers of fighting-men of the independent tribes may be thus estimated :—

Tribes on Hazara frontier and near the Indus north of Peshawar...	8,000
Swat and its dependencies.....	20,000
Momund	12,000
Afreedi.....	20,000
Orukzyes and other tribes on Kohat frontier	30,000
Wuzeeree.	20,000
Sheoranee and others in Dehra Ishmael Khan district.....	5,000
Beloch tribes on Dehra Ghazee Khan border.....	20,000
Total...	1,35,000

Besides the above, there are other warlike but dependent tribes, within British territory with the following numbers of fighting-men:—

Turnouli (including Jehandad's)...	8,000
Other tribes of Hazara.....	10,000
Eusufzye...	25,000
Khuttuk.	12,000
Bungush.....	15,000
Derajat tribes in British territory..	10,000
Total...	80,000

Only a very small portion of these forces would ever be arrayed at one time and in one place—it is but rarely that even two or three tribes can combine. When one tribe, or section of a tribe, is hostile, it generally happens, that another tribe or section is friendly, and the support of some tribes could be always counted upon in the event of hostilities. Anything approaching to a general combination is a contingency quite beyond the range of probability.

The independent tribes beyond the frontier are savages, noble savages perhaps, and not without some tincture of virtue and generosity, but still absolutely barbarians nevertheless. They have nothing approaching to government or civil institutions. They have for the most part no education. They have nominally a religion, but mahomedanism, as understood by them, is no better, or perhaps is actually worse, than the creeds of the

wildest races on earth. In their eyes, the one great commandment is blood for blood, and fire and sword for all people not mahomedans. They are superstitious and priest-ridden. But the priests (Moolla) are as ignorant as they are bigoted and use their influence simply for preaching crusades against unbelievers, and inculcate the doctrine of rapine and bloodshed against the defenceless people of the plains. The hill men are sensitive in regard to their women, but their customs in regard to marriage and betrothal are very prejudicial to social advancement. At the same time they are a sensual race. They are very avaricious ; for gold they will do almost anything, except betray a guest. They are thievish and predatory to the last degree. The Pathan mother often prays that her son may be a successful robber. They are utterly faithless to public engagements, it would never even occur to their minds that an oath on the Koran was binding if against their interests. It must be added that they are fierce and blood-thirsty. They are never without weapons : when grazing their cattle, when driving beasts of burden, when tilling the soil, they are still armed. They are perpetually at war with each other. Every tribe and section of a tribe has its internecine wars, every family, its hereditary blood feuds, and every individual, his personal foes. There is hardly a man whose hands are unstained. Each person counts up his murders. Each tribe has a debtor and creditor account with its neighbours, life for life. Reckless of the lives of others, they are not sparing of their own. They consider retaliation and revenge to be the strongest of all obligations. They possess gallantry and courage themselves, and admire such qualities in others. Men of the same party will stand by one another in danger. To their minds, hospitality is the first of virtues. Any person who can make his way into their dwellings will not only be safe, but will be kindly received. But, so soon as he has left the roof of his entertainer, he may be robbed or killed. They are charitable to the indigent of their own tribe. They possess the pride of birth and regard ancestral associations. They are not averse to civilization whenever they have felt its benefits ; they are fond of trading, and also of cultivating : but they are too fickle and excitable to be industrious in agriculture or anything else. They will take military service, and though impatient of discipline will prove faithful, unless excited by fanaticism. Such, briefly, is their character, replete with unaccountable inconsistencies, and with that mixture of opposite vices and virtues, belonging to savages.—*Mr. Temple in Nos.* viii

and xii *of Records of Government of India*; *Moorcroft's Travels, Vol.* ii, *pp.* 352-4; *Vigne's A personal Narrative, pp.* 106-7; *Masson's Journeys, Vol.* i, *pp.* 162-165, 101.

KHYEN is a name given to several populations,—one tribe who tattoo their skins, dwell on the Koladyn river, in Arracan. Another dwell on the Yuma mountains south of the Koladyn river; the Mru are sometimes called Khyen. Khyen, indeed, as alsoKha, are probably, names given to most of the rude tribes of the Arracan and Burmese mountains. Those of theKhyen to the south of theKoladyn river, are Burmese subjects, pay taxes, serve as soldiers, and live a quiet life. But the Khyen on the hills are independent. They say that they fled thither from the plains of the Irawadi. They are ruled by their village chiefs. Their religious chief is the Papin, whose office is hereditary, and is that of prophet, soothsayer and priest. They believe in the metempsychosis. They worship the Subri tree, a thick bushy tree, bearing a small berry; they also worship the thunderbolt. The Khyen grow and spin cotton into cloth, which they dye black and wear. The women tattoo their faces. The true and typical Khyen is the independent mountaineer of the central districts. The Khyeng or Khyen residing to the south of the Koladan, in the Yu-ma range as far as the north border of Pegu, but chiefly in the upper basin of the Lem-yo, have a tradition that they once possessed the plains of Pegu and Ava. The name seems to be the soft Burman pronunciation of Karen, and they may be a remnant of an old horde from the north, pressed into the mountains or restricted to them by the Karen, as the other Yuma tribes probably were. Linguistically, the Khyen are connected with the Yuma tribes to the northward. Physically, they are of the earlier and purer of the Mongolian race of the Irawadi family, like the Nicobarian, Kumi and Kuki. Their faces are flatter and less regular than the Burman and consequently than the Karen. Captain Phayre says their manners and appearance are similar to those of the Kumi. They make iron and cloth and have the usual weapons of the tribes of the upper Irawdi. They are interspersed amongst the Burmese and Karen, from lat. 23° N., along both sides of the Arracan range and range southwards to the mouths of the Irawadi, and a few are found eastward. They are most numerous about 20° N. lat. Their women tattoo their faces entirely of a dark-blue colour. The eastern portion of the district from the Yeomadoung to the Lemroo river is mountainous and hilly. The hill tribes living on the eastern frontier are Khyen, Mroo-khyen, and Koo. The Khyen differ from the Burmese in dress, language and habits: they occupy both banks of the Lemroo river from the Wah Kheong to the Khee Kheong, and the low hills west of the Jegaendong range visible from the plains, to the valley of the Tarooe Kheong and the low hills and plains within the Tandan, Ganacharain, Prwanrhay and Dainboong circles. They are a quiet, inoffensive people, and number 3,304 souls who pay land revenue and capitation tax to the amount of rupees 3,883. The most northern village occupied by the Mroo Khyen, paying revenue, is Sikcharoa, situated 14 miles north of the junction of the Saeng Kheong with the Lemroo river. The Mroo Khyen occupy the valleys of the Wah Kheong, Saeng Kheong, Mau Kheong and that part of the valley of the Lemroo between Peng Kheong and Saeing Kheong. They number 4,020 souls, of whom 37 cultivators pay an annual revenue of rupees 111. *Khyen or Kayn, or Chin*, are a considerable tribe on the Yoma mountains that stretch from Arracan to the Naga hills and scattered in small settlements on the north of Pegu as far as Tounghoo. Dr. Mason regards them as Karen, but Yule thought them Kooki, and Phayre regarded them as Burmese. They tattoo the faces of their women, to mar their beauty. They call themselves Shyou or Shyu or Sho, and the Burmese style them Pwo-meet-khyen, meaning river Khyen.—*Latham*; *Mason, Burmah, p.* 96-97; *Yule*. See Kami, Karen.

KHYEN BOUNG PHYOO, and Tau khyen boung and then-ban, Burm., are species of Hibiscus.

KHYENDWEN, a tributary to the Irawadi, in lat. 26° 28′, long. 96° 54′, runs generally south into the Irawadi, near the town of Amyenmya; length, 470 miles. It receives Myitia Khyoung, 170 miles. See India.

KHYEN RWÆ, Burm. Abrus precatorius, *Linn.*

KHYET-THWON-NEE, Burm. Allium ascalonicum, *Linn.*

KHYONG, Burm. A small river.

KHYOUNG, see Pagóda.

KHYOUNG SHA, Burm. Calosanthes indica, *Blume, W. I.*

KHY-OUNG-T'HA. The sea board of Arracan and the lower portions of the valleys opening into it, form the country of the Rakhoung-tha or Arracan tribe, of whom the Burmans are a branch. Some are found residing on the banks of the mountain streams and are distinguished by the name of Khyoung-tha. Their language proves that they do not belong to the Yuma group, but are intruders from the north; and their own traditions recognise the Ku-mi as the tribe in

possession of the sea board, when they entered Arracan. Amongst the people speaking one of the Yuma dialects, according to Mr. Logan, are the Khy-oung-tha, of Arracan, a rude tribe, speaking the Rakhoing dialect of Burman. The Khy-oung-tha, with the Khu-mi or Ku-mwi (properly Ku-mi), of the middle basin of the Koladyn, belong to the Burman family. The more eastern tribes, such as the Lung-kha (perhaps the Lunkta, a branch of the Ku-ki) of the upper Koladan, and the Heuma of Shindu, and the Khon or Kun who are amongst the feeders and beyond the Koladan, are too little known to be referred with certainty to any particular branch of that family, although it is probable that the latter are allied to the Ku-ki, Ku-mi, &c. The Lungkha are said to be composed of an offshoot of the Heuma of the Shindu (Shentu, Tseindu or Shiamdu) and two tribes called Lung-khe and Bowng-jwe, which it subdued. Captain Tickell says that the feeders of the Mi-Khyoung, the principal eastern affluent of the Koladyn, descend from masses of high hills about 21° 50′ N. Lat., inhabited by the Kun. See India.

KHYONG-YOOK, Garuga pinnata, *Roxb.*

KHYOUK PHYOO, a town and harbour in the island of Ramree or Yambie.

KHYRALLU, see Kol.

KHYRODA, is a tuppa, or sub-division of one of the greater khalisa or fiscal districts of Mewar, and consists of fourteen townships, besides their hamlets. Its land is of three classes, viz., peewul, or watered from wells; gorma, also irrigated land, extending three or four khet, or fields, around the village; and mar or mal, depending on the heavens alone for moisture. There are two harvests, viz., the oonaloo (from oon, 'heat'), or summer-harvest; and the sealoo (from see, 'cold'), the winter or autumnal. The sealoo crop, consists of mukki, or Indian corn, sorghum or jooar and bajra, with the different pulses. Its agricultural economy, discovers distinct traces of the patriarchal system. The share of the crown, as in all the ancient hindoo governments, is taken in kind, and divided as follows:—Of the first, or oonaloo crop, which consists of wheat, barley and gram, the produce is formed into kulla (piles or heaps) of one hundred maunds each; these are sub-divided into four parts, of twenty-five maunds each. The first operation is to provide from one of these the seerana, or one seer on each maund, to each individual of the village establishment, viz., the patel, or head-man; the patwari, register or accountant; the shanah or watchman; the bullai or messenger, and also general herdsman; the kat'hi (alias sootar) or carpenter; the lohar, or blacksmith; the khomar, or potter; the dhobi, or washerman; the chamar, who is shoe-maker, carrier, and scavenger; the nae, or barber-surgeon. This rough sketch of the agricultural economy of Khyroda, may be taken as a fair specimen of the old system throughout Mewar.—*Tod's Rajasthan, Vol.* ii, *pp.* 595, 598.

KI, the name being also written Ke and Kei or Key, a group of three large and many smaller islands near New Guinea, about 60 miles west of the Arru islands. The Ki appear like so many isolated mountains, thinly peopled, one of them is famous for its potteries. At another are built the prahu, celebrated among the mariners of Banda and Ceram, for their sailing qualities and strength. —*St. John's Indian Archipelago, Vol.* ii, *p.* 90; *Horsburg.*

KIAB, an Arab tribe of Suzistan. See Ka'ab.

KIABOCA, Pterospermum indicum, see Furniture, Amboyna wood, Kyaboca wood.

KIAHTU, near the Baikal lake, is 2,400 feet above the sea.

KIAIN, Hind. Elæagnus conferta, also Boletus igniarius.

KIAKHTA, see Pekin.

KIALI, Hind. of Bassahir and Kanawar, &c., Cedrus deodara, deodar or Himalayan cedar.

KIAMIL, Hind. Odina wodier.

KIANG, the Kiang, or wild horse (Equus hemionus), according to the Messrs. Schlagentweit, has been often confounded with the Gor-khar, or wild ass, though they differ considerably in appearance, and inhabit countries with very dissimilar climates. The Kiang exists in the high cold regions and mountains of Tibet, the ass in the heated sandy plains of Sind and Beluchistan. The Kiang is found in great numbers nearly in the same localities as the yak; he does not, however, go up the mountains so high as the yak, but the range of his distribution is greater than that of the yak. The greatest elevation where they found the kiang, was 18,600 English feet, whilst they traced yaks as high up as 19,300 feet. The regions where the yak and the kiang are found are, in a zoological point of view, among the most remarkable and interesting of our globe. The highest absolute elevation coincides here, it is true, with the greatest height of the snow-line, or rather it causes the snow-line to be higher. But those large, high, plateaux and regions, though free from snow and ice in summer, remain a desert throughout the year. The amount of vegetation on them is less than it is in the desert between Suez and Cairo, in Egypt. Nevertheless, these high,

sterile regions are inhabited by numerous herds of large quadrupeds ; and, besides those already mentioned, numerous species of wild sheep, antelopes, and a few canine animals, chiefly wolves, as well as hares, are abundant. The herbivorous animals find here their food only by travelling daily over vast tracts of land, as there are only a few fertile spots, the greater part being completely barren. The great scarcity of vegetation, particularly the entire absence of mosses and lichens, has a very different effect, though an indirect one, on the occurrence of birds. Those small plants are the chief abodes of insects : the want of mosses and lichens, coinciding with a total absence of humus, limits, therefore, to its minimum, the occurrence of insects, the exclusive food of small birds in all extremely elevated parts of the globe, where grains are no more found. They indeed met, travelling twenty consecutive days between heights of 14,000 to 18,200 feet, only with three individuals belonging to a species of Fringilla, but occasionally a few large carnivorous birds, as vultures, were met with. Major Hay sent a kiang to the Zoological Society of London. He mentions that the mares are highly esteemed by the Tibetans for breeding with the thorough-bred Chinese stallion, the produce being a horse with great powers of endurance and which, on this account, are much in request by the Zhakpa, a race of hill robbers who inhabit the mountains. The kiang are abundant near the Pangong Tso, and between Chusal and Hanle. They roam on plains 14,000 to 15,000 above the sea. They are shy. See Gorkhar, India.

KIANG, Burm. A fortified city.

KIANG-KHEN, Kiang-tung, see Shan.

KIAONG, Burm. The monastery house of the Phongi, or buddhist priests or monks.

KIAO-YOU, the Chinese christians call themselves by this name.—*Huc, Chinese Empire, Vol.* i, *p.* 232.

KIAR, Hind. Capparis spinosa.

KIAT, Hind. Pyrus variolosa.

KIAT, Burm. The tical, a piece of silver money, weighing 10 dwts. 10¾ grains.—*Simmond's Dict.*

KIAYN of Arracan, inhabit the mountains of Yumah, which separate Arracan from Ava. These people, upon the skirts of the mountains, are subject to the Burmese ; but, in the less accessible districts, have preserved their independence.—*Cole. Myth. Hind., p.* 326. See Khyen, India.

KIAYU, a pass in China. The great high way, between Pekin and Europe, has from time immemorial been the caravan tract from the western end of the great wall across the desert of Gobi. The route issues from the western end of the great wall, and moving through the Kiayu pass, has to traverse N. W., 500 miles of a desolate sand tract to reach the city of Khamil. At this town the road bifurcates, the upper branch leading through Baykul Urumchi ; and Kurkur-usu into Dzungaria ; the lower through Pijan, Turfan, Karashar, and Kuchu to Aksa in Eastern Turkistan. While Chinese rule prevailed, Dzungaria and Eastern Turkestan formed the province of Ili.

KIBABEH, or Cabab-chini, Pers. Cubebs.

KIBITKA, a tent made of felt, called in Russia Jourta or Kibitka, is in Mongol called gher ; several tents together, forming a kind of village or station, are called ourto. Oulous, or olos, signifies in Mongol, empire, people ; Ordo, a chateau, or imperial palace.—*Timkowski's Journey to Pekin, Vol.* i, *p.* 12.

KIBLAH, Ar. Signifies point of adoration, and is usually applied to the kaaba or holy edifice of the mahomedans, situated in the bait-ullah or temple of Mecca. All Eastern sects appear to have had some Kiblah, or holy point, to which the face was to be turned during prayer. The Jew looked towards Jerusalem. The Sabacan, according to some, to the north star, or, according to others, towards that part of the heavens in which the sun rises, or towards the meridian, and the Magian to the rising sun. According to the Veda, brahmins should direct their prayers to the east. The early christians chose the east ; Mahomed, who recognised the general custom, and found it necessary to adhere to it, appointed the holy Kaaba of Mecca to be the Kiblah of his disciples. Kiblah is, also, a respectful term in common use in India by mahomedan children towards their parents, or inferiors towards superiors, and in this case means the source of honor and esteem. One of the titles of the king of Persia is Kiblah-i-alam, point of the world's adoration.—*Tavernier ; Layard's Nineveh, Vol.* i, *pp.* 300–1, *quoting Hyde's Relig. Vet. Persar., p.* 8 ; *Prideaux Connect., Vol.* i, *pp.* 3 *and* 7.

KIBLAH-I-ALAM, Arabo-Pers. Asylum of the world, in letter-writing, is an expression of respect in mahomedan countries from dependents to their masters, children to parents, or servants to a prince, implying towards whom all the world turns with veneration.—*Ouseley's Travels, Vol.* iii, *p.* 133.

KIBR, or Kabr, Hind. A kind of wheat of Lahore, uncommon and not good.

KIBRIT, also Cholok, Arab. Sulphur.

KICHAKAI, Singh., or Bongu veduru, Tel. Bambusa arundinacea, *Willd.* Bamboo.

KI-CHAN, see Koung-kouan.

KICHA VIRIGI CHETTU, Tel. Cordia latifolia, *R., Vol.* i, *p.* 588.

KICHCHILI CHETTU or Narija chettu, TEL. Citrus aurantium, *L.* Kichili-pandu, Kichili-palam or Chollungi-palam, TAM. The orange.

KICHILI-GADDA, TEL. Curcuma zedoaria, *Rosc.*

KICHHRI, generally a mixture of lentils and rice, with clarified butter poured over it. This has become common in El Hejaz as well as at Suez, under the name of El Kajari, a corruption, which denotes its foreign origin, and renders its name pronounceable to Arabs. —*Burton's Pilgrimage to Meccah, Vol.* i, *p.* 269.

KICHORION, GR. Cichorium intybus, *Linn.*

KIDAH, see India, Kedah, Qedah, Semang.

KIDANG, MALAY. Styloceros muntjak, *H. Smith.* The Kidang of the Javanese, is the Cervulus vaginalis, *Bodd., Gray.* See Kejang.

KIDARKANTA, in lat. 31° 1′ 4″, long. 78° 9′ 4″. In Garhwal a peak commanding a fine view, in the ridge between the Tons and the Jamna. The base of the stone pillar there is 12,430 feet above the sea. The top of the highest peak is 12,518 feet according to the Grand Trig. Survey, and is 12,689 feet according to Herbert and Hodgson. The upper limit of conifers is 10,700 feet. The upper limit of oaks on the southern slopes of Kidarkanta towards Aur is 11,442 feet.—*Ad. Schl., Gr. Tr. Sur.* See Kedarkanta.

KIDARNATH, in lat. 30° 45′, long. 79° 4″, in Garhwal, on the right bank of the Mandagni, near its origin. The entrance to the hindoo temple is 11,794 feet, *Rob., Schl.*, or 11,753 feet, *J. A.*, 66. The upper limit of trees in the Mandagni valley, below Kidarnath is 11,020 feet. The lower end of the Kidarnath glacier, and origin of the Mandagni is 12,372 feet. The confluence of the first glacier on the right side within the main Kidarnath glacier is 13,658 feet. The junction of the three principal branches of the Kidarnath glacier is 15,449 feet. The small glacier lake, right side of the Kidarnath glacier is 13,349 feet, *Rob., Schl.* See Kedarnat'h.

KIDDAH, HEB. Cassia bark.

KIDDER, a name of Khizr.

KIDI-TSAI, CHIN. Mustard seed.

KIE-CHHA, see Kha-chan-yul.

KIEF in Morocco. Dried flowers of Cannabis sativa.

KIE-KIA-SSE, see Kedah.

KIEN, see Kirghis.

KIEN-LONG, see Kalka.

KIENRUSS, GER. Lamp black.

KIEP-DEP. In Amherst, a strong wood, resembling Kha boung.

KIEP-MAUP. In Amherst, a superior timber employed for cart-wheel spokes, free from attacks of insects; the tree is said to have an edible fruit.

KIEP-YO. In Amherst, a heavy, good wood, but small; used for house-posts and rafters.

KIERP, BENG. Carallia lucida, *Roxb.*

KIEW ? Diospyros melanoxylon.

KIFRI. Near this town, in the pass through which the Ak-Su penetrates to the plains is a naphtha pit. The hills are about a mile S. E. of the town of Tuzkurmatti close to the gypseous hills of Kifri and, being in the bed of the torrent, is sometimes overflowed by it, and, for a time, spoilt. The pit is about fifteen feet deep, and, to the height of ten feet filled with water, on the surface of which black oil of naphtha floats, small air-bubbles continually rising to the surface. They skim off the naphtha, and ladle out the water into a channel, which distributes it into a set of oblong, shallow, compartments, made in the gravel, where they allow it to crystallize, when it becomes very good salt, of a fine, white, brilliant grain, without any intermixture of bitterness. Great quantities of this are exported into Kurdistan: and it is worth annually about 20,000 piastres. The oil of naphtha is the property of the village. Part of it is consumed by the manzil khaneh, or sold for its support, and part for religious establishments, &c. About two jars, each containing six oka, or one Bagdad batman, of naphtha, may be skimmed from this well in twenty-four hours. The spring is at the bottom of the pit or well, and once a year they cleanse the well, on which occasion the whole village turns out, victuals are distributed to all the poor, and sacrifices of sheep are made to the sound of drums and oboe, in order to insure the good flowing of the spring again—a ceremony, in all probability, derived from remote antiquity. The principal naphtha springs are, however, in the hills, a considerable distance south of this, towards Kifri. They are five or six in number, and are much more productive than this pit, but no salt is found there. Indeed, it is probable that naphtha may be found in almost any part of this chain. Near the naphtha pit in the hills are alum (zak or sheb) and chalk (tebesir), of a very fine, close, white, grain, but the natives make no use of these productions. An earth, also, is found, which they employ to give an acid flavour to some of their dishes, no doubt it is vitriolic. Sulphur is also found, and is used by the peasants to cure the itch in their cattle and themselves.—*Rich's Residence in Koordistan, Vol.* i, *pp.* 27–9. See Kara-Oghlan, Kerkook, Kirkook.

KIGOGO, see Somal, Beer-us-somal.

KIHREM, see Arian.

KIHRI, Hind. Spiræa lindleyana.

KIJANG, or the roe, as it is commonly called by Europeans, in Borneo, is the Cervus muntjac, an elegant animal, the points of the horns of which are turned forwards: it is of a light brown colour, about the size of the antelope, which, with the exception of the horns, it resembles in general appearance. The Kijang of the Sumatrans, is, also, the Cervulus vaginalis.—*Bodd., Gray, Low's Sarawak, p.* 76. See Kidang.

KIKUEL an oil, from the seeds of Salvadora persica, imported into Bombay from Gujerat, for local consumption.—*Simmond's Dict.*

KIKAR, Hind. Acacia leucophlœa, Vachellia farnesciana, Wilayiti kikar is A. arabica var. cupressiformis. Kikar-Gond is the gum of Vachellia farnesiana. Kikar Safed, Acacia cinerea and Acacia ferruginea.

KIKKARI, Hind. Acacia eburnea, A. jacquemontii, Mimosa rubicaulis.

KIKRI or Karkni, Hind. of Kaghan, Spiræa lindleyana, S. hypoleuca, and S. callosa.

KIKKASA GADDI, Tel. Amphidonax karka, *Lind., R.* i, 347.

KIL, see Khaki.

KILLA, Hind. A fort. Kiladar, Hind. The governor or commandant of a fort.

KILAH or Kela, Duk. Musa sapientum; the plantain or banana.

KILAID-US-SHAM, Arab. Stones of the yellow date, strung on twine and worn as necklaces by the Hodeilah Arabs.—*Hamilton's Senai.*

KILAL, also Kilar, Hind., towards the Dhauladar range in Chamba and on the Ravi, is the Cedrus deodara, Himalayan cedar or deodar.

KILA-NELLI, Tam. Phyllanthus niruri, *L.*

KILAR, Hind., Pangi. Fothergilla involucrata, also Parotia jacquemontiana.

KILAWA, Hind. Wrightea mollissima.

KILDARO, *Rheede.* Pandanus odoratissimus.

KILE, Maleal. Carissa carandas.

KILEI, Himal. Cedrus deodarus, *Lambert.*

KILGUTCH, Hind. Cæsalpinia sepiaria?

KILGUT-CH, Hind. Guilandina bonducella.

Katkaranja, Kutkaleja.	Bezoari nut.

The very bitter seed is used very generally as a tonic, febrifuge and deobstruent; at Ajmeer, natives suppose the seed will cure a scorpion sting.—*Gen. Med. Top., p.* 143.

KILI, Hind. Khel or Kheyl. A clan.

KILIGILLIPI, — Crotalaria verrucosa.

KILIK, Hind. Culm of saccharum semidecumbens.

KILI-KATR, Muddikpor or Kotaboo. To this migratory people who dwell in the southern Mahratta country, there have been given many names, but Kublgira or Ferryman, Koli and Barkur, are the terms most usually employed, but Muddikpor is the designation they apply to themselves. They are generally tall and powerful men, with an olive yellow complexion, and are now very numerous throughout that part of India; they say that their original locality was the village of Talicot near the town of Sorapoor, and that however far they have dispersed, all classes continue to speak the Mahrati tongue, though it is requisite they should obtain likewise a knowledge of the language of the countries in which they wander to enable them to gain a livelihood. They are wandering minstrels.

KILIMI, Rus. Carpets.

KILIOORUM BARK.

Darshishan, Ar.	Sugundi, Sans.
Patanni lode, Duk.	Kiliurum puttai, Tam.
Kaiyphul, Hind.	

A white, slightly aromatic, pleasant tasted bark, found in many Indian bazaars. It is held in high estimation by the native practitioners for its stomachic qualities, and bears a strong resemblance in its external appearance to the Canella Alba, but is not nearly so warm or pungent. In Ainslie's time the botanical name of the tree from which it is obtained, had not been ascertained.—*Ains. Mat Med., p.* 83.

KILLAH, see India.

KILLAH-NUN, see Kalmuk.

KILLAR, Hind. Viburnum fœtens.

KILLAR, of Himal. Cedrus deodara, *Lambert,* also Parrotia jacquemontiana.

KILLARI? Mahr. A tribe of migratory shepherds, between the Tapti and Tumbudra rivers.—*Wilson's Glossary.*

KILMICH, Hind. Viburnum fœtens, Richhabi kilmich, is Viburnum cotinifolium.

KILON, also Kilong, Hind. Quercus dilatata.

KILOR, Malay. Hyperanthera moringa.

KILPATRICK, Major, a brave intelligent officer of the E. I. Company in the time of Lord Clive. In May 1751 he served in the fight of Volcondah. In November he marched with a detachment to relieve Clive at Arcot. On the 7th August 1753 he lead the attack at Sugar-Loaf-hill at Trichinopoly, and was desperately wounded. He was frequently engaged in the various parts of the country. He died in October 1757, in command of the Bengal troops and Member of Council at that Presidency.

KILPATTAR KILLU, Hind. Acer cultratum.

KILS, Ar. Calcis carbonas.

KILU, Hind. of Salt Range, Chamœrops ritchiana.

KIMEDY, a hill tract occupying the western border of the Ganjam country. It contains the three ancient zemindars of Purlah Kimedy, Pedda Kimedy, (or Vizianuggur) and Chinna Kimedy, (or Pratabgherry). Kimedy had been long subject to the family of Narrain Das, descended from the rajah of Jagganaut, who was formerly sovereign over these countries, and whose sons are said to have separated on their father's nominating a natural son to the succession. Moving southward with a numerous train, one son conquered and established himself in Kimedy, as another brother did at the same time at Vizianuggur in the Itchapoor country. The succession was hereditary and their people regarded them as the offspring of a deity. Kimedy is surrounded by mountains, the valleys extensive and very fertile, having every advantage of tanks, rivers and abundant dews, but the climate is so extremely unhealthy that it proves fatal to most strangers who reside there during or after the rainy season. It is bounded on the east by Purlah and Teckelly, on the north by the lofty hills of the Sowrah people, on the west by those of Palcondah and Courpaum, and on the south by the Chicacole havely. The greatest length from east to west is about 25 coss, and from north to south 18 coss, including the ranges of hills that intersect in some parts and are its boundaries in others. It is generally believed there are mines of gold in the country northeast from Kimedy, called Mohaindramallay, as some of the finest sorts of that metal is brought from thence and is probably picked up in the torrents that come from the mountains, but on this subject the people are extremely secret, pretending to have a method of purifying the gold that comes to them from the low countries. To deter any from going in search of these mines, they relate dreadful tales of the dangers surrounding a mountain far inland which contains a water that transmutes all metals into gold. Kimedy is peopled by the Khond, who up to the middle of the nineteenth century had been repeatedly in rebellion. The hilly tracts of India, from Moorshedabad down to Ganjam, and southwards on the skirts and in the valleys of the mountains as far as Cape Comorin, are peopled by hundreds of small tribes, who form amongst themselves independent nations, who have not yet felt the effects of civilization and, as with the Sonthal, the Sauriah and the Khond, occasionally rise in open rebellion against the British power. It became known in 1833, that the Khond were addicted to the Meriah, or sacrifice of human beings,—to the earth-goddess and, ever since then, the British government have made continuous effects to suppress this rite. Since 1857, the Khond of Kimedy have been surging up, from time to time, the true reasons for which are not known, though the reasons put forward are their hope of renewing the Meriah. A recent insurrection (1858) was neither aided nor led by the Khond, the principal actor in the affair was a man named Danda Sina, of Garbah Goomah, a village occupied by the tribe called Sowrah. This tribe of savages, armed with bows and arrows and battle axes, occupies the hilly tract which extends from Purla Kimedy to Berhampore in Ganjam. It is bounded on the east by the narrow belt which separates the hill tracts from the sea, and on the west by the Khond clans of Chinna Kimedy and Jeypore. The Sowrah are believed to be aborigines, but in habits and barbarism they bear a strong resemblance to the Khond. Danda Sina had, sometime before, been apprehended by the authorities of Ganjam, on a charge of dacoity. He was convicted and sentenced, but the sentence required confirmation, and in the interim he contrived to effect his escape. Flying to his own village, he collected a large body of his clansmen, and with 10,000 followers attacked the manager of Purla Kimedy. Seven persons were killed upon the spot, and though the manager escaped, the whole country was immediately in a state of excitement. The Sowrah had previously been irritated by the execution of two of their number for murdering the headman of a village, and had openly threatened vengeance for their deaths. An old device also was employed to stimulate them to action, and give additional coherence to the movement. As in the Sonthal rebellion, an avatar descended, though he was not, it is true, in the shape either of a cart wheel or of a piece of paper. The Sowrah appear to be advanced beyond that point in theology, and their idol was a little brazen image. But in all other respects the device was identical with that employed among the Sonthal. The avatar issued commands, the active leader is sole interpreter of them, and the commands authorise armed resistance to regular authority. The Kimedy country is one of the most difficult in the world, a hilly tract covered with a jungle as deadly to sepoys as the lowest swamp in the Sonthal pergunnahs. The British were totally in the dark as to the objects or extent of the rising. There was no evidence of any substantial general distress, or of any substantial cause for irritation.—*Oram's Report on Kimedy, p. 5.*

KIMIA, Arab., Pers., Hind. Chemistry;

but, among the eastern nations, this has always been considered as closely connected with, or indeed as forming a part of, the search for the philosophers' stone, and of the art of magic, supposed to be the constant and favourite study of Indian sages, enchanters who are much dreaded in Persia. With the Arabic prefix al, we have the European word Alchemy.

KIMIS, a fermented beverage in use amongst the nomade Tartars.

KIMKHAB, silk brocade, worked in gold and silver flowers. The costly and superb fabrics of cloths of gold and silver or the Kimkhab, and the classes of washing satins or Mushroo and Hemroo, even if European skill could imitate them by the hand-loom, it would be impossible to obtain the gold and silver thread unless it were imported from India. The native mode of making this thread is known, but the result achieved by the Indian workman is simply the effect of skilful delicate manipulation. The gold and silver cloths, or the kimkhab, are used for state dresses and trousers, the latter by men and women; and ladies of rank usually possess petticoats or skirts of these gorgeous fabrics. Mushroo and Hemroo are not used for tunics, but for men's and women's trousers, and women's skirts; as also for covering bedding and pillows; they are very strong and durable fabrics, wash well, and preserve their colour however long worn or roughly used; but they can hardly be compared with English satins, which, however, if more delicate in colour and texture, are unfitted for the purposes to which the Indian fabrics are applied. For example, a labada or dressing gown made in 1842, of scarlet mushroo was washed over and over again, and subjected to all kinds of rough usage; yet the satin is still unfrayed, and the colour and gloss as bright as ever. The kimkhab or loom-made fabrics of silk and with gold and silver wire, although only employed in India as articles for personal wear, might be used in Britain for covering chairs, couches, &c.

KIMLEEA, see Kunawar.

KIMLU, Hind. Odina wodier.

KIMPURUSHA, in hindoo, the celestial musicians.

KIMRI, Hind. Ficus caricoides.

KIMSANA, Hind. A kind of bronze leather of Kashmir and Peshawar.

KIMSUKAMU, Sansc., or Moduga chettu, Butea frondosa, *R.*

KIMU, Hind. of Kangra, Morus serrata.

KIMUKA, Sansc., or Bomma kachchika, Costus speciosus, *Sm.*

KIMUKHT, Turquoise green leather, made at Yarkand and at Bareilly, much used in Kabul and Peshawar. It looks like shagreen, is used for making native shoes, and also for sword scabbards. About 2,000 Rs. worth is annually exported from Bareilly to Delhi and other places.

KINA BALOW, a mountain near Bawang, in Borneo, estimated between 13,000 and 14,000 feet in elevation, properly Kini-ballu, the Chinese widow. The interior of Borneo is still almost unknown. The existence of lofty ranges of mountains in the centre is undoubted; and in the north-west so far as the country was penetrated by Mr. Spencer St. John, in 1858, the whole was found to be mountainous, each range becoming more lofty as he approached the interior, but presenting one uniform aspect of jungle covering hill and valley when looking from the summit of the great mountain Kina Balu, in the north-east of Borneo, towards the interior in a southerly direction, Mr. St. John obtained a distant view of a mountain peak which he supposes to be very considerably higher than the one on which he stood, and to be situated very nearly in the centre of the island. The land on all sides gradually slopes towards the coast. Borneo may be said to bear the same relation to Eastern India that the continent of America has borne to Europe, being a region in which tribes inhabiting the remoter East have occasionally found a refuge from religious persecution and from the pressure of a superabundant population—*Jour. Ind. Arch.* See Kini-ballu, Ambong, Borneo, Kyan.

KINANG, Malay. Sulphuret of antimony.

KINAREE, a stream in the Jubbulpoor district.

KINAR-KA-BIJ, Hind. Seeds or stone of Zizyphus jujuba.

KINCHINJUNGA, forty-five miles distant from Darjeeling, is the prominent object, rising 21,000 feet above the level of the observer, out of a sea of intervening wooded hills; whilst, on a line with its snows, the eye descends below the horizon, to a narrow gulf 7,000 feet deep in the mountains, where the Great Rungeet river, white with foam, threads a tropical forest with a silver line.—*Hooker, Him. Jour., Vol.* i, *p.* 122. See Mount Everest.

KINDERSLEY, J. R., a member of the Madras Civil Service, author of a Manual of the Law of Evidence of the Madras Provinces.

KINDLE BELLEROM, Tam. A wood of Malabar and Canara resembles the Angely wood of Cochin and Ceylon. The Company's cruiser, *Aurora*, was built, by way of experiment, of this Kindle wood, it was procured from the forests in the north of Malabar; and it appeared to answer its purpose.—*Edye, Forests of Malabar and Canara.*

KINE, see Lakshmi.

KINEH-KA-GOND, HIND. Galbanum ?

KING, ENG.

Malik,	ARAB.	Padshah,	HIND., PERS.
Roi,	FR.	Shah,	„ „
Rao,	HIND.	Rei,	PORT., SPAN.
Rajah,	„	Sultan,	ARAB., TURK.
Nawab,	„		

KING, CHIN. An imperial capital, as in Peking, Nanking; Tu, Chinese, is a court or imperial residence, as Tai-tu, Shangtu; Fu, Chinese, is a city of the first class, or rather the department of which it is the head; Cheu, a city of the second class, or the district of which it is the head.—*Yule Cathay, Vol.* ii, *p.* 262.

KINGARO, HIND. Flacourtia sepiaria.

KING CRABS of Achin.

Ikan-mimi, JAV.	Moi-moi, ACHIN.

Two of these crabs join themselves together by their undersurfaces and thus united burrow in the sand. They are eaten by the Chinese and Javanese.—*Bennett's Wanderings, Vol.* i, *p.* 401.

KING-CROW, Dicrurus macrocercus is often seen on the backs of cattle: it is also called the Kotwal.

KING-FISH, Polynemus sele, *Buch.*

P. plebius, *Brouss.*	P. gelatinosus, *McClell.*
P. lineatus, *Lacep.*	

Ka-tha, BURM., (the young), *O'Riley.*	Lukway, ARRAKAN.

Polynemus sele, is found from Calcutta to Otaheite. It produces isinglass of the best quality, and Mr. O'Riley estimated that two thousand pounds might be obtained annually off Amherst alone. Its sounds are a constant article of traffic among the Chinese. The largest sounds were exported from Rangoon, and they sell in Tenasserim at about half a rupee a pound. About ten thousand of the fish, large and small, are taken annually in Arracan, and the sounds sell there for about a third of a rupee per pound to the Chinese, who export them to Penang, where they are said to bring more than a rupee a pound. Specimens prepared in India for the European market were complained of, "as being too thick, if intended to come into competition with the superior varieties of Russian isinglass. The first quantities sent from India brought only 1*s.* 7*d.*, others have been sold for 3*s.*, and a few samples have been valued at 4*s.* per pound."—*McClelland, Mason.*

KING-FISHER, a bird of the family Halcyonidæ, of which there are several species in the East Indies. The Tanysiptera nais, of Amboyna, is the racquet-tailed king-fisher, and is one of the most singular and beautiful of that beautiful family. King-fishers are numerous in India, one as small as the common English king-fisher, another as big as a jay, and two others very little less. They live on fry of small fish, but their bright plumage is their ruin, for it is saleable, and a class of men make their living by capturing them. In solitary places, where no sound breaks the silence except the gurgle of the river as it sweeps round the rocks, the lonely king-fisher, an emblem of vigilance and patience, sits upon an overhanging branch, his turquoise plumage hardly less intense in its lustre than the deep blue of the sky above him; and so intent is his watch upon the passing fish, that intrusion fails to scare him from his post. The common king-fisher, (Alcedo bengalensis, *Gmel.*), the black and white species (Ceryle rudis), and the Indian king-fisher (Halcyon fuscus, *Bodd.*), are often observed. The first is common in rice-fields, streams, and river banks; the two latter are not so plentiful; the Indian king-fisher is a tenant of gardens and pools; the large black and white king-fisher is the Ceryle guttata. Bird's feathers, from the cranes and king-fishers, form a considerable article of trade in south-eastern Asia, the feathers of a large, green king-fisher, are exported from Madras, one lac at a time, to Singapore, to be used by the Malays, Javanese and Chinese. They sell there at 200 per cent. profit.—*Tennent's Sket. Nat. Hist., p.* 249; *Wallace's Eastern Archipelago*; *Adams.* See Feathers.

KINGHENA, CAN. Cocos nucifera, *Linn.* Cocoanut palm.

KINGI, HIND. Urtica heterophylla.

KING ISLAND, of considerable size, lies off the entrance of the Tenasserim river; to its north is a smaller island called Iron island, and Long island, lies E by S. Between King island and Plantain island is a bay, affording shelter for ships.

KING KHAK, HIND. Artemisia elegans.

KING-KHIAO, CHIN. Means, literally, luminous religion. A Russian scholar rendered these two Chinese characters most erroneously as orthodox religion.—*Huc., Vol.* i, *p.* 51.

KINGSHOOKHA, BENG. Butea frondosa.

KING WILLIAM ISLAND, in Dampier Strait, lies S. of Gamen.

KINI BALLU, meaning the Chinese widow, is the name of the highest mountain in Borneo. See Kina Balow.

KINJALKAMU, SANS., or Naga kesara chettu, TEL. Mesua roxburghii.—*Wight's Ill., Vol.* i, *p.* 127.

KINJI, HIND., of Hazara, the Himalayan nettle.

KINJIK, HIND. A kind of small pistachio nut.

KINJUL, MAHR. Terminalia alata and Pentaptera paniculata.

KIN-LE-SUNG, one of the finest trees seen by, and quite new to, Mr. Fortune, was a beautiful species of cedar or larch, which Dr. Lindley, to whom he sent specimens called Abies Kæmpferi. It is called by the Chinese, the Kin-le-sung or Golden Pine, probably from the rich yellow appearance which the ripened leaves and cones assume in the autumn. Their stems were fully five feet in circumference, two feet from the ground, and carried this size with a slight diminution, to a height of 50 feet, that being the height of the lower branches. The total height was estimated about 120 or 130 feet. The stems were perfectly straight throughout, the branches symmetrical, slightly inclined to the horizontal form, and having the appearance of something between the cedar and larch. The long branchless stems were, no doubt, the result of their growing close together and thickly surrounded with other trees, for he afterwards saw a single specimen growing by itself on a mountain side at a much higher elevation, whose lower branches almost touched the ground. He procured a large supply its of curious cones which were sent to England in the winter of 1853.—*A Res. among the Chi., pp.* 266, 274-5.

KINNAB, ARAB. Hemp. Cannabis sativa.

KINNABIS, YUNANI. Cannabis sativa, *Linn., Roxb., Rheede.*

KINNAMOMUM of Herodotus cinnamon.

KINNAMON, HEB. Cinnamon, Cassia bark.

KINNARA, in hindooism, heavenly choristers.

KINNAREE, HIND. Broad gold or silver lace.

KINNARA, SANS. From king, what, and nara, a man.

KINNAYRI ? also Churay-kai ? Cucurbita lagenaria.

KINNEH, ARAB., PERS. Galbanum officinalis ; Galbanum, also mastic.

KINNOLI, TUR. Pistacia lentiscus.

KINNU, HIND. Diospyros tomentosa.

KINNUB, ARAB. Cannabis sativa. Hemp.

KINNUP, or Hinnup, DUT. Hemp.

KINO.

Dam-ul-akwain, AR.	Kino-harz, GER.
Pulas-gond, BENG.	Kumr kusala ; Kini, HIND.
Padouk, BURM.	Chino, IT.
Gomme de Kino, FR.	Tamble-hoan, TAM.

Kino is a product of the Pterocarpus marsupium of India, *Linn.* ; P. erinaceus, Poiret of Senegambia ; the P. Wallichii and P. Indica or Padouk of Tenasserim, the Butea frondosa of India and the Eucalyptus resinifera of Australia. The juice of the Pterocarpus erinaceus, and that of the Eucalyptus resinifera, have much the same properties as the catechu and have been proposed to be used in dyeing green. Although the colour of kino is a deep-red, it has the power of communicating a green colour to the salts of iron. But the true gum kino is obtained from the Pterocarpus marsupium which yields on incision a large quantity of blooded juice. Though the juice of P. indicus, Wallichii and of P. dalbergioides are said to be also dried and exported under the name of kino, and the articles sold as kino are produced from trees of four different families of plants, and come from many opposite parts of the world, it is probable that the properties on which their value depends are of a general nature, and therefore that P. dalbergioides, equally with P. marsupium, affords the gum kino of India, and this opinion is also entertained by others. P. dalbergioides is found in the northern parts of the Pegu province in the Prome district chiefly in the vicinity of towns and inhabited places rarely in the forests. The kino of Botany Bay and Van Diemen's land is the produce of the Iron Bark tree, Eucalyptus resinifera. This tree sometimes yields, on incision, 60 gallons of juice. Kino is imported in boxes. A substance chiefly used as east Indian kino, is said to be an extract formed by inspissating a decoction of the branches and twigs of the gambier plant. Vauquelin analysed it, and found it to consist of, tannin and peculiar extractive matter, 75 ; red gum, 24 ; insoluble matter, 1. The east Indian kino, imported from Bombay and Tellicherry, is the produce of Pterocarpus marsupium, a lofty, broad-spreading, forest tree, which blossoms in October and November. The bark is of a greyish color, and is upwards of half an inch in thickness on the trunk. When cut, a blood-red juice speedily exudes and trickles down ; it soon thickens, and becomes hard in the course of fifteen or sixteen hours. The gum is extracted in the seasons when the tree is in blossom, by making longitudinal incisions in the bark round the trunk, so as to let the gum ooze down a broad leaf, placed as a spout, into a receiver. When the receiver is filled it is removed. The gum is dried in the sun until it crumbles, and then filled in wooden boxes for exportation. Another species, Pterocarpus erinaceus, a tree 40 to 50 feet in height, a native of the woods of the Gambia and Senegal, furnishes kino, but none is collected in or exported from Africa. Butea frondosa, or the dhak tree of the East Indies, furnishes a similar product in the shape of a milky-coloured, brittle, and very

astringent gum. Some specimens of Butea kino, analysed by Prof. Solly, after the impurities had been separated, yielded 73¼ per cent. of tannin.—*McClelland*; *Royle*; *White's Jour. of a voyage to N. S. Wales.*

KINO HARZ, Ger. Kino.

KINOWAR, Rus. Cinnabar.

KIN TANG, a large island lying between Chusan and the entrance to the Ningpo harbour.

KIO, Beng. Costus speciosus.

KIO-KIU, China. Cinnamomum loureirii.

KIO, or Miaco, the residence of the ecclesiastical emperor, or, Dairi of Japan, is about twenty miles from Osacca, and contained, in the time of Kæmpfer, according to a census, more than 500,000 inhabitants, besides the numerous court of the Dairi.—*MacFarlane Geo. and His. of Japan, p.* 149.

KIOCH, Hind. Euonymus fimbria.

KIOO-SIOO, see Kiu-siu.

KIP, Hind. Orthanthera viminea.

KIPCHAK, a race who have settled down in and around Khokand, and supposed by Vambery to be a division of the Burut. Their social relations are with mahomedans and the people of Turkestan.

KIPEN, see Kabul, Kophen.

KIPPONG, a tree, the bark of which is chiefly used, both at Johore and by the Burman tribes, for the sides of their houses.

KIR, of the second Book of Kings and of the prophet Amos, a land east of Nineveh, is supposed to be the country now called Lower Kurdistan. See Kurdistan, Baghdad.

KIRA, Hind. Cucumis sativus, *Linn.*

KIRAI, Tam. Vegetables, Greens.

KIRA KAL, Hind. Arum curvatum.

KIRA-KANKARAI, Duk. Cucumis sativus, *Linn.*

KIRA or Kiri, Hind. Insect, Serpent, Reptile.

KIR ALU, Hind. Arum speciosum.

KIRA-MAR, Dekh. Aristolochia bracteata, *Retz., Roxb.*

KIRAMBU TAYLUM, Tam. Clove oil.

KIRANA, Hind. See Koh-Kirana.

KIRANA, Hind. Articles of grocery.

KIRANELI, Phyllanthus niruri.

KIRANI, Hind. In Calcutta, a clerk.

KIRAR, a Mahratta tribe, who sell grass and exercise horses.

KIRASI, Hind. A kind of emerald.

KIRATA or Keranti, a warlike, aboriginal tribe, spoken of by ancient Sanscrit writers, and classed by Manu and by the Mahabharata as one of the outcaste military peoples, along with the Khasa, China, Dravida and other recognised non-Aryan races. They occupy at this day the exact position assigned to them by the Vishnu Purana, viz., the eastern border of Bharata varsha.—*Dr. W. W. Hunter.* See Kabul.

KIRATA also Kichak, a tribe, partly buddhist partly brahminical, bordering between Sikkim and Nepal. See Affghan.

KIRATA, see Siva.

KIRBA, Can. Hyæna.

KIRBUT, Sind. Guilandina bonduc, *Linn.; W. & A.*

KIREEMULA, Can. Grows in Canara and Sunda, in the jungles between Bilgil and Nilcoond; said to be a choice wood for masts of boats, &c. Worthy of further inquiry.—*Dr. Gibson.*

KIRENDINYAGAM, Tam. Ruellia strepens.

KIRE PALLE, a very soft, coarse, open-grained, light Ceylon wood.

KIRGANELLI, Maleal. Phyllanthus niruri.

KIRGHIS, a Khassak horde, who inhabit an extensive country to the north-west of the town of Ili. In the twenty-first year of the reign of the emperor Kien Lung (1756), a Chinese army entered their territory. Their khan, Abdoulla (Ablai), came to meet it, and submitted. It is the custom for their widows to marry the brother of their husbands. There are, however, two hordes of Khassak. The Great Kirghis horde is adjacent to Ili and Tarbagatai, is under the dominion of China, and exchanges large quantities of cattle on the frontiers for silk goods. The second horde, which is next to this on the north (the Middle horde), is much more numerous, and not dependent on the Chinese empire. The Kirghis Burut are a nomade tribe inhabiting the western parts of eastern Turkestan. Their vast territory is situated between Andzian and Kashgar. They call their princes Bi. Several of these Bi govern from ten to twenty, and others from twenty to thirty oulous or camps: they treat their subjects as slaves. Kirghis is the general denomination of all these tribes, which are divided into several hordes, each of which has its Bi, whose dignity is hereditary. The Kirghis have the head, and abstain from eating pork. They wear dresses with tight sleeves, and their caps are square, and flat at the top. The women adorn their caps with peacock's feathers. Their language and manners very nearly resemble those of the inhabitants of eastern Turkestan. Their habitations, food and beverage are the same as those of the Eluth or Sungarian. They are fond of Chinese porcelain, tea, silks, linen, tobacco and wine. The Kirghis are poor, courageous, inconsiderate, interested, given to pillage, and valiant in war. They are feared by the

Khassak and Belure, and the Sungarian, even when they were at the height of their power, were never able to subdue them. The Kirghis pillaged eastern Turkestan, as well as the caravans from Great Bucharia, and other countries, which went to Turkestan with merchandize. Kirghis also inhabit the mountains and forests of the territories of Yarkand, Kashkan and Ouchi, where they follow the peaceable occupation of tending cattle. Kirghis inhabit the steppes of Pamer to the north of Hunza Nager beyond the Karakoram range. Southern Siberia is the mother-country of the Kirghis, one of the most numerous tribes of Turko-Tartaric origin. The Kirghis lived originally between the Ob and Yenisei, where Mongolic tribes settled among them. At the beginning of the seventeenth century the Russians became acquainted with the eastern Kirghis then living along the Yenisei. In 1606 they had become tributary to Russia, and after several wars with two neighbouring tribes, they were driven more and more south-westward, till they left Siberia altogether at the beginning of the eighteenth century. They now live at Burut, in Chinese Turkestan, together with the Kirghis of the "Great Horde," near the town of Kashgar, north as far as the Irtish.

Another tribe is that of the Western Kirghis, or Kirghis Kasak, who are partly independent, partly tributary to Russia and China. Of what are called the three Kirghis Hordes, from the Caspian Sea east as far as Lake Tenghiz, the Small Horde is fixed in the west, between the rivers Yemba and Ural; the Great Horde in the east; while the most powerful occupies the centre between the Sarasu and Yemba, and is called the Middle Horde. Since 1819, the Great Horde has been subject to Russia. Other Kirghis tribes, though nominally subject to Russia, are really her most dangerous enemies. The Turko-Tartaric race stretches from the Polar sea to the Hindu Kush, and from the interior of China to the shores of the Danube. Vambery divides the Turks who from east to west occupy this extent into

1. Burut, black or pure Kirghis.
2. Kirghis, properly Kazak.
3. Karakalpak,
4. Turkoman,
and
5. Uzbek.

Baron de Bode relates that, going up the Oxus, he reached the Wakhan valley, (the Vokan of Marco Polo) he stumbled on a horde of the Kirghis from Pamer, who that season, for the first time on record, had come down to pass the winter in Wakhan, instead of descending along the table-land of Khokand, &c. The natives of the valley, however, were no less interesting than these strangers, since all the rulers around professed to be descendants of Alexander the Great.

Burut, pure or black Kirghis, dwell on the eastern boundary of Turkestan, viz., in the valleys of the Thian Shan chain of mountains, and they inhabit, also, several points on the shores of the Issik Köl, close upon the frontier chain of mountains. They are powerful, thick set, strong-boned, figures, but remarkably agile and have acquired much warlike renown. Their face is less flat than the Mongolian and Kalmuk, and less fleshy, their foreheads somewhat higher, and their eyes less almond-shaped than the Kalmuk, few of them have red or fair hair or a white complexion. The Burut are in contact with the Kalmuk and Mongol, and in consequence their language has many Mongolian words, and now and then they profess themselves more or less mahomedans, but shamanism largely prevails.

The Kirghis and Karakalpak.—In Bokhara, the former occupy the northern portion of the khanat; the latter approach nearer to the cultivated grounds, and roam in preference between Jizah and Uratupeh. They are, generally speaking, poorer than the Kirghis under the dominion of Russia, especially such as wander between Kara-zatai and Kizilkum. Among them the airen is a substitute for the kumis, and camels replace horses. The true occupancy of the Kirghis is Independent Tartary. The Kirghis total 790,000, fall into the Middle Horde, 500,000; the Little Horde 190,000; the Great Horde 100,000.

The Middle Horde belongs almost as much to Siberia as to Tartary; its occupancy being the drainage of the Upper Ishim and the Upper Obi. In 1823, some of its sultans put themselves under the protection of Russia. At first they paid no tribute. Now they pay some. One of its tribes, the Naiman, has a Mongol name. Two others are the Argin and the Turtul, and these names re-appear on the Tshulim.

The Little Horde became, more or less, Russian about the middle of the 18th century. With the exception of Katai, the names of the tribes of the Little Horde are purely Turk.

The Great Horde lies north and east, and reaches the drainage of the upper Yenisei. The name of one of their tribes is Buriat; a name identical with that of the Buriat Mongol.—*Baron Clement A. de Bode's Bokhara, its Amir, pp.* 20-21, 90-2; *Latham's Nationalities of Europe, Vol.* i, *pp.* 256-7; *Timkowski's Journey to Peking, Vol.* i, *p.* 217.

KIRIAGHUNA, Singh. The Cow-tree plant of Ceylon, Gymnema lactiferum, is harmless, notwithstanding it belongs to the

asclepiadaceous order, which is usually acrid and dangerous.—*Engl. Cyc., p.* 178.

KIRIANA, HIND. Drugs, groceries, &c.

KIRI ANGUNA, SINGH. Gymnema lactiferum, *Var.*

KIRIAT, CAN., TAM. Andrographis paniculata : Chiretta.

KIRI-ELEEMA, SINGH. The overflow of milk—a ceremony in Ceylon, when the liquid of the cocoanut is boiled till it runs over, as an emblem of plenty and a land "flowing with milk."—*Tennent's Christianity in Ceylon, p.* 234.

KIRI HANGULA, PALI. Gymnema lactiferum, *Var.* See Kirianguna.

KIRI KI KUKRI, HIND. Arum speciosum, and A. tortuosum.

KIRI MAR, HIND. Stachys parviflora.

KIRIN, HIND. of Kashmir, a species of amaranth grain used for food.

KIRIP-ELLE, SINGH. Ficus indica, *Linn.*

KIRIS, see Maryul, India.

KIRITA also Toop, SANS. Terms for the high cap, figured on the head of Vishnu, as Narayana. See Mugut.

KIRI WALLA, SINGH. According to Mr. Mendis, the Lance-leaved Echites, a tree of the northern province of Ceylon, a cubic foot weighs 35 lbs., and it is esteemed to last 30 years. The wood is used principally for making ornamental furniture and cabinet work.—*Mr. Mendis.*

KIRIYATHA, MALAY. Agathotes chirayta. Andrographis paniculata, Kiriat, Chiretta.

KIRJA-NILI, MALEAL. Phyllanthus niruri, *Linn.* See Kirganelli.

KIRJATH BAAL, City of Baal.

KIRJATH JEARUM, afterwards Kurget ul Anab, now Abu Gosh.

KIRK, Dr. R. A., medical officer of the Bombay Army, who wrote a Journal of a Journey from Tadjourra to Ankobar, in *Lond. Geo. Trans.*, 1842, Vol. x. Measurements of elevation and astronomical observations in Abyssinia in *Bom. Geo. Trans.*, 1844, Vol. vi, p. 355. Visit to Volcano of Gibbel Teer, Red Sea, *Ibid*, 1842, Vol. vi, p. 366. Rise and fall of river Indus and range of thermometer at Bukkur, 1841, *Ibid*, p. 436.—*Dr. Buist's Index.*

KIRKEE, a battle was fought here on the 13th Nov. 1817, which decided the fate of the Dekhan and led to the downfall of the peshwa Baji Rao, and the extinction of Mahratta rule.

KIR-KI-CHALU, HIND. Arum curvatum.

KIRKOOK. Naphtha is obtained near here. It is scooped out with ladles into bags made of skins, which are carried on the backs of asses to this town, or to any other mart for its sale. The profits are estimated at thirty or forty thousand piastres annually. The Kirkook naphtha is principally consumed by the markets in the south-west of Kurdistan, while the pits not far from Kufri supply Baghdad and its environs. The Kirkook naphtha is black ; and close to its wells lies a great pool of stagnant water, very muddy, and covered with a thick scum deeply tinged with sulphur. A few hundred yards to the eastward on the summit of the same hill, is a flat circular spot, measuring fifty feet in diameter, full of small holes, to the number of a hundred at least : whence issue as many clear flames without an atom of smoke, but smelling most sulphureously. In fact, the whole surface of this perforated plot of ground appeared a crust of sulphur over a body of fire within ; and on digging a hole into it with a dagger, to a depth of ten or twelve inches, a new flame instantly burst forth. From this spot the government derives another source of revenue from the sale of its sulphur. The natives call the place Baba Gurgur, Gur being an Arabic name for naphtha or bitumen. Mr. Rich describes the principal bitumen-pit at Kit (which place must have furnished the builders of Babylon), as having two sources and being divided by a wall, on one side of which the bitumen bubbles up, and on the other the oil of naphtha. The manner of qualifying the bitumen for use as a cement, he observes, is very troublesome, for to render it capable of adhering to the brick it must be boiled with a certain proportion of oil. Its chief purpose, when applied to building, appears to have been in the lower parts as a preservative against damp ; and at present it is used for coating cisterns, baths, caulking boats, &c. ; in short, to every thing put in the way of injury from water. The black naphtha springs at Baku, on the Caspian, are of similar benefit to the inhabitants of that part of the country ; and Jonas Hanway describes their appearance and application to be nearly the same as they exist at the present day. He mentions, that when the weather is thick and hazy, the springs boil up higher ; and that the naphtha, sometimes taking fire on the surface of the earth, runs like burning lava into the sea. In boiling over, the oily substance makes so strong a consistency as to gradually become a thick pitchy substance all round the mouth of the pit. The poorer sort of people use it as we would do oil, in lamps, to cook their food. They find it burn best with a small mixture of ashes : but, for fear of accidents, they preserve it in earthen vessels, under ground, and at some distance from their dwellings. There is also a white

naphtha, a thinner fluid than the black, and not found in such great quantities. It is sometimes recommended medicinally. Inwardly, for chest complaints and outwardly, for cramps and rheumatism. Both it and the black are used for varnish. When it takes fire by accident, the consequences have often been fatal; and Strabo, who calls it liquid bitumen, asserts that its flame cannot be extinguished by water. The experiment tried by Alexander was horrible in its effects; and with a very little addition made by a poetical fancy, might induce us to believe that the celebrated consuming garments which Medea bestowed, were robes dipped in the naphtha that flowed so near her native land. The flaming soil or everlasting fire, as it is called, of Baku, is not less famous than its naphtha springs. It is now part of the eastern territory of Russia—*Porter's Travels, Vol.* ii, *from pp.* 440-443. See Kifri.

KIRM, Hind. A worm, any small insect or creature.

KIRMAN. Fars, Pars or Farsistan, is the province of the kingdom of Persia, to which it gives its name. It lies between 27° 20′ and 31° 42′ N. lat., and 49° 20′ and 54° E. long., being nearly square and about 220 miles in length and breadth. It has Kirman and Laristan on the east; the Persian gulf on the south, Khuzistan on the west, and Irak-Ajem on the north, with a superficies of about 44,335 geographical square miles, or nearly one-third of France. In the space intervening between the great mountain chains, in most places, the surface is largely impregnated with salt and saltpetre, which prevail to some extent on the plains of Fars and the conterminous provinces of Irak and Kirman. Kirman fills up the space between Khorasan, Fars, Affghanistan and Mekran. From the eastern side of Cape Jask, it stretches irregularly along Mekran, in the general direction of N. N. E., as far as its northern extremity; in 30° 15′ N. lat., and 60° 28′ E. long., and from thence it runs N. W. about 90 miles to the south-eastern extremity of Khorasan. The surface of Kirman (including Laristan) contains about 72,741 square miles; but, excepting the information derived from the natives, and the accounts furnished by Tavernier, Pottinger, and some other European travellers, little has been known of the interior of this his province since the time of the ancient geographers. The southern portion of Kirman, viz., Laristan and Moghostan, formed the chief part of the Himyaritic kingdom of Hormuz, through which ran an important commercial line from the capital, Harmozonte. These districts, together with the different islands, formed part of the territory of Mithrophrastes at the time of the visit of Nearchus, who learned from this monarch that the tomb on the island of Tyrina (Kishm) was that of Erythras, son of Ariarius, satrap of Phrygia, who was banished to this place by Darius, (*Strabo*, lib. xvi, p. 776), whose name was given to the adjoining part of the sea. Artemidorus, however, thought the name was derived from the reflection of mountains glowing with the heat of a vertical sun (*Strabo*, lib. xvi, p. 779,) which certainly cause a deep tint on the waters in this part of the world. The province of Kirman is bounded on the east by a part of Seistan and Beluchistan; west by the province of Fars; south by parts of Laristan, Mekran, and the Persian Gulf; and north by Irak and Khorasan. It has from the earliest ages been partitioned into the habitable and desert regions, a division proceeding, in the first place, to a consideration of the former, its extreme length, from Regan in Nurmansheer, to Robat on the boundary of Fars, is about three hundred and sixty-five miles; and its breadth, from the southern limit of Irak to the town of Gambaroon or Bunder Abass, on the shores of the Persian gulf, about two hundred and eighty. Even the soil of this tract is in many places very unprolific, and the face of the country barren and waste. Generally speaking, Kirman is a very mountainous province; the principal range of mountains is that which divides Nurmansheer from Laristan, and thence running in a south-westerly direction, approaches within four days' journey of Gambaroon. It here seems to take the turn of the coast, and trending away to the west and north-west, joins the mountains of Fars in the latitude of 29° 40′ north, and longitude 54° east. In this course, it throws out numerous ramifications, both to the northward and southward. Many of the former, particularly the more easterly ones, which stretch into the desert, terminate between the thirteenth and thirty-first degrees of latitude; while some of the western arms reach the province of Irak. They are, in some places, from their height, scarcely worthy of being called any thing but hills, and in others are no way inferior to the great mass from which they have their rise. So entirely do they intersect the country, that the plains which they separate, are seldom seen to exceed ten or twelve miles in breadth, though often of an indefinite length. The climate of this province is as varied as the face of the country, and it is accounted the least salubrious of any part of Persia; they have seldom any heavy falls of rain, but snow lies to a great depth on the mountains in winter, and from their loftiness it does not melt for the greater

part of the year, so that it is not unusual to see the people in the plains panting from the extreme heat, while it is freezing on the summits of the mountains close to them. To the southward of the great chain of mountains, described above, and between their bases and the sea, lies the Garmsair or Hot country, being a narrow stripe from thirty to ten leagues in breadth, which extends all along the sea-coast of Persia from Meenab, the capital of Laristan, to the mouth of the Shat-ool-Arab or Bussorah river. Within the limits of Kirman this tract is almost solely composed of saline sand, and the climate is peculiarly unhealthy. It produces nothing but dates, which are of a very inferior quality, and is, in consequence, nearly depopulated. The city of Kirman is situated in north latitude 29° 56′, and east longitude 56° 6′, on the western side of a capacious plain, so close to the mountains, that two of them, on which there are ancient decayed forts, completely command it. The population of Kirman is not, now, more than thirty thousand souls, of which a small proportion are the gueber or Parsees ; but there are neither Armenians, Hindoos, or Jews, resident in the place. Its manufactures of shawls, matchlocks, and numud, or felts, are celebrated all over Asia, and are said to afford employment to upwards of one-third of the inhabitants, whether male or female. In Kirman, to the northward, there are no towns and Gambaroon or Bunder Abass is the only one to the southward that needs to be mentioned. It lies eighteen munzil, or days' marches from Kirman, which we may average at eight fursukhs each stage. The desert region of the province of Kirman extends in length two hundred and seventy miles from the northern boundary of Nurmansheer, in latitude 20° 30′ north ; to the mountains of Khorasan, in latitude 34° north ; and, in breadth, two hundred miles from the city of Yezd, in longitude 50° 40′ east, to a range of mountains separating it from Seistan, in 60 east. The soil of this tract is impregnated to such a degree with salt, and so decidedly barren, that it does not even produce grass, or any other vegetation. As above related. The southern portion of Kirman, viz., Laristan and Moghostan, formed the chief part of the Homyaritic kingdom of Hormuz, through which ran an important commercial line from the capital Harmozonte. These districts, together with the different islands, formed part of the territory of Mithrophrastes at the time of the visit of Nearchus. The town of Kirman had, at a former period, been one of the richest and most populous in Persia. When the European factories were established at Gombroon, it became a great emporium of trade between Europe and India, and the countries of Persia, Cabul and Tartary. The province of which it is the capital was not productive, but it boasted some rare articles of commerce, particularly the celebrated wool of its goats, which approaches nearer than any other in fineness, to that of Cashmere.—*Pottinger's Travels in Beluchistan and Sind, p.* 229 ; *Euphrates and Tigris, Col. Chesney, Vol.* i, *p.* 231 ; *Malcolm's History of Persia, Vol.* ii, *p.* 206.

KIRMANSHAH, see Luristan, Khuzistan, Kurdistan.

KIRM-DANA, also Kirmiz, Hind. Cochineal. See Kirm-zi.

KIRMRI, Hind. Ficus caricoides.

KIRMZI, Hind. Crimson, lac dye, also dye of cochineal.

KIRNE, Hind. Spiræa lindleyana.

KIRNI, Hind. Mimusops kauki, Mahr. Syn. of Mimusops hexandra.

KIRNI, Can. Canthium parviflorum, *Lam.*

KIRPA, Hind. Laurus cinnamomum.

KIRPAWA, Hind. Pharbites nil.

KIRRA, Hind., Pushtu. Capparis aphylla, leafless caper.

KIRRAT, Arab. A carat, 1-24th of an ounce.

KIRRI-WALLA-GASS, Singh. Holarrhena mitis, *R., Br., A. D. C.*

KIRRI PALLA GASS, Singh. Ficus infectoria, *Willde.*

KIRRU, Hind. Parrotia jacquemontiana.

KIRRUR, Sindh. Capparis aphylla, *Roxb.*

KIRS, Hind. of Bukhara, Charras of India, resin of the hemp plant, Cannabis sativa. Its resin seems to have been employed as an intoxicating substance in Asia and Egypt from very early times, and even in medicine in Europe in former times, as Dr. Royle mentions it as noticed in Dale (Pharmacologia, i, 133) and Murray (Apparat. Medicaminum, iv, *p.* 608—620), where it is arranged, in this work, next to the Humulus. It has of late years again been brought into European notice by Dr. O'Shaughnessy. The Indian plant has by some, been thought to be a species distinct from the European one ; but, Dr. Roxburgh, Dr. Royle and others, have been unable to observe any difference between the plant of the plains and that of the hills of India, nor between these and the European plant. The Indian secretes a much larger proportion of resin than is observable in the European plant, but a difference is observed in this point in India between plants grown in the plains, and those of the moun-

tains, and also when grown thickly together. The natives plant them wide apart, to enable them to secrete their full powers. In Europe, the thick sowing, and moister, often dull, climate will prevent the due secretion of the peculiar principles of a plant of the Persian region. Hemp leaves are sometimes smoked in India, and occasionally added to tobacco, but are chiefly employed for making bhang and subzee, of which the intoxicating powers are so well known. But this peculiar substance is yielded by the plants on the hills, in the form of a glandular secretion, which is collected by the natives pressing the upper part of the young plant between the palms of their hands, and then scraping off the secretion which adheres. This substance is well known in India by the name of churrus, and is considered more intoxicating than any other preparation of the plant, which is so highly esteemed by many Asiatics, and serves them both for wine and opium : it has, in consequence, a variety of names applied to it in Arabic, some of which were translated to Dr. Royle as "grass of fakirs," "leaf of delusion," "increaser of pleasure," "exciter of desire," "cementer of friendship," &c. Linnæus was well aquainted with its "vis narcotica, phantastica, dementens,"(anodyna et repellens). It is as likely as any other to have been the Nepenthes of Homer. The products of the plant are the dried leaves called "bhang ;" the flower tops with their resin, called "ganja ;" and the resin, from the seeds and flower tops, called charras or, in Bokhara, kirs.—*Royle, p.* 569.

KIRSENEH, Pers. Pease.

KIRSHUF, Arab. Cynara scolymus, *Linn.*

KIRTA, see Kelat.

KIRTAN, the relation of the deeds of Rama, during the nine days of the Rama Naomi.

KIRTHIPOOR, occupies the summit of a low hill, about three miles west of Patun. It was at one time the seat of an independent prince ; and its reduction cost the Goorkhali prince so much trouble, that in resentment of the resistance made by the inhabitants, he barbarously caused all the males, whom he captured in it, to be deprived of their noses. Chobar is also situated on an eminence, which, with that of Kirthipoor, forms a kind of saddle hill.

KIRWAH, Kashm. A weight equal to 384 lbs. English.

KIS, Beng., Hind. Costus speciosus.

KISARI, Hind. Lathyrus sativa.

KISCHYIM, Æthiop. Cucumber.

KILHAN, see Kelat,

KISHDI, see Affghan.

KISHENGUR and Bikanir, according to Colonel Tod, arose out of Marwar, and Macheri from Amber, to which we might add Shekhawati, which though not separate, is tributary to Amber, now Jeypoor. The Kishengurh family according to Aitcheson is an offshoot from Jodhpore. A treaty was formed with maharajah Kullian Sing in 1818. Pirthee Sing succeeded in 1840 ; he was granted the right of adoption, and he receives a salute of fifteen guns. His territories cover an area of 720 square miles and contain a population of 70,000 souls. The revenues are about rupees 600,000. The State pays no tribute and contributes nothing to any local corps or contingents. The army consists of 250 cavalry, 300 infantry, and 30 guns.—*Tod's Rajasthan, Vol.* i, *p.* 420 ; *Treaties, Engagements and Sunnuds, Vol.* iv, *p.* 103.

KISHEN KOMARI BAI, was born in 1792. Her father, the rana of Odeypur, was the highest prince of Rajputana. Her mother was of the Chawara race of Anhalwara. She was very beautiful and had an engaging manner ; both the Jeypore and Jodhpore chief asked her in marriage, and to obtain her overran the kingdom, but to settle the matter, Kishen Komari Bai, when only 16, took poison, and in a few days her mother followed her to the funeral pile. When the Roman father slew the dishonoured Virginia, appeased virtue applauded the deed. When Iphigenia was sacrificed, the salvation of the country was the consolation, and Jeptha's daughter sustained her resignation in her father's fame, but Kishen fell a victim to a false sense of honour.—*Tod's Rajast'han.*

KISHLAQ, Pusht. Winter station of the pastoral Affghans.

KISHM ISLAND, called Jezirah-ut-tul, by the Arabs, and Jezirah-i-Daraz by the Persians, both meaning Long Island, is the Oaracta or Verokhtha of the ancients, where Arrian states that Nearchus saw the tomb of king Erythras, after whom the Persian Gulf was named the Erythrean Sea. In the 13th century it was called Jezirah-i-Laset, and one of its towns is still called Laset. The whole island and a large portion of the opposite coast, in which are mines of sulphur, was farmed by the imam of Muscat Kishm town is in lat. 26° 57′ N., long. 56° 19′ E. at the N. east end of the island. Kishm island is within ten miles of Hormuz, and is the largest by far in the Persian Gulf, being about 55 miles long, but very narrow. It presents the same kinds of rocks as those of Hormuz and Larrack, but in addition to these there is a stratified sedimentary formation upon it of great extent, and upwards of 500

feet in thickness. Its eastern extremity is within ten miles of Hormuz, nearly opposite Gombroon; it runs for sixty miles parallel with the Persian shore, but is in no place more than twelve miles in breadth, and is surrounded with coral reefs. The appearance when sailing along the deep and narrow channel, interspersed with wooded islands, which separates it from the main land, is particularly arid, but the interior produces dates, wheat, vegetables, mangoes and other fruits, including grapes without stones, and the usual abundance of water melons. Bassadore is on a barren spot at the western extremity. The people are chiefly Arabs, subject to the imam of Muscat, and their number may amount to 16,000. Nearchus says its length is upwards of 800 stadia, which, at 1,111½ to a degree, would give 43 geographical miles.—*Ouseley's Travels, Vol.* i, *p.* 162; *Col. Chesney's Euphrates and Tigris, p.* 229; *Kinneir's Geographical Memoir, p.* 14; *Lieutenant Kempthorne, Vol.* v, *Part* ii, *p.* 277 *of the Royal Geographical Soc. Journal.*

KISHMIS are the small sweet seedless raisins from a variety of the grape vine, the Vitis vinifera, they are called sultana raisins by European grocers. Kishmis Surkh, red raisins, sun dried. Kishmish Sabz, shade dried. Munakka are common dried grapes or pudding raisins.—*Powell's Hand-book*; *Econ. Prod., Panjab, p.* 16.

KISHNA, see Krishna.

KISHON, a brook in Palestine that rises in Mount Tabor and disembogues into the Bay of Acre. See Caifa.

KISHR, Arab. A decoction of the husks of the coffee berry, greatly used in Yemen. The decoction of the berry, itself, is not much used there; the natives prefer the husks, and the beverage is called Kishr, it is sometimes flavoured with ginger and other spices.

KISHT, Pers. Helicteres isora, *Linn.*

KISHTA BAHIRA, Hind. Pyrus communis.

KISHTAH, Hind. Dried, unripe apricots, brought from the hills and from Kabul, &c. They are used to clean gold and silver, also in dyeing and in making chutney.—*Powell's Hand-book, Vol.* i, *p.* 453.

KISHTEE, Hind. A boat, ship, vessel, bark.

KISHTEE, or Kuchkole, Hind. A cup or bowl, generally of beggars, a faqeer's wallet, also a kind of tray.

KISHTOKEE, see Kush.

KISHTWAR occupies the middle part of the Chenab valley between Lahul and Jamu. The elevation of the Chenab about the middle of the province is from 6,000 to 7,000 feet. Kishtwar is separated on the north from the Tibetan valleys of Zanskar and Dras by the axis of the Himalaya which is crossed by the Umasi pass into Zanskar, elevated 18,000 feet, and by other passes from Wardwan into Dras. The Wardwan district is to the west and to the south, Kishtwar is separated from Chamba by a range of 10,000 to 14,000 feet of elevation.—*Hooker, f. et T.*, 209.

KISMIS, see Kishmis.

KISNA, Siam. Eagle-wood.

KISREE of Bombay. Arnotto.

KISSA, in lat. 8° 5′ S., long. 127° 7′ E., is a small island, near Timor.

KISSA-I-SANJAN, a work compiled in the year 1599, by one Bahram, a zorastrian, resident at Nowsaree, a town about twenty miles south of Surat. It details the various emigrations of the Parsees, *p.* 7.

KISSEA, Rus. Muslin.

KISSILKORUM PASS, in lat. 35° 57′, long. 77° 50′, in Turkistan, in the ridge between Yarkand and Yarakash. The top of the pass is 17,762 feet above the sea. From Kissilkorum, following the direction of the principal chain of the Kuenluen, now turning to the south south-east, Kiukkiul lake is reached. It is slightly salt, and is situated at the northern foot of the Changchenmo. Close to the Kiukkiul lake, is a group of more than fifty hot springs, chiefly containing muriate of soda (common salt) and a great quantity of carbonic acid. Their temperature varies from 25° C. to 49° C. (77° to 120° Fahr.) In the valley of the Nubra, are two other groups, the one near Panamick (hottest spring, 78·1° C=172·6 Fahr.) the other near Changtung (74·1° C=165·4 Fahr.) A march of seventy miles brings the traveller to (S. ?) Pumgal, where a route branches off to the valley of Bushia, and to Elchi, the capital of Khotan.—*Report on the Proceedings of the Magnetic Survey of India, pp.* 1 *and* 2; *Robt. Schlagentweit.*

KISSING is a token of love and affection with most of the nations of the East Indies as of Western Asia and Europe. Kissing of the cheeks and shoulders is noticed in Gen. xxxiii, 4, xlv, 14 and 15; and in Luke xv, 20. Smelling their heads is a mode of expressing intense affection, parental yearning, still common in India, and a very ancient oriental practice, however odd it may appear to European notions. It was perhaps rather the result of this practice than chance that Isaac noticed the smell of Jacob's person: "And he came near and kissed him, and smelled the smell of his raiment, and blessed him and said, see, the smell of my son is as the smell of a field which the Lord hath blessed."—*Hind. Th., Vol.* ii, *p.* 45.

KISSING COMFITS of Falstaff. Batatas edulis, *Choisy*. Sweet potato.

KIST, Arab., Pers., Hind. Tribute; Land-rent; Instalment.

KISTAPATAM, see Newbold.

KISTEE, Duk. Bixa orellana.

KISTNAGHERRI, in lat. 12° 32′ 3″, long. 78° 12′, in the Karnatic, in a plain with hills in the distance. The dâk bungalow is 1,698 feet above the sea.—*Rob. Schl.*

KISTAPA TAMARA or Konda tamara, Tel. Smilax ovalifolia, *R.* A local name given from the large leaves, at Devarapalli in the Vizianagarum zamindari.

KISTNAH or Krishna, a river of the peninsula of India, which rises on the Mahableshwur table-land in the Deccan, in lat. 18° 1′, long. 73° 41′, and about 40 miles from the Arabian sea, 4,500 feet above the sea. It runs S. E. 145 miles; N. E. 60 miles; S. E. 105 miles; N. E. 180 miles; S. E. to Chentapilly; S. E. 70 miles further, then, parting into two arms, one flows S. E. 30 miles, the other S. 25 miles into the Bay of Bengal, after a course of 800 miles. It receives many affluents, viz., Beemah, which is 510 miles long; Tumbudra or Toongabudra, 325 miles; Gutpurba, 160; Malpurba, 160; Warna, 80; Dindee, 110; Pedda Wag, 70 miles, and 110,000 sq. miles are drained. In consequence of the rapid declivity of its waterway and rockiness of its channel, it cannot be navigated by small craft, even for short distances, but a weir has been thrown across the Tumbudra, to form an extensive system of irrigation, at an estimated cost of £150,000. The weir is thrown across it at Bezwarah. The basins of the Kistnah river and its affluents, the Gutpurbah and Malpurbah and Beemah are occupied by quartzites, slates, limestones, &c., which cover the larger portion of the districts of Cuddapah and Kurnool, westwards through the Raichore Doab by Gogi, Gulburgah, to Kulladghee and Belgaum, and appear to represent the older portion of the great Vindhyan series. Rocks of the same mineral character appear under the great flows of the Dekhan trap, and resting quite unconformably on the gneiss rocks in parts of the Raichore Doab, and the vicinity of Belgaum, and under parts of the ghauts on the western coast. That they belong to the same general series as the rocks in Cuddapah and Kurnool, there is no doubt. Of the rocks of aqueous origin, the sand-stones and limestones, the whole of the valley of the Kistnah and a great part of the valleys of its affluents, the Gutpurbah, Malpurba, Bheema, Toongabudra or Tumbudra, and much of the valley of the Godavery and of the valleys of its northern affluents, have limestone, clay slate and sandstone rocks, and the houses and more extensive buildings are all built of these. The limestone of Kurnool, westward to the Bheemah is an excellent building material. It is on the banks of the Kistnah that the richest diamond mines occur, and that the sandstones acquire their greatest elevation, amounting to more than 3,000 feet; the river passing through mural precipices of this rock and of a schistose limestone. It passes through the plains of the Eastern Dekhan amongst the same rocks which are there sometimes a little elevated above the level of the sea, at others forming the caps of granite mountains, or broken up by varieties of greenstone and basalt. Thence, passing through a narrow gorge in the gneiss hills of Bezwarrah, it enters the alluvial plains continuous with the delta of the Godavery. Its waters, however, are more loaded with mud than the last-mentioned beautiful river, and the deposit of new land may be seen, by the inspection of a common map, to be proportionably great.—*Carter's Geological Papers on Western India, p.* 3; *Captain Cullen in Madras Lit. Soc. Journ.*; *Report of the Royal Sanitary Commission.* See India, Kistna.

KIST-UL-DURRERA, also Wuj, Arab. Sweet flag.

KISTVAEN, see Cairn, Hindoo, Khassya.

KISUMISU CHETTU, or Draksha chettu, Tel. Vitis vinifera, *L.* Raisins. The Sans. syn. is Laghu-draksha.

KIT, see Kirkook.

KITAB, Ar., Hind., Pers. A book. Ah'l-i-Kitab, people of the book, meaning the believers in the old or new testament or in the koran. This has the same meaning as Kitabi, a follower of the book, a term applied to Jews, Christians and Mahomedans, as possessing books of revealed religion. In few mahomedan countries, however, will the mahomedan religionists eat with a christian; to salute him, even in error, with their ordinary salutation salam alaikum, peace be unto you, is deemed unfortunate and he is looked upon as unclean, and a mahomedan of India will rarely return the salutation of alaik-us-salam, and unto you be peace. But amongst the Affghans none of these difficulties or feelings exist. The christian is respectfully called a Kitabi, or one of the book. An invidious distinction of dress, is, however, enforced generally on christians at Bokhara according to an edict of no remote date. It is possible that previously the same liberality of deportment towards christians distinguished Turkistan. Katib, is a scribe, a copyist, a writer; and Katibat, the act or cost of copying a book.—*Masson's Journeys, Vol.* ii, *p.* 245.

KITABAT, Arab. The inscription on a mahomedan tomb.

KITAB-I-KOOSLUM NAMAH, a book put forth by a conclave of seven learned ladies of Persia, on the rights of women. According to these ladies there are three classes of husbands in the world, viz., a proper man, a half a man, and a Hupul pupla. If the wife of the last man absent herself from his house, even for ten days and nights, he must not, on her return, ask where she has been, and if he see a stranger in the house, he must not ask who it is, or what he wants.—*Tr. Hind.*, *Vol.* i, *p.* 399.

KITAMA KURA, Japanese. A fish, Tetrodon hispidus, so poisonous, that when eaten, it proves frequently fatal, or according to the signification of the Japanese name, makes the north one's pillow, it being a custom with these people to turn the heads of those that are dying, towards the north.—*Thunberg's Travels*, *Vol.* iii, *p.* 68.

KITAY, see India, China, Khitay.

KITCHELLY CAPOOR of China, a scented root, chiefly used in the perfumery powders called sicsa, rautha, and also used for medicine. This is, also, called KitchellyKelangoo in Tamil, sold at from 40 to 60 rupees a candy. That from Malabar, from 28 to 40 rupees a candy.

KITCHILI, Tam. Citrus aurantium, *L.*, the orange. Citrus decumana ?

KITE or Pattanga, are flown by men and boys of the mahomedans, by all classes, high and low. Kite-flying is a pastime universally practised amongst the Chinese, who excel all other people both in the varied forms of their kites and the heights to which they can make them rise. They are constructed of paper made of refuse silk and bamboo. They assume every possible shape, and sometimes it is impossible when they have reached the culminating point, to distinguish them from birds. By means of round holes, supplied with vibrating cords, on which the current of the air acts, the kites when ascending, issue a humming noise, similar to the hum of a swarm of bees.—*Burton's Sindh*, *p.* 286 ; *Hon'ble Mr. Morrison's Compendious Summary.*

KITE, is a general term applied by the British in India, to many different birds. The Dung kite, or Dung bird, the Neophron peronopterus, *Linn.*, called, in Egypt, Pharoah's Chicken and the Egyptian vulture, is known to all the races in the south of India, in which it is abundant southwards from Bengal, also in N. Africa, W. Asia, S. Europe, and even in England. The male has a dirty blackish brown colour, but the hen-bird is white with yellow about the cheeks. It walks with ease and with a stately gait and frequents localities where flesh or sweepings are thrown. It builds on cliffs, houses and trees.

Of the Kite Vultures, one species, the tamest, boldest of all, the Milvago Australis, is of the Falkland isles. Amongst the Milvinæ or true Kites, of the family of Falconidæ, are several of the birds known to Europeans as kites.

The Brahmany Kite of India, the Haliastur Indus, *Bodd.*, also one of the Milvinæ, known to all by its clear maroon-coloured black and white breast and abdomen, and frequenting the river valleys, lakes and sea coasts, wherever wet cultivation is in progress, swarming where fishers throw their nets, and about shipping in the harbours, picking up small fishes, prawns or offal, the frogs from rice-fields, water insects, mice and shrews, and young or sickly birds and wounded snipe. Near towns it is very tame and fearless, and every sunday pious hindoos may be seen calling Hari ! Hari ! to attract the bird's attention, and then feeding it by throwing to it bits of flesh. The audacity of the Brahmany kite is admirable : Major Moor mentions as one instance, of which he was a witness, viz., stooping and taking a chop off a grid iron standing over the fire that cooked it. It receives its name from Europeans, because brahmans and religious hindoos worship it, and regard it as the type or vahan of Vishnu. The birds are expert fishers.

The Milvus govinda, *Sykes*, the common pariah kite, extends through all India, Burmah and Malayana, and is one of the most abundant and common birds in India, every town, cantonment, camp and village has its colony of this kite, which ply their vocation from morning till night, picking up fragments of food and garbage. In Calcutta, two or three hundred may be seen at a time. They are bold and fearless. Of all rapacious birds, the govind-kite is the most useful, and abundant ; wherever offal exists there this bird is to be found, hovering over the butcher's shop, the kitchen, or the barrack—now leisurely sailing in circles—now darting like an arrow upon its prey, which it devours while on the wing, uttering a clear shrill cry whenever a companion disputes its possession. Its ordinary name is the Chil, from its peculiarly shrill call. The govind-kite, Egyptian vulture, crow, Indian jackdaw and mina, may justly be termed "the great scavengers of India.

The crested black Kite of all India, the Baza lophotes, *Cuv.*, is not abundant. Its very handsome white and black plumage at once attracts attention.

The Lophastur Jerdoni, *Blyth*, is a kite of Malayana and the isles.

The black-winged Kite of India, the Elanus melanopterus, *Daud.*, lives near the skirts of jungles, and is not much on the wing.

The Kite Eagles of India belong to the genus Neopus of the Aquilinæ. The Neopus Malaiensis, *Reinwardt*, the Black Eagle is found in most of the hilly and jungly districts of India, in Burmah and Malayana. It is generally seen circling or questing for prey at no great height. It is a bird of easy and graceful flight. Its chief food is obtained by robbing bird's nests of the eggs and the young.—*Moor, p.* 344 ; *Adams* ; *Jardine's Mammals of India.* See Birds, Garuda, Serpent, Vahan.

KITHI, Hind. Dioscorea deltoidea.

KITHU, Hind. Pyrus variolosa.

KITKI, Hind. Agave cantala.

KITLA, Hind. Acer creticum, Jangli kitla is Edwardsia mollis.

KITNUZ, Pers. Coriander seed.

KITOOL, see Hot Springs.

KITSARMA, Hind. Lycium ruthenicum.

KITTACINCLA MACROURUS, the Shama. See Bulbul.

KITTALI KAYA or Narija chettu, Tel. Citrus aurantium, *L.*

KITTA NARA, Tel. The fibre of the aloe, Fourcroya cantala, *Haw.*; also called Kittali nara.

KITTESOL, or Kittysol, the distinctive name by which China paper summer-heads are known. They are an extensive article of export from China to Bombay, Calcutta, &c. They are a cheap sort of umbrella, made of bamboo frames covered with oiled paper or cheap silk. They are sent to the Archipelago and India in boxes containing 100 umbrellas each, which is estimated to be a peeul. Considering the material they are made of, this sort of umbrella, or parasol, wear a long time (for their use is for the most part as a protection against the sun). This kind of umbrella, or parasol, is made of oiled paper, or cheap oiled silk, and is largely exported by the Chinese to India ; the article is durable, considering its material, and its cheapness induces a large consumption.—*Faulkner* ; *Morrison* ; *Williams' Middle Kingdom, Vol.* ii, *p.* 401.

KITTAN, Tam., Tel. Canvas.

KITTICUM, Hind. One of the plants with the flowers of which Kama, the Indian god of love, tips his arrows. See Kama, Hindoo.

KITTOOR, a town of peninsular India. The central parts of peninsular India have several times needed coercion. At Kittoor, a battle was fought on the 23rd October 1824, and the fort was besieged and taken on the 5th December of that year.

KITTUL, Singh. Caryota urens, *Linn.* Jaggery or native sugar is produced abundantly in the northern districts of Ceylon from the juice of this palm. The sap is drawn off much in the same manner as that from the cocoa palm, but it does not flow so readily, and to remedy this the natives are in the habit of inserting within the surface of the cut flower spike a small mixture of lime, garlic, salt, and bruised pepper. This is left on the incision for a few days, when it is removed and the flower again cut, the sap will then flow readily for several months continuously. The collected juice is boiled in eathern vessels to a certain consistency when it granulates and forms a fair sugar capable of being refined to a good degree of purity. It is a curious fact that the wood of those trees which have been thus tapped is very much harder than that of the unemployed trees in the forests which is quite soft and spongy, the trees longest tapped are much the hardest.

KITU is a form of salutation in Japan, where the inferior, laying the palms of his hands on the floor, bends his body so that the forehead nearly touches the ground, and remains in this position for some seconds. The superior responds by laying the palms of his hands upon his knees, and nods or bows more or less low according to the rank of the other party.

KIU, Beng., Hind. Costus speciosus, *Smith.*

KIUN, in the Tartar language, the sun : or according to Abul Ghazi, the sun and moon.

KIUR, Hind. Allium, *sp.*

KIU-SIU, or Ximo. The Japanese island of Kiusiu or Kewsew, is well-cultivated and generally fertile, with the exception of its eastern coast. The best known Japanese towns of importance are, Nagasaki, Sanga and Kokoord.—*MacFarlane's Geo. and His. of Japan, p.* 145. See Japan.

KIUTU, Hind. Astragalus multiceps.

KIWACH, Hind. Cowhage. Mucuna prurita.

KIZAL BASH, see Kazzilbash.

KIZAN, see Tigris.

KIZA UT TAWIL, Arab. Cucumis utilissimus.

KIZHANELLI, Tam. Phyllanthus niruri.

KIZIL IRMIK. The elevated plateau which extends from the base of Mount Ararat into northern Armenia, Kurdistan, and part of Asia Minor, contains the sources of four noble rivers, having their estuaries in three different seas, and thus, from Armenia, as

from the centre of a great continent, giving an easy communication to the several nations of Europe and Asia. By following the Kizil Irmak through Asia Minor we reach the Black Sea, from whence there are inlets to Russia, Austria, Turkey, &c. In the same way the Aras, by terminating in the Caspian, opens several routes towards Great Tartary, as well as towards the rest of Central Asia and China; while the Tigris and Euphrates, with their numerous ramifications, afford abundant means of communicating with Persia, India, Arabia, and the continent of Africa. An extensive mercantile intercourse is also maintained with the same regions by means of numerous caravans, which, since the time of Abraham at least, have traversed the countries watered by those four rivers.

KIZIL OZAN, a river of some geographical celebrity, being supposed by Major Rennell to be the Gozan of the Scriptures, II, Kings, xvii, 6, and the following is his description of it in his inquiry concerning the disposal of the ten tribes of the Jews which were carried into captivity to Nineveh. This river springs from the country anciently named Matrene, between Tabriz and Hamadan, and taking its course eastward, falls into the southwest part of the Caspian sea, penetrating in its way the great ridge of mountains that divides Media from the Caspian provinces. Travellers describe with horror the road which leads along the side of the chasm and which is the only one practicable for loaded beasts from Ghilan to Ispahan. It is generally excavated from the steep rocky cliff which impends over the dreadful gulf below, and along it the traveller holds loosely the bridle of his beast while he leads him along, fearing to be drawn after him should a false step be made. This chasm is about 180 miles to the westward of the Caspian sea.—*Rich's Residence in Koordistan, Vol.* i, *p.* 226, *quoting Olearius, Hanway, &c.*

KIZ KALASI, see Kara Oghlan.

KIZLA SAFED. To the west of the province of Fars are the ruins of Kizla Safed, and, nearly in the centre, are those of the ancient capital, Persepolis. The territory of Fars represents ancient Persis, which was watered by the Araxes, Gyndes, Oroatis, Arasis, Pelevar and Bagrad. Its cities were Corna, Axima, Arbrea, and Artacana; besides many others whose sites are unknown. Persepolis was the capital in the time of Alexander: more anciently, the seat of the government was at Pasargada,—Strabo, lib. xv, p. 729, the Persagadis of Quintus Curtius —Lib. v. cap. vi., but as this historian speaks of the fortress of Persepolis, and the city of Persagadis (qu. Farsa—Gerd ?) it is possible that the extensive ruins in the plain, near the former, may be the Pasargada of Pliny,—Lib. vi, cap. xxvi.—*Euphrates and Tigris, Col. Chesney, p.* 210. See Fars.

KJEYOH ? Vitex, *species.*

KLAARE MARAM, Tam. ? Casearia elliptica.

KLABAT; in Celebes, the town of Monado is built on a plain surrounded by mountains, the highest of which, Klabât, is 6,500 feet above the level of the sea. The houses are well built, and neatly thatched; they are all detached, and enclosed in a yard or garden. Klabat is a conical volcanic mountain, in the northern peninsula of this island.—*Marryat's Indian Archipelago, p.* 44. See Celebes.

KLABBET LAMA, see Tin.

KLAKKA, see Java.

K'LAMANDA, Tel. Aloe indica, *Royle.*

KLAMBA, Jav. Curtains.

K'LAPA, Malay. Cocoanut, the Calapper nut of the earlier seamen, properly Kalapa. Klapa Muda, Malay, the soft medulla of the cocoanut.

KLAPPER ISLAND, see Pulo Tinjil or Trower's Island.

KLASSI, Hind, Pers., Arab. A seaman, written also Khalassi.

KLATERGOUD, Dut. Orsidue.

KLAVER-ZAAD, Dut. Clover seed.

KLEEBA, Sans. Morinda umbellata.

KLEESAAT, also Klee, Ger. Clover seed.

KLEIN, a christian missionary in the south of India who collected a large herbarium which has been principally described by Willdenow. That of Heyne by Roth, in his Novæ Plantarum species: Heyne appears to have been rather a diligent collector than a practical botanist; his collections were either obtained from, and were named by, Roxburgh; or were made in Mysore and the southern provinces, and the names attached by Rottler. Klein, Heyne, and Rottler, were the medical men, who formed the Herbarium Madraspatense. Drs. Wallich, McClelland, Irvine, Lindsay, Stewart and Thomson, medical officers of the Bengal army, also Dr. Hooker of the British Navy, have done much for the Botany of Bengal. Drs. Wight, Griffith, and Roxburgh, of the Madras army, for that of all India. Major Beddome, of the Madras army, has done much for the Madras Presidency. and Messrs. Moon and Thwaites for Ceylon,

KLEINHOVIA HOSPITA, one of Byttneriaceæ, a garden shrub with alternate broad cordate leaves and small pink flowers in terminal panicles; capsule pear-shape and inflated.

KLEN-LENBERG, see Lightning Conductor.

KLESA, or Klesha. Evil desire, the love of pleasure, the cleaving to existence.—*Hardy's Eastern Monachism, p.* 438.

KLESIA GRECO-HINDI. A church.

KLEWANG, JAV. A sword, any weapon of war.

KLIE OOROOD, DUK. Phaseolus max.

KLING, the Malay term for a native of India, evidently derived from the ancient kingdom of Kalinga. Newbold, however, supposes that Kling is a corruption from Teling or Telinga. The chuliah and kling of the Malays comprehend the traders and settlers, both mahomedans and hindoos, from the Coromandel coast. These names have been given to them by the Malays from the earliest times of the ancient commercial intercourse subsisting between this part of Asia and India.—*Newbold's British Settlements, Vol.* i, *p.* 8. See Dravidian, India.

KLIUNTI, HIND. Lonicera quinquelocularis.

KLIWON, JAV. Governor of a capital or chief town.

KLOFF, Captain, author of voyage of the Dourga, in 1825-26, translated by G. W. Earl.

KLOI, a snow-white root of Siam, used as food, but requires to be steeped, in slices, in water and exposed to the sun's rays, as, in an unprepared state, it is poisonous.

KLOK-SPYS, DUT. Bell metal.

KLUK, also Kheerahcen, ARAB. Leeches.

KLUNJI, HIND. Eriophorum comosum.

KLUWI, MALAY. Artocarpus integrifolia.

KN-BYEN, BURM. Ceriops roxburghianus, *Arn.*

KNEELING. See Dozanoo-bythna.

KNEPH, P'htah and Amun, gods of the Egyptians, had no astronomical characters.

KNEVEA, TAM. A Ceylon tree which grows to about eighteen inches in diameter, and fourteen feet long. Its wood is used by the natives in boat and house-work.—*Edye, Ceylon.*

KNIFE-GRINDER, a term applied to a Cicada or grass-hopper of Ceylon from the noise which it makes.

KNIGHTIA EXCELSA, is the Rewa-rewa or honeysuckle timber tree of New Zealand.

KNISS, HIND. Dioscorea deltoidea.

KNITMEE ? or Khatmi, ARAB. Mallow.

KNITRI, HIND. Rhus buckiamela.

KNITTING appears to be unknown to the natives of India, though it is well worthy of being taught to them ; as, indeed it has been in the few girls' schools which the natives have allowed to be established.—*Royle Arts, &c. of India, p.* 504.

KNIVES.

Messen,	DUT.	Coltelli,	IT.
Conteaux,	FR.	Pisau : Piso,	MALAY.
Messer	GER.	Noshi,	RUS.
Churi chaku,	GUZ., HIND.	Cuchillos,	SP.

—*McCulloch's Commercial Dict., p.* 739.

KNOBLAUCH, GER. Garlic.

KNOPFE, GER. Buttons.

KNOR, HIND. Pavia indica, Indian horse chesnut.

KNOTTED CASSIA, ENG. Cathartocarpus nodosus.

KNOWLTONIA VESICATORIA, used commonly as a blister at the Cape of Good Hope.—*O'Shaughnessy.*

KNOX, an Englishman who was long kept a prisoner at Kandy, in the reign of rajah Sinha II. In the charming narrative of his captivity, published in the reign of Charles II, he devoted a chapter to the animals of Ceylon.—*Tennent's Sketches of the Natural History of Ceylon, p.* 6.

K'NWAR, DUK., or Kanwar ? Aloe indica.

KO, JAV. Rice.

KO, HIND. Olea europœa.

KOA, HIND. Tamarix gallica, syn. of T. indica. See Rukh.

KOAME, HIND. Macrotomia euchroma.

KOAMIL or Kalam of Beas. Glochidino velutinum, *W. Ic.*

KOAMLA, HIND. Odina wodier.

KOAMOORA, Callicarpa lanata.

KOAN, a very hard, fine, close-grained, heavy Ceylon wood.

KOANEE, a river near Lallgunge in Goruckpoor.

KOANG, SINGH. The Ceylon oak of the English in Ceylon. Grows in the southern parts of Ceylon, a cubic foot weighs 42 lbs., but its durability is only from 5 to 10 years. It is used for native oil-presses and wooden anchors, its berries are eaten by the natives. —*Mr. Mendis.* (Qu. Koan ?)

KOANNAY MARAM, TAM. Cassia fistula.

KOATTAY MARAM, TAM. ? Zizyphus œnoplia.

KOATTY-NAGA MARAM, TAM. Eugenia jambolana, the rose apple ; also Eugenia caryophyllifolia.—*Roxb., W. Ic.*

KOBA, see Tin

KOBAD. According to the Jahan Numa, one of the earlier divisions of the province of Fars was into the five circles or departments called " Kurre :" and named Istakhr, Darabjird, Shapur, Ardashir and Kobad. At present, it consists of three principal parts, viz. : 1, Fars proper (Persis Proper) ; 2, Laristan near the Persian Gulf; and 3, Behbehan, or the country of the Khogilu, which represents the circle of Kobad. Beh-

behan is bounded on the north by the great belt of mountains which separate Irak-i-Ajam from the southern provinces of Persia: the northern and north-eastern shores of the Persian Gulf form its boundary to the south, Ram-Hormuz and the Ka'b country lie to the west, while Shulistan separates Behbehan on the east from the direct dependencies of Fars. On the east and south-east, Behbehan is surrounded by the Mamaseni tribe: on the north and north-west by the Bakhtiyari, and on the west and south by the Ka'b Arabs. Also, the mountainous region to the north and north-east of the plain of Behbehan is occupied by the Khogila tribes,—and the districts of Lirani and Zeitun, near the Persian Gulf, together with the fortresses of Gul-i-gulab, all come under the control of the governor of Behbehan.

KOBAD or Kaodes, a Sassanian king, A. D. 488 or 481. See Fars, Sassanian.

KOBAD, or Kei Kobad, an emperor of Delhi, who made his aged father undergo the abject oriental obeisance of kissing the ground before the royal throne. He fitted up a palace at Kilokeree, upon the banks of the Jumna, to enjoy there soft society, but nobody in that village now recollects the site of that palace.—*Tr. of Hind., Vol.* ii, *p.* 199.

KOBARI AKU, Tel. Leaves of Cadaba indica.

KOBBARI CHETTU, Tel. Cocos nucifera, *L.*; Sans. Narikela, whence the verse; Oh! Narikela strong of body and full of sap, you give not your juice to the Pika (cuckoo or kokila), but you are liberal to him who climbs and maltreats you.

KOBBARI TENGAI, Tam. Kernel of cocoanut. Copra.

KOBBER, Dan. Copper.

KOBI, Hind. Brassica oleracea.

KOBIDAR, Beng. Bauhinia purpuracens.

KOBIN or Jobin, Burm. Melicocca trijuga.

KOBO, or Kubo, or Saigoun, the head of the executive government at Jeddo. The Dairi, at Miako, is the ecclesiastical head. In this singular government, there were two emperors, reigning conjointly, the Dairi, or spiritual emperor, who resided at Miako, and the temporal or lay emperor, who usually lived in the great city of Jeddo. The word Kobo does not strictly mean emperor; and it appears that the Japanese angrily deny that there is any other emperor than the Mikado, or Dairi. The power, however, of the Kobo was decidedly imperial, and far greater than that of the Dairi.—*MacFarlane's Geo. and Hist. of Japan, p.* 192; *Titsingh, Illustrations of Japan.*

KOBRA TEL, Singh. A substance supposed, in Ceylon, to be a virulent poison. In the preparation of this mysterious compound, the ingredients are extracted from venomous snakes, and from the lizard called Kabaragaya. The receipt far outdoes, in dramatic arrangement, the witch's cauldron of Macbeth. —*Tennent's Sketches of the Natural History of Ceylon, p.* 274. See Kabara-gaya.

KOBRI, Can. Cocoanut palms.

KOBUAH, a western section of Beluchistan.

KOBUB-UL-ARZ, Arab. Talc.

KOCH, the Mufflon, or wild sheep, its horns were found by Vigne intermixed with those of the ibex or chup, and the markhor or rawacheh of Little Tibet.—*Vigne's A personal Narrative, p.* 85.

KOCCH BAHAR, is a native State ruled by a rajah subject to the supervision of a British Resident. It is situated between Bengal and Assam, on the N. E. frontier of British India, and is separated from the highlands of Bhotan by the Dooar. Fallacotta is the most central town, for the Jungsta, Chamoorchee, Bala, Bunna, and Boygoo passes into Tibet and Bhootan. The abolition of slavery in Kocch Behar has recently been formally proclaimed. Up till this proclamation, if a ryot, or peasant, owed a sum of money, and was unable to satisfy his creditor, he was compelled to give up his wife as a pledge, and possession of her was kept until the debt was discharged. It sometimes happened that the wife of a debtor was not redeemed for the space of one, two or three years; and if, during her residence with the creditor, a family should have been the consequence, half of it was considered as the property of the person with whom she lived, and half that of her real husband. The country has a most wretched appearance, and its inhabitants are a miserable and puny race. Up to a comparatively recent date, the lower ranks without scruple disposed of their children for slaves, to any purchaser, and for a very trifling consideration; nor was the agency of a third person ever employed. Nothing was more common than to see a mother dress up her child, and bring it to market, with no other hope, no other view, than to enhance the price she might procure for it. The Cocch or Kocch are partially converted to mahomedanism. The pagan portion live in the woods and cultivate the soil with the hoe; they are well-fed and clothed. They abstain from beef. They sacrifice to the god Pushi and his wife Jago, also to the sun, moon and stars; to the deities of the rivers, hills and woods, and to their deceased parents. The Deoshi, their sacrificing priest, marries and works, and the office

is not hereditary. The blood of the sacrifice goes to the deity, the flesh to the worshippers. Polygamy, polyandry, concubinage and adultery, are punished by fines. The husband resides with his mother-in-law, is the property of the wife, and after her to her daughters. They keep the dead two days and then burn them at the river side. Their name is written Kocch, Koktsh, Koksh, or Kuksh. In the Yogini Tantra, they are named Kavach and are there styled mhlecha. When the mahomedan power was established in Bengal the Koch (Kocch or Kavach) kingdom extended from 88° to 93° E. L., and from 26° to 27° N. L. from the south-eastern extremity of Nepaul along the southern extremity of Sikkim and Butan into Assam, with Kocch Bahar as its capital, and the people consisted of the present Kocch, Dhimal and Bodo. They dwell in the Sal forests with impunity. The Kocch, are called Hasa by the Assamese Bodo, and the Dhimal style them Kamul. The northern parts of Rungpur, Purnea, Dinajpur, and Mymunsing are the chief Kocch localities. The Kocch and Bodo serve a fixed period for their brides, and they marry within the tribe. —*Turner's Embassy, p.* 11 ; *Treaties, Engagements and Sunnuds, Vol.* vii, *p.* 367 ; *Latham's Descrip. Ethn.* ; *Hodgson.* See Aborigines, Bodo, India, Kocch.

KOCHAN, Hind. Cornus macrophylla.

KOCHIANI, Uria. A woman who lives by selling salt in small quantities.

KOCHLA or Kachla, Duk. Nux vomica.

KOCKSI, a river of Gowhatty.

KODA, Hind. Eleusine coracana, *Gærtn. Roxb.*

KODAGA. The Coorg or Kodaga language is spoken in the small principality of this name, lying on the western ghauts, and has hitherto been regarded as Canarese, modified by the Tulu. But Mr. Mögling states that it is more nearly allied to the Tamil and Malayalum than to the Canarese. See Coorg, Dravidian.

KODAGAH, Maleal. Hydrocotile asiatica, *Linn.*

KODAGAROGINI, properly Kadugu Rogini, Tam. Helleborus niger.

KODAGU PALA, Tel. Maleal. Wrightia antidysenterica, *R., Br.*

KODAKADURUATTA, Singh. Nux vomica.

KODAL of Cuttack, is the inner bark of a forest tree. It makes a strong and most durable rope, which is said not to be liable to deteriorate from wet, and hence it is made into boat cables. At Autgurh, the fibre is collected for sale, on requisition, by the Sohar race. The tree may possibly be the Sterculia villosa, which in Assam is called the 'Oadal,' the fibres are there employed for making ropes with which to secure wild elephants.

KODALEYA or Koodaliya, *B. & H.* Desmodium trifolium.

KODALI, Hind. A spade. Kodali Marna, to dig with the spade, a ceremony.

KODALI, Maleal. Melastoma malabathricum.

KODAM, Burm. On this festival day, presents are made from vassals and dependents, as deprecatory offerings, to avert deserved punishment for offences against their liege lord. It is called by the English, pardon day.—*p.* 76.

KODAPANA, also Koda Panei, Maleal. Corypha umbraculifera, *Linn.*

KODAR, Hind. Harmala ruta.

KODARA CHETTU, Tel. Grows in the Nalla Mallai. Mr. Elliott notes this "as perhaps a species of Grislea."—*Mr. Latham.*

KODAWAH PORSH, or Porassa maram, Tam. Chloroxylon swietenia, Rose satinwood.

KODDAPAIL, Maleal. Pistia stratiotes, *Linn.*

KODDI PANAI MARAM, Tam. Corypha unbraculifera.

KODE, Hind. The climbing fish, Anabas scandens.

KODEGAM, Tam. ? Tylophora asthmatica, *W. & A.*

KODES, see Kabul.

KODI, Hind. Lonicera hypoleuca.

KODI BUDAMA, Tel. Cucumis pubescens, *Willd.* ; C. maderaspatanus, *R., Vol.* iii, *p.* 723. Fowl's cucumber.

KODICALLI, Tam. Cynanchum viminale, *Linn.*

KODI-CULL, on the coast of Malabar are cairns, the oldest monuments of the kind on the Indian continent.

KODICULLA, Tam. Cynanchum viminale, *Linn.*

KODI JUTTU MANU, or Karu boppayi, Tel. Erythropsis roxburghiana, *Lind.* A local name of the Konda Doralu given from its remarkable flowers.

KODI JUTTU TOTA KURA, or Erra kodi juttu tota Kura, Tel. Celosia cristata, *L.* Cocks-comb. This genus of plants thrives well in several parts of India, and the species are much admired.

KODIKALU VAN-KAI, Tel. Brinjal.

KODIKKAL VELLALAN, Tam. A class of the Vellalan or agricultural tribe of the Tamil country, who cultivate betel.

KODI MALLI, also Kodi Mallipu, Tam. Jasminum sambac, *Ait.*

KODIMUNDIRI PALAM, Tam., also Dracha pallam. Grapes. Vitis vinifera.

KODI MURUSU, Tel. Petalidium barlerioides, *Nees;* Ruellia bracteata, *R., Vol.* iii, *p.* 47.

KODI PASSI KIRE, Tam. Basella alba.

KODISA PALA, also Kodisa chettu, Tel. Wrightia antidysenterica, *R. Br.*; Nerium antid., *Ainsl.* Heyne calls it Kola mukka, p. 132. The medicinal properties of the Kodisa or Conessi bark are held in much esteem by natives, as they once were by European practitioners. They have perhaps fallen into disrepute from the fraudulent substitution of the bark of Wrightia tinctoria. The leaves of the two plants, especially when young, are so like that they may easily be mistaken. An infallible character however exists, in the numerous pointed glands on the petiole at the base of the leaf of Wrightia antidysenterica.

KODI VELI, Tam. Plumbago zeylanica, *Linn.*

KODIVELOE ? Acacia tomentosa.

KODO ?—Paspalum frumentaceum, small grain eaten by the natives.

KODON, Hind. Eleusine coracana.

KODOO, Beng. Cucurbita lagenaria, *Linn.*

KODORKA MARAM, Maleal. Terminalia chebula, *Retz.*

KODORO, Uria ? A tree of Ganjam and of Gumsur, extreme height 30 feet, circumference 2½ feet, and height from the ground to the intersection of the first branch, 12 feet. It is said only to be used for firewood.—*Capt. Macdonald.*

KODRA, Hind. Eleusine coracana, also Paspalum scrobiculatum.

KODRAVAHA, Sans. Paspalum frumentaceum.

KODU, Beng. Kora millet or punctured millet, Paspalum stoloniferum. See Kora.

KODU and Kondru, Tel., whence the ordinary name of, Kond, a barbarous race of mountaineers inhabiting the hills west and north-west of Ganjam to the borders of Nagpore. The plural of Kodu is Kollu.

KODUR or Codoor, a town of the Carnatic near Ballapilli.

KOE, Hind. Alnus, *sp.*

KOEE KUMUDA KUMUL, also Koee Kumul, Hind. Nymphæa pubescens.

KOEL, Hind.

Kokil, Beng.
Indian cuckow, Eng.
" koel.
Koel, Hind.
Chule, Malay.
Cowde-choa, Singh., Tam,
Kokila pika, Tel.

The Indian cuckow, Eudynamis orientalis, the male is of a deep black, and the female of a dusky green mottled white. Like the cuckow, the koel lays its eggs in some of the nests of other birds: because the koel song is especially heard at the season of spring, it is called the friend of love:

> Sweet bird, whom lovers deem love's messenger
> Skilled to direct the god's envenomed shafts
> And tame the proudest heart; oh, hither guide
> My lovely fugitive or lead my steps to
> Where she strays.

It is a bird of the family Cuculidæ. It inhabits Ceylon, India, the Malay countries and China, all of its names are obtained from its ordinary call, which closely resembles the word "koel." Like the cuckow of Europe, this bird is, in India, the harbinger of spring, and its call, though shrill and disagreeable, is associated with all the joys and labours of husbandry of that season, and is quoted in the rhymes and proverbs of the people. Thus "Koel bolee, Sebundee dolee," the cry of the Koel, is the grief of the Sebundy soldier, meaning that the disbanding of the armed men gathered together for collection of revenue depend on the Koels note. Sebundee being a corruption of Sipah Hindee, in distinction to Moghul or foreign troops, who were always kept up. The Koel indeed occupies much the same place in India that the cuckoo does in Europe. The European names, even, are all derived from the Sanscrit name Cuculus. Pliny says, that the vine-dressers deferred cutting their vines till the cuckoo began to sing. We have the Cuckoo-Ale of England, to partake of which the labourers leave their work when the first cuckoo's note is heard. There is also the vulgar superstition that it is unlucky to have no money in your pocket when the first cuckoo of the season is heard, and the amorous Hobnelia tells us, that in love omens its note is equally efficacious. The female lays its eggs in the nest of the common crow or of the carrion crow, Corvus splendens and C. culminatus, but a company of the birds called seven brothers, have been seen at Secunderabad assiduously feeding a young Koel.—*Elliot*; *The Hero and the Nymph*, *p.* 267. See Kameri.

KOEL, a stream from the watershed of Chota Nagpore which unites with the Sunkh in Gangpur and takes the name of the Brahmani, and enters the Bay of Bengal at Point Palmyras.—*Dalton, p.* 155.

KOELA, Hind. Charcoal.

KOENAR, Hind. A tree of Chota Nagpore with a soft, white wood.—*Cal. Cat. Ex.* 1862.

KOENIG, John Gerard, a native of Courland and pupil of Linneus, travelled in Iceland in the year 1765, and arrived at Tranquebar in India, in the end of 1768 or beginning of 1769. He was physician to the Tranquebar mission in the Carnatic, but his enthusiasm, defiance of bodily fatigue, spare meals, the

scorching climate, and his simplicity of manners and benevolence, soon made him known to and beloved by the Dutch, French, and British, with whom he met. He became naturalist to the nawab Mahomed Ali, and while at Madras, made the acquaintance of Dr. James Anderson. In 1778, the government of Madras granted him a salary to enable him to carry on his researches, and with this aid he visited the Straits of Malacca and Siam, towards the end of 1779, and made known the occurrence there of tin ore. His salary was again increased in 1780, and he then visited Ceylon. He travelled along the coast to Calcutta from which he was returning in 1785, when he was attacked with diarrhœa or dysentery, and died on 26th June. He bequeathed all his plants to Sir Joseph Banks. His example and instructions diffused a similar taste among his companions, and hence originated the botanical labours of the society of "United Brothers." But, although it may be said that scientific botany took its rise in India from Koenig, the flora of the East Indies had not been entirely neglected by European botanists prior to that period, as the works of Rheede, Rumphius, Plukenet, the two Burmans, and finally a large and well preserved, yet unfortunately almost unknown, collection of Indian plants in the Oxford herbarium, formed in the early part of the eighteenth century, amply testify.

KOERI, Hind. In Hindustan, vegetable gardeners and agriculturists. In Bahar they grow the poppy, they are in general very respectable.

KOES? or Jack tree? Artocarpus integrifolia? yields a moderately hard, but rather coarse and open grained, though heavy, Ceylon wood, of a beautiful saffron yellow colour, emits a peculiar, but by no means unpleasant odour.—*Edye, Timber of Ceylon.*

KOET, Hind. Feronia elephantum, *Roxb.*

KOEUR-TAN, see Kalka.

KOFE, Rus. Koffe, also Koffebohnen, Ger., Koffy, also Koffiboonen, Dut. Coffee. Coffea arabica, *Linn.*

KOFTGARI, Hind., is steel inlaid with gold in patterns which, in former days, was carried on to a considerable extent in various parts of India. It was chiefly used for decorating armour; guns, coats of mail, helmets, swords, and sword handles. These, however, are not the manufacture of the present day Since the rebellion in India of 1857, the manufacture of arms has been generally discouraged, and koftgari work is, consequently now chiefly applied to ornamenting a variety of fancy articles, such as jewels, caskets, pen and card trays, paper weights, paper knives, inkstands, &c. The process is exactly the same as that pursued in Europe, and the workman can copy any particular pattern required. The work is of high finish, and remarkable for its cheapness. Koftgari is chiefly carried on in Guzerat and Kotli, in the Sealkote district. Several admirable specimens of inland metal work by the native artizans of Bhooj were likewise found in the collection of arms contributed to the Exhibition by H. H. the Rao of Kutch. Some of the cutlers still remain at Lahore, but many of them went to Nizamabad in the Gujranwalla district; others to Guzerat, and the koftgar artizans, also, have mostly left Lahore to reside in the Kotli Loharan in the Sealkote district.—*Cat. Universal Exhibition*, 1862; *Powell.*

KOGAR of Chenab. Holarrhena antidysenterica, *Wall.*

KOGHANI, an Affghan tribe occupying Gandamak. They formerly held the country in the west, but were expelled by the Jabbar Khel Ghilji. They claim to be Ghilji.

KOGHILU, see Lur.

KOH, Pers. A mountain, a prefix to many solitary mountains and hill ranges from west of the Himalaya and the Indus even to the Caspian sea. The Koh-i-Kush or Caucacus, one of these, is the great stony belt that separates northern from southern Asia. In traversing the kingdoms of Hindustan and Cabul, from the east of Bengal to Herat, we find them everywhere bounded on the north by a chain of mountains, which is covered with perpetual snow, for almost the whole of that extent, and from which all the great rivers of both countries appear to issue. This chain commences near the Brahmaputra, and runs nearly north-west as far as Cashmeer, during this part of its course it is (from hima Sanscrit, for snow), called the Himaleh by the natives of the neighbouring countries, and is the Himalaya of the English (hima, snow; alaya, abode). From Cashmeer, its general direction is a little to the south-west as far as the high snowy peak of Hindoo Coosh, nearly north of Cabul. From this peak its height diminishes, it no longer bears perpetual snow, and is soon after lost in a group of mountains, which stretch in length from Cabul almost to Herat, and occupy more than two degrees of latitude in their breadth. Some ranges issue from this mass on the west, and extend so far into Persia, as to justify, if not completely to establish, the opinion of the ancients, which connected this range with mount Caucasus on the west of the Caspian sea. From Cashmeer to Hindoo Coosh, the whole range is known by the name of that peak. From thence to the meridian of Herat, the moun-

tains have no general name among the natives, but that of Paropamisus has long been applied to them by European geographers. As seen from the plains of Peshawar the fourth is the principal range of the Indian Caucasus, and is always covered with snow. It is conspicuous from Bactria, and the borders of India, and is seen from places far off in Tartary. Elphinstone says that the ridge of Imaus or Himalaya, is seen for a distance of 150 and even 250 miles. The Paropamisan chain, which bounds the Kohistan on the west, extends three hundred and fifty miles from east to west, and two hundred from north to south. The whole of this space is such a maze of mountains as the most intimate knowledge would scarcely enable us to trace; and, though it affords a habitation to the Eimauk and Hazarah, it is so difficult of access and so little frequented, that no precise accounts of its geography are to be obtained. It is certain, however, that the range of Hindoo Coosh is no longer so lofty, as to be conspicuous among the mountains by which it is surrounded, and that no continued line of perpetual snow can any more be traced. The eastern half of this elevated region is inhabited by the Hazarah, and is cold, rugged and barren: the level spots are little cultivated and the hills are naked and abrupt. The western part which belongs to the Eimak, though it has wider valleys, and is better cultivated, is still a wild and poor country. The northern face of these mountains has a sudden descent into the province of Balkh: their acclivity is less on their other extremities, except perhaps on the west or south-west. On the north-west they seem to sink gradually into the plain which borders on the desert. The slope of the whole tract is towards the west.

Rennell (pp. 125-6) suspects Emodus and Imaus to be different readings of the same name; and Imaus or Himaus, to be derived from the Sanscrit word himah, signifying snowy; and Pliny knew the circumstance, well. That vast ridge bears the same name at present. A chain, anciently named Taurus, which rises in lesser Asia, and runs eastward through Armenia; from thence deviating to the S. E., shuts up the south coast of the Caspian sea, was continued by Ptolemy, under the names of Coronus, Sariphi, and Paropamisus, dividing Hyrcania and Tapuri, from Parthia; Margiana from Aria; and Bactria, from the province of Paropamisus: or, according to modern geography, dividing Mazanderan, or Taberistan, from Cumis; the countries of Dahistan, Corcan, and Karasm, from Korasan; Balk, and Gaur, from Segistan or Seistan: and finally was made to join that ridge, which, under the name of Indian Caucasus, divided India from Bactria; and afterwards took the names of Imaus and Emodus, separating India from Scythia. The ridge that Mr. Forster crossed, near the Caspian sea, had a north and south direction; and answers to the mountains Masdoramus of Ptolemy, which shut up the eastern side of Parthia proper, situated on the S. E. of the Caspian. The modern name of the ridge is Kana-hoody; and Mr. Forster remarks, that the elevation of it, is far greater on the west, than on the east; so that the lands of Korasan, are, in general, more elevated than those towards Ispahan. The Kana-hoody mountains are those which M. D'Anville has extended to Herat and Cabul.

Mr. Vigne thinks the word Paropamisus is formed from the very commonly used Hindustani word "pahar," which signifies a "hill" or "mountain," and which was perhaps the word meant by Mr. Masson, and the other word "pam," a "roof," that is, a flat roof, such as is used in the east. Mr. Masson informed him that the Paropamisan range is a good deal broken into mountains, with table-lands on their summits.

The Hindoo Coosh mountains, was called by the Arabs, "the stony girdle of the earth."

The Paropamisus west of Affghanistan is now occupied by intrepid and hardy nomades, the Eimak and Hazarah; and the Affghan races, whether coming from Balk, Cabul, Kandahar or Herat, never venture into their mountain districts. The Eimak are shiah and occupy that part of the range nearer Persia and the Caspian, while the Hazarah (from Hazar, persian, a thousand,) are sunni, and dwell in the mountains adjoining Affghanistan.—*Elph. Cabul*; *Rennell's Memoir, pp.* 125, 126, 190; *Vigne's A personal Narrative, pp.* 195-6; *Markham's Embassy, p.* 46; *Masson's Journeys.* See Koh-i-kas.

KOHANU, Mahr. A tumbler, a rope-dancer, an acrobat.

KOHAREE, a river near Birgowah in Gwalior.

KOHAT, in lat. 33° 32′·5, long. 71° 22′·9, in the Panjab, 40 miles south of Peshawar is 1,745 feet above the sea. Kohat is in a valley five miles long, and averaging four miles broad, girdled by hills. To its south is Bunnoo; to its west the Wuzeeree and the Bungush country; to the east the ridges which overhang the Indus. It is an expensive encumbrance, but politically indispensable to the British government, as connecting Peshawar with their other Trans-Indus districts. Kohat is only approachable from Peshawar by two passes, both passing through the Afreedi hills. The Khuttuk and their chief were

refractory, and if pressed, betook themselves to the hills. Those portions however which are held by the hill-tribe of the Khuttuk were usually quiet. The Khuttuk indeed have, in their neighbourhood, been uniformly faithful and obedient. The valley is famous for its salt mines, the chief of which, at Bahadoor Kheyl, is guarded by a fort. At Kohat itself there is also a force with a cantonment and a fort. In the Kohat district, the principal tribe are the Bungush Puthan. They are a large tribe, can muster 15,000 fighting-men, and are fairly good soldiers. They highly appreciated the light money assessments of the British after what had been long termed the "robber rule" of sultan Mahomed Barukzye. Up to 1848, he held Kohat as a fief from the Cabul government. It was then taken possession of by the British on account of hostility to them during the second Sikh war. The conduct of the Bungush in reference to the Kohat pass needs to be noticed. The late khan of Hungoo in the Bungush country was in the British service as Revenue Collector, but he was murdered by one of his own relatives, and the khanship descended to his son. The Bungush suffered much from the raids of their hill neighbours, Orukzye, Tooree, Cabulkheyl Wuzeeree. The inhabitants of the Meeranzye valley are also Bungush. This valley belonged to the fief of sultan Mahomed, but being an outlying locality was overlooked when Kohat was taken possession of. The Cabul government then lost no time in arranging for the occupation of Meeranzye, which appeared to have been vacated; so sirdar Azim Khan, the governor of the Khoorrum province, in 1851, summoned the Meeranzye to surrender; but they petitioned the British to include them in Kohat. Under the circumstances this request was acceded to. They were in their hearts hostile to the British government, as indeed they were to any government whatever. Near Kohat indifferent coal is found, generally on the surface. Specimens of asbetus, occur in veins parallel with the coal strata at Kanigoram; and both are stated to be in a hill. Jet, and other bituminous products, are also brought from the neighbourhood of Kohat, as well as fluid bitumen, or mumia. Hangu is a dependency of the province of Kohat. The plain of Kohat and the valley of Hangu are well-cultivated and populous. Wheat is grown, but the stony soil in many parts seems more adapted to the culture of maize, or as here called juari, the quality of which is excellent, and the returns large, while its flour makes admirable bread, and is the general food of the inhabitants. The great command of water, in many situations, is made available for the irrigation of rice lands. The inhabitants of the villages in the valley leading from Hangu to Kohat are principally shiah, as are all the tribes of the Turi, their neighbours, although not so bigotted as these; or, being under control, they are compelled to conceal their fervour. The Turi, when they see a stranger, ask him if he be straight or crooked, putting at the same time the forefinger to their foreheads, and holding it first in a perpendicular position, and then in a contorted one. If desirous to be civilly received, the stranger had better reply that he is straight by which they understand he is a shiah. The plain of Kohat appears on all sides surrounded with hills; on the summit of one of which, to the north, is seen a watch-tower, by which the road to Peshawar leads. The hills south of Kohat, and the districts of Tauk and Bunnoo are likewise peopled by genuine Affghan, as the pastoral Waziri and others, or by agricultural tribes claiming such a descent, and indeed, throughout the mountains on either side of the Indus, every valley has its separate tribe or family, always opposed in interest, and sometimes differing in speech and manners. Generally it may be observed, that on the north, the Affghan on one side, and the Toorkaman on the other, are gradually pressing upon the old, but less energetic Durdoo. The British government has been concerned chiefly with the Afridi of the two passes to Kohat *i. e.*, the Kohat pass or Gullee and the Jewakee pass. For the guardianship of these passes the Afridi have received some kind of consideration from successive dynasties, Ghiznivide, Mogol, Dooranee, Barukzye, Sikh, and British; and have broken faith with each and all. These mountaineers are great traders and carriers. They convey salt from mines in the Kohat district to the Peshawar market. They also cut and sell the firewood of their hills. By these means they procure a comfortable subsistence, which cultivation on their rugged hill-sides would not alone suffice to afford. This is a fortunate circumstance, inasmuch as the British authorities can, by blockading the mouths of the passes, stop the trade and reduce the Afridi to sore straits. These passes are of importance. The Kohat or Gullee pass is the direct and best route from Kohat to Peshawar. The government post between these two important stations runs usually by this route. Kohat contains numerous mines of different metals, including sona-makhi and pitalmakhi. A high range of neighbouring hills abounds with mines of coal. The Peshawari bring it in great quantities, and often burn it for the purpose of smelting iron, but do not

succeed : naphtha, is also found, which the villagers generally use for lamps. Momyai, deemed in India a useful and valuable medicine, is dug out of the hills of Kohat ; it is black, and resembles gum. It is very dear in India, and scarce. The Afridi lie between Peshawar and Kohat and the Derajat strip of land extends from the hills and valleys of Kohat to the Sind frontier.—*Mohan Lal's Travels, p.* 358 ; *Schl., Ad.* ; *Rec. of G. of I., No.* ii ; *Masson's Journeys, Vol,* i, *pp.* 114 *to* 117 ; *Cunningham's History of the Sikhs, pp.* 6-7.

KOHATAR, see Kohtar, Korambar.

KOHEE, female. Koheela, male ; also called shaheen, black-eyed hawks, found in Sindh.

KOHEN, HIND. Edwardsia hydaspica.

KOHER, HIND. Sageretia brandrethiana.

KOH-I-BABA, a remarkable snow-clad ridge in the Hindoo Kush, the peaks of which are about 18,000 feet in height. It is the great continuation of the Hindoo Kush, is about 60 miles long, in lat. 34° 30', and between long. 67° 30', and 68° 30'. It is at the S. W. extremity of Hindoo Kush, with which it is connected by the transverse ridges of Kaloo and Hajeguk. According to Burnes and Lady Sale, it is about 18,000 feet in height ; Outram, 20,000 feet ; Humboldt, 2,800 toises, or 17,640 feet ; the most probable is 16,000 feet. The highest accessible point is in lat. 34° 40', long. 67° 30' ; and is 13,200 feet ; Hajeguk pass is 11,700 feet. It is a vast rounded mass, the culminating ridge ascending in lofty peaks, covered with perpetual snow, stretching as far as the eye can reach : further to the west it sinks into the mazy mountains forming the Hazarah highlands. It is supposed to be the Parapamisus of the Greeks.

KOH-I-DAMAN, Charekar, at the head of the Koh-Daman valley, north of Kabul, is famous for the gallant defence made there by Eldred Pottinger and Haughton, during the Kabul outbreak. It is mentioned by Ibn Batuta as Charkh. Leech, in his Report on the passes calls it Charka.

KOH-I-DUZDAN, see Khash Rud.

KOH-I-HAMON, see Kashmir.

KOH-I-KAF, PERS. The Kaf mountain.

KOH-I-KAS, or Koh-i-Kush or Caucasus, is the great stony belt that separates northern from southern Asia. In traversing the kingdoms of Hindustan and Cabul, from the east of Bengal to Herat, we find them everywhere bounded on the north by a chain of mountains, which is covered with perpetual snow, for almost the whole of that extent, and from which all the great rivers of both countries appear to issue. This chain commences near the Brahmaputra, and runs nearly north-west as far as Cashmeer : during this part of its course it is (from hima, Sanscrit, for snow), called Himaleh by the natives of the neighbouring countries and is the Himalaya of the English (hima, snow ; alaya, abode). From Cashmeer, its general direction is a little to the south-west as far as the high snowy peak of Hindoo Coosh, nearly north of Cabul. From this peak its height diminishes, it no longer bears perpetual snow, and is soon after lost in a group of mountains, which stretch in length from Cabul almost to Herat, and occupy more than two degrees of latitude in their breadth. Some ranges issue from this mass on the west, and extend so far into Persia, as to justify, if not completely to establish, the opinion of the ancients, which connected this range with mount Caucasus on the west of the Caspian sea. From Cashmeer to Hindoo Coosh, the whole range is known by the name of that peak. From thence to the meridian of Herat, the mountains have no general name, among the natives, but that of Paropamisus has long been applied to them by European geographers. As seen from the plains of Peshawar the fourth is the principal range of the Indian Caucasus, and is always covered with snow. It is conspicuous from Bactria, and the borders of India, and is seen from places far off in Tartary. Elphinstone says that the ridge of Imaus or Himalaya, is seen for a distance of 150 and even 250 miles. The Paropamisan chain, which bounds the Kohistan on the west, extends three hundred and fifty miles from east to west, and two hundred from north to south. The whole of this space is such a maze of mountains as the most intimate knowledge would scarcely enable us to trace ; and, though it affords a habitation to the Eimauk and Hazarah, it is so difficult of access and so little frequented, that no precise accounts of its geography are to be obtained. It is certain, however, that the range of Hindoo Coosh is no longer so lofty, as to be conspicuous among the mountains by which it is surrounded, and that no continued line of perpetual snow can any more be traced. The eastern half of the elevated region is inhabited by the Hazarah, and is cold, rugged and barren : the level spots are little cultivated, and the hills are naked and abrupt. The western part which belongs to the Eimak, though it has wider valleys, and is better cultivated, is still a wild and poor country. The northern face of these mountains has a sudden descent into the province of Balkh : their acclivity is less on their other extremities, except perhaps on the west or south-

west. On the north-west they seem to sink gradually into the plain which borders on the desert. The slope of the whole tract is towards the west. See Koh.

KOH-I-MEERIAH, a hill north of the Oxus which produces coal of good quality. It is near Baljawar, one day's journey north of the Oxus river.—*Wood's Journey to the Oxus.* See Baljawar.

KOH-I-MUBARIK, a rock which British sailors call Bombareck. Koh-i-mubarak, means blessed mountain, but it is also called Ras mubarak, the fortunate or auspicious head land.

KOH-I-NOKREH, or Silver Mountain. Mines were formerly worked, near the villages of Sahr Rud, Hassa and Mahomedabad. This mine had probably been abandoned, like many others in Persia, when the produce was found inadequate to the labour of working ; or when, as the peasant significantly said, deh kharch, nuh hasel, the expense amounted to ten with only nine of profit.—*Ouseley's Travels, Vol.* ii, *p.* 106.

KOH-I-NUR, or Mountain of Light, a celebrated diamond, said to be the immemorial heirloom of Indian sovereignty from the days of the Pandu. Colonel Sleeman would have it that this great diamond was first found in Golconda by Meer Jumla, and presented by him to Shah Jehan, as a nuzzur for a passport to his aggrandizement. But Baber states that on his capture of the palace of Ibrahim Lodi at Agra, he found 'one famous diamond, which had been acquired by sultan Allah-ood-deen. It is so valuable, that judges of diamonds valued it at half the daily expense of the world.' Most probably this gem was no other than the famous Koh-i-Nur, which is said to have been an inch and a half in length, and an inch in width. Being carried off by Nadir shah, it was afterwards seized in the plunder of that monarch's tents, by Ahmed shah, from whom it descended to his son, Shah Shooja, and is now in London. His highness the Guicowar of Baroda purchased the celebrated diamond Star of the South for the sum of eight lacs and three-quarters of rupees, £87,000 sterling. The Star of the South is next to the Koh-i-Nur, the largest diamond in the world ; weighing 125 carats, and is a gem of extraordinary purity and lustre. —*Tr. Hind., Vol.*ii, *p.* 318. See Diamond.

KOH-I-RUD, an artificial reservoir at Ispahan.

KOH-I-SAFED, or White Mountain, forms a most majestic boundary to the southern side of a plain, at a distance of about fifteen or twenty miles from the town. Its height, at a guess, is about seventeen thousand feet, and along the whole southern side of the Himalaya, from the Hindoo Koosh to Nipal, the Safed Koh is visible. Its snowy top, is also visible from Peshawar, but it cannot be seen from Cabul, even from the top of the Tukht-i-Shah, which rises behind it.—*Vigne's A personal Nar., p.* 234.

KOH-I-SAFI. Behind, or east of the Siah Koh, is a hilly tract, not mountainous, although waste and desolate, named Koh-i-Safi, from the tribe that pasture their flocks in it ; and this tract intervenes between the Siah Koh and the valley of Taghow ; moreover, through it meanders the river of the Kohistan.—*Masson's Journeys, Vol.* iii, *p* 151.

KOHISTAN, literally, hill country, but commonly so applied to mountain tracts on the N. W. frontier of British possessions in India.

In the Kohistan of Cabul, the people occupy partially the valleys of Ghoribund, Punjir, Nijrou, Tagow, Alishang, Alighur and the lower Kuner. To the south-east, the Kohistan extends to the hills of Tagow, and farther away, to Lughman, the Lamghan of Baber, and so called, according to him, because the tomb of Lamech, the father of Nuh or Noah, is to be seen there. From Charikar to Jellalabad the road is open, and it is supposed that Alexander, whether he re-crossed the mountains at Eamian, or at Beghram, marched by this route towards India. On a detached and comparatively low hill, a whitish streak is observed, extending from the summit to the foot of it. This is the Reg-rawan, or running sand mentioned by Baber. The natives say that it runs up again, and that it is never diminished ; and that there is a cave at its foot where noises are heard. It has been described by Burnes, Vigne and other travellers.

The Kohistan of Jullandhur is interesting ethnologically. The revenue of the rajah of Mundi is reckoned at four lacs of rupees a year, much of which is derived from salt and the half is paid to the British Government. The hamlets in Kooloo, near the Tiri pass, in the Jullandhur Kohistan, seldom contain more than from fifteen to twenty houses. Single houses are numerous, and, from being scattered amongst the fields, give an agreeable variety to the bold landscape. This distribution of houses arises from lands available for cultivation being usually of small extent and widely separated, and consequently unable to support large communities. It is also imperatively necessary for the husbandman not to place a ravine or any other impediment between his hut and his fields, as all communication with them would probably be cut off during the greater part of the rains, an important season of the year in India. The

natives of Sookeyt, Mundee, and Kooloo, in the Kohistan of the Jullandhur, have sallow complexions and appear to be of the same race as the inhabitants of Busahir. In fact many of the coolies employed in carrying baggage between Simla and Kalka are men from these states, who are attracted there by the wages, which average one anna a day in their own districts, but from four to six annas on the left bank of the Sutlej. The men are generally tall and strong, but few of them are handsome. Many of the young women are pretty, but at the age of 20 or 25 become coarse and stout. The dress of both sexes is nearly the same. It consists of a drab-coloured woollen frock, trowsers of the same, or of leather, and a flat skull cap, generally black, with sandals made of coarse grass. The woollen cloth called puttoo is manufactured by themselves and resembles thick coarse blanketing. It is sold in pieces of 10 inches in width and about 21 feet in length at 2 Rs. 8 As., or 3 Rs. a piece, according to the quality. Both sexes wear a girdle around the waist, and the men generally go bare-legged during the hot weather. They seldom, if ever, wear shoes, the richer classes, however, wear worsted stockings and shoes when they go out. The women, instead of the cap, sometimes have a coloured piece of cloth tied round the head, and occasionally twist their hair into one long plait, the end of which is then ornamented with slips of coloured cloth or shreds of worsted. The plait is by no means unbecoming to the young. The dress of the women on the western side of the Seukundir range consists of a tightly fitting body and sleeves with a full petticoat having a broad border at the bottom. Their favorite colour is a light yellowish chocolate, whilst the border is generally of a deep blue or of some other dark colour. A veil is thrown over the head and shoulders, as in the plains. If they meet a European they stop and turn their backs to him until he have passed. The men dress pretty much in the same manner as those on the plains. The women of Kooloo and the adjoining states are inordinately fond of ornaments. These are of the usual description, with the exception of mother o'pearl amulets, which both men and women use, consisting of small thin plates of mother o'pearl of various sizes and engraved with mystical figures. Several of these are hung around the neck and hang conspicuously on the chest. Polyandry is said to be unknown amongst them, nor are they guilty of infanticide, but polygamy is general. Travelling is generally performed in the janpan by those who can afford it. The janpan is like a large tray with a pair of bamboo shafts behind as well as in front. Ladies have theirs covered over with scarlet cloth. All agricultural labors, with the exception of ploughing, are performed by the women, while the men sit idling at home, grain crops are cut with the sickle, and burdens are usually carried in the kilta or large conical baskets hanging over the shoulders on to the back, which is the general mode of carrying loads in the Himalaya mountains. The mountaineers of those parts had long been in the habit of ill-treating their wives, and on the introduction of English laws the desertion of their husbands by the women was pretty general. The men of Kulu laid their grievances before the proper authority, by whom they were told that since, before the British rule, they valued their cattle more than their wives, they must now reverse the custom, and take greater care of their wives, a system of valuation they evidently could not appreciate, as wives were more plentiful than cattle. About Subathoo one sometimes sees infants wrapped up like little mummies and laid in such a position that a small rill of water falls on their heads. These infants are usually watched by some elderly female whilst their mothers are employed in the fields. The natives believe that this ordeal strengthens the children and renders them hardy, and that it cures dysentery and various other diseases. But the common object is to keep them asleep, and this is found to be the most effectual means of so doing. It is not known whether the inhabitants of the mountainous district on the right bank of the Sutlej adopt this plan or not. They dread the evil eye, and have recourse to witch finders, who feign the power of discovering evil spirits which wander over the mountains in the tangible form of witches. If a cow or any other living creature die, its death is immediately attributed to some evil eye, and a witch finder is employed to discover it. This impostor having selected some old woman who had no means of propitiating him by gifts, placed his victim in the centre of a group, whilst all interested in the case sit around her in a circle. He then dances round the poor creature, and ultimately nods his head towards her, whereupon all the lookers on do the same, which coincidence is deemed a sufficient proof of guilt. Formerly she was subsequently condemned to be burnt to death! But since that district became a British province and these inhuman proceedings have not been allowed to take place, they declare the victim of their superstitious credulity an outcaste, and refuse her the commonest necessaries of life, thus she is abandoned to her fate, and would probably starve to death, but for the timely gift of a goat or a

sheep by some one of her relatives to the witch finder, who forthwith fastens the guilt on some other person in the hope of extorting in a similar manner from the relatives of the last accused.

The inhabitants of the Chumba range appear to be a different race of men. They are shorter and appear much stronger, and are certainly cleaner about their persons. They call themselves Rajpoots, and say they belong to the Guddeejat. They are sharp and able to impose upon their less knowing neighbours. Most of the witch-finders are of the Chumba Guddee. When Europeans made their first appearance in the Kangra valley, these men had very slight notions of caste and would eat or drink any thing the former gave them, whereas, since their contact with the natives of the plains, they have become as bigotted as any hindoo. The Chumba Guddee may always be known by their peculiar conical caps, with lappets to turn down over the ears like an English travelling cap. As the traveller proceeds from the plains into the interior, it is very interesting to remark the gradual change in the features, from the Hindoostani to the Tartar-like countenance of the Lahouli. These last are a totally distinct race from the people of Kulu or the Chumba Gaddi range. The Lahouli are a short sturdy set of men, very ugly and filthily dirty. The women are decidedly plain. The costume of both sexes consists of a pair of loose woollen drawers, with a frock of the same material, whilst a wrapper is also often wound around the body by being thrown over the shoulders and fastened by a brass clasp in front. Their dress, generally of a black colour, is of a kind of plaid, and their caps are of the same. The women wear their hair either in long plaits fastened at the back of the head with a profusion of red wool and coloured threads, or comb it back off the forehead, tying it in a lump behind, and adorning it in a similar manner. Around the flat circular caps are strung large white shells like cowries, glass beads, and pieces of amber. Around their neck, both men and women wear amulets of mother o'pearl, pieces of amber, turquoises and other precious stones. Each man has hanging to his belt, a timber pouch and a brass instrument for striking fire; with many other non-descript implements. They spend six months of each year in Kulu on account of the severity of the winter season in Lahoul. The greater part of that time they pass in dancing and drinking. On their jubilees, they set off fireworks and make a tremendous noise, whilst the women dance. These exhibitions do not terminate until they are all too drunk to continue them. All the mountaineers are fond of spirituous liquors, especially of brandy, but do not often drink to excess. In their orgies, the women are ridiculously decked out, especially the aged dames. Many of the young damsels have beautiful eyes, of which they make the utmost use. Their characteristic costume, their long cues of hair, and felt caps stuck coquettishly on one side, and the peculiar bunchy knot peeping out behind, to say nothing of the ornaments, produce a most ludicrous effect, whilst they shuffle and wriggle their bodies about in the dance. The men continue either quietly looking on or beat tom-toms and other instruments. It is a custom to add the names of adjacent towns, villages, or places of note, thus the place and town are spoken of as Shujanpoor Tira; the Bul Dhoon is called Sookeyt Mundi; also Kangra Bhawun; and Pallam Puttiar, &c., are terms commonly used. The following elevations obtained from Capt. A. Cunningham are to be taken as approximations. They may be 100 feet either more or less than the truth

Adinanagur, ft.	1,200	Hoshiarpoor, ft.	1,200
Pathankot.....	1,200	Kumleh-gurh...	4,258
Noorpoor...	1,665	Nari Ghaut.....	2,009
Kotila.....	1,370	Rajpoor ditto...	2,500
Kangara..... ...	2,647	Sekunder do....	5,430
Joala Mukhi...	1,805	Jaintri ditto.....	5,632
Tira.....	2,470	Gogar pass.....	4,900
Mundi	2,637	Tiri ditto.....	6,485
Sultanpoor.....	4,584		

Kohistani.—Kaghan, is a narrow glen stretching upwards from the northernmost point of the Hazara district for a distance of nearly 90 miles, and separating maharajah Golab Sing's territory from the independent mountaineers. Adjoining Kaghan and reaching the Hussunzye country, separating the Hazara border from the Indus, and adjoining the Agrore fiefship in Hazara, is the country of some hill tribes named Kohistani and Swati, who originally came from the Swat valley.

The Paropamisan chain, which bounds the Kohistan on the west, extends three hundred and fifty miles from east to west, and two hundred from north to south. The whole of this space is a maze of mountains, and though it affords a habitation to the Eimak and Hazara, it is so difficult of access, and so little frequented, that no precise accounts of its geography are to be obtained.—*Moorcroft's Travels in Journal Beng. As. Soc., p.* 387; *Journal of the Asiatic Society of Bengal, No.* ccii, *April, p.* 408. See Kuvir, India, Affghan, Kaffir, Khyber, Koh, Kush, Kabul.

KOH-I-TAK, the Sulimani range is finished by the Pahar, or hills of Koh-i-Tak; and to the north-west is the Koh-i-Kondi,

with a little snow upon its summit. The Kayser mountain arises in front in a southern direction.

KOH-I-ZARD, see Khuzistan.

KOH KIRANA, Hind. A hill just within the boundaries of the Jhang district, yielding iron ore of good quality.

KOH-KOOT, a high and level island in lat. 11° 36′ north, long. and 102° 34′ east. It has a high conical hill on the south-west.

KOHL or Kohol, Ar. Lamp-black, used by women for staining their eyelashes. It is collected by holding a knife over the flame of a lamp, and is applied with a glass, leaden, or wooden needle, called a mil, to the edges of the eyelids. This is the fuligo of the Roman ladies, the Persians have not yet tried it. The Arab and Indian women all use it. Women do not use surma or antimony which men only apply to their eyes.—*Burton's Sind, Vol.* i, *p.* 276.

KOHLEN SAURE, Ger. Carbonic acid.

KOHLENSAURE BITTERERDE, Ger. Magnesia alba.

KOHLENSAURES NATRON, Sodæ sesquicarbonas. Soda, the Natron of the Greeks.

KOHLENSAURES-ZINK OXYD, Ger. Calamine.

KOHLU, Hind. of Simla. The pulse Cajanus indicus or C. flavus.

KOHLU, also Anjancle ? Tam. Sulphuret of antimony.

KOHOMBA, Singh. Azadirachta indica.

KOHOON, Singh. Crocus sativus, *Linn.*

KOHTAR, or Kohatar, a race on the Neilgherries who occupy many of the elevated parts of the mountains. They have no distinction of caste, and differ as much from the other tribes of the mountains as they do from all other natives of India. They cultivate a considerable quantity of the different kinds of millet and of the poppy, and sometimes a little barley. They are the only artisans of the hills, being goldsmiths, silversmiths, potters, shoemakers, &c., &c. They worship ideal gods of their own, which, however, they do not represent by any image. Many of their villages are very prettily situated, and generally on a hill ; and every hill thus occupied is called kohatagiri, or, as more commonly pronounced, kotagiri. These people the Toda race call kuv,—their term for a mechanic. As this tribe kill and eat a great deal of beef, it was no doubt intended by their hindu neighbours that they should be called Gohatar, from the Sanscrit Go, a cow, and Hata, slaying, &c. They are in number about 2,000. Every Kohatar village has, belonging to it, a circle of Burgher hamlets or villages, from which they claim at periodical seasons the payment in kind of certain fees or dues ; and for which they in return furnish the Budaga or Burgher race with, or rather make for them (the latter supplying the material), their implements of woodcraft and husbandry. These fees are generally paid in a certain quantity of whatever grain the Budaga has cultivated, for each plough of land, besides incidental dues on marriages, &c. On one occasion, when many miles from one of the Kohatar villages, there was observed, within a copse at a short distance, a group of Kohatar, men, women and children, sitting round a fire from which the little smoke that was still rising first attracted attention. They had taken possession of a dead bullock, made their repast, cut it up and soddened the remainder which was suspended to each end of little poles. The Kohatar always attend the funerals and obsequies of the Toda, &c., receive from them the carcases of the buffaloes that are offered in sacrifice, allowing from a half to a quarter of a rupee for some ; and others they receive in return for the assistance they afford on these occasions or for services which may have been performed for the family of the deceased. If they cannot supply themselves with flesh by any of these means, they kill some of their own herd, or purchase for that purpose from the other tribes. The Kohatar burn their dead, collect the bones on the following day, and bury them in a hole, marking the spot where they have done so. This they do in order to the performance of the obsequies. On the night of the first Monday after the first new moon in the month of March, all the friends of the deceased assemble, and preceded by music, go to the place of burning. The Kothar, in figure and habits, resemble the Chakili or chuckler, and are workers in leather, iron, brass, silver, pottery and woods. They will not perform labourer's work, except in building. Their language is a corruption of the Canarese. They eat the flesh of animals, of whatever distemper they die ; but, in 1825, this proved fatal to several men. Their stature is low, 4 or 4½ feet, but they are stout and healthy. They eat opium. They live in villages all over the naads. Their numbers, in 1825, were 187 men, women 156, boys 75, girls 79 = 497, villages 5, houses 188. They never milk their cows. They are not polyandrous.—*Dr. Shortt ; Harkness Neilgherry Hills, pp.* 30, 81.

KOHTUL is the Persian word for a pass or defile ; Lukh is the Belooch term. It may be a contraction of Koh, mountain, and tel, a rising ground, a hill, a tumulus, &c. But tel is by some regarded as Arabic, and the Burhan-i-Katia dictionary spells it Kutel. Yet, in a Persian translation of sultan Baber's Commentaries, composed by himself in the Moghul

language. The spelling is two or three times Kotal.—*Ouseley's Travels, Vol.* i, *p.* 268; *Pottinger's Travels in Beloochistan and Sind, p.* 151.

KOHU, Hind. Olea europæa.

KOIA MARAM, Tam. Psidium pyriferum, also P. pomiferum, the white and red guava trees.

KOIA PIPOLI, Tel. Salicornia indica, *Willd.*

KOIDA CHIKA, Maleal. Pine apple, the Ananas sativus, *Schult.*

KOIKARA or Kykara, a race who make baskets. The name may mean Kaikara, or handicraftmen.

KOI-KOPAL, *i. e.*, Gond Gopal, a settled race of Gond who are cow-keepers.

KOIL, Hind. The Indian cuckow, Eudynamis orientalis, see Kameri, Koel.

KOIL, Tam. A temple, thus Kali koil, a temple of Kali.

KOILA-BHUTAL, a wandering Gond tribe, whose women are dancing girls.

KOILASHA, Sans. From kelas, to shine in water. This is the Kailas of the Himalaya.

KOILI AVARI, Tam. Canavalia obtusifolia

KOILU, Tel. Salicornia bractiata, *Roxb.*

KOIR-PAH, the Malayala name of a tree which answers the purpose of small spars for native vessels: it is said to be strong and durable for such purposes.—*Edye, M. and C.*

KOIT, Dukh. Feronia elephantum, *Corr.*

KOITOR, a section of the Gond, including the Raj Gond, the Raghuwal, the Daduvi and Katulya. The Koitor is the Gond par excellence: and some suppose the term derived from the Persian 'Koh,' a hill.

KOITABHAJIT, Sans. Jit, signifies victory.

KOJAGARA-LAKSHMI, Sans. From kah, who, and jagri, to awake.

KOJAH, see Khajah, Khojah.

KOJLA JAMUN, Duk. Calyptranthes caryophyllifolia.

KOK, Hind. Ficus caricoides.

KOKAI RANG, Hind. Dull mauve colour.

KOKALLA, see Inscriptions.

KOKALLAK, Hind. Tribulus alatus.

KOKAN, a small territory west of Kashgar, with capital of same name, the paternal kingdom of Baber. It is ruled by an Uzbek khan or chief of the tribe of Yooz who claims a lineage from Baber. It is famed for its silk. The inhabitants wear skull caps. The position of Kokan has been shifted in the most recent Russian maps from 41° 23′ by 70° 30′ to 40° 18′ by 71° 1′. The name is also written Kokand and Khokand. In Balk and near Andkhui, the harvest is at the beginning of June; in the oasis countries in July, in Kungrat and in the north of Khokand not till the beginning of August. Of the rivers, in that central region, the Oxus is the most important, and the Zarafshan, Shahr-Sabz and Jaxartes follow, and Kokan an Uzbek chiefship, is situated on the Sir or Jaxartes. It possesses considerable celebrity in being looked on as the capital of Afrasiab, and is historically connected with the campaigns of Chengiz and Timur; but it is better known as the birth-place of Baber, from which he raised himself, first to the throne of Kabul, and ultimately to that of Hindustan. The once fertile kingdom of Ferghana has again taken its place among the nations of Toorkistan. Kokan is not only the key of Toorkistan, it is on the high road to the Chinese settlements of Kashgar, Yarkand and Khoten, with which it carries on a very considerable traffic, and where the khan exercises much influence. Also there is an open and regular communication from Yarkand to Cashmeer and Ladak, so that, with an influence in Kokan, the ramifications of commerce become infinite, extending into Tartary, China proper, and even India. Herat is valuable as an emporium further to the south and west. Herat has been stated to be the entrepot of Persia, Toorkistan, Cabul and India. Kokan will be found to be emporium of Tartary and China, of Russia, and the northern frontiers of Hindustan. If Russia and England abandon in the east the policy of friendly communication which they maintain in the west, and directly or indirectly urge the nations which intervene between the Indian borders to make war on each other, they will not be fulfilling their duties as civilized powers, nor can they derive any benefit from such a proceeding. With irritating causes at work, Yarkand and Kokan must come into collision, and Kokan, backed up by Russia, would succumb to Yarkand, and Russian officers and Russian merchants will occupy the towns of Yarkand and Khoten. Kokan and Yarkand intervene between Russia and Hindustan.—*Papers, East India, Cabul and Affghanistan, pp.* 120, 136-31.

KOKAN BER, Hind. Fruit of the wild ber, Zizyphus vulgaris, and Z. nummularia.

KOKA PANDIT, author of a work, in Sanscrit verse, De modis coeundi aliis que rebus veneris. There is no book in eastern literature, except the Hitopadesa, which is to be found in such variety of languages. In Persian, Hindustani and Panjabi, it is called Lazzat-un-Nissa: in Arabic, the Marifat-un-Nayk: in Sindhi, the Farhat-el-Ashikin. The original is in Sanscrit verse, and translations are to be found in the vernacular dialects of India, as the Mahratti, Telugu, &c.

KOKAR, see Jet.

KOK-BURADEE, Beng. Salvia plebeia.

KOKELAR, an artificial lake in Ceylon, 20 miles in circumference.

KOKEMAR, a decoction of poppy heads, in use in Persia.

KOKHUR, Hind. Myrsine africana.

KOKI, see India.

KOKILA, Hind. Eudynamys orientalis, *Linn.* Himalayan black-bird.

KOKILAKSHAMU or Golimidi, Tel. Coix barbata, *R.*

KOKKA PAYALA TIGE, Tel. See Kukka pala tige ?

KOKKISA CHETTU, Tel. Bignonia suaveolens, *R.*

KOKKITA or Kar inguva, Tel. Gardenia latifolia, *Ait.*

KOKKITA YARALA or Gudama tige, Tel. Vitis adnata, *Wall.*

KOKKITA or Kokkiti, or Samudra pala, Tel. Argyreia speciosa, *Swt.*, also Desmodium gangeticum, *DC.*

KOKLAS, a pheasant of the Himalaya.

KOKNA of the Kol, Haliætus fulviventer, *Viell.*

KOKNAR, Hind. Papaver somniferum.

KOKNI BER, Hind. Zizyphus nummularia. The Jangli Kokra, Hind., is a species of Hibiscus.

KOKOH. Albizzia, *species.*

KOKO KHOTON, here are five great Lama serai, in each of which are more than 2,000 Lama, besides fifteen smaller serai ; 20,000 is thus a low estimate for the number of Lama in this famous city.—*Prinsep's Tibet, Tartary and Mongolia, p.* 51.

KOKO-NOR, Mongol. The Blue Lake or Blue Sea, is an immense reservoir of water more than four hundred miles in circumference. According to popular tradition, in Tibet, this vast body of water once occupied what is now the site of the city of Lha-Ssa, and found its way by a subterranean course to its present bed.—*Huc's Recollections of a Journey, p.* 224.

KOONKUSSE, Ger. Cocoa-nut palm.

KOOKNA ZEYLANICA, *Thw.*
Kokoon-gass, Singh.

This tree is not uncommon on the banks of streams in the Saffragam and Ambagamowa districts, at an elevation of 2,000 to 4,000 feet. The inner yellow bark is employed by the natives medicinally as a sternutatory, and an oil is expressed from the seeds, which is used for burning in lamps. Wood unknown.—*Thw. En. Pl. Zeyl., p.* 52.

KOKOORD, see Kiu-siu.

KOKOS, Rus. Cocoanut palm.

KOKOSNOOTEN, Dut. Cocoanut.

KOKRI, Mahr. A fox.

KOKOSNUSSE, Ger. Cocos nucifera, *Linn.*

KOK-SHIM, Beng. Celsia coromandeliana.

KOK-SINGHA, a renowned pirate chief who in A. D. 1661, with a fleet and force of 25,000 men attacked and destroyed the Dutch settlements in Formosa.—*Collingwood.*

KOKSH, Koktsh, see Kocch.

KOKUL, Tam. Balsamodendron roxburghianum, *Wall.*

KOKUM, of Bombay, Garcinia purpurea, *Roxb.*

KOKUN or Farghana, see Kokan, Kaffir.

KOL is the term applied to the aborigines of the hill country of Chota Nagpur, Mirzapur and Rewah. Europeans apply the term to the Dravidian Oraon, as well as to the others, but perhaps erroneously, and most of the tribes have other distinctive names. In the south of the Chota Nagpur country, about Singhbhum, it is applied to the Lurka Kol. The Kol of Chota Nagpur, are in two tribes, Mundah and Oraon. These are occupying the same villages, cultivating the same fields, and their festivals and amusements are the same, but they are of entirely distinct origin and cannot intermarry without loss of caste. The Mundah were the prior occupants. The Kol, Lurka Kol, and the wilder Lurka Kol of the hills to the west of the Singhbhum district, speak nearly the same language as the Ho, Sontal, Bhumi and Mundha. The Kol, the Kur of Ellichpur, the Korewah of Sargujah and Juspur, the Mundah and Kheriah of Chota Nagpur, the Ho of Singhbhum, the Bhumij of Manbhum and Dhulbhum and the Sontal of Manbhum, Singhbhum, Cuttack tributary mahals, Hazaribagh and the Sontal Pergunnahs, are kindred peoples numbering several millions. Amongst the Kol, man and wife eat together as is the custom with some christian and mahomedan races. The Kol, the Mundah and Oraon tribes and all those cognate to the Mundah are passionately fond of dancing, which they commence in very early life and regard as an accomplishment. They also sing well and have musical voices and a great variety of simple melodies. Their dancing assumes a national character at their great periodical seasonal festivals and fairs called Jatra, at which the young men treat their partners with fairings. The Kol have a belief in, and greatly dread, witches, and have killed many persons whom they believed to be so. Chota Nagpur, properly Chuttia Nagpur, is the country on the eastern part of the extensive plateau of Central India, on which the Koel, the Subunreka, the Damudah and other rivers have their sources. It extends into Sirgujah and forms what is called the Upar-

ghat or highland of Juspur, and it is connected by a continuous chain of hills with the Vindhya and Kymor ranges from which flow affluents of the Ganges, and with the highlands of Amerkantuk on which are the sources of the Nerbudda. The plateau is, on the average, about 3,000 feet above the level of the sea with an area of about 7,000 square miles. It is on all sides difficult of access, is a well wooded, undulating country, diversified by ranges of hills, and it has a genial climate. The population, in 1866, was estimated at about a million, and is formed of a number of non-Arian tribes who had fallen back to that refuge from the plains, more than half of them, however, being the race known to Europeans as Kol, the other races in Chota Nagpur and its adjoining tracts are, the Lurka Kol, Ho, Bhumi, Mundah and Sontal. The Kol, in former times, possessed the whole of Chota Nagpur, which may now be said to be divided between them and the Dhangar or Uraon, who came from Rotasghur. The chief men in most of the villages are still, however, of the old Mundah or Kol tribe, and they do not intermarry with the Dhangar. The greater part of Singhbhum is inhabited by Kol, and we find them numerous in Bamanghotty, and dispersed to the vicinities of Cuttack and Midnapore.

The *Lurka Kol*, as they are termed, inhabit those extensive tracts, which go under the name of the Kolehan. Part of these wilds is situated in the Singhbhum district, and the inhabitants pay a nominal obedience to the maharajah of that province, but the greater proportion of this population is more under the influence of the rajah of Mokurburj than of any of the other powerful chiefs in that part of the country. But even his orders are obeyed only where they are supposed to tend to the advantage of the Kol themselves. Upon the whole it may be said of this singular people that, living in a primeval and patriarchal manner under their Moonda and Manki, they have managed to preserve a sort of savage independence, making themselves dreaded and feared by their more powerful and civilized neighbours. The Kolehan with its wilds and jungles is divided into different peer, as they are termed, or pergunnahs. These peer are, generally speaking, not of any great extent, two or three moderate marches carry a traveller through each of them. There can be little doubt, and such is the tradition among the people themselves, that the Lurka Kol came originally from Chota Nagpur, and are descendants of the old Moonda or Moondari of that district. They emigrated finding the romantic hills and valleys of Chota Nagpur too confined for their increasing numbers. The same cast of countenance prevails in the two races, though, perhaps, tinged with a wilder and more fierce expression in the Lurka Kol. The Uraon, who inhabit great part of Chota Nagpur, regard the Kol as a tribe inferior to themselves, and do not intermarry with them. The villages in the Kolehan are ruled by Moonda and Manki as in Chota Nagpur. The former, the Moonda, is the proprietor of one village; while the latter holds six, eight, or twelve. These village potentates used frequently to wage fierce war with one another, and bitter and long existing feuds have often prevailed amongst them. There is this peculiarity in the Kol character, however, that serious and bloody as may be the domestic quarrels, no sooner are they threatened with hostilities from without, than all their animosities are laid aside and forgotten for a time. The villages are generally built on some elevated spot surrounded by trees, and, at some little distance from the principal entrance to the villages, the Kol standard or ensign, a pair of buffalo horns, is suspended in a conspicuous situation. The dress of both sexes is alike, a strip of cloth brought round the loins and passed between the thighs forming their only covering; the women wear a profusion of coloured beads suspended from their necks, and have their ears pierced with a number of small brass rings. Their diet is of a very promiscuous nature; every thing almost that can be considered eatable being relished by them, and much of what we consider carrion is eagerly sought for. In this respect they do not differ from the Kol of Chota Nagpur. They are greatly addicted to drunkenness; the religion of the Lurka Kol is nothing but a superstition of the grossest kind. The great divinity is the sun (suruj), next to the sun ranks the moon (chandoo), and then the stars, which they believe to be the children of the latter. They uniformly, upon solemn and great occasions, invoke the sun, and by him many of these lawless men at times, swore allegiance to the late E. I. Company. Another form of oath used by them is that of swearing upon a small quantity of rice, a tiger's skin and claws, and the earth of the white ants' nests; besides the sun and moon, other inferior divinities are supposed to exist, to whom the Kol offer up sacrifices of various kinds. These spirits are supposed to inhabit the trees and topes in and around the village. The belief the Kol entertain of the power and influence of the Bhonga must be considerable, as they will on no account allow those trees to be denuded of their branches, and still less cut down. It is the universal custom in the various Kol villages that when a woman is

eized with the pains of labour, she is immediately removed to a lonely hut, the door is shut upon her, offerings of various kinds are suspended near it to propitiate the Bhonga, and no one ventures near till all is over. The women, it may be observed, are not secluded or shut up. When a Kol youth has fixed his affection on a lass, generally the inhabitant of some neighbouring village, she is waylaid and carried off to his house by himself and his friends. So soon as information of this reaches the parents of the girl, they proceed to the village of the ravisher, not however, in general, with any hostile purpose. Interviews take place between the friends on either side, and at length matters are brought to a final settlement; the new husband paying to the father of his spouse a certain number of cows, goats, or buffaloes, according to his means, or the beauty and comeliness of his bride. After this a scene of feasting and intoxication generally follows, in which women and children as well as men participate. The Kol burn their dead, carefully collecting the bones and ashes and bury them with offerings of rice in or near their villages, placing perpendicular or horizontal slabs of stone over each particular grave. Those grave stones form a remarkable object, and strike the eye of every stranger on approaching a Kol village. The only weapons used by the Kol, whether in war or hunting, are the bow and arrow, and the tulwar or axe.

The Mundah Kol or Ho, comprise about two-thirds of the population of the five pergunnahs of Silli, Tamar, Barundah, Rabey and Bundu, all others being recent settlers. But many of the Mundah Kol have been dispossessed of their ancestors' lands, by middlemen, brahmans, and rajputs. Mundah settlements are chiefly in the eastern and southern parts of Chota Nagpur. The Mundah and Sontal are amongst the ugliest of mankind, the Sontal being remarkable for good nature and ugliness. They are more like Hottentots than Negroes. The extreme featured of the Mundah race have high cheek bones, small orbits often with an oblique setting, flat faces, without much beard or whisker, and in colour from brown to tawny yellow. Mundah features are flat and broad. The richer people of the Mundah, who aspire to be zemindars, wear the poita, reverence brahmans and worship Kali, but the mass continue in their original faith. The great propitiatory sacrifices to the local deities are carousals, at which they eat, drink, sing, dance and make love, and the hindoos settled in the province propitiate the local deities. The Mundah country is arranged into Purha or divisions, each consisting of twelve or more villages under a chief, and the chiefs meet at times for consultation. Many of the Oraon and some of the Mundah clans or Kili, are called after animals, the eel, hawk, crow, heron, and the clans do not eat the animal whose name they bear. The Mundah and Ho dead are placed in a coffin along with all the clothes and ornaments used, and all the money the deceased had, and all burned. The larger bones are preserved till a large monumental stone can be obtained, and the bones are interred below it, the Ho near the houses, the Oraon separate from the village. They are taken to the tomb in a procession, with young girls with empty and partly broken pitchers, which they reverse from them to him to show that they are empty. The collection of these massive grave stones under the fine old tamarind trees is a remarkable feature in Kol villages. The stones are sometimes so large that the men of several villages are required to move one. The bones are put with some rice into a new earthen vessel, deposited into the hole prepared for them and covered with the big stone. The Mundah and Oraon races are fond of field sports, and all game, large and small, disappear from near them. They form great hunting parties. Fishing and cock-fighting are also resorted to. The Mundah and Ho have a shamanite religion. They have no worship of material idols, but Singbongu, the sun, is the supreme being, the creator and preserver, a beneficent deity, and they have secondary gods all invisible, and generally malevolent. Sacrifices to Singbongu are made of fowls, pigs, a white goat, the ram and buffalo. The Kol and Sura dwell towards the north of the Gond and Kond in Central India; their languages contain Dravidian words, but they belong to a totally different family of languages. The Kol also inhabit the forest and mountain tracts of Benares, south Bahar and Chota Nagpur on the north of the Kond, in Ghondwana, and border on the people in the Rajmahal hills, dwelling in the east at Sumbulpur, Sirgujah, Gangpur, Chota Nagpur, Ramgurh and Mongir. The Kol were described by Lt. Tickell in 1840, in the Bengal Asiatic Society's Journal. One tribe called Oraon, was driven at an early period from the neighbourhood of the Ganges, and found the Mundah Kol tribe in possession of Chota Nagpur. The Mundah call themselves Ho, though more generally known as Kol. The Kol and Male-Uraon are physically Ultra-Indian more than Dravidian, and the occupation of the eastern Vindhya and hills on the opposite side of the Gangetic valley, by Ultra-Indians, implies that the valley itself was at one time possessed by the same race,—the simplest conclusion is that the Kol were an extension of the ancient Ultra-Indo Dravidian popula-

tion of the lower Ganges and of the highlands on its eastern margin. The Kol, and Lurka Kol and Sura, in Singhbum, north of the Gond, are regarded by all writers as of the prior Scythic stock.

The Lurka Kol were subdued in 1821, and an agreement was made with them by which they bound themselves to be subject to the British government, and to pay a fixed tribute to their chiefs. In 1857, a large number of the Lurka Kol espoused the cause of the rajah of Porahat, a rajput chieftain near the Kolehan, but on the restoration of order they reverted to peaceful pursuits. The estate of the rajah of Singhbum, afterwards styled the rajah of Porahat, was then confiscated for rebellion. The total revenue from the district is about Rupees 45,000. The expenditure including a police battalion, amounts to about Rupees 30,000. Kol arms are the bow, a piece of bamboo with bamboo string, the arrow barbed and battle axe. The Kol intermixed with the Gond on the Sumbulpur borders, are said to be called Kirki. In British India and on its borders are four distinct branches of the family of languages spoken by members of the Turanian race. In the north are the Himalayan tribes, with their dialects, occupying from the Kanawars on the Sutlej to the Boti of Bhutan in the extreme east. Then there are the Lohitic class of languages, comprising with the Burmese and others of the Malay Peninsula the dialects of the Naga tribes and of the Mikir in Assam, and of the Bodo, Kachari, Kuki and Garo in Eastern Bengal. Nearly related to this class is the Kol or Munda family of languages, including the Kol, Sonthal and Bhumi of Sin'hbhum and Western Bengal and the Mundala of Chota Nagpur, the Kur or Muasi and the Korku in Hushangabad, and westward in the forests of the Tapti and Nerbudda until they come in contact with the Bhil of the Vind'hya hills and the Nahal of the Kandesh belong to this family ; indeed Mr. Hislop held that the word Kur is identical with Kol.

The fourth branch is Tamulic or Dravidian, to which belong the Brahui of Baluchistan, the Gondi, the Tuluva of Kanada, the Karnata of the Southern Mahratta country, the Todava of the Neilgherries, the Malayalam of Travancore, the Tamul and the Telugu.

The Kur and the Sonthal are closely related, and are separated from the Dravidian. The Kur or Muasi and the Korku or Kurku, to the north-west and west of the Mahadeva hills, are, in language at least, quite distinct from the Gond tribes.

Mr. Hodgson is of opinion that the Tamulian, Tibetan, Indo-Chinese, Tangus, Chinese, Mongol and Turk are so many branches of the Turanian family, and he regards the aborigines of British India, as northmen of the Scythic stem, but he remains undecided whether they owe their Scythic physiognomy to the Tangus, the Mongol or the Turk branch of the Tartars or Scythians, and whether they immigrated from beyond the Himalaya at one period and at one point, or at several periods and at as many points. All writers are of opinion that when the Aryans entered India, they found the country occupied by prior Scythic races, to whom their writers apply such contemptuous expressions, as Dasya, M'hlecha &c. These prior races seem to have been driven largely out of northern India into and through the Vindhyan mountains into the Peninsula of India and Ceylon, where their idiom, the Tamul, Telugu, Malayalam and Karnatica are sister dialects of one speech, and Dr. Pritchard concurs in opinion with Professor Rask who regards the languages of the mountain tribes of India, the Bhil, the Gond, the Toda and others, as also of the Tartar stock, and mentions that some curious analogies have been observed between the Tamulian and other dialects of the peninsula and the languages of Australia. Mr. Logan, however, who has had great opportunities of contrasting and comparing the Dravidians from various parts of India, inclines to call them South Indian. He remarks that, physically, the population of Southern India is one of the most variable and mixed, which any ethnic province displays. A glance at a considerable number of Kling (Telugu) and Tamular of different castes and occupations, shows that the varieties when compared with those of similar assemblages of men of other races, such as Europeans, Ultra-Indians or Indonesians (including negroes in the last two cases) are too great to allow of their being referred to a single race of pure blood. Some are exceedingly Iranian, some are Semitic, others Australian, some remind us of Egyptians, while others again have Malaya, Polynesian and even Simang and Papuan features. This varied character of the races of the south of the peninsula may be seen daily, in Madras, to which all the races from the south of India resort.

The Ho differs from the northern languages not only in its greater fluency and agglutinative and inchoate flexional tendency, but in its dissyllabic character, its profusion of dual and relative forms of the pronouns, and in the position of the qualitive before the substantive.

Three lists of words were obtained by Captain Houghton from Chyebassa in Central India, and two by Colonel Ousely from Chota Nagpore, all of which Mr. Hodg-

son regarded as dialects of the great Kol language, and by means of the Uraon speech he further traced, without difficulty, the connection of the language of the Kol with that of the hill men of the Rajmahal and Bhagalpur ranges. He considers that between those several Kol tongues and that of the Gond of the Vindhya there are obvious links, and Mr. Elliot showed that much resemblance both in vocables and structure existed between that Gond language and the cultivated tongues of the Dekhan. The Sontal call the Kol, Ho-lar-Ka. Marang Booroo is a god of the Kol, of the Ho and Oraon tribes, the Sontal, Bhoomij and Munda. Booroo means a mountain, and every mountain has its spirit.

Khond and Kol words, from *Dr. Voysey's MS. Journal, collected in* 1821, 1823 *&* 1824.

	Coour Gond. Ellichpoor.	Gond N. of Nerbudda. Choka near Hoshungabad.	Cole language Chinooh.		Coour Gond or Gond of the Gawilghur range of Nerbudda	Goond of Hoshungabad.	Cole words at Chinnooh.	Cole Chinnooh.
Man	Hejuh? dota	Warra. Pl: mansa	Hoko.	Stars	Ipeel	Sookoom	Gpeel	1. Kurrea.
Woman	Juffare	Mace. Pl: air	Herako.	God	Goomoiesun	Permesur		2. Boepace.
Water	Da	Yeer	Da.	Penates	Mootiah	Parapen		3. Korar.
Fire	Singhel	Kiss	Singhel.	Drawgod	Kawra	Peemal		4. Angram.
Earth	Kansa	Durtee	Hansa.	Bedstead	Parkoum	Kuttoul	Parkoum	5. Chanpica.
Stone	Yotha	Tonghee	Sukum.	Many	Gonai	Wullai	Isoo	6. Chakel.
Tree	Seeng	Murha	Darao.	Tiger	Koda		Kola	7. Kandchum
Honey	Shuhad	Phookee	Doomoor.	Antelope	Gotharie		Kotharie seleep	8. Sirka.
Milk	Doob	Pael	Towah.	Buffaloe	Butkil	Hermee	Bit kilko	9. Lagorie.
Hill	Doongur		Booroo.					10. Siuko.
House	Oarra	Kone	Oah.	Elk (Sambur)	Coec		Saram	11. Sooreen.
Grass	Jhana			Cotton	Kapoos		Katsoom	12. Poortee.
Mouth	Chaboo-Koto	Todee	Ah.	Bamboo	Mat		Mart	13.
Eyes	Moonh	Kenik	Meht.	A mill		Dad		14.
Nose	Meht	Musur	Mooauh.	A child		Uuturru		15.
Hair	Ap	Chootee	Oop.	A female child		Bientna		16.
Bread of wheat	Sokra	Saree Gokna		Arrow			Sarr	17. Seedhor.
Flesh	Jeloo	Soree Pl: Khank	Geloo.					13. Diggy.
								19. Soondee.
Cowdung	Shena	Sropie	Goorie.					20. Buddra.
Urine	Kooknum		Dooki.					21. Gagoree.
To give	Ikeja	Seemke	Immeymen.					
,, bring	Salija	Tunaka	Haraow koomen.	1.	Mea		Mea	
,, drink	Noweja	Ooujena	Noweemen.	2.	Banah		Bariaba, desoom, boongha	
,, eat	Jomeja	Tinjeena	Joomemen.					
,, strike	Khowja	Jemra	Allumrooya					
,, call out	Hujeeja	Wonaro	Koorkoortoowemen.	3.	Aphe		Aphia	
				4.	Aphson		Aphoon	
,, sleep	Gitejeeja	Namseen	Giteemen.	5.	Binnace		Munace singbooen	
,, rise	Biteja	Teda	Tingoomen.					
,, sit	Soobangeja		Doobmen.	6.	Terrume		Turrum, diggy	
,, ask where he has gone	Chota walunja		Senwakoo.	7.	Aya		Aya, kora soondie.	
,, bind	Tolkeja		Tolemen.					
,, open	Iti keja	Teda	Rahemen.	8.	Elhar		Ilnar	
				9.	Arhe		Arhe	
				10.				
				11.				
				12.	Cheedy		Gye	

From the geographical distribution of the Kol and Dravidian languages, Mr. Hislop concludes that while the stream of Dravidian population, as evidenced by the Brahui in Baluchistan, entered India by the north-west, that of the Kol family seems to have found admission by the north-east and, as the one flowed south towards Cape Kumari, and the other in the same direction towards Cape Romania, a part of each appears to have met and crossed in Central India. This hypothesis rests on the presence of the Brahui where they are, a fact which is not inconsistent, however, with the supposition that the Dravidian tribes may also have entered India from the north-east or even across the Himalaya, as the Kanawar, Newar, Chepang, and other tribes have done, while the Kol tribes were an offshoot from a later horde, the main body of which entered the eastern Peninsula. The Brahui may have been driven westward by the invading Arya from the upper Indus. To the early Arya the prior tribes were known as Dasi, who Dr. J. Wilson tells us, were not altogether barbarians, for they had distinctive cities and other establishments of at least a partial civilization. Then, as now, they were darker than the Arya: and, according to Dr. Wilson, the more marked Turanians in Gujerat and other provinces are still denominated the Kali Praja (corrupted into Parej) or black population. In former times the Kol or Col possessed the whole of Chota Nagpur, which may now be said to be divided between them and the Dhangar or Uraon, who came from Rotasghur. The chief men in most of the villages are still however of the Munda or Kol tribe, and they do not intermarry with the Dhangar. The greater part of Singhboom is inhabited by Kol, and we find them numerous in Bamanghotty, and dispersed to the vicinities of Cuttack and

Midnapore. The Lurka Kol, as they are termed, inhabit those extensive tracts as yet but little known, which go under the name of the Kolehan.—*Balfour in Journal of Beng. As. Soc.*, 1844 ; *Ib., in Jameson's Edinburgh Journal*, 1843 ; *Dr. Voysey's Journal* ; *Campbell, pp.* 27–36 ; *Dalton, pp.* 150–4, 154-63, 158–185 ; *Journal of the R. A. S., Vol.* xviii *of* 1861, *pp.* 370 *to* 375 ; *Mason, Burmah, pp.* 131-2 ; *Aitchison, Treaties, &c., p.*170 ; *Mr. Logan, in Journ. Ind. Archip.* ; *Mr. Hyslop, in Journ. Ant. Soc., Nagpore* ; *Journal of the Indian Archipelago, Nos.* iv *and* v, *April and May* 1853, *p.* 203.

KOLA, Mahr. Canis aureus, *Linn.*, the Jackal.

KOLA, Hind. of Salt Range, Bauhinia variegata.

KOLA, Beng. A class of hindoos whose principal avocations are basket and mat-making.

KOLACHEE, see Khyber.

KOLADYN, the chief river in Arakan, along the banks of which are several tribes professing a creed partially buddhist and partially pagan. The Mru on the Koladyn river in Arakan do not exceed 2,800 souls. The races dwelling in the valley of the Koladyn and its affluents are the Kuki, the Mru, the Sak, the Niru Sak, the Ka-mi, the Ku-mi, the Ra-Khyen, the Kin-ni, Shenda, and the Prou-ka-nij, all of them professing a creed partially buddhist and partially pagan. The more eastern tribes, such as the Lung-kha (perhaps the Lunkta, a branch of the Kuki) of the Upper Koladan, and the Heuma or Shindu, and the Khon or Kun who are amongst the feeders and beyond the Koladan, are too little known to be referred with certainty to any particular branch of that family, although it is probable that the latter are allied to the Kuki, Kumi, &c. The Lung-kha are said to be composed of an offshoot of the Heuma of the Shindu (Shentu, Tseindu or Shiamdu) and two tribes called Lung-Khe and Bowng-jwe which it subdued. Captain Tickell says that the feeders of the Mi-Khyoung, the principal eastern affluent of the Koladyn, descend from masses of high hills about lat. 21° 50′ N., inhabited by the Kun.

The Bom-zu or Bun-zu (Bom-du) of the Rakhoing, dwell north of the Koladan, inhabiting chiefly the upper basin of the Kurmfuli or eastern branch of the Chittagong river. To the north of the Bom-zu or Bun-zu (Bom-du), are closely allied tribes termed collectively Lung-kta, Kung-ye, or Ku-ki, who occupy the highlands of Tipperah and extend S. E. towards the head of the Koladan. Both the Bun-zu and Ku-ki, appear like the Ku-mi, to belong to the Burman family. The Ku-ki represent its most archaic and barbarous condition. The tribes that have been exposed on the sea board of Arakan and in the basin of the Irawadi, to the influence of the Chinese, Shan, Mon, Bengali and more distant commercial nations, have attained a comparatively high civilization. The Sing-pho, although much behind the Burmans, are greatly in advance of the Ku-ki, and the Burmese seem at a very ancient period, when their condition was similar to that of the Kuki and perhaps in many respects more barbarous, to have spread themselves from the upper Irawadi to the south and west as far as the highlands of Tipperah on the one side, and Pegu on the other. Wherever the stock from which they have been derived was originally located, they probably first appeared on the Ultra Indian ethnic stage as a barbarous Himalayan tribe, immediately to the eastward of the Mishmi, if indeed they were not identical with the Mishmi of that era. The upper Irawadi was probably then occupied by the ruder and inland tribes of the Mon-Anam alliance. See Burmah, India, Kami, Khyen.

KOLAM, or Kolamb, a Gond tribe, along the Kandi Konda or Pindi hills, on the south of the Warda and along the table land stretching east and north of Manikgudh and thence south to Dantanpilly, running parallel to the right bank of the Pranhita. The Kolam and Kurku hill tribes bring wood and forest fruits for sale. The Kolam race are found in the Oomraoti, Woon and Maiker districts as a wild race. They were formerly predatory, occupying the Mailghat and southern skirts of the Vindyha hills, along with the Andh, Gond and Kurku. These four resemble each other in appearance, but each speaks a different language, and in their features they are distinct from the villagers. There are 1,800 Kolam in Oomraoti.

KOLA MAVAM, Tam. Anacardium occidentale. Cashew-nut.

KOLA MUKKI CHAKKA or Kodisa Chettu, Tel. Wrightia antidysenterica, *R. Br.*

KOLA MURDAH, Tam. A Coimbatore wood.

KOLANDAN, see India.

KOLANG KOVAY KILANGU, Tam. Bryonia epigæa.

KOLA NUTS are the product of central and western Africa. The plant producing them might be introduced into India.

KOLANJANA, Sans. Galangal.

KO-LAOU, Chin. The civil government of China is conducted by the Nuy-ko, or Interior Council Chamber, in which there are four chief councillors, two of them Tartar and two Chinese, who bear the titles of Choung-

hang and Ko-laou. The Tartar minister presides. The Loo-poo are six boards for the conducting of government business, and the provinces of the country are each under a governor, or, where two provinces are united, a governor-general. Every province is divided into a certain number of districts, called a "Fu," "Ting," "Chow," and "Heen." A "Fu" is a large portion or department of a province under the general control of a civil officer, immediately subordinate to the head of the provincial government. A "Ting," a smaller division than, and sometimes a portion of, a Fu, when separate it is governed as a Fu, and called a "Chuh-le." A "Chow" is similar to a Ting, as also a Heen, but each is a smaller division; each Fu, Ting, Chow, or Heen, has one or more towns, or walled cities, under its guidance, one of which takes its name and rank as "Kwang-Chow-Fu" and "Shang-Hae-Heen," which latter, although of that subordinate rank, is the largest maritime city in the empire, and the greatest resort of the native ships or junks. According to Mr. Sirr, the entire Civil government is under the direction of two councils, attached to the person of the emperor; the Nei-ko, and Kiun-ke-tchou. The first is charged with the preparation of plans, and the despatch of current business. Its duty is, according to the official book, "to put in order, and to make manifest the thoughts and designs of the imperial will, and to regulate the forms of administrative decrees." It may be regarded in some measure as the secretaryship of the empire. The second council, named Kiun-ke-tchou, deliberates with the emperor concerning political affairs. The Chinese distinguish, first, the great prefecture named Fu, which have a special administration under the inspection of the superior government of the province; secondly, the prefecture called Tchou, the functionaries of which depend sometimes on the provincial administration and sometimes on that of the grand prefecture; and, finally, the sub-prefecture Hien, below both the Fu and the Tchou. Each of these three, the Fu and Tchou and the Hien, possess a kind of chief town.——*Forbes' Five Years in China, pp.* 10–11; *Sirr's China, Vol.* i, *pp.* 211, 223; *Huc, Chinese Empire.*

KOLAPEE or Kalapee, a river in Purneea.

KOLA PONNA, or Anghri parnika, Tel. Uraria lagopodioides, *DC.* Hemionites cordifolia, *R.*

KOLA POKA, or Poka chettu, Tel. Areca catechu, *L., var.* with long nuts.

KOLAPORE, a small State in the southern Mahratta country. Buddhist caves occur in the ravine of Pandoodureh in Kolapore, and in many other places in southern India. The Belgaum division of the Bombay army in the province of Bejapore, is from 2,500 to 3,000 feet above the level of the sea, but has had soldiers in the Concan beneath the ghauts and on the sea shore, at Kolapoor, Sawuntwari, Malwan, Vingorla and Rutnagherry. See Inscriptions, Kanneri, Karli.

KOLAR, Hind. Bauhinia variegata, *Linn.*

KOLARIAN, a term which Mr. Campbell invented to include races which he considered of similar origin, from their speaking similar languages, but Lieut.-Colonel Dalton points to considerable differences in the type of the Mundah, Ho, Sontal and others. The Kolarian races are simple, truthful, ready to receive the christian religion and manners of the British, possessing much industrial energy, powers of labour and ductibility. The Kolarian tribes burn their dead.—*Campbell, p.* 150.

KOLA SAHAJO, Uria? A tree of Ganjam and Gumsur, extreme height 50 feet, circumference 4 feet and height from the ground to the intersection of the first branch, 18 feet. Its wood is burnt for firewood and potash. The bark is used in tanning.—*Capt. Macdonald.*

KOLA TUNGA MUSTE, Tel. Cyperus pertennis? *R., Vol.* i, *p.* 198.

KOLAVATI, see Inscriptions.

KOLCUTTAY TEAK MARAM, Tam. Premna tomentosa.

KOLE-BALLOO, Mahr.? Near the Chumbul, an aged, mangy, worn-out jackal, that has either left or been expelled his pack. It is supposed that being prevented by his infirmities from earning his own living or hunting along with his followers, he devotes himself to the service of some tiger. It is at night, mostly, that its discordant yell is heard, seemingly to give the tiger warning of its discovery of prey, the remains of which it is supposed to feed upon.—*Rice, Tiger-shooting in India.*

KOLEE KOURADEA, Uria? A tree of Ganjam and Gumsur, extreme height 25 feet, circumference 1½ feet, height from the ground to the intersection of the first branch, 8 feet. Tolerably common and burnt for firewood, the leaves are applied to wounds. The fruit is eaten.—*Captain Macdonald.*

KOLEHAN, a part of Singbhum occupied by the Ho as their proper country, hence called, also, Ho-desham. The Kolehan is divided into Pirhi or districts, each under a manki or chief, and each village has its mundah or headman. Gangpur is a tributary estate S. E. of the Kolehan. With the exception of Gangpur and Bunnie, all the districts in the Sumbulpore and Patna groups

were put under the administration of the superintendent of the Cuttack Tributary Mahals about the middle of the nineteenth century.—*Dalton, p.* 163. See Dravidian, Kol, India, Saurah, Singbum.

KOLETTA VITLA, MALEAL. Barleria prionitis, *Linn.*; *Rheede*; *Roxb.*; *W. Ic.*

KOLE-POT? Decaisnea.

KOLHENA, HIND. A rice of Kangra.

KOLHU, HIND. A pestle-mill for oil seed, sugar-cane, or Saccharum officinarum.

KOLI, the birth-place of Gotama Buddha's wife, *Hardy, Eastern Monachism, p.* 438.

KOLI, TAM. Fowls.

KOLI, the name given to the lower class of cultivators in the Simla hills.

KOLI, on all the western side of the nizam of Hyderabad's territories, also to the N. W. and S. W. in British territories, are numerous clans of the Koli race. In the autumn of 1867, a small body of Koli settled even at the village of Kulloor about 9 miles south of Hominabad. They erected small huts for themselves outside the village, the men engaged themselves in mat-making from the leaves of the date tree, and the women in disposing of these and in begging. They were well made men, darkened from exposure, but very poor. They called their tribe Haravin or Helavin, but asserted that they were Kol, Kablgiri and Ganga wakl. The villagers stated that they were honest. But they are alleged to engage in dacoity and thieving. The Koli, according to Captain Mackintosh, are to be found on the west in every part of Guzerat, constituting a large part of the agricultural population, in several parts of that province. They are numerous in Attaveesy and there are many settlers in the northern Konkan. In the hilly tract of country lying between Moosa, S. W. of Poona, and the hill fort of Trimbuck, the source of the river Godavery, the inhabitants are chiefly Koli, and a few are scattered over the districts of Kandesh, Ahmednuggur, Poona and Sholapore, and along the Balaghat on the western frontier of the Hyderabad territory. They seem to have early occupied Guzerat and the Attaveesy, and part of the latter country is still called Kolwan. They are arranged into many separate tribes, but all of them retain the appellation of Koli. The Raj, Salesi, Tonkri, Dhour and Dunggali Koli reside in the Attaveesy, Wun, Dandory and Nassik districts, and worship the hindoo deities Khandoba, Bhairu and Bhawani. A few Raj Koli are settled in the Konkan and Jowair. They are the same people, an offshoot of the Mahadeo Koli, and said to have been expelled for some offence. They are farmers and labourers, but the Dhour are the lowest in civilization, are the greatest drunkards and eat the flesh of animals which have died a natural death. They are ruled by chiefs termed naik. The Koli have, in some instances, attached themselves to the Bhil, and taken the name of that race. The Mullar or Panburri or Choomli Koli, is respectable. He is employed in every Dekhan and Kandesh village as a member of the third division of the Balottah and supplies water to travellers, wearing on his head the choomli or twisted cloth, hence the name, on which to rest the water pot. This Koli is also found in the Hyderabad Balaghat, extending eastward to Khanbar, Indore and Bodin, between the Godavery and Hyderabad, also near Naldrug, and down the banks of the Bhimah and Kistnah even to Alpur near Kurnool.

The *Ahir Koli* of Kandesh reside along the banks of the Girna and Tapti rivers and are employed as watchmen.

The *Murvy Koli* is one of the Balotta in every village in the northern Konkan, and, in Bombay families, they are employed as palanquin bearers. Some Koli are settled as soldiery in Angriah Kolaba, and at Bombay and Kolaba, in 1837 were 1,000 families and 500 to 600 families at Bassein, employing themselves as fishermen and seamen. At their meetings, whether for congratulation or condolence, they consume large quantities of spirits. Many are wealthy.

Mettah Koli, who reside in Bombay, are fishermen and seamen, and many have wealth.

In Bombay, Tannah, Bhewndi, Kallian, Bassein, Daman, &c., are a great number of christian Koli, said to have been of the Sone section and to have been forcibly converted by the Portuguese, but, terrified by the cholera in 1820-21, a portion reverted to paganism.

Chanchy Koli are farmers and labourers, settled in Bombay, who came from Junaghar in Kattiwar.

In Guzerat, the Koli are of three sections; the most numerous are the Tullabdah, then the Puttunwaria, the Kahrez, the Dhandur and Bhabria. They are in the Baroda district, north to Khyrallu and Massanah in the Mahi Kanta, and form a large portion of the population. In 1837, in the Khanir district alone, they were 70,000. They are labourers and watchmen, and a few under the name of Selottah, form escorts of treasure.

The *Mahadeo Koli* reside in the valleys of the Syhadri range, extending from Moosa, S. W. to Poona, northwards to Trimbuk, the source of the Godavery river, between lat. 18° 15′ and 20 N. and long. 73½ and 74 E. These small valleys are known as Mawil, Khorah, Nahir and Dang, *i. e.*, valleys, glens, straths and wilds. They are classed into 24

Kula or clans, each of which has many subdivisions. Their numbers in 1837, were estimated at about 50,000 souls. The members of the same Kula, do not intermarry. With the exception of the cow and village hog, the Koli eat all other animals. The women are generally slender and well formed with a pleasing expression of features and some are very pretty. They are chaste and have large families. The Koli are fond of charms and amulets. Colonel Tod describes a lofty three peaked mountain, on which is a temple dedicated to Aya Mata, also called Isani, the tutelary divinity of the Koli. This, and the effigy of the horse, are the only objects of adoration among this aboriginal race. This was the first time Tod had seen a personification of Mother Earth ; for such is Isani, from Isa, 'goddess,' and Anani, 'earth,' the universal nurse mother (ayamata). Whether the worship of the horse be typical of the sun, "the swiftest of created representing the swiftest of uncreated objects" he says he does not know, but in this they resemble the other forest tribes, the Bhil and Surya.

The Koli are not so numerous now as they were in the early part of the 19th century, and this is attributed to the internal commotions which ravaged them since that period. They are now spread over various parts of Hindustan, and owing to the opening of the "Emigration Trade" a few years back, between India and the Mauritius, a great number of them repaired thither to better their circumstances. Several tribes of Koli are met with, each having a different name, which is generally descriptive of its vocation ; hence we have the Tonkry Koli, so termed, from the occupation they follow of cutting down bamboos —a large bamboo being called tonkry. The Dongri Koli so called owing to their residing on hills,—the term for a hill being Dungur, &c. &c.

The fishermen settled along the coast from Gheriah to the north, near Surat, and at Colaba, in Bombay, are Koli of the Sone tribe ; a few of them, notwithstanding, enter on board of vessels, as mariners, but the vessels must be manned by natives, the Soni fearing to lose caste, which would take place did they sail with Europeans. The chief Patel of this tribes resides at Angria ; he is looked on as a legislator, being endowed with power to adjust the affairs of the Sone Koli, settle their disputes, &c. The women of the Sone Koli wear choli, or jackets, and have a number of glass bangles on their left hand ; they are frequently seen in Bombay assisting their husbands in fishing and importing fish into the fort and outside market. When they marry, the ornaments which were intended to adorn their right wrists are consecrated, and thrown into the sea, as an offering to the deity who presides over that element, and an invocation to defend her husband from the dangers of the ocean. Not a caste meeting of the Sonee Koli can take place without large potations of mawa flower arrack being imbibed ; and they frequently give any quantity of fish for half a tumbler of raw brandy. The chief tribes of Koli are : the Raj Koli ; Solesy Koli ; Tonkry Koli ; the Dhour Koli ; Dungry Koli ; the Bhil Koli ; Mullar Koli ; the Aheer Koli ; Murvy Koli ; the Sone Koli ; and a few others. The Mullar Koli are looked on as the most respectable tribe, and the Dhour the most degraded : the latter do not scruple to eat the flesh of animals that have died natural deaths. In Bombay island, as well as in Bassein, Salsette, Tanna, &c., are christian Koli who formerly belonged to the Sone, but were converted to the christian faith by the Portuguese during the time the latter had possession of Bombay. These Koli are cultivators, toddy-drawers, &c., and a great many of them sell game, which they snare and import into Bombay. They are generally habited in a coarse jacket, which extends down to their back, and a small skull cap, cut in front, in the shape of a cone, with a lungoti to hide their persons.

The Attaveesy is a district in the west of India, largely occupied by Koli, and part of Attaveesy is called Kolwan.

The Koli, in the southern Mahratta countries, arrange themselves into several sections. The Koli inhabiting the hills of the Syadry range, from the fort of Trimbuk to Bhermashunker, are cultivators, but at the same time were enterprising and determined robbers as also were the Koli in the Attaveesy. The village Koli supplies the inhabitants and travellers with water. The boatmen and fishermen on the Bombay coast are Koli, and many of the Sirsee Koli are seamen. The Koli in Berar is a water-carrier.

Several of the Turanian races of India, the Dhangar, Dher, Mang, Koli and Munurwara and occasionally even the higher hindoo castes, under various vows, devote their girls to their gods. The deity to whom the girl is more frequently vowed, is some incarnation of Siva and his consorts. Amongst the Mahratta people, on the western side of India, Kandoba, is the usual Siva avatar, to whom the girl is devoted and his chief shrines are at Jejuri, Khanapur near Beder, and at Malligaum ? The ordinary people believe that from time to time, the shadow of the god comes on the devotee, (deo ki chaya ati, ang-par)—and possesses the devo-

tee's person (murli ki-ang ko bhăr deta). These devotees are called Murli, in Mahratta, Jogni or Jognidani in Canarese, and Basava in Telugu. They, at times, affect to be or are possessed, during which they rock the body, and people then make offerings to them as to an oracle or soothsayer, laying money at their feet, and await the possession to hear a decision enunciated from them.

The female deity to whom those near the Bhima river are devoted is Yellamah: the Bhooi-Koli race, devote their murli to Mata. Boys also are devoted, and styled Waghia, from 'wag' a tiger. Near Oomraoti it is to Amba and to Kandoba, that the Murli and the Waghia are devoted. The Waghia does not associate with the Murli. At Oomraoti, the people say that Kandoba particularly moves on Sunday and selects a clean tree (clean murli) whose body he fills.

Dionysius (Pereig. 1148) mentions the Κωλιν, and Ibn Khurdad (ob. A. D. 912) alludes to the Kol as north of Malabar. The ferrymen on the rivers in the peninsula are of the Koli race, stalwart men. The Kili-Katr or Maddakpore race, are also Kabl-gira or ferry men. The Koli are the labourers and lower cultivators in Guzerat. The Olgana and Dher are outcastes of Guzerat.—*Elliot's supplemental Gloss.*; *Mr. Campbell, p.* 125. *Captain Mackintosh in Madras Lit. Soc. Journ.*; *Tod's Travels, p.* 137.

KOLI MOLI CHEDDI, Tam. Dilivaria ilicifolia, *Juss.*

KOLINDU MANIL? Tam. Glass.

KOLINJI PALAM, Tam. Properly Konji Palam, Citrus aurantium; the orange.

KOLI NIL, Maleal. Tephrosia purpurea, *Pers.*

KOLINJI SEED, Anglo-Hind. Nigella seed.

KOLITA, a race in the west of Bengal and in Assam, good-looking and considered to be high caste hindoos. The Bibor, Jubar and Kulta or Kolita, are populations to the north and east of the Abor and Mishmi localities, on the drainage of the Brahmaputra. In the end of 1861 the Meyong Abor attacked and plundered a village in the British territory, but the tribe expressed a desire to renew friendly relations, and begged that their offences might be overlooked. On the 5th November 1862, an agreement was made with them binding them to respect British territory, and the same engagement was subscribed on the 16th January 1863 by the Kelong Abor. On the 8th November 1862, a similar engagement was concluded with the Abor of the Dihong-Dibang duar. The Abor Miri language belongs to the old Assam alliance, but it has been greatly modified by Tibetan. It has a strong ideologic resemblance to the Dhimal, Bodo, Garo and Naga, but with some specific Tibetan traits.—*Journal of the Indian Archipelago, Nos.* iv *and* v, *April and May* 1853, *p.* 190; *Treaties, Engagements and Sunnuds, Vol.* vii, *p.* 343; *Indian Annals*; *Latham's Descriptive Ethnology*; *Campbell, p.* 54.

KOLIUNG, Mongol. Gossypium indicum, *Lam.*

KOLLA KORAWA, see Korawa.

KOLLAN, Tam., Mal. A blacksmith, also in Malayala, a tanner, a worker in leather, a turner in wood.

KOLLAR or Colleri are a tribe in the Tondiman country, in the Vasanga district, in the eighteen palliams or districts, and throughout the Madura district. Until the nineteenth century they were so predatory that in the south of the Peninsula of India, Colleri became the designation of a thief and their name is really derived from "Kallara," thieves, plunderers. In ancient times they seem to have inhabited the woods from Trichinopoly to Cape Comorin. Orme, writing of them, describes them in the middle of the 18th century as expert thieves and plunderers, and the Jesuit, Father Martin, says they were very cruel. Pennant writing of them in the 18th century says the adjacent countries are covered with thick forests and little cultivated by reason of the savage inhabitants, the Polygar and Collerie, who may be truly styled sylvestres homines, they are predatory, and in their government, as also that of the Polygars, feudal. They are thirty or forty thousand in number. Their country is hilly; they generally sided with mahomedans and the British in the wars against the French in the times of Clive and Dupleix. They have a first and second marriage, like the Maravar of Ramnad. The titular sirname of all Kollar is Ambalakaren. Calicoil was the stronghold of the lord paramount, the rajah of Tondaimandalam, the country of the Tondiman, which was an ancient division of the peninsula of India, of the part now occupied by the Arcot and Chingleput collectorates. H. H. the rajah Tondiman, of Poodoocottah, is now a petty chief, and his country is a small tract near Trichinopoly.—*Pennant's Hindustan, Vol.* ii, *p.* 11; *Orme's Hindustan; Wilson.*

KOLLATI. The Dumur or Kollati army, called by themselves Bhatu, are wandering acrobats, and their women are common.

KOLLU, Tam. Dolichos uniflorus, gram.

KOLLI, Tel. Pharbitis nil, *Ch.*—Ipomœa coerulea, *R.*, *Vol.* i, *p.* 501.

KOLO, a Mongolian or Bhot race.

KOLOKLNAJA-MJED, Rus. Bell metal.

KOL NARAWA, see Kashmir, India.

KOLOQUINTEN, Ger. Colocynth.

KOLOUR or Colloor or Barkalor, is a diamond mine on the southern bank of the Kistna and not far from Condavir.—*Rennell, quoted in Cal. Rev., Jan.* 1871.

KOLPA, Mahr. An agricultural implement for rooting up weeds.

KOLSA, Hind. Charcoal.

KOLSI, Duk. Solanum indicum, *Linn.*

KOLT or Kolth, Hind. Dolichos uniflorus.

KOLU also Velu of Simla. Cajanus Indicus.—*Spreng.; W. & A.*

KOLUKUNTHOIS, Greek. Citrullus colocynthis, *Schrd.* Colocynth.

KOLUMBA WURZEL, Ger. Colombo root.

KOLUNJUN, Duk. Nigella seed.

KOLUPU or Siri jana, Tel. Grewia rothii, *DC.; W. & A.* G. salvifolia, *R., Vol.* ii, *p.* 587.

KOLUNGA-KOVAY, Tam. Bryonia epigœa.

KOLUWALA, Singh. Alpinia galanga, *Swz.*

KOLWAH, in Baluchistan, four or five days' journey from the coast, has several villages and castles, and is occupied by the Mirwari, Rodahi, Homerari and Nousherwani tribes, who interchange their commodities with the coast, sending wool, ghi, hides and bdellium. See India.

KOLWAN, the hills east of Guzerat.

KOMADU, Singh. Cucurbita citrullus, *Linn.*

KOMAL, Hing. Prangos pabalaria.

KOMAMAT, see Kenissat-ul-kiamat.

KOMAN. Klaproth thinks that the word Turkoman is derived from Turk and Koman, and given to that part of the Koman nation which remained on the east of the Caspian Sea, under the domination of the Turk of the Altai, while another part, which was independent, came and established itself in the vast plains to the westward of that sea, and to the north of the sea of Azof, and afterwards pushed forwards into Hungary.—*Note by M. Klaproth, in Voyage de Mauraviev, p.* 394, *quoted by Ferrier.*

KOMAR, a chief, a prince, a first-born, hence also Komari, a virgin, from which, according to a legend, is derived the name of Cape Comorin. Komari is also a term given to all forts until they stand an assault.

KOMAR. The law of primogeniture prevails in all Rajput sovereignties; and has rarely been set aside. The inconclusive dicta of Menu, on this as on many other points, are never appealed to by the Rajputs of modern days. Custom and precedent fix the right of succession, whether to the gadi of the state, or to a fief, in the eldest son, who is styled Rajkomar, or Pat-komar, or simply Komar-ji, 'the prince;' while his brothers have their proper names affixed, as komar Jowan Sing, 'prince Jowan.' Seniority is, in fact, a distinction pervading all ranks of Rajput life, whether in royal families or those of chieftains; all have their Pat-komar, and Pat-rani, or 'head child,' and 'head queen.' The privileges of the Pat-rani are very considerable. In minorities, she is the guardian, by custom as well as nature, of her child; and in Mewar (the oldest sovereignty in India), she is publicly enthroned with the rana. Seniority in marriage bestows the title of Pat-rani, but so soon as an heir is given to the state, the queen-mother assumes this title, or that of Mah-ji, simply 'the mother.' In the duties of guardian, she is assisted by the chiefs of certain families, who with certain officers of the household enjoy this as an established hereditary distinction. On the demise of a prince without lawful issue of his body, or that of near kindred, brothers or cousins, there are certain families in every principality (raj) of Rajwarra, in whom is vested the right of presumptive heirship to the gadi. In order to restrict the circle of claimants, laws have been established in every state limiting this right to the issue of a certain family in each principality. And in Jeypoor, in the branch Rajawut (according to seniority), of the stock of raja Maun, there is a distinction between those prior, and those posterior, to raja Madhu Sing; the former are styled simply Rajawut or occasionally conjoined, Mansingote; the other Madhani. The Rajawut constitute a numerous frérage, of which the Jhulaye house takes the lead; and in which, provided there are no mental or physical disabilities, the right of furnishing heirs to the gadi of Jeypoor is a long-established, incontrovertible, and inalienable privilege.—*Tod's Rajasthan, Vol.* ii, *p.* 381.

KOMARAM, Malbal. A tribe of barbers who shave the lower classes.

KOMARASAMY, a hill south of Ramanmalai hill, 30 miles west of Bellary, overlooking the valley of Sundoor.

KOMAREE, at Ahmednuggur, is 80 miles from source, and at Koilaghat, 41 miles from mouth, it is crossed by fords during the dry season, and ferries during the rains.

KOMARETTI, Tel. ? Musa paradisiaca, *Linn.*

KOMARI, Sans. Aloe perfoliata, *Linn.*

KOMARI, Sans. A virgin, Cape Comorin. See Komar.

KOMARIKA, Singh. Aloes.

KOMARPAL, a sovereign of Guzerat.

The astrologers having foretold that he would have a son born in Mula Nacshitra, who would cause his father's death, the lad was sent as an offering to the shrine of Bageswara Mata, by whom he was not only preserved from destruction, but she herself, in the form of a tigress (bag), suckled the young Solankhi, whence his issue, which spread over the country, obtained the distinctive name of Bagela. The princes of Baghelcund are of this race, and there are many petty chieftainships of this tribe in Guzerat, as Lunawarra, Mandvie, Mahera, Godra, Dubboye, &c. Komarpal was born in S. 1145 ; and in the words of the Charitra, "in S. 1222 (A. D. 1166) Komarpal became a ghost. He left this world, poisoned by his successor, Ajipal." It was during the reign of Komarpal that the celebrated Arabian geographer, El-Edrisi, visited the kingdom of the Balhara, and from his work Bayer and D'Anville gleaned much information.—*Tod's Travels, pp.* 184-191.

KOMARPAL-CHARITRA, a history of the kings of Anhulwarra.

KOMARSAMI, 15° 1' ; 76° 35' ; in Mysore, a pagoda west of Hirahall, a peak near the pagoda, is 3,400 feet above the level of the sea.—*Cullen.*

KOMATI, claim to be pure Vesya, are occupied as traders and in other peaceful avocations. The term is applied in the west of India to shop-keepers, and petty dealers and clerks, who claim to be the pure Vaisya. In Madras they are called Chettyar or Chetty ; in western India, Seth ; the latter a term also applied to Parsi and mahomedan tradesmen.

KOMATTI KIRE, Tam. Momordica charantia.

KOMBALMIR, See India.

KOMBHUGRAS, root of a small plant from Delhi : tasteless ; but is heating : one tola is given as a tonic or aphrodisiac.—*Gen. Med. Top., p.* 143.

KOMBU, Tam. Horn.

KOMBURRUKI, Tam. Lac.

KOMEN, see Kambogia.

KOMERKOLLI, or Comer-colli, a river or creek in the Gangetic delta. Herdsmen at the mouth of the Comer Colli wrap great turbans round the head and neck, and use longer and warmer mantles than are usual in Bengal. They are a caste by themselves, tall, robust men, many with long beards, and all wilder-looking than the majority of their countrymen. They reminded Bishop Heber of Crim Tartary, but he missed the long spears, the huge dogs, the high-mettled horses, and covered carts of those noble shepherds.—*Heber's Journal, Vol.* i, *p.* 174.

KOMINIAN, Mal. Benjamin.

KOMLA-NEEBOO, Beng. Citrus aurantium.

KOMMA, Tel. Branch of a tree.

KOMMA CHETTU, or Korivipala, Tel. Ixora parviflora, *Vahl.*

KOMMAL, Tam. An article of female jewellery.

KOMMA MANDA, Ceropegia acuminata, *R.* ii, 29.

KOMMANA GORRE PINDI CHETTU, Tel.

KOMMENDER, see Jakun.

KOMMU, Tel. Horn.

KOMMI CHETTU or Bomma papata, Stylocoryne Webera, *A. Rich* ; Web. corymbosa, *R.* i, 696.

KOMMU ARITI, Musa paradisiaca, *L. var.*

KOMMU KAKARA, Tel. Momordica charantia.

KOMMU LAKKA, Tel. Stick-lac.

KOMMU POTLA, Trichosanthes dioica, *R.* iii, 701.

KOMOL, Beng. Nelumbium speciosum. —*Willd.*

KOMOON KOOS, Malay. Piper cubeba.

KOMPASS, Ger., Tam Kompass Kora Belnui, Rus. Kompassu, Tel. A Compass.

KOMRI, Tam. ? Poinciana pulcherrima, *L.*

KOMSALA, also Komsallar, an artificer in metals, from Kansa, a metal. In British India there are, amongst the hindoos, five artificer races : (1) The Gold and Silversmith ; (2) The Brazier ; (3.) Blacksmith ; (4) Carpenter, and (5) Stone-mason or stone-cutter. These worship the hindoo gods, but they do not reverence brahmins, and their marriage and funeral customs differ from those of the brahmins. The goldsmiths regard it as a disgrace to have any of their daughters growing up, without being married. See Hindoo, India.

KOMUTTI MADALAM PALLAM, Tam. Citrus medica.

KOMYN, Dut. Cumin seed.

KON, Pol. Horse.

KONADI MARI, see Kurumbar.

KONAGAMA, the second Budha previous to Gotama.—*Hardy's East. Mon., p.* 438.

KONAJI ANGRIA, a person of low origin who long carried on a piratical warfare on the Western coast of India, and rose to princely power. Gheria was his head quarters, but Severndroog and every creek were fortified. Gheria was captured by Clive and Admiral Watson in 1755. See Angria.

KONAKAN, Mal. A class of predial slaves in Malabar, a subdivision of the Vetuvar, or forest and hunter tribe : they are employed in agriculture, also as boatmen and salt makers.—*Wilson's Glossary.*

KONAPLI, Rus. Hemp.

KONCHI PALLAM, Tam. ? Limonia pentaphylla.

KONCHKARI, Hind. Mucuna prurita.

KOND, Khond, Kund, or more properly the Ku, is the language of a people who are commonly called Kond or Khond but who designate themselves Ku. They dwell in the country surrounding the Urya in Sumbhulpur, and to the south they inhabit the upper parts of Gondwana, Gumsur and the hilly ranges of Orissa, and practice the horrid rites of offering children and young people in sacrifice. Kimedy is peopled by Khond, who, during the past thirty years have been repeatedly in rebellion. The hilly tracts of India from Moorshedabad down to Ganjam, and southwards on the skirts and in the valleys of the mountains as far as Cape Comorin, are peopled by hundreds of small tribes, who form amongst themselves independent nations, who have not yet felt the effects of civilization and—as with the Southali,—the Sauriah and the Khond occasionally rise in open rebellion against the British power. It became known in 1833, that the Khond race were addicted to the meriah, or sacrifice of human beings,—to the earth-goddess ; and, ever since then, the British government have made continuous effects to suppress this rite. Since 1857, the Kond of Kimedy have been surging up, from time to time, the true reasons of which are not known, though those alleged are their hopes of renewing the meriah. Kond savages occupy the eastern parts of the highlands between the Godavery and the Mahanaddi. Those near Berhampoor average in height 5 ft. 5¾ in., and in weight 8 stone, with well-developed muscles and tendons standing out hard and firm. They are wiry and active, have an upright gait, carry their heads erect, straight noses, narrow nostrils, thin lips, black eyes, not high cheek bones, slight, projecting lower jaw, white and regular teeth with oval faces, as if of a mixed Caucasian and Mongolian origin. Their ordinary food consists of the wild farinaceous products of the hills. They are social, but easily excited, and more truthful than natives of the plains. Animal food and palm wine are only used on festive occasions. The deities of the Khond are the same as those of the S. E. Gond. Pen and Pennoo are common to Khond, and Gond : Dula deo was a bridegroom who perished in the marriage procession and has received divine honours.

The Khond, Kund or Ku according to Dr. Caldwell, are a primitive race who are supposed to be allied to the Gond. The two people by whom the Gond and Ku languages are spoken are supposed to amount to 500,000 souls. Dr. Caldwell estimates the proportionate numbers of the several races by whom the Dravidian languages and dialects mentioned above, are spoken, to be as follows :

Tamil	10,000,000	Tuda	
Telugu	14,000,000	Kota	500,000
Canarese	5,900,000	Gond	
Malayalam	2,500,000	Ku	
Tulu	150,000	Total.....32,150,000	

About 20,000,000 of these are British subjects, and the remainder are under the native states of Hyderabad, Travancore and Cochin. In this enumeration, there has not been included the idioms of the Ramusi, the Korawar, the Lombadi, the Vedar, the Male-Arasar, and various other wandering predatory or forest tribes. The Lombadi speak a dialect of the Hindi tongue. The Ramusi and the majority of the Korawar, a patois of the Telugu. The tribes inhabiting the hills and forests speak corrupted dialects of the languages of the contiguous plains. The Malai-Arasar, 'Hill Kings' called in Malayalam Mala-Arasar, the hill tribes inhabiting the Southern Ghauts, speak corrupt Malayalam in the northern part of the range, where the Malayalam is the prevailing language, and corrupt Tamil in the southern, in the vicinity of Tamil-speaking districts. From the mountainous tracts known as Khondistan, and the valley of Chokapaud, revenue is derived. The term Gond, seems identical with Khond, and the latter has been supposed to be derived from the hindoo word Kond or Konda, a hill, indicative that they were regarded as a hill people. According to Professor Wilson, Kond is derived from the hindi word Kodo plural Kollu and Kondru.

The Sowrah, Sour or Saur, identical with Sairea is a term applied to populations occupying the fastnesses of the Eastern Ghauts, along with the Kond and Kol. The Sourah are wholly within Telingana, and extend from the Godavery to the southern frontier of the Khond. A large district and dependency of Bustar, in Central India, is surrounded by the Tiling in the south, Khond, and Mári Gond on the east ; and hindoos to the north.

The Kond dwell in the country surrounding the Urya in Sumbhulpur and to the south. They inhabit the upper parts of Gondwana, Gumsur and the hilly ranges of Orissa. Kimedy is peopled by Khond, who, during the past thirty years have been repeatedly in rebellion. The Kond savages who occupy the eastern parts of the highlands between the Godavery and Mahanadi are notorious for their human sacrifices. Those near Berhampore average in height 5 feet 5¾ in. and in weight 8 stone, with well-de-

veloped muscles and tendons standing out hard and firm. They are wiry and active, have an upright gait, carry their heads erect, straight noses, narrow nostrils, thin lips, black eyes, not high cheek bones, slight projecting lower jaw, white and regular teeth with oval faces, as if of a mixed Caucasian and Mongolian origin. Their ordinary food consists of the wild farinaceous products of the hills. They are social, but easily excited, and more truthful than natives of the plains. Animal food and palm wine are only used on festive occasions. The deities of the Khond are the same as those of the S. E. Gond, Pen and Pennoo are common to Khond and Gond. Dula deo was a bridegroom who perished in the marriage procession and received divine honours. The Kond language was reduced to writing by Captain J. P. Frye of the Madras N. I. The Khond language of Gumsur appears to be merely a dialect of the Gond. The Khond, if not identical, probably agrees with it more than with Kol, and the basis of the latter is Dravidian.

The Khond, says General Campbell, regard it as degrading to bestow their daughters in marriage on men of their own tribe, and consider it more manly to seek their wives in a distant country. Major McPherson also tells us that they consider marriage between people of the same tribe as wicked and punishable with death. The Kalmuck, according to De Hell, are divided into hordes and no man can marry a woman of the same horde. The bride, says Bergman, is always chosen from another stock, among the Dubet, for instance from the Torgot stock and among the Torgot from the Dubet stock. The officers whom the Government of India and the Madras Government employed to suppress the Meriah sacrifices of the Kond races were Captain Millar, of the 43rd Regt. M. N. I. in 1836, Mr. Stevenson, Mr. Russell, Madras Civil Service, Asst. Surgeon Bannerman, Madras Army, Captain Campbell in 1841, Captain Macpherson in 1844. It was in 1836-7, during military operations in Upper and Lower Gumsur, that the cruel rite of immolating human beings was first brought to light among the neighbouring hill tribes Captain Millar of the 43rd Regiment M. N I., succeeded in rescuing twelve victims. Previous to the year 1837, Mr. Stevenson had succeeded in rescuing many victims, and the information he obtained regarding the Meriah sacrifice, was afterwards embodied by Mr. Russell. Asst. Surgeon Bannerman of the Madras Army did much good service in the cause and offered many most valuable suggestions relative to the mode of legal procedure in the case of the Panwa detected in kidnapping and selling children for sacrifice. Lieut. Hill acquired extensive information regarding the Khond race and their country. Captain McPherson in 1844, found the Khond in precisely the same state of mind, with reference to the sacrifice, as when Captain Campbell left them in 1841. Before the end of 1841, Captain Campbell had put an end—as far as an end has ever been put to the public performance of the Meriah among the Khond of Gumsur, though the desire to perform it was still strong in their minds.

An insurrection in 1858 in the Khond districts was however neither aided nor led by Khond, the principal actor in the affair was a man named Danda Sina, of Garbah Doomah, village occupied by the Sowrah race, savages armed with bows and arrows and battle axes, who occupy the hilly tract which extends from Purla Kimedy to Berhampore (Ganjam). It is bounded on the east by the narrow belt which separates the hill tracts from the sea, and on the west by the Khond clans of Chinna Kimedy and Jeypore. The Sowrah are believed to be prior occupants, but in habits and barbarism they bear a strong resemblance to the Khond.

Danda Sina had sometime before been convicted by the authorities of Ganjam, on a charge of dacoity, but he contrived to escape, and flying to his own village, he collected a large body of his clansmen, and with 10,000 followers attacked the manager of Purla Kimedy. Seven peons were killed upon the spot, and though the manager escaped, the whole country were immediately in a state of excitement. The Sowrah had previously been irritated by the execution of two of their number for murdering the headman of a village, and had openly threatened vengeance for their deaths. An old device also was employed to stimulate them to action, and give additional coherence to the movement. As in the Sonthal rebellion, an avatar descended, though he was not, as with Sonthal, in the shape either of a cart wheel or of a piece of paper. The Sowrah appear to be advanced beyond that point in theology, and their idol is a little brazen image. But in all other respects the device was identical with that employed among the Sonthal. The avatar issued commands, the active leader was sole interpreter of them, and the commands authorised armed resistance to regular authority. The Sowrah country is one of the most difficult in the world, a hilly tract covered with a jungle as deadly to sepoys as the lowest swamp in the Sonthal Pergunnahs. The Kond, Bhil, Santal, Mair, Kol, Bengi, Dom, Bhut, are in all about 20,000,000.—*The Khond Agency,*

pp. 6-17 ; *Mr. Campbell, pp.* 31-36 ; *Pro. Madras Govt.; Mr. Logan in Journal In. Arch.* ; *McLennan, p.* 95 ; *Lubbock Orig. of Civil., p.* 96. See Chinna Kimedy, India, Kol, Khoud, Kimedy, Meriah, Sacrifice.

KONDA, TAM., TEL. A hill ; hence,

Konda alachandalu or Alachandalu, TEL. wild var. of Dolichos sinensis, *L.*

Konda amada kada, TEL. Tradescantia paniculata, *R.*, ii, 119.

Konda amudam or Adavi amudam, TEL. Baliospermum polyandra, *R.*, *W. Ic.*, 1885 ; Croton pol., *R.*, iii, 682. The seeds serve as a useful aperient medicine.

Konda benda, TEL. ? Hibiscus eriocarpus, *DC.* ; *W. & A., p.* 185. H. collinus and H. simplex, *R.*

Konda buruga or Pinna buruga, TEL. Salmalia malabarica, *Endl. & Sch.*

Konda chinta, TEL. Phyllanthus, *sp.*

Konda dantena or Konda tamara, TEL. Smilax ovalifolia, *R.*

Konda doggali, TEL. Amarantus, *sp.*

Konda ganneru or Gandu ganneru, TEL. Alstonia venenata, *R. Br.*

Konda Gangee ? TEL. Cochlospermum gossypium, *DC.*

Konda giligichcha, TEL. Crotalaria montana, *R.*, ii, 265.

Konda gobbi or Mulu goranta, Barleria prionitis, *L.*

Konda gogu, TEL. Cochlospermum gossypium, *DC.* ; *W. & A.* Bombax goss., *R.*, iii, 169. Karinkara, *W.*, 196, is given as a Sanscrit syn. with the meaning Pterospermum acerifolium.

Konda gongura, TEL. Hibiscus furcatus, *R.* ; H. aculeatus, *R.*, iii, 206.

Konda golugu, TEL. Glycosmis arborea, *DC.* Limonia pentaphylla, *R.*, ii, 381. Pilu said to be a synonim is Salvadora indica, *Royle*, or according to *W.*, 539, a name assigned to any exotic or unknown tree.

Konda gummudu gadda, TEL. Batatas pentaphylla, *Ch.* ; *W. Ic.* Convolvulus munitus, *Wall* ; *Ill.*, ii, 207. C. hirsutus, *R.*, i, 479.

Konda gurava tige or Konda tamara, TEL. Smilax ovalifolia, *R.*

Konda jajayi, TEL. Dysophylla quadrifolia. *Benth.* Mentha quad, *R.*, iii, 4.

Konda jap'hara, or Karu jap'hara, TEL. Rottlera dicocca, *R.*

Konda jeri, TEL. Andropogon fasicularis, *R.*, i, 265. The name rests on Roxburgh's authority.

Konda jila karra, TEL. Not ascertained.

Konda jiluga or Jirugudu chettu, TEL. Caryota urens, *L.*

Konda jonna, TEL. Wild kind of Sorghum vulgare, *Pers.—var.*

Konda junguru, TEL. Casearia esculenta, *R.*, ii, 422. Junjura is any thing hairy, shaggy.

Konda juvvi, TEL. Ficus tuberculata, *R.*, iii, 554 ; *W. Ic.*

Konda kalava, Kæmpferia rotunda, *L.* ; *R.*, i, 16. ; *W. Ic.*

Konda kandulu, TEL. Var. of Cajanus indicus, *Spreng.*

Konda kanumu, Saccharum exaltatum, *R.*, i, 245.

Konda kasina or Karu jap'hara, TEL. Rottlera dicocca, *R.*

Konda kasinda, TEL. Cassia sophora, *L.* ; *W. & A.*, 889. Senna soph., *R.*, ii, 347, also Toddalia aculeata, *Pers.*—Scopolia aculeata, *R.*, i, 616, also an undescribed species of aurantiaceous tree found at the base of the Ghaliparvatam mountain in Vizagapatam.

Konda korinda, TEL. Acacia cæsia, *W. & A., p.* 862. ; Mimosa cæsia, *R.*, ii, 565.

Konda malle, TEL. Polygonum barbatum, *L.* ; *R.*, ii, 289 ; *W. Ic.*, 1798.

Konda mamidi, TEL. Protium roxburghiana ? *W. & A.*, or Amyris acuminata, *R.*, ii, 246 ; Balsamodendron Roxb., *Wall.* Captain Beddome remarks, "Leaves with a strong mango smell : only found in the Circars."

Konda manga or Bikki, also Karinguva, TEL. Gardenia latifolia, *Ait.*

Konda marri or Pitta marri, TEL. Ficus tomentosa, *R.?*

Konda mayuru or Kaki neredu, TEL. Ardisia humilis, *Vahl.* Found at Ghali parvatam in Vizagapatam.

Konda nakkera, TEL. Ximenia americana, *L.* ; *R.*, ii, 252 ; *W. & A., p.* 318.

Konda nimma, TEL. Atalantia monophylla, *DC.* ; *W. & A.*, 320. ; Limonia mon., *R.*, ii, 378.

Konda pala or Pulla tige, TEL. Sarcostemma acidum, *Voigt.*

Konda pana, TAM. Corypha umbraculifera, *Linn.*

Konda papata, TEL. Stylocoryne webera, *A. Rich.*, also Pavetta tomentosa, *Smith* ; *W. & A.* 1325 ; *Ic.* 186. Ixora tom., *R.*, i, 386.

Konda pasupu or Kalinga rashtra, TEL. Globba bulbifera, *R.*, i, 78. This curious plant is not uncommon in the Circars. The herbaceous shoots spring up with the early rains and bear axillary bulbs. It is also called Dumpa rashtrakam by some.

Konda poka, TEL. Wild var. of Areca catechu, *L.?*

Konda panuku, TEL. Rottbolla exaltata, *L.* ; *R.*, i, 354 ; *Cor., p.* 157.

Konda palleru, Antidesma ? *sp.* From Madugula.

Konda pragara, TEL. Casearia esculenta, *Roxb.*

Konda rakasi, TEL. Arum montanum. May be Colocasia indica.

Kondaravi, TEL. Ficus religiosa

Konda ravi, TEL. Ficus vagans, *R.*, iii, 537. A sp. with remarkably cordate leaves growing in rocky places near water.

Konda regu, TEL., Acacia amara or Nalla regu, also Zizyphus, *sp.*

Konda saka tunga, TEL. Scleria lithosperma, *Willd* ; *W. Cont. R.*, iii, 574.

Konda sita savaram or Lanjasavaram, TEL. Ipomœa filicaulis, *Blum.*

Konda tamara or Kistapa tamara, TEL. Smilax-ovalifolia, *R.*, iii, 794 ; *W. Ic.*, 809, also sometimes Osyris peltata.

Kondatello of the Yerkali, Circaetus gallicus, *Gmel.*

Konda tantepu chettu, TEL. Cassia glauca, *Lam* ; *W. & A.*, *p.* 895. Senna arborescens, *R.*, ii, 345 ; *Rheede*, vi, 9-10. Grows wild in the Simachalam hills.

Konda tangedu or Tangedu manu, TEL. Inga xylocarpa, *DC.* ; *W. & A.*, 831. Mimosa xyl., *R.*, ii, 543 ; *Cor.*, *p.* 100. Cassia florida, *Vahl.*—Senna sumatrana, *R.*, ii, 346-7 ; *W. & A.*, *p.* 893.

Konda tekkali or Gubba dara, TEL. Symphorema involucrata, *R.* Surudu of Roxb. Gubbadara, Masulipatam. Tella pippali, Vizagapatam.

Konda tummi, TEL. Leucas, *sp.* A very soft, velvetty, creeping sp. growing on hills in Vizagapatam.

Konda tunga, TEL. Cephaloschœnus articulatus, *Nees* ; *W. contr.* 115. ; Schœnus ar., *R.*, i, 184.

Konda tungaru, TEL ? Inga xylocarpa, *DC.*

Konda veltu or Konda japhara, TEL. Rottlera dicocca, *R.*

Konda vempali, TEL. Tephrosia suberosa, *DC.* ; *W. & A.*, *p.* 652 ; *Ill.*, *p.* 82.

Konda ulava or Karu ulava, TEL. Cantharospermum pauciflorum, *W. & A.*

KONDAI, TAM. A knot of hair at the back of the head, in which form the Tamil and Teling women, and the men and women in the southern and central provinces of Ceylon, bind up their hair.

KONDEK, JAV. Chignon.

KONDEMIR, the takhalus or literary title of Ghaias-ud-din-bin-houmam-ud-din. His book is entitled Habib-us-sayar-fi-afrad-ul-bashar, that is to say, the curious part of the lives of illustrious men. It is a history which he had extracted from that which his father Mircond had composed and entitled Rauzat-us-Safa, but to which he made augmentations. He dedicated this book to the secretary of state belonging to the king of Persia, shah Ismael Safavi, who gave him the name of Habib-ullah, and for that reason the book had the name of Habib given it in the year 1508, Heg. 927, in the reign of Lewis XI. He was also author of another history which is entitled Khalasat-ul-Akhbar or the Cream of Histories.—*History of Genghis Khan*, *p.* 422.

KONEI, a river near Peergunge in Rungpoor.

KONE KAI, MALEAL., TAM. ? Fruit of Cassia fistula, syn. of Cathartocarpus fistula.

KONFUCIUS, or Confucius, a Chinese sage, of the 6th century, before Christ 551-479. His Chinese name is Koong foo tse. He was a cotemporary of Pythagoras and wrote on the Philosophy of Morals and Politics. His Chinese name is also written Kong-fu-tse and Kung-fu-tze. His writings are rather of morals than metaphysics. Confucius visited Lao-tse, after his political downfall. See China, Confucius, Kung-fu-tse, Mencius.

KONGA, see India.

KONGILIUM MARAM ? TAM. Canarium strictum, *Roxb.*

KONGI PUTRI, DUK. Pisonia inermis.

KONGKIANG, see India.

KONG, HIND. Crocus sativus.

KONG-WHA, a variety of safflower or Carthamus tinctorius which grows in China. It is held in high esteem by the Chinese, and is used in dyeing the red and scarlet silks and crapes which are so common in that country, and so much and justly admired by foreigners of every nation. Large quantities are annually produced in the Chekiang province near Ningpo.—*Ains. Mat. Ind.*, *p.* 195 ; *O'Shaughnessy*, *p.* 411 ; *Drs. Mason*, *McClelland.*

KONHA, HIND., PUSHTU. Stone, sandstone.

KONI, TAM., or Goni, HIND. Ghunny or gunny.

KONI, BENG. Smooth meadow grass, Poa unioloides.

KONIBAR, see Aiou or Yowl.

KONIGSWASSER, GER. Nitro-muriatic acid, Aquia regia.

KONIKA, MALEAL. Terminalia bellerica.

KONIYALAN (?) MAHR. Predial slaves in Malabar.

KONK, ENG. Chank shells.

KONKAN or Concan, a narrow strip of land on the western coast of the Peninsula of India lying between the western ghauts and the sea coast. The low land in the Concan and Guzerat is traversed by many rivers and smaller streams running to the sea, and is indented by numerous creeks and channels of the ocean. The cold weather is clear and bracing, but the hot season of April and May is succeeded by the deluging rains of the south-west monsoon, when 150 inches fall from June to September, and render much of the already

humid lands, impassable swamps ; the atmosphere is then very damp, and the sensation experienced is similar to that in Calcutta at the same period of the year. The Concan districts extend from Goa to Daman, or very nearly to the Tapti river. Like Malabar, which it greatly resembles in general aspect, it is comprised between the western ocean and the ghauts, and consists of a narrow belt near the sea with salt water inlets, and a succession of mountain spurs. In the northern parts of the Bombay Presidency, the chain separating the Concan from the Dekhan is called the northern ghauts, or Syhadri mountains, a term which may conveniently be extended to their whole length. Throughout the Concan, the Syhadri form a continuous chain of hills, interrupted, however, by deep depressions. Their summits rise to the height of 4,000 to 5,000 feet, but the mean elevation is very much less. The station of Mahabaleshwar is 4,700 feet. In the latitude of Daman 20½° N. the chain begins to sink abruptly into the Tapti valley, and changes its course, or sends off a spur of considerable elevation in an easterly direction, as the Chandor hills. At Mahabaleshwar, the rain-fall amounts to 248 inches annually. In the southern Concan, especially in the Sawant Wari district, the rains are as heavy as in Canara. At Bombay, the rains last from June till the end of September, and the fall is only 80 inches, which is considerably less than any point further south on the coast. At Tannah, however, the average fall is more than 100 inches. In the Bombay Presidency, the provinces of Aurungabad and Beejapore, are arranged into two portions termed the Poona and the southern districts, the latter with its head-quarters at Belgaum ; but to each of these two divisions there is likewise allotted the command of the immediately adjoining portions of the level land of the Concan. The Belgaum division of the army, in the province of Beejapore, is from 2,500 to 3,000 feet above the level of the sea, but has had soldiers on the sea shore at Kolapoor, Sawuntwarie, Malwah, Vingorla and Rutnagherry. The Poona division is similar to that of Belgaum in the distribution of its force ; of the soldiers in the command nearly the whole of them are in the provinces of Aurungabad from 1,700 to 2,300 feet above the level of the sea. In the table-lands, above the ghauts, the climate is more dry, and the rains and temperature moderate, the range of the thermometer being from 55° to 92°, and the troops, European and native, in the Poona division particularly, enjoyed comparatively good health. Konkana is an ancient name of the country between Devagarh and Sadasegarh ; hence, perhaps, the modern Konkan. The mixed Konkani tongue, appears to be only Marathi with a large infusion of Tulu and Canarese words, the former derived from the indigenous inhabitants of Tuluva of Canara ; the latter, from the long subjection of this part of the Konkan to Canarese dynasties above the ghauts. Mr. H. Mogling however mentions that the Konkani-speaking brahmins of Mangalore, consider it quite distinct from, though cognate with, Marathi. Its limits extend from Goa below the ghauts, to a village north of Upi. From this part of the coast, in northern Canara, a diagonal line running in a north-eastern direction towards Beder, marks the boundary between Marathi and Canarese, of the latter at least above the ghauts.—*Flora Indica by Drs. J. D. Hooker, M. D. and T. Thomson, M. D.* See India, Kol, Rutnagherry, Jain.

KONKI or Embudi chettu, Pisonia villosa, *Poir.* ; P. aculeata, *R.*, ii, 217 ; *W. Ic.*, 1763-4. Konki is a hook, referring to the thorns which are aculeate backwards and very prehensile.

KONKUDU, Tel. ? Sapindus emarginatus, *Vahl.*

KONLA, Hind. Citrus aurantium, *Linn.*

KON-NAY-ZOW, Heritiera minor, *Lam., DC., Roxb.*

KONNAY-MARAM, also Sarakonna, maram, Tam. ? Cathartocarpus fistula, *Pers.*

KONNI, Abrus precatorius.

KONO. Potash.

KONOPE, Pol. Hemp.

KONOPEL, Russ. Hemp.

KONRU, Tel. Flacourtia sepiaria, *Roxb.*

KONSAGARA WANLU, Tel. Goldsmiths ; workers in metals. See Kansa, Poitu, Zonar.

KONSSENEL, Russ. Cochineal.

KONTABAOLO, Uria. A tree of Ganjam and Gumsur, extreme height 30 feet, circumference 2 feet, and height from the ground to the intersection of the first branch, 7 feet. The tree abounds and is chiefly used for firewood, though ploughshares are occasionally made of the wood. The bark is used medicinally.—*Captain Macdonald.*

KONTASHA, see Kalkas.

KONYER, Malay. Crocus sativus, *Linn.*

KON-ZO-ZA-LOO. Burm. Heritiera littoralis, *Ait., DC.* ; *Roxb.*

KOO or Ku, a race who occupy the mountainous country near the sources of the Lemroo river and its principal feeder the Peng Kheong, within the 22nd parallel of north latitude, westward of the Yomadoung range ; they have never paid any revenue, and it is only after entering the hills for 8 or 10 days that the first villages of these wild people are met with. The approximate number of houses

is 2,897, and allowing 5 persons for each house, the number of inabitants may be estimated at about 14,485. Those living on the Peng Kheong have intercourse with the neighbouring Ku-mi of the Koladyn circle, from whom they differ but little in their habits.—*J. H. O'Donel, Esq., in Vol.* xxxii *of* 1864 *of B. A. S. Jour.*

KOO, HIND. Celtis eriocarpa.

KOOA, HIND. Curcuma angustifolia, Starch ; arrow root.

KOOBEDAR, HIND. Bauhinia variegata.

KOOBELL, HIND. Andropogon martini.

KOOCH BAHAR. The Praja of Cooch Bahar are cultivators almost in a state of serfdom. See Cooch Bahar.

KOOCHI-KANTA, BENG. Mimosa rubicaulis.

KOOCHILA, BENG., HIND. Strychnos nux vomica.

KOOCHILA-LUTA, BENG. Strychnos colubrina.

KOOCHNAL, HIND. Bauhina variegata, *Linn.* Its beautiful flowers are eaten in some parts of Bengal as a delicate vegetable.—*Ainslie's Mat. Med., p.* 260.

KOO-CHUNDUNA, HIND. Adenanthera pavonina.

KOOCHURI, BENG. Exacum tetragonum.

KOODALIYA, BENG. Desmodium triflorum.

KOODA PALLI MARAM, TAM. Holarrhena codaga, *W. Icon.*

KOODOO-KOOROONDOO GAS, SINGH. Cinnamomum litseæfolium.

KOODUPELAH, Holarrhena codaga.

KOOFFA, a round wicker basket, towed astern of each boat for the purpose of communicating with the shore ; these are covered with naphtha, and are in use on the Tigris, Euphrates and the Diala. Their shape and construction belong to the most remote ages, being mentioned by Herodotus.—*Mignon's Travels, p.* 55.

KOOFEE, or Cufa, the name of a town.

KOOHRYA and Perja, see Bertha.

KOOHU, a river near Raeseen in Bhopal.

KOOJA, SANS. From koo, the earth, and jan, to be produced.

KOOKA, a sect of reformers of the Sikh religion. They care little about the body after death. They hold that after the soul has left the body, the remains require no more attention and may be put out of sight in any way convenient. They feast, give sweetmeats, and read the granth, incessantly, when one of their sect is about to die, and after he is dead they read the granth day and night, relieving each other at the task, for thirteen days, after which they give a feast. Bishon Singh, a fanatic leader, was executed in 1872, but his granth, which was to be sent to the gooroo was left in the Kooka temple in Lahore, and read by the men of his sect, who performed his obsequies. His ashes were given up on condition that there should be no demonstration by the relatives, and they were committed to the Ravee by his son, who took the remaining bones to Hurdwar, according to hindoo, and not Kooka, fashion.—*Indian Public Opinion.*

KOOKEE, a mountain race in northern Cachar, south of the Assam valley, dwelling at elevations of 4,000 and 5,000 feet above the sea ; in lat. 25° 20′ N., and long. 92° 40′ E. A race of the same name dwell 60 miles further south in the north of the Tipperah rajah's territory ; their name is written also Ku-ki. To the north of the Bom-zu or Bun-zu or Bomdu, are closely allied tribes termed, collectively, Lungkta, Kungye, or Kuki, who occupy the highlands of Tipperah and extend south-east towards the head of the Koladyn. Both the Bun-zu and Kuki appear like the Kumi, to belong to the Burman family. The Kuki represent its most archaic and barbarous condition. The tribes that have been exposed on the sea board of Arakan or in the basin of the Irawadi, to the influence of the Chinese, Shan, Mon, Bengali and more distant commercial nations, have attained a comparatively high civilization. The Singpho although much behind the Burmans, are greatly in advance of the Kuki, and the Burmese seem at a very ancient period, when their condition was similar to that of the Kuki and perhaps, in many respects more barbarous, to have spread themselves from the upper Irawadi to the south and west as far as the highlands of Tipperah on the one side, and Pegu on the other. Wherever the stock from which they have been derived was originally located, they probably first appeared on the Ultra-Indian ethnic stage as a barbarous Himalayan tribe, immediately to the eastward of the Mishmi, if indeed they were not identical with the Mishmi, of that era. The upper Irawadi was probably then occupied by the ruder and inland tribes of the Mon-Anam alliance. The Loo Chai clan of Kuki, on the frontier of Sylhet and Cachar, in January 1868 attacked Monier Khal, 25 miles east of Silchar and sacked it. The Kooki of Chittagong have no idea of hell or heaven, or of any punishment for evil deeds, or rewards for good actions. Similarly according to Bailey, the Veddah of Ceylon have no idea of a future state of rewards and punishments. In a slight notice of the Grammar of the Kooki language, by Lieutenant R. Stewart, 22nd Regiment B. N. I., he says that the people to whom the term

Kooki is given by the inhabitants of the eastern frontier of Bengal, occupy, together with other tribes, the hilly tracts lying to the north, south and east of Cachar and Manipoor: they are divided into numerous clans, each under a petty hereditary chief or rajah. The appellation of Kooki is unkown among themselves, and they have no title embracing their whole race, but they call one another by the names of their different clans. They all speak the same language, with very slight modification in the dialects, and it is called among them Thadou Pao, from the name of one of their principal clans.—*Jour. Beng. As. Soc., No.* 3 *of* 1858 ; *Lubbock's Origin of Civil., p.* 268.

KOOKEE-KHEYL, an Affghan Kheil or tribe near the Khyber pass.

KOOKOOL, Tam. Commiphora madagascarensis, *Linn.*

KOOKOORA-CHOORA, Pavetta indica.

KOOKOOR-ALU, Beng. Dioscorea anguina.

KOOKOORA-NEJA ? Gloriosa superba.

KOOKOOR-CHHIT-KI, Beng. Leea staphylia.

KOOKOOR-CHITA, Beng. Tetranthera apetala.

KOOKOOR-CHOORA, Beng. Pavetta indica.

KOOKOOR-JIHVA, Beng. Leea staphylia.

KOOKOOR-SHOONGA, Beng. Tornflea-bane, Blumea lacera.

KOOKSPURA, Hind. Celosia asiatica.

KOOL, Beng. Zizyphus jujuba.

KOOL, Tam. A kind of gruel, made of various grains.

KOOLA-DEVATA, Sans. From kula, race, and devata, a god. In hinduism, the deity worshipped by the family.

KOOLAHEE, or Koolay, a river near Kutowah in Goalparah, in Lower Assam.

KOOLAN, see Gorkhar.

KOOLAR, a river near Burrumpooree in Nagpore.

KOOLAR, a river near Raee in Bhopal.

KOOLEE BENGAN, Hind., or Koolibegoon, Solanum longum. Cylindrical eggplant.—*Riddell.* See Brinjal.

KOOLGACHH, Beng. Jujube, Zizyphus jujuba.

KOOLI, Hind. Sterculia urens.

KOOLIE, or Coolie, a term in use amongst the British in India, and amongst the Tamil races to designate a labouring man, also a labourer's hire, or wage of any kind. A Kooli bandy or Kooli gari means a hired carriage.

KOOLI, Turk, a "slave;" Nadir means 'wonderful," and is used as an epithet to describe the Almighty. The name of Nadir shah therefore signified "the slave of the wonderful, or of God." When he was promoted by the favour of shah Tamasp to the dignity of a khan, he took the name of that monarch, and was called Tamasp Kooli khan ; but, on reaching the throne, he styled himself Nadir shah, resuming his original name of Nadir.—*Malcolm's History of Persia, Vol.* ii, *p.* 46.

KOOLIMITAN ? Ocimum hirsutum.

KOOLIN, a race or tribe of brahmins in Bengal, who are considered to be of pure and high descent. They take the suffix honorific names of Mookerji, Chatrji, Banrji, Gangooly. The hindoos of Calcutta styled Ghose, Bose, Dutt, and Mitra, are sudra tribes who accompanied the Koolin brahmins into Bengal. See Brahmin, Coolin, Hindoo, Kulin ; Marriage, Polygamy.

KOOLINA, Sans. From Kula, a race.

KOOLK, in Khorassan, a fine goat's wool ; goat's hair enters extensively into the coarser woollen manufactures of Khorasan ; beneath the coarser external hair of these animals, a down called "Koolk," is obtained, little inferior to the fine wool of Thibet, and from which various articles of clothing are made. —*Fraser's Journey into Khorassan, p.* 390. See Kourk.

KOOLMARA, Can. Calysaccion angustifolia.

KOOLOO. There are some very singular domestic institutions prevalent in Ladak, regarding marriage, not at all unlike those of Kooloo. The principal difference is, that in the former, mutual consent is requisite, where there are several brothers about to take one wife amongst them, and all the offspring are looked upon as the property of the eldest. As soon as the first is of marriageable age, he is provided with a wife, and Mrs. Hervey was informed that the entire property of his parents descends at once to him, he being from that time charged with their maintenance. One or more of the younger sons of a family is always made a Llama, or priest.—*Mrs. Hervey's Adventures of a Lady in Tartary, Vol.* i, *p.* 193. See India, Kohistan, Kulu.

KOOLOO or Koolpee, Mahr. A harrow.

KOOLSOOM, the name of Hosein's sister. Koolsoom Bi is a familiar name of the women of the mahomedans in the south of India.

KOOLTHEE, Madras horse-gram, Beng., Hind. Dolichos uniflorus.

KOOLUMEE, see Kush.

KOOLUNJUN, Beng. The greater galangal, Alpinia galanga.

KOOLUTTHO-KULAY, Beng. Dolichos uniflorus.

KOOMAR or Kumhar, HIND. A potter, the village Kumhara.

KOOMARA, SANS. A boy, from Koomara, to play ; from ku, evil, and mri, to beat.

KOOMAREE, BENG. Aloe indica.

KOOMARIKA, BENG. Smilax ovalifolia.

KOOMB-KA-MELA, HIND. A sacred fair at Hardwar, held every twelfth year. See Mela.

KOOMBHA, MAHR., also Koombee and Koombhi, HIND., URIYA. Careya arborea, *Roxb.* Its fibre is employed in the Himalaya as slow match for their matchlocks, *Royle.*

KOOMBHAR, also Goombar, Gumar. Koombar, is Gmelina arborea, yields a valuable timber, it is spread over a wide extent of India, and it attains great size. It squares into logs of from 18 to 24 inches, occasionally nearly 30 feet long. The wood resembles teak, the colour being the same ; the grain rather closer, but it is somewhat lighter. It is valuable for situations where it is exposed to the influence of both air and water. One experiment was made by placing part of an outside plank in the river Hoogly, a few miles below Calcutta, a little above low-water mark, exactly where the worm is thought to exert its greatest power. After remaining three years in this situation, the piece was cut, and found as sound and every way as perfect throughout as it was when first put into the river. In another experiment this wood remained good for seven years, while teak, similarly placed, required to be replaced after six years.—*Roxb. Fl. Ind., Vol.* iii, *pp.* 84–85.

KOOMBHAKARU, SANS. From koombha, an earthen jar, and kri, to do ; Koombha-Karna, from koombha, a jar, and karna, the ear.

KOOMBHA-PAKU, SANS. From koombha, a pot, and paku, ripe.

KOOMBOOROO WELL, SINGH. Guilandina bonduc, *Linn., W. & A.*

KOOMHARSEIN. A hill state which was formerly a feudatory of Bussahir, but was declared independent after the Nepal war. It pays Rs. 1,440 as tribute. Its revenue, Rs. 7,000, and population, 7,829. The family is Rajpoot, of not very high pretensions.

KOOMLA, MAHR. Cratæva roxburghii, *Br., W.*

KOOMLAH RIVER runs near Soorie Puttee in Muzuffurnuggur.

KOOMOOD, BENG. White esculent lotus, Nymphæa lotus.

KOOMOODA-BANDUVA, SANS. Koomooda, a lotus, and bandhoo, a friend.

KOOMOODENEE, BENG. Tufted brack beam, Menyanthes cristata.

KOOMRA, BENG. Squash or vegetable marrow, the pumpkin or white gourd. Benincasa cerifera.

KOOMURKA ? Smilax ovalifolia.

KOON or Khon, a tribe of the head-waters of the Koladan river, beyond the Arakan boundary.

KOONBEE, a race of sudra hindoos, of the Mahratta country, largely engaged in agriculture and in horticulture. They are strong-built sturdy men, their women uncomely. See Kunbi, Hindoo, India, Kurmi.

KOONCH, a pergunnah in Bundelkhund.

KOONCH, BENG. Wild Jamaica liquorice, Abrus precatorius.

KOONDA ? Jasminum hirsutum.

KOONDAH, the mountain tracts of the Neilgherry hills.

KOONDON or Koonda, HIND. A large earthen pot.

KOONDOOR, HIND. See Balsamodendron.

KOONDOORI, HIND. Coccinia indica.

KOONDOOZ, a territory on the east of Balkh. Its river, in the valley of Bamian, rises in about lat. 34° 52′, long. 67° 40′, is about 300 miles long, runs easterly, northerly, north-easterly, northerly and north-westerly, into the Amoo or Jihoon river. It receives the Inderab, 65 ; and Khanah-i-bad, 90 miles. Koondooz, during the years 1812 to 1830, considerably increased its power by conquests which Mahomed Moorat Beg, made in Badakhshan, Khulum, Balkh, &c. ; so that, in A. D. 1830, it included all the northern side of the Hindoo-Koosh, and extended to the valley of the Oxus. Its military force was not, however, more than 20,000 undisciplined cavalry, without infantry. Koondooz is separated from India by the great chain of the Hindoo-Koosh.—*Bjornstjerna's British Empire in the East, p.* 213.

KOONDOU-ROOMEE, BENG. Pistacia lentiscus.

KOOND-PHOOL, BENG., or Koondu, Downy jasmine, Jasminum hirsutum.

KOONDUL, BENG. Blue lotus, Nymphæa cyanea.

KOONDUL or Pogool, large ear-rings, worn by hindoos.

KOONER, an affluent of the Kabul river.

KOONG, a species of Civet, which inhabits the Chinese borders of Thibet. It is mottled rather than striped.

KOONGHILYARA, TAM. A Tinnevelly wood, of a light brown colour, used for building purposes, yields dammer.

KOONGOOMA-PU, TAM. Crocus sativus, *Linn.*

KOONHET, MALAY. Curcuma longa, *Roxb.* ; *Rheede.*

KOONHIAN, a small state which pays

Rs. 180 in lieu of begar ; revenue, Rs. 3,000 ; population 1,906.

KOOPAY-MAYNI, Tam. Acalypha indica.

KOONKOOM, Beng. Saffron plant, Crocus sativa.

KOONOOR, Hind. Lote tree.

KOONO PASS, see Kunawer.

KOONTEE, a river of Burdwan.

KOONT'HA, Sans. A groan, from koont'h, to groan.

KOONTI, the mother of the Pandu brothers, see Mahabharata, Pandu, Polyandry.

KOOPOOKONDA, a stone resembling the Ayr stone, or Snake stone, occurs at Koopookonda, 8 miles west of Vinacondah in Guntoor. Good substitues for Turkey stone, occur at Cuddapah, Woontimetta, Chellumacoor and Humpsagur, and varieties of green and gray granular felspar at Seringapatam, Nellore, and on the banks of the Godavery. The latter are well-suited for putting a fine edge on razors and gravers.

KOOPPI, Hind. Acalypha indica, *Linn.*

KOOR, an extinct hindoo practice for extorting a debt, it was called erecting a 'koor,' meaning a circular pile of wood which was prepared ready for conflagration. Upon this, sometimes a cow, and sometimes an old woman was placed by the constructors of the pile, and the whole was consumed together. The object of this practice was to extort payment of a debt or to intimidate the officers of government, or others, from importunate demands, as the effect of the sacrifice was supposed to involve in great sin the person whose conduct forced the constructor of the koor to this expedient.—*Mrs. Elwood* ; *Cole. Myth. Hind., p.* 148

KOORCHEE WANLOO or Coorchee wanloo, a race of basket-weavers, also makers of house mats of palm leaves.

KOORCHI ? Wrightia antidysenterica.

KOORDISTAN, see Kurd, Kurdistan, Kelat, Kellek.

KOORHAREE, a river near Bundail in Sumbulpoor.

KOORI, Mahr. A drill.

KOORIA MOORIA, a group of islands, in lat. 17° 27', long. 55° 36'.

KOORINEE, a river near Bunkhere in Hoshungabad.

KOORINJA, the Tylophora asthmatica, a plant of the order Asclepidaceæ, which yields a strong, white, silky fibre, resembling flax.

KOORKOO, a race occupying, along with other races, the hills and forests about the Vindhya and Satpura ranges of mountains. There are about 4,000 of them in Woon and Oomraoti. Along with the Andh, Gond and Kolamb, they occupy the Mailghaut and the southern skirts of its hills. They resemble each other in appearance though they each speak a different tongue, and in their features they differ from the villagers. In the Central Provinces, the Gond inhabit the tract of hill country between Ummurkuntuk, the source of the Nurbudda on the east, and Mukrye, an independent Gond state in the Hoshungabad district on the west. The Koorkoo have their head-quarters on and around the Nurbudda hills, and extend westward through Baitool and Hoshungabad as far as Burhampoor and Asseergurh. The Bhoomeah are intermixed with the Gond from Sehetakree in the west to Ummurkuntuk in the east. They have a few villages in Seonee, north-east of Ummurkuntuk. Along the banks of the Chota Mahanuddy and Seonee rivers are found the Kol, and south-east through Sumbulpore are the tribes of Ooriah. The Koorkoo are said to be a distinct race from the Gond ; the latter worship the "lingam" and their language is distinct. The Gond eat cow's flesh at most of their festivals, whilst the Koorkoo hold such a practice in abomination. There are other points also of difference. Some of the Koorkoo hold purwannahs from the Mogol emperors, in which they are styled Rajpoots. The Gond are known among themselves from the number of gods they worship, and in their marriage customs the young men of the Gond often serve for a wife for periods varying from four to ten years. Seven years is a common period. This custom is called lumjunna ; during the period of service the father of the girl is bound to feed the youth and to treat him as one of the family. He also presents him with clothing every year ; the youth meanwhile giving his services to the father. The Gond marriages and funerals are chiefly drunken orgies ; a cow is invariably sacrificed and eaten. After the birth of a child the Gond woman is unclean for five days ; at the purification there is a feast when all get drunk ; the mother is then allowed to join the family. There is a class of outcastes among the Gond who are said to worship the excrement of swine, they are called Doorgam. The Bhoomeah are dreaded all over the province as necromancers, and on account of this, servants from the north-west are afraid to go towards the Raepore districts ; they believe the women to be witches, and to live on human flesh, the natives in the jungly tracts of the provinces are particularly subject to diseases of the liver and spleen. From those affections children pine away and die without showing any external marks of disease. Their death is then attributed to witchcraft ; and any querulous old woman, who has been in the habit of murmuring at slights and ill-treatment in the neighbourhood, is immediately

set down as the cause. Men who practise medicine are very commonly supposed to be at the same time wizards ; they seek to inspire confidence in their prescriptions by repeated prayers and incantations over the patient or over the medicine they give him, and make him believe they derive aid from supernatural power ; the patient of course concludes that those who can command the power to cure, can, if they wish, command them to destroy also. In former years, as shown among the record of the Judge's Court of the Saugor and Nerbudda territories, many instances occurred of medical practitioners having been put to death for not curing young people for whom they were required to prescribe. There is one case in particular, showing how the father stood over the "doctor" with a drawn sword by the side of his child's bed, and cut him down and killed him the moment the child died, as he had sworn to do when he had found the patient sinking under his prescriptions.—*A visit to the strongholds of Manickghur and Gooraghur in the Sumbulpore District, by Captain F. G. Stewart, Depy. Inspr.-Genl. of Police.*

KOORMENAAD. Gold exists more or less abundantly in the whole of the country on the western side of the western ghauts in every stream which takes its rise from the Koondah, Neilgherry, and Wynaad mountains, and in the sands of the sea-shore along the whole of South Malabar. It is throughout in the form of minute grains. The principal washings are in the Ernaad, Wynaad, Neddingaaaad, Koormenaad, Calicut, and Shernaad taluqs.

KOORNAH. Apamea, daughter of Artabazus, the Persian, was married to Seleucus, who gave her name to three towns and Koornah, one of these three Apamea, was built by Seleucus in honour of his first wife : it is situated at the point of a triangle, formed by the confluence of the rivers Euphrates and Tigris, and although now dwindled into a petty town, it was formerly a place of consequence. It is situated on a low flat, with apparently a rich soil, and along the river are low banks to prevent the country being flooded. At this spot some oriental traditions have fixed the Garden of Eden. The junction of the Tigris and Euphrates occurs at this town which is prettily situated upon a point of land well-wooded, and admirably calculated for a fort. Koornah itself is an insignificant village, but remarkable for its important and picturesque situation. It commands the mouths of both the Tigris and Euphrates, and looks directly down the "Shat-el-Arab," or river of the Arab. Suaib, a station with a fort of the same name, is opposite to Koorna, on the eastern bank of the Euphrates, and near Sahal. After the junction of the two magnificent streams, which for some distance are clearly discernible from each other (the waters of the Euphrates being much the clearest), a striking change takes place in the character of the scenery. On entering the Tigris, from the south, the belt of date trees almost immediately terminates ; patches of cultivation show themselves more frequently, and the country (though still a dead level) has a fertile and less desert look. About one hundred miles above Koornah, on the right bank of the river, stands the tomb of the prophet-scribe Ezra, a pretty mosque of tesselated brickwork, surmounted by a green cupola.—*Townsend's Outram and Havelock, p.* 308 ; *Malcolm's History of Persia, Vol.* ii, *p.* 141 ; *Skinner's Overland Journey, Vol.* ii, *p.* 266 ; *Mignan's Travels, p.* 290. See Koornah.

KOORNAS, Arab. Allium porrum, *W.*

KOORNISH, Ar., Hind., Pers. A humble form of salutation.

KOOROOT. When well-made this is excellent, though unknown in Europe. In Persia it is called Kesht, and is thus prepared. Some butter-milk is boiled in a very large saucepan, by which means the watery particles escape in the form of steam, and the solid ones are deposited at the bottom of the vessel ; when sufficiently thickened, the mass is divided and made into little balls about the size of a pigeon's egg, which are dried in the sun and will keep for years. When required, these balls of concentrated butter are continuously stirred in hot water, and in a metal dish, till completely dissolved ; the epicures add a quarter of a pound of fresh butter, which gives the sauce an exquisite flavour. It is poured over the bread, maize, or meat which it is intended to season.—*Ferrier's Journeys, p.* 279.

KOORPA, see Kunawer.

KOORSEE, Hind. The eighth heaven of the mahomedans.

KOORTA, Hind. An article of dress.

KOORU, one of the great families who settled in Hindustan. Many of them were dispersed over India and Central Asia, amongst whom may be placed the Utooru kooru (Northern Kooru) of the Pooran, the Ottorocuræ of the Greek authors. See Kuru.

KOORUH, Hind. of Bombay. Cedrela toona.—*Roxb.* ; *Cor.* ; *W. & A.*

KOORUM, see Khyber.

KOORUMBUR, a race who occupy the highest range bordering on the Neilgherries and are probably the aborigines. See Kurambar.

KOORUNTAKA, Sans. Barleria prionitis, *Linn.*

KOOSBUDRA, a river in Pooree.

KOOSII, the Hindoo Koosh mountains was called by the Arabs "the stony girdle of the earth."—*Markham's Embassy, p.* 46. See Kush.

KOOSHA, Beng. Meadow grass, Poa cynosuroides, from the Sans. to lie down.

KOOSHANABHA, Sans. From Koosha, sacred grass, and nabhee, the navel.

KOOSHI, Sans. A small kind of kosha grass.

KOOSHMANDU, Beng. Pumpkin, Beninicasa cerifera.

KOOSHOOM or Koossoom, Hind. Safflower or bastard saffron, Carthamus tinctorius, *Linn.*

KOOSHTA, Syriac. Aucklandia costus, *Falconar.*

KOOSHT-I-SHIRIN, Pers. Cossyphus ?

KOOSSOOM or Koosoombha, Beng. Safflower, Carthamus tinctorius, the beautiful red dye called Koossumba rung, largely used by the dyers, is a product of the C. tinctorius.

KOOSOOMESHOO, Sans. Koosooma, a flower, and ishoo, an arrow.

KOOSSOOM, Uria ? A tree of Cuttack, its wood is used for the handles of tools and native cart axles ; and might be applied to other purposes.—*Cal. Cat. Ex.* 1862.

KOOST, Arab., Sans.

Koosthu,	Beng.	Koostum,	Sans.
Koot,	Guz.	Aucklandia costus.	
Koot'h,	Hind.,	Kash.	

Aucklandia costus, see Koot.

KOOSUM or Koosumbha, Beng., Hind. Carthamus tinctorius.

KOOSUMBH, Hind. ? A tree of Chota Nagpore with a hard, whitish red timber.—*Cal. Cat. Ex.* 1862.

KOOSUST'HULLI DWARICA, the capital of Krishna. The Bhagavat states its founder was Anirt, brother of Ikshwaku.

KOOT, Guz., Hind. Aucklandia costus, *Falconar*, or Costus speciosus, the putchuk or costus root.

KOOT, Kashm. Cossyphus.

KOOT, see Kandeh Rao.

KOOTAYA, Hind. Solanum jacquini.

KOO-THAN, Burm. A loose grained light wood, recommended for packing cases, used for black boards in Burmese schools. Breaking weight 114 lbs. A cubic foot weighs 28 lbs. in a full grown tree on good soil, the average length of the trunk to the first branch is 40 feet, and average girth measured at 6 feet from the ground is 6 feet. It sells at 4 annas per cubic foot.—*Dr. Brandis, Cal. Cat. Ex. of* 1862.

KOOTHOO-KUNDEN-KUTHREE, Solanum indicum.

KOOTUB MINAR. This column, stately in its structure and gigantic in its dimensions, is a great feature of attraction at Delhi, and arrests the eye of the traveller from afar. It towers majestically over every thing around, and from a distance its conical point seems to pierce the sky. It is from 225 to about 250 feet high, has 378 steps, and the diameter at the base is about 50 or 55 feet. It is reputed to be 700 years old, and is in excellent order. About A. D. 1830, it suffered a little from an earthquake, but under the directions of the British government a part of the resources of the state were devoted to the restoration of this emblem of antiquity and it now stands in just as great perfection as ever. It throws out three ranges of circular balconies at different heights and is surmounted by a cupola palisaded by a brass railing, an evidently modern improvement made when the edifice was repaired under European superintendence. This colossal piece of architecture is a polygon, fluted cylindrically as well as angularly in alternate order, and wreaths of Arabic inscriptions entwine its massy circumference, the letters being displayed in high relief of about a foot or more in length. The material of the building is a kind of red sandstone, but a portion of the upper part is composed of white marble. It is yet a point at issue whether this singular and stately column owes its origin to the hindoo or mahomedan. It wears a perfect semblance to the mahomedan style of architecture, but the old dilapidated and crumbling hindoo ruins in its immediate vicinity raise strong doubts on the subject ; added to which, there is a peculiar column of bell metal which stands close by it, with an inscription of some buddhist or hindoo character, bearing the impression of a cannon ball fired at it, some say by Aurungzebe, and others by the Jauts in one of their early expeditions into Delhi.—*Tour of India by French, p.* 20. See Inscriptions : Kutub-minar.

KOOVERA, Sans. From koov, to cover.

KOOYIL, Tam. Cuckow. See Koel.

KOOZEEN, a kind of saddle bags, either for horses or camels, made of coarse carpet. —*Pottinger's Travels in Beluchistan and Sinde, p.* 96.

KOPAIVA-BALSAM, Ger. Copaiva.

KOPARI TENGAI, Tam. Copra, Hind., the hard medulla of the cocoanut.

KOPASSEA, Uria. A tree of Ganjam and Gumsur, extreme height 20 feet, circumference 2 feet, height from the ground to the intersection of the first branch, 7 feet. Useless except for firewood.—*Capt. Macdonald.*

KOPATA VARAM, in Malabar, a kind of land tenure, where an estate is granted for life, or in perpetuity, or on conditions.

KOPEH, of South Seas, Colocasia antiquorum, *Schott.*

KOPER, Dut. Copper.

KOPERA, from the Tamil term kobbarai, dried cocoanut kernel.

KOPH, Heb.

Ape,	Eng.	Kaki,	Singh.
Koph,	Heb.	Korangu,	Tam.
Band'r,	Hind.	Kothi,	Tel.
Kapi,	Sans.		

An ape, a monkey. The various kinds of ape seem to have been made known to the Hebrews, Greeks and Romans by specimens brought from Africa and India; those of the Hebrews probably from India, the Hebrew name Koph being almost the same as the Sanscrit Kapi.

KOPHEN, a valley in the Kohistan of Cabul. The Kophen River is mentioned in the Vendidad under the name of Kubha. The Kophones river, named in Alexander's marches is supposed to be the river of Cabul. The history of the country of the Kophones river, *i. e.*, Bactria, Aria and Kabul, as shown by their coins is as under:

Many of the coins have bilingual inscriptions, the one Greek on the obverse, some of excellent workmanship often of very barbarous forms, the other on the reverse in that called Arian, Arianian, Bactrian and Kabulian. According to Lassen, James Prinsep, Professor Wilson and others, this language is said to be Sanscrit. It is written from right to left.

The first Theodotus or Diodotus, B. C. 256, reigned about the same time as Arsaces I.

Theodotus II, B. C. 240, is said to have reigned in the Kabul valley.

Euthydemus, B. C. 220, reigned in the time of the expedition of Antiochus the Great, and was defeated in battle near Merv by the united Syrian and Parthian armies. He then urged Antiochus to receive him in alliance and so extend the Greek influence to the Indus. A peace was concluded, and Euthydemus led the Syrian army through Bactria, *i. e.*, by the route north of the mountains to the Kabul valley and across the Indus in B. C. 206. There, Antiochus made peace with Sophagasenus (Asoka), which that sovereign recorded by edicts on rocks and pillars in various parts of India, in characters exactly resembling those on the coins of Agathocles. In B. C. 205, Antiochus returned by way of Arachotia. The translation of the edicts of Asoka, is in the Asiatic Society's Journal for 1838, and that on the Girnar rock names Antiochus (Antiochia Yona Raja).

Agathocles, B. C. 190, coined with Greek and Sanscrit, is supposed by Lassen to have ruled Kabulistan to the Indus, and Mr. H. T. Prinsep supposes him to have been the Governor *left by Antiochus in Kabul, after* hi treaty with Asoka.

Pantaleon, B. C. 195, coined in Greek and Sanscrit.

Eukratides, B. C. 178; (Priusep, B. C. 181, Bayer, Wilson, B. C. 165, Visconti: B. C., Lassen 175). He seems to have made an expedition to India in 165 B. C., and on his return from it, to have been murdered by his son. Numerous of his coins have been found in Bactria and Affghanistan, and Mr. H. T. Prinsep considers that he ruled originally in Bactria, subsequently made conquests in and south of Parapamisus in Kabul and, first of all the Greeks, coined in the bilingual Arian inscription. The first use of two languages, however, is also ascribed to Agathocles, who used Greek and Sanscrit while Eukratides used Greek and Arian. Eukratides was, certainly, amongst the earliest of the Greek kings of Bactria, Kabul and Aria, who adopted bilingual inscriptions on his coins, and his so doing is supposed consequent on his conquest of the Parapamisus, after assumption of the title of Great King. On his death, his wide dominion is supposed to have been broken into several independent kingdoms.

Heliocles, B. C. 155, the parricide of Eukratides, used bilingual inscriptions on coins in pure Greek and Arian. His rule though short, extended over Bactria and the Parapamisus.

Antimachus, B. C. 150, coined with Greek and Arian. See Bactria, Semiramis, Kabul.

KOPI, Beng. Cabbage, Brassica oleracea.

KOPI, Malay. Coffea arabica, *Linn.* Coffee.

KOPIA, a skull cap of Celebes, made of Pandan leaf, and worn by the mussulman inhabitants.

KOPI KACHU, Singh. Mucuna prurita.

KOPI KOTTA, Singh. Coffee.

KOPNA, a river near Sylhet.

KOPPA CHOR. Leaving the Bhoteah tribe, and proceeding eastwards, the following are the races on the north of the Brahmaputra river:—

Cachari; Akha; Koppa-chor; Mechoo; Dofla; Miri; Abor; Bor-Abor; Khamti and Mishmi.

The races south of the Brahmaputra, are:—

Garo; Mikir; Khassya; Jynteeh; Kuki of N. Kachar; Kutcha; Angamee and Aroong Naga; Munnipuri; Singpo; Muttuk; Bor Khamti; Khunung and Shan.

Of those, on the north, the Akha and Koppa Chor occupy the slopes of the Himalaya to the north of the Durrung and Luckimpur districts, and more to the eastward in the same range, are the Dofla.

Further eastwards from the Dofla are the Miri, who live on lower land all along the

north bank of the Brahmaputra river, eastwards from the Dofla up to the banks of the Soobun-seeree river.

KOPPER, Sw. Copper.

KOPRA, Guz., Hind. From Tam., Kobbarai, dried kernel of cocoanut.

KOPRA or Sonar, a river of Dumoh, near Chandpoor, Jeitpore and Nuggur.

KORA-KORA, a boat of the Malay Archipelago, near Batchian, some of them of 4 to 5 tons burthen, they are open, have bamboo outriggers five feet on each side which support a bamboo platform, they are low in the water. —*Wall., Vol.* ii, *p.* 35.

KORA, Maleal. Cyperus hexastachyus, *Rottler.*

KORAALEN, Dut. Korallen, Ger. Korallu, Rus. Coral.

KORA CHARU, a tribe in the Carnatic, who make bamboo baskets and bamboo mats. Professor Wilson writes their name also Korcharu, Korvaru, Koream, &c., and adds that they carry betel-nuts from market to market, but this, as an avocation of the Korawa race, is unknown, they live in the hills and forests.

KORAH, a short but heavy Nepal sword of a half-moon shape, the edge of which is on the inner side like that of a scythe. Oliphant, in his journey, mentions that the brother of Jung Bahadur, with one blow of a korah decapitated a bullock : down came the korah with crushing force, and passed right through the animal's neck : the headless trunk tottered for a second, and then fell heavily over.

KORAKAN, Singh. Eleusine coracana, *Gærtn., Roxb.*

KORAKE, Hind. Atriplex hortensis.

KORA KORAM, a pass in the Kouen Lun chain at an elevation of 18,300 feet. It is also a name of the Kouen Lun chain.

KORAL, Beng. Haliætus fulviventer, *Vieill.*

KORALLEN, Ger. Coral.

KORALLU, Rus. Coral.

KORAMANI, Tam. Koramanu, Tel. Briedelia spinosa ; Koramanu or Pedda anem is also Briedelia crenulata, *R., Vol.* iii, *p.* 734.

KORAMBAR, a race occupying the Neilgherry hills. See Curumbar, Koorumbur, Kurumbar.

KORA-MIN-GEDDA, Tel. Pandion haliætus, *Linn.*

KORAN, the religious book of the mahomedans, who call it Al-Kuran also Kuran-i-Sharif. It is generally diffused amongst the people of this religion in Arabic, but it is also translated into English, Latin, German, Italian, French, Spanish, Turkish, Persian, Hindustani, Tamil, Burmese and Malay, though the more strict mahomedans reject translations. It has numerous commentators, amongst whom are Al-Beidawi. The Koran inculcates the existence of one true God and obedience to his laws, and to this religion they give the name of "Islam," and its followers mussulmin. It contains doctrines and positive precepts as to faith and religious duties and institutions in civil affairs. It commands certain months to be kept sacred and sets apart Fridays for the especial service of God. It is arranged into 144 chapters distinguished by their subjects, the first of which is called the preface, or Al-Fatihah, which is a prayer, and is much venerated by all mahomedans, who often repeat it in their private and public devotions, as christians do the Lord's prayer ; its words are, "Praise be to God, the Lord of all creatures, the most merciful, the king of the day of judgment. Thee do we worship and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious ; not of those against whom thou are incensed, nor of those who go astray." The Koran recognises men, genii, and angels, heaven and hell, and an intermediate spot and two gardens where beauteous damsels shall await the good. The Arabic Koran is generally in use, but so little are mahomedans acquainted with its language, that in Madras, with 70,000 of this religion, it is supposed that only four or five can read to understand the Arabic Koran. Of all the mahomedan rulers in India, only one of any power, now remaining, is the nizam subahdar of Hyderabad in the Deckan. The Koran does not contain words known as the mahomedan creed. The Koran has been translated into most tongues in India, but the Arabic is deemed the more sacred language, although so very small a number of them can read that tongue so as to understand it. The idea of a heavenly place enunciated in the Koran is the grossest that any race has ever promulgated or given credence to. The wild hunter tribes of America have sublime notions of a future life ; Hebrews were in conflict as to the immortality of the soul, buddhists believe in absorption or annihilation as a release from all the troubles and trials of a mundane existence ; christians believe that the future will be a spiritual life, but the doctrines taught in the Koran as to the occupations in heaven are wholly confined to that book and its believers. For, there, the Koran says, (Ch. lv., pp. 393-94,) "They shall repose on couches, the linings whereof shall be of thick silk, interwoven with gold : and the fruit of the two gardens shall be near at hand to gather. Which, therefore, of your Lord's benefits will ye ungratefully deny ? Therein shall receive them beautiful damsels, refraining their eyes from beholding any besides their spouses, whom no man shall have

deflowered before them, neither any genius ; (which, therefore, of your Lord's benefits will ye be ungrateful ?) having complexions like rubies and pearls. * * * And besides these, there shall be two other gardens : * * * of a dark-green. In each of them shall be two fountains pouring forth plenty of water. * * In each of them shall be fruits and palm trees and pomegranates. * * Therein shall be agreeable and beauteous damsels : * * having fine black eyes ; and kept in pavilions from public view : * * whom no man shall have deflowered before their destined spouses, nor any genius. * * Therein shall they delight themselves, lying on green cushions and beautiful carpets." Nevertheless, Mahomed was a monotheist and an iconoclast, and when about to die, before the final struggle, lifting up his voice he exclaimed, "May God be far from those who make the tombs of his servants places of prayers." The very last words he was heard to utter as he expired, as if in answer to an unseen visitor, were, "In the company of the blest on high." The mahomedan when about to die, has his spirit calmed by the "Yasin" chapter of the Koran being read to him, and the body is either washed (ghussal) at his own house, or taken within a few hours to a ghussulkhana, specially built for the purpose near the cemetery, and where men or women-washers perform the duty and then put on burial clothes and apply camphor and antimony. The body is conveyed in a box with much solemnity, with wreathes of flowers and perfume laid over the covering : the coffin is carried on men's shoulders, and from time to time is heard the Ty-eb part of the mahomedan creed, "There is no deity but God, and Mahomed is the prophet of God," and on reaching the grave, funeral service is read, consisting of the four portions of their creed (takbir) and a blessing (dua), asked which all present, repeat. After the Fatiha, the body is lifted from the coffin and gently lowered into the grave, laid with the head to the north and feet to the south, and turned on its side with the face towards Mecca. Each person then takes a little earth, and repeating the words in chap. cxii. of the Koran, "we created you of earth and we return you to earth, and we shall rise you out of the earth on the day of resurrection," he puts the earth gently into the grave. The body is then protected with wood and covered in. The Fatiha is again repeated, and again at the door of the cemetery and at this juncture, two angels, Moonkir and Nikir approach the dead, make him sit up and inquire who his God and prophet are and what his religion is. If he had been a good man, his answers are satisfactory and odours from paradise are diffused around the departed. But, if bad, he is bewildered and the angels torture him. They believe that the dead continue in a conscious state, and dogs and horses or other polluting animals are not allowed within the cemetery ; women, also do not enter lest the repose of the dead be disturbed. Mahomedans do not speak of a person as dead ; they say he has passed away ; has taken his departure, and the living all believe in and hope for resurrection in a future state. "They who believe and do that which is right, shall enjoy blessedness, and partake of a happy resurrection. ** Paradise ** is watered by rivers ; its food is perpetual and its shade also ; this shall be the reward of those who fear God ; (Koran, ch. xiii)." Therein are rivers of uncorruptible water ; the rivers of milk, the taste whereof changeth not ; and rivers of wine pleasant unto those who drink ; and rivers of clarified honey and therein shall they have plenty of all kinds of fruits ; and pardon from their lord. (Ch. xlvii). There shall be gardens with shady trees ; with fountains flowing, couches of silk interwoven with gold ; beauteous damsels with black eyes lying on green cushions and beautiful carpets, fruits, palm trees and pomegranates. (Ch. lv). The christian doctrine that man, in all that he can do of good, is still without merit, is not shared in by the mahomedan, the buddhist or the hindoo sects ; who all consider that a personal merit is gained by their good-doing, and a mahomedan passing the funeral of a mahomedan, turns with it a short way and lends his shoulder to convey the body to the grave, to bring a merit on himself. The Koran was orally delivered by Mahomed, but was collected by the khalif Oomar. The Koran recognizes, though it travestises, the christian views of the resurrection from the dead and the life to come. But the histories and legends, precepts and ceremonial of the Old Testament and traditions of the Rabbi are largely adopted in it. The commentaries on it are called Maltika. The commentator, Hanifi, was born at Kufa A. H. 80, died at Baghdad, in prison, A. H. 150, nearly 70 years old. Shafi, born at Ghaza, in Palestine, A. H. 150, died in Egypt A. H. 204, nearly 50 years old. Han-Balli, born A. H. 164 at Baghdad, died there, A. H. 241, nearly 70 years old. Maliki, born at Medina, A. H. 95, died there, A. H. 179, nearly 84 years of age. Mahomedan school-boys are instructed, almost when in their infancy, to intone the Koran. The Koran is utterly inadequate to provide for the legislative wants of the remote lands and times, which it accidentally reached, and throughout Islam, the Rasm or ancient practice of the country is held

sacred by the people, always when not in direct opposition to revelation, sometimes even when it is so. The law of the Koran does not necessarily settle a disputed point between mahomedans, and it is by no means an easy operation to adjust the balance between the good sense of the ancient practice and the discrepant decrees of the inspired volume. The Koran says that a man of the name of Dujjul will appear at Ispahan, who will arrogate to himself the attributes of the Supreme Being, and establish a sect of his own. The Koran is also understood to say that Mehdy is the twelfth Imam or regular successor of Mahomed, who is yet to come; and for whose coming the mahomedans are still looking out with anxious expectation.—*Hamilton's Sinai, Hedjaz, London, p.* 99; *Richard F. Burton's Sindh, p.* 413; *Duff's Indian Rebellion, p.* 179; *Sale's Koran*; *Wilson.* See Kalamah, Khajah, Somal, Kabeer, Kyans, Khyber, Taviz, Wahabi, Semitic races.

KORANGU, Tam. Ape.

KORANOS, See Kabul.

KORASAN, see Khorasan, Koh.

KORASANA CHETTU, Tel. Ficus dœmonum, *Kön.*; *R.*, iii, 562.

KORASHAM, Tam. Calculus cysticus.

KORAT, a small district between Siam and Kambodia. See Karen.

KORAWA, a broken nation scattered throughout the south of India, in the peninsula, their sub-divisions are: (1) the Bajantri called Gaon Korawa, or Sonai Kolawuru; (2) Tiling Korawa or Kasbi Korawa or Koonchee Korawar; (3) Kolla Korawa, and (4) Soli Korawa, a race of the southern Mahratta country. The Yerkal Korawa or Koonchee Kooree, are a race of wanderers of whose original country they themselves retain no knowledge in their traditions. They are darker than the usual tinge of hindoos around them. In their own communities they style themselves 'Yerkal,' and the same appellation they give to the language in which they hold communication with each other: their ostensible occupation is bird-snaring. They seem to have been converted to the brahminical faith, and are now of the vaishnuvite sect. With the exception of the cow, almost all animals are used by them as food. Their dead are burned. A wild tribe called Korawar, dwell near the Pakhal lake and the Godavery. The race are in Canarese called Kora-varana, Koram-a-ravanu, or Koravanu, and are there in three branches, Kalla-koramar, who are professed thieves; Walaga-koramar, who are musicians; and Hakki-koramar, who are a migratory race, and subsist by making baskets, catching birds, &c. In Mysore the Koravar are hill and forest tribes, and have a dialect of their own.

In the south, the Yerkala are recognized as Koraver, and are sometimes from their roving habits, termed wandering gipsies. They eat game and flesh meat of all kinds, in which they are by no means nice; the jungle herbs, roots, and fruits, also, furnish them with food. The majority of them pretend to fortune-telling, to which practice both men and women are addicted. They also take to basket, mat, and wooden comb-making—for the former two, they use the mid-ribs and leaves of the date palm—and occasionally work as coolies; sometimes wealthy men of the tribe settle down in places, engage in cultivation, and hold land in puttah like other ryots. There appear to be many sub-divisions among them, which chiefly consist in the variety of their occupations: most of them confine themselves to particular ones, such as firewood-sellers, salt-sellers, basket-makers, and coolies, &c. There is nothing very remarkable in their physical conformation; they are usually dark-coloured, average a very dark-brown. In physique and intelligence they are superior to the Yanadi, and inferior to the other low caste hindoos, who are supposed to be more civilized. Their bodies are usually very filthy, and, as a rule, they wear no clothing, except a small piece of cloth. As a race, they are low in the scale of civilization, and, while they pretend to a show of industry during the day, there is no doubt, from the large proportion they form as inmates of jails, that their habits at night are decidedly of a predatory nature. They form bands of dacoits and thieves, and prefer living by theft than by honest industry. The crimes they are addicted to are dacoity, highway robbery and robbery. They are said to be the most troublesome of any of the wanderers. The men are of a spare, light make, and possess a hardy constitution; they tie their hair in a knot over the forehead—forehead low, eyes small, nose comparatively short, and their general appearance indicates more of cunning than intelligence. Their huts comprise mats set upon three sticks, and, when on the move, these they roll up, and place on the backs of their donkeys, and are thus easily transported from place to place. They rear pigs, and are extremely partial to their flesh; they also keep poultry and dogs. Their pack animals consist chiefly of donkeys; occasionally some of them have a few horned cattle, and perhaps a few goats also. The same wandering, erratic, and lawless habits seem to prevail among this tribe wherever met with in any part of the Presidency. A similar tribe under the name of Oopookoraver is described by Dr. Bilderbeck as

found in South Arcot. Their language seems to be a medley of Tamil and Telugu. They have rude ideas of religion, and will worship any hindoo deity: their old men are the priests of their community. Most of them have some household god, which they carry about with them in their constant travels. Polygamy prevails among them, and the number of their wives is according to the means of the husband; the marriage string is always tied round the neck of the wife. Marriages are only contracted between adults. The ceremony is usually conducted on a Sunday, preceded by a poojah on the Saturday. Rice mixed with turmeric is bound on the heads of the married couple, and when the marriage string is tied the ceremony is complete. Marriages within certain degrees of relationship are not allowed, and widow re-marriages not permitted; they may occasionally live in concubinage. A custom prevails among them, by which the first two daughters of a family may be claimed by the maternal uncle as wives for his sons. The value of a wife is fixed at 20 Pagodas. The maternal uncle's right to the two first daughters is valued at 8 out of 20 Pagodas, and is carried out thus:— If he urge his preferential claim, and marry his own sons to his nieces, he pays for each only 12 Pagodas, and, similarly, if he, from not having sons, or any other cause, forego his claim, he receives 8 Pagodas of the 20 paid to the girl's parents by anybody else who may marry them. The value of a wife differs in different places: in some places they are very much less, and in others again only nominal. There is a kind of clanship among these people. Each gang or community comprises many distinct families, each having their own family names, and, like the hindoos they form undivided families. Brown and Campbell define the word Yerkalavandla. Wilson defines Kulaver, Yeraver and Kuraver, &c.—*Dr. Shortt, Madras Journ. Literat. and Science, Vol.* xvii, *Jan. to June* 1851, *p.* 4, *by Asst. Surg* (*now Inspector-Genl.*) *Edward Balfour, Madras Army*; *Wilson's Glossary.*

KORAY KILANGU, Tam. Cyperus juncifolius.

KORAY-PILLOO, Tam. Cyperus pertennis.

KORBAN, Ar. A sacrifice.

KORBAN BEIRAM, a name of the Bakr-Eed festival.

KORBE, Ger. Baskets.

KORDAD-SAL, a Parsee festival day, the anniversary of the birth of the prophet Zoroaster.—*Parsis, p.* 61.

KORDULLA, or Kurdora? a string tied round the waist, to which a lungoti is fastened. (Dori is a string.)

KORE, Tam. Cyperus hexastachyus, *Rottler.*

KOREA, is a large peninsula of Asia, formed on one side by the Yellow Sea, and on the other by the sea of Japan. It is situated immediately to the east of China; and its length may be estimated at 400 miles, by 150 in average breadth. A great part of what was formerly supposed to be its western coast was found by Captains Hall and Maxwell to consist of an immense archipelago of small islands, which have since been sub-divided into several groups, and are known as Amherst's islands, the Korean, and Hall's Archipelago. The largest of these is the island of Quelpaert, called by the natives Musa, in the centre of which there is a mountain peak about 6,000 feet above the level of the sea. Though rocky and bare, these groups are for the most part inhabited. The peninsula itself is divided from the Japanese island of Kiusiu by the Straits of Korea, and by a high mountain range called the Shanalin or Champeshan, from the country of the Mantchoo. It embraces an area of about 95,000 miles, with a population of about eight millions. The interior of the country is rugged and mountainous, being intersected by a lofty branch of the northern range; which in turn sends off numerous offshoots to the sea. The principal valleys lie towards the western and southern coasts, and these districts alone enjoy a temperate climate. The eastern coast is bleak and precipitous, while the northern frontier is cold and desolate, and thus subserves the purposes of despotism by cutting off all friendly communication with the mainland. The principal products of the country comprise wheat, millet, rice, ginseng, tobacco, silk, cotton and hemp. The three last are exported both in the raw and manufactured state. Timber and cattle are plentifully supplied from the forests and pasture grounds, as well as furs from the northern jungles. Its mineral wealth is said to include gold, silver, iron, rock-salt and coal; and from the tribute sent to the emperor of China—consisting both of bullion and manufactured articles—the precious metals seem to be wrought to a considerable extent. The Korean resemble the Japanese and Chinese in dress, habits and religion, but are said to be as inferior to either of these in mental vigour as they are superior in strength and stature. Their mode of writing is alphabetic, and they are said to possess an extensive literature; but as all ingress into the country is denied to Europeans and all egress to natives, little is known of these particulars. They keep up considerable commercial inter-

course with China and Japan, whence they import pepper, aromatic woods, alum, and goods of Dutch manufacture; but most of the trade is managed by a circuitous overland route, and, being discouraged by the government, is carried on with secrecy and at considerable risk. The kingdom of Korea, although tributary to China, is governed at will by its own king—the Chinese emperor doing little more than formally ratifying his decrees. It is divided into eight provinces; and contains, according to Chinese accounts, 161 towns. Korea, is called by the Chinese Kao-li. Although under the same degree of latitude as Italy, the climate of Korea is very cold. The Koreans have flat faces, olique eyes, broad cheek-bones, strong black hair, and scanty beard, they are strongly made, their skin varies from tawny or yellow to brown, wheat or straw colour and reddish yellow. They have a mixture of the Chinese and Japanese physical features. Their religion is buddhist. Their alphabet and language differ from the Chinese. The Mantchu call the Korean race Solgo. There exists probably two populations intermixed. The people use rice, barley meal, flour of millet. The Korean were driven out of east Tartary into the peninsula which they now occupy. They have since been conquered by the Japanese. Their country was subsequently invaded by the Mongol, on which occasion the Siogour Yoritomo defeated Kablai khan. From this province of Japan sailed, by way of Iki and Tsusima island, the two expeditions of Japanese catholics who, between 1590 and 1610, were banished, upon a crusade against Korea, and through Korea, China. The then emperor, Taikosama, took this means, thinking, if his 150,000 catholics perished, he would be rid of a faction dangerous to his supremacy; should they succeed, he would push them forward to conquer China. The Japanese expedition in three months fought their way to the Ping Yang river, in other words, gained two-thirds the length of the kingdom. But then, abandoned by Taikosama to their fate, they were driven by winter, cold and snow, and by the Chinese troops who came to the aid of Korea with matchlocks, of which the latter then knew not the use, to relinquish step by step the ground they had so rapidly won. The Japanese account (see Klaproth's Glance at Three Kingdoms) aptly quotes "after the rain the earth becomes hard." The wars with the Japanese cultivated among the Koreans a warlike spirit which has prompted the exclusive policy that has thus far succeeded so well. It is said that overtures were made to the Korean authorities by the Russian frontier about the middle of the nineteenth century, for commercial intercourse across the frontier. Admiral Roze, with six French vessels of war, after two months' stay about the mouth of the Han river, leading to the Korean capital Seoul, retired, having accomplished a rather detailed reconnaissance.

Klaproth thus enumerates Corean productions in the middle of the eighteenth century. White cloth from the fibre of Urtica japonica, embroidered taffetas, cotton cloth, mats, rice, deer and wolf skins, swords, gold, silver, iron, rock crystal, salt, oil, inks, fans and a yellow varnish which resembles gilding when used. Besides these, small horses, fowls with tails 5 feet long, honey, fox and panther skins, fish, oysters, seaweed, sulphur, ginseng and other medical roots. Report speaks highly of the capacities and qualities of the Coreans, and represents them as a brave people,—excellent friends, but dangerous foes. China is at present the only country trading with Corea, and even her intercourse at the three trading places is barred and restricted by absurd regulations.— *Adams*; *Nagasaki, 12th May* 1871; *N. C. Daily News*; *Overland China Mail*; *Latham*; *Encyclopædia Britannica*; *Huc's Christianity, Vol.* ii, *p.* 354.

KOREAH, Hind. A wild grain, a species of Panicum, from Dera Ghazi khan.

KOREANS, see Korea, Solgo.

KOREE, the name given to the eastern branch of the Indus. It is also known as Sunkra (narrow) and, further up, as the Phran.

KOREH, Heb. Crystal. The crystal alluded to in Genesis xxxi, 40, is ice, and in Job. vi, 16, is frost: and the Hind., Pers. word Balur, seems to be applied indifferently to ice, crystal and rock crystal.

KOREN, Maleal. Cyperus juncifolius.

KORENG, a rude tribe near the source of the Irawadi.

KORESH, an Arab tribe in the Hijaz. They were the descendants of the mixed Arabs, al-Arab-ul-Mostareba, lineal descendants of Ishmael. This was the Arab tribe to which Mahomed belonged. The Koreshi have, in Sind, many tribal names. They are cultivators, kasi and scribes, and originally came from Syria, Iran and Irak, and claim descent from Ali, Abas, Abubakar, Umar and Usman styling themselves Alvi from Ali, Abasi from Abas, Sidiki from Abubakar, Farooki from Umar, Usmani from Usman. See Aduan, Joktan, Iran.

KOREYALA, Hind. The hen bird of Eudynamis orientalis, *Linn.*, the Koel.

KORI, Tam. Cyperus hexastachyus, *Rottler.*

KORI, koli, or weaver, and the Teli or oilmen of northern India take a low place amongst the hindoo castes. All the weaver caste throughout Hindoostan are stated by Colonel Tod to be Koli. They call themselves Julai, but are sometimes styled Kori. The Koli of the Simla hills are merely inferior castes living amongst the other populations.—*Tod.*

KORI, Hind. In the lower part of Kaghan valley, Quercus ilex.

KORIA, Hind. A wild grain.

KORIANDER SAAMAN, Ger. Coriander seed

KORI GADDI, Tel. A kind of grass.

KORI KIRE, Tam. Portulaca oleracea, *Linn.*

KORIMIDI or Golimidi, Tel. Coix barbata, *Roxb.*

KORIMI PALA or Korivi pala, Tel. Ixora parviflora, *Vahl.*

KORINAR, see Kattyawar, India.

KORINCHI, the people of this name in Sumatra, border on Menangkabau. Their alphabet has 29 characters and consists of horizontal or slightly raised scratchings. See India.

KORENDAM, Tel. Acacia intsia, *Willd.*

KORINDA, Tel. Mimosa intsia, *Roxb.* ii, 565.

KORINGI MARAM, or Horingi-maram, Tam. The soap-nut tree, grows to about eighteen inches in diameter, and twenty feet long. It is used by the carpenters for many purposes. The sort named Horingi Tanga Maram, the jungle or wild soap-tree, has the apple very inferior in size and quality to the former, and the tree nothing more than jungle or underwood. The soap-apples are gathered and sold in the bazaar at all seasons of the year.—*Edye, M. and C.*

KORINKA, Rus. Currants.

KORINTHEN, Ger. Currants.

KORIN TOWARE, Tam. Dalbergia latifolia, *W. & A., Roxb.*

KORION, Ger. Coriandrum sativum, *Linn.* Coriander seed.

KORITI CHETTU, or Goriti chettu. Plecospermum spinosum, *Tric.*; *W. Ic.* 1963, Batis spin., *R.* iii, 762.

KORIVE, Tel. Sapindus tetraphyllus, also Molinda canescens.

KORIVI PALA, or Korimi pala, Tel. Ixora parviflora, *Vahl.* This is properly the name of the Ixora used over the whole of southern India for fire-sticks. The cognate names in Tamil, Korankatte; and in Canarese, Gorivi, are nearly the same.

KORJASHTAM, or Bhavanji chettu. Psoralea corylifolia, *L.*

KORK, also Kurk, also Vlothout, Dut. Korkowoe and Derewo, Rus.; Kork, Ger. Cork.

KORKUR, or Korku, a hill tribe dwelling to the N. W., and west of the Mahadeva hills, speaking a language quite distinct from the Gond. They belong to the Kol or Munda family.

KORKURA, see Kerkook.

KORKHOROS? Corchorus olitorius.

KORLA, or Kora, a lash of one tail. Korakora-marna, to flog.

KORN, Dan., Ger. Corn.

KORNA NIBU, Beng., Hind. Citrus limonum; limes, *Riss.* C. medica.

KORNA-GANDU, Can. Hyæna.

KORNEGALLE, or Kurunai-galla, was the capital of the sovereigns of Ceylon from about 1319 till some year after 1347. During this period, the dynasty was in extreme depression, and little is recorded except the names of the kings Bhuwaneka Bahu II, Pandita Prakrama Bahu IV, Wanny Bhuwaneka Bahu III, Wijayabahu, V.—*Yule, Cathay*, ii, *p.* 423.

KORN GETREIDE, Ger. Corn.

KORNU-NEBOO, Beng. Lemon, Citrus limonum.

KORNUTTEE, a river near Cherapoongie.

KORO, see Holothuridæ.

KORO-MONGA, Tel. Averrhoa carambola, *Linn.*

KOROO of Surat? and Assam? Neilgherry nettle.

KOROS. Alexander Csoma de Koros, also written Csoma Korosi, spent much time in one of the convents of the Lamas near Ladak, he made researches into the origin of the Hungarian language and of the Hun. This extraordinary man set out in 1826, for this purpose, from Paris, and went viâ Constantinople to Persia, in the disguise of a dervish. On his arrival at Teheran, he received the kind hospitality of Sir Henry Willock. Thence he went to Bokhara, Lahore and Calcutta. He wrote the only dictionary of the Tibetan language, extant, and then died. He was a Hungarian, travelled in many parts of Asia between 1820 and 1830 and resided for several years at Kanum in Tibet, where he translated from the Tibetan language, a Cyclopædia of Tibetan knowledge. An account of this traveller and scholar, furnished by himself to the political agent at Sabathu, in January 1825, has been published in the Journal of the Royal Asiatic Society. Alexander Csoma Korosi afterwards proceeded to Calcutta, and continued to reside there, engaged in communicating to the public, under the patronage of the Bengal government and the Asia-

tic Society of Calcutta, the result of his acquaintance with the language and literature of Tibet, of which he was the first European who has attained a critical knowledge. In the beginning of 1834 he published at Calcutta, a Tibetan and English dictionary, and at the end of the same year a grammar of the Tibetan language. Before the appearance of these useful publications he had communicated to the Asiatic Society of Bengal, notices of the contents of the two great collections in which the principal works of the literature and religion of Tibet are comprehended, the Kah-gyur, a collection of one hundred large volumes, and the Stan-gyur of two hundred and twenty-five. Of the former he also prepared a detailed analysis, part of which is printed in the twentieth volume of the Asiatic Researches. A summary account of both these works, compiled from his information, is printed in the Calcutta Gleanings of Science, Vol. iii, and an abridgment of his analytical view of the whole of the Kah-gyur, in the first volume of the Journal of the Asiatic Society of Bengal. He also furnished to the same periodical several interesting papers on subjects connected with Tibetan literature and the religion of Buddha in that country. He illustrated extensively the buddhism of Tibet. —*Dr. Wolff's Bokhara, Vol.* ii, *p.* 49; *Moorcroft's Travels, Vol.* i, *p.* 338; *Hardy's Eastern Monachism, pp.* 152, 158, 438; *Journ. Royal As. Soc.*; *Journ. Beng. As. Soc.*; *Gleanings of Science, Vol.* iii.

KOROSHANAM, also Vishakallu, Tam. Calculus cysticus. Bezoar.

KOROSOKO KOSOULO KADPHISES, see Greeks of Asia, Kabul.

KORRA, Tel. Panicum italicum, *Linn.*

KORRA CHETTU, Tel. Schmidelia serrata, *DC.*; Ornitrophe ser, *R.*, *Vol.* ii, *p.* 266.

KORRA GADDI, Tel. A kind of grass.

KORRALU, Tel. Setaria italica, *Kunth.* Panicum ital, *R.*, i, 302. This is the plural of Korra.

KORRAT, Egypt. Allium porrum, *W.*

KORSINIE, or Korsinu, Rus. Baskets.

KORSO KOZOULO, see Kabul.

KORSOSSA MAIL, Singh. A creeper, the rough leaves of which are used at Galle as sandpaper.

KORT, Sw. Cards.

KORTOM, Egypt. Carthamus tinctorius, *Linn.*; *Roxb.*

KORTUMBAH, Hind. Citrullus colocynthus.

KORUMBA, an island in the gulf of Cutch.

KORUNA, Maleal. Amorphophallus campanulatus, *Bl.*

KORUM-DEVI, a princess of Putun and one of the wives of Samarsi, king of Mewar, who fell in the battle of the Caggar. During the minority of her son, she nobly maintained the raj of Mewar and gave battle in person to Kutub-ud-Din, near Amber, where that mahomedan viceroy was wounded and defeated.

KORUN-KUSHA, Beng. Andropogon waranousa.

KORU TOWERE? Tam.? Dalbergia latifolia, *Roxb.*

KORWA, Tam. A fish of the Madras coast, the air-bladder of which furnishes isinglass.

KORYGAUM, a small walled town on the left bank of the Bheema river, about 35 miles N. W. from Poona. It was the scene of a desperate defence made by a small part of a regiment of the Madras Native Infantry and a small detachment of Madras Artillery, against about four thousand of the elite of the Peshwa's army, the entire army of about 80,000 men lying encamped on the other side of the river. Almost all the Europeans perished, except Captain Staunton and Asst. Surgeon Wyllie of the Madras Army. See Statistics of Battles.

KOS, Singh. Artocarpus integrifolia, *Linn.*

KOS or Cos, a measure of length. The Kos of India greatly varies in length. One Kos is about 13,000 feet, or 2 miles, 5 furlongs, 153 yards. The mahomedans having introduced the itinerary measures of their various native countries, there are a great variety of such measures to which the hindoo term Kos is indiscriminately applied. The mahomedan kos may be taken at 35 to a degree.—*Ed. Baron Hugel's Travels in Kashmir and the Panjab, p.* 93. See Cos.

KOSA, see Kosi or Chozar.

KOSAH, an Affghan tribe who extend from the Bozdar southern border to a point somewhat below the latitude of Dehra Ghazee Khan, a distance of 300 miles. The tribe dwells partly in the hills and partly in the plains and can muster about 1,200 fighting-men. They are at enmity with the Bozdar above them and the Lugharee below them; but are on good terms with the Khutranee, who are situated behind them. In 1848 the Lugharee sided with the officials of the rebel Moolraj; but the Kosah rose on the side of the government, under their chief, Korah khan, and his son Gholam Hyder. Korah khan and his son then joined Major Edwardes' irregular force in the Multan province with a contingent of 400 horse. Korah khan was confirmed in the possession of a jagheer of Rupees 1,000 per annum for his own life and for that of

his son ; he himself was granted a life-pension of Rupees 1,000, and a garden at the native place of the family was confirmed rent-free in perpetuity. The chief always remained loyal. His tribe on the whole, behaved fairly ; some of them, however, occasionally joined in forays made by other tribes : cause for dissatisfaction has however arisen from plunder having been conveyed through the Kosah passes into the hills by other tribes.

KOSALA, an ancient Aryan kingdom, lying between the Gogra and Ganges. Its rulers claimed to be descended from the sun, which again spring from Kasyapa, the grandson of Brahma. Bharata, its ruler, claimed to be descended from the moon.—*Hardy's Eastern Monachism, p.* 438. See Koshula Sakya Muni.

KOSAMBILIWAIL, Sansc. Cowhage.

KOSARU CHETTU, Tel.

KOSATAKI or Koshataki, Sinhg., Tel. Luffa, *sp.*, also according to Wight, several kinds of cucurbitaceous plants, Trichosanthes dioica, Luffa pentandra, L. acutangula ; and Achryanthes aspera, *L.*

KOSCHENILJE, Ger. Cochineal.

KOSDERI ? Momordica umbellata.

KOSHA, Sans. From koosh, to issue, to identify.

KOSHA, Hind. An ordeal. In the trial by Kosha or image water, the accused person drinks some of the water with which an idol has been washed, and if the accused survive free from calamity through the next fortnight, he is innocent.

KOSHA KOSHI, Rus. Leather, hides.

KOSH-MINAR, milestones of India ; in form they are solid circular stone obelisks, little larger than the usual milestones of Britain. The Cosh-minar were put up to mark the ancient Mogul royal road in India, at the distance of every two miles.—*Tr. Hind., Vol.* ii, *p.* 9.

KOSHNANTO, Beng. Cucurbita hispida, C. pepo, *Willde, Ainslie.*

KOSHTA, Beng. Jute. Corchorus capsularis and C. acutangulus.

KOSHTA ? Costus speciosus. Putchuk.

KOSHTAMU, or Bomma kachchika, Sansc., Tel. Costus speciosus, *Sm.*

KOSHTI, a weaver race, of whom in Berar there are 12,352. This caste occupy themselves in spinning and weaving, in the manufacture of undyed cloths and silks, and of silk thread for necklaces.

KOSHU, Hind. Mentha incana.

KOSHULA, the first kingdom in India of the Soorya race, corresponded with the kingdom, now the province of Oudh, also written Kosala, Koshula, Koshulya. In the ancient story of the Ramayana we are made acquainted with the distant maritime wars which the princes of India carried on. Even supposing Ravana's abode to be the insular Ceylon, he must have been a very powerful prince to have equipped an armament sufficiently numerous to carry off from the remote kingdom of Koshula, the wife of the great king of the Surya race. It is most improbable that a petty king of Ceylon could wage equal war with a potentate who held the chief dominion of India, whose father, Desarat'ha, drove the victorious car (rat'ha) over every region (desa), and whose intercourse with the countries beyond the Brahmaputra is distinctly to be traced in the Ramayana.—*Tod's Rajasthan, Vol.* i, *p.* 586.

KOSI, see Sal.

KOSI or Chozar, according to Dr. Moore, were the lords of Central Asia from the 6th up to the 10th century, and came from the borders of the Caspian and were known to the Greeks and Arabians as Kosa, that is, Kush. See Kush, Hindoo Kush.

KO-SI-CHANG, a harbour, 78 miles from the mouth of Bankok river, formed in lat. 13° 12′ N., long. 100° 55′ E. by a group of seven or eight small islands. The harbour is sheltered from every side but the north.

KOSOPULLA, Sans. Dolichos cultratus.

KOSRA, Panicum italicum.

KOSSÆI. In the gradual diffusion of mankind, the western provinces of Iran appear to have fallen to the share of the Arameans and Elamites, while the mass of the Kossæi, Ariani, Mardi and other tribes, composing the earliest inhabitants, moved more eastward, leaving some of their numbers in the mountainous districts, to mix with or become subject to the new comers. The Shemitic people and language having thus become dominant instead of the Cushite, the ethnography of the former rather than that of the latter, becomes an important consideration. From this primitive language, or rather from one of its cognates (as the Hamyaritic may possibly prove to have been) two distinct branches were derived, the original Arabic, with the Musnad, Koreish, and other dialects of that tongue, being one of these, and the Aramaic the other. The latter had two grand subdivisions, from one of which, known as the Western Aramaic were derived the Amharic, Syriac, Hebrew, &c., and from the other or Eastern Aramaic, came the Assyrian, Babylonian, and Chaldean tongues. From its monosyllabic construction, the eastern seems to be more ancient than the Western Aramaic, and it appears likewise to be the root of the Zend, Pehlevi, Sanskrit, and other dialects in use throughout a portion of the territory

along which it had spread eastward. Whether the first of these languages was once in general use, or was merely the sacred languag of Iran, the affinity of all of them is such as to imply a common origin. Pehlevi was the court language in the time of the Sassanian monarchs, and, according to some authorities as far back as that of Cyrus : it contains many words which belong to the Chaldaic and Syriac tongues, and Sir William Jones was of opinion that one of these must have been its root : but it is now generally presumed that the root of the Pehlevi is the Aramaic itself. The cognates of the latter spread westward and eastward, and one of them, the Chaldee, can scarcely be distinguished from the parent root. Another, the Parsi, being a softer language than the Pehlevi, became general in Farsistan, and gave rise to the Deri, or modern Persian. The Pehlevi, however, is still partially used in their sacred writings, in Shirwan, and also by some of the Gabr race of the eastern provinces, as well as by a numerous section of the natives of India, but among the Parsees it is largely intermixed with the Hindustani and other Native dialects, which are less or more connected with the Sanskrit. The affinity of the latter to the Parsi is so great that a learned philologist has pronounced it to be one of its derivatives. The number of words which are identical among the different dialects of Iran and Turan, and some portion of the territory more eastward, goes far to show that at a period anterior to anything like connected history there must have been some common language, and this was probably the Aramaic. See India.

KOSSAH. The Sehrai, Kossah, Chandea, and Sudani, are tribes of the Rajputanah desert. The Sehrai is the most numerous of the mahomedan tribes of the desert, said to be hindu in origin, and descendants of the ancient dynasty of Arore ; but whether his descent is derived from the dynasty of Sehris (written Sahir by Pottinger,) or from the Arabic word sahra, 'a desert,' of which he is the terror, is doubtful. The Kossah or Khossa, &c., are branches of the Sehrai, and their habits are the same. They reduced their mode of rapine to a system, and established koori, or black-mail, consisting of one rupee and five durri of grain for every plough, exacted even from the hamlets of the shepherds throughout the t'hul. Their bands were chiefly mounted on camels, though some were on horseback ; their arms were the shail or sang, (lances of bamboo or iron,) the sword and shield, and but few fire-arms. Their depredations used to be extended a hundred coss around, even into Jodpoor and Daodpotra, but they eschewed coming in contact with the Rajpoot, who says of a Sehrai, "he is sure to be asleep when the battle nakarra beats." Their chief abode is in the southern portion of the desert, and about Noakote, Mittie, as far as Buliarie. Many of them used to find service at Oodipoor, Jodpoor and Sooe-Bah, but they are cowardly and faithless.—*Tod's Rajasthan.*

KOSSAK. The people of Little Kabarda, are said to have been a colony from Great Kabarda, driven thence from their natural possessions by the more powerful tribes. Circassia might, in former times, have provided itself in the same way. There are, also, numerous Tartar tribes which extend themselves southward over the lower hills and flat lands, which reach from the foot of the mountains to the Kuban ; and then possess the banks of that river westward, till it terminates at the Black Sea. It is from amongst this wild people, and the Kabarda people bordering on the Malka and Kouma rivers, that Russia formed its corps of Cossacks, known by the general name of Cossacks of the line of the Caucasus.—*Tod's Rajasthan* ; *Porter's Travels, Vol.* i, *p.* 51. See Cossack, Kasak.

KOSSANG, Malay. The fourth part of the mace.—*Simmond's Dictionary.*

KOSSAYE, Uria ? A tree of Ganjam and Gumsur, extreme height 22 feet, circumference 1 foot, height from the ground to the intersection of the first branch, 7 feet. Useless except for firewood.—*Capt. Macdonald.*

KOSSE, Hind. Allium, *sp.*

KOSSEIR or Cosseir, a sea-port of the Red Sea, has a population of 5,000.

KOSSI, an ancient tribe who occupied the mountainous country east of the Tigris. That country was the abode of the Scythians under Nimrod, and Nimrod sprung from them.—*Bunsen.* See Kossæi.

KOSSYE, a river near Kurruckpoor in Midnapoor.

KOST, Arab. Costus speciosus, *Smith.*

KOSTI, Rus. Dice.

KOSTI or Kusti or Custee, the sacred thread or cord of the Parsees. It is to this which Moore, in his Lalla Rookh, alludes, when he makes Hafiz declare himself a fire-worshipper ;

"Hold ! hold ! thy words are death !"
The stranger cried, as wide he flung
His mantle back, and show'd, beneath,
The Gebr belt that round him hung.

The Kosti is terminated by two small tails at each end, denoting the four seasons, three knots on each tail represent in the aggregate the twelve months of the year. The cord is twisted, of 72 threads, such being the number according to Parsee interpretation, of the

known kingdoms of the world at the time of Hushang. It seems to be also called Kushi. Every Parsee lad, arriving at a certain age must assume it.—*Baron C. A. De Bode's Travels in Luristan and Arabistan, p.* 113 ; *Silvestre de Sacy's Memoire sur diverses Antiquites de la Perse, p.* 184 ; *Moore's Lalla Rookh* ; *The Parsis.*

KOSTUM, also Putchuck, Tam. ? Costus speciosus, Putchuck.

KOSTUS, Greek. Aucklandia costus, *Falconar.*

KOSU, see Kyan.

KOSUNDRA, Hind. Bauhinia parviflora.

KOT, Hind. A fort, hence Sabzal Kot in Bahawalpoor. Kot Dafadar, a cavalry non-commissioned native officer. Fareed Kot consists of Fareed Kot proper, and Kot-kupoorah, it is S. W. of Ferozpur, and borders to the S. E. on Puttiala. It has an area of 643 square miles, and a population of 51,000 souls with a revenue of Rs. 75,000.

KOT, Hind. Aucklandia costus, also Plectranthus rugosus.

KOTA, Nep. Turpentine.

KOTABOO, see Kili-katr.

KOTADI, Tel. Terminalia, *sp.* ? Tadi is T. bellerica, and the prefix Ko is an ancient Telugu word for "great."

KOTA-DIMBOOLA-GASS, Singh. Covellia oppositifolia, *Gaspar.*

KOTAGHERRY, on the Neilgherries, is situate twelve miles east of Coonoor and about 500 feet greater in elevation ; twelve miles due north of Metapolliam and 6,500 feet above sea level, or rather from the Bowany river. This station is much drier than either Coonoor or Ooty, and although not so cold as the latter, during the summer months, the thermometer never rises above 74° ; Kotagherry is then like an English summer, and far more pleasant than Switzerland. This is also the emporium for all fruit on the Neilgherries. In a sanitary point of view, it is the healthiest of all three. Invalids who cannot stand the cold of Ooty and the damp of Coonoor, fly here for comfort and restoration to health. The Kotagherry Ghaut begins about a mile and a half north from Metapolliam, is about twelve miles in length and is accessible by horse, palkee or "wunchee;" but should the traveller prefer the Coonoor ghaut, he will have to make a detour of about thirty-seven miles, that is, from Metapolliam to Coonoor in a westerly direction twenty-seven miles, and from Coonoor to Kotagherry easterly ten miles. At Kotagherry the supply of all grain is scanty and rather high in price, only from 4½ to 6 measures of rice of the ordinary kind per Rupee and of horse gram from ten to fifteen measures ; eggs and fowl are cheap. Mutton, from two to four annas per pound. House accommodation is scarce : a person on 200 or 300 rupees a month could live with the greatest comfort and have enough to spare at the end. The Budaga, Kohatar and Toda races are residing there. See Tea, Dravidian, Kohtar, Kurumbar.

KOTAH is built on the right bank of the river Chumbul. It was captured by General Roberts on the 30th March 1858. The principality of Kotah was formed about the beginning of the 17th century by the chief of Boondee, who was forced by the maharana of Oudeypore to cede half his territory to his younger brother. Like all the other Rajpoot states, Kotah had been despoiled by the Mahrattas, and was under obligations, which it was too poor to fulfil, to pay tribute to each of the three great Mahratta families of Malwa, the Puar, Sindia, and Holkar, as well as to the Peshwa. Kotah was then saved from absolute ruin by the talents of its minister, raj rana Zalim Sing, into whose hand maha rao Omeid Sing surrendered all power. In the course of forty-five years he raised the Kotah state to be one of the most powerful and flourishing in Rajpootana. He was one of the first of the Rajpoot chiefs to co-operate with the British government for the suppression of the Pindarees in 1817. Zalim Sing died in 1824, and his son Madho Sing succeeded him. In 1828, Kishore Sing, the Maha Rao, was succeeded by his nephew Ram Sing. In 1834 disputes between Ram Sing and his minister Mudden Sing, the son and successor of Madho Sing, broke out. There was danger of a popular rising for the expulsion of the minister ; and it was therefore resolved with the consent of the chief of Kotah to dismember the state and to create the new principality of Jhallawur as a separate provision for the descendants of Zalim Sing. Seventeen pergunnahs, yielding a revenue of twelve lakhs of rupees, were made over to Muddun Sing. The Kotah contingent is now represented by the Deolee Irregular Force. The troops which the Maha Rao is allowed to entertain are limited to 15,000 men of all descriptions ; the State revenue from all sources is about rupees 25,00,000 ; the area of Kotah is about 5,000 square miles ; and the population 433,000. The tribute payable to the British government is rupees 1,84,720 in addition to the two lakhs of rupees for the Deolee Irregular Force. The Maha Rao has been guaranteed the right of adoption. In 1817 rawut Doorjun Sing was guaranteed in the possession of the village of Seedra which had been held by his family in jaghire from time immemorial,

and in place of a horse which the Rawut was required annually to present to the Maha Rao, it was stipulated that he should pay a yearly tribute of rupees 100. Placed in the very heart of India, Kotah was for years the centre, around which revolved the desultory armies, or ambulant governments, and its wealth could not fail to attract the cupidity of these vagabond powers. The early history of the Hara race of Kotah belongs to Boondi, of which they were a junior branch. The separation took place when Shah Jehan was emperor of India, who bestowed Kotah and its dependencies on Madhu Sing, the second son of Rao Ruttun, for his distinguished gallantry in the battle of Boorhanpoor. Madhu Sing was born in S. 1621, (A. D. 1565.) At the early age of fourteen, he displayed that daring intrepidity which gave him the title of raja, and Kotah with its three hundred and sixty townships (then the chief fief of Boondi, and yielding two lakhs of rent), independent of his father. The conquest of this tract had been made from the Koteah Bhils of the Oojla, the 'unmixed' or aboriginal race. From these the Rajpoot will eat, and all classes will drink water at their hands. Kotah was at that time but a series of hamlets, the abode of the Bhil raja, being the ancient fortress of Ekailgurh, five coss south of Kotah. But when Madhu Sing was enfeoffed by the king, Kotah had already attained extensive limits. To the south it was bounded by Gagrown and Ghatolli, then held by the Kheechi ; on the east, by Mangrole and Nahrgurh, the first belonging to the Gor, the last to a Rahtore Rajpoot, who had apostatized to save his land, and was now a nawab ; to the north, it extended as far as Sooltanpore, on the Chumbul, across which was the small domain of Nandta. In this space were contained three hundred and sixty townships, and a rich soil fertilized by numerous large streams. The soil of Kotah is a rich tenacious mould, resembling the best parts of lower Malwa. Each plough or team is equal to the culture of one hundred bheega ; consequently 4,000 ploughs will cultivate 400,000 during each harvest, and for both 800,000, nearly 300,000 English acres. The soil is deemed poor which does not yield seven to ten maunds of wheat per bheega, and five to seven of millet and Indian corn. The Chohan Rajpoot sent forth twenty-four branches, of whom the most celebrated are the families of Boondi and Kotah, in the divisions termed Haravati. They have well maintained the Chohan reputation for valour. Six brothers fought in one field, in support of Shah Jehan against his son Aurungzebe, and but one survived his wounds. The Kheechi of Gagrown and Ragoogurh, the Deora of Sirohi, the Sonagurra of Jhalore, the Chohan of Sooe Bah and Sanchore, and the Pawaitcha of Pawagurh, have all immortalized themselves by the most heroic and devoted deeds. Most of these families yet exist, brave as in the days of Pirthwiraja. Many chiefs of the Chohan race abandoned their faith to preserve their lands, the Kaimkhani, the Surwani, the Lowani, the Kururwani and the Baid-wana chiefly residing in Shekavati, are the most conspicuous. No less than twelve petty princes thus deserted their faith : which, however, is not contrary to the Rajpoot creed ; for even Menu says, they may part with wife to preserve their land. EesurDas, nephew of Pirt'hwiraja, was the first who set this example. The twenty-four Sachæ of the Chohans are the Chohan, Hara, Kheechee, Sonigurra, Deora, Pabia, Sanchora, Goelwal, Bhadoria, Nurbhan, Malani, Poorbea, Soora, Madraetcha, Sankraetcha, Bhooraetcha, Balaetcha, Tussairah, Chachairah, Kosiah, Chundu, Nacoompa, Bhawur, and Bankut.—*Tod's Rajasthan, Vol.* i, *p.* 96; *Vol.* ii, *pp.* 505, 541, 542, 547 ; *Aitcheson's Treatics, Engagements and Sunnuds, Vol.* iv, *p.* 71.

KOTAH, a village on a plain, on the left bank of the Pranheetah river, twelve miles above its junction with the Godavery, in latitude 18° 51' N., and longitude 80° 2' E. Ferruginous sandstone is well-developed at the Mahadeva hills, in the north of the province of Nagpore, in the vicinity of the city itself, and at Kota on the Pranhita, in the dominions of the Nizam.—*Carter's Geological Papers on Western India, p.* 303.

KOTAJ, Hind. Celastrus paniculata.

KOTAMALLI KIRE, Tam. Greens of Coriandrum sativum, *Linn.*

KOTA MARAM, Tam. A tree of Tinnevelly, wood of a brown colour ; specific gravity 0·723, used for building in general.—*Colonel Frith.*

KOTAMBARRU, Singh. Coriander seed.

KOTAN, Egypt. Gossypium indicum, *Lam.*

KOTAN, the people speak Turki. See Kara-Koram, Ladak.

KOTAR, a weight of 15½ lbs.—*Simmond's Dict.*

KOTAR, a tribe of the Neilgherries which ranks next to the Toda in priority of occupation of the hills. They have no caste, and as a body, are the most industrious of the hill tribes, giving much of their time and attention to agriculture and handicraft, &c. When not required at agricultural operations they employ themselves as carpenters, smiths, basket-makers, in making and repairing their ploughs,

bill-hooks, hoes, &c. They also employ themselves as curriers, and are highly esteemed in the plains for the excellent leather they make. They perform all the menial offices required by the Toda and Badaga, supplying them with barbers, washermen, &c. They acknowledge the Toda as lords of the soil, and accordingly pay the tribute demanded by them as "Goodoo." At the same time they exact from each hamlet of the Badaga within a certain distance of their own village, certain annual fees, which they receive in kind for services rendered as handicraftsmen, &c., in addition to that of ceremonial or festive occasions for menial services performed. As cultivators of the soil, they only produce as much as will satisfy their own requirements, and any surplus they may obtain is bartered for iron and other produce of the plains. In confirmation of their having followed the Toda as settlers on these hills, they hold the best lands, and have the privilege of selecting the best whenever they wish to extend their holdings. They are well-made and of tolerable height, rather good-featured and light-skinned, having a copper colour, and some of them are the fairest-skinned among the hill tribes. They have well-formed heads, covered with long black hair, grown long and let loose, or tied up carelessly at the back of the head. An average of 25 men gives the following measurements, &c. :—

Age, 27·68 years.	Length of arms, 80.
Height, 62·61 inches.	Hands, 7.
Circumference of head, 20·95.	Breadth of hands, 3·25.
Neck, 11·95.	Length of feet 10.
Chest, 30·68.	Breadth of feet, 3·50 inches.
Arms, 8·76.	Weight, (avoirdupois) 105·20 lbs.
Thighs, 15·52.	

They have a slightly elongated face with sharply defined features ; the forehead narrow but prominent, and occasionally protuberant ; ears, flat and lying close to the skull. The growth of the hair from the verge of scalp to eyebrows, 2½ inches distant ; eyes, dark-brown, of moderate size and deep set, varying in colour from Nos. 1 to 5, in Paul Brocas' tables, eyebrows, dark and bushy, with a tendency to approach, frequently united to each other ; nose, as a rule, smaller and more sharply defined than in the Toda ; ridged and slightly rounded, and pointed at the extremity, two inches in length ; alæ of nostrils expanded, measuring 1¼ inches in breadth ; mouth of moderate size and well-formed ; teeth, well-grown and regular lips, of fair size and well-compressed ; chin, well-set and small. Altogether they may be pronounced tolerably good-looking, and the general aspect of the countenance indicating energy and decision. The women are of moderate height, of fair build of body, and not nearly so good-looking as the men. An average of 25 women gives the following results :—

Age, 32·44 years.	Length of arms, 25·62.
Circumference of head, 20·36 inches.	Length of hands, 6·50.
	Breadth of hands, 3.
Height, 57·98.	Length of legs, 35.
Circumference of neck, 10·70.	Length of feet, 9·25.
	Breadth of feet, 2·25.
Chest, 29·30.	Weight, (avoirdupois) 96·24 lbs.
Arms, 8·20.	
Thighs, 14·63.	

Most of them have prominent foreheads, with more of a snub nose, and a somewhat vacant expression about their features. They are rather timid when approached, frequently running into their huts and shutting themselves up. They seem to enjoy robust health, and have large families. Their arms are tattooed, having nine streaks, with four dots on each arm and four circular marks on each forearm. The women assist the men at their work in the fields, and make baskets, chatties and pots, &c. There are some seven villages altogether : six of these are located on the hills, and the seventh is at Goodaloor. They form large communities, each village containing from 30 to 60 or more huts, of tolerable size, built of mud walls, and covered with the usual thatch grass, somewhat after the style of native huts in the plains ; but in some villages the arrangement of the dwellings is far from neat. The floors are well-raised from 2 to 3 feet above the soil, with eaves or a short verandah in front, and a pial or seat on either side of the door, under the eaves, on which the people squat themselves when idle. The doors of their huts, measures 46 by 26 inches. The station of Kotagherry takes its name from the Kotar villages in its vicinity. The Kotar, as a body, are dirty. All the dead cattle and carrion in the vicinity, of every kind, find acceptance among them as food. The whole Kotar population of the seven villages is supposed to count a little above a thousand souls. Some rude image of wood or stone, a rock or tree in a secluded locality, form their objects of worship, and to these sacrificial offerings are made ; but the recognized place of worship at each village consists of a large square piece of ground, walled round with loose stones, three feet high, and containing in its centre two pent-shaped sheds of thatch open before and behind, and on the posts that support them some rude circles and other figures are drawn. No image of any sort is visible here, and these buildings, which are a little apart, are supposed to be dedicated to Siva and his wife. They have crude and indistinct ideas of these deities. They hold an annual feast in honor of their gods, which

comprises a continuous course of debauchery and licentiousness, extending over two or three days. On these occasions they clothe and ornament themselves in their best, and make as grand a show as they can, and to witness which the other tribes are invited. Perhaps this is the only occasion, if at all, that they have recourse to water for the purposes of ablution. Much indecent dancing takes place on these occasions between the men and women, and frequently the spirit of their deity is supposed to descend on some of them, when their frantic deeds seem to form but a branch of demonology. Their marriage rite is simple, and has much in conformity with that of the Pariah of the plains. As a rule, they marry and live with one wife, and have a number of children. The Kotar possess a small breed of cows, but have no buffaloes. It is believed that the Toda will object to their having buffaloes on account of their uncleanly habits ; consequently they make no effort to procure them. They never, as a rule, milk their cattle, but leave it all to the calves.

The Kotar keep up an annual feast in memory of their dead, when a few cattle are slain on a rude kind of altar constructed for the purpose, on it a portion of the flesh of the animal is laid, with a little of each of the different kinds of grain they cultivate, and all is consumed as a burnt offering to their gods, in memory of their dead relatives and friends. During this ceremony, the young men and maidens dance around the altar together. Whilst the younger members are thus engaged, the elders busy themselves in preparing a grand repast for their friends, whom they invite from the adjacent villages on the occasion of this annual festival. More cattle are now slain, and the flesh mixed with small portions of every kind of grain grown in their fields ; a great fire is raised, and the scene becomes one of confused riot and mirth, with blowing of the kollera horn, mingled with yells and shrieks and beating of tom-toms, the confusion continuing from morning till night.

The Kotar language is a very old and rude dialect of Canarese, having the same Tamil roots, but differently pronounced, without the guttural or pectoral expression of the Toda. They are believed to be descended from some of the low caste tribes of the plains, who, in former times sought refuge on these hills from persecution practised on them by the invaders of India, they were the first among the other tribes who followed the Toda. They are not held in much estimation by the other hill tribes or European colonists, in consequence of their partiality to carrion, in which respect they resemble the Pariah of the plains, who eat not only animals killed for food, but also such as die naturally. Oxen and buffaloes which perish from old age or disease belong to them of right, and they carry home and greedily devour the tainted carrion which they find on the highways and on the fields. In cases of sickness they make use of such roots and herbs as their old women commend. The sick are carefully attended to ; but in some of the villages, as Kotagherry and Goodaloor, they resort largely to European medical treatment.

The Kotar are industrious, and possess an extensive knowledge of handicraft. Rude as their work may be, there is scarcely a useful implement connected with the mechanical arts, trade, agriculture, or husbandry, that they are not conversant with ; and had they only received the encouragement and patronage bestowed by Europeans on the nomade Toda, they might have advanced in the several arts they practise and might have got rid of some of their filthy habits.

Like the Pariah of the plains, the Kotar are addicted to drinking, and, in the absence of liquor, resort to opium-eating. There can be no doubt, that, like the Toda, these people also belong to the great Dravidian family who were driven to these mountain tops by conquest and persecution.

Every Kotar village has belonging to it a circle of Budaga hamlets or villages, from which they claim at periodical seasons the payment in kind of certain fees or dues ; and for which they in return furnish the Budaga with, or rather make for them (the latter supplying the material), their implements of woodcraft and husbandry. These fees are generally paid in a certain quantity of whatever grain the Budaga has cultivated, for each plough of land, besides incidental dues on marriages, &c. The Kotar always attend the funerals and obsequies of the Toda, &c., receive from them the carcases of the buffaloes that are offered in sacrifice, allowing from a half to a quarter of a rupee for some ; and others they receive in return for the assistance they afford on these occasions or for services which may have been performed for the family of the deceased. If they cannot supply themselves with flesh by any of these means, they kill some of their own herd, or purchase for that purpose from the other tribes. The Kotar burn their dead, collect the bones on the following day, and bury them in a hole, marking the spot where they have done so. This they do in order to the performance of the obsequies. On the night of the first Monday after the first new

moon in the month of March, all the friends of the deceased assemble, and preceded by music, go to the place of burning.—*Abbe Dubois*; *Harkness' Neilgherry Hills, p.* 31; *Dr. Shortt, in Proceedings of Madras Government.*

KOTAUR, or Kottara, the Kottiara of the Greeks, the principal town in south Travancore, and now, as then, distinguished for its commerce.

KOT-AVERE, Tam. Cyamopsis psoraloides, *DC.*

KO-TEOU, or adoration, as the Chinese word expresses it, consists in nine solemn prostrations of the body, the forehead striking the floor each time. It is difficult to imagine an exterior mark of more profound humility and submission, or which implies a more intimate consciousness of the omnipotence of that being towards whom it is made. —*Macartney's Embassy, Vol.* ii, *p.* 129.

KOTEREE, or Kotesiree, a river near Sanganeer in Oodeypoor.

KO-THAH-BYU, see India.

KOTHEELA, Hind. Tragacanth.

KOTHI, Beng., Karn., Hind. A spacious house, a banking office, a mercantile firm.

KOTHI, Tel. Ape.

KOTHMEER, the coriander plant.

KOT-WAL, a mahurrum fuqeer.

KOTHUL, see Khyber, Kohtul.

KOTHUR, see Kotar, Korambar.

KOTIGA or Kotigar, Karn. A stonecutter.

KOTI GORU, or Chiri koti goru, Tel. Petrolobium lacerans, *R. Br.* Lit. "monkey's nail."

KOTIKA, Tel. Nymphæa edulis, *DC.*

KOTI-KALANGU, Tam. Aponogeton monostachyon, *Willde.*

KOTILA, Hind. A tribe in Guzerat.

KOTILA, see Kohistan.

KOTIMIRI also Dhaniyalu, Tel. Coriandrum sativum, *Linn.* Coriander seed.

KOTIKI, or Bapana mushti, Tel. Ola scandens, *R.*

KOTI VANNE KRANUGA, Tel. a species of Guilandina or Mucuna. The word means "monkey-coloured Pongamia." The Sans. syn. Markati, *W.*, 645, has reference in its primary sense to the same animal, but also signifies "a *var.* of grey Bonduc" and a "Mucuna."

KOT KANGRA, a fortress in the east of the Panjab, surrounded by the river Beas on three sides. See Kangra.

KOT-KARVA, Maleal. Cinnamomum iners, *Rein.*

KOTLI, Hind. A coal locality in Jammu territory.

KOTMAALE, in Ceylon, near Rambodde, on the road to Nawera Elia, is a lovely valley, through which meanders a flowing stream. The natives believe that whatever woman bathes in this river, within three months after she becomes a wife, will be blessed with a numerous, beautiful and fortunate family.

KOTOO, — Michelia champaca.

KOTRI, in Sind, a town opposite the city of Hyderabad, *Burnes.*

KOTSJELLITI PULLU, Maleal. Xyris indica, *Linn.*

KOTTAGAR, Karn. A division of the Hallayar or servile tribe.

KOTTAN ELLE, Tam. Leaves. Cassyta filiformis, *Linn.*, *Roxb.*, *Rheede.*

KOTTAM, Maleal, Tam. Pogostemon patchouli, *Pellet.*

KOTTAMALLI, Tam., Tel. Coriandrum sativum. Coriander seed.

KOTTAMBA, Singh. Amygdalus communis. Almond.

KOTTAN ELE, Tam. Leaves of Cassyta filiformis.

KOTTANJI KARANDEI, Tam. Sphæranthus indicus, *Burm.*

KOTTARA, see Kotaur.

KOTTA-VERI KAI, Tam. Dolichos fabæformis.

KOTTE-WOKAL, Karn. An agricultural tribe of a lower caste than pure sudras.

KOTTIKA or Gotti-gadda and Namma dumpa, Spathium chinense, *Lour.* Aponogeton monostachyon, *R.*

KOTTI KILANGU, Tam. Aponogeton monostachyon.

KOTTIMBIRI, Can. Coriander seed.

KOTTI NAGA MARAM, Tam. Eugenia jambolana, *Lam.*, *Roxb.*

KOTU, Hind. Fagopyrum esculentum.

KOTU of Sind, Gandibuti of Beas.

KOTULPUR, a town in the Burdwan district of Bengal.

KOTWAL, Hind. A military superintendent of police. Kotwali—his office.

KOTTANG-KARUNDEI, Tam. Sphœranthus hirtus.

KOU, an ancient Chinese measure about 17½ gallons.—*Simmond's Dictionary.*

KOUBADIAN, a town on the N. bank of the Oxus, producing good silk. See Baljawar.

KOU-CHU, Chin. The Chinese obtain from a tree, which they call Kouchu, a fluid resembling milk, which they use in gilding with leaf-gold; this liquid is smeared over the surface of the article to be gilded, in the several forms which the device is intended to represent; the leaf-gold is then applied, which immediately becomes firmly cemented.

KOUEN-LUN. The great mountain chain which separates the Indus and its tributaries from the Yarkand plain, is continued to the

westward, under the name of the Hindu Kush. This chain, which has a westerly direction with some southing, separates the basin of the Oxus on the north from that of the Kabul river, a tributary of the Indus, and from the Helmand, a river which runs towards the south-west, and is lost in the desert of Sehistan, not reaching the sea. The elevation of the chain diminishes rapidly to the westward, but few accurate determinations of its height are known. The Kalu pass, near Bamian, is 12,500 feet, and the peak of Koh-i-Baba, which rises close to it, is 17,000 feet above the level of the sea. The Erak or Irak pass is 12,900 feet. From the neighbourhood of the peak of Koh-i-Baba a meridional chain runs nearly due south to the Indian ocean, forming the water-shed between the Indus on the east and the Helmand on the west. The axis of this chain passes close to Ghazni, elevated 7,726 feet; and to Quetta, 5,540 feet. It lies probably to the westward of Kelat, but our maps are not sufficiently accurate to make its course in that direcion obvious. At its point of origin this chain is more than 13,000 feet in height: where it is called the Safed-Koh, or White Mountain, it is 14,000. Near Ghazni it is from 9,000 to 10,000 feet high; and near Quetta its elevation is nearly as great, for the peak of Chah'l Tan rises to 10,500 feet. Its eastern ramifications are high ridges which dip abruptly into the valley of the Indus; one peak, near Dera Ismael Khan, called Takht-i-Suliman, attains a height of 11,000 feet, and the range south of the Kabul river rises still higher.

The Bulut Tagh, according to Captain H. Strachey, is that part of the Kouenlun chain, which is east of Samarcand and south of Khokand. Bulut-Tagh means the cloud mountain, but the Kouen-lun chain is also called the Belur Tagh which, according to Cunningham, is synonimous with Balti mountains: other names for the chain are Mustagh, Karakoram, Hindu-Kush, and Tsung-lung or Onion Mountains from the prevalence on it of a species of Allium. It is the Tian shang or celestial mountain of the Chinese. Its continuation forms the Pamir range, west of Yarkand. The Kouenlun chain is not less elevated than the Himalaya, and is covered throughout a great part of its length with perpetual snow. Its axis has not been crossed by any traveller, but has been reached by Dr. Thomson who visited the Korakoram pass, elevated 18,300 feet. In Western Tibet, the axis of the chain is in general distant about 150 miles from the Himalaya, and the country between the two consists of a complication of ranges of lofty and rugged mountains separated from one another by stoney valleys, which at the higher parts of the courses of the rivers expand at intervals into alluvial plains. The vast climatic change which took place in the northern countries is attributed in the Bible to the action of water. In the other, the sudden freezing up of rivers is the cause assigned. Both may have resulted from the same cause, the upheaving of the land by volcanic action, elevating portions and depressing into basins, such as the Caspian sea. Ten months of winter is now the climate of western Thibet, Pamer and Belur, at the present day, and corresponds with that of the Altai country, and the district east of the Kuenlun, the Paradise of the Chinese. The country at the sources of the Oxus and Jaxartes, therefore, is supposed to be the most eastern and most northern point whence the Aryans came. Wherever the Indians may have fixed the Uttarukuru, the dwelling place of their northern ancestors, we cannot venture to place the primeval seats of the Arians anywhere but on the slopes of the Belur Tagh, in the highland of Pamer, between the 40° and 37° of north latitude, and 86° and 90° of longitude. On this western slope of the Belur Tag and the Mustagh (the Tian-Shang or Celestial Mountain of the Chinese) the Haro-berezaiti (Albordsh) is likewise to be looked for, which is invoked in the Zendavista, as the principal mountain and the primeval source of the waters. At the present day, the old indigenous inhabitants of that district, and generally those of Khasgar, Yarkand, Khoten, Turfan, and the adjacent highlands, are Tajik who speak Persian, and who are all agriculturists. The Turkoman occupants either came after them and settled at a later period, or else they are aborigines whom the Arians found there, but its slopes are the primeval land of the Arians.—*Hooker & Thomson's Flora Indica*; *Ch. Bunsen*, iii, 460. See Arian, Cush, Kaffir.

KOUK, Beng. Stemless date tree, Phœnix acaulis.

KOUK-KO, Burm. A Tavoy wood, employed for bottoms of boats.

KOU-KOU ? also K'u-shih-pa-tau, Chin. Is the St. Ignatius bean, the seeds of Strychnos sancti Ignatii, the Ignatia amara of some authors. It enjoys a high reputation in the Chinese Materia Medica. It is bitter, and believed to be a good vermifuge, but is dangerous from the quantity of strychnine it contains.—*Dr. Smith's Chinese Materia Medica, p.* 116; *Simmond's Dict.*

KOU-KOUO, a plant originally from the Philippine Islands; its fruits are of an ashy brown colour, extremely hard and bitter: by steeping it in cold water, it then forms an

excellent application for wounds and contusions, and the water, taken inwardly, cools the blood and allays inflammation. This fruit plays an important part in Chinese medicine, and is sold by all druggists ; it is also used, with great success, to treat the internal maladies of oxen and horses. This is perhaps the seed Lusung-kwo, from a species of pine.—*Smith's Chin. Mat. Med.* ; *Huc's Recollections of Journey, p.* 97.

KOULACHARI, Sans. From kula, a race, and char, to act.

KOULKA, a little river leading into the Baikal lake. In the mountains at its source, Lapis lazuli is found.—*Atkinson.*

KOULMIDVI, also Koulmidrie, Singh. Calamander wood.

KOUMA, see Kabarda.

KOUMOODEE, Sans. Brightness, from koomooda, a species of nymphæa.

KOUMI, Ar., Pers., Hind. A tribe, a race.

KOUNG-KOUAN, Chin. Communal palaces, are, in China, found from stage to stage all along the road, and reserved for the use of the great mandarins, when travelling on public service. Ordinary travellers are rigidly excluded from them. A Chinese family has the office of maintaining each of them in good order, and of making the necessary arrangements when a mandarin is about to occupy it. The expenses are paid by the Governor of the town, and he appoints the domestics for the service of the palace. The Koung-Kouan of the province of Sse-tchouen are particularly renowned for their magnificence, and they were completely renewed under the administration of Ki-chan, who was governor of the province for several years.—*Huc, Chinese Empire, Vol.* i, *p.* 23.

KOUNG MOO, Burm. A tree of maximum girth 5 cubits, maximum length 30 feet. Scarce, but found near Moulmein, Tavoy and Mergui, on the sea coast and on the banks of rivers. When seasoned it floats in water. It is not a good wood, being perishable and liable to rot readily.—*Capt. Dance.*

KOUNG-TOUNG, see India.

KOUNLA, Hind. Citrus aurantium.

KOUREN. The principal Lama Serai of all Mongolia is that of the Great Kouren (Oorga Kooren, of Timkouski). It is situated in the country of the Kalkas, on the banks of the Toula river, and stands on the edge of the great forest that stretches northwards into Siberia. To the south, lies the desert of a month's journey. It stands, however, in a pleasant valley, amid mountains near the source of the Toula, which river falls into the great Baikal lake. There are 30,000 Lama, under several heads, at Oorga, their chief is the Geesoo Tamba, a regenerated Boodh of great sanctity. There has, of course, risen a large city and mart of commerce in the immediate vicinity of the convent, and it is the head-quarters of Mongolia, having been the capital of the princes of the family of Jungeez Khan, before their conquest of China. Tea bricks are here the measures of value, an ounce of silver representing five tea-bricks.

KOUPOOEE, occupy the hills between Cachar and the valley of Munnipore, in their whole breadth, a direct distance of about forty miles ; and from 25° north latitude, they formerly extended over nearly an equal distance to the south. The whole of this tract was formerly thickly studded with villages, some of them of considerable size, and Songboo tradition gives, as the place of their origin, the mountain towards the south of the valley named Thungching. They comprise two tribes, the Songboo and Pooeer-on. They and all the other races of hill people congregate in communities, composed usually of families connected with one another by blood-ties. The superior elevations being the most healthy ; their villages are usually to be found in them. Before the subjugation of the Songboo to Munnipore, almost every village was at war with its neighbour. On their subjugation this warfare was put a stop to, but the remembrance of their feuds remains and they would break out afresh to-morrow were the restraining hand of Munnipore withdrawn. But though Munnipore has been able to exert so much influence amongst the Koupooee as to prevent feuds being openly carried on, a state of active feud appears to be the one natural to all the tribes from Cape Negrais to as far north as we have any knowledge. The Koupooee are much attached to their villages, which are permanent. The village and its immediate precincts form their grave-yard, and when, for a time, from whatever cause, they have been obliged to desert their village, they more often express their wish to return to it as being the grave of their ancestors than to it as being their own birth place. Their attachment then to their village is created quite as much by its holding the tombs of their ancestors as by its being the place of their birth. The mountain land around the Koupooee village, within certain fixed bonds, is usually the property of the village. This they cultivate with rice in elevations suited to it, and with other crops in situations unfitted for that species of grain. The spot cultivated this year, is not again cultivated for the next ten years ; it having been found that that space of time is required for the formation of a cultivable soil by the decay of the vegetable matter that again springs upon it. Every village has three

hereditary officers, namely, Kool-lak-pa, Loop-lak-pa and Lumpoo, and officers besides these are elected. If the hereditary chief or Kool-lak-pa be a man of wealth, he will be also a man of influence. The Koupooee are subdivided into families Koomul, Looang, Angom and Ning-thau-ja. A member of any of these families may marry a member of any other, but intermarriage of members of the same family is strictly prohibited. Though not attended to with the same strictness, this prohibition, in regard to marriage, and this distinction of families under the same designations, exists amongst the Munnipore race. All the hill people are dirty, but amongst them the Koupooee is comparatively clean, he frequently bathes, though he does not devote much time to the purification of his skin. He is omniverous, and of course without prejudices of caste, but one species of food he never touches; milk, to him is an abomination. In appearance, manners and customs there is no essential difference between the two divisions of the Koupooee, the Songboo and Pooeer-on, but though so much alike in these respects, between their languages there is so great a difference, that when they wish to communicate with one another they have to resort to the language of Munnipore. The Pooeer-on do not appear at any time to have been numerous, and they are at present confined to a few villages situated in the north-eastern corner of the space before indicated as the region of the Koupooee tribe.

Quoireng.—Next to these is the Quoireing tribe, having a language distinct from those of the Songboo and Pooeer-on, but with a great similarity in all other respects. They inhabit all the hills north of the Koupooee, between the high range that skirts the valley of Munnipore and the Burak, as far as the Angamee tribe, from whose aggression they have suffered much. From these aggressions and their own feuds, they have much decreased in number, but are still a very considerable tribe, possessed of much energy which developes itself in trade with the Angamee and the British frontier district.

The Khong-jai or Ku-ki, until lately, occupied the hills to the south of the Koupooee: whilst in this position, little or nothing of them was known, but they caused fear from their vicinity. South of them lay the Poi, Soote, Taute, Loosei, and other tribes, better armed than they were, and of the same gens as themselves, but at feud with them. By these they were driven from their native hills, the task being rendered easier by the internal animosities of the Khongjai themselves, and the Khong-jai are now scattered around the valley of Munnipore, and thence through the hills to north and south Cachar. Thus they broke into distinct tribes. Although occupants of the hills to the south of the valley of Munnipore their traditions do not give the southern hills as the place of their origin, but rather lead them to the belief that it was in the north. The salique law rigorously prevails amongst the Khongjai, but the influence of woman is great amongst them.—*Prinsep's Tibet, Tartary and Mongolia, p.* 46; *McCulloch's Records, G. I. F. D., pp.* 42–59.

KOUSHAN, a pass in the Hindoo-Koosh. It is the most frequented east of Bamean, in lat. 35° 37′, long. 68° 55′. It has three entrances, leads over the principal shoulder of the Hindoo-Koosh peak, is impassable for wheeled carriages, about 40 miles long, narrow, and its crest is 15,000 feet above the sea. The road rocky, uneven, descent is 200 feet per mile. Three entrances.

KOUTCHE. This town contains between 5,000 and 6,000 inhabitants, besides the Chinese garrison. To the north of the place is the Moussoor-Daban (or pass) on the route to Kulja, and the great volcano Pe-shan is on the east. Iron and copper are abundant in this region, and the latter mineral is worked. Sulphur and saltpetre are also found, and chloride of ammonium. Some fine specimens of this were obtained in a large cavern near the Moussoor-Daban. To the south of Koutche a considerable quantity of rhubarb is produced, it is taken by the caravans to Maima-tchin on the Siberian frontier.—*The Upper and Lower Amoor, pp.* 355-6.

KOUTA, Mahr. Feronia elephantum.

KOUTI, Mahr. Hydnocarpus inebrians.

KOU-TOUK-TON, in Mongol and Goussee (Geesoo) in Tibetan, M. Timkowski says, is the name of the highest class of the priests of Buddha; the one resident at Oorga is called by the Mongols, Gheghen Koutoukton. The Oorga high priest seems also to be called Geeso-Tamba, a re-generated Budd'ha of great sanctity. There are 30,000 Lamas under several heads at Oorga.—*Prinsep's Tibet, Tartary and Mongolia, p.* 51. See Kouren, Koutoukton, Lama.

KOUTOOKA-SARVASWA, Sans. From koutooka, play, and sarvaswa, a person's all.

KOUYUNJIK, so called by the Turks, and Armushiah by the Arabs, are mounds long believed to be the remains of Nineveh. These ruins include the great mounds of Kouyunjik and Nabbi Yunus. But Mr. Layard found amongst the rubbish only a few fragments of pottery.—*Layard's Nineveh, Vol.* i, *p.* 4.

KOUZ-KOUZ, African? Holcus spicatus.

KOVA, Tam. Kovel, Maleal. Coccinia indica, *W. & A.*

KOVIDARA ? Bauhinia variegata.

KOVIL, Maleal. A Kshatriya, also a class of the Nair race.

KOVIL, Tam. Acacia frondosa.

KOVILE CHETTU, Tel. Ixora undulata, *R.*, i, 385. ; *W. & A.* 1310 ; *Ic.* 708.

KOVLAR, a river in Kamptee.

KOVVILI PUVVU, Tel. A wild creeper.

KOVVAI ; Kovai, Tam. Coccinia indica.

KOWA, Hind. A crow, also Garcinia cowa.

KOWA DOL. The hills called Burabur, are isolated rocks of sienitic granite rising abruptly from the plain about 15 miles north of the city of Gyah, by the left bank of the Phulgo or Mahanudda ; the cluster is remarkable for its picturesque appearance, and for the noble masses of rock piled, as it were, one above another, with hardly any soil, consequently little vegetation, and rising to various heights, from 100 to 300 or 400 feet. Although Burabur is that by which the cluster is commonly known, each hill has a name of its own. The highest being called "Burabur," also "Sidheswur," from a temple to Mahadeva that once crowned its heights. The next in height is the "Kowa Dol," which is detached from the rest by near a mile to the south-west. A third is called "Nag-arjuni," and is the easternmost of the great cluster. A fourth, and the smallest, called "Durhawut," is at the northern extremity ; others also have names, but the above alone contain objects of notice. The Kowa Dol is an almost entirely bare rock having nearly a perpendicular scarp on its northern face, and sloping at an angle of 45°, more or less, on the opposite or southern side : east and west, it is disjointed and inaccessible ; huge stratified masses are piled one over the other, decreasing in length at each end, the whole is surmounted by single blocks like pillars ; the centre one of which towers above the rest and is conical. It is said that formerly there was a huge block balanced on the top of this cone, which from its being moved by birds alighting on it, obtained the name of "Kowa Dol", or crow-moved, or the crow-swing ; about the middle of the eighteenth century, this rocking stone fell down, to where it may still be seen. This hill seems to have been surrounded by a large town ; there is an artificial mound continuous round the north and east faces, filled with broken pottery, bricks and blocks of hewn stone ; there are two names given, "Sarain" and "Summunpoor ;" on the portion called by the latter name there is an extensive mahomedan cemetery ; there are none but paltry monuments with fragments of some ancient Buddhist temples built into them. The caves of Barabur differ from all other works of the kind known to us. These caves or chambers are, with one exception, entirely devoid of sculpture or ornament of any kind. They are in all seven in number ; four in one hill, three in another, but the name "Satgurba," commonly understood to mean "seven chambers" is applied to two only.

KOWAR, Hind. Sida cordifolia.

KOWAREE, a river in Gwalior.

KOWA-THETI, Hind. Clitoria ternatea, *Linn.* ; *Roxb.* ; *W. & A.*

KOWDAN, Pers. Bustard.

KOWE, Sunda. Ratan.

KOWEET, of Bombay, Achras sapota, *Willd.* Diospyros sapota.

KOWEIT, a compact town of about 15,000 inhabitants, built on a promontory of loose sand-stone covered with sand, vessels of 50 or 60 tons bear the produce of countries at the northern end of the Persian gulf from Bizea, Dillum, Ghonawah, Bunder Reegh, and the smaller seaport towns round to Koweit, for trans-shipment to bugalows, for conveyance to Bombay. In the same way goods from India are brought here in large bugalows and distributed amongst smaller ones for conveyance to those smaller ports. Teak is imported and used for ship-building, and a large number of horses, the best exported from Arabia, are sent from Koweit to Bombay. The Bedouin inhabitants of the desert are allowed to enter Koweit, on depositing their arms at the gate ; and it was a custom to feed, not only all who enter, but the poor of the place besides. The Bedouin assemble daily in a place outside the gate, and with them there is a good sprinkling of the Slubba. The Arabs generally come mounted on camels, bringing ghee and truffles with donkeys bearing brushwood and camel's dung. Sometimes when hard up, the Arab will bring in his horse for sale, but good ones are seldom got in that way.

KOWLI MATCHI, Duk. Pleuronectus solea. The sole-fish.

KOW-MOO, Burm. At least two species of this tree are found, one having a broad leaf, and the other narrow. Both are very large. Canoes of the largest size are made of them, and considered nearly as good as those made of teak.—*Malcolm, Vol.* i, *p.* 191. See Awrah, Burmese Guava, Psidium pomiferum.

KOWNI, Maleal. Abrus precatorius, *L.*

KOWN-UL, the two outsides of the house on either side of the door, so called.

KOWRA, a large shell ; Kowree, a small one. Kowra-kowree, by fuqeers, meant for money. Kowra-Kowri Ginna, or Kowra-

kowri ka hisab lena, a minute counting or reckoning.

KOWRU, also Kilimi, Rus. Carpets.

KOWTA, Mahr. Feronia elephantum, *Corr., W. & A.*

KOWTEE, Mahr. Hydnocarpus inebrians, *Vahl.*

KOY, Turk. A sheep.

KOYALU, Tel. Salicornia bractiata, *R.*, i, 84.

KOYAN, Malay. A weight for dry goods; at Lombok = 33 piculs; at Batavia = 28; at Samarang = 30, and at Singapore = 40.—*Simmond's Dict.* See Coyan.

KOYA TOTA KURA, Tel. Amarantus tristis, *Linn.*

KOYEY PASSEERAY KEERAY, Tam. Suæda indica.

KOYILA MOKIRI, or Putta jilledu, Tel. Wrightia tomentosa, *Rom. and Sch.*

KOYLA, properly Koela, Duk., Sans. Charcoal.

KOYLI AVARI, Tam. Canavalia obtusifolia, *DC.* See Sand-binding Plants.

KOYYA PIPPALI, Tel. Salicornia indica, *Willd.*

KOZOLA, see Greeks of Asia.

KRAAL is the enclosure into which, when fresh elephants are required in Ceylon, a herd of wild ones is driven. The kraal is made in some spot convenient to the districts in which the elephants are supposed to be. The moodlear or headmen of these districts are required to find a certain number of coolies as beaters. These are formed into a cordon, surrounding the elephant district. The circle is gradually contracted, the coolies advancing slowly by day, beating the jungle as they go, and lighting watch-fires by night. The elephants are thus driven towards the kraal, into which they are eventually enticed by decoying elephants placed there for the purpose. Once within the enclosure strong ropes are skilfully passed round their legs, and then fastened to the largest trees. There the elephant remains until he is subdued and partially tamed, by hunger and fatigue, after which he is gradually liberated and his education commences. Cordiner gives graphic descriptions of the grand kraals he witnessed at the beginning of the nineteenth century near Tangalle and Negombo, where scores of elephants were enclosed in parks of labyrinthine passages, many of them being drowned in "the water snare." The parallelogram on one occasion was about 240 feet on each side, so that the area was 6,400 square yards. The wings were not more than 200 feet in length. The engraving in Tennent's Work (page 340, 2nd Vol., 5th Edition) gives an excellent idea of a Kandian kraal, its form and the principles on which it is constructed. Vacant spaces are left for two elephants to stand at each corner, which it is understood will rush forward towards the entrance, the moment the elephants enter the enclosure, and cover with their protection the men employed in putting up the barricades. Cross rear lines are drawn through the jungle, when the beaters are satisfied that the elephants are in front; and as the drive nears the kraal the cordon of beaters is drawn closer and closer until at last it closes in on the elephants and they have no choice but to break through the line or enter the kraal. Many of them do break through the line. On one occasion an elephant broke through the kraal, fairly raising up a portion of the palisades, cross beams, jungle vines and all, with his tusks, and, scattering the watchers to right and left, rushed up to the palisade, seized a peeled wand pointed at him by a Koralle and broke it over the man's arm and head, inflicting severe bruises. But this animal was manfully resisted and turned back.—*Frere's Antipodes, p.* 185.

KRAANEN, Dut. Corn.

KRABU GAHA, Singh. Caryophyllus aromaticus, *Linn.*

KRAFT-WURZEL, Ger. Ginseng.

KRAKAT, Malay. A drag-net about 100 fathoms long.

KROCKATOA or Krakatoa, is a high island, about five miles long and three miles broad. It has a conical peak, in lat. 6° 8½ 'S., long, 105° 25' E., and may be considered the Fairway Mark, in entering the Straits of Sunda from the westward.—*Horsburgh.* See Pulo Bessy, Bezee.

KRAKUCHANDA, see Buddha.

KRAMALI, Hind. Populus ciliata, also P. nigra.

KRAMBU, Tam. Cloves.

KRAMERIA TRIANDRA. This plant is a native of Peru, and yields the Rhatany root of the Pharmacopœia; a powerful astringent, but destitute of any other virtues. The Diospyros is a most efficient indigenous substitute for this article.—*O'Shaughnessy, p.* 211.

KRAMERIACEÆ, Mart. An order of plants.

KRAMMAL, Hind., of Kanawar. Populus ciliata.

KRAMUKA, also Guvaka, Sans. Betel-nut, Areca nut, Penang nut.

KRANDOOP? A tree of Akyab which grows to a great length, and is very plentiful. Wood used for masts and native boats.—*Cal. Cat Ex.* 1862.

KRANDU KUNING, of Java, a yellowish

and close-grained wood used for furniture and cabinet work.

KRANG, Siam. Coccus lacca. Lac.

KRANGANORE, is twenty-five miles south of Paniani and is the northern frontier of the rajahship of Travancore. This city was distinguished by its having been the residence of a republic of Jews, part of the tribe of Manasseh, who had been carried into captivity by Nebuchadnezzer, who sent numbers of them to this distant place. Their history says that they amounted to twenty thousand, and that they were three years in travelling to this place, from the time of their setting out from Babylon.—*Pennant's Hindustan, Vol.* i, *p.* 162.

KRANJANG, Malay. Basket.

KRANI, Karani, or Crani, an English copyist or clerk in a public office, of mixed European and Native descent. The origin of the name has been disputed, and is, it is believed, utterly unknown. It may probably be a corruption of some Portuguese word, or it may be a mispronunciation of Carana, by which the Kayet'h (Cayast'ha), or writing tribe, is designated in Bengal; and as most native writers in public offices are of the Carana caste, it is not unlikely that by merely extending its signification, the same word has been used to designate English writers. The word from being utterly harmless in its application, has begun of late years to be considered decidedly dyslogistic (to use an expressive word coined by Bentham), and is consequently avoided by all officials of good feeling, for fear of giving offence. In India, Kayet'hs are now ever called Khwaja; though that word is in common use for other classes. In mahomedan countries, west of India, however, the term is still applied to writers and teachers. Dr. Shaw says of the Moors in Barbary, "The Hojas suspend their ink-horns in their girdles," pp. 227), and Lady Montagu says, "The monastery is now belonging to a Hojia, or school master."—*Letters, p.* 176; *Elliot's Supplement.*

KRANUGA or Kanuga, Tel. Pongamia glabra, *Vent.*

KRAS, Kash. Capra jemlaica, *Ham., Smith,* also called the Tare. The short triangular horns of this species of goat, distinguish the males from any of its allies. The tare is plentiful on the mountains by the banks of the Chenab, in the district of Chamba; it is also found in Lahoul and Kooloo, where it is likewise known by the name of Kras. The natives of the southern Cashmere ranges call it jugla. Dr. Adams was told that during severe winters both markhor and tare may be found in the same forests.—*Adams.*

KRASNOIMJED, Rus. Copper.

KRASSAK-ULA, see Tin.

KRAT, one of three tribes, Muggur, Gurung and Krat, who differ only in their religion, according as it combines in a greater or less degree, the superstitions of the hindoo worship with those of budd'hism. They form the principal part of the Nepaul army.—*Oliphant's Nepaul.*

KRATOON, Jav. A palace, a castle.

KRAW. In the year 1858, Mr. Edward O'Riley, drew the attention of the public to the importance of a route across the Isthmus of Kraw from the Packchang river, which marks the British boundary in the Malay peninsula, at the Mergui Archipelago, to the opposite gulf of Siam, as preferable to the usual circuitous passage *viâ* the Straits of Malacca. The Isthmus of Krau, separates the Bay of Bengal from the gulf of Siam. The present route to China from the Bay of Bengal is by the Straits of Malacca, and down south round the Malay peninsula, along a rocky coast, and among numerous islands and dangerous rocks. Sailing vessels bound to the eastward find this a very long route, and to the duration in the voyage of a steamer, it adds at least a period of six days. A canal might be dug of thirty miles, to connect the eastern and western portions of the Pakchang river, the boundary line separating Siam from British Burmah at its southern limit. At the western side of the peninsula, the river is deep enough for vessels drawing twenty feet of water and upwards. On the east it is navigable for some miles for large vessels. The intermediate distance of about thirty miles is therefore said to be the only difficulty which exists. India and China are thus separated by a narrow neck of land, which can easily be opened. The Pakchang river is navigable for steamers drawing 6 fathoms of water for 15 miles from the sea, and the highest ground on the Isthmus is not more than 75 feet above the sea level. The distance saved by the adoption of the proposed new route would be nearly 500 miles; and the saving in time, including stoppages for coaling, &c., would be four days, while the saving in cost would be enormous.

KRAUN, equal in value to a shilling.—*Ferrier's Journ., p.* 51.

KRAUS FLOHR, Ger. Crape.

KRAWNDOW? or Ky-oung-thya? A tree of Akyab, very plentiful. A small wood, used for firewood.—*Calcutta Catalogue Exhibition of* 1862.

KREAT, Duk., Guz., Hind. Chiretta, from Andrographis paniculata and other plants.

KREIDE, Ger. Chalk.

KREU, Hind., of Chamba hills, Quercus dilatata, also Quercus semecarpifolia.

KRIAN, see Kedah, Semang.

KRIATHA, Singh. Andrographis paniculata, *Wall.* See Chiretta.

KRIMEA. The great Turanian or Tartar family of languages is spoken by all the tribes from the Himalaya to Okotsk and to Lapland, and includes the Hungarian, Krimean, and Turkish. In India, there are three or four distinct branches of this family of languages, and consequently of the Turanian race :—in the north are the Himalayan dialects and tribes, from Upper and Lower Kanawar on the Sutlej to the Butani of the extreme east ; then we have the Lohitic class, comprising, with the Burmese and others of the eastern peninsula, the dialects of the Naga and Mikir tribes in Assam, and of the Boda, Kachari, Kuki and Garo in eastern Bengal. Nearly related to this class is the Kol or Munda family, including the Kol, Sonthal and Bhumij of Singhbhum and western Bengal, and the Mundala of Chota Nagpur. The fourth class is the Tamulic or Dravidian, to which belong the Brahui of Baluchistan, the Gondi, the Tuluva of Kanada, the Karnata of the S. Mahratta country, the Toda of the Nilgiris, the Malayalam of Travankur, the Tamil and Telugu. The Kur or Muasi, and the Korku in Hushangabad, and westward in the forests on the Tapti and Narmada, until they come in contact with the Bhil of the Vindhya hills, and the Nahal of Khandesh belong to this Kol family ; indeed Mr. Hislop held that the word Kur is identical with Kol.—*De Guignes ; Sir W. Jones' Works, Vol.* iii, *p.* 72, *quoted in*

KRIMEE-BHOJANA, Sans. From krimee, an insect, and bhojana, to eat.

KRINKODDI NAR, Maleal. Fibre of Smilax ovalifolia.

KRIPA, Beng. Lumnitzera racemosa.

KRIPITA-YONI, Sans. Yonee, a birthplace.

KRIS, Malay. The abbreviation of Karis, a dagger or poniard, the universal weapon of all the civilised inhabitants of the Archipelago. It is of a hundred different forms, short or long, with a straight or serpentine blade, and with every variety in the shape and ornament of the hilt and scabbard. Men of all ranks, from the peasant to the prince, wear this weapon, and those of rank when full dressed, two or even four. In Java, even women of rank sometimes wear a small one. The word is probably Malay, but is now of general adoption through the Archipelago. The Javanese have three native names for it besides the Malay one, and it is found represented on several of the ancient temples of Java. The Kris has even reached the Philippine islands, for there is no doubt but that it is the same word of the Tagala and Bisaya languages which the Spaniards write cali, and translate "sword." This dagger is in use in all the Indian islands though ill-suited as a weapon of war. The Javanese ascribe its invention to Inakarto Pati, king of Janggolo, in the beginning of the fourteenth century of our era. Constant use of it gives a facility in handling it. Those of the Eastern Archipelago, get their names according to their form or uses ; thus, Kris Panjang (long) : K. Sepucal (straight), K. Chinankas : K. Toomboo Ladah ; K. Bladohe : K. Badeh. The Kris is used for all purposes, in Bali even to kill the wife who wishes to be burned with her husband. It is always a near relation who gives the first wound with the Kris, but never father or son. Sometimes dreadful spectacles occur. In one instance a woman had received eight Kris stabs and was yet quite sensible. At last she screamed out, driven by the dreadful pain, 'cruel wretches, are you not able to give me a stab that will kill me !' A gusti who stood behind her, on this, pierced her through and through with his kris.—*Crawfurd's Dict., p.* 202 ; *Ind. Arch., Vol.* i.

KRISH, Hind. Dioscorea deltoides. See Kriss.

KRISHANOO, Beng. Plumbago zeylanica.

KRISHNA, a prince of the Yadu race, who, during his lifetime, was deified and invested with the honours of Vishnu, under the title of Crishna, or Shama (denoting his dark complexion), but more familiarly known as Kanya. Who his parents were, is doubtful. Vasudeva, a chief of the Yadava, and Devaki, a damsel of the royal family of the Bhoja, reigning at Mathura, are claimed, and Nanda and Yasoda, cowherds dwelling at Gokula, are indicated as his apparent parents. The account given of Krishna, by Mr. Elphinstone, is that he was born of the royal family of Mattra, on the Jamna ; but brought up by a herdsman in the neighbourhood, who concealed him from a tyrant who sought his life. The story generally believed by the hindoos is partly historical and, in part, fable. It is to the effect that Krishna was born in Mathura, and was the son of Vasudeva (giver of wealth) and Devaki, sister to Kansa, the king of that country. At the time of the nuptials of his father and mother, it was predicted to Kansa that the eighth child of Devaki would deprive him of his life and crown, and become the sovereign of Mathura in his stead. The king, in consequence, commanded that Devaki should be closely confined, and that whenever she was delivered of a child, it should be

brought to him immediately to be put to death. The princess gave birth to five sons and one daughter, who were thus, by the directions of her brother, destroyed as soon as they were born. When she became pregnant the seventh time, a voice from heaven commanded that the fire of her womb should be conveyed into that of another female named Rohini who gave birth to the third Rama, called Bala Rama, Krishna's elder brother: and when the period of her delivery the eighth time arrived, the tyrant gave orders for a stricter watch to be placed over her than had been before observed. The guards placed by Kansa over his pregnant sister, having failed in their vigilance, Kansa enraged, ordered all new-born infants to be slain. But Krishna escaped his various snares, one of which was sending a woman named Patnia, with a poisoned nipple to nurse him. In a miraculous escape of the infant over the Yamuna (Jumna) he is represented as conveyed by his father, and protected by Sesha or immortality. He was fostered by an honest herdsman, named Ananda or Happy, and his amiable wife Yasoda, or the giver of honour, and passed the gay hours of youth, dancing, sporting and piping among a multitude of young Gopa, or cow-herds, and Gopia, or milk-maids, from whom he selected nine as favorites. This is the period which has made most impression on the hindoos, who are never tired of celebrating Krishna's frolics and exploits as a child—his stealing milk, and his destroying serpents; and among them is an extensive sect which worship him under his infant form, as the supreme creator and ruler of the universe. Krishna excites enthusiasm, especially among his female worshippers. He spent his youth among the gopi, or milk-maids, dancing, sporting, and playing on the pipe; and captivated the hearts, not only of his rural companions but of the princesses of Hindustan, who had witnessed his beauty. In Brindabun, where he tended cattle, stole milk, played upon the pipe, and danced and sported with milkmaids, the scenes of his gay amours are now reckoned as objects of the holiest veneration. The cradle of Krishna is preserved among the treasures of Nandagaon, and the dairy is shown from which he used to steal milk and butter in his infancy. His subsequent life was chequered, he recovered his inheritance; but, being pressed by foreign enemies, he removed his residence to Dwarika, in Guzerat. He afterwards appeared as an ally of the family of the Pandu in their war with their relations the Kuru, for the sovereignty of Hastinapur. This war forms the subject of the great hindoo heroic poem, the "Mahabharat," of which Krishna is, in fact, the hero. It ended in the dearly-bought success of the Pandu, and in the return of Krishna to Guzerat. His end was unfortunate: for he was soon involved in civil discord, and at last was slain by the arrow of a hunter, who shot at him by mistake, in a thicket. Besides taking a place in the story of the Mahabharata, Krishna appears in the other great epic of the hindoos, the Ramayana of Valmiki, in which he is represented as the eighth incarnation of Vishnu. The war celebrated in the "Maha Bharat" was a contest between the lines of Pandu and of Kuru (two branches of the reigning family) for the territory of Hastinapur (probably a place on the Ganges, north-east of Delhi, which still bears the ancient name). The family itself is of the lunar race: but, in the story, the contending parties are supported by numerous allies, and from some very remote quarters. Krishna, an ally of the Pandu, though born on the Jamna, had founded a principality in Guzerat: among the allies on each side also, were chiefs from the Indus, and from Kalinga in the Dekhan, some, even, belonged to nations beyond the Indus; and amongst them the Yavana, a name which most orientalists consider to apply, in all early works, to the Greeks. The Pandu were victorious but paid so dear for their success, that the survivors, broken-hearted with the loss of their friends, abandoned the world and perished among the snows of the Himalaya, and Krishna, their great ally, fell in the midst of civil wars in his own country. Some hindoo legends relate that his sons were obliged to retire beyond the Indus; and as those Rajputs who have come from that quarter in modern times to Sind and Kuch are of his tribe of Yadu, the narrative seems more deserving of credit than at first sight might appear. The more authentic account, however (that of the "Mahabharata" itself), describes them as finally returning to the neighbourhood of the Jumna. The date of the war described in the Mahabarata was probably in the fourteenth century before Christ. Once he entered the region of the Saura in Guzerat, as a conqueror, as he had before been compelled to seek shelter there, in defeat, on his flight from the king of Chedi, which obtained him the unenviable epithet of Rinchor, or fleer from the battle field, though hindoos now appear to consider Rinchor a complimentary title, as under this designation they worship him in crowds. But he last visited this land in company with a few of his kinsmen, the remnant of that tremendous civil conflict which desolated India, to pass the remainder of their days in this insulated nook, in sorrow and repentance for the blood their ambition had shed, though in defence of their

rights. Thus, wandering from one teerut, or place of pilgrimage, to another, he with his friends, Arjuna, Yudishtra, the abdicated paramount sovereign of India, and Baldeo, approached the sacred soil around the shrine of Somnath. Having performed his ablutions in the holy Triveni, Kanya took shelter from the noontide heat under an umbrageous Peepul, and while he slept, a forester Bhil, says the legend, mistaking the padma or lotus-like mark on the sole of his feet, for the eyes of a deer, sped an arrow to the mark. When his kinsmen returned, they found that life was extinct. For a long time, Baldeo would not part from the corpse, but, at length, they gave it sepulture at the point of junction of three streams. A Peepul sapling, averred to be a scion of the original tree, marks the spot where the hindoo Apollo expired, and a flight of steps now conducts to the bed of the golden Hiranya, for the pilgrim to lustrate himself. This place of purification bears the name of Swargadwara or door of bliss, and contends with that of Devaputtun for superior efficacy in absolving from sin.

During the discussions prior to the battle described in the Mahabbharata, Krishna, who was related both to the Kuru and the Pandu, tried to bring about a reconciliation, and he seems to have continued his efforts to restore peace throughout the eighteen days of the conflict, but he did not personally engage in the fight, and the only part of his career in which he is shown as personally brave is related in the legend describing his forcing an entry into Mathura, by breaking the bow of Siva, and raising a civil commotion in which his enemy, king Kansa, was killed. His great efforts in life were directed to reform the existing religion and to oppose the worship of Siva, then rising into considerable importance. The two gods, Indra and Agni, rain and fire, were the chief deities worshipped by the Vedic Aryans. Indra was the sovereign of the gods, the most powerful of the Vedic deities, the god of the firmament, the hurler of the thunderbolt, who smote the rain-cloud, and brought down waters, who delighted in the Soma juice, in eating and drinking wine, and in war. In Krishna's time, Vishnu and Indra seem to have been sharing the devotion of the Aryans as their great objects of worship, but Vishnu had many worshippers and was rising into importance. This seems proved by the circumstance that Kansa, king of Mathura, angry at the failure of his efforts to destroy the infant Krishna, slaughtered all the worshippers of Vishnu and all the male children and subsequently, when Krishna had induced the Yadava to discontinue the worship of Indra and transfer their devotions to the mountain Govarddhana, Indra is fabled to have caused a deluge of rain to fall, Krishna seems therefore to have thrown his influence against Indra and Siva. Amongst the earliest dissenters from Indra were the Yadu race under Krishna's influence. The reasons leading him to this are not known, but the Mahabharata make him say to Nareda, his father, Why worship Indra as the supreme god? O father! we are Vaisya and our cattle live upon the pastures, let us therefore cease to worship Indra, and pay our devotions to the mountain Govarddhana. Up to that time it was to the heaven of Indra that the good who died proceeded. At the gate of the town of Mathura, called the gate of the bow, the bow of Siva was kept under the care of warders. Krishna entered by that gate to take part in the festival which king Kansa held, on the occasion of a great sacrifice to Siva. As he entered the gate of the bow, he took and broke it, slaying the warders. A popular commotion followed, during which the troops of king Kansa and Kansa himself, were slain. Krishna seems equally to have opposed the religion of the Takshac or Naga or Snake races who followed budd'hism according to the legend. It was in Bate or Beit or Pirates' isle that Krishna or Kanya, acted the part of the Pythian Apollo, and redeemed the sacred books, slaying his Hydra foe, the Takshac, who had purloined and concealed them in one of those gigantic shells whence the island has its name. This history of Kanya, or Krishna assuming the form of Vishnu, is allegorical. Kanya, as Vishnu, resembles the sun-god of the Egyptians in name as well as symbols. Kan was one name of the sun in Egypt and his eagle head is a well-known type. The races who supported the religion of Krishna are typified under his emblem Garuda, or the eagle; while their adversary, the buddhist, is figured by the Takshac, Naga, or serpent, a denomination given to the races of northern origin, which at various periods overran India, and of which were Taksiles (the friend of Alexander,) the site of whose capital is still preserved in the Memoirs of Baber, and the still more famed Takshac Salivahana, the foe of Vicrama. In the legend of the Yadu prince, Krishna, (himself a seceder from the faith of Buddha-Trivicrama to that of Vishnu, if not its founder) receiving the sacred volumes from his hydra-foe at this remote point of hinduism, as well as his first combat with him on the Jumna, we have but the continuance of the same sectarian warfare, in which Krishna was, in this instance, successful, driving them before him both in the north of India and here: but his title of Rinchor had been given on his defeat by Jarasindha, the

king of Magadha, of heretical faith. The Yadu race was one of the chief of the races of Indu or Chandra. The men followed the Buddha, or Jaina faith ; in fact, Nemnath, or familiarly, Nemi (from his dark colour called Arishta Nemi), was of the Yadu race, not only the contemporary but the very near kinsman of Krishna, they being the sons of Basdeo and Samadru, the elder and younger of ten brothers. Colonel Tod supposes the Yadu, to have been all originally buddhists, and of Indo-Getic origin, as their habits of polyandrism alone would almost demonstrate, and as the best informed of the Jains assure us that Nemnath, the twenty-second Buddha, was not only a Yadu, but the near kinsman of Krishna. He regards the Yadu, to be the Yute, or ancient Gete of the Jaxartes, amongst whom, according to professor Neumann from Chinese authorities, one of the shamanean sages sprung, eight hundred years before Christ. Both Nem-nath and Sham-nath have the same personal epithets, derived from their dark complexions, the first being familiarly called Arishta Nemi, 'the black Nemi,' the other Sham and Krishna, both also meaning 'dark-coloured,' and when this is not only confirmed by tradition, but the shrine of Buddha is yet preserved within that of Krishna at Dwarica, we have no reason to question that his faith, prior to his own deification, was that of Buddha. The allegory of Krishna's eagle pursuing the serpent Buddha, and recovering the books of science and religion with which he fled, is an historical fact disguised : namely, that of Krishna incorporating the doctrines of Buddha with his own after the expulsion of the sect from India. The Gulf of Kutch, the point where the serpent or Takshac race attempted to escape, has been from time immemorial to the present day the entrepôt for the commerce of Sofala, the Red Sea, Egypt, and Arabia. There, Buddha Trivicrama or Mercury, has been and is yet invoked by the Indian mariners, especially the pirates of Dwarica ; and whether Buddha or Mercury came from, or escaped to the Nile ? whether Buddha Trivicrama be the Hermes of Egypt to whom the "four books of science," like the four Vedas of the hindoos, were sacred ? the statues of Nemi, the representative of Buddha, exactly resemble in feature the bust of young Memnon, the buddhists appeared in the Guzerat peninsula, the adjacent Indian continent was the cradle of buddhism, and in Saurashtra are three of the "five' sacred mounts of the budd'hist faith, *i. e.* Girnar, Satrunja, and Abu. It is however in the Bhagavata or eighteenth of the Puranas or old books, in which Krishna is described in his complete apotheosis, and in that he is represented as the eighth avatar of Vishnu. The first Indian poet after Vedic times was Valmiki, author of the Ramayana, a complete epic poem, on one continued, interesting, and heroic action, and the next in celebrity, if it be not superior to it in reputation for holiness, is the Mahabarata of Vyasa. To Valmiki are ascribed the books subsequent to the Vedas, the sacred Puranas, which are called, the Eighteen, and which have the following titles :—1, Brahm, or the great one ; 2, Padma, or the Lotos ; 3. Brahmanda, or the Mundane Egg ; 4, Agni, or Fire—(these four relate to the creation) ; 5, Vishnu, or the Preserver ; 6, Garuda, or his Eagle ; 7, the transformation of Brahma ; 8, Siva ; 9, Linga ; 10, Nareda, son of Brahma ; 11, Scanda, son of Siva ; 12, Marcandeya, or the immortal man ; 13, Bhawishya, or the prediction of futurity—(these nine belong to the attributes and powers of the Deity) ; 14, Matsya ; 15, Varaha ; 16, Kurma ; 17, Vamana, or as many incarnations of the Great One in his character of Preserver, all containing ancient traditions, embellished by poetry or disguised in fable. The eighteenth is the Bhagavata, or life of Krishna, with which the same poet is by some imagined to have crowned the whole series ; though others, with more reason, assign them different composers, and they are differently arranged and named by other authorities. In the eighth avatara, Vishnu is said, by his sectaries, to have manifested himself in a degree of power and glory far exceeding any other of his forms : in which he assumed only an ansa, or portion of his divinity, while Krishna was Vishnu himself in mortal mould. Other tribes of hindoos call Krishna an impious wretch, a merciless tyrant, an incarnate demon, now expiating his crimes in hell. In the Bhagavata, it is mentioned that his votaries say that in this, as in his former descents on the earth, the object of Vishnu's appearance had been the destruction of giants, and the overthrow of oppressive and irreligious kings. The Bhagavata relates that his mortal parents were Vasudeva (meaning the giver of wealth) and Devaki : it mentions a miraculous escape of the infant over the Yamuna conveyed by his father, and protected by Sesha, or immortality. The guards placed by Kansa over his pregnant sister having failed in their vigilance, Kansa, enraged, ordered all newly-born infants to be slain ; but Krishna escaped his various snares one of which was sending a woman, named Patnia, with a poisoned nipple, to nurse him, and he was fostered by an honest herdsman, named Ananda, or Happy. Krish-

KRISHNA.

na, deified, is the shepherd Apollo of the hindoos, and his deeds, like those of Rama Chandra, have been sung by the noblest poets of the east. Krishna's names like other deified personages, are numerous. He being Vishnu, they enjoy several in common; Murari, Heri, Madhava, (Vishnu destroyed the giant Madhu) Bahgavan, are among them—Govinda, Gopala, Gokala, are derived from his occupation of herdsman; Gopinat'ha, the Gopi's god; Murlidar, the Tuneful; Kessu, Kesava, or Kesavi, refer to the fineness of his hair; Vanimali, to his pendant garland; Yadva, Varshneya, and Vasudeva, to his tribe and family. Gokal is a small town on the banks of the Jumna, below Mathura, and Radha, the mistress of Krishna was wife of a cowherd of Gokal. Hence one of Krishna's titles is Gokul Nath, lord of Gokul. Gokul, is almost an island, and is one of the prettiest spots in the holy land of the hindoos. The scene there is still as pastoral as it had been three thousand and five hundred years ago. Large herds of heavy-uddered kine remind us of the days of Nanda, though their number is far short of nine lacs, possessed by that shepherd-chief of old.

Madhu is, also, one of the poetical names of Krishna, viz., the intoxicator, from Madhua, strong drink, and Madhu, the bee, originating our mead. In the civil wars of his kinsmen, the Kuru and Pandu, when he sided with the latter, and shared their exile, he had thrown aside his Apollonic character of Murali, where, by the sounds of his pipe (Murali) he captivated the shepherdesses as he attended the kine in the pastoral Surasen, and had assumed that of Chacradhari, or wielder of the discus, the most ancient weapon of this Indo-Getic race. Krishna is the greatest favourite with the hindoos of all their divinities. Of the sectaries who revere Vishnu, to the exclusion of the other gods, one sect almost confine their worship to Rama; but though composed of an important class, as including many of the ascetics, and some of the boldest speculators in religious inquiry, its numbers and popularity bear no proportion to that division of the Vaishnava sect, which is attached to the worship of Krishna, and the legends told of him are innumerable. At the age of seven, the legends relate, that he uplifted on the tip of his little finger, the mountain Goverd'hun, the hindoo Parnassus, to shelter the Gopa and Gopi from the wrath of Indra, the Jupiter Pluvius of the hindoo Pantheon, who, enraged with jealousy at the diminution of his votaries and sacrifices, consequent to the adoration of Krishna, attempted to destroy them by a partial deluge. This story is represented in the Matsya Purana, whence Sir W. Jones has thus poetically introduced it in his hymn to Indra. The bard

> —— "smil'd, and, warbling in a softer mode,
> Sang the red lightning, hail, and whelming rain
> O'er Gokul green, and Vraja's nymph-lov'd plain,
> By Indra hurl'd, whose altars ne'er had glow'd
> Since infant Krishna rul'd the rustic train
> Now thrill'd with terror. Them, the heavenly child
> Call'd, and with looks ambrosial smil'd:
> Then, with one finger rear'd the vast Goverd'hen,
> Beneath whose rocky burden,
> On pastures dry, maids and herdsmen trod:
> The Lord of thunder felt a mightier god."

In pictures of this miracle, Krishna is always represented as a man, attended by his favorite mistress Radha, and sometimes by a multitude of shepherds and shepherdesses; the former with poles, steadying the uplifted sheltering mountain, a shower of rain and fire falling vainly on its summit. Krishna and his Gopia are also represented as well in their characters of Apollo and the Muses, as in those of the sun and the planets in harmonious movements round him; and this picture was formerly adduced in support of the idea, that the hindoos had a knowledge of the true solar system, a point that no longer requires proof. The colour of this deity is azure, and several animals and vegetable of a black or blue colour, are sacred. The metamorphosis of his fleet nymph into the lovely shrub, the tulsi or black ocymum, is related in a style perfectly Ovidian in the Puranas. Tulsi forms a pretty feminine appellation to this day; for, among the women of Hindustan, the beautiful, warlike, and amorous Krishna, is a most popular deity. Nareda, the mythological offspring of Saraswati, patroness of music, was famed for his talents in that science—so great were they, that he became presumptuous, and emulating the divine strains of Krishna, he was punished by having his vina placed in the paws of a bear, whence it emitted sounds far sweeter than the minstrelsy of the mortified musician. In a picture of this joke, Krishna is forcing his reluctant friend to attend to his rough visaged rival, who is ridiculously touching the chords of poor Nareda's vina, accompanied by a brother bruin on the symbols. The loves of Krishna and Radha, which, in the writings and conversation of the hindoos, are as constantly adverted to as those of Laila and Majnun by mahomedans, are said to mean, in their emblematical theology, the reciprocal attraction between the divine goodness and the human soul. They are told at large in the tenth book of the Bhagavat; and are the subject of the beautiful pastoral drama, entitled Gita Govinda by Jayadeva, who wrote before our era. This

poet, in describing one of the events of Krishna's life, in his amours with Radha, exclaims, "let him, then, if his soul be sensible to the raptures of love, listen to the voice of Jayadeva, whose notes are both sweet and brilliant. Bring home the wanderer (Krishna) to my rustic mansion, spoke the fortunate herdsman Nanda to the lovely Radha. The firmament is obscured by clouds, the woodlands are black with tamala trees; that youth who roves in the forest will be fearful in the gloom of night. Go, my daughter, bring the wanderer home, Radha sought him long in vain. She roved among the twining *vasantis* covered with soft blossoms, when a damsel to whom his wanderings were known, pointing out the infidelity of her lover thus addressed her: 'The gale that has wantoned round that beautiful clove plant, breathes now from the hills of Malaya. The full blown *cesara* gleams like the sceptre of the world's monarch, love, and the pointed thyrse of the *cetaca* resembles the darts by which lovers are wounded. See the bunches of *patali* flowers filled with bees, like the quiver of Smara full of shafts, while the *amrita* tree, with blooming tresses, is embraced by the gay creeper *atimucta*, and the blue streams of the Yamuna wind round the groves of *Vrindhavan*. A breeze, like the breath of love from the fragrant flowers of the *cetaca*, kindles every heart, while it perfumes the woods with the dust which it shakes from the *mallica* with half opened buds; and the *coeila* bursts into song, when he sees the blossoms glistening on the lovely *rasala*. In this charming season of youth, Heri (Krishna) dances with a company of damsels." The jealous Radha, however, gave no answer; when her amiable friend pointed out Krishna, with a garland of wild flowers descending even to the yellow mantle that girds his azure limbs; distinguished by smiling cheeks, enjoying the rapturous embraces of his fair companions. One presses him to her swelling bosom; another meditates on the lotus of his face; a third points to a *vanjula* bower. He caresses one, kisses another, and smiles on a third; while a fourth, under the pretext of hymning his divine perfections, whispers in his ear, "thy lips, my beloved, are nectar." Radha remained in the forest lamenting to a confidant the wanderings of her faithless swain. "I saw him, she exclaimed, in the grove with happier damsels, yet the sight of him delighted me. Soft is the gale that breathes over yon clear pool and expands the clustering blossoms of the voluble *asoca*, soft, yet grievous to me, in the absence of the foe of Madhu. Delightful are the flowers of the *amru* trees on the mountain-top, while the murmuring bees pursue their voluptuous toil; delightful, yet afflicting to me, O friend, in the absence of the youthful Cesava (a name of Krishna.)" The festival of Huli, more classically called Hulica, otherwise Phalgutsava, meaning the festival of Phalguna, as occurring in the month of that name, commences about the full moon, at the approach of the vernal equinox. It is one of the greatest festivals among the hindoos, and almost all sects seem to partake in its festivities; and all ranks, from kings downward, appear animated by the season, which is peculiarly dedicated to Krishna. Images of the deity are then carried about in palki, and on elephants, horses, &c., attended by music and singing, and various antics. People of condition receive numerous visitors, who are entertained with dancing girls, music, singing, betel, and rose-water. An annual festival to celebrate the birth of this god, is held in the month Bhadra. On this day his worshippers fast; but, on the conclusion of the worship, indulge themselves in music, dancing, singing, and various other festivities. In the month *Shravunu* another festival is held in honor of him, which lasts from three to five days, during which the same festivities prevail; to which is added the ceremony of swinging the image of the god in a chair, suspended from the ceiling. In the month *Kartiku*, a third festival takes place to celebrate his revels among the Gopia; and in the month *Phalgunu* is also held the celebrated festival of the dolu, the ceremonies of which last fifteen days, and are accompanied with great splendour and festivity. 'During these holidays the hindoos spend the night in singing and dancing, and wandering about the streets, besmeared with the dolu (a red) powder, in the daytime, carrying a quantity of the same powder about with them, which, with much noise and rejoicing, they throw over the different passengers they may meet in their rambles. Music, dancing, fire-works, singing, and many obscenities take place on this occasion. The Rev. Mr. Ward says:—"At these times, the grey-headed idolator and the mad youth are seen dancing together, the old man lifting up his withered arms in the dance, and giving a kind of horror to the scene, which idolatry itself, united to the vivacity of youth, could scarcely be able to inspire." Krishna is also worshipped under his infant form as Gopalu and Balagopalu, and again as Gopee-natha, the god of the milk-maids. In the picture of Krishna, observes Sir William Jones, it is impossible not to discover, at the first glance, the features of Apollo, surnamed Nomios or the pastoral, in Greece, and Opifir in Italy,

who fed the herds of Admetus, and slew the serpent Python.

Krishna's favourite place of resort is a tract of country around Agra, and principally the plains of Mattra where Krishna and the nine Gopia, evidently the nine muses, usually spent the night in dancing. Major Cunningham believes that the worship of Krishna is only a corrupt mixture of buddhism and christianity, and was a sort of compromise intended for the subversion of both religions in India. Several of the legends in the muhabarata seem to have been written after the birth of Christ, whose miracles have been copied, and Krishna is made to straighten the crooked woman Kubja, which resembles the miracle of raising the bowed down woman. Amongst the goddesses of the hindoos, who once were mortals, are Seeta, the wife of Rama ; Radha, the mistress of Krishna ; Rookmani and Satya-bhama, the wives of Krishna ; and Soobhadra, the sister of Jugunnatha. The stories relating to Radha, Krishna's favourite mistress, are familiar to every hindoo, being incorporated into their popular songs, the image of Radha being placed near that of Krishna in many of the temples.—*Wh. H. of India, p.* 68 ; *Tr. of Hind., Vol.* ii, *pp.* 42, 116, 117 ; *Elphinstone's History of India, Vol.* i, *pp.* 173, 174, 390, 391, 392 ; *Tod's Travels, pp.* 330, 331, 423, 425, 431-3, 509 ; *Tod's Rajasthan, Vol.* i, *p.* 538 ; *Moor's Pantheon, p.* 212 ; *Cole. Myth. Hind., pp.* 39, 44 ; *Coleman, Cyc. of Ind., Sup.* ii, *p.* 548 ; *Ward's View of the Hindoos, Vol.* i, *p.* xxxix. See Avataram, Brahma, Bhakta Mala, Charan Dasi, Chaitanya or Choitunya, Hindoo, Hooly, Hiranyagharbha, Inscriptions, Iswara, Lakshmi, Kama, Kanta Bhaja, Manu, Mira Bai, Narayana, Radha, Radha, Vallabhi, Rama, Ras yatra, Ravana, Rudra Sampradayi, Sacrifice, Sanakadi, Sampradayi, Sakhi Bhava, Sankasura, Saraswati, Sects, Serpent, Somanath, Sri Sampradaya, Tripati, Vaishnava, Veda, Vishnu.

KRISHNA, a river in the Peninsula of India, rises in the Mahabaleshwur hills, among the western ghauts. After a straight course of forty-two miles, it flows in a south-easterly direction, until it receives the waters of the Warna river, a medley of streamlets falling from the mountainous ridges. Turning then more to the east, the Krishna gradually receives the added waters of four other rivers, and finally disembogues into the Indian ocean. See Kistnah.

KRISHNA, Hind. Sesamum indicum, also Nigella sativa or Indian Fennel flower.

KRISHNA AGARU, Sansc., Tel., or Agaru, Tel. Aquilaria agallocha, *R.* Black agallocha. There appear to be at least three kinds of agallocha or wood-aloes, the trees producing which are not fully identified. Roxburgh followed by Royle, admits doubtfully the existence of two—Aq. agallocha, *R*, and Aq. ovata, *Cor.*, the Garo de malacca of *Lam.* ; and an inferior sort is said to be derived from Excœcaria agallocha, which need not be taken into account. But Loureiro maintains that the best lign-aloe or calambac, which appears to be the 'ud-i-kimari of the Indian bazars is derived from a tree which he calls Aloexylon agallochum, *Roxb.*, and Royle considers the Malayan agila (whence probably is derived the Hindi aguru), the aquila and eagle-wood of commerce and the 'ud-i-Hindi of the bazars, to be the produce of Aquillaria agallocha which grows plentifully to the N. E. of Bengal, and that it is probably identical with A. ovata. *Royle* ; *Ell. Fl. Andhr.*

KRISHNA CHANDANAM, Singh., or Chandanam, Tel. Santalum album, *L.* Black sandal, probably referring to the heart of the tree which is the most prized for its scent and is more or less dark-coloured according to age. W., 219, under Kaleya and Kaleyaka says, "a yellow fragrant wood" —Sk. says, "sandal from the mountain Japaka" and quotes the Sans. Kalanu saraka, W. 218, where it is explained by Tagara Tabernœmontana coronaria !

KRISHNA CHURA, Beng., Hind. Poinciana pulcherrima, *Linn.* Barbadoes' pride or flower fence.

KRISHNA DHATURA, Sans. Dhatura fastuosa. Thorn apple.

KRISHNA-DWAIPAGANA, a muni popularly considered the compiler of the Maha-Bharata and the Vedas.

KRISHNAGHUR, a town in the district of Nuddea in Bengal, 64 miles from Calcutta.

KRISHNA JIRAKA, Sans. Nigella seed.

KRISHNA KELI, Beng. Marabilis jalapa.

KRISHNA NILA, see Oriza sativa.

KRISHNA NIMBOO, Sans. Bergera konigii.

KRISHNA PACHA, see Belanus.

KRISHNA-PAK PHULA, Sans. Carissa carandas, *Linn.*

KRISHNA PIPULI, Sans. Chavica roxburghii, *Miq.*

KRISHNA RAJA, see Inscriptions.

KRISHNA RAJAM, Beng., Sans. Coronilla picta.

KRISHNA RAJA VADYAR, a ruler of Mysore.

KRISHNA TAMARA, Tel. Canna indica, *L.* ; *R.*, i, 1.

KRISHNA TULASI, Sansc., or Tulasi, Tel. Ocimum sanctum, *L.*

KRISHNA VENI, Tel. Pouzolzia, *sp.*

KRISHNA VENI DUMPA, Tel. Theriphonium, *sp.*

KRISHNA VRINTA, Sans. Bignonia suaveolens, *Roxb.*

KRISHNA-KRORA, Sans. Krora signifies the side.

KRISHNA-MOONG, Beng. Black gram, Phaseolus melanospermus.

KRISHNA-TIL, Beng. Sesamum majus.

KRISHUN, Hind. Iris pseudacorus.

KRISS, Hind. The root of Dioscorea deltoidea, is used in Cashmere to wash the celebrated shawls; soap is used only for white shawls. The root is bruised and mixed with pigeons' dung, and when mixed with water the shawls of Cashmere are steeped in it.—*Simmond's Comml. Products, p.* 574; *Honigberger, p.* 265; *Dr. J. L. Stewart.*

KRISS, Malay. A weapon of the Archipelago, a kind of dagger. The Panjang, Sepucal, Chinankas, Toomboo, Ladah, Bladohe, Badeh, are commonly in use, and have their names according to their uses or qualities, as panjang, long, sepucal, straight, &c.—*Hon. Colonel Cavanagh in Cat. Exhib.*, 1862.

KRISTNA, Sans. Bergera konigii, *Linn.*

KRITANJAYA, a hindoo sovereign of the Kali Yuga, the Iron or Fourth age, which commenced, according to one authority 3101 B. C. according to Bentley, 8th Feb. 540. He was prior to Sakya, and was the first emigrant from Kosala (Oude) and founder of the Surya dynasty in Saurashtra.—*Vol. p.* 235.

KRITANTA, Sans. From Krita, done, anta, end.

KRITA YUGA, an age, in hindoo theogony: there are four of these according to Bentley, viz.,

Krita or first,	B. C.,	19th April	2352
Treta or second,	B. C.	28th Oct.	1528
Dwapur or third,	,,	15th Sep.	901
Kali or fourth,	,,	8th Feb.	540

The Krita Yuga, is the first, or golden age.

KRITHE, Gr., of Dios, Hordeum hexastichon, *Linn.* Barley.

KRITTIVASA, Sans. From Kritti, the skin, and vasas, a garment.

KRITZ, Hind. Cousinia, *sp.*

KRIYA, the second degree in the Saiva system.

KRIYAT, Hind. Ophelia elegans, Andrographis paniculata, *Wall.*, and other plants yielding Chiretta.

KRODHAGARA, Sans. From krodha, anger, and agaru, a house.

KROH, Pers. A coss.

KROMELA ? Gmelina asiatica.

KROMO, a musical instrument of Java.

KRONOS, Ouranos and Moloch had attributes similar to those of Bel, Bal and Belus. See Infanticide.

KROR, Beng. Andropogon muricatum.

KROR, Hind. Ten millions.

KRORA, Hind. Rubus rotundifolius.

KROR-GIRI, a Custom office, *Wils.*

KROSHTAMU, or Bomma kachchika, Tel. Costus speciosus, *sp.*

KROT, properly Akrot, Hind. Juglans regia. Walnut.

KSHARA-KARDDHAMA, Sans. From Kshara, ashes, and Kurddhama, mud.

KSHEERA, Sans. Milk, from Kshar, to ooze out.

KSHETRIYA. Amongst the Arian hindoos, a warrior branch of their body, taking social rank after the brahmins. Their name is from Kshata, a wound; and troi, to save. A not unusual spelling of the word is Kshatriya, but Chetriya, Ch'hatrya and Chettrya are not uncommon, and it is also written and pronounced Khatri, K'hetri and Khutri. The third Upa Veda was composed by Viswamitra, and treats on the fabrication and use of arms and implements handled in war by the Chatriya tribe. The insignia of a student of this caste according to Menu, are thus alluded to in the Uttra Rama Cheritra, (*Hind. Th., Vol.* i, *p.* 347) on the approach of Lava twin son of Rama.

Janaka. Who is this youth that thus delights our sight?
Arundhati. Some Kshetrya lad who here awhile pursues
His sacred studies.
Jan. You have rightly judged
His birth; for see, on either shoulder hangs
The martial quiver, and the feathery shafts
Blend with his curling locks; below the breast,
Slight tinctured with the sacrificial ashes,
The deer skin wraps his body; with the zone
Of Murva bound, the madder tinted garb,
Descending, vests his limbs: the sacred rosary
Begirts his wrists and in one hand he bears
The pipal staff, the other grasps the bow.
Arun. Whence comes he?

Brahmachari means a hindoo student in theology. All twice-born hindoos, *i. e.*, the Brahman, the Kshatriya, and the Vaisya are enjoined to spend the first quarter of their life in this state.

Hindoo writers give this branch of the Aryan immigrants the second place, the brahmans being first, and the vesya and sudra, the third and fourth. In the rules of conduct for this branch of the Aryan race, the natural duties of the Chetriya are declared to be bravery, glory, fortitude, rectitude, not to flee from the field, generosity, and princely conduct. Manu says "to defend the people, to give alms, to sacrifice, to read the Vedas, to shun the allurements of sexual gratification; such are, in a few words, the duties of a Chatriya." How this soldier-branch broke up is extremely obscure, but though most of the Rajput families are believed to belong to them, it is now, however, generally

thought that none of the present races in India can trace their descent from the ancient race, whose constant wars amongst themselves and for others have exhausted them. If there be a doubt on this point, the present Rajput races may possibly be of the warrior Kshetrya, and undoubtedly take the Kshetrya place as soldiers, princes and rajahs. There seem to have been two branches of that part of the Aryan family that entered India: the Solar, who traced up to Ikshwaku, and the Lunar, who traced up to Budha, and Budha, married Ella, daughter of Ikshwaku. These soldier Aryans do not appear to have adopted brahmanism readily, and the brahmans, to overawe them, consecrated by fire on Mount Aboo, a warrior body who still remain, and are known, as the four Agnicula Rajput tribes, whose descendents still dwell in Rajputanah. The third Upa Veda which was composed by Viswamitra, treats on the fabrication and use of arms and of the implements handled in war by the Chatriya tribe. The four Agnikula Rajput tribes are the Chohan, Solunki, Puar (or Prumar), and the Purihar. The unnamed progenitors of these races seem to have been invaders who sided with the brahmans, in their warfares, partly with the old Kshatrya, partly with increasing schismatics, and partly with invading Græco-Bactrians, and whose warlike merit as well as timely aid and subsequent conformity, got them enrolled as the Agni-kula or "fire-born," in contradistinction to the solar and lunar families. The Agnikula are now mainly found in the tract of country extending from Oojein to Rewah near Benares, and Mount Aboo is asserted to be the place of their miraculous birth or appearance. Vikramaditya, the champion of brahminism, according to common accounts was a Puar. A hindoo race calling themselves Khatri, is numerous in the Upper Panjab and about Delhi and Hurdwar, and they are found along the Ganges as far as Benares and Patna. These Khatri divide themselves into three principal classes 1, the Char-jati or four clans, viz.: Seth, Marhota, Khunna and Kuppoor; 2, Bara-jati, viz.: Chopra, Talwar, Tunnuhu, Selgul, Kukker, Meihta, &c.; 3, Bawan-jat, or fifty-two clans, amongst whom are Bundari, Meindrao, Sehti, Suri, Sani, Unnud, Buhseen, Sohdi, Bedhi, Teehun, Bhulleh, &c. Inferior Rajput tribes, are settled in Bundelcund, and in Gurry Mandella. Others, according to Thevenot, are settled in Multan, as the original country of the Khatri, from whom he says the Rajputs are believed to spring. As soon as Alexander had crossed over to Taxila, on the east side, Ambisacres, king of the Indian mountaineers (supposed to be the predecessors of the Ghikar,) sent ambassadors with presents to him: as, similarly, the chiefs of the Joudi afterwards made their submission to Timur, in 1398. After Alexander had crossed the Acesines (Chenab) and Hydraotes (Ravee), he appears to have been drawn out of the direct route towards the Ganges, to attack the city of Sangala, most probably being between Lahore and Multan; but we are left by Alexander's historians in uncertainty as to its position. The name Sangala, occurs only in Arrian: and is said to have been a city of great strength and importance, in the country of the Cathei. Diodorus Siculus calls the same people Cathei, or Kathei; and these may possibly be recognized under the name of Catry, of Thevenot, that is to say, the Khatri or Kshetrya tribe. Thevenot speaking of the people of Multan, says, "there is a tribe of Gentiles here, called Catry, or Rajput; and this is properly their country, from whence they spread over all the Indies." Diodorus Siculus marks them by the custom of their women burning themselves alive, on the funeral piles of their husbands; which continued a practice among them as well as some other hindoo tribes, down to the middle of the 19th century. We find by Arrian, that the Cathei were confederated with the Malli and Oxydraceæ, that is, the people of Multan and Outch, and which lay to the south-west of the place where Alexander might be supposed to cross the Hydraotes (or Ravee) in his way into India. That the Malli were the people of the present Multan, we can have no doubt, if we attend to the circumstances of the voyage of Alexander down the Hydaspes here. Before the arrival of the Aryan or Sanscrit speaking colony of the brahmin, Khetriya and Vesya races, the greater part of northern India was peopled by rude aboriginal tribes described by the Sanscrit writers as Mlecha, Dasya, Nishada, &c., and it is the received opinion that those aboriginal tribes were of Scythian or at least of non-Aryan origin. The Khetri, of the Panjab, is said by some authorities to be dissimilar to the Kshetriya of the Rajput. In the Panjab their avocations are looked upon as effeminate, but these writers and traders are not much inferior in courage and firmness to the ruder tribes, while they are superior in civilization, refinement and capacity for affairs: some of Runjeet Singh's best governors and ministers were of the Khutree race. Both Baluch and Affghan are, in truth, in their own country little better than freebooters, and the mahomedan faith has mainly helped them to justify their excesses against those of other persuasions and to keep them together under a common banner for

purposes of defence or aggression. But the Khutree and Urora of their cities and towns are enterprising as merchants and frugal as tradesmen. They are the principal financiers and accountants of the country. And even yet, the ancient military spirit frequently re-appears amongst the once royal "Kshatri" and they become able governors of provinces and skilful leaders of armies. The Kutthri of Berar claim to be Rajput, and to be of the ancient Kshatrya, though many of them are weavers of "nakki," "kor" and "kinara." In reality the Khattri of India, are a fragmentary people, from some ancient stock now untraceable, but spread all through India, and actively engaged in peaceful avocations. The late rajah Chundoo Lal was a Khetri.—*Rennell's Memoir, pp.* 123–133; *Records Government of India, No.* 2; *Gita; Capt. Cunningham's History of the Sikhs, p.* 22; *Wilson's Hindoo Drama.* See Khetrya, Khatri, Khetri, Vidya, Aryan, Chetrya.

KU or Cu, Sans. Is a prefix, meaning 'evil;' Ku-mar, the evil-striker. Hence, probably, the Mars of Rome. The birth of Ku-mar, the general of the army of the gods, with the hindoos, is exactly that of the Grecians, born of the goddess Jahnavi (Juno) without sexual intercourse. Kumara is always accompanied by the peacock, the bird of Juno. —*Tod's Rajasthan.* See Kumara.

KU, Hind. Celtis caucasica.

KU, see India.

KUA, Hind. Curcuma zerumbet.

KUA-KA-NASHASTAH, also Tikkur, Hind. Arrowroot.

KUA KALANGU, also Kua-maoo or Kua-mavu, Maleal., Tam.? Curcuma angustifolia.

KUAME, Hind., of Lahore, species of Onosma, a root yielding a red dye, a black tapering root like a parsnip, with rough glabrous leaves, very like the allied genus Anchusa.—*Powell's Hand-book, Vol.* i, *p.* 447.

KUANG, see Cochin-China.

KUANO? Guana.

KUARA, see Jurkundaloo.

KUAY KALUNG; Kua koghai, Maleal. Curcuma angustifolia, *Roxb.*

KUBAB, Arab., Pers., Hind. Roast meat; little pieces of meat roasted on skewers of silver, wood or iron. Kubab are generally, in India, spitted on little slips of bamboo, though silver is often used. See Kabab.

KUBAB CHINI, Hind. Piper cubeba. Cubebs.

KUBAN, see Kabarda.

KUBAYRATCHIE, Sans. Guilandina bonduc, *Linn*; *W. & A.*

KUBBI, Pers. Ape.

KUBEBEN, Ger. Kubebu, Rus. Cubebs.

KUBEER, also written Kabir, a celebrated hindoo Unitarian reformer, equally revered by hindoos and msusulmans, founder of the sect called Kubeer Punthee, or Nanuk Punthee, from which Nanuk, founder of the Sikh, borrowed the religious notions which he propagated with the greatest success. Kubeer lived about A. D. 1450; he assailed at once the worship of idols, the authority of the mahomedan Koran and hindoo shasters, and the exclusive use of a learned language. He is said to have been a weaver, or a foundling reared by a weaver, and subsequently admitted as a disciple, by Ramanand. His religious views are very obscurely laid down, but the latitude of usage which he sanctioned, and his employment of a spoken language, have rendered his writings extensively popular among the lower orders of northern India. Another account makes Kubeer a mahomedan by birth, and a weaver by profession. His disciples may be either mahomedans or hindoos. On his death the mahomedans claimed a right to bury him, the hindoos to burn him, in consequence of which they quarrelled, and placed a sheet over the corpse, which, when they withdrew, according to a legend, they found the upper part of his body to be metamorphosed into a tulsee plant, the favourite nymphæ of Kristna, the lower part into rehan, an odoriferous herb of a green colour, the colour of the prophet Mahomed.—*Correspondence relative to Hindoo Infanticide, p.* 39. See Kabir, Kabir Panthi.

KUBEL, Hind. Andropogon martini, *Roxb.*

KUBEIS, the name of one of the holy mountains at Mecca, of which wonderful things are related, no meaning is assigned to the name.—*Yule, Cathay, Vol.* ii, *p.* 391.

KUBERAKSHI, Sansc., or Padari chettu, Tel. Bignonia suaveolens, *R.*

KUBERA WANLOO, Tel. Common women.

KUBJAK, Hind. Rosa centifolia, Rosa incerta.

KUBJAKAM, Singh., or Parike gadda, Tel. Trapa bispinosa, *L.*

KUBLGIRA or Kili-katr, a tribe in the Southern Mahratta country, migratory, who act as ferrymen, and exhibit pictures of the Pandava heroes.

KUB-LO-WAH, Burm. Laurus, *sp.*

KUBO, is the name applied to the Shan race, in the Munipur language.

KUBO, a title of the secular emperor of Japan. See Kobo.

KUBTUCK, a river of Jessore.

KUCHA or Kut'cha, Hind. A term in general use to designate any thing improper

incomplete or of small value, in opposition the word Puk'ha, meaning ripe, mature, complete.

KUCHA-BUNDI, Hind. Herbalists.

KUCHAN, Hind. Ephedra alata, also Asparagus punjabensis.

KUCHANDANA, Hind. Adenanthera pavonina, *Linn.*, *Willde.*

KUCHANDANAM, Sansc., or Erra-chandanam, Tel. Pterocarpus santalinus, *L.* Sanderswood, also Adenanthera pavonina. Ku means "bad, inferior."

KUCH BAHAR, a small marshy district to the N. W. of Goalpara. The station is 348 miles from Calcutta. See Cutch Bahar.

KUCHCHEE, see Kabul, Derajat.

KUCHCHELA, Tel. Anthericum tuberosum, *R.* ii, 149; Phalangium tuberosum, *Kunth*; *W. Ic.*

KUCHERIAN or Amboosi, Hind. The mango fruit, dried and sliced.

KUCHIK, see Kelat.

KUCHILA, Hind. Strychnos nux vomica.

KUCHILA KE MULUNG, Hind. A parasite, Viscum monoicum, found on the Nux Vomica trees of Cuttack; a substitute for preparations of strychnine and an extremely powerful narcotic. Its powder is a powerful convulsive tonic, producing the same effects as the strychnic and brucinic preparations.—*O'Shaughnessy, Beng. Phar., p.* 406, *and Dis., p.* 376.

KUCH-KOLE or Kishtee, Hind. A faqeer's wallet.

KUCH-KUCHIYA, Beng. Papyrus tegetiformis.

KUCHLA, Beng., Duk., Hind. Strychnos nux vomica.

KUCHLA LUTA, Beng. Strychnos colubrina, *Linn.*

KUCH MARDA PAT, Beng., Hind. Corchorus olitorius.

KUCHNAL, Hind. See Koochnal.

KUCHNAR, Hind. Bauhinia variegata, *Linn.*

KUCHOO, Beng., Pers. Colocasia antiquorum, also written Kuchu, Kuchwee.

KUCHOO GUNDUBEE, Beng. Homalonema aromatica, *Schott.*

KUCHOORA, also Kuchoora shuthi, Hind., Beng. Curcuma zerumbet, *Roxb.*; zerumbet, long zedoary.

KUCHU GUNDUBI, Beng. Homalonema aromatica, *Schott.*

KUCHSA, Hind. A doubtful cucurbitaceous plant.

KUCHU, Beng. Colocasia antiquorum, *Sch.*

KUCHU, Sans. Hair. From kuch, to bind.

KUCHU-NAR, Hind. Bauhinia acuminata, *Roxb.*

KUCHUR, Duk. Kuchura, Tel., Hind. Curcuma zedoaria, *Rosc.*

KUCHURI, Beng. Exacum tetragonum, *Roxb.*

KUCUDI NUNA, Tel., properly Kumkudi nunay, Sapindus emarginatus. Soapnut oil. See Oil.

KUCHWA or Coorma, synonymous terms, and indiscriminately applied to the Rajputs of Ajmer, meaning tortoise.—*Tod's Rajasthan, Vol.* ii, *p.* 351. See India, Rajput.

KUCHYAPA, Sans. A proper name; pa, means to drink.

KUCHWEE, Beng. Colocasia antiquorum.

KUDA, a Malay name for the horse.

KUDAKA DORNATTA, Singh. Strychnos nux vomica.

KUDALEEA, a river near Singeer Beel, in Comillah.

KUDALI, Hind. A pickaxe.

KUDALI, Sans. Plantains.

KUDALIA, Hind. Desmodium triflorum.

KUDALLA, Singh. Leeches.

KUDAMAN, Maleal. A class of predial slaves in Malabar, *Wilson.*

KUDAPALLI MARAM, Tam. Holarrhena codaga.

KUDARI PASJAM-YENNAI, Tam. Oil of Sterculia fœtida. See Oils.

KUDAVAN, Tam. A shepherd.

KUDDA MULLA, Maleal. Jasminum sambac.

KUDDAR, a whitish coloured wood, not good, found from Sooree to Hasdiha in the Santhal jungles. Planks are sawn from this wood, but it is not fit for any thing else.—*Engineer's Journal, July* 1860, *p.* 156.

KUDDIA-KHAR, Beng., also Tankan-Khar, Guz., Hind. Borax.

KUDDMUL, Hind. Jasminum sambac.

KUDDOO, Hind. Cucurbita lagenaria. Bottle Gourd. This is grown at the commencement of the rains; a good soil is all that is necessary, requiring no further care. —*Riddell.* See Kaddoo.

KUDDOOT ALAIN, Burm. A large tree of Tavoy, used in house and ship building.

KUDDOOT-NU, Burm. An inferior wood of Tavoy, used in boat building.

KUDDU, Guz., Hind. Helleborus niger.

KUDDUM, Beng., Hind. Nauclea cadamba, *Roxb.*

KUDDUM, Mahr. Nauclea parviflora.

KUDEY-WAKLEE-WANLOO, Tel. The women of this caste dress their hair in a bunch on the right side of their heads.

KUDI, Tam. Basket.

KUDIA, a slave tribe in Coorg and Malabar.

KUDI-NIM, Hind. Bergera konigii.

KUDI MAI, Tam., see Hindoo.

KUDIRE-PAL-PASHANAM, Tam. Red sulphuret of Arsenic.

KUDKEE, Mahr. Hocomlia montana.

KUDMI, one of the two Parsi sects in India.

KUDNUZ, see Uzbak.

KUDOO, Beng. Pumpkin. Lagenaria vulgaris, Cucurbita lagenaria or C. pepo.

KUDUM, Beng., Hind. Nauclea cadamba.

KUDRA-JUVI, Tel. Putranjiva roxburghii, *Wall.*

KUDRA MUKHA, a hill on the Malabar coast with a resemblence to a horse's head.

KUDRAP-DUKHU, Tam. Sterculia fœtida, *Linn.*

KUDRAT-HALVASSI, Turk.

Musee,	Ar.	Guzanjabin,	Pers.
Ghezo,	Kurd.		

Manna found on the dwarf oak, though several other plants are said to produce it, but not so abundantly, or of such good quality. It is collected by gathering the leaves of the tree,

* * * The manna on each leaf did
Pearled lie,

letting them dry, and then gently threshing them over a cloth. It is thus brought to market in lumps, mixed with an immense quantity of fragments of leaves, from which it is afterwards cleared by boiling. There is another kind of manna found on rocks and stones, which is quite pure, of a white colour, and is much more esteemed than the tree manna. The manna season begins in the latter end of June, at which period when a night is more than usually cool, the Koords say it rains manna, and maintain that the greatest quantity is always found in the morning after such a night. It is called in Turkish, Kudrat halvassi, or the divine sweetmeat; in Arabic, Musee; in Persia, Ghazangabin; in Koordish, Ghezo.—*Rich's Residence in Koordistan, Vol.* i, *p.* 142.

KUDRAY-WALI CHAMAY, Tam. Panicum semiverticillatum.

KUDRUM, of Behar, Crotalaria juncea, *Linn.*; also Hibiscus cannabinus, *Linn.*, *Roxb.*, *W. and A.*

KUDRUTTEE, Hind. Mushroom.

KUDSUMBAL, (white and red) Hind. Canavalia gladiata.—*DC.*

KUDSUMBAR, of Bombay, Canavalia virosa, *W. & A.*

KUDU-KAI MARAM, Mahr. Terminalia chebula.

KUDUKE PALLI, Maleal. Garcinia affinis.

KUDU-KUDUPPI-KARAR, fortune tellers—the word comes from Kudu-kuduppy, a clapper.

KUDULEE, Beng. Plantain tree, Musa paradisiaca.

KUDUMBU, Beng. The Shady Nauclea, Nauclea cadamba.

KUDUMI, Tam. A tuft of hair left on the crown of the head by hindoos. It is called in Sanscrit Sik'ha and seems to be the Sisoen of Lev. xix. and 27. It is cut off the head of a deceased hindoo by his son, as a preliminary to the further funeral ceremonies. The Greeks, Romans and Egyptians of old wore, and the Tartars, Chinese and hindoos now wear, this.

KUDUR, Duk., Hind. Frankincense.

KUDURU JUVVI or Putra jivi, Tel. Putrajiva roxburghii, *Wall.* Juvvi is applied to various kinds of Ficus—Kuduru, *Br.* 244, "a branch of a family" is almost syn. with putra, a son.

KUDUVALI VER, Maleal. Root of Plumbago zeylanica.

KUEL, Hind. Pinus excelsa.

KUE-LA, Guz. Charcoal.

KUEN-LUEN, a mountain chain as seen from Sumgal in Turkestan is in lat. 36° 8′ N., and long. 78° 5′ E., and 13,215 feet above the sea. The Kuen-Luen, is the northern crest of the great range which bounds the high table land of Thibet. This range is the true water shed between India and Central Asia, the Indus absorbing all the streams which flow from the southern slopes of the range, while the northern rivers which form the Kara Kush force their way through or round the outer barrier of the Kuen-Luen, and wend northward to the Gobi or Sandy desert.

In the Kuen-Luen, all passes above 15,000 feet are closed in winter by the heavy snowfall. The following are the principal passes in India :—

1.—*Dekhan.*

Name.	*Feet.*
Bapdeo	3,499
Katruj	3,019
Par	2,698
Nagcherri	2,645
Navi	2,617
Salpi	2,478
Pochama	2,446
Nana	2,429
Jam	2,328

2.—*Malva.*

Name.	*Feet.*
Malsej	2,052
Tal	1,912
Bhor	1,798
Pendera	3,499
Silva	1,928
Mandla	1,626
Poppera	1,560
Gumba	1,553
Singrampur	1,437

3.—*Carnatic, Nilgiris and Ceylon.*

Sigur	7,204	Kodur	2,402
Sispara	6,742	Gantvarpilli	2,373
Rangbodde	6,589	Kisnagherri	2,150

4.—*In the crest of the Himalaya from Sikhim to Kishtvar.*

Ibi Gamin	20,459	Lipu	17,670
Donkia	18,488	Uta Dhura	17,627
Janti	18,529	Birmkanta	17,615
Parang	18,500	Kiungar	17,331
Mana	18,406	Niti	16,814
Nelong	18,312	Vallauchun	16,756
Kiobrang	18,313	Puling	16,726
Umasi	18,123	Shinku La	16,684
Langpia	17,750	Bara Lacha	16,196
Mayang	17,700		

5.—*In the crest of the Kara Korum from Long. E. Gr. 76° to 79° 30′*

Mustagh	19,019	Kara Korum	18,345
Chang-chen-mo	18,800		

6.—*In the crest of the Kouen-lun from Long. E. Gr. 78° to 80°*

Elchi	17,379	Yurungkash	16,620

7.—*In the Andes.*

Alto de Toledo	15,590	Assuay	15,526
Lagunillas	15,590		

8.—*In the Alps.*

St. Theodule	11,001	Old Weissthor (a)	11,871
New Weissthor (a)	12,136		

(a) These two passes cannot be used for practical purposes.

Trees grow very generally in the Himalaya up to heights of 11,800 feet, and in most parts there are extensive forests covering the sides of the mountains at but a little distance below this limit. In western Tibet, however, there is nothing at all corresponding to a forest. Apricot trees, willows, and poplars, are frequently cultivated on a large scale; poplars, indeed, are found at Mangnang in Gnari Khorsum, at a height of 13,457 feet, but they are the objects of the greatest care and attention to the lamas. On the northern side of the Kuen-Luen, are no trees at all, owing to the considerable height of the valleys. In the Andes, they end at about 12,130 feet, in the Alps, on an average, at 6,400 feet, isolated specimens occurring above 7,000 feet. The cultivation of grain coincides in most cases with the highest permanently inhabited villages; but the extremes of cultivated grain remain below the limit of permanent habitation. In the Himalaya, cultivation of grain does not exceed 11,800 feet, in Tibet 14,700 feet, and in the Kuen-Luen 9,700 feet. For the Andes, the limit is 11,800 feet, in the Alps, some of the extremes are found near Findeler, at a height of 6,630 feet, but the mean is about 5,000 feet. The upper mean limit of grass vegetation in the Himalaya is at 15,400 feet, in western Tibet, nearly the same level as for the highest pasture grounds, 16,500 feet, may be adopted; in the Kuen-Luen, grass is not found above 14,800 feet. Shrubs grow in the Himalaya up to 15,200 feet, in western Tibet as high as 17,000 feet, and in one instance, at the Gunshankar, even to 17,313 feet. On the plateaux to the north of the Kara Korum, shrubs are found at 16,900 feet, and, which is more remarkable, they occasionally grow there in considerable quantities on spots entirely destitute of grass. As an example, may be mentioned, amongst several others, the Vohab-Chilgane plateau (16,419) feet and △ Bashmalgun(14,207 feet). In the Kuen-Luen, the upper limit of shrubs does not exceed 12,700 feet. Above this height grass is still plentiful, and shrubs being here, as generally everywhere else, confined to a limit below the vegetation of grass, the range presents an essential contrast in this respect to the characteristic aspect of the Kara Korum. The number of species of plants, as well as the number of individuals, is exceedingly limited in the higher parts of the Kuen-Luen. Lichens are completely wanting in the dry angular gravel covering the high plateau, and the slopes of the mountains in their neighbourhood. The wild yak, the existence of which in the wild state, has been doubted, and the kiang, five to six species of wild sheep and goats, hares and mice, are found as high as 16,000 to 17,000. Two systems of cleavage are particularly regular in the central parts of the Kuenluen; the steeper one dips north 30 to 50° east, the other south 20 to 40° west. A hard crystalline rock occurs not unlike pudding-stone, which contained enclosures of spherical and angular forms, the quarries where the Yashem stone is dug are at Gulbagashen, in the valley of Karakash.—*Report on the Proceedings of the Magnetic Survey of India, p.* 9. See Arians, Karakoram, Yak.

KUEPHUL, Hind. Myrica sapida.

KUEVEA, Tam., a Ceylon tree which grows to about eighteen inches in diameter, and fourteen feet long. It is used by the natives in boats and house-work.—*Edye on the Timber of Ceylon.*

KUFA. The old, now decayed city of Kufa, founded by the kalif Omar, was constructed from the ruins of Babylon. Four miles to the westward, Meshed Ali stands conspicuous. Kufa, gives its name to the old form in which Arabic was written. The inscriptions on Mahmood's pillar at Ghuzni are in Kufic. Ali was buried at Kufa after his assassination. —*Mignan's Travels, p.* 325. See Kellek.

KUFA. The Kelek is not the only singular description of vessel, traceable to antiquity, that appears on these rivers of ancient celebrity. The circular bowl-shaped basket boat or "kufa," (so named from the Arabic word, which means basket,) is also used as the common ferry-boat. Its fabric is of close willow-work, well-coated and made waterproof with the bituminous substance of the country. It holds about three or four persons with room enough, though not in the most agreeable positions. It is moved by paddles across. Herodotus notices the different kinds of boats plying on the rivers of Babylon, mentioning them as composed of willows and the skins of animals; and adds, that on their arrival at the great city, the owners sold every material of the boat, excepting the skins and those they packed on the backs of asses, and carried whence they came.

KUFELZYE, more generally known as

the Popolzye, an Affghan tribe, numbering 20,000 families, an offshoot of the Abdalli, one of the branches of which, the Suddozye, gave sovereigns to the Affghans in the 17th and 18th centuries.

KUFF, also Kuffee, PANJ. Chaptalia gossypina. The plant is a mere weed, from Simla to Lolon, and covers the whole of the unwooded hills in the very greatest profusion; 'kuff,' pealed off the leaves of the plant, is called by the puharries 'sokhta,' and they use it instead of tinder for their matchlocks, &c. The plant is exceedingly common in the Himalaya, and is found over their whole extent from Murree to Almorah, as well as Simla. When the leaves are damp and green, the 'kuff' is pealed off the back of the leaf with great facility and quickness. 'Kuff' would not make the stronger and larger kinds of paper, hut it would be available for that of the finest and most delicate kind. The collection and disengagement of the down from the back of the leaf would cost little or nothing. The maximum number of leaves on each plant is 8, the minimum 3. A kunder or hill basket of leaves, weigh about 12 seers, cost one anna, and the product 1 lb. 2 oz. of the film; separating the film costs about one anna more, or 2 annas for 1 lb. 2 oz. In some cases the leaves get blighted by the mist and fogs, one-half the underside of the leaf will often be found of a brown tinge, and whenever this is the case the film will not separate. A seer of the leaves was weighed and the film separated, the product was ¼ of a chittak of film from 1 seer of the leaves, or, 2 lbs. avoirdupois gave 1½ oz. of film; consequently 1 cwt. or 112 lbs. of the leaves would only produce 5 lbs. 4 oz. of the film, and 1 ton of leaves less than 1 cwt. of the film.—*General Cox, from Lieutenant W. A. Ross, (Bengal Artillery), dated Murree, 25th July* 1858.

KUFFIN, AR., HIND., PERS. A shroud.

KUF-GEER, HIND., PERS. A skimmer.

KUFL, PERS. Locks.

KUFNEE, or Alfa HIND. Fuqeer's dress.

KUFRA, HIND. Oreoseris languinosa.

KUFRA, a town, six hours from Sert, on the Bitlis road, in the district of Shirwan. The castle of Shirwan is only an hour from Kufra. In Rich's time, the bey was powerful and independent, and a younger branch of the Hassan Keif family and consequently an Eyubite or descendant of Saladin. There is a gold mine in Shirwan.—*Rich's Residence in Koordistan, Vol.* i, *p.* 377.

KUFRI, see Kirkook.

KUGHAI, MALEAL. Curcuma angustifolia.

KUGINA, HIND. Rosa webbiana.

KUHAK, see Kelat.

KUHAON, in Gorakhpur, on a column is an inscription in imperfect Sanskrit with errors of orthography, of date not before tenth century. The character used in the inscription is the Gupta or Allahabad No. 2, a little before the Gaya alphabet. There is no invocation and no hindoo gods are named. Indra is mentioned; and the pillar records that five images of him are set up by the roadside. The naked figure on the column, backed by the seven-headed snake, is the same as one in the Buddha cave at Ellora. It mentions the death of Skanda Gupta, [of Allahabad ?] 133 years before the date of the inscription, but the recorder of the inscription belonged to a wealthy private family. His name was Madra, and he put it up in honour of himself and family, son of Rudra Soma, son of Bhatta Soma, son of Amaila. Madra professes to be the friend and patron of brahmans, guru, and Yati; but there are not any hindoo gods named in the inscription, and all the naked figures cut on the pillar are evidently the same as are found in some of the caves of Ellora. The chances are, that the inscription, like the Gupta inscriptions of Allahabad and Bhitari, was cut on a previously existing buddhist column.—*Vol.* vii, *p.* 32.

KUH-I-NEMEK, or Hill of Salt, a mountain of singular appearance, described by various eastern authors.—*Ouseley's Travels, Vol.* ii, *p.* 155, properly Koh-i-namak.

KUH-I-SIAH, PERS. See Luristan.

KUHKRATZE, GER. Cowhage.

KUHNAR, the wild almond tree which grows in the south of Persia. Its fruit is something like that of the service (Sorbus) and is yellow when ripe, slightly acid and pleasant to the taste. When unripe it is green or red.—*Baron C. A. DeBode's Travels in Luristan and Arabistan, p.* 253.

KUHNI, HIND. Fruit of Careya arborea.

KUI or Kuji, HIND. Rosa brunonis; Gad kuji, is Pyrus variolosa; Tser kuji, is Prunus armeniaca; Ban kujru is Rosa macrophylla.

KUIRUB, BENG. Water-lilly, Nymphœa lotus.

KUJOOR, HIND. Dates.

KUKAI, or Kuke, HIND. Flacourtia sapida, also Rhamnus persica.

KUKA TULASI, or Batsalla-kura, Allabatsala, TEL. Basella alba, *Linn.*

KUKA WOMINTA, BENG. Cleome viscosa.

KUK'HA, a race in the north-western Panjab who occupy the rugged mountains along with the Bimba.

KUKHURA, HIND. Curcuma zedoaria, *Rose.*

KUKI, the country occupied by this people

lies to the south of the Garo, Kasia, and Mikir areas, or the hill ranges of Garo, Jaintia and Cachar in Sylhet, Tipperah and Chittagong among the mountains to the north east of the Chittagong province. There are new Kuki who came from the ruder parts of Tipperah and Chittagong, and their form of speech is not always intelligible to an old Kuki. The Manipur dialects and that of the new Kuki are mutually intelligible. In 1848-49, four Kuki tribes,—the Thadon, the Shingshion, the Chungsen and the Lumgum, were driven into north and south Cachar and into Manipur, from their locations, by the Lushai people who speak a Kuki dialect and dwell further south. They were driven back by Colonel Lister and his Sylhet Light Infantry. He entertained the new Kuki as soldiers, and they are found to form good out-post soldiers on the frontiers of both the Lushai and the Angami, countries. The Looshai, however, are in their turn being pressed up northwards by another tribe still more powerful than themselves, called the Poi, who are approaching from the south-east. The hilly tract lying between Cachar and Chittagong, is inhabited by the Looshai, who claim and hold all the tract of country to the south of the parallel of the latitude of Chatterchoora hill, and east of Hill Tipperah to the Tepai river is the Burmese frontier. Puthen is their chief deity, he is benevolent: and Ghumvishve is a malignant deity. The Kuki likewise worship the moon. They have no professed minister of religion. The Thempu, their priest and diviner, is not hereditary and his office is not coveted from fear of the initiatory rites. The Kuki occupy Sylhet, Tipperah and Chittagong, with an offset in Cachar who are called the old Kuki. Those in Cachar are skilful in the cultivation and weaving of cotton. The Cachar old Kuki are under 4,000 and are arranged into three divisions, the Rhangkul, the Khelma and the Betch. The Kuki are also called Luncta. They are little civilized, are of an active, muscular make, but not tall. The tradition of the Kuki respecting their origin is, that they and the Mug, are the offspring of the same progenitor, who had two sons by different mothers. The Mug, they say, are the descendants of the elder, and the Kuki, of the younger son. The mother of the younger having died during his infancy, he was neglected by his step-mother, who, while she clothed her own son allowed him to go naked. According to Coleman, the Kuki are all hunters and warriors, and are divided into a number of distinct tribes, totally independent of each other. The rajahships are hereditary, and the rajahs by way of distinction, wear a small slip of back cloth round their loins; and, as a father-mark of superior rank, they have their hair brought forward and tied in a bunch, so as to overshade the forehead, while the rest of the Kuki leave their's hanging loose over the shoulders. Kuki are armed with bows and arrows, spears, clubs, and the dah, a hand hatchet, resembling the knife of the Nairs on the Malabar Coast and a most destructive weapon in close combat. They also wear round their necks large strings of a particular kind of shell found in their hills: about their loins, and on their thighs, immediately above the knee, they tie large bunches of long goat's hair of a red colour, and on their arms they have broad rings of ivory, in order to make them appear the more terrific to their enemies. The Kuki, are vindictive; blood must always be shed for blood. The Kuki have but one wife; they may, however, keep as many concubines as they please. Adultery may be punished with instant death by either of the injured parties, if the guilty be caught by them in the fact.

On the eastern frontier, the people are an entirely different race from the Kuki of the Chittagong jungles. The name by which they are commonly known is "Tipperah." In physiognomy some of them are like the Munipooree, but the greater part bear more resemblance to the Khasiah tribes having strongly marked Calmuk, or Mongolian features, with flat faces and thick lips, not in general shorter in stature than Bengali, and far more muscular and strongly made. Many of them, with fair complexions scarcely darker than a swarthy European. The villages contained perhaps from 100 to 200 inhabitants each, and each house is raised on bamboo piles 4 or 5 feet from the ground. On the death of a chief, the body is smoke-dried and kept for two months with the family. If a rajah fall in battle, they immediately proceed on a head hunting expedition and bring in the heads of those they kill, hold feastings and dancings and, after cutting the head into pieces, send a portion to each village. This is considered in the light of a sacrifice to the manes of the deceased. In the spring of 1871, they made several inroads into Assam, for the purpose as was alleged, of obtaining heads for the manes of a chief's daughter.

The Looshai dwell on the southern frontier of Cachar. In 1848-49, they drove up the Kuki, from the south, into Cachar. In their turn, they are being pressed up into Cachar, by the Poi, a tribe who are advancing from the south-east. The Looshai inhabit the hilly tract lying between Cachar and Chittagong, and claim and hold all the tract of country to the south of the parallel of the latitude of

Chatter Choora hill, and east of hill Tipperah to the Tepai river, is Burmese frontier.

Khum means a village, Khumia, a villager. The two tribes, Khumia and Kuki, occupy the hills of Sylhet, Tipperah and Chittagong, the Khumia on the skirts and the Kuki on the tops of the hills. The Kuki are the ruder or more pagan, though also tinctured with hinduism. They term their supreme being, Khojein Putiang, to whom they sacrifice a gyal, and an inferior one is named Shem Saq, to whom they offer a goat. Shem Saq is put up in every quarter of a village, in the form of a rude block of wood. Before this they place the heads of the slain, whether of men in war, or of animals of the chase.

The Chumiah are located in the lower hills between the Kuki and the plains, to the north and east of Chittagong. Both tribes are described as having flat noses, small eyes and broad round faces, and to differ from the Naga in appearance, as in their customs.

If a Kuki man die at night his body is burned in the morning. Vegetables and rice are placed on the spot where the body was burned, and the relatives of the deceased address the ashes of the consumed corpse thus, "We bid you farewell to-day; whatever money and rice you have acquired, leave with us." On the following day friends resort to the deceased man's house, and offer up a sacrifice of a fowl to the gods Tevae and Sangron. Liquor is freely partaken of, the good qualities of the deceased are recited, and much lamentation is made. When a married man dies, all his friends assemble and bewail their loss. Vegetables and rice are cooked, and placed on the left side of the corpse with a gourd or bottle of liquor. Amongst the Beli clan of Kuki, soon after death the corpse is washed with warm water, and covered up with a cloth. The principal deities worshipped are called Tevae and Sangron, to whom fowls, pigs, and spirituous liquor, are offered in sacrifice on all occasions of sickness, famine, or other affliction, which they conceive is the surest method of averting evil and bringing their wishes and undertakings to a successful termination. The Kuki have no images or temples of any kind. The object of the Kuki inroads on the plains is not plunder, for which they have never been known to show any desire, but they kill and carry away the heads of as many human beings as they can seize, and have been known, in one night, to carry off fifty. These are used in certain ceremonies performed at the funerals of their chiefs, and it is always after the death of one of their rajahs that their incursions occur. The Kuki smoke dry the dead bodies of the rajahs. After the death of a rajah, his body is kept in this state for two months before burial, in order that his family and clan may still have the satisfaction of having him before them. Should a rajah fall in battle by any chance, they immediately proceed on a war expedition, kill and bring in the head of some individual, hold feasting and dancings, and then, after cutting the head into pieces, send a portion to each village of the clan. This was done on the murder of the Kuki rajah by the Nimzae Naga race. This is considered in the light of sacrifice to appease the manes of the deceased chief. The Kuki have been accused of cannibalism, and in one instance the charge seemed substantiated, but they disclaim the imputation with much vehemence. Nothing comes amiss to a Kuki—the elephant, rhinoceros, and beef, being equal delicacies.

The new Kuki clans are presided over by rajahs and muntrees, who decide all matters of dispute brought before them; and in such respect do they hold their rajahs that their word is law. One, among all the rajahs of each class, is chosen to be the Prudham or chief rajah of that clan. The dignity is not hereditary, as is the case with the minor rajahship, but is enjoyed by each rajah of the clan in rotation. The Kuki cultivate rice and cotton, but in a manner quite opposed to the system pursued by the Cacharee and Naga, the former of whom raise three crops of rice from the same land, and the latter four. The crop is not cut till November, whereas that of the other hill tribes is cut in August and September; their cotton is also very fine. Besides this they grow tobacco, and all the usual vegetables met with in the hills. The Kuki are described as short, muscular and active, with massive limbs, and are darker in complexion than the Chumiah. The men are powerful and hardy but turbulently inclined. Having been accustomed to war in their own country, they are exceedingly well suited for soldiers, and those that have been enrolled in the Kuki levy at Silchar have turned out well. They are also particularly modest and decent, each man living with his family in a separate house. The widows also live in houses of their own (in this respect like the Naga and Cacharee), built for them by the villagers. The men wear a large cloth, sometimes two, wrapped loosely round the body, and hanging from the shoulder to the knee. Underneath this they wear nothing, the whole body being bare, in which they consider there exists no want of modesty, as such has been their custom from time immemorial. The women wear a short striped petticoat, reaching from the

upper part of the stomach halfway down to the knee. Married women have their breasts bare, but all virgins are covered, wearing a similar cloth to the petticoat wound round the bosom underneath the arm-pits. They wear their hair prettily plaited at the back, the two ends being brought round in front and tied just above the forehead in the form of a coronet. Like all hill people, the Kuki are most dirty in their habits, very seldom washing their bodies. The sites of the Kuki villages are well-chosen on the broadest parts of the highest ridges, with water near at hand, generally a small hill stream. Some of the chief villages contain as many as 200 houses, commodiously built on platforms raised between three and four feet from the ground. Every part of the house is formed of bamboo, there being but few trees of any kind.

The Bongzu or *Bonzu* are said to resemble the Burman, but to be less strongly built and not so well made. The Khy-eng, Kumi, Ky-au Bonzu and Kuki vocabularies show that all are dialects of one language.—*Cole. Myth. Hind., p.* 324 ; *J. H. Reynold's Embassy, Vol. of* 1864 *of B. A. S. J.* ; *Latham* ; *Buttler's Travels and Adventurers in Assam, pp.* 85–99 ; *Aitchison's Treaties, &c., p.* 77 ; *Ann, Ind. Adm., Vol.* xii, *p.* 86. See India. Naga, Polya, Singhpo.

KUKKA, a race inhabiting the hills westward from Cashmere to the Indus. See Kuk'ha.

KUKKA BUDDA or Meda kava, Tel. Grewia pilosa, *Lam.*

KUKKA PALA or Verri pala, Tel. Tylophora vomitoria, *Voigt.*

KUKKA PALA KURA, Tel. Trianthema crystallina, *Vahl.*

KUKKA PAVILI, Tel. Portulaca, *sp.*

KUKKA POGAKU, Tel. A large leaved plant, common under topes in Ganjam—not seen in flower.

KUKKA TULASI, Tel. Ocimum canum, *Sims.* ; O. album, *R.* iii, 15.

KUKKA VAMINTA or Nela-vaminta, Tel. Polanisia icosandra, *W. & A.* 73 ; Cleome viscosa, *R.* iii, 128.

KUKKUR-BAZI, Hind., or cock-fighting.

KUKOA, Hind. Flacourtia sapida.

KUKO-NOR, see Koko-nor.

KUKRA, a river of Pillibeet.

KUKRA, Hind. Anemone obtusiloba.

KUKREE or Kakri, Cucumis utilissimus. —Green cucumber. A large coarse kind of cucumber, sown with melons and other fruit in the beds of rivers.

KUKRONDA, Hind. Crozophora tinctoria

KUKSH, see Kocch.

KUKSPUNA, Hind. Celosia asiatica.

KUKUDU, or Kunkudu chettu, Tel. Sapindus emarginatus, *Vahl.*

KUKU-JUNGHA, Beng. Hairy leea, Leea hirta.

KUKUL, Tam. Commiphora madagascarensis. B'dellium.

KUKURA CHURA, Beng. Pavetta indica, *Linn.* ; Ban Kukur, Hind., is Cornus olonga.

KUKYAN, Hind. Phœnix dactylifera. Dates.

KUL, Hind. of Lower Himalaya hills, &c., a water course.

KUL, Ar., Pers., Hind. All.

KUL, Karn. One who pays revenue to Government.

KUL, Beng. Rhamnus jujuba.

KULA, the Portuguese name of a Ceylon tree, called in Tamil Kanugha. It is very heavy and close-grained, grows to about twenty-four inches in diameter, and eight feet high. The natives use it for general purposes, and for houses and vessels. It produces a fruit which they eat, and from which they extract an oil which is used as a medicine.—*Edye, Ceylon.*

KULA or Kulla, Pers. Hat.

KULA, a family, a race, a tribe. Properly the got of a hindoo is his tribe and Kula is the race. But Kula, among the Rajputs means a tribe ; and corresponds to the Affghan kheil. Amongst the hindoos, there are three kinds of devata or deities to whom worship is given, the Gramma Devata or village god ; the Kula Devata, the race or household or family god ; and the Ista Devata, the patron or personal deity of individuals. Devata, Adhi-devata ; or primitive deity, Sthana devata, local deity. The Aryan hindoo does not recognize the village gods of Southern India, but the non-hindoo Turanian races, largely worship them, and even many of those Turanian races who have been converted to hinduism, worship them. They are mostly shapeless pieces of wood or stone smeared with vermilion, and mostly represent evil spirits or devils. These are the Amma, Ammun and Amoor of the eastern and southern parts of the peninsula, and the Satwai, Bhairo, Massoba, Chamanda, Asra, Ai and Marry-ai of the northern and western parts of the peninsula, all of whom are recognized as causing harm to individuals. In health, they are neglected, but when sickness occurs, either to individuals, or as an epidemic, these spirits of evil are worshipped with much solemnity, and bloody sacrifices are made to them of goats and sheep and bullocks and buffaloes. Gotra or Kula, mean a family, and existed amongst Kshatrya, Vaisya as well as Brahmans. Gotra depends on a real or imaginary community of blood and then correspond to what we call families. No hindoo house is supposed to be without its

tutelary divinity, but the notion attached to this character is now very far from precise. The deity who is the object of hereditary or family worship, the Kula devata, is always Siva, or Vishnu, or Durga, or other principal personage of the hindoo mythology—but the Griha devata or household god rarely bears any distinct appellation. In Bengal, the domestic god is sometimes the Saligram, sometimes the tulasi plant, sometimes a basket with a little rice in it, and sometimes a water jar, to any of which a brief adoration is daily addressed, most usually by the females of the family: occasionally small images of Lakshmi or Chandi fulfil the office, or should a snake appear, it is worshipped as the guardian of the dwelling. In general, in former times, the household deities were regarded as the unseen spirits of ill; the ghosts and goblins who hovered about every spot, and claimed some particular sites as their own. At the close of all ceremonies, offerings were made to them in the open air, to keep them in good humour, by scattering a little rice with a short formula. Thus, at the end of the daily ceremony, the householder is enjoined by Menu—3,90 " to throw up his oblation (bali) in the open air to all the gods, to those who walk by day and those who walk by night." In this light the household god corresponds better with the genii locorum than with the lares or penates of antiquity.—*Wilson's Hind. Th.*

KULA ABBAAL? Laquis.

KUL AALIN NAR, Maleal. Fibre of Ficus mysorensis.

KULAB, a hill state north of Badakhshan, its chief claims a Grecian origin. See Kabul, Kush.

KULAK of Java, a grain measure = 77¼ catty.

KULADHAN, Hind. Conocarpus latifolius.

KULAEE, Hind. Phaseolus trilobus. Three-lobed bean. Sown like other native beans, *Riddell.*

KULAH ARKCHIN, Hind. Embroidered caps.

KULAHU, Hind. Land watered by a kul, or canal. See Kuli.

KULAI, Hind. Phaseolus trilobus.

KULAKA, Sans. Nux vomica.

KULAMBERI, Singh. Calamandar wood.

KULANG SEN, is an island south-west of Amoy, three miles in circumference, principally granitic.

KULANJI, also Siah Danah, Hind. Nigella sativa.

KULAN KOTE, the ancient site of Tatta.

KU-LA-PAI, Burm. Cicer arietinum.

KULANJAN, or Kulanjana, Ar., Hind. Kulanyoga, Sans. Alpinia galanga, *Sw.*

KULAR, a river of Seoni and Nagpore.

KULARA, Hind. Viburnum fœtens.

KULASAIKERA, Arya Chakravarti, is found in Ceylonese history as the name of a great warrior who commanded an army sent by Kulasaikera, who is called king of the Pandyans or people of the Madura country, which invaded Ceylon in 1314. The same name re-appears as if belonging to the same individual in or about 1371, when he is stated to have erected forts at Colombo, Negombo and Chilaw, and after reducing the northern division of Ceylon, to have fixed the seat of government at Jaffnapatam.—*Yule Cathay, Vol.* ii, *p.* 422.

KULAT, Hind. Dolichos uniflorus.

KULAWAN, Hind. of Simla, the small field pea, Pisum arvense.

KULBAGI, a tree in Canara, which grows to fifteen or twenty-five feet in height, and from twenty-four to thirty-six inches in diameter. It yields a close-grained, hard and durable wood, and is used by the natives at Mangalore and Honore for the keels and beams of vessels. It is of a dark colour, and is considered valuable.—*Edye, Forests of Malabar and Canara.*

KULBURGAH, a town in the Hyderabad dominions, in the centre of the Peninsula of India. It was the capital of the Bahmini dynasty (which commenced with Hassan Caco, A. D. 1347) and appears to have exceeded in power and splendour, those of Delhi, even at the most flourishing periods of their history. Kulburgah was centrical to the great body of the empire. It fell to pieces with its own weight, and out of it were formed four potent kingdoms, under the names of Visiapour (properly Bejapur), Golconda, Berar and Ahmednuggur; each of these subsisted with a considerable degree of power, until the Moghul conquest; and the two first preserved their independency until the time of Aurungzeb. The five monarchs of these kingdoms, like the Cæsars and Ptolemies, had each of them a name or title, common to the dynasty to which he belonged, and which were derived from the respective founders. Thus, the kings of Kulburgah were styled Bahmani, those of Visiapour, were styled Adil-Shahi; those of Golconda, Kutub-Shahi; and those of Berar and Ahmednuggur, Nizam Shah Bhairi and Amud Shahi.—*Rennell's Memoir, p.* lxxix; *Orme's Historical Fragments, p.* xxxvi.

KULEAH, Pers. Is a robe exactly similar to, but worn over, an Al-Khaliq.

KULEEJA, Hind. The liver.

KULEEJEE, Hind., The pluck, viz., the heart, liver, lungs, spleen and kidneys of animals.

KULERI, or Kalar, HIND., of Rawalpindi, Bauhinia variegata.

KULFA, HIND. Portulacca oleracea.

KULFA ? Clove oil.

KULFA-DODAK, HIND. Euphorbia helioscopia.

KULFA-KA-TEL, HIND. Cassia oil.

KULFI RANG, HIND. Deep lilac colour, blue prevailing.

KULFUL, ARAB. Cassia tora.

KULGHARI BECHNE-WALA-JOGI, see Jogi or Yogi.

KULGULLY PASS, see Kelat.

KULHARI, HIND. Saccharum officinarum.

KULI, or Coolie, are labourers all over India, *W. W. Hunter*. See Koolee, Coolee.

KULI, HIND., of Bajwat and in Gurdaspur, land irrigated by a kul. See Kulahu.

KULIAN ? Galangal.

KULI BENGAN, BENG. Solanum melongena, *Linn.*

KULIGAM, see Kashmir.

KULI KHAN, also known as Tamas Kuli Khan, styled Nadir Shah, king of Persia. Invited by Nizam-ul Mulk, he invaded India in 1738, 1739, defeated and re-instated Mahomed Shah on the 7th June 1747. He was assassinated in Persia. Ahmed the Abdalla was his treasurer.

KULIMAH, AR. The mahomedan creed. It contains five sections, viz :

Kulima-i-Shahadat, the martyrdom-creed.
Kulima-i-Tumjid.
Kulima-i-Towhid.
Kulima-i-rad-i Kufr.
Kulima e-Tyub or Ty-eeb.

Kulma-i-Shahadat, means "I bear witness that there is no deity save God, who is the one and has no co-equal ; and I bear witness that Mahomed is his servant and is sent from him."—*Herk.* See Kalimah.

KULIMITAN, TAM. Ocimum hirsutum.

KULIN, a class of brahmans in Bengal, who are deemed by other brahmans to be of very pure descent and in consequence many are anxious to wed their daughters to them. As a result the Kulin men are great polygamists, and in the middle of the nineteenth century a pamphlet gave the following, amongst others :

	Age.	*Number of wives.*
Bhola Nath Bannerjee	55	80
Bhugwan Chatterjee	64	72
Purna Chunder Mookerjee	55	62
Mordu Sudu Mookerjee	40	56
Tituram Ganguly	70	55
Ram Moy Mookerjee	50	52
Boido Nath Mookerjee	60	50
Shama Churn Chatterjee	60	50
Nobo Coomar Bannerjee	52	50
Ishan Chunder Bannerjee	52	44
Jodu Nath Bannerjee	47	41
Shib Chunder Mookerjee	45	40

Pundit Iswara Chandra Vidyasagar published a pamphlet, in Bengalee, entitled "Polygamy—Should it be abolished or not ?" Most of these marriages are sought after by the relations of the girls, to keep up the honour of their families ; and the children of these marriages invariably remain with their mothers, and are maintained by the wives' relations : in some cases, a Koolina father does not know his own children.—*Ward on the Hindoos, Vol.* iii, *p.* 268.

KULINJAN, DUK. Alpinia galanga.

KULIT, MALAY. Skin or leather. Kulit kaya, MALAY. Bark.

KULIT LAWANG, MALAY. The aromatic bark of a wild species of cinnamon, produced in abundance in Borneo. It is the Cinnamomum kulitlawan, but other varieties are also found. It was probably this plant which induced the earlier voyagers to imagine that the true cinnamon of Ceylon, which this much resembles, was found in the Archipelago. The bark is well-known for its clove-like aromatic flavour, and for the essential oil it produces, but which, is never extracted by the natives of Borneo.—*Lowe's Sarawak.*

KULIT MANIS, MALAY. Cinnamon.

KULJIKOON, GR., of Arabs. Colchicum autumnale, *Linn.*

KULKA SHINDA, BENG. Cassia sophera, *Linn.*

KULKUL, AR. Cassia tora, *Linn.* Hab-ul-kulkul, HIND., is the Cardiospermum halicacabum.

KULLA-BASALA-KIRE, TAM.
Oopodaki, SANS. | Potti Batsali kura, TEL.
Basella alba.

KULLAI, also Ranga, also Kathel, GUZ., HIND. Tin.

KULLAH-I-HAZARA, see Kush or Cush.

KULLA KITH MARA, CAN. Ficus glomerata, *Roxb.* ; *Willde.*

KULKURU, MAL. Beads.

KULLA, HIND. Heaps of grain thrashed in the open field preparatory to being divided and housed.—*Tod's Rajasthan, Vol.* ii, *p.* 63.

KULLAH, PERS. Literally a hat, applied by the Affghans to crowned heads also to hat-wearing natives of Europe. The use of the kullah of black lamb-skin is universal among the Persians.—*Ouseley's Tr., Vol.* i, *p.* 208.

KULLEE, a river near Seesghur in Bareilly.

KULLEYUM ? Odina wodier.

KULLI, HIND. Euphorbia tirucalli.

KULLIANI, SANS. Celosia nodiflora.

KULL MULLAH, MALEAL. Bambusa arundinacea, *Roxb.* ; *C. P.*

KULLOOA, BURM. Cerbera manghas, *Linn.*

KULLOO KOLI MIN, Tam. Holocanthus insperator.

KULLOOR or Belaspore. The raja of Kulloor had estates on both sides of the Sutlej. But the sunnud given to raja Mooher Chund, in 1815, confirmed to him the eastern portion only. The family is Rajpoot. In acknowledgment of his services during the mutinies in 1857, the rajah received a dress of honour of Rupees 5,000 value, and a salute of seven guns. The revenue of this state is not less than Rupees 70,000. The population amounts 66,848.

KULLORA and Talpur, Sind tribes, which furnished its last two ruling dynasties. The Kullora trace their descent from the Abbasside kaliphs, and the Talpuri from Mahomed, but both seem to be Baluch, which are essentially of Jit or Gete origin. The Talpuri ("Tal" or "Tar," Borassus flabelliformis or palmyra, and "pura," a town) amount to one-fourth of the population of Hyderabad which they call Lohri or Little Sind. There are none in the T'hul. The origin of the mahomedan Kullora and Sahrai is doubtful.

KULLUNG, a river near Kurrungee in Assam.

KULLUNGAN MATCHI, Duk. Whiting fish.

KULL VALEI MANNI, Tam. The seeds of Canna indica, *Linn.*

KULLYAGHY, a river near Bailda in Midnapoor.

KULLYHAIN, a plant, from the fibres of which, the Lepcha, near Darjeling, make rope.

KULKUSUNDA, Beng. Smithia sensitiva.

KULM, or Kalm, Guz., Hind., Pers. A pen.

KULM, see Kabul.

KULM, a river of Bhopal.

KULMI DARCHINI, Duk. Laurus cinnamomum, rolled cinnamon.

KULMI-LUTA, Beng. Rivea boua-nox.

KUL-MOOLLA, Maleal. Bambusa arundinacea.

KULME-CHAK, Beng., or Kulmee sag, Convolvulus resilis. Creeping Bind Weed. This grows wild; its leaves are eaten by the natives.—*Riddell.*

KULM-TRASH, Pers. Penknife.

KUL-MULLA, Maleal. Bambusa; the Bamboo.

KULNAR? Gypsum.

KULONJI, Hind. Nigella sativa.

KULOOA, Hind. Saccharum officinarum.

KULOU-MIDVI, Singh. Calamander wood.

KULRE, Hind. Picea webbiana.

KULSIAH, a Cis-Sutlej territory, has an area of 155 square miles, and a population of 62,000 souls, with a revenue of Rs. 1,30,000. The family came from the village of Kulsiah in the Manjha.

KULT, Hind. Dolichos uniflorus.

KUL TEAK, Tectona grandis, *var.* A scarce variety of the teak tree, in the Wynaad about Sultan's Battery. It is considered superior to the common teak.—*McIvor, M. E.*

KULTI, Beng., Duk., Guz., Hind., Mahr. Gram or Horse Gram, Dolichos biflorus, or Dolichos uniflorus. Dolichos biflorus, the two-flowered bean, is grown in fields after the rains, and chiefly used for cattle; when given to horses it must first be boiled; they soon become very fond of it, and keep in as good condition as upon any other grain. The Bengal gram or chenna, is the Cicer arietinum.

KULU, Tam. Dolichos uniflorus.

KULU or Kullu, a hill state in the N. W. Himalaya. This province consists of the mountain basin of the Beas, and the west bank of the Sutlej. Sultanpoor, its capital, is elevated 4,584 feet. The chain bounding the Sutlej on the west, is considerably higher than that on its east bank, and is crossed into Suket, by the Jalauri pass, elevated 12,000 feet. The province of Chamba bounds it on the west, and the physical feature of Kulu and Chamba are similar. The poorer Kulu people wear only a blanket, wound around the waist and one end flung across the shoulders and pinned across the chest, men and women often dress alike, but the long hair of the women is plaited in one tress. The natives of Busahir, Sookeyt-Mundee and Kulu, in the Kohistan of Jhullundhur, have all sallow complexions and seem all of the same race. In the hills of Kullu and Kangra are the "Goojura" and "Guddi races," who cultivate little, and keep herds of buffaloes, and flocks of sheep and goats. They claim certain beats of the forests as their "warisi," or ancestral property, subject to the payment of pasturage tolls. The forests of the lower hills are apportioned out among the Guddi or shepherds of the snowy range, who, in the winter season bring down their flocks to graze. In the same manner, the Goojur with their buffaloes, take up divisions on a hill side, and carefully respect their mutual boundaries.—*Cleghorn's Punjab Report, p.* 89; *H. f. et T., p.* 203. See Ladak.

KULUMB, the name of several towns in the south of India. One of these, is Colombo, the seat of Government in Ceylon, which has a population of 40,000 people. It seems to have been selected by the Dutch from the proximity of the cinnamon gardens, for it has no other recommendation. It was visited by the Portuguese in 1505. It capitulated on the 16th February 1796. It is on the west coast of the island, in lat. 6° 56′ N., long. 79° 53′ E., and exports largely to Europe. Colombo is mentioned in Singalese historical

annals so early as A. D. 496; the name is said to signify a sea port. This and Covelong, south of Madras, and Quilon of the western coast, are all the same name "Kulum." —*Horsburgh, Sirr.*

KULUMBU, BENG. Cocculus palmatus.

KULUNG, HIND. The Kulm fowl of the Bombay side of India, is the Grus cinerea, the European crane, the G. vulgaris, *Pallas.* It visits India in great flocks, but wholly disappears in the breeding season. It is also called the karranch.

KULUNGI VER, MALEAL. Tephrosia purpurea.

KU-LUNG-SOO, is an island opposite to Amoy, and commands the entrance to the harbour; for this reason, it was taken possession of by the British, at the commencement of the first China war, and retained until 1845.—*Sirr's China and Chinese, Vol.* i, *p.* 844.

KULUNJI, MALEAL. Guilandina bonduc, *Linn.*

KULUNJUN, BENG. Alpinia galanga.

KULUSH-NUR, BENG. Panicum paludosum.

KULUTU, SANS. Dolichos uniflorus.

KULU KAY NATH or Jhol Ke Ghurray, a matrimonial ceremony.

KULZUM or Colzum, the Red Sea or Arabian Gulf, represents the name of Clysma the ancient κλυσμα, situate at the northern extremity of a bay, in long. 63° 20′, lat. 28° 50′, according to Ptolemy. But the sea of Culzum, says Hamd Allah Cazvini, is likewise called Bahr Ahmar or the Red Sea. The Arabic adjective here used, Ahmar, must not be confounded with the proper name Hameir or Hamyar, bestowed by the Persian geographer on another gulf. Natives of India regard the Bahr-i-kulzum as the Caspian sea.—*Ouseley's Travels, Vol.* i, *p.* 28.

KUM, a town of Irak-ajami, between Teheran and Ispahan.

KUMAD, HIND. of Panjab. Sugar-cane.

KUMAKUS, JAV. Cubebs.

KUMALA? Diamond.

KUMALA, the son of Asoka: a legend regarding him proves the antiquity of the practice of placing eyes on the outside of buddhist temples. In a former birth, Kumala is said to have plucked the eyes from a Chaitya, for which he was punished by the loss of his own in the next birth, and because he then presented a pair of golden eyes to a Chaitya, he was afterwards born as the son of Asoka, with eyes beautiful as those of the Kumala bird, from which circumstance he obtained his name.

KUMAON, a province in the N.W. Himalaya, bounded on the east by the river Kali, which separates Kumaon from Nepaul; on the west by the Alaknunda branch of the Ganges, and its western feeder, the Mandakni; on the north by the axis of the Cis-Sutlej Himalaya, and on the south by the upper Gangetic plain. The elevation of the Terai at its base varies from 600 to 1,000 feet. The mountains of the outer ranges rise to 7,000 feet in many places, and in the interior attain to 10,000 feet, while still further north many rise to 20,000 and a few above 24,000 feet, and Nandadevi, 25,750 feet, the highest mountain west of Nepaul, is in this province. The loftiest, as elsewhere in the Himalaya, are never on the axis of the chain, but are still further north, and its great elevation may be judged of from the heights of the passes over it. Of these proceeding from the eastward may be mentioned the

Lankpya.. 18,000	Niti..... 16,800	Naina-tal... 6,500
Lakhur .. 18,400	Mana..... 18,760	Bhim-tal... 4,000
Balch..... 17,700	Almora... 5,500	

The vegetation of Kumaon includes fully two thousand flowering plants.

The Dom of Kumaon is now, merely an inferior caste dwelling amongst the general population. In the north of India, under the Himalaya and in the Kumaon hills, the Dom were once a considerable tribe. They are still a numerous helot section of the population, being in fact the only inferior class and ordinary labourers as well as artizans. The Dom are very black with curly hair and altogether aboriginal in appearance, the Dom or Domar in the labour-market of northern India take the place of the Mhang of the south of India. The Dom of northern India are rope, fan, basket and mat-makers. In Oude and Bengal the Dom are sweepers, and carry dead bodies. The Dom are also musicians. The Mirasi Dom are mahomedans and called Mir and Mirasi. The Bodo, Dhimal and other tribes inhabiting the mountains and forests between Kumaon and Assam, are styled Tamilian by Mr. Hodgson. He has done so on the supposition that all the aborigines of India, as distinguished from the Aryans, belong to one and the same stock, of which he considers the Tamilian of southern India the best representatives. And he has founded this supposition on certain general grammatical similarities which are common to the entire scythian group of languages.—*Campbell, pp.* 16-124; *Wils. Gloss.* See Khas, Polyandry, Sanitaria, India, Rawat or Raji, Hindi.

KUMAR, from the Tamil, also Sanscrit, for a virgin

KUMARA is the hindoo god of war, and is supposed to be indentical with Mars, the Roman god of war. Kumara was the son of Janavi (Juno), as Mars was the son of June,

and, like as the Roman Mars was produced by the agency of Vulcan, so was Kumara by the hindoo regent of fire. Kumara has the peacock as his companion; and this bird was likewise sacred to Juno, and as the Grecian goddess is fabled to have had her car drawn by peacocks, so Ku-mara (the evil-striker) has a peacock for his steed.—*Tod's Rajasthan, Vol.* i, *p.* 596. See Ku.

KUMARA DEVI, Kumara Gupta, Kumara Pala, Kumara Sen, see Inscriptions.

KUMARI, or Komari, is a name of the goddess Durga, derived from the Tamil Kumar or Komar, and the Cape Comorin at the south of the peninsula of India is derived from this goddess. The author of the Periplus states that at the town of Komar, where there is a fort and a harbour, people came to bathe and purify themselves, for it is related that a goddess was once accustomed to bathe there monthly. Cape Comorin formerly ranked as one of the five sacred bathing places, and the monthly bathing in honor of the goddess Durga or Parvati is still continued, but the number of visitors to it is now very small.

KUMARI, Can., of Mysore and Canara, this is the Ponnam of Malabar, the Punakad of Salem, the Chena of Ceylon, and the Tungya of Burmah, and is a rude system of culture followed in all the countries, wherein secluded tribes and others, clear parts of the forest. The kumari cultivators earn a cheap but wretched subsistence, and live in miserable huts, the Irular and Kurumbar races on the Neilgherries, the Malai, also, on the Shevaroys, the Punam cultivators in Malabar, the kumari cultivators of Canara, and the Karen in Burmah, all endeavour to obtain a precarious subsistence by scattering grain after burning the jungle, and thus avoid, to them, the irksome restraints of civilized life. A hill side is always selected, and at the close of the year a space is cleared. The wood is left to dry till the following March or April and then burned. The ground is then sown with Italian millet, Panicum italicum, as also with rice, Oryza sativa. In Canara, the seed is generally sown in the ashes on the fall of the first rain, without the soil being touched by a plough. It is fenced and weeded, and the crop gathered towards the end of the year. A small crop is taken off the ground in the second year and sometimes in the third, after which the spot is deserted, for 7, 10, or 12 years, until the jungle grows sufficiently high to tempt the tribe to renew the process. In Ceylon, the Chena lasts two years, and includes the culture of chillies, yams, sweet potatoes, cotton, hemp, &c. About the middle of the nineteenth century in Bekal, the most southern taluk of Canara, 25,746, or one-sixth of the rural population were engaged in it, but north of that taluk, it was carried on by the jungle tribes of Malai Kader and Mahratai to the number of 59,500. Kumari was then prohibited in Mysore and under great restriction in the Bombay Presidency, and the Madras Government, in 1860, prohibited it in Government forests, without special permission, which they commanded to be given sparingly, and never in timber spots. Mr. Cannan, a coffee planter of Wynaad, says that in a spot thus treated, only wood regrows, unfit for any building purposes, and he had never been able to get coffee to grow on it.—*Dr. Cleghorn in Reports to the Madras Government*, 1858, *&c.*, *Cleghorn Forests and Gardens of India, p.* 126.

KUMARI, Beng. Aloe litoralis.

KUMARIKA, Singh. Aloe indica, *Royle.*

KUMARILLA, Singh. Aloes.

KUMATHA, Can. Gmelina parviflora.

KUMATI KAI, Maleal. Cucumis colocynthis.

KUMBA, Hind. Mahr. Careya arborea.

KUMBA, Tartar cavalry from Koko Nor.

KUMBAKA, in hindoo mythology, a rakshasa, brother of Ravana.

KUMBAL or Kamala, Hind. Red powder from the fruit of Rottlera tinctoria.

KUMBALI, Tam. Benincasa cerifera.

KUMBANG, Malay. Rusa equina, *Cuv.*, *Ham.*, *Smith.*

KUMBAR or Koombar, Hind. Gmelina arborea.

KUMBAR, see Kelat.

KUMBAY MARAM, Tam. Gardenia latifolia, *Ait.*

KUMBH, Hind. Agaricus campestris.

KUMBHI or Budadanedi, Tel. Careya arborea, *R.* ii, 638.

KUMBI, Hind. Cochlospermum gossypium, also Cordia vestita.

KUMBO, see India.

KUMBUK, Singh. Terminalia alata.

KUMBULA, Maleal. Gmelina arborea, *Roxb.*, *Cor. Pl.*

KUMBULAM, Maleal, also Kumbuli, Tam. Benincasa cerifera, Savi.

KUMBULA RUKTA, Hind. Nymphœa rosacea.

KUMBULU, Maleal. Gmelina arborea, *Roxb.*

KUMBULU or Kambulu, Tel., also Sujilloo, Tel. Pencillaria spicata.

KUMBURANI, a tribe in Beluchistan. See Beluchistan, Kelat.

KUMEA, see Kuki, Ku-mi.

KUM FEROZ, a river, across which amir Azan Delemi, built the Bend-i-amir, or Bend-ameer. Aras, is a modern name of the ancient

es, the Awerma of the Purans, now called Kum Feroz. It laves the foot of the rock Istakhr. The snowy Ardekan mountains are the same with those which presented so formidable a barrier to Alexander's progress, and by whose slopes he descended into Persia, in his advance on Persepolis. Towards the north of Armenia, runs the Araxes, with its numerous tributaries. This river which at its commencement, owing to its many affluents, bears the Persian appellation of Hazara, springs from the side of the Bin Gol, or mountain of thousand Lakes, about 30 miles south of Erzerum, and nearly in the centre of the space between the eastern and western branches of the Euphrates. Its course, from its first spring near Jebel Seihan, is almost N. E. for about 145 miles through Armenia ; when it turns eastward, being then near the frontier of Kars : this proximity continues for 110 miles. The sources of the Aras and those of the north branch of the Euphrates are about 10 miles from one another. According to Pliny (lib. vi., c. 9) those sources are in the same mountain and 600 paces asunder. In modern times, the north-eastern districts, along the banks of the Araxes, intervening between Aderbijan and Georgia, had been in general subject to the sovereigns of Persia.—*Pliny, lib.* vi, *c.* 9 ; *Malcolm's History of Persia, Vol.* ii, *p.* 212 ; *Journal of the Royal Geo. Society, Vol.* vi, *Part* ii, *p.* 200. See Aras also Bend Amir, Fars, Iran, Tigris.

KUMHAR, Hind.

Kumar, Beng.	Kumara vadu, Tel.
Kumbakar, Karn.	

A potter.

KUMHAR, Panjab. Gmelina arborea, *Roxb., Cor. Pl.*

KUMHIR, Hind. ? A tree of Chota Nagpore with a hard, green timber.—*Cal. Cat. Ex.* 1862.

KUMHIR, Hind. Crocodile.

KU-MI also Ku-mi, a race in Arracan, in lat. 21° N., and long. 93° E., in the valley of the Koladyn river, which disembogues at Akyab. The Kami assert that they once dwelt on the hills now held by the Khyen. Their name seems the same as that of the Khumia of Chittagong. The Kumi of Arracan chiefly inhabit the Koladan and its feeders. The Khy-oung-tha and Khu-mi or Kum-wi (properly Ku-mi), of the middle basin of the Koladyn, belong to the Burman family. Kumi, Khumi or Khum-wi, are of the same race, but their language has some peculiarities. It has been partially examined by Captain Latter, who says it is evidently cognate to the Rakhaing form of the Burman. The majority of its words however are non-Burman. The Kumi are fair, with small features. The Kumi of Chittagong believe that a certain deity made the world and the trees and the creeping things, and lastly 'he set to work to make one man and one woman, forming their bodies of clay ; but each night on the completion of his work, there came a great snake, which, while God was sleeping, devoured the two images. At length the deity created a dog, which drove away the snake, and thus the creation of man was accomplished.—*Lubbock, Origin of Civil., p.* 253.

KUMMALAR, in the Malayalam country, an artificer. The Ainkudi Kummalar are the five artizan castes, the Ashari or Carpenter, the Mushari or Brazier, the Tattan or Goldsmith, the Perning-Kollen or Blacksmith, and the Tol Kollen or Tanner. These five castes follow the custom of marrying one girl among three or four brothers, and this Kummalar custom of three or four brothers marrying one girl, is followed in some parts of Malabar by the Eeyoover, Juver or Teer, toddy-drawers, and is partially also the custom of the mahomedan Mapilla, in taking the wife of a deceased brother. The Kummalar and Teer are sprung from the same race and in earlier times intermarried, and this may explain the similarity amongst them of this social practice. It is only in the taluqs of Nidunganad, Kuttanad, Chowghat, in some parts of Vettutnad, and a few adjoining spots in south Malabar, that a woman amongst the Nair is kept at the same time by two or three men, who are not brothers. Although the Nair, Teer, and other hindoo castes of Malabar, Cochin and Travancore, particularly the two latter countries, are thus more or less tainted, the practice of polyandry does not seem to have ever prevailed, generally, amongst the Nair, and many of the Teer of north Malabar, from Kurumbranad to Mangalore. But many Teer women, even there, admit to indiscriminate connection all races, of all castes and religions, without incurring any prejudice as to caste or loss in social estimation. The Teer women of south Malabar do not so readily yield themselves to this unusual practice. As this Nair custom is of interest ethnologically, the following description of it, by one of this race, Kookel Keloo, Nair, District Munsiff in Malabar is given from No. 48 of the Madras Literary Society's Journal of 1859, pp. 52, 53, 54. He says, "The Eeyoover or Teeyer (toddy-drawers) are a section of the servile class of people who, during the time of the brahmans and Peroomals, came to Malabar from Ceylon to earn their livelihood. It cannot, however, be accounted for, how they, in many parts, though not throughout the whole of Malabar, came to adopt the beastly custom of the Kummalar of the country, of a single girl, being married to three and four brothers ;

and likewise in some parts of the country, where this sad custom is not so generally prevalent among them, the practice of taking their deceased brothers' widows for wives as the mussulman Mapilla do. It is only in the Talooks of Needoonganad, Cootanad, Chowghaut, and some parts of Vettutnad and a few adjoining spots in south Malabar alone, that a woman among the Nair is kept at the same time by two or three different men, who are, though, never brothers. It is, though, very possible that the Teeyer may have taken the idea from this latter error and themselves fallen into the other and more shameful one, or perhaps they observe the custom, as they in general are, as a document in its beginning shows, sprung from Kummalar or the the Kummalar from them, through their then frequent intermarriages. The document calls them also Eeyoovahaiyer, a word equally low and contemptuous in Malabar and of the same meaning as the word Kummalar. Moreover, amongst the Nair of the whole of north Malabar (that is to say, from part of Cooroombranad as far as Mangalore), though sometimes unchaste practices occur in their families, yet, I can most confidently assert, that the above abominable custom of one woman being kept by two or three men at the same time, never in ancient or modern time was once known. A Nair, there, will, though, occasionally, marry two or three women in succession, if the first or second prove barren or all the children born, die, or from any other like cause or domestic difference. Many of the Teeyer also of that part of the country do in some measure follow the custom of the Nair; but the Teyette (Teeyer women), of the remaining Teeyer there, are notorious harlots and become the concubines of strangers of any caste or religion, and this without the least prejudice to their own caste, or any loss of esteem in society; on the other hand, any such act proved against any females of the other castes, subjects the person to excommunication from caste, banishment from society, and all religious advantages. The Teeyer females of south Malabar do not, though, so readily as those of the north, yield themselves to this disgraceful practice. Owing to the very great number of castes, and the peculiar and different manners and customs in various parts of the country, the superficial inquiries of most foreigners have led them into error and in their works they generally ascribe the same pernicious practices to all castes and parts of the country indiscriminately.

However the Nair, Teeyer and indeed all the other numerous castes of Malabar (including the Cochin and Travancore countries, these being indeed the most striking in this respect), are in some way or other in a greater or less degree of error; and reformation therefore is indeed much needed among them all. It is, though, very lamentable to find them dormant in their original state of depression and not seeking for reformation rather than growing blindly proud of their vain and different castes and privileges, and ready to run any risk even that of hazarding their lives, only to preserve their castes."—*Madras Lit. Soc. Journal, pp.* 52-4 *of* 1859.

KUMMARA BADDU, or Konda tamara, Tel. Smilax ovalifolium, *R.*

KUMMARA BADDU, or Dumpa, Tel. Dioscorea aculeata, *L.*

KUMMARA CHETTU, Tel. The word means the potter's tree.

KUMMARA POLIKA CHETTU, Tel. A certain tree, the potter-like tree.

KUMMARA PONUKU, or Ponuku, Tel. Gyrocarpus asiaticus, *Willd.*

KUMMEN, Dan. Cummin seed.

KUMMERBAND, Hind. A sash, a waist belt, a girder of the loins.

KUMMI, Burm. A Tavoy wood.

KUMMUL, Hind. Nymphœa rubra.

KUMMUL-SHAH, a mohurrum fuqeer.

KUMMINAN, Malay. Frankincense; olibanum.

KUMOON? Cuminum cyminum, Cummin seed.

KUMOONKOO, Mal. Cubebs.

KUMONLY, a naddi or rivulet near Mirzapoor.

KUMPA, Tel.? Baskets, properly Gumpa.

KUMPAL, or Rendezvous island, on the west coast of Borneo, in lat. 2° 44½' S., and long 110° 3' E., extends about 12 miles to the N. E., and is joined to the main by a chain of islands.

KUMPIL, is certainly of sufficient antiquity for mention in the Mahabharata. It is a place moreover of sacred resort amongst the Jains, where they annually bury an image of one of their Tirt'hankara, and has been immemorially established among them as a holy city.

KUM-QUAT, Chin. Citrus japonica. A small species of Citrus, about the size of an oval gooseberry, with a sweet rind and sharp acid pulp. This fruit is well-known in a preserved state by those who have any intercourse with Canton, and a small quantity is generally sent to Britain as presents every year. Preserved in sugar, according to the Chinese method, it is excellent. Groves of the Kum-quat are common on all the hillsides of Chusan. The bush grows from three to six feet high, and when covered with its orange-coloured fruit, is a very pretty object.

KUMRA, Beng. Benincasa cerifera.

KUMROO, also Kudima, HIND. Cucurbita pipo.

KUMROO, see Kunawur.

KUM-RUDI, men who have adopted the Chinese system of secluding themselves from the rest of the world.—*Baron C. A. De Bode's Travels in Luristan and Arabistan, p.* 22.

KUMRUK, DUK. Fruit of Averrhoa carambola.

KUMUDA, SANS., or Tella kalava, TEL. Nymphœa pubescens, *Willd.*; *W.*, 23.

KUMULA, BENG. Kæmpfera galanga, *Linn.*

KUMULA-KAMANI, SANS. From Kumala, the water-lily, and kama, desire.

KUMULA NIMBOO, BENG. Orange, Citrus aurantium.

KUMUNI SIAH, ARAB. Cuminum cyminum. Cummin.

KUMULU, BENG. Indian sacred bean or lotus, Nelumbium speciosum: properly Kamala.

KUMUNKUS, JAV. Cubebs.

KU-MURAD, see Kelat.

KUMURKI, BENG. Smilax ovalifolia, *Roxb.*

KUMUT or Bark Cloth, from the river Baram, supposed to be from a species of Artocarpus, is worn by the Kyan race when mourning their dead.—*Royle Fib. Pl., p.* 341.

KUMYS, TARTAR. Ma-ju-tsiu, CHIN. The ordinary drink of the Tartars is 'kumys,' a spirit made of mares' milk. Mares' milk has 17 per cent. of solid matter and eight per cent. of sugar of milk, which renders it very liable to undergo alcoholic fermentation. They pour the milk into a large leathern vessel, and when they have got a considerable quantity, beat it till it begins to ferment like new wine. When it becomes quite sour, they beat it again violently and then draw off the buttery part. The fermented whey makes a brisk sort of liquor, with an agreeable almond flavour, very intoxicating to those not much accustomed to it. The Tartars also make, from goat's milk, a kind of butter, which they boil and keep for winter use in goat's skins, and though they put no salt in it, it never spoils. After they have taken off the butter, they boil the curd again to make cheese, which they dry in the sun, and which is as hard as iron; these cheeses they put into sacks for the winter store, and when the supply of milk becomes scanty, they put this hard sour curd into a leathern vessel, pour hot water upon it, and beat it till it liquifies; and with this acid drink they have to content themselves during the time of year so severely felt by pastoral nations. The Tartars live chiefly on their flocks, and the produce of the chase.—*Huc's Christianity, Vol.* i, *p.* 209; *Smith's Chin. Mat. Med.*

KUN, a language of India.

KUN, HIND. Edwardsia hydaspica.

KUNACHI, HIND. Rubus floribundus.

KUNA GILI GICHCHA, TEL. Crotalaria orixensis, *R.*, iii, 276, also C. neglecta, *W. and A.*, 49?

KUNALI, HIND. of Multan, a vat in saltpetre-making.

KUNAR, PERS. Papaver somniferum.

KUNAWAR is usually divided into Upper and Lower Kunawer and includes the upper part of the Sutlej basin to the borders of Piti and Guge in Tibet. Its general direction is N. E. and S. W. It has two parallel bounding mountains. On the S. E. it is bounded by the Cis-Sutlej mountains and to the N.-W. by the mountains of Piti. The mountains which descend from the two parallel bounding chains of Kunawar are very lofty. They are crossed in the usual route into Tibet by the Werang pass 13,200; by the Runang pass 14,500; the Kuibrang in the north, across the Cis-Sutlej, is 18,300. The Shatul pass across the Cis-Sutlej leading to Simla is 15,560, and the Hangrang into Piti is 14,800. The passes to Upper Piti are more lofty. The bed of the Sutlej from 8,000 to 9,000 feet at the upper part of Kunawar, descends to 4,000 feet in Lower Kunawar.

In Lower Kunawar, the preponderating language is Hindi and is called Milchan, but the Bhot preponderates in Upper Kunawar. The Lubrung or Kanam and the Lidung or Lippa are varieties of the Milchan. In Sungnum, the word Theburskud is used to designate all variations from the regular form of speech. In Kunawar, budd'hism decreases in the central districts and disappears in the southern, where brahminism in an impure form occurs with local gods and irregular priests, every hill having its deota or genius. Polyandry is general in Kunawar from the higher classes to the lowest chamars, one family having one wife, the elder brother being the more special husband. It is called Koorpa. The tract of country belonging to Busehur, lies on both banks of the Sutlej, from lat. 31° 15′ to 32° 4′, and from long. 77° 50′ to 78° 5′. It runs in a N. E. and S. W. direction, and the habitable part seldom exceeds eight miles in breadth. The mean number of inhabitants to a house in various parts of Kunawar is six. Polyandry, or a plurality of husbands, prevails, also, in Chinese Tartary and in the hilly tracts towards the plains. Besides this drawback on the increase of the population, there is another peculiar to Chinese Tartary and the adjoining countries; that is, celibacy, which is professed

by numbers of the inhabitants; and in some villages the monks or lamas and nuns form almost half the population. A tribe of Hungrung Tartars occupy 378 square miles.

Bootunte is a name given to the Tartars by the people of Lower Kunawar. They also call the Tartars Zhad, also Bhotiah, and their country is called Bhot and Bootunt. These Tartars differ greatly in appearance from the people of Lower Kunawar.

At all the elevated passes, there are a number of square piles of stones, called Shughar, upon which passengers usually place a piece of quartz, or attach rags to poles, which are fixed in the middle, there are also several Shughar on the neighbouring heights, sacred to the deota, or spirits of the mountains, who are supposed to inhabit the loftiest and most inaccessible points, especially where there is much snow. The Shughar at the passes are erected by travellers, but those on the higher peaks are commonly made at the expense of some wealthy pilgrim not much accustomed to the mountains, who has succeeded in crossing a pass which is reckoned an arduous undertaking by an inhabitant of the plains.

Statement of the Area and population.

	Sq. M.		Sq. M.	
1. Hungrung Tartar ..	288	1. Nako	330	
		2. Chango	378	
		[illegible]go	348	—1,056
2. Shoong or Shooe ..	475	1. Gungel.....	988	
		2. Soomchoo..	959	
		3. Zhungram..	750	
		4. Yooshoong.	798	—3,495
3. Tookpa	977	1. Sgeenam...	1030	
		2. Reedung...	576	
		3. Tangling...	444	
		4. Kumroo....	780	—2,830
4. Rasgramee.	131	1. Oorlee.....	300	
		2. Purlee.....	486—	786
5. Wangpo	61	Wangpo.....	330—	330
6. Utharabees.....	87	1. Buree.....	186	
		2. Nalche.....	162	
		3. Grosnam	312	
		4. Trade	276—	936
7. Pundrabees.	86	1. Roopee.....	162	
		2. Kambe	258—	420
Square miles.....	2105	Population.....		9,853

The greatest part of Kunawar is occupied by vast chains of snowy mountains, inaccessible crags, or impenetrable forests. It was formerly under the dominion of a number of petty chiefs, of whom, there was almost one in each small district. The principal river in Kunawar is the Sutlej, which flows through it from one end to the other; the chief branch, or that which has the longest course, issues from Rawun Rudd Lake, better known by the name of Lanka, or Langa-Cho, the last word meaning a sheet of water. It runs within the Himalaya mountains for 280 miles, and the first part of its course is nearly W. N. W. for 200 miles, to clear the heads of the Ganges and its tributary streams; it then enters Kunawar, and winds considerably, generally in a south-western direction, but it

often runs due south, and near where it leaves the Himalaya, its course is west for a long way. Within Kunawar, its length is about eighty miles, after which it still flows W. S. W. for 160 more through the hills, and before it enters the plains it makes several bold sweeps, and penetrates the low sandstone range at Roopoor. It washes the hill towns of Rampoor, Bilaspoor, and Makhowal, and its course from Roopoor to its junction with the Beah or Beas, at Hurreeke Puttun, twelve miles above Ferozepoor, is about 130 miles in a south-westerly direction. Its whole length thus far is 570 miles, 440 of which lie within the mountains.

The passes from Kunawar through the outer Himalaya range, are fifteen in number:

(*a.*) *Shatool*, 15,555 feet, leading from Rol to Utharabee. This pass is reckoned worse than most of the others, not on account of its elevation, for it is inferior in altitude to many of the rest farther to the east, but from there being almost fourteen miles without even a single bush for fuel. It is open part of June, July, August, September, October, and sometimes November.

(*b.*) *Soondroo.* From Tangno to Rasgramee, the people represent it as crossing two ranges, and say it was very seldom attempted, and was never open more than two months in the year; so it is probably little below 16,000 feet.

(*c.*) *Yoosoo*, 15,877 feet, leading from Jangleeg to Rasgramee.

(*d.*) *Boorendo*, 15,171, feet, is the easiest pass in this quarter and most frequented; it leads from Jangleeg to Rasgramee, and is open seven or eight months. And during the rainy season almost all the snow dissolves.

(*e.*) *Neebrung*, 16,035 feet. (*f.*) Goonas, 16,026 feet. (*g.*) *Ghoosool*, 15,851 feet. From Chooara to Sungla of Tookpa. These three passes cross the top of the range within half a mile of each other.

(*h.*) The next is Roopeen, 15,480 feet, a very easy pass.

(*i.*) *Nulgoon*, 14,891 feet, is the lowest pass seen by Gerard, in the outer snowy range.

(*j.*) *Barga.* (*k*) *Lumbeea.* (*l.*) *Marja.* (*m.*) *Seenga.* These four passes are contained in the space of little more than a mile; they lead from Sungla, Rakcham, and Chetkool, to Lewar of Gurhwal, and like Goonas. Neebrung and Ghoosool, are crossed in different months. Barga is reckoned lowest, so is probably little above 15,000 feet; it is chiefly travelled by the Sungla people, being on the direct road from that place. The others are most likely between 16,000 and 17,000 feet, and are frequented by the inhabitants of Rakcham and Chetkool.

(*n.*) *Sungla*, from Chetkool to Boorasoo of Gurhwal, is reckoned lower than Kimleea, and may perhaps be 16,000 feet. The road is said to be generally bad, and is travelled for six months. There are three passes to the westward of Shatool, the Jalsoo, Khealig and Soongree, but they cannot be considered in the Himalaya, being from 2,000 to 4,000 feet below the circle of congelation. From the above account given of the passes, it will be seen that Mr. Fraser's saying there is no ghat for the conveyance of merchandise through the Himalaya, between Rampoor and Budreenath, is erroneous. The whole of these fifteen passes are almost as good as the Rampoor road, and many of them considerably better. Most of the passes to the eastward are said to be better than those mentioned: some of them are,

(*o.*) Shear Garh, a difficult pass.

(*p.*) Boorasoo to Chungsa, much snow, and rather difficult.

(*q.*) Jannubee to Chubrung, high, but very easy.

(*r.*) Kedarnath, said to be very difficult.

(*s.*) Doomnees, from Budreenath to Chubrung, the pass is high, there is much snow, but the road is good, and is travelled by loaded cattle.

(*t.*) Birjee pass, Neetee pass, Dharma pass, and Jooar pass. These last four passes are travelled by cattle.

The passes leading from Kunawur to Chinese Tartary on the eastward, are six in number, all of which are practicable for loaded sheep.

1. Chungsakhago, from Chetka to Neilung, on the Jankee or Jannubee branch of the Ganges, a lofty pass, probably not under 18,000 feet.
2. Koono pass, from Koono to Tunge.
3. Teedoong, from Charung to Tunge.

These two roads are each about five days, journey, without an intermediate village, and like Chungsakhago, cross a high flat piece of ground.

4. Keoobrung, from Nisung to Bekhur, five stages without a village. The road leads up the Taglakhar river for 3½ days, and is often difficult.

5. Gangtung, from Dabling to Bekhur. This properly speaking, is not a distinct road.

6. From Numgea to Shipke, there are two roads:—1st. Peeming, the height of which is only 13,661 feet. Part of this path is very rugged in clearing the deep-worn glen of the Oopsung rivulet.

There are four passes leading to Speetee:

1. From Pundrabees, } open 5 months.
2. Taree from Wangpo, }
3. From Leepe, not ascertained.

4. Manerung from Soongnum, open three and a half or four months.

The Kunawari and Tartar races estimate the altitudes of the passes, by the difficulty of breathing they experience in ascending them. Those who cross the outer chain, attribute the symptoms from which they suffer to the noxious qualities of a poisonous plant; but the best informed, who are in the habit of traversing heights where there is no vegetation, know well that they are produced by the height alone.

In Kunawar, the greatest height at which rice that requires water has been observed, is 6,600 feet. There are other kinds, which are not watered, that grow at 8,000 and 9,000 feet, but what is produced in Kashmir, which forms the chief subsistence of the inhabitants requires the fields to be laid under water, as in Bengal. In the higher parts cows are rare, and their places is supplied by the Yak of Tartary, described by Captain Turner; the male is called Yak: Yag, or Yokh, and the female Breemo; the produce between them and the cow is common, the male being named Zo or Zofo, and the female Zomo. The Yak are strong and hardy, and like cold places.

The inhabitants of Kunawur are generally of a dark complexion, but good-looking, and some of them have ruddy faces; they are well made and muscular, and their stature is from five feet five inches to five feet nine inches; they are frank, active, generous, hospitable and highly honourable in their dealings. The people are fond of dancing and singing, and they have several annual festivals, which they celebrate with a degree of joy scarcely known amongst other Asiatic nations. The greatest festival is called Mentiko, which prevails throughout the whole of Kunawur; it is held in the beginning of September, its origin is not known. All the people who are able to move leave their villages, and ascend the nearest hill, they proceed slowly, making a circuit of several days, and this is a time of the greatest festivity; they adorn themselves with garlands and flowers, and sing and dance to the sound of music, which is much more melodious than the tunes of Hindoostan; they have all sorts of amusements, run foot and horse races when the ground will admit of it, perform feats of agility, feast, and drink. The religion of the mass of the inhabitants is hindooism, but they have no minute distinctions of caste. They either burn or bury the dead at some distance from the villages, where they erect gravestones. Some of them profess the Lama religion; but that properly belongs to the Tartars. There are five different dialects spoken in

Kunawur, of which Gerard got vocabularies of three. With the exception of compounds, which are easily distinguished, the words are monosyllabic or dissyllabic:

1st. The Milchan, or common Kunawari, which is most generally used.

2nd. The Theburskud, spoken at Soongum, is very different from the Milchan, and the infinitives terminate in bung and pung.

3rd. The dialect used in Lubrung and Kanum, in which the infinitives of verbs end in ma and na.

4th. That spoken at Leedung, where the terminations of the infinitives are ens.

5th. The Bhoteea, or Tartar.

The Milchan and Bhoteea are distinct tongues, and the same may almost be said of the Theburskud. The other two are dialects of the Milchan, and differ principally in the tenses of verbs, and cases of nouns.

The Tartar husbandmen have a custom similar to those of some of the Scotch farmers, who plait the first corn cut three-fold, and fix it over the chimney-piece till next harvest, when it is renewed. The Tartars use three ears of barley, which they paste outside above the door. At Nisung there was not a house in the village but was ornamented in this way. The Tartars are called by the Kunawar inhabitants of the lower parts, Zhad, Bhoteea or Bootuntee, and their country is often named Bhot and Bootunt; the Tartars are very different in appearance and manners from the inhabitants of Lower Kunawar; all those of Busehur were formerly under the Chinese. The Tartars of Kunawar are not so stout as those farther to the eastward, and have less of the Chinese features. The others are muscular, well-made, and tall; Gerard saw few under five feet ten, and many were six feet or more; their strong athletic forms were remarkably contrasted with the puny diminutive figures of his attendants, several of whom were inhabitants of the plains. Their countenance is ruddy, and they have small oblong eyes, high cheek bones, thin eye brows, and very few have either mustachios or beards, which they admire much. Many of them, especially from twelve to eighteen years old, are extremely handsome, of a very prepossessing appearance, and fine specimens of Tartar youth. The Kunawar people may be found as petty traders between Thibet and Hindustan in almost every hill state between Nepaul and Cashmere. The custom of several brothers having but one wife amongst them is universal. In appearance the Kunawari are taller but less robust than the Garwhali, and the men on the whole are better-looking, but the women are plainer. The women generally wear a striped woollen blanket wound round the body in such a manner that the plaits are all behind. It is confined round the waist by a long belt, and leaves the arms and one shoulder exposed. It is fastened on the bosom with an immense brass brooch, weighing nearly a pound. They wear, like the men, a round woollen cap. The portion of Kunawar in the Sutlej valley, from its turn at the confluence of the Buspa river, is rather unproductive. Grapes are the chief agricultural produce. The inhabitants profess to be hindoos, but their religion is highly tinged with the buddhism of Thibet. Garo, Garoo, Gartop, Sur, Yoogar, or Gurtokh, for it is known by all these names, is a collection of black tents inhabited by pastoral tribes for six months. In winter, the Tartars retire chiefly to Eegoong on the bank of the river, two stages down the stream, and the Chinese governors reside at the fort of Tuzheegung, where they have houses. Garo is the most famous mart for wool in Chinese Tartary, and there is a fair of 10,000 or 22,000 people in July, well attended by merchants from Kumaon, Koonawur and Ladak, and sometimes from Yarkund. Wool, borax and salt are the principal exports, and these articles are exchanged for the produce of the plains of India. The country about Garo must be very elevated, since the only productions are prickly plants and small tufts of short brown grass. It is the great summer mart of Gnari Khorsum. The pass over the range between Garo and the Sutlej is 19,200 feet above the sea. It is near the source of the Indus river. The Garo river is the Sing-ge-chu or Indus, also called there Garjung-chu, and there is no great eastern branch as some suppose. At Garo, according to Moorcroft, it is a very insignificant stream. —*Moorcroft's Travels, Capt. Gerard's Account of Kunawar, pp.* 3 to 144. See Indus, Kashmir, Kulu, Khampa.

KUNBA, HIND. Lycoperdon gemmatum.

KUNBALLI, CAN. Allium cepa, *Linn.*

KUNBI, a race amongst the Mahrattas, engaged in cultivation. They are also the main body of the cultivating population of Guzerat, where they are the chief owners of the soil, and though quiet and unpretending, are a robust, sturdy, independent agricultural people. Throughout the Mahratta country, Berar, Nagpore and Khandesh, they are the principal agriculturists. Mr. Campbell considers them (pp. 93, 94, 95) to be quite Arian in their features, institutions and manners, though their institutions are less democratic than those of the Jat and Rajput, and in the Mahratta villages they have at their head, a Potail. Few of the Kunbi ever enlist as soldiers. Sivaji and his des-

cendants and some of his chiefs were however of this race, but their followers, were drawn from the mawals of the western ghats, and latterly their armies were composed of the soldiers of fortune of every race. The Mahratta chiefs sprung from the people of Sattarah and Poonah, but Holkar was of the shepherd, and the Gaekwar was of the cowherd caste, while the Peshwa, who put the descendants of Sivaji aside were Konkani brahmans.

The Kunbi of the Hyderabad dominions are wholly illiterate. Indeed no effort or attempt has been made to educate the people of the Hyderabad territories. Though education is making enormous strides in Berar and in British Mahrashtra, there was no proper school met with in all the editor's journeys from 1866 to 1869 amounting to about 9,000 miles, and only occasionally a few lads were to be seen, children of foreigners, learning in a verandah, the elements of the hindi or mahratta. In that eastern part of the Mahratta country, the knowledge of reading or writing of any tongue was almost unknown. The Arjawna Kunbi reside in western India. Professor Wilson says, the Kulambi of Mahrashtra and the Kalmi of Guzerat are the same people, and adds that the Kunbi claim to represent the pure sudra of the hindoo system. They are, for the most part, an industrious and respectable race, and, amongst the Mahratta, reckoned the rajah of Satara, and other descendants of Sivaji, among their caste. They are subdivided into an infinite number of classes, many of whom do not eat together, or intermarry.

The Kunbi, in Berar, allot themselves into eleven classes :

Mali,	Haldi Mali,	Sagar,	Vindesa,
Full Mali,	Wanjeri,	Atole,	Pazni.
Jerat „	Gantadi,	Telale,	

With the exception of the Haldi Mali and Pazni, they have roti vya whar, amongst each other, but not Beti vya whar ; *i. e.*, they eat with each other but do not intermarry. The Kunbi and Mali alone of the Sudra people are 834,588 souls in Berar. The Kunbi and Mali, eat flesh, drink liquor in moderation, and their widows may all re-marry if they choose, except those of the deshmukh who follow the high caste custom. The Kunbi in the Oomraoti district, are 254,098 out of a population of 549,082. They are in eastern Berar, cultivators and farmers. This term, throughout the Mahratta country and Central India is applied exclusively to the cultivating class of hindoo sudra. The Kunbi form the stock of the people of the north-western parts of the Hyderabad territory and in the Hyderabad assigned districts. The western parts of the Hyderabad territories receive the rains of the south-west monsoon. The regur or Cotton soil is naturally very retentive of moisture and very fertile, and the country is well under cultivation, even the laterite hills are largely cultivated. The field crops grown are cereals, pulses and cottons. There are no cultivated grass fields or green forage for cattle, and these pick up the natural grasses, patches being left unploughed in the fields and by the roadsides. Throughout the Central parts of peninsular India, the cultivators regard hedges and trees as injurious to crops, which are annually enclosed by the branches of thorny trees, consequently when the crops are off the ground the whole territory has a treeless aspect, and in many places fire-wood bears a very high price. There are great tracts however, which could be beneficially planted with trees. Kunbi women are stout, coarse and robust. See Kumbee, Kutch, Rajpoots, India.

KUNCH, Beng. Abrus precatorius.

KUNCH, Hind. Mucuna prurita.

KUNCH, or Koish, Hind. Alnus nepalensis, Himalayan alder.

KUNCH, Hind. Viburnum fœtens, Ban kunch, Viburnum cotinifolium.

KUNCHNI, Hind. A dancing girl, properly Kănchni. Kunchni ka Taifah, a band of dancing girls.

KUNCHI, also Muthi, Hind. A 'handful:' the first is applied to grain in the stalk at harvest time ; the other to such edibles in merchandize as sugar, raisins, &c., collectively termed keranoh. Kunchi, means, also, any small quantity ; it is the Saxon, a puckle, the right of taking a handful at harvest granted to holy men.

KUNCHI-TAGAR, Karn. A tribe of agriculturists in Mysore claiming to be pure Sudra.

KUNCHRA, a river near Gorahbebee in Nagpore.

KUNCHUN, also Kunchoon, Hind. Species of Bauhinia, B. acuminata ; B. purpurea ; B. tomentosa ; B. variegata.

KUNCHURA of Rungpore, China grass.

KUND, Arab. Jagree, sugar.

KUND, Hind. Jasminum pubescens.

KUND, or Ghoont, is a hill-breed of horses of the Himalaya mountains, generally small, strongly made, hard-mouthed, and sometimes almost unmanageable. In ascending hill faces, or passing along the declivities of mountains, it is best to let them have their own way, for in an intricate passage they often show more sagacity than the rider ; their common pace is a kind of amble, and they stop every now and then to breathe, when no application of the whip will move them ; they are sure-footed, and sometimes halt at

the edge of a precipice, to the terror of the rider; they are not so quick in ascending hills as the low country horses, but they descend with double the speed, and endure great fatigue. The Ghoont, though a useful animal, seldom carries any burden but a man, the total number in Spiti is 295; they are bred chiefly for sale. They have two breeds, one a small Ghoont, never above 12 hands high, peculiar to the country; and the other a large breed, from 13 to 13½ hands high, is bought from the Chinese, and usually comes from Choomoortee, for a Chinese ghoont two years old they give a Spiti ghoont four years old. All are equally hardy and are kept out the whole winter, except the yearlings, which are housed. During winter the ghoont live on the roots of the stunted bushes, and are very expert at scraping the snow from off them with their forefeet. The breed of ghoont might be improved with a little care. Many are killed during winter by wolves and leopards.—*Powell's Hand-book; Captain Gerard's Account of Koonawur, p.* 112.

KUND, or Ku, see India.

KUNDA, Duk., Tel. Tacca pinnatifida.

KUNDA, Sans. Jasminum multiflorum.

KUNDA or Koond, Hind. A pit; a hollow; a lake; a natural reservoir. Sita Kund is a sacred pool near Monghir, Brahma Kund is at the source of the Brahmaputra.

KUNDA, Tel. An earthenware pot.

KUNDA, Hind. Cucurbita pepo.

KUNDA FRAGARA? Tel. Casearia esculenta, *Roxb.*

KUNDA and Golaka are distinct words, the first being a bastard, the second the child of a widow. Kunda-golak is a term applied to the adulterous offspring of a brahman man and woman, but it is applied to brahmans of a low order.—*Wilson.*

KUNCUMA PESALU, Tel. Phaseolus.

KUNDAGU, Tam. ? Sinapis ramosa, *R.*

KUNDA GURVA-TIGA, Tel.? Smilax ovalifolia, *Roxb.*

KUNDAL, Mahr. Sterculia urens.

KUNDALI, Sans. Volkameria inermis.

KUNDALIA, Beng. Desmodium triflorum.

KUNDALOO, see Jur-kundaloo.

KUNDAL PANNEI MARAM, Tam. The Caryota urens tree. Kundal Panei Vellam, Jagree. Kundal Pane Mannu, Seed of Caryota urens.

KUNDA MALLI, Tel. Polygonum barbatum.

KUNDA MANI, or Gunda-mani, Tam. Seed of Abrus precatorius.

KUNDA MUGA, Tel. Cucurbita lagenaria, *Linn.*

KUNDANA KOMOOLOO, Tel.? Stapelia virgata.

KUNDAN GHATRI, Tam. Solan jacquini, *Willd.*

KUNDANUGA, or Anapa chettu, Lagenaria vulgaris, *Ser.* The large and round variety like a pot.

KUNDAR, Hind. Typha angustifolia. In Bunnoo "kundar" means a coarse grass; also coarse rice.

KUNDAR, Hind. Boswellia thurifera.

KUNDAROO, also Bundaroo, Hind. Hymenodictyon excelsum.

KUNDAR RUMI, Hind. Pistacia atlantica, P. lentiscus.

KUNDARU? Hind. Hymenodyction excelsum, *Wall.*

KUNDEL, Hind., Sans. Ferula persica. Sagapenum.

KUNDELI-SALWA, Tel. Nisaetus bonelli, *Temm.*

KUNDEN KUTHERI, Malkal. Solanum jacquini.

KUNDER ZUCHIR, Arab. Boswellia thurifera. Olibanum.

KUNDI VELAGA, Tel. Sida mysorensis, *W. & A.*, 221; S. glutinosa, *R.*

KUNDI PUCHI, Tam. Eumeta cramerii, *West.* The wood-moth.

KUNDI of Kangra, Hind. Cajanus indicus, *Spreng, W. & A.*, also Cajanus bicolor.

KUNDO, Beng. Jasminum hirsutum, *Linn.*

KUNDO-DHARA, Sans. The umbrella-brearer of the hindoo god Isvara.

KUNDOREE, a mahomedan ceremony.

KUNDORI, Duk. Bryonia grandis; Kundori ka Phul, its flower, and Kundori ki Bhaji, its greens.

KUNDRAS, Hind. Olibanum, the gum of Boswellia thurifera, and B. papyrifera.

KUNDRIKAM, Tam. Boswellia glabra, Frankincense: also resin of Vateria indica, *Linn.*

KUNDRU, Hind. Coccinea indica.

KUNDU PALE, or Hundu Pale, the fruit of a tree which grows to about eighteen inches in diameter and twenty feet high. Its fruit is eaten by the natives and by wild animals. —*Edye, M. and C.*

KUNDUR ROOMI, Pers. Pistacia lentiscus.

KUNDURU, Tel. Boswellia thurifera.

KUNDUZ, a small town of 500 souls in a marshy valley, about 40 miles south of the Oxus. It is surrounded on all sides by hills, and is so very insalubrious that the proverb runs, if you wish to die go to Kunduz. The chief of Kunduz, Murad Beg, ill-treated Moorcroft and robbed him of money and effects to the extent of 23,000 rupees. In 1830, he had occupied all the valley of the Oxus and ruled all the countries immediately

north of the Hindu Kush. It lies in a valley among the hills running from E. to W. about 30 miles, and from N. to S. about 40 miles, and the great mountain the Hindu Kush is visible, and Khulam, Heibah, Gori, and Inderab are subject to it. After passing Kunduz and Baghlan a traveller arrived at Andar (Andarab), where he says a city formerly existed which had altogether disappeared. Starting for the Hindu Kush (the name which he uses) they met with hot springs in which he washed, and lost the skin of his face in consequence. These were no doubt the hot springs of Sirab, near where the Passes of Tul and Khawak diverge in the upper valley of Andarab, and which are mentioned by Wood as having temperatures of 108° and 124° Fahr.—*Woods' Journey, p.* 413. See Kush, Kabul, Khulm.

KUNEE, Maleal. Abrus precatorius.

KUNER, see Kohistan.

KUNG, a Chinese family, lineal descendants of Confucius, whose surname was Kung; the oldest and highest European families sink into insignificance before it. The great ancestor of the Kung lived 550 years before Christ, about 200 years after the foundation of Rome.

KUNGANI, Hind. Abutilon indicum, *Don*

KUNGEE KI PAT, Lat. Malva mauritiana.

KUNG-EVELKA, Duk. Nelumbium speciosum, *Willd.*

KUNG-FU-TZE, or Confucius, was the founder of the school of philosophy in China, which contains injunctions as to conduct, and may be termed the moral code of China, in which learning (*Wen*), courtesy, good breeding and propriety (*Li*), doing as you would be done by (*Shu*), sincerity in worship of the deity (*Tien*), are everywhere inculcated. He never claimed the possession of supernatural power, and invariably reproved all who attributed such to him. Every word he uttered has become, in China, a maxim, a proverb and an aphorism, and in the fact that his language is intelligible to every Chinaman at the present day, his inculcations are of greater power than the Latin or the Greek, both unknown to their descendants. Once he was asked, whether there were one word which represented all the duties of life, he answered "*Shu*," a word which Confucius and his commentators have explained to mean "as I would not that others should injure me so would I not injure them also." To seek the good of others equally with your own, is to fill a large portion of the field of virtue. At the time of his death, the number of his disciples was about 3,000, of whom about 72 were his more intimate associates. All his teaching consists of a few simple words. One of his aphorisms, "Chu Chung sin," verbally, "Head, faithful, sincere," mean that fidelity and sincerity are the paramount or primary virtues. Another is that Wen and Li make up the whole sum of human excellencies. "Lun yu," judge others indulgently, yourself severely. Confucius was a sage and a statesman. Among his other celebrated literary labours, undertaken in B. C. 490 and the following years, he edited the Yih-king, and appended those annotations which have given the work its subsequent value. What philosophical views may have been attached to the Yih-king of Wan-wang and Chou-kung by the contemporaries of Confucius, we know not. That work, together with the other three works edited or compiled by Confucius, viz., the Shoo-king and the Le-ke, constitute the whole of the ancient literature of China which has come down to posterity, and who have it only, as it was explained, arranged or modified in passing through his hands. It is well known that he expressly repudiated portions of it, as containing doctrines adverse to the views which he held and strove to diffuse. The names only of some celebrated ancient books, one dating from the times of Fuh-he himself, have been preserved. It is these circumstances which constitute the labours of Confucius, the commencement of a distinct literary epoch. Apart from the labours of Confucius himself, the permanent literary results of this, the first of the two great philosophic or literary epochs of China, are contained in the collection of works called the Four Books, composed by different members of the school which he founded. The last contains a record of the ethical and political teachings of Mencius, (Meng-tse) who died in B. C. 317, and closed the first epoch. The Chinese people are in nowise prohibited from worshipping in the Buddhist and Taouist temples; in other words, they may regulate their purely religious life by the tenets of these, or indeed of any other sect. But where Taouism or Buddhism would leave the region of religion, and, in the form of philosophy or morality, extend their direct influence into the domain of the social science and art, there Confucianism peremptorily and effectually prohibits their action. Not only are the national legislation and administration formed exclusively on Confucian principles, it is by them also that the more important acts of the private life of the Chinese are regulated, as for instance marriages. The cause of the prevalence of christianity and mahomedanism in China, in spite of discouragements, lies in the fact that Confucianism says little or nothing of a supernatural world or of a future existence. Hence

it leaves almost unsatisfied those ineradicable cravings of human nature, the desire to revere and the longing for immortal life. That it has, notwithstanding its want of these holds on the human heart, maintained itself not simply in existence, but as the ruling system, is a fact that must, as soon as it is perceived, form for every true thinker a decisive proof of the existence of great and vital truths in its theories, as well as thorough soundness and wholesomeness in the practical rules which it dictates. By Chinese philosophy, must be understood Confucian philosophy ; and by Chinese morality, the moral principles rooted in that philosophy. The works of Confucius, which are used by his followers, are called the " five canonical books," and are held in the greatest veneration, the whole tenor of these works indicate morality and sound political views ; one political extract must suffice. "Let those who produce revenue be many, and those who consume it few ; let the producers have every facility, and let the consumers practise economy, and thus there will be at all times a sufficiency of revenue." He was born B. C. 552, and died B. C. 479, aged 73 years. He and Lao Tze were contemporaries, Lao Tze was the founder of the Taoist or Reason sect. He was a hermit, an ascetic, who discouraged acceptance of public employment. He made reason the ground-work of his doctrines, and they had much to recommend them, but his teachings have merged into gross idolatrous rites, the study of astrology and necromancy, fanatical observances, self-inflictions, such as dancing in flames, mutilating the body, practising abstinence and seclusion.—*Bowring ; Sirr's China and the Chinese, Vol.* ii, *p.* 146. See China, Kung-Fu.

KUNGHI, Guz., Hind. A comb.

KUNGGUN, Hind. A bracelet. Kunggun kholna, a mahomedan ceremony.

KUNGI, Hind. Wheat-blight or red-rust.

KUNGIA, Beng., Hind. Urena sinuata, *Linn.*

KUNGILIAM, Tam. Bdellium.

KUNGIYA, Beng. Congea pentandra.

KUNGNI, also Kungu, Beng. Millet. Panicum italicum, *Linn.* Italian panic grass.

KUNGOO-JOORIYA, Beng. Helopus filiculmis.

KUNGOORAY, small triangular lumps made of Thoollee.

KUNGOOYA, Beng. Urena sinuata.

KUNG-QUA, Chin. A resting place for travellers, or rather for officers of Government in Lew Chew. The Kung-qua corresponds very nearly to the Turkish khan, except that, being used only by persons of some consideration it is far more neat and elegant in every respect. The house resembles a privat dwelling of the better class.—*American Expedition to Japan, p.* 189.

KUNGU, a peculiar kind of rouge in great request among the ladies of Sindh who keep it in a little ornamented box.—*Richard F. Burton's Sindh, p.* 392.

KUNGU, Hind. Lycium europæum.

KUNGUR, Kunjur or Chungur, a wandering houseless race in the Punjab, probably the same as the Chinganeh of Turkey, the Italian Zingaro, the Spanish Gitano, and the English Gipsy. About Delhi, the race is called Kunjur, a word which in the Punjab implies a courtesan dancing girl. See Zingarro.

KUNGWEL, Hind. Nelumbium speciosum, *Willd.* Kungwel ka gudda, its root.

KUNGYE, see India.

KUNHAN, a river at Matnee in Nagpore.

KUNI, Maleal. Abrus precatorius, *W. & A.* Kuni vera, its root.

KUNICH, or Kunch, Hind. Alnus *sp.*

KUNJAD, Hind. Sesamum orientale.

KUNJANA, is the name given by mahomedans to a migratory tribe in the southern Mahratta country who style themselves Raj-yogni. They are of ordinary stature, dark-featured, and not well-favoured, and state that they came originally from Bhopal which their forefathers left 150 years ago. They encamp without the walls of cities, and have no definite period of residence. The men play on musical instruments, and the women combine the art of dancing to fascinate the spectators. They call themselves hindoos and say they worship the brahmanical deities, but they wear clothes like the mahomedans and never have brahmins to preside at their festivals. They also eat the cow, but never eat the hog. They bury their dead and they place offerings of rice to the manes of the dead, and draw the most favourable omen of the state of the deceased by the offerings being eaten by a cow.

KUNJAR, Hind. Sageretia brandrethiana.

KUNJED, Pers. Sesamum orientale, Gingelly seed.

KUNJEE or Kunji an oil of Jubbulpore, extracted from the seeds of a leguminous plant, cultivated in gardens, it is used externally in the treatment of itch, but is far inferior in its effects to sulphur. Internally, it is said to be poisonous in large doses.—*Dr. Wilson ; J. B. Williams, in Cal. Cat. Ex.* 1862.

KUNJEERAM MARAM or Poison tree, Strychnos nux vomica.—*M. E. J. R.*

KUNJI, Ganji or Conjee, Hind. A porridge or caudle made by boiling wheat, rice, &c., in the south of India, a usual term for food : also starch.

KUNJI or Kunji tundhe, HIND. of Ravi, Rhamnus purpureus.

KUNJOO, a red powder made by steeping tumeric-root in an alkali, used in India for the forehead marks of the hindoos.—*Simmond's Dict.*

KUNJRA, HIND., &c. A caste who sell vegetables.

KUNJU-LUTA, BENG. Pergularia odora tissima.

KUNJUR, or Chungur, see Kungur, Zingarro.

KUNJUR, a hawker of fruits and vegetables.

KUNKA-NUTI, BENG. Amarantus atropurpureus.

KUNKEE ? ground-rice, or the scraps that fly off in pounding rice to separate it from the husks : qu. Kankri ?

KUNKER, a limestone deposited from water : very common in India. See Kunkur.

KUN KHAM, AR. Gardenia lucida, *Roxb.*

KUNKHOORA, also Kunchoora, in Rangpore, China grass ; Rheea bœhmeria.

KUNKROL, BENG. Mixed bitter gourd, Momordica mixta.

KUNKS and Sumaserrie, rivers near Khurosh and Doorgapur in Nusseerabad.

KUNKUDU CHETTU, TEL. Sapindus emarginatus, *Vahl.* ; *R.*, ii, 279 ; *W. & A.*

KUNKUMA DONDA, or Nagadonda, TEL. Byronia rostrata, *Rottl.* Dr. Roxburgh's name refers to the scarlet colour of the fruit, from kunkumu, vermilion.

KUNKUMA PUVVU, TEL. Rottlera tinctoria, *R.*, also Crocus sativus, *L.* The Sanscrit names are Kasmir jaman and Kavera, *W.*, 218, this is imported from Kashmir and sold in every drug-bazaar.

KUNKUR, a fresh water limestone, apparently peculiar to India, of very recent origin, some of it even now forming in the soil. Generally found in nodules, or small pieces. Its name is derived from a Hindustani word, meaning nodule. There are two varieties, the red and the white ; the red differs from the white, solely in containing a large proportion of peroxide of iron ; the white consists of carbonate of lime, silica, alumina, and sometimes magnesia and protoxide of iron. Kunkur is also deposited by calcareous waters abounding in infusorial animalculæ ; the waters of the annual inundations are rich in lime, and all the facts that have come under observation appear to indicate that this is the source of the Kunkur deposit, which is seen in a different form in the Italian travertine, and the crescentic nodules of the Isle of Sheppey and of Boulogne. Kunkur is a limestone, mostly nodular—always fresh water and recent—in most cases in the act of being formed under our eyes. It is sometimes found in thick stratified beds like the travertine near Rome, and seems in this case to have been formed by calcareous springs : more generally it is met with in clay or alluvial soil, in the shape of small pieces from the size of peas or filberts to that of the hand. In the blue clay which stretches along the Indian shores, it is found in vast abundance generally assuming the most fantastic forms—indeed it abounds in every rice field and open soil all over the country. The more recent varieties seem to be formed by the agency of the rains : when the earth abounds with vegetation, the tepid waters are charged with fixed air and dissolve the lime prevailing in the soil everywhere around,—the mineral being again thrown down as the advancing season dispels the excess of gas. It in this state absorbs the clayey matter around and cements it into kunkur. This is collected by the lime-burner, placed with firewood in small-sized conical kilns, and burnt in the usual way. It contains 72 of carbonate of lime, 15 of sand, and 11 of clay and oxide of iron, but usually about 70 per cent. of carbonate of lime, about 2½ per cent. of carbonate of magnesia, a trace of oxide of iron and 10 to 20 per cent. of sand and clay. Mixed with half its weight of river sand it makes an excellent mortar, burnt in pieces of a cubic inch or so in size, and then powdered without slaking, it forms a first-rate water cement, setting in a few minutes, and becoming as hard as stone. Everywhere the finer varieties of kunkur are burnt with charcoal all throughout the country, in neat pigmy-looking kilns, 2½ feet high and about as much in diameter at the base. These hold about a cubic foot of material, or about 36lbs. of charcoal and kunkur in equal parts. When burnt, it is slaked and then made up into bricks, which are sold in the bazaar for the purpose of whitewashing. The ordinary Indian cement is chunam in its various forms : the only Indian building materials, which differ materially from those of the rest of the world are laterite, concrete and kunkur.—*Col. Sykes, Lond. Geol. Trans.*, 1836 ; *Dr. Buist* ; *O'Shaughnessy.*

KUNKURA of Rungpore. China grass.

KUNKURI, DUK. Cucumis sativus. Kunkuri ke Binj ka-tel, DUK., is the oil of Cucumis sativus, Cucumber seed oil.

KUNKUTA GANZALU, TEL. Soap-nuts.

KUNNADI, TAM. Glass.

KUN-NA-ZOO, BURM. Heritiera minor, *Lam.*

KUN-NE-AN, BURM. Myristica, *sp.*

KUNNU KUTTI PILLU, TAM.. Commelyna communis.

KUN-NYEN-BEN, also Kun-Nyen-Si, BURM. Species of Dipterocarpus.

KUNOR, HIND. Pavia indica.

KUNRA PORA-BATUL, HIND. Ipomœa pes-tigridis.

KUNSH, HIND. Alnus, *sp.*

KUNSJURA, a river near Ramgurh in the Sabathoo district.

KUNTAKARI, SANS. Solanum jacquini.

KUNTAL, BENG. Artocarpus integrifolia.

KUNTALEE, a river near Susneer, in Sindhiah's territory.

KUNTAN, MAHR. A pander, a pimp, a caste said to be sprung from a vaisya-father and a brahman-mother, whose office is attendance on the women's apartments, and providing dancing girls and courtesans.—*Wilson's Glossary.*

KUNTENA CHETTU, or Kaki neredu, TEL. Ardisia humilis, *Vahl.*

KUNTH ? Cassava manioc.

KUNTHA, a necklace or rosary of large beads made of silver, crystal, or the earth of Karbilla.

KUNTHANUM, MALEAL. Santalum album.

KUNTHI, BENG. Areca catechu, *Linn.*

KUNTI, wife of king Pandu, and mother of the five Pandava. Kunti is said to have been the daughter of Kunti-Bhoja, a chieftain of the Vindhya mountains and to have chosen Pandu for her husband at her tournement or swayamvara. The Bhoj tribe are said to be represented by the Dhar rajahs.—*Wh.*; *Hist. of India, p.* 66.

KUNTIKARI, BENG. Jacquin's nightshade, Solanum jacquini.

KUNTUK-PHAL, BENG. Jaka. Artocarpus integrifolia. The Jack-fruit tree.

KUNUKA, BENG. Ehretia umbellulata.

KUNUK CHAMPA, BENG. Ochna squarrosa.

KUNURKA, BENG. Commelyna bengalensis.

KUNZOOL GURRAIB, the title of a work.

KUPAISI, HIND. Helicteres isora, *Linn.*

KUPALABRIT, SANS. From kapala, the forehead or face, and bhri, to hold.

KUPALA, HIND. Blitum virgatum.

KUPAMENI, TAM. Acalypha indica, *L.* See Kuppa Mani.

KUPAS, HIND. Gossypium. Cotton, see Kapas.

KUPASI, HIND. Helicteres isora.

KUPASSI, HIND. A plant remarkable for the under-surface in its leaves being covered with a cotton-like tomentum; hence it is called kupassee, from kupas, a name of cotton. The people in the Himalaya use it as tinder. It is also spun into thread and woven into cloth, of which bags are made. The string, until examined, looks as if formed of fibre. A coarse kind of blanket, called kurkee, is said to be made of this substance by the hill people north of Deyrah. This curious substance is not of much importance. —*Royle, Fib. Pl., p.* 301.

KUPEIROS INDIKOS, GR. Curcuma longa, *Roxb.*; *Rheede.*

KUPE KIRE, TAM. ? Amarantus polystachyus, and A. tristis.

KUPFER, GER. Copper.

KUPFER VITRIOL, GER. Sulphate of copper ?

KUPHONI, a river in the Kumaon Himalaya.

KUPI, TAM. An article of women's jewellery.

KUPI, BENG. Cabbage. Brassica oleracea.

KUPILA, HIND. Rottlera tinctoria. The dust from the capsule of the fruit is used to dye silk yellow : alum is used as the mordant. It is also considered in medicine as of a warm nature, also anthelmintic ; given to children in butter-milk. Three or four massee are a dose, used in ointments for herpetic eruptions : two and a half seers for one rupee. —*Gen. Med. Top., p.* 142.

KUPITTHA, BENG., SANS. Feronia elephantum, *Corr.*; Elephant apple.

KUPOC, a Malayan grain measure.

KU-POOP ? A tree of Akyab, grows to a large size, and is plentiful ; wood used for making boats.—*Cal. Cat. Ex.*, 1862.

KUPOOR, HIND. Camphor.

KUPOOR KUCHREE, HIND. Hedychium spicatum.

KUPPA, HIND. A large vessel made of the intestines of the horse, chiefly to hold oil.

KUPPAM, TAM. A small village, a hamlet.

KUPPA MANHALA, CAN. Bixa orellana.

KUPPA-MANI, TAM., TEL., MALEAL. Acalypha indica. There is a plant of this name in Ceylon, with which cats are so enchanted, that they play with it as they would with a captured mouse, throwing it into the air, watching to see if it will move.—*Tennent's Sketch Nat. Hist., p.* 33.

KUPPANTI CHETTU, or Murukonda chettu, TEL. Acalypha indica, *L.*

KUPPAS, HIND. Gossypium. Cotton, properly Kappas.

KUPPEI KIRE, TAM. Amarantus tristis.

KUPPER, GER. Copper.

KUPPHUL, HIND. A salt of soda obtained from the waters of the lake of Loonar, used in fixing the red dyes of cloth.

KUPPI, DUK. Acalypha indica, *L.*

KUPPI CHETTU, TEL. Pimpinella ani-

sum, *L.* Anise. The syns. in Sanscrit are Awakpushpi and Karavi.

KUPPOOR, see Khatri.

KUPPOOR-THULLA, a chiefship with a raja of the Sikh sect.

KUPRAIL, Guz., Hind. Tiles.

KUPULA, see Kattyawar.

KUPURDIGURI, famed for an inscription which in language and import is the same as those of Dhauli and Girnar. See Kapurdigiri, Inscription, Manikhyala.

KUR, Pers. Cyrus.

KUR, occupying the Gawilghur range of hills are not Gond, but a branch of the Kol family.

KUR, also called Muasi, a hill tribe with a language quite distinct from the Gond being to the N. W. and W. of the Mahadeva hills.

The close relationship of the Kur and Sonthal and their separation from the Dravidian, are illustrated by a few examples :—

English.	Kurl.	Sonthali or Kol.	Gond dialects.	Tamil.	Telugu.
Dog	Sita;Chita	Seta	Nel	Nay	Kukka
Ear	Lutur	Lutur	Kavi	Kadu	Chaoo
Hair	Op; Up :	Up	Meir	Mayir	Yentekalu
Nose	Mu	Mu	Muku	Mukku	Mukku
Belly	Lai	Lai	Pir	Watru	Karpu
Fire	Singal	Singel	Narpu	Nerappu	Neppu
Water	Da	Da	Tanui	Tannir	Niru
House	Ura	Ora	Ron	Vidu	Illu
Star	Epal	Ipil	Sukum	Taraket	
Man	Koro	——	Manwai	Manidan	Manshi
Two	Barku	Bara	Rand	Irandu	Randu
Three	Apkor	Apia	Mund	Mundru	Muru

The Kur or Muasi and the Korku or Kurku to the north-west and west of the Mahadeva hills are, in language, at least, quite distinct from the Gond tribes.

From the geographical distribution of the Kol and Dravidian languages, Mr. Hislop asks, "May we not conclude then that while the stream of Dravidian population, as evidenced by the Brahui in Baluchistan, entered India by the N. W., that of the Kol family seems to have found admission by the north-east ; and as the one flowed south towards Cape Kumari (Comorin) and the other in the same direction towards Cape Roumania, a part of each appears to have met and crossed in Central India." This hypothesis, a Reviewer remarks, rests on the presence of the Brahui in Baluchistan a fact, however which is not inconsistent with the supposition that the Dravidian tribes may also have entered India from the north-east, or even across the Himalaya, as the Kanawari, Newar, Chepang and other tribes have done, while the Kol tribes were an offshoot from a latter horde, the main body of which entered the eastern Peninsula. The Brahui may have been driven westward from the upper Indus by the invading Aryans.

KUR, or Kar, a term in use amongst the Mahratta and Nair races. Many of the principal Mahratta families derive their name from a compound formed from that of the village where they were born, and the substantive Kur, which signifies an inhabitant, as Nimbal-Kur, Pattun-Kur, &c. Kur, in Maleali, means a class, a party. The people of Malabar, from the rajas and brahmans to the lowest races, are divided into classes, the Chenara Kur, the fighting or ruling class, and the Panniyur Kur, the civil and laboring class ; their usages differ materially, and the distinctions are carefully preserved.—*Malcolm's Central India, Vol.* i, *p.* 142 ; *Wilson's Glossary.*

KUR, Arab. Colocasia antiquorum, *Schott.*

KURA, Tel. Vegetables, greens.

KURA, Mahr. Ixora parviflora.

KURA, Hind. Panjab, Seed of Holarrhena antidysenterica, *Wall.*

KURA, Hind. Saccharum sara.

KURAB, Pers. Is seen when looking on a plain covered with haze or mist, but not reflected as the mirage. It constitutes, however, that deceptive appearance for which the Persians have various names, such as Kurab, Kivir, Namayesh-i-ab, Walah Serab, &c.—*Ouseley's Travels, Vol.* i, *p.* 270.

KURACHEE LIGHTHOUSE, on Munoora point in lat. 24° 47′ 20″ N., long. 66° 58′ E. From Kurachee, iron steam-boats run on the Indus to Mooltan, calling at Beacon, Tatta, Hydrabad. See Karachee.

KURAGU MANJAL, Tam. Bixa orellana, *Arnott.*

KURA-KURA, Malay. A land tortoise.

KURAL, a celebrated poetical production in Tamil, treating of morals.

KURAL, Hind. Hemidesmus indicus, *Rheede.*

KURAL of Chenab. Hedera helix; the Ivy.

KURAL ? Ocimum sanctum.

KURALEA, Karn. A shepherd race, who manufacture coarse woollens, *Wilson's Gloss.*

KURAMBAR, Karn. A shepherd race in the south of India, who tend sheep, also weave coarse woollens. The Kurambar women of the Wynaad and the Chenchur of Masulipatam and Guntoor, are said to have a similar costume. See India, Curumbar.

KURAND, Hind. Corchorus depressus.

KURANDWAR, see India.

KURA NELLI or Nelli, Tel. Premna esculenta, *R.*, iii, 81.

KURANGANYASA, Sans. From kara, hand, anga, a part, and nyasa, to place.

KURANJ, Hind. Corundum.

KURANJ, Hind., Mahr. See Honge.

KURANJA or Kuranju, Beng. Pongamia glabra.

KURANJI VAMAM or Kurasani vamam, Tel. Onidium diffusum, *DC.*; Ligusticum diffusum, *R.*, ii, 92.

KURA PALLERU, Tel. Vitis auriculata, *Wall.*, 145. Cissus aur., *R.*, i, 411.

KURA PASUPU, Tel. Zinziber cassumunar, *R.*, i, 49.

KURA SANNA, Hind. Berthelotia lanceolata.

KURASKAI, Hind., Pushtu. Berberis aristata and other species of Berberry.

KURATIYA JUBANEE, Beng. Trichelostylis jovanee.

KURBA, the coal-bearing (Damuda) beds of Kurba extend for about forty miles to the eastward, as far as Rabkub in Udipur (Oodeypore.) They also extend far to the south-east towards Gangpur, and to the northwards towards Sirguja, and in all probability are continuous, or nearly so, with the deposits of the same nature known to occur in these districts. Main Pat and the neighbouring hills, and all the country on the road from Main Pat through Chandargarh and Jashpur to Ranchi, consist of metamorphic rocks with the exception of a cap of trap and laterite on Main Pat. Indications of the existence of coal seams, were afforded by the occurrence of fragments of coal in the rivers, especially in the Mand, where were found a few seams near Chitra, twelve miles west of Rabkub and nearly thirty east of Kurba. Two or three are seen in the Mand, about three to four miles east-north-east of Chitra, but they are only from a foot to 18 inches in thickness. In a small stream, the Koba Naddi, which runs south of Chitra, one seam about three feet in thickness is seen near the village of Tendumuri, more than a mile south-east of Chitra. It is nearly horizontal, having a very low irregular dip to the west or south-west. Part consists of fair coal, the remainder is shaly. The only seam examined from which it is possible that a supply of useful fuel might be obtained, is exposed in the same stream rather nearer to Chitra, being about a mile from that village, close to the boundary of the village of Tendumuri, appears to be of considerable thickness, perhaps 20 feet, and the lower portion appeared to be fair in places. The dip is about 15° to the north-north-west. Lieutenant Sale, found a seam of coal about four miles north-west of Rabkub in a small stream running into the Mand, and this may be the source of the blocks in the river bed. Several coal localities are north of Kurba and Udipur. The rajah of Jashpur told that coal occurred in his territory in the Khurea country, twenty-four miles north-west of Jashpur Nagar, about one hundred miles or rather more west by south of Ranchi.

KURBAJ, Ar. A switch of dried and twisted hippopotamus hide, the ferule, horsewhip, and "cat-o'nine-tails" of Egypt.—*Burton's Pilgrimage to Meccah, Vol.* i, *p.* 30.

KURBAN, Malay. A buffalo.

KURBAN, Arab., Pers., Hind. A sacrifice. As might be supposed from the sacrificial rites amongst the Jews, allusions to such are to be found also in the New Testament. This occurs as the word Curban, Mark vii, 11. But ye say, if a man shall say unto his father or mother, It is Curban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. This word is equivalent to Sadqa or Tassadooq or Fida, and is often used by men or women addressing a superior, in which case it means merely, I am your sacrifice. The word is Arabic, derived from the Hebrew, has allusion to an approaching to God, and means a sacrifice, a victim, an offering, an oblation, for which also, we have the Greek Καρπομα. The other words, in the Arabic, Sadqa, Fida and Tassadooq mark the continuance of the sacrificial rite. Sadqa, properly Sadaqa, from the Hebrew, means alms, propitiatory offerings and sacrifice. The words are continued into Hindustani, in Sadqe-jana or Sadqe-hona, to become a sacrifice for the welfare of another, and Sadqe karna, to sacrifice for the welfare of another. Mahomedans have two great Kurban or religious festivals, the Bakr-Eed, called also Eed us Zoha, also Eed i Kurban, which is held on the 10th Zu ul Haj in commemoration of the offering up of Ishmael by Abraham. The other is the Eed ul Fitr or Ramzan ki Eed, held on the 1st of Shawal at the close of the Ramzan fast. The three lesser Eed are the Akhiri Char Shambah, on the last Wednesday of Safar, when Mahomed in his last illness, felt a little better and bathed for the last time. The Shab i Barat, or night of recording is another, and it is held on the 16th Shaban. Other religious festivals are Moharram, Bariwafat, Miraj i mohammed, Charaghan i zandah Shah Madar, Charaghan i Banda Nawaz, Pir i Dastagair and Ooroos i Kadr-wali.

KURBANA WANLOO, or Buljera wanloo, Tel., amongst the Teling races are migratory grain and salt merchants like the Binjara race.

KURBALA, the name of a place in Iraq where Hussun is buried. Kurbala ka Maidan, the plain where Hosein was slain.

KURBEE, Hind., the stalks, cut small, of the safaid Jooar, or Saonulee, the Sorghum vulgare, and in this state is extensively used for feeding cattle.

KURBOOR, Beng. Curcuma reclinata.

KURBOOZAH, Hind. Cucumis melo. Melon.

KURCHI-WANDLU, Tel. An out-caste people in southern India, who are engaged in mat-making.

KURCHOORA, Beng.

Shoothee, Hind. Kurcukma zerumbet, *Roxb.*
Zedoaria longa. *Fl. Ind.*, *Vol.* i, *p.* 20.
Long zedoary.

A plant of the East Indies, stemless, roots palmate and tuberous, pale-yellow internally, smell pleasant and camphor-like, taste aromatic and bitterish. This is the long zedoary of pharmacy.—*O'Shaughnessy, p.* 648.

KURD. This people is supposed by Dr. Latham to be identical with the Karduchi of the Anabasis. Merv is held by the Kurd. Nomade Kurd tribes, occasionally occupy the elevated valley of Dasht-i-be-Dowlat, N. W. of Moostung, at the head of the Bolan pass. On the west of Saharawan the country is held by pastoral tribes, the Sirpherra and their branch, the Rodani, Kurd of the Dasht-i-be-Dowlat: Sherwani of Khad, and the Raisani of Dolai and Khanak. The Dasht-i-be Dowlat in the northern part of Saharawan and west of the Bolan hills, is about 15 miles in length and breadth. In spring it is covered with lovely flowers and grasses, and is then covered with the toman of the Kurd, who retire to Merv after the harvest of autumn, and then predatory bands of Khaka roam over the ground and attack travellers. The Kurd possess the Dasht-i-be Dowlat and Merv, also Tikari in Kach Gandava. The Kurd of the Dasht-i-be Dowlat are surmised to have come from the west in the train of some conqueror and settled where they now are. The Turkoman is a shepherd and neatherd; the warlike Kurd is pastoral and nomade, the Georgian is largely endowed both physically and mentally, but are less tenacious in purpose. Amongst their families are treasures of female beauty. The Kurd are distributed over the western part of Asia much after the manner of the Armenians; and there are whole tracts of country where the Kurd and Armenian villages alternate. The nucleus, however, of the Kurd family lies south of Armenia; along the mountain-ridge which separates Asiatic Turkey from Persia. There are, also, a few of the Kurd within the Russian frontier. Some pay allegiance to both Persia and Turkey, but there are more which are independent of both. Some are well within the Turkish, others as well within the Persian, frontier. They all speak the Persian language, but their feelings of nationality are local and tribual rather than general. Their habits are rude and predatory. They are hardy, brave, rapacious. The costume of the Kurd is, with the wealthier classes, entirely oriental; that of the people varies from it a little. The men wear wide linen trowsers, and over them a shirt confined by a girdle, as well as sometimes a woollen jacket without sleeves, made of stuff of only a hand's breadth wide, and sewed together. Some, instead of white trowsers, have brown ones, which are excessively ugly, and look like sacks with two holes to thrust the feet through. Their chaussure consists of boots of red or yellow leather, with large iron heels; or sometimes shoes made of coarse white wool, and adorned with three tassels. On their heads they wear the turban. The women have the red and yellow boots, with iron heels, and loose trowsers like the men; but over this they wear a long blue garment, long enough to reach half an ell below the feet, but which is tucked up under the girdle; and a large blue shawl hangs down below the knee. Round their heads they wind black shawls in the turban fashion, or they wear the red fez, with a silk handkerchief wound round it, and on the top of that a sort of wreath made of short black fringe, put on like a diadem and leaving the forehead free. The hair falls in narrow braids over the shoulders, and from the turban hangs a heavy silver chain. It is not easy to imagine a more becoming headdress. Girls and women go with their faces uncovered, and exquisitely beautiful girls with really noble features, are to be seen. Their complexions are brown, and the eye-brows and eye-lashes black, or dyed with henna. Nose-rings are only seen among the women of the very lowest class. A Kurdish writer, in his preface to a history of his native country, states that authors differ regarding the origin of the Kurd. Some believe them to be descended from those persons who were saved from the cruelty of Zohak. The prisoners informed Xenophon, that the Carduchi who inhabited the mountains along the Tigris, through which he desired to march, "were a warlike nation and not subject to the king, and that once the king's army, consisting of one hundred and twenty thousand men, penetrated into their country, whence not one of them returned, the roads being hardly passable." There are some Arabian tribes in this tract of country, and several of the principal Kurdish chiefs boast a descent from families of that nation. The historian of Kurdistan includes all the province of Laristan in that country; which, according to him, extends to the Persian Gulf. The same author states, that Kurd signifies "valiant;" and that Roostum, though born in Seistan, was of a Kurdish family. He says, that the common reading of Roostum-e-Goord, in Ferdusi, is erroneous, and that it should be Roostum-e-

Kurd, or Roostum the Kurd.—*Latham's Nationalities of Europe, Vol.* ii, *p.* 131; *Sinnett's Lady's Voyage, p.* 212; *Malcolm's History of Persia, Vol.* ii, *pp.* 207-208, 240.

KURD ? Galedupa arborea.

KURDEH or Curdee, HIND. Safflower.

KURDISTAN. The country of the Kurd, is a district in the east of Persia, though the Kurd are also found in the west of Persia, in Asia Minor and Syria. They own a partial subjection to the king of Persia. The Kurd are mahomedans in creed. They are wiry and bony in make, with very prominent features, elongated faces and dark skins. They are divided amongst each other into tribes, called the Bulbassi, the Jaf, Beb ber, Sindjani; and in the south, the Lak, Faili or Bakhtiyari tribes, in the mountainous parts south of Kirmanshah. Its limits comprise the greatest part of the territory of the Kurd or Carduchi. This extensive tract is divided into four districts, two of which are Kirmanshah and Ardelan. The Kaldani people, according to their own account, were converted to christianity by St. Thomas and two of the seventy disciples. By means of a rigidly enforced system of exclusion, they have preserved their freedom as a republic, their religious tenets and simple liturgy have also remained nearly unchanged since the Gospel was introduced into their secluded valleys. The remarkable country of the Kaldani stretches eastward of the district of Amadiyah, between lake Van and the Taurus. In the interior, are terraces cultivated with rice or other grains, with a succession of deep, dark, wooded valleys, between the high and rugged Alpine ranges of Julamerik, the Jawur Tagh, and other chains, which rise to the uplands, situated beyond the back-bone of Kurdistan. A production in ancient Assyria is the celebrated manna; (Exod. xvi. 15, 31, 33 and 35; Numb. xi. 7,) which, in Turkish, is most expressively called Kudrat-al-havassi, or the divine sweetmeat. The Kurd not only eat manna in its natural state as they do bread or dates, but their women make it into a kind of paste; being in this state, like honey, it is added to other ingredients used in preparing sweetmeats, which, in some shape or other, are found in every house throughout the east. Goats and sheep are met with in large flocks, and the wool of the latter is particularly good, provided it is carefully washed. The buffalo is not so common as in the plains; but oxen and cows are abundant, and of full size; they are used almost universally to carry light burthens, chiefly of corn, which is balanced over the back of the animal in a stout double bag, made of thick woollen cloth. Of the population of Kurdistan it is difficult to speak, with any degree of precision, but it appears to be thickly peopled, considering the mountainous character of the country; such is certainly the case in those parts which have been examined by Mr. Rich, Major Rawlinson and preceding travellers. The Sekkir, Nur-ud-din, Shinkis, Gellates, Bulbasi, Jass, Mikris, together with the Bahdinan tribes, under the prince of Amadiyah, and Rowanduz, make up an aggregate of about 400,000 souls; to whom must be added a large nomade population, and the numerical strength of many, as yet, unvisited districts. The number of the Chaldeans and Nestorians proves to be much under the estimate made previous to Mr. Ainsworth's visit to their country, but still, it may be presumed that the population of Kurdistan, west of Zagros, amounts to about 2,500,000, or, perhaps, rather more; and a smaller number would scarcely bear a fair proportion to the horses and other cattle which are known to exist in the country. The Kurd are a frontier population, some being within the Turkish, others within the Persian boundary, their name is the same as the ancient Godiœi, and they are the Karduchi. They are mostly mahomedans, and its southern members are the Lak, Feili and Bukhtiyari tribes who dwell south of Kirmanshah. The Sindjavi, are, a predatory tribe of Kurd depending upon Persia, who alternately inhabit the mountains of Kermanshah and the plains upon the Turkish frontier. They do not number more than 2,000 families. Mr. Rich tells us that the people of Kurdistan are divided into two different races: the one consisting of the tribes, the other of the peasants or Gooran. The Kurd, like the Persian, eat slowly, and talk between whiles, their dinner lasting as long as ours. They have a great objection to the ravenous mode of feeding practised by the Turks, among whom the dishes are put down separately on the table, and taken off after a few mouthfuls have been snatched by the guests. This seems to be the old Tartar fashion; while the Persians appear always to have been deliberate at their meals. Hafiz alludes to this when saying, "these wanton damsels have snatched away quiet from my heart, as Turks do a tray of plunder;" the different breeds of Arab horses do not breed well in Kurdistan though the sire and dam be true desert Nedjdi, the colts never turn out anything but very common horses. The Jaf tribe possesses a breed of small stout horses, much celebrated for their strength and activity. There are Kurd in the Dashti-be Dowlat, Merv, and part of Kutch Gundava, who are divided into six tribes or clans.

Lower Kurdistan is the name given to that part of the pashalik of Baghdad which lies to the N. E. of the Tigris and which comprised the chief part of Assyria, and seems to be the land of Kir spoken of in the second book of Kings and in the prophet Amos. In Kurdistan, Dr. Wolff had long conferences with the Jews, whom he found possessed of much learning. He spoke with them in Hebrew and Chaldean, which they mix considerably with Turkish. The ordinary, as well as some of the more precious metals and valuable stones, are found in the eastern provinces, and also in Azerbaijan; copper and other ores abound in Kurdistan, the Julamerik, and other mountain districts. Mr. Rich procured from Omar Aga a list of all the districts of Kurdistan, commencing from the Bagdad frontier. Daouda, it commences four hours from Kifri. Dillo, Zinganeh, Kuom Zun, are so called from the people who inhabit the district. Sheikhan, Nara and Tchematchemal; Tchia Souz, *i. e.*, the Green Mount, Kewatchemala, Shuan, Schubook, Kalaa, Esker, Kalau, Sewka, Gird Khaber, Bazian. This finishes the outer line to Sulimania, Karadagh, is bounded by Dillo and Zenganeh on the west and north, on the south it goes to the Diala. The pass of Ban-i-kilan on the Diala is in Karadagh. Karadagh is a large government, and is subdivided into several districts; that in which Ban-i-kilan is situated is called Dizziaieesh, in which is also Gewrakalaa. Warmawa, Sertchinar, in which is Sulimania; Soordash; Mount Goodroon is in this district, Mergeh, Pizhder. Between Mergeh and Pizhder flows the river of Altoon Kiupri, whose source is at Lajan, four or five hours west of Saouk Boolak. Ghellala, Shinek, Mawutt Aalan, Siwell, Seraou, Mirawa, bounded by Mawutt, Siwell and Aalan. Balukh Gapiron, Sheherbazar, Berkeou, Serotchik, Kulambar, Hallelijee; bounded by Kulambar, Juanroo, Warmawa and Zehar. Shemiran, a mountainous and desert district on the other side of the Diala Tchowtan, written Tcheftan, it adjoins Kizzeljee, Terratool, Kara. The Bakhtiari, are wandering pastoral tribes of Kurd, who take up their warm winter quarters in Arabistan, at the head of the Persian Gulf, but, in summer, travel northwards amongst the mountains of Kirmanshah. The inhabitants of Luri-Bazurg are now classed under the general title of Bakhtiyari; but originally this name merely applied to a small tribe, one of the twenty-six distinct clans, among whom the province was divided. The Bakhtiyari, with their dependencies, numbered recently 28,000 families. They comprise exclusive of dependencies, three divisions—the Haft-Lang, the Chahari-Lang and the Dinaruin. The Bakhtiyari tribe who inhabit the mountains of Luristan, west of Irak between Shuster and Ispahan, and from Shuster to near Kermanshah, often wander to other parts. They have often attacked Ispahan, Nadir shah alone having almost reduced them. They are named Παπισχοζεις by Strabo, and Patiskharis in the cuneiform inscriptions. Their manners and language have scarcely changed since the days of Cyrus. They retained their independence till about 1840, when they were conquered and decimated by the Persian government, and their chiefs kept in perpetual imprisonment at Teheran. The country is famed for the expedition of Alexander and his successors. The country south of the great chain probably formed the site of the ancient Elam of Scripture, a powerful nation in the early days of Abraham, before the kingdoms of Assyria and Babylon rose into notice in the east.—*Euphrates and Tigris, Col. Chesney, p.* 128; *Dr. Wolff's Bokhara, Vol.* i, *p.* 5; *Rich's Residence in Kurdistan, Vol.* i, *pp.* 110, 126, 272; *Baron C. A. DeBode's Travels in Luristan and Arabistan, p.* 522; *Ferrier's Caravan Journeys, pp.* 8–500; *Malcolm's History of Persia, Vol.* ii, *p.* 465. See Zagras, Fars, Kashgoi, Kurdistan, Luristan, Mamaseni.

KURDULA, Hind. Sterculia villosa.

KUREEM OOD DEEN, oblations are offered at his shrine.

KUREH, see Fars, Jat, Jet or Jut.

KURELEE, a river of Jeypore.

KURELL, Hind. Hydrilla verticellata, *Roxb.*

KURENDRU, Beng. Common mangostein, Garicinia mangostana.

KURERA, Mahr. Trophis aspera.

KURETA, Duk. Sida lanceolata; Sida acuta, Burm.

KURETIA, a hard, fine, close-grained, heavy, Ceylon wood.

KURETTA, Beng. Sida acuta.

KURFA, Hind. Portulaca oleracea.

KURFIYOON, Yunani. Cubebs; Piper cubeba.

KURG or Coorg, in its aspect presents an entire forest, and the long and narrow cultivated valleys enclosed within it serve but to render its vast woods more striking. The whole of the eastern boundary presents a remarkable line of demarcation exhibiting an almost uninterrupted and impervious wood from the Burmagery hills, till reaching the Cavery; this space is wholly uninhabited. Advancing westward the woods decrease in density as the country improves in cultivation, and become gradually thinner till reaching the western ghauts, the immediate sum-

mits of which partially bare of wood, are clothed with a luxuriant herbage. Verajenderpett 20 miles from Mercara, and about 48 from Cannanore, has a climate similar to that enjoyed by the rest of Coorg, cool, healthy and bracing. The temperature ranges from 70° to 80° at noon, rarely reaching 84°. In cloudy, rainy, weather, it continues stationary at 66°, and in the cool nights of the S. W. monsoon it goes as low as 55°. The wind is not so violent there as in some other districts, though it blows pretty strong. Coffee cultivation was commenced in this district. The general elevation of the estates is about 3,000 to 3,500. The natives are much attached to their little coffee gardens. The Coorg or Kodaga tongue is spoken in this small principality lying on the western ghauts. The Kodaga and has hitherto been regarded as Canarese, modified by the Tulu. But Mr. Moëgling states that it is more nearly allied to the Tamil and Malayalum than to the Canarese. Dr. Nash describes the Coorg and Amma Coorg as of the same tribe. They have a Caucasian head, regular features, aqualine nose with chiselled lips, black eyes and dark hair. They wear whiskers and mustasche, but no beard, have fair complexion with intelligent countenances and in general a bold independent deportment. They follow agriculture and a few seek other employments, but, as a rule, they eschew military employ. They believe themselves to be descendants of the daughters of Chandra Varma, king of Matsadesha, obtained by the intercession of Parvati. Chandra Varma is said to have come originally to Coorg. They chiefly worship the goddess Cavare Ammah or Parvati, but demon and ancestor-worship is common. They have no guru of their own but are under brahminical influence. No Coorg man has as yet embraced christianity. The Yeraver tribe or Yerrawanru or Erra Vandlu, red men ; and the Yevaru, Yerlan or Erlan are servile races in Coorg.

KURG, Hind., of Panjab, &c. Celtis caucasica. Nettle tree.

KURGOADA in Canara. A slab from this place has an inscription in Canarese, butthe invocation is in Sanskrit. Its date is Salivahana 909, A. D. 987 ; and there is an era of the family of Machmal, 710, corresponding to the above. Character used in inscriptions is Hala Canara. It has an invocation to Siva as Swayambhunath, Parbati, Sambhu, and the kings or princes mentioned are Machmal Deva and his son Bachwan. The inscription is remarkable, adverting to the date, for the terms " suppressor of the pride of the Daitya," applied to Sambhu (Siva), having relation apparently to the extermination of the buddhists, not long previously, by the Saiva sect. The inscription gives lands to a temple of Sambhu, and houses to the native priesthood. There is not a word about brahmans, and the mention of " native priesthood" would seem to confirm the belief of the modern introduction of the brahmans into Southern India.—*Vol.* vi, *p.* 664.

KURGOTAR, Hind. Saxifraga ligulata.

KURH, Hind. A savage rite now forgotten in India. The burning of an old woman by brahmins to prevent any government officer placing them under restraint.—*Wilson's Glossary.*

KURHURIA, Beng. Achyranthes aspera, *Linn.*

KURI, Hind. A name of several plants. Sterculia villosa, S. wallichii : Xanthium strumarium, Nyctanthes arbor-tristis, Ficus cunia, and a species of Eragrostis.

KURI, Can. A fish-trap basket made on the same principle as the mouse-trap with narrowing entrance and springy bamboo spikes projecting inwards so as to prevent return ; on the same principle as the mouth of the purse in a trawl net. On this plan they are made of all sizes and of many shapes. The small ones used to catch the fry in the rice-fields are about a foot long, and are made of finely-split and closely-twined bamboo, while those used in the rivers are sometimes the same, and sometimes as much as 10 or 12 feet in length, and more elaborately constructed. These traps are called cruives.

KURI, see Kashmir.

KURIAPERA DOAR, see Doar,; India.

KURIL, Pushtu. Capparis aphylla.

KURI or Kuril of Ravi. Hedera helix.

KURILA, Beng. Alysicarpus vaginalis.

KURILE ARCHIPELAGO is on the east of Asia. The Kurilian or Aino race occupy the mouth of the Seghalin and the southern extremity of Kamtskatka, on the main land, and all the islands between Kamtskatka and Japan. The peninsula of Tarakai is Kurilian. In the island of Karafto, Kamoi is their chief deity : Kami, in Japanese, is the name of a god,—in Mongolia, of a shamanist priest. The Aino are the aboriginal races of Yezo, whose severe treatment by the Japanese, has led them to other countries. They also occupy the southern part of the island of Seghalin, which is in possession of the Japanese. The Aino are of short stature with broad faces of the Mongol type. They are a timid race, their limbs are hairy, they have bushy beards and long tangled hair, large heads and clumsy figures, the expression of their faces is that of good nature cumbered with stupidity. According to M. Rosney, their language is dissimilar to Japanese, and that spoken in the

Kuriles and in the island of Yezo, are also different from Japanese.—*Rev. Mr. Adams, p.* 240. See Japan.

KURILLA, Duk. Momordica charantia.

KURING, Hind. Dalbergia arborea.

KURISH-CHURIM, Hind. Poinciana pulcherrima.

KURKEE or Kureta, Beng. Rottboellia perforata, Thyridostachyum perforatum.

KURIT SHUK, Pers. Sesamum orientale ; Gingelly or sesmaum oil.

KURKADAGA, Sans. Myrobalan.

KURKAM, also Kurkum, Hind., Pers. Saffron. Crocus sativus.

KURKAN, Hind. Pennisetum cenchroides.

KURKA PULI, Tam., Maleal. Garcinia cambogia, also Prinsepia utilis.

KURKATA, Hind. ? A tree of Chota Nagpore with a hard, white timber.—*Cal. Cat. Ex.* 1862.

KURKATAKI, Sans. Cucumis muricatus.

KUR-KHAN, see Kamran.

KURKIHAR. About three miles to the north-east of Punawa is the large village of Kurkihar. It is perhaps the largest place between the cities of Gaya and Bihar. The remains at Kurkihar consist of several ruined mounds, in which numerous statues and small votive topes of dark-blue stone have been found.—*B. A. S. J.*, 32, 1864.

KURKNI, Hind. Staphylea emodi, Spiræa Lindleyana, Marlea begonifolia, Leptopus cordifolius.

KURKTI, Beng. Cucumis utillissimus, *R.*

KURKU, or Kur, a race who occupy Nimar, the Gawilghur hills of Berar, Kalibhit, the western Satpura, in the hills about Gawilghur near Ellichpur and northwards towards Indore. Major Keatinge describes them as a tribe of Gond, but that is a mistake, they are not Gond, but a branch of the Kol family. The Kurku and Gond keep themselves separate, and they each have a separate language. Voysey had mentioned that the Gond consider themselves as a distinct tribe from the Kur, and neither eat nor intermarry with them. Their language has a great resemblance to that in use by the Lurka Kol and Santal. None of these correspond with the words of the Dravidian tongues. The Kurku language is identical with that of the Kol. There are 28,709 of this race in Berar : along with the Andh, Gond and Kolamb, they occupy the Mail ghaut and the southern skirts of its hills. These four races all resemble each other in appearance, though they each speak a different tongue, and in their features they differ from the villagers. Many of the Kurku occupy the Mail ghat, a strip of wild country along the Wurdah river, where, also, dwell the Gond, Raj Gond, Agarmunde Gond, Bhoya Gond, the Pardhan or bard of the Gond, the Ballai or Gond Pariah, the Nihal or outcaste of the Kurku, the Muge fishers and quail-catchers, numbering in all about 34,650 souls of the aborigines, along with whom are 5,196 hindoos.—*Campbell, pp.* 41-2.

KURKULI, Hind. Leptopus cordifolius.

KURKUM, Hebrew, Pers. Crocus sativus, *Linn.*

KURKUNI, Hind., also Tulikukar of Hazara, Gardenia tetrasperma.

KURKUTCHA, a range of mountains which separates the valley of Kabul from the plain of Jellalabad ; and connects the Hindoo-Kush with the Sufed-Koh. The altitude of the range varies from 1,000 to 2,000 feet above Kabool, and the highest part, in 34° 25′ and 69° 30′, is 8,000 feet above the sea. There are four routes over this range, practicable only for a man and horse ; at Lattabound Pass, 4,000 British troops were destroyed in their retreat in 1842. Cold, intense during winter, the frost splitting the rocks into huge fragments.

KURMA, Hind. Phœnix dactylifera.

KURMA, Hind. A tortoise.

KURMA, or the Tortoise incarnation of Vishnu, was the second grand avatara of Vishnu, in the form of a tortoise, and evidently refers, like the first matsya or fish avatar, to the flood. For the purpose of restoring to man some of the comforts and conveniences that were lost in this flood, Vishnu is fabled to have become incarnate again in the form of a tortoise : in which shape he sustained the mountain Mandara, placed on his back to serve as an axis, whereon the gods and demons, the vast serpent Vasoky serving as a rope, churned the ocean for the recovery of the amrita, or beverage of immortality. And the result of the operation, that chiefly distinguished this avatara, was the obtainment of fourteen articles, usually called fourteen gems, or chaturdesa ratna ; in common language chowda ratni. These fourteen jewels are thus enumerated : 1, the Moon, Chandra ; 2, Sri, or Lakshmi, the goddess of fortune and beauty ; 3, Sura, wine, or Suradevi, the goddess of wine ; 4, Oochisrava, an eight-headed horse ; 5, Kustubha, a jewel of inestimable value ; 6, Parijata, a tree that spontaneously yielded every thing desired ; 7, Surabhi, a cow similarly bountiful ; 8, Dhanwantara, a physician ; 9, Iravati, elephant of Indra, with three probosci ; 10, Shank, a shell conferring victory on whoever should sound it ; 11, Danusha, an unerring bow ; 12, Bikh, poison, or drugs ; 13, Rhemba, the Apsara, a beautiful and amiable woman ; 14,

Amrita, the beverage of immortality. When hindoos speak of the deity Vishnu having been thus incarnated, we must understand it with some qualification ; for in fact, there is, perhaps, scarcely one point in their mythological religion in which the whole race of hindoos have faith. There are sectaries and schismatics without end, who will believe only certain points that others abjure ; individuals of those sects dissent from the doctrines believed by the majority ; other philosophical sceptics will scarcely believe any thing, in opposition to their easy-faithed brethren, who disbelieve nothing. Thus some saiva, or followers of Siva, admit the sacredness of the avatara of Vishnu, but in different degrees of potency and sanctity : they generally admit the personified interposition of the preserving attribute of the deity in the affairs of the world, without yielding the point of supremacy in the prototype. And some zealous vaishnava, or followers of Vishnu, giving themselves up to his adoration in some incarnation, Krishna or Rama, for instance, reject with indignation, commensurate with their zeal or bigotry, all farther application of divine terms. Hence may, in part, be discerned the liability under which inquirers labour, of being misled by sectaries into receiving schism as orthodoxy, and of forming general conclusions from individual or partial information. Avatara, means in the hindi tongue, descent or incarnation, and is a term employed by the hindoos to designate the ten incarnations of Vishnu, usually thus arranged and named : 1, Matsya, or fish ; 2, Kurma, or Tortoise ; 3, Varaha, or Boar ; 4, Narasingha, or Man-lion ; 5, Vamana, or Dwarf ; 6, Parasu Rama, the name of a favoured person in whom the deity became incarnate ; 7, Rama, the same ; 8, Krishna, the same ; 9, Budha, the same ; 10, Kalki, or Horse. Of these, nine are past ; the tenth is yet to come, and those of Rama and Krishna are the most remarkable.

KURMABU NADDI, a river near Barutganj in Allahabad.

KURMEJA, or Kenja, Hind. Galedupa indica.

KURM-FULI, a river of Chittagong.

KURMI. The Kurmi are semi-aboriginal cultivators, dwelling north of the Kunbi, but to the south of the Rajput and Jat. They form the bulk of the population in the part of Manbhum, near the Damudah river, (*Dalton, p.* 157), and are a very industrious class of quiet cultivators, in considerable numbers in all the central and eastern parts of the North West Provinces or in Hindustan generally, who there attend to the finer garden style of cultivation much more than the Jat and Rajput, but, like the Jat race, are assisted by their industrious women who have passed into a proverb for industry,

Bhale jat Koonbin ki K'hoorpi hat'h
K'het nirawen apne pi ke sat'h.

They dwell to the south of the Rajput and Jat, have villages of their own, and are also spread in detached families or groups. Mr. Campbell considers them to be identical with the Kunbi and to occupy from L. 23° or 24° N. to 16° N., and from the western frontiers of Guzerat, countries watered by the Wynganga, the middle gunga and upper streams of the Nerbuddah. Very few of these become soldiers, and in the valley of the Ganges they are looked down upon as mere humble tillers of the soil. They are more numerous towards the Jubbulpore and Saugor territories where they mingle with the Lodha. Thence, westwards, as on both sides of the Nerbuddah, in Malwa, where they meet the Jat, and throughout the southern borders of Hindustan, there are numerous Kurmi who speak hindi. Those in Hindustan are darker and less good-looking than brahmins and rajputs, but Mr. Campbell states (pp. 93-4) that they are quite Arian in their features, institutions and manners. Other authorities, however, mention that there is no similarity in the physiognomy of the Kurmi and Kunbi. The Kurmi subdivisions are—

Jeshwar,	Patăn,	Patrihu,
Dhăviai,	Adhonda,	Ghora Charhao.

But Sir H. Elliot says the seven subdivisions are usually enumerated as K'hureebind, Puturya, G'horchurha, Jyswar, Canoujea, Kewut and Jhooneya. Wilson also says they have seven sections, and that in central and eastern Hindustan, West and North-West Provinces, they are the great agriculturists. He says, that they are occasionally seen as predial slaves to which state they have sold themselves or been sold. The Ghameta of Behar are a sub-division of Kurmi. They form, says Elliot, a large class of the cultivators in the eastern and central portion of the N. W. Provinces, few in Delhi and the Upper Doab. Under the different names of Coormee, or Koormee, Kunbhi, Kunabi, or Koombhee, they extend throughout the greater part of Hindustan, Berar and the western Deccan. They are famous as agriculturists, but frequently engage in other occupations. The Kurmi, Kunbi, Jat and Rajput are the chief territorial tribes of Northern India. The Kurmi are supposed by Tod to be the Koolmbi of the Dekhan and to be perhaps the most numerous, next to the Jat, of all the agricultural classes. The best agriculturists of the Central Provinces are decidedly the Kurmi, but they seldom occupy the wilder portions of

the districts and are found mostly in rich black soil tracts. It is a common saying that no Kurmi can exist where he is unable to raise rabi crops. They are a most peaceable set of men and have always been remarkable for their royalty to the ruling power. They are very tenacious of their ancestral holdings, and seldom alienate rights in land unless under the greatest pressure of circumstances. A Kurmi is rarely known to follow any other profession, but that of agriculture, whether as cultivator or farmer, and the real secret of their unfailing success in agricultural pursuits generally does not appear to lie so much in their reputed superior skill, as in the fact of women as well as men engaging equally in fieldwork, while the women of several other agricultural classes are precluded, by prejudice or custom, from assisting the male population in their labours. Scarcely inferior to the Kurmi as agriculturists, are the Lodhi who, however, are the opposite of the former in natural temperament, being turbulent, revengeful, and ever ready to join in any disturbance. They make good soldiers, and are generally excellent sportsmen. Both among Kurmi and Lodhi, there is no distinction between a mistress and wife, provided always that the former is of the same caste as the husband, or better still the widow of an elder brother or cousin, however far removed. The children born from such connexions are on an equal footing as regards inheritance of property, whether personal, real, or ancestral, with those born from regularly married wives. Large numbers of the Gond and Ahir too are agriculturists. They are the only tribes which inhabit the wooded and hilly portions of the districts, and are generally poor, of unsettled habits and indifferent agriculturists. In the plains they are principally employed as farm-servants. In 1866 the Raipur population amounted to 952,754, almost all of them immigrants,—Kurmi, Teli, Lodhi, Chamar, Ahir, Gaira, Gauda, Kanwar, from the north, the Halba from Bastar, and Chanda and Mahrattas. The Kurmi, Teli, Chamar and Halba are the chief agriculturists of the Raipur district. The Kanwar are regarded as the prior occupants, they prefer the jungle tracts, but are supposed to be Rajputs imperfectly hinduised. The Halba are immigrants from the south. Once in his life-time, a Halba sacrifices three goats and a pig, one to each of the national deities, called Narayen Gasain, and Burha Deo, male deities, Sati and Ratna, female deities.—*Elliot*; *Tod's Rajasthan*, *Vol.* ii, *p.* 371.

KURMRU, Hind. Albizzia odoratissima.

KURMSAQ, Pers. As an expression of contempt, the word Sag, signifying "a dog," is generally applied to christians by the Persians, and among themselves, as equally contemptuous, Kurmsaq is in very frequent use. Both appear to be terms of no mean antiquity; for Ouseley suspects that Sag and Kurmsaq are the Sacæ and Khor-Sa-kæ mentioned by Solinus, those barbarous words being probably latinized from an imperfect apprehension of their sounds. "The Persians in their language," according to this author, "call the Scythians Sacæ, and in return the Scythians call them Chor-saci." Scythas, Persæ lingua sua Sacas dicunt, et invicem Scythæ Persas Chorsacos nominant.—*Solin Polyhist.*, xlix *in Ouseley's Travels*, *Vol.* ii, *p.* 542.

KURMUL, Mahr. Dillenia pentagyna.

KURMU-VIPAKA, Sans. From kree, to work, and pak, to ripen.

KURNAH. Near the junction of the Euphrates and Tigris in long. 31° north, and lat. 47° east, after a course of 950 miles, is the walled town of Kurnah, with about 800 houses, disposed along the right bank of the Tigris, and the left of that of the Euphrates. It fluctuates as to size, and it was larger in 1831 than it was found in 1836 and 1837. It is chiefly constructed of reed-mats, and is on part of the supposed site of ancient Apamea; which probably stood within the line of walls still extending across the peninsula formed where the two great rivers cease to be known by their individual names. Below the Tak-i-Kesra or Arch of Chosroes, and which marks the site of the ancient Ctesiphon, and a little lower down the remains of the ancient Seleucia, the continuations of the Tigris bear the well-known appellation of Shatt-al-Dijlah as far as Kut-al-amarah, a small town on the left bank nearly midway between Bagdad and Kurnah, being about 178 miles by water from the former city, and 97½ miles directly S. S. E. from the latter. Lower down, after passing for about 40 miles through marshes, and coming near the tomb of Ezra, the river resumes its former size and character, as it winds in the general southern direction, to Kurnah, which place is 232 miles from Kut-el-amarah by the windings, and 144½, in direct distance. The whole course thus briefly described may be estimated at 1,146 miles, which is little more than half the length of the sister stream, the Euphrates, from the sources of the latter to their junction at Kurnah, but it discharges more water, owing to the numerous tributaries which it receives on its eastern side, among which may be particularly noticed the two Zab rivers, and the river Diyalah. There are, however, only two feeders of any moment on the western side throughout the long distance from Diyar Bekr to Kurnah. A considerable increase of the river Tigris takes place during the rains of November, sub-

sequently it decreases and swells irregularly at intervals, till the different feeders are bound up by the frost and snow of January, in the Kurdistan mountains. This serious check retards for a time the swelling of the river, therefore its permanent rise, like that of the Euphrates, does not usually begin till the middle of March. There is an active commerce along the Tigris, between Basrah and Bagdad, by means of the large country boats, which go in fleets, and above the latter city it takes place chiefly by means of rafts from Mosul. On the junction of the Euphrates and Tigris, the one tidal channel, almost half a mile wide, takes nearly a straight course, S. 37° east under the well-known appellation of Shatt-el Arab, and when five miles below Kurnah their united waters receive those of the Kerah, or Kerkhah, which, coming from the mountains of Ardelan through an extensive tract of country, passes a short distance westward of the ruins of Susa and likewise of the town of Hawizah. After receiving this accession, the Shatt-el-Arab flows through date groves and near several villages, chiefly on the left bank, and at length arrives opposite Basrah, which is 39½ miles by the river, and 36 miles south 34° E. direct from Kurnah. In the whole of this distance there are but two islands, both of them large : and the river has an average width of 600 yards, with a depth of 21 feet ; it has a current of two knots per hour during the flowing, and three knots per hour during the ebb tide. Kurnah is one of the towns founded, and called Apamea by Seleucus Nicator, after Apama, his wife. Seleucus Nicator founded thirty-five cities in greater and lesser Asia ; sixteen of which he named Antioch, from Antiochus, his father ; nine Seleucia from his own name ; six Laodicea, from Laodice, his mother ; three Apamea, from Apama, his first wife, (of which the city of Kurnah was the chief ;) and one Stratonicea, from Stratonice, his last wife. According to Dean Prideaux, he was a great protector of the Jains, and the first who gave them settlements in those provinces of Asia, which lie on this side of the river Euphrates. As they had been faithful and serviceable to him in his wars, and in many other respects, he granted them great privileges in all the cities which he built.—*Euphrates and Tigris, Col. Chesney, p.* 39 ; *Prideaux's connection of the Old and New Testament ; Mignan's Travels, p.* 4. See Khuzistan, Chaldea, Mesopotamia, Tigris.

KURNAH, see Kuru-khet.

KURNIJA, Tam. Tylophora asthmatica, *W. & A.*

KURNIKA, Beng. Premna spinosa.

KURNOOL, a walled town on a tongue of land on the right bank of the Tumbudra river and left bank of the Hindri, in lat. 15° 48′ N., long. 78° E., 900 feet above the sea, the junction of the Hindri and Tumbudra occurring to its south-east. Kurnool, was long held by a feudatory Pathan chief. Lying between the Ceded Districts and the Hyderabad territory, it was surrendered to the East India Company on 15th December 1815, but on the 18th October 1839, was again taken possession of, and on the same day a battle was fought at Zorapore, a few miles off ; the nabob of Kurnool was captured and the territory annexed ; this Pathan family accompanied Nasir Jung to the Carnatic in 1750. Kurnool province is now a small collectorate of the Madras Presidency with 273,190 inhabitants to the north of Cuddapah, throughout which, the river Tumbudra runs and joins the Kistnah river a few miles down. The basins of the Kistnah river and its affluents, the Gutpurbah, Malpurbah and Beemah are occupied by quartzites, slates, limestones, &c., which cover the larger portion of the districts of Cuddapah and Kurnool, westwards through the Raichore Doab by Gogi, Gulburgah, to Kulladghee and Belgaum, and appear to represent the older portion of the great Vindhyan series. Rocks of the same mineral character appear under the great flows of the Dekhan trap, and resting quite uncomfortably on the gneiss rocks in parts of the Raichore Doab, and the vicinity of Belgaum, and under parts of the ghauts on the western coast, and that they belong to the same general series as the rocks in Cuddapah and Kurnool, there is no doubt.

KURNU-PHOOL, Beng. Gilly-flower, Mathiola incora, also China pink, Diacanthus chinensis.

KURNYEE, see Kalliyon.

KUROL, Hind. Hedera helix.

KUROONAMAYI, Sans. From karoona, pity.

KUROONGAULEE, Tam. In Palghat, a dark coloured heavy and hard wood used for furniture.—*Colonel Frith.*

KUROTU-PALAH, Maleal. A tree of Malabar and Canara, which grows to about eighteen feet long and eight inches in diameter. It is very close in its grain, and remarkably hard and strong. It produces a fruit which is eaten medicinally ; but the wood is not much used in consequence of the labour required in working it.—*Edye, M. and C.*

KUROUW ? see Tin.

KURPHULLON, Gr. Caryophyllus aromaticus, *Linn.*

KURPOOR, Beng. Camphor tree, Camphora officinarum, also Limnophila gratioloides.

KURPOORA SILASIT — ? Gypsum.

KURRA (pl. Kurre) a ring worn on the wrists, ankles, &c.

KURRAGANIKA-WANLOO, Wanaganakaloo, Punchanganigaloo of Telingana, three shopmen, dealers or shopkeepers, called, in common parlance by the Hindi word "Teli" or oilmen. They are petty traders or shopmen.

KURRAH, see Kasambi.

KURRAH, Hind., Pers. A circular enclosure in which brahmans were accustomed to place a woman, whom they threatened to burn, if the servants of Government preferred a charge. See Kur, Kush.

KUREH, Pers. Plural, of Kurrah means circles or districts of a country.

KURRAHEE, a flat vessel of iron, brass, or earth, in which food is boiled or fried.

KURRAL. The Dhund, Tanaoli, Alpial, Kurral, Awan and Gukkur, are petty tribes known only by their tribal names without any common appellation living north of the Salt Range. They are described by Mr. Campbell as the finest and handsomest men in India, perhaps in the world. They profess mahomedanism and have fanciful mahomedan genealogies, but are wholly Indian in their language, manners, habits and constitutions. Their language is,Punjabi. They have no connection with the Pathan races, and they claim none with the Jat and Rajput, the Dilzak alone claiming to be of Hindustan origin. Their features would seem to show that they have kindred with the Kashmiri, or with the pre-hindoo congeners of the earlier Indians found in the hills far west, but their language and character, their dress and the architecture of their houses would indicate that they are nearly allied to the Punjabi. The Dhund, are a very handsome race, and the Tanaoli dwell to the north in the outer range of the Himalaya, and about the Indus near Torbela, but they are not considered to be brave or trustworthy. The Awan of the lower lands and the Dhund, &c., of the higher lands have democratic village institutions.—*Campbell, p.* 97.

KURRANJ, Hind. Pongamia glabra.

KURREAL, some of the most eminent of the Jut sub-divisions in the Panjab are named Sindhoo, Cheeneh, Varaitch, Chuttheh, Sidhoo, Kurreeal, Gondul, &c., &c.— *Cunningham's History of the Sikhs, p.* 5.

KURREE-SHAKAR, Hind., Guz. Candy. Sugar candy.

KURREIS, a river near Sylhet.

KURRE-PAK, Duk. Bergera konigii.

KURRIMIA CEYLANICA, *Arn.*

Palang, Singh. | Alareya-gass, Singh.
Hoora-kandoo, ,, |

A large tree of Ceylon, one variety grows in the warm, moister parts of the island, another variety in the central province, up to an elevation of 5,000 feet.—*Thw. En. Pl. Zeyl., Vol.* i, *p.* 72.

KURRI-SHAKAR, Guz., Hind. Candy.

KURROCHA, Guz, Hind. Bastard cardamoms.

KURROO, Guz. Chalk.

KURROO, roots of Pneumonanthe kurroo: an Indian substitute for Gentian, Gentiana kurroo, *Wall.* The root of Picrorhiza kurrooa is sold at Rupees 2 per maund.

KURROO, a river near Hetounalah in Nepaul.

KURROO-MARDOO, Tam. In Palghat, a dark-coloured strong wood; used for wheelwright's work.—*Col. Frith.*

KURROO-VALAGOM, Tam. In Palghat, a small tree, of a light brown colour, specific gravity 0·701; used for naves of wheels.—*Col. Frith.*

KURROO-VELU, Tam. Anisochilus carnosum ?

KURROO VELUM, Maleal. Acacia arabica.

KURRU, Guz. Chalk.

KURRUBI, Hind. Nerium odorum.

KURRUCKPOOR, a town in Midnapoor, on the Kossye river.

KURRUCK, see Khyber.

KURKUJE, also Kurrunji, Sans. Dalbergia arborea, *Willde.* Kurrunj ka tel, its oil.

KURRUL, see Jun.

KURRUMATEE. These have descended from the Belooch race, but have sub-divided into thirty-nine tribes.

KURRUMBAR. The Curb, Curbuari or Kurumbar, are nomade shepherds, who occupy the denser deeper jungles near the Neilgherries where they are occasionally stumbled upon by adventurous sportsmen, and the smoke of whose fires may occasionally be seen rising from the lower gorges of the hills. See Curumbar, Kurumbar.

KURRUNGHEE, a river near Bohoo Bul in Sylhet.

KURRU-VAYLAM, Maleal. Acacia arabica, *Willd.*; *Linn.*; *W. & A.*

KURSAN, in Central India, cultivators, are termed Kursan, a name which distinguishes them as a specific class from ryots or peasantry, which is a more general term, including all ranks. —*Malcolm's Central India, Vol.* ii, *p.* 25.

KURSATAN-KUNNI, Tel. Eclipta prostrata.

KURSEE or Kurseea, Tel. Cluytia collina, *Roxb.*

KURSEONG, not far from Darjeeling. Its climate is equable and the mists which are of such frequent occurrence at Darjeeling

and the higher altitudes are rare. It is within two hours' march of the plains by the old road, and the new cart-road from Silligooree to Darjeeling passes through the heart of the station. Kurseong is in many respects a more suitable locality for troops than Senchal. Senchal is 9,100 feet high, and the change from such an elevation to the plains has been found in more than one instance hurtful to the health of the men.

KURSHI in Turkistan, in lat. 38° 51′ 50″ N., is a division of Bokhara on the Samarkhand river.

KURSHI-WANLOO, see India, Korava, Yerkala.

KURSUMBUL KE PHALLI, Duk. Dolichos cultratus, also Dolichos lunatus, Duffin Bean. This latter is a very fine sort of large bean, and when dressed resembles the Windsor; it is grown like all other beans that require sticks for support, *Riddell.*—

KURT, Hind., of Kalesar, &c. Nyctanthes arbor-tristis.

KURTA, Hindi. A coat, a jacket.

KURTALLAM, a village near the ghauts, east of Bombay.

KURTAM, Hind. Carthamus tinctorius.

KURTAMA, Sutlej. Cucumis colocynthis, *Linn.*

KURTAN, Malay. Mulberry.

KURTARPOOR, see Sikhs.

KURTAS, Malay, Tam., Tel. Paper.

KURTEAH, a running river near Mungulbaree in Dinagepur, and near Kolahattee in Rungpoor.

KURTIN, Egypt. Safflower.

KURU, son of Hastin, son of Bharata.

KURU, one of the great hindoo families who settled in Hindustan, many of whom were dispersed over India and Central Asia, amongst whom we may place the Ootooru Cooru races (northern Cooru) of the Poorans, Ottorocuræ of the Greek authors. The Balica and Indo-Mede were also occupying those regions. The battle of Kuru Kshetra was a memorable event in the history of the Lunar race. It was fought about B. C. 1367 between the Pandu and the Kuru of Hastinapura, two branches of the race; and after a series of single combats through a space of 18 days, the Kuru were completely defeated, their leader Duryodhana had been slain, and Yudishthira then retired to Dwarka with Krishna, his principal adviser. The Kuru Kshetra, was a great battle fought between two branches of an Aryan family, the Pandava and Kaurava, in which another branch, the Yadava, aided the Pandu. They were all blood-relations, some of them nearly allied to each other, and connected by intermarriages. The battlefield is supposed to be identical with Paniput. The battle lasted 18 days, and terminated in the complete destruction and extinction of the power of the Kaurava family. The commanders-in-chief, whom the Kuru lost, were Bhishma, slain on the 10th day, Drona, on the 5th, Karna, on the 2nd, and Salya on the first days of their commands. It is this war of succession which is described in the great Sanskrit poem, the Mahabharata. One of the last incidents of this battle, occurred on the night of the 18th day, when Aswatthama entered the Pandava camp and killed the sons of the Pandava, whose heads he brought to Duryodhana. The Kuru drew up their army in the form of a spider's web, but in many cases, it was a series of single combats which chiefly marked this war, each chief or warrior had challenged opponents, in the daytime, in the presence of the armies, and this act of Aswatthama was so contrary to the usage of the war, that Kripa remonstrated with Aswatthama against his doing it, but, along with Kritavarmam, accompanied Aswatthama to the gate of the Pandava camp and held the gate during the midnight butchery. The ultimate fate of Aswatthama is uncertain, but he seems to have been pursued and killed by Bhima. This battle field of the Kuru is near Tanisha, between Kurnal and Sirhind, is generally identified with the field of Paniput to the north-west of Delhi, and the locality is deemed holy. It was a war to the knife between near kinsmen to gain possession of lands, of which the Kuru had long held possession to the exclusion of the Pandu. Yudishtra, son of Pandu, lost in gambling to Durryodhanu, his kingdom, his wife and even his own and his brothers personal liberty, and became an exile from the banks of the Jumna for twelve years. The traditional history of these wanderers during the term of probation, their many lurking places now sacred, the return to their ancestral abodes, and the grand battle or Mahabharat which ensued, form highly interesting episodes in the legends of hindoo antiquity. To decide this civil strife, every tribe and chief of fame, from the Caucasus to the ocean, assembled on Kuru Khetu, the field on which the empire of India has since more than once been contested and decided. This combat was fatal to the dominant influence of the "fifty-six tribes of Yadu." On each of its eighteen days' combat, myriads were slain; for "the father knew not the son, nor the disciple his preceptor." Yudishtra, Buldeva, and Krishna, afterwards retired with the wreck of this ill-fated struggle to Dwarica, but the two former had soon to lament the death of Krishna, who was slain by one of the aboriginal tribes of Bhils; against whom, from their shattered condition, they were unable to

contend. After this event, Yudishtra, with Buldeva and a few followers, entirely withdrew from India, and emigrating northwards by Sind, to the Himalayan mountains, are there abandoned by hindoo traditional history, and are supposed to have perished in the snows. Herodotus describes the ruinous passion for play amongst the Scythic hordes, and which may have been carried west by Odin into Scandinavia and Germany. Tacitus tells us that the Germans, like the Pandu, staked even personal liberty, and were sold as slaves by the winner. Bunsen estimates B. C. 1606 or 1486 as the first year of the Kaurava, and B. C. 1107 or 987 as the last year as the close of the great war, after the battle of Kurukhet. The life of Krishna forms a second memorable part of the history of the Lunar race, as he has been deified throughout hindoo India, and is regarded as an incarnation of Vishnu.—*Tod's Rajasthan, Vol.* i, *p.* 50 ; *Bunsen*, iii ; *Wheeler's Mahabarata*, 567 ; *Hardy's Eastern Monachism, p.* 438.

KURU, Can., Hind. A sheep.

KURU, Hind. Villarsia nymphoides.

KURUA-NEEBU, also Bejoura, Hind. Citrus medica..

KURUBA, Karn. A shepherd race in the south of the peninsula of India, who also weave woollen or blankets.—*Wilson.* See Curambar, Kurambar, Kurumbar.

KURUBEE, Beng. Sweet-scented oleander, Nerium odorum.

KURUCHCHIYAN, or Kuruman, Mal. A race inhabiting the hills in Wynaad, *Wils.*

KURU DINNE or Kadepa tige, Tel. Vitis carnosa, *Wall.*

KURUFS, Arab. Apium graveolens, *Linn.* Celery.

KURUK, Hind., Mahr. Garuga pinnata, *R.*

KURUK, Mahr. Cedrela toona, also Celastrus montana, *Roxb.*

KURUK, Kourk or Barik, a coarse, brown cloth, half woven and half felted, forming the ordinary winter dress of the Affghan. The best are made at Denzi but those of Karabagh are very good. During the English occupation it was a favourite article of dress both with officers and men. The manufacture of the Kourk or barik, is from an exceedingly fine and silky wool which grows on the belly of the camel ; nothing can be softer or warmer than the barik, but unluckily they are badly woven : if they were better made, they would be preferable to every other kind of cloth. As the nomades never dye the raw material, the barik is of the same colour as the camel ; the price varies from ten shillings to four pounds a piece.—*Ed. Ferrier Journ., pp.* 192-240. See Koolk.

KURU-KHET, see Kuru.

KURUKITI, Tel. Gardenia latifolia, *Ait.*

KURUKU, Tam. Argemone mexicana.

KURULA, Beng. Momordica charantia, *Linn.* Hairy or spiked bitter gourd, also Momordica muricata, also Luffa amara.

KURUMARTHI MARA, Can. Terminalia alata.

KURUMBAR or Kurubar, Can,. a shepherd from Kuru, a sheep ; a pastoral shepherd race who occupy the peninsula of India. They are an ancient people, the earliest known occupants of Dravida Desam, the modern Carnatic and Coromandel. They seem to have established numerous petty principalities over the whole peninsula, which were ultimately absorbed in the Chola empire. Numerous sites attributed to this race and still called Kurumbar Kot, are to be met with. Small communities of the Kurumbar tribe to this day dwell all over the peninsula, wandering with their flocks, and others of them occupy the less accessible hills and forests of many parts of the peninsula, tending their flocks. The section called Hala-Kuruba does not weave blankets : the Hande-Kuruba section who take service in towns is regarded as the highest of the race, and the Mesa-Kuruba are the lowest in rank. Arcot town, about 65 miles W. from Madras, takes its name from two Tamil words, Arakada, the jungle on the river Palar. It is in lat. 12° 54' N., and long. 79° 19' E. and 599 feet above the sea. It is the Arkatou Basileon of the Greeks, and the capital of the nomade Sorai, (Σωραι) and once formed the centre of the Chola kingdom, the whole of the neighbouring territory for several centuries after the christian era, having been occupied by wandering Kurumbar. Rennell says that Arcot must have been a place of great antiquity, by its being taken notice of by Ptolemy as the capital of the Soræ or Soramandalum, from whence corruptly Choramandel or Sora district, the Coromandel of modern geographers. It was then a pretty large city, and its citadel was esteemed a place of some strength, for an Indian fortress. The Arkatou Basileon of the Greeks, was supposed by one of the editors of Ptolemy to be Bijnugur, but as the Greeks represent it as the capital of the nomadic Sora (ξωραι), and the local traditions indicate that for several centuries after the christian era, the occupants of the tract lying between Madras and the ghauts, were Kumbar or wandering shepherds, nomades, but it is doubtless the present Arcot, which was then, as now, included in the ancient Sora or Chola kingdom. On the Neilgherry hills, above the Erulars, at heights varying from one to two thousand feet, in the clefts of the mountains and little openings in the woods,

with which at this elevation they are girt, live a race, calling themselves Kurumbar. They occupy the highest range bordering on the Neilgherries. The Toda do not consider the Erular as forming a part of the inhabitants of the hills, but they allow this designation to the Kurumbar, whom they call Curb, and from them they receive certain services. The nomade shepherds, Curb, Curubar or Kurumbar, who occupy the dense deeper forests of the lower slopes of the Neilgherries, are occasionally stumbled upon by adventurous sportsmen, and the smoke of their fires may at times be seen rising from the lower gorges of the hills. The Neilgherry Kurumbar are a short miserable-looking race, who live on the slopes of the hills in the most feverish places, and the Mula or jungle Kurumbar are little raised above the beasts of the forests. It is probable that the Kurumbar of the Neilgherry hills are of the same race as of the nomade Kurumbar of the plains. In disposing of their dead they either burn or bury whichever may be most convenient. Swarthy and unhealthy-looking in countenance, small of stature, the head but thinly covered with sickly-looking hair, the only covering it has,—little or no eyelash, small eyes, always blood-shot and apparently much inflamed, pot-bellied, they have in most respects the semblance of savage men. Their women and children have much the same squalid appearance, though on their necks and wrists they wear ornaments made of the different kinds of wild seeds and of berries. Many of the men also wear ornaments in their ears, of yellow straw, plaited with some degree of ingenuity; but, in their general appearance, they are much like the Erular, pictures of wretchedness and misery. They gave a party an abundant supply of honey, plantains, and such fruits as, on the higher parts of the mountains, or in the vicinity of Ootacamund, are considered delicacies. They have no marriage ceremony; but occasionally, when two have been living together for some time, they will enter into an agreement, in the presence of friends to remain united for life; and in a family where a succession of such unions has taken place, they will, once in two or three generations, perform a ceremony, and hold a festival in celebration of them. This is done by pouring pots of water over one another, the pairs seating themselves together for this purpose; the ablution, commencing with the seniors. They then put on new clothes, and end the day in feasting and merriment. The Kurumbar, and all the classes occupying the lower regions of the Neilgherry mountains, are many stages behind the Budaga, in civilization, but possessing all the cunning natural to this unenlightened state.

The Kurumbar of the Wynaad forests have two sections, the Jani and the Mulli, and the Gurchea, Panniar and Pulliar races live along with them. The Jani Kurumbar live entirely in the forest, they are the only axemen, and, without them, it would be difficult to work a forest, and the wood-contractor and planter alike employ them. They are very docile, quick of imitation, and slavishly submissive to their moodely or headman. This individual, like a patriarch of old, exercises undisputed power over his own family, numerically containing about twenty or thirty beings. Those employed by the coffee planters are a little civilized, appreciating the comforts of life in a slight degree higher than their more savage brethren. They erect rude huts for the habitation of themselves and family, which are built on elevated ground, surrounded by jungles, and about six in number; they touch one another, and the whole present the form of a crescent. One larger than the rest, styled the cutcherry, is erected in the middle in the shape of a hall, for the sojourn of casual strangers: it is dedicated to their household deity, and the place cannot be contaminated by a shoed foot. They are but migratory occupants of these habitations; the presence of a suspected stranger in their vicinity, sickness, or other trifling but natural cause, will make them emigrate from one place to another, generally within the same district, and sometimes for miles away, but always preferring lonesome localities and dense jungles. The Kurumbar does not stop for two weeks together in the same place; hence though some are partly civilized, they have not yet been brought into a settled mode of life. The extent of government lands in Wynaad is not known, but government also possess some forest lands towards Periah and Teriate, and in several spots over Wynaad and in teak belt are several bands of Kurumbar, some of the Jani and others of Mulli caste; they amount to about,

Kurumbar...200	Panniar & Pooliar...100
Gurchea..... 50	Chetty & Squatters... 50

These Kurumbar live entirely in the forest. They are the only axe-men, and without them it would be difficult to work a forest. The Kurumbar are held responsible, through their headmen, and the Chetty tribe are also responsible for their Panniar or farm-slaves. The Kurumbar services are constantly called for by the wood-contractor and the planter, but, they will not leave their haunts in the forests for any time.

Mr. Campbell (p. 31) describes the Kurumbar, Irular, Puliar and Veder, as in the lowest stage of life, mere men of the woods, of very diminutive stature, with thickly-matted locks and supple limbs, living under trees, in caverns, or in the rudest wingwams, keeping sheep, or collecting forest produce, very stupid, but also very mild and inoffensive, though reputed as sorcerers and believers in demons. But such a character is only applicable to the secluded families who have been forced into the forests and mountains. The Kurumbar who herd their vast flocks from the Godavery to Cape Comorin are tall, slender, graceful men, with skins blackened by their food and the great heat, and in travelling over the swelling lands of the interior, these self-reliant men are to be seen engaged in their lonely avocation. They wear only a coarse blanket or cumbli. They appear to be a wholly different race from the Idayan or shepherd branch of the Tamil-speaking people who take the honorific appellation of Pillay or son, to distinguish them from the Vallalar who are styled Mudali or first man. The nomade shepherd is called Kurumbar-Idaan.

The Kuruba are a wandering race in the south of India divided into Betla and Genu. Both of them have a Mongolian caste of head, high cheek bones, short and somewhat flat nose, and prominent lips. Eyes, small, dark and deep set. Hair, curly, but woolly and matted from neglect. Of middle size in stature, well-proportioned body, nimble, with powers of endurance, and daring. Colour, dark. Hair on upper lip and chin, but no whiskers. They are labourers, basket-makers, and gather honey and other forest products. They are supposed to have come from Mysore. They profess to worship Kali.—*Wilson's Gloss.*; *Cap. Harkness, Neilgherry Hill*; *Mr. G. Campbell*; *Rennell's Memoir, Part* xxi, *pp.* 265-328. See India.

KURUMBI, or Kondatangelu, Tel. Cassia florida, *Vahl.*

KURUMBOLE, Maleal. A tree in the Canara forests. It grows to about twelve or eighteen inches in diameter, and from fifteen to thirty feet high: it is used by the natives for house-work, and is considered a useful and durable wood.—*Edye, Forests of Malabar and Canara.*

KURUMBRANAD, see Kummaler.

KURUMCHA, or Kurumchi, Beng. Carissa carandas, *Linn.* Jasmine-flowered Caranda.

KURUMERU, or according to Buchanan, Karubaru; according to Abbe Dubois are three migratory tribes, one branch of which engages in the traffic of salt and grain on the backs of asses, backwards and forwards from the coast to the interior. Another branch who manufacture osier panniers, baskets or mats, live in tents 3 feet high, 4 or 5 broad and 5 or 6 long, made of bamboos, and they move from place to place to obtain work. The third branch are called Kalla bantru and are said to be robbers by profession.—*Buchanan's Journey through Mysore, Vol.* i, *p.* 395.

KURUMINGA, Singh. The Butocera rubus, a beetle of the south of India which penetrates the trunk of the cocoanut tree near the ground and there deposits its eggs; and its grubs, when hatched, eat their way upwards through the centre of the tree to the top, where they pierce the young leaf-buds and do incredible damage.—*Tennent's Ceylon.*

KURUMNASSA, a river in the Benares district of Bengal near Buxar.

KURU MOELLI, Maleal. Flacourtia sepiaria, *Roxb.*

KURUND, Hind. Corundum.

KURUND, Hind. Chenopodium murale.

KURUNDA, Hind. Carissa carandas.

KURUNDU, Singh. Cinnamon.

KURUNGU MUNGA, Maleal. Bixa orellana.

KURUNJA, Beng. Kurung, Hind. Pongamia glabra, *Vent.* Kurunj ka tel, its oil.

KURUNJA, Hind. Dalbergia arborea.

KURUNTHOTTI, also Kurun tudi, Maleal. Sida retusa, *Linn.*

KURUNTUKA, or Karantaka, Sans. Barleria prionites.

KURU NUVVULU, Tel. Small Sesamum, qu. Karu nuvvulu.

KURUT, a kind of pudding or pottage, used in Affghanistan as food. It is made of Indian corn, broiled, bruised between two stones, or made into bread, on which they pour ghee or clarified butter. See Koorut, Kourut.

KURUT, Hind., of Peshawur. A kind of cheese.

KURUTALEI, see Kurumbar.

KURUTU PALA, Maleal. Tabernæmontana crispa, *Roxb.*

KURUVENDA, Tel., or Puvvula guruvenda, *i. e.*, flowery Abrus, adding "the common plant Hiptage madablota." *W.*, 232, under Kuruvinda has Cyperus hexastachys.

KURU VEPILAI MARAM, Tam. Bergera konigii.

KURUVERU, Tel. Coleus osmirrhizon or Plectranthus, *sp.*; *Rheede*, ix, 74. Hindoo women use the scented roots to ornament their hair. It is also employed in offerings to idols, and as a drug, for which purposes it is cultivated generally in gardens.

KURU-VERU, Tel. Andropogon muricatus, *Retz.*

KURUVINGI? Tam. Ehretia buxifolia.

KURVAH TANGA MARAM, Tam. The wild cinnamon-wood tree of the jungle. It

grows to about twenty or thirty feet high, and from twelve to fifteen inches in diameter: it is very scarce, and consequently not much known or used.—*Edye, M. & C.*

KURVI, Tam. A bird.

KURWA, or Kuru, a measure of capacity varying in different parts of India.

KURWAN, Mahr. Cratæva roxburghii, *R. Br., W.*

KURWI, Mahr. Hymenodyction obovatum.

KURWUTTEE, Guz., Hind., Sans.

KURWYE, Mahr. Hymenodyction obovatum, *W. Ic.* Hymenodyction utile.

KURYELLOO, Tam. Sesamum orientale.

KURZE WAAREN, Ger. Hardware.

KUS. Marino is Kus, the ancient Cos or Apollinopolis Parva, between Keneh and Luxor, described by Ibn Batuta (i, 106) as in his day a large and flourishing town, with fine bazaars, mosques and colleges, the residence of the viceroys of the Thebaid.—*Yule Cathay, Vol.* ii, *p.* 400.

KUSA, one of the sons of Rama by Sita.

KUSA, Hind. Eragrostis cynosuroides.

KUSA, see Hindu or Hindoo, Serpent, Sati, Garuda Kasambi.

KUSA-DARBHA, Sans. Kusa gaddi, Tel. Poa cynosuroides, *Retz.* Care must be taken not to confound Darbha with Durbba, which is Cynodon dactylon, *p.* 58. The Avenejana is a ceremony in the sraddha. The funeral cake is placed on kusa grass, Poa cynosuroides, and before offering it, water in which white flowers and sandal paste are immersed, is poured on the cake.—*Wils. Gloss.*

KUSAILOO, also Kusaili. The bark of a small tree, wild about Ajmeer: is tasteless given to lying-in women to clear the blood and create milk: from one to four pice size form the dose in six or seven days.—*Gen. Med. Top., p.* 142.

KUSAJA, Arab. Cucumber.

KUSALA, merit, a constituent of Karma, *Hardy's Eastern Monachism, p.* 438.

KUSAM, Hind. Carthamus tinctorius, safflower.

KUSAMBI, a wood of Java, uncommonly heavy, hard and close: it supplies anchors for small vessels, blocks, pestles, and numerous similar utensils.

KUSANDA, a frontier race resembling the Chepang and Haiu.

KUSAR, Hind. Vitis carnosa.

KUSAVIAN, Tam. A potter.

KUSBAS. qu.? Khush-bas, Hind. Saccharum violaceum.

KUSB-SINI, Arab. China-root.

KUSBUL, Hind. Aplotaxis fastuosa. The shepherd's tinder. This is found in the Sutlej valley between Rampur and Sungnam at an elevation of 7,000 to 9,000 feet. The tomentum on the under-surface of the leaves is employed by the hill people as tinder.—*Cleghorn's Punjab Report, p.* 67.

KUSH, or Cush, a term familiar to readers of Scripture (Gen. ii, 13; also x, 6 to 8; and Chr. i, 10) as the name of the eldest son of Ham (Charma); and before the flood, of a country encompassed by the Gihon, the second river of paradise. The name seems to have descended to Noah's progeny, who took it for themselves and gave it to countries. There was an African Cush, and the Cushan of Habakuk iii, 7, is another. The Hamitic Cushites appear to have spread along tracts from the Upper Nile, to the Euphrates and Tigris. In the history of India, Kush or Cush, the second son of Rama, gave his name to the Cushwaha or Cutchwaha princes of Nirwar and Amber, though the tortoise is supposed to be a source of this name. The country of which Ayodia (now Oude) was the capital, and Rama monarch is termed Koshula, in the geographical writings of the hindoos, supposed by Col. Tod, to be from Koshulya the mother of Rama, and in the archives of the Rana of Mewar, the first emigrant from the north is styled Koshulaputra—son of Koshula.

KUSH, or Koh-i-Kush or Hindu Kush, is the term applied to a lofty peak in the range of mountains, continuous with the Himalaya, west of the Indus, and also to the range itself. The only part of the range covered with perpetual snow is the Koh-i-Baba between Kabul and Bamian. The Hindu Kush peak is visible from Kabul and is entirely covered with snow, and also from Kunduz, distant 150 miles. All creatures, including man, birds and beasts of burden, suffer in crossing it and many perish. In its perpetual snow, however, is a creature called the snow-worm which perishes if removed below the snow line. The highest pass does not exceed 12,400 feet. Many parts are devoid of wood and even of verdure. There grows merely a stunted furze, used as firewood called Kullah-i-Hazara or Hazara cap.

The Hindu Kush was crossed by the Arians who settled on the western slopes. The Arians started from the northern slopes, crossed the Hindu Kush range and settled on the southern slopes. The people of Cashmere have, from time to time, been mixed with races from the north, the south and the west; and while their language is hindoo and their faith mahomedan, the manners of the primitive Kush or Kutch tribes, have been influenced by their proximity to the Tartar races. The hills westward from Kashmeer to the Indus are inhabited by

Kukka and Bumba, of whom little is known, but towards the river itself the Eusofzye and other Affghan tribes prevail; while there are many secluded valleys peopled by the widely spread Gujar, whose history has yet to be ascertained, and who are the vassals of Arabian "syeds," or of Affghan and Toorkamun lords. The countries north of the Hindu Kush, which lie in the valley of the Oxus and its tributary rivers, from Balkh upwards, have no general designation. Eastwards of that city lies Kunduz, the Mir of which subdued all the smaller provinces, and it has another dependency, Badakhshan further eastward. To the north of this territory are the hill states of Wakhan, Shughnan, Darwaz, Kulab and Hissar, whose people claim a descent from Alexander the Great. To the eastwards of Badakhshan lies the plain of Pamir inhabited by the Kirghis, and beyond the Belut Tagh mountains are Chitral, Gilget and Iskardo, that extend towards Kashmir. South of Badakhshan is the country of the Siah Posh Kafir, who occupy a great part of the range of Hindu Kush and a portion of Belut Tagh. It is bounded on the north-east by Kashkar or Badakhshan, and on the north-west by Kunduz in Balkh. On the west it has Inderab and Khost, also in Balkh and the Kohistan of Cabul; and on the east it extends for a great distance towards the north of Cashmere, where its boundary is not distinctly known. The whole of this Alpine country is composed of snowy mountains, deep pine forests, and small but fertile valleys, which produce large quantities of grapes, wild and cultivated, and flocks of sheep and herds of cattle while the hills are covered with goats. Grain is inferior both in importance and abundance. The common kinds are wheat and millet. The roads are only fit for men on foot, and are often crossed by rivers and torrents which are passed by means of wooden bridges or of swing bridges made with ropes of some other pliant tree. All the villages described as built on the slopes of hills, near the roof of one house, forms the streets to the one above it. The people have no general name for their nation. Each tribe has its peculiar name, for they are all divided into tribes, though not according to genealogy, but to geographical position, each valley being held by a separate tribe. Kush has probably the same derivation with Kash. Hindu Cush is the original Cush of scripture, the land compassed by the Gihon.—*Bunsen, Vol.* iv, *p.* 52; *Burnes, Elphinstone quoted in Ferrier's Journal, p.* 51. See Cush, Koh, Koh-i-kush, Kosi, Chozar, Kushika, Kushan, Viswamitra.

KUSH, also Kus also Kaga, Hind. Saccharum spontaneum.

KUSHA, Hind. Poa cynosuroides.

KUSHAR, Beng. Scirpus kysoor.

KUSHARTA MARA, Can. Embryopteris glutinifera, *Roxb.*

KUSHEEDA, Hind. See Cotton manufactures.

KUSHER, Arab. Bark.

KUSHKAH, Hind. Boiled rice, properly Khushkah. Grains of ground-rice in curds is the material for the primitive teeka, which is applied on the foreheads of hindoos.

KUSHKASH or Khas-Khas, Arab. Kuknar, Pers. Poppy seed.

KUSHMA, Hind. Mentha incana.

KUSHMANDAMU, Sans., or Gummadikaya, Tel. Cucurbita maxima, *Duch.*

KUSHMI ZURK, also Hub-ud-Dan, Arab. Cassia absus, *Linn.*

KUSHMULLA, also Kushmulla Kimul, also Ajaaringha, Hind. Odina wodier, *Roxb.*

KUSHNEEZ or Kitnuz, Pers. Coriandrum sativum. Coriander seed.

KUSHNIZ, Pushtu. Coriandrum sativum, *Linn., Roxb., W. Ic.*

KUSHOLUM, Maleal. Alpinia galanga.

KUSHT, Hind. Pennisetum italicum.

KUSHTA, Pers. Mineral compounds used as medicines, the principal being Kushta sikka, Kushta jast, Kushta tamba or mis, and Kushta loha. These preparations are made by native hakims, they are compound bodies (murakkabat), though called by the name of a simple constituent taking their name from the metal which forms their basis. To prepare the Kushta sikka, or carbonate of lead, one tolah of lead is placed in an iron pan, with the juice of the Euphorbia, or the kesu" or "dhak" flowers (Butea frondosa). The Kushta jast, is oxide of zinc. The Kushta tamba is arsenite of copper. The Kushta loha, an oxide of iron, is also called khubs ul hadid, or zafran ul hadid.—*Powell's Hand-book.* See Medicine.

KUSHTAM, Sans. Kushta, Syriac. Putchuck.

KUSHTIGAR, or Phailwan, Pers. Wrestlers, throughout Southern Asia, who whirl over head, ponderous wooden clubs called mil, also magdar, instruments of a favourite but very laborious exercise, regularly taught by an ustad or teacher. The ustad, an older man, a professor and teacher, instructs in one of the three hundred and sixty band or forms.—*Ouseley's Travels, Vol.* i, *pp.* 234, 236.

KUSHT-I-SHIRIN, also Kusht-i-talkh, Pers. Costus putchuk.

KUSHU, Hind. Pyrus malus.

KUSHURI PASAPU, Tel. Curcuma zedoaria, *Roxb.*

KUSIA, see Topes.

KUSIKA, see Viswamitra.

KUSINARA, the city near which Gotama died.—*Hardy's Eastern Monachism, p.* 438. See Sakya Muni, Topes.

KUSKUS, Hind. The poppy seed, properly Khash-khash. This name seems universal in India.

KUSKUS, Beng. Andropogon muricatus.

KUS KUSU, Ar. One of the numerous kinds of what the Italians generally call Pasta. The material is wheaten or barley flour rolled into small round grains. In Barbary it is cooked by steaming, and served up with hard boiled eggs and mutton, sprinkled with red pepper. The Bedouin Maghrabi Arabs merely boil it.

KUSMOR, see Khyber.

KUSNIR, Beng. Ficus elastica, *Roxb.*

KUSOOMBA, a term used by the Rajputs to designate opium. In times of peace and ease, the Rajput leads an indolent and monotonous life. After a midday siesta the chief rises, washes his hands and face, and prepares for the great business of the day, the distribution of the red cup, Kusoomba or opium. He calls together his friends into the public hall, or perhaps retires with them to a garden-house. Opium is produced, which is pounded in a brass vessel and mixed with water; it is then strained into a dish with a spout, from which it is poured into the chief's hand. One after the other the guests now come up, each protesting that kusoomba is wholly repugnant to his taste, and very injurious to his health, but after a little pressing, first one and then another, touches the chief's hand in two or three places, muttering the names of Dev, friends or others, and drains the draught. Each, after drinking, washes the chief's hand in a dish of water which a servant offers, and wipes it dry with his own scarf, he then makes way for his neighbour.—*Ras-Mala Hindoo Annals, Vol.* ii, *pp* 261–62. See Kussumba.

KUSRANI, an Affghanistan tribe whose hills extend from the Korah pass downwards for a distance of about fifty miles; about half the tribe own lands and villages in the plain, a portion lead a wandering life in the front range of hills nearest the plain and the half desert tract at its base, and the remainder live in the hills. The hill Kusrani can muster some 1,200 fighting-men, of whom 50 are horsemen. They are very thievish, and were in the habit of proceeding through the land of their brethren in the plain to plunder in the villages near Dehra Ishmael Khan. From the Kusranee limits the hills of the Bozdar tribe extend along the British frontier for about 15 or 20 miles. The range is intersected by some nine passes leading in the plains, the chief which is the Sungurh pass, through which there is considerable traffic with Candahar and the Punjab. Opposite these hills lies the Sungurh low-land (forming the upper portion of the Dehra Ghazee Khan district and cultivated by several peaceful tribes) and very much at the mercy of the Bozdar. There is only one Bozdar village in the plains, but there is much scattered cultivation belonging to the tribe. Almost the whole tribe and their chiefs live in the hills. They can muster 3,000 or 4,000 fighting men, some portion of whom are horsemen. They are probably the most formidable robbers in this part of the frontier. Under the Sikh regime they repeatedly carried fire and sword into the Dehra Ghazee Khan district. See Khyber.

KUSSAM, Hind. Kussamba, Can. Carthamus tinctorius.

KUSSAN, see Viswamitra.

KUSSAR. There are 3,085 of this caste in the Oomraoti district.

KUSSAVU, Tel. Anatherum muricatum.

KUSSOO, Burm. A Tenasserim tree, maximum girth 2 cubits, of maximum length 15 feet. Abundant near the sea or the river's edge, all over the province. When seasoned it sinks in water. It has a very tough wood, durable, and as good as Kya-zai, for helves. Kya-zai wood is of the colour of oak with a yellowish tinge. The Kussoo is nearly white. The Burmese name of the soondree wood is nearly the same.—*Captain Dance.*

KUSSOOR, Hind. Lathyrus sativus.

KUSSOWLEE, in the Himalaya, is elevated 6,500 feet above the sea. It is a military post on the crest of a ridge which overlooks the Kalka valley, the inner slope is covered from the summit to perhaps 1,000 feet below it, with an open forest of the Pinus longifolia, a fir nearly resembling that of Scotland. The barracks for the troops and the houses of the residents are scattered over the northern slope. The vegetation is characteristic of the temperate zone. In the shady ravines north of Kussowlee, where there is the greatest approach to a forest, a species of laurel is the most conspicuous tree. On the more exposed hills, Falconeria insignis and Euphorbia pentagona occur, scattered as small trees, and one small wood of Ægle marmelos grows close to the village of Haripur. The most common shrubs are Adhatoda vasica. Carissa and Zizyphus jujuba, species universal in the plains of Upper India. On the cliffs near Kussowlee are to be seen the well-preserved impressions of various species of land plants, leaves, seeds, and stems. See Sanitaria.

KUSSUB, penance, a term used in the science of exorcism.

KUSSUB-BEWA, Guz. ?

Godavuz,	Hind.	Wuj-i-Igir ?
Venkund,	,,	Sweet flag.

Acorus calamus.

KUSSUB-UZ-ZERIREH, Ar. Chiretta.

KUSSIALGARH, lat. 33° 28,' long. 71° 54', in the Panjab, on the right side of the Indus, north-east of Kalabagh. The mean height of the plain is 970 feet. The tower station is 1,025 feet. The level of the Indus during the dry season is 799 feet. Mean flood level of the Indus is 855 feet. Maximum flood level during a cataclysm is 890 feet.—*Ad.* ; *Schl.* ; *Walker.*

KUSU-KANDIRA, Tel. Kousu kandira, Tam. Strychnos bicirrhosa, *Lesch.* The Telugu derivation is from Kousu, "a disagreeable smell," which is characteristic of the plant. The plant is plentiful in the Nagari hills under the name of Tige mushti.

KUSSUMB, Hind. Schleichera trijuga.

KUSSUMBA, Hind.

Gul-i-masafir,	Pers.	Bastard saffron.
Safflower.		Carthamus tinctorius, Lat.
Kajira,	Beng.	Kussumbakum, Tam.
Lollora,	Hind.	

This plant yields 6 or 7 distinct shades of red, the palest pink or piyazi gulabi (pink), gulabi surkh (rose colour), kulfi or gul-i-shaftalu (deep-red). In combination with harsinghar flowers (Nyctanthes) arbor-tristis), it yields soneri or golden orange ; narangi, deep orange and sharbati, salmon-colour and with turmeric (haldi, zard chob), it gives a splendid scarlet, gul-i-anar, and other tints ; again if combined with indigo, Prussian blue, &c., a series of beautiful purples, known as lajwardi, uda, nafarmani, sosani, kasni, (a delicate mauve), falsai, kokai and the deep-purple baingni. All these tints are more or less beautiful, but scarcely one of them will stand washing. There is a great want of that series of substances known as mordants. The use of the salts of tin and lead is entirely unknown to native dyers.—*Powell's Hand-book, Vol.* i, *p.* 457.

KUSSUMBA, in Sind, is the name given in good society to a solution of opium, which the natives extensively use. In Cutch, it means a Rajput practice of drinking a solution of opium from each other's hands to stanch feuds.—*Burton's Scinde, Vol.* ii, *p.* 143. See Kussoomba.

KUSSUR-KA-GHAR, Hind. Literally fractional house, a termed used in forming magic squares.

KUSSUS, Ar. Hedera helix, the Ivy.

KUST, Arab., also Kust-i-arabi. Kustak, Pers. Kusti, Hind. Aucklandia costus, *Falconar.* Putchuk, Costus putchuck.

KUST-TALKH, Ar. Galangal.

KUSTI, the Zonar worn by the Parsees.

KUSTOOLA, Hind. Justicia verticillata.

KUSTOORA, the musk deer, a native of Cachar, or lower Tibet: but commonly met with in Nepal.

KUSTOOREE, Beng. Abelmoschus moschatus.

KUST-TALKH, Hind. Aucklandia costus.

KUSTUBHA, see Kurma.

KUSTURI, Guz., Hind. Musk.

KUSTURI, Tel. Acacia farnesiana.

KUSTUS, Greek. Putchuk.

KUSUM, Beng., Duk., Hind., also Kajira, Beng. Carthamus tinctorius. Safflower.

KUSUD, Ar. Cucumis sativus, *Linn.*

KUSUMA, Tel. Carthamus tinctorius, *Linn., Roxb.*

KUSUMB, Mahr. Schleichera trijuga.

KUSUMBA, Tel. Carthamus tinctorius.

KUSUMBA-JAVA, see Dyes.

KUSUMBA NUNA, Tel. Safflower oil.

KUSUNDA, a Nepal tribe. The Chepang, Chetang, Kusundu and Haiyu are four uncivilized Bhot tribes who reside amid the dense forests of the central region of Nepal, to the westward of the great valley ; they dwell in scanty numbers, and nearly in a state of nature. They have no apparent affinity with the civilized races of the country, but live in huts made of the branches of trees, on wild fruits and the produce of the chase. The Chepang are slight, but not actually deformed though with large bellies. Mr. Hodgson says they are of Mogul descent. Their language is akin to the Lhopa. The Chepang, Haiyu and Kusunda, seem to belong to the Rawut group of frontier populations. They are named by Mr. Hodgson, the Durre, Denwar and Brahmo, which Mr. Latham believes to be the same as Tharu, Dhungur, and possibly Rawi. They occupy the districts where the soil is moist, the air hot, and the effluvia miasmatic.—*Latham.* See India.

KUSUND KA KATORA, a cup made of bell metal.

KUSWUR, Hind. The flower from which is made the yellow Kuswur dye used in hindoo marriages. To use it on the day of battle is among the hindoos deemed a sacred pledge to die or conquer. Volunteers are often invited to assume the yellow dress, which implies desperation in any undertaking. Amongst Rajputs, it was a not infrequent usage to imitate the hindoo saints and warriors, and dye their garments with yellow, the hymeneal colour, which indicated that they went to battle as to a bridal feast, and were determined to die, or to live, exulting conquerors.—*Malcolm's Central India, Vol.* *p.* 358.

KUT, see Chaldea.

KUT, Hind. Abelia triflora.

KUT, also Kutch, Hind. Catechu.

KUT, also Ooplate, Guz., Hind. Putchuck, the root of the Aucklandia costus. A bitter aromatic tonic used in fever, the roots have a pleasant smell and are used as perfumes. It is chiefly exported to China, where it is used as an incense.—*Powell's Hand-book, Vol.* i, *p.* 356.

KUTA, Maleal. Baskets.

KUTA, see Crocodilidæ.

KUTAIA, Hind. Solanum jacquini, *Willde.*

KUTAJA, Sans. Connessi bark.

KUTAJAMU, Sans., or Kodisa chettu, Tel. Wrightia antidysenterica, *R. Br.*

KUTAKA, Sans. Nux vomica, Strychnos nux vomica.

KUTAN, Pers. Flax.

KUTAR, a dirk or dagger carried by faqeers. See Kalan.

KUTAY KI CHITRI, Duk. A mushroom.

KUT-BEL, Beng. Elephant apple, Feronia elephantum, qu ? Kat-bel.

KUTCH or Cutch, a province on the north-west of the peninsula of India bordered by the Runn. Its capital is Bhooj ; on the north are Pawar and Patcham. Kanta extends along the coast containing the seaport towns of Mandavie, Munnia and Tunia, the bandar or port to Anjar. Waghair, to the east, contains Shahpur Ardasir. To the west, are Garrah and Ubrassa, in which are the towns of Mhar, Narna, Lakpat Bandar, &c. The inhabitants of Kutch are given to predatory habits. The Kumbi or cultivators are not numerous, the Charon and Bard (Bhat) are numerous. The Jhalla are Rajputs of Sindian origin, and there are tribes of Lôwanna, Ahir and Rebbari. The Bhatta of Sindian origin, are a fair handsome race, skilful and industrious mechanics, and found in all the ports of Arabia and Western India. Kaba, a piratical tribe in the gulf of Cutch. The Khosa are a marauding tribe on the Thul desert between Hindustan and Sind. Amongst the Cutch oolitic strata some are evidently marine, yet from what Mr. Hyslop had seen of those in the Deccan or those in Bengal none of them in either of these districts exhibit the least evidence of having been deposited in the sea or ocean : all seem to be of fresh-water origin.—*Mrs. Elwood's Letters* ; *Wilson's Glossary.* See Cutch, Infanticide, Rajpoots, Kelat, Hindoo.

KUTCH, the breeches of the Sikhs, the adoption of which is of as much importance to a Sikh boy as was the investiture with the toga virilis, to a Roman youth.

KUTCHERRY, Hind. An office, a or place of public business.

KUTCH GUNDAVA, a champaigne district of Baluchistan, a depressed level plain. See Kelat.

KUTCHOOR, Duk. Kutchoora, Hind. Curcuma angustifolia. The species of Curcuma growing in the Mahabaleshwur hills seems to be the Curcuma montana. In the East Indies large quantities of arrow-root are prepared from different species of curcuma, all of which have not been clearly ascertained, but the C. angustifolia and C. leucorrhiza are recognised. In the Madras Exhibition of 1855, arrow-root from the C. angustifolia and C. montana of Roxburgh, was exhibited from Canara, Cochin and Travancore, where it has been, for many years past, prepared in large quantities, and, from Travancore, it is a regular article of export.

KUTCULEGA, Hind. Bonduc nut, Guilandina (Cæsalpinia) bonducella.

KUTER, Hind. Celastrus paniculata, *Willde.*

KUTEERA, see Resins, Kutira.

KUTH, Hind. Putchuck, Aucklandia costus root.

KUTH, Hind. A coarse alloyed metal.

KUTH, Guz. Catechu.

KUTHALI, Hind. A crucible or small nest-like vessel.

KUTH-BEL, Beng. Elephant apple, Feronia elephantum.

KUTHERI, Tam. Horse.

KUTHERI, Hind. A kind of rice in Kangra.

KUTH JAMUN, Hind. ? A tree of Chota Nagpore with a soft, red wood.—*Cal. Cat. Ex.* 1862.

KUTH-LAH is a great, black, chubby fish with large scales, and a very big mouth without teeth—it has been known to attain a size weighing two Bengal maunds, which are equal to 164 lbs. This fish does not take a hook. The "Ro-hoo" and the "Mir-gah" resemble each other in size and habits ; they are very much like the salmon, but have tiny little mouths with no teeth. The "ro-hoo" in season has very pretty red fins, and both have ash-coloured backs, with silvery bellies ; they attain to the weight of 20 lbs., and afford the angler excellent sport at bottom-fishing, sometimes engaging him for an hour before he can attempt to land his fish. The "Keelbause" is a pretty little dark ash-coloured fish with a small toothless mouth, and has a whisker on either side of it. This fish also affords the angler good sport, and is found of five or six pounds in weight. These are all plentiful in Calcutta and lower Bengal ; and, while young, could be easily exported.

KUTHREE — ? Solanum melongena.

KUTHREKUM, Maleal. Boswellia glabra.

KUTHRI-KAI, Tam. Solanum melongena.

KUTICHARA, see Paramahansa.

KUTI LAL, Hind. Withania somnifera.

KUTI LANA, Hind. Withania coagulans.

KUTIRA, a gum having a great resemblance to gum Tragacanth, yielded by the trunk of the Cochlospermum gossypium, or yellow-flowered cotton tree, it is used by native practitioners as a demulcent and emollient; but under the same name and of very similar properties, is often sold the gum of several species of Sterculia of the Butea and Bombax pentandrum, Huttian ka gond, &c. &c.—*O'Shaughnessy's Bengal Dispensatory, pp. 225, 226.* See Kotheela.

KUT-KARINGA, Hind. Guilandina bonducella.

KUT KARWA, Hind. Costus speciosus, Aucklandia costus.

KUTKI, Hind. Panicum miliare, a kind of inferior grain. Kali-kutki, Hind., is the Picrohiza kurrooa.

KUT KI-JAR, Duk. Illecebrum lanatum.

KUT-KULEGA, also Kutkulinga, Hind. Guilandina bonducella, Cæsalpinia bond.

KUTNEE, a stream in the Jubbulpoor district.

KUTNI, Hind. A pimp.

KUTOO, Beng. Michelia champaca.

KUTOOA, Hind., also called Bungka Kutooa, an aquatic beetle which eats rice-plants. It is said to make a leaf-boat, which it paddles from plant to plant.—*Ell.*

KUTRA, Hind. Eleusine coracana.

KUTRAN, Hind. Pitch.

KUTRE, Hind. Achyranthes aspera.

KUTREE PAVAL, an article of jewellery. See Jewellery.

KUTRY, the Rajput Khatri tribe. See Khatri.

KUTS, Hind. Indigofera heterantha.

KUTSA, see Hindoo.

KUTSELLA, Hind. Verbesina sativa. Gingelly seed. Aucklandia costus.

KUT-SHIRIN, Hind. Aucklandia costus.

KUTTAH NUDDY, a stream near Narraingunj in Dacca.

KUTTA-KASTURI, Maleal. Abelmoschus moschatus, *Mœnch.*

KUTTALAY, Tam. Aloe indica, A. vulgaris.

KUT TALKH, Hind. Aucklandia costus.

KUTTAN, Pers. Flax.

KUTTANAL, see Kummaler, Kuttaun, Kuttaur, Kuttaur Pundeet, Kush or Cush.

KUTTA TERPALI, Maleal. Chavica roxburghii, *Koen.*

KUTTELUR, a river near Bulleah in Ghazeepoor.

KUTTI, or Kutilal, Hind., of Murree hills, Hazara and elsewhere, Daphne oleoides.

KUTTOE WOMBI, Sans. Cucurbita citrullus, *Linn.*

KUTTRY, see Khetri.

KUTTUK, see Khyber.

KUTTUN, Mahr. Cotton.

KUTUB MINAR, at Delhi, is said to have been erected A. H. 592 by Kutub-ud-deen, Aibek. The epigraph in Persian over the outer archway of the eastern entrance, embodies his name in the following terms: Kutub-ud-deen, Aibek, founded this mosque. May the Lord bestow pardon on that slave. The Minar is erected at the south of the square. Col. Tod found, in Guzerat, a column, several feet high, of three compartments, gracefully tapering as it rises from a circular base, consisting of three marble steps, sculptured with innumerable minute niches, each containing a figure of the Jineswar, in the customary contemplative attitude. One like this, is a common appendage of Jain temples; Col. Tod is inclined to rank with it the Kutub Minar at Delhi, imagining that the mahomedan architects have only fluted the latter, in order to remove the obnoxious images. Of this class, also, is a column on the summit of Cheetore, nearly eighty feet in height. The uncompleted minaret of the Kutub-Minar at Delhi is 82 feet in diameter. It was begun by Ala-ud-din, the penultimate predecessor of Mubarik Shah. The total diameter at the base is 47 feet 3 inches, and at the top about 9 feet. The doorway is not larger than an ordinary London street door. The uncompleted minaret is certainly not half the height of the Kutub in diameter, it is perhaps twice as great. Ibn Batuta was certainly misinformed as to the date and builder of the Kutub. He ascribes it to sultan Muiz-ud-din otherwise called Kaikobad, grandson of Balban (A. D. 1286–1290). But the real date is nearly a century older. It was begun by Kutb-ud-din, Aibek, when governing for Shahab-ud-din of Ghazni (otherwise Mahomed bin Sam, A. D. 1193–1206), and completed by Altamsh (1207–1236). Ibn Batuta ascribes the rival structure to Kutb-ud-din Khilji (Mubarik Shah, 1316–1320) and in this also, Colonel Yule thinks he is wrong.—*Tod's Travels, pp.* 108–327; *Col. R. Maclagan, R. E. in Yule, Cathay, Vol.* ii, *p.* 434.

KUTUB SHAHI, a dynasty of kings of the 16th and 17th centuries ruling in Golconda and Hyderabad in the Dekhan.

KUTUB-UD-DIN, AIBEK, a slave of Shahab-ud-din, who gave him the government of Delhi. Kutub-ud-din, extended his domi-

nion, became independent and died 1210. In A. D. 1206, on the death of his master, Mahomed Gori, Kutub-ud-din retained possession of Hindustan. He was the first of the Turki slaves who attained sovereignty and furnished a succession of rulers to Hindustan. Kutub, after a reign of four years was succeeded by his son Aram, who was, within a year displaced in 1211 by Altamsh, a slave and son-in-law of Kutub-ud-din. Bakhtiar, general of Kutub-ud-din Aibek, in A. D. 1201, conquered Behar : and in 1203, conquered Bengal, but was defeated and driven back from Bhutan and Assam. Altamsh, a slave and son-in-law of Kutub-ud-din in 1211 succeeded Aram, son of Kutub. He ruled Hindustan 25 years, and in that time subdued the fortress of Rintambore in Rajputanah, captured Gwalior and Mandoo and conquered Oojein. It was in his reign that Chenghis Khan ruled in western Asia, destroyed the temple of Mohakal, which Vikramaditya had erected at the beginning of the christian era. Altamsh died in 1236. His son reigned six months and was deposed, and then his daughter sultana Razia, who ruled ably for three and a half years. See Kutub Minar, Ibn Batuta.

KUTUN, Arab. Cotton.

KUTUNG, Hind. A seeding of the bamboo, a man who has seen two "kutung" is a very old man.

KUTURU BUDAMA, Tel. Bryonia scabrella, *L.*, *R.*, iii, 724 ; Mukia, sc. *W. Ill.*

KUTZ, Hind. Indigofera heterantha.

KUVACH, Hind. Mucuna prurita. Cowhage.

KUVALAM, Mal. Ægle marmelos.

KUVALAYAMU, Sans. Nymphœa, *sp.*

KUVEAMA, Tam. A Ceylon tree. It grows to about two and a half or three feet in diameter, and is curved in its growth. Wood is remarkably heavy and strong, and used in the frames of native vessels : it produces a fruit which is of no use.—*Edye.*

KUVEER PUNTHEE, see Kabir : Mendicant.

KUVERA, the hindoo god of wealth and hindoo Plutus ; he is also the regent of the north. This deity was a son of Viswasrava, and a brother of Ravan, who was overcome by Rama. He is also called Paulastya. Only a brief notice has been taken of him in hindoo mythology, although he is a deity whose favours are by no people more valued than by the hindoos. He is represented as a magnificent personage residing in the splendid palace of Alaca ; or borne through the sky on the heads of four figures, in a radiant car, called pushpaca, which was given to him by Brahma. In each of two of his hands he holds a closed flower of the lotus, and has on his head a richly ornamented crown. His sacti is Kuveri. The Guhyaca are servants of Kuvera, the deformed deity of riches—into such beings the dark souls of men, addicted in this world to selfish gratification, transmigrate.—*Cole. Myth. Hind., p.* 111 ; *Moor, p.* 108. See Sati, Braminicide, Indra, Inscriptions, Meru, Ravana, Saraswati, Tripati.

KUVIDARA, also Yoga Putra, Sans. Bauhinia candida, B. variegata, *Linn.*

KUVIR or Kubeer, as it is called by the natives, is the salt desert which predominates in Khorasan ; and salt abounds in many districts, to which the desert does not reach : there is little doubt, that this salt desert penetrates through the inhabited isthmus extending between Herat and Mushed, into the mountainous districts of Kohistan, and Hazarah, where we are informed there is much salt and brackish water. There is a great deal of Kuveer, or salt desert all through the steppes of Khaurezm and the desert lying between the Oxus and Caspian sea.—*Fraser's Journey into Khorasan, p.* 253.

KUVIRAJU, Sans. From kuvee, a poet, and rajun, a king.

KUVACHA, Sans. From vacha, a word.

KUWARI, Hind., or Puari of Kaghan, Ficus caricoides.

KUWAR KAMIN, Hind. Polygonum, *sp.*

KUWATZEI, Hind. Adiantum, *C. V.*

KUWERA, a mole, called in Koordish, Mousha Kwera, or the blind mouse, is the Chargol of the Talmudists, or Garan of the Cape of Good Hope.—*Rich's Residence in Koordistan, Vol.* i, *p.* 196.

KUWU-WUL, see Kownul.

KUWUK, Jav. Felis leopardus, F. Javanensis, *Desm.*

KUWWAYTHAH, a mohurrum faqeer.

KUYA, see Hindoo.

KUZA MISRI, Hind. Sugar-candy in a globular form, made in a 'kuza,' or earthen pot.

KUZEEREH, Arab. Coriandrum sativum.

KUZISTAN bounds Fars on the west.

KUZZILBASH. Their native country, is the neighbourhood of Tabriz, Meshid, Kerman and Shiraz, where they are horse-breeders, shepherds and cultivators. See Kazzilbash.

KWAN, or Kouan, the Cochin-China name for a string of about 600, "cash," the popular coin. Each kouan makes 10 heaps, or "tien," each of 60 cash. The Spanish dollar averages about 4 kouan ; in Upper Cochin-China being worth 3 to 4 kouan, and in Lower Cochin-China, 5 or 6 kouan. As a weight, 500 kan or catti, of 1¼ ounce each, make 1 kouan.—*Simmond's Dict.*

KWANG-TUNG-CHI. A general account of Kwang-tung, is a Chinese work usually

stitched in 140 Chinese volumes: its officers are—

Tsung-tu, the governor-general.

Fu-tal, the governor.

Fan-tal, the superintendent of finance.

Nie-tal, the provincial judge.

Chi-fu, *Chi-le-chou* and *Chi-le-tung-chi*, prefects.

Tung-Chi, sub, and *Tung-pan*, deputy sub-prefects.

Chi Chou and *Chi Hsien*, district magistrates.

Ching Le and *Chau-mo*, secretaries.

Ghai Kwan, superintendent of customs in China, is the superintendent of the maritime customs of Yue. There is also a superintendent of customs for Kwang-tung. The prefect of Kwang-chou is the chief local authority of a territory equalling in extent the kingdom of Holland, and containing a much larger population. His Yamun is the first court of appeal from fourteen others, each resembling in their power British courts of assize.—*Meadow's Desultory Notes, p.* 8.

KWANG-YIN. This rock, with an excavation near its base, serves as a temple and dwelling for several priests of Fo. It is composed of one solid mass of grey marble, rising out of the margin of the river to a height exceeding six hundred feet. In a large rent near the base is a temple of two stories, ascended by flights of steps hewn out of the sides of the cavern.—*Baron Macartney's Embassy, Vol.* i, *p.* 28.

KWAN SAF SAFEI, Hind. Solanum nigrum.

KWAN-SE is bounded on the north by Ho-nan, and an irregular chain of lofty mountains on the south and east by Kwan-tung, on the west by Yun-nan. Its surface is estimated at eighty-seven thousand square miles, and its population is between seven and eight millions. Kwy-ling-foo, is its capital. This province contains eleven cities of the first class, twenty-five of the second class, and 170 of the third class.

KWAN-TUNG, or Yue-tung, which signifies the "eastern breadth," extends along the southern coast from the centre of the gulf of Tonquin, nearly as far as the portion of the coast which is opposite the island of Formosa.

KWAN YING, the Chinese goddess of mercy.

KWAR GANDAL, Hind. Aloe perfoliata.

KWASSZE, Rus. Alum.

KWE-HWA-CHING, a large mart in the Shan-se province of China, immediately beyond the Great Wall, 400 miles north-west of Peking and 240 west of the pass of Kalgan. See Kalghan.

KWEI, Chinese. Rubruquis, speaking of certain envoys of a Corean nation whom he saw at the court of Karakorum, says: "The principal envoy had in his hand a tablet of polished ivory, about a cubit long by a palm broad, and whenever he addressed the Khan or any other great personage he kept his eyes fixed on this tablet, looking neither right nor left, as if he read there what he had to say." The use of this tablet, called Kwei, was a very ancient Chinese etiquette. It is mentioned in Demailla's version of the Chinese annals in connexion with Yu, one of the most notable worthies of ancient China, who is said to have flourished B.C. 2286.—*Rubruquis, p.* 290, *quoted in Yule Cathay, Vol.* i, *p.* 142.

KWEI HWA, Chin. Olea fragrans.

KWEI PE, or Kwei-pie, Chinese. Cassia lignea, Cassia bark.

KWEI-TSZE, Chin. Cassia buds.

KWEREI, Hind. Berberis aristata. Kwei-chow is bounded on the north by Sze-chu-en, on the south by Kwang-se and Yun-nan, on the east by Hu-nan, and on the west by Sze-chu-en. This province is estimated to embrace a surface of 64,500 square miles.—*Sirr's China and the Chinese, Vol.* i, *p.* 423.

KWIKLAPOT, Hind. Cuscuta pedicellata.

KWISPRE, Hind. Verbascum thapsus.

KWON THEE, also Kwon thoung, also Kwon bung, and Hmo, Burm. Areca catechu, *Linn.*

KWUN, Burm. Areca catechu, *Linn.*

KYA BIN, Malay. Terminalia chebula.

KYABOCA WOOD, or Amboyna-wood, is imported from Singapore. It appears to be the excrescence or burr of some large tree; it is sawn off in slabs from 2 to 4 feet long, 4 to 24 inches wide, and 2 to 8 inches thick; it resembles the burr of the yew-tree, is tolerably hard, and full of small curls and knots, the colour is from orange to chesnut-brown, and sometimes red-brown. It is a very ornamental wood, and is much esteemed in China and India, where it is made into small boxes and writing desks, and other ornamental works. The kyaboca is said by Prof. Reinwardt, of Leyden, to be the burr of the Pterospermum indicum; by others that of Pterocarpus draco. It is from the Moluccas, the island of Borneo, Amboyna, &c. The native name appears, from the specimen of Mr. Witson Saunders to be "Serioulcut," the wood itself is of the same colour as the burr, or rather lighter, and in grain resembles plain mahogany. "The root of the cocoa-nut tree, says Colonel Lloyd, is so similar when dry and seasoned, to the 'bird's-eye' part of the wood here termed kyaboca, that no difference, can be perceived; the cocoa has a tortuous and silky fracture, almost like indurated asbestos." The comparison of the palm wood

with the kyaboca, renders the question uncertain, as amongst the multitudes of ordinary curly woody fibres, which one cannot account for in a palm there are a few places with soft friable matter much resembling it. At the Madras Exhibition of 1855, a slab of kyaboca wood, imported from Singapore, was exhibited by J. Sanderson, Esq. A small portion was polished, and showed well the highly ornamental appearance of the timber in its marking. The specimen exhibited the very knotty character and curly fibres of the wood, from which pieces of even a foot square free from flaws, can rarely be obtained. The botanical name of the tree has not yet been determined with certainty, although this valued ornamental wood and another, the Lingoa wood of commerce, are supposed to be the produce of the same tree, the Pterospermum indicum. Of late years, its estimation seems to have decreased in Europe, but it is still much valued by the Chinese. It is brought from Ceram, New Guinea and the Arru islands of the Moluccas. In Singapore it is sold by weight.

The Lingoa wood is also known in commerce as kyaboka wood, and very large slabs are obtainable from the lower part of the tree by taking advantage of the spurs or lateral growths. They are thus sometimes as large as nine feet in diameter. It is very durable, takes a considerable polish, is very abundant and may be had in any quantity.—*M. E. Juries' Reports of* 1851 ; *Col. G. A. Lloyd* ; *Holtz.*

KYAI-GYEE, Burm. Barringtonia speciosa, B. angustifolia.

KYAI-THA, Burm. Barringtonia acutangula, *Gœrtn.* ; B. macrostachya. A Tenasserim tree, maximum girth 1½ to 2 cubits, maximum length 7 feet. Scarce, but found widely scattered on low marshy grounds in the provinces. When seasoned it sinks in water. The wood is excellent for planes, or for any other purpose, for which a straight grain, great toughness and strength are required.—*Captain Dance.*

KYAI-THA, Burm. A tree of maximum girth 4 cubits, maximum length 18 feet. Found abundant, but scattered up the Attaran, Gyne, and Thoungween rivers near Moulmein and near Tavoy and Mergui. When seasoned, it floats in water. It furnishes a very compact hard timber, used for posts of houses, zyats, &c. The fibre is liable to start with repeated percussion, and the wood itself is subject to dry rot. This is called Itchwood, because the fruit, chips, or bark produce, when touched, an itching like that caused by cowhage.—*Captain Dance.*

KYAI YEW, Burm. A tree of Amherst, Tavoy and Mergui, of maximum girth 3 cubits, maximum length 22 feet. Rather scarce but found all along the banks of rivers all over the provinces. When seasoned it floats in water. Its wood is used by the Burmese to make charcoal, also sometimes for posts of small huts : but is brittle.—*Captain Dance.*

KYA MOUK, Burm.? A kind of oak in Amherst, Tavoy and Mergui, maximum girth 4 cubits, maximum length 22½ feet. Abundant but widely scattered all over the provinces inland. When seasoned it floats in water. It is an excellent tough wood, durable and sufficiently light ; used for all purposes by the Burmese. Strongly recommended for helves, hammer handles, handspikes, staves of casks, and many other purposes, but too widely scattered to be easily obtained, unless a large quantity be ordered which should repay a search in the forests : much used by Burmese as a pole for cavady baskets.—*Captain Dance.*

KYAN, a small tribe in Arakan, whose language is affined to Burmese.

KYAN, a powerful tribe of about 100,000 souls, who occupy the country from the south of the kingdom of Brunai, swept away into the interior. They strongly resemble the Dyak. Mr. Dalton states that the Kyan, amongst whom he lived, amount to 270,000 souls and that they were greatly addicted to head hunting. Of the tribes of Borneo differing from each other sufficiently to be classed under separate titles, the Kyan, as the most numerous and powerful, first claim attention. Personally, little is known of their divisions by the English, though the Netherlands of India Government has been supplied by its officers with many particulars concerning those who inhabit the south and south-east of the island. This people, differing however in various customs, are found on the great rivers Banjar, Pasir and Coti, and probably on all the rivers of the eastern coast. The Orang Tedong are, most likely, a tribe of the great Kyan division of the nations of the island. On the north and northern parts of the island, they are found in the interior of the Bintulu, Barram, Rejang, and other great rivers, as far west as the country of the Sarebas Dyak, but they only occupy the inland parts, at a great distance from the coast ; always having between it and them other tribes, and frequently Malayan states ; which latter have, by their intrigues, in a great measure prevented our acquiring that knowledge of them, which the settlement of Sarawak might otherwise have obtained. The Kyan of the rivers Banjar, Coti and Pasir, appear to have been always subject to the European or Malayan power, which held the mouths of

heir respective streams. But the Kyan of the north-west have always been feared by the inhabitants of the Malayan towns of the coast; and the chiefs of Hoya, Mocha, Egan and Serekei, have always eagerly sought alliances with their barbarous but powerful neighbours; and, on several occasions such as have quarrelled with them, have found to their cost, that they were implacable foes, several coast towns having been burnt by them to the ground. The populous town of Sarebas was one year attacked by them, in conjunction with their ally, Dattu Patingi Abdul Rahman, of Serekei, to whose assistance they are reported to have come, with ninety boats, under three of their rajahs or most powerful chiefs. In their Government they are said to resemble the sea Dyak, each village being under one chief, who is, however, much more subservient to the authority of a higher chief, than either the Sarebas or Sakarran Orang Kaya. The country is divided into little states, each of which contains many villages, tributary to that in which the rajah of the province, as he is said to term himself, resides. The principal chief of this kind is the rajah Nipa, on the head waters of the great Rejang river, and he is very much feared by the neighbouring tribes of Dyak, Milanowe, &c. He is the ally of the chief of Serekei, who, though a mahomedan, is not of the pure Malayan race, his mother having been a Kyan woman. The country of the Kyan is reported, by all who have visited it, to be very populous; much more so than any other parts of the island. In some parts of it, gold and diamonds are found. On the Banjar river the people are said to wash the earth for these precious commodities as do the Dyak of Suntang, in the interior of the western branch of the Batang Lupar river.

The houses of the Kyans are built, like those of the Sea Dyaks, in one long terrace, with the verandah fronting its whole length. They are said to be formed of the most substantial materials, the posts being always of the very hardest wood, and the roof of planks of the same material. In the south of Borneo where there are tribes who live only to desolate each other, all the villages are said to be surrounded by a high and strong pagar, but the low country of the south of Borneo has its effect upon the customs of the people as there are no paths in that flat and swampy part of the island, as in that of the country of the Kyans of the north; and all communication between the tribes of the Banjar river, even far inland, is carried on by boats.

The Kyan tribes of the north are not engaged in incessant conflicts with each other, nor do they seem to have any foreign enemies whom they dread. They are the hereditary foes of the Dyaks of Sarebas and Sakarran, than whom they are more powerful, although the report merely of two or three muskets which they possessed, sufficed to beat the Kyans, of whom, in reality they have great dread. They are allowed by all their enemies, and others who have known them, to possess in a much higher degree personal courage, than any of the other tribes inhabiting the island. Their bodies are beautifully tattooed, of a blue colour in various patterns; but images of the sun, moon and stars are amongst the most frequent.

It is reported that some of the tribes on the Barram and Bintulu rivers do not tattoo the persons of the males, and that the practice is there confined to the women, who thus discolour their arms and legs only. The Kenawit Dyaks, whose country borders that of the Kyans, also practice tatooing, as do the Orang Tatow, who live near the Bintulu river, and more towards the coast than the Kyans. These people also call themselves Dyaks, but the races appear to be so easily traced through the Tatows, the Kenawits and other tribes, to the Dyaks of Sarebas and Sakarran, that there is no doubt that one comprehensive term, whether it be Dyak or Kyan, is applicable to all their divisions; and the whole of the inhabitants of the island are certainly of the same race.

The Dutch authors always speak of the Kyans of south Borneo, as the "Dyak Kyan," including all the infidel natives of the island under the former term, and using the names of divisions and tribes as specific names of this generic appellation. In dress and person, the Kyans very much resemble the Dyaks; the women wearing the small bedang, and the men the chawat; this latter is said to be uniformly of greater length and width than those used by the Dyaks, and to be frequently made of European cloth, though the women are expert in the manufacture of coarse kinds, both from cotton, and, it is said, also, from the fibres of the pine-apple leaves which are abundant in this country. The dress of the Kyan women of the Bintulu river, is reported to consist of two cloths, a little longer than the bedang, which are tied on opposite sides of the person, the one covering lapping over the other; but their dresses from the Rejang are made like the bedang. The jacket of the Kyan women is not loose, like that of the Dyaks, but fits closely to the person, and is longer than the cotton ones of the hill tribes: it is also frequently made of the pineapple fibre. In war, the dress of the men differs much from

the Dyaks of other denominations. The jackets they wear on these occasions are made of the skins of beasts; those of the panther and the bear are the most esteemed, but those of goats and dogs are sometimes substituted in a scarcity of the others. The broad part of the skin forms the back part of the jacket, the edges of which are bound with wide strips of red cloth. Bunches of feathers of the rhinoceros hornbill, which seems to be the war-bird of all their tribes, depend from little strings of beads, fastened to the skin, and dangle in the breeze as they move about. Their head-dresses in war are also peculiar to these people, and unknown to the other inhabitants of the island: they are of various descriptions, but the favourite ones are caps made in the fashion of a man's face caricatured, in those which represent the faces of animals. The weapons of the men are the sumpitan or blow-pipe: this is a long tube of hard wood, through which small poisoned arrows, or darts, having on their end a piece of pith, or some other light substance adapted to the size of the bore of the tube, are blown with great force and accuracy of aim. The sumpitan has, at its farthest end, an iron sight by which they regulate their aim. It is also at this end furnished with a large double-bladed spear. Both the sight and the spear are nicely bound on with rattans, which are woven over them. The dart used is poisoned with the ipoh, which is the same as the upas and chetik of Java, described by Dr. Horsfield; the darts, which are very thin and about ten inches in length, are pointed with the sharp teeth of fish, neatly bound on to them. A Meri man, who was very expert with the sumpitan, at the distance of from fifteen to twenty yards, could readily transfix a bird of the size of a starling with one of the little darts. The whole distance to which the arrow can be blown with any thing like effect, is sixty yards; and at that distance, they would probably not pierce the skin. The sumpit-an varies in length, being from seven to ten feet. It is used also by the Mui people, the Benkatan and the Tatow, and by all the tribes of the east coast. The Idaan or Meroot, are said by Forest, also to possess it. Mr. Low saw specimens from the river Essiquibo, in south America, which resembled those of the Dyak in appearance and size, but were without the sight and the spear at the end. The Kyan must be very numerous; the tribes on the Coti river were reported to Mr. Dalton, who resided for the purposes of trade for fifteen months in the years 1825 to 1826 at the Dyak (Kyan) town of Tongarron, above the Bugis settlement of Semerindem, to be above 270,000 in number, and if we may judge from the tribes of the west, this number is not likely to be an exaggeration, but the contrary. Notwithstanding this comparatively large population, Mr. Dalton informs us that head-hunting is practised to a frightful extent, and that desolating wars are constantly carried on for the purpose of obtaining these ghastly trophies. The manners of the young females resemble those of the sea Dyak; but, adultery after marriage is punished by death to the man, who, under whatever circumstances the criminal action takes place, is always considered the guilty and responsible party concerned. On the death of a person, it is said that a head must be procured previous to his burial. And though bloody and ferocious tastes lead to their wars, they are not, as they have been hastily stigmatised, cannibals; nor does any race, which, like the Batta of Sumatra, practise the horrid custom of feeding on the bodies of their own species, exist on the island.—*Journ. Indian Archip.*

KYANAN, Burm. On the low lands near the sea-coast of Tenasserim, there grows a large tree, of which canoes are occasionally made, that is much used for sandals, house posts, musket stocks, and spear handles. The wood is red; but turns black on being anointed with petroleum. The tree has pinnate leaves, with two pairs of oval leathery leaflets, and is a leguminous tree.—*Dr. Mason*; *Captain Dance*; *Cal. Cat. Ex.* 1862.

KY-A-NI, Burm. Copper.

KYAN-PHO, Burm. A tree of M[illegible] a strong wood, good for buildin[illegible] *Cal. Cat. Ex.* 1862.

KYAR, a naddi[illegible] Azimgurh.

KYARI, [illegible] garden, or plot in a field; [illegible] pan for evaporating salt.

KYATPEN, see Ruby Mines.

KY-AU or Kyo, and the Khy-eng, according to Mr. Logan, appear to be similar to the Ku-mi. They have numerous common words, and each has words common to Khumi and Burman, or to Burman only. All the ancient or pre-Burman dialects of Arakan, from the Khy-eng to the Kuki, retain one of the characteristics of the Mon-Kambojan alliance and of Tibetan, the use of definite prefixes la, a, ma, &c. While the adjacent highlanders have a Tartar-like physiognomy, the Ky-au, in features, dress and appearance, can scarcely be distinguished from the lower class of the Bengali peasantry of Chittagong. They are dark with large features, while the Kumi are fair with small features.—*Mason.*

KYAU THOO, Dipterocarpus; *species.*

KY-A-VE-KHET, Burm. Coral.

KYAY-TSAY-BAYOUN, Burm. A Tavoy wood, useful for common carpentry.

KYAY-TSAY-GYU-KHY-AY, Burm. In Tavoy, a heavy, compact, dark wood; suitable for gun-stocks.

KYA-ZOO, Burm. In Amherst, a very heavy wood, like Saul, also a tree of Moulmein, used for building material.—*Cal. Cat. Ex.* 1862.

KYBURT'O. Amongst the hindoos of Bengal, the Gaoli are the most numerous, after them, the brahmin and kaist races, are the Bagdi, an aboriginal people, and a class of cultivators called Kyburto.

KYCHEE-WARRA, the country inhabited by the Kychee Rajpufs.—*Malcolm's Central India, Vol.* i, *p.* 470.

KYDIA, a genus of plants occurring in Southern Asia. Several of the family it belongs to, abound in mucilage, and as a Guazuma is employed in South America in clarifying sugar, so a Kydia is in India. Dr. Wight in Icones, gives Kydia calycina, fraterna, pulverulenta and Roxburghiana. The Kydia genus of plants occurs especially in the Pegu and Tounghoo districts. The small saplings are used, from their great strength and elasticity, by the natives, for making banghy sticks, but it is large enough to afford timber of three or four feet girth. Its wood is white-coloured, and adapted to every purpose of house-building.—*Roxburgh, McClelland, Voigt.*

KYDIA AXILLARIS, *Thw.*, a middle-sized tree near Badulla in Ceylon, growing at an elevation of about 2,000 feet.

KYDIA CALYCINA, *Roxb.*; *Corr.* [illegible] *fraterna Roxb.*

Bo-ke-[illegible] pulow, Kamaon.
Pandiki, [illegible], Pola, Puli,
Potari, Panjab.

This is a middle-sized [illegible], about 20 feet high and 2 feet in girth, pretty common along the western ghauts, in the valleys of the Circar mountains, in Mysore, and on the slopes of the Niligiris, and plentiful throughout the Pegu forests, more especially in the Pegu and Tounghoo districts, in Kamaon and Garhwal and in many parts of the Siwalik tract up to 3,000 feet. The bark is mucilaginous and is employed in northern India to clarify sugar. The small saplings are used, from their great strength and elasticity, by the natives, for making banghy sticks, but it is large enough to afford timber of three or four feet girth. Its wood is white-coloured and adapted for every purpose of house-building, charcoal and fuel, and being light and elastic is made into oars, and used on the rafts floated down the Ganges. This tree grows rapidly in the outer valleys, but is not common west of the Sutlej.—*Roxb. Fl. Ind.*, iii, 188; *Captain Drury's Useful Plants*; *Madras Hort. Gard. Cat.*; *Dr. McClelland*; *Dr. J. L. Stewart, p.* 25; *Messrs. Thomson*; *Jameson*; *Powell*; *Voigt.*

KYDIA FRATERNA, *Roxb.*, or Kydia calycina, *R. W.* A small tree of the circars, *Roxb. Fl. India.*

KYEATTEE, Tam.? In Travancore, a wood of an ash colour, specific gravity 0·972. Used for carts and buildings.—*Col. Frith.*

KYEE, Burm., of Moulmein, Cassia sumatrana.

KYEE THA, Burm. The name according to Dr. Mason, of Syndesmus Tavoyana; and also called Kyay Mishoung. But according to Dr. McClelland it is Barringtonia acutangula. This tree is of maximum length 10 or 12 feet, it is very scarce in Moulmein, but sufficiently abundant at Tavoy.

KY-EING-NEE, or Ky-eing-ni, Burm. Calamus draco, *Willde.*

KYEING-TA-BOUNG, Burm. Calamus.

KYEM, Hind.? Mahr.? In Nagpore, a light-coloured wood inferior to teak in strength, and greedily eaten by white-ants. Its length is from 16 to 28 feet and girth from 4 to 3 feet. It sells at 5 annas the cubic foot and it would answer for rafters.—*Captain Sankey.*

KYEN, see Karen.

KYEN-YO, Burm. In Tavoy, a kind of teak.

KYERE, Hind. Euphorbia hirta or E. thymifolia.

KYET-BET-YA, Burm. Bœhmeria interrupta, *Willde.*

KYET MOUK, Burm. Celosia cristata, *Linn.*; *Roxb.* Cock's-comb, a moderate-sized tree, found wild in most parts of the Burmese country. The fruit is sour, red, and the colour of a cock's-comb, and has similar corrugations on the skin. It hangs in grape-like clusters.—*Malcolm*, vi, *p.* 181.

KYET TET, Burm. One of the Coffeaceæ.

KYET-THA-HEN, Burm. Antidesma paniculata, *Roxb.*; *McClelland.*

KYET THWON NEE, Burm. Allium ascalonicum.

KYET THWON-NI, Burm. Allium cepa, *Linn.*

KYET THWON PHYU, Burm. Allium sativum, *Linn.*

KYET TSUT SHI, Burm. Castor oil.

KYET YET, Burm. Celosia *sp.* Princes' feather.

KYET YUNG, Burm. One of the Cinchonaceæ.

KYE YO THOO, Burm. A tree; very abundant at Mergui, not procurable at Moul-

mein, but found inland up the rivers all over the provinces; maximum girth 2½ cubits, and maximum length 15 feet. When seasoned it floats in water. It has an uncommonly smooth-grained, tough, close, yet not heavy wood. Durable and with but one fault,—the smallness of its girth,—which unfits it for gun-carriages. It is strongly recommended for helves and handles of tools of all sorts, also for handspikes and for spokes. This wood, on careful examination, appears to be identical with Trincomallee wood, though this cannot be positively stated till the flowers of the tree can be procured.—*Captain Dance.*

KY-KAYA, is supposed by Dr. Carey, to be a king of Persia, the Ky-vansa preceding Darius. The epithet Ky not unfrequently occurs in hindoo traditional couplets. One is connected with the ancient ruins of Abhaner in Jeipoor, recording the marriage of one of its princes with a daughter of Ky Camb. Tu beti Ky Camb ca, nam Permala ho, &c., 'Thou art the daughter of Ky Camb: thy name is Fairy Garland.' Ky was the epithet of one of the Persian dynasties. Qu. Cam-baksh, the Cambyses of the Greeks?

KYL, KASHM. Ibex.

KYLAS. The finest specimens of brahmanical caves, properly so called, are at Ellora and Elephanta, though some good ones exist also on the island of Salsette and at Mahabalipur. In form, many of them are copies of, and a good deal resemble, the buddhist vihara. But they have not been appropriated from the buddhists, as the arrangement of the pillars and position of the sanctuary are different. They are never surrounded by cells as all vihara are, and their walls are invariably covered or meant to be covered with sculpture, while the vihara are almost as invariably decorated by painters, except the sanctuary. The subjects of the sculpture of course always set the question at rest.

Another class of caves consists of rock-cut models of structural brahmanical temples. To this class belong the far famed Kylas at Ellora, the Sivite temple at Doomnar, and the Ruth at Mahabalipur. This last is cut out of isolated blocks of granite, but the rest stand in pits.

The Indra Subha group at Ellora should perhaps form another class, but whether they are brahmanical or jaina is undecided.

KYLAS, the heaven of Siva. He is usually represented with his bride, the mysterious Durga, by his side—and broods upon his endless task of world-destroying. See Kailas.

KYLLINGIA MONOCEPHALA. One-headed Killingia, common at Ajmere in low grounds. The root is sweet-scented, used and named as zedoary: "nirbishee."—*Genl. Med. Top., p.* 174.

KYNDLI, MALEAL., CAN. A wood call in Tamil Bellerom.

KYMORE. The whole of the Kymore range in Shahabad is described as of mountain limestone which also shows itself in the valley of the river Sone as far at least as Mungeysur peak in Mirzapur, and it crops up at Rhotas forming a sloping base to the precipitous sandstone rock. Below the mountain limestone is one of a bluish grey colour mixed with occasional crystals of calc-spar, this, like the Kurnool stone, is admirably suited for lithography. Below the latter, in Kymore, is a limestone of a hard tenacious almost indestructible composition admirably suited for building.

Mr. R. Bingham adds the following remarks on the sandstones of the Kymore range, which have a high commercial value at Chunar and Mirzapur, being used as flagstones, and for ornamental purposes. The stones at those places owe their advantages to the proximity of the Ganges, which affords an easy river carriage; otherwise they are the worst and most destructible description of stone in the range. The millstones of Chynepore, Sasseram and Tilowthoo (perhaps also Akbarpore), are famous, but must always be dear in a distant market for want of river carriage. The Sone causeway and the Koylwan railway bridge are built of the dense sandstone of Sasseram; little quantities are found in the higher portions of the range towards Rohtas. The best stone, while easily workable, is almost as hard as granite, and may be [illegible] of any colour, white, crystalline, [illegible] all shades to a dark-red. Fle[illegible] is found at Ulwar, Jhend[illegible]

At the Punjab exhibit[illegible]ahore, there was a good collection [illegible]ng materials from Sahi Balabgarh, in th[illegible]Delhi district, including the red, the spotted, and the light coloured sandstone, so much used in the large buildings of Hindustan; and from the same place are polished blocks of white marble, and of a pretty dappled gray marble called Narnaul marble, which last was exhibited from the Hissar district.

KYN-DWAYN, see India.

KYON, BENG. Diospyros tomentosa, *Roxb.*

KYOO, BURM. Arundo.

KYOON-BOE, BURM. Gmelina arborea.

KYOON NALIN, Premna pyramidata, *W.*

KYOU, BENG. Diospyros tomentosa.

KY-OUK-KY-EN, BURM. Alum.

KYOUK PHA YUNG, BURM. Benincasa cerifera, *Savi*, white gourd, white pumpkin.

KYOUK-PWEN, BURM. Edible sea-weed. Plocaria candida.

KY-OUK-SU, BURM. Anchor.

KYOUN-DOUK, BURM. Bignonia, *species.*

KYOUNG, BURM. A buddhist monastery.

KYOUNG THA, Burm. Calosanthes indica, *Bl.*

KYPOO, Singh. An astringent extract made in Ceylon resembling catechu.—*Simmond's Dict.*

KYROB, Hind. Nymphæa pubescens.

KYU-BIN, Burm. Terminalia chebula.

KYUNBOE. ? Burm. Gmelina arborea, *Roxb.*; *Cor. Pl.*

KYUN-DUNG, see India.

KYUNGUNGE, a river near Bhundara in Nagpore.

KYUR, Hind., of Kangra, &c., Holarrhena antidysenterica, *Wall.*

KYVAN NAR, also Kywen nar, Maleal. Fibre of Isora corylifolia, *Sch. & Endl.*

KYWAI-THA-BYÆ, Burm. Acmena leptantha, *Wight.*

KYWON, Burm. Tectona grandis, *Linn.*

KY-WON-PHO, Burm. Gmelina arborea, *Roxb.*; *Cor. Pl.*

KYYAR-CHEMBER, Ar. Cathartocarpus fistula, Pers.

L, is the twelfth letter in the English alphabet, and is usually denominated a semi-vowel or a liquid. In the English language it has only one sound as in *like*, *canal*, but in other languages is found interchangeable with *r*, *n*, *m*, *d*, *i*, *u* and *z*. Letters with the sound of *l* are in use in all the written tongues of the East Indies : but in the Vedas and in the Marathi and other languages of the south of British India, *l* has a rather harsher sound, and in some parts of the Tamil country, medial *l* has the sound of cerebral *r*, and that of a cerebral *l* when final. In other parts of the Tamil region, *l* has the sound of *lr*, and in others again of *zh*, so that pălläm fruit is also pronounced păzhăm. *L* and *zh* are therefore frequently confounded. The languages of Southern India have a sound correctly expressed by *zh*, but taken by the untutored ear to be *l*, and written *l* even by scholars ; thus Tamil is properly Tamizh ; Tuluva is Tuz-huva. In non Aryan speech *l* sometimes takes the place of *zh*, *sy*, *s*, and *j* or other sibilant. *L* is used in China in the place of the letter *r*. *L* does not exist in Zend. In New Zealand, *r* is substituted for *l*.—*Rev. W. Farrar's Lectures on families of speech, London*, 1870 ; *Dr. W. W. Hunter* ; *Wilson's Glossary.*

LA, Tibetan. A pass.

LA, or Laa, Port. Wool.

LA, Chin. Wax.

LAB, Hind. Nursery beds for raising poppy, tobacco, or rice.

LABAIK, Arab. May it please you, or give your commands, the term from which the Labbay race of the south of India derive their name.

LABAK, Malay. Radish.

LABAN of Java, a yellowish hard wood, employed for the handles of axes and various utensils.

LABBAT-UT-TUARIKH, a history of Asia, by Kasvini.

LABBAY, tall, well-made, robust men, inclined to be obese, with a light brownish yellow colour. Their arms and lower limbs are large, their cranium is singularly small. Their eyes are slightly oblique, and not wanting in expression, cheek bones prominent, lower jaw large and heavy, beard usually spare. They wear the loongi or piece-cloth, wrapped around their waist and limbs. They are mahomedans, and except pork eat the usual kinds of animal food. Their chief locality is on the eastern coast of the southern part of the peninsula of India, between Pulicat and Negapatam, but chiefly at Nagore where is the shrine of Kadir Wali. They are extensive merchants and traders, are engaged in every branch of foreign and inland trade on the south-eastern side of India, and are exceedingly industrious and enterprizing. The hide and horn trade is almost monopolized by them Their origin is obscure, but the commonly-received opinion is that they are the offspring of Arab fathers with Tamil mothers. Their language is Tamil.—*Pro. Mad. Govt.*, 1867, *p.* 3. See India, Mahomedan.

LA BEHMEN, Bombay. The dried roots of two varieties of a composite plant, chiefly obtained from Kabul. Used by the natives as a tonic in debility, in doses of 4 drachms ; also in impotence as a deobstruent. Price eight annas per lb. Not at present used in European medicine, but was formerly employed as an aromatic stimulant.—*Cat. Ex.* 1862.

LABER, Hind. Desmodium tiliæfolium.

LABERA, Hind. Cordia myxa.

LABHA, see Brahmadica.

LABHAN, Hind. Populus euphratica. Euphrates poplar.

LAB-I-ABI, Hind. A kind of silk of Bokhara.

LABIATÆ, a name given by Jussieu to an order of plants, called by Lindley, Lamiaceæ.

LABLAB, Ar. Hedera helix. The Ivy.

LABLAB CULTRATUM, *DC.*; *W. & A.*

Lablab lignosus, *Graham* ; *Wall.* | Dolichos cultratus, *Thun.* Dolichos lignosus, *Roxb.*

Panch-shim, Beng. | Tella chikur-kai, Tel.

Dr. Roxburgh mentions six varieties of this very useful plant. It is cultivated in the cold season all over India, in gardens and about native houses, forming cool arbours and furnishing an excellent pulse for curries, and the pods of the plant used as vegetable.—*Roxb.*, iii, 307 ; *Voigt.*

LABLAB LEUCOCARPUS, *Savi.*, and L. lignosus, *Wall.*, also Lablab nankinicus, *Savi.*, syn of Lablab vulgaris, *Savi.*

The following trees of Labuan furnish timber and fancy woods :—

	Ft. in height.	*Ft. in diameter.*
Dadarru	30	2
Gabar Buto, about	60	3
Jatichina	60	1½
Kalim pupa Tandok	12 to 15	1½
Kayu Aru, about	60	3
do. Arang, grows to a large size in Borneo.		
do. Arru	30	2
do. Benatore bukit	70	3
do. Bencoola, about	60	3
do. Badak utan, a fruit tree.		
do. Bidarru, a scented tree	30	2
do. Impas	40	2½
do. Gading	25 to 30	1
do. Jamber	30	2
do. Jampalore	60	1½
do. Kandis Dahan, a fruit tree	30	2
do. Kalam pappa	30	2
do. Karye	20	1½
do. Kapur Rangin	90 to 100	4 to 5
do. Kuing ? Uing ?	70	3
do. Kapur	90 to 120	5
do. Kring utan	40	2½
do. Kamuning		0½
do. Limau, liman		0½
do. Laoh, a small tree		
do. Leda Karbau, about	60	3
do. Malam		3
do. Madang sisik	50	2½
do. Madang Iada	30	2
do. Nibong binar	90	A species of palm.
do. do. sabarane	90	" "
do. Nasi nasi	40	2
do. Oobah	40	1½
Bark used to dye red silk.		
do. Plye		
do. Palah palawan	30	1½
do. Petong	30	1½
do. Rask ? Sak ? Rassak ?	40	2½
do. Rangas	30	1½
Used for common furniture.		
do. Sampilou	60	1½
do. Senang annun bukit	90	4
The fruit yields an oil.		
do. Samuck	30	2
Used for dyeing.		
do. Sabadia	90	
do. Samala	50	2½
do. Saryiah	30	3
do. Senang awan	90 to 120	5 to 6
do. Sarogan	25	1
do. Tampui pyah, a fruit tree.		
do. Tioro	30 to 35	3
do. Tobah tobah utan	30	3
do. Taratang	20 to 30	2
do. Urat mata	90 to 100	3 to 4

—*Report on the Geological Phenomena of the island of Labuan and neighbourhood, by J. Motley, Esq., in the Journal of the Indian Archipelago, Vol.* vi, *No.* 10, *pp.* 556–566.

LABUHAN, see Kyan.

LABUNIA, Syr. Olibanum.

LAC.

Laak,	Ar.	Gum-lac,	Eng.
Khejlik,	Burm.	Gomme laque,	Fr.
Tsze-kang,	Chin.	Lacque,	"
Tsze-ts'au-jung.	"	Gummi-lack,	Ger.
Chih kiau,	"	Lack,	"
Gomlac,	Dut.	Lak, Guz., Hind.,	Malay.
Gomma-lacca,	It.	Gummi lak,	Rus.
Lacca,	"	Laka,	"
Balo,	Jav.	Laksha,	Sans.
Ambalu: ampalu,	Malay.	Lakada,	Singh.
Malau,	"	Goma-laca,	Sp.
Malu,	"	Komburruki,	Tam.
Lac,	"	Commulakka,	Tel.
Lacca em paos,	Port.		

Lac is obtained from incrustations made by an insect (Coccus lacca), similar to the cochineal, (Coccus cacti) on the branches and twigs of many trees in India, but seemingly all from the punctures of the Coccus lacca ; the names of the trees are :

Aleurites laccifera.	Feronia elephantum.
Anona squamosa.	Inga dulcis.
Butea frondosa.	Mimosa cinerea.
Carissa spinarum.	Rhamnus jujuba.
Celtis, *sp.*	Schleichera trijuga.
Croton draco.	Urostigma religiosum.
" laccifera.	Vatica laccifera.
" sanguiferum.	Vismia " ?
Erythrina indica.	" micrantha ?
" monosperma.	Zizyphus jujuba.

The Coccus genus of insects belongs to the order Hemiptera. The species known in the south of Asia are the C. cacti, the cochineal insect ; the C. lacca that yields the stick lac of commerce, and the C. maniparus of Arabia, which punctures the Tamarix gallica, and causes the exudation of the Arabian manna. The Coccus lacca, produces the substance called lac. When the females of this Coccus have fixed themselves to a part of the branch of the trees on which they feed, a pellucid and glutinous substance begins to exude from the margins of the body, and in the end covers the whole insect with a cell of this substance, which, when hardened by exposure to the air, becomes lac. So numerous are these insects, and so closely crowded together, that they often entirely cover a branch ; and the groups take different shapes, as squares, hexagons, &c., according to the space left round the insect which first began to form its cell. Under these cells, the females deposit their eggs, which, after a certain period are hatched, and the young ones eat their way out. It is found encircling twigs and branches. The broken twigs covered with these incrustations are called 'stic lac' in commerce. After the colour has been extracted and further purified, shell lac results. Lac lake was first made in Calcutta in the beginning of the 19th century, afterwards the lac dye. Coccus sinensis of China secretes a wax from which candles are made. The lac is formed by the insect into cells, somewhat resembling a honey-comb, in which the insect is generally found entire, and owing to whose presence, stick-lac yields by proper treatment a red dye, nearly if not quite as bright, as that ob-

tained from cochineal, and more permanent. Lac is found encircling the branches of these trees in the form of a tube, ½ inch to one inch in diameter. The broken branches with encrustations at various distances, is called in commerce stick-lac, which ought to be semi-translucent. The colouring matter obtained by grinding stick-lac, and then treating it with water, constitutes seed-lac. At the Madras Exhibition of 1855, the crude stick-lac attached to branches of various trees was exhibited from 16 localities, extending from Kamptee to Trivandrum. It is abundant in the jungles of S. India, but is not much collected for commercial purposes, although always procurable in the bazars; the best lac is produced upon the Schleichera trijuga, which abounds in the central provinces, and yields the resinous secretion twice a year. In Bengal, lac is chiefly produced in the forests of Sylhet and Burdwan, but it is also procurable in the Deccan, and Siam and Pegu afford the largest supplies. At the Madras Exhibition of 1857, lac was exhibited from the Ficus elastica, Butea frondosa and Zizyphus jujuba: it is found in great abundance on the Croton lacciferum growing near Colombo, in the island of Ceylon; it is also an article of commerce from Siam and Pegu. The Abbe Rochon informs us that gum lac is brought from Quan-an-ton in the province of Quei-chu in China, but of a quality greatly inferior to that of Bengal. The Reverend Mr. Ward also points to this superiority. The hindoo physicians of the South of India, known as Vyteans prescribe Komburruk in old and obstinate bowel complaints, when the habit has been much reduced; they also, when mixed with gingelie oil use it as an external application for the head, in cases, in which the patient is debilitated from long continued fever. The stick-lac from Pegu is, perhaps, the finest in the world, preferable even to that of Bengal. The jungle at Taldungah consists chiefly of thorny bushes, jujube of two species, an Acacia and Butea frondosa, the twigs of the latter often covered with lurid red tears of lac, which is there collected in abundance. As it occurs on the plants and is collected by the natives it is called stick-lac, but after preparation shell-lac. In Mirzapore, a species of Celtis yields it, and the Peepul very commonly in various parts of India. The elaboration of this dye, whether by the same species of insect, or by many from plants so widely different in habit and characters is a very curious fact; since none have red juice, but some have milky and others limpid. The cells made by the insect, for its eggs adhere to the branches in grains, completely encrusting them, and, in commerce, are either imported in that form, and called stick-lac, or the grains are gathered from the branches, their colouring matter extracted, and formed into flat cakes, still preserving the granular appearance, and called seed-lac, or the seed-lac is melted up into masses, and called lump-lac. Shell-lac, is seed-lac further purified by being put in bags of fine linen, and melted over a charcoal fire until it passes through them. The bags are squeezed, and passed over a smooth surface of wood, on which the lac is deposited in thin layers. If pure, this kind of lac will take fire on a hot iron and burn with a powerful smell. The heat of a ship's hold will sometimes run it into a solid mass, and thus diminish its value. The chief consumption of lac in Europe is for the manufacture of sealing-wax and varnishes. In India the inferior kind is made into bangles or armlets for women of the lower classes, the superior is fashioned into rings, beads, and other trinkets; and, to fit it for such purposes, the natives purify it by melting in the manner above described. When the lac begins to exude, it is scraped off, and the bags are twisted or wrung by means of cross sticks at their ends, to force out the melted contents. The natives of India make a good varnish of lac, coloured with cinnabar or some other pigment, with which they varnish boxes, cabinets, and other articles. Coloured varnishes of this description are much used in the adornment of their religious houses. They also employ lac as a dye. By pouring warm water on stick-lac a crimson colouring matter is obtained, which is made into square cakes for sale, and called lac dye, lac lake, or cake lake. These cakes when broken are dark-coloured, shining, and compact, but when scraped they yield a bright red powder approaching carmine. A mixture of lac, alum, and tamarind-water is the native dye for silk or cotton cloth of a crimson colour. The Indian lapidaries make use of lac as a vehicle for retaining the hard powders used in cutting and polishing gems. The lac dye constitutes much of the value of lac, and is due to the insect which makes the cells. The parent lac insect, after laying her eggs, becomes a mere lifeless bag, of an oval shape, containing a small quantity of a beautiful red liquid. The young insects feed on this liquid, and their bodies assume the same hue, so that the branch which bears them appears to be covered with red powder. The cells of gum-lac which shelter them are more or less deeply tinged with the same colour. The best time for gathering stick-lac so as to secure the colouring matter is before the insects have made their escape. Previous to the discovery of the [illegible] cochineal, the colouring matter of the lac

insect was universally employed for dyeing red. The crimsons of Greece and Rome, and the imperishable reds of the Brussels and Flemish schools, were obtained from this source. The best quality of stick-lac is obtained from Siam; the twigs being frequently encrusted all round to the depth of a quarter of an inch, while sometimes a great accumulation takes place on one spot: that of Assam ranks next: the stick-lac of Bengal is inferior to these, being scanty and irregular in its coating of resinous matter. The supply of lac from among the mountains of India, could support a consumption ten times greater than at present. The accumulation of insects is so great, that the trees, often a species of ficus, on which they live, are exhausted and injured by this vermin. The lac which is so largely exported from Burmah, is obtained chiefly in the Shan districts. It lives in Assam, chiefly on the Ficus religiosa. After the dye is extracted, the gum-lac still requires much purification before it can be used for the more delicate varnishes. It was long a desideratum to render lac colourless, its dark-brown hue being a drawback to its use as a spirit varnish. A premium of thirty guineas and a gold medal were offered by the Society of Arts for "a varnish made from shell or seed lac, equally hard, and as fit for use in the arts," as that prepared from any other substance. These were claimed by two persons, Mr. Field and Mr. Luning; and as both their processes were found to answer the desired end, a premium of twenty guineas was awarded to each.

The imports into Great Britain were as under:—

Year.	Lac-dye. Tons.	Shell-lac. Tons.
1847	277	472
1848	371	431
1849	222	718
1850	679	739
1851	906	764

It was imported into Liverpool from Bombay as follows:—

The resinous excretion or incrustation called, Shell-lac, Stick-lac, Seed-lac.			The colouring matter of the body called, Lac dye or cake lac, Lac lake.		
	Cwt.			Cwt.	
1847	323	Used for Varnishes.	1851	48	For dyeing. See Lac dye, Lac Lake, Resins.
1848	150		1852	120	
1849	225		1853	32	
1850	120		1854	60	
1851	79		1855	86	

The exports of Lac from India were almost all from Calcutta and were as under in the eleven years 1850-51 to 1860-61:—

Year.	Tons.	Value. £	Year.	Tons.	Value. £
1850-51	3,757	139,177	1856-57	2,489	105,595
1851-52	2,867	105,823	1857-58	....	107,677
1852-53	3,837	150,680	1858-59	1,354	80,567
1853-54	3,527	102,792	1859-60	1,972	78,042
1854-55	2,542	92,232	1860-61	2,186	171,646
1855-56	2,906	126,878			

—*Poole's Statistics of Commerce*; *McCulloch's Commercial Dictionary*; *Smith's Chinese Materia Medica*; *Hogg, Vegetable Kingdom, p.* 677; *M. E. Juries' Reports of* 1855; *Royle, Prod. Resources of India, p.* 57; *Crawfurd's Dict., p.* 112; *Kirby and Spence, Vols.* i *and* iv, *pp.* 142, 320, *quoted in Eng. Cyc., Vol.* ii, *p.* 144; *Faulkner's Commercial Dictionary*; *Madras Exhibition of* 1857; *Oriental Repertory, Vol.* ii, *p.* 580; *Ains. Mat. Med., p.* 23; *Hooker's Him. Journal, Vol.* i, *p.* 9; *Tomlinson's Cyclopædia*; *Mr. W. Francklin in his Tracts, Political, Geographical, Commercial, on the dominions of Ava, p.* 7. See Varnishes.

LAC, Lat. Milk.

LAC, a barbarous native tribe in Persia. The Zund, and all other branches of the Lac tribe, are as barbarous as any of the wandering tribes of Persia. The Maaffee are, like the Zund, a barbarous branch of the Lac.—*Malcolm's History of Persia, Vol.* ii, *pp.* 150 *and* 160.

LAC, in hindoo numeration, 100,000; a lac of rupees is therefore £10,000; ten rupees going to a pound sterling; a crore, or kror, is 100 lacs.

LACARU, Guz. Wood: Timber.

LACCA, It. Lac.

LACCADIVA, or Laccadives, an archipelago of low islands, off the coast of Malabar, extending from lat. 8° 30′ N. to the parallel of 13° 52′ N., and from 71° to 73° 40′ E. L. Most of the islands are low, and surrounded by steep coral reefs. The Laccadives form a group of 32 small islands, west of the Malabar coast, surrounded by coral shoals. The inhabitants subsist mostly on cocoanuts and fish, and their chief trade is in cocoanuts, oil, coir, jaggery and coral. The inhabitants call them the Lakhera deevh. Ptolemy mentions them as the Cammuree Insulæ, but Ammianus Marcellus, in the 4th century styles them merely Divi, and the Arabs and Persians call them Debejat. They were re-discovered in 1499 by Vasco de Gama and afterwards plundered by the Portuguese. They were then subject to the mahomedan chiefs of Cannanore, some time afterwards were under the Bedur rajahs of Bednore, and latterly under the Rajah of Cannanore and the British, and between the last two they are now apportioned. They were visited

in 1844-45 by Mr. W. Robinson, and in 1867 by Mr. Sewell; 8 or 10 islands are more or less inhabited, and each with 2 to 3 miles of superficial area. They are all about 15 or 20 miles apart, separated by great channels, but none of the islands are more than 10 to 15 feet above the sea level. The people are estimated to be 7,000 in number. They are of Malayala origin, but are now mahomedans and adhere to the Alya-santan, or decensus ab utero, though some of the islands are adopting the filial law. They are poor, quiet and inoffensive, make good pilots and use a dialect of Malayalum. They produce the cocoanut palm and coir, jaggery and a few pulses: a few cattle, sweet-potato and betel-nut. The castor oil and arnotto plants are grown, tortoiseshell, holothuria or sea slug, mats, shells, shark and fins. Their boats vary from one to fifteen tons burthen, and they visit all the western coast of India from Goa to Cochin. They are taught Arabic and Baltite (a dialect of the Malayali) in the mosques, by the priests. There are 19 considerable islands, but the approach to most of them is very dangerous, as they are surrounded by reefs and steep rocks with a great depth of water close to them. The largest island is about 7 miles long and 2½ broad, and there are many navigable channels between the islands, the largest of which is the Mamaie or the Nine-degree channel. They pay £1,000 of tribute to the British Government. The islands are very difficult to find in thick, squally weather, as scarcely any of them rise more than six feet from the surface of the water: they have a novel appearance when first coming in sight, as the cocoanut trees with which they are thickly covered, have the appearance of growing out of the sea. They are all of coral formation, and very few have any anchorage near them. As a rule, no bottom is found at a hundred fathoms close up to the beach. The four northern islands, are Chitlai, Kitban, Armini and Cardumum.—*Johnson, Gazeteer*; *Mr. William Robertson's Report*; *Mr. Sewell's Report.*

LACCA EM PAOS, Port. Lac.

LACCA TREE, Eng. Tanarius major.

LAC DYE, or Lac Lake, consists of the colouring matter extracted from the stick-lac. The lac dye of commerce is prepared by evaporating the coloured tincture to dryness, when the residue is formed into little cakes, two inches square and half an inch thick; these are of various qualities and are marked with different letters by which the quality is recognized. They are used as red dyes for some purposes, instead of cochineal. Lac dye is largely manufactured in Bengal, whence it is exported to England. A sample of lac-lake dye was exhibited at the Madras Exhibition of 1855 by Dr. Flynn, who prepared it by boiling coarsely powdered [redacted] goon stick-lac in several portions of water, until it ceased to yield any colouring matter, a small quantity of alum was then added to the filtered solution, after a few minutes, a small quantity of Liqr. Potassæ was used to throw down the alumina with the colouring matter, the fluid at the same time being constantly agitated. The precipitate was allowed to settle for a day, the fluid then drawn off and the sediment pressed into cakes and dried in the shade. This dye is usually obtained from the lac by treating the crushed lac with water to dissolve the colouring matter; but the lac should be gathered when the insect is within the lac concretions appearing as a small oval body consisting apparently of nothing but a soft red substance nearly liquid. If the lac is not gathered till after the insect has escaped from its resinous envelope, the quantity of colouring matter obtainable is very small. Dr. McLeod, of Madras, prepared a superior lac dye, by digesting stick lac (crude lac) in the cold, in a slightly alkaline decoction of the leaves of Memecylon tinctorium, and the solution being applied to woollen cloth, after preparation with a mordant formed of a saturated solution of tin in muriatic acid, produced a brilliant scarlet dye. —*M. E. J. R.*; *Powell's Hand-book, Econ. Prod., Panjab, p.* 183.

LACE.

Kanten,	Dut.	(Gold or silver),	Renda, Malay.
Dentelle,	Fr.		
Spitzen,	Ger.	Krushewo,	Rus.
Merletti, Pizzi,	It.	Encajes,	Sp.

At the Madras Exhibition of 1865, some very fine thread lace was contributed by the Edeyengoody Mission School, Tinnevelly, and by the Nagercoil Mission School, Travancore, so nearly equal in merit that a second class medal was awarded for each. The patterns of both were varied and tasteful, but the prices above those of European lace. The Cochin Local Committee exhibited some very creditable specimens of lace insertion and edging. Some excellent specimens of Gold lace, Cord Sashes and sword Knots were exhibited by the Madras Local Committee, deserving of honorable mention. Lace, is a term applied to two very distinct products, one consisting of gold and silver wire, or even silk thread, woven into ribands for embroidering hats and uniforms. The other is the well-known transparent network, in which the threads of the weft are twisted round those of the warp; it may be made of silk, flax or cotton, or even of gold and silver thread, and has usually a pattern worked upon it, either during the process of making the lace, or with a needle,

LACKER.

this has been completed. Much lace is made by machinery, but the highly esteemed genuine articles is made by hand. Lace-knitting is considered to be a German invention; but lace worked by the needle is of far older date, and was probably an eastern invention, though it does not appear to have been known or practised in India. Lace however, is enumerated by General Cullen as being made in the territories of the rajah of Travancore; and the Madras Central Committee, in their final report state that the lace of Nagercoil, though knit by natives of the country, was equal to the best French lace. A few of the European residents are already aware of the superior quality of the Nagercoil lace, and use it, but its beauty is well-deserving of being more generally made known than it at present is. This lace, when seen at the Great Exhibition, was much admired, and some said that it must have been made in France. Samples of six different kinds were sent. Gold and silver blond lace are both excellent of their kinds, but as the demand is limited, and fashion changeable, they might not always command a sale. But the broad black lace on wire-ground, and the broad white and fine lace on Brussels ground, and of the nature of Bedfordshire lace, were highly approved of by the best authorities. The broad being thought worth four shillings, and the narrow worth two shillings a-yard.—*McCulloch's Dictionary of Commerce*; *M. E. J. R.*; *Royle's Arts, &c. of India, p.* 503.

LACE-BARK TREE, see Daphne cannabina: Thymelæa: Daphne lagetta.

LACERTIDÆ.A family of reptiles known as Land Lizards, of which the following genera and species occur in India:—

Tachydromus—
sex-lineatus, *Daud*, Rangoon Archipelago.
meridionalis, *Gunth*, Cochin-China, China.
septentrionalis, „ Ningpo.
Cabrita Leschenaultii, *Milne Edwards*, Coromandel, Panjab.
Ophiops Jerdoni, *Blyth*, Mhow.
Acanthodactylus cantoris, *Gunth*, Ramnuggur.

Under the family name Lacertians, Cuvier arranged—1st. The Monitors and their subdivisions, namely, the Monitors properly so called, including the Ouarans of the Arabs (Varanus), &c.; the Dragons (Crocodilurus of Spix, Ada of Gray), and the Sauvegardes (Monitor of Fitzinger and Ameiva). 2nd. The Lizards properly so called. The second group comprises, according to Cuvier, the genera Lacerta, Algyra, and Tachydromus, but these are now arranged under other families.—*Eng. Cyc.*; *Gunther's Reptiles.*

LACHU LACHU, Hind. Rheum emodi.

LACK, Ger. Lac.

LACKER, a varnish either for wood or for brass, made with shell-lac and spirits of wine. That for wood, called hard-wood lacker, may be in the proportion of 2 lbs. of lac to the gallon. Another recipe is 1 lb. of seed-lac and 1 lb. of white rosin to a gallon of spirits of wine. For brass the proportions are ½ lb. of pale shell-lac to 1 gallon of spirit. It should be made without heat, but simply by agitation for five or six hours. It should then be left until the thicker portions have subsided, when the clear lacker must be poured off, or if not sufficiently clear, it must be filtered through paper. It darkens by exposure to light, so that paper should be pasted round the bottle to exclude it. A pale yellow lacker may be prepared from 1 oz. of gamboge and 2 oz. of Cape aloes, powdered and mixed with 1 lb of shell-lac. For a full yellow, ½ lb. of turmeric and 2 oz. of gamboge: for a red lacker, ½ lb. of dragon's blood and 1 lb. of annotto. The colour, however, is modified by that of the lac employed. Lackers may also be coloured by dissolving the colouring matters in spirits of wine, and adding the proper proportions of these to the pale lacker, according to the tint required. Mr. A. Ross prepares lacker with 4 oz. of shell-lac and ¼ oz. of gamboge, dissolved by agitation in 24 ounces of pyro-acetic ether. The clear liquor is decanted, and when required for use is mixed with eight times its volume of spirits of wine. Hardwood lacker is applied nearly in the same manner as French polish. In lackering brass, the work must be cleansed from grease and oil, and if convenient, heated to the temperature of boiling water, when the spirit evaporates, and the varnish attaches itself more firmly to the metal, producing a brilliant effect. If heat cannot be applied, the air should be dry and warm. The lackering should follow immediately after the work is polished, otherwise it will become tarnished, and prevent the lacker from adhering. To prevent this tarnish, the work may be smeared over with oil, or kept under the surface of pure water, or wrapped closely up in cloths. Before lackering, the oil must be carefully cleaned of with moslings, and afterwards with whitening applied with a rag or a brush. In brass-work factories, a lackering-stove, with a broad, flat top, is used for holding the articles which are to be heated preparatory to lackering; or a metal plate, supported by four legs like a table, and heated by a ring of gas-jets below, may be used. Brass tubes may be heated for lackering by being filled with boiling water, the ends being stopped with corks. In lackering the heads of a large number of small screws, they may be inserted in a piece of card, and heated over a charcoal fire or a gass flame, and the whole

be lackered at one process. In thin circular works, the friction of polishing gives the heat required for the process. The lacker must be laid on quickly and uniformly by means of a camel's hair brush ; and as soon as one coat is applied, another must be put on, heat being used between the two coats if necessary. Circular works may be lackered on a lathe. The word lacquer is evidently derived from the Indian name for lac. The name occurs in Avicenna, who mentions it, as described by some, as the gum of a tree like the myrtle, and by others that it is a substance like to, and having some of the properties of, amber. It is mentioned in many Indian works, and is apparently alluded to by Ctesias. This substance is used for a variety of purposes in India, and it is the common material for uniting things together, as gum and glue are in Europe, toys of various kinds, lac chains gilt, and lac grindstones, are made from it. The term lacquer is applied to laying on or covering with a preparation of lac ; but two different processes are usually confounded under this term. The one prevailing in Burmah and the southern parts of the Indian peninsula is from the balsamic juices of trees and was well-known to Dampier, in 1638, as he says, "The lac of Tonquin is a sort of gummy juice which drains out of the bodies or limbs of trees," and that "the articles lacquered are cabinets, desks, &c." Some chemical change, no doubt, takes place on exposure of these juices to the air. This kind of lacquered-ware was much appreciated in the last century, and was imported chiefly from China ; much, however, was always prepared in Burmah, though that of Japan was always considered superior to any other. Both these and the lacquer of Burmah are prepared only from the juice of the Terebinthaceæ family of plants. The chief expense of the manufacture arises from the care with which successive layers of varnish must be laid on. Another kind of lacquer-work is rather of the nature of papier-mache, covered with one or more layers of lac varnish. This is the case with the lacquered boxes from Cashmere and Lahore, so remarkable for the beauty and elegance of their patterns. At the Madras Exhibition of 1855, a series of lac-ware from Hyderabad consisting of bracelets, chains, neck ornaments, pincushions, purses, and other ornaments were exhibited through Dr. Smith, excellent of their kind, and well-finished. Some large and interesting specimens of this manufacture contributed from Kurnool, consisted of charpoys, trays, an almirah and several boxes, and exhibited considerable proficiency in the execution and arrangement of the patterns, but too great a sameness of colour with a preponderance of yellow. The joinery also admits of much improvement. In China, lacquered-ware was formerly exported in considerable quantities, but partly owing to the liability to injury on the homeward passage, and being superseded abroad by other things more substantial, the exportation has dwindled to a mere trifle. Such articles as are exported consist of those which have always been in request, as fans, waiters, boxes, teaboards, tea-caddies, teapoys, &c. The patterns worked on them affect their sale, and the least mark spoils the varnish. The best kind of lacquered-ware comes from Japan. The beauty of the lacquered-ware of China owes its lustrous colouring to a composition of lamp-black and the clarified juice obtained from a species of sumach, called Rhus vernix or R. vernicia. Wood oils are obtained from other plants of the same family, and the different qualities of lacquered-ware are owing to the use of these inferior ingredients. The real varnish tree is described by De Guignes as resembling the ash in its foliage and bark, it is about fifteen feet in height, and furnishes the sap when seven years old, which is carefully collected from incisions in the trunk opened in the summer nights. The body of the ware is wood partially smoothed, or paste-board, upon which two or three coats of a composition of lime, paper, and gum are first laid and thoroughly dried and rubbed. The surface of the wood is also hardened by rubbing coarse clay upon it, and afterwards scraping it off when dry. Two coatings of lamp-black and wood oil, or in the finer articles, of lamp-black and varnish, are laid upon the prepared wood, and after drying, the clear varnish is brushed on, one coating after another, with the utmost care, in close and darkened rooms, allowing it to dry well between the several coats. The articles are then laid by to be painted and gilded according to the fancy of customers, after which a last coating is given them. The varnish is brought to market in brownish cakes, and reduced to its proper fluidity by boiling ; it is applied to many purposes of both a varnish and paint, when it is commonly mixed with a red or brown colour. A beautiful fabric of lacquered-ware is made by inlaying the nacre of fresh and saltwater shells in a rough mosaic of flowers, animals, &c., into the composition, and then varnishing it. Another kind, highly prized by the Chinese, is made by covering the wood with a coating of red varnish three or four lines in thickness, and then carving figures upon it in relief. The great labour necessary to produce this ware renders it expensive. A common substitute for the varnish is the oils of the Dryandra,

tropha, Croton, and other members of the Euphorbiaceous family, expressed from their seeds by a variety of simple machines, consisting for the most part of different applications of power to cylinders and pestles by which the seeds are pressed or pounded. The oil, after pressing, according to DeGuignes, is boiled with Spanish white in the proportion of one ounce to half a pound of oil; as it begins to thicken, it is taken off and poured into close vessels. It dissolves in turpentine, and is used as a varnish, either clear or mixed with different colours; it defends wood-work from injury for a long time, and forms a good painter's oil. Boiled with iron rust, it forms a reddish brown varnish. In order to prevent its penetrating into the wood when used clear, and to increase the lustre, a priming of lime and hog's blood simmered together into a paste is previously laid on.—*Tomlinson*; *Royle's Arts, &c., of India, p.* 486; *M. E. J. R.*; *Williams' Middle Kingdom, Vol.* ii, *p.* 121; *Hon'ble Mr. Morrison's Compendious Description*. See Lacquer.

LACKERED-WARE, see Japanned-ware, Lacquer-ware.

LACKI-LACKI, Malay. Cannabis sativa.

LACKMUS, Ger. Litmus.

LACKSA, a weight in the Sooloo islands, the half of the picul, or 66 ⅔lbs.—*Simmond's Dict.*

LAC LAKE, was first made in Calcutta in the beginning of the nineteenth century, afterwards the Lac dye.

LACOOCHA BREAD-FRUIT, Artocarpus lacoocha, *Roxb.*

LACQUE, Fr. Lac.

LACQUER, see Japan, Lacker varnish.

LACQUER-WARE of Benares is good. Two kinds of resin are used, one called ral or rala, is sold at eight annas the seer, and is said to be brought from Mirzapoor to Benares. The fine lacquer is made of a resin called gaharba, for a seer of which one rupee and two annas are paid. The beautiful China lacquer-ware, which is so universally admired, is made principally near Nankin, being considered far superior to that which is made in Kwan-tung and the other provinces. The ware is frequently used for articles of furniture, and the process of the manufacture of a table, which has a landscape with figures delineated on the top, in gold, may be thus described. The timber being first put together, and rendered perfectly smooth, is covered with transparent paper, besmeared with pork fat. As soon as this paper is quite dry, it is covered with paste made from a peculiar description of clay. When this substance has become completely dry and hard, it is rubbed down with a whetstone, to remove all inequalities of surface; as soon as this process is complete, the lacquer is laid on, then allowed to dry and harden, when the process is again repeated three or four times more, the lacquer being allowed to become completely dry and hard between each several coating. The intended landscape is traced on the top of the table, by throwing a fine white powder, over paper, on which the landscape has been traced, by means of small perforations, thus forming the outline of the picture: a minute instrument, somewhat resembling a style, is drawn carefully over the perforations, by this means tracing the landscape on the surface of the table. The picture is then besmeared with a compound of size and red paint; the gold, first reduced to a powder, is then applied; the raised appearance of the figures being produced by means of a preparation of gum combined with other ingredients; the picture is allowed to become perfectly dry, when, if requisite, another coat of the lacquer or varnish is added. To prepare this lacquer-ware in perfection, requires a lengthened period, and a Chinese manufacturer mentioned that to produce a fine specimen, elaborately painted, six months ought to elapse betweeen the commencement and the termination of the work, thus affording time for each coat of lacquer to become thoroughly hardened before another is applied. The designs traced upon their porcelain or China are very inferior, but the colours used by the artists who paint these designs are far superior to any European colouring. Of all the works of art in which the Japanese excel the Chinese, the lacquer is the most striking. Some of that now made is very fine, but not to be compared with the real old lacquer, which is very rare, and is hardly ever brought into the market, except when some old family is in much distress for want of money, they then bring pieces of antique lacquer (which is as highly esteemed by them as family plate with Europeans) to be sold at Yedo or Yokohama. There are on some of the noblemen's estates, manufactories of lacquer, celebrated for their excellence and from which their owners derive great wealth. Articles made there are always marked with the crest or crests of the owner of the estate, so that that which is much sought after, such as prince Satsuma's lacquer, may at once be recognized by seeing his crest upon each piece. Old, Japanese lacquer is, like good lace, inimitable; but an experienced connoisseur can at a glance pronounce upon its merits and reality. It is very difficult now to meet with a good old specimen; the market is stocked full of modern work, made expressly for Europe, now and then, however, a Daimio, very hard up, or a courtesan in temporary

embarrassment, sends secretly from Yedo a choice piece for sale, and it is astonishing to find the enormous price it will realise. Twenty, forty, sixty sovereigns or more are given for an old box not a foot square; but the sale is tacitly interdicted; indeed it is almost as disgraceful for a Japanese to part with old lacquer-ware, as it is for an English gentleman to dispose of his family-plate. The laque is vegetable: it is the sap or juice of a very handsome tree, Rhus vernix. But the manner of preparing it, and the mode of applying it to the perfection of those exquisite old specimens is, and is likely to remain, a secret for a long time. The bark of this tree, on being cut, yields a white milk, which becomes black on exposure to the air: the leaves, petals, and nearly every part of the tree yield also the same liquid. As one of the ingredients in its preparation, the oil of the Bignonia tomentosa is employed. If secret there was, it seems lost to us and themselves, for the modern laque is such a wretched imitation of the ancient, that is very difficult to admit that the same composition could have produced the two qualities. Ordinary laque has the consistency of treacle, and much the same colour; the first coating is thin and yellowish, the second of a brownish tinge, and the last (as I have seen it employed on my own furniture) a bright mahogany.

Colour Sticks for lacquer-ware, are used in the Panjab by the Kharati, or wood turner, to colour his ware when the turning process is complete. The stick consists of shell-lac, melted down with a certain proportion of wax and sulphur, and coloured by various simple or compound colours. They are applied by the hand. The operator holds the colour stick against the turned wood object while revolving rapidly; the heat produced by the friction melts the lac and the colour is deposited on the surface of the wood. The skill and fancy of the operator directs him either in laying on a uniform layer of colour, or else putting it on in little spots or touches, by allowing the colour stick only very lightly to touch the revolving wood, thus producing either a smooth uniform colour, or the pretty mottled appearance so often observed in lacquered ware. Two or three different colour sticks are often applied, giving the whole a marbled appearance of great beauty. The colour thus applied is spread, fined and polished, by pressing the edge against the turned object while revolving. The final polish is given by a rag with a little oil. The principal colours are of lac, crimson, orpiment, red-lead, green, made of orpiment and Prussian blue, dark blue, indigo or Prussian black, white, brown or gold colour, light blue or ultramarine.—*Hodgson's Nagasaki*, pp. 29, 31, 32; *Sirr's China & the Chinese*, i, pp. 400, 402, 403; *Powell's Hand-book*. See Lacker.

LACRE, Sp. Sealing-wax.

LACSHMI, see Lakshmi.

LACTUCA SATIVA, *Linn.*

Choff,	Egypt.	Roman lettuce,	Eng.
Lettuce,	Eng.	Kahu,	Hind.
Garden lettuce,	,,	Salada,	Singh.
Cos,	,,		

It is used by natives as a demulcent only. The lettuce is a garden vegetable, inodorous, of scarcely sensible taste, or slightly bitter: at the flowering time it contains a milky juice, which has acquired some celebrity under the name of Lactucarium, or Thiridace. Its seed, called Khas-ka-bij, is in hindoo medicine regarded as a very cold remedy.—*O'Shaughnessy*, p. 406; *Powell's Hand-book*, *Vol.* i, p. 355; *Dr. Stewart*, p. 127.

LADAK. Ladak lies between Nari-Khorsum on the S. E. and Balti on the N. W. to the N. of Dras, Zanskar and Parang. Ladak territory lies between lat. 34° 35′ N., and long. 75° 78′ E. The Shayok and Indus rivers run through it. In its E. and W. course, the Indus descends from 14,000 feet at Dem Chok to 10,500 feet below Le, and at 8,500 feet enters Balti. Ladak is occupied by the Bhot race. It is a province of Kashmir. Between the British territory and Ladak and the countries beyond, a trade exists in shawl wool and charas, which are taken in exchange for opium the produce of the Kulu hills, otter skins, cotton, piece goods and drugs. The Bhot, in the Ladak frontiers of the western Himalaya, salute by raising the back of both hands to a height even with the forehead and then repeatedly describing a circle in the air with them, by dropping the fingers downwards and turning the palm inwards. This is similar to the mahomedan practice of Billaen-lena, where a woman is supposed to take upon herself all the evils which would befal the person whom she addresses. The Ladak country is called La tag in Tibetan, Ka-chan-pa, or Snowland, Mar-yul Redland, or Lowland. It is bounded on the north by the Kara-koram mountains, which separate it from the Chinese district of Kotan; on the east and south-east, are the Chinese districts of Rudok and Chumurti; and to the south are the districts of Lahul and Spiti now attached to British India, but formerly belonging to Ladak. To the west lie Kashmir and Balti. Its greatest length is 290 miles and breadth 240 miles, and its whole area is 30,000 square miles. Ladak is politically divided between the rajah of Kashmir and the British. Ladak, anciently was called Kie-cha, by the Chinese, it is still

Kha-pa-chan or Kha-chan, abounding snow or snow-land, and the people as Kha-pa-chan-pa or Kha-chan-pa, men of the snowy land. Ptolemy's A-khassa regio, is no doubt Kha-chan-yul, snow-land or Ladak. It is one of the most elevated regions of the earth, and the joint effect of elevation and isolation, amidst snowy mountains, produce perhaps the most singular climate in the world. The plains between 16,000 and 17,000 feet are covered with wild horses and hares and immense flocks of domestic sheep and goats, while the slopes of the hills up to 19,000 feet abound with marmots and alpine hares. Both meats and fruits are cured by mere exposure to the air, a sure indication of its intense dryness. It seldom snows and scarcely even rains. Its mountain ranges stretch in parallel lines from south-east to north-west, determine the course of the rivers and form the natural boundaries of the country. The general aspect of Ladak is extreme barrenness, but many fertile tracts occur along the rivers, covered with luxurious crops. The yellow plains along the Indus, are covered with flocks of the shawl-wool goat, and all the principal thoroughfares of the country are dotted with numerous flocks of sheep laden with the merchandise of China and of India. No rain falls and but little snow. Burning heat by day is succeeded by piercing cold at night and everything is parched up by the excessive dryness of the air. During the short summer, barley ripens at 15,000 feet, although the temperature falls below the freezing point, every night. Ladak is in general of the buddhist faith. The valley of Le or Ladak proper, Zanskar, Dias, Suru and Purik are all buddhist. Cultivation goes on in Zanskar on the Indian side of the Indus, and at Nubra Nira 12,000 feet, on the north side of the Indus, Yul-chung 13,000 feet, and 14,000 and 15,000 feet at Phutaksha. Ladak is agricultural but enjoys a transit trade, and much labour has been expended in constructing roads through Kashmir, Jummu, Kullu, Lahul—leading to the Panjab, Kabul, Lhasa, Chinese Tartary, Khoten Yarkund, Little Tibet and Bulti. All these follow the lines of rivers, cross passes 18,000 feet high, and over rivers by ferries, by enflated skins, and suspension bridges. Three varieties of the sheep and three of the goat are domesticated in Ladak, and the domesticated Yak, is used for carrying loads. The Dso, hybrid between the yak and cow is a beast of burden. Rain fell ten times during the two years that Moorcroft remained at Leh. Its population amounts to 433 persons in the square mile. In Ladak, the nuns and monks bear a large proportion to the population. It was subject to L'hasa, until A. D. 1834, when it was seized by Zorawur Sing, general of the raja of Jammu. Ladak is inhabited by a peculiar race who call themselves Bot-pa, who speak a peculiar language in Europe called Thibetan and who profess the religion of Buddha, under a hierarchy of monks called Lamas. The term Thibet is unknown to the people as also to the Indians who call them Bhotiya and their country Bhutan Ladak belongs partly to the Jammu Rajah and partly to the British, and is Bhut along the banks of the Chandra and Bhaga, but Hindu after their junction. To the north of the Ladak country, the people of Yarkand and Kotan speak Turki. To the west, beyond Balti, the people of Astor, Giljet and Hunza Nager, speak different dialects of Dardu, while the Kashmiri have their own peculiar language. To the south, the people of Chamba Kullu and Bisahar, speak a dialect of Hindi, and to the east and south-east, the people of Rudok, Chang Thang, and Gnari speak Tibetan only. Moorcroft lived for two whole years in Ladak, from September 1820 to September 1822. In Ladak proper, is the valley of Le, the main stream of Indus. Ladak, or the Bot Pa of Tibet, includes Spiti, Zangskar, Purik, Suru, Hembako (Dras), Ladak proper or Le, Nubra, Rong, Rupshu and Haule. The natural divisions of the country are seven, viz., (*a*) Nubra on the Shayok ; (*b*) Ladak proper, on the Indus ; (*c*) Zanskar on the Zanskar river ; (*d*) Rukchu around the lakes of Tshomo-riri and Tshokar ; (*e*) Puruk, Saru and Dras or Hembaks, on the different branches of the Dras river ; (*f*) Spiti on the river of this name, and (*g*) Lahul on the Chandra and Bhaga or headwaters of the Chenab. Ladak is the most westerly country occupied by the Tibetan race who profess the buddhist faith. Ladak is supposed by Major Cunningham to be the Cesi of Pliny and the A-Khassa regio of Ptolemy. Chang-thang, *Tib*, literally northern plains, the Chatæ Scythæ of Ptolemy, north-east of Ladak. Major Cunningham, in his ' Ladak,' &c., remarks that " the water-fowl swarm on the lakes and on the still waters of the Upper Indus. I have, he says, shot the wild goose on the Thgji Chanmo and Chomoriri lake at 15,000 feet ; and Col. Bates and I shot three teal on the Suraj Dal, a small lake at the head of the Bhaga river, at an elevation of upwards of 16,000 feet." Leh, the capital of Ladakh, is situated upon a rising ground, at an elevation of 11,000 feet above the level of the sea. Like the generality of the fortress-looking towns and villages in Ladakh, it has an imposing appearance from a distance. The old palace, fort and ruined wall on the face of a ridge are striking enough, but, in

common with every one of Gulab Singh's conquests, tyranny and neglect sadly changed Ladak since the time of its legitimate rulers. The men, it is said, were chiefly employed in the sulphur and borax mines, so that the greater part of the cultivation and manual labour in and about Leh is performed entirely by women. At stated times caravans from Yarkand arrive with brick-tea, shawl wool, China silks, ponies, &c., which are exchanged for grain, English calicoes, and the like; so that Leh is but a market-place for Cashmere and Yarkand merchants. The buddhist monastery of Himis is 12,324 feet above the sea, in lat. 33° 59′ north, and long. 77° 16′ east. The people are of a cheerful disposition and often may be heard humming simple tunes. The richer Laho, wear silver and even gold pins. This refers to those parts of Ladakh near Kashmir, far on this side of Leh. At Leh itself and among the wandering Tartar tribes, the women dress with woollen or variegated petticoats, and tanned sheep or goats' skins as mantles. The principal ornament of the Ladakhi women is a hea band hanging like a long tail, and studded all down with large turquoises; this is called "berak" and often, even with common people, worth Rs. 20 or 30. The great article of trade in Ladakh is the shawl wool from the further provinces. The route to Amritsar viâ Ladak is that which brings the trade of Yarkand and eastern Turkistan. There is also a route from Amritsar, Jalandhar or Ludhiana viâ Nurpur, Mandi and Kulu, to the same places. The Tibetan provinces of Ladak and Balti which continue, as formerly, appanages of Kashmir, have been very completely explored botanically by several travellers, their herbaria contain many plants found within the British boundaries. Buddhism was still prevailing in A. D. 1419, in Turkistan, in the cities of Turfan and Kamil, when shah Rukh's ambassadors passed through, and Toghlaq Timur was the first mahomedan sovereign of Kashgar of the lineage of Chengaz. There are now many buddhist priests at the capital of Khotan, but mahomedanism had been extensively prevalent in East Turkistan for centuries prior to its conquest by the Chinese in A. D. 1757, and the buddhist priests and temples may have been since introduced. Nearly all Ladak is of the buddhist faith. The valley of Le or Ladak proper, Zanskar, Hembaks or Dras; Suru and Purik, Spiti, Nubra, Janskee, Rong, Rupshu and Hanle, are all buddhist. In the valley of the Upper Indus, that is in Ladak and little Tibet, the prevailing race is the Bhot sub-division of the great Tartar variety of the human race. Lower down that classical stream, in Ghilghit and Chulas, the remains of the old and secluded Durdoo and Dungher races are still to be found, but both in Iskardo and in Ghilghit itself, there is some mixture of Toorkaman tribes from the wilds of Pamer and Kashkar. The Dard race lying along the Indus, to the westward of Ladak, speak three distinct dialects. They use the Persian character in writing Dardu, the three dialects of which are called Shina, Khajunah and Arniya. The Shina dialect is spoken by the peoples of Astor, Gilget, and lower down in Chelas, Darel, Kohli and Palas on both banks of the Indus. The Khajuna, by the people of Hunza and Nager, and the Arniya in Yasan and Chitral. Astor has an area of 1,600 square miles, on the left bank of the Indus. Gilgit, in Thibetan Gyilgyid, has an area of 2,500 square miles on the right bank of the Indus. Dard or Durd are supposed by Vigne to be the Dadicæ (Δαδίχαι) of Herodotus, and the people who now occupy the country called Dardu. Under the name of Chinese Tibet, for convenience, may be included the whole of the territory made up of the districts of Chanthan, Gnari Khorsum, Chumurti, &c., which lie to the east of Ladak and march with the Spiti and Bussahir boundaries to the south. But little is known of this country, as the local authorities, though not at all objecting to being visited by the men of Ladak, Lahoul and Spiti, have the greatest aversion to the intrusion of any European. No actual violence is offered to the latter, but supplies are refused, and the head-men distinctly say that if the traveller insist on proceeding he can do so as he will not be opposed, but his advancing will be the death-warrant of those who allowed him to enter. The chief towns with which British trade has to do are Rudokh, to the east by south of the Pangong Lake at about 33° 25′ lat. and 72° 40′ long., and Gardokh, lying between the sources of the Indus and Sutlej, at about 31° 40′ lat. and 80° 25′ long. The latter is an important and prosperous city and a famous commercial entrepôt, where annually in August there is a very large fair. Through both these towns from Leh there is a route to Lhassa, the more direct one by Gardokh, being 1,350 miles in distance or 4½ months' journey. By the route by Rudokh the Sokpo are said to have invaded Ladak in 1826-7, and again 3,000 Changpa in 1834, the latter rapidly retreating as the Kashmere troops approached. Shortly after both Rudokh and Gardokh fell under the dominion of maharajah Golab Singh, but disasters attending his army, in 1842, the old boundary between Ladakh and Chinese Tibet was once more re-established. Another

town, Shipki, is just without the Bussahir frontier, and but 100 miles from the termination of the Hindustan and Tibet road at Serahun. From it there is a pretty regular communication with Simla, Rampore in Bussahir and Kooloo. There is no possibility of forming an estimate of the trade entering the Panjab from Nari Khorsom, but it is considerable. Its trade with Leh was calculated by Cunningham in 1854-5 to cover £48,365. One of its chief exports is the shawl wool from Chanthan in the vicinity of Rudokh, a tract of country long celebrated for the fine fleeces of its herds of sheep and goats. Bussahir is the territory on either side of the Sutlej, which touches on Spiti to the west and Chinese Tibet on its northern flank. Kunawur, its largest subdivision, is in length about 70 miles by 40 and 20 broad at its northern and southern extremities, according to Mr. Davies, who in his Trade Report alludes to its genial climate beyond the influence of the periodical rains of India, the winters also being comparatively mild. "Grain and fruit," he says, "are produced abundantly, the poppy also flourishes." The people of the north are active traders. They proceed to Leh for Churus and to Gardokh for shawl wool giving in exchange money, clothes and spices. The mountain paths are scarcely practicable for laden mules, and merchandise is carried chiefly on the backs of sheep and goats. An annual fair is held in November at the capital of Rampore on the Sutlej. The town is of some importance as the point where the commercial routes from Leh, Gardokh and Simla meet, and also as a seat of the pushmeena manufacture. In 1840, the value of the pushm or shawl wool imported, was put down by Cunningham at about Rs. 90,000. Trade from Bussahir catches up the Hindustan and Tibet road at Serahun and passes by Kotghur to Simla, and from Rampore direct by Spiti to Leh or to Sooltanpore in Kooloo and thence to the Panjab.

Eastern Turkistan may be described as the country to the east of the Pamir steppe. It is bounded on the north by the Thian Shan range, on the south by the Himalaya and Kuen Luen, and on the east by the Great Gobi desert, which stretches away to the confines of China proper. For many years this province was held by the Chinese, but in 1862 an insurrection broke out, and by 1864, Yakoob Begi, the commander of the rebel forces, succeeded in completely ousting the Chinese and seating himself on the throne. He evinced no small powers of governing, was brave, energetic and prudent, and by his liberal treatment of merchants and his merciless severity to robbers, did all he could to encourage trade. He was known under the name of "the Kushbegi" or commander-in-chief, but he assumed the title of Ataligh Ghazi, and he received with honour and distinction, Mr. Shaw, the gentleman who with Lieutenant Hayward penetrated into Yarkand, and he expressed a desire to send an envoy to the Viceroy of India. The chief towns in Eastern Turkistan nearest to British frontier are Yarkand and Khoten. Yarkand is the largest city in the territory and has a population exceeding 100,000 souls. It is also by far the most important. It stands between the branches of the Yarkand Daria (river) in long. 71° north, by lat. 42° east, and is encompassed by a wall eight fathoms high and 17 miles in circumference. There are numerous bazaars, and also a large circular one in the centre of the city. Yarkand lies 247 miles from Aksu, 270 from Khoten and about 200 from Kashgar by well traversed routes. Khoten, Iltsa, Ilchi or Ili lies to the south-east of Yarkund, in long. 79° 25′ north, by lat. 37° 15′ east, and is situated between, or rather above the junction of, the Khoten and Karakash rivers. It is surrounded by a low wall and has 18,000 houses, with eight serais for the use of foreign merchants. Khoten is nearer than Yarkund is to Kashmere, but the routes from and to the latter place are more generally adopted by traders. From Yarkund to Leh in Ladakh the distance is reckoned at very nearly 500 miles, while from Khoten to Leh it is about 350, and from Leh to Sultanpore in Kooloo it is close on 250 miles more. The chief exports from Eastern Turkistan to Hindustan consist of silks, shawl-wool, churus, felts and ponies, and the imports are mainly in opium, red goat-skin, piece goods, chintzes, spices, sugar in a raw state and drugs. The shawl wool, termed in Eastern Turkistan "Toorfanee" or "Kucharee," has only of late been brought into use in the manufacture of shawls. This Toorfanee wool is quite as good, if indeed it is not better than the "pushm" exported to Kashmere from Chanthan. The natives of Ladakh deny the possibility of any approach at domestication of the Kiang, and state the young always died in confinement. The chief food of this species appears to consist of the stunted fescue grasses common on the plains and mountains, together with a red-flowered vetch, possibly Oxytropis chiliophylla of Hooker. The speed of the kiang is great; its action seems to consist of a long step or trot, which is never varied, with which a herd bounded down a steep hillside.—*Dr. Latham's Descriptive Ethnology*; *Major Cunningham's Ladak, p.* 3; *Adams*; *Cleghorn's Punjab Reports, pp.*

169, 190; *Mrs. Hervey, Adventures of a lady in Tartary, &c., Vol.* i, *pp.* 278–9; *Powell's Hand-book, Econ. Prod. Punjab, p.* 23; *Hooker and Thomson's Flora Indica.* See India, Hindoo, Hot Springs, Indus, Kailas or Gangri Range, Kha-chan-yul, Khal, Khor, Koros, Maryul, Pangkiug Lake, Rukchu, Sacrifice, Sakya muni, Shawl-goat, Sheep, Skardo, Skyin, Spiti, Thoji-chanmo, Tibet.

LADAMERA, also Lada China, MALAY. Capsicum frutescens, *Linn.* Cayenne pepper.

LADAN, ARAB. Ladanum or Labdanum.

LADANG? MALAY? A parterre, a garden.

LADANUM, LAT., or Labdanum. The resinous exudation of Cistus cretiens, C. ladaniferus and other Cisti. See Ladunam.

LADARA, HIND. Delphinium brunonianum.

LADDU, HIND. A sweetmeat in balls. Laddu is of two kinds, one called, "bundi ka," the other is "sada, plain, or maida ka." —*Powell's Hand-book, Vol.* i, *p.* 309.

LADIES of the hindoos. The Indian Mirror protests against child-marriage, and attacks the clothes worn by native ladies. 'We do not,' says this native newspaper, 'condemn the thin *sari*, because it is inelegant or unmanageable, or shows bad taste—we hate it because it is morally improper, and even scandalous. It is sometimes so thin as to become wholly unfit for the purposes of dress, and when used by a lady, is a horror and an abomination. No one who has any sense of decency can bear the sight of a lady dressed in Santipur millinery, which is the fashion of the day.'—*Englishman.*

LADIES' BED STRAW, Pharnaceum mollugo.

LADJA, see Brahmadica.

LADKHANA, or Larkhana, twenty-one miles from Shikarpur, the road leads through jangal, and is unsafe. Ladkhana a large, populous, and commercial town, the bazaars exhibiting great activity.—*Masson's Journeys, Vol.* i, *pp.* 460-461.

LADRONE ISLANDS, the Grand Ladrone, called, by the Chinese, Tyman-Shan, is in lat. 20° 56′ N. long. 113° 44′ E. 12 miles east of Macao, and 29 miles east of Canton factories. It is steep and bold and 2 miles in circumference. On its west side is the little Ladrone. The Ladrones were the first islands seen by Magellan. From these he sailed to the Philippines where, in the island of Mactan near Zebu, he was killed, as also was Barbosa. Magellan's companions then visited Timor in 1522 and returned to Lisbon, making the first circumnavigation of the globe. The opening of this archipelago to Europe was gradual. Entering the utmost eastern confines of the archipelago, Magellan discovered the Ladrones, or Isles of Thieves. They have since been named the Marianas, but still deserve their original appellation, as the people of the surrounding groups stand in dread of their predatory inhabitants. On one of the Meiaco-shimah isles walls have been raised and pierced with loopholes, as a defence against these roving banditti of the sea. The Ladrones lie about four hundred leagues east of the Philippines. Only one of them is now tenanted, and that by a small and savage tribe. Plantations of caper trees are in perpetual bloom.—*Bikmore, p.* 206; *St. John's Ind. Arch., Vol.* i, *p.* 102; *Vol.* ii, *p.* 357; *Sir. E. Belcher, Vol.* i, *p.* 84; *Horsburgh.*

LADRONES, PORT. The term applied by the Portuguese to the Chinese pirates, who commenced to gain power by the close of the 18th century. The Ladrones or pirates of the Archipelago consist wholly of the inhabitants of the free mahomedan states in Sumatra, Lingin, Borneo, Magindano, and Sulu; those natives who have remained uncontaminated by the doctrines of the Arabs never being known to engage in the like pursuits. Europeans who were unfortunate enough to fall into their hands were generally murdered, while the natives who compose the crews of the captured vessels are sold for slaves.—*Mr. Earl, p.* 42.

LADUNUM, or Labdanum.

Cistus creticus, *Linn.*

Laden, Ladun,	ARAB.	Ledanon,	GR.
Ciste, Ladenifere,	FR.	Ladanum,	LAT.

This resinous substance which was considered by old writers cephalic, pectoral and nervine, is now only used in the preparation of certain plasters. It is not unknown to the mahomedan medical practitioners of lower India, and has a place in the Materia Medica of the Arabians amongst their Munzigat (Suppurantia). Ladanum, is sometimes written Labdanum, but incorrectly as it is the Λήδανον of the Greeks and the Ladun of the Arabs. It is first mentioned by Herodotus (iii, 112) as procured in Arabia, and used by the Arabs for fumigation. The word is not Greek, but an Arabic word with a Greek termination; the Greeks also use the word Λῆδος to indicate the shrub which produced the Ladanum.—*Ains. Mat. Med., p.* 23. See Ladanum.

LADURI, HIND. Nyctanthes arbor-tristis.

LAE CHOW-FOO, in lat. 37° 13′ north, long. 119° 50′ east, lies at the southern part of the gulf of Pe-Tchee-lee. It is a place of considerable coasting trade.

LÆMODIPODES, Crustacea, comprising:

FAM. Caprelliens or Læmodipodes filiformes.
Caprella scaura, *Edw.*, Mauritius.
Cyamus erraticus, *Edw.*, on a whale.
„ ovalis, *Edw.* „
„ gracilis, *Edw.* „

LÆMONENA, a genus of fishes of the Fam. Gadidæ, which may be thus represented.

Gadidæ,

18 Gadus,	1 Physiculus,	3 Molva,
2 Gadiculus,	1 Uraleptus,	1 Hypsiptera,
1 Mora,	1 Pseudophycis,	2 Couchia,
1 Halargyreus,	6 Phycis,	5 Motella,
1 Strinsia,	2 Læmonena,	1 Raniceps,
3 Merluccius,	1 Halaporphyrus	1 Bregmaceros,
4 Lotella,	1 Lota,	2 Brosmius.

LAG, HIND. To, near to, connexion, Lăgăn, Lagna, marriage, connection.

LAGEN, JAP. The sap of Arenga saccharifera, *Labill.*

LAGENARIA IDOLATRICA, *Don.*, is held in great veneration by the hindoos in their religious ceremonies.—*Don, Dichlamydeous plants*; *Lindley, Flora Medica*; *Eng. Cyc.*

LAGENARIA VULGARIS, *Serr.*

Cucurbita lagenaria, *Linn., Roxb., Rheede.*

Charrah,	AR.	Kabuli, Kaddu,	HIND.
Kodu,	BENG.	Bella shora,	MALEAL.
Lau,	,,	Soriai-kai,	TAM.
Lavu,	,,	Sorakaya,	TE
Hunla, Kaddu,	DUK.	Anapa-kaia,	
Kaddu,	,,	Alabuvu, Anapa-kaya,	
Bottle Gourd,	ENG.	Chetianapa-kaya,	
Gourd,	,,	Sora-kaya,	
White pumpkin,	,,	Anuga-kaya,	
Tumba,	HIND.	Gubba-kaya,	
Toombe,	,,	Kundánuga,	
Kaddu,	,,	Nélánuga,	

The Bottle gourd, is commonly cultivated by the natives, to whom it is of some importance as food; of easy culture, but is seldom eaten by Europeans, being very coarse. In Tenasserim, the bottle gourd grows luxuriantly, and several varieties may be seen about the Indian cabins. One species grows abundantly in southern Asia. It is used for making the stringed musical instrument called the sitar. When dried it becomes hard, of a pale bay colour, and is used to contain water, and as floats and buoys and swimming aids when crossing rivers. In its wild state, this plant, or a variety of it, produces a poisonous fruit, and Dr. Royle states that a very intelligent native doctor informed him that cases of poisoning have occurred from eating the bitter pulp. Some sailors also are said to have died from drinking beer that had been standing in a flask made from one of those gourds. Don says that the poor people among the Arabians eat the edible kind boiled with vinegar, or fill the shells with rice and meat, and so make a kind of pudding of it. The pulp of the fruit is often employed in poultices; it is bitter and purgative, and may be used instead of colocynth. The seeds, "Doodee seed," yield a bland oil, and they are given in headaches.—*Jaffrey*; *Mason*; *O'Shaughnessy*; *Powell's Hand-book, Prod., Punjab, pp.* 263–264; *Eng. Cyc.*; *Dr. J. L. Stewart, M. D.*; *Roxb. Fl. Ind., Vol.* iii, *p.* 718; *Rheede*; *Voigt, Useful Plants, p.* 57.

LAGERSTRŒMIA, a genus of plants of the natural family of Lythraceæ, growing in the Peninsula of India, along the foot of the Himalaya to the northern parts of India, and from the Malaya Archipelago into China and Japan. The species are few in number, but most of them highly ornamental. Speaking of this genus, as they occur in China, Mr. Williams remarks that few trees in any country present a more elegant appearance; when in full flower, by far the most beautiful plants met with on the low ground, are the different species of Lagerstrœmia. There are two or three varieties, having red, white and purple flowers, and in the summer months, when they are in bloom, they are quite the hawthorns of China; surpassing in their gorgeous flowers even that beautiful family. He generally met with them in a wild state, very near the sea shore. The whole of the species may be propagated by seed or cuttings in any garden soil. In the island of Hongkong, the most beautiful plants met with on the low ground, generally in a wild state, very near the sea shore, are different species of Lagerstrœmia. There are two or three varieties, having red, white and purple flowers, and in the summer months when they are in bloom, they are quite the hawthorns of China; surpassing in their gorgeous flowers even that beautiful family. A little higher up is the beautiful Ixora coccinea flowering in profusion in the clefts of the rocks, and its scarlet heads of bloom under the Hongkong sun are of the most dazzling brightness. The ravines are crowded with ferns and creeping shrubs of different kinds, not however of much interest to the lover of ornamental flowering plants. Here, however, under the ever-dripping rocks, grows the beautiful Chirata sinensis, a plant with elegant foxglove lilac flowers, which is now in many of the gardens of England. The Tavoy forests are adorned with a smaller species of lagerstrœmia than the L. Indica, but the flowers are equally elegant and quite as large. The Pyimma or Pee-ma, BURM., is a very large and useful species tree, sometimes twelve or fifteen feet in circumference, and preferred for some parts of ship-building to teak: drupe very small; fruit, like a lemon, and very sour; wood, reddish, hard, tough, and durable. From the bark constantly exudes a yellow gum, resembling gamboge. The whole of the species may be propagated by seed or cuttings in any garden soil.—*Eng. Cyc., Fortune's Wanderings, p.* 20; *Williams' MiddleKingdom, p.* 285; *Riddell*; *Mason*; *Malcom's Tr. in S. E. Asia, Vol.* i, *p.* 185.

LAGERSTRŒMIA, *species.* Kuen-mounee or Pu-ma, BURM., is a Tavoy tree, wood used in building.

LAGERSTRŒMIA, *species.* Pyimma, BURM., is a splendid tree, abundant throughout British Burmah, wood used more extensively than any other, except teak, and used generally for the fittings of boats, sometimes for the hulls of canoes, for house posts, planking, beams, scantling for roofs, carts, and a variety of other purposes. Large quantities are now employed for ordnance purposes. The wood of the light-coloured variety is less heavy and is said to be less durable. A cubic foot weighs 37 lbs. In a full-grown tree on good soil, the average length of the trunk to the first branch is 30 feet, and average girth measured at 6 feet from the ground is 12 feet. It sells at 8 annas per cubic foot.—*Dr. Brandis, Cal. Cat. Ex. of* 1862.

LAGERSTRŒMIA, *species.* Pyen-maphoo, BURM., is a tree of Moulmein, wood used for making oars and for rough housebuilding.—*Cal. Cat. Ex. of* 1862.

LAGERSTRŒMIA, *species.* Pyen-mazoat-gyee, BURM., a Moulmein tree, with a soft wood, used in the ordinary purposes of a building material.—*Cal. Cat. Ex. of* 1862.

LAGERSTRŒMIA, *species.* Thit-py-oo, BURM., is a light, but comparatively strong wood of British Burmah, colour white and pinkish, probably a valuable wood for furniture. Used for planking, breaking weight 153 to 179 lbs. A cubic foot weighs 30 to 38 lbs. In a full-grown tree on good soil the average length of the trunk to the first branch is 80 feet, and average girth measured at 6 feet from the ground is 12 feet. It sells at 4 annas per cubic foot.—*Dr. Brandis, Cal. Cat. Ex. of* 1862.

LAGERSTRŒMIA GRANDIFLORA, *Hooker.*

Dua-banga, HIND.

In the Terai, east of Siligoree, Bombax, Erythrina, and the Lagerstrœmia grandiflora were found by Dr. Hooker in full flower, and with the profusion of Bauhinia, rendered the tree-jungle gay; the two former are leafless when flowering. The Dua-banga is the pride of these forests. Its trunk, from eight to fifteen feet in girth, is generally forked from the base, and the long pendulous branches which clothe the trunk for 100 feet, are thickly leafy, and terminated by racemes of immense white flowers, which, especially when in bud, smell most disagreeably of asafœtida Dr. Hooker, is the sole authority for this tree, the Lagerstrœmia grandiflora.—*Hooker, Him. Journal, Vol.* i, *p.* 401.

LAGERSTRŒMIA INDICA, *Linn.*

Velaga globosa, *Gœrtn.* | Lagerstrœmia tsjinkin.
Lagerstrœmia alba.

Indian lagerstrœmia,		Tsjinkin, *Rumph.*	
Pyen-ma,	BURM.	Telanga choena,	TAM.
China henna,	HIND.	Cheena pu,	

There are three varieties (*a*) rosea, (*b*) lilacina and (c) alba, of this small pretty shrub, which is common in gardens in Maulmain, and of easy cultivation. It has one of the most beautiful flowers in our Indian gardens, grows to the height of seven or eight feet; the flowers hang in bunches at the extremity of the branches, and are of a beautiful lilac colour. The white flowering species of the China mehndi, is a common shrub in gardens, and used for border hedges, it bears a small reddish flower and grows easily from cuttings at the commencement and during the rains.—*Drs. Mason*; *Ains. Mat. Med., p.* 164; *Riddell*; *Roxb.*; *Voigt.*

LAGERSTRŒMIA LANCEOLATA.

Bodah, HIND. | Bondaga, HIND.

An erect tree with oblong lanceolate leaves, flowers small, white, appearing in April and May.—*Riddell.*

LAGERSTRŒMIA MACROCARPA, *Roxb.*; *W. Ic. Ill.*; *Wall.*

Kha-noung,	BURM.	Bondarah,	MAHR.
Pyen-ma?	BURM.?	Nanah,	,,
Ben-teak,	ANGLO-CAN.	Cutchay cuttay,	TAM.
Ven-bugum,	CAN.	Ven-taku maram,	,,
Ven-teak,	ENG.	Chinnanangi,	TEL.

This is a tree of the western side of India, common in Wynaad and on the western ghauts, very common in the Bombay forests, but less so to the north of the Savitree than to the south of that river. It is of large size with a long straight stem, and, for common purposes, where timber of inferior quality is sufficient, is very useful, being easily worked. It only bore 290 lbs., and on a second trial, it sustained 374 lbs. If stronger and more durable, the length and straightness of the stem would adapt it for spars. But, Dr. Gibson thinks this wood is very fit for many household purposes, and for the decks of ships, &c., and it is much used in the Bombay dockyards, which forms a good presumptive proof that the wood cannot be very inferior. In the Madras Gun Carriage Manufactory, it is made use of for a variety of purposes. It has great "stiffness," and wooden bridges have been built of it. In Wynaad, it is prized for making coffee cases. It is said to be a tree of Moulmein, commonly known under the name of jarool, but this is doubtful.—*Drs. Wight, Gibson and Cleghorn*; *Mr. McIvor, Madras Catalogue Exhibitions of* 1851 *and* 1862; *Col. Maitland in Madras Cat. Ex.* 1862; *Madras Exhibition Jury Report* 1855; *Voigt.*, 132.

LAGERSTRŒMIA PARVIFLORA, *R.*

Lagerstrœmia microcarpa, *Wight.*

Nanah,	Bombay.	Wundi-mana,	MAHR.
Tsam-be-lay,	BURM.	Belli-nundi,	,,
Ven-taku,	CAN.	Nanah,	,,
Ben-teak,	ANGLO-HIND.	Bellinger,	MALEAL.
Bakli ; Dhan : Dhaura	,,	Cutcha-catta maram,	TAM.
Bondara,	MAHR.	Chinna ungi,	TEL.

This tree grows in the Northern Circars, in the Godavery forests, on the Neilgherries, at Courtallum, in the Dehra Dhoon, and in the Tavoy forests. Is common in Wynaad and on the western ghauts, but is not common in the Punjab Suwalik tract. Dr. Gibson says it is most common in the Dandelee forest above ; also not uncommon below, and reaches a large size. Wood prized for making coffee cases, for house-building, and masts for the dow, pattamah, and other country vessels. It grows to ninety and one hundred feet long, and from twelve inches to three feet in diameter ; it is perfectly straight and without branches, excepting at its top ; the leaves are small and very thick. This wood is not so durable as the poon, but it may be considered of the same texture, although it is very much lighter in colour, and in this respect much resembles the American red oak. Its wood is tough and valued for its qualities in standing water. It is greatly in use for beams, rafters and boat timber. In the Nalla Mallai it has a light-brown, compact, hard, serviceable wood, and used generally. As a wood of British Burmah, it is not much used. A cubic foot weighs 40 lbs. In a full-grown tree on good soil the average length of the trunk to the first branch is 15 feet, and average girth measured at 6 feet from the ground is 5 feet. It sells, there, at 8 annas per cubic foot. Its timber is yellowish, elastic, and tough, and is valued for agricultural implements, &c. In the N. W. Provinces it is reakoned one of the best woods for buggy-shafts, &c.—*Roxb.* ; *Voigt* ; *Edye, M. & C.* ; *McIvor* ; *Drs. Gibson, Wight, Brandis, Mason, J. L. Stewart and Captain Beddome* ; *Mr. Latham.*

LAGERSTRŒMIA PUBESCENS, *Wall.*

La-izah, BURM.

A very large tree of British Burmah, stem not always perfectly round, and inclined to form buttresses ; timber valued for bows and spear handles, also used for canoes and cart wheels. A cubic foot weighs 53 lbs. In a full-grown tree on good soil the average length of the trunk to the first branch is 100 feet, and average girth measured at 6 feet from the ground is 12 feet. It sells at 8 annas per cubic foot.—*Dr. Brandis, Cal. Cat. Ex.* 1862.

LAGERSTRŒMIA PYMMAH, *McCl.*

Pymmah-nee,	BURM.	Red pymmah,	ANGLO-BURM.
Pymmah,	,,		

This common and valuable timber is found all over Pegu, in the Mayagie forests, and on the Choungs Kayoo, Thabyeed and Thenat in abundance ; but ceases a little below Tounghoo and Prome. At all the lower stations from Prome and Tounghoo downwards, it ought to supersede the use of teak. It stands without a rival in strength. It is a red-coloured wood, strong, and adapted for house-building, and valuable in ship-building and next to teak ; it is in greater request than any other description of timber, as it is not injured by white ants. The Burmese gun carriages are made of this wood : its fault is its liability to shakes. It is a different species from Lagerstrœmia reginæ, but the posts of an old wharf at Tavoy, which were of this Pymmah wood, stood erect for twenty or thirty years, though house-posts often decay in the ground in a much shorter period. Capt. Dance says Pymmah Nee or Red Pymmah, is very abundant all over the Tenasserim and Martaban provinces, and found of maximum girth 6 cubits, and maximum length 30 feet. When seasoned it floats in water, and is a tough wood, very good for helves, and already used for such, and for other ordnance purposes. He says that the great fault of pymmah is its liability to shrink and warp when exposed to the heat and sun, but it has not been killed and left standing as teak has been, otherwise the tendency to warp might disappear. Dr. McClelland seems to regard the white wood tree as L. reginæ, and the red wood as L. pymmah, which Dr. Brandis treats as two varieties of L. reginæ—*Dr. McClelland*; *Capt. Dance, Selec. Records Govt. of India, Foreign Dept., No.* ix, *pp.* 10 *and* 42.

LAGERSTRŒMIA REGINÆ, *Roxb.*

L. Flos reginæ, *Retz.* | Adambea glabra, *Lam.*

Jarool,	VERNAC.	Mota bondara,	MAHR.
Taman,	Bombay.	Tannana,	,,
Arjuno,	BENG.	Nanna,	,,
Pym-mah,	BURM.	Adamboe,	MALEAL.
Kha-moung-thway,	,,	Stotulari,	SANS.
Halee dasul,	CAN.	Muruta-gass.	SINGH.
Queen Lagerstrœmia,	ENG.	Cadali pua,	TAM.

This is a large tree of Ceylon, the peninsula of India, Coimbatore, Canara, Sunda, in the mountains north-east of Bengal, in the Jynteah hills, in Pegu and Tenasserim, Amherst, Tavoy and the Mergui Archipelago, and when in flower, is most conspicuous. In full blossom, in the morning, a tree looks as if mantled with roses, but the flowers change through the day to a beautiful purple, making it appear at evening, if seen from a short distance, like a bower of English lilacs. It is not uncommon in the warm, moister parts of the western and southern parts of

Ceylon, up to an elevation of 1,500 feet. In Canara and Sunda, it grows near the banks of rivers below, and reaches a large size. It is common in the jungles, below the ghauts, south of the Savitree river ; but is hardly found north of that and never in the inland Bombay jungles. In Ceylon its wood is used for water casks and buildings ; in Coimbatore and in Hyderabad, this tree is more celebrated for its large handsome flowers than for its timber, which last, however, is used for common purposes. Its timber from the Bombay forests, is reckoned rather good, and is used, being generally crooked, for the knees, &c. of native boats. In the Madras Gun Carriage Manufactory it is used for light field cheeks, felloes, cart naves, framing and boards of waggons, limbers, platform carts, ammunition box boards and heavy field cheeks.—*Voigt, Thwaites, Drs. McClelland, Riddell, Wight, Brandis, Mason and Gibson ; Mr. Mendis ; Captain Dance ; Major Benson ; Col. Maitland in Madras Cat. Ex. of* 1862 ; *Dr. Hooker's Him. Jour., Vol.* ii, *p.* 327 ; *Roxb.*, ii, 505.

LAGETTA LINTEARIA, Hind. Daphne cannabina.

LAGG. Sokota is the capital of Lagg and Wasta, in Abyssinia and is a place of considerable size.—*James Parl. Paper.*

LAGGAN, or Lakken, Arab. A dish, which is sometimes placed under a candlestick to intercept any wax that might fall on the carpet ; the lower part of a sanus or lantern is also called laggan. In this vessel or dish, the paste or dough of bread is often kneaded.—*Ouseley's Travels, Vol.* i, *p.* 247.

LAGHAR or Hobby, and her mate the Jaghar, is the only long-winged hawk generally used in the Sindh country ; she is large, and black-eyed with yellow legs, black claws and a tail of a cinereous white colour. She is a native of Sindh, moults during the hot months from April to October, and builds in ruined walls and old mimosa trees. The Laghar is flown at quail, partridge, curlew, bastard-bustard and hares ; the best sport is undoubtedly afforded by crows, only she is addicted to carrying the quarry, and is very likely to be killed by her angry enemies. Carrying is the technical word for walking off with the wounded bird.—*Burton's Falconry Valley of the Indus, pp.* 13 *to* 16.

LAGHME, Hind. Caroxylon griffithii.

LAGHUBRAHMI CHETTU, Tel. Trigonella corniculata, *L.*—*R., Vol.* iii, *p.* 389.

LAGHU KAUMUDI, a Sanskrit and English Grammar, Mirzapore, 1849.

LAGHUNA, Hind. Hyelaphus porcinus, *Sundev.* Hog-deer.

LAGHUNAI, Hind., Pushtu. Daphne oleoides ; Shanda laghune, Hind., is the Buxus sempervirens.

LAGKAME, Hind. Caroxylon griffithii, *Moq.*

LAGMAN, see Inscriptions, Kabul.

LAGOMYS BADIUS. On entering Tibet, Dr. Hooker found the ground burrowed by innumerable marmots, foxes, and the "Goomchen," or tail-less rat, Lagomys badius, sounding hollow to the tread, and at last becoming so dangerous that he was obliged to dismount and walk. Other tail-less rats, as Lagomys hodgsonii, are plentiful, and Lagomys roglii, common on the Cashmere ranges. One or both may be the Pharaoh's mouse mentioned by Marco Polo. The lagomys is said to be eaten by certain tribes in Tartary.—*Hooker, Him. Jour., Vol.* ii, *p.* 156 ; *Adams.*

LAGOMYS NEPALENSE, inhabits Nepal.

LAGOMYS RUFESCENS, *Gray*, a little quadruped found on the mountains of Affghanistan, and perhaps onward to the Hindu Kush, but which is very unlikely to inhabit the Indian side of the passes.—*Cat. Rev.*

LAGOON. Many shallow salt water lagoons known as back-waters, run close around the shores of the Bay of Bengal and of the Arabian Sea, some of them from twenty to fifty miles long,—they afford great facilities for a safe traffic along the coast line, the violence of the monsoons and the few sheltered harbours on the eastern coast of the Peninsula, rendering navigation perilous at all times and often impossible. The Marine Lagoons or back-waters of the coast of India, are quite dissimilar from those of the Coral islands. In the latter, the surf beating loud and heavy along the margin of the reef, presents a strange contrast to the prospect beyond—the white coral beach, the massy foliage, and the embosomed lake, with its tiny islets. The colour of the lagoon water is often as blue as the ocean, although but fifteen or twenty fathoms deep, yet shades of green and yellow are intermingled, where patches of sand or coral knolls are near the surface, and the green is a delicate apple shade, quite unlike the usual muddy tint of shallow waters. "These garlands of verdure seem to stand on the brims of cups, whose bases root in unfathomable depth. Seven miles east off Clermont Tonnere, the lead ran out to eleven hundred and forty-five fathoms, (six thousand eight hundred and seventy-feet) without reaching bottom. Within three-quarters of a mile of the southern point of this island, the lead had another throw, and, after running out for a while, brought up for an instant at three hundred and fifty fathoms, and then dropped

off again and descended to six hundred fathoms without reaching bottom. The lagoons are generally shallow, though in the larger islands sounding gave twenty to thirty-five, and even fifty and sixty fathoms."—*Gosse's Natural History, p.* 94 ; *Cheever's Sandwich Islands.*

LAGOON ISLAND, see Coral, Polype.

LAGUNÆA PATERSONIA, *B. M.* syn. Hibiscus patersonii, *DC.*

LAHAD, Ar. In mahomedan sepulture, the grave is dug as usual, and at the bottom, at its side, a niche called Lahad, is made into which the body is placed.—*Wils.*

LAHANGI PIR, see Wasso.

LAHARI, also known as Lahori or "Larry Bunder," stands on the western Pitti or branch of the Indus delta. Bakar is Bakkar, the fort in the Indus between Sakkar and Rori, where the Indus was bridged for Lord Keane's army by Major George Thomson in 1838. Ujah is Uchh on the Chenab, below Bhawalpur.—*Yule Cathay, Vol.* ii, *p.* 404.

LAHARIYA, agricultural brahmins in the North-Western Provinces of India.

LAHAURA-HA-NOCHE, a dialect spoken by the Kakur. See Kakur.

LAHEJ, the most southern district of Aden, reaches nearly as far north as Taez, and is occupied by the Soobaiha, Abadali, Foudtheli and Houshebi tribes. The natives call the capital El-Howta.

LAHINI, see Inscriptions.

LAHMONG-BONG, Lepch. Neopus malaiensis, *Reinwardt.*

LAHN, Hind. Lees of wine, added to the molasses to promote fermentation in distilling.

LAHNA, Hind. Species of Sueda used for camel fodder ; also for soda burning.

LAHNI, Hind. A kind of land.

LAHORE, the chief city of the Panjab, is built on the left bank of the Ravi river, and has about a hundred thousand inhabitants. It was annexed to the British Government on the 16th Dec. 1845, and was occupied by the British, 22nd Feb. 1846. The treaty of Lahore was dated 9th Mar. 1846. Arrian states that the first city taken by Alexander after leaving the confluence of the rivers was inland 400 stadia, or 46 miles, distant from the Akesines, and that it was captured by assault, and General Cunningham infers that this city was Kot Kamalia. Old coins, found in great numbers, show that Depalpur was in existence as early as the time of the Indo-Scythians, and General Cunningham is inclined to identify it with the Daidala of Ptolemy, which was on the Sutlej to the south of Labokla and Amakatis, or Lahore and Ambakassi. Lahore has been the capital of the Panjab for nearly nine hundred years. It is said to have been founded by Lava, or Lo, the son of Rama, after whom it was named Lohawar. Both Jay Pal, and his son Anand Pal, the successive antagonists of Mahmud, are called rajas of Lahore by Ferishta. This Hindoo dynasty was subverted in A. D. 1031, when Lahore became the residence of a mahomedan governor under the king of Ghazni. Upwards of a century later, in A. D. 1152, when Bahram was driven from Ghazni by the Afghans of Ghor, his son Khusru established himself at Lahore. But this new kingdom lasted for only two generations, until A. D. 1186, when the sovereignty of the Ghaznavi was finally extinguished by the capture and imprisonment of Khusru Malik, the last of his race. Milton notices Lahore as one of the towns in the far east, when indicating the various nationalities, thus,

> —— the flow'r and choice
> Of many provinces from bound to bound,
> From Arachosia, from Candaor east,
> And Margiana to the Hyrcanian cliffs
> Of Caucasus ——
> From Samarchand by Oxus, Temir's throne
> To Agra and Lahore of Great Mogul,
> Down to the Golden Chersonese—
> And utmost Indian Isle Taprobane.

Bernier marching from Delhi to Lahore with the camp of the emperor says, he never saw a town or village all the way. The revenue of the province of Lahore, in the reign of Aurungzeb, was, according to Bernier, £2,500,000 per annum. Lahore has within its walls numerous wells. It is surrounded with a substantial brick wall, some twenty-five feet in height, and sufficiently broad for a gun to traverse on it. It has many circular towers, and divers sided bastions, at regular intervals. There are many gates, as the Murchi Darwaza, the Lohar Darwaza, the Delhi Darwaza, the Atak Darwaza, &c. The last is also called Darwaza Tanksala, or the Mint gate, an appellation that led the Jesuit Teifenthaller into the error of supposing that in his time one of the city gates retained the name of Taxila. At the Lohar Darwaza was a large piece of ordnance, called the Banghi. In the neighbourhood of Lahore are many large and delightful gardens ; the fruit trees, flowering shrubs and plants, are, however, those common in Hindustan. About three miles north-east of Lahore, is the renowned and once delightful garden of Shalimar. There are still the marble tanks and fountains. Amritsir, however has become the great mart of the Panjab, and the bankers and capitalists of the country have taken up their abodes there. As men, physically speaking, the natives of the Panjab are superior to those of Hindustan proper. Their

limbs are muscular and well-proportioned, and they have a stoutness of leg and calf, seldom seen in Hindustan. Instances of very tall stature may be rare, the general standard being a little above the middle size. The Sikh are certainly a fine race of men, particularly the better classes. Their females, are seldom permitted to go abroad. They wear extraordinary high conical caps, producing a curious effect, with trowsers. The dress of the men is peculiar, but not inelegant, consisting of the Panjab pagri for the head, a vest, or jacket, fitting close to the body and arms, with large bulky trowsers, terminating at the knee, the legs from the knee being naked. About the middle of the nineteenth century, chiefs began to wear full trowsers, but at one time the maharajah and his court could scarcely be said to wear trowsers at all. Over the shoulders, a scarf is usually thrown. Generally speaking, these articles of dress are white. The Sikh are cleanly in their linen, in which particular they advantageously differ from their mahomedan compatriots. Their scarfs are usually trimmed with a coloured silk border, and sometimes scarlet shawls, or other showy fabrics, are employed. The Sikh allow the hair of their heads to attain its full growth, and gather it up into a knot at the crown, agreeably to the old Jetic fashion. By pressing it tightly back from the forehead, they somewhat elevate the upper part of the face, which imparts a peculiar cast to the countenance. The country between Ferozpur and Lahore is for the most part cultivated, and covered with fields of wheat and groves of date, mango, acacia, peepul, &c. The famous old mussulman city of Kussor is worth a visit, were it only to examine its fallen grandeur. Among its old temples, ruined walls, and broken aqueducts, are to be traced, the remains of a once important town, which the great Runjeet Singh levelled with the ground when employed in consolidating the Khalsa dynasty. The Chenab river at Wazeerabad has little of the majesty and appearance observed in its course through the Himalaya ; the roaring mountain torrent is transformed into a muddy river, whose banks are often almost level with the plain, especially in the neighbourbood of the city above-mentioned, where annual inundations leave great swamps in which wild-fowls congregate during winter. The Masjids or Padshah and Vazir khan mosques are particularly splendid. The Sona, or Golden Masjid, also claims attention, from the attraction of its gilded minarets and cupolas. The manufacture of armour, swords, guns and the like, once had its grand centre at Lahore ; but when the Sikh rule passed away, the demand ceased. The artizans have recently all gone into the Gujrat and Gujranwalla districts, where they develope their art in works of peace ; and now, instead of Sikh armour, inlay caskets and studs, vases, paper-cutters, letter weights and other fancy articles are produced. There are still persons at Lahore who can work magnificently in inlaid armour, and do so occasionally at the call of the collectors of articles of vertu ; but in Lahore it is almost impossible to get the articles above enumerated as made at Sealkot, Gujrat, or Nizamabad.—*Cunningham's Ancient Geography of India, pp.* 197, 198, 206 *to* 214 ; *Milton's Paradise Lost* ; *Masson's Journeys, Vol.* i, *pp.* 408, 411, 415, 433; *Cunningham's History of the Panjab, Vol.* i, *p.* 31 ; *Powell's Hand-book, Econ. Prod., Punjab, p.* 9 ; *Adams.* See India, Inscriptions, Jat, or Jet, or Jut, Kabul, Khetri, Khyber, Panjab, Shawl-goat, Sikhs.

LAHOREE-SUBOO, Beng. Cheiranthus cheiri.

LAHORI BANDAR is called by Ibn Batuta, Lahari, also Laharya, probably Lari, from Lar, the local name of the southern portion of the province of Sind. Lahori Bandar,or Lari Bandar, succeeded Debal as the seaport of the Indus. Debal was unknown to Ibn Batuta A.D. 1333.

LA-HOU L-O-LA-QOOWUT, &c., Arab., meaning there is no power or strength but in God, are the commencing words of a mahomedan invocation.—*Herk.*

LAHSAN, Guz., Hind., Duk. Garlic. Lahsan-ka-tel, Hind. Garlic oil.

LAHSUNA, Sans. Garlic.

LAHUL is a British province in the valleys of the head waters of the Chenab, the bed of which is nowhere below 8,500 feet of elevation. It is everywhere surrounded by lofty mountains, except towards its north where it is conterminous with Kishtwar. To the south it is bounded by the mountains north of Kulu, where it is crossed by the Rotang pass, elevated 13,200 feet, an exceptional depression, the rest of the chain being very lofty. To the west, a portion of the Himalayan axis divides it from the Tibetan province of Spiti and is crossed by the Kulzum pass, elevated 14,850 feet, and to the north a continuation of the same axis separates it from the Tibetan province of Zanskar and is crossed by the Baralacha pass, elevated 16,500 feet. Lahul is the southern district of Ladak, comprises the valleys of the Chandra and Bhaga Rivers. It belongs to the British. The peaks of the mid-Himalayan range, are in height from 16,203 to 21,786 feet, and its bases from 13,000 to 16,700 feet, and the snow line is at 16,665 feet. The

great mass of the Lahul range is granite. The people of Lahul are said to be of mixed origin. Mrs. Hervey says she never saw an uglier race than the Lahul people of both sexes, and she did not even see one pretty child. The Lahuli seemed, however, (ugly and dirty though they are,) to be a simpler and better race than the Kulu people. Their features are essentially Tartar. They speak a language not intelligible to the natives of the neighbouring talooqa of Kulu. The Lahul coolies will only carry most absurdly small burthens ; women and children are much more employed in this capacity than the grown men. Lahul is divided from Kulu by a range of snowy mountains. It comprises the upper course of the two streams, Chandra and Bhaga, which uniting under the common name of Chandrabhaga, form one of the principal rivers (the Chenab) of the Panjab. The country is rugged and inhospitable. For six months, snow covers the ground. The inhabitants descend to the more genial temperature of Kulu, and return with the commencement of summer. The soil yields only one crop a year, and the grains produced are buck-wheat and barley peculiar to the country. Spiti is a region almost similar, except perhaps the cold is still more severe and the people less civilized even than in Lahul. It is surrounded on all sides by lofty mountains inaccessible for half the year, and the mean elevation of the valley (along the river Spiti) is not less than 10,000 feet above the level of the sea. The people belong to a kindred race with those of Lahul. The language is almost identical, but the customs and religious institutions are not analogous. Here also the resources of the land are locked up for more than six months in the rigorous winter. The inhabitants are obliged to repair during this inclement season, to the lower and more genial latitudes in the valley of the Sutlej. The produce of the land in Lahul and Spiti does not suffice for the wants of the population. The people of Lahul import grain from Kulu, and the valley of the Sutlej supplies the additional demands in Spiti. The crops in both taluqa are the same. The barley of Spiti is hexagonal or six-sided, and the grain large and succulent. In Lahul, there are few indigenous trees. That which gives character to the district is Juniperus excelsa, or pencil cedar, the Shukpa of Lahul, and Lewar of Kunawar. It forms small forests, especially on the southern slope of the hills at an elevation of 9 to 12,000 feet. The tree seldom attains 30 feet in height and 6 feet in girth ; but Thomson mentions one perhaps 40 feet high, and Cleghorn measured one below the monastry at Kyelang, 13 feet in girth. The bark is red, separating into laminæ like birch, and apparently a good material for brown-paper. The wood is used for house and bridge building, and is adapted for ornamental cabinet work ; it is fragrant, harder, and less odorant than W. Indian cedar ; of this tree Jacquemont wrote, (*Voyages, tom. p.* 373,) " C' est là qu' on fait avec le bois de Juniperus arborea les vases de toute espèce, qui servant à contenir l'eau et le lait en Kunawar, et qui s' exportent en Ladak et à Garou." The ground below the trees is generally rocky, bare, or covered with a strong smelling artemisia, large thistles, or various species of rose. A wild yellow Persian rose, R. eglanteria, here finds its eastern limit. The Kail or Som-shing, Pinus excelsa, is the largest tree in Lahul, but is less frequent than the pencil cedar. On the left bank of the Chandra, about three miles above the junction, there is a forest of this tree, and a small patch occurs above Kardang, from which the Moravian mission house was built.—*Mrs. Hervey's Adventures of a lady in Tartary, Vol.* i, *pp.* 124-25 ; *Powell's Hand-book, Econ. Prod., Panjab, pp.* 229–230 ; *Hooker and Thomson's Flora Indica, Vol.* i, *pp.* 208, 209 ; *Cleghorn, Punjab Report, p.* 150 ; *Thomson's Travels, p.* 257 ; *Jacquemont's Tr., p.* 373. See Bara Lacha, India, Kohistan, Ladak, Maryul.

LAHUNTOUW, see Tin.

LAHURA, Hind. Tectona undulata.

LAHURI HURMIL, see Hoormul.

LAI, Hind. Tamarix dioica, also Arundo, *species.*

LAILA, Hind. Salix babylonica, also Salix tertasperma.

LAILA, see Krishna.

LAILAH, Ar. A night. Alif-Lailah-o-Lailah, the Thousand and One nights, the Arabian Nights.

LAILAT-UL-KADR, or night of power, occurs on the night of the 27th Ramzan, and in it the Koran is supposed to have been sent down from heaven.—*Herklot's Qanoon-i-Islam ; Wilson's Glossary.*

LA-IL-LA-HAH, IL-LUL-LA-HO, Mahomed oor-Russool Oollahay, there is no deity except God, and Mahomed is the prophet (or messenger) of God. This is the first part of the mahomedan creed ; but the same words occur in the mahomedan azan or call to prayers, viz., Alla-ho-akbar ! Allah-ho-akbar ! Ush-ud-do-un, la-il-la-ha, il-ul-la-ho, Ush-ud-do-un, la-il-la-ha, il-ul-la-ho. O Ush-ud-do-un, Mahamed-ur-rasul Ullahay. Hy-ul-us-salwat ! Hy-ul-us-salwat. Hy-ul-ul-fullah ! Hy-ul-ul-fallah. Us-sul-la-to Khair-un-min-nun-nowm. Allah-ho-akbar ! Allah-ho-akbar ! La-illa-ha illul-la-ho ! The

translation of this azan by which the mahamedan muazzin, five times daily, calls mahomedans to prayers, is God is great! God is great! I bear witness there is no other deity but God. I bear witness there is no other deity but God, and I bear witness that Mahamad is the prophet of God. Come enliven your prayers: Come, enliven your prayers: Come for refuge to the asylum; Come for refuge to the asylum. Prayer is preferable to sleep; Prayer is preferable to sleep. God is great; God is great. There is no deity but God.

LAINBHA, BURM. Bignonia, *species.*

LAINE, FR. Wool.

LAINE DE CHEVRON, FR. Camel's hair.

LAING, SAMUEL, a member of Parliament, succeeded, in 1861, on Mr. Wilson's death, to the office of finance minister in India, and his is a name which Indian history should not utter without praise. Possessed of vast abilities, a home-bred fundamental knowledge of finance, cautious in manner, and ready in argument and writing, he gave great satisfaction in India, but Sir Charles Wood's letters induced him to resign. By submission, Mr. Laing might have served India longer: but, by independence, he really served it most.—*Thurlow, p.* 19.

LAINYA, HIND., of Salt-range, Tamarix gallica, syn. of T. Indica.

LAIRI, HIND. An inferior ruby or garnet, or even pink topaz or amethyst.

LAI-ZAH, BURM. Lagerstrœmia pubescens, *Wall.*

LAJAWARD, GUZ., HIND., PERS. Ultramarine. Azure; Lapis lazuli. Artificial ultramarine is valued at Rs. 4 a seer.

LAJWARDI, HIND. Rang, Ultramarine blue, French blue.

LAJUK, also Lajalu, SANS., HIND. Mimosa pudica.

LAJWANTI, HIND. Mimosa pudica.

LAK, or Lakh, AR., PERS., GUZ., HIND. One hundred thousand.

LAK, see Kurdistan.

LAKA, RUS. Lac.

LAKA, a dye of Sumatra, said to be from Tanarius major, *Rumph.*

LAKADA, SINGH. Lac.

LAKARA, MAHR. Wood or Timber.

LAKAR-BAG'H, HIND. Hyena.

LAKE, Lord, commander-in-chief in India, in the beginning of the 19th century: gained the famous battle of Laswari over the Mahrattas.

LAKES are comparatively rare in British India, but large "Jhils" are occasionally to be seen, especially in the river streams of the Ganges and Brahmaputra. For the most part they are not very deep; but their surface is very variable. Artificial lakes or tanks are frequently met with; their numbers throughout the country testify the importance attached to them by the natives. In the Himalaya, also, there are but very few lakes. That of Nainital, in Kamaon, (6,520 feet), the Vullar lake, in Kashmir (5,126 feet), and the Chinar lake, near Srinagger, at about the same height, suffice to exhaust the category of those deserving mention. Glacier lakes, which are accumulations of water formed by one glacier obstructing the outlet of a higher one, are of much more frequent occurrence. At times, the wall of ice breaks away before the pressure of the swollen waters, when the lower lands become suddenly inundated, and the torrent rushes on with uninterrupted violence for miles, exercising a marked influence even down to the lower parts of the rivers. Two of the most elevated glacier lakes are the Deo Tal, in Garhwal (17,745 feet), and the Namtso, or Yunam, in Lahul (15,570 feet.) The following are lakes of western Tibet and Turkistan :—

Aksae Chin	ft. 16,620	Tsomoriri	ft. 15,130
Tso Gyagar	15,693	Nima Kar	15,100
Tso Kar, or Khauri Talau	15,684	Hanle	14,600
Murc Tso	15,517	Tso Gam	14,580
Kiuk Kiol	15,400	Tso Rul	14,400
Mansaraur, or To Mapan	15,250	Tso Mitleal	14,167
Rakus Tal, or Tso Lanag	15,250	Upper Tsomognalari	14,050
		Lower Tsomognalari	14,010

Throughout British India, there are few natural inland lakes or seas deserving of note; none, certainly, which could be used for purposes of commerce, and most of them only fit for purposes of irrigation—the largest natural waters in the country are equalled, and in many cases, surpassed by the magnificent lakes which have been formed in several places by throwing embankments across great valleys; there are, however, extinct basins of lakes in the Deccan. Marine Lagoons or Back waters occur along all the coast of the western peninsula of India.

Lake-ab-Istada, literally Standing water is between Hamoon and the Kabul river, and is a receptacle for the waters of Affghanistan. It varies greatly in size at different seasons.

Chilka Lake, in Ganjam, is 35 miles long and about 8 broad with numerous islets.

Colair Lake, is a marine lagoon in the northern Circars of Madras Presidency.

Lake Debur, is in Udipur.

Issyk-Koul Lake is amongst the mountains bordering between Central Asia and China.

Kashmir Lake is near the capital. Its shores have an unrivalled loveliness. The gardens on the northern aspect have been there from the time of Jehangir, and to the south is the Takht-i-Suliman with the

fort of Srinuggur on its summit. The lake is everywhere shallow, its water of a brilliant blue colour and great purity with numerous long waving water plants and grasses waving beneath the surface, and on its surface are numerous "rahd" or floating gardens consisting of wood rafts fixed by poles and covered with earth, and cultivated with flowers.

Lonar Lake, about two miles in circumference, is a body of water low down in the crater of an extinct volcano.

Munchar Lake, in Sind, was described by professor Orlebar, Postans, Knight.

Pulicat Lake, is a marine lagoon, skirting the bay of Bengal, north of Madras, in the Nellore collectorate.

Oodi-Sagur Lake. The Bairis river issues from the Oodi-Sagur lake of Rajputanah and passes within a mile of Cheetore. There are two grand reservoirs within six miles of each other, the Peshola, or internal lake, having an elevation of eighty feet above the external one, and the Oodi-Sagur, whose outlet forms the Bairis. The Peshola may be called the parent of the other, although it is partly fed by the minor lake at the villa of Suhaileaka-bari. Both are from twelve to fourteen miles in circumference, in some places thirty-five feet deep, and being fed by the perennial streams from the Aravalli, they contain a constant supply of water. From the external lake to Cheetore, the fall is so slight that few locks would be required ; and the soil being a yielding one throughout, the expense of the undertaking would be moderate.

Samber Salt Lake, in lat. 26° 53′, and long. 73° 57′, is twenty miles long, and one and a half broad.

Tso-Gam Lake, in eastern Ladak in Tibet, is a salt lake, 14,580 feet above the sea, and in lat. 33° 10′ N., and long. 78° 34′ E.

Manasarawara Lake, or Tso Mapan, is a salt lake, 30° 28′, 81° 26′ in Gnari Khorsum, about 15,250 feet above the sea.—*Strach.*

Tso-Mitbal Lake, in Pangkong, in Tibet, is a salt lake, in lat. 33° 25′ N., and long. 78° 40′ E., and is 14,167 feet above the sea.

Tso-Moynalari Lake, in Pangkong, in western Tibet, is a salt lake, in lat. 33° 39′ 48″, and long. 78° 38′ 30″ E., and 14,010 feet above the sea. It is about 120 miles long from E. to W.

Tso-Moriri Lake, in Rupchu in western Tibet, is in lat. 32° 45′ 24″ N., and long. 78° 16′ 36″ E., and 15,130 feet above the sea.

Ural Lake, see Khiva Khanat.

Walar Lake is in the valé of Cashmere.—*Buist's Catalogue*: *Col. Dixon* ; *Lond. As. Trans. Vol.* iii, *p.* 181 ; *As. Jour., Vol.* xvii, *p.* 372 ; *Tod's Rajasthan, Vol.* ii, *p.* 627.

LAKH, Hind. A hundred thousand, a vaguely great number ; a multitude, as expressed by our word millions, is expressed by the hindi term Lakh, Crore. The Tibetans, to express a multitude, use 84,000 : Khrag-Khrig, a hundred thousand millions : the Chinese, Wan, or 10,000.

LAKH, Hind. Lac derived from the word lakh, a hundred thousand, from the multitude of insects that congregate together. It is sold in the form of chapra-lakh, shell-lac, fused-lac, dana or seed-lac, and kham-lac or lac gathered in a crude state.

LAKHA, see Jell.

LAKHAR, Hind. Rhus acuminata.

LAKHA RANA, by assassination, mounted the throne of Cheetore in S. 1439, (A. D. 1373). His first act was the entire subjugation of the mountainous region of Merwarra, and the destruction of its chief stronghold, Beratgurh, where he erected Bednore. But an event of much greater importance than settling his frontier, and which most powerfully tended to the prosperity of the country, was his discovery of the tin and silver mines of Jawura, in the tract wrested by Khaitsi from the Bhils of Chuppun. Lakha rana has the merit of having first worked them, though their existence is superstitiously alluded to so early as the period of the founder. It is said the "seven metals (haft-dhat)" were formerly abundant ; but this appears figurative. There is no evidence for the gold ; though silver, tin, copper, lead and antimony, were yielded in abundance (the first two from the same matrix), but the tin that has been extracted for many years past yields but a small portion of silver. Lakha Rana defeated the Sankla Rajpoots of Nagarchal, at Amber.—*Tod's Rajasthan, Vol.* i, *p.* 274.

LAKHAR-BAGHAR, Hind. of N. India, Hyæna.

LAKHI, Hind. Red leather dyed with "lakh" at Nurpur, &c.

LA-KHIRAJ, Arab. A term applied in India to land, free from rent or public taxes, rent free-land.

LAKHON, see Laos.

LAKHNOUTI. This is the well-known city of Gaur called by Humayun, Jannatabad, and supposed by some to be the Gangia Regia of Ptolemy. It stood on the left bank of the Ganges about twenty-five miles below Rajmahal.—*Cal. Rev., Jan.* 1871 ; *Rennell, p.* 55.

LAKHTEI, Hind. Cousinia calcitrapæformis.

LAKMUNA, Beng. Atropa mandragora, *Linn.*

LAKPAT KANDHI RAO, see Kandeh rao, Kutch or Cutch.

LAKRA, Hind. Wood or Timber.

LAKRA-BAG'H, Hind. Hyæna.

LAKREHAN, a river near Nujeebabad in Bijnour.

LAKRI, Hind. Wood. Meda lakri, Hind., is Tetranthera monopetala, and T. roxburghii. In India, rhyming doublets are of common occurrence and are not confined to proper names, to a certain extent they may be made colloquially at will upon a variety of substantives. Thus chauki-auki means "chairs," simply chauki or, at most, "chairs and tables;" lakri-akri, "sticks and stakes."

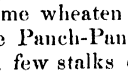
LAKSHA, Sans. Lac.

LAKSHMANA, the faithful brother of Rama. See Meghnad, Mehrawun, Rama, Vishnu.

LAKSHMANA, Hind. Dicliptera roxburghii.

LAKSHMI. This sea-born goddess of beauty and prosperity, the consort, or sacti of Vishnu, was obtained by him at the churning of the sea. She is painted yellow, sitting on the lotus or water lily, and holding in her hand, sometimes the kamala or lotus, at others, the shell or the club of Vishnu. At her birth she was so beautiful that all the gods became enamoured of her, but Vishnu at length obtained her. She is considered as the hindoo Ceres, or goddess of abundance. Lakshmi has various names—among which are Sri or Sris, the goddess of prosperity, called Padma or Kamala, from the lotus or nymphæa being sacred to her, also Rembha, the sea-born goddess; Varahi (as the energy of Vishnu in the Varaha avatar); Ada Maya, the mother of the world, Narayani, Vidgnani, Kamali, &c. The goddess was the daughter of Bhriga; but, in consequence of the curse of Durvasa (an incarnation of Siva) upon Indra, she abandoned the three worlds, and concealed herself in the sea of milk, so that the earth no longer enjoyed the blessing of abundance and prosperity. Lakshmi as the consort of Vishnu is the sacti, or active energy, of the preservative power. She is considered as the goddess of riches, and would be invoked for increase of wealth by a desiring hindoo rather than Kuvera, the Plutus of their pantheon: she might, therefore, be naturally considered as the appropriate consort of the deity of wealth, but Major Moor did not see her represented in that capacity. The followers of Vishnu esteem Lakshmi as the mother of the world and then called her Ada Maya; and such Vaishnavas as are Sactas, that is, adorers of the female energy or nature active, worship her exclusively as the symbol of the Eternal Being. As Rembha, the sea-born goddess of beauty, she sprang as one of the fourteen gems from the ocean, when churned by the good and evil beings for the amrita, or immortal beverage. She then assumes the character of the Venus Aphrodites of the Greeks, who, as Hesiod and Homer sing, arose from the sea, ascended to Olympus, and captivated all the gods. "It may be contended," he continues, "that although Lakshmi may be figuratively called the Ceres of Hindustan, yet any two or more idolatrous nations, who subsisted by agriculture, might naturally conceive a deity to preside over their labours, without having the least intercourse with each other, but no reason appears why two nations should concur in supposing that deity to be a female, one at least of them would be more likely to imagine that the earth was a goddess, as, indeed, is the case with the hindoos in the existence of Prit'hivi, and that the god of abundance rendered her fertile. Besides, in very ancient temples near Gaya, we see images of Lakshmi with full breasts, and a cord twisted under her arm, like a horn of plenty, which looks very like the old Grecian and Roman figures of Ceres." Sir William Jones has addressed a hymn to Lakshmi, "the world's great mother," that cannot be perused by an oriental student without great profit, nor by any one without unqualified admiration. In the argument he calls her Lakshmi or Sri, the Ceres of India, the preserving power of nature, or, in the language of allegory the consort of Vishnu, or Heri, a personification of the divine goodness. Some represent her as the daughter of Bhriga, a son of Brahma: but, in the Mercandeya Purana, the Indian Isis, or Nature, is said to have assumed three transcendant forms, according to her three guna or qualities, and each of them to have produced a pair of divinities, Brahma and Lakshmi, Mahesa and Saraswati, Vishnu and Kali. After whose intermarriage, Brahma and Saraswati formed the mundane egg, which Mahesa and Kali divided into halves, and Vishnu, together with Lakshmi, preserved it from destruction. A third story supposes her to have sprung from the sea of milk, when it was churned on the second incarnation of Vishnu, who is often painted reclining on the serpent Ananta, the emblem of eternity; and this fable, whatever may be the meaning of it, has been chosen as the most poetical. The other names of Sri, or prosperity, are Heripriya, Pedmalaya or Pedma, and Camala, the first implying the wife of Vishnu, and the rest derived from the name of the lotus. In the Srad'ha or obsequies in honour of deceased ancestors, Lakshmi is, among most other deities, earnestly invoked, particularly when a votary, by gifts to brahmans, is "desirous of obtaining celestial bliss for the defunct." A donation of a milch cow

is attended by many appropriate ceremonies, finishing with prayers, the acceptor holding during the recital the sacred animal by the tail. The boon-granting cow, so honoured in the preceding extract, is called Surabhi, and her descendants are much revered by all classes of hindoos above those that may be denominated base. It is common for brahmans and others, to feed a cow before they take their own breakfast, ejaculating as they present their food, "Daughter of Surabhi, framed of five elements, suspicious, pure, holy, sprung from the sun, accept this food of me; salutation unto thee!" Or, if the conduct the kine to grass, "May cows, who are mothers of the three worlds and daughters of Surabhi, and who are beneficent, pure and holy, accept the food given by me." In marriage ceremonies a cow is one of the actors. "The hospitable rites are conducted by letting loose a cow at the intercession of the guest; a barber, who attends for that purpose, exclaims, 'the cow! the cow!' Upon which the guest pronounces this text —release the cow from the fetters of Varuna. May she subdue my foe, may she destroy the enemies of both him (the host) and me. Dismiss the cow, that she may eat the grass and drink water. When the cow has been released, the guest thus addresses her, 'I have earnestly entreated this prudent person, saying, kill not the innocent harmless cow, who is mother of Rudras, daughter of Vasus, sister of Adityas, is the source of ambrosia, &c.' "It is evident," continues Mr. Colebrooke, "that the guest's intercessions imply a practice, now become obsolete of slaying a cow for the purpose of hospitality." In the Hitopadesa, p. 110, the earth is called Surabhi, and the learned translator (Wilkins) notes the name to be not usually so applied, although the earth may well be called the cow of plenty. Many writers have noticed the superstitious veneration that some sects of hindoos have for cows and calves: the custom, so universal in India of using cow-dung for floors and walls, can, however, scarcely be considered as a superstition, for it is used for floors by all sects, as well as hindoos, as the most cool and cleanly article. Once a week, perhaps, it is common to rub over earthen floors with fresh cow-dung mixed up with as much water as will render it easy to spread; this is done, not only in tents and temporary houses of gentlemen, but sometimes over the floors of the out-houses of Europeans as well as natives. This smell, which is not at first unpleasant, quickly goes off, and no floor is so cool and comfortable, nor so obnoxious to fleas and vermin. Cow-dung is plastered over the cooking-place, before the meal of a person of a high class be cooked: in camps, or on journies, a space of 10 or 12 square feet is so purified; and is easily polluted by the approach of impure persons or things; in which vexatious case the food becomes unholy. The ashes of cow-dung are also of a very purifying nature; and hindoos, of almost all ranks and degrees, men and women, occasionally, or frequently use them, mixed sometimes with other ingredients, to mark their forehead, necks, arms, &c. Sometimes men, especially religious mendicants or penitents or those having some claims to sanctity, are rubbed all over with these ashey mixtures, and make a curious sky-blue appearance. Mahadeva is frequently painted blue, or rather of an ashey colour, and the classes just noticed perhaps imitate that deity, or Krishna, also a deity of a blue or black hue. The ceremony of Karshagni is obtained from the use of the cow-dung—on one occasion of its performance it happened, according to a legend, that a crow, named from her friendly disposition, Mitra-caca, was present, and immediately flew and imparted the welcome news that a hindoo who performs the karshagni, goes to heaven. This expiation consists in the victim covering his whole body with a thick coat of cow-dung, which, when dry, is set on fire, and consumes both sin and sinner. Until revealed by the crow, this potent expiation was unknown: and it has since been occasionally resorted to, particularly by the famous Sancara-charya. The friendly crow was punished for her indiscretion; and was forbidden and all her tribe to ascend to heaven and were doomed on earth to live on carrion. The crow is reckoned a bird of ill omen in India; still Malabar females are sometimes named Kaka, the name in that dialect, as well as in Sanscrit, for the crow. The females of Malabar are, more than others, called after animals. Mani, the alligator, is a name among them. But the greatest, or, at any rate, the most convenient, of all purifiers, is the urine of a cow: hindoo spirits of impurity abhor this sin expelling sanctifying liquid. Images are sprinkled with it, no man of any pretensions to piety or cleanliness would pass a cow in the act of staling without receiving the holy stream in his bedewed fingers, marking and crossing his forehead, shoulders and breasts. If the animal be retentive, a pious expectant will impatiently apply his finger, and by judicious tickling excite the grateful flow; if heedless, however, he may perhaps, by super-excitation, receive a greater boon than the descendant of Surabhi was implored to yield. The name of this goddess is also given to the last stalks of grain which the hindoos, as the

Scotch, carry home from the field and preserve until next harvest. With all who desire that prosperity attend their Lakshmi, of whom the Roman prototype is Ceres, it receives their adoration. The Mahratta cultivators are attentive to her worship, and when the rabbi crops are well above the ground, they proceed to their fields, where they place five stones around a tree, on which they set pots of vermilion and some wheaten flour which they worship as the Panch-Pandu. In the evening they take a few stalks of Sorghum, with a lamp surrounded by a cloth, to their homes, which  they regard as Lakshmi. It is an interesting sight to see the wives of the cultivators each returning to her home with her lit-up basket of Sorghum. The ceremonial is performed on the 28th day of the moon, "amas," which, in 1867, fell on Christmas day.

In Rajputanah in one festival, Lakshmi is depicted by the type of riches, evidently the beneficent Anupurna in another garb, and the agricultural community place a corn-measure filled with grain and adorned with flowers as her representative; or, if they adorn her effigies, they are those of Padma, the water-nymph, with a lotus in one hand, and the pashu (or fillet for the head) in the other. As Lakshmi was produced at "the churning of the ocean," and hence called one of the fourteen gems, she is confounded with Rembha, chief of the apsara, the Venus of the hindoos. Though both were created from the froth (sara) of the waters (ap or up), but they are as distinct as the representations of riches and beauty can be. Lakshmi became the wife of Vishnu, or Kaniya, and is represented at the feet of his marine couch when he is floating on the chaotic waters. As his consort, she merges into the character of Saraswati, the goddess of eloquence, and here we have the combination of Minerva and Apollo. As of Minerva, the owl is the attendant of Lakshmi; and when we reflect that the Egyptians, who furnished the Grecian pantheon, held these solemn festivals, also called "the feast of lamps," in honour of Minerva at Sais, we may deduce the origin of this grand oriental festival from that common mother-country in Central Asia, whence the Dewali or festival of lamps radiated to remote China, the Nile, the Ganges, and the shores of the Tigris; and the lamps and fireworks of the Shab-i-burat of the mahomedans of Islám is but "the feast of lamps" of the hindoos. In all these there is a mixture of the attributes of Ceres and Proserpine, of Plutus and Pluto. Lakshmi partakes of the attributes of both the first, while Kuvéra, who is conjoined with her, is Plutus, as Yama is Pluto, the infernal judge. The consecrated lamps and the libations of oil are all dedicated to him; and in Rajputanah, "torches and flaming brands are likewise kindled and consecrated, to burn the bodies of kinsmen who may be dead in battle in a foreign land, and light them through the shades of death to the mansion of Yama." In some parts of northern India, Lakshmi is a personification of the luni-solar year; in the same manner as Durga is that of the Solar one: but this allegory is rejected by the pundits of the Carnatic, who likewise deny what some pretend, that she lends occasionally her name to the Moon, and even to Jupiter. The representative of Ceres, amongst the hindoos, is Lakshmi. Amongst the Rajputs, Gouri seems to be the analogue of Ceres, and the festival of the Ahairea or Muhoorat ka Shikar,—the slaying of the wild boar, is in honour of Gouri or Ceres.—*Tod's Rajasthan, Vol.* i, *p.* 597; *Cole. Myth. Hind., p.* 60; *Works, Vol.* xiii; *Colebrooke's As. Res., Vol.* .vii, *pp.* 276–293; *Moor's Pantheon, p.* 143; *Wilford.* See La'ali Arab Pearls, Ballaji, Brahma or Hiranyagharbha, Chandra, Hindoo, Inscriptions, Kama, Kurma, Lakshmi, Mahadevi, Maya, Prithivi, Ramanandi or Ramawat, Ravana, Sakta, Sacti, Salagrama, Sita, Sri Sampradaya, Tripati, Vaikuntha, Vidya, Vishnu.

LAKSHMI-BALAJI, see Sri sampradaya.

LAKSHMI NARAYANA CHETTU, Tel. Crinum asiaticum, *Herb. a.* toxicarium, *R.*, ii, 134; a substitute for squill.

LAKSHMI NARAYANI, see Salagrama.

LAKSHMI TULASI, Ocimum, *sp.*

LAKIMPUR HILLS, 27° 21′; 94° 1′, in Assam, N. of Lakimpur on the right side of the Brahmaputra, between the Londiri and Subansiri rivers. Average height of the prominent peaks is about 7,000 feet. The top of these hills are just covered with snow in winter. Lowest snow limit in winter is 6,800 feet.—*P. C. Bruce.*

LAKSMANA SENA, see Inscriptions.

LAKU-CHAMMA, Tel. Artocarpus lacoocha, *Roxb.*

LAKUCHAMU, Singh. Artocarpus lacoocha, *R.*, iii, 524.

LAL, also Pila moorgh-kes, Hind. Celosia cristata.

LAL, Hind., Pers. Ruby.

LAL, Hind. Red.

LALA, Hind. Sir, master, a respectful appellation for the Kaet race.

LALATA DITYA, see Damara.

LAL BAGH, Hind., Pers. Ruby garden.

LAL-BARYALA, Beng. Sida rhombifolia.

LAL-BEG, see Bhungee.

LAL DHATURA, Hind. Datura fastuosa, *Mill.* ; *Roxb.* ; *Willd.*

LALGACH MARCH, Hind. Capsicum frutescens, *Linn.*

LAL-GOOL-MAKHMAL, Beng. Gomphrena kermesina.

LAL-GURANIA ALU, Hind. Dioscorea purpurea.

LAL-JAM, Beng. Ardisia anceps.

LAL-JHAO, Hind. Tamarix dioica.

LAL KADSAMBAL, Hind. Canavalia gladiata, *DC.* ; *Roxb.* ; *W. & A.*

LAL KAMAL, Hind. Nelumbium speciosum, *Willd.*

LAL-KAMALUTA, Beng. Quamoclit pennatum.

LAL-KESHOORIYA, Beng. Bergia verticillata.

LAL KHAIR, Mahr. Acacia sundra, *DC.*

LAL KUNWAR, a public singer.

LAL-KURUBEE, Beng., Hind. Nerium odorum.

LAL LAMBA MIRCH, Beng. Capsicum frutescens, *Linn.*

LALL-JUARI, Hind. Sorghum vulgare.

LALL MIRCH, Hind. Capsicum frutescens, *Linn.*

LAL-BETOO, Beng. Chenopodium purpureum.

LAL-BICHHUTEE, Beng. Nettle, Bœhmeria interrupta.

LAL BUN-LUNGA, Beng. Jussieua villosa, *Lam.*

LAL-CHAMPA-NUTI, Beng. Amarantus ruber.

LAL-CHIRCHIRI, Hind. Achyranthes aspera, *Linn.* ; *Roxb.*

LAL CHITRA, Hind. Plumbago zeylanica. Blistering plumbago, Root of Plumbago rosea.

LAL CHANDAN, Duk. Pterocarpus santalinus, *Linn.* See Sander's wood.

LAL DANA, Hind. Centaurea moschata.

LALGLAH, a river which rises in the tableland of Orissa, near the source of the Bondsdara, and runs south into the Bay of Bengal. Length, 133 miles.

LAL-GURU, the familiar name of the rakshasha Aronakarat, worshipped by the bhangi race of northern India.

LALITA-VISTARA, a life of Buddha, compiled 1,400 years after he died. It is one of the most popular books of the buddhists, and is part of the buddhist Canon.

LALI WARUN, Hind. Tulipa stellata.

LALAH, in Hindustan, is the name for the Kayast of Bengal. 'If other employments fail a sudra,' says Menu, he should subsist by writing.'—*Travels in Hindustan, Vol.* i, *p.* 388.

LALAH-KHU, literally tulip disposition, in Beluchistan, an expression of endearment, synonymous with darling, pet, &c.—*Pottinger's Travels, Beluchistan & Sinde, p.* 94.

LALLA ROOKH, see Kosti or Kusti, or Custee, Shalimar: literally tulip-face.

LALLOOP, in Munnipore, statutary labour given as tax.

LAL MITTEE, or Red earth, is a term applied to ordinary soil and to moorum; moorum being indiscriminately applied to decomposing trap, soft sedimentary rock, or anything which is too hard for agricultural, and too soft for building, purposes. Red earth is found lying immediately over greenstone, or some similar variety of friable trap.—*Carter's Geological Papers on Western India, p.* 185.

LAL SHAKRKAND-ALU, Hind. Batatas edulis, *Choisy.*

LAL-SUMBUL, Hind. Red sulphuret of Arsenic.

LAL JOOR, Hind. Cajanusindicus, *Spreng.*

LAL-LANKA MIRICH, Beng. Cayenne or chili-pepper, Capsicum frutescens.

LAL UNTEEYA, Beng. Amarantus atropurpureus.

LALLY, Count de, arrived in India in 1758 as commander-in-chief and commissary of the king for all the French possessions in India. The father of count Lally Tollendal, was sir Gerard O'Lally, an Irishman, who having defended Limerick, took service with the French. He formed the "Irish Brigade," and his son, Thomas Arthur, at the age of one (1702) was a private in the French army, and at the age of forty-three (1745) saved France at Fontenoy. His charge and that of his brigade, the command of which he had inherited from a grand uncle, Count Dillon, decided the day, which had been won by the stolid, immoveable English advance. Lally served in Russia with credit, in the force raised to assist the Jacobite rebellion, and under Marshal Saxe, who regarded him as a future Marechal de France, and on the 31st December 1756, when fifty-four years old, he he was appointed commander-in-chief of the French possessions in the east. He was then in the vigour of his powers, a perfect disciplinarian, a general by instinct, and by training, a statesman. Full of genius, and knowledge, and thoughtfulness, his wonderful capacities were, however, all neutralized by that strange spirit which Garibaldi once denominated "the disease of militarism," which in all ages has betrayed itself in the French army. Lally was unable to comprehend the existence of a state of things such as forced itself upon his attention immediately after he had landed in India. The institution of caste appeared to him to be simply an excuse of which men

availed themselves to escape toilsome occupation. He at once reversed the policy of Dupleix. That able administrator had been careful to respect native prejudices ; his whole policy in fact had been a policy of conciliation. But Lally, confident in his strength, tried to ignore the existence, as a nation, of the millions of Hindustan. When men whose caste forbade them to labour refused to act as coolies, they were at once impressed, and driven to their tasks. The native inhabitants of Pondicherry were, in this way, condemned without distinction to all sorts of labour. Brahmins were compelled to carry the loads their caste forbade them to touch, and were yoked with the pariah and soodra to draw carts. The result was an universal panic in Pondicherry. When de Leyrit and the Council remonstrated, they were treated as accomplices who had been bribed. When he returned from the conquest of Fort St. David, he returned to a city, the European and Native inhabitants of which were alike struck by a paralysis of terror, and imbued with a feeling of savage hatred. Of these two feelings he himself was at once the cause and the object. His officers petitioned that Bussy should command them in the field. When before Madras his officers shrank from an assault out of hate for him, and at last, deserted by his fleet, with a mutiny in his army, and an object of active hatred to every officer under his command, he was compelled to raise Bussy to the active command. After the battle of Wandewash, in which colonel, afterwards sir Eyre Coote, totally defeated him, he was compelled, with mutinous troops and hostile population, to defend Pondicherry. Without reinforcements, or supplies, or forage, detested by his officers and so hated by the population that they tried to kill him, he defended the town for months against a superior army, compelling even the admiration of the besiegers, who could not comprehend how a man so detested could have held the reins so long. By the 1st May 1760, the French Army was confined almost to the limits of Pondicherry, and the place was virtually invested by sea and land. Even then, Lally never for a moment showed the slightest sign of despair. For the nine months that followed, though thwarted by intrigues and opposition within the walls, by the discontent of some of his troops, and the faithlessness of others, he still maintained a lofty mind in difficult circumstances. All this time he was surrounded by those whom he had made his enemies, he was ill, harassed and opposed. The regiment of Lorraine had been reduced to 327 men, that of Lally to 230 ; whilst the enemy had received large reinforcements. Finally, all resources having been exhausted, and having but four ounces of rice left for distribution to each soldier, he agreed on the 14th January to capitulate, but the English refused to grant him terms, and he was compelled to surrender at discretion (16th January 1761). The following extract from the letter of an English officer who was present at the siege, will show the straits to which Lally was reduced before he gave in. ' Our Artillery,' he says, ' performed wonders, but the want of every necessary within was what chiefly wrought in our favour. The inhabitants had subsisted for a long time upon their elephants, horses, camels, &c. I can assure you for a truth that a dog sold for 24 rupees ; of this miserable provision, there did not remain enough for one day longer, when the English took possession of the place.' Again referring to Lally, he says, ' it is a convincing proof of his abilities, the managing so long and vigorous a defence, in a place where he was held in universal detestation.' As he marched out of the citadel of Pondicherry, he was saluted with a loud and general hiss, and was loaded with the most abusive and opprobrious epithets. The Intendant of his army who followed him, an old half blind man, upwards of seventy years of age was killed on the spot. Lally himself would have shared the same fate but for the opportune appearance of some English hussars. He returned to France, and found himself an object of suspicion to the Government he had served so zealously. For twelve months he occupied himself in prayers for an inquiry, but obtained only an investigation, was condemned on two charges,—insolence to His Majesty's other officers, which was true, treason to His Majesty, which was false,—was haled forth in a dungcart to his execution, and cognizant to the last of his one misfortune, died exclaiming, " ' Tell my judges that God has given me grace to pardon them, if I were to see them again, I might no longer have the forbearance to do it.' .... An English officer, writing of him at the time he was a prisoner at Madras, says : —' Monsieur Lally is arrived amongst us ; notwithstanding his fallen condition he is now as proud and haughty as ever. A great share of wit, sense, and martial abilities, obscured by a savage ferocity, and an undistinguished contempt for every person that moves in a sphere below that of a general, characterize this odd compound of a man.'—*The Career of Count Lally, a Lecture by Major G. B. Malleson, Calcutta : Le Page & Co.*

LAL MIRCH, Guz., Hind., Duk. Capsicum frutescens, Cayenne pepper, Capsicum annuum : Capsicum fastigia.

LAL-MOORGA, Beng. Common cocks-

comb, Celosia rubra.

LAL-MURGH-KES, Hind. Celosia cristata, *Linn.* ; *Roxb.*

LAL NUTI, Beng. Amarantus atropurpureus, *Roxb.*

LALO, Fr., of Maurit. Abelmoschus esculentus, *W. & A.*

LALPOORA, see Khyber.

LAL PADMA, Nelumbium speciosum.

LAL-PADMA-KU-RUBEE, Beng. Nerium rosea plenum.

LAL PIARA, Beng. Psidium pomiferum, *Linn.*

LAL-SABUNEE, Beng. Trianthema rubellum.

LAL-BABUNI, Trianthema obcordifolium.

LAL-SAG, Hind. Amarantus gangeticus, *Linn.*

LAL SEM KI PHALLI, Duk. Lablab vulgaris.

LAL-SHAK, Beng. Amarantus gangeticus, *Linn.*

LAL-SHAKRKAND-ALU, Beng. Batatas paniculatus.

LAL-SUBUJUYA, Hind. Canna indica.

LAL-SOORJYU-MUNI, Beng. Hibiscus hirtus.

LAL SUFRI-AM, Hind. Psidium pomiferum, *Linn.*

LAL-SURBUJUYA, Beng. Canna indica.

LAL-SUMBULKHAR, Duk. Red sulphuret of Arsenic.

LAL TUR, Hind., var. of Cajanus indicus, *Spreng.*

LAL-UNTIYA, Beng. Amarantus atropurpureus, *Roxb.*

LAMA, correctly blama, is the Tibetan word for a superior. The Dalai Lama, literally ocean superior, is the highest in rank of the Tibetan lamas. He resides at Lhassa. He is viewed as an incarnation of the Dlyano Bodhisatwa Chenresi, who is supposed to effect his re-embodiment by a beam of light which issues from his body and enters the individual whom he selects for his re-descent. The honorific title of Lama, (*b*lama) strictly belongs only to the superiors of convents : but is applied also to ordained priests. The Tibetan priests are ordained to celebacy ; but as they live under the same roof with nuns, this prohibition is probably not followed out. The Khanpo is a head Lama, and these are the superiors of the larger monasteries. The Delai Lamas are selected by the clergy, but, since 1792, the Chinese government influence the election, to obtain the sons of families known for their loyalty. In Bhutan the Khanpo have made themselves almost indepeudent of the Dalai Lamas, and the ruler of Bhutan, the Dharma Rinpoche or Dharma Rajah, yields but a loose obedience. Lamas are very numerous, at Lhassa and its vicinity ; Dr. Campbell gives a list of 12 principal monasteries, inhabited by a total of 18,500 Lamas. In Ladak, there are about 12,000 Lama in a population of 158,000. There has been some misapprehension regarding the Buddha and Bodhisatwa, the regeneration of the Grand Lama being considered as an exceptional case of a Buddha returning amongst mankind. Mr. Hodgson, (pp. 137, 138,) truly calls the "divine Lamas" of Tibet, Arhanta, but he believes "that a very gross superstition has wrested the just notion of the character to its own use," and so created the "immortal mortals, or present palpable divinities of Tibet." Fra Orazio says that "Lama sempre sara coll' istessa anima del medesime (iany-c' iub) oppure in altri corpi." Remusat was not aware of this fact when he stated "Les Lamas du Tibet se considerent eux-mêmes comme autant de divinitês (Bouddhas) incarnees pour le salut des hommes." But the explanation which Major Cunningham received in Làdak, which is the same as that obtained by Fra Orazio in Lhasa, is simple and convincing. The Grand Lama is only a regenerated Bodhisatwa, who refrains from accepting Buddhahood, that he may continue to be born again and again for the benefit of mankind. For a Buddha cannot possibly be regenerated, and hence the famous epithets of Sathagata, "thus gone," and Sugata "well gone," or gone for ever. The ordinary monk or priest in Tibet is the Gylong, above whom are the Llama or presidents, and below whom are the Tohba and Tuppa. The Tuppa is a probationer who is admitted into the establishment to which he would attach himself at the age of 8 or 10 and receives instruction accordingly. At 15, he becomes a Tohba, and at 24 a Gylong, provided his acquirements be satisfactory. There are two sects, the Gyllupka, who dress in yellow, and the Shammar in red, the Shammar Gylong being allowed to marry. So also the Great Lama of Thibet is regarded as immortal ; though his spirit occasionally passes from one earthly tenement to another.

Tepa is the "Lama Yeungjing," the private guru, or high priest of the "Grand Lama." He is also appointed by order of the emperor, and is sometimes an avatari Lama, but not always. His office is to teach and train the Grand Lama in childhood and youth, and lead him, if he can, afterwards. He is indeed an important personage in the buddhist world, being no less than the keeper of the Grand Lama's conscience. The nomination to this post being in the hands of the emperor,

furnishes an interesting clue to the extent of the imperial power over the church of Thibet.

The Che Kap Kempu Lama is a churchman of great influence in the Government. He appears to represent the Grand Lama in the council of state and in the deliberations of the Shapee. He may be called Secretary or Minister for the church, and the Shapee may, correctly enough, be called the Financial, Judicial, Revenue and Home Secretaries, or ministers.

The Tibetan Treasury is managed by two officers named Jhassa ; both are Lamas, and act conjointly, although one of them is Treasurer on behalf of the "Grand Lama," and the other on behalf of the Noume-hen or temporal estate. They are assisted by two Sub-Treasurers styled Shangjotes. Four officers designated Da-puns, are the commanders of the Thibetan Troops, and act as Civil and Political Commissioners on occasions of frontier or other disturbances, they are Thibetans, and not Lamas. The ordinary course of official promotion is from a Da-pun to a Shapee ; of equal rank, to the Da-pun is the Che-pun, who is, however, a civil officer and acts in all departments as Deputy to the Shapee. Shate Shapee, was the energetic Commander-in-Chief of the Thibetan army which opposed the Nipalese under Jung Bahadoor. The Shapee is often employed as Commissioner on deputations in civil affairs either Judicial or Fiscal, and all the cases sent up by the Police for trial before the Shapee are forwarded through this officer. All appointments to the offices above noted, require the confirmation of the emperor.

A religious exercise much practised by the buddhist, is that of going round the convent, prostrating himself at every step. Sometimes an immense number of devotees will be going through their act of devotion at the same time, one after the other, and they will include all the neighbouring buildings in their prostrations. The feat must be performed all at once without any interruption, even that of stopping for a few moments to take nourishment ; and the prostrations must be perfect, that is to say, the body must be extended its whole length, and forehead must touch the earth while the arms are stretched out in front, and the hands joined. Before rising also the pilgrim must describe a circle with two ram's horns which he holds in his hands. Some content themselves with taking a walk round the convent, rolling all the while between their fingers the beads of their long chaplet, or giving a rotatory movement to a kind of praying mill, which turns with incredible rapidity. This instrument is called a Chu-Kor, that is, " turning prayer ;" and it is common enough to see these fixed in the bed of a running stream, as they are then set in motion by the water, and go on praying night and day, to the special benefit of the person who has placed them there. The Tartars also suspend these convenient implements over their domestic hearths that they may be put in motion by the current of cool air from the opening of the tent, and so twirl for the peace and prosperity of the family. Another machine which the buddhists make use of to simplify their devotional activity is that of a large barrel turning on an axis. It is made of thick pasteboard, fabricated of innumerable sheets of paper pasted one on another, and upon which are written in Thibetan character the prayers most in fashion. Those who have not sufficient zeal or sufficient strength to place on their backs an immense load of books, and prostrate themselves at every step in .the mud, adopt this easier method, and the devout can then eat, drink, and sleep at their ease, while the complaisant machine does all their praying for them. As a penance, or under a vow, a Lama will open his belly, take out his entrails and place them before him, and then return, immediately to his former state. This spectacle, atrocious and disgusting as it is, is very common in the Lama convents of Tartary. The Bokte who is to display his power, as the Mongols say, prepares himself for the act by long days of fasting and prayer ; and during the whole time he must maintain the most absolute silence, and refrain from all communication with men. In Tibet, the remains of the sovereign Lamas are deposited entire in shrines prepared for their remains which are ever afterwards regarded as sacred and visited with religious awe. The bodies of the inferior Lama are usually burnt and their ashes preserved in little metallic idols, to which places are assigned in their sacred cabinets. Ordinary persons are treated with less ceremony —some are carried to lofty eminences where there are left to be devoured by ravens, kites, and other carniverous animals. But they also have places surrounded by walls where the dead are placed. The Mongols sometimes bury their dead ; often they leave them exposed in their coffins, or cover them with stones, paying regard to the sign under which the deceased was born, his age, the day and hour of his death, which determine the mode in which he is to be interred. For this purpose they consult some books, which are explained to them by the Lama. Sometimes they burn the corpse, or leave it exposed to the birds and wild beasts. Children who die suddenly are left by their parents on the road. In Spiti, in the north-west Himalaya, when a

person dies, the body is sometimes buried, or burnt or thrown into the river, or cut into small pieces and burnt, admonitions are made over the body to the departed spirit, such as do not trouble yourself, you cannot enter it (meaning the dead body,) in summer it quickly becomes corrupt, in winter it freezes and is too cold for you.—*Fra Orazio in Nouv. Jour. Asiat., t.* xiv, *p.* 408, ii, ; *Jour. des Savantes, Mai* 1831, *p.* 263 ; *The Bhilsa Topes, by Major Cunningham, p.* 67 ; *Lubbock's Orig. of Civil p.* 236 ; *Huc's Recollections of Journey, pp.* 117, 125, 126 ; *Timkowski's Journey to Peking, Vol.* ii, *p.* 312 ; *Moorcroft's Travels, Vol.* ii, *p.* 12. See Koko-khoton, Kouren, Kunawer, Ladak, Sakya muni, Skardo, Sikh, Tibet.

LAMAJJAKAMU, Sans., or Vattiveru, Tel. Andropogon muricatus, *Retz.*

LAMAK, or Lamak chair, Malay. Tallow.

LAMANZA, Hind. Cedrus deodara.

LAMA SERAI, see Kouren, Koko-khoton.

LAMAY or Lamkay Island, is about 3½ miles long with high yellow cliffs to the westward. It is in lat. 22° 19¼′ N., long. 120° 27′ east.

LAMB, Hind. Eragrostis, *sp.*

LAMB. The vegetable curiosity known as the Tartarian Lamb, is thus apostrophised by Dr. Darwin :—

> Cradled in snow, and fanned by Arctic air,
> Shines, gentle Barometz! thy golden hair;
> Rooted in earth each cloven hoof descends,
> And round and round her flexile neck she bends;
> Crops the gray coral-moss, and hoary thyme,
> Or laps with rosy tongue the melting rime.
> Eyes with mute tenderness her distant dam,
> Or seems to bleat, a Vegetable Lamb.

The plant about which these fables have gathered seems now to be referred to the fern genus Cibotium, formerly to Aspidium. The English Cyclopædia says, "The Rhizoma of Aspidium barometz presents a rude resemblance to an animal. It is covered with a silky down, and when cut into has a soft inside with a reddish, flesh-coloured appearance, sufficient to account for the origin of the fables with regard to its animal nature.—*Yule Cathay, Vol.* i, *p.* 145.

LAMBA, Tibetan. A priest, a monk. Europeans usually spell it L'lama.

LAMBA, Hind. Aristida depressa.

LAMBADI.

Banjara,	Hind.	Lambani,	Karn.
Lamballie,	Tel.	Lamban,	Mahr.
Lomballie,	,,	Lambara,	Hind., Duk.
Lombardie,	,,	Ilambadi,	Tam.

Travelling grain merchants, better known as Binjara. The Binjara style themselves Gohur.

LAMBAR, or Lambardar, Hind. The village head-man who collects the revenue from the proprietors of his village, and pays it into the tahsil—he is a sort of middleman between the officials of Government and the body of proprietors and rent-payers : he is called in Hazara, &c., mustajir ; and in other parts, as also generally before British rule in the Punjab, mukaddam. It is an Anglo-Indian word from number and dar, and in Bengal, is a farmer who settles with the Government. In the Mahratta country this work is taken by the potail.

LAMD-DOR, Hind. Cord from fibre of Calotropis gigantea.

LAMBOK, an island east of Bali island, and only differs from Bali in the circumstance of the natives professing the mahomedan religion. The town of Bali Labogee, on the east side of the island, is more frequently visited by British ships than any other native port in the Archipelago, as vessels from New South Wales often call here on their voyage to China for the purchase of rice. In 1829 some Dutch cruizers visited this island and that of Bali, in order to buy slaves, which were required to recruit their army, and about one thousand were procured, at the rate of twenty dollars a head. They are, also, visited occasionally by French vessels from Bourbon for the same purpose. The natives of both islands devote their whole attention to agriculture, and large quantities of rice are exported to China and the Archipelago. Hides, tobacco, cocoanut oil, and coffee, are also exported ; the cotton produced in the island is of an excellent quality, being considered the best in the Archipelago. It is manufactured into calico, but the tedious process of cleaning and spinning the raw material renders it very expensive : British and Indian calicoes, therefore, meet with a ready sale. Lambok strait, is formed by the island of Bali to the west, and that of Lambok to the east. The rajah of Lambok has the title of Anak Agong, which means son of heaven. The indigenous inhabitants of Lambok, are called "Sassak." The people of Lambok believe that some men can turn themselves into crocodiles, which transformation they adopt in order to devour their enemies. The Sassak indigenes of Lambok, are a Malay race, hardly differing from those of Malacca or Borneo, and have been converted to mahomedanism, but the ruling race are brahminical and from Bali. The men are jealous and strict with their wives, infidelity is punished by the couple being tied back to back and thrown into the sea, where crocodiles devour the bodies. Even a married woman accepting a flower, or betel, from a stranger, has been punished by death with the kris, and any one found without leave within the grounds of a house, is kreesed and his body thrown out to the street. The

people frequently do amok, but it seems to be deliberately done. On one occasion, a person doing amok killed 17 people before he could be killed. In war, a whole regiment will agree to amok, and then run on with such desperate resolution as to be very formidable to men less excited than themselves.—*Wall., pp.* 161, 173-174; *Mr. Earl, pp.* 89-91.

LAMBRUS ECHINATUS, L. longimanus, L. serratus, see Parthenopidæ.

LAMB-SKINS.

Peaux de agneaux, Fr. | Anakbiri kulit, Malay.
Lammsfelle, Ger. | Pielles de corderos, Sp.
Pilli agnelline, It.

Lamb-skins are used in Persia and Tibet dressed with the wool and made into caps. Lamb-skins sell at Leh for one rupee each; lambs are much cheaper if bought alive. In Europe lamb-skins are used in the glove manufacture.—*Adventures of a Lady in Tartary, &c., Mrs. Harvey, Vol.* i, *p.* 355.

LAMBTON, Colonel, Surveyor General of India, wrote on the measurement of an arc on the meridian in As. Res., Vol. xiii, p. 1; Ibid., 1816, Vol. xii, p. 285. Method for extending a geographical survey across the Peninsula of India, Ibid., 1801, Vol. vii, p. 312. Measurement of an arc on the meridian on the Coromandel Coast, Ibid., 1805, Vol. viii, p. 137; Ibid., 1816, Vol. xii, p. 1. Account of Trignometrical operations across India, connecting Fort St. George and Mangalore, Ibid., 1808, Vol. x, p. 290.—*Dr. Buist's Cat.*

LAMECH, see Kohistan.

LAMELLICORNIA, a section of the Order Coleoptera.

Order Coleoptera.
Section Lamellicornia.

Gen. (1). Euchirus macleaii, *Westw.*
Syn.
E. macleajanus, Burm. | Cheirotonus macleaii, *Hope.*

Of a brassy-green colour, male 2¼ and female 2 inches long, inhabits the Assamese and Himalayan regions, forelegs, disproportionately long and bent.

(2). Euchirus dupontianus, *Burmeister.*
Syn.
E. 4, lineatus, *Waterhouse.*

Inhabits the Philippine islands, length 2¼ inches.

(3). Dynastes hardwickii, *Hope.*

Inhabits Nepaul, length about 2 inches.

(4). Jumnos ruckeri, *Saunders.*

Inhabits the Himalaya, length 1⅞-1⅞ inches.

(5). Heterorhina nigritarsis, *Hope.*
Syn.
Cetonia nigritarsis, *Hope.* | Cetonia mutabilis, *Hope.*

Inhabits Landour, its favourite resort is wild indigo.

(6). H. hopei.
Syn.
H. bengalensis.

This resorts to the wild indigo. H. bengalensis is supposed by Dr. Benson to be the female.

(7). H. anthracina, *Westw.*

Inhabits upper India, length 10½ lines.

(8.) Bombodes ursus, *Westw.*

Inhabits the Himalaya.

(9). Peperonota harringtonii, *Westw.*

Inhabits the Himalayas.

(10). Parastasia rufo-picta, *Westw.*

Inhabits Sylhet and Assam.

LAMES DE ECORCE DE CITRON, Fr. Lemon peel.

LAMIACEÆ, *Lindl.*, the Mint tribe of plants, the Labiatæ of Jussieu, comprising 11 Gen., 299 species, viz., 80 Ocimeæ; 38 Menthæ; 8 Monardeæ; 4 Satureieæ; 7 Melisseæ; 12 Scutellarieæ; 25 Nepeteæ; 93 Stachyeæ; 14 Prasieæ, 18 Ajugeæ. Dr. Royle recommended the introduction of the peppermint plant, with the essential oil of which the natives are well acquainted from its common use in cholera. Species of Anisomeles, Diospita, Elscholtzia and Pogostemon are used as substitutes for their European allies. The only plant of this family much cultivated in India is the Dracocephalum royleanum, or Balungoo, the seeds of which, Tukhm balungoo, are very generally used in India for the preparation of mucilaginous drinks. Coleus barbatus is a very aromatic plant of India, of the family Labiatæ. The strongly scented Plectranthus rugosus, the Pimar or Pisumar, is a plant of Kaghan.—*Royle, p.* 303; *O'Sh., pp.* 91-492.

LAMGHAN, see Kohistan.

LAMINARIA SACCHARINA, *sp.*

Gillar-Pattr, | Gillur-ka-Pattr, Hind.

Is officinal at Lahore and in Cashmere. The fronds are procured from Thibet, where they are reported to grow in a salt lake, but some maintain that they are brought from the Caspian Sea. The plant probably grows in all the salt lakes of High Asia, also it is probably brought from the sea through China. It is imported from Yarkand and viâ Kashmir. It contains much iodine, and acts as an alterative in scrofulous affections and enlargement of the thyroid gland or goitre (gillar or gal) a common disease in many parts of the Himalaya. If washed and hung up, a saccharine substance exudes. It consists of long ribbon-like pieces. Dr. Cayley states that 16 seers of this were imported from Yarkand to Le in 1867. It is highly esteemed in Japan, where it is extensively used as an article of diet, being first washed in cold water and then boiled in milk or broth.—*Honigberger, p.* 297; *Powell's Handbook, Vol.* i, *p.* 384; *Dr. J. L. Stewart's Panjab Plants, p.* 2 69; *Simmond's Comml. Product, p.* 379.

LAMJAK, Hind. Andropogon iwarancusa, Cymbopogon iwarancusa.

LAMLUM, see Chaldea, Mesopotamia.

LAMMA ISLAND, lies off the S. W. side of Hong-Kong.

LAMMAY, Burm. In Amherst, a timber used for house posts; it is a red, light, but useful timber, like sandal wood, and is free from attacks of insects.—*Captain Dance.*

LAMMERGEYER or Bearded-vulture.

the Gypaetus barbatus, is without doubt, the "Roc" of Arabian Nights and the "Nisser" mentioned by Bruce in his Travels in Abyssinia.—*Adams.*

LAMMSFELLE, GER. Lamb-skins.

LAMOCH ISLANDS, four in number, on the South Coast of China.

LA-MOO, BURM. A small tree, like a willow, twelve or fifteen inches in diameter, growing only near salt water, and generally on the very edge. The blossom is very beautiful, a little like a thistle, very fragrant, pale-green, large umbrella-shaped pistil, innumerable stamens, no corolla, but a thick calyx, which remains, and holds the fruit like a dish. Monkeys are fond of the fruit, and are often seen in the tree. The natives use it in curry.—*Malcom's Travels, Vol.* i, *p.* 181.

LAMP.

Dipa,	BENG.	Fanus-Charagh,	PERS.
Lampe,	FR., GER.	Lampadu,	RUS.
Charagh,	HIND.	Dwipa,	SANSC., TEL.
Lucerna,	IT.	Lampara,	SP.
Palitakandillampu,	MALAY.	Vallak,	TAM.

Lamps are formed of various material and shapes, in them liquid inflammable bodies are burned, for the purpose of producing artificial light. Those in most common use in India are Argand lamps. Lamps are arranged for burning materials which are fluid at ordinary temperatures, in order to produce light. Such are the oils. A feast of lamps was held by the Egyptians in honour of the goddess of war. The Jews had a feast of lamps. The hindoos have a feast of lamps, at the same period of the year as that of the Jews, in honour of Kartakeya, or Scanden, the god of war, and the Rajputs, in honour of Lakshmi. The Parsi religionists have a feast of lamps. The Chinese have a feast of lanterns, on which occasion are many inscriptions on the lanterns, a usual invocation is Tien-tee, San-sheeai, Vaulin Chin-tsai; Oh! heaven, earth, the three limits, and thousand intelligences, hail!—*Roberts, p.* 17; *Faulkner.* See Lakshmi, Dipawali, Dewali.

LAMPA, HIND. Andropogon aciculatus.

LAMPADU, RUS. Lamps.

LAMPARA, SP. Lamps.

LAMP BLACK.

Kohl,	AR.	Arang-para,	MALAY.
Noir de fumée,	FR.	Kajal: siahi,	PERS.
Kienruss,	GER.	Negro de humo,	SP.
Kajal,	HIND.	Mal,	TAM.
Nero di fumo,	IT.	Katike,	TEL.
Negro-fumo,	It.		

Lamp-black is obtained by burning the impurities left in the precipitation of tar and pitch, and collecting the deposit in the form of soot. The finest kind is procured by collecting the smoke from an oil-lamp. It is used in the arts, particularly in the manufacture of painter's ink. The mahomedan women of Arabia, Egypt, Persia and India stain their eye-lashes with it. Mahomedan men use antimony for this purpose.—*McCulloch*; *Herklots.*

LAMPE, FR., GER. Lamps.

LAMPEAN or Laban a wood of Java, light but durable, and affords materials for the handles of the spears or pikes borne by the natives.

LAMP-OIL,

Charagh ka tel,	HIND.	Vallak yennai,	TAM.

The kind of oil used in different parts of the world for burning in lamps varies with the sources of supply, and these are numerous. In Great Britain, whale oil, boiled from the subcuticular fat of the whale, was long used, and still is to a certain extent, although the general introduction of coal gas has lessened the demand for it. Oils obtained from seeds by pressure are used for artificial illumination in different parts of the world. In Paris, oil of rape-seed and oil of poppy-seed are clarified for lamps by filtration through cotton wool, and other processes. In the south of France and in Italy an inferior kind of olive-oil is used, as also the oil of Arachis hypogæa, or earth-nut. In Italy, lamp-oil is expressed from the stones of the grape. In Piedmont, walnut-oil is used; in India, cocoanut, castor, poppy, sesamum and ground-nut oils are in use; on the eastern and southern coasts of the Mediterranean and in China, oil of sesamum seed; and in tropical countries, cocoanut oil (which at the temperature of Britain is a white solid-like tallow) is burnt often in lamps made of the shell of the cocoanut and of bamboo. Much of the lamp-oil used in China is expressed from the seeds of Camellia oleifera, cultivated for the purpose, as is also a shrub, Croton sebiferum, from the fruit of which a solid oil is obtained by expression. Seal oil is used by the Esquimaux. The essential oils are too volatile for lamps. Petroleum and naphtha from fossil vegetable matter are used in localities which produce them. Naphtha, the most liquid of the oils, is also prepared by distilling fossil vegetable matter, and is well-adapted for burning. In Genoa, the streets are lighted with naphtha from the adjacent territory of Amiano; and some years ago it was obtained by the distillation of pit coal, for the purpose of burning in the street-lamps of London. Alcohol, or spirits of wine, is often used as a source of heat, on account of its clean flame, no soot being deposited.—*Tomlinson.*

LAMPONG. The size of these districts of Sumatra is about 12,926 square English miles. Their maritime boundaries are formed on the south by the Indian Sea and the Straits of Sunda, and on the east by Java, whilst the rivers Masuji and Pisang bound it on the

north and west. Tobacco is planted here and there, but it does not constitute an article of export. The leaves do not grow very large, but have a fine flavour. The inhabitants of the Lampong deem their tobacco better than that of Java and will not buy or use the latter. It is probable that the difference consists more in the preparation of the produce than in the plant itself. In the markets, tobacco is sold according to the weight of the copper money. The pliable rattan and the cane are found in considerable quantities, and are exported to Singapore and Batavia. The cane (Calamus rotang, *L.*) is called in the Lampongs "semambu." The country is very rich in species of these, and allied genera. The inhabitants of Tarabangi enumerated besides the semambu, the following species :—

Rottan	Rottan	Rottan
Bubuwar or buwar buwar,	Suti,	Peledes,
Bunku,	Urang,	Sessak,
Kommoran,	Balk,	Tungal,
Semuly or Jemang,	Kuyu,	Bobras,
	Lakki,	Manu.
	Sabuk,	

Calamus draco, *L.*, is only first found further to the north-west, in the plains of Palembang, "Dammar kacha," also called "Dammar mata kuching," for some years maintained a high price in the European market. Other sorts are used for candles and flambeaus, as scarcely any oil is burnt in the interior. Some periods of the day are even named according to the time of lighting the rosin flambeaus. In Tarabangi are the following kinds of dammar :—

Dammar kacha or mata kuching, from a high tree which grows in the vicinity of the southern coast.

Dammar kuyung used for flambeaus.
„ Assem, „ Hulu tupay,
„ Barinti, „ Bunu,
„ Seburu,

Karuwing or bangbang, is probably the thick oil, tough and quickly drying of the Hernandia sonora, called "bunka" by the Bugis.

Dammar tahala.

Dammar Selunay, from the Mengarawan tree, which is the wood most sought after in the Lampongs for building.

Drammar tambikat,
„ Sali-siep,
„ Kenbutul,
„ batu or serem for flambeaus,
„ dagin meira, which runs of itself from the trunk,
„ Mahalu, makes a good cement.

The Lampongs possesses three species of ape which are not found in Java. The Orang-utan appears to be even less native than on Java. Besides tigers and panthers, two smaller species of cats also occur, which are strangers to the island of Java, as also another kind of Viverra and Mustela. The Malayan bear and the elephant are also wanting on Java. In place of the rhinoceros of the last we find there the Rhinoceros sumatrensis, and in place of the Cervus russa we find there the Cervus equinus. The tapir probably has its habitat towards the frontiers of Palembang, and on the other hand, the banteng (Bos sundaicus), which is spread over the whole of Java, is wanting. The bear is called "gemol" in the Lampongs. The beautiful Argus pheasant occurs, which it is difficult to export, because it easily sickens and dies on the voyage. Its eyes are first affected, afterwards follows a complete blindness, then a swelling of the whole head and throat, and shortly afterwards it dies. The natives call the bird ku-wau. Its manner of living agrees entirely with that of the peacock. Of the foreigners the Bugi are most numerous, and they principally reside at Telok Betong, Mengala and Siring Kebo. The Lampong people differ little from the Sundanese on Java, and clearly belong to the same race. They are not larger and are less muscular than the latter. In particular we do not find amongst any of them the round broad faces, short legs, and the coarse large feet, which are so frequently met with amongst the Sundanese. The difference is most marked in the women who are favourably distinguished in the Lampongs by finely formed feet and hands, by a fairer colour of the skin and a softer and slightly pensive expression of the eyes. That the colour of the skin is less dark-brown, may be ascribed to the circumstance that the women pass the greater part of their lives in well-closed houses. The dress of the men is exactly the same as in the west of Java. The Lampong fair ones delight much in finery, which, however, they only wear so long as they remain unmarried. As wives they do not make any further use of their ornaments. They wear bands for the forehead, which consist either of resin-beads strung together and covered with silver or gold and are called jelemini ; or are made of a thin strip of bamboo, to one end of which their gold leaves are sewed while the other remains loose. This kind is called kembany pandan. A cincture of gold leaf in the form of a hoop is called Kandu Keda.

The bracelets which consist of the beforementioned beads, are called piko : those of gold or silver leaves, gale pepe ; those of resin rings covered with gold, gelang.

Necklaces, of gold leaf or silver leaf, gold and silver thread, tali gala.

Bangles, or ankle rings of gold or silver, gale chalu.

Ear-needles, with gold or silver crowns, chundok.

A girl who would be fully adorned, must affix silver nails to her fingers. There are very short ones called singai ; and very long ones, which look like claws, called tanggai, which are principally used in dancing.

All the houses in the Lampongs stand on high posts. They are built so beautifully, so strongly and so fitly, especially in the interior of the country, that we cannot sufficiently admire the patience, activity and art of the inhabitants, particularly when we consider what small mechanical means the builders have at their service and how few and rude are the instruments which they employ. The houses consist altogether of wood with the exception of the floor, but including the roof, which is made of good shingles (siraps).

Exports from the Lampong Districts in the year 1843.

From whence	Coffee.	Pepper. White.	Pepper. Black.	Cotton.	Dammer Kacha.	Kollelet or Caoutchouc.	Pulch Sahari.	Kulit Gilam.	Kayu Kamuning.	Rattans.	Canes.	Wax.	Rhinoceros Horns.	Elephants' Tusks.	Sarong Burong.	Sa-rong White.	Sa-rong Black.	Trassi.	Tripang.	Silver money.	Copper money.
Telok Betong..	1,072	389	13,427	4,660	4,013	188	89	20	43	4,248	25,774	8.05	13	2.89	832	38	15.4	384	21	1,175	29,717
Mengala.....	615	..	968	163	276	..	..	..	..	2,540	33,800	23.02	8	3.70	..	..	..	3	..	60	1,600
Siring Kibo....	29	173	2,319	125	282	..	..	11	..	3,691	6,120	10.85	3	0.98	..	..	..	..	..	..	100
Total..	1,716	562	16,746	4,948	4,571	188	90	31	43	10,479	65,694	41.92	24	7 57	832	38	15.4	387	21	1,235	320,017
Of which to foreign ports...	1,062	6	1,137	6	10	..	1	..	1	..	15,850	...	8	..	68	14	10.4	..	11	..	..

Kollelet is the native name for caoutchouc, Pulch sahari is the bark of the Alyxia stellata. which is much used in the Archipelago as a medicine. Kulit glam is used by leather-curriers. Kayu Kamuning, the wood of different Murraya is used for scabbards and handles of weapons, principally of krisses. The export of pepper increased in 1844. The import of money in the same year amounted to :—

	Silver.	Copper.
Telok Belong—Java Rs.....	550	51,633
Mengala.....	...	3,616
Siring Kibo.....	...	12,445

The Lampong nation, which occupies that portion of the south-western side of Sumatra which lies opposite to Java, divided from it only by the Straits of Sunda, has its own peculiar alphabet, which consists of 19 substantive letters with double or treble consonants making them up to 44. It has a great deal of that angular linear and meagre form which characterizes the other Sumatran alphabets.—*Journal of the Indian Archipelago, Vol.* —, *No.* 12.

LAMPROTORNIS CYANIVENTRIS, *Blyth*, Syn. L. nitens apud Ruppell, from Abyssinia ; nec nitens (L.) of S. Africa, from which it differs in having a conspicuously shorter bill, and various details of colouring. In L. nitens (verus), the whole plumage is glossy œneous or steel-green, brightest on the wings and mingled with steel-blue on the head and neck : the abdominal region being of the same hue as the black, but an admixture of steel-blue is observable on the tibial plumes, axiliaries, and under wing-coverts, shoulder of the wing (under the scapularies) bright steel-blue or purple, tipped with amethystine, which forms a distinct bar.

LAMPYRIDES, are a tribe of the Malacodermous Coleoptera, including the glow-worm and fire-fly. The fire-fly is the name given to species of Elater and Lampyris, of the order Coleoptera, and to the Fulgora of the tropics. F. laternaria is of South America, F. candelaria of south-east of Asia. The latter resort to moist places. The Lampyris fire-fly is the Mouche lumineuse of the French. The Romans styled the luminous insects by the common names noctiluca and luciola. Glow-worms are common in all parts of India. The glow-worm of Ceylon is the female of the Lampyris, and attains a size of nearly three inches. Mr. Morren reports that he found phosphorous in glow-worms, as well as a system of prisms in transparent lenses, above the luminous matter. The fire-fly is a little luminous beetle, a species of Lampyris. The lower part of its body has some apparatus for emitting a bright phosphorescent light.

Usually it is emitted in flashes at intervals of a second, and it is interesting to guess where the creature in its flight will next show itself. But occasionally the light is continuous. A splendid species of Lampyris, was observed by Mr. Adams at Sarawak, when placed around the finger, it resembled a superb diamond ring.

LAMTENG in Sikkim. Here birds are scarce, with the exception of alpine pigeons (Columba leuconota), red-legged crows, (Corvus graculus, *L.*, and the horned pheasant (Meleagris satyra, *L.*)—*Hooker's Him. Jour., Vol.* ii, *p.* 37.

LAMUJA, Cucurbita citrullus, *Linn.*

LA MUSCADINE, Fr. Dry rot.

LAMUT, Malay. Ant.

LAMYIT ISLANDS, consist of one large and many small, on the east coast of China. The small islands lying N. E. of the large, are called the Eighteen Yit islands.

LAN, Burm. Fathom.

LANA, It., Lat, Sp. Wool.

LANA, Hind. Ballota limbata, also Anatherum muricatum.

LANA, Hind. of the Panjab, salsolaceous plants used for camel feeding and soda burning sajji, barilla. The chief of these plants are

Baggi lana, also Chhoti lane, Suæda fruticosa.

Kuti lana, Withania coagulans.

Shori lana, Anabasis multiflora.

Gora lane, Anabasis multiflora, also Caroxylon fætidum.

Metra lane, Anabasis multiflora.

Moti lane, Caroxylon fætidum.

Peshak lane, Suæda fruticosa.

Lanebar, is Orthanthera viminea.

LANA DYE, see Dyes.

LANANG, Hind. of Kanawar. Vitis vinifera.

LANAS, MaduresE. Ananas sativus, *Schult.*

LANAULI, in lat. 18° 45', long. 73° 26', in the Dekhan, east of the Bhor ghat. The mean height of the village is 2,307 feet eastward.

LANCA, in Hindoo cosmogony, one of the four imaginary cities which are supposed to lie under the equator at 90° distance from each other; viz., 1st, Yavacoti; 2nd, Lanca; 3rd, Romaca; and 4th, Siddhapuri. Bornacoti is stated to be the 3rd; but the pundits have rejected that spelling. Lanca is considered by all manner of Indian Astronomers, to lie under the first meridian, to which all computations should be referred; though several, and particularly the Telugu people, refer to that of Rameswara. Towards the north, and under the same meridian as Lanca, the Sastra states that there are two other cities and a great mountain, viz., Avanti (supposed to be the same as Ujani or Oogein), Rohitaca, the mountain; and Sannihita sarah, which in former, or rather fabulous, times, were the seats of colleges and observatories. The meridian of Lanca lies in 75° 53' 15" (5h. 3' 33") east of Greenwich; and 73° 33' (4h. 54' 12") east of Paris, Warren-Kala Sanhita.

LANCAVA. This group of islands, off the Malay Coast, consists of three large and many smaller, extending nearly N. W. and S. E., from lat. 6° 8' N. They are high bold islands, particularly Lancava, the centre one, which has on it a high peaked hill. The Laddas which form the east and south parts of the group are high barren islands.

LANCEROTA, see Polyandry.

LANCEWOOD a commercial name, in use in most countries to indicate a light, elastic wood. The Lancewood of Tenasserim, is from a tree which produces a timber possessing the properties of Lance-wood: it is not uncommon in the Tenasserim provinces, but it belongs to the dog-bane tribe, and is not at all related to Guatteria virgata, the Lancewood of commerce. The Meenaban or Pavetta Indica ?, one of the Cinchonaceæ, is called Moulmein Lance-wood, but it is not equal to Lance-wood in elasticity, and beyond being useful for handles of tools, and such purposes, Major Benson thinks its qualities have been generally overrated, besides, it is susceptible to the attacks of insects. The Guatteria virgata of Jamaica, is much valued as a Lance-wood on account of its exceeding even ash in lightness, strength and elasticity. It is chiefly used for shafts of carriages. Lancewood of Australia, is the Backhousia australis, a myrtaceous tree. Lancewood of commerce, is the Guatteria virgata. Lancewood of Maulmain, is from a tree found all over the Provinces which yields a wood that the residents at Maulmain sometimes call lance-wood tree. The Karen make bows of it, but prefer Cassia fistula. Dr. Mason never met with the tree in flower, but thinks it a species of Dalbergia, one of the Apocynaceæ, though it may possibly be a Cassia.—*Dr. Mason*; *Faulkner.*

LAND-CRABS, see Gecarcinus, Crustacea.

LAND. According to Manu, "cultivated land is the property of him who cut away the wood, or who cleared and tilled it," and this ordnance is binding on all the hindoo race which no international wars or conquests has overturned.

LANDGA, Hind. Canis lupus, *Linn.* A wolf.

LANDOUR, a town in the Merut district of the N. W. Provinces. The height of

Landour above Mussoorie is 300 feet, and the difference of temperature 3°. On the ascent from Rajpoor at the foot of the hills to Landour, the traveller passes through a vegetation which graduates insensibly from the tropical into that of temperate regions. The Dhoon contains numerous forms which are strictly tropical, such as among forest trees the Acacia elata, which extends up along the Tarai from the banks of the Irawadi. The Saul or Shorea robusta and species of Pterospermum, &c. &c., while the slopes of Mussoorie and Landour are covered with forests of oak and rhododendron together with the other temperate forms generally associated with them. The pine and the deodar forests which constitute the characteristic features of Simla, and add so much to the beauty of the station are nowhere seen at Landour and Mussoorie. This is chiefly owing to their lower elevation, and partly to their situation on the outermost ridge of the Himalaya overhanging the Dhoon.

LANDSE, the term applied by the Singhalese to anything English or European. It is a corruption of Hollandishche, Dutch.—*Tennent's Christianity in Ceylon, p.* 103.

LANKEEKA WANLOO, in Telingana, a caste of Sudras.

LANE TSURU, Hind. Xanthium strumarium.

LANGA, or Lunga a piece of cloth used by the men of several Indian races, as a lower garment, applied like a petticoat. Where the langa or petticoat is not worn, paijama or trousers take their place. These are sometimes worn loose, as in Oude and Bengal; and elsewhere as tight as they can be made. The cutting out of these tight trousers is no easy matter, for they have several gores on the inside of the thigh ; and are contrived so that they are flexible, however tight, and do not hinder the wearer from sitting cross-legged. With the trousers, which are tied at the waist, are worn the angia or cholee bodice, the koortni or shirt, and the dopatta or scarf.

LANGA-CHO, see Kunawur.

LANGAET, see Jangam.

LANGAHA, a tribe following mahomedanism, proselytes from the Solanki Rajpoots, one of the four Agnicula races. Probably they inhabited the district of Lumghan, west of the Indus. It is curious and interesting to find that the Solanki gotra acharya, or 'genealogical creed,' claims Lokote as their settlement. The use of the word Pat'han by no means precludes their being hindoos.

LANGALI, Sans. A name of several plants, Gloriosa and Commelina and the cocoanut tree.

LANGAN TREE, Nephelium longanum, *Cambess.* Its fruit is occasionally imported into England from China.

LANGAR, Ar., Pers., Hind. Anchor. Langar ki rassi, Hind. Cable.

LANGAR NIKALNA, Hind. Literally to take out an anchor. This is a ceremonial performance of a vow by mahomedan men and women, usually given effect to on the fifth k'hun, *i. e.*, the fourth day of the mohurrum. Wealthy mahomedans take out an anchor annually whether for a vow or not.

LANGARU, Tel. Anchor.

LANGE PFEFFER, Ger. Long pepper.

LANGAR KHANA, Hind. An almshouse.

LANGEH. In Hongkong, bees are useful in producing honey, and in Affghanistan they are semi-domesticated as in Europe. The Langeh bee of Borneo, and one of smaller size called Nuang, produce valuable honey. They generally place their nests underneath the larger branches, and the Dyaks to remove the honey and honey-comb ascend the trees by means of a rail of bamboos.

LANGHA. The musicians in Sindh are of two kinds : 1, the Khalwat or respectable singers ; 2, the Langha, or Mirasi, the bards of the country.—*Burton's Sindh, p.* 302.

LANGKWA, Malay. Galangal.

LANGOOR MONKEY, is the Semnopithecus schistaceus and is usually seen in herds in pine and oak forests. The animal is common in the Chor forests and similar situations on the western ranges. It is dark-slaty above ; below, pale-yellow ; tail, long and tufted ; hair on the crown of the head, short and diverging. There is considerable variety of colouring ; the young incline to brown, and the old become more or less hoary. The bandar, Macacus rhesus, is the most common monkey. The Entellus monkey, Semnopithecus entellus, is ash-gray on the upper parts ; darker on the shoulders and lower part of the back ; tail, grayish-brown ; hands with a slight shade of black ; body slight ; limbs, long and slender ; tail lengthened. This species and the langoor are mistaken for each other.

LANGOTA, Hind. A cloth passed between the thighs and fastened to a string before and behind. Langota-dost, a friend from infancy, from the days when they wore the Langota.

LANGSAB, or Langsat, or Langseh, a species of Lansium. See Duku, Lansium.

LANGSHU or Langshur, Hind. Juniperus communis.

LANGTAM, a range of mountains covered with perpetual snow, in lat. 28° north, and long. 97° to 98° east.

LANGTANG or Langthang, Hind. Scopolia præalta.

LANGUAGES of eastern and southern Asia are very numerous. The number of words in the languages of civilized races is no doubt immense. Chinese, for instance, contains 40,000; Todd's edition of Johnson, 58,000; Webster's dictionary, 70,000; and Flugel's, more than 65,000. The great majority of these words, however, can be derived from certain original words, or roots which are very few in number. In Chinese there are about 450, Hebrew has been reduced to 500, and Professor Max Müller doubts whether there are more in Sanscrit. But the number of words used in the conversation or writing of any persons, is very limited. M. D'Orsey assures us that an ordinary agricultural labourer has not 300 words in his vocabulary. When Labillardiere inquired of the Friendly islanders, the word for 1,000,000, they seem to have thought the question absurd, and gave him one which apparently has no meaning; when he asked for 10,000,000, they said 'loole,' which is left unexplained, for 100,000,000, they replied 'nonsense,' and for higher numbers, they gave him certain coarse expressions, which he gravely published in his table of numerals. The principal languages, from the Fin and Hungarian in the west to the Japanese in the east, have many phonetic characters in common, particularly that of vocalic harmony. But with all the Oriental languages those who would acquire them, encounter their first difficulty in the variety of writing characters in use, and a second difficulty in the discordant manner in which, when a foreign character is used, or indicated by foreigners, the powers of the letters are employed. Dr. John Borthwick Gilchrist's attempt to form a universal writing character, in his "Missionary's portable christmas-box and cosmopolitan's seasonable new-year's gift," did not succeed, and up till this time, it continues a matter of discussion whether in the efforts to diffuse knowledge by means of printed books, the writing characters in use by the peoples of the south and east of Asia should be continued, or whether the Roman letters should be employed to represent them. In this Cyclopædia, in which the Roman letters have been used, there has not been any system of spelling rigidly followed. The book is one of reference, to which all nations may resort, and as even those who use the Roman characters give widely dissimilar powers to different Roman letters, the attempt to follow a uniform system of spelling Asiatic words has even been avoided. Also, where the orthography of a word has been so generally adopted, that it may be said to have become a European word, no attempt has been made to disturbit, as 'Tinnevelly,' not 'Tirunavélei;' 'bamboo,' not 'bambu.' Undoubtedly, a great difficulty to the English reader arises constantly from the discordant and inconsistent methods of spelling Native words and names, by means of the Roman characters, and practical utility requires that that system should be adopted, which is most widely received by English Orientalists, and employed in the most valuable works. Two modes have been proposed and largely followed, of indicating by the Roman letters, the characters in use for the vernacular tongues of India. The one put forward by Sir William Jones, about the year 1788, was an analogous classification of the letters, the other proposed by Dr. John Borthwick Gilchrist, in the early part of the nineteenth century was the representation of the sounds of the vernacular letters by equivalents of similar enunciation according to the powers of the letters as given by the English people; in other words the one principle is analogy, the other pronunciation. The latter principle is well adapted for expressing the Oriental characters in English letters in such a manner that English readers unacquainted with the Oriental characters would be enabled to articulate the words with a very near approach to their correct pronunciation: but it is for the most part unsuitable for all other of the European nations who use the Roman letters. The principle of analogy adopted by Sir William Jones retains the original letters with certain distinguishing marks and permits the learned men of all Europe to follow the word to its source, and it has been generally followed by the learned. The most recent writer on the subject was professor Horace Hayman Wilson in his Glossary, and he considers that the characters in the English alphabet have enabled him to represent letters in nine alphabets of thirteen different languages of British India. But, to do this, he has, by diacritic points and marks, and by compound letters, increased the English alphabet from 26 to 70 characters, nineteen of the English letters having two to six forms, *b*, *c*, *e*, *i*, *j*, *o*, *p* and *u*, each two; *g*, *h* and *l*, each three; *d* and *k*, each four; *a*, *r*, *s*, *t* and *z*, each five, and *n* has six forms, and he has even recommended other additions. Dr. W. W. Hunter does not follow out any plan.

The subjoined vowel-system which is that substantially of Sir W. Jones, H. H. Wilson, Shakespear, and Wilkins, has simplicity and authority in its favor. The short vowels are unaccented; the long have an acute accent or a straight line above them—

a as in 'about.'	i as in 'thin.
á as in 'mast,' (in Urdú and Bengáli as in 'ball.')	í as in 'pique.'
e as in 'hen.'	o as in 'not.'
é as in 'fête.'	ó as in 'note.'
	u as in 'full.'

LANGUAGES.

ú as in *oo* in '*fool*.'
ai as i in '*thine*.'
ei—a somewhat narrower sound.
ou as in '*bough*.'

Consonants are recommended to have the same powers as in the ordinary English alphabet, and double letters are each to be pronounced distinctly, as in Italian.

y sounds as in '*you*.'
g „ as in '*go*.'
j „ as in '*join*.'
gn as in '*poignant*,' '*Spagnoletto*.'
ng as in '*thing*.'

h to have always a separate sound, except in *ch* as in '*church*,' *sh* as in '*she*,' *dh* as *th* in '*though*,' *c* whether for *k* or *s*, being superfluous, need not be used, nor *x* for *ks*. But, although the three consonants, C, Q, X, are called superfluous in English grammars, Q, historically represents the Hebrew ק, and Arabic ق: hence it has been generally so employed by the learned. The English always have *u* after Q. In Qâl (قال) the Q is a deep soft K, formed at the root of the tongue.

Some writers, the latest of whom is H. H. Wilson, advocate the propriety of each language having its own natural alphabet, as if a new alphabet had been born with every tongue. But the single alphabet of Phœnicia has been modified for all the languages of Northern Africa, except that the Tuarick of the Great Western Desert have an alphabet of native growth. The Roman, Grecian and Hebrew have together all the consonants needed for Arabic, except three. The Greek type, now in use, has not the forms which alone were known to Demosthenes and Æschylus. Moreover, Mahammed did not write with the very characters of the modern Arabic, and the Roman characters may serve for most tongues. When, in Europe, they began to print Greek, they copied all the contractions of the manuscripts. After that, it was customary in dictionaries to give Anglo-Saxon quotations in type which was copied from the hand writing of the Anglo-Saxon MSS.—German quotations in the modifications of Gothic type used in Germany, Danish in that used in Denmark and so forth. Gradually these trammels have been thrown off, all but the Greek type. With proper care in selecting letters, almost every word of any tongue could be distinctly articulated according to the English pronunciation, independently of the terms that precede and follow it, but the English pronunciation would not correspond with that of the Dutch, Italians or Spaniards, &c.

As to the original of the Chinese characters, it is known that, in transacting business before the commencement of the monarchy, little cords were used, with sliding knots, each of which had its particular signification. These are represented in two tables by the Chinese called Ho-tu and Lo-shu. The first colonies who inhabited Se-chwen had no other literature besides some arithmetical sets of counters made with little knotted cords, in imitation of a string of round beads, with which they calculated and made up all their accounts in commerce.

Dr. Pritchard, Professor Max. Muller, Professor Steinthal and Professor Farrar have each attempted to classify the languages in use, and the writings of Chevalier Bunsen, of Pictet, of Burnous, Rask and Hunter have aided much towards the general arrangement. In Dr. Pritchard's classification he has four groups or dynasties of language, three of which are confined to Europe and Asia, a fourth being common to Africa and those parts of Asia which are near that continent. The first of his four groups is the Indo-European, sometimes termed Indo-Germanic, and by late writers the Arian or Iranian languages. He considers that the Indo-European languages and nations may be divided into many different groups, in the order of their affinities for instance; but he regards the most obvious division to be a geographical one, and he styles his first, the eastern group, which, by many writers has been termed exclusively the Arian family of tongues. It includes all the idioms of the ancient Medes and Persians, who named themselves Arii, and their country Eeriene or Iran, and likewise the Sanscrit with all the Prakrits, properly so termed, and the Pali of India. Among the former was that ancient Persian language in which one particular set of the cuneiform inscriptions was written. This dialect was so near the Sanscrit that the inscriptions have been interpreted through the medium of that language.

The Zend lays claim to a still higher antiquity since the Zend is said by Burnous, Professor Wilson and others who have studied it most successfully, to be more nearly allied to the very ancient dialect of the vedas, which preceded the classical Sanscrit, than it is to this last more cultivated speech. How this claim is to be reconciled with the comparatively recent date of all extant compositions in the Zendish language, remains, he considers, to be explained. But that the high castes or "twice born" classes of the Indian race, as they term themselves, the brahman, the chetriya and the vaisya hindoo, were of the same stock as the ancient Persians, may be regarded as a fact established by the affinity of their languages.

Chevalier Bunsen's names differ from those of Dr. Pritchard. He classes one group as the great Asiatic-European stock of languages, which he sub-divides into eight families, viz., 1, Celts; 2, Thracian or Illyrian; 3, Arme-

nian ; 4, Asiatic-Iranian ; 5, Hellenico-Italic ; 6, Slavonic ; 7, Lithuanian tribes, and 8, Teutonic. His fourth or Asiatic-Iranian, or the Iranian stock as represented in Asia, he again sub-divides into :

1. The nations of Iran proper or the Arian stock, the languages of Media and Persia. It includes the Zend of the cuneiform inscriptions and the Zend Avesta: the younger Pehlevi of the Sassanians and the Pazend, the mother of the present or modern Persian tongue : the Pushtu or language of the Affghans belongs to the same branch.

2. The second sub-division embraces the Iranian languages of India, represented by the Sanscrit and her daughters.

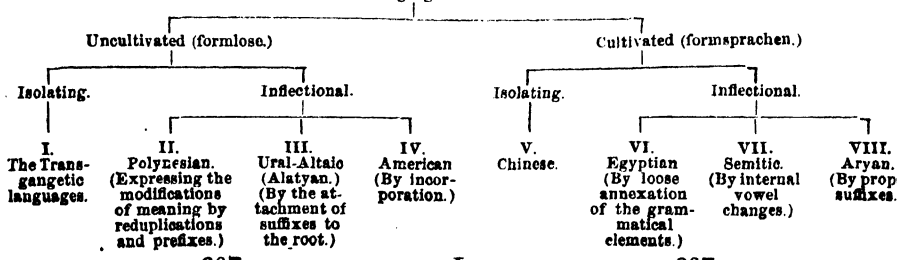
His Semitic stock of languages he constructs from the following nations who form another compact mass, and represent one physiologically and historically connected family ; the Hebrews, with the other tribes of Canaan or Palestine, inclusive of the Phœnicians, who spread their language, through their colonization, as that of the Carthaginians ; the Aramaic tribes, or the historical nations of Aram, Syria, Mesopotamia and Babylonia, speaking Syrian in the west, and the so-called Chaldaic in the east ; finally, the Arabians, whose language is connected (through the Himyaritic) with the Æthiopic, the ancient (now the sacred) language of Abyssinia. He calls this second family, by the name now generally adopted among German-Hebrew scholars, the Semitic. Chevalier Bunsen further remarks as the first lesson which the knowledge of the Egyptian language teaches that all the nations which from the dawn of history to our days have been the leaders of civilization in Asia, Europe and Africa, must have had one beginning. He adds that the researches of our days have very considerably enlarged the sphere of such languages of historical nations, as are united by the ties of primitive affinity. Those researches have made it more than probable that the Tartar, the Mantchu and Tungusan belong to one great stock, that the Turkoman, as well as the Tshude, Fin, Laplander and Magyar (Hungarians) present another stock closely united, and that both these families are originally connected with each other.

The Iranian family of language seems to be called Arian, by Mr. Farrar, it is the Indo-European and Indo-Germanic of some phylologists : Pictet and Burnous called it Arian from the Sanscrit word Arya meaning noble ; Rask called it Japhetic. According to Mr. Farrar, it has 8 divisions,

Hindu, Persian,	Greek, Latin,	Lithuanian, Sclavonic,	Teutonic, Celtic,

Of these it is uncertain, whether Celtic or Sanscrit represents the older phase. But it is known that all of them are the daughters of a primeval form of language which has now ceased to exist, but which was spoken by a yet undivided race at a time when Sanscrit and Greek had as yet only implicit existence.

A simple symmetrical and precise classification of languages has been elaborately established by Professor Steinthal in his Charakteristik der hauptsächlichsten Typen des Sprachbaues. He proposes to divide them all into two great classes, viz , culture-languages and uncultivated languages, and, each of these he would divide into two classes, viz., the isolating and the inflecting. Taking the uncultivated first : under the isolating class he proposes to place the Transgangetic ; and under the inflecting he would place three divisions : 1, the Polynesian, which expresses all the minor modifications of the meaning, all distinctions of declension and conjugation, by reduplications and prefixes ; 2, the Ural Altaic (which Farrar calls the Alatyan), which expresses them by annexing separate words after the root ; and 3, the American, which expresses them by amalgamation. The cultivated languages are similarly divided : 1, into the isolating, represented by Chinese ; 2, into the inflectional, under which head he places, i, the Egyptian, which achieves a sort of inflection by a loose addition of grammatical elements ; ii, the Semitic, by internal modification of the root ; and iii, the Aryan, throughout which the formal elements have been reduced to mere conventional suffixes, such, for instance, as the letter S, which is our all-but-universal sign for the plural number. The table of the two classes may be expressed as follows :—



In illustration of the tongues spoken, this is Our Lord's Prayer in nine of the languages of Southern Asia.

ARABIC.	HINDUSTANI.	PERSIAN.	ENGLISH.	ASSAMESE.	BENGALI.	GUZERATHI.	CANARESE.	TAMIL.	TELUGU.
9. A bunálázi fissamawati leat-ta qaddasa ismo-ka.	9. Ai hamare Bap, jo bihisht men hai, Tera nam muqad-das ho.	9. Aí Pidr-i-mayan ki dar bi-hisht hasti, nàm-i-Tu muqaddas bad.	9. Our Father which art in heaven: Hallowed be Thy name.	9. He ámár swargat thoká pitri; Tomár nám púja hauk.	9. He ámárder swargastha pitah; Tomár nám púja hauk.	9. O akasmana hamára bàp, Tahá-rú nàma puvitra munayè.	9. Paraloka dalli iruva nam-ma tandaye, Nin-na namuu parish-udhawagili.	9. Swargatil ir-rukira yengal Pi-tavé; Umudaya per parishudamai vananga paduva-dága.	9 Swargamulo undé ma Tandri ni peru parishud' hamu cheya ba-dunu-gaka.
10. Latáti mal-akútoka latakun mashiatoka kama fissamai o-ál-ál arzi.	10. Teri badshahat áwe. Teri marzi, jaisi bihisht men jári hai, dunyá men bhi barawe.	10. Bádsháhat-i-Tu biaíd, Marzi-i-Tu dar dunyà járí shawad, ham-chunán ki dar bihisht jàrì ast.	10. Thy kingdom come. Thy will be done in earth, as it is in heaven.	10. Tomár rájiya hauk; Jene swar-gat tenekui pri-thibit o tomár issha pur hauk.	10. Tomár ráj-atwa hauk; tomár ichchha swargete-jeman, temani prithibíteo saphal hauk.	10. Taharu raj ávé. Jama akasmo Thuma parthvé par Tahare itcha thayé.	10. Ninna bhaktaŭ para-loka dalli agŭva prakárá bhumia mallíŭ ágáli.	10. Umudaya ir-ájiam varuvadága; umudaya shittam paramanda latillé sharapadukiradu-pola, humi ileyum shaiapaduva dága.	10. Ni rajiamu watsunugaka; ni chittamu swarga-mandu cheyabade tattu bhu-locam-mandunu cheya-badunugaka.
11. Khubzona kafafuna áte nal yoma.	11. Hamárí rozíne kí roti áj ham ko de.	11. Nán i-rozi-na-i-ma mara im-roz bidih.	11. Give us this day our daily bread.	11. Aji ámár khá-bar behání ámák diá.	11. Amárder prayojaniya áhár-adya deo.	11. Hamárá nitna rotla, aj amné apa.	11. Namma anu-dinada roti yennu ihotu namagi kudu.	11. Inraiku en-galágá ratai en-galuku tarum.	11. Ma nitiapu aharamu medu, ma-ku immu.
12. Wagfirlana khatayana kama naghfero nahnu leman akhtailaina	12. Aur jis tarah ham apne baqidaron ko bakhsti hain, Tú apne dain ham ko bakhsh de.	12. Wa ham-chunan ki máyàn baqidaràn-i-khe-shra mibakhshem gunaha-i-ma-bi-baksh	12. And forgive us our debts, as we forgive our debtors.	12. Aru jenekui ámár dhórnáhon-tok ámi hohun, tenekui ámár dhar era.	12. Ar ámrá jeman ápan apar-ádhidigake khy-amá kari, tadrup tumio ámárder aparádh khyamá karo.	12. Né jama hamné hamára dava daroné mafu kariachá Thuma Tu hamára dava hamné máf kar.	12. Navu namma saligararigé biduva prakárá. Namma salaga-lanu namagi bid-du.	12. Engal ka-dináligalúkú nán gal manippadupo la devarir engal kadangalai mani-tarúlúm.	12. Ma aparā-dhulānu mému manninchā lāgu ma aparadha.u-lanu mauninchu-mu.
13. O-lá-tadkhul-na fittajaribe la-kin najena min ish sharire. Lián us-sultánatá, o-ul-kudrátu, o-ul-já-lala abadan lákā. Amín.	13. Aur hamko áz-máish men na dál: balki burái se bachá; kyunki, bádsháhat, aur qudrat, aur jalál hamesha Tere hi hain. Amin.	13. Wa máyánrà dar ázmáish ma-afgan balki az badí najat bidih: zerá ki bádsháhat wa qudrat, wa jalál dáim ba Tu ast. Amin.	13. And lead us not into tempta-tion but deliver us from evil: for Thine is the king-dom, and the power, and the glory, for ever. Amen.	13. Aru ámák perikhyaloi nini-bá, kintu ápadar parà ámák rakhyá kara. Rajatto, áru mahimá, aru pra-bhao ei kakalo hadai tomar. Amen.	13. Ebang ámár-digake parikhyá-te ániona; kintu minda haite rak-hyá kara. Rajat-twa, o gaurab, o parákram e sakali sadákále tomár. Amen.	13. Né hamné paritchamo nal pána hamne bhundayethi Cho-dava kemké raj Thutha parkármo Thutha mahima sarvakal suthi Thuharanehi. Amin.	13. Nammánŭ shodhana yelli serisadi kedi no-laginda naman-nŭ tapisu yakan-daki rajiavŭ bala-vŭ, mahimäyŭ yendendagŭ nin-nashi. Amin.	13. Nangal sho-da nail pravèsiá-dapadi thaidu, ti-máyil nindru en-galai irachitu kol-ium. Irajiamum vala maiyum, ma gimaiyum, Uma-ké enrenraikum Unda irukindra-na. Aman.	13. Mammuna sodha maloki ti-sukapoká, kidu-nunchi mammu-na lappinchumu; yendukanté, ra-jiamunnu paral-ramunnu maha twa munnu yel-lappatikinni nivi yumnavi. Aman.

Our Lord's Prayer, in the types used in India for printing six of its languages.

ENGLISH.	ARABIC.	PERSIAN.	HINDUSTANI.	TELUGU.	TAMIL.	CANARESE.
Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.	ابونا الذي في السموات ليتقدس اسمك لتات ملكوتك لتكن مشيتك كما في السماء وعلي الارض خبزنا كفافنا اعطنا اليوم واغفرلنا خطايانا كما نغفر نحن لمن اخطاء الينا ولاتدخلنا في التجارب لكن نجنا من الشرير لان السلطنة والقدرة والجلال اَبدًا لَكَ آمين-	اي پدر ما كه بر آسمان هستي تقديس اسم تو باد باد شاهت تو بيايد مرضي تو چنانكه بر آسمان است بر زمين نيز بشود امروز نان روزينهٔ ما بما بده چنانكه ديون خويش بقرضداران خويش مي بخشيم ديون خودبما ببخش ومارا بآزمايش مفكن بلكه از شر محفوظ بدار زيرا كه باد شاهت وقدرت وجلال هميشه از آن تست آمين-	اي همارے باپ جو آسمان پر هي تيرے نام كي تقديس هوتيري بادشاهت آوے تيري مرضي جيسي آسمان پر هي زمين پر بهي آوے همارے روزينے كي روٹي آج هم كو دے اور جس طرح هم اپنے قرضداروں كو بخشتے هيں تو اپنے دين هم كو بخش اور هميں آزمائيش ميں نه ڈال بلكه برائي سے بچاكيونكه بادشاهت اور قدرت اور جلال هميشه تيرے هي هيں آمين-	ఆకాశమందు ఉండే మాతండ్రీ నీ నామము పరిశుద్ధపరచబడునుగాక - నీరాజ్యమువచ్చునుగాక - ఆకాశమందు యేలాగో ఆలాగున్ననే భూమియందున్న నీ చిత్తము నెరవేరునుగాక - మాఆహారము నేడు మాకుదయచేయుము - మాఋణస్థులను మేము క్షమించేప్రకారము మాఋణములు క్షమించుము - మమ్మును శోధనలోకితేక కీడులోనుంచి మమ్మును తప్పించుము - యెందుకంటే రాజ్యమున్ను బలమున్ను మహిమయున్ను నిరంతరముగా నీవియై యున్నవి - తథాస్తు.	పరమండలలుంగలిల్‌ఇరుక్కిఱ ఎங்கళ్ పితావే - ఉం మూడెయనామం పరిశుత్తమాయ్ వణంగప్పడువతాగ - ఉం మూడెయ ఇరాచ్చియం వరువతాగ - ఉం మూడెయ చిత్తం పరమండలత్తిల్‌చెయ్యప్పడుగిఱతుపోల భూమియిలేయుం చెయ్యప్పడువతాగ - ఇన్ఱైక్కు ఎங்కళుక్కువేండియ ఆహారత్తై ఎங்కళుక్కుత్తారుం - ఎங்కళ్ కడనగళై ఎంగళ్ మన్నిత్తరుళుం - నాంగళ్ సోతనైయిల్ పిరవేశియాతపడి చెయ్‌దు తీమైయిల్ నిన్ఱు ఎంగళై ఇరట్చిత్తుక్ కొళ్ళుం - ఇరాచ్చియముం వల్లమైయుం మహిమైయుం ఉంమక్కే ఎన్ఱెన్ఱైక్కుం ఉండాయిరుక్కిన్ఱనఆమ్.	పరమండలదల్లిరువ నంమ కండియిం - నింమ హెసరను - యిల్లరూ పూర మాడిదశవాగి స్థుతిసలి - నింమ రాజ్య బరలి - స్వగద దల్లి ఠ్వాంగే ఠాంగే భూలోకదల్లూ నింమ సంకల్పసిద్ధిస్థుత్తదే - నంమ దినదన్నల్లి ఆ దారవను నమగే యిందుకొడి నంమ సాలగారరనావు మంనిసువ ఠాంగే నంమ ఋణగళన్ను నీవు క్షమిసబేకు - రాజ్య - శక్తి - మహిమే యిదెల్లా నిరంతరవాగి నింమదేయాదకారణ నంమ మనసను చపలపడిసదే నమగే కేడుబారదంతె కాపు థ్థరిసరి - తథాస్తు.

The Lord's Prayer was published in 1548 in fourteen languages, by Bibliandro ; in 1591 in twenty-six languages, by Rocca (Bibliotheca Apostolica Vaticana, a fratre Angelo Roccha : Romæ, 1591, 4to.) : in 1592 in forty languages, by Megiserus (" Specimen XL. Linguarum et Dialectorum ab Hieronymo Megisero à diversis auctoribus collectarum quibus Oratio Dominica est expressa :" Franco-furti, 1592) ; in 1593, in fifty languages, by the same author (Oratio Dominica L. diversis linguis," cura H. Megiseri : Francofurti, 1593,8vo.) The Bible has been printed and distributed in India in twenty-five different languages, in ten of which between six and one hundred thousand copies have been printed, and in Tamil 1,560,950 have been issued since 1706, when the Bible was printed in that language. The Bible was printed and issued in Bengalee in 1796 and in Malayalum in 1816. The whole of the copies printed in the twenty-five Indian languages is 4,772,621.

The languages in use in the south and east of Asia have been thus classified :—

1. *Reflecting types.*—Arabic, Sanscrit.

2. *Compounding types.*—Bask ; Finnic ; Magyar ; Turkish ; Circassian ; Georgian ; Mongolian ; Mantshu ; Javanese ; Ngoko-Javanese ; Krama ; Malay-Javanese.

3. *Isolating types.*—Chinese of Nankin, Amoy, Pekin, Shanghai and Canton ; Japanese.

? Brahui.

4. *Chinese frontier and Thibet.*—Gyami ; Gyarung ; Takpa ; Manyak ; Thochu ; Sokpa ; Horpa ; Tibetan.

5. *Nepal (West to East).*—Serpa ; Sunwar ; Gurung ; Murmi ; Magar ; Thaksya ; Pakhya ; Newar ; Limbu.

6. *Kiranti Group, East Nepaul.*—Kiranti ; Rodong ; Rungchenbung ; Chingtangya ; Nachhereng ; Waling ; Yakha ; Chourasya ; Kulungya ; Thulungya ; Bahingya ; Lohorong ; Limbichhong ; Balali ; Sangpang ; Dumi ; Khaling ; Dungmali.

7. *Broken tribes of Nepaul.*—Darhi ; Denwar ; Pahri ; Chepang ; Bhramu ; Vayu ; Kuswar ; Kusunda ; Tharu.

Lepcha (Sikkim.)

Bhutani or Lhopa.

8. *N. E. Bengal.*—Bodo; Dhimal; Kocch, Garo ; Kachari.

9. *Eastern frontier of Bengal.*—Munipuri ; Mithan Naga ; Tablung Naga ; Khari Naga ; Angami Naga ; Namsang Naga ; Nowgong Naga ; Tengsa Naga ; Abor Miri ; Sibsagor Miri ; Deoria Chutia ; Singhpo.

10. *Arakan and Burmah.*—Burman written and spoken ; Khyeng or Shou ; Kami ; Kumi ; Mru or Toung ; Sak.

11. *Siam and Tenasserim.*—Talain or Mon ; Sgau Karen ; Pwo Karen ; Toungthu ; Shan ; Annamitic ; Siamese ; Ahom ; Khamti ; Laos.

12. *Central India.*—Ho (Kol) ; Kol (Singhbum) ; Santali ; Bhumij ; Uraon ; Mundala ; Rajmahali ; Gondi ; Gayeti ; Rutluk ; Naikude ; Kolami ; Madi ; Madia ; Kuri ; Keikadi ; Khond ; Savara ; Gadaba ; Yerukala ; Chentsu.

13. *Southern India.*—Tamil, ancient and modern, Malayalam do. do. ; Telugu ; Karnataka, ancient and modern ; Tuluva ; Kurgi ; Toduva ; Toda ; Kota ; Badaga ; Kurumba ; Irula ; Singhalese.

The inhabitants of Mesopotamia consist of the Arab, Osmanli, Turk, Kurd, Turkoman, Syrian, Jew, and Christian. Arabic is the general language ; Turkish, Kurdish, Chaldee, Syriac, and Syro-Chaldean dialects being the exceptions. The sunni muhammedan religion is prevalent ; but in Upper Mesopotamia there are many christians of the creed of Nestorius, (some of whom have become Roman Catholics), and Jacobite as well as Roman Catholic Syrians. The races that have ruled in Mesopotamia have been many and from the most remote times and remnants are still to be traced of former dominant peoples in the varied languages still spoken. Professor Rawlinson believes that Chaldea was a part of the great Mesopotamia plain, bordering the Persian Gulf on the south, with Arabia on its west, and the limit between lower and upper Mesopotamia on the north.

Modern Arabic is written in the same dialect, in Egypt, in Syria, in Bagdad, in Constantinople, at Algiers and at Zanzibar, whether it be a mercantile letter, a State proclamation, an advertisement, or a letter in a newspaper, and it is understood by every body. The learned men who write novels or other books of Belle's Lettres may be aiming to bring back a classical style ; but their dialect is less trustworthy as actually modern. Poetry also, may be ever so antique, just as in the decline of Greece the learned wrote poetry in Homeric dialect. Similarly to Italy which has local dialects strongly distinguished, though the language of literature is but one, so is it with Arabic. The local dialects of Algiers, of Cairo, of Alleppo, of Bagdad, have marked diversities, as those of Sicily and Milan ; but Mecca seems to set the law in Arabic literature, as Florence in Italian. The writing characters anciently in use in these regions are known from the sculptures which remain. The Arrow headed character was that used on the sculptures of Nineveh and is still occasionally used in writing Arabic, as also is the Cufic or Kufic which had its origin in the town of Kufa, but the Nashk, and Talik characters are now usually employ-

ed. The Nashk-talik and the Shafia and Shakastah forms are also used for the Persian language and largely for theUrdu or Hindustani tongue, which for nearly three hundred years, up to the latter part of the 19th century, was, amongst all the military classes, the lingua franca or camp tongue of what is now called British India. There are, still, however, on sculptures near Aden, inscriptions in the Himyaritic and other characters. The Sanscrit and Pali languages have ceased to be spoken in any part of India, but both of them are in use as the sacred languages of the brahminical hindoos and the buddhists. The characters which have been used for Sanscrit, as seen inscribed on sculptures, have been the Kutila as at Vijayamunder, in Udayapur and on a stone slab from a temple at Ranode and at Oojein. An old form of character is engraved on the Allahabad column, and that on one of two bronze tridents found at Gopendara in Garhwal was in this old character, the other being in nearly modern Deva-Nagari. The latter has been largely employed in writing Sanscrit in somewhat differing forms and as it is now used, but another form of it is known as Kanouj-Nagari. The character on the Allahabad column is Deva-Nagari in transitu, identical with that of the Gaya inscription, and also, like Mr. Wathen's inscriptions from Gujarat and those of Mahabalipur. The character of the Gaya inscription, is known to be of the eleventh century. A seal was found at Aseerghar in Kandesh, engraved with a Deva Nagari, resembling the Gaya or Gour, approaching the Allahabad. That on the Bhitari Lat or pillar at Ghazipur, is not pure Sanskrit, nor easily intelligible, but its character is the same as Allahabad No. 2, or Kanouj Nagari, with numerous mis-spellings. At the ancient village of Maguta, district of Bhushana, on a stone slab, is an inscription in Sanskrit verse, the language and poetry superior to anything seen by the Bengal Asiatic Society's Pandit, Kamalakanta. The character used in the inscriptions, is called the Kulda, and is midway between the Deva Nagari and the Gauri. Some of the vowel inflections wanting. The inscriptions at the Budda Gaya vaulted cavern, or Nagarjuni, are in old Pali, of date, B. C. 280 to B. C. 247, and the character used in the inscriptions, old Lat. Those at Mathiah near Bettiah, at Bahra, and at Rediah, are in Pali, of date, 315. B. C. ; and the character used in the inscriptions is old Pali.

The characters used in the Inscriptions found on ancient sculptures in Southern Asia and India, may be briefly named as under :—

Allahabad Lat.	Palmyrene,
Allahabad Gupta,	Parthian,
Amaravati,	Pehlví,
Aramæan,	,, modern Alphabet,
Arian or Bactrian,	,, Sassanian,
Bengali,	Phœnician of M.de Leynes
Bhilsa,	,, Numismatic of ditto,
Chaldæo-Pehlví or Parthian.	Punic of M. de Luynes,
Devanágarí,	Punjabi,
Gujarat Copper Plate,	Sah Kings of Saurahstra,
Gujerátí modern Alphabet	Semitic,
Kistna,	Sinaitic,
Kufic,	Syriac, 5th century,
Kutila,	,, modern,
Lát, or Indian Pali.	Telinga,
Nerbudda,	Tibetan,
Pali, old, of the Burmese,	Western Caves,
,, modern,	Zend.

Mr. H. T. Prinsep gives the following list of transitions of the Indian Alphabet from the time of Asoka, with some of the most marked local varieties at present in use, viz., those used in the sculptures of

Asoka's edicts of the 3rd century, B. C.	Nerbudda,
Western caves,	Kistna,
Sah inscription at Girnar,	Telinga, modern,
Gupta inscription at Allahabad,	Tibetan, modern,
Valabhi Plates from Gujarat,	Square Pali,
Kutila inscription of the 10th century A. D., at Bareli,	Gujarati,
	Punjabi,
	Kashmiri,
	Bengali,
	Devanagari,

and he gives the following ten modifications of the Sanskrit alphabet from B. C. 543 to A. D. 1200, viz.,

Fifth century B. C., Rise of Buddism.
Uncertain ; Western Caves.
Third century B. C., Sanscrit inscriptions of Asoka, Junagarh.
Second century A. D., Gujerat dated Plates.
Fifth century A. D., Allahabad inscriptions of the Gupta dynasty.
Seventh century A. D., Tibetan alphabet formed from Sanscrit
Ninth century A. D., Kutila inscriptions from Bareilly, A. D. 992.
Eleventh century A. D., Bengali alphabet as now modified Adisur, 1065 A. D.
Modern Deva-Nagari alphabet.
Old Pali alphabet of the Burmese, compared with A. D., 200.

N. W. India.—The languages spoken in the western border of India, between it and Affghanistan, and of India adjoining Affghanistan, are dialects of Hindi, but sufficiently distinct to be called Sindi, Panjabi and Kashmiri. The late Lieut. Leech indeed has given vocabularies of seven languages spoken on the west of the Indus. The western border tribes are still mostly under patriarchal governments. In the south are the various Baluch tribes in the territories to which they give their name and whose language is said by Captain Raverty to be a mixture of Persian, Sindi, Panjabi, Hindi and Sanskrit. The Brahui tribes in Saharawan and Jhalawan, whose great chief is the khan of Khilat, ethnologists consider to be of the same Scythic stock as the Dravidian races in

the south, and infer from this that the passage of Dravidian tribes from Turan was along the valley of the Indus.

The Persian language of Persia, is met with all over Affghanistan, the great families speak it, and most of the correspondence is carried on in that tongue; the people are acquainted with it, but they prefer speaking the Pushtu, the language of their nation, which is a mixture of ancient Persian, Arabic and Hindustani. They have a few works in this language, but they read Persian authors by preference, and have, through them, formed imperfect ideas of geography, astronomy, medicine and history, but these works, full of fictions and deficiencies, have not materially assisted in developing their faculties. According to Captain Raverty, the people who dwell about Kabul and Kandahar, Shorawak and Pishin, are designated B'r-Pushtun or Upper Affghans; and those occupying the district of Roh, which is near India, are called L'r-Pukhtun or Lower Affghans. Persian is the official language of Affghanistan, but the Pushtu is alike the common tongue of the uneducated people, of the families of the Sadozi kings, and of the dwellings of the amir. There are, however, two divisions of the Affghans, termed Pushtun and Pukhtun, who speak Pushtu and Pukhtu respectively. The Pushto being the western dialect with affinity to Persian, and the Pukhtu the eastern with many Sanskrit and Hindi words. The Pushtu is spoken, with slight variation in orthography and pronunciation, from the valley of Pishin south of Kandahar to Kafiristan on the north, and from the banks of Helmund on the west to the Attock, Sindhu or Indus river, on the east; throughout the Sama or plain of the Yuzufzye, the mountainous districts of Bajawar, Banjhkora, Suwatt and Buner to Astor on the borders of Little Tibet, a tract of country equal in extent to the entire Spanish peninsula: also, throughout the British districts of the Derajat, Banu Tak, Kohat, Peshawar and the Sama or plain of the Yuzufzye, with the exception of Dera Ghazi Khan, nine-tenths of the people speak the Affghan language. Since the invasion of Mahmud of Ghazni, in the eleventh century, there has been a constant influx into India of Affghans, as conquerors and settlers, and this has been so great from particular districts that some tribes have altogether disappeared from Affghanistan. In some localities in India, the Affghan settlers are said to have preserved the Pushtu almost in its purity up to the present day, having from the outset married amongst themselves. In some parts of Bundelcund and in the territory of the nawab of Rampur, whole towns and villages may be found in which the Affghan language is still almost exclusively spoken and is the medium of general communication. Captain Raverty considers that although, on numerous points, the Pushtu bears a great similarity to the Semitic and Iranian languages, it is totally different in construction, and in idiom also, from any of the Indu-Sanskrit dialects.

The Arabic language of Arabia, is known to the learned mahomedans of Affghanistan and India; Sanskrit to the learned brahmans; but in India, neither of these tongues are spoken. The few Affghan zemindars settled in the north of the province of Sindh, still use the Pushtu of their forefathers; but the dialect is not sufficiently diffused among the people to be included in the languages of Sindh. The same is the case with pure Panjabi, it is confined to the small number of Sikhs who are settled in the different cities and towns. The generally known tongues of Sindh are, the Beluchi, the Jataki, the Persian, the Sindhi and Brahuiki.

The Beluchi is a rude mountain dialect, spoken throughout the country called Beluchistan, and by those hill tribes who have migrated to the plains of Sindh. It belongs to the Indo-Persian class of languages, and though uncultivated, is said to be very ancient. It is remarkable for its similarity to modern Persian, one-half of the words appear mere corruptions, or possibly similar forms of the polished tongue. Like its neighbouring dialects, Brahuiki and Pushtu, the vocabulary contains a few Sanskrit and Arabic roots, together with a considerable proportion of other words. The latter, however, appear not to be the remains of an aboriginal tongue, otherwise they would be those expressing primary ideas: they are probably a new element, introduced by isolated position and the want of a standard of language. As must happen among a people divided into clans, and separated from each other, the dialect abounds in diversities of words and idiom, and being naturally poor, it borrows many vocables from the neighbouring countries. Its literature is confined to a few tales, legends, war songs, and the productions of the bhat or Beluch bards. Few Europeans have hitherto been tempted to learn Beluchi, easy as it would be to any one acquainted with Persian and Sindhi, and this is the more to be regretted as a critical knowledge of it might be valuable to students of the old and obscure Iranian languages, such as the Zend, Pehlvi, Dari, the dialects of the Dasatir, and others known only by name. It has been said of the Parsee sacred volumes, that in them "there is scarcely a single radical of any importance,

which may not be traced to a corresponding term in some living dialect of Persian." The Jataki, also called Siraiki, from Siro, or Upper Sindh, where it is commonly spoken by the people, and Beluchki, on account of its being used by several of the Beluch clans settled in the low country, is a corrupted form of the Multani, itself a corruption of the Panjabi tongue. It is extensively used throughout the province, and is spoken by probably one-fourth of the inhabitants. As usual it abounds in varieties of dialects and contains little or no original literature, except a few poetical pieces, and short tracts on religious subjects. The Langha or Sindhi bards seem to prefer it to their own language, and many well-educated natives, especially Beluchi, have studied it critically, and composed works in it. The celebrated Arabic hymn, generally known by the name of Dua Suryani, the Syriac or Syrian prayer, from which language it was borrowed by Ali, or, as is more generally believed, by Ibn Abbas, has been translated into Jataki, and is learned by heart as a talisman against accidents and misfortunes. The Jataki dialect is usually written in the Nastalik, and sometimes in the Nashki character. In the former, the system of denoting the cerebral and other letters which do not belong to the Arabic alphabet, is the same as in Urdu. The Persian is, in Sindh, the language of literature, ceremony, office and epistolary correspondence. The origin of the Sindhi dialect appears to be lost in the obscurity of antiquity, but there are ample reasons for believing it is as old as any of the vulgar tongues of modern India. It belongs to the Indian class of languages, and is directly derived from the Sanscrit, yet is a perfectly distinct dialect, and not, as has been asserted, a mere corruption of Hindustani. It is spoken with many varieties from the northern boundary of Kattyawar as far as Bahawalpur, and extends from the Brahui mountains to the desert which separates Sindh from the old western frontier of British India ; and these limits well agree with the mahammadan accounts of the extent of empire belonging to the Rahis or hindoo rulers of Sindh. The classical or literary language is that of Lar, or Southern Sindh ; the other principal dialects are,

1st. The Siraiki, or language of Siro, Upper Sindh ; admitting a mixture of Jataki and Beluchi words.

2nd. The Kachi, spoken in Cutch, and made to approach the Guzerathi.

3rd. The Thareli or Jesalmeri, the language of the people about Omerkot, the Tharr and Jesulmer ; also used by the Shikari, Dedh, and the other outcaste tribes of Sindh. It borrows largely from the Marwari, and has its own written character and religious compositions.

4th. The Takkarana-ji-boli, or dialect of the hill people to the west of Sindh, corrupted by a mixture of Brahui and Belochi terms, as well as possessing many names of things and idioms unintelligible to the people of the plains.

The Sindhi is superior to most of the dialects of Western India in various minor points of refinement and cultivation, as, for instance, in the authorized change of terminations in poetical words, the re-duplication of final or penultimate letters to assist the rhyme, and many similar signs of elaboration.

The Brahui language, according to Dr. Caldwell is mainly Punjabi with a Dravidian element. According to Mr. Campbell is mainly Arian (Indo-Persic) with a Turanian element. The typical Brahui are certain tribes in Saharawan and Jhalawan. The higher classes of Brahui are sunni mahomedans, are stout, squat, have short thick bones, with round faces and flat lineaments, with brown or even red hair and beards. They have, both in feature and speech, indications of a Turanian element. They are hardy, often migratory. Their political chief is the khan of Khilat.

The Rind and Mughsee are settled in Kutch Gandava, to which fertile plain they have emigrated at different periods from the province of Mekran, and have become incorporated with the Jut, or cultivators of the soil, as the subjects of the khan of Khilat ; a few of these likewise reside in the hills to the north-east of Kutch Gandava and skirts of the desert north of Khilat. The sub-division of the Brahui tribes amount to about ten, and those of the Rind and Mughsee each amount to double that number.

The Brahui are divided into an indefinite number of tribes and khel, and are an unsettled and wandering race, always residing in one part of the country, during summer, and emigrating to another for the winter season : they likewise change their immediate place of resort many times every year in search of pasturage for their flocks—a practice rare among the Beloochi. They differ so much from the Beloochi in external appearance that it is almost impossible to mistake one for the other. The Brahui, instead of the tall figure, long visage, and raised features of their fellow-countrymen, have short, thick bones, with round faces and flat lineaments ; and Lieutenant Pottinger had not seen any Asiatics to whom they bear any resemblance, for numbers of them have brown hair and beards. The Kamburanee, the

chief tribe, are divided into three distinct gradations of rank called Ahmedzye, Khanee and Kumburanee. The first supplies the khan ; the Khanee are of the secondary rank of chiefs. The word Kumburanee includes all the remainder of the tribe, but in common is applicable to the whole body. They receive wives from, but do not marry their daughters into other tribes. Writing of the original settlement of the Belooch and Brahui tribes in the country, it is said, that when Mahomed, the successor of Subaktagin the first sultan of the Ghaznavi dynasty, turned his arms towards India, he subjugated the whole of the level district, west of the Indus, to the very foot of the Brahui mountains. His son, Musaood, extended these conquests still more westerly into Mekran ; he adhered, however, to his father's plan of not ascending the lofty ranges, and all subsequent invaders of Sind, seem to have been guided by their example. The Beluchi ascribe their origin to the earliest mahomedan invader of Persia, and are very desirous of being supposed to be of Arabian extraction. They spurn the idea that they are derived from one stock with the Affghans. The affinity of the Beluchikee to the Persian language affords of itself strong evidence in favor of this position, (viz. that they came from the westward) to back which, we still see that the majority of the Beluch nation still dwells on the western frontier ; but neither their features, manners, nor language, bear the slightest similitude to those of the Arabs. In the beginning of the fifth century of the Hejira, the Suljuk Tartar appeared in Khorasan, and in the short space of ten years, wrested that kingdom from the house of Ghaznavi. It was ceded to Alp Arslan, and constituted a part of the Seljukide dominions, until the extinction of that race, about 150 years posterior to Togrul Beg having assumed the title of emperor. In the lapse of time, the Beluchi are alluded to both by that general term and particular tribes, and as dwelling in the very districts which they people at this hour. We learn from Greek and Asiatic historians that, as invading armies became dismembered, either by the death of their generals or a defeat, the barbarians who composed them wandered over the country until they found an advantageous place to fix themselves, or entered the services of some more fortunate chieftain than their own as mercenaries. Such in his opinion, were the Beluchi, and various circumstances go to prove that they are of Turkoman lineage. Their institutions, habits, religion, and in short, everything but their language, are the same ; this last anomaly is easily explained. The Seljuk rulers had long settled in Persia, where they naturally adopted the colloquial dialect, and brought it with them on their expulsion by the Kharazmian kings. The unremitting enmity of these kings forced vast hordes of them to fly from Persia after they had been colonised there for many years. The fugitives are said to have gone to Seistan and the neighbouring countries, which are those of Sind, Seistan, and the Brahui mountains.

The languages of India from the Himalaya to Ceylon, belong to two essentially different stocks, viz : the Tamulian, such as Karnatica, Telugu, Malayalam, Tulu, and Tamil, and languages of undoubted Sanskrit origin or the Arian or Sanskrit stock. The affinity between the Telugu and Karnatica is so great that in order to make the correspondence complete it frequently suffices to change an initial or an inflection, and Ellis shows both these languages to be cognate with Tamil. Again the Tamil-speaking inhabitants of the Coromandel coast can make themselves intelligible when they get into the districts on the western coast of the peninsula, where Malayalam is vernacular. So the language of Tuluva on the coast of Canara, has a strong resemblance to that of Malayala, though the Tuluva speaking race are unable to understand their Malayalam neighbours. The languages or dialects of the aboriginal mountain races occupying the Neilgherries, are Tamulian, and the Kodagu of the mountains of Coorg is a dialect of Tulu. On the crest of the high range, extending from Cochin to Cape Comorin, and reaching to 8,000 or 9,000 feet above the sea, Francis Buchanan found that the rude tribes spoke a dialect differing only in accent from Tamil. The language of the mountaineers of Rajmahal dividing Bengal from Bahar, abounds in terms common to the Tamil and Telugu, and Mr. Hodgson, after comparing the vocabularies of seven languages now spoken by rude tribes in Central India, pronounced all of them to belong to the Tamulian stock, while the Brahui, on the mountains of Sind, are said to have a language very like that of the Toda. Thus a closely allied family of languages extend over all Southern India, cropping out on the hill tops in Central India, on the mountains in the west, and perhaps also traceable on the southern slopes of the Himalaya. According to Rask, Singhalese belongs to the same family, and Lassen states that the languages of the Laccadives and Maldives come within the same category. In the North, however, we meet with languages of a different family, springing from those Arian conquerors who during the thirteen centuries preceding the Christian era, migrated from Central Asia,

entered India from the north and north-west, and diffused themselves, their language, their religion and their brahminical distinctions, over the plains of India, at a period before the authentic history of this country begins. According to this view therefore, the principal languages of India, may be arranged as under :

Arian, Sanskritoid, or Northern Family.

1 Hindi.
a. Hindustani or Urdu.
b. Brij Basha.
c. Rangri Basha.
d. Punjabi.
e. Multani.
f. Jataki.
g. Sindhi.
h. Marwadi.
2 Kashmiri.
3 Bengali.
a Tirhuti.
4 Gujarati.
a Kachi.
5 Marathi.
6 Konkani.
7 Urya.

Turanian, Tamiloid or Southern Family.

1 Telugu or Tiling.
2 Karnatica.
3 Tamil.
4 Malayalam.
5 Tulu.
6 Gondwani.

Our present knowledge of the languages belonging to the Arian class does not enable us to determine whether they are developments of some tongue, of which the Sanskrit is the cultivated representative, and of which Magadhi and Pali at the era of Asoka and the introduction of buddhism into Ceylon, was a spoken form, or whether Sanskrit has been superinduced upon some aboriginal tongue, as it has been demonstrably, though in much smaller quantity, upon the Tamiloid languages of the south, and as French has been introduced into Anglo-Saxon. However, certain it is, that in every Arian tongue, a considerable and apparently primitive element is found which is not traceable to Sanskrit and which in Gujarati is reckoned at one-third of the whole language.

The languages of the Southern and Central tribes, Dr. Caldwell terms Dravidian, and he estimates as under, the numbers of the populations speaking them :

Tamil....10,000,000	Tulu.....150,000
Telugu...14,000,000	Toda..... 300
Canarese...5,000,000	Kotah..... 1,000
Malayalam2,000,000	Budaga.....
Gond or Goand also Khund, Kond or Ku.....500,000	

In the preface to the Cyclopædia, allusion was made to the numerous languages spoken in Southern and Eastern Asia. Along the low level tract which runs bordering the ocean from the Red Sea to the southernmost point of the Malay Peninsula, we find vernacular, the Arabic, Turkish, Kurdish, Syriac, Jataki, Sindi, Guzerati, Marathi, Hindustani, Konkani, Canarese, Tulu, Malayalam, Tamil, Telugu,

Urya, Bengali, Rakhui, Burmese, Siamese, Chinese, Japanese and Malay, a number of languages truly perplexing to traders on the sea-board of Southern Asia. Mr. Piddington in the Preface to his Index, quotes a Master Mariner, Master Richard Kynge as saying, "and in this founde wee oftimes much trouble and vexation, with moreover losses, both of precious time and lucre. *Fyrste*, that wee could never aske in Indian Tongues for such herbes, or fruites, wodes, barks or gummes, as wee knew full well, by experience in sundrye other partes, to bee wholesomme (many of our crewe lying sicke at the tyme), or savorye, or usefulle to trafficke withall. *Nexte*, that when anye were shewne us, we coulde in noe-wise tell, from $\frac{e}{y}$ names given to them by $\frac{c}{y}$ *Gentooes*, whether or noe $\frac{e}{y}$ like were already knowne in *European* countryes ; and yett these parts doe myghtylie abound with herbes and woodes of sovraigne virtew."

Sir Erskine Perry and the Reverend Dr. Caldwell remark that the brahmins make a simple classification of the languages of India depending mainly on geographical considerations, by which five northern languages are grouped in one class and five southern ones in another, under the denominations of panch Gaur and panch Dravid, the term Gaur or Bengal applying to all northern India, while Dravida, the name of that part of the Coromandel Coast lying between the twelfth and thirteenth parallels of north latitude, is applied to the whole Peninsula. Their classification was as under :

The five Gaur.	The five Dravid.
1. Saraswati (extinct)	1. Tamil
2. Kanoji	2. Marathi
3. Gaur or Bengali	3. Carnatika
4. Mathala or Tirhuti	4. Telinga or Telugu
5. Orissa or Urya.	5. Gujerati.

Dr. Caldwell, in his Comparative Grammar, remarks that by the term Gaura or Gauda, are meant the Bhasha or Pracrit or vernacular tongues spoken in northern India, some old ones of which have since ceased to be spoken, or have merged into others. At present the languages which may be considered Gaura, are Bengali, Hindi with its neighbour the Hindustani, Punjabi, Gujarathi, Marathi, the languages of Kashmir and Nepal, altogether nine. The pandits named the five Dravira, the Telinga, Kanatika, Mahratha, Gurjara, and Dravida or Tamil proper, but at present Dr. Caldwell displaces the Gurjara or Gujarathi and the Marathi, and considers the Dravida proper or Tamil, the Telinga, Talunga, or Telugu, and the Karnataka, Kannada or Canarese, to be the three principal lan-

guages of the Dravidian family, and he adds thereto the Malayalam, the Tulu, and the uncultivated Toda, Kota, Gond and Ku, making altogether nine Dravidian or Tamilian tongues. Of the languages now named, some of the Hindi tongues, such as Kashmiri, Uria and Gujarati are the languages spoken in the smallest limit. But the Jataki, Sindi, Panjabi, Harauti, Marwari, and Konkani, are other Hindi dialects. Mr. Elphinstone, however, makes another classification. He assigns Gujerati to the northern and Urya to the southern languages and the Haiga brahmins in Canara, gave a third list of Dravida tongues, in which they exclude the country on the Malabar coast where they themselves are domiciled. These brahminical divisions, however, are not founded on any scientific principles.

Hindi is a term used over much of northern India to denote the vernacular tongue of the district, but it is not easy to attribute to it a very precise signification Speaking generally, the whole of Upper India, including the Punjab, from the Himalaya to the Vindhyan range, but exclusive of Bengal, may be said to be possessed by one language, the Hindi. According to Colebrooke and the Serampore translators of the Bible, Hindi owes nine-tenths of its vocables to Sanscrit roots ; when it is spoken by mahomedans who add to it Arabic and Persian roots, it becomes converted into Urdu or Hindustani. When Hindi is spoken by hindus who draw on Sanscrit for enrichment or embellishment, it appropriately retains the name of Hindi. Modified in these various ways it is found not only on the plains of Hindustan, but also on the southern slope of the Himalaya, for Mr. Trail informs us that the language of Kumaon and Ghurwal is pure Hindi. Indeed, generally, along the Sub Himalayan range as far as the Gogra river, the impure Hindi dialect introduced by the Gorkha from the plains appears to be extirpating the vernacular Thibetan tongues of the aboriginal mountaineers. Mr. Masson says by means of Hindi, made himself understood throughout the whole of the Kohistan, and it will thus be seenthat the term is used to bring under one common designation, the various dialects of a language essentially one, but which has received no great cultivation in any of its forms. According to the brahman pundits of Benares, there are hundreds of dialects equally entitled to the name. The Brij Basha (or Bhaka, as it is pronounced on the Ganges), and the Panjabi are the two most cultivated varieties of it, but the Panjabi passes into Multani, which a good philologist has shown to be a corrupted form of Panjabi ; whilst Jataki, again, further to the south, is a corrupted form of Multani ; Sindhi, according to Lieut. Burton, is a perfectly distinct dialect, though directly derived from Sanscrit. When the Mahrattas extended their conquests into Hindustan, they found Hindi everywhere prevalent from the limits of the desert to the frontiers of Bundelcund ; and finding it different from their own tongue, they called it contemptuously, Rangri Basha, quasi barbarous jargon. Sir John Malcolm extends the Rangri Bhaka as far west as the Indus and east as far as the frontier of Bundelcund, where, as in all the country to the Indus, from the western frontier of Bengal, dialects of Hindi prevail. The Marwari and other dialects of Rajputana, are evident varieties of Hindi introduced by the Rajput races.

Bengali is also derived from the Sanscrit, there being but few words in it, not derived from the Sanscrit ; and Tirhuti on its north-eastern border has a great affinity with Bengali. But for this, the Bengali, from being the language of thirty millions of souls, and restricted solely to the geographical limits of Bengal, and from the cultivation which has been given to it, it well deserves to be ranked as a separate language. Bengali is a highly cultivated language of Sanscrit origin or has been largely stocked with pure Sanscrit words as it is spoken throughout Bengal.

At the present day, the Hindi tongue is written in Deva Nagari character, the Burmese in the Pali, the Tamil, Telugu, Canarese, Mahrati, Malealum, Bengali, Guzerati, Urya and others have each their own separate character.

Guzerati language is spoken throughout that peninsula, and has been adopted by the Parsi religionists.

Mahrati is spoken from the Kolwan hills near the Portuguese settlement of Daman, above the ghauts in a north-easterly direction along the Satpura range, parallel to the Nerbudda, intermingling with the Gujerati about Nandovar, in the jungly valley of the Tapti. It is spoken throughout Berar, in the open parts of the country of Nagpur and the whole of its eastern border abuts on the countries and languages of the Gond, Tiling and Canarese. In the S., E. the Mahrati meets the Telugu and Canarese at Murghpetta, Ninni, Dongapura, Beder and Sungum, and treading to the S. W. through Bejapore, Shaubashwar to the coast at Sedasheghur, skirting the northern boundary of the Canarese tongue. From Daman in the northern Konkan, Marathi runs down the coast both below and above the ghauts to the neighbourhood of Goa, when it meets the Konkani, a mixed tongue of Mahrati, Tulu and Canarese that prevails as far south as Mangalore, and the

southern limits of the Konkani is a village four miles north of Upi or Udapi near Cundapore, where Tulu begins.

Tamil is spoken in the Peninsula of India by about ten millions of people, generally speaking, dark-coloured and short statured, energetic, fiery, quarrelsome, but not revengeful. Tamil was the language of three ancient dynasties, of which we have record, the Chola, the Pandya and the Chera. Tamil is spoken throughout the vast plain of the Carnatic, or country below the ghauts, termed, by the mahomedans and the British, the Carnatic Paeen Ghaut. The Tamil speaking races occupy from Cape Comorin to Pulicat, 30 miles north of Madras, where it meets with the Telugu, and from the Bay of Bengal inland to the Eastern Ghauts, skirting the Telugu up to Kirkambari and Tripati, and skirting the Canarese of Mysore in all its eastern frontier, and it is spoken over the Bara Mahal, Salem and Combaconum, leaving the Canarese at Kaligul and meeting with the Malayalam at the Gap of Palghat. Tamil is spoken also on the western side of the ghauts in the southern part of the Travancore country, and from Trevandrum to Cape Comorin. It is also spoken in the northern and western parts of the island of Ceylon, where Tamulians formed settlements prior to the christian era, and from whence they have gradually thrust out the Singhalese.

Telugu is spoken in the north-eastern parts of the Peninsula of India, by about 14 millions of people, a taller and fairer race than the Tamil, many of them indeed being equal in stature to the Arian hindoos of Northern India. They are more brahminical than the Tamulian races, are bold and self-reliant and are as energetic as the latter though less restless. Telugu at present extends along the tract on the Coromandel coast, known as the northern circars, commencing at Pulicat, 30 miles north of Madras up to Ganjam, where it meets the Urya tongue. At Nellore, is the purest of the Telugu language, and at Vizagapatam, Telugu only is spoken. It extends inland to Chanda on the west, and its western boundary runs S. westerly through the Hyderabad territory to Beder, Dongapura, and Murghpetta and southwards to Kurnool and Ghooty, east of Bellary south-easterly to Kirkambari in N. Arcot, therefore, part of Ganjam, all Vizagapatam, all Nellore, Kurnool, Cuddapah and Ghooty, the eastern parts of Hyderabad and Bellary are Tiling. The boundary line may thus be drawn from immediately north of Madras, where it meets the Tamil, through the pass of Kirkambari near Nageri, through Cuddapah to Bellary, where it meets the Canarese, with which it runs from Sangam past Beder to Dongapura and Murghpetta, its northern boundary skirting Gondwana by Warangal to Chicacole, where it meets the Urya.

Urya is the language of Orissa and runs for 45 miles S. of Ganjam where Telugu ceases. Urya is a tolerably pure dialect of Bengali, At Chicacole it is spoken, but even there Telugu is the prevailing language. In Vizianagrum, Telugu is spoken only in the open country, and Urya runs further down to the south. On the coast line, Urya continues in the direction of Bengal as far as the Hijli and Tumlook divisions on the Hooghly. On the western side of the Midnapore district it intermingles with Bengali, near the Subanreeka river. To the westward the Gond and Urya languages pass into each other, and at Sonepur half the people speak the one, and half the other language. A line from Sonepur to Midnapur would mark the northern and western boundary.

Canarese is essentially a plateau language. The ancient Hindu term, Carnatica, comprehended all the high table land in the south of India above the eastern and western ghats, and seems never to have held sway beneath the ghats though, in the present day, by a strange fatality, it is now only the countries below the ghats, the Carnatic on the east and Canara on the west, to which the name of the ancient Karnatica kingdom has come to be applied, which is now never given to that above the ghats, the Bala Ghaut. The common Canarese or Karnatic character and languages are used by the natives of the countries from Coimbatore north through the whole of the Mysore, Belgaum, Dharwar, much of south Bellary, through Bijapore to Murkunda or Murgpettaabout 37 miles west from Beder, and within the parallels of the eastern and western ghauts. This northern boundary is, therefore, more extended than that given to it by Mr. Walter Elliot, who draws its boundary-line west and north, by a line from Sadashegur on the Malabar Coast to the westward of Dharwar, Belgaum, and Hukairi, through Kagal and Kurandwar passing between Kelingaon and Pandegaon, through Brahmapuri on the Bhima, and Sholapur and thence east to the neighbourhood of Beder. For about 150 miles, from Murg, Murghpetta or Murkunda, abovementioned, eastwards through Dongapura, and Beder to Sangam near Satyassi or Sadashipet, is a line of what the people call si-bhasha basti, three-tongue villages, the Mahrati, the Canarese and the Telugu, all there meeting. From Sadasheghur, on the western coast following the southern boundary of Sunda to the top of the Western Ghauts,

it is the language of the whole of Mysore as far as Coimbatore, and the line of the Eastern Ghauts including much of the Chola and Belala kingdoms, and even Dwara Samudra, the capital of the latter, which was never captured by the Chalukia, *i. e.*, the Carnatic dynasty of Kalyani.

Malayalam and Tulu are considered by Dr. Caldwell to be in gradual course of extinction. Malayalam extends from Cape Comorin to the Chandagiri river ; or more strictly, perhaps, to Nileshwar (Nileswara), where a Nair rajah, conquered by Hyder, formerly ruled. The people speaking the Malayalam are said naturally to shrink from contact with foreigners, even from people of their own race : retreating from the great roads, cities and bazars as eagerly as the Tamil flocks to them ; and the Malayala speaking race are to be found isolated with their families in their high walled parambu, even in parts where the lines and centres of communication are entirely occupied by the more enterprising Tamil people whose language too seems gradually pushing the Malayala aside.

Gondi.—The large space left between Maharashtra and Orissa is in a great part a forest tract inhabited by the Gond. Their language, though quite distinct from the rest, is unwritten, and being reckoned a jargon of savage mountaineers, is not counted among the five languages of the Deckan.

Mr. Hodgson, writing in the Journal of the Bengal Asiatic Society, observes that Mr. Robinson, in a recent paper upon sundry of the border tribes of Assam, had asserted the affinity of these tribes (the Bodo and Garo amongst others) with the people of Thibet. But Mr. Hodgson thinks that Mr. Robinson neglected the physical and psychical evidence which are each of them as important as the glottological, towards the just decision of a question of ethnic affinity. Much of the mechanism of the whole of the Turanian group of languages is common to every one language of that group, and the Tamulian and Tibetan languages are held to be integral parts of that group. He thinks that if the Bodo, for example, were of Tibetan origin, it is hardly credible that their ordinary vocables should not plainly reveal the fact, seeing that they have never been out of actual contact with races of the same descent as that ascribed to them. The Sub-Himalayan dialects differ from the trans-Himalayan standard : but identity is here shown in the roots as well as in the mode of agglutinating the servile particles ; not to mention that the snows form such a barrier in this case as exists not in regard to the Bodo intercourse with tribes of Tibetan origin. The same general result follows from a careful examination of vocabularies. Apparently the Tibetan, like the Hindi words, are adopted ones.

Of the languages belonging to the Turanian family, the most prominent among them is the Turkish or Osmanli of Constantinople. The number of the Turkish inhabitants of European Turkey is indeed small. It is generally stated at 2,000,000, but Shafarik estimates the number of genuine Turks at not more than 700,000, who rule over fifteen millions of people. The different Turkic dialects, of which the Osmanli is one, occupy one of the largest linguistic areas, extending from the Lena and the Polar Sea, down to the Adriatic.

The whole of what is called the Turanian family of speech consists of Terminational or Agglutinative languages, and this Turanian family comprises in reality all languages spoken in Asia and Europe, and not included under the Aryan and Semitic families, with the exception of Chinese and its cognate dialects. The name Turanian is used in opposition to Aryan, and is applied to the nomadic races of Asia as opposed to the agricultural or Aryan races. The Turanian family or class consists of two great divisions, the Northern and the Southern. The Northern is sometimes called the Ural-Altaic or Ugro-Tataric, and it is divided into five sections, the Tungusic, Mongolic, Turkic, Turkish is a Turanian dialect. Its grammar is purely Tataric or Turanian. The Turks, however, possessed a small literature and narrow civilization before they were converted to mahammedanism, and as the language of Mahammed was Arabic, a branch of the Semitic family, closely allied to Hebrew and Syriac, this, together with the Koran, and their law and religion, the Turks learned from the Arabs, their conquerors, also many of the arts and sciences connected with a more advanced stage of civilization. Arabic became to the Turks what Latin was to the Germans during the middle ages ; and there is hardly a word in the higher intellectual terminology of Arabic, that might not be used, more or less naturally, by a writer in Turkish. But the Arabs, again, at the very outset of their career of conquest and conversion, had been, in science, art, literature, and polite manners, the pupils of the Persians, whom they had conquered ; they stood to them in the same relation as the Romans stood to the Greeks. Now, the Persians speak a language which is neither Semitic, like Arabic, nor Turanian, like Turkish ; it is a branch of the Indo-European or Aryan family of speech. A large infusion of Persian words thus found its way into Arabic, and

through Arabic into Turkish, and the result is that at the present moment the Turkish language, as spoken by the higher ranks at Constantinople, is so entirely overgrown with Persian and Arabic words, that an uneducated Turk from the country understands but little of the so-called Osmanli, though its grammar is exactly the same as the grammar which he uses in his Tataric utterance.

A class of tongues akin to the monosyllabic is that of Caucasus. The numerous languages of this class have long been reduced to four groups; the Georgian, the Lesgian, the Circassian, the Mizdzhegi. That these four are fundamentally one, may be seen from Klaproth's tables, whose classification seems only provisional. These tongues, dealt with en masse, have their affinities with the monosyllabic tongues. As with the Malay language, the monosyllabic character is modified by the evolution of agglutinational and inflectional processes, but not much by euphonic processes. An original continuity of language, displaced at present by the Turkish and Mongol, is thus assumed for parts betwen Caucasus and Thibet. The same learned author observes that a monosyllabic basis of separate words is provisionally assumed as the fundamental element out of which inflections are evolved by agglutination and amalgamation. This makes it possible that poly-synthetic tongues, like the American, may be represented in their earlier stage by monosyllabic tongues like the Chinese. Glossarial investigations confirm both these views. There is a radical unity for the different Siberian groups of the Asia Polyglotta, *e. g.* Qukageer, Yenesean, Samoeide, &c., and a fortiori for the Turk, Mongol, and Manchoo groups. Each and all of these have affinities with the monosyllabic tongues, and through these with the Malay and Caucasian.

Polynesia presents the first appearance of isolation, in the languages of New Guinea, Australia, &c., *i. e.*, the Negrito tongues. The philological evidence of their being akin, either to the Malay or Tamul languages, is at present indefinite and inconclusive.

Southern India, and the Indian hill-ranges, present the first appearance of isolation in the languages of continental Asia. Although unplaced they can scarcely be called isolate.

In the Report of the British Association for 1845, Dr. Latham remarks that the distinction between the languages of Thibet and China, as exhibited by Klaproth, must be only provisional: over and above the grammatical analogy there is an absolute glossarial affinity. Of the languages of the trans-gangetic peninsula the same may be asserted. Where languages are monosyllabic slight changes make palpable differences. The vocabularies of Brown, for more than a score of the Burmese and Siamese tongues, have provided us with data for ethnographical comparisons. By dealing with these collectively, we find in one dialect words which had been lost in others. The Chinese, Thibetan, Bhootan, Burmese, Siamese, and all the so-called monosyllabic languages hitherto known, are allied to each other. The general affinities of the Indo-Chinese tongues are remarkable. With Marsden's and Sir Stamford Raffles' tables on the one side, and those of Brown and Klaproth on the other, it can be shown that a vast number of Malay roots are monosyllabic. The Malay languages are monosyllabic ones, with the superaddition of inflections evolved out of composition, and euphonic process highly developed. Dr. Latham is also of opinion that the nations on the borders of British India, in the north-west, the north-east and east, form an ethnological group which contains the Tibetans, the Nepal tribes, several populations of the Sub-Himalayan range, the Burmese, the Siamese, the Natives of Pegu, the Cambojians, the Cochin Chinese and the Chinese, in populations which cover perhaps one-fifth of Asia. Their countries are mostly inland, and mountainous, but contain the watersheds of mighty rivers, the Indus, the Brahmaputra, the Irawadi and the Yellow river. The complexion and features of these people is that to which the term Mongolian has been applied. Though wild paganism and mahomedanism exist, the majority are of the buddhist religion, but all speak a language the least developed of all the forms of human speech, being generally monosyllabic and with little power of grammatical inflections. Colonies may either preserve the ancient form, or become the occasion of a great change. Thus the ancient language of Tibet, which is in the Chinese traditions the land of their earliest recollections, may have been preserved by the colonists who formed the Chinese empire, while Tibet went further in its development. These people are arranged under four great political powers, the British, the Burmese, the Siamese and Chinese. Ethnologically they are capable of being classed in three considerable sub-groups, as under:

The first of them is the Bhot or Bot, which term is used in compound words as Bult in Bultistan, But in Butan, Bet in Tibet, and in the tribes known as Bhutia and Bootia, and comprises the Little Tibetans, the natives of Ladak, the Tibetans of Tibet Proper and the closely allied tribes of Butan. The Bhot area is bounded on the south by India and Cashmir, on the north by Chinese Tartary, and on the

west by Little Bokhara and Kafiristan. Amongst the Bhot populations may be mentioned the mahomedan Bhot of Bultistan or Little Tibet, of Rongdo, Skardo, Parkuta, and Khartakshi, of Shigar, Chorbad, &c., the buddhist Bot of Ladak, Hungrung and Kunawar, the Bhot of the Chinese Empire; the Tibetans of Rudok, Garo, Goga, &c. of Lhasa and Tishu Lumbu, the Sifan, the Lhopa of Butan, the Tak, the Bhot of Garwal, Kumaon and Nepal, the Chepang and probably the Rhondur, the Chak and Drok, the Hor and the Kolo.

Further East are the Kocch, the Dhimal and Bodo, arranged into the Western Bodo of Sikkim and the Butan frontier, and the Eastern Bodo or Borro of Assam and Cachar, —the Garo, Kasia, the Mikir.

On the South are the hill tribes of Assam, the Aka, Dofla, Abor, Miri and Bor Abor tribes, the Mishmi, Muttuck, Singhpo and Jili, with the Naga in Assam. The colour of the Bhot and buddhist populations are of various shades of white, yellow and brown; while that of the pagan races is various hues of black.

Amongst the people speaking the Yuma dialects, according to Mr. Logan, are the Khy-oung-tha, of Arakan, a rude tribe, speaking the Rakhoing dialect of Burman.

The Kumi, Khumi or Khumwi, are of the same race, but their languages has some peculiarities. It has been partially examined by Captain Latter, who says it is evidently cognate to the Rakhoing form of the Burman. The majority of its words however are non-Burman. The Kumi are fair, with small features.

The Ky-au or Kyo, and the Khy-eng, as Mr. Logan remarks, appear to be similar to the Kumi. They have numerous common words, and each has words common to Khumi, to Khumi and Burman, or to Burman only. All the ancient and pre-Burman dialects of Arakan, from the Khy-eng to the Kuki, retain one of the characteristics of the Mon Kambojan alliance and of Tibetan, the use of definite prefixes ha, a, ma, &c. While the adjacent highlanders have a Tartar-like physiognomy, the Kyau, in features, dress and appearance, can scarcely be distinguished from the lower class of the Bengali peasantry of Chittagong. They are dark with large features, while the Kumi are fair with small features.

Languages of Assam.—Mr. Robinson tells us (*in Ben. A. Soc. Journal, No.* cci, *March* 1869) that in the Assam valley and its mountain confines, are three classes of languages: one of Sanscrit origin and the others of two great classes, viz., those connected with the Tibetan and those deriving their origin from the Tai or Shyan stock. Of the Assamese proper, that is, the language of the valley, eighth-tenths of the language is identical with Bengali, and nearly four-fifths of the words in common use, are derivations from the Sanscrit. The country from time immemorial had been governed by rules of Shan origin, and the very small number of Tai words that can be traced to Tai origin is remarkable. The Tibetan and the Tai or Shyan languages, all approximate towards the Chinese colloquial system and more or less possess the characteristics of being originally monosyllabic and all intonated. The Tai or Shyan class are also destitute of inflections.

The borders, of the valley are remarkable for the numbers of its populations. Many of them are of that great Bhot family which we find extending from the west of Chinese Tartary eastwards. All the native populations here are more or less akin to the peoples of the Burmese empire, and seem to be remnants of Bhot tribes left behind in the pressure of the larger bodies to the south.

Dr. W. W. Hunter, thus names the languages in and near the Assam valley and south to the Archipelago.

In N. E. Bengal, are the Bodo; Dhimal; Kocch; Garo; Kachari.

In the Eastern Frontier of Bengal, are the Munipuri; Mithan Naga; Tablung Naga; Khari Naga; Angami Naga; Namsang Naga; Nowgong Naga; Tengsa Naga; Abor Miri; Sibsagor Miri; Deoria Chutia; Singhpo.

Arakan and Burmah.—Burman written and spoken; Khyeng and Shou; Kami; Mru or Toung; Sak.

Siam and Tenasserim.—Talain or Mon; Sgau Karen; Pwo-Karen; Toungh-thu; Shan; Annamitic; Siamese; Ahom; Khamti; Laos.

In Arakan and in the basin of the Irawadi, are several tribes of the same stock with the Burman, and their languages are in their present form so much akin to it that they may be almost considered as forming with Burman dialects of one tongue.

The principal languages in the Eastern Archipelago are as under :

	Languages	Spoken at	Written character used.	Religion and Priests.
	1 Malay ..	Singapore ..	Arabic ..	Mahomedan.
	2 Javanese ..	Java ..	Javanese ..	
	3 Sapak ..	Lombok ..	.. ..	Indigenes of Lombok, a pure Malay race professing mahomedanism.
Celebes.	4 Macassar ..	S. Celebes, near Macassar ..	Native ..	Mahomedan.
Celebes.	5 Bugis ..	Large part of Celebes ..	.. ..	do.
Celebes.	6 Bouton ..	Boutony ..	Native, distinct from Macassar ..	A large island S. of Celebes.
Celebes.	7 Salayer ..	Salayer ..	.. ..	A smaller, do.
Celebes.	8 Tomore ..	E. Peninsula of Celebes in Batchian ..	.. ..	Pagans.
Celebes.	9 Tomohon 10 Langowen 11 Ratahan 12 Belang	Plateau of Minahassa ..		The people speaking these five languages of Celebes are of pure Malayan type, and all but the Tomore race, are equal in civilization to the true Malays.
Celebes.	13 Tanawanko .. 14 Kema .. 15 Bantek .. 16 Menado .. 17 Bolang hitam ..	S. E. Coast of do .. West do do .. East do do .. A suburb of Menado .. Chief town .. On N. W. Coast between Menado & Licoupang ..		These nine languages with many others, are spoken in the N. W. Peninsula of Celebes, by the people called Alfuro. These languages are falling into disuse and Malay is becoming the general medium of communication. Most of the people are being converted to christianity.
	18 Sanguir islands and Siau ..	.. ..		Two groups of islands between Celebes and the Philippines. The inhabitants resemble the people of Menado.
	19 Salibabo islands, also called Talaut ..	.. ..		
	20 Sulu islands ..	.. ..		E. of Celebes, Malays of the Moluccas type: mahomedans.
Bouru Is.	21 Cajeli 22 Wayapo 23 Massaratty	Three villages on the eastern side of Bouru		These people are allied to the natives of Ceram: Cajeli people are mahomedans.
	24 Amblau ..	An island S. E. of Bouru ..		Mahomedans.
	25 Ternate ..	The most northern island of the Moluccas		Inhabitants somewhat mixed with the indigenes of Gilolo.
	26 Tidore ..	Next island of the Moluccas ..		Inhabitants undistinguishable from those of Ternate.
	27 Kaioa islands ..	North of Batchian ..		
	28 Batchian ..	.. ..		Mahomedens: inhabitants like the preceding.
	29 Gani ..	A village on the S. peninsula of Gilolo ..		Moluccan Malays. Mahomedans.
	30 Sahoe 31 Galela	Villages in N. Gilolo ..		Inhabitants called Alfuro. They are indigenes of Polynesian type, but brown skins and Papuan hair and features: Pagans.
	32 Liang ..	Villages on the N. Coast of Amboyna		Of mixed Malay and Polynesian type, they are mahomedans or christians.
	33 Morella and Mamilla ..	Do. in N. W. do.. ..		Inhabitants of the Molucca Malay type—mahomedans.
	34 Batumerah ..	A suburb of Amboyna ..		Mahomedans from Ternate.
	35 Lariki, Asilulu, Wakasiho ..	In W. Amboyna ..		Inhabitants of the brown Polynesian type and speaking the same language as those of Ceram, opposite.
	36 Saparua ..	An island east of Amboyna ..		Indigenes of Polynesian type, now christians.
	37 Awaiya 38 Camarian	Villages on the S. of Ceram ..		Mixed brown Papuan or Polynesian and Malay type: Mahomedans.
	39 Teluti and Hoya 40 Ahtiogo and Tobo	Villages on the S. coast of Ceram		Alfuro, of brown Papuan or Polynesian type—Pagans.
	41 Ahtiago ..	Indigenes inland from Ahtiago.		Alfuro, of Ceram.
	42 Gah ..	E. Ceram ..		Inhabitants of much of the N. Coast of Ceram, of mixed race, speak several dialects of this language: Mahomedans.
	43 Wahai ..	N. Coast of Ceram ..		Of mixed race: Mahomedans.
	44 Goram ..	Small islands E. of Ceram ..		Brown Papuan or Polynesian race. Pagans.
	45 Matabello ..	Do. S. E. do ..		Do. do. do.
	46 Teor ..	Do. S. E. of Matabello ..		On the W. of the Aru Islands, true black Papuans; Pagans.
	47 Ke Islands ..	.. ..		W. of N. Guinea, True Papuans.
	48 Aru do. ..	.. ..		N. of Ceram, semi-civilized Papuans, with mixture of Moluccan Malays.
	49 Mysol Coast ..	.. ..		True Papuans; Pagans.
	50 Mysol interior ..	.. ..		Do. do.
	51 Dorey ..	N. Coast of N. Guinea ..		Intermediate between the true and the brown Papuans —Pagans.
	52 Teto 53 Vaiqueno in E. Timor 54 Brissi in W. Timor	.. ..		Islands W. of Timor, of mixed race, with, apparently, much of the hindu type.
	55 Savu 56 Rotti	.. ..		Islands between Flores and Timor, inhabitants of dark Papuan type.
	57 Allor 58 Solor	.. ..		A roaming tribe of fishermen of Malayan type all over the Archipelago.
	59 Bajau or Sea Gypsies ..	.. ..		

Mr. Crawfurd in his Malay Gram. and Dic., Vol. I, p. vii, considers that a certain connexion of more or less extent exists between most of the languages which prevail from Madagascar to Easter Island in the Pacific, and from Formosa, on the coast of China to New Zealand,—thus over 200 degrees of longitude and seventy of latitude, or over a fifth part of the earth's surface. In this are the innumerable islands of the Indian Archipelago,

from Sumatra to New Guinea, the great group of the Philippines, the Islands of the North and South Pacific, and Madagascar. It is inhabited by many different and distinct races of men, as the Malayan, the brown Polynesian, the insular negro of several varieties, and the African of Madagascar. Of these, the state of civilization is so various that some are abject savages, while others have made a respectable progress in the useful arts, and have even attained some knowledge of letters. He is of opinion that the leading race in the Archipelago is one and the same, but the languages are many, with more or less intermixture of some principal ones throughout. In Borneo, he says, there are at least 40 languages ; in Celebes and its islands at least 10 ; in Flores 6 ; in Sumbawa 3 ; in Sumatra and its islands not fewer than 10 ; and even in civilized Java with its islands, 3. It is the same in the Philippine islands, and in Lucon alone, there are three. He says that in the Eastern Archipelago, no languages exist derived from a common stock, or standing to each other in the relation of sisterhood, as Italian, Spanish, and French, do to each other ; or as Gaelic does to Irish, or Armorican to Welsh, or Scotch to English. The only dialects that exist are of the Malay and Javanese languages, but they consist of little more than differences in pronunciation, or the more or less frequent use of a few words. In the Polynesian Islands alone, real dialects of a common tongue do exist, but there the number of words common to such dialects and to the languages of the Archipelago, is so trifling that it refutes at once the notion of a common origin. In Malay, the most familiar words for the head, the shoulder, the face, a limb, a hair or pile, brother, house, elephant, the sun, the day, to speak and to talk, are all Sanskrit. In Javanese, Sanskrit furnishes words for the head, the shoulders, the throat, the hand, the face, father, brother, son, daughter, woman, house, buffalo, elephant, with synonymes for the hog and dog, the sun, the moon, the sea, and a mountain. In the language of Bali, the name for the sun in most familiar use is Sanskrit, and a word of the same language is the only one in use for the numeral ten. It is on the same principle that Mr. Crawfurd accounts for the existence of a similar class of Malayan words in the Tagala of the Philippine although the whole number of Malayan words does not exceed one-fiftieth part of the language. Head, brain, hand, finger, elbow, hair, feather, child, sea, moon, rain, to speak, to die, to give, to love, are examples.

Some personal pronouns are found in the Polynesian dialects, where, in a vocabulary of

five thousand words a hundred Malayan terms do not exist. A sentence of Malay can be constructed without the assistance of Javanese words, or of Javanese without the help of Malay words. These two languages can be written or spoken without the least difficulty, without a word of Sanskrit or Arabic. The Malay and Javanese, although a large proportion of their words be in common, are distinct languages, and their Sanskrit and Arabic elements are extrinsic and unessential. When this test is applied to the Polynesian languages we find an opposite result. A sentence in the Maori and Tahitan can be written in words common to both, and without the help of one word of the Malayan which they contain, just as a sentence of Welsh or Irish can be constructed without the help of Latin, although of this language they contain, at least, as large a proportion of words as the Maori or Tahitan do of Malayan. Mr. Crawfurd is of opinion that the Malay and Javanese languages furnish the stock of the widespread words which are common to so many tongues in the Archipelago and which have been chiefly derived from the languages of the two most civilised and adventurous nations of the Archipelago—the Malays and Javanese ; and he uses the word Malayan for whatever is common to these two people. In physical form, the people speaking the widespread Malay tongue, may thus be sketched. The average stature of the men is about five feet three inches, and of the women three inches less. They are, in fact, as compared to the Chinese, the hindoos, the inhabitants of Western Asia, and Europeans, a short race. The face is ozenge-shaped, the forehead flat, the cheek bones high, the mouth large, the lips thin, the hair of the head black, coarse, lank, abundant,—that of all other parts of the body, beard included, very scanty : the skin is soft, tawny, darker than that of the Chinese, but fairer than that of any genuine hindoo, nd never black ; the lower limbs are heavy nd the whole person squab and wanting in agility. With shades of difference, not to be fixed in words, this, he says, with the exception of a few negroes, is a description which applies to all the inhabitants of Sumatra, the Peninsula, Java, Borneo, Celebes, the Moluccas, Timur, and the whole Philippine group, and by any standard of beauty which can be taken, from the Ganges to the pillars of Hercules, the Malayan must be pronounced as a homely race. The cradle of the Malay race was the plains of Menang-kabau in the interior of Sumatra from whence they emigrated and pushed their conquests, or formed settlements, to their present extensive limits. They formed colonies in the Malay peninsula

and in Borneo, the former probably and the latter certainly occupied before their arrival by rude tribes of the same race of men who could offer no effectual resistance. In the remoter islands or in those occupied by powerful and civilized nations, the Malays appear only as settlers, and not colonists, as in Java and the principal islands of the Philippine Archipelago.

The Malay peninsula, called Tannah Malaya or land of the Malaya, with the exception of a few diminutive negro mountaineers, is occupied by Malays or by men of the same race, for the several wild tribes in the interior, although not calling themselves Malays, speak the Malay language, and have the same physical form as the Malays, although not calling themselves by this name, and their language contains many words that are not Malay.

Nearly the whole of the coast of Borneo is occupied by Malays who are supposed to have first emigrated to that island about the date of the reign of the Saxon king Athelstone.

The Malay tongue is now, and was when Europeans first visited the Archipelago, the common language of intercourse between the native nations among themselves, and between these and foreigners. It is in the Archipelago what French is in western Europe, Italian in eastern, Arabic in western Asia, and Urdu in India. All nations who hold intercourse of business with strangers must understand it, and all strangers must acquire it. This is the case in Sumatra, where other languages are also vernacular, in Java, in Celebes, in the Moluccas, in Timur, and in the Philippine group. Mr. Crawfurd attributes the spread of this language to the enterprising or roving character of the people whose native tongue it is, as also its own softness of sound and simplicity of structure and consequent facility of acquirement. He adds that although Malayan civilisation in all probability, sprang up in the interior parts of Sumatra, as Malay tradition alleges, still that is not above fifty miles from the coasts with which many rivers communicate and the Malays must be considered as essentially a maritime people.

In Sumatra and the groups of islands on its western coast, in addition to the Malay, there are at least nine other languages, five of which, the Ache or Achin on the north-western end of this island, the Batak or Batta the Korinchi east of the Batak, the Rajang or Rejang and the Lampung, are cultivated and written tongues. There are also several rude languages among the scattered tribes on the mainland. The Batak or Batta nation lie to the east of the Malays, and furnish perhaps the only recorded example of a people acquainted with letters, who practice a modified cannabalism. The Lampong nation, which occupies that portion of the south-western side of Sumatra which lies opposite to Java, divided from it only by the Straits of Sunda, has its own peculiar alphabet, which consists of 19 substantive letters with double or treble consonants making them up to 44. It has a great deal of that angular, linear, and meagre form which charcterizes the other Sumatran alphabets. The Lampong people occupy the eastern end of Java, on the straits of Sunda and fronting the western extremity of Java.

In the groups of islands on the western coast of Sumatra, are several unwritten tongues, amongst which may be named that of the Pogy or Pagi islands, the language of the Nias, and that of Maros.

Many of the Malay race have become converts to mahammedanism. The earliest conversion recorded was that of the Achinese, the nearest people of the Archipelago to the continent of Asia. This was in 1206 of our era. The Malays of Malacca were not converted until 1276; the inhabitants of the Moluccas not until 1478, and the people of Celebes not until 1495, only the year before Vasco de Gama passed the Cape of Good Hope. Thus the earliest conversion of these islanders took place 574 years after the death of Mahammed and long after the first zeal of his followers had evaporated. To this day there are a few mountaineers in Java still professing a kind of hinduism, and the Javanese retain numerous of their old pagan superstitions and have added those of their subsequent religion. They people the air, the woods and rivers, with various classes of spirits. They have the praying or fleeting ghosts; the barkas-a-han, kabuka-male and wewe, evil spirits; and the damit and dadungawu or tutelary spirits. They now consider the hindoo gods of their former belief not as imaginary beings but as real demons, and have added the jan of the Arabs.

The games of the Indian islanders are chiefly sedentary.

Java, an island of 40,000 square miles in extent, and by far the most fertile of the Archipelago contained in 1850, 1,000,000 of inhabitants. In the eastern and central parts there may be said to be three Javanese languages,—the popular, the polite (which is a kind of factitious dialect of it), and an ancient tongue, found only in old books and ancient inscriptions. The modern and popular language, as well as the polite dialect, is written in a peculiar character, of which the substantive letters amount to twenty. In Java, in addition to the Javanese, is the Sunda lan-

guage, which is spoken over about one-third of the island extending from Cheribon across the island down to its western extremity. This tract is more mountainous than that inhabited by the Javanese, and the people somewhat less advanced in civilization, but possessing the same amiable and docile character as that nation.

The industrious, peaceful and numerous people who speak the Madurese language with its dialect the Sumanap, occupy the island of Madura, divided from Java by a strait, and form in some districts the bulk of the population on the opposite shores of Java, to which, depopulated by long wars for the past two hundred years, they have been emigrating.

In the adjacent island of Bali, which is small but fertile, well-cultivated and populous, is the Balinese, with its ceremonial dialect and sacred language, and it is one of the most improved languages of the Archipelago.

The fourth language, which Mr. Crawfurd considers to have a strong affinity with the Javanese, is that of Lombok, a fertile and populous island, divided from Bali by a narrow strait. This is the termination in an easterly direction, of the group of tongues which begins with Sumatra. According to Mr. Logan, Javan has a much broader, more forcible, asperate and primitive phonology than Malay, and the Javan group embraces Sundan, Maduran, (with its dialect Bawian) and Bali.

Borneo is an island of about three times the extent of Britain. The greater part of the coast of Borneo is rather dotted than peopled by Malay settlements, according to the Malays themselves, the result of migrations from Sumatra dating as far back as thirty generations. A small portion of the eastern coast is occupied by settlements of the Bugis of the Celebes of more recent date. The aboriginal inhabitants are thus, in a great measure, locked up in the interior, and precluded from access to that commerce with strangers which might civilize them. The Malays and the Bugis natives of Celebes, by their superior civilization and power, domineer over the rude aborigines, without, however, being able to penetrate into the interior, or to dispossess them of their land. In 1824, out of the forty wild tribes in its interior, eight had adopted mahammedanism and the Malay language. Amongst these were the Dyak race of Sugalam who long since abandoned the cruel practice of head-hunting. The many languages of this island belong to the same class of languages as the Malay and Javanese, and the aboriginal inhabitants of Borneo are all of the same race with the Malays and Javanese. The inhabitants are divided into numerous distinct tribes, each, it is stated, speaking a separate language, and Mr. Crawfurd has seen the names of at least sixty of these small nations who have no common name by which to distinguish themselves from the people of other regions. Nine vocabularies have been collected, the most extensive by Mr. Robert Burns who resided there, and it is that of the most numerous, advanced and powerful tribe in the island, the Kayan or Kyan, whose possessions extend from the northern to the southern coast. No native tribe of Borneo has ever invented letters. The Kyan tribes in the interior, on the Kapuas, are said to be cannibals eating the flesh of their enemies. They prize heads like the Dyak race. They carry spits in the scabbards of their swords. The Dyaks of Jang-kang also are said to be cannibals. They live between Sangow and Sadong, on the Sakiam, a branch of the Sadong river. The Jang-kang people eat Malays or Dyaks or any one else whom they kill in war, and they kill their own sick if near death and eat them. Whilst a party of this people were staying at Sang-kang, one of them fell out of a mango tree and broke his arm, besides being otherwise much hurt, and his companions cut his throat and ate him up. The Jang-kang Dyaks are said to eat only the tongue, brain, and muscles of the leg. The men of this tribe file down their front teeth to a point, like the teeth of a saw. They cut off their beards. There are numerous Dyak tribes settled on the Kapuas river, the principal stream on the west coast of Borneo and which is supposed to take its rise in the Batang Lupar range. Almost every tribe has its distinct language.

In Celebes, the Trans-Javan or Timorian band, and the Moluccas, is a large and important class of Indonesians, who graduate between the Anam type, the Burman and the Negrito. The most prevalent head or that of the predominant race is ovoid, but it is somewhat Burman in nose, eye and colour. The great island of Celebes may be considered the centre of a group of languages, which, although agreeing with those heretofore described, in simplicity of grammatical structure, differs very widely from them in phonetic character although spoken by the same race of men. Celebes is intersected by the equator, leaving a small portion of it in the northern and the mass in the southern hemisphere. Its greatest length is about 500 miles, but its greatest breadth does not exceed 100; and in some places it is hardly one-third of his width. Celebes may be considered to be the focus of an original and independent civilization which probably sprung up amongst the most advanced of the nations which

occupy it, called by themselves Wugi, and by the Malays, and after them by Europeans, Bugi, or in the plural Bugis. In material civilization the Bugi are equal to the Malay. Of the languages of Celebes, the next in importance to the Bugi is the Macassar. The people who speak this tongue inhabit the same peninsula. They call themselves and their language Mankasara, and hence the Makasar or Mankasar, of the Malays, whence our name. Besides Bugi and Macassar, the two principal languages, there are three other languages of Celebes written in the same character, or, at least, occasionally written in it; the Mandar, the Manado, and the Gorongtalu. The Mandar is spoken by a people on that side of the south-western peninsula, which fronts Borneo.

The island of Sumbawa, the third in a direct line east of Java, about three times the extent of Bali or Lombok, and divided by a deep bay into two peninsulas, has three languages, the Sumbawa, the Bima, and the Tambora. The natives of Sumbawa are little inferior in cultivation to the most improved nations of Celebes. The Sumbawa and Bima languages are written in the Bugi character, but there exists in this island a singular and curious obsolete alphabet. It is ascribed to the Bima nation, but the characters do not generally correspond with the simple sounds of the Bima language as exhibited in the specimen given of it.

The large island of Flores, the fifth in a line east from Java, due south of Celebes and of volcanic formation, affords the first example of a race of men seemingly intermediate between the Malay and Papuan, or Negro, but partaking far more of the physical form of the former than of the latter. The complexion is a good deal darker than that of the Malay, the nose flatter, the mouth wider, and the lips thicker. The hair is not lank as in the Malay; but buckles, without frizzling as in the Papuan. The stature is the same as that of the Malay, that is short and squab.

According to the statements made to Mr. Crawfurd by Bugi traders, themselves settlers in the island, Flores is inhabited by six different nations, speaking as many different languages; the Ende, the Mangarai, the Kio, the Roka, the Konga, and the Galeteng, names derived from the principal places of their residence.

Timur is a word which means the east, and was probably imposed on this island by the Malays, to whose language it belongs, because this was the extreme limit of their ordinary commercial voyages to the south-east. Timur is about three times the extent of Jamaica. Its principal inhabitants are of the Malayan race, but it contains also Papuans or Negroes, and tribes of the intermediate race. The two languages of Timur are the Manatoto and the Timuri, the first spoken at the north-east end of the island, and the last used by many of the tribes as a common medium of intercourse. No alphabet has ever been invented in Timur; but judging by the specimens of its languages, the vowels are the same as those of the Malay and Javanese.

In the Malayan Miscellanies, published under the auspices of Sir Stamford Raffles, at Bencoolen, in 1820, lists of two languages of Timur, and of the languages of the two small islands at its western end, Rotti and Savu, are given, amounting each to 95 words.

The language of the Chinese is usually placed amongst the Turanian group, in which are included a large mass of languages very imperfectly known, and supposed by some to have wide differences. Messrs. Rask and Castern have studied this family of tongues, and the publication of their researches formed an area in philosophical research. Almost every known tongue can be placed under one of three broad divisions: 1, Monosyllabic, of which the Chinese is a striking example, a language literally without a grammar and without words, in our sense of the term; possessing 450 sounds and upwards of 40,000 ideographic signs to repesent them. Thus, whenever a Chinese is unable to express himself clearly, even by the aid of intonation and gesture, he must have recourse to the infallible expedient of writing. 2, Agglutinating: the characteristic of the Tartaric and African languages, in which several words are placed side by side, each having its own distinct meaning. 3, Polysynthetic: characteristic of the American languages, which not only, like the Aryan and other languages, combine into single words the minor modifications of each separate conception, but compress even whole sentence into one vast, almost pronounceable word. In this group some include the Basque language, which has so long preserved its identity, although placed between two mighty kingdoms, and which in its grammatical structure resembles the aboriginal languages of America, and them alone.

The Chinese written language consists of picture words. The alphabet is a hieroglyphic system, each word having its own graphic representative. Chinese is monosyllabic; no word is allowed more than one consonant and one vowel. Hence the possible number of words is extremely small, but each word can be pronounced with various accents and intonations, of which there are said to be

450, and the number of words, or ideas, in Chinese is said to be 43,496. The vastness of this amount will be appreciable by mentioning that only about 5,000 words occur in the christian Old and New Testament. M. Remusat, in his Grammaire Chinoise, notices three styles of the Chinese written language, which he calls, style antique, style litteraire and langue des magistrats, or langue mandrinique; but Mr. Meadows considers (Des. Notes, p. 13), he is not quite correct in these definitions. Nevertheless, M. Remusat is followed by M. Huc, who says that the Chinese, in their written language, have three distinctions of style; the antique or sublime style, the type of which is to be found in the ancient literary monuments, and which exhibits very rare grammatical forms. The vulgar style and the academic style, which partakes of the two preceding, being less concise than the antique, and less prolix than the vulgar. The vulgar style is employed for light productions, theatrical pieces, private letters, and proclamations intended to be read aloud. The spoken language is composed of a limited number of monosyllabic intonations; namely, four hundred and fifty, which, by the very subtle variations of the accents, are multiplied to about sixteen hundred. It results from this, that all Chinese words are necessarily grouped in homophonous series, whence a great number of double meanings may arise either in reading or speaking, but their difficulty is avoided by coupling synonymous or antithetic words. In this manner the ambiguities disappear, and the conversation is no longer embarrassed. The language called Houan-hoa, that is to say, common universal language, is that which the Europeans wrongfully designate by the name of Mandarin language, as if it were exclusively reserved for the Mandarins or functionaries of government. The Houan-hoa is the language spoken by all instructed persons throughout the eighteen provinces of the empire, and in this, a distinction is made between the language of the north and that of the south. The first is that of Pekin; it is marked by a more frequent and sensible use of the guttural or aspirate accent. It is spoken in all the provincial government offices.—*Sir John Lubbock, Bart., Origin of Civilization, London,* 1870, *pp.* 31, 280; *Journal of the Indian Archipelago, Nos.* vi, xii, *June and Dec.* 1853, *p.* 307; *Hensleigh Wedgewood quoted in Prof. F. W. Newman's Arab. Dict., Vol.* i, *pp.* 9–10; *Kennedy on the Origin of Languages, p.* 207; *Astley's Collection of Voyages, Vol.* iv, *p.* 194; *Master Richarde Kynge, his travels, voyages and trafficks, in foraygne Countries, in the Shippe Tamburlan, London, MSS., fol.* 1634, *quoted in preface to Pid. Ind.*; *The Rev. Dr. Caldwell's Comparative Grammar*; *Sir Erskine Perry's Bird's Eye-View*; *Muller's Lectures, pp.* 71–2, 122, 275; *Elphinstone's History of India, pp.* 411-12; *Latham's Desc. Ethn.*; *Chevalier Bunsen, and Professor Max. Muller in Reports of the British Association*; *Mr. Robinson, in Beng. Asiatic Society's Journal, No.* 201, *March* 1849; *Mr. Hodgson on the Aborigines of North-eastern India*; *Dr. Latham, in Rep. Brit. Ass.*, 1845, *pp.* 77-8; *Ferrier's History of the Affghans, p.*290; *Capt. H. G. Raverty's Grammar and Dictionary to the Pushto, Pukhto, or Affghan language*; *Burton's Sindh, pp.* 58–70, 75; *Mr. Campbell, pp.* 54, 56; *Mr. Crawfurd's Malay Grammar and Dictionary, Vol.* i, *p.* 94; *Huc's Chinese Empire, Vol.* i, *pp.* 15, 68, 319; *Mr. R. Wallace, Vol.* ii, *pp.* 292–295; *Voyage of the Mœander in J. I. Arch., April and May* 1853; *Prinsep's Indian Antiquities by Thomas, Vol.* ii, *pl.* 38, *pp.* 41, 52; *Professor Bicknore's Travels.*

LANGUL, Beng. Gloriosa superba, also Commelina salicifolia.

LANGULI, Beng. Singalese palmated Nama, Nama zeylanica.

LANGULI-LUTA, Beng. Palmated Ipomœa, Ipomœa pes-tigrides.

LANGUR, Hind. A large monkey, Semnopithecus schistaceus. See Langoor.

LANG-YEN BWEN, Burm. Cloves.

LANIADÆ, a family of birds including the Shrikes, or Butcher-birds. It comprises 6 gen., 23 sp., viz., 1 Gampsorhynchus, 1 Thamnocataphus; 10 Lanius; 6 Tephrodornis; 3 Hemipus; 2 Xanthopygia. The harsh chatterings of a very common kind of shrike, Lanius superciliosus, in Indian gardens, are the earliest intimations of coming change of season. The species of Lanius, are L. arenarius, L. cristatus, L. erythronotus, L. hardwickii, L. lahtora, L. nigriceps and L. tephronotus.

LANIUS HARDWICKII. The intensity of the red on the sides of this, the bay-backed shrike is peculiar to the breeding-season. It is the most common butcher-bird, and may be seen perched on the lower branch of a mimosa, watching an opportunity to dart on some luckless beetle; down it pounces on its prey, which it bears away to a neighbouring thorn, impales and devours; then flits within a few feet of the ground to a new perch, from whence with head awry, it examines intently the ground beneath, now and then answering the harsh scream of its companion on some neighbouring tree.

LANIUS HYPOLEUCOS, *Blyth.* Very closely allied to L. hardwickii, *Vigors*; from

which it differs in having the entire crown nigrescent, passing gradually from the back of the forehead to dark ashey on the nape : the ear coverts being uniformly coloured with the feathers superiorly adjacent : in having the rump and upper tail coverts of the same deep maroon colour as the back and scapularies: in the much greater development of the ferruginous margins of the great wing coverts and tertiaries : and in having the under parts uniformly white, a little subdued, and tinged with a very faint blush, but having no trace of rufous on the flanks and elsewhere.—*Mr. Blyth's Report.*

LANIUS LEUCORHYNCHOS, see Swallow tribe.

LANJANUM, Tel. Antimony.

LANING, Hind. Vitis indica.

LANJASAVARAMU, or Gontema gomaru chettu, Tel. Ipomœa filicaulis, *Blum.*—Convolvulus medium, *R.* i, 474—C. filiformis, *Thunb.*—C. prostratus, *Heyne*, 139.

LANKA, Hind. An island: the residence of the giant Ravana, supposed to be the modern Ceylon. In hinduism Borna Coti is an imaginary city, supposed to lie under the equator at 90° from Lanca. From a note in the English translation of Abul Fazl's Ayin Akbery (Calcutta Edition, Vol. iii, p. 36) we learn that there are many reasons for concluding Lanka to have been part of the Taprobane of the ancients ; and that Taprobane, or more properly Tapobon, which in Sanscrit signifies the " wilderness of prayer," was a very large island, including the whole or the greater part of the Maldive islands, which have since been destroyed by inundations.—*Ouseley's Travels, Vol.* i, *p.* 33. See Lanca, Kunawer, Mahabharata, Meghnad, Mehrawun, Rama, Ravana, Vishnu.

LANKA MIRCH, Beng. Capsicum frutescens.

LANKAMULLA, see India.

LANKA SIJ, Beng. Euphorbia tirucalli.

LANKARATTI, Singh. Ruby.

LAN-KEET or Long-eet, literally Dragon's cave or den, an uninhabited island in the Canton river, in lat. 22° 41′ N.

LANSEH, is a small oval fruit, of a whitish brown colour, which, being deprived of its thin outer coat, divides into five cloves, of which the kernels are covered with a fleshy pulp, subacid, and agreeable to the taste. The skin contains a clammy juice, extremely bitter, and, if not stripped with care, it is apt to communicate its quality to the pulp. M. Corréa de Serra, in les Annales du Mus. d' Hist. Nat., Tom. x, p. 157, Pl. 7, has given a description of the Lansium domesticum, from specimens of the fruit preserved in the collection of Sir Joseph Banks. The chupak, ayer-ayer and rambé are species or varieties of the same fruit.—*Marsden's Hist. of Sumatra, p.* 101.

LANSIUM AQUEUM, *Jack.* The Ayer-Ayer, Malay, is a fruit so nearly resembling the Lanseh in most particulars that Dr. Jack, hesitating to rank it as a species, mentions it as a permanent and well-marked variety under the name var. *β.* L. aqueum. The fruit of the Ayer-Ayer is rounder, and the pulp more watery, and dissolves more completely in the mouth than the Lanseh. Both are highly esteemed by the Malays, and are equally agreeable to the European palate. The juicy envelope of the seeds is the part eaten, and the taste is cooling and pleasant.—*Linnæan Transactions*, iv, *d.* 114 ; *Eng. Cyc.*

LANSIUM D'OMESTICUM.

Var. *a.* Langsat, Malay, Javanese, shape globular.
Var. *b.* Duku " " " oblong.
Langsab, Jav. | Langsat, Malay.

The Lansium is one of a genus of plants of the natural order Meliaceæ, consisting of moderately-sized fruit-bearing trees, and peculiar to the Malay archipelago. Europeans regard its fruit as next to the mangosteen. It is about the size of a pigeon's egg, having a tough white skin with a bitter taste, and the edible part is the pulpy semi-transparent envelope of the seed. To the same genus belong the duku, also the lingseh, langsat or langsab, for in all these forms the word is written, the rambeh and the ayar-ayar, probably all four but varieties of the same species. The duku is the most esteemed of them, and to the European palate is the best of the native fruits of the Archipelago, after the mangostin. The natives class it after the durian and mangostin. Mr. Hogg states this plant to be a native of the Antilles. It is of the size of a pigeon's egg, of globular form, and covered with a coriaceous skin of the colour of parchment. The species seems to be indigenous in the western portion of the Archipelago, but to have been introduced into the Philippines, where one variety of it, the langseh, is cultivated.—*Crawfurd's Dict., pp.* 21, 125 ; *Hogg's Veg. Kingdom, p.* 171.

LANTANA, a genus of plants belonging to the natural order Verbenaceæ or Vervains.

LANTANA NIVEA *var.* MUTABILIS, Changeable lantana, is a straggling shrub, which appears to be quite naturalized in the neighbourhood of Maulmain ; though rarely seen in other parts of the provinces. The flowers are yellow when they first open out, but afterwards change to a rose colour.—*Mason.*

LANTANA SELLOVIANA, a large shrub, producing pink, yellow, orange-coloured heads of flowers, they blossom at all

seasons, and are found in most gardens, the leaves have the scent of black currants, the berries are eaten, may easily be propagated by seed, or suckers.—*Riddell.*

LANTERN FEAST. The feast of lanterns, amongst the Chinese, takes place on the first full moon of the new year. It affords opportunity for a display of ingenuity and taste, in the construction and mechanism of a variety of lanterns made of silk, varnish, horn, paper and glass, some of which are supplied with moving figures of men galloping on horseback, fighting, or performing various feats, together with representations of birds, beasts and other living creatures all in full motion. The moving principle in these is formed by a horizontal wheel, turned by the draft of air created by the heat of the lamp, and the circular motion is communicated in various directions, by means of fine threads attached to the moveable figures.—*Davies.* See Dewali, Dipawali, Lakshmi.

LANTOA or Ty-ho, an island 14 miles long and 5 miles broad, is near Canton, and its S. or S. W. point is in lat. 22° 12′ N., long. 113° 51′ E., the N. E. point being in lat. 22° 21′ N., long. 114° 2′ 22″ E.

LANTSAN, a river on the west of China. The journey thence to the west is in a country inhabited by the numerous tribes of Yatezu, Mooquor, Moso and Leisu. These tribes live in small villages, each under its own headman, the whole tribe being ruled by one chief, who holds the Chinese rank of Bluebutton, and is a tributary of the Chinese government, having authority in all cases except those involving life and death, which are referred to the nearest Chinese mandarin. The whole of these tribes inhabit a strip of country lying between the Kinchar Kiang and Lantsan river: they are peaceable and industrious, cultivating peas, tobacco, opium and scanty crops of cotton, they also collect gold, both by washing the sands of the Lantsan Kiang and by mining in the hill-sides. Each tribe pays a tithe to its chief, who in turn pays two-thirds of his share as tribute to the Chinese government. The costume of the women is fantastic but graceful; it consists of a head-dress of red cloth, closely braided with cowrie-shells, for which the Moso women occasionally substitute a very becoming little cap or hood of red and black cloth, with pendent tassel, a short loose jacket with long wide sleeves, and buttoned up the front, and a kilt-like petticoat of home-made cotton stuff, reaching from the waist to the knee, and made in longitudinal plaits or gathers. The road from the Jeddo range of mountains, near Ta-tsian-loo up to the banks of the Lantsan river, crosses range after range of mountains, all running from the north-east to south-west, and the great snowy ranges lying on each bank of the Lantsan and Nou-Kiang rivers are a continuation of the great ranges, which, rising to the north of the Tibetan town of Tsiamdo, must form at their conjunction with the Himalaya what is believed to be the chief barrier to direct communication between Bathang and Lassa.

LANUN, or Illanun, a practical race occupying places in the Archipelago. They have been repeatedly displaced by the expeditions against the pirates. See Borneo, Kyan, Ladrones, Piratania.

LANYEN-PWEN, Burm. Caryophyllus aromaticus, *Linn.*

LAO-KIUN, or Lao-tse, a celebrated Chinese philosopher, B. C. 604. He was a contemporary of Kung-fu-tse or Confucius, and author of "the Taou-Tih-King"—the book of Virtue and Reason, containing his religious philosophy which was translated into French by M. Stanislas Julien. He was the founder of the sect of Doctors of Reasons, the Taoist or Reason Sect. He was a hermit, an ascetic who discouraged acceptance of public employments, he made reason the groundwork of his doctrine, the Taou worship resembles the Logos of the Platonists, and they have much to recommend them, but his teachings have merged into gross idolatrous rites, the study of astrology and necromancy, fanatical observances, self-inflictions, such as dancing in flames, mutilating the body, practising abstinence and seclusion.—*Bowring*; *Chinese Empire, ch.* xi. See Budd'ha.

LAO-BAN, also Heku-ka-ma? Burm. Benjamin.

LAO-CHARSA, Hind. The rope and bucket apparatus, for drawing water from wells in districts where the Persian wheel is not used.

LAOKALAM, see Hindoo.

LAOO, Beng. Cucurbita lagenaria, *Linn.* Lagenaria vulgaris.

LAOS or Lau or Lawa or Wa, a wild tribe on the mountains between the Irawadi and the Meenan, north of the latitude of Ava. There is a small settlement in Amherst. The term Lau or Lawa is applied by the Chinese to all the chief nations on the S. W. frontier of Yunan. One writer calls the feudatory tribes in Yunan by the term Lolo or Lao, called Shyan by the Burmese. Some writers regard the Lao as a distinct tribe of Shan.

LAOS, are a people of the Siamese ordinary group, the most civilized of whom occupy the valley of the Menam and its feeders; those of the west are called Thaung-Khao or white bellies, because they do not tattoo themselves like the Thaung Dari or black bellies. The Phi-phrai and the Phi-lok are their wood

demons. The Thevada are their tutelary deities. The Laos dwell in Zimmay, also spelt Changmai and Xieng-mai, on the Menam between 19° and 22° N. L. due north of Siam proper, and due west of the Burmese frontier, with Laphun and Lakhon, two small territories attached : there are 20 waterfalls on the Menam between Zimmay and Bankok. The Laos are buddhist ; their language is the same as that of the Siamese. Salt is the chief article of barter. The Laos alphabet more resembles that of Kambodia, than that of Siam, they use rice and distil and use a liquor from it. Thai is the native name of the Siamese, and their chief division are Laos, Shyan (or Ahom) and Khamti. Their general complexion is light brown, their hair black and abundant, nose not flattened. The name of the original conquerors, their alphabet and language, was Ahom. Ahom or Ehom was the designation of the races mixed with the royalty of Arracan, and opposed to the pretensions of the king of Ava at a very early period of Burmese history. The Siamese head may be considered as a remarkable modification of the Burmah-Chinese head, with a peculiar tendency to elongation and verticality. They have large straight faces, flat occiputs, lowness of the hairy scalp, comparatively smal and firm mouth, hard staring eye and a grave expression. The Siamese tongue appears by far the most widely spoken language of Ultra-India. It was at one time the lingua franca of Kidah, almost as much as the Malay, and even that wandering negro tribe, the Simang, spoke it in some places. It was also current in Asam and Yunnan at the opposite extremities of Ultra India. Cambodia, Laos of the Lu country, Luang, Phra-Bang and Nan are tributary to Siam. Mr. Logan remarks that perpetual aggressions, frequent conquests, extirpations of villages, and migrations, mark the modern history of nearly all the Tibeto-Burman tribes and of the different clans of the same tribe. In recent ages, the Laos have settled in the lands of the Sing-pho, the Bodo, the Burman the Peguan, the Kambojan and the Malay and have originated communities having no connection with each other. The Singpho at a late period forced their way from Burmah into Assam. The Bodo have occupied the country of the Mikir, and the Arung Angami and Kuki have intruded on both. The same tribes also, separated into clans and villages, are permanently at war with each other. Kuki flees from Kuki, Sing-pho from Sing-pho, Abor from Abor. About the thirteenth century of the christian era, the Laos were a powerful and conquering people in the upper portion of the basin of the Irawadi, where their capital was at Mogaung (*Muang-gaung or Mung Khong*) and whence in A. D. 1224, they sent an expedition which subjugated Asam and established Ahom rule. Their native country was a portion of the basins of the Mekong and the Menam, including Yunnan. About the same time, they took possession of a higher portion of the upper basin of the Mili, where their chief seat was at Khamti, whence the name by which this branch is still known. At present, the Lao, under the names of Shan and Khamti, are found in Upper Assam, and scattered over a large portion of the northern half of the basin of the Irawadi, nearly to the confluence of the Khyen-dwen with the principal stream. Sporadic villages are even found in Arakan ; on the eastern side they are scattered along the Sa-luen as far as 18°. The whole of the Menam basin is in their hands, with the exception of a small part of the right side near its head ; and they also occupy a large portion of the basin of the Me-kong. The eastern tribes are known as Lo-Lo, Lau and Thai. In the basin of the Irawadi, the Shan are intermixed with the Tibeto-Burman tribes amongst whom they have intruded, but in large portions of it, they are the principal population and in the N. E. corner of the empire, the Kham-ti may be considered as independent. It is probable that the Siamese, with the tribes of the upper Menam and of the Mekong, are directly connected with those of Yunnan and are not offshoots from the colony of Muang-gaung. The Siamese have advanced more than halfway down the Malay peninsula and but for the check given to them towards the close of last century, by the establishment of Pinang, as a British settlement, their sway would now have embraced Perah, and probably have extended to the confines of Malacca. The northern clans almost everywhere retain their independence, although owning a nominal allegiance and in some instances paying tribute to Burmah, to China, or to Siam, those on the frontiers of Yunnan propitiating both the Golden Foot and the son of heaven, by an acknowledgment of fealty, and some sending a triennial offering to the latter.

On the south-east of Asam are numerous Shan tribes, many of them subject to the Burmese. These belong to the Siamese or T'hai group who are composed of the Siamese proper, the Kham-ti, the Laos and the Shan who each speak a dialect of their own, none of which are like the Burmese.

Shan and Shyan call themselves T'hi or Thai and occupy great part of Laos and Siam and bordering districts of Burmah. In personal appearance, customs and languages, the

Shan and Karen are but offshoots of the same stock. The Laos, the Shan and the people called Ahom were originally the same and once held Asam and Bhotan under their dominion. The Shan or Shan race, swarm in countless tribes over the countries stretching from the valleys between China and Tibet on the north, to the Gulf of Siam in the south, and if united would form the most formidable state in Eastern Asia. They occupy all the territories between the Irawadi and the mountains of Anam. At Bhamo, to the north, east and south-east of which they are numerous, the language of the Shan corresponds with that of the Siamese. Their habits, mode of living and of cultivation of the ground, correspond with those of the Khy-eng and Karen. People of the T'hai group have a superior physical development, and resemble the Balinese.

The Lau, on the borders of China, differ little from the Chinese of Yunnan, and their stock, was probably the same. Where they are in contact with the older races, they have considerably altered. In the valley of the Menam, their height is about $1\frac{1}{2}$ inches less than the average Chinese, but as the average stature of the French is the same (5 feet 3 inches) the Siamese may still be considered as of the middle size.

The Lau or Shan race speak a language which was primarily east Himalaic, like Mon, Kambojan, Anam and Pa-long. Like them, it was carried at some remote period, into the Brahmaputra-Gangetic province, and received some Dravidian roots. Subsequently it shared in the great eastern movement of the Himalaic dialects from the basin of the Ganges into that of the Irawadi, where it was intimately connected with some of the intrusive west-Himalaic or Tibeto-Burman dialects. It was then pressed further into the east, into the basin of the upper Mekhong and Tong-king, and became the language of Yunnan. During the Han dynasty, Chinese colonies began to occupy the valleys of Yunnan, and from that time, Lau was exposed to the influence of Chinese and began to receive the modified form it possessed when the pressure of that great race on the older tribes of Yunnan caused the Lau to swarm to the westward and southward. When they re-entered the basin of the Irawadi, they had acquired from their partially Chinese civilization, a superiority over the Tibeto-Burman tribes of northern Ultra India, which made the Lau clans predominant along the central belt of Ultra-India from the Himalaya to the mouth of the Menam.

The Laos races are divided into two very distinct sections—those who tatoo their bodies, and those who do not. The tatooed or black-bellies, occupy the districts of Xieng Mai, Laphun, Lakhon, Muang Phre and Muang Nan. The non-tatooed (white-bellied) live in the districts of Muang Lom and Muang Luang and Phra-Bang. The Laos spoken language is a modification of the Siamese: so close is the resemblance, that the two sections easily understand one another. The Laos writing, however, is more like that of Cambodia than of Siam. The Laos, like the Siamese, wear a tuft of hair on the top of their heads, which looks like a black brush, the skull being shaven all round the tuft at every new moon. The Laos houses are built upon piles of wood, and made of bamboo canes, ingeniously interlaced, and roofed with leaves. Of the character of the Laos people, Pallegoix expresses a most favourable opinion. He says, they are peaceful, submissive, patient, sober, faithful, frank and simple, but credulous and superstitious. They are honest, abhor theft, and one of their kings is said to have condemned robbers to be fried alive in a pan of burning oil. But the moral tone has been lowered of late years, in consequence of the visitations of war and the presence of much misery. The Laos are buddhists. Of their religious belief, Pallegoix says, "They honour the statues of Buddha, but render more worship to the genii and the demons than to their idol. Of these genii there are several sorts:—1st. The wood demons (phi phrai), whose authority is exercised in forests, into which if any one have the temerity to penetrate, especially during the night, he often disappears, and nothing more is heard of him. But sometimes the adventurer is transported to an enchanted land, in which he leads for years a life of illusions, but finally escaping from their magic influence, he finds himself at the door of his hut, hardly recognizable by his wife and children, who had ceased to remember him. Sometimes these wood demons are reported to punish the invader of their territories with malignant fevers, which destroy him in a few days; 2nd, The phi lok, or fear-giving demons. These are busied in frightening human beings by all sorts of illusions of sight and hearing. At night they haunt the neighbourhood of men's abodes, they wander about the public roads, and exhibit themselves in all sorts of monstrous shapes; 3rd, The malignant demons or the phi pob, are the objects of special apprehensions, on account of their voracity. There are certain sorcerers who are supposed to control these demons; and when one person means to injure another, he makes a present to the sorcerer, who compels the attendance of the demons, which enters

the body of his victim, gradually devours the entrails, heart and liver, so that he pines from day to day, and at last expires ; 4th, The thevada, or tutelar genii, who occupy the huts of the natives, and protect their families. These guardian angels must be treated with great kindness, or disease will attack the family, the rice-crop will perish, and misery enter the dwelling. Sir John Bowring saw the Laos women of the highest rank sent for by their lords to gratify his curiosity. They have crawled into the presence, and, with bowed head, waited trembling for the commands of their husbands. Their dress is more graceful than that of the Siamese women, especially their mode of arranging and adorning their hair, which was sometimes ornamented with fragrant white flowers. They wore the pagne, which is the universal costume of Siam ; a sort of light scarf passed over the shoulders and covered the breast, and a handsome silk tissue encircled the waist ; no shoe or sandal was on the feet, and the legs were uncovered to the knees, though there seemed an anxiety to conceal the feet beneath their garments when they crouched down. Almost all the opulent nobles have wives from Laos, many of whom would be considered pretty. They are of diminutive stature, singularly meek expression, liquid eyes, and graceful movement. They have the art of obtruding the elbow forwards, which is deemed an aristocratic accomplishment among the Siamese ladies, who frequently take occasion to exhibit this subtle action of their arms, and which could only be produced by very early training. The Laos organ is a collection of sixteen fine and long bamboos, bound by a circle of ebony, where there is an opening for the aspiration and inspiration of the breath, which causes the vibration of a number of small silver tonguelets, placed near a hole made in each bamboo, over which the fingers run with great dexterity. He often heard sweet music and sweet voices as he passed along the streets, or floated upon the waters of the Meinam ; and, on inquiry, he learnt that the sweetest was the music of Laos. Once, he called on the second king of Siam, and found him playing on a singularly harmonious instrument composed of reeds of the bamboo, an instrument nearly eight feet in length, and groups of meek-eyed, gentle, prostrate people had been introduced, to exhibit their movements, which rather resemble the graceful position of the ancient minuet than the friskness of the European " light fantastic toe."— *Latham's Descriptive Ethnology ; Mr. Logan, in Journal Indian Archipelago ; Bowring's Siam, Vols.* i, *p.* 89 ; ii, *pp.* 2–4. See India, Siam.

LAP, Hind. *Gymnosporia spinosa.*

LAPAEE, a Singhpo tribe occupying the mountain tract in lat. 26 N., from long. 97 to 98 E., on the left bank of the Irawadi river as far east as the Goolan Sigoon range.

LAPENIS CURTUS, Lapenis Hardwickii, see Hydridæ.

LAPHRA, Hind. Salvia lanata.

LAPHUN, see Laos.

LA-PHYAN, Burm. In Amherst, a heavy, solid, large-sized timber, but rather liable to injury from a peculiar insect, not the white ant.— *Captain Dance.*

LAPIDARY OPERATIONS, are extensive with the agates, onyxes, cornelians, and bloodstones, of the Raj-Peepla range, and Cambay cornelians, as they are called from the place where they are mostly cut, and from which they are almost wholly brought to Bombay. The cornelian in the Raj-Peepla range is found in a bed of blue clay—the detritus, probably, of the adjoining rocks. Shafts are pierced in this to the depth of from thirty to thirty-five feet, and horizontal galleries run in any direction that suits the fancy of the miner : they are distributed promiscuously, and do not appear to lie in veins or loads. The galleries seldom exceed a hundred yards in length,—they often run into those of other mines : they are generally five feet in height, and four across. To each mine there are thirteen men attached—they work by turns. Each man must send up so many basketsful of earth and stones before he is relieved. The stones are collected in baskets and drawn up by a rope run over a roller or pulley. A group of people await them at the mouth of the shaft, and examine them one after another by chipping each on a piece of stone : the compact and fine-grained are the best, and the blacker the hue is at first the redder it becomes after being burnt. There were in 1832 about one thousand miners employed ; and each man carried home with him a basket of stones every evening. They were spread out on the ground, and for a whole year turned over every four or five days to the sun : the longer they are exposed the richer become their tints. In the month of May they are burnt. The operation is effected by placing the stones in black earthen pots or chatties. The pots are placed mouth under, a hole being pierced in the bottom of each : over this is put a piece of broken pot. The pots are arranged in single rows : sheep's dung is the only fuel found to answer, the fire is always lighted at sunset and allowed to burn till sunrise. If any white spots appear on the surface of the pot, the burning is reckoned incomplete, and the fire continued some time longer. On being removed from

the fire, the stones that have flaws are thrown aside as useless : those not sufficiently burn are kept for next year's burning, and the remainder are sold for exportation. Nearly the whole of the stones are cut at Cambay—the greater part of them are made into beads. The following is the process : the stones are first broken up into pieces of suitable size for the end they are desired to serve. An iron spike is stuck into the ground, point upwards : the stone is placed on this and chipped with a hammer till nearly rounded : it is then passed on to the polisher, who seizes it in a pair of wooden clams and rubs it against a piece of sandstone placed in an inclined plane before him, turning it round from time to time till it assumes a globular form. It is then passed on to the borer and polisher : a hole is drilled in it with diamond dust, and the beads are finally polished by being put in a bag with some fine emery and rubbed against each other. The stones for other uses are sawn or ground down. The native lapidary's tools, are simple and efficient to a degree. The wheel consists of a strong wooden platform sixteen inches by six, and three inches thick. In this are two strong wooden uprights.

A wooden roller, eight inches long and three in diameter, is fastened into a head at the one end. This works on an iron spindle or axle at each end. On the one end the axle is screwed and fitted with a nut, by which the saw or grinding wheel can be made fast. The saw consists of a thin plate of iron,—the cutting material consisting of native emery or ground corundum—koorund as it is called. The lap wheels consist of two circular discs or cakes of lac with ground koorund, coarse or fine according to the work —of a copper disc for polishing, and a wooden one for finishing the work. These are spun backwards and forwards by a bow, the string of which passes round the roller. The lapidary sits on his hams, steadying the wheel with his foot and holding on the stone with his left hand while he works the bow with his right. For very fine work a small-sized wheel similar to the English lapidary's wheel, but of a smaller size, is used. It is driven by a multiplying wheel, strap and pulley. The Custom House returns, give the value of the traffic in Cambay stones, at which the average betwixt £10,000 and £12,000 annually,—one per cent. of the stones finding their way to Europe.

Cornelians—exports of—value :—

	1844.	1845.
China..... Rs.	73,443	Rs. 59,653
Singapore.....	5,352	645
Arabian Gulf.....	935	18,197
Suez.....	.....	40

Cornelians—exports of—value :—

	1844.	1845.
Persian Gulf..... Rs.	2,269	Rs. 1,257
Calcutta.....	4,179	4,913
Coromandel Coast.....	.....	315
Malabar and Canara...	89	.....
Ceylon.....	2,536	1,540
Great Britain.....	100	216
Cutch.....	.....	28
Kurrachee.....	.....	35
Goa, &c.....	53	.....
Concan.....	1,062	.....
Guzerat.....	3,460	2,000

The chief articles into which they are wrought are paper-weights, knife-handles, miniature-sized cups and saucers, tablets for snuff-boxes, sets of brooches, necklaces, bracelets, pins, buttons and studs. A field gun, with all its appointments, is one of the finest ornamental pieces of Cambay stone-work—they sell for from Rs. 40 to Rs. 50. The polish of Cambay stones is not such as pleases the eye of the English lapidary—yet were they sent home in their roughly finished state, they are so cheap that they might be expected to become a considerable article of commerce. They might be built up into mosaics for work-tables, into chess-boards, and other elegant articles of furniture—the chief part of the work being performed here, where labour is cheap, the final finish being given at home. The Cambay agates equal the finest "Scottish pebbles" in beauty ; they generally exceed them in size, and may be had for a mere fraction of the price.—*Paper by Capt. Fulljames, in the Transactions of the Bombay Geographical Society for* 1839.

LAPIDATION, is an ancient practice, still common in the east, and is a token of haste. Yet, in some parts of Arabia, stones are thrown at tombs as a compliment to the tenant. And in the Somali country, the places where it is said holy men sat, receive the same doubtful homage.—*Burton's Pilgrimage to Meccah, Vol.* iii, *p.* 341.

LAPIS LAZULI.

Liu Li,	CHIN.	Lajaward,	HIND.
Ho-tsi,	,,	Lajburd,	,,
Azure stone,	ENG.	Lazwardi,	MALAY.

Great quantities of this mineral are procured from the island of Hainan, in the Chinese Seas. It is found in Persia, Beluchistan, China, Siberia and Bucharia, and varies in price from 10*s.* to 15*s.* the ounce. It is found in the ruby mines of Badakhshan, also in the mountains at the source of the Koultouk, a little river which flows into the Baikal Lake, where it is detached from the rock by heating it with fire and then dashing cold water on it. It is said to be found massive with iron pyrites, amongst the Ajmeer hills, especially

the Nag-pahar range: this stone is sold by all the attars or druggists of India, both as a medicine and as a pigment. Firgamu in Badakhshan stands at the head of the fertile portion of the Kokcha valley, which, south of this, takes the name of Koran. Beyond Firgamu the mountains rise directly from the bed of the river. Where the deposits of lapis lazuli occur, the valley of the Kokcha is about 200 yards wide. The formation is of black and white limestone, unstratified, though plentifully veined with wavy lines. Under the spot to be quarried a fire is kindled, and its flame, fed by dry furze, is made to flicker over the surface. When the rock has become sufficiently soft, flake after flake is knocked off, by hammering till the mineral is discovered. Deep grooves are then picked out round the lapis lazuli, into which crow-bars are inserted and the stone and part of its matrix are detached. The workmen enumerate three descriptions of lajward; these are the neeli or indigo coloured, the asmani or light-blue, and the sabzi or green, and their relative value is in the order they are mentioned. The richest colours are found in the darkest rock, and the nearer the river the greater is said to be the purity of the stone. The mines have been known from a very early period. Its chief use, however, is for affording Ultramarine, a beautiful pigment, highly valued by painters. The colour of this stone is a fine azure blue, having little lustre, but susceptible of a fine polish. The Chinese are supposed to use it in painting upon copper and on their porcelain. The Chinese buddhists regard this mineral as one of the seven precious things. By exposure to heat and moisture, it loses its beautiful azure and assumes sometimes a black, sometimes a chalky appearance. It is used in native medicine for mixing with jalap powders and in other compounds; it is not taken alone. Dr. Honigberger says he applied it externally to ulcers.—*Emmanuel*; *Gen. Med. Top.*, *p.* 162; *Comp. Desc.*; *T. W. Atkinson's Oriental and Western Siberia*, *p.* 596; *Wood's Personal Narrative of a journey to the source of the Oxus, by the route of the Indus, Cabul and Badakhshan*, *pp.* 264–66; *Powell's Hand-book, Econ. Prod., Punjab*, *p.* 65; *Smith's Mat. Med. of China*, *p.* 129. See Balas-Ruby, Lapis Lazuli.

LAPIS LYNCIA, Lat. Amber.

LAPIS NERO, It. Lapis negro, Port., Sp. Blacklead for pencils.

LAPLAND. The Laplander or Lapp race is one of the most diminutive of the Mongolian group of the human family. The Lapp have a curious mode of divination. They put a shoulder-blade in the fire and then foretell the future by the arrangement of the cracks. The same custom exists among the Mongol and Tungus of Siberia and the Bedouin. The lines vary of course greatly, still there are certain principal cracks which usually occur. The Chipeyan of North America also make their magic drawings on shoulder-blades, which they then throw into the fire. Williams describes various modes of divination practised in Fiji. In Fiji, one mode of operating is to bury a cocoa-nut, with the eye upwards, beneath the temple-hearth, on which a fire is kept constantly burning; and as the life of the nut is destroyed, so the health of the person it represents will fail, till death ensue. In India, also, magicians make small figures of mud, on the breasts of which they write the names of those whom they wish to annoy. They then 'pierce the images with thorns, or mutilate them, so as to communicate a corresponding injury to the person represented.—*Jerdan's Men I have known*, *p.* 73; *Lubbock's Origin of Civil.*, *pp.* 142, 144–145. See India.

LAPLYI, a shoe made of the bark of trees.

LAPORTEA CRENULATA, *Gaud.*
Urtica crenuiata, *Roxb.* | Maoossa-gass, Singh.

Very common in Ceylon up to an elevation of 5,000 feet, in damp forests.—*Thw. En. Pl. Zeyl.*, *p.* 259.

LAPORTEA TERMINALIS, *Wight, Ic.* Grows in the Central Province of Ceylon at an elevation of 4,000 to 6,000 feet.—*Thw. En. Pl. Zeyl.*, *p.* 259.

LAPTA, Hind. Cenchrus echinatus, also Panicum verticillatum.

LAPTEL. The valley of the Laptel being so much more open and accessible to Gnari than to Jwar or to Pinkanada, it seemed questionable whether it did not belong to Lhassa, but the flow of its water is into Pinkanada, so the British frontier advances to the crest of the Balch mountains and the low Pass into Shelshel. Lieut. Weller penetrated just up to the frontier line: Laptel has been visited by two or three other English travellers, but for venatic, rather than geographical, purposes.—*Lieut. Weller in Asiatic Journal*, *No.* 134, 1833, *journey to the Balch Pass in May and June* 1842.

LAPURIP or Dalupiri island, in lat. 19° 15′ N., long. 121° 14′ E. It is one of the five islands near Cagayan. See Babuyan.

LAPWING. The little brown-coloured lapwing, Vanellus leucurus, is rare in most parts of India, and most probably migratory in the Punjab. It is said to be common in Affghanistan, where, according to Mr. Blyth, it is known by the name of Chizi. The call of the spur-winged lapwing (Lobivanellus goensis) is peculiar. This unsettled water-

sprite often flies about at night, startling the unwary with its cry of Did dee doo it, did did did dee doo it. Like the European lapwing, it assails all who intrude on its haunts. It has horny spurs on the wings. Dr. Jerdon names V. cristatus, Chetusia gregaria, Ch. leucura, Sarcophorus bilobus, Hoplopterus ventralis.

Whoever has unhooded the falcon at a lapwing, or even scared one from her nest, need not be told of its peculiarly distressing scream, as if appealing to sympathy. Tradition relates that a lapwing was scared from her nest, as the rival armies of the Kuru and Pandu joined in battle, when the compassionate Krishna, taking from an elephant's neck a war-bell (vira gunt'ha), covered the nest, in order to protect it. When the majority of the feudal nobles of Marwar became self-exiled, to avoid the almost demoniac fury of their sovereign, after his alliance with the British government, Anar Sing, the chief of Ahore, a fine specimen of the Rahtor Rajput, brave, intelligent and amiable, was one day lamenting, that while all India was enjoying tranquillity under the shield of Britain, they alone were suffering from the caprice of a tyrant; concluding a powerful appeal to Colonel Tod's personal interposition with the foregoing allegory, and observing on the beauty of the office of mediator: "You are all powerful," added he, "and we may be of little account in the grand scale of affairs; but Krishna condescended to protect even the lapwing's egg in the midst of battle." Colonel Tod replied in the same strain, "Would to God, Thakoor Sahib, I had the vira gunt'ha to protect you." —*Tod's Rajasthan, Vol.* i, *p.* 524; *Adams*; *Jerdon*. See Birds.

LAQUIS, Bisaya. A variety of the Manilla Hemp plant, the fibres of the original abaca are termed Lamot by the Bisaya. Rumphius states that the Malay name is Pissang utan; that it is called in Amboyna, Kula abbaal, in Ternate, Fana; and in Mindanao, Coffo, as also the cloth made from it. He distinguishes the Mandanao kind from that of Amboyna.—*Royle Fib. Pl.*

LAR, the local name of the southern portion of the province of Sind, from Hyderabad to the sea, but the name seems at one time to have had a more extensive application. Ptolemy and the Periplus mention Guzerat under the term Larice, and Biruni and Abu' l' Fida place Somnat and even Tana in, or on, the borders of the province of Lar. The merchant Sulaiman calls the gulf of Cambay and the seas which wash the Malabar Coast, the seas of Lar, and Masudi says that at Saimur, Subara, Tana and other towns, a language called Lariya is spoken. The Charita enumerates Lardes, or 'country of the Lar,' amongst the eighteen regions dependent on Anhulwarra, but for some fault, Komar-pal "chased the tribe of Lar from the country." Ibn-Said settles the point of position, saying that he had met with "authorities which placed the famous temple of Somnath in the country of Lar." The remains of this ancient tribe are now only to be discovered in Rajputanah in the third or mercantile caste, forming one of the eighty-four great families residing in Maroo, and following the Jain faith.—*Elliot's History of India, Vol.* i, *p.* 378; *Tod's Travels, p.* 187. See Lar-des, Larek.

LAR. In Maiker is a race named Lar who seem to be a portion of a considerable tribe, the Lar of N. Western India. They are returned as a hindoo people of Maiker; they are named Lour in Oomraoti, and are there 3,485 in number. The Lar are weavers of cloths of silk in Berar.

LARA, see Wheat.

LARANJAS, Port. Orange.

LARA-SIYAH, Hind, Pushtu. The Kabul cherry.

LARAT, see Timor laut.

LARCH FIR, Eng. Abies larix. See Evergreens.

LAR-CHINI, Duk. Corruption of Darchini, Cassia bark.

LARD.

Chu-yu,	Chin.	Sur ki charbi,	Hind.
Hwa-yu,	,,	Dukkur-ki charbi,	,,
Chu-pan-yu,	,,		

The fat of the omentum and mesentery of the pig, the melted fat of the domestic pig. Lard is employed in the formation of ointments, plasters, liniments, for other medicinal purposes, and also in cookery.—*Waterston*; *Faulkner*.

LARDIZABALACEÆ, *Lindl.* An order of plants comprising, 1 sp. of Stauntonia.

LARDO, It., Port., Sp. Bacon.

LARD-STONE, Kw'ai-hwoh-shih, Chin., is a magnesian mineral, resembling steatite.

LARDUM, Lat. Bacon.

LAREK or Lardes, 8 miles S. S. W. of Ormuz, at the entrance of the Persian Gulf, is a small barren island, 5½ miles long and 4 broad, about 15 miles in circumference. Larek is supposed by a learned writer to be the Organa of Arrian, rather than Hormuz, which it nearly equals in size. Niebuhr has written its name Larej; but Sir Ouseley suspects that the true orthography, if not Larek, would certainly be Lareg.—*Kinneir's Geographical Memoir, p.* 13.

LARES, see India, Hindoo.

LARGA, Hind. Rhus cotinus.

LARGE ASH, Eng. Fraxinus floribunda.

LARGE COMMON PUMPKIN, Eng. Cucurbita maxima, *Duch.*; *W. & A.*

LARGE FLOWERED CRYPTOSTEGIA, Eng. Cryptostegia grandiflora, *R. Br.*

LARGER WOOD APPLE, Eng. Ægle marmelos, *Corr.*

LARI. The Lari, exclusively hold Nermuk, but reside also at Mustang and Shaee, with other tribes. Kuhak is occupied by the Mahomed Shahi ; Nurmuk by the Lari Brahui ; Lup by the Kalui Rind ; Kishan by the Sherwani. See Lar, Kelat.

LARICE, see Bactria, p. 284.

LARIDÆ, a family of birds, sub-family Sterninæ. The Family Laridæ and its genera may be thus shown :—

Fam.—Laridæ.
Sub-fam.—Larinæ, 2 gen., 5 sp., viz. : 1 Cataractа ; 4 Larus.
Sub-fam.—Sterninæ.
Div. 1—Skimmers, 1 gen., 1 sp., viz. : 1 Rhynchops albicollis.
Div. 2—Marsh Terns, 7 gen., 10 sp., 1 Sylochelidon ; 1 Gelochelidon ; 2 Hydrochelidon ; 1 Thalasseus ; 1 Seena ; 3 Sterna ; 1 Sternula.
Div. 3—Oceanic Terns, 2 gen., 4 sp., 2 Onychoprion ; 2 Anous.

LARIMUS, a genus of fishes of the Fam. Sciænidæ, comprising,

4 Larimus,	3 Pachyurus,	3 Collichthys,
2 Pogonias,	25 Sciæna,	1 Nebris,
2 Micropogon,	22 Corvina,	2 Lonchurus.
15 Umbrina,	17 Otolithus,	
3 Eques,	2 Ancylodon,	

LARISTAN, bounds part of the frontier of Fars to the south. Laristan is the ancient kingdom of Lar. Gilam and Siras are on the coast of Laristan. Gilam appears to be the Ila of Arrian, but we can scarcely suppose it the Ghilan, which Hamdallah Kazvini enumerates among the islands of the gulf, subject to the Persian government.—*Ouseley's Travels, Vol.* i, *p.* 174 ; *Nearchus, p.* 375. Sec. Ed., 1807. See Fars, Kirman.

LARIX DEODARA ?

Cedrus deodara.

Deodar, Anglo-Hind. | Kelon, Hind.

Its turpentine is the Kelon ka tel, Hind. See Cedar, Cedrus, Deodar.

LARIX GRIFFITHII.

Sah, Hind. | Himalayan Larch. Eng.

Splits well, and is the most durable of any of the genus ; but the planks are small, soft and white.—*Hook., Vol.* ii, *p.* 45. See Cedar, Deodar, Turpentine.

LARK. A writer has written of the delight expressed by one who had been many years in India, at seeing, upon his return to his native land, the sky-lark rise from the sod at his feet, and mount higher, and still higher, till reduced to a mere speck in the heavens, or utterly lost to view, all the while making the air ring with its music. Had he ventured forth into the fields of any part of India, he would have seen and heard the very same ; although the species (Alauda malabarica) is different, and may be somewhat inferior to the European sky lark in song, so far at least as regards variety in the notes ; but there is really very little difference, so little that the two birds could assuredly not be distinguished by the voice alone, nor by the mode of flight. Examined, the common Indian lark may be described as resembling the European wood-lark in size and shape, with the plumage of the sky-lark. In the Himalaya on bare situations and sheep-folds the sober-coloured mountain lark-finch, Leucosticte nemoricola, *Blyth*, is common. Like the British "snow-flake" they may be seen in compact flocks flying from place to place. They congregate often to the number of 300 or 400 on the lesser ranges of the Himalaya during winter, and ascend even to the limits of forest in summer. Dr. Adams observed the black-bellied lark-finch (Pyrrhulauda grisea), Gull-billed tern (Sterna anglica), in scattered numbers, flying wildly northwards, not settling anywhere, and evidently on the way to the cooler regions of Central Asia to rear its young. The song-lark (A. arvensis) follows up the valleys to the limits of verdure. He saw one at Dras, but not subsequently. Alauda triborhyncha, *Hodg.*, of the lower region, scarcely differs from the sky-lark of Europe. One distinction would appear to be, with reference to the former, that it seldom mounts so high or remains so long on wing ; it is a summer-visitor only, possibly migrating to the lowland valleys in winter. A Cashmere boatman would consider his establishment incomplete without an Affghan lark, Melanocorypha torquata. This bird is said to frequent the valley of Kashmere in winter. The sweet notes of these songsters issuing from the boats as they pass up and down the river are very enchanting. In all the desert parts of Sind the crested calandre lark, Galerida cristata, is plentiful. It is not unlike the sky-lark, but does not "up to heaven's gate ascend." It is generally met with in flocks during the cold months. The most abundant lark on the plains of Upper India and table-land of the peninsula, is this Charndol or Crested Lark, Galerida cristata or Alauda cristata which is also a European species, though of rare occurrence in Britain ; and the song of this bird, also its mode of delivery of it in the air, are not very unlike that of the Sky Lark, although it does not soar to so lofty an altitude. Larks are often domesticated in S. E. Asia. In China it is the Acridotheres cristellatus, the Shantung lark. It has great facility in learning sounds and will bark, mew, crow, cough and sneeze, sometimes talk, and a single bird will fetch £6. The Acridotheres will imitate the human

voice accurately. In China, a starling is often domesticated : it is lively, good-natured and easily tamed. They also tame the fork-tailed Parus, the Leiothrix luteus of Scopoli. It is in form and habit like the robin of Britain, is pretty, olive green, black forked-tail, with wing primaries bright yellow and red. It turns summersaults on its perch. They have a short loud song. Canaries are sold in many shops of Japan. The grackle, Gracula religiosa called the Mina is largely domesticated. The partridge, the shrike are also largely domesticated. The Hoopoe is to be seen occasionally.—*Blyth* ; *Adams.*

LARKSPUR, Eng. Delphinium ajacis.

LARMEN, Burm. Eurycles amboinensis, *Sal.*

LA ROQUE, Author of a " Voyage to Arabia the Happy, by the way of the Eastern Ocean and the Straits of the Red Sea," performed by the French for the first time in A. D. 1708, 1709 and 1710 ; also of a Journey in 1711, 1712 and 1713, from Mocha to the Court of the king of Yemen.

LARRAK, see Larek, Hormuz or Ormuz, Kishm Island.

LARUS BRUNNICEPHALUS, *Jerd.* Indian hooded gull.

LARUS FUSCUS, ' Lesser Black-backed Gull' of the Atlantic, Mediterranean, Red Sea, Indian Ocean, Cape of G. Hope, N. Zealand, Kabul (*Burnes*), Bay of Bengal.

Xema ridibunda or Larus ridibundus is the ' Black-headed Gull' of Europe, Asia, N. Africa ; not rare in India, but less common than the nearly affined X. brunneocephalus.

LARVA, a caterpillar. In China, the dried larvæ of flies, Wuh-kuh-ch'ung, Chinese, are given to children ill with marasmus.

LAS, Tib., in Tibetan buddhism, actions on which the destiny of human beings depend.

LAS, Hind. of Jhilam district, inferior land.

LAS, a section of Beluchistan bordering the Arabian Sea. Its ruler is called the Jam. Las is separated from Lower Sind and the Indus delta by the Hala Mountains, and is occupied by the Lassi division of the Lumri or Numri tribe. They have about twelve divisions or clans, one of which, the Jamhut, furnishes their chief or Jam. They trace their origin to Samar, who founded Samarkand, and acknowledge a consanguinity to the Bhatta of Jesulmir. The Lumri are an active, hardy, pastoral people, their wealth consists in flocks of goats, with fewer buffaloes and camels. They despise agriculture : wild Lumri are found grazing on the rocky banks of the Hab river. Their language varies little from that current in Sind. They manufacture coarse fabrics from the wool of their goats and camels. The Lumri eats meat almost raw and is greatly addicted to the use of opium. Las has only two or three places for receipt of custom. Near one of these, Bela, are found coins, trinkets and funereal jars. Sunmiani contains numerous of the Mehman sect or race, and part of the fixed population of Bela is called Jaghdal. Hormara is a sterile district with a port of same name subject to Las. Near Jabl Malan, is a tribe called Gujur ; at Garuki, the Sangur tribe, and at Hormara in Mekran, with four hundred houses, is a tribe of this name. The Hormara tribe say they came originally from Sind. Persani west of Hormara is a small port of two hundred houses. See Beluchistan, Kelat.

LASAJ, Hind. Artemisia elegans.

LASAN, Hind.

LASANA, Sans. Allium sativum, *Linn.* Garlic. Lahsan-ka-tel, Garlic oil.

LASCAR, Anglo-Pers. A seaman ; a non-combatant in the army ; from Lashkar, Pers. army, a public follower of the ordnance or camp equipage department.

LASH, a province adjoining that of Herat. To the north of Seistan and south of Furra, one of the governments under Herat, is the small district of Lash, held by a Sadozye Doorance. Lash itself is a place of considerable strength in those parts, being a fort on a scarped hill or rock, which resisted all Kamran's endeavours to take it.—*Burnes' Parliamentary Papers, East India Cabul and Affghanistan, p.* 134.

LASHORI, Hind. Asparagus racemosus.

LASHTE, Hind. Asparagus punjabensis.

LASHUNA, Beng. Allium sativum, *Linn.*

LASIARA, Hind. Cordia myxa.

LASIONAMA, see Cinchona.

LASKAR, Hind. Delphinium brunonianum.

LASNIYAN, Hind. Cat's eye gem.

LASIURUS, a genus of bats of the subfamily Vespertilionæ, sub-order Cheiroptera.

Sub-order. — Cheiroptera, Bats.
Fam.—Pteropopidæ, Frugivorous Bats.
Gen.—Pteropus, 4 *sp.*
Cynopterus, 2 *sp.*
Macroglossus, 1 *sp.*
Fam.—Vampyridæ, Vampyre bats.
Sub-Fam. — Megadermatinæ.
1 *Gen.*—Megaderma, 4 *sp.*
Sub-Fam.—Rhinolophinæ
5 *Gen.*—Rhinolophus, 11 *sp.*
Cœlops, 1 *sp.*
Rhinopoma, 1 *sp.*
Nycteris, 1 *sp.*
Fam.—Noctilionidæ.
Sub-Fam.—Taphozoinæ.
1 *Gen.*—Taphozous, 3 *sp.*
Sub-Fam.—Noctilioninæ.
1 *Gen.*—Nyctinonus, 1 *sp.*
Fam.—Vespertilionidæ.
Sub-Fam.—Scotophilinæ.
3 *Gen.*—Scotophilus, 6 *sp.*
Noctulinia, 1 *sp.*
Nycticejus, 8 *sp.*
Sub-Fam. — Vespertilioninæ.
8 *Gen.*—Lasiurus, 1 *sp.*
Murina, 2 *sp.*
Kerivoula, 4 *sp.*
Vespertilio, 5 *sp.*
Myotis, 5 *sp.*
Plecotus, 2 *sp.*
Barbastellus, 3 *sp.*
Nyctopilus, 1 *sp.*

LASIURUS PEARSONII, *Horsfield.*

Length about 3½ in., of which the tail measures 1¼ in.; having its extreme tip exserted. Head ¾ in.; ears (posteriorly) ½ in.; and about 1½ in. from tip to tip. Expanse about 13 in.; fore-arm 1⅞ in.; tarse ¾ in.; head broad and short; the ears broad, sub-ovate, widely separated apart, and the tragus small, narrow and elongated. Teeth very robust; the grinders antero-posteriorly compressed, with the carnassiers contiguous to the canine above and below, and the canines less elongated than in the Nycticeji: there are four incisors above, of which the outer or lateral are much smaller than the others. Fur soft and extremely dense, of a uniform rufous-brown above and dingy greyish below, with conspicuous hoary tips a little curling; more especially upon the head, shoulders and breast. The membranes are dusky and the alar is attached to the base of the outer hind-top. The lateral membranes near the body, and the whole inter-femoral, are somewhat plentifully covered with brownish-rufous fur, more scant on the inter-femoral, and very dense at the base of the tail above.—*Blyth.* See Mammals.

LASOR, Rus. Smalte.

LASORA, Hind., Sans. Cordia myxa, *Linn.*, also Cordia obliqua.

LASOR BEXLINSKAJA, Rus. Prussian blue.

LASRE, also Lasrian, and Lasrin, Hind. Albizzia odoratissima.

LASSA. Its houses are large, and are fresh white-washed and painted every year, so as to present a gay appearance. In the city of Lassa, and over the whole of Thibet, "Gcawa Remboochi" or the "Grand Lama" is nominally the supreme authority, in temporal and spiritual affairs. His residence is in Patala Goompa which is on the north side of Lassa. M. Huc says, that "Lassa" in the Thibetan language means, "Land of spirits." The Mongolians on the same authority call this city "Monche-dhot," *i. e.*, Eternal sanctuary. Cheboo Lama gives the following interpretation, "L'ha" means God, "Sa" abode or resting-place, hence it is the city of God, or the Eternal city. There are two Resident Envoys from China called "Ampas" stationed at Lassa; subordinate to them are two great officers—Chinese, designated Daloo-he: their rank and occupation are those of general officers. Next to these are two Phopun who act as paymasters of the troops, and perform the duties of our Adjutant and Quarter Master Generals. They are also Chinese. One of the Daloo-he, and one of the Phopun are generally stationed at Digarchi. These officers constitute the general staff of the army in Thibet. Next in rank are three Chonghar. They are Chinese, and military commanders; one is generally stationed at Digarchi and another at Tingri near the Nepal frontier of Thibet. Below these are three Tingpun, non-commissioned officers—also Chinese. There are no other Chinese military officers in Thibet. The usual number of Chinese troops, all Mantchoo Tartars, in Thibet, does not exceed 4,000 men. Stationed at Lassa 2,000, Digarchi 1,000, Giangtechi 500, Tingri 500. The Chinese functionaries in Thibet are Political and Military officers only. All the Civil appointments are held by Thibetans. The local temporal Government of Thibet is headed by the Grand Lama, who is entirely guided in all Political and Military affairs.—*Prinsep's Tibet, Tartary and Mongolia, p.* 89. See Lahsa.

LASSAR, Hind. Juniperus communis.

LASSEN, Chr. A learned German philologist, author of Indische Alterthum Skunde, Indian Antiquities, 4 vols. 1847 to 1861.

LASSER, Hind. Astrantia, *sp.*

LASSI, Hind. Sour milk.

LASSI, see Kelat.

LASTHENIA, a genus of flowering plants, natives of California. Flowers yellow, and adapted for borders.

LASTRA, It. Slate.

LASTRE, Sp. Lastro, Port. Ballast.

L'ASTROLABE, a French ship of discovery.

LASTUK, Hind. Ephedra alata.

LASUN, Hind., or Lahsun, Lasuna, Sans. Garlic.

LASUNDA, Sans. Dolichos catiany.

LASURA, Hind. Cordia myxa. Its fruit is the Sebesten of old writers, a sweetish and highly mucilaginous fruit. Its fibre is not much used. Lasura is also the name of Cordia latifolia. A tree of moderate size, the length of trunk to first branch being 10 feet, and girth 3 or 4 feet. Its wood is white and soft, of little use except for fuel. Leaves used as fodder for cattle, and as plates or trenchers. Fruit edible and in great request, only planted.—*Balfour, p.* 87; *Powell's Hand-book, Vol.* i, *pp.* 511, 541.

LASURI, Hind. A small variety of lasura.

LASWAREE, a battle won here by Lord Lake on the 1st November 1803. See Battles.

LAT, Sans. An obelisk, a pillar, a staff, a column, a monolith. The Lat pillars of north-western India, have been made known to the savans of the world from their having engraved on them ancient characters, now known as the Lat character, first decyphered by Mr. Prinsep. It was a remark of Colonel Tod, 'let us master the characters on the columns of Indrapreshta, Prayag and Mewar, on the rocks of Junagurh, at Bijoli and on the Aravalli: and in the Jain temples scattered over India, and then we shall be able to

arrive at just and satisfactory conclusions in regard to Indian history. It was observed by Mr. James Prinsep that the language of the Lat inscriptions differs from every existing written idiom, and is, as it were, intermediate between the Sanscrit and the Pali. The nouns and particles in general follow the Pali structure. The verbs are more frequently nearer to the Sanscrit forms ; but in neither, any more than in grammatical Pali, is there any great dissimilarity from Sanscrit. That on the Bhilsa monument is in the Gupta class of inscriptions : numerals were first supposed to be discovered by Mr. James Prinsep, on the Bhilsa monument. In the buddhist pillar inscriptions, the dates were uniformly expressed at full length.

The Lat monolith at Allahabad is a monolith containing a Gupta inscription, sculptured on its surface. The more ancient writing on this stone, and for whose exhibition we may conclude the pillar to have been expressly fashioned, consists of a counterpart of the edicts of Asoka, which appear severally on the Lat at Delhi, the rocks of Girnar on the western coast, and Dhauli in Cuttack, in addition to the transcript in the Semitic character on the rock at Kapurdigiri. The inscription contains 26 verses, which give a survey of the political divisions of India, at the time, contain the names and titles of very many of the reigning families, and, extending beyond the boundaries of India, the regions of the great king of Persia and the hordes of the Huns and Scythians. The *Bhitari Lat* is a pillar in the Ghazipur district, bearing the same royal names and genealogy as No. 2, on that of Allahabad. The *Delhi Lat*, or Golden Lat at Delhi is so called from the gilt kalasa "pinnacle or ball," placed on its summit by Feroz Shah. Its original site was near Khizrabad, immediately west of the Jumna at the foot of the Sewalik mountains whence the column was removed to Delhi by Feroz Shah (A. H. 752 to 790.) This monolith, like the kindred pillar at Allahabad, was in the first instance exclusively devoted to the exhibition of a counterpart text of the edicts of Asoka, but succeeding generations have taken advantage of the ready prepared monument, to supplement a record of their own prowess. Of the two stone pillars at Delhi, one was moved down from near Khizrabad, at the foot of the Himalaya,—the other was taken from Mirat.

Dhauli in Cuttack.—Inscriptions in the Lat. character were discovered here by Lt. Kittoe.

The character used in the inscriptions in the Lat character, are those of Allahabad and intermediate between these two ; also a character at Balibhi, and the parallelogram headed character of Seoni.

Iron pillar at Delhi.—In the centre of the mosque, says Colonel Yule, there is to be seen an enormous pillar, made of some unknown metal. One of the learned hindoos told him that it was entitled haft-just, or "the seven metals," from being composed of an amalgam of so many. It is thirty cubits in length by eight cubits to compass it. The real height of the pillar above ground is twenty-two feet, and its greatest diameter a little more than sixteen inches. The pillar was considered by James Prinsep to date from the third or fourth century. The shaft has been recently ascertained to descend at least twenty-six feet into the earth, and probably several feet more as with that depth excavated, the pillar did not become loose. The inscription on the Iron pillar at Delhi, has no date, but is scarcely earlier than A. D. 800, the character looking more modern than Kanouj Nagari. In the character used in inscription, many letters agree with the Kanouj Nagari, but the general aspect is more modern. It mentions Vaishnava, but no invocation or names of gods. It mentions also prince Dhava, an usurper, at Hastinapur. The inscription is punched upon an iron pillar, and the only thing remarkable in it is the mention of the Bactrians, called Vallekha, being still in Sindh. From the compound letters used, the inscription must be long after the fifth century. Britain has become heir to the monuments of Indraprestha raised by the descendants of Buddha and Ella ; to the Kheel or iron pillar of the Pandus whose pedestal is fixed in hell ; to the columns reared to victory, inscribed with other characters.

Feroz Shah's pillar, staff or Lat was brought to its present site in Delhi, from near Hansi, Fattahabad and Sirsooti. This is the most remarkable of all the objects in the Kotila, as well as the monument of highest antiquity in all Delhi. Till modern European scholars read and expounded its inscriptions, much erroneous opinion had prevailed about this pillar. It was 'the club of Bheem Sena' of the hindoos, 'the walking stick of the old emperor Feroz,' of the mahammedans and 'the pillar of Alexander the Great, in memory of his victory over Porus, with Greek inscriptions' of Tom Coryate, and the other early English travellers until, after the lapse of centuries it once more became appreciable to the last generation as one of the edict columns of Asoca. The pillar that is now just outside the Delhi gate of the city was originally 'on the bank of the Jumna in the district of Salora, not far from Khizerabad, which is at the foot of the mountains, 90 koss from Delhi.' The original site of the pillar is supposed by Cunningham to have been somewhere near the ancient capital

of Shrughna, described by Hwen Thsang 'as possessing a large vihar, and a grand stupa of Asoca's time containing relics of buddha.' The pillar is stated to have been 'conveyed by land on a truck to Khizerabad, from whence it was floated down to Ferozabad, or new Delhi.' This removal took place about the year 1356 by the orders of Feroz Shah, to confound the hindoos who had boasted of its immovable fixity in the earth. Underneath the pillar had been found a large square stone, which also was transported and placed in the same position as before, when the pillar was put up in the court yard of the palace of Feroz. In the face of this circumstantial account, which a contemporary writer has left of the removal of the pillar, it can by no means be taken for the same that the bard Chand speaks of 'as telling the fame of the Chohan.' This must have been some other column that stood at Negumbode, and has disappeared from causes not known now to anybody. The head of it is bare now, there is no 'ornamentation of black and white stone-work surrounded by a gilt pinnacle, from which, no doubt, it received its name of Minar Zarin or golden pillar. This gilt pinnacle was still in its place in A. D. 1611, when William Finch entered Delhi, as he describes the stone pillar of Bimsa, which, after passing through three several stories, rises 24 feet above them all, having on the top a globe surmounted by a crescent.' The pillar is a single shaft of 'pale pinkish sandstone,' being of the usual height of all Asoca's pillars, 42 feet 7 inches, 'of which the upper portion, 35 feet in length, has received a very high polish, while the remainder is left quite rough.' It seems that all the pillars of that monarch were made to his particular order of a certain specified length. The weight is rather more than 27 tons. The numerous pillars of Asoca, all of one size, but of a variety of stones, arising from the respective rocks from which they were quarried, exhibit an unequal workmanship which may help to throw some light on the state of sculptural art amongst the ancient hindoos in different parts of India. There are two principal inscriptions on Feroz Shah's pillar, besides several minor records of pilgrims and travellers from the first centuries of the christian era down to the present time. The oldest inscriptions for which the pillar was originally erected, comprise the well-known edicts of Asoca, which were promulgated in the middle of the third century B.C. in the ancient Pali. The alphabetical characters which are of the oldest form that has yet been found in India, are most clearly and beautifully cut, and there are only a few letters of the whole record lost by the peeling off of the surface of the stone. The inscription ends with a short sentence, in which king Asoca directs the setting up these monoliths in different parts of India as follows: "Let this religious edict be engraved on stone pillars (Sila thamba) and stone tablets (Sila phalaka), that it may endure for ever." The record consists of four distinct inscriptions on the four sides of the column facing the cardinal points, and of one long inscription immediately below, which goes completely round the pillar. The last ten lines of the eastern face as well as the whole of the continuous inscription round the shaft, are peculiar to the Delhi pillar. The second inscription is that which records the victories of the Chohan prince, Visala Deva, whose power extended "from Himadri to Vyndia." This record of the fame of the Chohan consists of two separate portions, the shorter one being placed immediately above Asoca's edicts, and the longer one immediately below them. But, as both are dated in the same year, viz., s. 1220, or A. D. 1163, and refer to the same prince, they may be considered as forming only one inscription.

Beesildeo (Visaladeva) is the name which heads the inscription on the celebrated column erected in the centre of Feroz Shah's palace at Delhi. This column is alluded to by Chund, as "telling the fame of the Chohan," and he says was placed at Nigumbode, a place of pilgrimage on the Jumna, a few miles below Delhi, whence it must have been removed to its present singular position. Feroz Shah, Rukn-ud-din, king of Delhi in 1235, was grand-father of sultan Mahmud, whom Timur conquered. It was this king (A. H. 752 to 790) who removed the Lat or pillar, according to another account from near Khizrabad immediately west of the Jumna at the foot of the Siwalik hills, to Delhi, and erected it in the centre of his palace. The pillar is now known as one of the Delhi Lat, as the golden Lat, so called from the gilt kalasa "pinnacle or ball" which Feroz Shah placed on its summit. The other stone pillar at Delhi was brought from Mirat.

Benares.—One of Asoca's edict columns is erected at Benares. It is beautiful, one of stone, with many carvings and inscriptions. All Asoca's columns appear to be of the same height, 42 feet and seven inches, inclusive of the part underground. The one at Benares and the other at Allahabad measure exactly the same altitude. The columns were erected only in large, populous and opulent cities.

Though the capital of the Lunar princes had been removed to Hastinapur, and though Menu or the Mahabarat makes no allusion to the name of Allahabad, still its importance in the third

century before Christ is established beyond a doubt by this column of Asoca. Up to this day, male and female hindoo pilgrims returning from the north-west, speak of this column as the remarkable Gada of Bheema, though it is now a quarter of a century since its meaning has been explained to the world by the man, to whose memory has been erected the ghaut from which the Governors-General quit the shores of India.—*Prin. Ind. Ant., Vols.* ii, iii, vii, *pp.* 14, 31, 44, 67, 71, 235, 324, 494, 629 ; *Elliot's Travels of Hind., Vol.* ii, *pp.* 231–234 ; *Yule, Cathay, Vol.* ii, *p.* 435 ; *Tod's Rajasthan, Vol.* ii, *p.* 452 ; *Tr. of Hind., Vol.* i, *pp.* 275, 319.

LAT of Bhairava, see Jogi or Yogi.

LAT and Manat, mentioned in the Koran, tradition says, are the names of the idols of Bamian. Lat, Ozzah and Minat, were demigods of the Koresh tribe in the time of Mahomed.—*Mohun Lal's Travels, p.* 90 ; *Palgrave.*

LATA or Larike, the ancient names of the country about the mouth of the Nerbuddah on the Gulf of Cambay.

LATÆEKA, Sans. Allium cepa, *Linn.*

LATCHA, Tel. Latchăm, Tam. A lac, 1,00,000.

LATCHMUN-TEERT, Coorg proper gives birth to the Cavery and two principal streams tributaries to it, the Soornawutty on the north and Latchmunteert on the south.

LATERITE ROCK, a clay iron ore, seems peculiar to India. It covers the western coast almost continuously, and for the most part up to the very foot of the ghauts, near from Bombay to Ceylon. It is found in detached beds along the Coromandel coast, near Madras and Nellore, Rajahmundry and Samulcottah, extending into Cuttack. It caps the loftiest summits of the eastern and western ghauts, and some of the isolated peaks in the table-land in the interior. A small patch of it is to be seen in Berar on the left bank of a river eleven miles N. of Oomravati, on the road to Ellichpore, and it covers all the country around Beder. It occurs in the southern Mahratta country, Mysore, Salem, Coimbatore, South Arcot, the Carnatic and Tanjore : it is found in Malwa, and in many parts of Bengal and Ceylon. It fringes the shores of Burmah, Malacca and Siam, and appears on the coast of Singapore and Sumatra. It is found in boulders and rolled masses all along the Malabar coast from Bombay north to Gogo in the Gulf of Cambay, beyond the region of the formation itself. Pieces of it have been met with three hundred feet under the surface, in the blue clay beds at Calcutta, as also in similar beds of lesser thickness in Bombay, and close by Cambay and Kurrachee : so that the formation at one time was probably much more extensive than at present. Its colour is of a red irony or brick-dust hue, sometimes deepened into dark-red. It is marked with whitish stains, and is occasionally cellular or perforated with tubiform holes. It rarely if ever contains either crystals or organic remains, is never stratified or columnar, and generally spreads out in vast sheets over the surface of the plutonic or volcanic rocks. When the upper surface is cleared away, the rock below is found soft and easily cut into blocks of any form. It quickly hardens and darkens in hue by exposure to the air, and is not at all liable to decomposition or injury from the weather. The Arcade Inquisition at Goa is built of it, also St. Mary's Church, Madras, and the old fortress of Malacca.

It is soft and can be cut with a spade when first exposed, but hardens by the air and is then used for road-metal and in building. Laterite is called by the natives, from its worm-eaten appearance, Kire ka putthur, or Sili ka putthur. The Tamuls call it Chori kulloo, vettic and culloo ; and on the Malabar coast it is termed Stika culloo. There are two strong objections to supposing laterites to be the decomposed rock over which they lie ; first, because were such the case, we ought to observe at the foot of a laterite hill a gradual blending of the laterite into the secondary greenstone, but such has never presented itself.—*Carter's Geological Papers on Western India, p.* 77 ; *Cole on laterite in Madras Journal Lit. and Soc.* ; *Newbold's Asiatic Society's Transactions.*

LATES HEPTADACTYLUS, *Lacepede.*

Perca maxima, *Sonnerat.*	Coius vacti, *Ham.*
Holocentre heptadactyle, *Lacepede.*	Lates nobilis, *Cuv. & Val., Richardson & Bleeker.*
Pandoo menoo, *Russell.*	Ikan Siyakup, Malay.

This fish inhabits the sea and estuaries of Penang, Malayan Peninsula, Singapore and Madras. It yields isinglass, of which however in the Straits of Malacca, but little is collected, partly on account of the comparative scarcity of the fish and partly owing to the thinness of the air-vessel. That of a fish when dried, weighs upwards of one ounce. At Penang this kind sells at the rate of 25 to 30 dollars per pecul.

LATESWARA RAJ, see Inscriptions.

LATH.

Du Latten ; Lattes, Fr.	Correnti, It.
Latten, Ger.	Slegii, Rus.

LATHAM ISLE, on the east coast of Africa, in lat. 6° 54′ S., and long. 39° 59′ E., is a low sandy isle.

LATHE. Native carpenters use a lathe, consisting of two rough upright supports mortared into two bars, one of which is fixed

while the other may be adjusted by sliding along two slips of wood or bamboo to which it is then fixed by moveable wedges, a boy having in his two hands the ends of a cord passed round the work to be turned causes it to revolve as in the pole lathe: when the work cannot be so fitted the lathe used by brass-smiths is had recourse to: in this a kind of rough wooden mandrel, with a broad face smeared with lac for fixing objects to be wrought, works between a back centre as in the carpenter's lathe and a collar shaped, the collar being formed of a plank sawn down the middle and embracing the mandrel which is turned to fit.—*Rohde MSS.*

LATHIA also Kharsan, HIND. Crotalaria burhia, *Ham.*; *Buch.*, also Farsetia edgeworthii.

LATHYRUS. This genus is formed for the most part of very handsome plants when in flower, but require sticks or trellis-work to support them.

LATHYRUS APHACA, of Europe, the Chuna, or Bura chuna, BENG. Ripe seed narcotic; L. cicera, (Spain), seeds poisonous; L. sativus, the Khesaree, Teora, BENG. The expressed oil of the seeds is a powerful and dangerous cathartic.—*O'Shaughnessy, p.* 317.

LATHYRUS ODORATUS, Sweet Pea. The seed should be sown after the rains, at the commencement of the cold season, in pots. It is very seldom that they blossom.—*Riddell.*

LATHYRUS SATIVUS, *Linn.*

Teora,	BENG.	Kisari,	HIND.
Gilban,	EGYPT.	Mattar,	,,
Vetch,	ENG.	Chural,	,,
Chickling vetch,	,,	Karas,	LADAK.
Lang,	GUZ.	Karil,	,,
Khessari,	HIND.	Masang,	PERS.
Kassur,	,,	Matar,	SIND.

Cultivated in many parts of India, but being too rich in nitrogenous matter requires to be largely diluted, and it is not considered a very wholesome food either for man or beast. It is common in the higher provinces of India, and is cultivated in the southern parts of the Peninsula. It is often cultivated in the plains of the Panjab as a cold-weather field crop for its pulse, and is grown to 12,000 feet in Tibet. The grain is gray coloured with minute specks of black, also a thin line of black passes all round the seed as if to separate it into two halves. It is used as a pulse, being made into dál, but is hard and indigestible. Its composition in 100, is

Moisture	10·10	Fatty or oily matter	0·95
Nitrogenous matter	31·50	Mineral constituents ash	3·19
Starchy matter	54·26		

Dr. Thomson is inclined to attribute to its use a disease which he observed at Saspola. At least thirty people in that village, of all ages from a full-grown man to an infant, and of both sexes indifferently, had been attacked with paralysis within the previous two years. The palsy was confined to the lower extremities, and differed much in degree. The sufferers were in other respects the most healthy and good-looking portion of the inhabitants.—*Ainslie, p.* 240; *Dr. J. L. Stewart, M. D.*; *Dr. Thomson's Travels in Western Himalaya and Tibet, p.* 391.

LATIN CHURCH, see Math.

LATI-PITTA, TEL. Camel.

LATIUM, see Hindoo.

LATKAN, BENG., HIND. Bixa orellana.

LATON also Azofar, SP. Brass.

LATOOR, a reddish coloured wood, but light and weak. Plentiful in the Santhal jungles from Raneebahal to Hasdiha. Light articles of furniture are manufactured from this wood by the natives, but it is too weak to be used by them for building purposes.—*Cal. Engineers' Journal, July* 1860.

LATRABDELLA, see Hirudo.

KATTA, also Banda, also Stagnata, IT. Tin.

LATTE, IT. Milk.

LAU, or Lao or Laos. About six hundred years ago, about the 14th century of the christian era, the Lau were a powerful and conquering people in the upper portion of the basin of the Irawadi, where their capital was at Mo-gaung (Muang-gaung or Mung Khong) and whence, in A. D. 1224, they sent an expedition which subjugated Asam and established Ahom rule. Their native country was a portion of the basins of the Mekong and the Menam, including Yunnan. About the same time, they took possession of a higher portion of the upper basin of the Mili, where their chief seat was at Khamti, whence the name by which this branch is still known. At present, the Lau, under the names of Shan and Khamti, are found in Upper Asam, and scattered over a large portion of the northern half of the basin of the Irawadi, near to the confluence of the Khyen-dwen with the principal stream. Sporadic villages are even found in Arakan; on the eastern side. The Lau, on the borders of China, differ little from the Chinese of Yunnan, and their stock was probably the same. Where they are in contact with the old races, they have considerably altered. In the valley of the Menam, their height is about $1\frac{1}{2}$ inches less than the average Chinese, but as the average stature of the French is the same (5 feet 3 inches) the Siamese may still be considered as of the middle size.

The Lau or Shan race speak a language which was primarily east Himalaic, like Mon, Kambojan, Anam and Pa-long. Like them, it was carried at some remote period, into the Brahmaputra Gangetic province, and received

some Dravidian roots. Subsequently it shared in the great eastern movement of the Himalaic dialects from the basin of the Ganges into that of the Irawadi, where it was intimately connected with some of the intrusive west Himalaic or Tibeto-Burman dialects. It was then pressed further into the east, into the basin of the upper Mekhong and Tong-King, and became the language of Yunnan. During the Han dynasty, Chinese colonies began to occupy the valleys of Yunnan, and from that time Lau was exposed to the influence of Chinese and began to receive the modified form it possessed when the pressure of that great race on the older tribes of Yunnan caused the Lau to swarm to the westward and southward. When they re-entered the basin of the Irawadi, they had acquired from their partially Chinese civilization, a superiority over the Tibeto-Burman tribes of northern Ultra-India, which made the Lau clans predominant along the central belt of Ultra-India from the Himalaya to the mouth of the Menam. See Laos, India.

LAUCA, Hind. Lagenaria vulgaris.

LAUDAKIA MELANURA? *Blyth, n. s.* A well-marked second species of Dr. Gray's genus Laudakia founded on the Agama tuberculata of Hardwicke's *Ill. Ind. Zool.*, if not, rather a new genus affined to Laudakia (in which case this may bear the name Plocrederma, *Blyth*). Head and body flat, or depressed: the tail more than twice the length of the head, and body slender, except towards its base, where depressed and broad. Longest fore-toe reaching to the vent: longest hind-toe to the eye. Tympana large and round, their circumference partly concealed by surrounding tuberculated plaits or folds. A glandulous pit above the shoulder, black within; and thence a small plait is continued back over the shoulder to the flank, where followed by another and smaller one; there is also a lateral fold or plait from fore to hind-limb, margining the abdominal surface. Two transversal folds on the throat; the anterior of which is a double or cross-fold: continued upwards into a complication of sundry folds or plaits on the sides of the neck, and there are others above the axilla. A slight appearance of crest on the nape only. Head covered with smooth round or hexagonal scales, in general convex, flat upon the orbits, and obtusely keeled transversely upon the sinciput. Scales of the back imbricated, keeled, largest along the middle, and gradually smaller to the sides, where minute: those upon the tumid base of the tail very large, with prominent keels terminating each in a raised point; save on the under-surface, where they are pointed but not keeled: the long slender portion of the tail is clad with similar but small scales: those on the upper and posterior surface of the limbs are keeled, with acute points, like those of the tail: and those of the lower parts are small, hexagonal, and smooth. On the abdominal region is a patch of rather larger and glandulous scales, much less developed than in L. tuberculata, and placed much lower down (nearer the hind-limbs) than in Hardwicke's published figure of that species: another and præ-anal patch of the same, not very distinct; but the vent is bordered by a ridge of minute scales anteriorly and posteriorly, with a crescent-like patch of the same, beyond which is a remarkable depression like a false vent. On the folds about the tympana, sides of the neck, and axillæ, also on some transverse folds upon the base of the hind-limbs posteriorly, and one above the base of the hind-limbs on its dorsal aspect, are some rather larger and tubercular scales: but not any of these are interspersed over the body, as in L. tuberculata. Colour (in spirit) olive-grey; probably olive-green and changeable when alive; the head and body speckled over with dark scales, and also with same scales paler than the rest, the long slender portion of the tail-dusky black, and the lower parts pale or buffy-white, apparently suffused with crimson when alive; the throat and below the shoulders beautifully marbled with greyish-black, probably blue in the living animal. Entire length of specimen 11 in.; of which, tail $7\frac{3}{4}$ in.; and hind-limbs $2\frac{5}{8}$ in. Habitat uncertain; but believed to be Kashmir.

LAUDANUM, Tincture of opium.

LAUDAR, Hind. Symplocos cratægoides.

LAUG,— ? Eugenia caryophyllata.

LAUGHMAN, see Kush or Cush.

LAUKA, or Lauki, Hind. Cucurbita lagenaria; Lagenaria vulgaris.

LAULAN, a tribe, in lat. 21° 50′ N. east of the Mekhong river.

LAUNA, Anona reticulata.

LAUN-DON, Chin. Galangal.

LAUNG, Hind. Cloves.

LAUR, Hind. Acer cultratum, also Acer sterculiaceum.

LAURA BRUSH, Anglo-Hind. Echinops nivea.

LAURACEÆ, *Lindl.* The Cinnamon tribe of plants, comprising 17 gen., 86 sp., viz:—

2 Polyadenia,	1 Cylicodaphne,	4 Machilus,
6 Daphnidium,	1 Actinodaphne,	8 Ocotea,
1 Benzoin,	1 Endiandra,	3 Alseodaphne,
1 Dodecadenia,	2 Cryptocarya,	2 Camphora,
6 Litsæa,	2 Beilschmiedia,	20 Cinnamomum.
26 Tetranthera,	1 Cecidodaphne,	

LAUREL, a term applied to various plants: Laurus nobilis, *Linn.*, the Sweet Bay of Italy is the laurel of poets; Cerasus laurocerasus is the common laurel of English shrubberies, and the Portuguese laurel, is C. lusitanea.

LAUREL-LEAVED PASSION FLOWER, syn. of Passiflora laurifolia.

LAUREL OIL, Oil of Laurus nobilis.

LAURINEÆ, see Cinnamon, Cinnamomum iners.

LAURISTENE, is Viburnum tinus.

LAUROT ISLANDS, see Pulo laut.

LAURUS, a genus of plants, belonging to the natural order Lauraceæ, of which the following species now mostly referred to the genus Cinnamomum, occur in the South-east of Asia:

bilocularis,	lanceolaria,	obtusifolia,
cassia,	multiflora,	porrecta,
cinnamomum,	nitida,	recurvata,
culitlawan,	nobilis,	villosa.
dulcis,		

Some of the plants furnish useful products as the cinnamon tree of Ceylon "Laurus cinnamomum," the L. culitlawan of Amboyna; the L. malabathrum of several parts of India, and L. nitida of Pegu and Tenasserim. A species of laurus, producing a hard wood used in carpentry, is seen in Tavoy, where it is called kyaizai. A solitary post of a species of laurus is often found in Tavoy houses. There was one in Mr. Mason's which the white ants selected in preference to all others; and so long as left undisturbed, they never wandered from home. It may be an advantage to have one post in a house of this timber, but one is quite sufficient. The Kullowah, is a species of Laurus, an inferior sort of camphor wood. Bark fragrant.

The following are Burmese names for undefined species of Laurus:—

Ka rwæ,	Burm.	Kheemna,	Burm.
Kyai zai,	,,	Ka thee wæ,	,,
Kyai zai khyæ,	,,	Ka thee nan.	,,
Hman then,	,,	Sa bau ke,	,,
Ung tung,	,,	Hen ka nway,	,,
Thuy goo,	,,	Kullowah,	,,

—*Malcom's South-Eastern Asia, Vol.* i, *p.* 191; *Mason*; *Roxb.*; *Voigt.*

LAURUS CAMPHORA, *Linn.*

Camphora officinarum, *Nees.*

Kafur,	Ar., Hind.	Ghansar,	Hind.
Payok,	Burm.	Kayu kapur,	Jap.
Camphor tree,	Eng.	Barus,	Malay.
Mushk kafur,	Hind.	Karpuram,	Tam.

A native of Japan, Formosa and of China, principally near Chin-Chew in the province of Fo-kien, Kiang-si, Hupeh, and other Chinese provinces. It yields one of the camphors of commerce. The wood of this tree is made into boxes, which are valuable as a preservative against insects. The curious gnarled and angular branches for which this tree is remarkable, attract notice. The tree does not blossom until it has attained a considerable size, the fruit is a purple berry the size of a pea, composed of a soft pulpy substance having the flavour of cloves and camphor. To this tree it is that the camphor of European commerce is chiefly due. To obtain the camphor, the wood is cut into billets and boiled in water, in iron pots covered with earthenware heads filled with straw; the camphor volatilizes and concretes on the straw. This process is followed in Japan, Sumatra, Borneo and Malacca. Camphor is a principle found in many plants, but only in two in any great abundance. Camphor, like several substances the produce of countries to the southward or eastward of India, was unknown to the ancients. It was known to the Arabs, and called by them Kap'hur. Camphor is diffused through all parts of the plant, and can be separated from the root, trunk and branches, which when cut into chips, or split into billets, or boiled in water in an iron pot, covered with earthenware heads filled with straw, on which the camphor concretes, sublimed to the inverted straw cones contained within the earthen capitals. It is thus obtained in the form of crude camphor, chiefly from the province of Fokien and the opposite island of Formosa, but some of good quality is also procured from Japan. The Dutch exported from thence into Europe 310,520 lbs. in seven years. It is sometimes imported into Britain from Batavia. The ordinary crude camphor is in small greyish-coloured, slightly sparkling grains, which by aggregation form greyish crumbling cakes, with all the properties of purified camphor. In England this is separated from impurities by being mixed with lime and sublimed in thin glass vessels, which being afterwards cracked, the camphor is obtained in a concavo-convex cake about three inches thick with a hole in its middle. About 300 tons are annually imported into Britain, valued at 90*s.* per cwt. Camphor is solid, colourless, and translucent, with a crystalline texture, has a strong, penetrating, aromatic odour, and a bitter, rather pungent taste, followed by a sensation of coolness; though brittle, it is not, from its toughness, easily pulverized. Sp. Gr. ·98 to ·99; so that it floats on water, and, evaporating, produces a circulatory movement. From its volatility, it volatilizes at ordinary temperatures, and crystalizes on the inside of bottles.—*Royle's Materia Medica*; *Eng. Cyc.*; *Riddell*; *Fortune's Residence among the Chinese p.* 39; *O'Shaughnessy, p.* 545; *Hindoo, Med., p.* 93. *Poole's Statistics of Commerce*; *Hogg, Vegetable Kingdom, p.* 622; *Smiths Mat. Med. of China, p.* 48. See Camphor.

LAURUS CARYOPHYLLUS, *Lour.*, syn. of Cinnamomum culitlawan, *Nees.*

LAURUS CASSIA, *Nees, Roxb.*

Cinnamomum aromaticum, *Nees.*	Cassia lignea.
Cinnamomum albiflorum, *Nees.*	Κινναμωνον & Κασσια, Hip. Κασσια, Dioscorid.

The cassia tree is found in Malabar, Sumatra and Java, in China it grows chiefly in Kwangsi and Kweichau, and its dried bark affords the principal part of that spice used in the west. The bark is stripped from the twigs by running a knife along the branch and gradually loosening it; after it is taken off, it lies awhile until decay commences, when the epidermis is easily scraped off, and it is dried into the quilled shape in which it comes to market. The fleshy receptacles of the seeds of this tree, found in the pods, is also collected, and brought to market under the name of cassia buds, being applied to the same purposes as the bark; they require little or no other preparation than simple drying. The leaves and bark of the tree are also distilled and furnish cassia oil, a powerful and pleasant oil employed by perfumers and cooks. The valuable properties of the bark, depend on this essential oil. Bark, red-brown, occurs in fragments of a foot and longer, sometimes in plane pieces a line in thickness, and of variable width or in rolled smooth pieces with a greyish epidermis covered with lichens, chiefly graphides and lecanora. Hard, inflexible, and with plane fracture. Odour aromatic, agreeable, but weaker than the true cinnamon. Taste sweetish, mucilaginous, rather acrid, bitterish and tenacious; powder of chamois leather colour. Cassia bark is much used for adulterating true cinnamon; it may be distinguished at once, by its very mucilaginous character when chewed. Mr. Marshall is of opinion that cassia bark is merely an inferior kind of cinnamon, obtained from the larger branches and trunk of the true tree.—*Williams' Middle King., Vol.* ii, *p.* 137; *O'Shaughnessy, p.* 543. See Cassia bark, Cassia buds.

LAURUS CINNAMOMUM, *Andr. Repos.*

Cin. aromaticum, *Nees.*

Dar Sini: Dar chini,	AR.	Kulit manis,	MALAY.
Thit-khya-bho,	BURM.	Kaiamanis,	,,
Cinnamon tree,	ENG.	Kirfa,	PANJAB.
Darchini,	HIND.	Dar-sini,	PERS.
Kalmi,	,,	Karuwa pattai,	TAM.
		Sannala-wanga-patta,	TEL.

This tree is rare in the Deccan, and is only to be found in private gardens, where it is most probably introduced from Ceylon. It blossoms in January and February, the seeds ripen in about four months, the berry is oval about the size of a pea, and when first gathered the taste resembles that of the Juniper berry, and when dry, if boiled, yield a substance which when cold becomes solid like wax, and may be made into candles; propagated by seeds, shoots, or layers; soil a sandy loam mixed with decayed vegetable matter.—*Ainslie's Mat. Med., page* 264; *Riddell*; *Powell's Hand-book, Vol.* i, *p.* 373. See Cassia Buds; Cinnamomum; Cinnamomum aromaticum; Cinnamomum zeylanicum; Darchini.

LAURUS CULITLAWAN, *Roxb.*

Laurus culitlawan, *Roxb.*
,, caryophyllus, *Lowe.*
Cortex caryophylloides, *Lour.*

Cinnamomum culitlawan,	*Nees, Blume.*	Selecka,	*Mathiolus.*
Telakal, or Sindoc, bark.		Selechacha,	*Aricenna.*
Suleekhee,	ARAB.	Islioos,	GREEK.

This grows in Amboyna and the Moluccas. The bark is an aromatic stimulant like cassia, with some astringency and a flavour of cloves. It contains resin, volatile oil and bitter extractive. Dose 10 grains to ½ a drachm. The oil is used in Amboyna as a stimulating liniment.—*Royle, p.* 325; *O'Shaughnessy, p.* 539.

LAURUS GLANDULIFERA, *Wall.*

Martaban Camphor wood,	Burmese Sassafras wood.
Tree galanga,	

This is a very large tree, and furnishes the sassafras, and camphor wood of Nepaul. It grows scattered sparsely throughout the Amherst, Tavoy and Mergui provinces. Its maximum girth 3 cubits, rarely 4, and maximum length 20 to 30 feet. It is procurable, from Amherst to Mergui, all along the sea-coast at Yea, Henzay and other places. When seasoned, it floats in water. It has the odour of sassafras, is often used in house-carpentry, also for interior of junks, for inside works of drawers, boxes, &c., as its odour repels insects. It is a durable wood, when seasoned and worked up, remarkably tough and strong, excellent for planes, helves, and handles of tools generally, and would be valuable for almirahs in which to keep serge, hospital clothing, &c.—*Captain Dance*; *Dr. Mason.*

LAURUS MALABATHRICA, *Roxb., Wall.*, syn. Cinnamomum eucalyptoides.

LAURUS MALABATHRUM, *Fee.*

Cinnamomum malabathrum, *Nees, Ebermaier.*
Folia malabathri of the ancients.

Leaves, Tej pata, BENG. | *Bark*, Sadrus, Putruj, HIND.

A native of the Malabar and Coromandel hills, and of the mountain ranges from Sylhet to Missouri. The odour resembles that of cloves; the flavour is aromatic and hot.—*O'Shaughnessy, p.* 539.

LAURUS NITIDA, *Roxb.*

Cinnamomum nitidum, *Nees.*	Pa-na-tha, BURM.

This and a second species, found in the Pegu and Tounghoo districts, are both small trees, about twenty feet high. Their bark is aromatic and affords an inferior kind of cinnamon.—*McClelland.*

LAURUS NOBILIS, *Linn.*

Hub-ul-ghar, (berry),	ARAB.	Zafnee,	PERS.
Sweet bay,	ENG.		

Hub-ool-ghar is the Arabic name of the berries, which are still used in medicine in India, with the Greek name Daphne corrupted into Zaknee and Zafnee.—*Royle, p.* 326; *O'Shaughnessy, p.* 538. See Evergreens.

LAURUS PARTHENOXYLON, *Jack., W. I.*

Camphora porrecta, *Linn.* | Kayu gadis, MALAY.
Laurus pseudo-sassafras, *Blume.*

A lofty timber tree, abundant in the forest of Sumatra. This species has considerable affinity to L. cupularia. The fruit has a strong balsamic smell and yields an oil, which is considered useful in rheumatic affections, and has the same balsamic odour as the fruit itself. An infusion of the root is drank in the same manner as sassafras, which it appears to resemble in its qualities. The wood is strong and durable when not exposed to wet, and in that case considered equal to teak. Kayu Gadis singifies the virgin tree, whence the specific name. This may be the oriental sassafras wood mentioned under the article Laurus in Rees' Cyclopœdia.—*William Jack in Cal. Journ. of Nat. History, Vol.* v, *p.* 354.

LAURUS PERSEA. This tree grows to a large size and requires much water. The wood is very brittle. It bears fruit during the rains, from six to eight inches long, and in the thickest part about three inches in diameter. The outside has a dark green skin, rather thin; and inside a soft whitish pulp, which may easily be divided with a spoon. The seed will grow if planted immediately. The flavour of the pulp is sweet and creamy, and its name, Subaltern's butter, is derived from this particular taste and appearance. The natives do not seem fond of it.—*Riddell.*

LAURUS SASSAFRAS, see Sassafras.

LAURUS TAMALA, see Cassia buds.

LAUZ, AR. Almond.

LAVA, BENG. Lagenaria vulgaris, *Ser.*

LAVA TRIBES, inhabit the mountains to the N. W. of Cambodia where they cultivate cotton, which their women weave into a coarse tissue used in Siam for shirts and musquito curtains. See Lao, Lau, Lawa.

LAVAJAH TIMBER, short round logs of timber in the Madras market, from 12 to 16 feet in length, 2 to 3½ feet square.

LAVALI, TEL. A kind of creeper.

LAVAN, GUZ. Salt.

LAVAN, HIND. Caryophyllus aromaticus, *Linn.*

LAVANA, SANS. Salt.

LAVANDULA CARNOSA, *Linn.*, Syn. of Anisochilus carnosus.

LAVANGA, SANS. Caryophyllus aromaticus, cloves. Lavang-ka-tel, HIND. Clove oil.

LAVANGA, Lastra, IT. Slate.

LAVANGAM, TEL. Myristica moschata, *Thunb.*—*R.* iii, 843; M. aromatica, *R. Cor.*, 274.

LAVANGAM, TAM., TEL. Caryophyllus aromaticus, *Linn.*

LAVANGA PATTE, TAM. Bark of Cassia lignea.

LAVANGAPU CHETTU, TEL., *Br.* 868, under Lavanga chakka, inserts Cassia lignea (Laurus iners) on the authority of *Ains.*—but Ainslie gives this as the Tamil, not the Telugu term.

LAVANG KA TEL, HIND. Clove oil.

LAVATERA SALVITELLENSIS, common but showy annual flowers, colours pink, light-blue, they will thrive in any soil, and are increased by seed and cuttings of the ripened shoots.—*Riddell.*

LAVENDER, is a hoary, narrow-leaved, fragrant bush, with generally blue flowers, arranged in close terminal simple or branched spikes. Twelve species have been described, only two of which are of much interest, viz., the common lavender, Lavendula vera, and French lavender, L. spica. The former yields the fragrant oil of lavender used in perfumery, its solution in spirits of wine forming what is called lavender-water, and the latter oil of spike, used by painters on porcelain, and in the preparation of varnishes for artists. English oil of lavender is most esteemed: it is prepared chiefly at Mitcham in Surrey, where the plant is extensively cultivated for the purpose. It is in highest perfection when about a year old At first it is nearly colourless, but gradually acquires a pale amber tint. Oil of spike or aspic, from L. spica, the broad-leaved lavender, is chiefly imported from the south of Europe.—*Tomlinson*; *Hogg, Vegetable Kingdom.* See Essential oils.

LAVENDER WATER is the distilled water of lavender flowers. The flower dew-water of the Chinese, is the dew gathered at early morning from certain alliaceous plants and especially from that of the sweet flag.

LAVENDULA CARNOSA.

Anisochilus carnosum, *Wall.*

Vurdefrasioon, ARAB. | Burage, SANS.
Sitake; pungeric, DUK. | Karpoorawulli, TAM.

—*Ainslie, p.* 252. See Anisochilus carnosum, *Wall.*

LAVENDULA SPICA, yields an oil much used by porcelain painters, and called "oil of spike."

LAVENDULA STŒCHAS, *W.*

Æsta-kudus, ARAB. | Osta-kudus, ARAB.
Oostakhoodus, „ | French lavender, ENG.

This is much prized by the Arabs, as an expectorant and anti-spasmodic. It is imported

into Bombay from the Persian Gulf, and is used medicinally by the natives of India.—*O'Shaughnessy, p.* 489 ; *Faulkner.*

LAVENDULA VERA.

Lavandula spica, *DC.*

Sita-ki-pungeri, Duk. | Common lavender, Eng.

This native of Europe has small, bluish flowers, calyx, tubular, cylindrical, streaked, tomentose, corolla infundibuliform, pubescent, tube rather longer than the calyx, limb with five unequal divisions, upper lip large, obcordate, bifid, lower lip trifid. Odour agreeable and penetrating, taste aromatic, acrid, rather hot. It grows to great perfection on the Neilgherry hills. The bush there has a strong aromatic scent, but seldom survives more than two years. Is propagated by cuttings and layers, in a good rich soil. Lavender requires pot culture and careful renewing of the stock every season by cuttings, old plants being very uncertain ; should be planted in rather poor soil. Seeds sown at the commencement of the rains. The volatile oil is limpid, very transparent, yellowish white ; four parts contain nearly two of camphor. Often adulterated with the oil of turpentine, and of a species of lavender of superior or aromatic power, though more acrid. Wight gives Lavandula Burmanni, and Lavandula, Lawii.—*O'Shaughnessy, pp.* 488, 489 ; *Faulkner* ; *Riddell* ; *Jaffrey* ; *Wight's Icones.*

LAVU CHERUKU, Tel., *var.* of Saccharum officinarum ; Lavu, in Telugu, means "thick, robust," and indicates a thick kind of cane.

LAW, John, of Lauriston, a great financier of England, who united all the South Sea companies into one company of the Indies.

LAW, Monsieur, a descendant of John Law, of Lauriston, who started the South Sea Company. Monsieur Law in 1748 defended Ariacopang, and subsequently commanded the French troops with Chandah Sahib at Trichinopoly. His command was not advantageous to the French interests. He delivered up Chandah Sahib to Monaji Rao, and on the 3rd June capitulated and surrendered himself and all his troops and stores to Major Lawrence—*Orme.*

LAWA, a tribe, in lat. 21° 20′ N., west of the Mekhong river, and dwelling along with the Karen, in the mountainous tract, due east of Kalagouk island at the source of the Sesa Wat river, in lat. 15° 30′ N., and long. 99° E., and others in lat. 18° 20′ N., and long. 28° 40′ E., at the sources of the Meping river which unites with the Menam river. A body of savage Lawa dwell east of the Salwyn river, in lat. 22° N., and long. 98° 40′ E., with the wild Kakui, Shan and Nutsa on the east. A Lawa population also dwell on the water-shed between the Irawadi and Menam, on the frontier of Siam and Ava. Dr. Latham considers the word to be the same as Lao, Lau, or Laos.—*Latham's Dese. Eth.* See Lao, Lau.

LAWANA TRAVAGUM, Tel. Muriatic acid.

LAWANG, or Kulit Lawang, Malay. The clove bark of commerce. According to Crawfurd, this is the bark of the Cinnamomum sinto, and takes its name from having a clove flavour. It is a produce of Borneo and an object of export to China.—*Crawfurd, p.* 215. See Cinnamomum culitlawan and Laurus culitlawan.

LAWANGAMU, Tel. Cloves.

LAWANGA PATTAI, Tam. Lawanga patta, Tel. Cassia bark, Cassia lignea.

LAWANGA TELUM, Tel. Clove oil.

LAWANGE, Hind. Artemisia elegans.

LAWANGUM, Tel. Caryophyllus aromaticus. See Cloves.

LAWANUM, Tel. Salt.

LAWE-ZYE, see Affghan.

LAWHA DANDAYAI, see Kali.

LAWN.

Linon, Fr., Ger. | Cambray clarin, Sp.
Linone ; Rensa, It. |

A fine cambric, made in Scotland, Ireland, and in France.

LAWN, in lat. 1° 34′ S., six miles E. of Kekik.

LAWRENCE. In the nineteenth century, several brothers of this name, served in India. They were the sons of a military officer. Sir Henry was killed at Lucknow, during the revolt, 4th July 1857. Sir John was Viceroy of India in 1866-7 and 8.

LAWRENCE ASYLUMS, a series of educational institutions, endowed by Sir Henry Lawrence.

LAWRENCE, Baron, John, a Bengal civil servant, Lieut. Governor of the Panjab, and Governor-General of India. He was Commissioner in the Panjab during the revolt and rebellion of 1857. By his energy, he saved the Panjab and India, and in reward was made Governor General and Viceroy. But his career as viceroy disappointed hopes, and seemed to show that he was better qualified to shine in emergencies than in the routine of ordinary policy. He evinced a tendency to advance favourites to the neglect of eminent men, and his tenure of office was marked by an overruling desire to retain peace, from which much obloquy befel him.

LAWRENCE, Major, a distinguished officer of the British E. I. Company, in 1748, Commander-in-Chief of all the Company's forces in India. He repulsed the French in their attack on Cuddalore in June, but in

August was taken prisoner. The following year he commanded the division sent against Tanjore, and took Devicottah and returned to Britain in October 1750. In 1752 he fought along with Clive against the French at Trichinopoly, took Elmiserum and sent Clive to Samiaveram and received the surrender of Monsieur Law. For several months in 1754 he bravely defended Trichinopoly against the French, and received the commission of Lieut.-Col. of the British Army, with a sword from the East India Company, but, he felt aggrieved at being superseded by Lieut.-Col. Adlercron to the general command of the British troops in India.—*Orme.*

LAWSONIA INERMIS, *Linn.*; *Roxb.*

Lawsonia alba, *Lam.*, *W.*		Lawsonia spinosa, *Linn.*	
Urkan,	AR.	Ponta letshi,	MALEAL.
Shudu,	BENG.	Mailanshi, Daunlacca,	,,
Dan,	BURM.	Sakachera,	SANS.
Chi-kiah-hwa	CHIN.	Sakachara,	,,
Cypress shrub,	ENG.	Goranta; maritondi,	SINGH.
Egyptian privet,	,,	Marudani,	TAM.
Camphire,	,,	Goranta chettu,	TEL.
Henna,	GUZ., HIND.	Iveni.	,,
Mendi,	,,	Pachcha pedda goranta,	,,
Hana,	MALAY., PERS.	Na-kriz,	TRANS-INDUS.

The Henna shrub is the camphire of the English Bible, and the cypress shrub of the Greeks and Romans. It is held in particularly high esteem by the Greeks, the Arabs, the Turks, and Indian and Persian mahammadans, and they think that they make an agreeable present when they offer a person a posy of its flowers. This plant is particularly agreeable to the eye and the smell, the colouring of the flowers is soft, and they spread the most delightful fragrance to a great distance, and fill with balsamic odour the gardens and rooms which they adorn. It is extensively cultivated by the Burmese, and hedges formed of it are common in all India. Lawsonia inermis furnishes an important reddish-brown dye stuff, and the distilled water of the flowers is used as a perfume. The extract of the flowers, leaves, and shoots is used by the hakims in lepra, and in obstinate cutaneous diseases, half a tea-spoonful being given twice in 24 hours. The mahomedan women in India, Persia, Arabia and Barbary use the shoots for dyeing the nails red. The leaf, triturated with rice, gruel or water, is used in staining the nails, palms of the hands and soles of the feet, of a red colour. In all these countries the manes and tails of the horses are stained red in the same manner. It forms a fine hedge and perfumes the air, with a delicious fragrance. Ispund, the seeds of this plant are burnt as a charm with benjamin or with mustard seed and patchouli, Pogostemon patchouli. It is a hedge plant, resembling the English privet. Its wood is strong and suited for tool handles, tent pegs, &c., the leaves yield the dye used by the natives, to which Moore alludes, when he says,

> Thus some bring leaves of henna to imbue
> The fingers' ends of a bright roseate hue,
> So bright, that in the mirror's depth they seem
> Like tips of coral branches in the stream.

This use of the leaves is as old as the Egyptian mummies, and is still practised by Southern Asiatics.—*O'Shaughnessy*; *Faulkner*; *Catalogue of Madras Agri-Horticultural Society's Gardens*; *Mason.* See Henna.

LAYANG, see Tin.

LAY MAY, see Karen.

LAYA DE BARRO, SP. Earthenware.

LAZARUS. On the festival of St. Lazarus, Magellan discovered that group of more than forty islands, the most northern in the Archipelago, to which he gave the name of the saint, but which were afterwards named in honour of king Philip. Thirteen only of them are remarkable. They occupy the only part of the Archipelago liable to hurricanes, and derive many of their characteristics from this circumstance,—a soil of superior fertility, and adapted for peculiar kinds of cultivation as well as for wheat and rice, without fragrant spices, or fruits of very delicate flavour. Their appearance is singular. In many parts covered with basalt, lava-ashes, traces of volcanic eruptions, and other ruins of nature, they possess a rich alluvial soil. Beneath the surface, the internal fires of the earth are in continual activity.—*Walton's Preliminary Discourse, p.* 67; *Crawfurd's Indian Archipelago, Vol.* i, *p.* 11; *John's Indian Archipelago, Vol.* i, *p.* 103.

LAZHU, HIND. Allium rubellum.

LAZ-UN, BURM. Pongamia atropurpurea.

L'DMAU, (female), HIND. Capra ibex Himalayana, *Blyth.*

LE, TIBETAN. A low stone wall, put up in the grazing grounds of the N. W. Himalayas, to shelter from the wind. The word is supposed to give its aid to the formation of names and places, as Han-le.

LEA, HIND. Cenchrus echinatus.

LEAD.

Anak, Rassas?	AR.	Plumbum,	LAT.
Khai-pok, also chai ma-pok,	BURM.	Timah-itam,	MALAY.
Heh yuen,	CHIN.	Surb,	PERS.
Hei.-sih,	,,	Olow,	POL.
Lood. Loot,	DUT.	Chumbo,	PORT.
Plomb,	FR.	Swinctz,	RUS.
Bley, also Blei,	GER.	Sisaka,	SANS.
Sisa,	GUZ., HIND.	Plomo,	SP.
Shish'; Sisha,	,,	Eium,	TAM.
Piombo,	IT.	Sheshumu,	TEL.

Lead, the saturn of the ancients, is one of the most anciently known of the metals. It is found chiefly as sulphuret or galena, but a little in a metallic state also, as an oxide, an

combined with several acids. A soft and flexible metal of a pale livid gray colour, easily malleable, but slightly tenaceous, and not sonorous. It is of common and extensive use in the arts. Alloyed with tin in different proportions, it forms solder and pewter, and with antimony it constitutes type metal. Combined with oxygen, it forms massicot, a protoxide of a pale-yellow colour; Litharge, also a semi-crystalline protoxide, obtained in separating silver from lead ores, enters largely into the composition of flint glass; minium or red lead, duetoxide, extensively used as a paint, and also in the manufacture of flint glass; the carbonate of lead or white lead, is a dense white powder, commonly employed as a pigment; the chromate of lead, of a beautiful yellow colour, is also much used as a pigment; and the acetate or sugar of lead, is employed for various purposes.—*Royle, Mat. Med.*

LEAD, Acetate of

Yuen-shwang, BURM.

This substance is made by the Chinese, by mixing up an amalgam of 14 parts of lead and one part of mercury, and exposing sheets of it to the fumes of vinegar in covered jars for some time.—*Smith.*

LEAD, Black, or Plumbago, is found in Ceylon, in Travancore, also in the northern Circars at Vizianagrum. Some from Bangalore of good quality for common purposes, is sold for antimony in the bazaars.—*Rohde's MSS.*

LEAD, Carbonate of

Carbonate of lead,	ENG.	Cerussa,	ENG., LAT.
Sub-carbonate of lead,	,,		

LEAD, Chromate of, Valayati Peori, is a precipitate produce by the addition of bichromate of potash to a solution of acetate of lead. It is the chrome yellow of artist's colormen. It is called "peori," from its resemblance to the "hardwari peori," or Indian yellow.—*Powell's Hand-book.*

LEAD, Red

Israj,	AR.	Minium,	LAT.
Il'aang,	BURM.	Sada langgam,	MALAY.
Yuen tan,	CHIN.	Galanggam,	,,
Tan-fen,	,,	Tamamerd,	,,
Chu-fen,	,,	Segappu sinduram,	TAM.
Hung-tan,	,,	Yerra sinduram,	TEL.
Ingur, Sandur,	HIND.	Gunga sanduram,	TIB.

This is largely used in India and China for painting, glass making and decoration. It is manufactured in Kiang-si in China. In the Madras presidency, it is used both as a pigment and drier by mochies: Hindoos use it for religious purposes, smearing it on their idols, &c., putting it on their rupees at certain seasons for good luck, and in numerous places in the peninsula it is to be seen smeared on stones to convert it into a "dev" or object of worship.—*Rohde's MSS.*

LEAD, Semivitrified oxide of

Mih-to-sang,	CHIN.	Murdar Singh,	HIND.
Litharge, oxide of Lead, fused,	ENG.	Lithargyrum,	LAT.
Litharge, Protoxide de Plomb,	FR.	Plumbi oxydum, semivitreum,	,,
Blei-oxyd,	GER.	Murdara-singy,	TEL.

This oxide of lead was known to the ancients: when lead continues to be exposed to a current of heated air, the surface of the metal becomes rapidly covered with a scaly powder of a sulphur-yellow colour, which is the protoxide of lead, and which, being skimmed off, is known in commerce by the name of massicot. When the heat is continued to a bright red, some metallic lead is separated, the oxide is fused, though imperfectly, and on cooling becomes an aggregated mass, which readily separates into crystalline scales, of a greyish-red colour. These form the litharge of commerce, which varies in colour, and is called gold litharge when of a red colour, owing to the presence of a little red lead, but silver litharge when lighter coloured. These are frequently obtained in the process of refining gold and silver by means of lead, and in separating the silver from argentiferous lead. The litharge of commerce is liable to contain a little iron, also copper, carb. lead, silica, and other earths. Litharge is employed for making diacetate of lead, and by combining with oil to form the lead plaster, which is the basis of several others. It is used as a drier in painting, but only seldom, the red lead being preferred by moochies, it is however suitable for rendering oil drying for varnishes.—*Rohde's MSS.*; *Royle's Materia Medica*; *Smith's Materia Medica*; *Birdwood, Bombay products.*

LEAD, White

Isfidaj,	AR.	Blei-weiss,	GER.
Peh-fen: Fen-sih: Kwang-fen,	CHIN.	Kohlensaures bleioxyd,	,,
Fen-yuen: Hu-fen: Kwan-fen,	,,	Safida,	HIND.
Shwui-fen: Yuen-fen,	,,	Tima-putih,	MALAY.
Carbonate de Plomb,	FR.	Valle,	TAM.
		Safeda,	TEL.

This is manufactured in Europe, America and China, from which places it is imported and used as a white paint: when exposed it rapidly decomposes the oil with which it is mixed, or it changes from the presence of hydrate of lead or adulterating additions. Oxides of lead should be avoided in all outside work in India.—*Rohde's MSS.*; *Smith's Mat. Med.*

LEAD ORE.

Lead glance,		Blei-glanz,	GER.
Sulphuret of Lead,		Galena,	LAT.
Plomb-sulfure,			

This is the richest ore of lead, and from which that metal is chiefly obtained. As met with in commerce it is in heavy, shining, black, or bluish lead-coloured cubical masses,

having a great resemblance to the sulphuret of antimony. The old lead mines of Kohel lie near the Red Sea, a day's journey N. by E. from Jabel Zubara, in about lat. 24° 40'. Not far distant are the lead mines of Jabal Rassas, lit. mountain of lead. The mines are situated about 1½ mile from the W. shore of the Red Sea. The ores, galena and carbonate of lead, occur in an argillo-siliceous schist, associated with small quantities of sulphur and iron—a poor carbonate. Seven excavations, mostly from three to four feet broad, and five feet high, run down an inclined plane cut in steps. Galena was found in the shaft, but the indications discovered are not favourable. Besides other minerals, titianated iron, manganese, zinc and fire-clay have been discovered here. The surface of the rock between the mines and the shore is coral limestone, covered with a gravel of granitic gneiss, porphyry pebbles. These mines were worked by the ancients : and the ruins of an old, but not extensive station still exist, in detached buildings of loose stones and foundations—some round,—others square. Water is brought from Jabel Egleh, or Edjleh, four or five hours' distance. Lead ore, is also found in Oman and at Ras-ul-Had in Arabia : also in the mountains of Baluchistan, where the nomade Brahui pick it up from the surface soil. Lead mines exist at Kappar in the hills contiguous to Baghwan and Khozdar. Lead occurs at Raie, Chendak, Kerrage, Patal, Dhunpore and Jak. At Dessouly, about fifty-five coss east of Sirinagur, is a lead mine of considerable value.

Captain Turner informs us, that at a place situated nearly two days' journey from Tessoolumboo, in Thibet, there is an ore which much resembles some of those in Derbyshire in which the lead is mineralized by sulphur. Lead is also worked at Jammu, and large quantities of galena or lead ore are imported from Kabul and Kandahar, this is principally imported under the name of antimony, from which natives of India do not distinguish it, and being reserved for medicinal purposes, finds its way only to the druggists.

This metal at Jungumrauzpillay, in the Cumbum district, is in combination with varying proportions of Iron, Antimony, Silver, Sulphur, Argil and Silex. There is a Lead Mine at Baljawar, a day's journey north of the Oxus, so rich in the ore, that the people who work at it for two months, earn sufficient for a year's subsistence. In a defile close to Bamian there are ten or twelve lead mines. There are also lead mines at Lara, Leedang, Pokso, and some other places ; they are very productive, but the lead is reckoned inferior to that of Sirmoor and Jounsar : it sells at two or two and a half pounds per rupee. The Galena of Jungumrazpilly near Cuddapah, has been examined by Dr. Scott. In the Dhone taluq, Kurnool, from which Galena in very large blocks has been obtained, one piece measured about 18 inches in diameter and weighed upwards of 3 cwt. This ore was carefully tested by Dr. Scott about the year 1855, and was then found to contain from 53 to 70 per cent. of lead but no silver, but some of the last consignments were found to be rich in silver. It was tried at the Mint and yielded a large percentage of lead. It has been used for some years at the Madras School of Arts for glazing pottery, and answers well for that purpose, though it is found to succeed better when reduced to the form of minium, and then ground with felspar and an alkali. The raw galena only answers for the softest and commonest glazes, and the per-centage of impurities mixed with this description varies so considerably, that it has been found safer to reduce it from the state of sulphuret to that of an oxide before applying it to the wares. Much of the pottery from the Madras School of Arts has been glazed with this galena in different states. Galena is also known to occur as mineral specimens at the Neilgherries and in two parts of the Cuddapah district. The Kurnool lead-ore was brought to notice by Captain J. G. Russell and occurs in large quantities and in blocks of great size in the vicinity of Kurnool. It was discovered accidentally by the late ex-nawab of Kurnool, in digging a well. The re-examination of the first specimen of the Kurnool ore proved it to contain upwards of 1 per cent. of silver, or 374 ounces in the ton, the quantity of lead and silver together being only 45 per cent. which was occasioned by there being a considerable quantity of gangue disseminated through the portion examined. Another specimen, given by Colonel Cotton and also said to be from Kurnool, was found to contain =175 oz. 3 dwts. of silver in the ton. A specimen of this unwashed ore was again analysed by Dr. Scott in 1859, and when fused with carbonate of soda and nitrate of potash, produced about 60 per cent. of metallic lead. The resulting lead, on being cupelled, furnished a bead of silver weighing 1·18 grs., which is equivalent to 96·64 oz. in the ton of ore, or 165·76 oz. in the ton of metal. In the recent researches of Malagah and Dorochet they have found that when sulphide of silver is associated with the sulphides of other metals, it is always unequally distributed. Lead is found in several places in the Burmese territories, but is only worked to a very limited extent, being chiefly brought from the Shan states. It is used all

over Burmah for musket bullets, in refining silver, and as small change in the bazaars. Its price varies from 5 to 8 tikals the viss. At the beginning of 1855, it sold in Calcutta for six rupees per bazaar maund of 82 lbs., but it since rose to 8 rupees, in about two years from opening the trade after the war. The quantity exported from Rangoon in 1854-55 was 558,885 viss, value Rs. 166,382, and in 1855-56 was 428,658 viss, of value Rs. 115,130. Lead ore, of the richest kind and containing a large quantity of silver, is obtained in the province of Mergui. The limestones of the Burmese provinces probably contain large quantities of lead. In the valley of the Salwen, there is a rich vein of argentiferous galena, which is reported to appear on the surface. A specimen that Dr. Morton sent to England for analysis, was said to be a very valuable mineral, and destined to make a fortune for some one. Professor Mitchell in the certificate that he furnished Dr. Morton of the analysis, says it contains,

Lead,	Gold, (traces)	Iron,
Sulphur,	Lime,	Silica,
Silver,	Magnesia,	Carbonic acid,

it is a sulphuret of lead or galena and the quantity of lead and silver appears to be considerable, but there was not sufficient of the mineral to estimate either. The ore is seen in the limestone precisely as galena is found in the limestone of the Mississipi, one of the richest known deposits of lead in the world. Mr. O'Reiley states that a carbonate of lead exists near the head-waters of the Houngdarau. Galena or sulphuret of lead, a rich ore of lead from Martaban containing silver has already been noticed. At the Madras Exhibition of 1857, a rich ore of argentiferous galena was exhibited from Martaban by Dr. Brandis, granular, or in minute crystals, with silver passing through it in thready veins. This ore, assayed by Dr. Scott, contained about 80 per cent. of lead. But the quantity of silver was found to vary in the portion examined from 70 to 300 ounces in the ton of ore. It is impossible therefore to say what its commercial value may be, unless an average sample were obtained, but if the ore exists in any quantity and of the same quality as that examined, it is a most valuable one, and would be well worth working by Pattenson's mode for separating the silver, by careful slow cooling and crystallization, as the process proves remunerative where only 7 ounces of silver can be obtained from a ton of metal. This is probably the ore referred to by the Rev. Francis Mason, A. M., in his publication on the natural productions of Burmah, where he says the limestone of the provinces probably contains large quantities of lead. In a small hand-specimen from Martaban, the amount of silver he says was found to vary in different portions of it, the per-centage of lead being about 75. In the first trial the silver was found to amount to about 70 ounces to the ton of ore; but in the second to not less than 300 ounces in the ton, or a little less than 1 per cent. Galena occurs in China, in Cheh-kiang, Fuhkien, and Sech'uen.

The Malay and Javanese term for tin "timah," is a word used in the Archipelago, as a generic term for both tin and lead, the epithet "white," or "flowery,"—"putih" and "sari," being given to tin itself, and that of "black," "itam," to lead, a metal with which, being entirely a foreign product, the Malayan nations are but little acquainted.—*Newbold; Powell's Hand-book Econ. Prod., Panjab, p.* 10; *Turner's Embassy*; *M. E. J. R.*; *Ains. Mat. Med., p.* 56; *Waterston quoted by Faulkner*; *Oldham in Yule's Embassy, p.* 345; *Captain Gerard's Account of Koonawur, p.* 146; *Cat. Exhibition* 1862; *Mason's Tenasserim*; *Smith's Materia Medica.* See Elburz, Galena, Iran, Japan, Kappar, Silver.

LEAD ORE, see Galena, Lead-glance.

LEADWORT, or plumbago, one of the Lumbaginaceæ. Red coloured, blue and white varieties. The white flowered grows wild. Rose-coloured Leadwort is the Plumbago rosea—*Riddell*; *Linn.*

LEAF OF DELUSION, Cannabis sativa.

LEAF OF A TREE.

Warq,	Arab.	Yelu,	Maleal.
Pat,	Beng.	Barg,	Pers.
Yelayu,	Can.	Puttrum,	Sans.
Pattah,	Duk., Guz., Hind.	Ellai,	Tam.
Puttra,	Mahr.	Aku,	Tel.
Pan,	,,		

The first invented drinking cup or eating vessel seems to have been made from the leaf (pat) of particular trees, such as the palasa (Butea frondosa) and burr (Ficus indica.) Cups of a beautiful brown earthenware, are made at Kotario, and are chiefly the patera of a perfectly classical shape. The word Pat seems to occur in the Roman patera, or the Greek or Saxon pot ?—*Tod's Rajasthan, Vol.* i, *p.* 333.

LEAF INSECT. One of those of Ceylon, the true leaf insect, is the Phyllium siccifolium. It eats leaves and those of the jambo in particular. The Phyllium scythe, common in the East Indies, is called the walking leaf. It seems, indeed, to be a bunch of leaves endowed with life. A writer of the seventeenth century gravely related that "these little animals change into a green and tender plant which is about two hands'

breadth. The feet are fixed into the ground first; from those, when necessary, humidity is attracted, roots grow out, and strike into the ground; thus they change by degrees, and in a short time become a perfect plant, while the upper part remains as before, living and moveable. After some time the animal is gradually converted into a plant." The edges of the wings seem torn and ragged, and, moreover, stained with dirty brown, as if from incipient decay. Upon close inspection, the jagged margin and the stained spots that imitate decay, are observed to be as carefully executed as the ocelli that ornament the gayest butterfly. The leaf insect moults its skin three times, each time making a gradual advance towards its perfect form. The third time the full-grown wings and antennæ are produced. After each moulting the body of the animal is soft and tender, and in a few minutes expands to a larger size. In the course of half an hour its body and wings acquire their proper firmness, and the insect is prepared to enter upon its appointed course of life. Looking at this curious insect, it is impossible not to feel what must be the goodness and superintending love of a Being, who with such minute care protects and provides for a creature apparently so humble and so insignificant. The twig-like leaf-insect is a species of Phasma. The Mantis religiosa, or the Soothsayer, Le Precheur and Le Prie Dieu of the French, is a predacious insect-devourer, catching butterflies and other insects with its formidably armed forelegs, and then devouring its captures. Hooker in his 'Himalayan Journal,' mentions that the predacious Mantis was erroneously supposed by the natives to feed on leaves.—*Churchman's Family Magazine.* See Mantis, Phasma, Phyllium.

LEANG, CHINESE. An ounce of silver, is reckoned equivalent to 6*s.* 8*d.* sterling.—*Staunton's Narrative, pp.* 111, 135.

LEATHER.

Læder,	DAN.	Kulit,	MALAY.
Leder, Leer,	DUT.	Balulang,	"
Cuir,	FR.	Charm,	PERS.
Leder,	GER.	Kosha,	RUS.
Charmo : chamra,	GUZ., HIND.	Cuero,	SP.
		Lader,	SW.
Cuojo,	IT.	Tol,	TAM.
Corium,	LAT.		

Leather-making is a chemical art with which the hindoos have long been acquainted, though it is doubtful whether they ever made leather of very superior quality; but the art is practised in the native states where it is not likely to have been introduced by European influence, as for instance, in Cashmere and in Cutch, where skins dyed of different colours, are made. Leather of very excellent quality used to be made at the Government farm at Hoonsoor in Mysore, likewise in Calcutta, and the native shields are not to be surpassed. The manufacture of leather in the Madras Presidency, generally, is by no means so thriving as it might be, considering the great abundance of tanning materials at command. This is probably owing to the very low rank of the artisans, (Chuckler, or Chakili, or Chamar,) for the art of leather production is well-understood and successfully practised by the European tanners at Pondicherry, Hoonsoor, Guntoor, Bangalore and Madras, the leather being scarcely inferior to that made in Europe. Goat skins, sheep skins, buffalo and bullock hides are much used and are generally procurable, but are very badly dressed: indeed, currying the leather being the province of the shoe-maker's wife, while manufacturing it for the market belongs to the husband, inferiority of Indian leather may be ascribed to want of skill on the part of the currier, and to the use of quicklime. There is no better tanning material than oak bark, but similar substances, if treated with care and skill, may be employed with great success, as for instance, divi divi, catechu, Cassia auriculata bark, gambier, &c., which produce their effects more rapidly, and the leather so manufactured is said to be nearly as durable. Leather is a chemical combination of skin with the astringent vegetable principle called tannin or tannic acid. The manufacture in Great Britain ranks next in importance to that of cotton and of wool, and is probably equal to that of iron. There is a large and constant demand for leather as an article of clothing: it enters into the construction of various engines and machines; supplies harness for horses, linings for carriages, and covers for books; it was probably at the earliest period of man's history that an art so necessary to his comfort and welfare became known. The skins of animals taken in the chase are in their fresh state tough, flexible and elastic, and seem, at first view, to be well-adapted for clothing; but in drying they shrink, become horny, pervious to water, and, on exposure to moisture, putrid and offensive. But if the skin be separated from fleshy and fatty matters, and then be put into a solution of certain vegetables containing tannin, which abound in almost every country, the skin separates the whole of the tannin from the liquid, and becomes hard, insoluble in water, almost impenetrable by it, and incapable of putrefaction. The subsequent operation of currying renders it pliable and more waterproof. Similar but less decided changes are produced upon a skin by impregnating it with alum, and also with oil or grease. The object of these pro-

cesses being to render soft and flexible that which would otherwise be hard and unyielding, the skin thus transformed was called by the Saxon races lith, lithe, or lither,—that is, soft, or yielding, whence the English term leather. The word tan, and the French tanner, are from the low Latin, tanare. All tanned leather is classed under the denominations of Hides, Kips and Skins. From these there are various kinds of leather tanned in England: 1st, Butts and backs, which are selected from the stoutest and heaviest ox-hides. The "butt" is formed by cutting off the skin of the head for glue; also the cheeks, the shoulder, and a strip of the belly on each side. In the "back," the cheeks and belly are cut off, but the shoulder is retained. The *butt* or *back* of the ox-hide forms the stoutest and heaviest leather, such as is used for the soles of boots and shoes, for most parts of harness and saddlery, for leather trunks and buckets, hose for fire-engines, pump-valves, soldiers' belts and gloves for cavalry; 2nd, Hides, consist of cow-hides, or the lighter ox-hides; they are the same as butts with the bellies on. Hides are sometimes tanned whole, and are struck for sole leather, in which case they are called crop hides; 3rd, Skins, these are used for all the lighter kinds of leather. The hides of South America are in high repute; they are the produce of the half-wild cattle which pasture on the wide plains between Buenos Ayres and the Andes. Hides are also imported into Britain from various parts of Europe, as also from Morocco, the Cape of Good Hope, very extensively from India and other places. They are imported dry or salted. The following were the imports into the United Kingdom for the years 1850 and 1851:—

	River Plate & Rio Grande.		*East India Horse.*	
	Dry.	Salted.	Kips.	Hides.
1850	29,820	630,400	1,606,380	231,510
1851	62,640	749,540	2,262,700	140,640

About the year 1850, nearly forty thousand tons of leather, hides and skins were annually imported into Britain.

Bull-hide is thicker, stronger, and coarser in its grain than cow-hide. The hide of the bullock is intermediate between the two.

Calves' skin is thinner than cow's, but thicker than most other skins. It is tanned for the bookbinder; but the greater part is tanned and curried for the upper part of shoes and boots.

Sheep-skins. Besides local supplies, many thousands are imported from the Cape of Good Hope, British India. Those of the Cape are distinguished by the greater width of the skin that covers the tail. They are simply tanned, and employed for various purposes for which a thin, cheap leather is required; such as for common bookbinding, leathering for common bellows, whip-lashes, bags, aprons, &c. Sheep-skins also form the cheaper kinds of wash-leather for breeches, gloves, and under-waistcoats; as also coloured and dyed leathers and mock-morocco, used for women's shoes, for covering writing-tables, stools, chairs and sofas, lining carriages, &c.

Lamb-skins are imported into Britain from the north of Italy, Sicily and Spain, and are dressed white or coloured for gloves. The skins of goats and kids form the best kinds of light leather. The chief supply of the best kid-skins is from Switzerland and Tuscany, whence they are shipped, chiefly at Leghorn. Lamb-skins are very extensively used with the hair on in the N. W. Himalaya, Affghanistan, Hazara, Kafiristan, Tartary in Tibet, China, Persia, as articles of dress for the head and for mantles.

Goat-skins for Britain are principally obtained from British India, the coast of Barbary and the Cape of Good Hope. They form the best dyed morocco of all colours. Kid-skins supply the finest white and coloured leather for gloves and ladies' shoes.

Deer-skins from New York, New Orleans, Canada, and India. Antelope skins from the Cape of Good Hope are of good quality. Deer skins are all shamoyed, or dressed in oil, chiefly for riding-breeches. Shamoyed leather, of sheep, goat and deer-skins, was formerly a lucrative branch of the leather trade of Great Britain. This kind of leather is employed for breeches, white or dyed, worn by persons who ride much on horseback. In wet weather leathern garments fit close to the skin, and are long in drying, so that the weavers are liable to colds, rheumatism, and other complaints.

Horse-hide is tanned and curried for harness work, for collars, &c. It has of late years been substituted for seal-skin, but does not produce so good a leather. Enamelled horse-hide, split or shaved thin, is used for ladies' shoes, in imitation of seal.

Dog-skin, is thin, but tough, and makes good leather. Of late years, horse-leather takes its place for thin dress-shoes. Most of the dog-skin gloves, are really made of lamb-skin.

Seal-skin makes a valuable leather, but a large proportion of seal-skins is used as fur for covering caps.

Hog-skin, affords a thin, porous leather, which is used for covering the seats of saddles.

In N. W. India, as Mr. Powell informs us, Russia leather "balghar" occasionally comes to Peshawur. A kind of leather having a metallic lustre, called "kimsana," is imported

also from the north-west; also a beautiful leather, used in the manufacture of the bright blue green shoes from Kashmir and Peshawur, which is called "kimakht." This is not made in the Punjab. Peshawur sword scabbards are often covered with a black leather, looking like morocco, it is probably an imitation. Russia leather is said to be made of horse's skin, it is thick but pliant, and of most grateful fragrance. The skins are much valued for the preservation of merchandise, as insects will not attack them.

The staple manufacture of Cawnpore is leather. There are about fifty tanneries, each of which turns out on an average 1,200 hides a year, or 60,000 hides yearly on the whole. The average value of a hide tanned by the native process, being about 4 Rs., the total annual value of the out-turn of tanned hides is 2,40,000 Rs. Besides the hides tanned in Cawnpore itself, about 180,000 hides are yearly tanned either at Meerut or in the adjacent villages of the Cawnpore district. Those from Meerut are said to be of superior quality: the village hides, on the other hand, are inferior to those tanned at Cawnpore, and are mostly taken from cattle which have died of disease. The total number of hides used yearly at Cawnpore is thus about 240,000, and their value 9,60,000 Rs. In addition to the tanning trade there is an extensive business done at Cawnpore in the manufacture of saddlery, harness, boots, shoes, and other leathern articles: there are 52 saddlers and 55 shoemakers' firms, which make up goods for the European market, and about 200 shops which supply the native market—the latter deal chiefly in shoes made in the native fashion. The value of the shoes made for the native market is about 40,000 Rs. annually. Leathern articles made at Cawnpore are exported to Meerut, Benares, Central India and Rohilkund, whence they find their way extensively to other parts of India. The places above-named carry on a direct trade with Cawnpore. There is no export trade to Europe or America. In British India the quality of the leather produced by the native process is decidedly inferior. The native tanner does not leave his hides to soak in the pits containing his bark infusion, but, having sewed up a quantity of bark in the skin (made into a kind of bag) he exposes it to a constant stream of water, which forces the astringent matter into the pores of the hide very rapidly: but to make the process still more rapid the hide is taken out, wrung, and re-filled every four or five days. A hide can be ready in this way in about a month, but the leather is less strong, durable and pliable than English leather. The currying process also is often entirely omitted, and when performed it is generally on a minute scale and very inefficiently.

The English system of tanning is more costly than the native. This circumstance would be a bar to the introduction of English tanned leather into the native market, where cheapness is the first requisite. But for the supply of government contracts, and for the articles used by the European community in India, there is no question that Cawnpore could be made to afford ample quantities of leather and leathern articles at comparatively moderate prices. As it is, the manufactured articles sold to government and to private purchasers are hardly inferior to those manufactured in England, except in the quality of the leather and other materials. The workmanship is very little worse than that of an average English artisan. Indian hides cannot compete in quality with the hides of well-bred and fed English cattle. There is a considerable trade in raw hides between India and England, and it seems not unlikely that if a better process of tanning were established, tanned hides might be exported to England with economy. The circumstances which made Cawnpore an emporium of this trade appear to be *first*, that a great part of the population of the old town of Cawnpore were chumars (shoemakers); *next*, that Cawnpore was a considerable military and civil station.

Vegetable substances used in tanning.—The tannin or tannic acid of different vegetables does not appear to be the same astringent substance, but the differences between tannins from different sources are small, and are chiefly interesting to the chemist. There are, however, certain broad features which are alike in all. Tannin is characterised by an astringent taste, and by its bluish-black or dark-green precipitates from aqueous solutions, by the solution of salts of the peroxide of iron: it also affords a dirty-white or brown precipitate with a solution of gelatine. Tannin is most easily procured in its pure state from gall-nuts. Gallic acid exists ready formed in gall-nuts, sumach, mango seeds, divi, valonia, tea, &c., and is probably formed in all cases from the decomposition of tannin. Sumach is peculiarly liable to fermentation, probably in consequence of the malic acid present in the leaves. Hence it is of great importance to the tanner to become acquainted with the circumstances which favour the conversion of tannin into gallic acid; and to avoid them if possible, for this is a positive source of loss. In the spent or waste tan liquors there is a considerable

proportion of gallic acid. There is an opinion among tanners, that the presence of gallic acid is useful; and when hides have been cleansed with lime-water, they are left for a time in the waste liquor, the gallic acid of which is said to expand the hides, and facilitate the penetration of the solution of tan, when the hide is transferred to a stronger liquor. Now, as almost any other acid would answer this purpose (indeed water soured with sulphuric acid is so used), it certainly does appear to be a circuitous as well as costly method of getting an acid by the decomposition of tannin.

Oak-bark in Europe, is a most important tanning material. It must be stripped in spring, for it then contains more tannin than bark cut in autumn, and this again more than that which is taken in winter. The trees are felled about May: but in some cases, a small quantity is cut down about two months later: this is called midsummer bark, but it is now seldom seen in the market. The quantity of tannin is considered by tanners to be in proportion to the freedom with which the sap flows at the time of stripping, and to the facility with which the bark is removed. Bark which has the appearance of having been removed with difficulty, fetches a lower price than that which appears to have come off with ease. The richest bark is obtained in the warmest spring, for then the sap is most abundant. A few days of cold previous to the felling and stripping reduce the proportion of tannin and sap. The bark of coppice trees about 12 years old contains more tan than younger trees, and these more than old ones. Oak bark contains from 5·6 to 6·0 per cent. of tannin, and in this as in other astringent barks the tannin is contained solely in the inner white layers next the alburnum, the middle coloured portion containing most of the extractive matters, and the epidermis or exterior but little extractive and no tannin. From 4 to 6 lbs. of oak-bark are required for the production of 1 lb. of leather. In Europe, leather tanned with oak-bark is considered superior to that made with any other tanning material, but the process is slower. The price of good English oak-bark per load of 45 cwt. delivered in London in June 1852, varied from 12*l.* to 13*l.* 10*s.* When the bark has been stripped, the long pieces are set up on end (stacked) to dry.

Sumach is used in the manufacture of the lighter and finer kinds of leather. It consists of the powder of the leaves and young branches of shrubs growing in the south of Europe and known to botanists as Rhus cotinus, Venus sumach, or the wild olive, also of Rhus coriaria, hide or elm-leaved sumach. The former is used most extensively by the dyer and calico printer; the latter by the tanner. Its percentage of tannin had been found to vary from 16·4 and 16·2 in Malaga and Sicilian specimens to 10, and 5 in Virginia and Carolina sumach. The price of Sicilian sumach in June 1852 was from 14*s.* 6*d.* to 16*s.* per cwt.

Divi or divi divi or dibi dibi or libi libi is the pod of a leguminous shrub, Cæsalpinia coriaria, a native of South America, and growing to the height of 20 or 30 feet. It is called the Indian Sumach and grows freely in the peninsula of India and Hindustan. The pods are of a dark-brown colour, about 3 inches long, but curled up as if by heat in drying. The whole of the tannin exists in the rind below the epidermis; the taste is highly astringent and bitter, but the inner skin which encloses a few flat seeds, is nearly tasteless. Divi contains a considerable quantity of tannin, and also a mucilaginous substance which prevents its being used in dyeing and calico printing. It soon ferments when mixed with water. The leather made by means of divi is said to be very porous, and is of a brown or deep brownish red colour, but at the Hoonsoor works it produced an excellent leather. The colouring matter is produced somewhat suddenly, and appears to be the result of fermentation. If air be excluded the colour is not produced and the leather is equally good. The price is from 8*l.* to 9*l.* per ton.

Valonia consists of the acorn-cups of Quercus Ægilops, or prickly cupped oak, growing in the Morea. As soon as the acorns are gathered they are partially dried, and conveyed by mules to Smyrna for shipment. There are here stored in warehouses for some months, in layers of from 3 to 5 feet in thickness. The cups undergo a slight fermentation, and in drying, the long spreading scales which confined the acorn contract, and allow the acorn to fall from the cup. The acorns which contain no tannin are separated from the cups, and those of the latter which are damaged are also picked out. The diameter of the cups including the scales is a little under 2 inches. A small kind of valonia, V. camata, bears a higher price than the common: it is somewhat richer in tannin, and is chiefly used by the silk dyers. Good valonia is thick, full-grown, and bright in colour. If exposed to rain after being gathered, the cups lose a portion of their tannin and become of a deeper colour. About 2 lbs. of valonia are required for the production of 1 lb. of leather, which is said to be less permeable to water than that made with oak-bark, and so heavy as to make valonia the cheapest of all tanning

materials, except catechu or terra. A mixture of valonia and oak-bark may be used with good effect.

Babool bark is almost exclusively used by the natives of India for tanning purposes ; it is the only bark that can be procured in large quantities and cheap. Price from ½ to 2 Rs. per maund.

Cassia fistula bark, or native Amultas, is found to contain a good quantity of tanning.

Acacia obtusifolia, or native Chakoor, is useful but still not sufficiently plentiful so for manufacture on anything but a small scale.

Aura.—The leaves and small shoots of the native 'Aura,' supposed to be a species of Terminalia have also been used. It has properties somewhat similar to the American sumach. The leaves of this 'Aura' have been known to be useful in tanning for some years ; but the natives have not used it, owing to the difficulty of finding it in large quantities. It gives to leather a light colour.

Catechu, *cutch*, *terra-japonica* and *terra* of commerce, are inspissated aqueous extracts from the bark, wood, catechu or cutch and gambier or terra of the Acacia catechu and from the leaves of Uncaria gambier. In commerce, the two sorts are known as Catechu, or Cutch and Gambier. The catechu from Bombay is from the former tree, and that from Bengal from the latter. Bombay catechu or cutch is the richer in tannin ; it is of a dark brownish red colour, internally as well as externally, and of specific gravity 1·38. Bengal catechu or terra is of a light brown colour internally : its specific gravity is 1·28. Both are astringent and bitter, leaving a sweetish taste on the palate. Catechu is prepared by felling the Acacia catechu tree, cutting it up into small pieces, and boiling with water in a narrow mouthed vessel until only one-half of the original bulk of liquid remains. The solution is then transferred to a wide earthen vessel, in which the evaporation is continued ; the inspissation is completed by exposure to the sun with occasional stirring. Before the extract is quite dry it is placed in cloths, strewed over with the ashes of cow-dung, cut into small lumps and again exposed to the sun. The tannin of catechu is soluble in cold water. Catechu also affords a peculiar principle, which has been named catechin and catechuic acid, which is not soluble in cold water, but slightly so in the solution of the tannin of catechu. Catechu is extensively used in India tanning, and of late years has also been much used in Europe. It tans skins with great rapidity, but the leather is light, spongy, permeable to water, and of a dark-reddish fawn colour. The light-coloured variety of catechu produces a softer leather than that tanned with cutch. Catechu produces but little of the deposit of bloom which is yielded by oak-bark, valonia and divi. A pound of catechu is said to be sufficient for the production of about a pound of leather. Catechu is used by calico printers, to produce a fast bronze on cotton fabrics.

Myrobalans, are the fruits of several species of Terminalia, and used in India as a substitute for galls. When ripe, the fruit is pear-shaped, deeply wrinkled, and of a brownish yellow colour : it weighs from 70 to 100 grains. The husk contains the whole of the astringent matter, some mucilage, and a brownish yellow colouring substance, which is used in India for dyeing yellow. The husk is usually separated by bruising the nut, which it encloses. The tannin of myrobalans differs slightly from that of galls. Gallic acid is also present in rather large proportion. The price of myrobalans in June 1852 was quoted at from 5*l.* to 10*l.* per ton.

Mimosa or *Wattle-bark*, is procured from different species of mimosa, which grow in Australia and New Zealand. It is sometimes imported in the form of fluid extract, as well as bark. The leather produced by its means is of good quality, but of bad colour. The bark must be finely ground, or it does not give up the whole of its tannin to warm water.

Cork-tree bark.—Cork which is the outer dead bark of the cork oak, may be removed without injury to the tree, but the inner bark which is used in tanning cannot be removed without destroying the tree. In Corsica, Spain, and a few other countries, where the tree is abundant, the bark is removed for tanning. This bark contains twice as much tannin as oak-bark of average quality. The tannin appears to resemble that of catechu : it affords scarcely any bloom and gives a dark colour to the leather.

Larch bark contains a good deal of tannin, mucilage, and some resin, and is sometimes used as a substitute for oak bark, for tanning the inferior sheep skins, known as basils.

Willow bark contains, according to Davy, 2·3 per cent. tannin, and that of the Leicester willow 6·8 per cent. Danish leather which has a peculiar and agreeable odour, and is used for making gloves, is prepared from kid and lamb skin, by means of willow bark, which is also used in the preparation of Russia leather, but the odour of that leather is produced by the oil of birch-tree bark. Imported barks are all free of duty. The prices in 1851, were per ton,

Tripoli, is occupied by a sect of idolaters called Anzari or Ansari. A spacious plain, open to the sea on the west, extends north as far as Tortosa, and is bounded on the east by the Anzari mountains. This chain is a lower branch of the Libanus, but is less known than most parts of this celebrated mountain, being inhabited by the lawless Anzari tribe, who have never been brought into actual subjection by any of the Pashas. One of their sects, the 'Shamsi,' are said by some to worship the sun; but the origin of this people and their religion, are still unknown. Like the Druses, they may possibly be a mahomedan sect. Burckhardt mentions the Anzari sects, calling them Kelbye, Shamsye and Mokladjye; but adds, "nothing is known of them except the names." The Anzari are the least numerous of the Lebanon tribes, their number in 1840 not exceeding 20,000 souls.

Maronites occupy all the most central valleys and the highest ridges, from the neighbourhood of Tripoli to the south of Beyrout. The Keshrouan, in the neighbourhood of D'Jounie bay, is exclusively occupied by this christian sect, said to have been founded in the sixth century by a certain St. Maronius, and which in religious matters acknowledges the supremacy of Rome though its clergy maintain the right of electing their own bishops or patriarchs, of dispensing with a state of celibacy, and of entering into the marriage state. The Maronites are the most numerous of the Lebanon tribes, numbering about 200,000, of whom 35,000 were reckoned capable of bearing arms.

The *Mutawali* are found in the plain of the Boccah (between the Libanus and the Anti-Libanus), the sides of the Anti-Libanus and the lower part of the southern Libanus, extending to the north-east of Sour or Tyre; but at present, they form only an inconsiderable portion of the population of this part of Syria.

Druse.—Crossing the district of Katah, and proceeding to the southern range of hills extending parallel to the coast, from the neighbourhood of Beyrout to the heights above Sidon, we come to the country of the Druses, whose origin, belief, religious rites and ceremonies, have long been enveloped in mystery, and continue to afford food for speculation. They are, however, idolaters; one of their objects of worship is said to be the image of a calf, which might adduce some analogy, in their religion, between that of the ancient Egyptians and of the hindoos of modern times. Be that as it may, the Druses are not only tolerant in religious matters, but some of them do not hesitate to conform outwardly to the religious observances of those with whom they may be associated. They are, generally speaking, a brave and honest race, practising the virtues of hospitality to a degree unknown amongst more civilized nations, but never forgetting an injury; hence constant feuds between the Druses and the Maronites. The tribes of the mountain, if united, might soon drive out all intruders, and become a powerful and independent state. Until the death of the celebrated Druse chief, Fakr-ud-Din, the whole of the Lebanon was (nominally) under a Druse sheikh or chieftain. On his death, however, an ancient and powerful mahommedan family of the name of Shehab, who were descended from Mahammad, and came from the Hauran, by one of those unexpected changes of fortune so common in the east, succeeded under the title of 'Grand Prince,' to the supremacy of the 'Mountain,' as the Lebanon is called. Little mention is made of these 'Grand Princes of Lebanon,' until the accession of Amir Milhem, the uncle of the old Amir Baschir, in the early part of the nineteenth century. The cedar of Lebanon so famous in Scripture, was, in ancient times, much employed in the construction of temples, and for other religious buildings and purposes. It is usually called Pinus cedrus, but sometimes Cedrus Libanus.—*Robinson's Travels, Vol.* ii, *pp.* 68–9; *Reminiscences of Syria, by Lieut.-Col. Elers Napier; Vol.* i, *chap.* 4; *Napier's Life and Correspondence, Vol.* ii, *pp.* 1–4. See Balbec, Kelu.

LEBIA, one of the Coleoptera, of the family Lebiadæ, is of rare occurrence in the east. L. unicolor, is from the Himalaya, Aplon is found at Poona. Orthogonius is common to Africa and Asia, the gigantic species, however, predominate in the latter country.

LEBONA, Hebrew. See Olibanum.

LEBUK, Ar. Cordia myxa, *Linn.*, *Roxb.*

LE CALYBE DE LA NOUVELLE GUINEE, Fr. Chalybæus paradisæus.

LECANIUM COFFEÆ, *Walker*, the coffee bug of Ceylon, for some years devastated some of the plantations of Ceylon. They are greedily devoured by the large red ant, Formica smaragdina, *Fab.*, and an attempt was made to eradicate the bug by the introduction of the ant, but their attacks on the coolies' bare skins prevented the full success of the experiment. Lecanium coffeæ establishes itself on the young shoots and buds, which it covers with a noisome incrustation of scales, enclosing its larvæ, from the pernicious influence of which the fruit shrivels and drops off. It is a Coccus, and a number of brownish wart like bodies may be seen studding the young shoots and occasionally the margins on the underside of the leaves. Each of these warts is a trans-

formed female containing a large number of eggs (700), which are hatched within it. When the young ones come out of their nest, they may be observed running about on the plant, looking like wood-lice, but shortly after being hatched the males seek the underside of the leaves while the females prefer the young shoots as their place of abode. The larvæ of the males undergo transformation into pupæ beneath their own skins, and their wings are horizontal, and their possession of wings may possibly explain the comparatively rare presence of the male on the bushes. The female retains her powers of locomotion until nearly her full size, and it is about this time that her impregnation takes place. The pest does not produce great injury until it have been two or three years on an estate, but at length, the scales on the plants become numerous, the clusters of berries assume a black sooty look and a great number of them fall off before they are mature. The young shoots have a disgusting look from the number of yellow pustular bodies forming on them, the leaves get shrivelled, and on many trees not a single berry forms. The coffee bug first appeared in 1843, on the Lupallu Galla estate, and it or a closely allied species has been observed on the Citrus acida, Psidium pomiferum, Myrtus zeylanica, Rosa indica, Careya arborea, Vitex negundo and other plants, and most abundantly on the coffee bushes in moist places. It re-appears, though eradicated, and is easily conveyed on clothes and from one place to another. Dr. Gardner, whom Sir J. E. Tennant quotes, is of opinion that all remedies have failed, and that it must wear itself out as other blights do. The male of the brown or scaly bug, Lecanium coffeæ, is of a clear light pinkish brown colour, slightly hairy and very pretty. It is more delicate than the male Pseudococcus. The females when young are yellowish, marked with grey or light brown; and old individuals are light brown with a dark margin. It affects cold, damp and close localities 3,000 feet in height, and the propagation as in the white bug is continuous. The brown bug is much infected with parasites, amongst which the most common are eight minute Hymenoptera (wasps) with brilliant colours, but a mite, the Acarus translucens, and the larvæ of the Chilocorus circumdatus, a kind of lady-bird, also feed on the bug. In the larvæ state, the male and female brown bug are not distinguishable. The number of eggs produced by a female brown bug is about 700. Those of the white bug are not so numerous: but their propagation in Ceylon is continuous, throughout the year, and this explains their great abundance compared with cold countries where the produce is one generation of young annually. The brown bug particularly the full grown female, is dreadfully infested with parasites which thus greatly help the planter. Indeed, it is a question whether coffee planting could be carried on without their aid in the destruction of the bug. The black bug, is Lecanium nigrum, but the female only is known. In colour it is from yellowish grey to deep brown and almost black in age, and of a shield-like shape. It occurs alone but also intermixed with the brown bug—but it is much less abundant and therefore not demanding the planter's attention. Its occupation of a coffee, or any other, tree, gives rise to the appearance of a glutinous saccharine substance which has received the name of Honey-dew. This is either a secretion of the bug or the extravasated sap which flows from the wounded tree or probably a combination of both. A fungus or two fungi, the Syncladium nietneri and Triposporium gardneri seem to depend on this for vegetation as the Honey-dew and the fungus disappear with the bug.—*Sir J. E. Tennent's Ceylon, Vols.* i, *p* 261; ii, *p.* 248. See Bug, Coffee, Coffee bug.

LECANORA, see Dyes, Lichens.

LECANORA TARTAREA, see Dyes.

LE CHAMEAU, Fr. Camelus bactrianus.

LECHAYANASA, see Yug-byasa.

LECHEE, see Lichi.

LEDEBAURIA HYACINTHINA, *syn.* Erythronium indicum, a native of Bundelcund and Hyderabad. Martius and Ainslie describe the bulbs as a substitute for squill, and the latter writer informs us that they are used in cases of strangury and fever in horses. Bulbs sent by Dr. Key, of Bolarum, were slightly acrid and bitter, but although given in double and treble the usual quantity in which squill is employed, they did not in any case produce the marked effects which squill occasions. The bulbs which Dr. O'Shaughnessy used had not flowered that season. From trials it would appear that this article holds out but little prospect of its ever being usefully employed in medicine.—*O'Shaughnessy, p.* 663.

LEDER, Dt., Ger. Leather.

LEDI GADDI, Tel. A kind of grass.

LEDJA, a rocky wilderness in Palestine, which is from two to three days' journey in length, by one in breadth. It is inhabited by several Arab tribes, viz., Selman, Medledj, Szolout, Dhouhere and Sial; of these, the Szolout may have about one hundred tents, the Medledj one hundred and twenty, and the others fifty or sixty. They breed a vast number of goats, which easily find pasturage amongst the rocks. A few of them

also keep sheep and cows, and cultivate the soil in some parts of the Ledja, where they sow wheat and barley. They possess few horses.—*Buckhardt, Vol.* iii; *Robinson's Travels, Vol.* ii, *pp.* 121, 146.

LE DROMEDAIRE, Fr. Camelus dromedarius, *Linn.*

LE DUGONG DES INDES, Fr. Halicore dugong.

LEDUM CISTUS, one of the Ericaceæ, is cultivated the same as lavender.

LEEA HIRTA, *Banks; Roxb.*

Koko-jongha,	Beng.	Veluma sandhi chettu,	Tel.
Sura padi,	Tel.	Chiviki velama,	,,

Grows in Bengal and throughout the Peninsula of India.

LEEA MACROPHYLLA, *Roxb.*

Tolsu-mudriya,	Beng.	Kya-bet-gyee,	Burm.

This curious looking herbaceous plant with large leaves and small white flowers grows in the south of India, and is used in medicine, in ring-worm. Its root is astringent and mucilaginous. It is sometimes cultivated for the astringent properties of its roots. The Burmans use it to stop the effusion of blood in wounds; in Hindustan it is said to be a remedy for the guinea-worm. Drs. Wight and Wallich give also L. crispa, L. staphylea, L. robusta, L. sambucina, L. sanguinea, L. parallela.—*R. Br.*; *Mason*; *W. Ic.*; *Roxb.*

LEEA STAPHYLEA, *Wight.*

Gilibertia nalugu,	*DC.*	S. indica,	Burm.
Kukur-jhiva,	Beng.	Ka-let,	,,

Grows throughout British India and Burmah—*Wight's Ic.*; *Voigt.*

LEECH, Lieut., author of vocabularies of seven languages spoken on the west of the Indus in Bom. Geo. Trans., 1836, 1838; Bom. re-print, Vol. i, 8vo. Notes on a tour through Beluchistan, in Bl. As. Trans., Vol. viii, 667, and Grammar of the Kashmir language; Ibid., Vol. xiii, 553.—*Dr. Buist's Cat.*

LEECHEE TREE or Li-tchi, the Nephelium litchi is a shady and large tree, some 40 feet high, ornamental, and bears the fruit of that name, it is a delicious fruit, as large as a good-sized plum. It produces a very large quantity of fruit, and there is not the least injury to be feared from a free use of it. In that respect, it is like the mango. The fruit is dried in India. Foo-chew-Fo, in Fokein, in China, is noted for this fruit, and the trade in them in a dried state is extensive. —*Bonynge America, p.* 152; *Hogg, Vegetable Kingdom, p.* 165. See Leechee.

LEECHES.

Aluk, also Khirahin,	Ar.	βδελλα,	Gr.
Hm-yau,	Burm.	Jonk,	Guz., Hind.
Shwui-chih: Ma-hwang,	Chin.	Patchet: Lintah, also Alintah,	Malay.
Sangsue,	Fr.	Zelu,	Pers.
Blutigel,	Ger.	Jaluka,	Sans.
Kudalla,	Singh.	Jerika, Jalagah,	Tel.
Attei,	Tam.		

Leeches of the genera Bdella, Hæmadipsa, Sanguisugo, or Hirudo medicinalis, belong to the family Hirudinidæ of the class Annelidæ from annulus, a ring, and contain the true medicinal leeches, which are procurable in all the stagnant waters of India. In the dry climate of the Dekhan, a caste of hindoos rear them for hospital use. The full grown leech of Madras and Bengal will draw six drams, but those employed in Bombay scarcely a dram. The numbers of these annelides in most warm parts of the world are immense. Dr. Hooker mentions that, when travelling in Sikkim, between Singtam and Chakoong, wading through deep mud or climbing over rocks, leeches swarmed in incredible numbers, in the streams and damp grass and in the bushes: they got into his hair, hung on his eyelids and crawled up his legs and down his back. He repeatedly took upwards of 100 from his legs, when the small ones used to collect on clusters on the instep, and the sores they produced were not healed for five months. He thinks snuff or tobacco applied to the feet the best means of preventing their attacks. He thinks that the extraordinary abundance of these Annelides in Sikkim may cause the death of many animals. Some marked murrains have followed very wet seasons, when the leeches appear in incredible numbers; and the disease in the cattle, described to him by the Lepcha as in the stomach, in no way differs from what leeches would produce. It is a well-known fact, that these creatures have lived for days in the fauces, nares, and stomachs of the human subject, causing dreadful sufferings and death. He has seen the cattle feeding in places where the leeches so abounded that fifty or sixty were frequently together on his ankles; and ponies are almost maddened by their biting the fetlocks. The leeches used in the Calcutta Hospitals are caught in tanks and jeels in the direction of Baraset by persons who allow them to fasten on the naked skin. They are to be procured at all seasons; but are occasionally scarce during the months of April and May, when the tanks dry up. The bazar price is two rupees per hundred. In the Upper Provinces a superior kind of leech is used, called the Shakooabadi jonk, caught in the tanks about Shakoabad in the Agra district. The Punjab leeches are the next best, and are procured in abundance about Pateealah in the Sirhind district. The Shakooabad leech will generally bear three applications, and it is the only description of leech that will do so. The animal is of a light olive green colour, and marked with two

bright yellow stripes on the sides. The common wild leech of the Upper Provinces is called " Dabree ;" but for Hospital purposes it is very inferior to those mentioned. The average price of Shakooabadi leeches varies from three to four rupees per hundred. The Dabree from eight annas to one rupee per hundred. In Europe leeches are kept in pans with a little soft water, the vessels being covered with canvass to admit the air. In Bengal they are placed in common earthen vessels with moist clay. The common leech used in the Bengal Hospitals averages 50 grains in weight, and draws from two to three fluid drachms of blood. In Southern India they are found in almost all pools which are not dry in summer and in which the water is good that is not impregnated with salts. It is said that cattle are frequently affected by their adhering to their throats when drinking. Mr. Rohde recommended salt to the ryots as a remedy and thinks an addition of salt to the bran mash usually given, an effectual remedy. Hæmadipsa ceylanica occurs in Ceylon, H. boscii in the Archipelago. Mr. Carter in a memorandum, on the Leeches of Western India, mentions as the difference between the Matheran and common leech, that the common leech is about one inch in length, of an olive green colour, has seven lines down its back, but no black spots, twelve eyes, arranged quadrilaterally, an uneven lip, with its centre notched, and is aquatic. The Matheran leech is about three quarters of an inch long, of a light reddish brown colour, has a black line down its back, and is covered over with black spots, ten eyes arranged in a semicircle, a smooth lip, with centre projecting, and is terrestrial. Dr. Carter remarked that a species of Matheran leech appears to be common throughout the jungles in the western part of India as well as in the islands of Ceylon and Madagascar, and is so abundant, active, and voracious, that it becomes a considerable obstacle to those who have to pass through localities infested by them, not only extracting a large quantity of blood, but often producing irritable and festering ulcers. Hirudo sanguisorba is the paddyfield leech of Ceylon, and Hæmopsis paludum is the cattle leech of that island. There are said to be leeches one foot long in the province of Shantung in China. The Leech zone of Malabar is from 1,000 to 5,000 feet above the sea. In the wet season travelling in the forests is very unpleasant. There are no leeches, musquitoes or peepsas in Thibet ; and maggots or flies are never seen there. There are no bees or wasps in Dingcham or Thibet. Leeches are numerous throughout the hot moist parts of Asia. The Planaria occurs near Madras. Leeches and their effects must have been known from the earliest times, they were early employed by the Hindoos and Arabs, and six kinds of useful and six of venomous leeches are mentioned by Susruta and Avicenna.—*Hooker, Him. Jour., p.* 17 ; *Mr. Daily's Notes quoted by O'Shaughnessy, p.* 680 ; *Rohde's MSS.* ; *Sir J. E. Tennent's Ceylon, &c.* ; *Royle's Hindoo Med., p.* 38 ; *Wise's Hindoo Med., p.* 177 ; *Eng. Cyc.* ; *Mad. Lit. Journ.*

LEEDES, Newberry, Storey and Fitch, four adventurous merchants, who, twenty years after the East India Company obtained its first Royal Charter, were commissioned by the Turkey Company to visit India and ascertain what openings for British enterprise existed there. They traversed Syria, descended the Tigris to Bassora, and thence took shipping to Ormus and Hindustan. One entered the service of the emperor Akbar ; another died in the Panjab, a third became a monk at Goa, and the fourth, Ralph Fitch, after wandering to Siam and Malacca, halted at Ceylon and Colombo on the 5th March 1589, and was probably the first Englishman who ever beheld the island.—*Sir J. E. Tennent's Ceylon.*

LEEDUNG, see Kunawer.

LEEGETAN ISLANDS, a chain of islands which stretch from the Tawee Tawee islands, and from Unsang a great way out from the coast of Borneo. The most southern is in lat. 4° 20′ N.—*Horsb.*

LEEKS, the Allium porrum, of *Linn.* The native inhabitants of Tenasserim are as much attached to leeks, as the Israelites were to the leeks and onions of Egypt, and they abound in their gardens. The seed may be sown at the commencement of the rains, or after, in beds, broad-cast. When about six inches high they require transplanting into large beds, or rows, at least one foot apart : they go to seed in the course of six months, and grow very well in all parts of the Deccan. Menu says garlick, onions, leeks and mushrooms, no twice-born man must eat, and all vegetables raised in dung.—*Mason* ; *Riddell* ; *Menu, ch.* v, *para* 5.

LEELAMRITU, Sans. Leela, play, and amrita, nectar.

LEEMA ISLANDS, a group lying 15 miles north of the island of Carimata—*Horsb.*

LEEPE, see Kunawer.

LEEVIYA-GAHA, Singh. Helicteres isora, *Linn.* ; *Rh.* ; *Roxb.* ; *W. & A.* ; *W. Ic.*

LEEZAN, a village of scattered houses on the side of a hill which slopes down to the river Zab. A mountain stream empties itself into the river at the foot of the village, which it separates from the church. During

the massacre of the Nestorians by the Koords, the inhabitants of Leezan took refuge upon a platform on the rock above the church, where they defied all the attempts of Beda Khan Bey to dislodge them. But being at last starved out, they capitulated on the understanding that they were to surrender their arms and property, and their lives to be spared. The Koords on being admitted to the platform and having taken the arms, commenced an indiscriminate slaughter, but few persons throughout the entire valley escaped this terrible massacre.

LEFT-HAND CASTE.

Edagai,	KARN.	Idangai,	TAM.
Edagai kula,	,,	Idam,	,,
Eddayai,	,,	Idakai,	,,

The vaishnava hindoo races in the south of India, speak of themselves as of the right or left-hand. The Karnatic enumeration of the left-hand castes, furnishes nine, viz :

1. Panchala or artizans,
   - *a.* Kammaranu, blacksmith.
   - *b.* Badage, carpenter.
   - *c.* Kansagar, brazier.
   - *d.* Kallurtiga, stonecutter.
   - *e.* Akasale, goldsmith.
2. Beri-sethi, traders.
3. Devangada, weavers.
4. Ganigar, oil-makers.
5. Gollur, money-carriers.
6. Paliwan and Palawan, cultivators.
8. Beda, hunters, fowlers.
9. Madiga, tanners, curriers and shoo-makers.

Much animosity and quarrels long occurred between the right and left-hand sects ; the cause of which or the points of difference, the disputants themselves are generally unable to state.

Professor H. H. Wilson in his Hindoo Sects, implies that there exists in Northern India a sectarian hindoo division, into right and left-hand sects, and that the left-hand sect are worshippers of the "sakti" or female powers of the hindoo deities. He says that when the worship of any goddess is performed in a public manner, and agreeably to the Vedic or Pauranic ritual, it does not comprehend the impure practices which are attributed to a different division of the adorers of Sakti, and which are particularly prescribed to the followers of that system. In this form it is termed the Dakshina or right-hand form of worship, to distinguish it from the Vami or Vamachari, the left-hand worshippers or those who adopt a ritual contrary to that which is usual, and to what, indeed, they dare publicly avow. They worship Devi, Lakshmi, Saraswati, the Matri, the Nayika, the Yogini, and even the fiend-like Dakini and Sakini, are admitted to a share of homage. Siva with the two hands, is an object of veneration, especially in the form of Bhairava, with which modification of the deity it is the object of the worshipper to identify himself. The worship of the Vamachari, is derived from a portion of the Tantras. It resolves itself into various subjects, apparently into different sects, of which that of the Kaula or Kulina is declared to be pre-eminent. The object of the worship, is, by the reverence of Devi or Sakti, who is one with Siva, to obtain supernatural powers in this life, and to be identified after death with Siva and Sakti. All the forms of worship require the use of some or all of the five Makara, Mansa, Matsya, flesh, fish, wine, women and wine are the five-fold Makara, which takes away all sin. But the sect of sakti-worshippers are wholly unknown in the south of the peninsula of India, in which the enmity between the right and left-hand castes is bitter, and which in Madras was only restrained by the energy of Mr. Edward Elliot, the chief Magistrate, between 1820 and 1860.—*Wilson's Hindoo Sects.*

LEGASPI, in 1564, in the reign of Philip the second of Spain, with five ships and four hundred seamen, went from Spain as governor of the Philippines, and ultimately fixed himself on Zebu, which for some time was the central seat of Spanish power.

LEGISLATIVE COUNCILS, for making laws for British India, sit at each of the presidency towns of Calcutta, Madras and Bombay. In forming the Governor-General's Legislative Council, on the 16th January 1862, the following Resolution was passed by the Governor-General in Council on this date. The Governor-General in Council, under the authority vested in him by the Act 24 and 25 Victoria, Cap. 67, Sec. 16, is pleased to appoint Saturday the 18th of January 1862, at 11 A. M. as the time, and the Council Chamber in the Government House at Calcutta as the place for the first meeting of the Council of the Governor-General, for the purpose of making Jaws and regulations under the provisions of the said Act, and to summon the several members of the said council to attend the said meeting at the time and place appointed, and in forming the Bengal Council on the 17th January 1862, there was issued the following Proclamation to which the sanction of Her Majesty was been signified by the Secretary of State in Council as required by the provisions of Section XLIX, 24 and 25 Victoria, Cap. 67, is hereby made and published for general information :—"Whereas it is declared in the XLIVth Section of the Act 24 and 25 Victoria, Cap. 67, called the 'Indian Council's Act, 1861,' that the Governor-General in Council so soon as it shall appear to him expedient shall by Proclamation extend the provisions of the said Act, touching the making the laws and regulations for the peace and good government of the Presiden-

cies of Fort St. George and Bombay to the Bengal division of the presidency of Fort William, and that he shall specify in such Proclamation the period at which such provisions shall take effect and the number of councillors whom the Lieut.-Governor of the said division may nominate for his assistance in making laws and regulations; and whereas it is further declared by Section XLVII of the said Act that it shall be lawful for the Governor-General in Council as aforesaid by such Proclamation as aforesaid to fix the limits of any presidency, division, province, or territory of India, for the purposes of the Act, and further by Proclamation to divide or alter from time to time the limits of any such presidency, division, province, or territory for the said purpose, His Excellency the Governor-General of India in Council by virtue of the authority vested in him as above, does hereby declare and proclaim that the provisions of the said Act touching the making of laws and regulations for the peace and good government of the presidencies of Fort St. George and Bombay are extended to the Bengal division of the presidency of Fort William, and that they shall take effect from the 18th of January 1862. And His Excellency in Council does further direct in conformity with the provisions of the said Act, that the number of councillors whom the Lieutenant-Governor of the said division of the presidency of Fort William may nominate for his assistance in making laws and regulations shall be twelve, and His Excellency in Council doth further direct in conformity with the provisions of the said Act, that the Bengal division of the said presidency of Fort William in Bengal shall for the purposes of the said Act extend to and include all the provinces, districts and places which are now administered by the Lieutenant-Governor of Bengal.

LEGNO DEL BRASILE, It., also Verzino It., Brazil wood. Cæsalpina sappan, *Linn.*

LEGNO DI FERRO, It. Iron wood.

LEGNO GIALLO DE BRASILIO, It. Fustic.

LEGNORIZIA, It. Liquorice root.

LEGNO RODIE, It. Rose-wood.

LEGUMINOSÆ of authors, the Bean tribe of plants, has been named by Lindley, Fabaceæ. It comprises 362 genera, and between three and four thousand species, of which 133 genera and 891 species occur in the East Indies, arranged by botanists in two sections, viz., the Curvembriæ, radicle back upon the Colyledons: and the Rectembriæ, radicle bent straight. The following will show the genera and the number of the East Indian species in each section:

Curvembriæ.

2-3 Sophora,	1 Robinia,	1 Macranthus,
2 Edwardsia,	5-6 Sesbania,	10 Rhynchosia,
4 Ormosia,	1 Agati,	1 Pyrrhotrichia,
1 Macrotropis,	6 Caragana,	19 Flemingia,
1 Piptanthus,	1 Colutea,	38 Phaseolus,
1 Thermopsis,	2 Oxytropis,	3 Nomismia,
1 Heylandia,	23 Astragalus,	2 Cantharospermum,
80 Crotalaria,	1 Guldenstadtia,	1 Cyrtotropis,
1 Priotropis,	1 Diphaca,	1 Soja,
1 Cytisus,	2 Ormocarpon,	32 Dolichos,
1 Ononis,	1 Geissaspis,	2 Lablab,
1 Anthyllis,	3 Zornia,	3 Pachyrrhizus,
1 Medicago,	1 Stylosanthes,	3 Parochetus,
1 Rothia,	8 Æshynomene	1 Psophocarpus,
7 Trigonella,	4 Smithia,	6 Canavalia,
3 Melilotus,	5 Lourea,	17 Mucuna,
3 Trifolium,	14 Uraria,	2 Cajanus,
1 Lotus,	60 Desmodium,	5 Atylosia,
1 Podolotus,	4 Dicerma,	3 Dunbaria,
1 Cyamopsis,	2 Tavernicra,	1 Cyanospermum,
1 Pyenospora,	1-2 Hedysarum,	1 Cylista,
4 Psoralea,	2 Elciotis,	15 Erythrina,
51 Indigofera,	5 Lespideza,	8 Butea,
6 Clitoria,	3 Oxyramphis,	1 Meizotropis,
3 Shuteria,	2 Alhagi,	2 Derris,
1 Grona,	10 Alysicarpus,	1 Endespermum,
1 Johnia,	2 Cicer,	38 Pongamia,
2 Galactia,	5 Vicia,	7 Millettia,
2 Collæa,	3 Ervum,	1 Brachypterum,
4 Pueraria,	2 Pisum,	35 Dalbergia,
3 Dumasia,	4 Lathyrus,	7 Pterocarpus,
12 Glycine,	1 Orobus,	1 Sarcodum.
2 Pseudarthria,	3 Abrus,	
22 Tephrosia,		

Rectembriæ.

1 Arachis,	1 Amherstia,	1 Acrocarpus,
1 Gleditschia,	1 Tamarindus,	1 Entada,
1 Anoma,	1 Baryxylum,	7 Mimosa,
3-4 Guilandina,	5 Cathartocarpus,	2 Parkia,
15 Cæsalpinia.	24 Cassia,	24 Inga,
2 Poinciana,	5 Cynometra,	4 Desmanthus,
6 Mezoneuron,	1 Intsia,	1 Caillea,
1 Pterolobium,	1 Outea,	3 Adenanthera,
3 Hardwickia,	30 Bauhinia,	1 Prosopis,
2 Jonesia,	1 Aloexylon,	47 Acacia,
1 Dalhousiea,	1 Dialium,	1 Vachellia.
2 Humboldtia,		

The Leguminosæ are herbs, under shrubs, shrubs or trees, and most of them furnish products useful to man. Peas, beans, clover, saintfoin, lucern, liquorice, indigo, medicks, and trefoils, lupines, and numerous other common European genera, belong to the section Curvembriæ. Many species are tonics and astringents, others yield a kind of gum, and in a very large number of species, narcotic properties have been discovered. A cassia furnishes the senna-leaves of the shops, to this also belong the tamarind and Algaroba fruits, the trees yielding logwood, Brazilwood, sappan-wood, &c., and Hymenæa from which gum anime is procured. Some of them yield dyes. The Locust-trees of north America belong to this order, and are celebrated for their gigantic stature. Gum Arabic, Senegal, Sassa, and others, are produced by different species; catechu is the extract of the astringent bark of Acacia catechu, and one of the timbers known in England as rose-wood is said to be the wood of some Mimosa inhabiting the interior of Brazil. One of the most striking phenomena among the plants of this order is the excessive irritability observable in the leaves of certain species of Mimoseæ, such as M. pudica, M. sensitiva, which are hence called sensitive plants. It is however a special peculiarity, and not one of genera'

occurrence ; unless the folding up at night of the leaves of the whole sub-order be regarded as an instance of the same irritable quality in a low degree. Of this family, in Burmah, Captain Benson mentions as valuable timber trees, Acacia stipulata and two species of Acacia not named, used by the Burmese for naves and spokes of wheels. Acacia stipulata is a valuable wood for general purposes, its middling girth and scarcity would, however, render it useless except in small quantities and scantling. species of Dalbergia, resembling Bombay blackwood ; Cassia fistula, Inga xylocarpa and Pterocarpus Indica are of this order. Cassia fistula, a beautiful ornamental tree, yields a wood useful for furniture, naves and spokes of wheels and tool handles ; Inga xylocarpa is a dense wood, resembling Cassia fistula, used for windlasses, block sheaves and for parts of gun carriages, but too brittle to resist concussion—Pterocarpus indica is therefore preferred and generally adopted. The family is rich in trees, but not much so in temperate climates.—*Major Benson* ; *Voigt* ; *Eng. Cyc.*

LEGYA, see Shan.

LEH, the capital of Ladak, in lat. 34° 8′ 5″ N., long. 77° 14′ 36″ E., is 11,527 above the sea. It is three miles north of the Indus and is the largest town in Western Tibet, and a most important place for the trade between Central Asia and India. In summer when caravans from distant regions meet at Leh, the number and variety of tribes is remarkably great. It is the principal place of rendevouz for merchants travelling to and from Yarkand. The variety of tribes which is to be found in Leh, is particularly great on account of its extended trade with the different parts of central Asia. The level of the Indus at Leh, is 10,723 feet. The population is estimated at (inclusive of the numerous traders who come from all parts and constantly reside in Leh) one hundred and ten thousand of which considerably more than half are females. In 1820, Moorcroft estimated the population of Leh at between 150,000 and 180,000 souls. The Bhot of the Tibetans have been extending westward. As a general rule, the Himalaya divide Hindustan from Bhotland, but there are Bhot in several parts south of the crest of those mighty mountains in Garhwal and Kumaon. The people of Leh, the eastern Tibetans, call themselves Bhotiah, or inhabitants of Bhot. They are not so tall as, but are stouter made, than the Tibetans of Balti or little Tibet, who though Tibetan in language and appearance, are all mahomedans. Leh is the most important place, and only town of Western Tibet. It is situated about three miles from the Indus, in the upper part of an open valley, which rises gradually as it recedes from the river, so that the town is rather more than 1,200 feet above its level, or about 11,800 feet above the sea. The town occupies the slope, and surrounds the base of a low spur, on the left or east side of the valley, while the centre and right side are occupied by extensive tracts of cultivation, the fields rising in terraces one above another, and watered by little rills drawn from a stream which descends in the centre of the valley. The aspect of the town, which is very peculiar, is faithfully represented in the frontispiece to the second volume of Moorcroft's Travels, from a sketch by Mr. Trebeck. In the neighbourhood of the town there are several small enclosures, planted with poplar and willow trees. The governor of Ladak, is a deputy of the maharaja of Kashmir, to whom the rule of Ladak has devolved as a dependency of the latter country, and he resides in the town ; but the detachment of troops, amounting to about 150 men, who form the military garrison of the place, occupy a small square fort on the west side of the valley, about a mile from the town of Leh. The peculiarities of the buddhist religion, as practised in Tibet, which are everywhere conspicuous in all parts of Ladak, are especially remarkable in the capital. The principal monasteries in the neighbourhood of Leh are at some distance from the town in the vicinity of villages both up and down the Indus ; but religious edifices of the many kinds which are everywhere so common in Tibet, are seen all round Leh in great numbers. Along the road by which the town is approached there is a very long building, of the kind called Mane, extending for more than half a mile. It consists of two parallel walls, twelve or fifteen feet apart, and nearly six feet high, the intervals between which are filled up with stones and rubbish, and the whole covered with a sloping roof, which rises at a gentle angle to the central ridge, midway between the two walls.

The population of Leh, as of the country at large, is of the Tibetan stock, but a very considerable number of Kashmirians are domesticated at Leh, and a mixed race has originated from them, and the women of the country, termed Argand. The Kashmiri and their descendants are engaged in commerce, and the lower orders follow the business of butchers, cooks and petty retailers. There are also some Turani merchants, and in the lands of Chushut a colony of Balti mohammedans is established. The Ladaki people are, in general, a mild and timid people, frank, honest, and moral when not corrupted

by communication with the dissolute Kashmiri, but they are indolent, and exceedingly dirty, and too apt to be addicted to intoxication. The Kashmirians here, as well as everywhere else, are notorious for every kind of profligacy, and where they abound the people of the country are tainted by similar vices. They have some singular domestic institutions. When an eldest son marries, the property of his father descends to him, and he is charged with the maintenance of his parents. They may continue to live with him if he and his wife please, if not, he provides them with a separate dwelling. A younger son is usually made a Lama. Should there be more brothers, and they agree to the arrangement, the juniors become inferior husbands to the wife of the elder: all the children, however, are considered as belonging to the head of the family. The younger brothers have no authority, they wait upon the elder as his servants, and can be turned out of doors at his pleasure, without its being incumbent upon him to provide for them. On the death of the eldest brother his property, authority, and widow devolve upon his next brother. The women of Ladak, in consequence of their great proportionate number, find it difficult to obtain subsistence, and besides domestic occupations and wool-picking, in which they are very expert, they are the principal labourers in the fields. They are a very lively good-humoured race, and scolding and railing are almost unknown amongst them.—*Report on the Proceedings of the Magnetic Survey of India, p.* 4; *Rob. Schl.*; *Mrs. Hervey's Adventures of a Lady in Tartary, Vol.* i, *p.* 188; *Dr. Thomson's Travels in Western Himalaya and Tibet, pp.* 182, 183, 185, 247; *Latham's Ethnology*; *A. Cunningham*; *Moorcroft's Travels, pp.* 319, 321. See Balti, Byltæ, Dard, Gangri range, India, Kara-koram, Kailas, Ladak, Maryul, Shawl-goat, Tibet.

LEIIAN, Hind. Cotoneaster obtusa.

LEI, Hind. Species of Tamarisk; Ghaz lei, Kach lei, is Tamarix dioica; Khar lei, Misri lei, Nar lei, is Tamarix orientalis.

LEHRAT, see Kelat.

LEHRI, see Kelat, Bangolzye.

LEILAN, see Kidder.

LEIBNITZ, see India.

LEIM, Ger. Glue.

LEIN, Hind. ? Terminalia bialata, *Roxb.*

LEIN, *Goth.* Flax.

LEINSAAT, Ger. Linseed.

LEIOLEPIS GUTTATA, see Agama.

LEIOSAURUS, Iguanidæ. Reptiles.

LEIOTHRIX, a genus of birds established by Mr. Swainson, with the following generic characters:—Bill much compressed; culmen gradually curved; nostrils large, membranaceous; tail moderate, deeply forked. Captain Tickell found Leiothrix argentauris and Siva strigula, about the sides of Mooleit. Stachyris nigriceps, in hilly forests 3,000 feet. The luteous-coloured finch, Leiothrix luteus, is common in the valleys about Dugshai, and is to be seen in the plains in winter.

LEK, see Lur.

LELAH, Malay. A small brass canister, swivel guns carrying half pound shot, manufactured by the Achinese at Palembang.—*Lowe's Sarawak, p.* 220.

LEMA ISLANDS, a group of three large and one small island the outermost of the great Archipelago that fronts the Canton river.

LEMAKCHAIR, Malay. Tallow.

LEMA-PASS in the Himalaya, Dr. Thomson says, that, when in the Lemah pass, it required reflection on the fact that we were traversing a tract in which the bottoms of the valleys were from 15,000 to 15,500 feet above the level of the sea, to make us aware of the very mountainous nature of the country we were passing through, which was, if any part of Tibet (which I have seen) may be so called, the Table Land, north of the Himalaya. The height of the mountains, too, was in fact greater than we had at first been inclined to believe, the gentleness of the slopes making us think the ridges nearer than they really were, and therefore leading to a false estimate of their height. In general they were from 1,000 to 2,000 feet in height, and their summits therefore from 16,000 to 17,000 feet above the level of the sea.—*Dr. Thomson's Travels in Western Himalaya and Tibet, p.* 151.

LEMBA, see India.

LEMBO, Beng. Citrus limonum, *Risso.*

LEMGOW, see Ngelbert Kæmpfer.

LEMMUS, see Muridæ, Mus.

LEMNACEÆ, *Schleiden.* The Duckweed tribe of plants, of which L. cruciata, L. obcordata, L. orbiculata occur in India.

LEMNA GIBBA, *Tatarinov.*

Shwui-p'ing, Chin.

The duck-weed of China, used medicinally, is deemed cooling, diuretic, antiscorbutic, astringent, and alterative. It is used in skin affections and to wash sore eyes, carbuncles, syphilitic sores. The dried plant is burnt to destroy musquitoes.—*Smith, Mat. Med., Chin.*

LEMNA MINOR, the common duckweed grows in the Sikkim Himalaya.—*Hooker, Vol.* i, *p.* 306.

LEMON.

Citrus limonum, *Risso & Poit*	Limo tuberosus not L.
C. medica, *Roxb.*	ventricosus.

Lemu,	AR., HIND., PERS.	Limbu, Nimbu,	HIND.
Korna-neboo,	BENG.	Limoni,	IT.
Ning-mung,	CHIN.	Limbo,	PERS.
Limoenen,	DUT.	Limoes,	PORT.
Limons,	FR.	Limonu,	RUS.
Limonen,	GER.	Limones,	SP.

This largely cultivated tree grows wild in the Garrow hills and at the foot of the Himalaya. Its fragrant white flowers are tinged with red. Its rind and juice are used medicinally and dietetically—*Drs. Roxb., Voigt, Mason, Smith, Mat. Med., China.* See Citrus medica.

LEMON GRASS.

Andropogon schœnanthus.
Cymbopogon arundinaceus.

Ask'hur,	AR.	Malatrinakam,	SANS.
Gundho-bena,	BENG., GUZ.	Camachie pillu,	TAM.
Camel's hay : Sweet rush,		Wassina-pillu,	,,
Gund-bel, Olacha,	HIND.	Cavatum-pillu,	,,
Siri,	JAV.	Kamachie kasuvu,	TEL.
Gowr-gia,	PERS.		

This plant is cultivated in gardens, but it grows wild, and large tracts of waste land in India and Ceylon are covered with it. Its fresh leaves are much used as a substitute for tea, the white succulent centre of the leaf bearing culms is often put into curries to flavour them, and a pleasant tasted essential oil is distilled from the leaves. It flourishes in any good soil. It is propagated by slips from the root, and only requires watering. It is cultivated all over the Tenasserim Provinces, and a decoction made from the leaves is deemed by them of much efficacy in cholic and similar complaints. In Madura, are three sorts of grass, named "Ponthapil," "Seegompil" and "Comatchipil." To make oil, each sort of the grass should be cut in pieces of one span long (the little roots excepted) and the same put into earthern pans separately. Their subsequent exposure to the warmth of fire will extract the oil.—*Riddell ; Mason.*

LEMONADE, a refreshing drink made with water and the expressed juice of the acid lime.

LEMON GRASS OIL.

Camachie pillo tylum, TAM.	Camachi kasavu tylamu, TEL.

This oil is obtained by distillation from the Andropogon schœnanthus grass. It is much used as a rubefacient for rheumatic affections, as well as in perfumery, for which purposes it is said to be largely exported from Travancore. When newly made, this oil is of a light straw colour, but age changes it to a deep red. Another oil also called Lemon grass oil or Citronelle, the produce of "Andropogon citratum," is produced in Travancore and Ceylon. Of its use and properties, particularly in rheumatic cases, there can exist no doubt. Its properties and intrinsic worth even as a perfume of other oils are well-known in England—*M. C. C. ; M. E. of* 1855.

LEMON JUICE.

Ning-mung-chih,	CHIN.	Limbu-ka-ras,	HIND.
Jus de limon,	FR.	Agro o sugo de limone,	IT.
Zitronen saft,	GER.	Jugo de limon,	SP.

The expressed juice of limes or lemons, is an approved specific in the prevention and cure of scurvy ; a powerful and agreeable antiseptic ; as well as an ingredient in many pleasant refrigerant drinks.—*Faulkner.*

LEMON PEEL.

Rind of Cit. limonum,	ENG.	Limonschellen,	GER.
		Limbu-ka-chal,	HIND.
Lames de ecorce de citron,	FR.	Limbu-ka-chilta,	,,
		Scorze de limone,	IT.
Zitron enshalen,	GER.	Courtezas de citra,	SP.

The rind of the lemon is a bitter aromatic, and is frequently employed in stomachic tinctures, and for making preserves and liqueurs ; it also yields an essential oil, which is much used in perfumery.—*Faulkner ; McCulloch's Commercial Dictionary, p.* 754.

LEMON SCENTED VERBENA, Verbina triphylla.

LEMON SUSSU, MALAY. Citrus medica.

LEMREE, a rajput principality in Kattywar, with a revenue of about 5 lakhs of rupees.

LIMU. Citrus acida.

LEMUN, ARAB. Lemon.

LEMUR. Lemuridæ.

LEMURGUS, a genus of fishes of the order Chondropterygii, comprising.

2 Ginglymostoma,	3 Zygæna,	1 Acanthias,
1 Stegostoma,	1 Alopias,	1 Scymnus,
4 Carcharias,	1 Hexanchus,	1 Lemurgus.

LEMURIDÆ, a family of mammals, the Lemurs, mostly of Madagascar, one genus of Africa and two or three in India and Malayana.

Nycticebus tardigradus, *Jerdon.*

Stenops Javanicus, *Auctor.*	N. Bengalensis, *Geoff. Horsf., Bly.*
Slow-paced Lemur, ENG.	Lajjawoti banar, BENG.
Lajja banar, BENG.	Sharmindah billi, HIND.

Found in Bengal, Rungpore and Dacca.

Nyticebus Javanicus, *Blyth*, of Java.

Loris gracilis, *Jerdon.*

Lemur Ceylonicus, *Fischer, Blyth.*

The slender lemur, ENG.	Tevangar, TAM.
Sloth, of Madras.	Dewantsi pill, TEL.

Found in Ceylon and Southern India.

Tarsium, a genus of Java.

The Galeopithecidæ, are Flying Lemurs, a family of mammals of the order Primates, their position in which may be thus indicated :

ORDER PRIMATES.

Fam. Simiadæ, Monkeys.	*Gen.* Inuus, 7 *sp.*
Sub-Fam. Simianæ, Apes.	,, Macacus, 4 *sp.*
Gen. Simia, 2 *sp.*	*Fam.* Lemuridæ, Lemurs.
Sub-Fam. Hylobatinæ, Gibbons.	*Gen.* Nycticebus, 1 *sp.*
	,, Loris, 1 *sp.*
Gen. Hylobates, 3 *sp.*	,, Tarsium, 1 *sp.*
Presbytes, 12 *sp.*	*Fam.* Galeopithecidæ, Flying Lemurs.
Sub-Fam. Papioninæ, Baboons.	*Gen.* Galeopithecus, 1 *sp.*

Galeopithecus volans, *Shaw.* G. marmoratus; philippensis, ternatensis, rufus, undatus and Temminckii, are considered by Shaw and others to be varieties.

Lemur volans, *Linn.*	Cato-simius volans, *Camelli.*
Vespertilio admirabilis, *Bont.*	Colugo, *Griff.* An, King.

Flying macaco of Pennant,	Eng.	Flying cat,	Eng.
Flying lemur,	,,	Gendoo,	Jav.
,, fox,	,,	Kubung,	Malay.

This is the only species of the genus. It inhabits India, Burmah, Penang, the Malay peninsula, Siam, Sumatra, Java and Borneo. It is nocturnal, lives on young fruits and leaves and does very great injury to gardens and plantations. As evening approaches, they quit their shady retreat and are to be seen in considerable numbers making oblique leaps from one tree to another. The membrane or expansile skin by which it is enabled to leap, like the flying-squirrel, is continued on each side from the neck to the fore-feet, thence to the hind-feet, again to the tip of the tail, and to the roots of the claws.—*Horsfield's Mammalia.*

LEN, Pol., Russ. Flax.

LENA, Mahr. Picture. See Lene.

LENA, Hind. Shawl wool. See Shawl-goat. Wool.

LENA, see Shaman.

LENAH KRAS, Malay. Camirium cordifolium, *Gært.*

LENCHA, Tib. Common salt. Three sorts of salt are known in the commerce of the Himalaya and Tibet.

Sercha—White and best.

Chàma—Reddish and good.

Pencha—Yellowish and bad, contains soda or magnesia and earthy matter.

All the salt consumed in eastern Tibet is the produce of lakes or mines situated to the north of the Yaroo river, or comes from "Lache," a district lying between Digarchi and Ladak, which is traversed by the Yaroo. The best information procurable is to the effect that all the salt of Tibet is the produce of lakes; still there are people who assert that it is also dug out of the ground. Possibly this is confined to the vicinity of the lakes or to their dried margins. All travellers in Tibet are agreed that the salt-producing districts are the most rugged and inaccessible that can be imagined, and men and sheep only can reach the salt deposits, and the elevation of the deposits prevents their being worked, except for the warmer half of the year, April to November. Thousands of sheep are employed in carrying the salt from the deposits to places accessible to yaks. These latter animals carry it all over Tibet in loads up to 160 lbs. Sheep in open places will carry 20 to 24 lbs.: in the vicinity of the deposits the ruggedness is great.

LEN DEN, also Lewa Dewi, Hind. Buying and selling, trading, traffic.

LENDI, also Lenwa, Hind. Solenanthus, *sp.*

LENE, Mahr. The Cave temples of Ellora and Adjunta, from Lena a picture, also called Yerola.

LEN-HLÆ, Burm. Acorus calamus, *Linn.*

LEN-KYAU, Burm. Cinnamomum iners, *Rein.*

LEN LWON, Burm. Buchanania latifolia, *Roxb.*

LENO DE QUASSIA, Sp. Quassia.

LENO DE ROSA, Sp. Rose wood.

LENT, see Myen-mo.

LENTIL.

Buro-musoor,	Beng.	Masur; Masur dhal,	Hind.
Pien-tau,	Chin.	Dhal; dhol,	,,
Lentil-tare,	Eng.		

The lentils of scripture, Gen. xxv, v. 24, are the Ervum lens, a leguminous plant cultivated in Europe and Asia, and one of the oldest food plants, of which we have any record. Ever since the time of Esau they are known to have been eaten in the east. In Egypt and Syria they are parched in a frying-pan and sold in the shops, and considered by the natives as the best food for those who are on long journeys. Its composition in 100 parts have been found to be, in samples from

	Calcutta bazar.		Bombay bazar.	
Moisture	12-70	11-40	10-72	12-50
Nitrogenous matter	24-57	26-18	25-20	24-65
Starchy matter	59-43	59-43	59-96	59-34
Fatty or oily matter	1-01	1-00	1-92	1-14
Mineral constituents (ash)	2-29	1-99	2-20	2-37

Lentils, like all other leguminous fruits, contain a large quantity of nitrogenized matters. Einhoff found that 3840 parts of lentils contained 1260 parts of starch and 1433 parts of a matter analogous to animal matter. Dr. Playfair found that 100 parts of lentils contained 33 parts of albumen or gluten and 48 parts of starch, &c.; whilst the same quantity of peas contained 29 parts of albumen, and of beans 31 parts. If the theory of nutrition propounded by Professor Liebeg in his late work on 'Animal Chemistry' be correct, then lentils constitute one of the most highly nutritious foods in nature, but it is said to be difficult of digestion, to produce thirst, heat of skin and eruptions if freely used. There are three varieties known in France and Germany: the small brown, which is the lightest flavoured and the best for soups: the yellowish, which is a little larger and the next best; and the Lentil of Provence, which is almost as large as a pea, with luxuriant straw, and

might be cultivated as food for cattle. In its cultivation the lentil requires a dry warm soil; it should be sown later than the pea at the rate of a bushel or a bushel and a half to the acre. It ripens earlier than the pea, and requires the same treatment and harvesting. The produce of the Lentil in grain is about a fourth less than that of the tare, and the straw is not more than a third as much. The straw is however considered very nourishing, and is used for feeding calves and lambs. It is the Ervum lens which was largely advertized in London about the year 1840 under the term ervalenta, afterwards as revalenta. On analysis Warton's Ervalenta was found to consist of a mixture of the French or German lentil, ground and reduced to powder, including portions of the shells or husk, and of a substance very closely resembling in its microscopic characters, maize or Indian-corn meal. The French lentil, either whole or ground, is of a yellowish colour, and has the taste of peas. It has been stated that the farina of a grass called "Dari," or "Durra," &c., has been discovered in either Ervalenta or Revalenta. "Dari, is suspected to mean Durra, also spelt Doura, Dorv," &c. It is a corn used by the Arabs, and is cultivated in the south of Europe. It is the Holcus durra sativus of Forskal, the Sorghum vulgare of some other writers. "Its meal is said to resemble that of Indian corn. A German microscopist recently stated that he found the meal of Indian corn in ervalenta or revalenta, but he perhaps mistook it for the Sorghum. The article sold in bottles at 1*s.* per lb., and recommended to be used in cases of obstinate constipation with the Ervalenta, appears to be nothing more than treacle, the name "Melasso" being derived from the word molasses. Du Barry and Co.'s Revalenta Arabica, was found to consist of a mixture of the red or Arabian lentil and barley flour, sweetened with sugar. A third sample consisted of the Arabian lentil and barley-flour, with the addition of saline matter, principally chloride of sodium or common salt; it also possessed a peculiar taste, as though flavoured with celery-seed. Warton's Ervalenta is of a yellowish colour, Du Barry's Revelenta is of a pink or rosy hue, arising from the different species of lentil employed, the German being yellow, and the Arabian lentil of a red colour. Lentils, peas, beans, &c., all contain a considerable amount of nitrogenized matter, in the form of Legumine. When taken as an article of diet, they are found by most to be somewhat difficult of digestion, to occasion distention and flatulency, and to be slightly aperient. The two following are receipts for lentil flour:

Red or Arabian lentil-flour ..... 2 lbs. Barley-flour ..... 1 lb.	Salt ..... 3 oz. Mix into a uniform powder.

or

Pea-flour ..... 2 lbs. Indian corn flour ... 1 lb.	Salt ..... 3 oz. Mix as before.

—*Eng. Cyc.*; *Powell's Hand-book, Vol.* i, *p.* 340; *Drs. Roxb., Vol.* iii, *p.* 324; *Voigt, p.* 226; *Ainslie, p.* 242; *Hassall, Food and its Adulterations, p.* 241.

LENTINUS, see Fungi.

LENTIPES, a genus of fishes of the Fam. Gobiidæ.

FIRST GROUP.—Gobiina.

152 Gobius,	7 Gobiodon,	1 Lentypes,
2 Euctenogobius,	2 Triænophorichthys,	3 Periophthalmus,
2 Latrunculus,	1 Tridentiger,	5 Boleopthalmus,
10 Apocryptes,	1 Benthophilus,	49 Eleotris,
1 Evorthodus,	13 Sicydium,	1 Asterropteryx.
6 Gobiosoma,		

SECOND GROUP.—Amblyopina.

8 Amblyopus.

THIRD GROUP.—Trypauchenina.

2 Trypauchen, | 1 Trypauchenichthys.

FOURTH GROUP.—Callionymina.

1 Platyptera,	1 Vulsus,	1 Oxymetopon.
22 Callionymus,	1 Luciogobius,	

LENU also Lon, RUS. Flax.

LEO, the lion, the Felis leo of Linnæus, the Asiatic lion, occurs in India. It was called by Smee, the Felis gujrattensis, and the people call it the Sher, the Babbar-sher, the Untia-bag or Camel-coloured tiger, also Singha and Shingal. Its length is from 8½ to 9½ feet, and its height 3½ feet. The Asiatic and African lion is identical, and is found in the N. W. of India from Guzerat and Cutch to Hurriana, Gwalior and Saugor.

LEO AFRICANUS, a Moor of Granada. He was named after Leo, having abjured the mahomedan religion during the pontificate. He wrote a description of Africa in Arabic and Latin, and died in 1556.

LEONOTIS LEONURUS, the Scarlet dandelion. A beautiful small scarlet flower, native of the Cape, and now common in all Indian gardens; blossoms throughout the year, and is very difficult to get rid of when once sown: any soil seems to suit it.—*Riddell.*

LEONTES, the modern Letani. See Lebanon.

LEONTODON TARAXACUM.

Dandelion, ENG.

This is found in the Sutlej valley between Rampur and Sungnam at an elevation of 6,000 to 10,000 feet, the extract is officinal. —*Cleghorn's Punjab Report, p.* 68.

LEONURUS SINENSIS.

Ch'ungwei, CHIN. | Yih-mu-ts'au, CHIN.

It grows all over China especially in Han-

kow. It is dried and used medicinally, as a tonic, alterative, vulnerary and general remedy in puerperal and menstrual ailments.—*Smith, Chin. Mat. Med.*

LEONURUS TATARICUS, Tartarian Motherwort, a shrubby plant grown from seed and cultivated in some gardens.—*Riddell.*

LEOPARD. No less than five distinct species of leopard are described. A fawn-coloured animal without spots, called 'chan-koo,' inhabits the mountains about the sources of the Ganges. The panther, F. pardus, lower and forest regions. The leopard, F. leopardus ?—'dheer hay' of the natives; affects the same situations as the last. The white leopard or ounce, and called the 'burrel hay,' found at high altitudes, near the persistent snow-region. The small leopard, 'goral hay,' is so called from its partiality to feeding on the goral, or Himalayan chamois.

Felis leopardus, *Schreb.*, is the leopard or cheetah of India.
Felis pardus, is the pard or panther or gorbacha of the Dekhan.
Felis diardi, *Desm.*, the clouded leopard of India and Malayana.
Felis jubata, the maned leopard, is the hunting leopard of India.
Felis melas, *Peron*, is the black cheetah of India and Malayana.
Felis pardochrous, *Hodgs.*, of Nepal and Tibet.
Felis Horsfieldii, *Gray*, of Darjeeling.
Felis Javanensis, *Desm.*, of Sumatra, Borneo, Java.
Felis sumatranus, *Horsf.*, of Sumatra.

Latterly, naturalists have regarded the F. leopardus and F. pardus as varieties of the same animal, and Horsfield and Jerdon say, the black leopard F. melas, *Peron et Lesueur*, is now uniformly admitted to be a black variety of F. pardus. Most Indian sportsmen, however, regard them as distinct, though black and yellow cubs are said to have been seen following a female yellow leopard, and the black leopard has seemed to be of a more vicious temper.

Panther—There is undoubtedly in British India, a large and a small leopard, the large variety being commonly called the Panther :

F. pardus,	*Hodgs.*	F. leopardus,	*Temm.*
Leopard	of Sykes.	Bay-hira	of Himalaya,
Tendwa	of Bowri.	Tahir-hay	,,
Honiga,	CAN.	Adnara,	HIND.
Chita,	HIND.	Asnea,	MAHR.
Chita bag,	,,	Chinna puli,	TEL.
Barkal,	GONDI.	Sik,	TIBET.

It is found throughout India, in the more open country near low hills and ravines. It is from 4 to 5 feet long, tail $2\frac{3}{4}$ to $3\frac{1}{6}$, total about $6\frac{3}{4}$ to $8\frac{1}{8}$ feet. They destroy deer, occasionally kill and carry off cattle and ponies, not unfrequently carry off children, also old women. Sir Walter Elliot says an instance occurred of four men being killed by one before it could be destroyed.

Leopard, or smaller variety :

Felis leopardus, *Hodgs.*	Felis pardus, *Temm.*
,, longicaudata, *Valen.*	

Bibla,	of Bowri.	Ghur-hay,	Simla.
Gorbacha,	DUKH.	Dhir-hay,	,,
Borbacha	,,	Lakkar-bagha,	Himalaya.
Bibla-bagh,	MAHR.		

This is smaller than the other with a round bull-dog head. It seizes on dogs, sheep, goats, deer, monkeys, pea fowl. It is more abundant in forest countries, in Malabar, Wynaad, Gumsoor, in the woody parts of the Himalaya and Malay peninsula. It is stealthy, not unfrequently attacks man, and has been known to carry off men who were watching grain at night.

Black Leopard :

F. melas, *Peron.* | F. perniger, *Hodgson.*

It is found throughout British India but sparingly in a forest country. It is of a uniform dull black colour. On one occasion when shifting the tigers and leopards of the Madras Museum from one den to another, a black leopard leaped violently against the doorway which it forced open and escaped into the garden, creeping close to the low hedge. It was followed up for about fifty yards, but it turned on the Editor who backed and leaped to the top of a wall, five feet high, followed by the black leopard which sprung from the ground, but was caught in the leap by a blow on the head, from which it fell at the foot of the wall stunned. It was secured and restored to its den. It recovered from its insensibility on the following day, but on the twelfth day it was killed by a leopard in the same den. It had a vile temper.

Dr. Adams says the leopard seldom attacks cattle, and confines its plunderings to sheep, goats, and village dogs. The ounce (Leopardus uncia) is perhaps the most common of the large Felidæ. The skin of a black variety is said to have been procured in Ladakh ; and the natives of Tibet and Chinese Tartary mention a leopard without spots.—*Jerdon's Mammals* ; *Adams* ; *Horsfield's Catalogue, E. I. C. Museum* ; *Tennent's Sketches of Nat. Hist. of Ceylon, pp.* 25–29.

LEOPARDUS ELLIOTI, *Gray.* Felis pardochrous, *Hodgs.*

LEOPARDUS INCONSPICUUS, *Gray.* Felis leopardus bengalensis, *Desm.*

LEOPARDUS PARDOCHROUS, *Hodgs.* Felis pardochrous, *Hodgs.*

LEOPARDUS SUMATRANUS, *Gray.* Felis leopardus sumatranus, *Horsf.*

LEOPARDUS VIVERRINUS, *Gray.* Felis leopardus viverrinus, *Bennett.*

LEOPOLDINIA PULCHRA, see Palms.

LEPAN—? Bombax malabaricum, *DC.*

LEPCHA, a Mongolian tribe forming a

ge part of the population of Sikkim proper ...d British Sikim or the Darjeeling territory. The Lepcha is a Bhot race hemmed in between the Newar and other Nepal tribes, and the Lhopa of Bhutan. The country of Sikkim and Darjeeling is the land of the Lepcha race who are hemmed in between the Newar and other Nepal tribes and the Lhopa of Bhutan, the Lepcha area being barely 60 miles in breadth. His physiognomy is markedly Mongolian, stature short, from 4 feet 5 inches to 5 feet; face broad and flat, nose depressed, eye oblique, chin beardless, skin sallow and olive, with a little moustache on the lips: broad chest and strong-armed but small-boned legs, with small wrists, hands and feet. The Lepcha is honest, timid and peaceful with mild and frank features. The Lepcha throws over him loosely a cotton cloak striped with blue, white and red, and uses an upper garment with sleeves, in the cold weather: a broad umbrella-shaped hat of leaves and a pent-house of leaves in the rains. The women dress in silk skirt and petticoat, with a sleeveless woollen cloak. The Lepcha man carries a long heavy and straight knife serving for all purposes to which a knife can be applied. They drink the Murwa, the fermented juice of the Eleusine coracana. This Murwa grain gives a drink, acidulous, refreshing and slightly intoxicating, and not unlike hock or sauterne in its flavour. Their songs and the music of their bamboo flute is monotonous. They marry before maturity, the brides being purchased by money or service. The Lepcha, like the Borneo Dyak, kindle a fire by the friction of sticks. The Lepcha burn or bury their dead. Their food is mountain spinach, fern tops, fungi and nettles. Their ailments small pox, goitre, remittent fevers and rheumatism. Dr. Rennie distinguishes the Lepcha as Mongolian Lepcha and Tibetan Lepcha. According to Dr. Hooker, the Lepcha is the inhabitant of Sikim and have Mongolian features and habits. Their language assimilates to the Tibetan. Some of the Lepcha tribes call themselves Rong also Arrat, and their country Dijong. Captain Hathorn says that they have a written language, but no recorded history of themselves or of others. Amongst themselves they divide into two tribes, the Rong and Khamba. The Rong has no tradition of immigration; but the Khamba appear to have come about 200 years ago from Kham, a province of Thibet on the borders of China. The present Sikim rajah is a Khamba. The Lepcha are buddhists. The Lepcha have no caste distinctions, but they speak of themselves as belonging to one or other of the following sections:

Burphoong phoocho.	Tung yeld.
Udding ,,	Lucksom.
Thurjokh ,,	Therim.
Sundyang.	Songme.
Sugoot.	

Captain J. D. Herbert, when writing of the Lepcha race, says, "this was my first interview with the Lepchas, and I saw immediately that they were the same people whom I had with me at Nialang, at Jahnabbi, at Shipchi on the Sutlej, in Hangarang, and at Lari in Ladak. They are in fact the people who have been erroneously called Chinese Tartars, and are in reality of the same race as the Thibetans, being a family of the great division of Eleuth Tartars or Calmuks."

Darjeeling has a mixed population of the Sikkim, Nepal and Dharma Bhoteah also Lepcha and Pahari. Dr. A. Campbell tells us of the gradual increase of population that had taken place under British rule, from a few scattered tribes in 1853 to upwards of 60,000 in 1870. Brahmins and rajpoots, few in number, with a Sanskritic tongue, and an Indo-European physiognomy, confined to Nepal. The Rhu, Majar, and Goorvong, a mixture of hindoos and Mongolians, with features of a type belonging to the latter, comparatively free from caste prejudices and speaking the Parbutta dialect. They are short and squat highlanders, and make good soldiers. The Bhoteah Lepcha, and Moormi are buddhists, and speak the Tibetan language. They are strong and active and incline strongly to the Mongolian race. The Limbo, Sunwar and Chepang possess a small Mongolian type, strongest in the Limbo, and their language is referable to either the Tibetan or Indian standard. The Mechi, Dhimal and Gharow, are lowland tribes with a Mongolian physiognomy, but are neither hindoos, buddhists nor mahomedans. The Tharvo and Dhunwar are buddhists or mahomedans with fair and barely Mongolian features. The Bahir, Kebant, Amatti, Maralia, Dhanook and Dom are not Mongolian, but a dark race, speaking Hindee or Bengalee. The Koch or Rajbunsi are a race of dark hindoos inhabiting the Terai of Nepal and Sikkim, but who have spread into British territory. The oak and maple and other mountain trees throw out great knots, in the places to which the Balanophora attach themselves. These knots are hollowed out into the wooden cups by the Lepcha of Tibet. Some of the Lepcha cups are supposed to be antidotes to poison. They are of a peculiar pale-coloured wood and cost a great sum. The common cups cost only 4*d.* or 6*d.* They are all imported into Tibet from the Himalaya. Firing the forest is so easy in the drier months of the year, that a

good deal of cultivation is met with on the spurs, at and below 5,000 feet, the level most affected by the Lepcha, Limbo and Sikkim Bhotia. The term Sikkim Bhotia is applied to the more recent immigrants from Tibet, who have settled in Sikkim, and are an industrious, well-conducted people. The Bhotia, again, of Bhotan, to the eastward, rarely reside except at Darjeeling, and bear the worst reputation (and most deservedly) of any of the numerous people who flock to Darjeeling. These should not be confounded with any other Bhotian tribes of Tibet, Sikkim or Nepal. The mountain slopes are so steep, that these spurs, or little shelves, are the only sites for habitation between the very rare flats on the river banks, and the mountain ridges, above 6,000 feet, beyond which elevation, cultivation is rarely if ever carried by the natives of Sikkim. The varieties of grain are different, but as many as eight or ten kinds are grown without irrigation by the Lepcha, and the produce is described as a very good 80 fold. Much of this success is due to the great dampness of the climate; were it not for this, the culture of the grain would probably be abandoned by the Lepcha, who never remain for more than three seasons on one spot.—*Dr. Latham's Descriptive Ethnology*; *Gleanings of Science*, *p.* 939.

LEP-DWAT, Burm. In Amherst, a timber used for spear-handles and sword-sheaths: it is a fine grained, white wood, fit for turning purposes and picture frames; it is probably the same kind of Nauclea which is used for similar purposes in Bengal.—*Captain Dance.*

LEPEEAH, Nepaul. China grass.

LEPER LEPER, a canoe of Amboyna, dug out of a single tree, with raised sides.—*Bikmore.*

LE PET BEU, Burm. Elœodendron orientale.

LEP-HAN, Burm. Grows everywhere in the upper provinces, and is one of the largest trees in the country, often ten and twelve feet in diameter. The ripe seeds are contained in pods, enveloped in a fine cotton, of which mattresses are commonly made. Both blossoms and fruit are eaten when young, chiefly in curry. Timber inferior.—*Malcom*, *Vol.* i, *p.* 181.

LEPIDIUM LATIFOLIUM, L.

Gon-yuch, Ladak.

Grows in Ladak, 10,000 to 14,000 feet; is browsed by sheep and goats, little by the yak.

LEPIDIUM SATIVUM, *Linn.*

Half,	Ar.	Sa-mung-ni,	Burm.
Aliveri,	Beng.	Garden cress,	Eng.
Common „	Eng.	Nasturtium,	of Pliny.
Kardamon, Greek of Diosc. and Hipp.		Detander,	„ „
Halun,	Hind.	Ahreo,	Sindhi.
Halim, Tara-tezak,	„	Adala vitala,	Tel.

This is grown in many parts of India. Its small ovoid, reddish mucilaginous seeds are used medicinally by the natives of India as a laxative and anti-scorbutic, and by the native physicians as a gentle stimulant. An oil has been extracted in India, as well as in Europe. The seed is of an agreeable warm taste. Bruised and mixed with lime juice, it is deemed useful for checking local inflammation. Taken whole in half drachm doses, it answers as a gentle and warm aperient.—*Birdwood*, *Cal. Cat. Exhib.* 1862; *Roxb.*; *Voigt*; *Ainslie*, *Vol.* ii, *p.* 12; *O'Shaughnessy*, *p.* 188. See Garden cress, Cress, Oil.

LEPIDOPTERA, an order of insects of the class Insecta, comprising the butterflies and moths, and cocoon weavers, the Papiliones, the Sphinges and the Bombyces, and each of these sub-divided into stirps. Their principal genera as they occur in India may be thus synoptically shown:—

CLASS INSECTA.

ORDER LEPIDOPTERA.

TRIBE I, Papiliones, 5 stirps; 110 genera and 669 species.

Stirps I, with Vermiform larvæ.

13 genera and 97 species, viz.:—

3 Miletus,	5 Anops,	14 Myrina,
20 Lycæna,	1 Pithecops,	3 Polyommatus,
1 Thecla,	2 Chrysophanus,	5 Ilerda,
25 Amblypodia,	11 Dipsas,	4 Aphnæus,
		3 Loxura.

Stirps II, with Chilognathiform or Juliform larvæ.

A.—13 genera and 73 species, viz.:—

5 Callidryas,	2 Aporia,	1 Pontia,
1 Dercas,	1 Gonepteryx,	3 Colias,
8 Terias,	1 Hebomoia,	2 Eronia,
3 Callosune,	4 Thestias,	4 Idmais,
		38 Pieris.

B.—5 genera and 63 species, viz.:—

1 Hardwickii,	2 Leptocircus,	55 Papilio,
1 Teinopalpus,	5 Ornithoptera,	

Stirps III, with Chilopodiform or Scolopendriform larvæ.

33 genera and 131 species, viz.:—

15 Danais,	15 Euplœa,	2 Ideopsis,
4 Hestia,	1 Telchinia,	1 Pareba,
4 Varessa,	1 Grapta,	2 Pyramees,
8 Junonia,	4 Precis,	2 Ergolis,
1 Cynthia,	1 Amnosia,	5 Cyrestis,
2 Parthenos,	1 Prothoe,	1 Terinos,
1 Cirrochroa,	1 Messaras,	2 Atella,
2 Laogona,	4 Cethosia,	12 Neptis,
6 Argynnis,	3 Diadema,	1 Penthema,
5 Hestina,	1 Calinaga,	12 Athyma,
1 Abrota,	9 Limenitis,	1 Pandita.

Stirps IV, with Thysanuriform larvæ.

36 genera and 228 species, viz.:—

33 Adolias,	2 Euripus,	1 Herona,
2 Castalia,	1 Dilipa,	4 Apatura,
1 Symphædra,	9 Nymphalis,	3 Kallima,
2 Amathusia,	1 Zeuxidia,	3 Enispe,
2 Discophora,	2 Clerome,	1 Drusilla,
7 Thaumantis,	11 Debis,	2 Zophoessa,
2 Cyllo,	9 Melanitis,	1 Coelites,
1 Orinoma,	1 Neorina,	1 Ragadia,
2 Erebia,	1 Laxommata,	2 Enope,
1 Zenica,	4 Satyrus,	1 Erites,
18 Mycalesis,	1 Theope,	8 Yphthima,
7 Elymnias,	1 Hypanis,	2 Libythea.

STIRPS V, with Anopluriform larvæ.

10 genera and 77 species.

1 Zemeros,	1 Nyctalemon,	3 Achloydes,
13 Ismene,	8 Taxila,	15 Goniloba,
4 Pamphila,	4 Pyrgus,	4 Nisoniades,
		24 Hesperia.

TRIBE II, Sphinges, 4 stirps, 20 genera and 46 species.

STIRPS II, Larvæ elongatæ.

3 genera and 11 species, viz. :—

1 Sesia, | 1 Sataspes, | 9 Macroglossa.

STIRPS III, Larvæ acrocephalæ.

1 genera with 2 species, viz. :—

2 Smerinthus.

STIRPS IV, Larvæ amblocephalæ.

8 genera and 8 species, viz. :—

1 Leucophlœbia,	1 Basiana,	1 Sphinx,
1 Ambulix,	1 Calymnia,	1 Zonilla.
1 Acherontia,	1 Macrosila,	

STIRPS V, Larvæ ophthalmicæ.

8 genera and 25 species, viz. :—

4 Panacra,	3 Philampelus,	1 Darapsa,
1 Daphnis,	2 Pergesa,	1 Elibia.
2 Deilephila,	12 Chærocampa,	

TRIBE III, Bombyces, 8 stirps, 105 genera, 272 species.

STIRPS I, Larvæ sphingiformes.

Section i, 6, genera and 23 species, viz. :—

2 Melittia,	1 Paranthrene,	2 Zygæna.
2 Ægocera,	15 Eusemia,	1 Cleosiris.

Section ii, 21 genera and 49 species, viz. :—

? Hypsa,	1 Philona,	2 Neochera,
1 Euplocia,	1 Tigridoptera,	2 Anagnia,
1 Panglima,	1 Digama,	1 Macrobrochis,
1 Tripura,	1 Vitessa,	1 Atteva,
2 Lyclene,	4 Barsine,	1 Cyana,
1 Nepita,	2 Setina,	6 Lithosia,
6 Bizone,	3 Utethesia,	4 Argina.

Section iii, 24 genera and 76 species, viz. :—

1 Proofis,	3 Histia,	1 Pompelon,
4 Cylosia,	3 Milonia,	1 Pulchella,
1 Campylotes,	6 Chalcosia,	2 Pidorus,
2 Laurion,	1 Chalura,	11 Eterusia,
1 Pintia,	1 Trypanophora,	16 Syntomis,
2 Phalanna,	2 Phauda,	1 Soritia,
1 Agalope,	1 Herpa,	1 Callidula,
8 Nyctemera,	1 Pterothysanus,	4 Euschema.

STIRPS II, Larvæ fasciculatæ.

17 genera 360 species, viz. :—

2 Redon,	1 Pantana,	1 Aroa,
2 Procodeca,	1 Psalis,	11 Dasychira,
1 Olene,	1 Ilema,	12 Lymantria,
1 Enome,	1 Somera,	1 Lacida,
10 Euproctis,	1 Perina,	12 Artaxa.
1 Ichthyura,	1 Selepa,	

STIRPS III, Larvæ ursinæ.

18 genera, 48 species, viz. :—

5 Spilosoma,	1 Cycnia,	4 Arctia,
1 Alope,	1 Phragmatobia,	1 Alphæa,
6 Hypercompa,	1 Areas,	5 Aloa,
2 Phissama,	2 Creatonotus,	1 Nisaga,
9 Dreata,	1 Jana,	3 Tagora,
1 Aplia,	2 Ganisa,	2 Numenes.

STIRPS IV, Larvæ cuspidatæ.

Section i, 2 genera, 3 species, viz. :—

2 Drepana, | 1 Oreta.

Section ii, 4 genera, 4 species, viz. :—

1 Cerura, | 1 Thiacidas,
1 Netria, | 1 Stauropus,

Section iii, 1 genus and 1 species, viz. :—

Rosama strigosa.

Section iv, 3 genera, 6 species. viz. :—

3 Bombyx. | 2 Ocinara, | 1 Trilocha.

STIRPS V, Larvæ verticillatæ.

7 genera, 18 species, viz. :—

1 Circula,	1 Brahmæa,	2 Saturina,
1 Actias,	7 Autheræa,	1 Loepa,
		5 Attacus.

STIRPS VI, Larvæ limaciformes.

7 genera, 22 species, viz. :—

1 Setora,	1 Candyba,	14 Parasa,
1 Chilena,	1 Scopelodes,	3 Miresa,
		1 Narosa.

STIRPS VII, Larvæ pilosæ, 10 genera, 19 species.

1 Trisula,	2 Lasiocampa,	1 Murlida,
6 Lebeda,	2 Odonestis	2 Trabala,
1 Gastropacha,	2 Estigena,	1 Taragama.
1 Suana,		

STIRPS VIII, Larvæ lignivoræ,

Section i, 2 genera, 4 species, viz. :—

3 Eumeta, | 1 Nemeta.

Section ii, 3 genera, 7 species, viz. :—

1 Anthena, | 1 Anticyra, | 5 Phalera.

Section iii, 4 genera, 8 species, viz. :—

1 Cossus, | 4 Zenzera, | 2 Phassus, | 1 Hepialus.

The above information may be shown in more detail as under.

CLASS INSECTA.

ORDER LEPIDOPTERA.

TRIBE I, Papiliones.

STIRPS I, with Vermiform larvæ.

Miletus symethus, *Cramer*, Java.
Boisduvali, *Moore*, Java.
Horsfieldi, *Moore*, Java.
Pithecops hylax, *Fabr.*, Java, India.
Polyommatus akasa, *Horsf.*, Java.
puspa, *Horsf.*, Java, North India.
laius, *Cramer*, Bengal, India.
Lycæna pluto, *Fabr.*, Ceylon, North India, Java.
amyntas, *Fabr.*, China.
aratus, *Cramer*, Java.
parrhasius *Fabr.*, Java.
pandava, *Horsf.*, Java.
cnejus, *Fabr.*, Bengal, India, Java.
damoetes, *Fabr.*, Java.
kandarpa, *Horsf.*, Java, North India.
boetica, *Linn.*, North India, Java.
pavana, *Horsf.*, Java.
elpis, *Godart*, North India, Java.
celeno, *Cramer*, Borneo, Java.
alexis, *Stoll*, Canara, North India, Java.
plinius, *Fabr.*, India, Java.
theophrastus, *Fabr.*, India, Canara, North India.
rosimon, *Fabr.*, Java, Sylhet,
malaya, *Horsf.*, Java.
roxus, *Godart*, Java.
pseudoroxus, *Doubleday*, Sylhet.
nyseus, *Guerin*, Canara, Madras.
Chrysophanus phlæas, *Linn*, Bootan, N. India, Darjeeling.
pavana, *Kollar*, North India.
Ilerda sena, *Kollar*, Darjeeling.
tamu, *Kollar*, Bootan.
Androcles, *Boisd.*, Sylhet, Darjeeling.
Brahma, *Moore*, Darjeeling.
Epicles, *Godart*, Java, Darjeeling.
Thecla onyx, *Boisd.*, Moulmein.
Dipsas syla, *Kollar*, Darjeeling, North India.
ataxus, *Boisd.*, Darjeeling, North India.
Xenophon, *Fabr.*, Java.
melampus, *Cramer*, Java, North India.
epijarbas, *Boisd.*, Canara, North India, Darjeeling.
chrysomallus, *Hub.*, South India, Canara.
isocrates, *Fabr.*, Sylhet, Darjeeling.
malika, *Horsf.*, Java.
kessuma, *Horsf.*, Java.
nasaka, *Horsf.*, Java.
Varuna, *Horsf.*, Java.
Aphnæus pindarus, *Fabr.*, North India, Canara.
etolus, *Cramer*, India, Canara, Calcutta, Java.
lohita, *Horsf.*, Java.
syama, *Horsf.*, Java.
Amblypodia narada, *Horsf.*, Java.
vivarna, *Horsf.*, Java.
apidanus, *Cramer*, Java, Borneo.

Amblypodia centaurus, *Fabr.*, Cherra Poonjee, Sylhet, Darjeeling.
pseudo-centaurus, *Doubl.*, Java.
silhetensis, *Boisd.*, Sylhet.
helus, *Cramer*, Java.
cainedo, *Doubleday*, North India, Sylhet, Darjeeling.
eumolphus, *Cramer*, Java.
rama, *Kollar*, Canara, North India.
perimuta, *Boisd.*, Sylhet.
epimuta, *Boisd.*, Borneo.
quercetorum, *Boisd.*, Sylhet, North India.
querceti, *Boisd.*, North India.
dodonæa, *Boisd.*, North India.
ganesa, *Moore*, North India.
timolcon, *Stoll*, Bootan.
rochana, *Horsf.*, Java.
vidura, *Horsf.*, Java.
longinus, *Fabr.*, North India.
pseudolonginus, *Doubl.*, Java.
hypatada, *Boisd.*, North India.
nissa, *Kollar*, North India.
deva, *Moore*, Canara.
jangala, *Horsf.*, Java, Darjeeling.
Myrina jafra, *Godart*, Java.
Acte, *Doubleday*, North India.
tharis, *Hübner*, India.
lapithis, *Boisd.*, Moulmein.
lisias, *Fabr.*, Moulmein.
triopas, *Cramer*, Canara.
etolus, *Fabr.*, Java, Dukhun, Sylhet.
amyntor, *Herbst*, North India, Sylhet.
erylus, *Godart*, Java, Sylhet, India.
jalindra, *Horsf.*, Java, Sylhet, Canara.
nedymond, *Cramer*, Java.
chitra, *Horsf.*, Java.
ravindra, *Horsf.*, Java.
sugriva, *Horsf.*, Java.
Loxura atymnus, *Cramer*, Java, North India, Canara.
surya, *Moore*, Canara.
pita, *Horsf.*, Java.
Anops thetys, *Drury*, North India, Canara.
insularis, *Horsf.*, Java.
cinyra, *Cramer*, Java.
bulis, *Boisd.*, Bootan, Sylhet, Darjeeling, N. India.
santana, *Moore*, Java.

STIRPS II, with Chilognathiform or Juliform larvæ.

A.

Callidryas pyranthe, *Linn.*, Java, Pinang.
philippina, *Cramer*, India.
alcmeone, *Cramer*, Java, North India, India.
hilaria, *Cramer*, Java, Pinang, North India.
scylla, *Linn.*, Java.
Gonepteryx nipalensis, *Doubleday*, N. India, Ladakh, Darjeeling.
Dercas verhuelli. *Vander Hoeven*, N. India, Darjeeling.
Hebomoia glaucippe, *Linn.*, Java, Borneo, Dukhun, North India.
Eronia valeria, *Cramer*, Java, Borneo, Dukhun, North India.
avatar, *Moore*, North India, Darjeeling.
Colias edusa, *Fabr.*, Bootan, North India, Darjeeling.
hyale, *Linn.*, Punjaub.
neriene, *Fischer*, North India, Punjaub.
Terias hecabe, *Linn.*, Java, North India, Bootan, Darjeeling, Canara.
sari, *Horsf.*, Java, Borneo.
tilaha, *Horsf.*, Java.
blanda, *Boisd.*, China, Darjeeling.
harina, *Horsf.*, Java, Darjeeling.
læta, *Boisd.*, Bootan, North India, Darjeeling.
venata, *Moore*, North India.
drona, *Horsf.*, Java, Darjeeling.
Thestias nerippe, *Cramer*, Bootan, Darjeeling.
marianne, *Cramer*, North India, Madras.
pyrene, *Linn.*, Sylhet, Assam, Darjeeling.
venilia, *Godart*, Java.
Idmais calais, *Cramer*, India, Madras.
phisadia, *Godart*, North India.
dynamene, *Klug*, Punjaub.
fausta, *Olivier*, Punjaub, North West India.
Callosune eucharis, *Fabr.*, India, Madras.

Callosune danaë, *Fabr.*, India, Madras.
etrida, *Boisd.*, North India.
Pontia nina, *Fabr.*, Java, Canara, North India.
Pieris nero, *Fabr.*, Java.
rouxi, *Boisd.*, Java, Borneo, Bootan, Madras.
panda, *Godart*, Java.
hippo, *Cramer*, Java, Bootan, Sylhet, Darjeeling.
nerissa, *Fabr.*, Assam.
ega, *Boisd.*, Canara, North India.
neombo, *Boisd.*, Java.
mesentina, *Cramer*, North India.
libythea, *Fabr.*, India, North India.
pandione, *Hübner*, Java, North India.
paulina, *Cramer*, Java, Borneo, N. India, Darjeeling.
durvasa, *Moore*, Darjeeling, Assam.
indra, *Moore*, Darjeeling.
nipalensis, *G. R. Gray*, Bootan, N. India, Madras.
gliciria, *Cramer*, Assam, Bootan, N. India, Chusan.
daplidice, *Linn.*, North India.
renina, *Moore*, Canara.
nama, *Doubleday*, Sylhet, Darjeeling, Bootan.
coronis, *Cramer*, Java, Dukhun, North India.
judith, *Fabr.*, Java, Pinang.
lea, *Doubleday*, Borneo.
thestylis, *Doubleday*, Assam, Bootan, Darjeeling.
seta, *Moore*, Bootan.
belladonna, *Fabr.*, Darjeeling, North India.
sanaca, *Moore*, Darjeeling.
crithoë, *Boisd.*, Java.
egialea, *Cramer*, Java.
pasithoë, *Linn.*, Dukhun.
thisbe, *Cramer*, Darjeeling.
eucharis, *Drury*, North India.
hyparete, *Linn.*, Java.
hierte, *Hübner*, North India.
agostina, *Hewetson*, Darjeeling.
descombesi, *Boisd.*, Sylhet, Bootan, North India.
belisama, *Cramer*, Java.
autothisbe, *Hübner*, Java.
coronea, *Cramer*, Java.
Vishnu, *Moore*, Java.
Aporia agathon, *G. R. Gray*, Bootan, Cherra Poonjee.
soracta, *Boisd.*, India, Darjeeling.
Parnassius Hardwickii, *G. R. Gray*, North India.
Leptocircus curius, *Fabr.*, N. India, Cherra Poonjee.
meges, *Zinken-Sommer*, Java.
Teinopalpus imperialis, *Hope*, Darjeeling.
Ornithoptera Richmondia, *G. R. Gray*, Richmond River.
darsius, *G. R. Gray*, Ceylon, Drawing.
pompeus, *Cramer*, Java, Darjeeling, Cherra Poonjee.
rhadamanthus, *Boist*, N. India, Canara, Darjeeling.
amphrisius, *Cramer*, Borneo.
Papilio nox, *Swainson*, Java.
astina, *Horsf.*, Java.
macareus, *Godart*, Java, Darjeeling.
megarus, *Westwood*, Sylhet.
xenocles, *Doubleday*, Sylhet, Darjeeling.
delesserti, *Guérin*, Java.
agestor, *G. R. Gray*, North India, Darjeeling.
dissimilis, *Linn.*, North India, Canara.
Castor, *Linn.*, Cherra Poonjee, Sylhet, N. India.
Hector, *Linn.*, Calcutta, N. India, Madras, Ceylon.
diphilus, *Esper*, Java, North India, Calcutta.
antiphus, *Fabr.*, Java, Borneo.
coon, *Fabr.*, Java, North India, China.
alcinous, *Klug*, Bootan.
philoxenus, *G. R. Gray*, Darjeeling, Cherra Poonjee.
dasarada, *Moore*, Cherra Poonjee.
ravana, *Moore*, Darjeeling.
minereus, *G. R. Gray*, Darjeeling.
Janaka, *Moore*, Darjeeling.
varuna, *White*, North India, Darjeeling.
rhetenor, *Westwood*, Darjeeling.
protenor, *Cramer*, Bootan, North India.
memnon, *Linn.*, Java, Pinang, Darjeeling, Cherra Poonjee.
polymnestor, *Cramer*, Calcutta, N. India, Ceylon, Iswara, *White*, Pinang. [Drawing.
Helenus, *Linn.*, Java, Darjeeling.
Chaon, *Westwood*, Assam, Cherra Poonjee, Darjeeling, Borneo.
romulus, *Cramer*, North India, Calcutta.
polytes, *Linn.*, Java, Calcutta, N. India, Chusan.

Papilio pammon, *Linn.*, Java, North India, Chusan.
demolion, *Cramer*, Java, Pinang, Borneo.
erithonius *Cramer*, Canara, Calcutta, Pinang.
arjuna, *Horsf.*, Java.
paris, *Linn.*, Cherra Poonjee, Darjeeling, N. India, Canara.
ganesa, *Doubleday*, Darjeeling, North India.
arcturus, *Westwood*, Darjeeling.
krishna, *Moore*, Bootan, Darjeeling.
Polyctor, *Boisd.*, North India.
crino, *Fabr.*, Ceylon.
peranthus, *Fabr.*, Java.
bianor, *Cramer*, North India.
gyas, *Westwood*, Darjeeling.
payeni, *Boisd.*, Darjeeling.
xuthus, *Linn.*, North India, Chusan.
Machaon, *Linn.*, Himalaya, North India, Kumaon, Bootan.
cloanthus, *Westwood*, North India.
sarpedon, *Linn.*, Java, Canara, North India.
eurypylus, *Linn.*, Java, Sylhet, North India.
bathycles, *Zinken-Sommer*, North India, Darjeeling.
agamemnon, *Linn.*, Java, Sylhet, Dukhun, nomius, *Esper*, North India.
anticrates, *Doubleday*, North India, Darjeeling.
antiphates, *Cramer*, Java, Sylhet, Borneo.
agetes, *Westwood*, North India, Darjeeling.
glycerion, *G. R. Gray*, North India, Darjeeling.

STIRPSIII, with Chilopodiform or Scolopendriform larvæ.

Danais limniacæ, *Cramer*, Java, North India.
melissa, *Cramer*, Java, North India.
similis, *Linn.*, Java, North India, Borneo.
grammica, *Boisd.*, Java, North India.
aglea, *Cramer*, Java, Bootan, North India.
juventa, *Cramer*, Java, Borneo.
cleona, *Cramer*, Java, Borneo.
melaneus, *Cramer*, North India, Pinang, Java.
tytia, *G. R. Gray*, Bootan, Darjeeling, N. India.
ablata, *Zinken-Sommer*, Java.
philene, *Cramer*, Java.
plexippus, *Linn.*, North India, Assam, Darjeeling.
melanippus, *Cramer*, Java, North India, Pinang.
Lotis, *Cramer*, Borneo.
chrysippus, *Linn.*, Java, Darjeeling, Madras.
Euploea rhadamanthus, *Fabr.*, Java, N. India, Cherra Poonjee, Pinang, Borneo.
mitra, *Moore*, Habitat.
elusine, *Cramer*, Java.
mazares, *Doubleday*, Java.
melina, *Godart*, Java.
Hübneri, (*Boisd.*) *Moore*, Java.
crameri, (*Boisd.*) *Moore*, Borneo.
eunice, *Godart*, Pinang, Java.
klugi, (*Boisd.*) *Moore*, Bootan, North India.
Prothoë, *Godart*, Java.
superba, *Herbst.*, Darjeeling, China.
alcathoë, *Godart*, Java, Sylhet, Darjeeling.
core, *Cramer*, North India, Darjeeling.
deione, *Westwood*, Darjeeling.
Ochsenheimeri (*Boisd.*) *Moore*, Java.
midamus, *Linn.*, Java, Darjeeling, Pinang, Borneo.
Ideopsis gaura, *Horsf.*, Java.
daos, *Boisd.*, Pinang.
Hestia lynceus, *Drury*, Malacca.
belia, *Westwood*, Java.
jasonia, *Westwood*, Canara.
Leuconoë, *Erichson*, Borneo.
Telchinia violæ, *Fabr.*, North India.
Pareba vesta, *Fabr.*, Java, Darjeeling, Bootan, N. India.
Vanessa antiopa, *Linn.*, Bootan.
xanthomelas, *Denis*, Darjeeling.
cashmirensis, *Kollar*, Bootan, North India, Ladakh.
charonia, *Drury*, North India.
Grapta c. aureum, *Linn.*, Pinang.
Pyrameis callirhoë, *Hübner*, Darjeeling, North India, Ladakh. Pinang.
Pyrameis cardui, *Linn.*, Java, Madras, Darjeeling Bootan.
Junonia lemonias, *Linn.*, North India, Assam, Pinang.
erigone, *Cramer*, Java.

Junonia laomedia, *Linn.*, Java, Dukhun, Calcutta Chin.
œnone, *Linn.*, North India, Dukhun.
orithyia, *Linn.*, Java, Sumatra, Pinang, N. India Bootan, Canara.
Vellida, *Linn.*, Java, Sumatra.
Asterie, *Linn.*, Java, North India.
Almana, *Linn.*, North India, Assam, Darjeeling.
Precis ida, *Cramer*, Java, Pinang.
iphita, *Cramer*, Java, Darjeeling.
hara, *Moore*, Sylhet, North India.
polynice, *Cramer*, Java.
Ergolis ariadne, *Linn.*, North India, Darjeeling.
coryta, *Cramer*, Java, North India, Assam, Madras.
Cynthia arsinoë, *Cramer*, Java, Darjeeling.
Amnosia decora, *Boisd.*, Java.
Cyrestis lutea, *Zinken-Sommer*, Java.
thyodamas, *Boisd.*, Darjeeling, North India.
periander, *Fabr.*, Java.
risa, *Doubleday*, Assam, Darjeeling.
rahria, *Westwood*, Java.
Parthenos sylvia, *Cramer*, Java Pinang.
gambrisius, *Fabr.*, North India, Sylhet, Pinang.
Prothoë francki, *Godart*, Java.
Terinos clarissa, *Boisd.*, Java, Borneo.
Cirrochroa thais, *Fabr.*, Java.
aoris, *Doubleday*, Darjeeling.
clagia, *Godart*, Java.
Bajadeta, *Moore*, Java.
Ravana, *Moore*, Borneo.
Messaras erymanthis, *Drury*, Java, N. India, Canara, Pinang, Borneo.
alcippe, *Cramer*, Sylhet, Borneo.
Atella phalanta, *Drury*, Java, North India.
egista, *Cramer*, Java, North India.
Laogona hyppocla, *Cramer*, Java, Darjeeling, Bootan, North India.
hypselis, *Godart*, North India.
Cethosia biblis, *Drury*, North India, Darjeeling.
penthesilea, *Cramer*, Java.
Æole, *De Haan*, Sumatra, Borneo.
cyane, *Fabr.*, Canara, Darjeeling.
Argynnis niphe, *Linn*, Java, Pinang, Darjeeling, North India.
aruna, *Moore*, North India.
issæa, *G. R. Gray*, Bootan, North India.
kamala, *Moore*, North India.
rudra, *Moore*, North India.
childreni, *G. R. Gray*, North India.
Diadema bolina, *Linn.*, Java, N. India, Canara, Borneo
auge, *Cramer*, Java, North India, Borneo.
antilope, *Cramer*, Java.
Penthema lisarda, *Doubleday*, Darjeeling.
Hestina assimilis. *Linn*, North India.
consimilis, *Westwood*, North India.
Isa, *Moore*, Darjeeling.
persimilis, *Westwood*, North India, Darjeeling.
nama, *Doubleday*, North India, Darjeeling.
Calinaga buddha, *Moore*, North India.
Neptis Hordonia, *Stoll*, Java, North India, Darjeeling.
heliodore. *Fabr.* Java.
mish, *Moore*, Darjeeling.
vikasi, *Horsf.*, Java, North India, Darjeeling.
manasa, *Moore*, North India.
ananta, *Moore*, North India.
radha, *Moore*, Bootan, Darjeeling.
columella, *Cramer*, Darjeeling, North India.
Jumbah, *Moore*, North India, Darjeeling, Ceylon.
nata, *Moore*, Borneo.
nandina, *Moore*, Java, Darjeeling.
aceris, *Esper*, Java, Europe, N. W. India, Canara, Darjeeling, Borneo, China, Pinang.
Athyma leucothoë, *Linn*, Java, Assam, Darjeeling, India.
Asura, *Moore*, North India.
opalina, *Kollar*, North India, Darjeeling.
larymna, *Doubleday*, Borneo.
Jina, *Moore*, Darjeeling.
Pravara, *Moore*, Borneo, Java.
nefte, *Cramer*, Java, Borneo.
Inara, *Doubleday*, North India, Darjeeling.
Cama, *Moore*, Darjeeling.
Selenophora, *Kollar*, North India, Darjeeling.

Athyma Ranga, *Moore*, Darjeeling.
Mahesa, *Moore*, Darjeeling.
Abrota ganga, *Moore*, Darjeeling.
Limenitis procris, *Cramer*, Java, North India.
sulema, *Doubleday*, Darjeeling.
alankara, *Horsf.*, Java.
paduka, *Moore*, Borneo.
Ismene, *Doubleday*, Sylhet.
daraxa *Doubleday*, Darjeeling, North India.
dudu, *Westwood*, North India, Darjeeling.
danava, *Moore*, Darjeeling, North India.
zayla, *Doubleday*, Darjeeling North India.
Pandita sinope, *Moore*, Java.

STIRPS IV, with Thysanuriform larvæ.

Adolias aconthea, *Cramer*, Java.
parta, *Moore*, Borneo.
garuda, *Moore*, North India, Madras.
phemius, *Doubleday*, Darjeeling.
anosia, (*Boisd.*,) *Moore*, North India.
alpheda, *Godart*, Java.
adonia, *Cramer*, Java.
lubentina, *Cramer*, North India.
Salia, *Moore*, Java.
Palguna, *Moore*, Java.
pulasara, *Moore*, Pinang.
Puseda, *Moore*, Pinang.
trigetra, *Moore*, Java.
iapis, *Godart*, Java.
ambalika, *Moore*, Borneo.
jahnu, *Moore*, Darjeeling.
Sikandi, *Moore*, Java.
Evelina, *Stoll*, Assam.
Cocytina, *Horsf.*, Borneo.
cocytus, *Fabr.*, North India, Canara.
adima, *Moore*, Assam.
apiades, *Menetries*, Darjeeling.
sancara, *Moore*, North India, Darjeeling.
Iva, *Moore*, Darjeeling.
epiona, *G. R. Gray*, North India.
durga, *Moore*, Darjeeling.
Teuta, *Doubleday*, Sylhet, Java.
Franciæ, *G. R. Gray*, Darjeeling.
Coresia, *Hübner*, Java.
nicea, *G. R. Gray*, North India, Darjeeling.
nesimachus, *Boisd.*, Assam, North India, Darjeeling.
dirtea, *Fabr.*, Assam, North India, Pinang, Borneo.
Siva, *Westwood*, Darjeeling.
Euripus halitherses, *Doubleday*, Darjeeling.
hallirothius, *Westwood*, N. India, Darjeeling.
Herono marathus, *Doubleday*, Assam, Darjeeling.
Castalia dichora, *Kollar*, Simla, North India.
Chandra, *Moore*, Darjeeling.
Dilipa morgiana, *Westwood*, N. India.
Apatura ambica, *Kollar*, North India, Darjeeling.
parvata, *Moore*, North India.
parisatis, *Westw.*, Assam, Canara, Darjeeling, Java.
nakula, *Moore*, Java.
Symphædra thyelia, *Fabr.*, North India, South India.
Nymphalis fabius, *Fabr.*, North India.
athamas, *Drury*, Java, North India.
schreiberi, *Godart*, Java.
delphis, *Doubleday*, Sylhet.
eudamippus, *Doubleday*, Darjeeling.
dolor, *Westwood*, Darjeeling.
marmax, *Westwood*, Darjeeling, Cherra Poonjee.
bernardus, *Fabr.*, Sylhet, Darjeeling.
baya, *Moore*, Java, North India.
Kallima paralekta, *Horsf.*, Java.
Inachis, *Boisd.*, Darjeeling, North India.
bisaltide, *Cramer*, Java, Pinang, North India.
Amathusia phidippus, *Linn*, Java, Pinang.
amythaon, *Doubleday*, North India.
Zeuxidia luxeri, *Hübner*, Java.
Discophora tullia, *Cramer*, North India, Darjeeling.
Celinde, *Stoll*, Java, Darjeeling.
Enispe euthymius, *Doubleday*, Darjeeling.
Cycnus, *Westwood*, Darjeeling.
Lepida, *Moore*, Canara.
Clerome arcesilaus, *Fabr.*, Java.
Phaon, Erichson, Borneo.
Drusilla Horsfieldii, *Swainson*, Java.

Thaumantis odana, *Godart*, Java.
Diores, *Doubleday*, Cherra Poonjee.
ramdeo, *Moore*, Darjeeling.
Nourmahal, *Westwood*, Darjeeling.
lucipor, *Westwood*, Borneo.
Noureddin, *Westwood*, Borneo.
Camadeva, *Westwood*, Darjeeling.
Debis Europa, *Fabricius*, Java.
Neilgherriensis, *Guerin*, Bootan, N. India, Darjeeling.
Rohria, *Fabricius*, Java, North India, Darjeeling.
Verma, *Kollar*, Bootan, North India.
Bhairava, *Moore*, Darjeeling.
Scanda, *Moore*, Darjeeling.
Nada, *Moore*, Darjeeling.
Arcadia, *Cramer*, Java.
mekara, *Moore*, Darjeeling.
chandica *Moore*, Darjeeling, Java.
kansa, *Moore*, Darjeeling.
Zophoessa sura, *Doubleday*, Bootan, Darjeeling, North India.
yama, *Moore*, Bootan, North India.
Cyllo constantia, *Cramer*, North India, Darjeeling.
crishna, *Westwood*, Java.
Melanitis leda, *Linnæus*, Java, Darjeeling, Borneo.
banksia, *Fabricius*, North India, Darjeeling.
Vamana, *Moore*, North India, Darjeeling.
ambasara, *Moore*, Java.
bela, *Moore*, North India, Assam, Darjeeling.
suyudana, *Moore*, Java.
Varaha, *Moore*, Canara.
Gokala, *Moore*, Canara.
suradeva, *Moore*, Darjeeling.
Cœlites epiminthia, *Boisduval*, Borneo.
Orinoma damaris, *G. R. Gray*, Sylhet, Darjeeling.
Neorina hilda, *Westwood*, Darjeeling.
Ragadia makuta, *Horsfield*, Java.
Erebia scanda, *Kollar*, North India, Darjeeling.
annada, *Moore*, Bootan.
Lasiommata schakra, *Kollar*, North India, Darjeeling.
Enope pulaha, *Moore*, Bootan.
bhadra, *Moore*, Darjeeling.
Zenica achanta, *Donovan*, Sumatra.
Satyrus padma, *Kollar*, North India.
avatara, *Moore*, North India.
swaha, *Kollar*, North India, Darjeeling.
saraswati, *Kollar*, North West India.
Erites madura, *Horsfield*, Java.
Mycalesis polydecta, *Fabricius*, China.
Otrea, *Cramer*, Java, North India, Bootan.
francisca, *Cramer*, Assam, Canara.
visala, *Moore*, Darjeeling, Bootan, North India.
sanatana, *Moore*, Darjeeling.
mamerta, *Cramer*, Java.
drusia, *Cramer*, Java, North India, Darjeeling.
malsara, *Moore*, Darjeeling.
gotama, *Moore*, China.
patnia, *Moore*, Ceylon.
anapita, *Moore*, Sumatra.
heri, *Moore*, Bootan.
safitza, *Hewitson*, Africa.
samba, *Moore*, North India.
mandata, *Moore*, Canara.
hesione, *Cramer*, Java, North India.
runeka, *Moore*, Assam.
janardana, *Moore*, Java.
Theope himachala, *Moore*, Darjeeling.
Yphthima lysandra, *Cramer*, Java, Darjeeling.
philomela, *Hübner*, North India.
pandocus, (*Boisd.*,) *Moore*, Java, North India.
Hyagriva, *Moore*, Darjeeling.
sakra, *Moore*, Darjeeling, Bootan.
narasingha, *Moore*, Darjeeling.
Elymnias lais, *Fabr.*, Java.
undularis, *Fabr.*, Java, North India, Borneo.
dusara, *Horsf.*, Java, Borneo.
vasudeva, *Moore*, Darjeeling.
Patna, *Westwood*, Darjeeling.
leucocyma, *Godart*, Darjeeling.
Kamara, *Moore*, Java.
Hypanis ilithyia, *Drury*, North India.
Libythea myrrha, *Godart*, South India, North India, Darjeeling.
lepita, *Moore*, North India, Bootan.

STIRPS V, with Anopluriform larvæ.

Zemeros flegyas, *Cramer*, Java, Assam.

Taxila durga, *Kollar*, Simla.
egeon, *Boisd.*, Bootan, Sylhet.
fatua, *Boisd.*, Bootan, Darjeeling.
erato, *Boisd.*, Darjeeling.
echerius, *Stoll*, Java.
neophron, *Boisd.*, Java.
drupadi, *Horsf.*, Java.
fylla, *Boisd.*, Bootan, Darjeeling.

Goniloba chromus, *Cramer*, Java, North India, Borneo.
sena, *Moore*, Java, Darjeeling.
derma, *Moore*, Java.
badra, *Moore*, Java.
japetus, *Cramer*, Java.
gana, *Moore*, Java.
ravi, *Moore*, Pinang.
tapana, *Moore*, Borneo.
menaka, *Moore*, Darjeeling.
gopala, *Moore*, Darjeeling.
madhava, *Moore*, Darjeeling.
pralaya, *Moore*, Java.
bhagava, *Moore*, North India.
sambara, *Moore*, Darjeeling.
Ismene Œlipodea, *Swainson*, Java, Bootan, Sylhet, Canara, South India.
Jaina, *Moore*, Darjeeling.
Harisa, *Moore*, Darjeeling.
amara, *Moore*, Darjeeling.
vasutana, *Moore*, Darjeeling.
benjamini, *Guérin*, North India, Darjeeling.
Jayadeva, *Moore*, Darjeeling.
sinta, *Moore*, Java.
Dasa, *Moore*, Java.
ladon, *Cramer*, Java, North India.
ambasa, *Moore*, Java, North India.
Chaon, *Boisd.*, Java, Pinang.
Batara, *Moore*, Java.

Pyrgus agama, *Moore*, Java.
superna, *Moore*, North India.
danna, *Moore*, Bootan.
purendra, *Moore*, Canara, South India.

Nisoniades salsala, *Moore*, Canara.
daha, *Moore*, Java.
dioclea, *Boisd.*, Java.
amerta, *Moore*, Java, North India.

Pamphila vedanga, *Moore*, Java, Bootan, North India, Canara.
naranata, *Moore*, Java.
augias, *Linn*, Java.
sumbadra, *Moore*, Java.

Achlyodes chandrasa, *Moore*, Java.
Sura, *Moore*, Darjeeling.
vasava, *Moore*, Darjeeling.

Hesperia folus, *Cramer*, Java, North India, South India.
fatih, *Kollar*, North India, Darjeeling.
Pulomaya, *Moore*, Darjeeling.
leucocerca, *Kollar*, Bootan.
putra, *Moore*, Java.
asmara, *Moore*, Java.
alysos, *Boisd.*, Java.
praba, *Moore*, Java.
Indrani, *Moore*, North India, Darjeeling.
dan, *Fabricius*, Java.
sema, *Moore*, Java.
thrax, *Linn.*, Java, Darjeeling.
Irava, *Moore*, Java.
pandia, *Moore*, Java, Canara.
Esa, *Moore*, Java.
druna, *Moore*, Java.
aria, *Moore*, Java.
chaya, *Moore*, Java, Pinang, Darjeeling, North India.
agna, *Moore*, Java, Canara.
mangala, *Moore*, Pinang, Darjeeling.
cinnara, *Moore*, Java.
Kumara, *Moore*, Canara, South India.
sutapa, *Moore*, Java.
divodasa, *Moore*, Canara, South India.

Nyctalemon patroclus, *Linn.*, Sylhet.

TRIBE II, Sphinges.

STIRPS II, Larvæ elongatæ.

Sesiahylas, *Linn.*, North India, Canara, South India, Darjeeling, Pinang.
Sataspes infernalis, *Westwood*, Sylhet.
Macroglossa stellatarum, *Linn.*, China.
corythus, *Boisd.*, Java, Canara, Darjeeling, Ladakh.
gilia, *Boisd.*, Java.
gyrans, *Boisd.*, North India.
sitiene, *Boisd.*, North India.
passalus, *Drury*, Java, North India.
divergens, *Walker*, Canara.
nycteris, *Kollar*, North India.
Faro, *Cramer*, Java.
Lophura hyas, *Boisduval*, Java.

STIRPS III, Larvæ acrocephalæ.

Smerinthus dryas, *Boisd.*, Java, Darjeeling.
dentatus, *Cramer*, North India.

STIRPS IV, Larvæ amblocephalæ.

Leucophlæbia lineata, *Westwood*, Java, North India.
Basiana cervina, *Walker*, Madras, North India.
Ambulyx substrigilis, *Westwood*, Java, Canara, S. India.
Calymnia panopus, *Cramer*, Java.
Acherontia styx, *Westwood*, Java, Pinang, Dukhun, Madras.
satanas, *Boisd.*, Java, Sylhet, China.
Sphinx convolvuli, *Linn.*, Java, Pinang, Dukhun, Madras.
Macrosila nyctiphanes, *Boisd.*, Sylhet.
discistriga, *Walker*, Java, Canara, S. India, N. India.
Zonilia morpheus, *Cramer*, Dukhun, North India, Canara, Ceylon.

STIRPS V, Larvæ ophthalmicæ.

Panacra automedon, *Boisd.*, Sylhet.
scapularis, *Horsf.*, Java.
Vigil, *Guérin*, Ceylon.
busiris, *Boisd.*, Sylhet, Canara.
Philampelus anceus, *Cramer*, Java, Pinang.
sericeus, *Walker*, Sylhet, Darjeeling.
naga, *Moore*, Darjeeling.
Darapsa hypothous, *Cramer*, Java.
Daphnis nerii, *Linn.*, Dukhun, North India, Madras.
Pergesa acteus, *Cramer*, Java, N. India.
castor, *Boisd.*, Darjeeling.
Elibia dolichus, *Westwood*, Sylhet, North India.
Deilephila lathyrus, *Boisd.*, North India.
livornica, *Esper.*, Landour, North West India.
Chærocampa celerio, *Linn.*, Java, North India.
alecto, *Linn.*, Java, Darjeeling, North India.
suffusa, *Walker*, China, Borneo.
pallicosta, *Boisd.*, Sylhet.
Thyelia *Linn.*, Java, China, North India, Canara.
lineosa, *Walker*, Darjeeling.
nessus, *Drury*, Java.
clotho, *Drury*, Java, China.
lucasi, *Boisd.*, Java, Canara, South India.
lycetus, *Cramer*, North India.
Oldenlandiæ, *Fabr.*, Java.
bisecta, *Horsf.*, Java, North India.

TRIBE III, Bombyces.

STIRPS I, Larvæ sphingiformes.

Section I.

Melittia bombyliformis. *Cramer*, Java.
eurytion, *Westwood*, Java, North India.
Paranthrene sesüformis, *Moore*, Java.
Zygæna cashmirensis, *Kollar*, North India.
Afghana, *Moore*, Afghanistan.
Ægocera venulia, *Cramer*, Bengal, North India.
bimacula, *Walker*, Canara, North India.
Eusemia vetula, *Hübner*, Java, Assam.
maculatrix, *Westwood*, Darjeeling.
dentatrix, *Westwood*, Bootan, Darjeeling.
bisma, *Moore*, Java.
adulatrix, *Kollar*, North India, Darjeeling.

Eusemia connexa, *Walker*, Java.
Aruna, *Moore*, Darjeeling.
Victrix, *Westwood*, Bootan, Cherra Poonjee, Darjeeling.
amatrix, *Westwood*, Java.
belangeri, *Guer-Ménev.*, Java,
Peshwa, *Moore*, North India, Ceylon.
luctifera, *Boisd.*, Java.
basalis, *Walker*, North India.
Milete, *Cramer*, Java.
transiens, *Walker*, Java, Darjeeling.
Cleosiris catamita, *Hübner*, Java.

Section II.

Hypsa alciphron, *Cramer*, Java, N. India, Canara.
egens, *Walker*, Java, Pinang, Bootan.
ficus, *Fabr.*, North India, Canara.
heliconia, *Linn.*, North India.
silvandra, *Cramer*, Java, Pinang.
Monycha, *Cramer*, Cherra Poonjee.
plana, *Walker*, Java, Darjeeling.
Philona inops, *Walker*, Sylhet, Darjeeling.
Neochera dominia, *Cramer*, Java, Cherra Poonjee.
Bhawana, *Moore*, Java.
Euplocia membliaria, *Cramer*, Java.
Tigridoptera exul, *Herr. Schaffer*, Java.
Anagnia subfascia, *Walker*, Sylhet, Cherra Poonjee.
orbicularis, *Walker*, Java, Cherra Poonjee, N. India.
Panglima narcissa, *Cramer*. Chusan.
Digama hearseyana, *Moore*, Canara, Ceylon, N. India, Dukhun.
Macrobrochis gigas, *Walker*, Cherra Poonjee.
Tripura prasena, *Moore*, North India.
Vitessa suradeva, *Moore*, North India.
Atteva brucea, *Moore*, Java.
Lyclene ila, *Moore*, Canara.
lutara, *Moore*, Java.
Barsine defecta, *Walker*, Java, Darjeeling.
delineata, *Walker*, Chusan.
linga, *Moore*, Darjeeling.
senara, *Moore*, Java.
Cyana detrita, *Walker*, Darjeeling.
Nepita anila, *Moore*, Dukhun, Canara.
Setina sinensis, *Walker*, Chusan.
dasara, *Moore*, Java.
Lithosia entella, *Cramer*, North India.
sambara, *Moore*, Java.
vagesa, *Moore*, Darjeeling.
natara, *Moore*, Java.
prabana, *Moore*, Java.
badrana, *Moore*, Java.
Bizone puella, *Drury*, Java.
pitana, *Moore*, Java.
bianca, *Walker*, North India.
peregrina, *Walker*, Bombay.
adita, *Moore*, North India.
arama, *Moore*, Darjeeling.
Utethesia pulchella, *Linn.*, Java, Pinang, North India, Darjeeling, Canara.
semara, *Moore*, Java.
venusta, *Hübner*, North India.
Argina astrea, *Drury*, Java, Bootan, North India.
dulcis, *Walker*, Canara.
argus, *Kollar*, Java, North India, Darjeeling.
syringa, *Cramer*, North India.

Section III.

Procris chala, *Moore*, Java.
Histia flabellicornis, *Fabr.*, Darjeeling.
papilionaria, *Guer-Méncv.*, North India, Darjeeling.
selene. *Kollar*, Java.
Pompelon marginata, *Guer-Ménev.*, Java, Pinang.
Cyclosia sanguiflua, *Drury*, Bootan, Cherra Poonjee.
midana, *Boisd.*, Cherra Poonjee, North India.
papilionaris, *Drury*, Java, Darjeeling.
panthona, *Cramer*, Bootan.
Milionia glauca, *Cramer*, Darjeeling, Sylhet.
basalis, *Walker*, Java.
intercisa, *Walker*, Java.
Erasmia pulchella, *Hope*, Cherra Poonjee. Darjeeling.
Campylotes histrionicus, *Westwood*, N. India,
Chalcosia pectinicornis, *Linn.*, Bootan, North India, Darjeeling.

Chalcosia Tiberina, *Cramer*, North India.
adalifa, *Doubleday*, North India.
venosa, *Walker*, Ceylon.
corrusca, *Boisd.*, Sylhet.
Phalænaria, *Guer-Méven.*, Java.
Pidorus glaucopis, *Drury*, Darjeeling.
zelica, *Doubleday*, North India.
Laurion circe, *Boisd.*, Cherra Poonjee.
gemina, *Walker*, Java, North India.
Chelura bifasciata, *Hope*, Nepal.
Eterusia tricolor, *Hope*, Pinang, Cherra Poonjee.
scintillans, *Boisd.*, Sylhet.
edocla, *Doubleday*, North India, Sylhet.
Ædea, *Linn*, Ceylon, Sylhet.
raja, *Moore*, Darjeeling.
risa, *Doubleday*, Pinang.
distincta, *Guer-Ménev*, Java.
pulchella, *Walker*, Darjeeling.
sexpunctata, *Doubleday*, North India.
ferrea, *Walker*, Java.
drataraja, *Moore*, Java.
Pintia metachloros, *Walker*, Java.
Trypanophora semihyalina, *Kollar*, North India.
Syntomis fenestrata, *Drury*, China.
Schœnerrhi, *Boisd.*, Darjeeling.
marsdeni, *Moore*, Java.
vigorsi, *Moore*, Java.
Imaon, *Cramer*, Java.
subcordata, *Walker*, Bengal.
Pfeifferæ, *Moore*, Java.
Wallacei, *Moore*, Java.
Creusa, *Linn.*, Ceylon, North India.
Latreillei, *Boisd.*, Dukhun.
Penanga, *Moore*, Pinang.
Cantori, *Moore*, Pinang.
Walkeri, *Moore*, Java.
pravata, *Moore*, Java.
rafflesi, *Moore*, Java.
crawfurdi, *Moore*, Java.
Phalanna polymena, *Linn.*, Calcutta, Assam, N. India, Darjeeling.
horsfieldi, *Moore*, Java.
Phauda flammans, *Walker*, Darjeeling.
mahisa, *Moore*, Java.
Soritia leptalina, *Kollar*, Sylhet, Bootan.
Agalope basalis, *Walker*, North India.
Herpa venosa, *Walker*, Sylhet, Darjeeling.
Callidula petavia, *Cramer*, Java.
Nyctemera distincta, *Walker*, Java.
trita. *Walker*, Java.
latistriga, *Walker*, Java, Canara.
lacticinia, *Cramer*, Java, Ceylon.
tripunctaria, *Linn.*, Pinang.
Coleta, *Cramer*, Java.
Cenis, *Cramer*, Darjeeling, Cherra Poonjee.
varians, *Walker*, Darjeeling.
Pterothysanus laticilia, *Walker*, Darjeeling.
Euschema militaris, *Linn.*, Java, Darjeeling.
discalis, *Walker*, North India.
horsfieldi, *Moore*, Java.
transversa, *Walker*, Ceylon, Dukhun.

STIRPS II, Larvæ fasciculatæ.

Redoa submarginata, *Walker*, Java.
rinaria, *Moore*, Java.
Pantana baswana, *Moore*, Java.
Aroa socrus, *Hübner*, Java.
Procoleca angulifera, *Walker*, Java.
adara, *Moore*, Java.
Psalis securis, *Hübner*, Java.
Dasychira horsfieldi, *Saunders*, Java.
Grotei, *Moore*, North India, Pinang.
Arga, *Moore*, Java.
Maruta, *Moore*, Darjeeling.
inclusa, *Walker*, Java.
Chalana, *Moore*, Java.
misana, *Moore*, Java.
asvata, *Moore*, Java.
sawanta, *Moore*, Java.
apsara, *Moore*, North India.
Ilita, *Moore*, Darjeeling,
Olene mendosa, *Hübner*, Java, Canara.

Ilema costalis, *Walker*, Java.
Lymantria lineata, *Walker*, Java.
narindra, *Moore*, Java.
munda, *Walker*, Java, Cherra Poonjee, Darjeeling.
superans, *Walker*, North India.
beatrix, *Stoll*, Java.
bhascara, *Moore*, North India, Darjeeling.
obsoleta, *Walker*, Darjeeling.
assætria, *Hübner*, Java.
pramesta, *Moore*, Java.
ganâra, *Moore*, Java.
Aryama, *Moore*, Canara.
dispar, *Linn.*, North India, Dukhun, India.
Enome ampla, *Walker*, North India.
Somera baruna, *Moore*, Java.
Lacida postica, *Walker*, Java.
Euproctis atomaria, *Walker*, Java.
Dersa, *Moore*, Java.
irrorata, *Moore*, Java.
gamma, *Walker*, North India, Darjeeling.
varia, *Walker*, North India.
madana, *Moore*, Darjeeling.
lunata, *Walker*, Dukhun.
bigutta, *Walker*, Java, Canara.
virguncula, *Walker*, Java, N. India, Dukhun, Chusan
lodra, *Moore*, Java.
Perina basalis, *Walker*, North India.
Artaxa digramma, *Boisd.*, Java, Pinang, North India, Canara.
zeboe, *Moore*, Java.
sastra, *Moore*, Java.
kala, *Moore*, Java.
variana, *Walker*, China.
linta, *Moore*, Java.
obscura, *Moore*, Java.
subrana, *Moore*, Java.
similis, *Moore*, Java.
atomaria, *Walker*, Chusan.
Justiciæ, *Moore*, Bengal.
transversa, *Moore*, Java.
Ichthyura javana, *Moore*, Java.
Selepa celtis, *Moore*, Java, North India.

STIRPS III, Larvæ ursinæ.

Spilosoma maculifascia, *Walker*, Java.
punctata, *Moore*, Java, North India, Darjeeling.
suffusa, *Walker*, Punjab, Darjeeling.
Gopara, *Moore*, Darjeeling.
abdominalis, *Moore*, North India.
Cycnia punctivaga, *Walker*, Java.
Arctia imbuta, *Walker*, Darjeeling.
divisa, *Walker*, North India.
strigatula, *Walker*, Java.
landaca, *Moore*, Java.
Alope ocellifera, *Walker*, Madras, N. India, Canara.
Phragmatobia buana, *Moore*, Java.
Alphæa fulvohirta, *Walker*, Darjeeling.
Hypercompa multiguttata, *Walker*, Darjeeling.
imperialis, *Walker*, North India, Darjeeling.
plagiata, *Walker*, Darjeeling.
principalis, *Kollar*, North India.
equitalis, *Kollar*, Nepal, Darjeeling.
longipennis, *Walker*, North India.
Areas orientalis, *Walker*, Java, Darjeeling.
Aloa tripartita, *Walker*, Java.
biguttata, *Walker*, Canara.
khandalla, *Moore*, Canara, Khandalla Hill, Bombay.
lactinea, *Cramer*, Java, Pinang, N. India, Canara.
Candidula, *Walker*, Dukhun.
Phissama vacillans, *Walker*, Java.
transiens, *Walker*, Pinang.
Creatonotus interrupta, *Linn.*, Java, Ceylon, Pinang.
emittens, *Walker*, Canara.
Nisaga simplex, *Walker*, Canara.
Dreata undata, *Blanchard*, North India.
mutans, *Walker*, Darjeeling.
Udiana, *Moore*, Java.
testacea, *Walker*, North India.
petola, *Moore*, Java.
imbecilis, *Walker*, Pinang.
undans, *Walker*, Madras.
citrina, *Walker*, Dukhun.
anada, *Moore*, Canara.

Jana lineosa, *Walker*, Darjeeling.
Tagora glaucescens, *Walker*, Darjeeling.
patula, *Walker*, North India.
amæna, *Walker*, Java.
Apha subdives, *Walker*, Darjeeling.
Ganisa postica, *Walker*, Canara.
plana, *Walker*, Drawing.
Numenes insignis, *Moore*, Java, Darjeeling.
Patrana, *Moore*, Bootan.

STIRPS IV, Larvæ cuspidatæ.

Section I.

Drepana argenteola, *Moore*, Java.
Rafflesi, *Moore*, Sumatra.
Oreta extensa, *Walker*, Java.

Section II.

Cerura liturata, *Walker*, North India.
Thiacidas postica, *Walker*, Canara.
Stauropus alternus, *Walker*, Java.
Netria viridescens, *Walker*, Java.

Section III.

Rosama strigosa, *Walker*, Java.

Section IV.

Bombyx Mori, *Linn.*, Bred in England.
Huttoni, *Westwood*, Mussoorie.
Horsfieldi, *Moore*, Java.
Ocinara dilectula, *Walker*, Java.
lida, *Moore*, Java.
Trilocha varians, *Walker*, Canara.

STIRPS V, Larvæ verticillatæ.

Cricula trifenestrata, *Helfer*, Java, North India.
Antheræa paphia, *Linn.*, Darjeeling, Bengal, Dukhun, Madras, Java.
frithi, *Moore*, Darjeeling.
helferi, *Moore*, Darjeeling.
roylei, *Moore*, North India, Darjeeling.
assama, *Helfer*, Assam.
larissa, *Westwood*, Java.
Simla, *Westwood*, North India, Darjeeling.
Loepa katinka, *Westwood*, Java.
Actias selene, *McLeay*, North India, Darjeeling.
Saturnia pyretorum, *Boisd.*, China.
Grotei, *Moore*, Darjeeling.
Attacus atlas, *Linn.*, Java, Madras, Sylhet, Darjeeling.
Edwardsi, *White*, Darjeeling.
cynthia, *Drury*, North India, Darjeeling, Ladakh, Hong-Kong, Java.
Ricini, *Boisd.*, North India, Assam.
guerini, *Moore*, Bengal.
Brahmæa certhia, *Fabr.*, Nepal.

STIRPS VI, Larvæ limaciformes.

etora nitens, *Walker*, Java.
Scopelodes palpalis, Java.
Miressa albipuncta, *Herr*, North India, Darjeeling.
inornata, *Walker*, Java.
nivaha, *Moore*, Canara.
Chilena similis, *Walker*, North India.
Parasa lepida, *Cramer*, Bombay, Bengal.
media, *Walker*, Java.
darma, *Moore*, Java.
bicolor, *Walker*, Java.
bisura, *Moore*, Java.
Isabella, *Moore*, Java.
unicolor, *Moore*, North India.
nararia, *Moore*, North India.
trima, *Moore*, Java.
bilinea, *Walker*, Java, North India.
Doenia, *Moore*, Java.
bandura, *Moore*, Java.
loesa, *Moore*, Java.
laleana, *Moore*, North India.
Narosa adala, *Moore*, Java.
Candyba, punctata, *Walker*, North India.

STIRPS VII, Larvæ pilosæ.

Trisula variegata, *Moore*, North India, Madras.
Lasiocampa aconyta, *Cramer*, North India, Canara.
vittata, *Walker*, Canara, Madras.
Murlida lineosa, *Walker*, Darjeeling.
Lebeda nobilis, *Walker*, Sylhet.
latipennis, *Walker*, North India.
ferruginea, *Walker*, Sylhet.
plagifera, *Walker*, Java.
buddha, *Lefebvre*, Canara, Madras, N. India, Java.
Nanda, *Moore*, Darjeeling.
Odonestis vita, *Moore*, Java.
Bheroba, *Moore*, Darjeeling.
Trabala læta, *Walker*, Java.
Vishnu, *Lefebvre*, Java, North India, Pinang, Madras, Darjeeling.
Gastropacha deruna, *Moore*, Java.
Estigena pardale, *Walker*, Java.
nandina, *Moore*, North India.
Taragama ganesa, *Lefebvre*, Java, Dukhun, Canara, Punjab
Suana bimaculata, *Walker*, Java.

STIRPS VIII, Larvæ lignivoræ.

Section I.

Eumeta crameri, *Westwood*, Canara.
horsfieldi, *Moore*, Java.
raffiesi, *Moore*, Java.
Nemeta lahor, *Moore*, Java.

Section II.

Antheua discalis, *Walker*, Java.
Anticyra combusta, *Walker*, Java.
Phalera javana, *Moore*, Java
raya, *Moore*, Darjeeling.
sangana, *Moore*, Darjeeling.
grotei, *Moore*, Bengal.
parivala, *Moore*, Darjeeling.

Section III.

Cossus strix, *Linn.*, Java.
Zeuzera leuconota, *Stephens*, Java, Darjeeling.
signata, *Walker*, Java.
mineus, *Cramer*, Java.
indica, *Boisd.*, North India.
Phassus damor, *Moore*, Darjeeling.
Aboe *Moore*, Darjeeling.
Hepialus nepalensis, *Stephens*, Darjeeling.

In the winged insect-world, there are numerous species common to the plains of India and the hill regions: among the most prominent of which, appertaining to the Lepidoptera, are the cosmopolite Cynthia cardui (or 'Painted Lady' butterfly) at all elevations, the Papilio machaon (or English 'Swallow-tail' butterfly) in the Himalaya, the Colias edusa, (or 'Clouded-yellow' butterfly) and the Argynnis lathonia (or 'Queen of Spain') also common in the Himalaya, Sphinx convolvulus at all elevations, &c.; but others are represented by nearly similar species, which are considered different upon comparison, as the 'Purple Emperor' (Apatura) and 'Common Sulphur' (Gonepteryx) butterflies, and others which are more obviously different, as Vanessa vulcania of the Himalaya compared with V. atalanta of Europe. Two species of 'Death's-head' Moths (Acherontia) are common to all habitable elevations; and one of these is exceedingly similar to that of England (Ach. atropos); but is nevertheless considered by the eminent entomologist Westwood to be distinct.

Butterflies are very numerous in the south and east of Asia, and many of them very beautiful. The largest and most gaudy of the Ceylon Lepidoptera, is the great black and yellow butterfly, the Ornithoptera darsius of Gray. Its upper wings, which often measure six inches across, are of a deep velvet black. Its caterpillar feeds on the Aristolochia and betel leaf, but the butterfly on the heliotrope. Papilio polymnestor, the black and blue butterfly, feeds on the ruddy flowers of the hibiscus or the dark-green foliage of the citrus. Papilio hector has crimson spots on the black velvet of the inferior wings. When examining the Lachen valley, Dr. Hooker found the caterpillar of the swallow-tail butterfly (Papilio machaon), common, feeding on umbelliferous plants, as in England; and a Sphynx (like S. euphorbiæ) was devouring the euphorbias; the English Cynthia cardui (painted-lady butterfly) was common, as were "sulphurs," "marbles," Pontia (whites,) "blues," and Thecla, of British aspect but foreign species. Amongst these, tropical forms were rare, except one fine black swallow-tail. Eastward of the city of Canton on a range of hills called Lofau shan, there are butterflies of large size and night moths of immense size and brilliant colouring, which are captured for transmission to the Chinese court and for sale. The most valuable to man are the species of the Bombycidæs or silk worms. One of these insects (Bombyx atlas) "measures about nine inches across, the ground colour is a rich and varied orange-brown, and in the centre of each wing there is a triangular transparent spot," resembling a piece of mica. The Bombyx or Bombyces, genus of insects, of the family Bombycidæ, order Lepidoptera, the section Lepidoptera nocturna of Latreille, or Moths, are usually styled silk moths. The valuable product of the silk moth is the cocoon, and races have been produced differing much in their cocoons, but hardly at all, in their adult state. Several distinct species exist in China and India, some of which can be crossed with the ordinary moth, Bombyx mori. This is believed to have been domesticated in China B. C. 2700. It was brought to Constantinople in the sixth century whence it was carried into Italy, and in 1494 to France, and has since been transported to many countries where food and selection have produced many varieties. It is only in some districts of each country that eggs come to perfection. Captain Hutton is of opinion that at least six species have been domesticated. The principal characteristics of this family are —their possessing only rudimentary maxillæ, remarkably small palpi, and bipectinated

antennæ. One of the most interesting of the family is the Bombyx mori, well-known as the moth to which the silkworm turns. This species which was originally from China is of a white or cream colour, with a brown fascia and two or more waved lines of a deeper colour crossing the upper wings. In Britain the eggs of this moth hatch early in May: the caterpillar or silkworm is at first of a dark colour, but soon becomes light, and in its tints much resembles the perfect insect, a circumstance common in caterpillars. Its proper food is the mulberry, though it will likewise eat the lettuce and some few other plants: on the latter, however, it does not thrive equally well, and the silk yielded is of a poor quality. The silkworm is about eight weeks in arriving at maturity, during which period it changes its skin four or five times. When about to cast its skin it ceases to eat, raises the fore part of the body slightly and remains in perfect repose. In this state it is necessary that it should continue for some little time, in order that the new skin, which is at this time forming, may become sufficiently mature to enable the caterpillar to burst through the old one. This operation, which is apparently one of considerable difficulty, is performed thus:—the fore part of the old skin is burst: the silkworm then by continually writhing its body (but not moving from the spot) contrives to thrust the skin back to the tail, and ultimately to disengage itself altogether; this last part of the operation, however, is the most difficult, since it is no uncommon occurrence for them to die from not being able to disengage the last segment of the body from the old skin. When full-grown the silkworm commences spinning its web in some convenient spot, and as it does not change the position of the hinder portion of its body much, but continues drawing its thread from various points and attaching it to others, it follows that after a time its body becomes in great measure, inclosed by the thread. The work is then continued from one thread to another, the silkworm moving its head and spinning in a zigzag way, bending the fore part of the body back to spin in all directions within reach, and shifting the body only to cover with silk the part which was beneath it. As the silkworm spins its web by thus bending the fore part of the body back, and moves the hinder part of the body in such a way only as to enable it to reach the farther back with the fore part, it follows that it encloses itself in a cocoon much shorter than its own body, for soon after the beginning the whole is continued with the body in a bent position. From the foregoing account, it appears that with the most simple instinctive principles all the ends necessary are gained. If the silkworm were gifted with a desire for shifting its position much at the beginning of the work, it could never inclose itself in a cocoon; but by its mode of proceeding, as above explained, it incloses itself in a cocoon which only consumes as much silk as is necessary to hold the chrysalis. During the time of spinning the cocoon, the silkworm decreases its length very considerably, and after it is completed, it is not half its original length; at this time it becomes quite torpid, soon changes its skin, and appears in the form of a chrysalis. The time required to complete the cocoon is about five days. In the chrysalis state the animal remains from a fortnight to three weeks; it then bursts its case and comes forth in the imago-state, the mouth having previously dissolved a portion of the cocoon by means of a fluid which it ejects. The moth is short-lived; the female, in many instances, dies almost immediately after she has laid her eggs; the male survives her but a short time. The silkworms, which are most extensively reared for the purpose of producing silk, are liable to many diseases, and none have been more destructive than that called muscardine. This disease attacks the caterpillar when about to enter the chrysalis state. It is always attended with the development within the body of a minute fungus olosely resembling our common mould. It is probable the fungus only attacks those worms which are predisposed to disease, but in certain seasons this fungus has been so extensively developed as to lead to the supposition that it produces the disease itself. It is very certain that, when this fungus is prevailing and its spores are introduced into the body of the silkworm, it becomes rapidly diseased and dies. The fungus spreads internally before the death of the worm and afterwards it shoots forth from the surface of the skin. The chrysalis and moth will have the disease if inoculated with the fungus, but it only occurs spontaneously in the caterpillar. The Bombyces, in their metamorphosis, construct a covering or case generally called a cocoon. Each tribe of the Bombyces produces a cocoon of a peculiar form. They are said to spin or weave their cocoon. In their scientific classification, the Bombyces are arranged into eight stirpes or types, according to the forms of their larvæ, and those known to occur in India, have been classed into 105 genera and 272 species. The most important of these, in a social point of view, are the silk-producing moths, belonging to the genera bombyx; cricula; salassa; antheræa, actias, saternia and attacus.

1. Bombyx mori, *Linn.*, the common, domestic, or Chinese silkworm moth, the Sericaria mori of Blanchard and the "pat" of Bengal, is a native of China, but has been domesticated there and in Siam, India, Persia, France and Italy. The usual tradition in China is that this was discovered B. C. 2640, in the reign of the emperor Hawang-Te, by his queen. The culture now flourishes principally about Nankin in latitude 32° N., but in India, into which it was early introduced none of the silk filatures extend beyond 26° N. They have been found in a wild state in Kent in England, on shrubs, but the mulberry tree leaves are its favourite food.

2. Bombyx religiosa, *Helfer*, Deo-mooga, HIND., Joree, HIND., is found in Assam and Cachar, but is supposed by Mr. Moore to be identical with B. huttoni. This feeds on the Ficus indica and Ficus religiosa. Its cocoon shows the finest filament, has very much lustre, is exceedingly smooth to the touch and yields a silk, if not superior, yet certainly equal to that of B. mori. It has not been domesticated.

3. Bombyx huttoni, *Westwood*, is found in the Himalaya, about Mussoorie, where it occurs abundantly from the Doon up to at least 7,000 feet. It feeds on the leaves of the wild mulberry and breeds twice a year. It has not been domesticated, but feeds on the trees. It spins its cocoon on the leaf, which is enclosed, the silk is very fine and of a very pale yellow tint. It is found in the western Himalaya, in great profusion, at elevations of 3,000 to 8,000 feet, above the sea level. It occurs in the height of the rainy season, when the hills are enveloped in dense mists. Its eggs are deposited on the trees, and subjected to the influence of the frosts and snows of those mountain winters. It is supposed by Major Hutton, that it would suit the climate of Britain. A special committee of the Agri-Horticultural Society of India, declared that silk of the very best description can be obtained from its cocoons by careful reeling. The silk is fine and tough, though perhaps somewhat less soft and silky to the touch than that of the Chinese worm, and was valued by the Delhi shawl merchants at 25*s.* the pound. At Simla, nine species of Bombyx, Saturnia and Actias occur, nearly the whole of which might be turned to account in producing silk.

4. Bomb. horsfieldi, *Moore*, found in Java.

5. Bomb. sub-notata, *Walker*, found in Singapore.

6. Bomb. lugubris, *Drury*, found in Madras.

7. Bombyx Yama mai, the oak silkworm, a native of Japan, has been naturalised in England. In Japan it is the most precious for the produce, and is a monopoly of the Royal family. The cocoons are of a beautiful yellowish green colour. The silk is as fine, thin and light brown as that of the mulberry worm.

8. Bombyx Pernyi, a native of the north of China. It produces the gridelin cocoon and silk.

9. Bombyx mylitta of India, produces a large cocoon. It feeds on the leaves of the Rhamnus jujuba, and furnishes a dark coloured, or grey silk, coarse but durable, inferior to that of the B. Yama mai.

10. Cricula trifenestratra, *Helfer*, has been arranged under the genera saturnia, euphranor, antheræa and phalæna. It occurs in N. E. and S. India, in Sylhet, Assam, Burmah and Java; and feeds on the Protium javanum, Canarium commune, Mangifera indica and Anacardium occidentale. Its cocoon is constructed like net-work, through which the enclosed chrysalis is visible. It is of a beautiful yellow colour and of a rich silky lustre.

11. Salassa lola, *Westwood*, formerly in in the genera saturnia and antheræa, occurs in Sylhet.

12. Antheræa paphia, *Linn.*

Tesser,	RUMPH.	Koli-surrah,	MAHR.
Tusseh,	HIND.	Munga,	MICHI.
Bughi,	BIRBHOOM.	Kontkuri muga,	ASSAM.

This has been classed in the genera Phalæna, Saturnia, Bombyx and Attacus. It is known to occur in Ceylon, S. India, N. W., and N. E. India, Bengal, Bahar, Assam, Sylhet and Java. It feeds on the Shorea robusta, Zizyphus jujuba, Terminalia alata, T. catappa, T. glabra, Bombax heptaphyllum, Tectona grandis, or teak, and the mulberry or Morus indica. The insect has not been domesticated, but is watched on the trees, and in parts of India, is found in such abundance that the people from time immemorial have been supplied with a very durable, coarse, dark-coloured silk, which is woven into the well-known tasseh silk cloth. In the Bhagulpore district the cocoons are collected in cart loads and are much used, cut into thongs, as ligatures for binding the matchlock barrel to the stock. In the rainy season the perfect insect appears from the cocoon in about twenty days. But Tasseh moths are hatched twice in the year, in May and August. The caterpillar first draws a few leaves together, as if to screen itself from observation and then spins a strong cord, composed of many threads till about the thickness of a crow quill, at the end of which it weaves the cocoon. For the first 36 hours, the cocoon is so transparent that the larva can be seen working within: but it soon acquires consistence and is then rendered quite opaque by being covered with a glutinous substance. The moth generally deposits its eggs within a few yards of the cocoon. These the villagers collect and keep

in their houses for about ten days until the young caterpillars come forth, when they are placed on the Asan trees in the jungles, and in eight or ten days more they prepare for change to the chrysalis state. The owners tend them carefully to protect them from the birds by day, and from bats at night ; and practice many superstitious ceremonies to aid them in their care.

13. Antheræa pernyi, *Guerin.* Syn. A. mylitta : Saturnia pernyi, is a native of China.

14. Antheræ frithii, *Moore*, found at Darjeeling.

15. Antheræa roylii, *Moore*, found at Darjeeling.

16. Antheræa, Java, *Cramer*, syn. Bombyx Java, found in Java.

17. Antheræa perottetti, *Guerin.*, syn. Bombyx perottetti, found at Pondicherry.

18. Antheræa, Simla, *Westwood*, occurs at Simla and Darjeeling. Its expanse of wings is nearly six inches.

19. Antheræa helferi, *Moore*, neighbourhood of Darjeeling.

20. Antheræa assama, *Helfer*. Syn. Saturnia, *Westwood*, the Mooga or Moonga of the Assamese, is found in Ceylon, Assam and Sylhet. It can be reared in houses but thrives best when fed on trees : and its favourite trees are the Addakoory tree, Champa (Michelia) Soom, Kontoolva, digluttee, and souhalloo, Tetranthera diglottica and macrophilla, and the pattee-shoonda or Laurus obtusifolia. There are generally five broods of Moonga worms in the year.

21. Antheræa larissa, *Westwood*. Syn. Saturnia, a beautiful species, found in Java.

22. Antheræa —— ? *sp.* This is a native of Mantchouria, in a climate as rigorous as that of Britain. It feeds on a species of the oak. Its silk is strong, with little lustre and resembles strong yellow linen. It has been introduced into France.

23. Leopa katinka, *Westwood*. Syns. Saturnia : Antheræa ; a native of Assam, Sylhet, Tibet and Java.

24. Actias selene, Syns. Tropæa, Plectropteron, Phalæna ; a native of India, at Missouri and Darjeeling from 5,000 to 7,000 feet. It feeds on the Coriaria nepalensis, or Munsuri, HIND., the walnut, Andromeda ovalifolia and Carpinus. The eggs are laid for a few days after the visit of the male, they hatch in about 18 days, and the larva begins to form its cocoon when about 7 weeks old.

25. Actias mænas, *Doubleday*. Syn. Tropæa, a native of Sylhet.

26. Actias sinensis, *Walker*. Syn. Tropæa, a native of N. China.

27. Saturnia pyretorum, *Boisduval*. A native of China.

28. Saturnia grotei, *Moore*. A native of Darjeeling.

29. Attacus atlas, *Linn.* Syns. Phalena, Bombyx, Saturnia. This is the largest of all known lepidopterous insects. It is found in Ceylon, all over India, Burmah, China and Java, and the Tusseh silk of the Chinese is said to be obtained from its cocoon.

30. Attacus edwardsi, *White*. A native of Darjeeling, of an intensely dark colour.

31. Attacus cynthia, *Drury*. Syns. Phalæna, Bombyx, Samia, Saturnia.—This is the eri, eria, or arandi silk-worm of Bengal and Assam, which occurs also in N. E. India, Tibet, China and Java. A. Cynthia feeds on the foliage of the Ricinus communis, the castor oil plant, hence its name the Arndi. It spins remarkably soft threads.

32. Attacus ricini, *Boisduval*. Syns. Saturnia and Phalæna. This is found in Assam, Ceylon, and is the arindi or castor oil silkworm of Bengal, so called because it feeds solely on the common castor oil plant with which also, they are fed, when domesticated. This is reared over a great part of India, but particularly at Dinajpur and Raujpur. The cocoons are remarkably soft and white, but the filament is very delicate, the silk cannot be wound off, and it is therefore spun like cotton. The yarn, thus manufactured, is woven into a coarse kind of white cloth, of a seemingly loose texture, but of incredible durability, a person rarely can wear out a garment made of it, in his lifetime.

33. Attacus guerini, *Moore*. Is smaller than A. cynthia and A. ricini. It is found in Bengal. The valuable product of the silk moth is the cocoon and races have been produced differing much in their cocoons, but hardly at all, in their adult states. Several distinct species exist in China and India, some of which can be crossed with the ordinary moth, Bombyx mori. This is believed to have been domesticated in China B. C. 2700. It was brought to Constantinople in the sixth century, whence it was carried into Italy and in 1494 to France, and has, since, been transported to many countries where food and selection have produced many varieties. It is only in some districts of each country that eggs come to perfection. Captain Hutton is of opinion that at least six species have been domesticated. Bombyx mori is a very important silk-worm. B. mylitta lives on the leaves of Rhamnus jujuba and yields a dark coloured coarse but durable silk. B. cynthia feeds on the castor oil plant and spins very soft threads. Eastward of the city of Canton on a range of hills called Lofau shan, there are butterflies of large size and night moths of immense size and brilliant colouring, which

are captured for transmission to the Chinese court and for sale. One of these, the Bombyx atlas, measures about nine inches across, the ground colour is a rich and varied orange-brown, and in the centre of each wing there is a triangular transparent spot, resembling a piece of mica.—*Hooker, Vol.* ii, *p.* 65; *Tennent's Ceylon*; *Williams' Middle Kingdom, p.* 273; *English Cyclopædia, p.* 558; *Major Hutton in No.* 8. *of Universal Review*; *Dr. T. Horsfield and Mr. F. Moore's Catalogue of the Lepidopterous Insects, in the Museum at the East India House, London*, 1858–9; *Mr. Fredrick Moore's Synopsis of the known Asiatic species of Silk producing Moths*; *Proceedings of the Zoological Society of London, June* 28*th*, 1859; *Darwin, on the Origin of Species*. See Lepidoptera.

LEPIDOPUS, a genus of fishes of the family Trichridæ, comprising,

1 Aphanopus,	1 Epinnula,	6 Thyrsites,
1 Lepidopus,	6 Dicrotus,	2 Gempylus.
6 Trichiurus,		

LEPIDOSAURS, see Reptiles, Scincidæ.

LEPIDOSIREN, a curious reptile of Africa and South America, placed midway between the reptiles and fishes, and has gills and true lungs. It has the habit on the approach of drought of burying itself several feet deep into the mud of the ponds in which it usually dwells. It does not appear to possess the power of travelling. The Hydrargyræ of Carolina leave the drying pools and seek the nearest water, in a straight line, though at a considerable distance: and Sir R. Schomburgh tells us that certain species of Dora (called by the people, the Hassar) in Guiana, have the same habit and are occasionally met with in such numbers in their travels that the negroes fill baskets with them. If they fail in finding water, they are said to burrow in the soft mud, and pass the dry season in torpidity like the Lepidosiren.—*Gosse*, 122.

LEPISMA. This tiny silver insect has filiform antennæ and the abdomen terminated by three elongated setæ, two of which are placed nearly at right angles to the central ones. This is one of two genera of insects which infest books in India and which are usually regarded as accomplices in the work of destruction, but which on the contrary pursue and greedily feed on the larvæ of the death-watch and the numerous acari and soft-bodied insects which are believed to be the chief depredators that prey upon books. Another of these maligned genera, is a tiny tailless scorpion (Chelifer) of which three species have been noticed in Ceylon, the Ch. librorum, *Temp.*; Ch. oblongum, *Temp.*; and Ch. acaroides, *Hermann*, the last of which it is believed had been introduced from Europe in Dutch and Portuguese books. Of the Lepisma, the fish-insect genus, so called by Fabricius from its fish-like silvery scales, only two species have been described, viz., the L. niveo-fasciatus and L. niger, *Temp.* One of larger size, is remarkable for the whiteness of the pearly scales, from which its name is derived, these contrasted with the dark hue of the other parts and its tripartite tail, attract the eye as the insect darts rapidly along. Like the chelifer, it shuns the light, hiding in chinks till sunset, but is actively engaged during the night, feasting on the acari and soft-bodied insects which assail books and papers. It has six legs, filiform antennæ, and the abdomen terminated by three elongated setæ, two of which are placed nearly at right angles to the central one. Linnæus states that the European species was brought in sugar-ships from America. The Chelifer found in Ceylon has been brought thither from Europe.—*Tennent's Sketches, Natural Hist. of Ceylon, p.* 476.

LEPORIDÆ, a family of Rodentia, the type of which may be considered as existing in the common hare. See Hare, Lepus.

LEPROSY. According to Manetho, as quoted by Josephus, the Egyptian king Menephthah, son of the Great Rameses, collected together all the lepers and located them in the quarries in Lower Egypt, on the edge of the Arabian desert, but subsequently mitigated their lot and placed them in the deserted town of Avaris; these outcastes, however, sided with the people of Palestine who rose in a religious war against animal-worship, and Menephthah fled to Ethiopia. Leprosy is largely prevalent in Africa and Asia, and is still, as before, endemic in Egypt along the valley of the Nile, on the shores of the Mediterranean, Algeria, Morocco and Red Sea, in Abyssinia, Soudan, Cape, Madagascar, Mauritius and Bourbon, Syria, Palestine, Arabia, Persia, Bokhara, Ladakh, Cashmir, very prevalent all over India, Ceylon, Burmah and the Eastern Archipelago. It occurs as elephantiasis, white leprosy, tubercular leprosy. In 1870 there were 11,391 lepers in the Bombay Presidency including Sind. The disease is not ordinarily deemed contagious, and the welfare of the community does not demand the complete segregation of those afflicted with it. But leprosy causes much suffering; and it fosters mendicancy. The contagiousness of leprosy is perhaps not quite settled, but if its hereditary character be proved, that supports the presumption that careful segregation would in time extirpate the disease. It would be easy enough to make arrangements by which segregation could be

effected without any severe degree of compulsion, though of course to get rid of such an evil as leprosy, the good of future generations would more than justify a considerable interference with the liberty of the subject to make other subjects miserable.—*Bunsen, Egypt's place in Universal History, Vols.* ii, *pp.* 500, 563 ; iii, 188, 195.

LEPTADENIA JACQUEMONTIANA, *DC.*

Kip, SIND.

According to Dr. Stocks, this is employed in Sind with Periploca aphyllum, for making into ropes and bands used for wells, as water does not rot them.—*Royle, Fib. Pl., p.* 306.

LEPTADENIA RETICULATA, *W. and A., W. Conts.*

Asclepias suberosa, *Roxb.* | Pala-tige, TEL.

Used as a vegetable.

LEPTADENIA SPARTEA, another species of the genus yielding a fibre.

LEPTOCEPHALIDÆ, a family of fishes of the Asiatic seas.

LEPTOCEPHALUS or Glass Eel genus. Of these there have been described 18 species.

LEPTOCERIDÆ, a family of insects, in which is the Caddis-worm genus Setodes.

LEPTOCONCHUS, *Rüppell*, a genus of Pectinibranchiate Gasteropodous Mollusca ; L. striatus, *Rüppell*, is a rather dirty milk-white ; it is furrowed externally with numerous longitudinal undulated lines very much approximated. It inhabits the Red Sea, imbedded in the calcareous mass of Polyparia, (species of Meandrina, M. Phrygia, in which Magilus, Venerupis, &c., occur,) and having no communication with the water except by a moderate opening. See Molluscs.

LEPTOPHIS, *Bell.* Of this genus of reptiles, two occur in India and one from Java. To these Dr. Gray added two species, L. punctulatus and L. spilotus, (Coluber spilotus, *Lacepede*) collected by the expedition under Captain Phillip Parker King, R. N. '*Survey of Australia.*'

LEPTOPHIS PURPURASCENS, Coluber purpurascens, *Shaw.* Violet, changing to green, gilded ; a lateral and dorsal line of a paler hue ; head obtuse. It is found in the East Indies.—*Zool. Journal, Vol.* ii ; *Eng. Cyc.*

LEPTOPTILOS ARGALA, *Linn.*

Ciconia nudifrons, *Jerd.*	Argala migratoria, *Hodg.*
„ marabou, *Temm.*	Ardea dubia, *Gmel.*
Chaniari-dhauk, BENG.	Hargeyla, HIND.
Adjutant, ENG.	Dusta, „
Gigantic stork, „	Garur of Purneah.
Hargela, Hurgela, HIND.	Pini-gala-konga, TEL.

The Adjutant bird is migratory. It is rare in the south of India, though it occurs in Hyderabad and Mysore, but it is common in Bengal, Northern and North Eastern India, Burmah and the Malayan peninsula. The adult birds make their appearance as soon as the rains set in, and becoming in fine plumage towards the close of the rains, depart at that time to breed in the eastern portion of the Sundarbuns, in Moulmein, in the Tenasserim provinces upon lofty trees, and along the eastern coast of the Bay of Bengal upon trees and rocks. It is a bold familiar bird, eats all sorts of animal refuse, frogs, fish, dead bodies. Several eminent naturalists persist in ignoring the very great differences between Storks and Cranes, in their appearance, habits, anatomy, modes of breeding, and everything except that both happen to be long-legged birds. They do so by designating the Hurgila or 'Adjutant' (Leptoptilos argala) 'the gigantic Crane.' The three ordinary Indian Cranes are Grus antigone, Gr. cinerea, and Gr. virgo : Grus leucogeranos occurs rarely in the North-West Provinces. The words Crane and Grus, and the Hindustani names of the three common Indian species, Saras, Karranch and Kakarra ; all have reference to the loud trumpeting of these birds, which have a curious internal conformation resembling that of the Trumpeter Swans ; whereas the Storks are voiceless birds, having actually no vocal muscles, and can make no sound, but by clattering their mandibles together, which they do pretty loudly.—*Jerdon's Birds* ; *Z in Indian Field.*

LEPTOPTILOS JAVANICA, *Horsf.*

Ciconia calva, *Jerdon.*	Ciconia cristata, *McClell.*
„ capillata, *Temm.*	Argila crinita, *B. Ham.*
„ nudifrons, *McClell*	„ immigratoria, *Hod.*
Chandana, BENG.	Chinjara, HIND.
Chandiari, „	Bang-gor, of Purneah.
Madanchur, „	Nutha-cootee-narai, TAM.
Moduntiki, „	Dodal-konga, TEL.
Small adjutant, ENG.	„ gatti-gadu, „
Hair-crested stork, „	

The Tamil name of the small Grey and Black Stork, Leptoptilos javanica, is Nutha cootee narai, literally, "Shell-fish-(Ampullaria) picking crane." They have nests two feet in diameter, and contain three eggs or young. The eggs are of a dirty white colour, of the same shape, but not quite so large as those of the Turkey. The young when fully feathered are in prime condition. Their flesh is eaten by mahomedans and pariahs. The bird keeps entirely to marshy fields, edges of tanks, &c., it never approaches towns. Some half a dozen or more of these birds may often be seen in the morning sunning themselves with outstretched wings in the dry fields. They only differ from the adjutant, or Leptoptilos argala, in size and colour. These nest early, and the young are firm on the wing in the month of February. They are found throughout Asia,

feed on fish, frogs, crabs and locusts. Marabow feathers are the under-tail coverts of the Leptopilos argala, and of the Ciconia marabow ; the former, the adjutant bird of tropical Iudia, furnishes the best ; the latter inhabits Africa and Asia ; both birds are very large, being sometimes six feet high.—*Jerdon, Vol.* iii, *p.* 730 ; *Z. in Indian Field* ; *Simmond's Commercial Dictionary.* See Birds, Cygnus, Egret, Stork.

LEPTORHYNCUS has been found fossil in Ava.

LEPTOSIPHON, a genus of flowering plants belonging to the Polemoniaceæ, pretty annuals allied to the Gilia, and propagated in the same manner, the colours are white, blue and purple.—*Riddell.*

LEPURANDA SACCIDORA, *Nimmo.*

Antiaris saccidora, *Dalz.*

Chundul, HIND. | Navil maram, TAM.
Araya anjely, MALEAL. |

This stately forest tree is indigenous on the west side of India, in the ravines at Kandalla and in the jungles near Coorg, where people manufacture sacks from the bark by a very simple process. A branch is cut, corresponding to the length and diameter of the sack wanted. It is soaked a little, and then beaten with clubs until the inner bark separates from the wood. This done, the sack formed of the bark is turned inside out and pulled down, until the wood is sawed off, with the exception of a small piece left to form the bottom of the sack, and which is carefully left untouched. These sacks, called Cooramboor bags or sacks, are in general use among the villagers for carrying rice, and are sold for about six annas each. This is very common and the most gigantic of all the trees in the Wynaad jungles : wood not much used.—*Royle, Fib. Pl., p.* 343 ; *McIvor.*

LEPUS, the hare is of the family Leporidæ. Dr. Jerdon, in his Mammals, names three Indian species, viz. : L. hispidus ; L. nigricollis and L. ruficaudatus ; L. pallipes ; L. peguensis and L tibetanus. The genus Lepus has cutting teeth $\frac{4}{2}$, the upper in pairs two in front, large and grooved, and two smaller behind ; lower teeth square ; grinders $\frac{6-6}{5-6}$ composed of two soldered vertical plates ; a sixth, very small, in the upper jaw ; soles of the feet hairy ; anterior feet with five toes ; posterior with four ; tail very short, turned upwards. Hares are unknown in Arakan and in the Tenasserim provinces, also throughout the Malayan peninsula and Archipelago, with the exception of Lepus nigricollis, *F. Cuv.*, in Java, which has most probably been introduced from South India or Ceylon, as it doubtless likewise has in the Mauritius ; but several notices occur of hares in the Indo-Chinese countries, even in Cochin-China the species being as yet undetermined.—*Eng. Cyc.* ; *Mr. Blyth in Beng. As. Soc. Journ.*

LEPUS ÆGYPTICUS, Egyptian hare, is found in Egypt.

LEPUS CUNICULUS, *Linn.*

Konyn; Konin,	BELG.	Coniglio,	IT.
Kanine,	DAN.	Coelho,	PORT.
Konyn ; Konin,	DUT.	Conejo,	SP.
Rabbet, Rabbit, Coney,	ENG.	Kanin,	SWED.
Kaninchen,	GERM.	Cwningen,	WELSH.

The rabbet begins to breed at the age of six months, and produces several broods in a year, generally from five to seven or eight at a time. The young are blind at their birth, and nearly naked. The fur of the rabbet is in considerable demand, particularly for the hat trade ; and at one time the silver-haired varieties, or silver-sprigs, fetched three shillings a piece, for ornamental linings to cloaks. —*British Museum Catalogue.*

LEPUS HISPIDUS, *Pearson.*

Caprolagus hispidus, *Blyth.* | Hispid hare, ENG.

This hare inhabits the great saul forest at the base of the sub-Himalaya and of their offsets, from Gorakpur to Tipperah, also at Siligoree in the Terai. This primeval forest is the peculiar and exclusive habitat of the Hispid hare, a species that never ventures into the open plains on the one hand, or into the mountains on the other ; and hence it is but little known, deep cover and deadly malaria contributing alike to its happy obscurity. As the black-necked hare or L. nigricollis is the single species of the Deccan, and the Redtail, L. ruficaudata, of Hindustan and Bengal, so is the Hispid of the vast sub-Himalayan forest ; and it is remarkable that the mountains beyond the forest, even up to the perpetual snows, have no peculiar species. The saul forest hare feeds chiefly on roots and the bark of trees, a circumstance as remarkably in harmony with the extraordinary rodent power of its structure as are its small eyes and ears, weighty body and short strong legs, with what has been just stated relative to the rest of its habits. The whole forms a beautiful instance of adaptation without the slightest change of organism. The sexes are as near as possible of the same size and colour ; but, if anything, the male is rather the larger and darker. The male measures 19½ inches from snout to vent—head to the occiput 4 ; ears to the lobe 2⅞ ; to the crown 2¾ ; foreleg from elbow to end of longest toe nail 4⅝. Hindleg from true knee to longest nail 7½ ; Planta from heel to long toe nail 2⅞ ; heel to knee 4¼ ; scut only 1⅛ ; scut and hair 2⅜ ; weight 5½ lbs. The female is 19 inches long and 5¼ lbs. Both have a girth behind the

shoulder of 12 inches: but the female's tail is the longer, being 2 inches, or 3 with the fur. Her other proportions are almost identical with the male's. Compared with the common species, these animals are conspicuously of darker hue and heavier make, but not larger. They have heavier heads, much shorter ears, smaller eyes, shorter tails, limbs shorter, stronger and less unequal—in that respect like a rabbit—and, lastly, their mystaccal tufts are much less, and their fur much harsher. The profile of the head is less curved in the Hispid than in the common species, the nails somewhat larger, and the digits slightly different in gradation, the thumb in particular being less withdrawn, and the little finger more so, from the front, in Hispidus. But the nails have no peculiarity of conformation, and so far from being "very acute," they are very blunt and worn. The nose and lips agree precisely with those of the common species: but the eye is conspicuously smaller, and placed less backwards, or midway between the snout and ears. The ears both in male and female considerably exceed one-half of the length of the head, and are broader as well as shorter than in L. ruficaudatus or L. timidus; and it is remarkable that the tail in the male is shorter than in the female—in both more so than in L. timidus. The teats are six, two pectoral, and four ventral, just as in L. ruficaudatus, and the sculls and teeth of the two species are framed upon precisely the same model, general and particular.—*Mr. Blyth in Beng. As. Soc. Jour., No.* clxxix, *June* 1847.

LEPUS KURGOSA, the Lada, or Khargosh.

LEPUS MACROTUS. This species inhabits the Himalaya and Nepaul. It is larger than the black-necked hare, L. nigricollis of the Indian plains.—*Jerdon's Mammals.*

LEPUS NIGRICOLLIS, *F. Cuv.*

Lepus melanauchen, *Temm.*

Malla,	CAN.	Sassa,	MAHR.
Black-naped hare,	ENG.	Musal,	TAM.
Khar-gosh,	HIND.	Kundeli,	TEL.

This is the hare of Ceylon, of the peninsula of India, of Sindh, of the Panjab and of Java.—*Jerdon's Mammals, p.* 225.

LEPUS OIOSTOLUS, *Hodgs.*

Blue hare,	Alpine hare.
Woolly hare,	

This, the Woolly Hare of Thibet and Nepaul, is considered by Major Cunningham to be the Lepus pallipes of Hodgson. There was, says Dr. Hooker, much short grass about the lake on which large antelopes, "Chiru" (Antilope hodgsoni), and deer, "Goa" (Procapra picticaudata, *Hodgson*) were feeding. There were also many slate-coloured hares with white rumps (Lepus oiostolus), with marmots and tail-less rats. He found the horns of the Chiru on the south side of the Donkia pass, but he never saw a live one except in Tibet. The Procapra is as described by Mr. Hodgson. Dr. Adams says of the alpine hare, Lepus oiostolus, that it was common among the fallen boulders, and along the long bottoms and sides of the valleys leading towards the Poogah lake. This species very much resembles the alpine hare of Europe.—*Mr. Blyth in Beng. As. Soc. Jour.*, 1846, *p.* 338; *Hooker Him. Journ., Vol.* ii, *p.* 157; *Adams.*

LEPUS PALLIPES, *Hodgson.* White-foot hare, Ri-bong Tibetan, occurs in Ladak and Tibet.

LEPUS PEGUENSIS, *Blyth.* Is very similar to the L. ruficaudatus, *Is. Geoffroy*, of Bengal. It occurs in all upper India, Assam and Upper Burmah, tail black above, as in the generality of the genus. Upper parts same colour as Bengal hare, but the belly abruptly white.

LEPUS RUFICAUDATUS, *Geoff.*

Lepus indicus,	*Hodgs.*	Lepus macrotus,	*Hodgs.*
Sasru,	BENG.	Khargosh,	HIND.
Common Indian hare.		Kharra,	,,
Molol,	GONDI.	Lamma,	,,

This hare is found from the Himalaya and the Panjab to the Godavery and Assam.—*Jerdon, p.* 224.

LEPUS SINENSIS, *Gray*, of Hardwicke's 'Illustrations of Indian Zoology,' is known only by that figure. The skull closely resembles that of Lepus ruficaudatus, *Is. Geoff.* (the common Bengal hare); the general structure L. sinensis and L. ruficaudatus would appear to be quite similar, but the colouring is remarkably different; being a mixture of deep tawny or rufo-fulvous with much black on the upper parts, and the under parts, whitish. The paws are black underneath, mingled with some tawny along the lower surface of the tarsus; the latter being almost pure white externally, and thus forming a remarkable and striking contrast with the hue of the lower surface. Tail black above and at the tip, whitish below towards its base. On the sides towards the belly, the fur much resembles both in colour and texture that of the entire upper parts of L. ruficaudatus; but on the back the fulvous hue is very much deeper, and the admixture of black is much greater: the short soft under-fur is deep buff or fulvous, whereas in L. ruficaudatus the same is whitish or rather almost pure white.—*Mr. Blyth in Beng. As. Soc. Journ., No.* 4 *of* 1852, *p.* 359.

LEPUS TYTLERI seems the same hare as T. ruficaudatus.

LERA, HIND. A coarse kind of brown gum imperfectly soluble, used in calico-printing.

LERAH, see Karen.

LERNOIDES, an order of the Crustacea, viz.:—

Fam. Chondracanthiens.

Tucca impressus, *Edw.* On a Diodon.

Fam. Lerneoceriens.

Penellus blainvilli, *Edw.* On Exocœtus volitans.
Lerneonema leseurii, *Edw.* On Exocœtus volitans.

LERWA NIVICOLA, Snow partridge.

LESCHENAULT DE LA TOUR, a French botanist, who accompanied Baudin's voyage to the Moluccas, Java, and Sumatra. He appears to have been appointed director of the Botanic garden at Pondicherry, and to have investigated some of the southern provinces of the peninsula: the plants he collected seem, however, to be chiefly from the Neilgherries, and are principally published by De Candolle in his Prodromus Systematis Naturalis Vegetabilium.

LESGHEE, inhabitants of the mountains between Georgia and the Caspian, who are alike remarkable for their valour and turbulence. They are now subject to Russia. —*Malcolm's History of Persia, Vol.* ii, *p.* 125.

LESGIAN, see India.

LESOORA, or Lisora, HIND. Cordia myxa.

LESPEDEZA JUNCEA, *Wall.*, Syn. of Indigofera aspalathoides, *Vahl.*

LESSER BLACK-BACKED GULL, Larus fuscus, of the Atlantic, Mediterranean, Red Sea, Indian Ocean, Cape of G. Hope, N. Zealand, Kabul (*Burnes*), Bay of Bengal.

LESSER CARDAMOM, ENG. Elettaria cardamomum, *Wh. & Mat.*

LESSER JACK, ENG. Artocarpus chaplasha, *Roxb.*

LESSER ZAB, or Atun Su, is augmented by a considerable stream coming from Koh-i-Sanjak, at a town of 1,000 houses, and distant about 40 miles north, 35 miles east: from thence it becomes navigable by rafts. At their junction, the Tigris is about 500 yards broad, and a little below there is a kind of cataract, called Kelah, where the descent is so rapid that the river appears as it were to run down hills. This place is much dreaded by the people when descending in boats; but it does not seem in reality to offer any serious impediment to the rafts so frequently passing between Mosul and Baghdad. The Euphrates steamer not only passed over this difficulty, under Lieutenant Lynch, but also proceeded as high up as the bund opposite the ruins of Nimrud.

LEST, FR. Ballast.

LESWA, HIND. Digera arvensis.

LESTRIS ANTARTICUS, a raptorial gull of the southern hemisphere that destroys the eggs of the albatross.

LESURA, HIND. Cordia myxa.

LETA-GADDI, TEL. A kind of grass.

LETANI, a river south of Lebanon, the ancient Leontes.

LETHRINUS KARWA, *Cuv.* and *Valen*, the Karwa, TAM. of Dr. Russell. A fish of the Coromandel Coast, yielding isinglass.

LET KHOP, BURM. Sterculea fœtida, *Linn.*

LET PAN, BURM. Eriolæna tiliifolia.

LETRONNE, see Periplus.

LETSOMIA SETOSA, hairy letsomia, a large red-flowered creeper of the convolvulus tribe, is seen in Tenasserim during the rainy season on almost every hedge.—*Mason.*

LETTEE or Letti, a high island of considerable extent, in lat. 8° 11' S., and long. 127° 45' E., 18 miles E. by N. from Pulo Jackee, in the Arafura Sea. The South Western islands of the E. Archipelago are the Baba, Sermatta, Letti, Roma, Wetta, and Lamma groups. The Baba people are known to have destroyed an English trading vessel. Each family preserves on a scaffold of their dwelling the head of one of their ancestors.—*Bikmore, p.* 127.

LETTER WOOD, or Speckled wood. See Speckled snake wood.

LETTISH, see India.

LETTSOMIA. Dr. Wight gives of this genus L. aggregata, cymosa, setosa.

LETTSOMIA NERVOSA, also L. speciosa, *Roxb.*, syns. of Argyreia speciosa, *Swt.*

LETTUCE.

Kahoo, GUZ., HIND. | Lactuca sativa.

The most esteemed sorts of lettuce are the cabbage, red and brown cos-lettuce. For early salading, the seed may be sown at the commencement of the rains, although neither are in perfection until the cold season. They are mostly raised in small beds, and then transplanted into others at about one foot apart, or on ridges around other vegetables; they do not require any particular care. The ground should be light and rich, and when the plants are of a sufficient size they should be tied up; and this may be done with shreds of plantain-leaf or twine.—*Riddell.*

LETTUCE TREE, ENG. Pisonia morindifolia.

LEUCADENDRON, a genus of handsome shrubs, growing to a large size, with heads of yellow flowers and silky leaves.—*Riddell.*

LEUCAS. Dr. Wight gives of this genus in Icones, Leucas biflora, cephalotes, helianthemifolia indica, lanceæfolia, nepetifolia, rosmarinifolia, suffruticosa, ternifolia, urticæfolia, vestita.—*W. Ic.*

LEUCAS ASPERA, *Spreng.*

Phlomis esculentum, Choto, Beng. | Kulkusa, Thumbay keera, Beng. Tam.

A small annual weed with white flowers; appears during the rains; the leaves are used as greens mixed with others.—*Jaffrey.*

LEUCAS CEPHALOTES, *Spreng.*

Phlomis cephalotes, *Roxb.* | Tummi, Tel.

This is the most celebrated species. The leaves are eaten, the flowers are sacred to Siva, and are offered in his temple. But there are many species to which the term Tummi is indiscriminately applied.

LEUCHTER, Germ. Candlesticks.

LEUCISCUS RASBORA, *Buch., Ham.* At Pinang, this species is numerous in rivulets and in rice fields, when they are flooded.

LEUCOCERCA COMPRESSIROSTRIS, see Birds, Ornithology.

LEUCOSIA URANIA, *Edw.* A crab of New Guinea. L. eraniolaris, a crab of the Indian coasts.

LEUCOSPERMUM, an interesting genus of plants, with entire, downy, or hairy, leaves, and terminal heads of yellow flowers. They require the same cultureas the Protea.—*Riddell.*

LEURI, Hind. East of Sutlej, Cupressus torulosa, twisted cypress.

LEURI, or Suri, Hind. of Sutlej. Juniperus excelsa, also J. arborea, pencil cedar.

LEW, Chin. Sulphur.

LEWAR, Hind. Juniperus communis, also J. excelsa. Chhota lewar is Andromeda fastigiata.

LEWES UERTOMENES, a learned gentleman of Rome, in A. D. 1503, gave an account of Cambay, and of its quartzose minerals.

LEW-KEW, a kingdom of a group of thirty-six islands lying between those of Kiusiu and Formosa. The island of Lew-Kew is the largest of the group, which is tributary to the empire of Japan, through the prince of Satsuma. Lew-Kew island is about 60 miles in length from north to south with a varying breadth of from five to ten miles, and its scenery, especially at its northern and eastern side, is wild and mountainous. In Lew-Kew, the salutation consists of clasping the hands together, and in that position elevating the knuckles to the forehead, and bowing sufficiently low for the hands so placed to touch the ground. The Lew-Kew people wear a cloak, which is gathered in at the waist with a girdle of brocaded silk or velvet; in this is stuck an embroidered pouch, containing a small pipe and some powdered tobacco. In Lew-Kew, the hair is shaven off the forehead for about three inches in front, and carried from the back and sides into a tuft on the top of the head where it is held by one or more pins, gold being in most esteem with the men and polished tortoiseshell among the women.

LEW-SAN, Chin. Cryptomeria japonica, valued for its ornamental appearance and fine timber.—*Res. among the Chinese, p.* 194.

LEYA, Hind. A grass, Cenchrus echinatus.

LEYCESTERIA FORMOSA, a plant of the Himalaya mountains, at elevations of from 6,000 to 7,000 and 8,000 feet, in Nepaul and Sirmore, where it grows among oaks and pines. It forms a large and very showy shrub, with numerous luxuriant smooth and cylindric fistulous shoots issuing from the root, which are of a purplish colour. The leaves are opposite, ovate-lanceolate and glaucous; the flowers white, with a tinge of purple, arranged in drooping racemes, which are furnished with coloured foliaceous bracts. —*Eng. Cyc.*

LEYDEN, Dr. J., a celebrated linguist, antiquary and poet, born 1775, entered the Madras Medical Service in 1802; became Professor of Hindustani, College, Fort William, 1806; accompanied Lord Minto to Java in 1809, where he died. Author of Translation of the memoirs of the Emperor Baber, Lond., 1826, 4to. On the Indo-Chinese languages, in As. Res., vol. x, 158. On the Rosheniah sect. Ibid., vol. xi. 363.—*Dr. Buist's Cat.*

LEYTE, see Negros or Buglas Islands, India, Pupuans.

LEZAM, Hind. An iron bow with chain, used for gymnastic exercises in the Talimkhana or gymnasium of India.

LHA, Tib., god: Lhamo, goddess.

LHASA. To the Lhasan kingdom of Great Tibet is applied the name of Khachan-pa or Snow-land. Lbasa is the seat of the great priest of the eastern buddhists. See India, Leh, Ladak, L'lama, Lassa, Tibet.

LHIJO, Hind. Pyrus baccata.

LHIM, Hind. Pinus excelsa.

LHIMTSER, Hind. Pinus excelsa, lofty pine. See Chiti, Kanawar, Chamba, Pinus, &c.

LHOPA, a quarrelsome and cruel but not brave race of Eastern Tibet and Nepaul. See Bhotan, Butan, Changlo, Chepang, Chetang, Darjeeling, Haiyu, India, Lepcha, Nepaul.

LI, a Chinese copper coin, ten to a candareen.

10 Li.....1 candareen.
100 „ .....1 mas.
1000 „ .....1 tael.
1 Tael about 5 shillings.

LI, a Chinese measure of length, about one-sixth of a British mile.

LI, a Chinese word of very extensive

meaning, sometimes rendered, reason, courtesy, propriety, good breeding. The saying is, Li and Wen (learning) make up the whole sum of human excellencies.—*Bowring.*

LI. Many non-aryan peoples of India, take their tribal designations from the word for "man" in their respective dialects and the very general term mi (man) with some prefixed or supposed syllable, supplies the basis of the race name to not less than forty ascertained tribes. Thus, Du-mi, Ka-mi, Ku-mi, Anga-mi Naga, Mi-than Naga. And if we recognise the non-aryan phonetic displacements of *m* and *l* and of *l* and *r*, the list can be greatly increased,—thus, in the Sak, *lu ;* Toung, *mru ; murmi*, mi, Thaksya, mli ; and the root *li* affords the generic term *homo*, man, to a whole series of tribal names. Thus Bala-li ; Ma-li, the people of Rajmahal ; Dhima-li ; Santa-li ; Banga-li, meaning the people of Bala, Banga, and so forth. *Li* is thus often added to specific names for man to form names for aboriginal tribes. In Santali, *li* furnishes the nomenclature connected with the propagation of our species, such as lai, laih, &c., and appears in *li* dih, a child ; *le-daka* or *lad ko*, children ; *Khi li*, a generation of men, (ho-li) and the hitherto unexplained terms, *Che-la*, *Che-li* (= Khi-li = holi) for son and daughter, used by all the semi-aboriginal castes of Lower Bengal. The root *Ko*, with the generic affix *li*, is met with in all periods of history and in all India. The Mahabarata and Vishnu Purana, speak of Ko-li tribes in connection with Mikala, Dravida, Kirata and others, and the Aitareya Brahmana, speaks of the Koli as Dasya. Among a section of the non-aryan races of India, or aborigines as Dr. Hunter styles them, the root ho, shortening in some to hu and ha, or interchanging into ko, ku and ka, furnishes the specific word for man amongst the Kol tribes of Central India, and is one of the oldest and most widely spread roots for man. In the Sanscrit play, the Mrichha kati, *go-ho* is man : among the Kur, near Ellichpore, it is *ho ko :* amongst the Siamese it is *khon* or *kun*, which is the same form as it takes amongst Khond.—*Dr. W. W. Hunter, on the Languages of India, p.* 22.

LI, Hind. Gymnosporia spinosa, also Pyrus malus, and Olea europæa.

LIADA, Arab. Goat.

LIANE A REGLISSE, Fr. Abrus precatorius, *Linn.*

LIANG. A tchokhi, in Chinese thsian, pronounced tchin in the Mongol, is a small round brass coin with a square hole in the centre ; the reign during which it was struck is marked on the reverse. Five hundred tchokhi are strung together upon a ribbon. All the way to Peking, Timkowski received 1,150 tchokhi for a liang or lan.—*Timkowski's Journey to Peking, Vol.* i, *p.* 274.

LIBA, Sans. Myrobala, Terminalia citrina.

LIBAN, Ar. Benjamin.

LIBANUS, Greek. See Olibanum.

LIBANUS. A great valley, separates the Libanus from the Anti-Libanus, and includes the district of the Bekaa and the Belad Balbec, which was more anciently called Cœlo-Syria. Mr. Robertson says, leaving Bshirrai at sunrise, he commenced ascending the upper range of Mount Libanus. To the left, and at about half an hour out of the road, which leads from Bshirrai over the mountain into the valley of Balbec, stands the grove of far-famed cedars. They appear to be of several generations. Of the eldest there are perhaps not more than seven or eight, distinguished by having four or five trunks, the circumference of one was nearly thirty feet. "The rest of the trees of his forest shall be few, that a child may write them."—(Isaiah x, 19.) "Lebanon is ashamed, and hewn down. The high ones of stature shall be hewn down. Lebanon shall fall by a mighty one."—(Isaiah xxxiii, 9 ; x, 33, 34.) "Upon the mountains, and in all the valleys his branches are fallen."—(Ezek. xxxi, 12.)—*Robinson's Travels, Vol.* ii, *pp.* 85–89 ; *Skinner's Overland Journey, Vol.* i, *p.* 265.

LIBAS, Hind. A suit of clothes ; clothing. Malbus, Ar., clothed.

LIBATION. Amongst the hindoos, the Argha offering to an idol, a brahmin, a bridegroom at the marriage ceremony or to any venerable person, and on farming operations. It consists chiefly of fruit and flowers, or water, or milk and honey ; and when the first bundle of corn is brought home from the threshing flour and deposited, a libation of water is offered between the threshold and the spot where it is so deposited.—*Wilson.* See Abishegam.

LIBER, the inner bark of a plant, is a layer consisting of woody tissue, cellular substance, and vessels of the latex, forming a compact zone immediately applied to the wood. The woody tissue of which it is composed quickly becomes thick-sided, by the addition of internal ligneous strata, the consequence of which is that such tissue in this part is more tough than elsewhere. Hence it is usually from the liber that are extracted the fibres employed in making cordage or linen-thread : this at least is its source in hemp, flax, the lime-tree, the lace-bark, and the many other exogens which furnish fibres : but in endogens, which have no liber as the cocoanut, it is the ordinary woody bundles of

the leaves, stem, and husks of the fruit from which the fibres used for ropes is procured. It is said that certain exogens, such as Menispermaceæ, have no liber. In many plants a new layer of liber is formed annually, contemporaneously with a new layer of wood, but this is by no means universal; on the contrary, the oak and the elm increase their liber slowly and irregularly.—*Eng. Cyc., quoting Comptes Rendus, Vol.* v, *p.* 393.

LIBI LIBI, Eng. Cæsalpinia coriaria, *Willde.*

LIBO, Beng. The lime, Citrus bergamia.

LICHAKHRO, or Lichakprô, or Lichakro, Hind. of Sutlej. Coriaria nepalensis, *Wall.*

LICHEN. Several lichens grow on the top of the Donkia pass, as Cladonia vermicularis, the yellow Lecidea geographica, and the orange L. miniata, also some barren mosses. At 18,300 feet, Dr. Hooker found on one stone only, a fine Scotch lichen, a species of Gyrophora, the "tripe de roche" of Arctic voyagers, and the food of the Canadian hunters; it is also abundant on the Scotch alps. Of the lichens several are nutritious, some bitter, some yield to ammoniacal solutions a variety of brilliant colours, and are much used as dye stuffs. They are perennials, spreading in the form of a crust over rocks, trees, or the surface of the earth. The chief lichens employed in the manufacture of orchil and cudbear are the Angola weed, Ramalina furfuracea and Mauritius weed, Rocella fusiformis, which however comes also from Madagascar, Lima and Valparaiso, and then bears the distinctive commercial name of the port of shipment. Amongst the natural order Lichenes, the Parmelia kamtschadalis, *Esch.* occurs in the Panjab bazars. It is used as a dye and as a stimulant to digestion in disorders of the stomach and womb, and in cases of calculus. Its vernacular name is chalchalira also asneh.—*Hooker, Him. Jour., Vol.* ii, *p.* 130; *O'Shaughnessy, p.* 671; *Dr. J. L. Stewart, p.* 269.

LICHEN ODORIFERUS, Borrera asneh, *Royle*, is mentioned by Honigberger as a product of the Himalaya, and officinal at Lahore. The Hakims administer it in disorders of the stomach, dyspepsia, vomiting, pain in the liver or womb, induration in the uterus, amenorrhœa, calculi, and nocturnal spermatic discharges. The stapelioides mentioned by Griffith and the Lichen of Masson is the Boucerosia aucheri.—*Dr. Honigberger*, 299.

LICHEN ROTUNDATUS, *Rottl.*

Hinna-i-koreish, Arab. | Kull pashie, Tam.
Pathar ka phool, Duk. | Ratipanchie, Tel.

This is a dried rock moss which the Tamil practitioners suppose to possess a cooling quality and prepare a liniment with it accordingly.—*Ains. Mat. Med., p.* 86.

LICHEN TARTARICUS, Cudbear.

LICHHAVI, a tribe of the Vriji. There were ancient kings of Nepal, Tibet and Ladak of this race. See Lickhavi.

LICHTER, also Kerzen, Ger. Candles.

LICKHAVI, see Inscriptions, Lichhavi.

LICTORS of Burmah, are generally, if not always, convicts whose sentence has been commuted. Often the pain of death is changed to perpetual infamy: the criminal is then branded on the face, his offence is written in indelible characters on his breast, and he is doomed to act as a satellite or executioner.—*Yule, p.* 93.

LICUALA, a genus of palms of the tribe Coryphinæ of Martius, Corypheæ of Lindley, and so named by Rumphius, from the Maccassar name of the species L. spinosa, figured by him in 'Herb Amboin.,' i. t. 9, and which is found in the islands of Macassar and Celebes. L. peltata is described by Dr. Roxburgh as a native of the mountainous and woody parts near Chittagong, which separates that province from the Burmah territories. Both species are small, with palmate, somewhat fan-shaped leaves, but of little use. Rumphius describes the narrow leaves of this tree as being formed into pipes for smoking tobacco, while the broader are employed for wrapping up fruit, and for other domestic uses. This genus of palms is confined to the tropical parts of Asia, and composed of about a dozen species.

LICUALA ACUTIFIDA, *Griffith.*

Plass tikooss, Malay.

The walking sticks, called "Penang lawyers," are the stems of this small palm. It is a miniature palm, inhabiting Penang, and attaining generally only three or five feet, and in exceptional cases from fifteen to twenty feet in height. The "Penang lawyers" are prepared by scraping the young trunk with glass, so as to wholly remove the epidermus, and nothing more, the inside being the substance of rattan. It is on this account that the smaller, thin, sticks are so much more sought after than the larger thicker ones, and are so rare. The sticks are ultimately straightened by fire, and then polished.—*Seeman, on Palms; Griffith.*

LICUALA LONGIPES, *Griff.*

Sha zoung, Burm. | Stemless licuala.

This is a nearly stemless palm, described by Griffith as remarkable for its dark-green foliage. He met with it in the forests south of Mergui.—*Griffith; Mason.*

LICUALA PELTATA, *Roxb.*

Chitta-pat, Assam. | Chattah-pat, Assam.

This is one of the finest of the genus,

inhabits all the woody mountains to the eastward of Bengal in Sikkim, as well as the base of the Himalaya, below Darjeeling, Rungpore and Assam, and its large peltate orbicular leaves, though coarser than "Toko pat" of Assam, are used for the same purpose, though only by the lower orders. Nevertheless the demand for them is very great, scarcely a single ploughman, cow-keeper or coolie being without his "jhapee" or chatlah, umbrella-hat, made of chattah-pat.—*Roxb.*, ii, 179 ; *Seeman* ; *Hooker*.

LICUALA SPINOSA, *Wurmb.*

Licuala arbor, *Rumph.* | Corypha pilearia, *Linn.*
Corypha licuala.

A plant of the Moluccas, Celebes and Cochin-China.—*Roxb.* ii, 81.

LIDRA, Hind. Odina wodier.

LIDUNG, see Kunawer.

LIDUR RIVER, a moderate sized mountain torrent of a few yards in breadth.

LIEGE, Fr. Cork.

LIENG-MAH, Burm. Orange tree, Citrus aurantium, the orange.

LIEN, Burm. A valuable, compact, heavy homogeneous, deep-brown wood, of Amherst, not attacked by insects, used for house-posts and rafters. See Lieun.

LIEN WHA, Chin. Nelumbium speciosum.

LIEP-YO, Burm. In Amherst, a very compact and heavy but small-sized timber, used for making carpenter's tools.—*Dance.*

LIEUN, Burm. In Amherst, a most valuable compact wood, homogeneous and very heavy, of deep-brown colour and fine grain, and exempt from attacks of insects, used for house-posts and rafters.—*Dance.*

LIFAFAH, Ar. A cover, an envelope. Malfuf, enclosed.

LIGA, Sp. Bird lime.

LIGHT, a commander of a trading ship who obtained the session of Pulo Penang which was re-named Prince of Wales' Island. It had then a dense forest and noxious swamps. He married a daughter of the king of Quedah or Kidah. He died in 1794.—*Newbold's British Settlements, Vol.* i, *p.* 5.

LIGHT is the very life-blood of nature, Chrysanthemum peruvianum turns continually towards the sun. Indeed, as a general rule, all plants turn towards the sun. Hypochæris radicata and Apirgia autumnalis are seen in meadows turning towards the sun, and species of Melampyrum and Narcissus turn similarly.—*Winslow on Light.*

LIGHTNING. Sheet-lightning is an electric phenomenon very common in India : it is unaccompanied by thunder, or too distant to be heard : when it appears, the whole sky, but particularly the horizon, is suddenly illuminated with a flickering flash. The zig-zag appearance is often observed. Philosophers differ much as to its cause. Matteucci supposes it to be produced either during evaporation, or evolved (according to Pouillat's theory) in the process of vegetation ; or generated by chemical action in the great laboratory of nature, the earth, and accumulated in the lower strata of the air in consequence of the ground being an imperfect conductor. Arago and Kamtz, however, consider sheet-lightning as reflections of distant thunder-storms. Saussure observed sheet-lightning in the direction of Geneva, from the Hospice du Grimsel, on the 10th and 11th of July 1783 ; while at the same time a terrific thunder-storm raged at Geneva. Howard, from Tottenham, near London, on July 31, 1813, saw sheet-lightning towards the south-east, while the sky was bespangled with stars, not a cloud floating in the air ; at the same time a thunder-storm raged at Hastings, and in France from Calais the Dunkirk. Arago supports his opinion, that the phenomenon is reflected lightning, by the following illustration. In 1803, when observations were being made for determining the longitude, M. de Zach, on the Brocken, used a few ounces of gunpowder as a signal, the ash of which was visible from the Klenlenberg, sixty leagues off, although these mountains are invisible from each other.—*Cosmos, Vol.* ii ; *Curiosities of Science, pp.* 165–6 ; *Collingwood.*

LIGHTNING CONDUCTORS. Humboldt informs us that the most important ancient notice of the relations between lightning and conducting metals is that of Ctesias, in his Indica, cap. iv, p. 190. He possessed two iron swords, presents from the king Artaxerxes Mnemon and from his mother Parasytis, which, when planted in the earth, averted clouds, hail and strokes of lightning. He states that he had himself seen the operation, for the king had twice made the experiment before his eyes." The H'tee or Tee placed on the summit of each buddhist pagoda, seems to be a lightning conductor.

LIGN ALOES.

Ahel, masc.	Arab.	Calumbac,	Eng.
Ahelat, fem.		Agila wood,	,,
Ahelun, pl.		Ahilim,	Heb.
Agar,	Beng.	Ahilotti,	,,
Chin-hiang,	Chin.	Agar,	Hind.
A-kia-lu-hiang,		Agaru,	Sans., ,,
Ya hiang,		Aggur,	,,
Mih-hiang,		Agur,	,,
Lign Aloes,	Eng.	Agallochum,	Lat.
Agalocha wood,		Garu or Gahru,	Malay.
Eagle wood,		Kayu gahru,	,,
Aloe's wood,			

Lign-aloes is mentioned in Numbers xxiv, v. 6, Prov. vii, v. 17, Ps. xlv, v. 8, Canticles iv, 14. It is obtained from the Aquilaria agallocha, *Roxb.*, the Ophiospermum of Lou-

reiro, a large evergreen tree. The wood of the sound tree is light, pale, and very slightly odorous, and is used to scent clothes. A very high artificial value is placed on the better qualities of this resinous product by the natives of the east ; the best quality being worth about £14 to £30 the picul of 133⅓ lbs. ; it is probably the lign aloes of the Bible. The wood of the tree contains a large quantity of an odoriferous oleo-resin which, when heated, it undergoes a sort of imperfect fusion, and exhales a fragrant and very agreeable odour. There are several kinds in Borneo called generally by the natives 'kayu garu,' but produced apparently by diseases in the tree, the scented and resinous parts not being procurable until the tree has been cut down and decayed. The garu has long been an article of considerable export from Borneo and the other islands to Arabia and China, where it is burned as incense. The Aquilaria agallocha, *Roxb.*, is something like the Cedrela tree. It grows in Persia, Sylhet, Assam, the Laos country, Cochin-china, Cambodia, in China, in Kiung-Chan (Hainan Island) in Shanking fu and Lien-chan fu in the Canton province. The wood when boiled produces several substances to which the Chinese apply separate names. If part of the tree rot while growing or at any time after being felled, a dark resinous aromatic wood exudes in the heart-wood, which is the eagle wood perfume under notice.—*Simmonds, p.* 439 ; *Low's Sarawak* ; *Smith's Chin. Mat. Med.* See Aloe's wood, Aquilaria, Eagle wood.

LIGNIN. When fine saw dust is boiled, first in alcohol, then in water, next in a weak solution of potash, afterwards in dilute muriatic acid, and lastly, several times in distilled water, so as completely to remove all the soluble portions, the substance which remains when dried at 212°, is called lignin ; it forms the skeleton of plants and the basis of their structure ; it varies in texture from delicate pith to the hard shells of seeds : it forms the bulk of such manufactured products as linen, cotton, and paper, and the washed and bleached fibre of hemp or flax is a good example of it. Pure lignin has a specific gravity of 1·5: it is white, tasteless, and is not soluble in water, alcohol, ether, or oils.—*Tomlinson.*

LIGNITE, is a fossil wood, is wood somewhat carbonized, but displaying its wooden texture. In structure it is intermediate between peat and coal and comprises jet, Moor Coal, Bovey Coal, Brown Coal, and Basaltic Coal. It occurs in Sumbulpore, Talchere, Rajmahal, Chittagong, amongst the hills up the Kurnfuli river in Assam, and, underlying the clay, in the recent strata all along the seat coast from Cutch to Singapore. On the banks of a small tributary of the Tenasserim, in about ten miles of latitude north of Tavoy, trunks of trees changed to lignite may be seen in the stiff clay, and near them the trunks of other trees completely silicified, and turned to stone. There is a great variety in this wood coal, both in its appearance and chemical analysis. Dr. Goodall, to whom Mr. Mason subjected specimens for analysis, wrote : " 100 parts contain, 52 carbon, 29 bitumen, 19 ashes. This specimen was not good. This must be the coal referred to by the Coal Committee in their report for 1841, in which they say : " More recently, excellent specimens of coal have been presented to the Committee by Mr. Blundell, the Commissioner of the Tenasserim Provinces. The Committee call it " Cannel coal," which only proves that lignite is sometimes " a perfect mineral coal ;" but in Tenasserim this coal is lignite. The committee also reported on a specimen of coal from Maulmain as " Cannel coal," but Mr. O'Riley who visited the locality whence it was said to have been brought, says that if found in that neighbourhood, it must be lignite. Dr. Morton furnished specimens of lignite collected by the commander of the surveying vessel on the coast, below Amherst. As the shore there for many miles is covered with laterite, it is probably found in that rock. Lignite occurs in laterite on the other coast. Mr. O'Riley approaching the head waters of the Ataran River, where the strata are considerably elevated, with the dip at an angle of 38° found two separate lines of lignite in a coarse sandstone conglomerate with shale and a semi-indurated blue clay containing limestone pebbles. This lignite is highly pyritous, its decomposition affording a copious deposit of sulphate of iron which covers the exposed surface with a dirty-coloured efflorescence. Some of the specimens taken from the deposit retain their original characteristics, do not fracture, and may be sawn through in sections across the grain, the same as wood imperfectly carbonized. Other deposits of wood less charged than the foregoing are found in the banks of the rivers Dahgyaine and Gyaine, some 20 to 30 miles to the north-east of Maulmain, covered with the same blue clay as that already noticed, but none possess any useful quality as a combustible material."—*Dr. Mason.*

LIGNUM ALOES, see Lign aloes.

LIGNUM COLUBRINUM, the wood of Strychnos colubrinum supposed to be an antidote against the poison of venomous snakes, as well as a cure for intermittent fevers, It is also produced by Strychnos ligustrina and S. colubrina. S. tieute yields the Upas

tieute and Tiettek of the Javanese, which is an aqueous extract of the bark. S. toxifera yields the Woorali or Ourari poison of Guyana. S. pseudoquina is employed in Brazil as a substitute for Chinchona bark, and the seeds of S. potatorum, *Roxb.*, the nirmulee of the hindoos, are employed by them to clear muddy water.—*Faulkner* ; *Hogg, Vegetable Kingdom, p.* 576.

LIGNUM FERREUM, Lat. Iron wood, a term applied in different countries to the hard woods of the country.

LIGNUM MOLUCCENSE, Croton tiglium.

LIGNUM VITÆ, wood of Guaiacum officinale. It is shipped from Cuba, Jamaica, St. Domingo, and New Providence, in logs from 2½ to 36 inches in diameter, and is one of the heaviest and hardest of woods ; it grows in the Isthmus of Darien to the size of 5 or 6 feet, is there called Guallacan, and is one of the most abundant woods of the country. When first cut, it is soft and easily worked, but it becomes much harder on exposure to the air. The wood is cross-grained, covered with a smooth yellow sap, like box, almost as hard as the wood, which is of a dull brownish green and contains a large quantity of the medicinal gum guaiacum. The wood is much used in machinery, &c., for rollers, presses, mills, pestles and mortars, sheaves for ship blocks, skittle-balls, and other works requiring hardness and strength. It was employed by the Spaniards for making gun-carriages and wheels. In this wood, the fibres cross each other sometimes as obliquely as at an angle of 30 degrees with the axis, as if one group of the annual layers wound to the right, the next to the left, and so on, but without much apparent exactitude. The wood can hardly be split, it is therefore divided with the saw ; and when thin pieces, such as old sheaves, are broken asunder, they exhibit a fracture more like that of a mineral than an ordinary wood. The chips, and even the corners of solid blocks, may be lighted in the candle and will burn freely from the quantity of gum they contain, which is most abundant in the heart-wood. The Bahama lignum-vitæ has a very large proportion of sap-wood, pieces of 8 or 10 inches diameter have heart-wood that scarcely exceeds 1 or 2 inches diameter. One variety of cocoawood and also the almond-wood are somewhat similar to lignum-vitæ.—*Tredgold.*

LIGOR, in Siamese, Muang Lakhon, is also called Na-khon-si Thamarat. It was founded four centuries ago by the king of Ayudhia. It has 150,000 souls, of whom 3-4ths are Siamese.

LIGUSTICUM AJOWAN, is cultivated all over India, the seeds and those of L. diffusum are highly carminative ; promote the secretions ; good in dyspepsia : much used in all mesalihs ; eight seers for one rupee.—*Gen. Med. Top., p.* 124 ; *W., Ic.*

LIGUSTRUM, a genus of plants belonging to the natural order Oleaceæ. The species are shrubs or low trees, natives of Europe and Asia, have a fleshy fruit, the berry containing two membranous 1-seeded nuts. The calyx is short, tubular, and 4-toothed ; the limb of the corolla 1-4th parted and spreading ; stamens two, with short filaments. The genus has bitter and astringent leaves, and coloured berries, used in dyeing wines. A bluish colour which they yield is very much admired. Dr. Wight gives Ligustrum intermedia, macrophylla, ramiflora. L. bracteolatum, *Don.*, occurs in Nepal, and L. lucidum, *Ait.*, in China.—*Eng. Cyc.* ; *O'Shaughnessy, p.* 435 ; *W. Ic.* ; *Voigt, p.* 549 ; *Smith, Mat. Med., p.* 134 ; *Hogg, Veg. Kingd, p.* 493.

LIGUSTRUM JAPONICUM, *Tourne.*

L. lanceolatum, *Hb., Lam.* | L. spicatum, *D. Don.*
L. nepalense, *Wall., Roxb.* |

A plant of Nepal, China and Japan, *Voigt.*

LIGUSTRUM LUCIDUM, *Ait.*

Lah-shu, Chin. | Tung-ts'ing. Chin.

A handsome evergreen tree of China, with ovate pointed leaves, profuse white flowers with panicled cymes, and bearing a black capsular fruit. The Chinese term, tung-ts'ing, is applied to several plants on which the vegetable wax insect congregates, as L. japonicum and L. obtusifolium, both of which with Rhus succedaneum, are also in China, called Nu-ching. Another wax insect tree is the Ligustrum ibota of the Province of Sech'uen. But L. lucidum, principally harbours the insect. Its fruit and bark are used by the Chinese in the form of tincture, and its leaves are applied to swellings and sores.—*Voigt* ; *Smith, p.* 229.

LIKH, Hind. Sypheotides auritus, *Lath.*

LIKHAWAT, Hind. From Likhna, Hind., to write ; a written document, a handwriting.

LILAC, in India are several plants known as lilacs : the Syringa persica, is the true Persian lilac : the Melia asederach, is the Persian lilac of the English in India ; Melia sempervirens, *W.*, is the West Indian lilac of English writers.

LILAM, as also Nilam, in the sea coast towns of India, mean an auction sale. They are both from the Portuguese Leilao, auction sale.—*Wilson.*

LILIACEÆ, *DC.* The Lily tribe of plants comprising, in the East Indies, 20 gen., 66 species, viz. :

1 Tulipa,	1 Notholirion	9 Allium,
4 Gagea,	1 Methonica,	2 Asphodelus,
2 Sloydia,	1 Polianthes,	1 Hemerocallis,
4 Fritillaria,	1 Funkia,	2 Anthericum,
4 Lilium,	3 Scillia,	3 Chlorophytum,

2 Chroropsis,	2 Rhuacophila,	13 Dracæna.
4 Dianella,	6 Asparagus,	

The Liliaceous plants grow all over the world and, in the East Indies, 66 species have been discovered. The order is sub-divided into the Tulipeæ; Agapantheæ; Aloeæ; Asphodeleæ. Many of the tulip section are ornamental, but the roots of Methonica superba are considered to be a virulent poison. The Aloeæ yield valuable fibres from species of Sanseviera and Aloes; also the medicinal aloes, the flowering hyacinth and other ornamental plants are found in the Asphodeleæ, as also the squill, leek, onion, garlic, rocambole, shallot, and chives; its sections, genera and species are:

A—Tulipeæ.

Gesneria stellata, *Hooker*, Kamaon.
Notholirion roseum, *Wall.*, Gossainthan.
Lilium nepalense, *D. Don.*, Nepal.
gigantium, *Wall.*, Nepal.
wallichianum, *Schult.*, Kamaon.
Methonica superba, *Lam.*, all British India.

B—Agapantheæ.

Funkea albo-marginata, *Hooker*, Japan.
cœrulea *Spreng*, China, Japan.
cordata, *J. Grah.*, China Japan.
Polianthus tuberosa, *Linn.*, East Indies.

C.—Aloeæ.

Sanseviera ceylanica, *Willde.*, Ceylon.
roxburghiana, *Schult*, all British India.
Aloe about 104 introduced species.
barbadensis, *Mill.*, Barbadoes aloes.
indica, *Royle*, North West India.
soccotrina, *Lam.*, Soccotora; East Indies.
Lomatophyllum borbonicum, *Wilde.*, Bourbon.
Yucca aloifolia, *Linn.*, West and East Indies.
gloriosa, *Linn.*, West and East Indies.
draconis, *L.*; filamentosa, *L.*; and glausceus, *Ham.*

D.—Asphodeleæ.

a.—Hyacinthinæ.

Muscari moschatum, *Tourne*, Asia.
Hyacinthus orientalis, *Linn.*, S. Asia.
Scilla indica, *Roxb.*, Concans.
coromandeliana, *Roxb.*, Coromandel.
Ornithogalum thyrsoides, *Jacqu.*, Arabia.
arabicum, *Linn.*, Africa.
Allium sativa, *Linn.*, Garlic, all East Indies.
controversum, *Schrad.*, all East Indies.
scorodoprasum, *Linn.*, Rocombole, all East Indies.
proliferum, *Roxb.*, China, all East Indies.
porrum, *Linn.*, Leek.
ascalonicum, *Linn.*, Shallot, all East Indies.
" *Var.*, Chinese, China.
cepa, *Linn.*, Onion, all East Indies.
schoenoprasum, *Linn.*, Chives, all East Indies.
fragans, *Vent.*, *Var.*, Nepalense, Nepal.
tuberosum, *Roxb.*, Bengal.

b.—Anthericinæ.

Anthericum nimmonii, *J. Grah.*, S. Concan.
Chloopsis acaulis, *Bl.*, Java.

c.—Asparaginæ.

Dianella ensifolia, *Red.*, South East Asia.
Asparagus officinalis, *Linn.*, all British India.
volubilis, *Buch.*, all British India.
curillus, *Buch.*, Nepal, Assam.
sarmentosus, *Rheede.*, Ceylon, Peninsula of India.
racemosus, *Willde.*, Ceylon, Bengal.
acerosus, *Roxb.*, Burmah.
adscendens, *Roxb.*, Hindustan.
maritimus, *Rall.*, Caspian Shores.
Dracæna reflexa, *Lam.*, Mauritius.
draco, *Linn.*, Canaries, Socotra.
cernua, *Jacqu.*, Mauritius.
umbraculifera, *Jacqu.*, Java.
terminalis, *Willde.*, China. Moluccas.
ferrea, *Linn.*, China, Moluccas.
angustifolia, *Roxb.*, Amboyna.
spicata, *Roxb.*, Chittagong.
maculata, *Roxb.*, Sumatra.
terniflora, *Roxb.*, Sylhet.
atropurpurea, *Roxb.*, Sylhet.
cnaifonis, *Wall.*, Sylhet.

LILESWARA, see Yavana.

LILIES OF THE FIELD, alluded to by Our Saviour, are supposed to be the Amaryllis lutea, also supposed to be the Chalcedonian or scarlet Martagon lily formerly known as the lily of Byzantium. The plains westward of the lake of Gennesareth which surround the "Mount of Beatitudes," are covered, at different seasons of the year, with liliaceous flowers of many kinds, nearly all of which are brightly coloured. The Chalcedonian lily was in blossom at the season that Our Lord's Sermon on the Mount was spoken. See Agapanthus, Liliaceæ.

LILIN, Malay. Wax candles, Yellow bees wax.

LILITA-DEVI, was either the wife or daughter of a munificient merchant, or perhaps the mother.

L'ILLAH, Arab. For the sake of God: out of charity, gratuitously.

LILLUN, Hind. Cotoneaster obtusa.

LILUN, a tribe dwelling east of the Mekong river, in lat. 22° 30′ N. The Lilun, also called Lawlan and Lolo, are a buddhist population east of the Mekhong.

LILIUM. Of this genus, Dr. Wight, in Icones, gives Lilium neilgherrense, tubiflorum, Wallichianum.

LILYWORTS, see Liliaceæ.

LIM, Hind. Pinus excelsa.

LIM or LIMI, Hind. Cotoneaster bacillaris.

LIMA, a genus of Molluscs.

LIMACODES. Mr. Nietner's list of the enemies of the coffee tree holds good in general for the entire coffee region of Ceylon. He tells us, however, that the brown and white bug, and the black and white grub, are the only universal and important enemies of the coffee tree, and that the destruction caused by Arhines, Limacodes, Zeuzera, Phymatea, Strachia and the coffee rat, appear to be of a more local and occasional nature, and are therefore of less importance. There are three pests which are chief—the white bug, the brown bug and the black bug. The appearance and disappearance of the coffee bug, he tells us, is most capricious. It comes and goes—now rapidly spreading over a whole estate, now confining itself to a single tree amongst thousands;—here, leaving an estate in the course of a twelvemonth, there, remaining permanently. Sometimes spreading over a whole estate, sometimes attacking a single field, then leaving it for another and another. But the white bug prefers dry, and the brown damp, localities, the latter being found more plentiful in close ravines and amongst heavy rotting timbers than on open hill sides, and it is probably to this predilec-

tion, that the shifting of the insect is attributable. The bug, of course, seeks out the softest and most sheltered parts of the tree,—the young shoots, the undersides of the leaves and the clusters of berries. The injury done by the white bug seems more severe than that of the brown, but not being so plentiful as the latter, it is of less general importance. The white bug is especially fond of congregating amongst the clusters of berries, which drop off from the injury they receive, and trees often lose their entire crop in this manner. The injury produced by the brown bug is the weakening of the tree and is thus more general, but the crop does not drop off altogether nor so suddenly. With white bugs on an estate the crop can hardly be estimated; with brown bugs it can. See Grub.

LIMANZA, Hind., Pushtu. Pinus excelsa, lofty pine.

LIMAS, Port., Sp. File.

LIMAX, a genus of Molluscs.

LIMBO, Uria, is either the Melia azadirachta or the Azadirachta indica, a tree of Ganjam and Gumsur, extreme height 70 feet, circumference 5 feet, and height from ground to the intersection of the first branch, 22 feet, and he adds that it is the margosa tree. Idols are usually made of its wood because it is not liable to be attacked by insects. The bark is used medicinally for fever, small pox and worms. An oil which is extracted from the seeds of this tree, is used for itch and cutaneous diseases. The tree is tolerably common and is burnt for firewood.—*Captain Macdonald.*

LIMBOO, Duk. Citrus bergamia, *Risso, Poit, Roxb., W. and A.*

LIMBU, called by the Lepcha, Chung, a partly buddhist, partly brahminical border race between Nepal and Sikkim. A hardy hardworking tribe. They engage in the cultivation of grain and feed cows, pigs and poultry, their huts are made of split bamboo, and the roofs of leaves of the wild ginger and cardamum, guyed down with rattans. They drink to excess. The Limbu near Darjeeling eat their sacrifices, dedicating, as they forcibly express it, 'the life-breath,' to the gods, the flesh to ourselves. According to Dr. Campbell, the Limboo tongue is more pleasing to the ear than the Lepcha, being labial and palatal. The Limboo, Suuwar and Chepang, possess a small Mongolian type, strongest in the Limboo, and their language is referable to either the Tibetan or Indian standard. The Rong, the Khampa or Kamba and the Limbu are people from different parts of Tibet. All these people have powerful frames, but are idle.—*Latham's Ethnology; Lubboch, Origin of Civil., p.* 237; *Dr. Campbell, p.* 148.

LIMBU, also Nimbu, Guz., Hind. Limes. Limbu Ka-chal, or Chilta, Hind. Lemon Peel, Limbu Ka-ras, Hind. Lémon Juice.

LIME, It. A file.

LIME, Eng. Acid lime, Citrus bergamia, *Risso and Poit., Roxb., W. & A.*

File,	Eng., Dan.	Citrone,	Ger.
Citronier,	Fr.	Neemboo,	Hind.

Citrus Acida, small lime.—*Mason.*

LIME.

Ahaq,	Ar.	Calcina; Calce,	It.
H'ton-phiu,	Burm.	Calx; Calx recensusta,	Lat.
Shih-hwui,	Chin.	Quick lime, Tur.,	Malay.
Hwui-Shih,	,,	(Slaked), Kapur mati,	,,
Quick lime,	Eng.	(Calx) Kapur,	,,
Pure ,,	,,	Nurch,	Pers.
Caustic ,,	,,	Iswest,	Rus.
Chaux,	Fr.	Cal,	Sp.
Kalk,	Ger.	Chunambu,	Tam.
Chuna,	Hind.	Kirech,	Turk.

LIME is a term applied alike to quick lime or freshly prepared lime, to the same when it has been slaked and when mixed with sand in the form of mortar. Lime, in its pure form, is a greyish-white, earthy-looking mass, moderately hard, brittle; Sp., Gr. 2·3—3·03; having an acrid alkaline taste; corroding animal substances. It is made by burning limestones of various kinds also by burning shells. When fresh burnt, it absorbs both moisture and carbonic acid from the air; it will abstract water from most bodies, and is hence often employed as a drying substance. Fresh burnt and slaked lime, though easily procured, is seldom pure enough for medical use. White Carrara marble, calcareous spar, chalk, shells, nodular limestone or kunkur, all yield good lime. The heat being sufficiently great, the carbonic acid is expelled, and about 56 per cent. of lime left in a caustic state, and tolerably pure: but, if shells have been employed, mixed with a little phosphate of lime and oxide of iron. Water being added, lime cracks and falls to powder; the rest is an hydrate, of lime.—*Royle.*

LIME, Carbonate of

Kwang-fen,	Chin.	Valaiti chuna,	Hind.
Craie,	Fr.	Chuna,	,,
Carbonate de chaux,	,,	Calcis carbonas,	Lat.
Kohlensaures kalk,	Ger.		

Carbonate of lime assumes, in nature, several forms; chalk, marble, limestone, calc-spar, kunkur and in most of its varieties is useful in the arts.

LIME, Fruit.

Citrus bergamia, *Risso.* C. limetta, *Var., DC.*		C. acida, *Roxb.*	
Korna nebu,	Beng.	Acid ,,	Eng.
Nebu,	,,	Citronier,	Fr.
Tan-pu-lo,	Chin.	Citrone,	Ger.
Chan-po-lo,	,,	Limbu, Nimbu,	Guz., Hind.
Cay tanh-yen,	Cochin-Chin.	Jaruk-kapas,	Malay.
Bergamotte lime,	Eng.	,, tipis,	,,

Jaruk tipis,	MALAY.	Erumitchi-narracum,	MALEAL.
,, nipis,	,,	Jambira,	SANS
Liman-kapas,	,,	Dehi,	SINGH.
,, tipis	,,	Elimitcham pallum,	TAM.
,, nipis,	,,	Nemma pandu,	TEL.

This fruit grows on a shrub or small tree. The rind of the fruit is of a pale yellow colour ; the pulp within is very acid in India, is largely used in cookery, and the expressed juice to make lemonade.

LIME JUICE.

Ning mung-chih, CHIN. | Nimbu ka ras, HIND.

The juice of Citrus acida. In the Royal Navy, the men are called up at noon daily and made to drink the lime juice in the presence of an officer. It is mixed with rum. In the merchant service the captain is only bound to serve it out, not to see it swallowed.

LIME, Quick.

Ahak,	ARAB.	Kalk,	GER.
H'ton phiu,	BURM.	Chuna,	HIND.
Quick lime,	ENG.	Tur,	MALAY.
Oxide of Calcium,	,,	Nurch,	PERS.
Chaux,	FR.	Chunambu,	TAM.

LIME, Slaked.

Hydrate of Lime,	ENG.	Kapur mati,	MALAY.
Calcis hydras,	LAT.		

The slaked lime is obtained by pouring water over quick lime ; it is used for making mortar, by mixing it with sand, also after gelar dilution as a white wash ; in this form it is deemed to possess great purificatory power ; and in British India, it is applied annually to buildings, but oftener when necessary.

LIMES.

Korna neboo,	BENG.	Jerook,	HIND. MAL.
Cay-Tanh-yen,	COCH.CHIN.	Jambira,	SANS.
Citronier,	FR.	Dehi,	SING.
Citrone	GER.	Elimitcham pallum,	TAM.
Limbo, Nimbu,	GUZ.	Nemma pandoo,	TEL.

In the E. Indies, the lime is the fruit of the Citrus acida ; they are used in cookery, for making lemonade, and the expressed juice known as lime-juice is preserved and used on board-ship as an antiscorbutic. Dried limes are used by dyers in some parts of India, to fasten and improve colours.—*McCulloch* ; *Faulkner.*

LIMES, FR. Files.

LIMES, Sweet, Sweet limes.

Shouk-cho, BURM. | Meeta Neemboo, HIND.

The sweet variety of the citrus grows to the size of a large orange. The juice of the fruit is very grateful to persons with fever, although rather tasteless. It is easily propagated by seed. It will grow also from cuttings. The young shoots make a very good stock for orange grafts. Citrus plants are grown in some parts of Pegu to a very small extent, and three kinds of wild lime are indigenous to the forests in the northern parts of the Pegu province ; it is probable that oranges might be cultivated with success about Prome and from thence to Meeaday. The same observation applies to the grape, of which several sorts of wild vine are found in the upper part of the province, so as to render the trial of grape vine very desirable.—*Riddell* ; *McClelland.*

LIMESTONE occurs abundantly in many parts of the E. Indies, in the form of nodular masses, also though rarely as chalk, and as a compact limestone and granular as marble. There is much granular marble in the Tinnevelly district in the south of the Peninsula of India, both pure white and veined. The marble rocks of the Nerbudda river, below Jubbulpore are also famed, and marble is found and largely worked in Burmah : chalk is rare in India, but a nodular limestone called kunkur occurs in the black soil throughout British India. Compact limestone occupies great districts, much of the valleys of the Godavery, Kistna, Tumbudra, Gutpurba, Malpurba and Bhima rivers. A limestone, to which the term mountain limestone has been applied, underlies the whole of the Kymore range in Ilahabad, and it also shows itself along the valley of the Soane as far at least as Mungeysur peak in Mirzapore. In some parts, as in Rohtas, it crops up boldly to 200 or 300 feet forming a sloping base to the precipitous sandstone rock. In these places there appear to be three well defined strata, viz., an upper one of a yellowish blue mixed with disintegrated sandstone, iron pyrites, and chalk, all in thin plates. Below that, a more bluish grey limestone with occasional calcspar crystals, again, is found, but generally of the same nature as the German lithographic stone. Under the aforesaid strata lies a very dense bluish-grey limestone mixed with veins of calcspar. It is not used by native lime burners, as being intractable. This is the lowest stratum, and would be an almost indestructible building or flooring stone from its great hardness. Much harder than granite and approaching to porphyry, it may be had in large blocks, and if sawn into slabs, would be a very handsome building stone, bluish-grey with white streaks, and moreover it would probably make a superior kind of lime. Immense quantities of lime are made from the quarries of the western bank of the Soane, and exported down the Soane and the Ganges as far as Monghyr. Perhaps 300,000 to 400,000 tons are made annually, and the material is inexhaustible. The same limestone rock crops out on the northern face of the range with intervals between the Soane river and Mirzapore, and again, especially in the singular and interesting limestone caverns of

Goopteswar in the valley of the Doorgowtee river, at Beetree Band, in Khawah Koh at Mussaye, on the Sooreh river and near Mirzapore. With canals and tramways these quarries could supply all Northern India with the finest lime in the world. The cost of the lime at these quarries varies from 6 to 16 rupees per 100 maunds, or say 5 to 14 shillings per ton. The present system of lime-burning is a very imperfect one, and indeed only suited to native wants, but with European supervision, although the material could not perhaps be produced cheaper, it could be produced with much more certainty and evenness in quality. Close to Jubbulpore is a range of low hills within a circumference of about ten miles, interspersed with masses of limestone both above and below the surface. The fuel generally used and most available for burning, is brushwood. It is cut and brought from a distance of 7 or 8 miles. The stone is broken into fragments of 6 to 12 inches in size, then piled like a dome over a hole of about 9 feet diameter dug in the ground, and a passage left for introducing the fuel. This kiln is kept burning continually for the whole of the day, and the lime removed on the following morning. The fuel is used in the proportion of 40 maunds to every 75 maunds of limestone. Seventy-five maunds of the stone yield about 50 maunds of well-burnt lime. The stone is simply collected and broken up by manual labour, and the cost of collecting and putting it in the kiln, amounts to 3 rupees for every 100 maunds of lime. The fuel costs from 5 to 8 rupees for every 100 maunds of lime. The entire cost of preparing the lime varies from 8 to 10 rupees per 100 maunds. In A. D. 1861, the lime was only used in the city and station of Jubbulpore, and the locality was leased by government to a farmer from year to year for a trifling sum. The hills are conveniently situated both as regards the line of railway to Bombay as well as to Mirzapore. White saccharine marble occurs on the banks of Nerbudda, at Bhera Ghat near Jubbulpore on the line of the railway to Bombay. The marble is plentiful and easily accessible. It has been used in a limited degree at Jubbulpore, sometimes to make lime, and other times for metalling roads. It is made up into images by natives, but does not take a good polish. A block was sent to the Paris exhibition, of 1855, and pronounced to be equal to Italian marble for statuary purposes. Granular limestone, is the marble of which the images of Gaudama are formed, which are usually called alabaster images. It is a primitive limestone abundant near Ava. All the limestone of the Tenasserim provinces belong to the older secondary formation, which produces what is usually denominated common limestone. The limestone of Tavoy has a specific gravity of 2·7, and is a perfectly pure, semi-crystaline carbonate of lime, akin to statuary marble. It is well adapted to act as a flux in the melting of iron. The limestone of Mergui has a specific gravity of 2·7 ; it is a pure calcareous carbonate. *Cal. Cat. Ex.* 1862 ; *Mason's Tenasserim.*

LIME TREE, the Tilea europea, also known as the Linden tree, a plant of north Europe, from which much of the bast employed in mat making is obtained.

LIMI a river that drains the western slope of the Aravalli hills, and after a course of 320 miles passes into the Runn of Cutch.

LIMNADIA, a genus of crustaceans whose relations may be thus shown :

ORDER PHYLLOPODES.

Fam. Apusiens.

Limnadia mauritiana, *Edw.* Mauritius.
„ tetracera, *Edw.* Charkow.

LIMNÆA, a genus of molluces.

LIMNANTHACEÆ, See Limnathes, *Lindl.*

LIMNANTHEMUM WIGHTIANUM, one of the Coleoptera of Hong Kong.

LIMNANTHES, one of the Limnanthaceæ, from California, are flowers of yellow colour, with a border of white and a slight fragrance, they are readily grown from seed as others annuals.—*Riddell.*

LIMNOPHAGÆ, group of fishes, of the family Cyprodontidæ, as under :

Cyprinodontidæ.

FIRST GROUP.—C. Carnivoræ.

11 Cyprinodon,	1 Lucania,	1 Jenynsia,
1 Fitzroyea,	18 Haplochilus,	2 Pseudoxiphorus,
1 Characodon,	17 Fundulus,	1 Belonesox,
1 Tellia,	3 Rivulus,	8 Gambusia,
1 Limnurgus,	6 Orestias,	3 Anablep.

SECOND GROUP.—C. Limnophagæ.

16 Poecilia,	1 Platypœilus,	10 Girardinus.
3 Mollienesia,		

LIMODORUM VIRENS, *Roxb.*, syn. of Eulophia virens., *R. Br.*, *W. Ic.*

LIMOENEN, DUT. Citrus limonum, Lemon. *Risso.*

LIMOES, PORT. Lemon. Citrus limonum, *Risso.*

LIMOMI, IT. Lemon. Citrus limonum, *Risso.*

LIMON, AR. Citrus medica, *Roxb.*, *Linn.*, *W. & A.*

LIMONELLUS MADURENSIS, *Rumph.*, syn. of Citrus madurensis, *Lour.*

LIMONEN, GER. Citrus limonum, *Risso*, Lemon.

LIMONES, SP. Lemon. Citrus limonum, *Risso.*

LIMONIA, a genus of plants of the Order

The species of corchorus and triumfetta furnish valuable fibres, the timber of Berrya is the famed Trincomallee wood, and the wood of Brownlowia is also valuable.—*Roxb.*; *Royle*; *Voigt.*

LINDLEY, Dr., an eminent botanist of England, who rendered essential service to Indian botany by numerous descriptions and figures of Indian plants that had appeared in various illustrated periodicals. He laboured indefatigably in the distribution of the great Wallichian herbarium, his elementary books on botany, and his great work, the 'Vegetable Kingdom,' are indispensable both to botanical students and to proficients; whilst, by the scientific direction he gave to the study and practice of horticulture, as an author and as secretary to the Horticultural Society of London, he was the means of rendering European botanists familiar with the plants of India in a living state, to an extent that would have been thought visionary a few years before his time.—*H. et T.*

LINEAR LEAVED ASPARAGUS, Eng. Asparagus adscendens, *Roxb.*

LINEAR MEASURE; in India, the unit is generally the distance from the elbow to the tip of the middle finger of a tall man. This length is known as the hat'h, Hind., or Moolum, Tam., Mora, Tel., and averages 19½ inches. It is always translated cubit, though invariably exceeding the English cubit of 18 inches by 1½ or 2 inches. In the southern Carnatic, the adi, or length of a tall man's foot, is in use, and averages 10¼ inches. The Guz of India, (translated yard), is partially in use all over India, but varies in different localities from 26 to 36 inches. In Bombay, it is 27 inches, and in the N. W. Provinces of India it has been defined by Government, for the purpose of survey, at 33 inches. The English yard and foot are, however, very extensively adopted by native artizans; and in all the Public Works of India, which give employment to thousands of natives, the English linear measure is invariably employed. As this measure is so undefined, and fluctuating in practice, there can be little doubt but that the English yard and foot should be determined on in any new metrical system. See Measures; Weights.

LINEN.

Lynwaat,	Dut.	Linum,	Lat.
Toile,	Fr.	Panno de linho,	Port.
Linnen,	Ger.	Lenu: Polotno,	Rus.
Lienwand,	,,	Lienza: Tela de lino,	Sp.
Lein,	Gothic	Keten-bezi,	Turk.
Linon,	Gr.	Soghuk-bez,	,,
Tela,	It.	L'lin,	Welsh.
Panno lino,	,,		

Most of the names for linen, in use in Europe, are derived from lin, the Saxon for flax, the word flax being derived from the Greek word Pleko to weave. Linen is a term applied to linen cloth, to body clothing and bed linen.—*McCulloch's Commercial Dictionary, p.* 761.

LINGA, Hind. The form under which the hindoo deity Siva is principally worshipped. There are various kinds of Linga, to all of which worship is offered. See Lingam.

LINGA-BALJA-VADU, Tel. Members of the Lingaet sect who follow the Lingaet religion, natives of Tilingana: they seem to be identical with the Linga-banjigya or Linga-banjaga, or Linga-banijaga.

LINGA-BANAJIGA, Tel. A merchant or trader of the Lingaet sect.

LINGADHARI, sectarian hindoos who wear the Linga. See Lingaet.

LINGA DONDA, Tel. Bryonia laciniosa. *L.*—*R.*, iii, 728.

LINGAET.

Banjigya,	Can.	Wani,	Mahr.
Banijaga,	,,	Linga-balja-vadoo,	Tel.

The Lingaet, a sect of hindoos in Southern India, who wear the lingam in a silver or gold casket suspended from their necks, or on their arms. Their name is written also Lingait; nearly all the Canarese or Karnatica speaking people belong to the sect, but even in Berar, where Mahratta is spoken, there are 22,919 lingaet. They are also called Lingadhara, or Linghawant, or Lingamat and Jungama. They are Vira Saiva hindoos, whose sole object of worship is the lingam, a model of which they carry on their arms, or suspend from their necks in caskets of silver or gold, the workmanship of some of them, being of great beauty. They are sectarian saivavi, for their creed does not recognise castes nor acknowledge brahmins. Their customs and belief were described about the year 1833 by Mr. C. T. Brown, of the Madras Civil Service, in the Madras Literary Journal, and he has, since, been writing on the same subjects. They are very numerous amongst the Canarese people from Bangalore, northwards to Panderpoor on the Kistnah and towards Kallianee fort, where the sect was originated in the 12th century by a brahman named Basava. They are largely engaged in agriculture, and as shopkeepers. They are rigid in external ceremonial, but they have loose ideas in morals, probably resulting from what Wilson styles their belief in the equality of women. The sect are sometimes styled Jangam, from jangam the title of their priesthood. They do not reverence brahmins nor acknowledge the Vedas, their principles do not recognise caste (though they have established one of avocation) and they deny polytheism and the inferiority of women. Besides the trade divisions there are race,

sectarian, or social divisions amongst them. The Aradhya, for instance, are the lingaet of brahman birth, and though some Aradhya are well versed in Sanscrit, they are not held in esteem by the other lingaet who are worthy of Sudra birth. The Samanya or ordinary, the Visesha or extraordinary, the Samanya Bhakta and Visesha Bhakta, are other sects. The Samanya Bhakta differ from the ordinary Samanya Lingaet only in retaining caste distinctions—the Visesha Bhakta, are puritans, have no caste distinctions and are bound by a vow to honour their Guru. Their religious book is the Basava Purana, written in the Canarese tongue, in which language, as also in the Telugu, they have other writings. Lingaet women, in widowhood, re-marry by inferior ceremonies, called the Nickah. In such case the widow returns to her parents home and is there re-married. The ceremonies are few and the bridegroom gives small sums of Rs. 5 or Rs. 10 with two cloths. A village head, who will expend about Rs. 200 for his spinster marriage, will expend about Rs. 5 to Rs. 100 for his marriage with a widow. The lingam casket of the Lingaet is called Ayigalu. Although thus, by their principles without castes, they are undoubtedly the most bigotted of all the hindoo sects. They are all engaged in civil avocations : perhaps in the Madras native army, 30,000 strong, there are not two hundred soldiers of this sect. They are vegetarians and will not sell, and will not even buy or bring, a creature that is to be killed and used as food. Their dislike to brahmins takes many shapes—at a village near Kalladghi, three miles distant from the Gatparba river, they would not dig a well in their village, lest a brahmin should be attracted to reside, and their wives had to bring all the drinking water from the river bed.—*Professor Wilson* ; *C. P. Brown in Madras Lit. Soc. Journal.* See Jangam.

LINGA CHETTU, Tel. Crozophora plicata, *Juss.*, *Roxb.*

LINGAIT, a name of the Jungum hindoo sect, also called Linga-dhari. They are vira-saiva hindoos, and wear the lingum the phallus or priapus is a casket suspended from the neck or fastened to the arm.

LINGAM, Hind.

Phallos, Gr. | Priapus, Lat.

As seen in British India, the lingam is a round conical stone rising perpendicularly from an oval shaped rim cut on a stone platform. The lingam is the Priapus of the Romans, and the Phallic emblem of the Greeks, and the oval rim-like lines sculptured or drawn around it, is the yoni or bhaga, symbolical of the female form, as the lingam represents that of the male, but there is not apparent to any eye the faintest resemblance to the organs of which they are deemed the symbols or types. In British India for at least 1,500 years, the lingam has been regarded as the object under which Siva, one of the hindoo deities, is worshipped, in this instance as a regenerator, whilst the yoni, or bhaga is regarded as emblematic of his sakti or consort Parvati. Perforated rocks are considered as emblems of the yoni, through which pilgrims and other persons pass for the purpose of being regenerated and the utmost faith is placed in this sin-expelling transit. At the present day, these two emblems represent the physiological form of worship followed by the great saiva sect of hindoos, and the worship of Siva, under the type of the lingam, is almost the only form in which that deity is now reverenced. About two-thirds of all the hindoo people, perhaps 100,000,000 of souls, worship these emblem idols. They are conspicuous everywhere, in all parts of British India between the Ganges and the Indus, and from the Himalaya to Ceylon : throughout the whole tract of the Ganges, as far as Benares, in Bengal, the temples are commonly erected in a range of six, eight or twelve, on each side of a ghat, leading to the river. At Kalna, is a circular group of one hundred and eight temples erected by a raja of Burdwan. Each of the temples in Bengal consists of a single chamber, of a square form, surmounted by a pyramidal centre. The area of each is very small, the linga of black or white marble, occupies the centre—the offerings are presented at the threshhold. This worship is unattended by any indecent or indelicate ceremonies, and it would require a very unusual imagination, to trace any resemblance in its symbols to the objects they are supposed to represent. There is an absence of all indecency from public worships and religious establishments in the Gangetic provinces. The Vedas do not seem to inculcate this form of worship, their ritual was chiefly, if not wholly, addressed to the elements and particularly to fire, and the lingam is undoubtedly one of the most ancient idol objects of homage adopted in India, subsequently to the ritual of the Vedas. The worship of the linga is the main purport of the Skanda Siva, Bramadanda, and Linga Puranas. The idol destroyed in A. H. 415 by Mahmud of Ghizni, was nothing more than a Linga. It was a block of stone of four or five cubits long and of proportionate thickness. The original intention in the worship of this object seems to have been forgotten. That the present block lingam is typical of reproductive energy, seems wholly a notion of later times. It is possibly but the brahminical effort to teach the fetichist, wh

worshipping a common black stone, to think of the invisible ruler of the universe. This, however, is mere conjecture and many similar notions have been written: Sir John Lubbock says the worship of personified principles, such as Fear, Love, Hope, &c., could not have been treated apart from that of the phallus or lingam with which it was so intimately associated in Greece, India, Mexico, and elsewhere; and which, though at first modest and pure, as all religions are in their origin, led to such abominable practices, that it is one of the most painful chapters in human history. Captain Burton believes the hindoos to have been the first who symbolised, by an equilateral triangle their peculiar cult, the yonilingam: in their temple architecture, it became either a conoid or a perfect pyramid. Egypt denoted it by the obelisk, peculiar to that country; and the form appeared in the different parts of the world:—thus, in England, it was a mere upright stone, and in Ireland a round tower. D'Hancarville has successfully traced the worship itself, in its different modifications, to all people: the symbol would therefore be found everywhere. The old Arab minaret is a plain conoid or polygonal tower, without balcony or stages, widely different from the Turkish, modern Egyptian, and Hejazi combinations of cylinder and prism, happily compared by a French Traveller to "une chandelle coiffée d'un eteignoir." And finally the ancient minaret, made solid as all Gothic architecture is. Sonnerat says the lingam may be looked upon as the phallus or the figure representing the virile member of Atys, the well-beloved of Cybele, and the Bacchus which they worshipped at Hieropolis. The Egyptians, Grecks, and Romans, had temples dedicated to priapus, under the same form as that of the lingam. The Israelites worshipped the same figure, and erected statues to it. The holy scriptures inform us that Asa, son of Roboam, prevented his mother Maacha from sacrificing to priapus, whose image he broke. The Jews caused themselves to be initiated into the mysteries of Belphegor, a divinity like the lingam, whom the Moabites and Madianites worshipped on Mount Phegor; and which worship, in all appearance, they received from the Egyptians. When "Judah did evil in the sight of the Lord, and built them high places, and images, and groves, on every high hill and under every tree," the object was Bal, and the pillar, the lingam, was his symbol. It was on his altar they burned incense, and "sacrificed unto the calf on the fifteenth day of the month," the sacred monthly period, the amavas of the hindoos. The Calf of Israel seems the bull Nandi of Bal Iswara or Iswara, the Apis of the Egyptian Osiris, and throughout all British India a sculptured stone bull, called Nandi, the vahan or conveyance of Siva, is seated with its face looking towards the lingam. According to Colonel Tod, the lingam is identical with the Arabic idol, Lat, or Alhat. The worship reached France, doubtless with the Romans, and the figure of the lingam is still to be seen on the lintel which surrounds the Circus at Nismes, as well as on the front of some of their ancient churches, particularly on that of the cathedral of Toulouse, and on some churches at Bourdeaux. Plutarch says that the Egyptian god Osiris was found everywhere with the priapus exposed. Ptah-Sokari is also so represented, and images of that kind are called Ptah-Sokari Osiri. There can be no doubt but that the god Baal, whose votaries the Hebrews frequently became, is identical with the lingam and the god styled Chiun in Amos v, is Siva, whose name the races dwelling in Hindustan and along the valley of the Indus pronounce Seo, Seb, Sivin and Chivin. Yet there is nothing to fix the date at which the worship of Siva was brought to India, nor by whom brought; the wars between the buddhists and the linga worshippers of the Dekhan formed a series of important events in hindu history, but these extended up to the 11th century of the Christian era.

The worship of Vishnu seems to have come from Tartary, and that of Siva about the beginning of the Christian era, from the basin of the lower Indus through Rajputanah, and to have displaced the nature worship of the Vedas; Arrian, who resided in the second century at Barugaza (Baroach), describes a Parthian sovereignty as extending from the Indus to the Nerbudda, with their capital of Minagara. Whether these, the Abtelites of Cosmas, were the Parthian dynasty of Arrian, or whether the Parthians were supplanted by the Huns, we must remain in ignorance, but to one or the other must be attributed the sack of Balabhipoora. The legend of this event affords scope for speculation, both as regards the conquerors and the conquered, and gives at least a colour of truth to the reputed Persian ancestry of the rana of Mewar. The solar orb, and its type, fire, were the chief objects of adoration of Silladitya of Balabhipoora. Whether to these was added that of the lingam, the symbol of Balnath (the sun), the primary object of worship with his descendants, may be doubted. It was certainly confined to these, and the adoration of 'strange gods' by the Sooryavansi Gehlot is comparatively of modern invention. There was a fountain (Sooryacoonda) 'sacred to the sun' at Balabhipoora,

from which arose, at the summons of Silladitya (according to the legend) the seven-headed horse Septaswa, which draws the car of Soorya, to bear him to battle. With such an auxiliary no foe could prevail; but a wicked minister revealed to the enemy the secret of annulling this aid, by polluting the sacred fountain with blood. This accomplished, in vain did the prince call on Septaswa to save him from the strange and barbarous foe: the charm was broken, and with it sunk the dynasty of Balabhi. Who the 'barbarian' was that defiled with blood of kine the fountain of the sun, whether Gete, Parthian, or Hun, we are left to conjecture. The Persian, though he venerated the bull, yet sacrificed him on the altar of Mithras; and though the ancient Gabr, or Guebr purifies with the urine of the cow, he will not refuse to eat beef; and the iniquity of Cambyses, who thrust his lance into the flank of the Egyptian Apis, is a proof that the bull was abstracted by no object of worship. How these strange tribes obtained a footing amongst the hindoo races is not known, but so late as the twelfth century we find the Gete, Hun, Catti, Ariaspa and Dahæ, definitively settled, and enumerated amongst the Chatees rajcula. How much earlier the admission, no authority states; but mention is made of several of them aiding in the defence of Cheetore, on the first appearance of the mahomedans in the ninth century. D'Herbelot, (vol. i, p. 179) calls them the Haiathelah or Indoscythæ, and says that they were apparently from Tibet, between India and China. De Guignes (tome, *i*, p. 325) however says: "cette conjecture ne peut avoir lieu, les Euthelites n'ayant jamais demeure dans le Tibet. A branch of the Hun, however, did most assuredly dwell in that quarter, though it cannot positively be asserted that they were the Abtelites. The Hya was a great branch of the lunar race of Yayat, and appears early to have left India for the northern regions, and would afford a more plausible etymology for the Haiathelah than the Te-le, who dwelt on the waters (ab) of the Oxus. This branch of the Hun has also been termed Nephthalite, and fancied one of the lost tribes of Israel. Which race brought the lingam worship is not known. At Ujein it was particularly celebrated about the period of the mahomedan invasion, but probably long before and one particular linga, was named Vinda-swerna from Vindu, drop; Swerna, gold. At present, the lingam is sometimes three-faced or tri-murti, and tri-lingam is said to be the source of the name Telinga and Telingana, the country extending from north of Madras to Ganjam and west to Bellary and Beder: the four-faced lingam is called the Choumurti Mahadeva, such as may be seen in the caves of Ellora; and of common occurrence in other districts, and the shrine of Eklinga or the one Lingam is situated in a defile about six miles north of Oodipoor. The hills towering around it on all sides are of the primitive formation, and their scarped summits are clustered with honeycombs. This ek-lingam or one phallus, is a single cylindrical or conical stone; but there are others, termed, Seheslinga and Kot-iswara, with a thousand or a million of phallic representatives, all minutely carved on the monolithic emblem, having then much resemblance to the symbol of Bacchus, whose orgies both in Egypt and Greece, are the counterpart of those of the hindoo Bagh-es, so called from being clad in a tiger or leopard's hide, as Bacchus had that of the panther for his covering. There is a very ancient temple to Kotiswara at the embouchure of the eastern arm of the Indus; and there are many to Seheslinga in the peninsula of Saurashtra. At the ancient Dholpur, now called Barolli, the shrine is dedicated to Guteswara Mahadeva, with a lingam revolving in the yoni, the wonder of those who venture amongst its almost impervious and unfrequented woods to worship. Very few persons of the saiva followers, of the south of India, ever realize the lingam and the yoni as representations of the organs of the body, and when made to apprehend the fact they feel overpowered with shame that they should be worshipping such symbols. The Bana-lingam or Ban-lingam, and the Chakram lingam are stones formed by attrition in a river bed, into a lingam-like form: the Saligram is a fossil shell, the interior parts of which resemble a lingam. The most frequent to be observed of the hindoo idols is the lingam. The emblem of the god Siva, who is usually styled Maha-deo. It is almost invariably of stone, of some kind, and is imbedded in the yoni, and varies from a little projecting knob to a considerable cylinder of two feet high and a foot in diameter. It is usual to describe it as emblematic of destruction and resurrection. The figure inside the house is often of copper or silver. The Ada-sarpa or old serpent, in the form of a single cobra, or five or nine headed cobra, is often figured bending over the lingam, with the figure of a bull Nandi or Basava, the vahan or Siva sitting before it. It is usually of a dark coloured or black stone, erect, a mere round pillar, rounded off at the top. It occasionally rises direct from the ground, but mostly from a stone platform, from out the yoni, carried around its base. At the time of the mahomedan invasion this form of physiologic worship would seem to have been prominent in the districts which their arms reached. The linga temple at Somnath

in Guzerat was stormed by Mahmud of Ghazni, much wealth was obtained, and he carried the gates of the temple to his own city, where they were put at his tomb, and remained till, in 1842, the British Indian Army removed them. The temple of Mallikar juna, at Sri-sailam, in Bhima sankari at Rajahmundry, in Telingana, is also mentioned, as are also, Mahakala and Amareswara at Oojein: Omkara on the Nerbudda, Vaidya-nath at Deogurh in Bengal, Visveswara at Benares, Tryambaka at the sources of the Godavery, Rameswara at Ramisseram, Kedaresa, on the Himalaya, and Gautamesa, the locality of which is not now known. At the present day, in the south of India, the principal Siva temples are at Conjeveram, (Kanchi,) at Jambuk Eswar near Trichinopoly, Trincomalee (Tirunamalle), Callestry (Kalahistri), and at Chadambaram. The Saiva hindoo, however, is essentially polytheist, worships at every temple and reverences brahmans.—*Cole., Myth. Hind., p.* 175 ; *Wilson's Gloss.*; *Latham*; *Lubbock's Origin of Civil., p.* 236 ; *Burton's Pilgrimage to Meccah, Vol.* i, *p.* 134 ; *Sonnerat's Voyage, pp.* 52, 53, 63 ; *Tod's Rajasthan, Vol.* i, *pp.* 219-514 ; *Vol,* ii, *p.* 658 ; *Hind. Theat., Vol.* ii, *p.* 97 ; *Cat. Ex.* 1862. See Elanus, Burabur caves, Hindoo, Inscriptions, Lustral ceremonies, Siva, Vedas, Yavana, Yoni.

LINGA MANU, or Gurugu, Tel. Crozophora plicata, *Juss., Roxb.*

LINGA MARAM, Tam. Crozophora plicata, *Juss, Roxb.*

LINGA MALLE, Tel. Jasminum *sp.* A wild jasmine at Vissannapeta.

LINGA POTLA, or Potla, Tel. Trichosanthes anguina, *L. var.* A variety so called from its short, thick pepo *Br.* 873.

LINGANCITA, see Vedas.

LINGAYET, or Lingawant, see Jangama, Lingaet.

LINGE OUVRE, Fr. Diaper.

LINGI, Sans., one who wears the outward emblems of the lingaet order or sect to which he belongs ; but it is more usually applied to signify a pretender, a hypocrite, or one who assumes the external emblems of a caste or order to which he does not belong, or of which he does not perform the duties ; the bearer of a linga.—*Wilson.*

LINGIN or Linga, a large island 36 miles long, its S. E. point is in lat. 0° 17′ S., long. 105° 4′ E. On its southern part is a mountain with two remarkable spire-like peaks, called Apes ears.—*Horsburgh.* See Pulo ponobeo, Ladrone islands.

LINGOA or Amboyna wood, is from the Pterospermum indicum; it is very durable, and takes a high polish. It was imported into England from the Moluccas in considerable quantities at the time when the latter were British possessions ; it is very abundant, and may be had in any quantity. Very large circular slabs are obtained from the lower part of the tree by taking advantage of the spurs, or lateral growths ; they are sometimes as large as nine feet in diameter. A circular disk of wood thus obtained, nearly seven feet in diameter, as well as some other specimens, were exhibited in 1851 by Messrs. Almeida of Singapore, and received a Prize Medal from the Jury. The importation ceased with the cessation of British intercourse with those islands. The wood is abundant at Ceram, New Guinea, and throughout the Moluccas seas. It is prepared in large circular slabs by the natives of these islands, and can be obtained in almost any quantity if the precaution be taken of ordering it during the previous trading season. The Kayu Buka or Kyaboca wood of commerce is the knarled excrescence of this tree ; slabs can be had 6 or 7 feet in diameter, by taking advantage of the spurs which project from the base of the trunk, as the tree itself has not sufficient diameter to furnish such wide slabs. They are occasionally met with as large as 9 feet in diameter, but the usual size is from 4 to 6 feet. This wood is brought to Singapore by the Eastern traders from Ceram, Arru and New Guinea, and is sold at Singapore by weight. It is much esteemed as a fancy wood both in Europe and China, but the demand in Europe seems to have decreased of late years. See Amboyna wood, Kyaboka wood, Java woods, Pterospermum indicum.

LINGU, Sans., from lig, to move.

LINGULA, a genus of molluscs.

LINHACA, Port. Linseed, Flax seed.

LINHAY, Burm. Acorus calamus, *Linn.*

LINHO, Port. Flax.

LINI SEMEN, Lat. Linseed.

LIN LINU, Hind. Cotoneaster obtusa.

LINO. It., Sp. Flax.

LINON, Gr. Flax.

LINOTA CANNABINA, Common Linnet of Europe, Siberia, Japan, Asia Minor, Barbary.

LINOTA CANESCENS, Mealy Redpole of the Northern regions chiefly, Greenland, Japan : an irregular winter visitant in Britain occurs in India.

LINOTA MONTIUM, Mountain Linnet. Europe, N. Asia, Japan : N. or S. Britain according to season : replaced in Affghanistan by L. Brevirostris.

LINSEED : seed of Linum usitatissimum.

Buzruk,	Ar.	Lynzaád,	Dut.
Hu-ma-taze,	Chin.	Flax-seed,	Eng.
Horrfroe,	Dan.	Lin ; Graine de Lin,	Fr.

Lein-saat,	GER.	Semja-lenjanæ,	RUS.
Suf, Tisi, Ulsi,	GUZ. HIND.	Uma ; Atasi,	SANS.
Linseme,	IT.	Linaza,	SP.
Lini semen,	LAT.	Alleverei,	TAM.
Bidgierammi,	MALEAL.	Sirru sanulveru,	,,
Tukhm-i-katan,	PERS.	Alivi tullu,	TEL.
Siemie, Iniane,	POL.	Bezir-tokhma ;	TURK.
Linhaca,	PORT.	Keten-tokhma	,,

In India, the seed of the flax plant is its chief product, and is principally used in the manufacture of linseed oil. The first export from Calcutta was made by Mr. Hodgkinson in 1832, and amounted to only ten bushels, but the increase has been rapidly progressive.

1832, ten bushels.	1837, 32,327 munds.
1833, 2,163 maunds.	1839, 167,601 ,,
1834, 2,826 ,,	1850, 765,496 ,,

In the year 1850-51, the amount of linseed imported from the Concan into Bombay alone was 59,076 cwt., and in the year 1851 the total imports into England of this product, was 93,814 cwt., and in 1852-53, 114,309 cwt : the one-sixth part of the total amount imported into England in that year. The value of the Bombay exports in 1850-51 was Rs. 170,112, and in 1852-53, Rs. 342,926. In 1853, Bombay exported only 4,000 tons of seeds, whereas in 1857 it reached 60,000 tons. Of these linseed formed about two-thirds. The price of seeds were :

Linseed per cwt.	Rs.	5 to 6
Rapeseed ,, ...	,,	4½ to 5¼
Teelseed ,, candy of 5¼ cwt.	,,	20 to 27
Copra (Stripped Cocoanut) Red per candy of 5⅝ cwt. ...	,,	54 to 60
,, ,, ,, Black	,,	55 to 60

The loss in weight in cleaning linseed varies according to sample. On a good lot, the loss should not be over 5 per cent. The loss in weight in Kurrachee rapeseed is usually about 4 per cent., in Kutch and Kattywar seed, it is very trifling. On Khandeesh teelseed, the loss is about 3 per cent. Cleaning expenses come to about 2 annas (3d.) per cwt., but if done by machinery on a large scale, these should not exceed one anna (1½d.) per cwt., and calculate another anna to cover weighing, carting, &c. In copra there is no loss in cleaning. The red kind yields most oil, the black being used for food, is dearer. Linseed has been known to cost less than four rupees per cwt. The following were the prices of oil in Bombay in 1857 per maund of 28 lbs. :

Cocoanut oil ...	Rs. 3 10	Gingelly oil (Sweet oil)	Rs. 3 12
Castor	,, 2 15	Linseed oil sweet	,, 3 0

The linseed yield by expression oil in such great abundance, that the seeds form, for this purpose as well as for reproduction, an important article of trade. It is grown in small quantities in the United Kingdom, North America, Sweden, Denmark, Turkey, and Egypt, but Russia, Prussia, Italy, and India, are the great producing countries. By the year 1862, large quantities of linseed were imported into Britain from India and the exports from all India have been :

	lbs.	tons.	Value £.
1850-51	68,690,384	30,665	170,373
1 2	128,258,144	57,258	317,964
2 3	119,897,008	53,525	277,958
3 4	91,345,632	40,779	227,853
4 5	136,847,648	61,093	389,796
5 6	222,786,032	99,458	644,704
6 7	177,690,352	79,326	561,651
7 8	178,555,216	79,712	636,709
8 9	90,016,722	40,183	1,096,981
1859-60	95,271,822	42,531	1,112,785
1860-61	61,577,320	27,535	1,255,779

Of the above, Madras exports ranged from the value of £227 to £2,800. For the first few years of the above period Bombay exported only to the value of £17,051 to £34,384, but in 1860-1, the value of the Bombay exports was £564,566 : and, in the same year, Calcutta exported to the value of £690,472, that of 1850-1 having been £153,095. It has long been cultivated to a limited extent in Nagpore, Bellary and other parts of the Madras Presidency. Dr. Royle states that this crop in India, is never sown thickly or in continuous fields, but it is so grown in many situations and is the general mode of its cultivation in the linseed-producing provinces. In the poorer Western districts it is often sown as an edging crop to wheat and other grain because it is not eaten by cattle in the green state. The reason given for its being sown in both long and cross drills is that the plant being weakly requires much sowing to guard it against the action of the weather. It does not seem improbable that the spurious white "atees" roots of the bazar are occasionally obtained from this or from the Goolashoopre, or Linum trigynum, indigenous in the Lower Provinces. The oil cake which remains after the oil is expressed from linseed, contains the albuminous part of the seed, and is used for fattening cattle.—*McCulloch* ; *Smith Mat. Med.* ; *Faulkner* ; *Calcutta, Cat.* 1862 ; *Facts for Factories, Bombay* 1857. See Flax.

LINSEED OIL.

Ulsi ka tel,	HIND.	Avisi nuna,	TEL.
Alliveri yennai,	TAM.		

Is obtained from flax seed. When used as the vehicle for the harder resins, it should be

pure, pale, well-clarified, and combined with the resin at as low a temperature as possible. Unless these conditions be attended to, a dark varnish is produced which becomes darker by age. This oil gives softness and toughness to the resin, but produces a slowly drying varnish. It is clarified for the best varnishes by being gradually raised to near the boiling point in a copper pan. The linseed oil of Linum usitatissimum, is contained in the kernel of the seeds and may be either cold drawn, or, as is usual, obtained after the seeds have been subjected to a heat of 200°. The oil obtained by the former process is paler, with less colour and taste, than where heat has been employed. The seeds of different countries yield different proportions of oil, as the following yields from a bushel of seed will show yield of oil :—

East Indian 14½ lbs. to lbs. 15.		Egyptain... ... lbs.	15
		Sicilian ... ... lbs.	14

When cold drawn, it is greenish-yellow, and more viscid than when hot drawn. It is one of the cheapest fixed oils ; is what is called a drying oil, and is used in the manufacture of paints, varnishes, and printing inks. That made in British India is inferior to the English oil, from the former having been imperfectly freed from mucilage, which prevents its drying. It is procurable in Bellary at Rs. 3-8-0 per maund. In the year 1852 53, English Linseed oil to the amount of galls. 4-552 and valued at Rs. 8-763, was imported into Madras, whilst at the same time cwt. 1,045 of the seed were exported from hence mostly to England. Though the linseed oil of India is considered as not possessed of the full drying properties of the oil prepared in Europe, there is no doubt, this is owing entirely to the Indian linseed being expressed before the mustard seed has been separated, with which it is commonly mixed, in consequence of the two plants being often grown together. Linseed oil is one of the chief ingredients in oil varnishes and in printer's ink ; by boiling with litharge its drying properties are much improved.

LINSEME, It. Linseed.

LINTIN ISLAND, in the Canton river, is of considerable size, terminating at the summit in a high conical peak, which is in lat. 22° 24′ N. and 4¼ miles E. of the Grand Ladrone. The island is in 22° 6′ N. long. 114° 1′ 30″ E. and 15 miles westerly, from the north end of Lema Island.

LINUM AUSTRIACUM. Some of its flowers are pretty, and may be placed in a border. L. tetragynum *Coleb.*, grows in the Khassya mountains and Nepal, and L. trigynum, *Roxb.*, in the mountains of the peninsula of India.—*Riddell.*

LINUM USITATISSIMUM, *Linn.*

Buzruk,	Ar.	Linum,	Lat.
Kettan,	,,	Biji rami,	Malay.
Kattan,	,,	Katan,	Pers.
Musina,	Beng., Hind.	Linho,	Port., Pol.
Atis, Tisi,	,, ,,	Len, Lin,	Rus.
Mushina,	,, ,,	Ooma,	Sans.
Musni, Matasi	,, ,,	Atasi, Matasi,	,,
Jowus, Alsi,	Mahr., Duk.	Lint,	Scotch.
Vlasch,	Dut.	Allo-seroo, sanul,	Tam.
Linseed, Flax,	Eng.	Aliverai,	,,
Lint, Common Flax,	,,	Atasi, Nella avisi,	Tel.
Lin,	Fr.	Avisi, the seed,	,,
Flachs,	Ger.	Nalla agisi,	,,
Alsi,	Hind.	Madana gangamu,	,,
Lino,	It., Sp.		

Flax was cultivated in Egypt in very early periods, and both linen and cambric are now prepared from it, the latter being the produce of plants more thickly sown. It is extensively cultivated in many parts of British India, produces abundance of seed for oil, but its fibre is inferior. European linseed on the other hand is better for fibre than for oil. By proper treatment, however, good fibre can be got from plants raised in India from European seed, or even from country seed if properly sown. At the Madras Exhibition of 1855, several specimens of true flax, Linum usitatissimum, were exhibited from Tanjore, Ganjam and the Nizam's territories, of good length and procuable in large quantities, but none of them were clean or of good quality all having been stained by rotting. Flax is prepared by steeping, stripping off the bark, and then beating, so as to separate the fibres. Linen and cambric are prepared from it, the latter differing from the former in its fineness, and in being obtained from plants which are more thickly sown. Linen, as clothing, is cool, from being a better conductor of heat than cotton ; but when the skin is covered with perspiration, or exposed to cold, its feels cold and chilly. The fibre of flax is a straight tube-like cylinder, and is therefore less irritating than the twisted fibre of cotton. Hence lint, which is prepared by scraping linen, is so much preferable to cotton for surgical dressings. Tow consists of the short fibres of the flax, which are removed in the process of hackling. It is used for a variety of purposes. In India, flax has been usually cultivated for its seed, and not for the fibre, the prevalence of cotton as the staple fabric may account for this. The seeds are officinal with natives, being given (as infusion ?) for asthma. The seeds, after having had the oil pressed from them, are in the form of a flat mass, commonly called oil cake.—*M. E. J. R.* ; *Powell's Hand-book, Vol.* i, *p.* 421. See Flax, Linseed, Oil.

LINGAJA, see Yavana.

LIOKPA, HIND. Delphinium brunonianum.

LIOLEPIS, a genus of the family Uromasticidæ, as under :

Uromastix hardwickii, *Gray*, Agra, Sind.
Liolepis reevesii, *Gray*, Arakan, Martaban.
Phignocephalas candivalvulus, *Pall*, Lake Chomoriri.

LION, the Felis Leo, *Linn.*, is generally recognised to be of only one species, and the lion of Senegal, the lion of Barberry, and the lion of Persia as varieties, and sportsmen are inclined to distinguish a variety in the lion of Guzerat and Kattywar, and another in the lion of Gwalior and Hurrianah. The Lion, is the desert king ; as the Tiger is monarch of the jungles. It is found in Guzerat, Kattywar, along the Runn of Cutch, in Rajputanah, Gwalior and Hurrianah in British India, in Persia, and in Africa. It is tolerably plentiful at Gwalior and also about Goonah, and lions have been killed 20 miles from Saugor, but wretched mangy looking things. In those met with in India, generally, the male is nearly maneless, and usually inferior in size and appearance to its African brothers. Tigers are said to avoid the lions and desert those jungles in which any roving lion may make its appearance. In the Kattywar district, which the lions most affect tigers are said to be unknown, though panthers are common. It has been supposed that the lion avoids the tiger, and in the Central Provinces since tigers have been shot off, lions have begun to appear in the northernmost parts. It is moreover unlikely that an Indian lion could contend with the tiger as it is much inferior in size and strength. The Lion, is very rare in Affghanistan. The only place where lions were heard of was in the hilly country about Cabul, and there they are small and weak, compared with the African lion. " The lion is a native of Persia, and some are found as far as Tashkund, in a northerly and easterly direction. There remains no doubt of lions in Hurrianah in the beginning of the 19th century. In 1837, Major Brown, ('Gunga' of the Bengal Sporting Magazine) remarked, that —" only twenty-three years elapsed from the occupation of the country, when the lions, which were at one time in the dry and sandy deserts of the Hurrianah, became extinct south of the Cuggar. Having no inaccessible dens to retire to during the hot weather, the lions, from necessity, took up their abode where water could be found ; and as places of this description were rare, and generally near villages, their retreat was easily beaten up, and their entire destruction speedily effected. In the month of May, a lion-shooting party had only to ask from the people of the country, where water was still to be found, to know whither they might export sport ?" We have the evidence of Jehangir, and the Reverend Edw Terry, that in their days, the province of Malwah abounded with lions. Jehangir records, that he had killed several, and Mr. Terry mentions his having been frequently terrified by them, in his travels through the vast woods and wilderness of the country. Bernier, had frequent opportunities of witnessing the chase of this animal, an amusement which was reserved for the emperor Aurangzeb alone. Lions are still found in the Geer jungles, but there are no tigers, and Captain Postans observes that while Kattywar abounds with the tiger and lion species, Cutch, the neighbouring province, is free from this terrible infliction. The Times of India says, Lieut. Heyland, 56th Regiment, succeeded in killing 11 tigers, 2 lions, several cheetas, bears, and wild jungle boars. While stationed at Deesa, he shot three lions in one year. One of them measured some nine feet in length. It had severely wounded Lieutenant Clarke, of the R. A., some time in August. A correspondent of the Times of India says when the 3rd Bombay Cavalry was stationed at Rajkote in Kattywar (in 1832-33) Capts. Reeves, Berry, and others of that Regiment used to shoot lions from off their horses. Major Fulljames turned out a lion from the Bhet (a sort of island in the Runn of Cutch), opposite the town of Junjoowara, in 1835, and followed it up to a place called Khoora Suttapoor, on the southern border of the Runn, where he shot it ; and Colonel Le Grand Jacob, when 1st Assistant to the Political Agent in Kattywar, killed a lion and a lioness in one day in the Geer jungle valley, in the southern part of Kattywar, where they are still to be found. Both Captain Reeves and Colonel Jacob described the males as being maneless, and a lion kept by the Rajah of Bhownuggur had none.

In the year 1862, a correspondent in the Times of India writing of Kattywar, says lions not only exist in certain portions of this province, but are to be found in Guzerat also, on the range of hills near Deesa. The figure of a lion, is on the top of each of the three tall pillars or columns at Bettiah in North Berar. A lion was shot by Mr. Arratoon, little before the appearance of the Asiatic lion in the Barah jungles. Tigers, if not lions, venture close to Allahabad in the hills near Barah. Major Benbow, of the Bombay Army, in his youth a great hunter of large game, with his companions hunted the lion in the Runn, by galloping fiercely at them, and firing, but continuing to gallop on without pausing to see the effect of the shot—each of the party acting similarly until the lion fell. There are no difficulties to the lion crossing

the Runn from the south of Persia. It is supposed to be the lion that visited India, from which the figure was taken that is used in the royal Arms of England. The hindoos in their fifth avatar of Vishnu recognise that deity as Nara Singha, (Nara, a man, and Singham, a lion) a man lion. The lion is frequently met with on the banks of the Tigris below Baghdad, rarely above. On the Euphrates it has been seen almost as high as Bir. In the Sinjar, and on the banks of the Khabour, they are frequently caught by the Arabs. They abound in Khuzistan, the ancient Susiana: three or four together, and are hunted by the chiefs of the tribes inhabiting that province. There seem to be two varieties in Babylonia, a maneless one, which the Arabs call true believers, a maned lion, that they call a ghabr or ghaour, or infidel, the former they say will spare a mahomedan if he pray, the latter never. The largest lion seen in England, was caught, when very young, in Hurrianah, by Genl. Watson, and was presented to his Majesty, Geo. IV. In Vol. 1 of the Sporting Review, in 1845, the lion is cursorily mentioned as an inhabitant of the territories south of Gwalior. About 1848 there was seen in Calcutta a fine living lioness, more than two-thirds grown, which had been captured as a small cub in Sindh It appeared healthy and vigorous; but died in the course of her passage to England There were also, then, in the London Zoological Gardens, a young lion and lioness from Guzerat. From the accounts of Asiatic lions, there seem two distinct varieties of them: one comparatively maneless; the other heavily maned, scarcely (if at all) less so than the African lion. Of the latter, again, some naturalists distinguish apart the lions of Barbary, Senegal, and South Africa. The lion seems to traverse great tracts of country and no doubt those of Persia and Mesopotamia, possibly of distinct varieties or rearing, come to the west of India, along the line of the Indus to Sindh into Hurrianah, Rajputanah, towards Gwalior, Kattywar and Guzerat, and that this is the explanation of the varied opinions put forward by sportsmen as to the appearance of the lions of India. The ordinary Persian lion is well maned; and this race is said to be identical with the Arabian. A fine Persian lion and lioness were long exhibited in the Surray Zoological Gardens, with a fine S. African lion and lioness in an adjoining den; and, Mr. Blyth says, there was not much difference in the development of the mane of those two lions; but the Persian was a much paler animal than the other. According to Mr. Warwick, a pair were brought as a present to his late Majesty, George IV., from Bussora, in the Boyne, man-of-war, Captain Campbell, who presented them to the Menagerie then at Exeter Change. The Asiatic, he adds, "differs from the South African Lion in being rather less in size, with mane much more scanty, and of a light yellow colour, tipped with grey, the whole body being of an uniform fawn colour. The head wants the width and nobleness of countenance so apparent in the African Lion. The animal falls off towards the withers more than in the African lion; the tail is not so delicately tapering, and the tuft at the end of it is much larger in proportion." Major Sir W. Cornwallis Harris, however, had no faith in the existence of an Asiatic race of maneless or scantily maned lions: and he was as familiar with the lion of Guzerat as with that of South Africa. In the letter-press accompanying his Portraits of the Game and Wild Animals of South Africa, he says in point of size and complexion, the South African lion differs in no respect from that found so abundantly in Guzerat "and varying in hue betwixt ash-colour and tawny-dun; but generally possessing a more elaborate and matted mane; which peculiarity is attributable, in a great measure, to the less jungly character of the country that he infests, and to the more advanced age to which, from the comparatively small number of his mortal foes, he is suffered to attain. In India, the lion is often compelled to establish himself in heavy jungles, which comb out a considerable portion of the long loose silky hairs about his head and neck; but this is seldom the case in the arid plains of Africa, where the covert being chiefly restricted to the banks of rivers, or to isolated springs, he rests satisfied with a less impervious shade, and is often disturbed from a clump of rushes, barely large enough to conceal his portly figure." Major Harris remarks, that "amongst the Cape colonists it is a fashionable belief, that there are two distinct species of the African lion, which they designate the vaal and the zwart, or the "yellow" and the "black," maintaining stoutly that the one is very much less ferocious than the other: but both the colour and the size depend chiefly on the animals age; the development of the physical powers, and of the mane also, being principally influenced by a like contingency. That which has been designated the "maneless lion of Guzerat" is nothing more than a young lion whose mane has not shot forth; and, he adds, this opinion with less hesitation, having slain the king of beasts in every stage from whelphood to imbecility." A correspondent of the B. S. M. (for 1841,) thus writes of the lions of Kattywar:—"Glad as I should be to agree with

so accomplished a sportsman as Captain Harris, and knowing at the time I write this, that he has killed more lions than any man on the Western side of India, yet having nearly accomplished fifty head myself, I wish modestly to observe that there were, three years ago, in Kattywar, lions with very dark skins, and which in fact were called by the natives Kalphoota, which means in these parts 'black skin,' or 'black stripe.' These said lions, thirteen in number, charged most desperately; and I think they made good some seven or eight charges upon the head of Captain Harris's quondam elephant, Mowlah' by name. Since this batch I have killed many, but none in colour or courage like them. Out of all the lions I have killed, 9 feet 2 inches is the longest I have seen, before taking the skins off for curing; they are stretched to 11 feet frequently. Captain Harris gives the correct measurement of the animal, as distinguished from that of its stretched skin; and he supplies a list of twenty lions and lionesses killed (by himself?) in Kattywar, during 1840 and 1841. These lions, writes Captain Smee, "are found in Guzerat along the banks of the Sombermuttee, near Ahmedabad. During the hot months, they inhabit the low bushy wooded plains that skirt the Bhardar and Sombermuttee rivers from Ahmedabad to the borders of Cutch, being driven out of the large adjoining tracts of high grass-jungle (Bhir) by the practice annually resorted to by the natives of setting fire to the grass, in order to clear it and ensure a succession of young shoots for the food of the cattle upon the first fall of the rains. They extend through a range of country about forty miles in length, including various villages, and among others those of Borneo and Goliana. They are so common in this district, that I killed no fewer than eleven during a residence of about a month; yet scarcely any of the natives, except the cattle-keepers, had seen them previously to my coming among them. The cattle were frequently carried off or destroyed, but this they attributed to tigers: the tiger, however, does not exist in that part of the country. Those natives to whom they were known gave them the name of Outiah Bagh, or 'Camel Tiger,' an appellation derived from their resemblance in colour to the camel. They appear to be very destructive to domestic cattle, and the remains of a considerable number of carcases of bullocks were found near the place at which my specimens were killed: about ten days previously, four donkeys had been destroyed at the village of Cashwa. I could not learn that men had ever been attacked by them.

When struck by a ball, they exhibited great boldness, standing as if preparing to resist their pursuers, and then going off slowly and in a very sullen manner; unlike the tiger, which, on such occasions, retreats springing and snarling. "In addition to the district in which I have met with them, these lions are also found on the Runn near Runnpore, and near Puttun in Guzerat. Some persons who saw them in Bombay stated that they also occur in Sind and in Persia. How far this latter statement may be correct I cannot determine; but I may remark that the Persian lion that is at present exhibited at the Surrey Zoological Garden, has none of the characteristics of the maneless lion of Guzerat, and seems to me to differ but little from individuals known to have been brought from Africa." In the days of Lord Hastings' rule, lions were common in the Great Hurrianah plain. A contributor to the B. S. M. in 1833, remarks that "Hansi was then in its "high and palmy state" and considered the best sporting country in India. Lions were found in considerable numbers, although lately they have become exceedingly rare. * * * The first lion-hunt I ever was present at was the most beautiful sight I have witnessed. The party assembled at Hissar, where some of the sporting elephants of the Marquis of Hastings' retinue was stationed. A duffedar's party, of Skinners Horse, accompanied us. The presence of sowars in Lion-hunting is very necessary; the plains being extensive, the animal is liable to be lost after the first onset, unless sowars are at hand to go out on the flanks, or to push on ahead, to mark the jungle, the lion retires into. In general, when a lion is pursued, he will either endeavour to get away by sneaking off, or take to the open country, and there await the attack: the latter, a tiger is never known to do, and I consider it to form the only peculiar difference of the two kinds of sport. A lion that takes to this open fighting, gives more exciting sport by far than anything I have seen in tiger hunting, and is the most trying for the elephants. * * * One killed was a young but nearly full grown male, stood exactly 3 ft. high and was 9 ft. long; his mane was 9 inches in length." The famous lion 'King George' formerly in the Tower menagerie, and procured in Hurrianah when a small cub by the late General Watson, was even renowned for the superb development of his mane! Mr. Bennett (in his Tower Menagerie) relates that in the commencement of year 1823, the late "General Waston, then in Hurrianah, being out one morning on horseback, armed with a double barrelled-rifle, was suddenly surprised by a large lion, which

bounded out upon him from the thick jungle at a distance of only a few yards. He instantly fired and the shot taking complete effect, the animal fell dead almost at his feet. No sooner had the lion fallen than the lioness rushed out, which the General also shot at, and wounded severely, so that she retired into the thicket. Thinking that the den could not be far distant, he traced her to her retreat, and there despatched her; and in the den were found two beautiful cubs, a male and female, apparently not more than three days old. These the General brought away: they were suckled by a goat and sent to England, where they arrived in September 1823, as a present to George IV, and were lodged in the Tower." The male was the animal from which Mr. Bennet gives his figure and description of the so-called "Bengal lion;" and he was remarkable for the superb development of his mane, when little more than five years old, at which age the wood cut of him was executed by Hervey. The sum of our present evidence seems decidedly adverse to the belief that a maneless (or comparatively maneless) race of lions exists in Guzerat: but that such a race inhabits Mesopotamia is considerably more probable; no lion, even in Africa, attains to the magnitude of the largest male tigers of India. The lion is shorter in the vertebral column, and much deeper in the chest; indicative of its capacity for running in pursuit: this the tiger never does; and its structure is more emphatically that of an animal which springs upon its prey. Nevertheless, the resemblance of the skulls is so great, that there is only one certain mode of distinguishing them, viz., that the nasal bones pass back beyond the maxillaries in the tiger-skull, and fall short of the maxillary suture in the lion-skull: besides which the profile of the latter is generally much straighter, while that of the former is more tom-cat like, showing a strongly marked obtuse angle. The close affinity of the two animals is demonstrated by the fact of their having interbred and produced hybrids when in captivity; and it is curious that a newly-born lion-cub is far from being so utterly unlike a tiger-cub as might have been expected. They are at first obscurely striped or brindled, and somewhat tiger-like in the coat. There is generally a blackish stripe extending along the back, from which numerous other bands of the same colour branch off, nearly parallel to each other, on the sides to the tail. The head and limbs are generally obscurely spotted. When young they mew like a cat; as they advance, the uniform colour is gradually assumed; and at the age of ten or twelve months the mane begins to appear in the males; at the age of eighteen months this appendage is considerably developed, and they begin to roar. In lionesses the markings of the young are often more or less obscurely retained till they are full-grown or nearly so. They were conspicuously visible in a Sindh lioness, about two-thirds grown. Lion and tiger-cubs are, in confinement, apt to suffer much at the time of developing their huge permanent canine-teeth; and perhaps many die at this age when wild.—*Bennett's Tower Menagerie*; *Tennant's Hindustan, Vol*, i, *p.* 78–9; *Postan's Western India, Vol.* ii, *p.* 158; *Tod's Travels*; *Malcolm's Persia*; *Calcutta Review, No* 2, 20*th Dec.* 1860; *Times of India, Rajcote*, 12*th June* 1865; *Bangalore Herald*, 17*th June* 1865; *Royle, Ill. Him. Bot., p.* 6; *Layard Nineveh, Vol. II. p.* 48; *R.* 1; *Naturalist's Library*; *Felinæ*; *Elphinstone's Cabul in* 1815; *Lieut. Irvine, Memoir on Affghanistan, published by the Asiatic Society in* 1839. See Bettiah.

LIPA is situated at no great distance from the Sutlej, at an elevation of 8,000 feet above the level of the sea. The next range to the eastward is that of Runang, separating the Lipa valley from that of the Ruskalan, on which is situated the village of Sungnam.—*Dr. Thomson's Travels in Western Himalaya and Tibet, p.* 88.

LIP-DWAT, Burm. Nauclea (?) *species*, has a fine-grained white wood; turns well; used for spear and sword-handles.

LIPEOCIRCIS SERRATA.

LIP-LAP, in Netherland India, a half-caste, a child of a European and a native.

LIPPA, see Kunawer.

LIPPIA CITRIODORA, Kth., syn of Aloysia citriodora, *Ort.*

LIPPIA NODIFLORA, Rich., Syn of Zapania nodiflora, *Linn.*

LIPPIA SARMENTOSA, Syn. of Zapania nodiflora, *Linn.*

LIPIA REPENS, Syn. of Zapania nodiflora, *Linn.*

LIQUIDAMBER.

Mia-saila,	Arab.	Liquidamber,	Eng.
Nan-tar-ok,	Burm.	Ras-a-mala,	Malay.
Liquid storax,	Eng.		

The genus of plants belonging to the natural Order Balsamifluæ, are trees with alternate, palmately lobed leaves, growing in N. America, the Levant, the East Indies, Mexico, the Tenasserim Provinces, and Java. The bark of Liquidamber altingia of Tenasserim and Java is bitter, hot and aromatic, and when wounded affords a resinous substance which is employed to mix with balsam of Peru and balsam: a similar substance is obtained from L. orientale of the Levant islands; and

L. styraciflua of Mexico. The Liquidamber of commerce is a product of the three species. The name is derived from Liquidum, fluid, and Ambar the Arabic name of Amber. L. styraciflua a large, fine tree, is the species found in Mexico, and the United States, in the latter of which it is called sweet gum, and the fragrant liquid exudes, though not very copiously, from incisions in the stem. This is called Liquidamber, Oil of amber, and Copalm balsam, and in this form has a pleasant balsamic odour and an aromatic bitter taste. This becoming dry, forms what is called soft or white Liquidamber, which resembles very thick turpentine, has a feebler odour than the liquid balsam, and contains less volatile oil, but more benzoic acid. L. orientale is a native of Cyprus, where it is called Xylon effendi (the Wood of our Lord), where it produces an excellent white turpentine, especially by incisions in the bark. It is also said to be produced on the island of Cabross, at the upper end of the Red Sea, near Cadess, which is three days' journey from Suez. The product of the L. altingia is said to be mixed with the substance obtained by boiling the branches of Styrax officinale, or acting upon them with oil, spirit or naphtha. The subject is interesting as connected with ancient commerce, inasmuch as old writers mention a liquid with the solid storax, the mia-saileh and Mia yahseh of the Arabs. L. cerasifolia of Wallich (Sedgwickia cerasifolia of Griffiths) grows in Assam, but it is not known if it yields any balsam.—*Eng. Cyc., O'Shaughnessy, p.* 255, 660, 611 ; *Dr. Mason in Bengal Asiatic Society's Journal, June* 1848 ; *Hogg, Vegetable Kingdom, p.* 702 ; See Liquidamber altingia, Orientale styraciflua.

LIQUIDAMBER ALTINGIA, *Blume.*

Nan-tar-uk,	BURM.	Liquid storax tree,	ENG.
Liquid amber tree,	ENG.	Rasamala,	JAV., MALAY.

A superb tree, native of the forests of Java, at elevations of 2,000 and 3,000 feet above the level of the sea, and indigenous on the Tenasserim coast, in some parts of which it is quite abundant, and a considerable stream in Mergui derives its name from this tree, in consequence of its growing so thickly on its banks. The bark is bitter, hot, and aromatic, and when wounded, affords the balsam called liquid storax. The Rasamala or Rosemaloes, is a stimulating expectorant influencing the mucous membranes, especially that which lines the air passages.—*Dr. Mason in Bengal Asiatic Society's Journal, June* 1848 ; *O'Shaughnessy* ; *Hogg, Veget. Kingd. p.* 702.

LIQUIDAMBER CERASIFOLIA, *Wall.*

Sedgwickia cerasifolia, *Griff.*

Grows in Assam, but it is not known if it yields any balsam.—*O'Shaughnessy, p.* 255 ; *Hogg, Veget. Kingd., p.* 702.

LIQUIDAMBER STYRACIFLUA, *L.*

Usteruck,	ARAB.	Copalm balsam,	ENG.
Meati-lubani,	,,	Liquidamber,	,,
Salajit,	,,	Rasamala,	MALAY.
Meah,	,,	Kara-ghyunluk-yaghy,	TURK.
Sillarus,	,,		
Cotter mija, TURK.,	,,		

From the bark of this tree is obtained the Liquidamber balsam. This is at first liquid, transparent, yellow, rather consistent ; its odour is strong, and resembles that of liquid styrax ; taste very aromatic and acrid. By long keeping it dries into a deep brown resin. It contains benzoic acid. One kind of liquidamber resembles a soft pitch or turpentine, is opaque, whitish, of sweet and aromatic odour, and contains so much benzoic acid, that it often crystallizes on the surface of the mass. All these balsams are obtained either by spontaneous exudation, by incision into the bark, or decoction of the bark, leaves and branches. When of the purest kind, it is dry, transparent and nearly white, and is then supposed to constitute the white Peruvian balsam of the druggists. In all its states it is used to mix with the common Peruvian balsam. Liquid styrax is soft, of the consistence of honey, tenacious, viscous, of greenish brown and grey colour, odour strong and heavy, taste aromatic, but not acrid, much adulterated with fragments of bark and earth, entirely soluble in alcohol. It hardens in the air, and absorbs oxygen. By distillation it affords an acidulous water, having the odour of benzoic acid, also a hot, limpid, and colourless oil ; a solid coloured oil ; benzoic acid, &c. Boiled with alcohol it deposits crystals on cooling. Several writers attribute the origin of liquid styrax to the Liquidamber styraciflua. Guibourt assigns it to the Liquidamber orientale. Feé considers liquidamber and styrax to be identical, and doubts their oriental origin. Soubeiran deems the origin of styrax to be altogether unknown. M. l'Heritier and several other authorities strongly recommend styrax as a most agreeable and efficient substitute for balsam of Copaiba. Soubeiran gives some excellent formulæ for the admiuistration of this substance.—*O'Shaughnessy, p.* 610 ; *Hogg, Vegetable Kingdom, p.* 702.

LIQUORICE JUICE.

Arak sus,	AR.	Succus liquoritiæ,	LAT.
Spanish juice,	ENG.	Regaliz-en-bollos,	SP.
Sugar alloy	,,	,, pastillas,	,,
Jetimad-ka-ras,	HIND.	Ati madhuramu,	TEL.
Sugo di regolizia,	IT.	Yashti madhukamu,	,,

This is the inspissated juice of the root of the plant Glycirrhiza glabra. The juice is boiled to a consistency for rolling into paste

when it is wrapped in bay leaves. It costs £5 the cwt.—*Poole, St. of Commerce*; *McCulloch's Commercial Dictionary, p.* 765.

LIQUORICE LOZENGES, are made with extract of Liquorice, or of Goonch, gum arabic, each six ounces, pure sugar one pound. Dissolve in boiling water, and concentrate to a proper consistence. Use. Demulcent in irritating coughs.—*Beng. Phar., p.* 435.

LIQUORICE ROOT.

Ussul-us suz,	AR.	Root of Glycirrhiza,	LAT.
Mit'ha lakri,	DUK.	,, Abrus precatoaius,	,,
Common liquorice,	ENG.	Uratmanis,	MALAY.
Reglisse,	FR.	Bekh-mehak,	PERS,
Racine douce,	,,	Ussariah mehak,	,,
Bois de reglisse,	,,	Pao doci,	PORT.
Susssholz,	GER.	Madhuka,	SANS.
Jetimad,	GUZ., HIND.	Yastimadhuka,	,,
Regolizia,	IT.	Wellmi, Olinde,	SINGH.
Ligorizia,	,,	Regaliz, Orozuz,	SP.
Liquirizia,	,,	Athimadhuramu,	TAM,
Urattmanis,	JAV.	Yashti madhina,	TEL.

In Europe, the liquorice roots are obtained solely from the Glycirrhiza glabra and liquorice plants are grown in large quantities about Peshawur; dug up, dried, and cut into pieces; and used by the natives as a tonic in fever, in doses of sixty grains, also as a demulcent in coughs, and in all diseases, consequent upon an undue accumulation of phlegm or bile. Glycirrhiza glabra is a perennial plant, a native of the South of Europe and Persia, but cultivated in some parts of England. The roots are very long, about an inch thick, flexible, fibrous, of a brown colour, and when fresh, juicy; taste sweet. They are apt to spoil, and it is necessary to pack them in sand, when not required for immediate use. They are an article of the Materia Medica, particularly in coughs, colds, &c., and are also in demand by brewers and druggists. Liquorice root is imported into Bombay from the Persian Gulf. Dr. Mason writes of a wild liquorice as an indigenous plant in the forests of Tenasserim, the bark of whose roots have the taste of liquorice, but it does not belong to the same genus, though often supposed to be the same tree, but the leaf and fruit would indicate it to be a species of Acacia. Throughout British India, however, it is the roots of the Abrus precatorius that are sold for liquorice and they are a perfect substitute and sold in the bazaar as a medicine. If imported it is the root of Glycirrhiza glabra, if indigenous, it is obtained from the root of Abrus precatorius.—*Cat. Ex.*, 62; *Faulkner*; *Mason*; *O'Shaughnessy.*

LIQUORICE PLANT OF INDIA, Abrus precatorius.

LIRIODENDRON, the tulip tree, one of the Magnoliaceæ, is highly ornamental, growing to a large size and well adapted for a plantation or lining an avenue, the flowers are large and of a yellow and red colour which appear in the rains, it is easily raised from seed. The bark is a strong tonic and is said to be equal to the Peruvian. The wood is fine grained and smooth, used by coach makers and carpenters.—*Riddell.*

LISAN, ARAB., the Tongue.

LISAN-UL-ASSAFIR, ARAB. Conessi seed; Wrightia antidysenterica.

LISAN-UL-ASAR, HIND., ARAB. Onosma macrocephala.

LISAN AL HAMAL, AR. Plantain.

LISAN UL KALB, AR. Cynoglossum.

LISAN US SAUR, AR. Cacalia kleinia. Hart's ear.—*Wight.*

LISHARI, a section of the Goorchanee tribe. The Lishari is a more degraded creature even than the Goorchanee; his ideas do not extend much beyond robbing. Being in the constant habit of harrassing their neighbours, they do not commit many eminent crimes. They are always ready to join in forays with the Murree, a more powerful tribe. In 1850, however, one raid was reported against them; in 1852, one; in 1853, four; and in 1854, four. These raids were not however successful. In front of the Goorchanee and Lishari hills, and between Hurrund and Mithunkote are plains inhabited by the Dreshuk, British subjects.

LISIIK, HIND. Lightning; Lishk mar, lightning struck.

LISIANTHUS RUSSELLIANUS, a handsome plant, with purple flowers, other species are white and yellow, the seed should be sown in a light vegetable mould, in pots, and transplanted when about three inches high, the flowers are large and handsome and continue perfect for many days.—*Riddell.*

LITAKEE-PUNGERIE, DUK. Anisocheilus carnosum.

LISOORA. Cordia myxa.

LITAKI-PANGERI, DUK. Anisochilus carnosum, *Wall.*

LITCHI, CHIN.

Nephelium litchi. | Euphorium litchi, *Camb.*

A fruit commonly sold in the markets of China, but the tree is also grown in Tenasserim, Bengal and the Mauritius, and occasionally brought to England. It is the produce of the Euphoria litchi, a tree belonging to the natural Order Sapindaceæ. The eatable part is a pulpy flesh, which covers a stone enclosed in a hard, dry, tesselated, prickly, pericarp. The Rambutan, Nephelium lappaceum, and the Long yen or Longon, Nephelium longona, are yielded by species of the same genus. The Chinese cultivate many varieties of each. The litchi fruit called by the Chinese, Tauli, is imported from China into England in chests, and can be had in Liverpool, at about 6*d.*

per dozen. The litchi looks like a strawberry in size and shape ; the tough, rough, red, skin incloses a sweet watery pulp of a whitish colour surrounding a hard seed. The whampe, lichi, lungan, or, "dragon's eyes," and loquat, Eriobritrya japonica are four indigenous fruits at Canton. The whampe resembles a grape in size, and a gooseberry in taste. —*Hogg, Vegetable Kingdom, p.* 165 ; *Williams' Middle Kingdom*; *Mason, Tennasserim* ; *Smith, Mat., Med., p.* 155 ; *Voigt, p.* 198. See Nephelium litchi.

LITHANTHRAX, LAT. Coal.

LITHANG. From Hokow, it is four days' journey to Lithang, a Chinese and Thibetan military station, famous for its gold-roofed Lama monastery containing about 3,500 Lamas. Lithang is situated on a high grassy plateau surrounded by mountains of perpetual snow, and indeed the whole country from Ta-tsian-loo, gradually increasing in elevation, seems at this point to reach a climax. Not a sign of vegetation beyond grass is to be seen, and the town, built on the plains at the foot of the mountains, and surrounded by a wall stands out, making the nakedness of the country still more marked, reminding one of the cities seen along the shore of the Gulf of Cutch. Numbers of Lama priests are to be seen dressed in flowing garments of green cloth, each devoutly twirling his prayer-wheel, and muttering the great Thibetan prayer of 'Om Mani Padmi Om!' but not only amongst the Lamas is this solemnity of demeanour noticeable ; even the rough tea-traders and towns-people, dressed in their sheepskin coats carry prayer-wheels, which they constantly twirl and join in the universal cry of "Omani peminee, omanee peminee !" which, with one exception in the case of a great Lama from Lassa, is the only way in the prayer of 'Om Mani Padmi Om !' is rendered during my travels in Eastern Thibet ; and none of the people or Lamas could translate their prayer to me in any other words than "Glorification of the Deity." The great altitude and rarified air at Lithang, renders breathing an act of pain, but a recent traveller speaks of the excitement his arrival caused amongst the Lamas, who (taught by the Chinese) looked upon his coming as the fore-runner of the annexation of their country by the Palin or white conquerors of India, and met him everywhere with scowls of hatred and muttered curses. He was much struck by the physique common amongst the people of Lithang, which he did not notice in other parts of Eastern Thibet, where the people are mostly tall in stature, with a profusion of black hair hanging over their shoulders, while their complexion is a very dark brown ; but many of the Lithangites are thick sturdy fellows, with short woolly hair, and lighter complexion, forming a great contrast with the general appearance of the Eastern Thibetans.

LITHANTHRAX, LAT. Coal.

LITHARGE, ENG., FR.

Mih-to-sang,	CHIN.	Lithargyrium,	LAT.
Gelit,	DUT.	Glet,	RUS.
Glotte, Glatte,	GER.	Almartaga,	SP.
Murdar-sang,	HIND., PERS.	Litarjirio,	,,
Budar,	,,	Marudar-singhi,	TAM.
Litargirio,	IT.		

Litharge is a semi-vitrified oxide of lead : it is usually made in the process of smelting argentiferous galena, and is employed in the arts by potters, glass-makers, painters, it sells at £18 the ton.—*McCulloch* ; *Smith* ; *Poole.*

LITHARGYRIUM, LAT. Litharge.

LITHODOMUS, a genus of molluscs.

LITHOSPERNUM. The roots of some species of Lithospermum afford a lac for dyeing and painting.

LITTORAL-CONCRETE is a variety of the rock which has not hitherto found a specific place in geological catalogues : the name has been conferred on it from its being invariably found close by the sea-shore of the Bombay coast and Western coast of the peninsula of India, and from its resemblance to the artificial stone formed by the cementation of sand, gravel, or other coarse material, by lime-water or mortar. It is composed of the material prevailing on the shores—shells, sand, gravel, and pebbles, and varies in its character, with the rocks in the neighbourhood,—being micaceous towards Cochin and Tellicherry, from the quantity of sand and other nodules from the granite and gneiss ; gravelly to the north of Bombay, and around it, composed almost entirely of fragments of shells. Sir Erskine Perry states that this strange variety of rock is to be found all along the Himalaya, and prevails extensively in Southern India. It is to be met with only in the regions where rains abound. Along the shores of Sind, Arabia, and the Red Sea, though the material composing it is abundant in a position similar to that in which it exists on the Malabar coast, it is nowhere cemented into stone. Even on Bombay island, indeed, the cementation is far from invariable : in one part of the esplanade there is loose sand on the surface, and concrete beneath : at another, sand or concrete as the case may be, from the surface throughout to the rock : and in a recent excavation, concrete was found for the first twenty feet, resting on a bed of fine sand, perfectly loose. It is frequently found to rest—as, for example, at Sewree and Mahim —on a bed of blue clay filled with kunkur and mangrove-roots, offering evidence of a depression from the time the mangroves grew at

high-water mark, so as to permit the gravel deposit to accumulate. The whole must then have been raised by a second upheaval to its present level. The principal quarries of these are at Versova, about twenty miles to the north of Bombay, where the shore is sheltered by a vast dyke of basalt formerly submerged. In quarrying it, the sand, which seldom extends more than a few inches down, is first removed, and the rock is smooth on the surface. A space about twelve feet each way is next divided into slabs one foot square,—the grooves between them being cut with a light flat-pointed single bladed pick. These are raised successively by a tool something between an adze and a mattock, a single stroke of which is in general sufficient for the detachment of each from its bed. The blocks thus cut out and raised being thrown aside, the bed is once more smoothed, and the operation resumed till the pit reaches the depth of six or eight, when, it being no longer convenient to remove the stones by hand or basket, a new pit is cut. This variety of building material is brought in vast quantities to Bombay where a large portion of the native houses are built of it. It is not very strong, but with the admirable cement employed with such lavish hand, it makes a good and economical wall.—*Dr. Buist, L.L.D., in Bombay Times.*

LITHOGRAPHIC STONES, are obtained from Magnesian limestone; in the valley of the Tumbudra near Kurnool. They were tried in Madras and answered well. Mr. Bingham made stones for lithographic purposes from a grey lime-stone, and used them in the office of the Surveyor-General. They answered admirably for the purpose, but the stone must be freshly quarried or it chips, as after exposure to the atmosphere it grows intensely hard, and can then only be sawn into shape.—*M. E. J. R.*, 1850; *Cal. Cat. Ex.*, 1862. See Limestone.

LITHOSPERMUM OFFICINALE. Its seeds are long, very white, and like small stones or pearls, on which account they have been popularly used as a remedy for stone. They are known in India by the name of Lubisfirmun. The roots of some species of Lithospermum afford a lac for dyeing and painting.—*Royle*; *O'Shaughnessy, p.* 497.

LITHUANIAN, see India, Sanskrit.

LITHTUK, Burm. Alstonia scholaris, *R. Br., Don.*

LITMUS.

Tournesol, Fr. | Lackmus, Ger.

A violet-blue dye, prepared chiefly in Holland from Lecanora tartarea, a lichen which grows in the Canary and Cape de Verde Islands. It is met with in small cubical cakes, of a dusky blue colour, light, and easily pulverized. It is employed to stain marble; also as a chemical test of acidity, being reddened by acids, while the blue is restored by alkalis; for this purpose it is employed either in the form of a tincture, or of unsized paper coloured with it.—*Waterston*; *Faulkner.*

LITSEA, Sp. ?

Charka,	Beas.	Chilotu,	Ravi.
Chirndi,	Chenab.	Rauli,	,,
Chindi,	Raiv.		

A small tree which grows in parts of the Panjab Himalaya at 2,500 to 6,820 feet, up to the Chenab. In some places in Chumba, an oil, expressed from the fruit, is burned: according to Madden, a species of Litsea, which may be this, yields a coarse oil in Kumaon.—*Dr. J. L. Stewart.*

LITSÆA FUSCATA, *Thw.* A tree growing to 20 feet in height in the Central province of Ceylon, at an elevation of 6,000 to 8,000 feet.—*Thw., En. Pl. Zeyl., p.* 258.

LITSÆA ZEYLANICA, see Cassia bark.

LITSI, Hind., Lahaul, species of Prunus or wild plum; also Pyrus baccata, P. kumaonensis.

LITTLE BASSES, see Basses.

LITTLE BOKHARA, also known as Chinese Tartary, also as Eastern Turkistan is a great depressed valley shut in by mountains of great height on three sides, and on the east are barren sands which merge imperceptibly into the Great desert of Gobi. The Tian-Shan range separates it from Dzungaria; the Bolor range from Transoxiana, and the Kara Koram and Kuen Lun from India and Tibet on the south. The land is clayey near the base of the mountains but sandy in the central tracts. Rain is rare and the air is of exceeding dryness, but the climate is temperate and healthy. It is well watered from the mountains, the waters converging towards the Ergol or Tarym. The country has gold, copper, salt, sulphur and the jade-stone. The southern line of the caravan route passes through it from Khamil to Aksu and Kashgar. From Aksu to Kokand is 800 miles. It was subject to China from the beginning of the Christian era, to the time of Changiz Khan. After the middle of the eighteenth century, the Chinese regained possession of it. Alti-Shahr, or the six cities, forms the western district, comprising Yarkand, Kashgar, Khotan, Aksu, Yanghisar and Oosh-Turfan, with territories subordinate to each. Eastern Turkistan is eminently mahomedan. Yarkand is the entrepot of trade between China and Bokhara. Khotan, from the time of C'tesias, has been celebrated for its mineral products, its jade and emeralds, its shawl wool and flax. It was at one time

the entrepot of a vast trade with Hindustan, and now imports largely furs, broad cloth, leather, and sugar.—See Bukhara, Central Asia, Eastern Turkestan, India, Kabul, Kunawar, Kaffir, Ladak.

LITTLE TIBET, the Byltæ of Ptolemy the modern Balti. Iskardo, is the capital city of this Bultistan, or Balti, (called by English geographers, "Little Tibet,") a country a good deal to the north-east of Kashmir, and north-west of Ladak. Gilgit is a country, conquered by Goolam Singh, to the west-north-west of Iskardo. The Chorbat district is a dependency of the government of Iskardo, which, like that of Le, is subject to Kashmir. The desert country by which Nubra and Chorbat are separated, has acted as a barrier to the further extension eastward of the mahomedan religion which is now universally that of the people of the whole of Iskardo (or Balti) district, as well as of Dras. On the Indus, and in the valley south of it, there is no uninhabited tract between the two, so that the mahomedan and buddhist population are in direct contact. The result is, that mahomedanism is in that part gradually, though very slowly, extending to the eastward. The name Iskardo is a mahommedan corruption of the Tibetan name, Skardo, or Kardo, as it is very commonly pronounced. The mountains which surround the Iskardo plain rise at once with great abruptness, and are very steep and bare. The houses of Iskardo are very much scattered over a large extent of surface, so that there is no appearance of a town. Bhot, according to Latham, is a word traceable under the appellations of Bult in Bultistan: But in Butan; Bet in Thibet, or in such words as the Bhooteya or Bhotiya, and in ethnology comprises the Little Tibetans, the natives of Ladak, the Tibetans of Tibet Proper, and the closely allied tribes of Butan. Balti or Baltiyul is called Palolo or Balor by the Dard and Nang Kod by the Tibetans. It is preserved in Ptolemy in Byltæ. The Bhot country is frequently called Skardo or Iskardo from the name of its well known fort and capital. Balti proper is a small table land, and with that of Deotsu, is about 60 miles long and 36 broad,—the mean height of its villages above the sea is about 7,000 feet. The Balti, the people of Little Thibet, the Byltæ of Ptolemy, though Tibetan in language and appearance, are all mahomedans, and differ from the more eastern Tibetans of Le (who call themselves Bhotia or inhabitants of Bhot,) by being taller and less stoutly made. Their language differs considerably from that of Le, but only as one dialect differs from another. The Bhot of Ladak is

strong, hardy, short and square with a decidedly Mongol physiognomy—by which is meant a flat face, broad cheek, depressed nose, very large ears, oblique and narrow eye curtailed at the corners, black hair and low stature, their average height being 5 feet 6·1 inches: the skulls are less Mongolian, having a capacity of 72 cubic inches, 80 cubic inches being a fair capacity for a European. The grand Lama is a Bhot. The ordinary monk or priest in Tibet is the Gylong:—above whom are the Lamas or presidents, and below whom are the Tohba and Tuppa. The Tuppa is a probationer who is admitted into the establishment to which he would attach himself at the age of 8 or 10, and receives instruction accordingly. At 15, he becomes a tohba, and at 24 a Gylong, provided his acquirements be satisfactory. There are two sects, the Gyllupka, who dress in yellow, and the Shammar in red, the Shammar Gylong being allowed to marry. The Bhot of the Tibetans have been extending westward. As a general rule, the Himalaya mountains divide Hindustan from Bhotland, but there are Bhot in several parts south of the crest of those mighty mountains in Gurhwal and Kemaon. The people of Le, the eastern Tibetans, call themselves Bhotiah, or inhabitants of Bhot. They are not so tall and are stouter made than the Tibetans of Balti or Little Tibet, who though Tibetan in language and appearance are all mahomedans. Little Tibet is occupied by the Bhot race. Tibet, in the language of Ladak is called Bod, and in Tibetan Bod-Pa, whence the word Butan of the plains applied to Tibet. Tibet is called Se-Tsang by the Chinese. Tibet is divided into Upper, Middle and Little Tibet, and extends from Lhassa to Gilghit, a distance of 1,200 English miles. Little Tibet contains about 12,000 square miles, is about 170 miles long, and lies between 74° and 76° 35′ E. Little Tibet or Bultistan is called by the Kashmiri Sri Butan. Tibetan districts are Khapolor, Chorbad, and Keris, on the Shayok river; Khartakshe, Totte and Parguta on the Sing ge chu; Shigar on the Shigar river, and Balti and Rongdo on the Indus. Tibet is mentioned by Abu Zaid ul Hasan in A. D. 915, by Ibu Haukal in A. D. 950, by Abu Rihan in 1030, and by Edrisi in A. D. 1154. Some suppose that Marco Polo entered Thibet, but the wonderful stories which he tells of its people indicate that he wrote from hearsay. He, however, sojourned in the hills of Badakshan for the sake of his health, and he describes the countries of Wakhan, Pamer, Bolor and Kashmir. And, notwithstanding the wide-spread fame of Prester John, the first Europeans seem to have visited this

country in the middle of the seventeenth century. Yul-Sung or L'hassa, the residence of the grand Lama, is the capital of Butan or Northern or Upper Tibet. Leh or Ladak is the chief town of that part of Butan called Middle Tibet ; and Iskardo is the principal place in Little Tibet. The Bulti or natives of Little Tibet say that Ladak, Iskardo, Khopalu, Purik, Nagyr, Gilghit and Astor, are distinct Tibets. The people of Ladak are buddhists ; those of Little Tibet are shiah mahomedans. In their marriages the bride comes to the house of the groom. Cultivation in Little Tibet is carried on entirely by irrigation. The language of Tibet has thirty simple letters, out of which fifteen different sets are formed, which may be used with a prefix of some other letter. Thumi Sambhuta was the first who taught the Tibetans the use of the Kashmirian characters, which remain unchanged to this day. More rain falls in Tibet than in Ladak, approaching even to a rainy season. Slavery is a Tibetan institution. Polyandry is common. The gravel of its steppes yields gold, but the value of the crude borax of its lakes is far greater than its precious metal. The tea trade of Tibet is carried on in the form of blocks, weighing about 8 lbs. and which sell at from 12 to 48 shillings each. Little Thibet, has several times tendered its allegiance to British India.—*Dr. Thompson's Travels in Western Himalaya and Tibet, pp.* 204, 219, 247 ; *Mrs. Hervey's Adventures of a Lady in Tartary, Vol.* i, *pp.* 213–14 ; *Cunningham's Ladak* ; *Latham's Ethnology* ; *Mason* ; *Campbell, p.* 48 ; *Timkowski's Journey to Peking, Vol.* ii, *p.* 312. See Balti, Byltæ, Dard, Gangi Range, India, Kabul, Kafer, Kailas, Kara-koram, Ladak, Sikh, Skardo, Tibet.

LIVISTONIA ROTUNDIFOLIA is supposed, by Mr. Wallace, to be the fan-palm, of the leaf of which the people of Celebes make water buckets and baskets.

L'LAMA, also written Lama, the spiritual ruler of Tibet. In Tibet, the sovereign Lamas are deposited entire in shrines prepared for their remains which are ever afterwards regarded as sacred, and visited with religious awe. The bodies of the inferior Lamas are usually burnt, and their ashes preserved in little metallic idols, to which places are assigned in their sacred cabinets. Ordinary persons are treated with less ceremony—some are carried to lofty eminences where they are left to be devoured by ravens, kites, and other carnivirous animals. But they also have places surrounded by walls where the dead are placed. The Mongols sometimes bury their dead ; often they leave them exposed in their coffins, or cover them with stones, paying regard to the sign under which the deceased was born, his age, the day and hour of his death, which determine the mode in which he is to be interred. For this purpose they consult some books, which are exclaimed to them by the Lamas. Sometimes they burn the corpse, or leave it exposed to the birds and wild beasts. Children who die suddenly are left by their parents on the road. In Spiti, in the N. W. Himalaya, when a person dies, the body is sometimes buried, or burnt, or thrown into the river, or cut into small pieces and burnt, admonitions are made over the body to the departed spirit, such as do not trouble yourself, your cannot enter it (meaning the dead body) in summer, it quickly becomes corrupt. In Tibet, civil and military appointments are made by the Dalai L'lama and the resident Chinese minister of Anterior Tibet. Their grades are five, the highest being equivalent to the Chinese third, but the button which declares a rank in China is worn only by the Tangut, who appear to succeed only to hereditary offices ; the L'lama wear no button by reason of the peculiarity of their head-dress. In Anterior Tibet, are 10 ying, cantonments, or encampments, classed as great ; 43 as middle-sized, 25 as small, and 14 as frontier posts. In Ulterior Tibet are 14 middle class and 15 small ying. The tsan-tsan are supported by a contingent of 646 luh-ying from Sz'chuen under a yukih, a tu-sze, three captains, and six subalterns, who are distributed through both provinces ; the native soldiery are but 3,000, 1,000 in Anterior, 1,000 in Ulterior Tibet, 500 at Ping-jih and 500 at Dziang. They are divided into small sections of 25 under a ting-fung ; five of these make 3 taifung's command ; two of these, a yu-fung's ; two of these a tai-fung's : there are six of the last in Tibet.—*Wade's Chinese Army, pp.* 71, 72.

LLIN, Cymric. Flax.

LOADSTONE.

Magneet,	Dut.	Ahan-suban,	Pers.
Aimant,	Fr.	Magnit,	Rus.
Magnet,	Ger.	Kauntum,	Sans., Tel.
Chumuk-Puttur,	Guz.	Huzere meknates,	„
Calamita,	It.	Iman,	Sp.
Magnes,	Lat.	Kaundum,	Tam.
Batu brani, Basi-brani,	Mal		

Magnetic iron ore, aperoxide of iron, is found in considerable quantities in most countries. Ayaskanta mani Salakeva, "Like a rod of the ironstone gem," is a phrase used in the Sanscrit poem Malate and Mad'hava, and makes it seem possible that artificial magnets, as well as the properties of the loadstone, were known to the ancient hindoos. The loadstone as sung by Orpheus was supposed to detect adultery.—*McCulloch ; Malate and Mad'hava in Hindu Theatre, Vol.* ii, *p.* 22.

LOASA, an interesting genus of plants,

some species of which possess the properties of nettles, the flowers are red, white and yellow, they are grown from seed, and any common soil suits them.—*Riddell.*

LOBAGARH, in lat. 29° 58', long. 79 18', a town in Kamaon, on an affluent of the Ramganga. Its fort is 6,430 feet, or 6,461 feet above the sea according to Webb, in J.A.S., 66.

LOBAN, Boswellia serrata, also Styrax benzoin, yielding Gum Benjamin, used as a stimulant, and eaten in pawn leaves; the "attar" of India, sublime the benzoin acid very purely, and administer it as an aphrodisiac: one seer costs from two rupees to two and a half. The gum resin of the Boswellia thurifera is also considered as "luban" by the community.—*Genl. Med. Top., p.* 144.

LOBE KE BHAJI, Duk. Dolichos catiany, Dolichos tranquebaricus.

LOBELIA, is an interesting genus of plants, easily cultivated in Southern Asia by seed, the blossoms are extremely beautiful from their variety of colours, they require a light rich soil, with a moderate quantity of water. Dr. Wight, in Icones gives Lobelia aromatica, excelsa, nicotianæfolia, trichandra, trigona. L. cardinalis, is an annual creeping glabrous plant, a native of China. Flowers of a pink colour. In gardens it spreads over the soil, rooting at every branch, and is well-adapted for borders to parterres. L. erinus, and varieties are pretty little procumbent plants, generally having blue flowers, succeed well in the flower beds, raised from seeds; will not live through the hot weather. L. nicotianæfolia, erect, leaves subsessile, lanceolar, acute, entire, raceme terminal. A stout tall species, occurring in the vicinity of Bangalore. L. radicans, accidentally introduced from China into the Calcutta garden, where it flowers during the rains; small, much branched, spreading over the ground, and sending forth roots from each branchlet. Dr. O'Shaughnessy instituted numerous experiments with this species, but found it to be altogether inert.—*Jaffrey*; *Riddell*; *Wight's Icones Plantarum*; *O'Shaughnessy, pp.* 424-5.

LOBELIA INFLATA, Indian tobacco. A native of the United States; an acrid narcotic and violent emetic; in small doses diaphoretic and expectorant. A popular remedy in the United States, where from incautious use it has often proved fatal. Its chief employment is in asthma, and in the form of enema in strangulated hernia.—*O'Shaughnessy, p.* 423.

LOBELIA SUCCULENTA, *Blume*, Neilgherry grass. A small procumbent plant, well-adapted for hiding the earth in flowerpots, as is also L. erinus.

LOBELIA TRIGONA, a small annual ramous plant which delights in wet pasture ground, and appears during the wet and cold seasons.—*O'Shaughnessy, p.* 426.

LOBELIACEÆ, *Juss.*, comprises 2 Gen., 15 sp., viz., 1 Piddingtonia, 14 Lobelia.

LOBIA, Hind. Dolichos sinensis, also D. catiany. Kala lobia, is Dolichos lablab. Large red and white beans, haricot bean, Phaseolus vulgaris or P. lunatus. Lobian, a white bean with a black eye, Dolichos sinensis.

LOBIPES HYPERBOREUS, Phalaropus hyperboreus, the Red-necked Phalarope, has the circuit of northern regions: one specimen obtained in Nicaragua, and a pair in the Bermudas. It is a little arctic bird, of rare occurrence even in the north of Scotland, Orkney and Shetland: but a specimen was about A. D. 1845, procured near Madras, which is now in the Calcutta museum.

LOBI-VANELLUS LEUCURUS. This is found in India, the only Indian specimen previously recorded was obtained in Calcutta.

LOBOTES ERATE, *Cuv. and Val.*
L. Farkarii, *Cuv. and Val.*
Ikan batu, or Ikan Pichat priek, Malay.

This fish has a total length of 2 feet 5 inches; it inhabits the sea of Penang, Malayan Peninsula, Singapore, Java, Madura, Malabar, Ceylon, Bay of Bengal, and estuaries of the Ganges. The air-vessel is very large, about ⅓ of the total length, silvery white and of a lanceolate shape. It is excessively thin and so firmly adhering to the back, that but a small part can be removed. The isinglass is by the Chinese dealers considered to be of good quality, but the small quantity procurable renders the fish less valuable in this respect.—*Cantor.*

LOBSTER, Ecrevisse, Fr.; Cancer, Lat. One of the Crustacea.

LO CHOU, a high island, flattened at top, at the mouth of the Canton river, lying northward of Pootoy.

LOCK.

Sloten,	Dut.	Serrature,	It.
Serrures,	Fr.	Kufl,	Pers.
Schlosser,	Ger.	Fechaduras,	Port.
Tala,	Guz. Hind.	Samki,	Rus.
Kufl, Kulf,	,,	Cerraduras, Cerrajos,	Sp.

An implement applied to doors, boxes, &c., for securely fastening them.—*Mc Culloch's Commercial Dictionary.*

LOCRIAN, an ancient race who followed the system of maternal descent. The Aka-Podwal, are a caste in Malabar and Canara who follow the rule of Marumakatayam, or descent from mothers, the descensus ab utero of the Locrians, who drove the Sicilians out of a part of Italy. See Polyandry.

LOCUM, Lat., Sans. A place, a locality, a world. See Hindu, Loka.

LOCUSTELLA RAYI, the Salicaria locustella or British Grasshopper Warbler of Europe, Asia, and North Africa, is migratory. Has once been obtained in Central India, and once in Lower Bengal; where an affined species, L. rubescens, is not uncommon. Both specimens are in the Calcutta museum. It would appear to be not uncommon at Mhow. A specimen has also been seen from the north-west Himalaya.

LOCUST.

Jarad,	Ar.	Maig,	Pers.
Jarad-ul-bahr,	,,	Malakh,	,,
Faridi,	Egypt.	Malakh-i-halal,	,,
Ophiomachez,	Gr.	Malakh-i-haram,	,,
Chargol,	Heb.	Malakh-i-daryai,	,,

One of the principal genera contained in the family Locustidæ, is the Locusta of *Leach*, in which the hinder legs are about equal to the whole body in length, and the antennæ filiform or terminated in a club. Upwards of twenty species of this genus are known, and it is to this group to which the Gryllus migratorius of Linnæus belongs, a large species which has occasionally been found in Britain, and which in some parts of Europe sometimes multiplies to such a degree as to devastate large districts. Africa at all times appears to have been peculiarly subject to the ravages of locusts. Mr. Barrow states, that, on one occasion, in the southern parts of Africa, an area of nearly two thousand square miles might be said literally to be covered with them. When driven into the sea by a north-west wind they formed upon the shore, for fifty miles, a bank three or fourfeet high, and when the wind was south-east the stench was so powerful as to be smelt at the distance of 150 miles. The locust migrates in masses. They often cross from Africa to Madagascar, from Africa to Syria and sometimes to Italy. Their ravages in the North-West Provinces, in 1832, as described by Dr. McGregor in Jl. of Med. Soc., N. W. P., 1842, Vol. i, mentions that a cloud of locusts appeared in the neighbourhood of Jubbulpore about 6 P. M. The compact black mass afforded a curious spectacle as it came wafting on the wind from the north-east, speeding westwards, and apparently making for Mundla. When we take into account the myriads of units that often go to compose one of these living clouds, we cease to wonder at the ravaged aspect almost instantaneously exhibited by the fields, the locust columns have marched over. A host of red locusts, once spread 500 miles over the Mahratta country all around Poonah and devastated it. The Acrydium (Gryllus) migratorium which, at intervals, devastates some countries, is that of Africa and the South of Asia, and G. gregarius that of Sinai. The migratory locust, Acrydium (or Ædipodium) migratorium, which occurs in Africa and the South of Asia, is greenish, with transparent elytra, of a dirty grey, whitish wings and pink legs. They have the power of inflating themselves with air and of travelling about 18 miles a day. They are bred in the deserts of Arabia and Tartary. Pottinger states that it is a strange though unquestionable fact, that these destructive insects never penetrate to the districts of Saharawan unless in years of drought and famine; they then come as though it were to complete the devastation, and what is still more astonishing, they invariably appear from one quarter (the south-east) and return to the same. Locusts visit the Punjab and North-West Provinces and do much mischief while pursuing their devastating course.

On one 14th September flights of locusts made their appearance in the Jubbulpore, Chinwarrah, and Hoshungabad districts of the Central Provinces, taking a south-westerly direction. A report dated 7th Sep. from Hoshungabad, stated that locusts made their appearance in great numbers in this district. They came from the Bhopal territory, and appeared to be making their way to the westward in the direction of Ellichpore; they kept close to the foot of the Satpoora range of hills. The country between Etarsee and Rampoor was covered with them; when in the air, they appeared like clouds, and when passing through them they lay as thick as snow on the ground devastating the whole of the country. The genus Acrydium of Latreille may be distinguished from Œdipoda by the presence of a large and prominent tubercle on the præsternum, or between the two forelegs, by the one central ocellus instead of three disposed triangularly, and by the deep transverse striæ of the prothorax. The species A. peregrinum of Olivier has been described by that author in his "Voyage dans l'empire Othoman," and by M. Audinet Serveille, in his treatise on the Orthoptera forming part of the Nouvelles Suites a Buffon, p. 666, from which I extract the following: "Length about 2½ inches. Body smooth, generally of a lively yellow, occasionally of a pale and clear red (rougeatre.) Head of the same colour, smooth, with its hinder part marked by two oblique ferruginous lines, often indistinct, Prothorax marked with small points especially behind; dorsal elevation slight; transverse lines distinct. Elytra (wing-covers) longer than the abdomen, narrow, rounded at tip, of an opaque yellow at the base, and along the anterior border; the rest transparent and colourless, charged throughout with square dusky patches of which those near the

base are opaque, the others open (fenestrees) and formed by a union of dark nerves, detached upon a colourless ground; these patches form towards the extremity of the elytra irregular transverse bands. Wings ample, as long as the elytra, transparent, colourless, lustrous; nerves yellow; base and anterior border tinged with yellow. The abdomen, and under the surface of the body are brown and shining; the terminal pieces short. Legs of a bright yellow, spines of the posterior tibiæ with black tips. Antennæ yellow at base, then darkish. The yellow parts replaced in some individuals by red. This author described his yellow variety from specimens taken in Senegal, the red one from Mount Sinai,—a wide distribution. Both varieties occur in India, those from Rancegunj show no trace of red, while in those ordinarily described, red is the predominant colour. Serveille has figured the red variety in his 12th plate, fig. 3. He quotes from the work of Olivier, previously named, a description of the habits of this species sufficiently resembling what we have lately observed. Accompanying the burning south winds in Syria, he says, clouds of locusts (A. peregrinum) arrive from the interior of Arabia and the south of Persia causing a devastation as complete and almost as rapid as that produced on Europe by the most violent hailstorms. It is difficult to express the effect of the sight of the whole atmosphere filled on every side, and to an immense height, with an innumerable quantity of these insects, moving in slow and uniform flight with a noise like that of rain, the sky darkened and the light of the sun diminished. In one instant the flat roofs of the houses, the streets and the fields were covered with locusts, and in two days they had destroyed nearly all the foliage, but fortunately their life was but short, and they seemed to have emigrated only to reproduce themselves and die. For some days after the fields were covered with their bodies. The Acrydium lineole, sold for food in the markets of Bagdad, and the Œdipoda migratoria, extending its ravages from Tartary to Central Africa and from Paris to Ispahan, are the only other well-known migratory and, so to speak, epidemic species, but sporadic species sometimes multiply to such an extent as to cause infinite local damage. In 1861, in rent-free lands in Khoorda belonging to the temple of Juggannath, the rice-crop was nearly destroyed by a small green Acrydium about an inch in length, called Jhintiki by the Ooriya.

These insects have received characteristic names in many languages, for without laying stress on the old derivation of locust, "a locis ustis," the Hebrew name (arbeh) from the root "to multiply," the Sanscrit from the root "to leap," the Arabic from one signifying devastation, give, when taken together, a tolerably full description of the insects' habits.

Aristotle's description of its metamorphoses (De Animalibus, v. 28), is accurate enough, but appears to be drawn from those species which form the family Gryllidæ of modern entomologists. The females, he says, are furnished with an ovipositor (Kaulos) by means of which they lay their eggs in the ground, choosing especially such localities as the cracks in a soil broken by the plough. The ova remain beneath the surface during winter, enveloped in a sort of pouch, or thin earthy film; in spring they produce a small black locust, which grows larger, shedding its skin from time to time. The locusts die after breeding, being killed by a scolex or worm produced in the throat. This last observation is evidently derived from the proceedings of some sort of ichneumon larva observed by Aristotle himself whose research and correctness make him as much to be relied upon as any modern observer.

Pliny, as usual, repeats Aristotle, adding traveller's tales more or less improbable. As an instance of his want of personal observation, take his statement that the newly hatched locust is without legs, whereas like all of the Orthoptera it is similar except in size and the absence of wings to the perfect state of the insect. "The locust seizes a serpent by the throat and kills it." They are three feet long in India, and their dried legs and thighs are used as saws—(cruribus et feminibus serrarum usum præbere,—"by the women," oddly add Kirby and Spence, evidently confounding feminibus with feminis.) "Flights of them fall suddenly and fortuitously into seas and pools and so die. Some say that they cannot fly by night, in this forgetting that they frequently cross long tracts of ocean, impelled by hunger. Their visits are looked upon as signs of God's wrath. They obscure the sun, and the whirring of their wings is that of a flight of large birds. As though it were nothing to have crossed the ocean they soon spread over immense tracts of land, devouring all they can to the very doors of houses, and blighting with their touch what they do not eat. They visit Italy from Africa, and drive the population to consult the Sibylline books. In Cyrene public war is by law declared upon them, three times in the year, viz., upon their ova, upon the larvæ and upon the adult insect; whoever will not help is prosecuted as a deserter. In Lemnoes every man is obliged to produce a certain number of dead locusts. They also encourage choughs (Grac-

cula) which destroy many. The Parthians feed on locusts."

History is full of accounts of the destruction caused by this plague; and one feature appears in nearly all the descriptions—the simultaneous death of whole flights, and pestilence ensuing on the putrefaction of their bodies. So Joel: "but I will remove far off from you the northern army—and his stink shall come up, and his ill-savour shall come up because he hath done great things." (Joel, ii, 20.) It is not known whether this cause of annoyance has yet been experienced in India; if not it is probably owing to the flights being comparatively small and divided. Kirby and Spence, i, 218, relate on the authority of Major Moor, author of the Pantheon, that a flight of red locusts (evidently identical with Indian species) forming a column 500 miles long ravaged the Mahratta country. Serveille, has drawn some observations from M. Solier (Annales de la Societe Entomologique de France, ii, 486) on the measures adopted in the South of France to reduce the numbers of these insect pests. The communes have for centuries back spent large amounts on this object. In 1813 Marseilles expended 20,000, and Arles 25,000 francs; and money is still allowed for the same purpose, 25 centimes are paid for two pounds weight of insects, and 50 centimes for the same weight of eggs. The hunt commences in May, and almost the whole population of certain villages is employed in it. A cloth of coarse web is carried by four men, one holding each corner. The two who walk first make the foremost edge of the cloth sweep the ground, and the insects leap into the cloth where they are caught as in a bag. A small bag at the end of a stick, like an entomologist's bag net, is also used. The females lay from August to October; the eggs being placed in holes in the earth in a cylindrical tube of glutinous matter covered with a thin envelope of earth (exactly as quoted above from Aristotle.) The tube is about an inch and a half long by 3 or 4 lines wide, and placed horizontally. Each tube contains from 50 to 60 eggs, and a child trained to the work can collect 10 to 14 pounds per diem, each pound containing about 800 eggs. In other places carts are driven up and down over the breeding grounds with the object of destroying the egg-pouches by crushing them into the earth. Trumpets and even cannon have also been used to turn the course of the flight, but probably without success, as the auditory organs of insects are not greatly developed, though in the case of bees similar methods have long been successfully employed. In some parts of Africa they are cooked and eaten by the natives. The natives of Senegal are said to dry them, and having reduced them to powder, use them as flour. Captain Yule (page 114) in his account of an interview with the king of Burmah, and the repast which followed, mentions that the most notable viand produced consisted of fried locusts. These were brought in hot and hot, in successive saucers. They were very much like what one would suppose fried shrimps would taste. The inside, he believed, was removed and the cavity stuffed with a little spiced meat. Locust curries have generally been pronounced insipid, and the ordinary method of eating them is fried in butter, but has not been tried in this country. They are also recommended to be boiled with melted butter, or roasted, with a little salt: the G. migratoria is more substantial than the Indian locust. The Acridophagi of Œthiopia who subsisted entirely on this aliment are, however, said to have been thin and weak, and to have suffered a precocious and agonizing death. These people lighted large fires of dry leaves under the flight and so brought the insect down in considerable numbers. A character in Aristophanes (Acharn. 1116) raises the question whether locusts or fieldfares are the daintiest eating, and answers in favour of the locust, from which one might infer that it was a recognized, though not a frequent, article of food among the Greeks. The Hottentots, unlike the Acridophagi above-mentioned, are said to grow fat upon this diet. Burton says of the Arabs that where they have no crops to lose, the people are thankful for a fall of locusts. In El Hejaz the flights are uncertain; during the last five years preceding Captain Burton's visit, El. Medinah had seen but few. They are prepared for eating, by boiling in salt water and drying four or five days in the sun: a "wet" locust to an Arab is as a snail to a Briton. The head is plucked off, the stomach drawn, the wings and the prickly part of the legs are plucked, and the insect is ready for the table. Locusts are never eaten with sweet things, which would be nauseous: the dish is always "hot" with salt and pepper, or onions fried in clarified butter, when it tastes nearly as well as a plate of stale shrimps. At Bushahr, these insects are generally called Maig, and sometimes Malakh, one kind is distinguished by the epithet halal, the eating of it being "lawful;" the other is haram or "forbidden;" this is smaller and more destructive than the Malakh halal, from which it differs also in colour. The Arabs prepare a dish of locusts by boiling them with salt, and mixing a little oil, butter or fat; they sometimes toast them before a fire,

or soak them in warm water, and without any further culinary process, devour almost every part except the wings. Ouseley eat several locusts variously cooked, and thought them by no means unpalatable ; in flavour they seemed like a lobster or rather a shrimp ; one neither offensively stale, nor absolutely fresh. In many countries of Asia, in Africa, and even in some parts of Europe, they have often carried with them not only famine but pestilence ; destroying leaves and fruits ; corn, herbage and everything that wore a vegetable appearance ; while they caused infectious diseases by the putrefaction of their bodies. Maig and Malakh, are Persian names for a locust, which the Arabs most commonly call Jarad. The kind, blown over, from the opposite coast of Arabia to Bushuhr, the Persians styled malakh daryai or the "sea locust," and the Arabs, Jarad al bahr, in the same sense. Bochart has enumerated various Hebrew and Arabic names for the locust in his elaborate "Heirozoicon" (Lib. vi, Cap. i, et seq.) ; but does not mention the above Persian names, neither does he remark that in the dialect of Misr or Egypt, those jarad al bahr or "sea locusts," above noticed, are called Faridi, according to the MS. Burhan-i-Katiah. Zakaria Cazvini divides the locusts into two classes like horsemen and footmen, "mounted and pedestrian," which will call to the recollection of the Biblical reader some passages from Joel and the Apocalypse.

Mr. Forskal calls the locust which infests Arabia Gryllus gregorius, and thinks it to be different from that which is called by Linnæus, migratorius. Locusts are sold in the markets of Yembo, and also at Jiddah. The Mukin or red species, being the fattest, is preserved, and, when fried and sprinkled with salt, they are considered wholesome and nutritious food. In 1831, this part of the sea-coast of Arabia was visited by an incredible number of these insects, which did much damage to the date palms. Swarms were drowned in their passage from the Egyptian coast, and the beach was strewed with their carcases for a depth of several feet. How insects apparently so ill qualified for flight are enabled thus to cross the sea, affords matter for curious inquiry ; but Wellsted occasionally saw passing swarms in its centre. Locusts of inner Arabia, the jarad or jerad, a reddish brown insect, and about the size of the little finger are used as food. The hind legs are called keraa. They are boiled and fried. The locust of northern Arabia, a small green grasshopper, is not used as food.—*Winslow* ; *Dr. Buist* ; *Central India Times, June* 2 ; *Kirby and Spence Introduction to Entomology* ; *Dr. McGregor in Jl. of Med. Soc., N. W. P.*, 1832, *Vol.* i ; *Schizodactylus in Friend of India, Nov.* 12 ; *Pottinger's Travels, Beloochistan and Sinde, p.* 129 ; *Eng. Cyc.* ; *Burton's Pilgrimage to Meccah, Vol.* iii, *p.* 92 ; *Ouseley's Travels, Vol.* i, *pp.* 195, 198 ; *Niebuhr's Travels, Vol.* ii, *p.* 355 ; *Wellsted's Travels, Vol.* ii, *p.* 222 ; *Palgrave.*

LOCUST TREE, Eng. Hymenæa courbaril, *Linn.*

LODAR, Hind. Symplocos cratægoides.

LODDUGA, Tel. Symplocos racemosa.

LODEE or Lot, from whom a clan of Patthans have descended.

LODER-BARK, see Dyes, Symplocos.

LODH PATHANI, Symplocos cratægoides, S. paniculata, S. racemosa, Khirni lodh, Hind., is Mimusops kauki.

LODII, Hind. A tree of Chota Nagpore, with a soft white wood.—*Calcutta Catalogue Exhibition* 1862.

LODHA, an agricultural race in Central India and the N. W. Provinces, supposed by Mr. Campbell to be cognate to the Kurmi and to have at one time occupied a very considerable position in the Jubbulpur and Saugor districts of the Central Provinces. The Lodhi came from Bundlekhund about the 16th century. The Kurmi from the Doab about A. D. 1620. The Lodhi are scarcely inferior to the Kurmi as agriculturists, but are the opposite of the Kurmi in natural temperament, being turbulent, revengeful, and ever ready to join in any disturbance. They make good soldiers, and are generally excellent sportsmen. Both among Kurmi and Lodhi, there is no distinction between a mistress and wife, provided always that the former is of the same caste as the husband, or better still the widow of an elder brother or cousin, however far removed. The children born from such connexions are on an equal footing as regards inheritance of property, whether personal, real, or ancestral, with those born from regularly married wives. The Lodhi agriculturists of Upper India, have attained some distinction as swash-bucklers and marauders in the Nerbudda country, and some of their chiefs still retain all the popular respect due to families which have forgotten to live on their own industry.—*Mr. Campbell, p.* 193 ; *Central Province Gazetteer.*

LODHAR, Hind, of Kangra, Falconeria insignis, also Symplocos paniculata.

LODHI KHERA, a rich trading town in the Chhindwara district, thirty-eight miles from Chhindwarra, on the Nagpur road. The river Jam flows by the town.

LODHOKA-SIJHOO, Uria. Euphorbia tirucalli, *Linn.*

LODHRU, Beng. Symplocos racemosa.

LODOICEA SEYCHELLARUM.

Cocos maldivica.		Cocos de mer,	FR.
Darya ka narel,	DEKH.	Ubdie narikaylam,	SANS.
Sea cocoanut,	ENG.	Kaddel taynga,	TAM.
Double cocoanut,	,,	Samudra-pu-tenkaia,	TEL.
Common Seychelles lodoicea.			

The double cocoanut tree of the Seychelles or Mahe islands, is a palm, which attains a height of eighty or ninety feet. When preserved whole, and perforated in one or two places, the nuts serve to carry water, and some of them hold six or eight pints; and by slicing them in different directions, they are formed into plates, dishes, drinking cups, &c., known in the islands as Vaisselle de l' isle Prasten. The mahomedan fakeers use it as a scallop. The crown of the trunk is eaten like the American cabbage palm. The down attached to the young leaves serves for filling mattresses and pillows; the ribs of the canes and fibres of the petiole are fabricated into baskets and brooms, and the young canes are plaited to form hats. The Lodoicea might be introduced into India with advantage. Germinating nuts were sold in London in 1854 for £10 a piece.—*Seeman.*

LODORVA and Arore, cities for ages in ruins, are names known only to a few who frequent the desert; and Chotun and Kheraloo, but for traditional stanzas which remind us of their former condition, might never have appeared on the map.

LŒNDIA, MAHR. ? A Nagpore wood, very closely resembles "Thevus," another Nagpore wood and said to be equally good.—*Captain Sankey.*

LOEPA KATINKA, *Westwood.* Syn. Saturnia antheræa; a native of Assam, Sylhet, Tibet and Java.

LOESS.

Hwang-t'u, CHIN.

A kind of loam, covering the greater part of the central plain of China.—*Smith.*

LOGAN, a legal practitioner in the island of Penang, who started and long conducted the Journal of the Indian Archipelago and contributed to it a great number of editorial articles, principally relating to the Ethnology of Eastern and Southern Asia. Mr. Logan who had great opportunities of contrasting and comparing the Dravidians from various parts of India inclines to call them South Indian. He remarks that physically the population of Southern India is one of the most variable and mixed which any ethnic province displays. A glance at a considerable assemblage of Kling (Telugu) and Tamular of different castes and occupations, shows that the varieties, when compared with those of similar assemblages of men of other races, such as Europeans, Ultra-Indians or Indonesians (including Negroes in the last two cases), are too great to allow of their being referred to a single race of pure blood. Some are exceedingly Iranian, some are Semitic, others Australian, some remind us of Egyptians, while others again have Malaya-Polynesian and even Simang and Papuan features. Yet when the eye takes in the whole group at once, they are seen to have all something in common. They are not Iranians, Polynesians, Papuans, &c., but South Indians. The Dravidian language, however, or one of its principal elements was probably an entension of a Mid or W. Asiatic formation, and it may be inferred that the common element of the Dravidian, the Fin and Japanese languages, must be much more ancient than the occupation of Japan by the Japanese, India by the Dravidians, and Finland by the Fins. The pecularities in the Dravidian physical type, when compared with the Scythic, are African and Africo-Semitic. The main affinities of the Dravidian formation, thus point two ways,—the linguistic chiefly to a Scythic, and the physical chiefly to an African origin or fraternity. The geographical position of the Brahui would lead us to explain the double alliance by placing the native land of the Dravidian stock in Beluchistan and including it with Arabia, or the southern portion of the latter,—in the archaic African or Africo-Semitic era. That the African physical element prevailed over the Scythic, while a Scythic language has entirely superseded one of an African character, finds explanation in the fact that the Scythic races and languages, have in themselves an intimate archaic connection with the African, and the Dravidian language, although Scythic more than African, has special Africo-Semitic affinities. He was of opinion that races may blend without the different types being effaced and that, while certain exclusive or excluded castes, or sequestered geographical sections of the population, may preserve one type better than another, all may continue for some thousands of years, to be reproduced in softened and modified forms even in the least secluded portions, and to this he refers his explanation of the variety of physical types visible in south peninsular India. That the Dravidian race did not bring with it into India, the civilization which the present great southern nations possess, as the Arian did theirs, appears, he thinks, to be little questionable when we consider the antique character and affinities of the dialects of the Male, Orond, Khond and Toda, the very archaic and barbarous character of many of the customs of the widely separated tribes

which speak them a prior race, and above all, the nature of the relationship of the dialects to those of the civilized nations. The known ethnic facts lead directly to the conclusion that the uncivilized Dravidian speaking tribes are genuine Dravidians who have in a great measure escaped the culture which the more exposed tribes have received and thus preserve a condition of the race, certainly not more barbarous than that which characterised it when it first entered. The Dravidian race everywhere in India, has been long in contact with other races and, he considers, shows the influence which the mixture has produced. If the formation of their language be taken as a test, it leaves no doubt that one tribe carried a large batch of its native glossary over all India from the Himalaya to Ceylon. In the Himalaya and Northern India, the old race has long been in contact with Ultra-Indians, Tibetans and Arians. But even in the extreme South the diversity which prevails shows that there has been great intermixture, but there are nevertheless widely prevalent characters, most of which are not Arian nor Tibetan and are even distinct from Ultra-Indian. The more important of these characters are a pointed, and frequently hooked, pyramidal nose, with conspicuous nares, more long and round; a marked sinking in of the orbital line, producing a strongly defined orbital ridge: eyes brilliant and varying from small to middle-sized; mouth large, lips thick and frequently turgid; lower jaw not heavy, its lateral expansion greater than in the Arian and less than in the Turanian type; cheek bones broad and large rather than projecting, as in the Turanian type, giving to the middle part of the face a marked development and breadth, and to the general contour an obtuse oval shape, something bulging at the sides; forehead well-formed but receding, inclining to flattish and seldom high; occiput somewhat projecting; hair fine, beard considerable and often strong, colour of skin very dark, frequently approaching to black. We may, he adds, conclude from the ethnic character and position of the ancient Indian population, that it belonged to the small Turano-African type. But successive modifications of race, seem to have been going on in India from times long anterior to the Arian or even Tartar eras and imply linguistic changes also. The above is the higher and much improved type. But, as in Africa, Ultra-India and Asionesia, a smaller, more Turanian, and less Semiticised type is still preserved although variously crossed. The successive Turanian predominant races and formations and the Irano-Semitic have in turn influenced all the great outlying southern provinces, Africa, India, Ultra-India and America, the last in general indirectly, through Ultra-India, India and Africa. From the formation of the language, there was, seemingly, a still older intrusive people, the Scythico-Semitic and pastoral who found India less Scythic and more African than it became under their influence, but the same evidence shows that the Dravidian race and linguistic formation preceded the Ultra-Indian, Tibetan and Arian in India, and prevailed everywhere to the southward of the Himalaya. Their route seems to have been from the north-west, where, from time immemorial, the region between the Indus and Euphrates has been occupied by the Turanian, Iranian and Semitic races. Physically the Dravidians are somewhat Turanian, and the linguistic formation of their language has a strong and unequivocal affinity to the great Asiatic-Turanian, or Ugro-Japanese alliance. The Turanian formation, physical and linguistic, evidently long preceded the Iranian and Semitic, as an expansive and dominant one, and it is certain that the Turanian was migratory and diffusive on a great scale, long before the Semitic and Iranian, which must have remained sequestered in some portions of the mountain band of Asia minor, Armenia, and Irania and the adjacent south-west region which includes the basin of the Euphrates, during the great era that must have been occupied while the Turanian linguistic formation spread to Lapland and Japan, to North Cape and Ceylon. The peculiarities in the variably physical character of the Dravidian physical types, when compared with the Scythic, are African and Africo-Semitic. The very exaggerated occipital and maxillary protuberances are not characteristic of the typical African head, but of a debasement of it confined to certain localities. Several east and mid-African nations have the so called African traits much softened, and differ little from the Dravidian. Even woolly or spiral hair is not a universal feature in Africa, some tribes having fine silky hair. The Dravidian pyramidal nose, the sharp depression at its root, the slight maxillary and occipital projection, the turgid lips, the oval contour and the broad nose, are all African. He thinks there is reason to believe that the strong Africanism of some of the lower South Indian castes is really the remnant of an archaic formation of a more decided African character. The position of India between two great negro provinces, that on the west being still mainly negro, even in most of its improved races, and that on the east preserving the ancient negro basis

in points so near India as the Andamans and Kidah. It is therefore highly probable that the African element in the population of the peninsula of India, has been transmitted from an archaic period before the Semitic, Turanian and Iranian races entered India, and when the Indian ocean had negro tribes along its northern as well as its eastern and western shores.

He was of opinion that the various races in South Eastern Asia, reached their present positions along the great rivers and by traversing the seas, and he styles the original seats as sea basins and districts, defining the former term as the seas with the marginal basins of their affluent rivers. His Tibetan district is the great plateau of mid Asia and is centrical ethnically as well as geographically to all S. E. Asia and to Asianesia, abuts on the west on the eastern extremity of the primitive Iranian region, and is connected with China and all the sea basins on the east of Asia by means of the Yang-tse-Kiang and Hoang-ho, and his Indian Oceanic basin consists of the whole of India and of the Bay of Bengal, the bay affording means of communication between the western margin of the China-Malayan basin and the eastern sea-board of India.

Mr. Logan was of opinion that the post-fix nesia should be confined to the great divisions of the Indo-Pacific insular region,—Indonesia; Melanesia (New Guinea, Australia, and all the eastern Papua islands) ; Micronesia (all the islands between Melanesia and the Luchu and Japanese chain) ; and Polynesia, all the islands of the Pacific to the east of Micronesia and Melanesia as far as Easter island. Papuanesia might be occasionally used to distinguish the northern Melanesian islands, inhabited chiefly by spiral-haired tribes, from Australia.

Mr. Logan remarked that perpetual aggressions and frequent conquests, extirpations of villages and migrations, mark the modern history of nearly all the Tibeto-Burman tribes and of the different clans of the same tribe. In recent ages, the Lau have settled in the lands of the Singpho, the Bodo, the Burmans, the Peguans, the Kambojans and the Malays, and originated communities having no connection with each other. The Singpho at a late period forced their way from Burmah into Asam. The Bodo have occupied the country of the Mikir, and the Arung Angami and Kuki have intruded on both. The same tribes also, separated into clans and villages, are permanently at war with each other, Kuki flees from Kuki, Singpho from Singpho, Abor from Abor.

Amongst the people speaking the Yuma dialects, according to Mr. Logan, are the Khy-oung-tha, of Arakan, a rude tribe, speaking the Rakhoing dialect of Burman.—*Journal of the Indian Archipelago.*

LOGANIACEÆ, *Lindl.*, an order of plants comprising, 3 gen., 20 sp., viz., 1 Geniostoma ; 4 Garduera ; 15 Fagræa.

LOGARH RIVER. The Wardak valley, which receives its name from the Wardak tribe of Affghans, lies on the upper course of the Logarh river, at some distance to the south of Kabul, and only 40 miles to the north of Ghazni, while Hussian or Ossian lies 27 miles to the north of Kabul, or more than 70 miles distant from Wardak. The Wardak tribe occupy the greater part of the Logarh valley. The Buruki race who claim to be of Arab origin, occupy Logarh and Butkak, and are said to have been settled there, south of the Kabul river, since the 11th century, by the sultan Mahmud. Their number is about 8,000 families, but they arrange themselves into tribes, with chiefs. They are good soldiers. The Buruki tribes of Logharh and Butkak, reside in the Ghilzi portion of the Affghan country.—*Cunningham's Ancient Geography of India, pp.* 33, 38 ; *Latham* ; *Elphinstone's Cabool.*

LOGOS, see Adam.

LOGWOOD.

Ch'ik-su-muh,	CHIN.	Campeggio,	IT.
Bois de Campeche,	FR.	Palo de Campeche,	SP.
Blauholz,	GER.		

A dyewood, hard, heavy, of a deep orange colour, a sweetish astringent taste, and peculiar odour. It is extensively employed for compound colours, but its chief use is for blacks, and certain shades of gray ; an extract from it is also used in medicine. Logwood is the red heart-wood, or duramen, of a fine lofty growing-tree, Hæmatoxylon campechianum, growing in Campeachy and the bay of Honduras, which is also now common in the woods of Jamaica and St. Domingo, and has been introduced into India. In Tenasserim, the log-wood tree is cultivated in a few gardens, and appears to flourish there as well as an indigenous plant. It is cut into short lengths, and they chip, grind, and pack it into casks and bags, ready for the dyers, hatters, and printers' use, who esteem it as affording the most durable deep-red and black dyes. It is sometimes used in medicine as an astringent. That grown in Jamaica is least valued ; that of Honduras, Tobiasco and St. Domingo, fetches a somewhat higher price ; but that imported from Campeachy direct, is the most esteemed. The annual imports into Liverpool are about 1,300 tons from Honduras, 1,000 from Tobiasco, and 1,800 from Compeachy. Logwood is

scarcely used for turning. The introduction of log-wood was prohibited by a statute of Elizabeth, under heavy penalties, and all that which was found in the country was ordered to be destroyed: it was not until the reign of Charles II, that its use was re-permitted.—*Faulkner*; *Simmonds*; *Mason*; *Tredgold.*

LOHA, Guz., Hind. Iron. Lohar, Hind. A black-smith. The lohar is one of the five artizans of the hindoos, the others being the carpenter, goldsmith, brazier and stone-cutter.

LOHA BHISARA, Sans. On the ninth of the light half of Aswin, hindoos worship their weapons or arms. The lustration is called Loha bhisara, and at native courts was of great splendour.—*Wilson's Glossary.*

LOHA CHUR, Hind. Iron filings.

LOHAIA, a sea port of Yemen, north of Hodaida, which had its origin in the 15th century having been founded by Sheikh Saleh

LOHANA, a powerful tribe who have been known as residents in Sind since the earliest times, and have undergone great vicissitudes, but still retain their credit as well as their religion and, whether regarded as merchants or officials, are the most influential tribe in Sind. They have spread into Affghanistan, Baluchistan and Arabia, where they expose themselves to inconveniences, insults and dangers, in pursuit of their darling objects, wealth and final return to their native soil to enjoy the fruits of their industry. Their name is derived from Lohanpur in Multan, from which they migrated in very remote times. They have about fifty subdivisions, of whom the Khudabadi and Sihwani are the chief. They all wear the janeo or zonar. Most of them are hindoos, but a few have become sikhs. They eat meat, are addicted to spirituous liquors, do not object to fish or onions, drink water from their inferiors as well as superiors in caste, and are neither frequent nor regular in their devotions. The town of Agham and Agham Lohana seems to have got its name from a Lohana chief named Agham, who was governor of Brahmanabad in the time of Chach. It lies about 30 miles S. E. from Hyderabad in Sind, and though now almost forgotten, it was formerly a place of some consequence. This tribe is numerous both in Dhat and Talpoora: formerly they were Rajpoots, but betaking themselves to commerce have fallen into the third class. They are now scribes and shopkeepers, and object to no occupation that will bring a subsistence; and as to food, to use the expressive idiom of this region, where hunger spurns at law, "excepting their cats and their cows, they will eat anything." The Lohana race of travelling merchants and money-lenders, are said to be descendants of Lohani or Luhur. He was the son of Miani, a herd of Ghor or Maskkon, east of Herat. TheLohana are numerous in Dhat and Talpoora, where they are scribes and shop-keepers. Three or four caravans annua ly travel between Deraband and Kabul, and into Calcutta to Bokhara and St. Malaire in Russia, carrying coarse piece goods, salt, indigo, kimkhab, and fruit. Baber mentions them.—*Elliot's History of India, p.* 362; *Tod's Rajasthan.*

LOHANI, a mercantile race in Affghanistan professing mahomedanism. According to Vigne, the Lohani are descended from Lohani or Luhur, the son of Miani, a mussulman shepherd, or goat-herd of Ghor, or Mushkon, a district east of Herat, who lived in the time of Mahmud, of Ghuzni. Lohani had two wives; Syri, by whom he had Mormut; and Turi, by whom he had five sons, Muma, Meya, Tatur, Panuch and Hud, who had no children. Muma had three sons, Yakub, Yasin and Hyder. The descendants of Yakub are called the Yakub Kheil. Yasin had two sons; Dowlut and Hassan. Hyder had four sons; whence the Zuku Kheil, Pura Kheil, Ibrahim Kheil, and Kurzi. The Lohani consider one or other of the names just mentioned, as the founder of their family. Those Lohani, who are descended from Meya, called themselves the Meya Kheil. The next are the Tatur Kheil, and the Panuch Kheil. Lohani himself was a wandering trader. There were Lohani, the sons of Miana, with Mahmud of Ghuzni, who returned with him after his victories in Hindustan. Mahmud's son was sultan Mahomed. Sultan Masud, who succeeded, had no sons; and about this time, the Lohani were placed at Derabund, which was given to them. From that time to this, they have traded between Hindustan and Kabul, and they are real men of business. Such is their own account. Taking them altogether, Vigne regarded the Lohani as the most respectable of the mahomedans, and the most worthy of the notice and assistance of British authorities. The Turkish gentleman is said to be a man of his word; he must, says Vigne, be an enviable exception; but Vigne otherwise solemnly believed that there is not a mahomedan, suni or shiah, between Constantinople and Yarkund, who would hesitate to cheat a Feringi, Frank, or European, and who would not lie and scheme, and try to deceive when the temptation was worth his doing so, and the contemplated risks of detection were neither prominent, numerous, nor soon to be apprehended. Lohani Affghans are a pastoral and migratory people, many of whom proceed

annually into India to purchase merchandize. They traverse the Gulair and Cheri passes, which unite in the Derabund. The Lohani from Calcutta, Delhi, Jeypoor, all take the route to their rendezvous at Derabund. A duty of five per cent. was first levied upon their merchandise at Multan. The merchants assemble in Derajah in April, and being joined by their families who have waited on the banks of the Indus, they pass into Khorasan where they remain during the summer.—*Vigne's, A personal Narrative, pp.* 32, 53–4, 118.

LOHAR, HIND. A blacksmith. The blacksmith is one of the five artizan casies of the hindoos and wears the zonar. The Taremuk of the Central Dekhan, known as Bail Kambar in Kanarese, Ghissari in the Dakhani, Lohar in the Mahrati, is a wandering blacksmith.

LOHA'RA, a chiefship attached to Raipur, lying to the south-west between the Balod and Sanjari parganas. The zamindar is a Gond by caste; and the estate was originally granted in A. D. 1538 in return for military service, by one of the Ratanpur rajas.

LOHAR GAON, a valley separating the Bandair hills and Panna range. The basin of Lohar Gaon is of Lias limestone. See Bandair Hills.

LOHEA, see Tehama.

LOHECH of Avicenna, Ophiorrhiza mungos.

LOHEIA, a town, in lat. 15° 42′, long. 42° 39′. Loheia has stood only since the 16th century. Its founder and patron was a mahomedan saint, called Shaikh Salei, who built a hut on the shore where Loheia now stands, and spent there the rest of his days as a hermit. The territory of Loheia is arid and barren. The harbour is so indifferent, that even the smallest vessels are obliged to anchor at a great distance from the town.—*Niebuhr's Travels, Vol.* i, *pp.* 252–253.

LOHIT, a tributary of the Brahmaputra, is navigable only two days' journey above Saddya, but a footpath leads along the banks to Brahma Khand, ten days' journey further up and 2,049 feet above the sea.

LOHITANGA, SANS. From lohita, blood-red, and anga, the body.

LOHRASB or Lohrasp, a king of the Medes, according to Mr. Masson, the patron of Zoroaster and of the Magian religion, whom he supposed occupied Bamian. It is surmised that the foundation of the city of Herat or Hari, was laid by Lohrasp, who was succeeded by Gushtasp. Lohrasp laid the foundations of Herat; Gushtasp erected many buildings thereon; Behman, after him, added greatly to the town, and Alexander put the finishing stroke to it. Vigne remarks that if the traditions of the Persians may be credited, we should look to Bamian as the residence of king Lohrasp, the patron of Zerdusht and the Magian religion, but, as these traditions have been handed down to us only through the romance of Firdusi, it is not possible to say what credence they deserve. —*Mohan Lal's Travels, p.* 263.

LOHTI, HIND. An iron seller.

LOHU-GHAT, in lat. 29° 24′ N., long. 80° 4′ E., in Kamaon, east of Fort Hastings. The European bungalow is 5,649 feet above the sea. It lies 10 miles west of the Kali or Sardah river which bounds Nepaul. It is not suited for invalids.—*Webb.*

LOH-ZAH, see Dyes, Liau-kau.

LOI KA'THONG, a Siamese festival on the Menam river, held on the 15th day of the 12th month, when offerings of little rafts of plantain leaves, bearing lighted tapers are launched into the river.

LOIKOB, Aborigines of the east coast of Central Africa, divided into two tribes, the Wakuapi and the Masai who are often at feud. They are pastoral, nomade and predatory. They are handsome, tall, light complexioned, and their women are prized in Arab harems. They wear leather dresses. They kill all prisoners. Their sacred place is the mountain Kilimanjaro, which overlooks their land and fertilizes the soil by its streams. There dwells the Engai, their god. They practice circumcision.

LOISE-LEUR, see Manu.

LOJH, HIND. Symplocos cratægoides.

LOKA, SANS. Locum, LAT. A place, a sphere, and used to designate a region, as triloka, the three worlds, heaven, earth, and hell. In hindoo mythology there are fourteen spheres, exclusive of Naraka or Tartarus. Of these, seven are upper spheres, viz. :

Bhuloka or earth.

Bhuvar-loka, atmosphere or firmament.

Swar-loka or Swarga, heaven, the sphere of the inferior deities.

Mahar-loka, the region above the pole star, tenanted by saints.

Jana-loka, the sphere of the sons of Brahma.

Tapa-loka, the region of devotion, the abode of the Rishi.

Satya-loka or Brahma-loka, the region of truth and of brahma, to which the pure are elevated.

The seven regions below the earth are habitations of the snake gods and are as under, in the order of their tala or descent, viz. :

Atala,	Rasatala,	Mahatala, and
Vitala,	Talatala,	Patala.

The vaishnava sectaries have instituted loka

of their own, as Vaikuntha, the sphere of Vishnu, and Golaka the region of Krishna.—*Wilson's Glossary.*

LOKA-PALA, in hinduism, the guardians of the world, are sometimes confounded with the deities presiding over the different cardinal points; but this is not quite correct, and they are more properly the divinities who were appointed by Brahma upon the creation of the world, to act as rulers over the different kinds of created things. Lists occur in several Puranas and in the Harivansa portion of the Mahabharat.—*Hindoo Theatre, Vol.* ii, *p.* 218. See Inscriptions.

LOKE, a mixed race near Mount Aboo. The name is probably a corruption of the hindi word Log, people. It is supposed that the Bhil race were the aborigines of Mount Aboo and the neighbouring hills, but at some remote time became mixed with marauding rajpoots from the plains and with the workmen who were so long engaged in building the Dilwarra temples. This mixed race called themselves Loke and are now in possession of almost all the land under cultivation. See Aboo.

LOKESHA, Sans. From loka, men, and isha, greatness.

LOKET, Beng. Common loquat, Eriobotrya japonica.

LOKI, see Sati.

LOKMAN, according to some authors, took up his residence at Saba, in Yemen, about 1750 B. C., and finding that the country was continually ravaged by impetuous mountain torrents while at other times parched from drought, he built a dam across it. It was provided with thirty sluices and according to Pliny, the town became the mistress of cities and the diadem on the brow of the universe. See Mareb, Saba.

LOKRA BAG, Hind. Hyæna.

LOKU, Sans. From looch, to see.

LOLAN, Amboyn. Cæsalpinia sappan, *Linn.* Sappan wood.

LOLIA, see Graminaceæ.

LOLIGO, the Squid, one of the Mollusca. The Calamary, a species of Loligo, is luminous at night.

LOLIGO SAGITTATUS, is the Flying Squid.

LOLIGOPSIS, see Sepiadæ.

LOLIUM ITALICUM, Italian Rye Grass, affords fine fodder for cattle: is a useful cold-weather green crop, and is well worthy of extensive cultivation.

LOLIUM PERENNE, see Graminaceæ.

LOLIUM TEMULENTUM, see Darnel, Graminaceæ.

LO-LO, see India.

LOLTI, Hind. Syringa emodi.

LOLU, Singh. Cordia myxa, *Linn.*

LOLUGA or Nolika, Tel. Pterospermum heyneanum, *Wall.* P. suberifolium, *R.*, ii, 160.

LOMARIA, a fine fern of Java.

LOMARIA SCANDENS, the scandent Lomaria. The low lands near the mouths of rivers and nullahs, in Tenasserim, are often fantastically dressed with this species of lomaria which creeps up to the tops of the tallest trees.—*Mason.* See Ferns.

LOMAS RISHI CAVE, a Buddhist cave in Behar.

LOMBARD. Long beards gave a name to a nation, the Lombards. A Sikh is never so much offended as when you touch him by the beard, the great facial characteristic of manhood, never allowed by him to be profaned by the razor.—*Tr. of Hind., Vol.* i, *p.* 303.

LOMBLEN, an island, consisting mostly of bold high land, 24 miles from Pulo Comba.

LOMBOK, also Chubai, Chabe, Ladamera, Lada China, Malay. Chillies, Capsicum, Cayenne Pepper.

LOMBOK, a fertile and populous island, divided from Bali by a narrow strait. Mr. Crawfurd considers the Lombok language to have a strong affinity with the Javanese. This is the termination in an easterly direction, of the group of tongues which begins with Sumatra. According to Mr. Logan, Javan has a much broader, more forcible asperate and primitive phonology than Malay, and the Javan group embraces Sundan, Maduran, (with its dialect Bawian) and Bali. In Lombok are beautiful grass-green doves, little crimson and black flower pickers, large black cuckows, metallic king crows, golden orioles, the jungle fowl, the Pitta concurna, the Megapodus gouldii, small white cockatoos, the Ptilotis honey-sucker and the little yellow Zosterops. In a pond, at Gumong Sari in Lombok, the fish swam round after Mr. Wallace, expecting food. The princes of Mataram must be well-acquainted with the number of the population of their island, since the manner of raising the taxes and regulating the military services, as well as the forced labour, obliges them to maintain a kind of census. The population of the island must amount to more than 400,000. The whole men capable of bearing arms amounted to 80,000, which multiplied by 5 gives 400,000 souls. If these data are correct, there are on Lombok exactly 4,000 persons on a square geographical mile. According to races and origin, the population of Lombok consists as follows:—

4 Europeans	5,000 Bugi.
1 European (coloured)	20,000 Balinese.
10 or 12 Chinese.	380,000 Sasaak.

All the Bugi reside upon the coasts, especially at Ampanan and on the north of the island. The population is divided amongst the different parts of the island as follows:—

North of the mountains	40,000
In the mountains on the south	10,000
Western half of the plain	220,000
Eastern do.	135,000

The Balinese population reside at Mataram and in the neighbouring parts, as at Ampanan, Karang, Assem, &c., in the event of an outbreak they can be more easily collected together for defence than if they were settled in all parts of the island. Small red fish (ikan mera) are imported from Makassar. Ivory, Kayu pelet and Kayu Kamuning, are imported by the Bugi from Sumatra and used for making the handles and sheaths of the kris, klewang, &c. Exports are to Bima, Timor, Sumba—rice, dingding, oxen. Imports of ponies, fish, slaves, sandal-wood; tali rami (thread of rami) wax. The rajah of Mataram is, by right of conquest, absolute sovereign of the island. The rajahs of Mataram are like their ancestors of Kawang, Assem and Beliling, members of the caste of Wasiya. Although absolute monarchs, they nevertheless, of their own accord, in all important matters, consult the principal gusti and ida of the country, some of whom are entrusted with the execution of what is resolved upon. These men may be considered as the ministers of the rajahs, if not de jure et nomine, at least de facto.

The rajah of Lombok has the title of Anak Agong, which means "son of heaven." The indigenes are called "Sassak." The people of Lombok believe that some men can turn themselves into crocodiles, which transformation they adopt in order to devour their enemies. The Sassak are a Malay race, hardly differing from those of Malacca or Borneo and have been converted to mahomedanism. But the ruling race are brahminical and from Bali. The men are jealous and strict with their wives, infidelity is punished by the couple being tied back to back and thrown into the sea, where crocodiles devour the bodies. Even a married woman accepting a flower, or betel from a stranger has been punished by death with the kris, and any one found without leave within the grounds of a house is krised and his body thrown out to the street. The people frequently do a-mok, but it seems to be deliberately done. On one occasion a person doing a-mok killed 17 people before he could be killed. In war, a whole regiment will agree to a-mok, and then run on with such desperate resolution as to be very formidable to men less excited than themselves. The Balinese dress, on Lombok, in the same manner as on Bali, and the Sassak nearly in the same way. For example, although mahomedans, they have uncovered heads. The Sassak women differ a little in their dress from the Balinese. In the first place they do not bind up their hair with a piece of white cloth, like the Balinese, but go bareheaded like the men. Some wear a short baju like the women of Sambawa and Makassar, others have the bosom naked, or covered with a slendang of a coarse stuff, striped red and black in the length. The sarong is almost always of blue or black cloth. The food of the people of Lombok differs in nothing from that of the people of Java. The Balinese, who may not eat beef, substitute for it pork. Both races eat buffalo flesh, goat's flesh, fish and poultry. The people of Lombok are neither more nor less superstitious, than all the other people of the Archipelago. It is Mt. Rinjani especially which makes an impression on the people, on account of the bad spirits which reside upon it. A travelling companion for example, told Mr. Zollinger not to shout upon the mountain because the bad spirits would become irritated, and not to take any stones from the ground, because they would resent it and play them some bad trick. Whoever wishes to approach the Segara Anak must be blessed, fasting, and have said his prayers and be clothed in white. As they approach it they must notice what appearance it presents to them. The more lengthened it appears to them, the longer time will they live. If it loom broad, they will quickly die. All these ideas are found however over all the Archipelago, round the great volcanoes, and in spite of all modifications which they have undergone, through time or local circumstances, they are all based upon the belief of a supernatural and malevolent power which causes and regulates the working of the subterranean fire. No religion, not even the christian, will root out these fixed ideas from this people. Impressive phenomena, like volcanic, sound louder than all reasonings in the ears of uncivilized and timid men. The Lombok rulers are hindoos, while their objects are mahomedan. On Lombock, wives may suffer themselves to be burned after the death of their husbands, they are not compelled to it. They have the choice of allowing themselves to be burned or krised; the first is the more rare. A young beautiful and childless woman lost her husband, a gusti. The day after his death, his wife took many baths; she was clothed in the richest manner; she passed the day with her relatives and friends

in eating, drinking, chewing of sirih, and praying, about the middle of the space before the house. At four o'clock in the afternoon, men brought out the body of the gusti wrapped in fine linen, and placed it on the left of the two central platforms. A priest of Mataram removed the cloth from the body, while young persons hastened to screen it from the public gaze. They threw much water over the corpse, washed it, combed the hair, and covered the whole body with champaka and kananga flowers. They then brought a white net. Women brought out the wife of the gusti with her arms crossed. She was clothed with a piece of white linen only. Her hair was crowned with flowers of the Chrysanthemum indicum. She was quiet, and betrayed neither fear nor regret. She placed herself standing before the body of her husband, raised her arms on high, and made a prayer in silence. Women approached her, and presented to her small bouquets of kembang spatu, and other flowers. She took them one by one, and placed them between the fingers of her hands, raised above her head. On this the women took them away and dried them, on receiving and giving back each bouquet, the wife of the gusti turned a little to the right, so that when she had turned quite round, she prayed anew in silence, went to the corpse of her husband, kissed it on the head, the breast, below the navel, the knees, the feet, and returned to her place. They took off her rings. She crossed her arms on her breast. Two women took her by the arms. Her brother (this time a brother by adoption) placed himself before her, and asked her with a soft voice if she was determined to die, and when she gave a sign of assent with her head, he asked her forgiveness for being obliged to kill her. At once he seized his kris, and stabbed her on the left side of the breast, but not deeply, so that she remained standing. He then threw his kris down and ran off. A man of consideration approached her, and buried his kris to the hilt in the breast of the unfortunate woman, who sunk down at once without uttering a cry.—*Journ. Ind. Arch., No.* ix, *Vol.* v, *p.* 537 ; *No.* viii, *August* 1858 ; *Keppel's Ind. Arch., Vol.* ii, *pp.* 144, 145 ; *Wallace, Vol.* i., *pp.* 73, 156, 161, 172, 174 ; *The island of Lombok by K. Zollinger, Esquire.*

LOMPEN, Dut. ——?

LOMRI, also Loomri, Noomri, Duk. Vulpes bengalensis, *Shaw.* A fox.

LON, Hind. Salt: hence Loni, the saline inflorescence on damp walls.

LONA, Port., Sp. Canvas.

LONA, Sans. Portulaca oleracea, also Stipagrostis plumosa.

LONAR, a salt pit.

LONCHURA, a generic name given by Colonel Sykes to some birds of Java, now arranged by authors into the genera Erythrura and Munia.

LONDON CLAY, see Clay.

LONG, Duk , Hind. Caryophyllus aromaticus, *Linn.* Cloves.

LONG CARDAMOM, Eng. Elettaria cardamomum, *Wh. and Mat.*

LONGEE or Lungi, Hind. Long pieces of cloth, made of silk or silk and cotton, used as sashes or turbands, or as a scarf thrown over the shoulders and upper parts of the body, or are wrapped around the lower part of the body. Some of them, the manufacture of Sind, are very beautiful and rich where the loom-made goods, consist of turban, dhoti, loongee, kamrband and saree.—*Pottinger's Travels, Beloochistan and Sinde, p.* 28.

LONG-EET, see Lang-eet.

LONGEVITY. Rabbits live 7 years ; squirrels and hares, 8 years ; a fox, 14 to 16 years ; cats, about 16 years ; a bear lives rarely more than 20 years ; a wolf likewise 20 years ; hogs the same ; the rhinoceros lives but 25 years ; cows live to about 25 years. A horse has been known to live 62 years, but the average duration is about 25 years. Elephants are said to live upwards of 100 years. Of the longevity of snakes nothing is known. The races occupying British India are short lived compared with those of Britain and advance more rapidly to old age, both physiologically and pathologically. Thomas Carn died 28th January 1858, aged 207 ; was born in the reign of Richard II, in 1381. He lived in the reigns of ten sovereigns. There died, in 1801, a Russian soldier who had served in the "thirty years' war," and who was nearly 200 years old. Saint Mungo, otherwise called Kentigern, founder of the Bishopric of Glasgow, a Scotchman, died aged 185 years. Others died as under :—

Peter Czarten,	Hungarian,	185
Henry Jenkins	English,	169
Joseph Surrington	Norwegian,	160
Thomas Damme	English,	155
Thomas Parr	English,	152
Draakenborg	Dane,	146
J. Essingham	English,	144
George Wunder	German,	136
Douglas Gurgen	Swede,	120
Mittelstadt	German,	125
Maria Williams	Russian,	115

Joseph Surrington retained till his death the free use of all his senses, and of all his intellectual faculties. He left at his death a young widow and several children, of whom the eldest was 103 years of age, and the youngest 90 years. Of old Parr everybody has heard, though why he should commonly be cited as the most notable example of longevity it is not easy to say, seeing, as we have indicated, that not a few

have lived to a much greater age than he did. Parr had seen nine kings succeed to the throne of England. At 103 years he attended to his occupation, and threshed in the barn. He was married at 120. At 152 the king called him to London, and treated him magnificently; but he succumbed in the midst of his triumph. The "post-mortem," made by the celebrated Harvey, showed that all the organs were perfectly sound, and that the death of the old man was but accidental, and the result of an indigestion. Douglas Gurgen took a wife at the age of 85, and had eight children. Mittelstadt married at 110 years, and had likewise several children. Maria Williams lost, for the first time, a tooth at the age of 100 years, but another came in its place. At 103 she lost a second, which was likewise replaced. In recent times a soldier at Berlin, the first to have conferred upon him the decoration of the Cross of St. George, was living in 1870, aged 130 years.

LONGICORNI, see Coleoptera, Insects.

LONG ISLAND, see King Island; Kishm Island.

LONG-LEAVED BASSIA, Bassia longifolia, *Willde.* Grows in the peninsula of India.

LONG PEPPER, Eng. Chavica roxburghii, *Mig.*

Dar-Filfil,	Ar.	Tabi,	Malral.
Pih-poh,	Chin.	Chabai-jawa,	Malay.
Pih-po-li,	,,	Lada-panjang,	,,
Poivre long,	Fr.	Filfili-i-daraz,	Pers.
Lange Pfeffer,	Ger.	Pippali Krishna,	Sans.
Pepili,	Guz.	Tipili,	Singh.
Pepe lungo,	It.	Pimenta larga,	Sp.
Chabi jawa,	Jav.	Tipili,	Tam.
Piper longum,	Lat.	Pippallu,	Tel.

This kind of pepper is the produce of Piper longum, a perennial plant, a native of Bengal, Siam, &c. The fruit is hottest in its immature state, and is therefore gathered whilst green, and dried in the sun. It is met with in entire spikes about an inch long, possessing a darkish brown, or gray colour. It has a weak aromatic odour, an intensely fiery, and pungent taste, and its properties correspond closely with those of black pepper.—*Faulkner.*

LONG-PEPPER ROOT.

Pih-poh-mu,	Chin.	Pipli-mul,	Hind.

In China deemed to be stimulant, tonic and peptic.—*Smith.*

LONG-ROOTED TURMERIC, Eng. Curcuma longa, *Roxb., Rheede.*

LONG-STAPLED COTTON, Eng. Gossypium barbadense, *Roxb.*

LONG TELIYA, Hind., see Mitha telia, Bish.

LONIA, Hind. Portulaca oleracea, *Linn.*

LONICERA, *sp.* Phut, Hind. A plant of Kaghan.

LONICERA CHINENSIS, see Caprifolium sempervirens.

LONICERA HYPOLEUCA, *Dne.*

Kharmo,	Chenab.	Zhiko,	Sutlej.
Kodi,	,,	Rapesho	,,

LONICERA LESCHENAULTII, *Wall.*

Honeysuckle,	Eng.	Moulli-quedi,	Tam.

A twining villous shrub, native of the Neilgherries, found in many gardens of the Deccan where it grows in great luxuriance, it is easily propagated by cuttings or layers. White gives L. ligustrina.—*Jaffrey, Riddell.*

LONICERA SEMPERVIRENS, *DC.* Syn. of Caprifolium sempervirens.

LONICERA XYLOSTIUM.

Jin-tung,	Chin.	Kin-yin-hwa,	Chin.

Its flowers, stalks and leaves are valued by the Chinese as a dis-cutient application to carbuncles, abscesses, swellings, sores. Its dried flowers, smell like tobacco.—*Smith.*

LONKA, a deist sect of hindoos who worship the "One" alone, and "not in temples made by hands," which they never enter. The mountain top and sylvan solitude are deemed by them more fitting places to pour forth their homage. They credit the missions of the twenty-four tirthancara of the Jains, considering them as superior mortals, whose sanctity and purity of life gained them the divine favour and the reward of "mookht," or beatitude.—*Tod's Travels, p.* 357.

LONTAR, Malay. Borassus flabelliformis.

LONTAR, the largest of the Banda group of islands. The Banda group consists of ten islands, the largest of which is Lontar or Great Banda. It is crescent-shaped, and Pulo Pisang, Banana Island, Pulo Kapal, and Ship Island lie in the hollow of the cresent and form the arc of a circle. Within this arc are three other islands, the highest of which is Gunong Api, next Banda Neira, N. E. of which is Pulo Krakka or old woman's island. Dr. Abreu, a Portuguese commander, was the first European who visited them. This was the nut-meg group, and for nearly a hundred years the Portuguese monopolized the trade. In 1609, the Dutch attempted to take these islands, but the war lasted 18 years, and the natives who survived all fled to the neighbouring islands. The Dutch had to cultivate these islands with slaves, and when slavery was abolished, with convicts, of whom in A. D. 1865 there were about 3,000. Almost all the island is covered with nut-meg trees, grown under the shade of the Canarium commune. Banda and its three islands enclose a secure harbour, and the water is so transparent, that living corals and minute objects are seen below. The inhabitants are much mixed, and about three-fourths are

mixed races, Malay, Papuan, Arab, Portuguese and Dutch. But the aborigines, doubtless were Papuans, and a portion of them still exists in the Ke islands, to which they emigrated when they first took possession of Banda. Of the birds, is a very handsome fruit-pigeon, Carpophaga concinna, which feeds on the mace and is found also in Ke and Matabello, and a small fruit-dove, Ptilonopus diadematus.—*Bikmore, p.* 221 ; *Wallace, Vol.* i, *pp.* 289 *to* 291.

LONTARUS DOMESTICA, syn. of Borassus flabelliformis.

LONTARUS SYLVESTRIS, *Rumph.*, syn. of Corypha utan, *Lam.*

LONTHOIR, see Java.

LONY, see Kumbi.

LOOAH-KAM, Guz., Hind. Hardware.

LOOANGARH GOREE, a river near Melun in Almorah.

LOOBAN, Hind. Olibanum. See Balsamodendron.

LOO-CHIN, Gong.

LOO-CHOO or Liu-chu Islands, lie to the N. E. of the Patchu group and consist of one large island surrounded by smaller ones, the large island being of considerable size and well-peopled. It extends from lat. 26° 3′ and 26° 53′ N., and long. 127° 34′ and 128° 25′ E., being 58 miles long and about 10 or 12 miles broad. In language and physical form, the Luchu islanders resemble the Japanese, their buddhism being more imperfect and their manners more simple. The people in the small islands between the Luchu group and Formosa, are Japanese rather than Malay. Dr. Collingwood speaking of the Kebalan, of Formosa, to whom he showed a copy of the 'Illustrated London News,' tells us that he found it impossible to interest them by pointing out the most striking illustrations, which they did not appear to comprehend.—*Dr. Latham's Ethnology* ; *Dr. Collingwood in Trans. Ethn. Soc., N. S*, *Vol.* vi, *p.* 139 ; *Lubbock, Orig. of Civil., p.* 29.

LOOHOO. Before Macassar, or Bone, had so much as a name, Loohoo was the most powerful, and the largest kingdom of Celebes : for in addition to Loohoo proper, most part of Bone, and Bolee Bolee, were under its sway. The Macassar empire, including Tello, and Sanderebony, before it was conquered by the Dutch, extended from Bolee Bolee, in the bay of Bone, to the point of Lassem, and thence to the point of Torathen or Tanakeke ; also thence along the west shore to Tanete, or Aganonchee.—*History of Celebes, pp.* 3 *and* 4.

LOOCIAN, a race occupying the country between China, Siam, Cochin-China and Burmah. They are arranged into the Thaung Dam or black bellies, whose men at the age of fourteen to sixteen years, have their bodies tattooed over with four needles with figures of men, flowers, elephants, tigers, serpents and other animals. Sometimes a person falls sick or even dies under the process, but a young man cannot obtain a wife till he is tattooed. The Thaung Khao or White Bellies retain their skin untouched. Their boundaries are, on the north, the frontiers of China ; on the south, the kingdom of Siam ; on the east, they reach to Cochin-China and Tong King, and on the west, they touch the Burman empire.

LOOD, also Loot, Dut. Lead.

LOODH, Sans. Cedrela toona.

LOODIANAH, a district in the North-West of British India.

LOODI, one of the foreign tribes, in Sind'h: others are the descendants of Haroon, Mukrani, Loodi (now known as Loodia) Habshi, Sidi and Jungiani.

LOODOOMA, Bhot. Decaisnea.

LOOEE, Hind. A grey woollen cloth from Affghanistan.

LOOER, a river in Comillah.

LOOI, Hind. Flannel.

LOOKIMDER, a river near Jonkur in Gwalior.

LOOKKEE, Tel. In the Nalla Mallai, a fine grained wood, of a greyish colour ; found in small quantity.—*Mr. Latham.*

LOOK KONG, or Landscape island, in the Gillolo Passage, in lat. 1° 45′, long. 128° 10′ E., is of moderate height, well-wooded and of pleasing aspect. See Pulo Gasses.

LOOKING GLASS PLANT, Eng. Heritiera littoralis, *Ait.* ; *DC.* ; *Roxb.*

LOOM.

Aba Aba Kudu, Malay.

The hand-loom is in use in most parts of the South Eastern Asia and the Archipelago, but the fly-shuttle is rarely used. Both cotton and silk fabrics are woven.

LOOMRI or Noomri, or Looka, is a grand sub-division of the Baluch race, and is mentioned by Abul Fazil as ranking next to the Kulmani, and being able to bring into the field three hundred cavalry and seven thousand infantry. Gladwin rendered the name Nomurdy, and was followed by Rennell. The Noomri or Loomri also styled Looka, a still more familiar term for fox, and are affirmed to be of Jit origin.—*Tod.*

LOONA, Beng. Anona squamosa.

LOONAR LAKE, in the circar of Maiker, soubah of Berar, about 45 miles north-west of Hingolie, in lat. 20° N., is at the bottom of a crater-like depression, about 510 feet below the level of the surrounding country, and is 3 miles in circumference with a depth

varying from 5 feet to 14, according to the season of the year. Former observers could not discover scoria or lava, but Dr. Bradly in 1851 is said to have found both. The Sichel hills terminate in the neighbourhood of Lonar, near what appears to have been a vast crater in the centre of the great basaltic district. It is the only instance of a volcanic outburst discovered in this immense plutonic region of the Dekhan, and it is a nearly circular or oval depression, in a country composed of tabular and nodular basalt. From Lonar the basaltic district extends to the south as far as Beder ; to the west, 200 miles to Bombay ; and northward, to the banks of the Nerbudda, near the ancient cities of Indoor and Mhysir, reported to have been buried at a remote period under volcanic eruptions. To the east, the great basaltic country of Berar extends to near Hyderabad and as far as Nagpoor ; and the Sichel range passes in a south-east by east direction to the confluence of the Wurdah and Godavery, and towards the eastern ghauts. Hot springs and streams, loaded with carbonate of lime, occur along the line of elevation of these mountains at Mahoor, Urjunah, Kair, Byorah, and at Badrachellum, a short distance above the pass through which the Godavery reaches the alluvial plains of the coast. The lake is about 510 feet below the level of the surrounding ground, in a crater of 5 miles in circumference ; the bottom being about 3 miles in circumference and surrounded by luxuriant vegetation ; springs of clear soft water occur close to the lake, which has evidently been extending its bounds lately, as numerous dead trees are standing within its margin, and a well of sweet water, protected by a wall, is now completely surrounded by the water of the lake. An intolerable stench of sulphuretted hydrogen is emitted by the lake during the heat of the day, and its waters prove destructive to vegetable life, though flocks of duck and teal dot the surface of the lake. There are two saline springs near the centre of the lake, and about ½ a mile apart. These never become dry. It is supposed that the muriate of soda from this source, coming in contact with the carbonate of lime which abounds in the vicinity causes the deposition of the carbonate of soda or natron salt in a greater or less state of purity. The depth of the lake near the salt springs varies from 6 feet during the hot months to 12 or 14 feet during the rains. The salt is raised by divers, who bring it up in their hands. It is much prized and finds a ready sale in both Berars, Nagpore, Kandesh, and Poonah, to which places it is carried in bamboo baskets and retailed by dealers. The lake was regularly worked up to 1836, in which year 2,136 candies of the different salts were raised, valued at Rs. 60,081. In 1853, Major Johnston raised 35 candies, valued at Rs. 1,461-4-0. The sulphuretted hydrogen, especially during the heat of the day, rises in millions of bubbles to the surface. The carbonate of soda or natron salt deposit is raised by diving, the purest being found close to the springs, and the following are the names of the principal varieties : 1, Dulla, carbonate of soda containing 83·8 per cent. of soda; 2, Nimuk Dulla, nearly pure salt, containing 92·8 per cent. of chloride of sodium. Dulla and Nimuk dulla are used for dyeing silks, fixing colours, as medicine, and in the manufacture of bangles, of which there are two manufactories near the lake, where 600 or 700 are made by each man daily; 3, Khuppul, contains 72 per cent. of carbonate of soda, is used in fixing the red dyes of cloths ; 4, Pappree contains 72 per cent. of carbonate of soda, is used in making bangles, in baking the cake called papur, and in medicine as an antacid ; 5 and 6, Bhooskee are neutral carbonates of soda containing 29 and 27 per cent. left as a deposit on the margin of the lake, and used in the manufacture of soap. The average quantity is 213 candies per annum, valued at Rs. 608.—*Carter's Geological Papers on Western India, p.* 33 ; *Drs. G. Smith and J. E. Mayer* in *M. E. J. R. of* 1857 ; *A Paper by Dr. Buist in Trans. Bombay Geogr. Society.*

LOOND, Loondkhor, see Khyber Pass.

LOONEE, literally salt water river, is a term applied to several rivers in British India. One of the Loonee rivers rises in the Aravalli mountains, near Pokur, in lat. 26° 37', and long. 74° 46'. It runs west, nearly parallel with Aravalli range, and enters the Runn of Cutch, by two mouths, the principal of which is in lat. 24° 42', long. 71° 11', after a course of 320 miles. It receives the Rairee, 88 miles ; Sokree, 130 miles, and about 19,000 square miles are drained. The river, notwithstanding the great width of its bed, in some parts of its upper course, appears to be scarcely anywhere continuously navigable, being full of micaceous quartoze rock, banks low, and little above the surrounding level. The Kaggar, which rises in the Siwalik, passes Hansi Hissar, and flows under the walls of Bhutnair, at which place they yet have their wells in its bed. Thence it passed Rungmahal, Bullur and Phoolra, and through the flats of Khadal (of which Derrawul is the capital), emptying itself according to some below Ootch, but according to Abu-Birkat (whom Colonel Tod sent to explore in 1809, and who crossed the dry bed of a

stream called the Kaggar, near Shahgurh), between Jessulmer and Rori Bakker. If this could be authenticated, it might be said at once that, united with the branch from Dura, it gave its name to the Saugra, which unites with the Looni, enlarging the eastern branch of the Delta of the Indus. Perhaps the most remarkable features in the desert, is the Looni, or Salt river, which, with its numerous feeders, has its source in the springs of the Aravalli. Of Marwar it is the barrier between the fertile lands and the desert; and as it leaves this country for the t'hul of the Chohan race, it divides that community and forms a geographical demarcation; the eastern portion being called the Raj of Sooe-Bah; and the western part, Parkur, or beyond the Khar, or Looni.—*Report, Royal Commission.*

LOONGEE, a pheasant? of the Himalayas.

LOONGI, HIND. A silken girdle, in use in Sindh or a scarf are worn by men. Loongies are of cotton, of silk, and of silk and cotton. Many of the borders of the loongees, dhotees, and sarees are like plain silk ribbons; in some instances corded or ribbed, in others flat. The Saree, Boonee, Bafta, Jore, Ekpatta, Gomcha, &c., of Dacca, are now entirely made of imported British yarn.

LOONIA also Loomika, also Looniya, BENG. Small purslane, Portulacca oleracea.

LOO POO, CHIN. The government of China is conducted by the Nuy Ko, or Interior Council Chamber, in which there are four chief councillors, two of them Tartars and two Chinese, who bear the titles of Choungthang and Ko-laou. The Tartar minister presides. The Loo-poo are six boards for the conduct of government business, and the provinces of the country are each under a governor, or, where two provinces are united, a Governor General.

LOORY, but correctly Nuri in Malay, and Nor in Javanese, is the generic name for "parrot." The sub-family of parrots, to which naturalists have given the name of Lorius, is not found in any island of the Archipelago west of New Guinea, nor at all in the Philippines. The loories of naturalists are, in fact, confined to New Guinea and its adjacent islands.—*Crawfurd's Dict., p.* 222.

LOOSE FLOWERED ALPINIA, ENG. Alpinia galanga, *Swz.*

LOO SHAI, a race dwelling south of the Kookee, and south-west of the Komnaga in the Tipperah territory, in lat. 23° 30′ N., and long. 92° 30′ E. They dwell at the sources of the Kurnaphoola or Chittagong river. In the beginning of 1871, the Looshai made a prolonged raid on the North-East Provinces of British India, but were driven back by a large force of native soldiers.

LOOT, HIND. Plunder.

LOOTEE BAZAAR, literally signifies "plundering the bazaars or shops," but it implies no more than a general rising of the inhabitants. This ancient usage is still preserved in Persia.—*Malcolm's History of Persia, Vol.* ii, *p.* 6.

LOPHANTUS RUGOSUS?

Ho-hiang, CHIN. | Ho-ken, CHIN.

Its rough leaves are used by the Chinese to scour metallic vessels; and are given in infusion, in disorders of the stomach and bowels.—*Smith.*

LOOT PUTIAH, HIND. The leaves of the garden cress, Lepidum sativum.

LOPA. The Lepcha of Sikkim and Lopa of Bhutan are buddhist Thibetans. The Lepcha are a dirty, good-natured people, resembling in character the Mongol, beyond the Chinese wall—*Campbell*, 148.

LOPEZIA CORDATA, a genus of pretty plants, annuals and biennials, their colours are purple and red, raised from seed and grown in any good soil.—*Riddell.*

LOPHIADÆ, a family of fishes which includes the Anglers, Fishing Frog, or Sea-Devil, and the Frog-Fishes.

LOPHOBRANCHII, an order of fishes, comprising,

1 Solenostoma,	7 Hippocampus,
1 Pegasus,	14 Syngnathus.

LOPHOTIDÆ, a family of fishes of one genus Lophotus.

LOPHOPHORUS IMPEYANUS, the monal pheasant of the Himalaya, is double the size of the pheasant of Great Britain. The male has a crest of great beauty, head and throat has metallic green: wings and plumage, steel-blue, and tail, reddish brown. The hen bird is smaller, of a dull brown and white throat.

LOPHOSPERMUM SCANDENS, a beautiful climbing plant with large, purple, or rose-coloured bell-shaped flowers. This plant is of fast growth, and well-adapted for covering trellis work, easily grown from seed at the commencement of the rains, and lasts throughout the year; the soil should be rich and light. L. scandens and L. hendersonii are herbaceous climbing plants with pink bell flowers, raised from seeds and cuttings, require a sandy soil, or they will not flower freely; natives of Mexico.—*Riddell; Jaffrey.*

LOPHYRUS CORONATUS, see Columbidæ.

LOPHYRUS GIGANTIA, see Agama.

LOPISIP BARK, a dye-wood of Celebes

and other islands of the Eastern Archipelago. Specimens of Lopisip bark, bunchong bulu wood, and the gaju gum (from undescribed plants), have been introduced into England. They are said to furnish excellent dyes in the Asiatic islands. Native dyes from Arracan have also been imported, viz., thittel and thedan, yielding red dyes; ting-nget and reros, affording dark-purple dyes; and thit-nan-weng, a chocolate dye.

LOQUAT.

Eriobotrya japonica, *Lind.* | Mespilus japonicus, *Thun.*

Lu-kuk,	CHIN.	Yang-ma,	CHIN.
Yung-mai,	,,	Loquat,	HIND.

This small tree of Japan and China, is now introduced all over the Deccan and in the Punjab: it also grows in great perfection in New South Wales. It bears fruit twice in the year, and is highly esteemed both for deserts and preserves. The finest fruit is produced at the second crop, at the end of the cold season, and requires protection day and night; from birds in the former, and flying foxes in the latter. The fruit is of a yellow colour, with thin skin, a sweet acid pulp, one or two seeds in the centre—sometimes more. The seeds grow easily, and the fruit appears to be capable of great improvement. In Ajmere, it is cultivated in gardens but does not thrive well. It is very common in China and is often mentioned by Fortune, who found it growing at one place, along with peaches, plum, and oranges, and at another, with the Chinese gooseberry "Averrhoa carambola," the wanghee "Cookia punctata," and the longan and leechee. In China, the fruit of Citrus olivæformis, C. madurensis are also called Lu-kuh.—*Fortune, Tea Districts, pp* 7, 30; *Drs. Riddell, Irvine, Med. Top., p.* 195; *Voigt, Cleghorn, P. R., p.* 81.

LOR, HIND. Ehretia aspera.

LORA, see Kaker.

LORAH, a river about 80 miles long, rises in the Shawl table-land, in lat. 39° 49′, long. 67° 20′, and runs south-westerly, until lost in the sands of the desert of Khorasan. In April the water which is briny is 7 or 8 yards wide and 2 feet deep. It is crossed on the route from Shawl to Kandahar.

LORANTHACEÆ, *Lindl.* An order of plants comprising, 1 genus and 2 species of Loranthus. Dr. Wight gives in Icones, however, L. amplexifolius, L. capitellatus, L. elasticus. L. euphorbiæ, L. lageniferus, L. longiflorus, L. loniceroides, L. memecylifolius, L. neilgherrensis, L. tomentosus, L. wallichianus. In Tenasserim many of the trees are covered with different species of the parasitical genus Loranthus, so abundant in most tropical climates; and the numerous small red flowers of one or two species in four forests are quite ornamental. One species of Loranthus is called Kyee-boung by the Burmese. —*Mason.*

LORANTHUS FALCATUS.

Wotu,	CAN.	Velaga badanike,	TEL.
Badanike, Vadanike,	TEL.		

Natives of Mysore sometimes use its bark in place of betel nut in conjunction with chunam, it tinges the saliva and mouth red. —*Buchanan, Mysore; Ains. Mat. Med., p.* 269.

LORANTHUS LONGIFLORUS, *Desy.*

Pand,	Beas, Kangra.	Parand,	Ravi, Beas.
Banda,	Panjab.	Amut,	Sutlej.

A handsome parasite with branches sometimes 6 or 7 feet long, large broad leaves and orange-coloured flowers. It is found in the Punjab Himalaya, chiefly on the eastern rivers, from 1,500 to 3,000 feet, and occasionally higher.—*Dr. J. L. Stewart.*

LORCHA, a vessel in use in the Chinese seas, sometimes employed in war.

LORD, Dr. P. B., Author of Medical Memoirs on the plain of the Indus. in Bom. Geo. Trans., 1836, 1838, Vol. i, 293. On the medicines found in the bazaars of Sind in Bom. Med. and Phys. Trans., Vol. iv, 127. He was a Bombay medical officer, and was killed in battle at Purwandurra, in 1841.

LORD NORTH ISLAND, on the N. W. of New Guinea, in lat. 3° 2¾′ N., long. 131° 20′ E., small, low and woody.

LORD OF THE WHITE ELEPHANT, a title of the king of Burmah.

LORD OF THE OXEN, or Shora-Pati, a title of the king who drove Semiramis back across the Indus.

LORDS OF CREATED BEINGS. Menu describes these as being produced by one of the hindoo triad, but in a legend they are ascribed to the joint powers of the three great personified attributes of Brahma, Vishnu and Siva. They are, in places called Muni, in other passages they are considered as Brahmadica, or Prajapati, and as Rishi.—*Moor, p.* 91.

LORD'S PRAYER was published in 1548 in fourteen languages, by Bibliandro; in 1591 in twenty-six languages, by Rocca (Bibliotheca Apostolica Vaticana, a fratre Angelo Roccha: Romæ 1591, 4to.): in 1592 in forty languages, by Megiserus ("Specimen XL. Linguarum et Dialectorum ab Hieronymo Megisero à diversis auctoribus collectacum quibus Oratio Dominica est expressa:" Francofurti, 1592); in 1593, in fifty languages, by the same author (Oratio Dominica L. diversis linguis," cura H. Megiseri: Francofurti, 1593, 8vo.) The Bible has been printed and distributed in India in twenty-five different languages, in ten of which

between six and one hundred thousand copies have been printed, and in Tamil 1,560,950 have been issued since 1706, when the Bible was printed in that language. The Bible was printed and issued in Bengalee in 1796, and in Malayalum in 1816. The whole of the copies printed in the twenty-five Indian languages is 4,772,621.

LORI, or Ground Parakeets, the sub-family Platycercinæ of the family Psittacidæ, and order Scansores or climbers, which may be thus shown :

Order I.—Scansores or climbers.

Fam. Psittacidæ.
Sub-Fam. Cacatuinæ, 2 gen., 5 spec., viz., 1 Calyptorhyncus, 4 Cacatua.
Sub-Fam. Psittacinæ, Parrots, 3 gen., 13 sp., viz., 1 Coracopsis : 2 Tanygnathus, 10 Palæornis.
Sub-Fam. Platycercinæ, Ground Parakeets, 2 gen., 2 sp., viz.,
1 Aprosmictus : 1 Platycercus.
Sub-Fam. Loriinæ, Lories, 4 gen., 1 sub-gen. and 13 sp., viz.
Section i, tongue not filamented.
2 Electus, 3 Loriculus.
Section ii, tongue filamented.
3 Lorius, 4 Eos, 1 Trichoglossus. See Kama Loori.

A very handsome scarlet Lori was obtained by Macgillivray, closely allied to Lorius domicellus, a bird widely spread over the Indian Archipelago.—*Macgillivray's Voyage, Vol.* i, *p.* 211. See Loori.

LORICATI, see Cottus, Crocodilidæ, Dactylopterus.

LORICULUS ASIATICUS, see Birds, Lori.

LORIS GRACILIS, *Geoff.*

Lemur tardigradus, *Schreb.*
Stenops gracilis, *Vander Hoeven.*

Nama-theivanga,	SINGH.	Tha-vanga,	TAM.
Thei-vanga,	TAM.		

The Loris gracilis inhabits India and Ceylon. It is a species of a genus of mammals, belonging to the family Lemuridæ. Its Tamil name thavangu, means "thin-bodied ;" and hence a deformed child or an emaciated person has acquired in the Tamil districts the same epithet. The light-coloured variety of the loris in Ceylon has a spot on its forehead, somewhat resembling the "námam," or mark worn by the worshippers of Vishnu, and, from this peculiarity it is distinguished as the Nama-tha. Its eyes are extracted by the Singhalese as charms and for love potions. —*Tennent* ; *Horsfield.*

LORIUS DOMICELLA, see Psittacidæ.

LOSH, HIND. Symplocos cratægoides.

LOSCHAD, RUS. Horse.

LOSHOON, BENG. Allium sativum, *Linn.*

LO-SHU, CHIN. As to the original of the Chinese characters, it is known that, in transacting business before the commencement of the monarchy, little cords were used, with sliding knots, each of which had its particular signification. These are represented in two tables by the Chinese called Ho-tu and Lo-shu. The first colonies who inhabited Sechwen had no other literature besides some arithmetical sets of counters made with little knotted cords, in imitation of a string of round beads, with which they calculated and made up all their accounts in commerce.—*Astley's Collection of Voyages, Vol.* iv., *p.* 194 ; *Lubbock, Orig. of Civil., pp.* 29–31.

LOSHUN, BENG. Garlic.

LOSUR, HIND. Astrantia, *sp.*

LOT, by his younger daughter, begat Moab-Chemosh, Num. xxi, 29, was their particular deity. The other son was Ben Ammid

LOTA, HIND. A small metal pot, made of brass or copper or iron tinned, used for drinking and ablution by hindoos and mahomedans.

LOTAK, HIND. Tribulus alatus.

LOTA-KHAR, HIND. Cyanide of potassium.

LOTA-SAJJI, HIND. The best kind of barilla.

LOTE TREE, ENG. Koonoor, HIND.

LOTI-PITTA, TEL. Camelus.

LOTOS, see Vedas.

LOTTIPITTA ALLI, TEL. Isolepis articulata, *Nees* ; Scirpus art., *R.*, i., 214.

LOTUL, HIND. ? Osyris Wightiana.

LOTUS, ENG.

Nufar,	ARAB.	Kangwell,	DAKH.
Padma podoo,	BENG.	Kangevelka,	DAKH.
Komol,	,,	Tamare,	TAM.
Ponghuj	,,	Yerra tamare,	TEL.
Lien-ngau,	CHIN.	Tellani padmam,	,,
Kammal,	HIND.	Kamala,	SANS.
Padam,	,,	Padma,	,,
Ambuj,	,,	Nilofar,	PERS., SIND.
Kangwel,	,,	Ban-tamara,	MALEAL.
Sal kammal,	,,	Bakla koofti ?	PERS ?

The lotus is a very sacred flower among the hindoos ; it enters into all the ornaments of brass vessels used in the temples ; it is alluded to in the most popular poems, and the poets say, that the lotus was dyed by the blood of Siva, that flowed from the wound made by the arrow of Kama, the Indian Cupid, as in Midsummer-Night's Dream, Act ii.

Yet marked I where the bolt of Cupid fell
It fell upon a little western flower—
Before, milk-white, now purple with Love's wound
And maidens call it love-in-idleness.

The lotus flower is also considered an emblem of beauty ; and in the Ratnavali, or, the Necklace—a Sanscrit play written in the twelfth century, Vasantuka says to his lady-love : My beloved Sagarika, thy countenance is as radiant as the moon ; thy eyes are two lotus-buds : thy hand is the full-blown flower, and thy arms its graceful filaments. In hindoo

theogony, the lotus floating on the water, is an emblem of the world: the whole plant signifies both the earth and its two principles of fecundation. Lotus is, however, a name given to three plants, the Nelumbium speciosum or Egyptian Lotus figured on the ancient monuments of Egypt and India. It is now extinct in Egypt but grows in the south of Asia and in the islands of the Archipelago. One lotus of the ancients was the Melilotus officinalis, and the lotus of the lotophagi is by some thought to be the fruit of the Zizyphus lotus, *Desfontaines*, but by Munby, supposed to be that of Nitraria tridentata. Pliny and Sprengel say the lotus of the lotophagi is the Celtis australis, *Linn.* Lotus leaves and fibres are supposed to be of great cooling efficacy in allaying the fever of passion.

Nymphœa lotus of India, the nenofar of the hindoos and nufar of the Arabs is that usually called the lotus, its stem is extensively used as an article of food among the Kashmirians. When the plant has come to maturity, and the leaf has begun to decay on the water, the stem is tender, and when well-boiled is said to be palatable and nutritious. The plant or plants referred to by classical authors under the name of lotus is however a subject which has engaged the attention of numerous commentators as well as of botanists. To the difficulty of ascertaining the identity of a plant but imperfectly described, has in this case been added that of the same name having been applied to several very distinct plants. Fee, in his 'Flore de Virgile,' enumerates no less than eleven to which the name Lotus was applied. Among the herbaceous, are the L. sativa and L. sylvestris of Dioscorides; the first, he states, is also called L. trifolium; it is supposed by some botanists to be Melilotus officinalis, and by others to be M. cœrulea. Dr. Sibthorp has fixed upon M. messanensis as the plant. The L. sylvestris of Dioscorides, also called L. libyon, a native of Libya, and about two feet high, with leaves like those of L. trifolium, and fruit like that of fenugreek, is thought to be the Trigonella elatior of Sibthorp, which he found in Asia Minor and in Cyprus. Both kinds are described by the Arabs under the names of Handachocha, or Hundkookee, *Garch and Thusf.*

The celebrated D. lotus, a native of Africa, and now common in the south of Europe, bears a small yellow sweetish fruit about the size of a cherry, and has by some been supposed to be the famous lotus of the lotophagi; but this is more likely to have been the jujube, called by botanists Zizyphus lotus. Lotus of the ancients is also supposed by Mr. Munby to be the Nitraria tridentata of Desfontaines, and is called Damouch by the Arabs of the desert of Soussa near Tunis. Its berries have intoxicating qualities. The fruit of the Zizyphus lotus is dry and unpleasant, and that of the Celtis australis is unlikely to have been the article used by the Lotophagi.

The Lotus flower on the ancient monuments of Egypt, is that of the Nelumbium speciosum. It is now however extinct there, but Speke found the Nyanza thickly covered with them. The Nile was a sacred river: many of its plants, as the Faba ægyptiaca, a species of bean, and the lotus, were sacred also; and the former on account of its resemblance to a boat, and the latter from its well-known quality of always floating above the surface of the water, were adopted very generally as symbols of the ark. The Ægyptian priests were accustomed to crown themselves with the lotus. From Iamblichus we learn, that a man sitting upon the lotus, surrounded with mud, was an emblem of the sun; and from Plutarch, that the sun was represented by the symbol of an infant sitting upon the same plant. "It is manifest," says Faber, notwithstanding the physical refinements of Iamblichus and Plutarch upon these hieroglyphics, that something more must be meant by them than the mere natural sun; and I apprehend that in both cases, the person, who sits upon the lotus, is the great solar patriarch Noah, and that, in the latter, he was represented as a child, in allusion to his mystical second birth. In the Japanese mythology we find the same symbol: the goddess Quanwon is represented sitting upon the same aquatic plant. In China, the deity upon the lotus in the midst of waters, has been long a favourite emblem: and the god Vishnu, in the hindoo mythology, is still represented in the same manner. In connexion with this diluvian emblem, Diana is mentioned by Strabo, Artemidorus and Pausanias, by the title of Limnatis or the maritime deity; in an ancient inscription in Gruter she is also called regina undarum, the queen of the waves; and Orpheus invokes her under the appellation of the preserver of ships. The Lily, of I Kings, vii, 26, the emblem of the Israelites is supposed to be the lotus. Lotus is the symbol of buddhism. The mystic lotus, with the hindoos is sacred to Lakhsmi, the wife of Vishnu, hence called Kamala.—*Wilson's Hindoo Theatre, p.* 296; *Hind. Theat., Vol.* ii, *p.* 276; *Chow Chow, p.* 199; *Eng. Cyc.*; *Heliodorus,* l, x, *p.* 457; *Lamb. de Myst., sect.* vii, *p.* 181; *Plut. de Iside, p.* 355; *Faber, Myst. of the Cabiri, Vol.* i, *p.* 314; *Kœmpfer's Japan, p.* 595; *See plates of the first and third Avatar in Maurice's Hist. of Hind., Vol.* i; *Strabo's Geog., lib.* 8, *p.* 361; *Ar-*

tem. Oniroc., lib. ii, *cap.* 42 ; *Paus. Achaic., p.* 375 ; *Grut., p.* 37 ; *Orph. Argon., lib.* i, v, 569 ; *quoted in Milner's Seven Churches of Asia, p.* 87. See Krishna, Vishnu.

LOTUS JACOBÆUS, tolerably ornamental plants, closely allied to the Cytisus argenteus, and grown in a similar manner.

LOUGH DIVER, a name for Mergus albellus.

LOUKADA, Tel. Bigelowia lasiocarpa, *W. & A.*, 1344, Spermacoce stricta, *R.* i., 370.

LOUK-KA. The green dye of China, the "louk-ka," "lo-kao," or "king-lok," was first made known to Europe in 1845, since which time, scientific men have prosecuted inquiries regarding it. Its price in China has continued steady at 24 dollars the catty. In China, the green cloths dyed by this material, are called liou-sai, but are known to the trade as so-lo-pou, green colour cloth, when dyed by the bark : nghiou-lo-se (green nymphæa colour,) and nghiou-lo-pou (green nymphœa cloth,) that is, cloth dyed with the lo-kao of the colour of the leaves of the nymphæa. Each piece of liou-sai, is one foot or one foot one inch broad, and in 1848, cost from 50 to 53 cents. In addition to the lo-kao, the French Consul, M. Montigny, sent one green dye stuff called pih-chou-elle, ten cattis of which cost 4,920 sapeques : and another called tong-loh, green paint said to be prepared from the no-me, fifty cattis of which cost 20,800 sapeques. Lo-kao or loukao, in Chinese signifies green glue or green lac, and all who have sent samples of the green dye itself, call it lo-koa or lo-kiao. In Canton it is louk-ko ; in Fokien, liok-koa and lek-ko. The first considerable consignment of the green dye was received in Paris in 1853, since which date, it has become an article of trade. At the Universal Exhibition held at Paris in 1855, samples of green dye were exposed, and Dr. Royle subsequently stated that there are three kinds of the green dye of China or green indigo. The first from China, the second from the Burman empire, and the third from Assam. That from the valley of the Brahmaputra, in Assam, is called roum, and is extracted from a species of Ruellia. This plant, the specific name of which is not known, or a nearly allied species is cultivated with the same object in Pegu and Burmah. It is altogether different from the bila-roum, the product of the Wrightia tinctoria, *R. Brown*, which by some is supposed to be the R. comosa, *Wall.*, the Ebermaiera axillaris, *DeCand.* Others point to the R. comosa, *Roxb.*, which is the R. eucoma, *Steudal*, and the Buterœa ulmifolia, *DeCandolle.* MM. Edan and Remi, in 1854, reported that they had procured a very fine green from the fruit of the lo-za, but were unsuccessful in regard to the bark. Mr. Fortune informed Mr. Edan that without doubt the bark of the lo-za was employed to furnish the stuff with which to dye cloth green, and that the fruit was used in the preparation of green paint for paper. These points were repeated by M. Remi in 1855. All the experiments hitherto made with the bark and the leaves of the Rhamnus chlorophorus and Rhamnus utilis, have not been decisive. M. Persoz has succeeded in extracting a yellow dye from the bark of Rhamnus chlorophorus and the berries of the Rhamnus utilis, but he could not discover a trace of the green dye in the extracts prepared from the berries of both kinds, which were sent to him by the Agri-Horticultural Society of India. Nevertheless, the united testimony of Fathers Helot and Aymeri, MM. Arnaudtizon, Edkins, Fortune and Remi, is to the effect that it is the bark of the branches, and perhaps also of the roots of the Rhamnus chlorophorus and Rhamnus utilis, but espécially of the former, that gives to the green dye that brilliant colour which it assumes under the influence of artificial light. The fruit, at least that of the Rhamnus chlorophorus, probably yields a green colouring matter analogous to the bladder green, and differing from the true green dye both in colour and properties. The Chinese declare that other species of the same genus have dyeing properties. The Pe-piu lo-chou, is the Rhamnus chlorophorus, *DeCaisne* ; and the hong-pi-to-chou, the Rhamnus utilis, but, until some European chemist shall have discovered traces of the green dye in some of the parts of the plants, the flowers, the berries, the seeds, the leaves, the bark or the root, it cannot be asserted that the plants are really those the Chinese use to dye their cottons with or from which they prepare the lo-kao. There are some European plants which dye a green colour, the blue-flowered Scabious, is used for that purpose in Sweden : the Melissa officinalis yields under the action of spirits of wine, a permanent green dye, and the Mercurialis perennis yields a permanent blue-green. The green dyes from the Ruellia ; Justicia tinctoria, *Lour.* ; Adenostemma tinctorium, *Cass.* ; Sanseviera læte-virens, *Ham.* ; Asclepias tingens, *Roxb.* ; Melissa officinalis, *Linn.*, have not yet been examined. Various plants stated to yield a green dye, colouring matter have been examined, but in vain for the green dye of China, these are the Arundo phragmitis, *Linn.* ; the artichoke, deadly night shade, wild chervil, ash tree, lucerne, Lycopersicum esculentum, *Mill.* ; Mercurialis perennis, *Linn.*, Ronabea arborea, *Blanco* ;

the groundsel and the common field clover. M. Michel obtained tolerable greens from the berries of Rhamnus catharticus, *Linn.*, and Rhamnus alaturnus, *Linn.*, but not improving by artificial light. He found that cloth taken out of the bath with a light nankeen dye, and placed at night on the grass, had assumed towards morning and long before it was exposed to the rays of the sun, a deep green colour. A damp atmosphere and dew were found to increase the intensity of the tint. The lower side near the grass was scarcely at all coloured, and a cloth left all night in a dark room was found in the morning to be unchanged. M. Persoz found the fruit of a buckthorn to yield a pretty lilac or silk. The green fruit of the Rhamnus infectorius, *Linn.* (Avignon berries ; R. saxatilis, *Linn.*), Persian berries of R. alaternus, *Linn.*, and R. amygdalinus. *Desf.*, afford a yellow colour. The fruit of the R. frangala, *Linn.*, gathered in July and August before they are ripe, yield according to Dambourney and Leuchs, a fast and brilliant yellow ; according to Buchoz, a green ; and when they are ripe, in September and October, they dye a purplish blue without any mordant, and green, violet and blue-violet, or blue according to the nature of the mordant employed. Dambourney obtained on wool, from the juice of the ripe berries fermented, very fine and fast greens, varying from an apple to a dark-green. The colouring matter of the berries of the R. infectorius, is yellow before they are ripe, and dark-purple-red so soon as they have attained maturity. Buchoz notices similar peculiarity in the fruit of the R. catharticus, before ripening it yields a saffron-red ; after maturity, a green, known as a bladder-green, and still later a scarlet. According to Waldstein and Kitaible, the green berries of R. tinctorius have dyeing properties similar to those of the fruit of R. catharticus, but more esteemed by the dyers. The inner bark of R. infectorius dyes yellow, when fresh : brown-red, when dry. The dry bark of the R. frangula yields a brown or dark-red, and the fresh a yellow dye, and its root as well as the bark and seeds of R. catharticus, a yellow and volatile colour named Rhamno-xanthine, which is dissolved by the alkalis and converted into a magnificent purple. The bark of R. catharticus and R. alaternus dye yellow ; the wood of the latter species dyes dark-blue, and the root of R. infectorius a brown. The leaves of R. alaternus yield a yellow colour, and those of R. frangula, a greenish yellow. A mixture of the cuttings of R. alaternus, which yield a dark-blue, with the fresh bark of the same buck-thorn and of R. catharticus, R frangula, and R infectorius, which contain a yellow colouring matter, ought to produce a green. The European Rhamni contain a volatile principle, and nearly the same changes take place in the colouring matter of the several species, from red to violet, to blue, to green, and to yellow. The lo-kao possesses similar qualities, and it is possible that the green dye, so remarkable when exposed to light, is a compound of blue and yellow having separately the same property and united in the bark of R. chlorophorus. But M. Rondot suspects that the supplementary yellow requisite to produce the green of lo-koa is not obtained from one of the Rhamni, but from the hoang-chi, the fruit of Gardenia, or the hoai-hoa, the flower bud of the Styphnolobium japonicum. In 1855 when Mr. Robert Fortune was sent to China by the E. I. Company to procure tea plants for the nurseries in the Himalaya, he was particularly directed to give his attention to plants of that country stated to produce a green dye. Accordingly he sent seeds and samples to the Agri-Horticultural Society of Bengal, from which numerous plants have been forwarded to all parts of India. It seems established that the trees from which the green dye is prepared are two species of Rhamni, one wild, called by the Chinese white skin, and which grows in abundance in the vicinity of Kiahing and Ningpo. The other is called yellow skin by the Chinese, is cultivated at Tsoh-kaou-pang, where some thirty men are employed in the preparation of the dye stuff. The flowers, leaves, roots, bark and fruit have all been indicated as the part of the plant from which the lo-kou was prepared. Mr. Fortune sent to India and to England plants of both the cultivated and wild species. The wild species is a shrub and is called hom-bi-lo-za, from the circumstance that when its bark is boiled in water, a white scum is formed, which subsequently passes to rose-hom-bi, meaning red-scum bark. The pe-pi-lo-chou, or Rhamnus chlorophorus, is cultivated between 25° and 36° of N. L., but more especially about the 30° and 31° of N. Lat. The hong-pi-lo-chou or Rhamnus chlorophorus, is mentioned as high as N. L. 39 and down to N. L. 30°. This seems the hardier buck-thorn and capable of withstanding the severe frosts of Tchi-li, but it is evident that both species exist in abundance in the northern parts of the province of Tche-kiang, over a space of 45 square miles.—*Report on the Green dye of China.*

LOUNG-KIO, a bird of Chinese Tartary described by M. Huc. It is about the size of a quail, of an ash colour, with black spots, its eyes of a brilliant black, and surrounded

with a bright sky-blue rim. Its legs have no feathers, but are covered with long rough hair, and its feet are not like those of any other bird, but resemble those of the green lizard, and are covered with a shell so hard as to resist the sharpest knife. This singular creature, which seems to partake at once of the character of the bird, the quadruped, and the reptile, is called by the Chinese Loungkio, that is, Dragon's Foot. They generally arrive in great flocks from the north, especially when much snow has fallen, flying with astonishing rapidity, so that the movement of their wings is like a shower of hail. When caught they are extremely fierce; the hair on their legs bristles up if you approach them. —*Huc's Recollections of Journey, p.* 92.

LOUR, a river near Mattee Cottah in Sylhet.

LOUR, the inhabitants of Luristan, a Persian province joining the pashalik of Bagdad on the east, and extending to the Bachtiyari mountains.—*Baron de Bode's Travels in Luristan*; *Sir H. Rawlinson's Memoir Trans. Geog. Soc.*, 1839; *Ferrier, Caravan Journeys, p.* 8. See Lur, Luristan.

LOUREIRO, J. de. Father Loureiro, a native of Portugal, author of the Flora Cochin-Chinensis, 1 vol., 1790, resided for thirty-six years in the kingdom of Cochin-China, whither he proceeded as a missionary, but finding that Europeans were not permitted to reside there without good cause, he entered the service of the king as chief mathematician and naturalist. The Flora Cochin-Chinensis was published at Lisbon, in two volumes quarto, in 1790; and a second edition, edited by Willdenow, with a few notes, appeared in octavo, at Berlin, in 1793. In the herbarium of the British Museum there are several small collections, which are of great importance to the Indian botanist, especially one containing many of Loureiro's plants, which are not readily recognizable, at all events as to species, by the descriptions in the Flora Cochin-Chinensis. There are also considerable numbers of specimens forwarded to Sir Joseph Banks by Roxburgh, Hamilton and Russell, which are occasionally of use in determining the species described by Roxburgh. The British Museum also contains Konig's collections and manuscripts, Kæmpfer's Japan and other plants, and Hermann's herbarium. —*Hooker and Thomson's Flora Indica.*

LOUSE-WORT, Delphinium staphisagria.

LOUZ, Arab. Amygdalus communis, Sweet almond.

LOUZAN, Malay. Amygdalus communis.

LOUZ UL MUER, Ar. Amygdalus communis, *Linn.*, Bitter almond

LOVE-APPLE, or tomato, the Lycopersicum esculentum, is a native of South America and of a genus of the same family as potatoes. There are two sorts, single and double: they may be sown immediately the rains commence, in beds; afterwards transplanted in rows, two feet apart, and trailed upon sticks of a strong description. If the soil is good, they will grow to seven or eight feet in height. The double, which are the finest, if sown in June, ripen in October. The lower branches should be pruned, and a succession of crops may be kept up until April. The small single tomato, with a slight protection from the dry winds, will continue until the rains.—*Jaffrey.*

LOVE KIÆ, Siam. Guava tree.

LOVE LIES BLEEDING, Amarantus.

LOVI LOVI, Singh. Flacourtia inermis, *Roxb.*

LOWANG ISLAND, one of the Chusan Archipelago, is 9½ miles long and 6 miles broad.

LOWANNA, see Kutch or Cutch, Lohana.

LOWD, see Dyes, Lod'h.

LOWER BENGAL, a term applied to the districts in the proximity of Calcutta.

LOWI, Mahr. Artocarpus lacoocha, *Roxb.*

LOWLAND SCREW PINE, Pandanus furcatus.

LOXA, see Bark, Cinchona.

LOXIA CURVIROSTRA, the common Crossbill, has the circuit of northern regions, all Europe, Affghanistan, is an irregular visitant in Britain and in America, it has been obtained so far south as in the Bermudas. A much smaller species inhabits the Himalaya, the L. Himalayana.

LOXIA BIFASCIATA, the European White-winged Crossbill of N. Europe and Asia, in the Himalaya, is rare in Britain. Another species is Loxia pityopsittacus.

LOZA DE BARRO, Sp. Earthenware.

LOYARI, Beng. Andropogon bladhii.

L'R PUKHTUN, also L'r Pushtun, a term applied by the Affghan race to their language. See Affghan, India, Language.

LU, see India.

LU, Hind. Symplocos cratægoides.

LUA, Cochin-Chin. Rice.

LUANG PHRA BANG, a Laos district on the Meikong which has largely extended its powers towards the north and carries on trade with Siam, Cochin-China and a Chinese race called Lo-Lo. See India.

LUAR, Hind. Tecoma undulata.

LUBAN, in lat. 13° 44′ N., 101½ miles long, is the largest island of a detached group fronting the south-west end of Luzon and the north-west end of Mindoro. It is high in the middle but low at each extreme.

LUBAN, Arab., Duk., Guz., Hind., Mal., Pers. From Greek Libanos, Benjamin;

LUCRUBAU, SEEDS.

Ta-fung-tsze, CHIN.

Seeds of the Chaulmoogra odorata.

LUCULIA GRATISSIMA, one of England's common hot-house ornaments, grows in profusion on the dry micaceous rocks at the Tambur river in East Nepaul; also in Sylhet, its gorgeous heads of blossoms scent the air, and Thunbergia convolvulus and other climbers, hung in graceful festoons on the boughs.—*Hooker's Him. Jour., Vol.* i, *p.* 193.

LUCULIA PINCEANA, makes a gorgeous show in the Khasia hills in October.—*Hooker, Him. Jour., Vol.* ii, *p.* 286.

LUD or Ludi, a Semitic race, *i. e.*, the original inhabitants of Asia Minor, Pontus and Cappadocia as far as the Halys where the historical Lydians were seated. The race which settled west of Arphaxad, is the representative of the Semitics who went into Asia Minor and settled there, but afterwards passed the Halys, when they founded the Lydian empire. The Greeks were acquainted with the Patriarchs of this race, under the names of Ninus and Bel (Assur and Elam.)

LUDAR, Ban Ludar, HIND. Abies smithiana.

LUDDOO, HIND. A sweetmeat.

LUDDOO-BANDHNA, HIND. Folding hands, a mahomedan ceremony.

LUDEA, a river of Almorah.

LUDHIANA, a town, in L. 30° 55′ 4″ N long. 75° 50′ 2″ E., in the Panjab, district of Sirhind, near the left side of the Sutlej. The level of the Sutlej, 893 feet above the sea.—*Schl., Herm.* See Loodhiana.

LUDUMA, BHOT. Decaisnea.

LUDUT, HIND. Codonopsis ovata.

LUDWIGIA DIFFUSA, *Ham.*; L. jussiæoida, L. oppositifolia, L. Perennis, *Linn.*; L. zeylanica, PERS., are syns. of L. parviflora, *Roxb.*

LUDWIGIA PARVIFLORA, *Roxb.*

L. jussiæoides,	*Wall.*	L. oppositifolia,	*Linn.*
L. diffusa,	*Ham.*	L. zeylanica,	*Pers.*
L. perennis,	*Linn.*	Jussiæa caryophyllæa,	*Lam.*

Karambu,	MALEAL.	Bun lubunga,	BENG.

This plant grows in Bengal, the peninsula of India, and is common in stagnate water, in Tenasserim. It is used in medicine.—*Mason.*

LUDZU COUNTRY, extends westward beyond the Noukiang, and is inhabited by a tribe of that name. Their village consists of a dozen log-houses. The Ludzu are barbarous in their habits and mode of life. Except the christian converts, who have adopted the ordinary Chinese costume, and whose pursuits are those of industrious and peaceable cultivators, the rest of the tribe are a terror to their neighbours, against whom they carry on a continual warfare. In religion they sacrifice fowls to propitiate the evil spirit. In appearance they are darker than any others of the neighbouring tribes and wear their hair long. Their costume, consists of a girdle of cotton cloth or skins—at least, the warriors of the tribe, on their way to fight in Yunnan, had no other garments except a few of the leaders who wore cloaks of leopard, goat, or fox skins hanging from their shoulders. Their arms, like those of the other tribes consisted of knives brought from the Khamti country, on the borders of Assam, spears and cross-bows. They owe no allegiance and pay no tribute to the Chinese authorities, but occasionally serve as voluntary allies for the sake of plunder and could muster about 1,200 fighting men.

LUFFA, a genus of plants belonging to the natural order Cucurbitaceæ, which owes its name to the Arabic word for Luffa egyptiaca, viz., "louff," "loof."

LUFFA ÆGYPTIACA.

L. pentandra,	*Roxb., W. and A., W. Ic.*	Momordica luffa,	*Wild.*

A remarkable kind of gourd: when quite ripe, within, it has no pulp but is dry and filled with netted fibres, very much interwoven. It is used in Turkish baths as a scrubber. It is a useful product, and if cultivated would probably find ready sale. It is of easy culture and should be trained on a raised mundwa, or platform, similar to the snake-gourd, &c.—*M. E. J. R.*

LUFFA AMARA, *Roxb.*

Luffa plukenetiana, *Ser.*, in D. C. Prodromus.

Tito-dhundhul,	BENG.	Kurella,	HIND.
Hairy momordica,	ENG.	Adavi bira,	TEL.
Luffe amere,	FR.	Cheti bira,	"
Luffa bittere,	GER.	Chedu bira,	"
Kerula,	HIND.	Sendu birakai,	"

Every part of this plant is remarkably bitter, the fruit is violently cathartic and emetic. The juice of the roasted young fruit is applied to the temples by the natives to cure headache. The ripe seeds either in infusion or substance are used as emetics and purgatives. —*Roxb's. Fl. Ind., Vol.* iii, *p.* 715.

LUFFA BINDAAL, a climbing dioecious plant, a native of Hindustan, leaves toothed and 5-angled, male flowers in racemes; female flowers solitary; fruit round, echinate, with long, straight, ciliate bristles. It is considered in northern India a powerful drastic in cases of dropsy.—*Roxb. Fl. Ind.*, iii, *p.* 717; *O'Shaughnessy, p.* 546.

LUFFA BITTERE, GER. Luffa amara.

LUFFAFA, AR., HIND., PERS. A sheet used in shrouding the dead, a cover, an envelope, properly lafafa.

LUFFA FŒTIDA, *Cav.*

Luffa acutangula, *Roxb., W. & A., Rheede.*
Cucumis acutangulus, *Linn., Roxb.*

Turai; Turi,	HIND.	Acute-angled cucumber,	
Chaul-turai,	,,	Angular-fruited Luffa,	
Kalitori,	,,	Pichingah,	MALEAL.
Jhinga,	,,	Pikunkai,	TAM.
Jhingo,	BENG.	Birakaia,	TEL.
Tha-bwat-nha-wai,	BURM.		

This gourd may be easily recognized by its ten sharp ridges: with a little butter, pepper and salt, it is little inferior to green peas. The leaves are a favourite pot-herb and are esteemed very wholesome.—*Mason, Roxb., Voigt.*

LUFFA PENTANDRA, *R.*; *W. & A.*; *W. Ic.*

Luffa ægyptiaca.		Luffa potola, *Ser.*	
L. catupicinna, *Ser.*			
Dhoondool-ghoosa,	BENG.	Purula,	HIND.
Tha-bwot,	BURM.	Palo,	NEPAL.
Gusali turai,	DUK.	Khyar,	PERS.
Ghiaturai,	HIND.	Turi,	SIND.
Ghia-tori,	,,	Neti bira, Nune bira,	TEL.

Five stamened, much cultivated in the rains. It is a long gourd with a striped skin, considered by the natives a delicious vegetable. L. pentandra, L. acutangula, L. clavata, and L. racemosa, are cultivated or found wild in all parts of India.—*Genl. Med. Tep., p.* 209; *O'Sh., p.* 346; *Roxb.* See Cucurbitaceæ, Gourd.

LUFFA PLUKENETIANA, *Ser.* in D. C. Prods. syn. of Luffa amara, *Roxb.*

LUFFA TENERA, *Vern.* Karwa turai, HIND., receives from Royle, the name of Kali-tori.—*O'Shaughnessy, p.* 346; *Powell's Hand-book, Vol.* i, *p.* 348.

LUFFE AMERE, FR. Luffa amara.

LUGAR, HIND. Hordeum hexastichum.

LUGGUN, HIND. A large flat hollow utensil in the form of a basin.

LUGGUR or Laghar, the female; Juggur or Jaghar, male, a large sparrow-hawk, native of Sind, with dark eyes, trained for the season, and then let loose.

LUGHAN, see Kaffir.

LUGHAR, a loyal and well-affected tribe of Affghans who live near the Kosah tribe, partly in the hills and partly in the plains. Their country extends from Fidore southwards about 30 miles. In these hills is situated the town of Sukkee Lurwar, a place of some sanctity, and venerated by both hindoos and mahomedans. An annual fair is held here. The pass which runs by this point is one of the chief thoroughfares to Kandahar, and the route traverses the Khutran country to the westward. The Khutran and the Kosah were greatly favored by the government of Sawun Mull, who desired to use them as a counterpoise against other tribes. See Jellalabad, Khyber, Kabul, Kohistan.

LUGHMAN. Within the last three centuries there were people called Ghabar in the Kabul countries, particularly in Lughman and Bajur, and in the days of Baber there was a dialect called Ghabari. We are also told that one of the divisions of Kafristan was named Ghabrak. But it does not follow that the people called Ghabar then professed the worship of fire.

LUHEA PANICATA. In Brazil the bark of this evergreen climber is used for tanning leather.

LUHUD-CHURNA, lit., filling the grave, a mahomedan ceremony.

LUHUPPA, a rude tribe near the source of the Irawadi. See India.

LUH-YING, of China, are the troops of the green standard. Accustomed as we are in other countries to see armies employed either in attacking foreign states, or in defending their own against invasion, the list of responsibilities imposed on the Luh-ying, as a police force, it is to be regarded in the light rather of an immense constabulary than of a fighting army. Some small bodies of it are detached on the west frontier to assist the Banner garrisons in maintaining the Imperial authority over regions subjected to it at a comparatively recent period—*Wade's Chinese Army, p.* 73.

LUI-CHEW-FU, see Tonking.

LUI, HIND. Flannel.

LUI-SHIN. According to the Chinese, Lui-shin is the spirit that presides over thunder, the Jupiter of the Chinese. This figure has the wings, beak and talons of an eagle. In his right hand he holds a mallet, to strike the kettledrums with which he is surrounded, whose noise is intended to convey the idea of thunder, whilst his left is filled with a volume of undulating lines, very much resembling those in the hands of some of the Grecian Jupiters and evidently meant to convey the same idea, namely, that of the thunderbolt, or lightning.—*Baron Macartney's Embassy, Vol.* i, *p.* xxxiii.

LUJJALOO, BENG. Sensitive plant, Mimosa pudica.

LUK, HIND. Typha angustifolia, also in Peshawur, &c., coarse rice, and also used to mean reeds and flags in a river, also in Bunnoo, coarse grass. See Lukh.

LUK, RUS. Onion.

LUK, is the Belooch word for a pass or defile, called Kohtul in Persian.—*Pottinger's Travels in Beloochistan and Sinde, p.* 151.

LUKAT, HIND. The "loquat" or fruit of Mespilus, or Eriobotrya, japonica.

LUK-CHAR, see Dyes.

LU-KEU. The Sanghin river, is also

called Lu-keu and Yung-ting. It flows a few miles to the west of Peking, over which stood the bridge which Marco Polo describes. The Venetian calls the river Pul-i-sangan, which, as Marsden suggested, looks very like the Persian Pul-i-saughin or stone bridge, but as the name Sangkan-ho, (said to mean river of mulberry trees) is also recognized in Chinese books, the origin of the latter part of Marco's appellation seems doubtful.—*Kl. and Pauth ; Marco Polo*, i, 34, *in Yule Cathay, Vol.* ii, *p.* 261.

LUKH, HIND. Typha angustifolia, a reed or flag, which is much used to make floor-mats, resembling the matting made out of Typha elephantina in the plains.—*Powell's Hand-book, Vol.* i, *p.* 517. See Luk.

LUKHEER, also Koot Lukheer, a dye wood or bark of Hindustan.

LUKIMPUR, see India.

LUKKEE, a range of hills in Sindh, length about 50 miles, runs S. E. from Jutteel towards Hyderabad. The centre of the range is in lat. 26° N., long. 67° 50' E. Highest part 1,500 to 2,000 ft. Between Lukkee and Sehwan the mountains have a nearly perpendicular face, towards the Indus, above 600 feet high. They are of recent formation, and contain a profusion of marine exuviæ. Huge fissures traverse this range, and hot springs and sulphureous exhalations are of frequent occurrence.

LUKKEER, see Hot-springs, Khyber.

LUKMUNA, also Lakmani, BENG., HIND. Atropa acuminata and A. mandragora.

LUKOOCHA, BENG. Bread fruit tree, Artocarpus lacoocha.

LUKSHMI, a hindoo goddess, the Sakti or female energy of Vishnu, as the goddess of prosperity, she is styled Kamala.

LUKSHMI-CHARA, SANS. The latter word means deserted.

LUKSHMANA, SANS. The beautiful, from Lakshma, a fortunate sign.

LUKUT is the chief tin-producing basin in the south of the Malay peninsula. It has a large population of Chinese, Malays and Binua, and its importance has induced the king of Salangor for some time to reside there. From Lukut, good Malay paths lead to the Langat on the one side, and Simujong on the other.—*Journ. Ind. Arch., December* 1850, *p.* 754.

LULI, GUZ. Anchor.

LULI, PERS. A dancing girl, a kept woman, a common woman. See Gypsies.

LULLETPORE, in Bundlecund, noted for the ferruginous spherules which occur in the sandstone strata there.

LULLYE, MAHR. Acacia amara.

LULU, ARAB. A pearl.

LUMBA CARALA, DUK. Momordica charantia.

LUMBANG-NUT TREE, ANGLO-MALAY Aleurites triloba, *Forst.*

LUMBARI, also Lumbadi, and Lom-badi, chiefly migratory grain merchants, spread all over India, from the Panjab to Cape Comorin. The Lumbarri, are Carriers. In some districts they are addicted to thieving and robbery, and are believed to practice infanticide, human sacrifices, secret murders, witchcraft, sorcery. Their religion is a mixture of hinduism and mahomedanism, and their priests control the bands. Their dress, language, habits, and customs are peculiar. They are sworn to secrecy as to their habits, manners, doings and ceremonies, and do not let strangers into their secrets. The Lumbarri grain carriers pursue all the avocations of the Banjara, with whom, however, they do not eat or intermarry. The Banjara, of Berar, is a notorious plunderer. In the rainy season they make ghunny cloths, and engage in field labour. Their language is said to be intermediate between the Hindi of Marwar and the Mahrati. They do not eat nor intermarry with the Lumbari. The Lumbadi speak a dialect of the Hindi.

LUMBEEA, see Kunawer.

LUMBERDAR, HIND. Corruption of Numberdar.

LUMBODURA, a name of the hindoo god Ganesa, from SANS., lumba, long, and oodara, the belly.

LUMBOO ?—Buchanania latifolia.

LUMGUM, see Kuki.

LUMINOSITY of Sea water, which in the deep, is of a deep violet-blue, but often in the ocean are luminous sparks or points of light ; also a soft liquid, general, and wide-spread, effulgence. Occasionally are moon-shaped patches of steady light and instantaneous recurrent flashes, and a milky sea is often seen. There are many minute ocean creatures, Entomostraca and others, which are luminous at night. Often the globular noctilucæ are to be seen, they are $\frac{1}{275}$ to $\frac{1}{315}$ of an inch in diameter, and pyrosoma are also supposed to be causes. The cause of the milky sea is not known, but a bucket of water brought from one had a small Entomostraca, Megalopas, minute Medusæ, small Porpitæ, Pteropods, Annelids, Globigerinæ, &c., and all night the crustaceæ gave forth bright spots of luminous light. It is the small Crustacea (Entomostraca) and small Medusæ (Medusidæ) which seem to exhibit the more prominent luminous properties—the larger Medusæ (Lucernaridæ) as Aurelia, Pelagia, Rhizostoma, &c.—the Physophoridæ, the Porpita or Velella, nor the Physalia, or Portuguese man-of-war. The

Protozoæ, Noctilucæ, however, retain their luminosity so long as they retain organic contractility. In the majority of cases of luminous Annelids, the light manifests itself in scintillations along the course of the muscles alone, and only during their contraction. With the glow-worm (Lampyris) there is neither combustion nor phosphorus, but the light is the product of a nervous apparatus and dependent on the will of the animal. The Squalus fulgens of the south seas gives forth a bright phosphorescent light, resembling that of the Pyrosoma. The Geophilus fulgens is a luminous centipede. A species of Agaricus of Australia emits light sufficient to show the time on a watch. The tunicated mollusc, Pyrosoma, gives forth a livid greenish phosphorescent glow. The Salpæ, Cleodora and other points or dots are luminous. On the night of October 30th, 1772, Dr. Foster saw a very beautiful exhibition of this sort of sea-light, off the Cape of Good Hope, at a few miles distance from the shore, and while a fresh gale blew. Upon examining, like Mr. Forskal and Mr. Niebuhr, a bucket of the water on which it was displayed, he was convinced that it proceeded from living animalcules. Dr. Sparmann observed, in the years 1772 and 1775, that the Mollusca and Medusæ, both phosphorescent animals, were diffused in such masses near the surface of the ocean, and moved with such a rising and falling motion, as seemed perfectly adequate to the production of the phœnomenon. The Noctilucæ of the Ocean are so minute, if seventy of them ranged in a line would only make an inch, and millions could be contained in a wine glass.—*M. di Quatrefages, Kolliker* quoted by *Collingwood*; *Bennett's Gatherings*; *Niebuhr's Travels, Vol.* i., *p.* 441; *Hartwig.*

LUMNITZERA LITTOREA.

Pyrrhanthus littoreus, *Jack.*

A tree of Puto-Dinding and Penang.

LUMNITZERA RACEMOSA, *Willd.*

Jussiæa racemosa, *Rottl.*
Petaloma alternifolia, *Roxb.*
Combretum alternifolium, *Herb., Madr.*
Pyrrhanthus albus, *Wall.*
Bruguiera madagascarensis, *Rheede, DC.*

Hmaing,	Burm.	Kara kundal,	Maleal.
Yen-yai,	,,		

This tree grows in Madagascar, also in salt marshes on the sunderbuns, in the delta of the Ganges, on the banks of salt water creeks in the Konkan, on the western coast of India, and Malay peninsula. Its strong and durable wood is used for posts and other purposes in house-building, but, in Calcutta, chiefly for fuel.—*Roxb. Fl. Ind.*; *Voigt.*

LUMPEN, Ger. Rags.

LUMRI, the country of the Bulfut tribe of Lumri, extends in the direction of Karachi until, parallel to Tatta, they are met by the Jukia, another Balooch tribe. The Bulfut boast of comprising twelve thousand khana, or families, and as many fighting-men. The Bulfut tribe of the great Lumri community, are denominated Lumri Barani in contradistinction to the Lumri tribes of Las, called Lassi. In the public records of Sind they are called Namadi, by which designation they are mentioned in the treaty between Nadir Shah and Mahomed Shah of Delhi. There are two important divisions, the Bappakhani, and the Amalani. The Lumri are addicted to the use of opium.—*Masson's Journeys, Vol.* ii, *pp.* 152-155. See Kelat, Loomri, Noomri.

LUMUT, see Tin.

LUN, Hind. Salt.

LUN, Hind., or luni of Murree hills, Cotoneaster baccillaris, Indian mountain ash.

LUNA, also Meba, Beng. Anona squamosa.

LUNA, see Chandra, Lunar races.

LUNATIC.

Majzub,	Arab.	Lunatico,	Ital., Span.
Majnun,	Hind.	Alunddo,	,,
Dewana,	,,	Paiti,	Tam.

In Asiatic countries, lunatics are numerous. St. Luke viii, 27, mentions that there met him out of the city a certain man, which had devils long time, and wear no clothes, neither abode in any house, but in the tombs.' A deranged person at liberty in the streets is almost a singular object in Britain, but it is a very common sight in India, where such unfortunate beings wander about in all manner of dresses, frequently without any dress at all; some perish while wandering from place to place.

LUNAK or Luniya, a pot herb, Portulacca oleracea, also P. quadrifida, Chenopodium album, and Suæda fruticosa.

LUNAR DYNASTY, the Rajput races, sprung from the moon, Soma, or Chandra, through Yadu or Jadu, are called Yadu or Jadu. It has eight branches, of which the Jhareja and Bhatti in Cutch and Jeysulmir are the most powerful. The dynasties which succeeded the great beacons of the Solar and Lunar races, are three in number; 1st, The Suryavansa, descendants of Rama; 2nd, The Induvansa, descendants of Pandu through Yudishtra; 3rd, The Induvansa, descendants of Jarasandha, monarch of Rajgraha. The Bhagvat and Agni Poorana are the authorities for the lines from Rama and Jarasandha; while that of Pandu is from the Raj-Taringini and Rajaoli. The existing Rajput tribes

of the solar race claim descent from Lava and Cush, the two elder sons of Rama ; and Col. Tod does not believe that any existing tribes trace their ancestry to his other children, or to his brothers. From the eldest son, Lava, the rana rulers of Mewar claim descent : so do the Birggujar tribe, formerly powerful within the confines of the present Amber, whose representative now dwells at Anupshehr on the Ganges. From Cush, descended the Cushwaha princes of Nirwar and Amber, and their numerous clans. Amber, though the first in power, is but a scion of Nirwar, transplanted about one thousand years back, whose chief, the representative of the celebrated prince Nula, enjoys but a sorry district of all his ancient possessions. The house of Marwar also claims descent from this stem, which appears to originate in an error of the genealogists ; confounding the race of Cush with the Causika of Canouj and Causambi. Nor do the solar genealogists admit this assumed pedigree. The Amber prince in his genealogies traces the descent of the Mewar family from Rama to Sumitra, through Lava, the eldest brother, and not through Cush, as in some copies of the Poorans, and in that whence Sir William Jones had his lists. Whatever dignity attaches to the pedigree, claimed by the Amber prince, whether true or false, every prince and every hindoo of learning, admit the claims of the princes of Mewar as heir to 'the chair of Rama ; and a degree of reverence has consequently attached, not only to their person, but to the seat of their power. When Madajee Sindia was called by the rana to reduce a traitorous noble in Cheetore, such was the reverence which actuated that (in other respects) little scrupulous chieftain, that he could not be prevailed on to point his cannon on the walls within which consent established 'the throne of Rama.' The rana himself, then a youth, had to begin the attack and fired a cannon against his own ancient abode. Bryant, in his Analysis mentions that the children of the Cushite Ham used his name in salutation as a mark of recognition, and 'Ram, Ram,' is a common salutation in the hindoo countries ; the respondent often joining Seeta's name with that of her consort Rama, 'Seeta Rama.' In the early ages of the Solar and Lunar dynasties, the priestly office was not hereditary in families ; it was a profession ; and the genealogies exhibit frequent instances of branches of these races terminating their martial career in the commencement of a religious sect, or gotra, and of their descendants reassuming their warlike occupations. Thus, of the ten sons of Ikshwaku, three are represented as abandoning worldly affairs and taking to religion ; and one of these, Canin, is said to be the first who made an agnihotra, or pyreum, and worshipped fire, while another son embraced commerce. Of the Lunar line and the six sons of Proorwa, the name of the fourth was Reh ; "from him the fifteenth generation was Harita, who with his eight brothers took to the office of religion, and established the Causika gotra, or tribe, of brahmins." In the very early periods, the princes of the Solar line, like the Egyptians and Romans, combined the offices of the priesthood with kingly power, and this whether brahminical or buddhist. Many of the royal line, before and subsequent to Rama, passed great part of their lives as ascetics ; and in ancient sculptures and drawings, the head is as often adorned with the braided lock of the ascetic, as with the diadem of royalty. Ferishta, also, translating from ancient authorities, says, to the same effect, that "in the reign of Mahraje, king of Canouj, a brahmin came from Persia, who introduced magic, idolatry, and the worship of the stars :" so that there is no want of authority for the introduction of new tenets of faith. Even now the rana of Mewar mingles spiritual duties with those of royalty, and when he attends the temple of the tutelary deity of his race, he himself performs all the offices of the high priest for the day. In this point a strong resemblance exists to many of the races of antiquity.—*Tod's Rajasthan, Vol.* i, *pp.* 27–46. See Pandu dynasty, Chandra Vansa, Magadha, Mlechcha, Solar race.

LUNA RASA, Singh. Muriatic acid.

LUNAWARI, in Guzerat, its chieftain is of the Bagela race. See Kormarpal.

LUNCTA, see Kuki, Lunkta.

LUNDI RIVER. Babar Khana, is the name of the tract of land lying between the Lundi Nala on the north, and the Tabra-nala and Gau Nala on the south. It includes Kachakot, and extends about one mile on each side of it to the east and west, embracing the great mound of Seri-ki-Pind on the north-west, and the Gangu group of topes and other ruins on the east.—*Cunningham's Ancient Geog. of India, p.* 116. See Khyber.

LUNG, a piece of cloth, generally of silk and cotton mixed ; sometimes of silk and gold, used as waist-cloths, and supposed to be the Zonæ of the Periplus.—*Burton's Scinde, Vol.* i, *p.* 101. See Loongi, Lungi, Dhoti.

LUNG, Beng., Hind. Eugenia caryophyllata.

LUNGA, Hind. In Kangra, a method of rice cultivation by sowing seeds.

LUNGAMU, Sans. Dabba chettu, Tel. Citrus medica, *L.* "The citron," but Heyne calls it the clove orange, and the citron he

makes Likucha, but Wight and Brown make Likucha a syn. of Lakucha.

LUNGAR, Hind. Salt-makers, qu. ? luniyar.

LUNGEH, Pers., Hind. Waist-cloth.

LUNGGA, see Daood-putra.

LUNGGAR, Hind., (lit. anchor), a string of flowers or leaves ; Lunggar-nikalna, a mahomedan ceremony.

LUNGGOT, Lunggota, or Lunggoti, a strip of cloth worn on the lower part of the body it passes between the legs. See Lungoti.

LUNGGREE, a large shallow pan.

LUNGHOTI JOGI, or Juggai jogi. See Jogi or Yogi.

LUNGI, Hind. Argus pheasant.

LUNGI, Hind. A cloth worn by mahomedans on the lower half of the body ; a petticoat, a scarf. It is the dhoti of the hindoos.

LUNG-KHA, the dialects of the Lung-Khe and Shindu, have special affinities with the Kyau, Khy-eng and Kumi. The Kun language also pertains to this group. The more eastern tribes, such as the Lungkha (perhaps the Lunkta, a branch of the Kuki) of the upper Koladan, and the Heuma or Shindu, and the Khon or Kun who are amongst the feeders and beyond the Koladan, are too little known to be referred with certainty to any particular branch of that family, although it is probable that the latter are allied to the Kuki, Kumi, &c. The Lung-kha are said to be composed of an offshoot of the Heuma of the Shindu (Shentu, Tseindu or Shiamdu) and two tribes called Lung Khe and Bowng jwe which it subdued. Captain Tickell says that the feeders of the Mi-Khyoung, the principal eastern affluent of the Koladan, descend from masses of high hills about lat. 21° 50' N., inhabited by the Kun. See India.

LUNG NAOU HEANG, Chin., or dragon's brain perfume. Borneo camphor, product of Dryabalanops aromatica of Borneo and Sumatra.

LUNGOTI, Hind. A narrow piece of cloth worn in India by hindoos and mahomedans, which is passed between the thighs and tucked in, before and behind, to a waist string. It's object is to conceal the parts, and it is worn by the men and boys of all the races in British India, whose habits of life necessitate their appearing uncovered in public. The women and girls of British India, however poor, never wear the Lungoti, but girls wear, suspended from a string, a silver or gold ornament, shaped like a leaf of Ficus religiosa.

LUNGU, Beng. Clove tree, Eugenia caryophyllata.

LUNKA-SHIJ, Beng. Euphorbia tiracalli.

LUNI, Hind. Cotoneaster obtusa.

LUNIA, Hind., Sans. Portulaca oleracea.

LUNI-SOLAR, see Lunar dynasty, Vicramaditya, Vrihaspati or Varahaspati.

LUNIYA, Hind. Portulacca oleracea.

LUNKA-MIRICH, Beng. Red pepper, Capsicum frutescens.

LUNKA-SHIJ, Beng. Spurge, Ephorbia tiraculli.

LUNO, Singh. Allium cepa, *Linn.* Onion.

LUNU MIDELLE, Singh. The common bread tree of the western parts of Ceylon. A cubic foot of its wood weighs 15 feet, and it is said to last 8 to 20 years. The small sticks and branches are used in common buildings, and as out-riggers for dhonies and fishing boats ; the timber for paunels of carriages, buoys, targets, &c.—*Mr. Mendis.*

LUNUS, see Chandra, Saraswati.

LUP, or Luff, Hind., is as much as two hands joined can hold ; but in Benares, Delhi and the Doab, it means only one handful : in Scotch, Luff or Loof, signifies the hollow of the hand, and hence is derived the term Love, used in the scale of the Game of Whist, when the adversaries score none. It originally meant that they have so many love (luff) *i. e.*, so many in hand.—*Jamieson's Scottish Dict.* ; *Elliot Supp. Gloss.*

LUP, see Kelat.

LUPA LUPA, Malay. Fish-maws.

LUPAR RIVER, see Kyan.

LUPEA TRANQUEBARICA, *Edws.*

Lupea pelagica, *Leach.* | Lupea gladiator, *Fabriceus.*
L. sanguinolenta, *Edws.*

LUPINUS ALBUS.

Zurmish, Hind. | Turmuz, Hind.

Said to be brought from Egypt, and used as a carminative. Said to be useful in leprosy and internal heat.—*Powell's Hand-book, Vol.* i, *p.* 342.

LUPINUS BICOLOR. These flowering plants blossom during the latter end of the cold season, and should never be sown until the rains are over. Some of the species are very delicate, but the small blue, white lupin, rose lupin, and Egyptian, flower freely. Some of the species are very common in Egypt, and grown for food, the seed being ground into flour. Is propagated by seed, and should be sown in pots ; and if in beds, about one foot apart.

LUPINUS COCHIN-CHINENSIS, *Lour.* Syn. of Crotalaria retusa, *Linn.*

LUPINUS TRILOBATUS, *Cav.* Icon. Syn. of Cyamopsis psoraloides.

LUPPOLI, or Bruscandoli, It. Hops.

LUPTA, Hind. Lanicum semiverticillatum.

LUPUS, Lat. The Wolf. See Canis.

LUPUS AUREUS, *Kæmpfers*, Syn. of Canis aureus, *Linn.*

LUR. The Lur of Luristan are a great family, their principal divisions being the tribes of Koghilu, the Lek and the Kurd. They are not of Arab or Turkish descent, but seem to have always occupied the hilly country which runs from the south-east to north-west of Persia. See Lour, Luristan, Mamaseni.

LURAH, HIND. of Kuhat, an inferior land.

LUREN WOOD, of Java, resembles the nangka, but is rare, though in some tracts it furnishes the only timber : it is used in the neighbouring islands, particularly in Sumatra.

LURI, or Lur tribes. See Gipsies, Luristan, Zingari.

LURI BAZURG is occupied by the Bakhtiari.

LURISTAN extends westward for about 270 miles, from the borders of Fars, in 31° 51' N. latitude to those of Kirmanshah, about 34° 5', with an ordinary width of about 70 miles ; and a superficies of nearly 19,500 square miles. Being along the Bakhtiyari range, it is chiefly mountainous, although there are some plains toward the opposite side, which are well-watered by the numerous affluents of the Karun, the Dizful, and the Kerkhah rivers. The province is divided into Luri buzurg and Luri kochuk, the latter being westward of the river Dizful, and the former near the plains of Khawan and Ahshtar on the borders of Assyria. The Wali (anciently the Atabeg) resides in Khorramabad, which is the seat of this government : here a fort occupies the crest of an isolated rock, which rises in the centre of a precipitous pass ; and the town is on the south-western face, near the commencement of the rich plain. This place probably represents the Diz Siyah, or Koh Siyah, which originated the title Cossæan. The latter, or Luri Buzurg, is generally known as the Bakhtiyari country ; which, like the other portion, was subject to the atabegs, whose fastness, Mungasht, occupies a detached mass of scarped rock which is deemed impregnable. This part of the country contains two grand fire-temples ; one near the ruins of Manjanik, (probably that of Marin, and the story of Abraham and Nimrud is traditionally with this spot,) and the other called Masjid-i-Sulimani Buzurg, on the river Karun, one of the temples of Diana. It contains also the ruins of several cities ; such as Manjanik (near Mungasht,) probably representing Seleucia ; Mal Amir, or Eidij, and Susan, on the Karun (Shushan, and also called Daniel-i-Akbar) ; and among the ruins is an abundance of arrow-head inscriptions. The last-mentioned town is supposed to represent Elymais, or Sosirate, the capital of the province from whence the hardy Cossæi spread their conquests over Susiana and the districts eastward. The Elymæans inhabited mount Zagros, which is on the southern confines of Media, and overhangs Babylonia and Susiana. The mountainous region extending from the Turkish frontier on the west, to the dependencies of Behbehan on the east and south-east, is known by the name of Luristan, (the country of the Lur tribes) which is divided into the greater and the lesser, or Luristan-Buzurg and Luristan-Kuchuk. According to ancient writers, it would appear that since the remotest ages of the world, these mountains have constantly been the seat of an uncouth and warlike race of men, who set at defiance the authority of the Medes and the Persians, and in whose fastnesses, Alexander of Macedon on the eastern extremity, and, at a later period, Antigonus on the western boundary, met with such unforeseen impediments and strong opposition at the hands of the mountain clans. So far at least we know, that we must look to this region for the site of ancient Elymais. The first pages of the Holy Scriptures teach us that the land of Elam was a powerful and warlike kingdom under Chedorlaomer, in the early period of the world. It is in the fastnesses of the Elymites that Diodorus Siculus, Justin, and Pliny place the rich temples dedicated to the goddess Anaitis, which tempted the cupidity of the Seleucidæ and of the Parthian monarchs. Luristan-Buzurg, or what the Persians call the Fars-i-Kadim, is occupied by the strong tribe of the Bakhtiyari, and one may infer that the Bakhtiyari are the ancient occupiers of the soil. Their dialect, with some modification, is said to be common to all the tribes of the Zagros range. The principal tribes are the Lur (of whom the Bakhtiyari form part,) the Lek, and the Kurd. At the time of the Affghan invasion of Persia, in the beginning of the 18th century, Kassim-Khan was a Bakhtiyari chief. The two principal tribes of the Bakhtiyari are, the Ch'har-lang and the Haft-lang. The Faifeh, a tribe of the Ch'har-lang, is subdivided into tireh or shafts. These wild tribes profess outwardly the muhammedan creed, and are of the Shiah sect, like many other Persians, and as indifferent to matters of religion as the generality of the nomadic tribes of Persia. The Bakhtiyari bear a very bad reputation among the Persians. The chief occupation of the Bakhtiyari, like those of all nomadic tribes, consists in tending large flocks of sheep, which form their chief support and greatest source of wealth. These flocks, during the winter season, retire to the warm plains of Arabistan, and on the approach of spring are driven by slow marches over the mountains into the plains of Fereidan and Ch'har-Mahal.

Independently of the advantages, which the Bakhtiyari together with the Kashgai, a powerful Turkish tribe from Fars, reap from the wool and the milk of their flocks, the sale of their sheep is an abundant source of income to them in summer. The Bakhtiyari have a hardy race of horses, of a middle stature, about the usual size of the Arab horse, and a good deal of the blood of the latter runs in their veins. They are exceedingly fleet, sure-footed, and soft-mouthed, very manageable also, and capable of climbing up mountains with the agility and fearlessness of mountain-goats. Among the richer Bakhtiyari are many Chab-Arab horses, which are taller than the Nejd-Arab, and resemble more those of the island of Bahrein. The Chab-Arab horse is justly prized in Persia, and Baron de Bode never witnessed a greater display of beautiful Arab-blood horses than on the plains of Mal-Amir at the camp of the Bakhtiyari chief Muhammed Taghi-Khan; for at the Court of the Shah of Persia the Turkoman horses are preferred to the Arab; and among the former the Tekeh breed is the most esteemed for its size, power, and faculties of endurance. In appearance the Bakhtiyari look rather fierce, owing, probably to the mode of life they lead; the features of their face are cast in a rough mould; but although coarse, they are in general regular. Their black eyes look wild and expressive. The complexion of their face, as well as the other parts of the body which happen to be exposed to the sun, is exceedingly dark, with some nearly of a mahogany colour. The two black tufts of hair behind their ears give them, if possible, a still darker appearance. The Bakhtiyari are muscularly built, and are chiefly of a middle stature. It will have been seen from the above that Luristan, or the land of the Lur, embraces the greater portion of the mountainous country of Persia, extending from the Turkish boundary on the west, to the limits of Isfahan and Fars on the east and south-east. These mountains are occupied by an uncouth and wild race of men, bearing different appellations, but apparently springing from one original stock,—the old Zend. The low country, lying to the south of this chain of mountains, with the towns of Shushter, Dizful, and others, together with the land of the Cha'b-Arabs, is denominated Khuzistan or Arabistan. Shushter is greatly fallen from its former importance. Ahvaz, the winter capital of the Arsacidæ or Parthian kings, is a heap of ruins. The plough is levelling with the soil, the only remaining mounds which point to Jondi-shapur; while Susa, the rival of Babylon and Ecbatana, the vernal residence of the King of Kings, hides its ancient ruins under thick grass and waving reeds as if ashamed that common mortals should see how low it has fallen from its pristine greatness. Even prior to the dawn of profane history, before the sun of Nineveh and Babylon had risen in the east, Elam, as Scripture tells us, was already a nation; whilst in later days, the same country, under the name of Elymais, attracted towards its rich temples the cupidity of the Greek and Parthian conquerors. Luristan is divided into two provinces. Luri-buzurg and Luri-kuchuk, or the greater and the lesser Luristan. The former is the mountainous country of the Bakhtiyari, stretching from the frontiers of Fars to the river Dizful; the latter is situated between the river and the plains of Assyria, being bounded to the north and south by Kirmanshah and Susiana. The province of Luri-kuchuk is again divided into two districts, Pesh-koh and Pusht-i-koh, the country before and behind the mountains, Cis and Trans-Alpine Luristan, referring, of course, to the great chain of Zagros, and Pusht-i-koh thus represents the Massabadan of the geographers, except that perhaps at present its northern frontier is somewhat curtailed. The Luristan mountains west of Irak, between Shuster and Ispahan, and from Shuster to near Kirmanshah, are occupied by the Bakhtiyari tribe who often wander to other parts. The Mehmasani have branches in Seistan, and the hills of Luristan. Luristan-kuchuk is bounded on the north by Burujird and Kermanshah; the river Dizful separates it on the east from the Bakhtiyari of Luristan-Buzurg, but the boundary line on the south and west is much more uncertain, as the Lur tribes, in their winter migrations, disperse with flocks over the plains of Dizful, lying to the southward of their mountains, and meet with the wandering Arabs on the Turkish frontier on the west in the vast Assyrian plains. Luristan-pesh-koh, lies east, and Luristan-pusht-i-koh, west of the Great Zagros chain. Luristan-kuchuk is, thus, divided into Pesh-koh and Pusht-i-koh.

The four principal tribes who occupy the former are the

Silasile, Dilfun,	Lek tribes.	Amlah, Bala gheriveh,	Lur tribes.

The Silasile and Dilfun, who belong to the Lek race, amount to about 30,000 Khaneh or families, of which the latter constitute the greater half, although the former are reckoned the more powerful of the two, probably also the more unmanageable. The Amalah were formerly very numerous, but have been much reduced since Aga Muhammed khan, the founder of the present Kajar

dynasty, transplanted them into Fars. After his death, it is true, the greater part returned, but their force was broken. A portion of the Amalah Ilijat was found by De Bode encamped at the foot of Mount Istakhr, in the plains of Persepolis. They are styled worshippers of violence, who always submit tamely to any sort of authority, good or bad: whereas the other Lur tribes cannot easily brook oppression. Their number is held to be between 2,000 and 3,000 families, but it appears to be rather underrated. The Bulagheriveh, although not strong in a numerical point of view, as they do not exceed 4,000 families, are reckoned a very troublesome tribe. The Pusht-i-koh tribes who bear the name of Feili, are less numerous than those of Pesh-koh; Maj. Rawlinson estimates them at 12,000 families. They consist of the Kurd, Dinarved, Shuhon, Kalhur, Badrai, Maki. Independently of the tribes mentioned in Pesh and Pusht-i-koh, there live in the plains of Huru, between Burujird and Khorremabad, the Bajilan and the Beiranevened, who belong to the Lek family. The Lur, or Luristani, as they are sometimes called, like their Bakhtiyar neighbours, are greatly addicted to plunder.—*Baron C. A. De Bode's Travels in Luristan and Arabistan, Vol.* ii, *pp.* 4–7, 61–4, 69–71, 76–88, 90–93, 270, 286, 289, 290, 293.; *Ferrier's Journ., p.* 498; *Rawlinson, Vol.* ix, *part* i, *p.* 86 *of the Royal Geographical Journ.*; *Strabo*, xi, *pp.* 522, 524, *and* xvi, *p.* 744, *in Euphrates and Tigris, by Col. Chesney, p.* 206.

LURKA KOL, see Kol.

LUS, is not much higher above the sea, than Sind. Its population may amount to twenty-five thousand souls, of which nearly one-third are wandering families, who change their places of residence as convenience or inclination prompts: they are all of one tribe, though known by the four different appellations of Numri, Jadgal, Jokhya, and Jeth, which latter is the most commonly used term, and literally applies to a husbandman: the habits of these people are indolent in the extreme, and they are fond of smoking bhang (cannabis sativa) and other intoxicating drugs, and loitering away their time in idle amusements.—*Pottinger's Travels in Beloochistan and Sinde, pp.* 29–30. See Kelat, Las.

LUSBAH, see Khuzistan, or Arabistan.

LUSCINIA, a genus of birds, the species of which, L. philomela, and others are known as nightingales. In southern Asia, the birds familiarly known as 'Bulbuls' must not be confounded with the Persian Bulbul, which is a species of true nightingale (Luscinia), a genus very closely related to some of the small thrushes of America. There are no true nightingales wild in India; but the 'Shama,' Cercotrichas macrourus, undoubtedly the finest song-bird of this part of the world, is not unfrequently designated the Indian Nightingale, a misnomer which only leads to confusion. It is common to India and the Malay countries; there is a second species (C. luzoniensis) in the Philippines, and a third (C. erythropterus) in Africa. The Orocetes cinclochyncha is also termed Shama in the Madras Presidency. The esteemed Indian songster is le Merle tricolor de longue queue of Levaillant, Oiseaux d' Afrique, pl. 114.—*Mr. Blyth.* See Birds.

LUSHANNO, HIND. Oxalis sensitiva.

LUSHINTON, General Sir James Law, G. C. B., died on the 29th of May 1858. Was the son of the Rev. James Stephen Lushington, vicar of Newcastle-upon-Tyne, and prebendary of Carlisle Cathedral. He was brother to the Right Honorable Stephen Rumbold Lushington, who was for many years chairman of "ways and means" in the House of Commons, and subsequently Governor of Madras. He was born at Bottesham, Cambridgeshire, in 1779. He was in the military service of the East India Company as colonel of the 3rd Madras Light Cavalry, and was made a general in the army in 1854. He was elected a director of the East India Company in 1827, and was deputy chairman in 1836–7, and chairman in 1838–9. He represented Petersfield, Hastings, and Carlisle at various times in the Commons House of Parliament.

LUSHOON, BENG. Garlic.

LUSHTO, see Affghan, India, Languages.

LUSIAD, a book written by an exile from Portugal, the Grotto, in which he resided, is only a brick and mortar enclosure between two rocks, there is no view from it to the sea, nor of anything else, except the tops of some straggling trees growing in the shrubbery below.—*Frere's Antipodes, p.* 244.

LUSORA, BENG., HIND. Cordia myxa, *L.*

LUSPA, a river near Rilkote in Almorah.

LUSSUN, GUZ. Garlic.

LUSTRAL CEREMONIES are deemed very important by brahmans, and are attended to, as prescribed in their books, with a degree of minute particularity that cannot but appear ridiculous to those not interested or informed on the points to which such lustrations are supposed to have reference, indeed there is no end to lustral ceremonies; to which the Romans also gave the greatest attention. Images are frequently bathed with water, oil, &c. Lingas are constantly washed. It may be matter of opinion, whether the goddess Nandina of the Romans, who presided over the lustral purification of infants on the ninth day of their age, has any probable connection

with Nandi, a hindoo attendant on the Linga and Yoni—objects peculiarly connected with lustral ceremonies,—or with Nandina, a cow. Nandina, was, from her office, a form of Diana, who appears identified with Devi, whose relationship to Nandi is known in some ceremonies dedicated to her, the ninth day is particularly marked. In a great many hindoo ceremonies, lustrations make a part: spoons and the argha are therefore in extensive use. The argha in a circular form, is called Patra, and is an attribute to Devi: it is sometimes called pana patra, and is seen in many drawings borne by her and others of her family, apparently both as a drinking and ceremonial utensil. The lustral spoons are called Sruva and Druvà, in Sanscrit: by the Mahrattas and other hindoos, Pulaphi and Achwan; and have different forms according to the rites or objects of adoration. One of the spoons represents Naga, the holy serpent, overspreading Ganesha; on the other, the Naga overspreads the image of a deity; and on another, the spread hood of the snake appears to cover Hanooman. The argha, is a vessel shaped like a boat, used by the hindoos in lustrations; it is of spout-like form, so that liquids may be poured from it. Lustral ceremonies are deemed very important by brahmans, and are attended to as prescribed in their books, with the most minute particularity. The hindoo Sth'nanam, after child-birth, is performed on the 16th day. In this purificatory rite the mahomedans adhere to the Hebrew forty days. Amongst the hindoos, the Sth'nanam is the religious rite of purification, and ordinarily performed once daily, in the early morning: their evening ablution not involving the head, but from the neck. The Abhiangana Sth'nanam, is that, generally twice a week, in which the head is anointed with oil, and corresponds to the anointing of the Jewish ceremonial, and to the Indian mahomedan's Sar-Nahana, or head-washing, of which perhaps the initiatory, head-washing rite of certain craftsmen in Britain is a remnant: as, possibly may, similarly, be the feet-washing of the British marriage ceremony. In Britain, the bride's feet are washed, and in the south of India, the engaged son-in-law performs the ceremony palal-kal-kazhu-viradu (Tam.) of washing his intended father-in-law's feet. The lustration of the Jews, is described in Mark vii, 2–4, where he mentions that when the Pharisees saw some of the "disciples eat bread with defiled, that is to say, with unwashen hands, they found fault; for the Pharisees and all the Jews except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not; and many other things there be, which they have received to hold, as the washing of pots and pans, brazen vessels and of tables." And, up to the present hour, the hindoo ritual is almost identical. Along the banks of the Ganges, at every large place, crowds of men and women are to be seen at certain hours of the day, bathing close together in a state of nudity. In Japan, there are bathing houses, in which, at Hakodadi, both men and women of the lower ranks assemble. Mr. Hodgson tells us that on one occasion at Yedo, the bathers of both sexes indiscriminately sallied out to see them pass, from some twenty of their common cells, in all the natural simplicity of our first parents' costume before their expulsion. On another occasion when Mr. Alcock went, preceded by a band of music, to the Governor's Yumun, all the bathers of both sexes came out, unabashed and without the slightest idea or reflection that they were naked, to gratify their curiosity by a good long gaze on the novel spectacle. But, latterly, if a European attempt to draw the curtain before the bath-house, he is received with storms of abuse, and told very plainly to go about his business. —*Moore, p.* 394; *Wanderings of a Pilgrim, p.* 265.

LUTAIN ? Hind. Willughbeia edulis.

LUTA-MUHOORIE, Beng. Digera muricata.

LUTCHI KOTTE ELLE, Tam. Pisonia morindifolia.

LUTCHMAN TERTA, see Oriza sativa.

LUTI, Pers. A buffoon, distinguished by his four-pointed hat or fool's cap.—*Ouseley's Travels, Vol.* i, *p.* 184.

LUTI-AM, Beng. Willughbeia edulis, *R.*

LUTIANA, Assam. Alstonia scholaris, *R. Br., Don.*

LUTKUN, Beng., Hind. Bixa indica, B. orellana.

LUTKUN-MAHBUN, Hind. A silk twist for the choontee.

LUT PUTIAH, Duk. Water cress.

LUT QUA, Chin. Baccaurea pierardi, *Bu.*

LUTRA CHINENSIS, *Gray.*

Lutra indica,	*Gray.*	Lutra vulgaris.	
L. tarayensis,	*Hodgs.*		

This Chinese otter. It has a near resemblance to the otter of Europe.—*Horsfield.*

LUTRA NAIR, *Fr. Cuv.*

Nir-Nai.	Can.	Jul-Marjar, or Water cat,	Mahr.
Datwai Bekh,	"	Hud: Hada,	"
Pani-kutta, or Water dog,	Dukh.	Anjing Ayer,	Malay.
Otter,	Eng.		

The Indian otter; it is found in both Peninsulas of India and in Nepaul.—*Horsfield.*

LUTRA SIMUNG, *Raffles.*

Lutra barang, *Fischer.* | Mustela lutra, *Marsden.*
Anjing ayer, MALAY. | Simung, MALAY.

An otter of Sumatra, *Horsfield.*

LUTRARIA, see Pyloridea.

LUTUMUR, see Khyber.

LUTUNG, see Simiadæ.

LUVUNG, GUZ., HIND. Cloves.

LUVUNGA, BENG. Eugenia caryophyllata, *Thun.*

LWAY-LOHUG, a Karen tribe met by Mr. Tracey dwelling south of the Ka-khyen, on the edge of the table-land west of lake Nyoung Ywe, two degrees north of Tounghoo. They dress like and are doubtless a branch of the Red Karen.—*Mason, Burmah*, 641.

LUZ, HEB. Sweet almond, see Louz.

LUZAR, BURM. A log of a certain length.

LYCAON, see Canis.

LYCHAIS CORSICA, and L. fulgens, flowering plants, scarlet, white. The first is an extremely showy flower, and ornamental either in a border or pot. It seldom exceeds eighteen inches in height, and after flowering, if cut down, will shoot out and blossom again. The seed should be sown either in or after the rains—moderate care is all that is necessary.—*Riddell.*

LYCIUM, a genus of plants of the natural order Solanaceæ, the nightshade tribe, of which L. barbarum, *Linn.*, of Asia, Africa and Europe ; L. chinense, *Mill.*, of China. L. europeum, *Linn.*, of the Himalaya, are known to occur in the Himalaya and China.

LYCIUM EUROPEUM, *Linn.*

Kangu, Kungu, BEAS. | Mral, PANJAB.
Ganger, HIND. | Chirchitta, ,,

A small thorny plant of the Panjab, browsed by camels and goats and used for fuel and wattling.—*Dr. J. L. Stewart.*

LYCODIDÆ, a family of fishes—comprising, 9 Gen. of Lycodes, 4 Gymn[illegible], 1 Uronectes.

LYCODONTIDÆ, a family of reptiles, comprising—

Lycodon aulicus, *Linn.*, Ceylon, S. India, Calcutta, Burmah, Andaman.
Lycodon striatus, *Shaw*, Anamalliès.
Lycodon anamallensis, *Gunth.*, Anamallies.
Tetragonosoma effrene, *Cantor*, Penang.
Leptorhytaon gara, India.
Ophites sub-cinctus, *Boie.*, Penang.
Ophites albofuscus, *D. & B.*, Malabar, Sumatra.
Cercaspes carinata, *Kuhl.*, Ceylon.

LYCOPERDON, one of the Fungi. Polyporus oblectans, Geaster limbatus, Geaster mammosus, Erysiphe taurica, a Boletus infested with Sepedonium mycophilum, Scleroderma verrucosum, an Æcidium, and a Uromyces, both on Mulgedium tataricum, about half-a-dozen agarics, one at an altitude of 16,000 feet above the Nubra river, a Lycoperdon and Morchella semilibera which is eaten in Kashmir, and exported when dry to the plains of India, make up the list of fungi in the Panjab.

LYCOPERSICUM, the Tomato, or Love-apple, the produce of South America, a genus of the same family as potatoes, a delicious vegetable, cultivated in many gardens. There are two sorts, single and double ; may be sown immediately the rains commence, in beds, afterwards transplanted in rows, two feet apart, and trailed upon sticks of a strong description. If the soil is good they will grow to seven or eight feet in height. The double, which are the finest, if sown in June ripen in October. The lower branches should be pruned, and a succession of crops may be kept up until April. The small single tomato, with a slight protection from the dry winds, will continue until the rains.—*Riddell.* See Love-apple.

LYCOPERSICUM ESCULENTUM, *Mill.*

Solanum lycopersicum, *Linn.*
Pomum amoris, *Blackw.*

Wal-mangi, Bombay.
Kha yan mya phung BURM.
Love apple, Tomato, ENG.
Wolf peach, ,,
Thah kali, HIND.?
Thak kali, HIND.
Tamati, MALAY.
Maha rata tamati, SINGH.
Simi Takali pallam, TAM.

The tomato is used as a vegetable.

LYCOPODIACEÆ, *DC.* The Club moss tribe of plants comprising 2 Gen., 7 sp., viz., 6 Lycopodium ; 1 Isoetes.

LYCOPODIUM, an inflammable powder used in fire-works, obtained from a common moss-like plant.—*Waterston.*

LYCOPODIUM, or Club moss. A genus of plants belonging to the natural order Lycopodiaceæ. It has 1-seeded 2-valved capsules, or 3-valved containing powder. The green woods of Tenasserim southern provinces are often carpeted with the club moss, or ground pine. Mr. Fortune, when travelling on the hills of Hong-Kong, a few days after his first arrival in China, met with a most curious dwarf Lycopodium, which he dug up and carried down to Messrs. Dent's garden. "Hai-yah," said the old compradore, when he saw it, and was quite in raptures of delight. All the other coolies and servants gathered round the basket to admire this curious little plant. I had not, says Fortune, seen them evince so much gratification since I showed them the "old night Cactus," Cereus senilis which I took out from England, and presented to a Chinese nurseryman at Canton. On asking them why they prized the Lycopodium so much, they replied, in Canton English, "Oh he too much a handsome ; he grow only a leete and a

with ...ar ; and suppose he be one ...ared year only so high," holding ...his heir ...inch or two higher than Na... This little plant is really very wh... often naturally takes the very rela...arf tree in miniature which is mo...e reason of its being such a ti...with the Chinese."—*Mason* ; *For...nderings, page* 95. L. aristatum, a... Hookeri, imbricatum, phlegmaria T...owii occur in India. See Ferns, ar...ensis.

...ODIUM CLAVATUM, of the i...oors, grows at Chakoong in the a...Lachoong valley, Sikkim, and u...posses, the superb Himalayan Lyel... with the English Fumaria hygro-—*Hooker, Him. Jour., Vol.* ii, *p.* 19.

...PODIUM WILLDENOVII, see thia chrysantha.

...IAN, and other languages of lesser ...nd perhaps also the Thracian and ...ian tongues were altered to the ...or Pelasgic Greek. See India, Lud. ..., the Diospolis of the Greeks.

...E BRAHUI, the tamarisk.

...ELLIA CRISPA, grows at Chakoong ...kkim, in the Lachen Lachoong valley, it ...ne of the most remarkable mosses in the ...alaya mountains, and derives additional ...rest from having been named after the Charles Lyell, Esquire, of Kinnordy, father of the eminent geologist.—*Hook. ...Jour.*, ii, *p.* 19.

...YGODIUM SCANDENS, one of the ...elegant climbers on the Tenasserim coast ...terrestrial species of fern, easily recog...d by its habit of running over other ...s, and by the fringed margin of its ... from which it is sometimes called ... fern." An allied species is found in ...ed States.—*Mason, Tavoy.*

...T-UL-QADAR, Arab. The Night ...r, occurs on the 27th night of the ...Ramzan. Mahomedans sit up all ...rning frankincense-pastiles, repeating ...lar prayer called "Nufil," reciting in ... the Almighty, reading the Koran, ...claiming the Azan. It is a period of ...solemnity.—*Herkl.*

...YLA, a mohurrum faqeer.

...YL-O-NUHAR, see Tasbeeh.

...YLAT-UL-MOOBARAK, the blessed

...MNÆA HOOKERI, *Reeve*. The ...rs of the Lachen in Tibet contain many ... of this species of Lymnæa. This is the ...alpine living shell in the world, many ...mens being from nearly 17,000 feet eleva...—*Proceedings of the Zoological Society,* ...04 ; *Hooker, Him. Jour., Vol.* ii, *p.* 156.

LYMO, Chin. Printing, in China, is by a system of stereotype, the types being made from the pear tree wood, called by them ly-mo. Their paper is made from refuse paper, rags of silk and cotton, rice-straw, the liber of a species of morus, but principally of bamboo.

LYN-WAAT, Dut. Linen.

LYNX. The Caracal, or Indian lynx, called the Siah-gosh or black-ear, has immense speed, runs into a hare as a dog into a rat. It often catches crows as they rise from the ground, by springing five or six feet into the air after them. It is an eastern custom of great antiquity of training certain feline animals, as the Chita and the Caracal or Sia-gosh ; the Lion, too, as it would appear, was trained in ancient times ; and in Britain the Otter is still abundantly employed in fishing for its master, as Cormorants are in China. On the plains of Chinese Tartary or Tchungaria, Mr. Atkinson passed what he designates "large flocks of wild Turkeys ; by this term, of course, Bustards are meant : and doubtless the European Otis tarda. Elsewhere, whilst among the Kalmuk of the border of the Oulam-koum desert, he remarks :—Noticing at no great distance several flocks of large birds feeding on the plain, a Cossack and myself started in pursuit, accompanied by two Kalmuk leading horses. The Kalmuk gradually approached the birds by going round in a circle, and we were all well sheltered by the horses. At length the men stopped, the Cossack and myself lay flat on the ground, and having obtained a good sight, two of the flock were presently stretched dead on the plain. As the others did not fly far, our pieces were re-loaded, and we again approached the birds with equal success ; but this time the flock went far away. We now gathered up our game and ascertained them to be four fine Bustards. Next morning the party were still more successful ; for two Deer and eight Bustards were added to the larder. In the same vicinity "Pheasants" were obtained ; probably the true Phasianus colchicus, or perhaps the kindred race of the Hindoo Kush. See Felis.

LYNX-STONE, Eng. Amber.

LYN-ZAAD, Dut. Linseed.

LYPODIUM SCANDENS, see Ferns.

LYRIOCEPHALUS SCUTATA, see Agama.

LYSIAS, see Greeks of Asia.

LYTHRACEÆ, *Lindley*. The Loosestrife tribe, comprising, 11 genera, 21 sp., viz.,

1 Rotala ;	2 Lythrum ;	1 Grislea ;
2 Ameletia ;	1 Cuphea ;	5 Lagerstrœmia ;
3 Ammannia ;	1 Ginoria ;	1 Duabanga.
3 Nesæa ;	1 Lawsonia ;	

LYTHRUM FRUTICOSUM, *Linn.* Syn. of Grislea tomentosa, *Roxb.*

LYTHRUM HUNTERI. Hunter's Loose-strife, is a native of the East Indies. The leaves are opposite, the calyx tubular and 6-lobed, the stamens 12, and the style subulate. The petals, six in number, are of a very beautiful red-colour, and are used for dyeing in India The hardy perennial species rum are handsome garden-flowers; they grow in any common soil, propagated by dividing at t seeds of the annual kinds requir in most situations in the s *Dichamydeous Plants*; *Babing of British Botany*.

LYTTA GIGAS, see Canthar

LYTTA VESICATORIA, see C

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