The following verse of the Qoran, if written on a green lime and burnt in the fire or buried in the earth, will cause the rain of the thief. Rather than that he should meet with so great a calamity, he will deliver up the stolen property. The verse translated, signifies, "Afterwards he causeth him to die, and layeth him in the grave; "hereafter, when it shall please him, he shall raise him to life. Assuredly. He hath not hitherto fully performed what God hath "commanded him. Let man consider his food, in what manner it "is provided. We pour down water by showers; afterwards we "cleave the earth in clefts, and we cause corn to spring forth "therein."—(Sale's Qoran, Edit. 1825, chap. lxxx, vol. ii. p. 476.)

Again, if the same verse, on his delivering up the property, be read over some water, the latter breathed upon and given to the thief to drink, all his affliction and misery will vanish.

Or, two persons are to support a goglet, by the points of their right four-fingers applied to the projecting ring at the bottom of its neck, on which is to be previously written the names of the persons one by one, and the Soora-e-Eaeseen read once over it, from the commencement to the part where it saith, "and he said, "that my people knew how merciful God hath been unto me, for he hath highly honoured me."—(Sale's Qoran, chap. xxxvi, p. 302 to bottom of p. 304, Ed. 1825.)

When the name of the individual who is the thief happens to be on it, it will undoubtedly vibrate from side to side.

A certain method, which I have seen with my own eyes, is this. They apply some of any kind of lamp-black to the bottom of a kusund ha kutora;\* and having assembled a parcel of boys, direct them to place their hands, one by one, upon it. Whatever boy it may be, on the placing of whose hands the cup begins to move, the thief-catcher keeps his hands upon those of the boys, and says, "May the cup move towards him who is the thief; or, may it go "to the place where the property is concealed;" and there is no doubt, but it will happen as he wishes.

To try the experiment, this teacher of the alphabet had it performed at his own house, when a girl had taken his sister's nuth', hid it in a jam (drinking cup), and covered it with a khwancha (a small tray). On his sister's mentioning to him the circumstance of her nuth' having been stolen, and requesting him to endeavour to find out the thief, he assembled a few boys, and having applied a little lamp-black to the bottom of a cup, he got them to place their hands on it. On one of them so doing, the cup began to move, when he desired it to go in the direction of the thief, and immediately it proceeded to the water-closet, where they found the girl

<sup>\*</sup> A bell-metal cup; from kusund, bell-metal, and kutora, a cup.

vias concealed, and it went straight to the cup in which the multiwas hidden, and there remained stationary. Many will doubtless not credit this; but the author can only say, that he has stated just what he had performed at his own house and been an eyewitness to. People may either believe it or not, as they please.

## CHAPTER XXXV.

Concerning travelling.\*

They say, that on the day of starting on a journey, the Rijatcol-gyb + should not be in front of the traveller, nor on his right,
but either behind or to his left. In the former case the traveller
will meet with much distress, have to endure many hardships and
privations, and have his property stolen.

Rijal-ool-gyb is also named Murdan-ool-gyb. These are a class of people who are mounted on clouds, and remain together each day in a different part of the hemisphere.

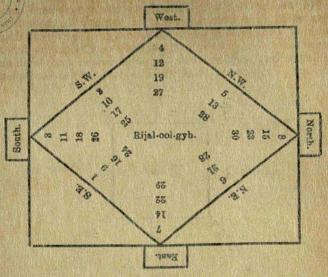
Some astrologers say, that there is a planet named Skookoor-e Yildooz, which is a very bad one, and that if a traveller has him either in front or to the right of him, he will suffer distress, as above stated.

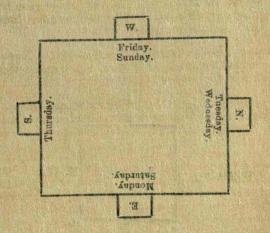
The Rijal-ool-gyb takes up his abode in different places on different days of the month; to ascertain which, tables, couplets, and hemistiches are made use of. From among these I have selected and described below three tables, a couplet, and a hemistich, that it may the more readily be comprehended. The first table is the one in most general use.

<sup>&</sup>quot; Vide note page 182.

<sup>†</sup> Rijal colegyb, is an invisible being which moves in a circular orbit round the world. On different days his station is in different places. His influence on each day is especially exerted during nine ghurrees (or three hours and thirty-six minutes), at the close of that tith, or lunar day; and, in that interval, it is unfortunate to begin a journey.—Shak. Hindust. Dict.





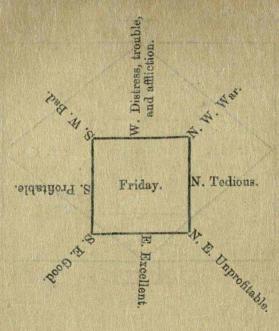


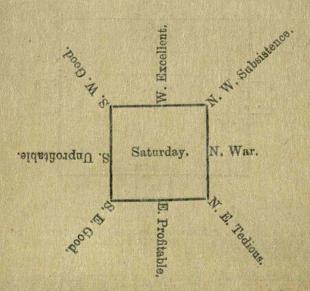
There is also a couplet made use of to retain the above in one's recollection, viz.

East, on Saturday and Monday; on Friday and Sunday, West; On Tuesday and Wednesday, North; on Thursday, South addrest.



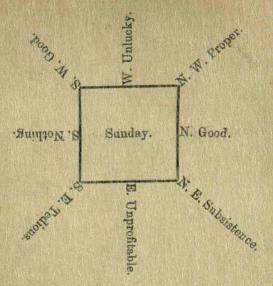


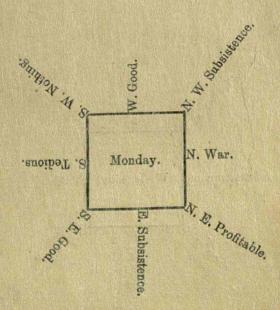




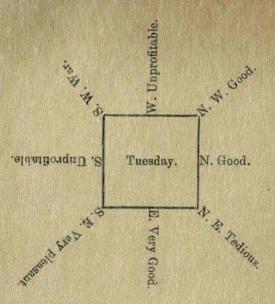


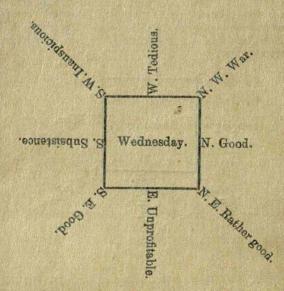






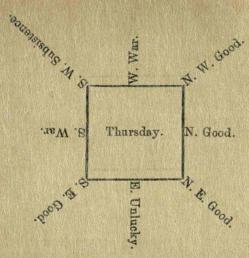












To ascertain the station of the Rijal-ool-gyb, some have recourse to a misra, (hemistich.) The letters which compose it, stand for the different quarters of the globe. They are, K N J G B A M sh, K N J G B M sh, repeated twice, so as to form words which are pronounced.

Kunujgin bamshin, kunujgin bimush, Kunujgin bamshin, kunujgin bimush.

| The 1st letter K stands for | S. E.   |
|-----------------------------|---------|
| 2nd N                       | S. W.   |
| 3rd J                       | South.  |
| 4th G                       | West.   |
| 5th B                       | N. W.   |
| 6th A                       | N. E.   |
| 7th M                       | East.   |
| 8th sh                      | North.  |
| 9th K                       | . S. E. |
| 10th N                      | S. W.   |
| 11th J                      | South.  |
| 12th G                      | West.   |
| 13th B                      | N. W.   |
| 14th M                      | N. E.   |
|                             |         |

| [CRAP. | Q. |  |
|--------|----|--|
| East.  | 5  |  |

| The 15th letter sh stands for | East.              |
|-------------------------------|--------------------|
| 16th K                        | North              |
| 17th N                        | S. E.              |
| 18th J                        | s. w.              |
| 19th G                        | South.             |
| 20th B                        | . West.            |
| 21st A                        | . N. W.            |
| 22nd M                        | . N. E.            |
| 23rd sh                       | . East.            |
| 24th K                        | North.             |
| 25th N                        | . S. E.            |
| 26th J                        | . s. w.            |
| 27th G                        | . South.           |
| 28th B                        | . West.            |
| 29th M                        | . N. W.            |
|                               | THE REAL PROPERTY. |

30th ..... sh ...... N. E.

If a person wish to proceed on a journey on a Saturday, he is to eat fish previous to starting for his wishes in that case will soon be accomplished. If on a Sunday, should he eat betel-leaf before his departure, all his undertakings will prosper. If on a Monday, should he look into a mirror, he will speedily obtain wealth. If on a Tuesday, should he eat coriander seed, every thing will happen agreeably to his wishes. If on a Wednesday, should he eat duhee (curdled milk), he will return home in good health and with a large fortune. If on a Thursday, should he eat goor (jaggree, or raw sugar), he will return with plenty of goods and chattels. If on a Friday, should he eat dressed meat, he will return with abundance of pearls and precious stones.





#### CHAPTER XXXVI.

The hour and day of the month most propitious for the undertaking of any particular business.

In every month there are seven evil days, on which no good work is on any consideration to be commenced.

|      | In every Month there are seven Evil Days, on which no good work is to be andertaken. |      |
|------|--|------|
| 3rd  | 5th  | 186h |
| 16th | 21st   | 246h |
|      | 25th   |      |
|      |  |      |

Others say that in every month in the year there are two evil days. Vide the annexed table.

| Mchurram. | Sufur. | Rubee-ool-awul. | Rubes-ool-Akhir. | Jummadee ool. Awul. | Jummadee-oot-Akhir, | Rajub. | Shábán. | Rumzân. | Shuwali. | Zeeqyda. | Zeehujjs. |
|-----------|--------|-----------------|------------------|---------------------|---------------------|--------|---------|---------|----------|----------|-----------|
| 10        | 1 8    | 10              | 11               | 10                  | 10                  | 11     | 6       | 3 20    | 8 20     | 2        | 6<br>25   |

Some, dispensing with the above tables, count the days of the month on their fingers, beginning with the little finger, considering t as 1, the ring finger 2, the middle 3, the fore-finger 4, the thumb

the little, again, as 6, and so forth. The dates that happen to fall on the middle singer are considered evil. There are altogether six which fall on it, viz.

| 3rd  | 8th  | 13th |  |  |  |
|------|------|------|--|--|--|
| 18th | 28rd | 28th |  |  |  |

Of the days of the week, Monday, Wednesday, Thursday, and Friday, are esteemed good and auspicious; the others evil.

As to the qualities of the hours of the day and night, they have already been detailed in a table contained in the chapter treating of the birth and naming of children. (p. 11-14.)

## CHAPTER XXXVII.

Concerning the measuring for, and wearing of new clothes; the keeping of the beard, mustachies, hair of the head, &c.; the custom of bashing and shaving; and of eating and drinking, &c.

If a person have his measure taken for new clothes on a Sunday, he will be sorrowful and crying. If on a Monday, he will have ample food and provisions. If on a Tuesday, his clothes will be burnt. If on a Wednesday, he will enjoy happiness and tranquillity. If on a Thursday, it will be good and propitions. If on a Friday, it will be well. If on a Saturday, he will experience numerous troubles and misfortunes.

If one put on a suit of new clothes on a Sunday, he will experience happiness and ease. If on a Monday, his clothes will tear. If on a Tuesday, even if he stand in water his clothes will catch fire. If on a Wednesday, he will readily obtain a new suit. If on a Thursday, his dress will appear neat and elegant. If on a Friday, as long as the suit remains new he will remain happy and delighted. If on a Saturday, he will be taken ill.

If a person put on a suit of new clothes in the morning, he will become wealthy and fortunate. If at noon, it will appear elegant. If at about sunset, he will become wretched. If in the evening, he will continue ill.

OF EATING.

FERVI.

The eezar should not extend in length below the ankle-joint. The jump should reach down to a little above the bottom of the eezar. The purpuse should be tied, and the two shumlas, (or ends), left waving behind. Some, however, have the latter dangling on the right or left side. The beard should be preserved at least to the extent of a fist in length. The mustachios should either be cropped or shaved off clean.

In the huddees it is stated that, should a person not preserve his beard, he will rise at the day of judgment with a black face like that of a hog; and if a person keep mustachios of such length that in the act of drinking he wet them, the water of the howz-e-howsur,\* will be denied him, and the hairs of them will on the last day become like so many spits; so that, if he attempt to make sijdah, they will prevent him; and should he, notwithstanding, bend his head, his forehead will not reach the ground. It is advisable, therefore, to prune the hair over the lips. To remove the hair in the armpits and under the navel, to circumcise, and to pare the nails, are five things enjoined by Ibraheem (may God reward him!), but which our Prophet has notinsisted upon. To preserve the hairover the whole body is soonnut; but to do so on a quarter or half the head is improper.

Of Gosool or Bathing; i.e. simply Washing; not including the four Gosools (Baths or Purifications, p. 37) which are of divine command.

If a person bathe on a Sunday, he will experience affliction. If on a Monday, his property will increase. If on a Tuesday, he will labour under anxiety of mind. If on a Wednesday, he will increase in beauty. If on a Thursday, his property will increase. If on a Friday, all his sins will be forgiven him. If on a Saturday, all his ailments will be removed.

For Shaving, four days of the week are preferable to the rest, viz. Mondays, Wednesdays, Thursdays, and Fridays; the other three are evil and inauspicious.

The *flesh* of certain animals is lawful, whilst that of others unlawful for food.

In the Kunz-ool-duqueq and Shurra way-queen it is written, that among Quadrupeds: 1. The flesh of those that are cloven-footed, that chew the cud and are not beasts of prey, is lawful food; such as the flesh of the sheep, goat, deer, antelope, hare, rabbit, cow, bull, female or male buffalo, &c. 2. Those which are neither cloven-footed nor chew the cud are unlawful; for example, the jackass, &c. 3. Others, which though cloven-footed do not chew the cud, having canine teeth (or tusks), or those which merely have canine teeth, are unlawful; for instance, the hog, wolf, jackal, tiger, bear, hyæna, and the like

[CHAP. XXXVH.]

Although Eemam-Azum (lit. the great Eemam or priest), named Aboo Huneefa\* of Coofee, has pronounced the flesh of the horse unlawful, his disciples have decided it to be the reverse; therefore some, conceiving it mukroo,† partake of it; while the generality of people esteeming it unlawful, do not est it.

Of Birds, all those that seize their prey with the claws, or wound them with their bills, are unlawful; e.g. the shikra (hawk); bhyres (a species of hawk); baz (falcon); the kite, crow, vulture, bat, king-crow, owl, &c. Such as do not seize their prey with the claws, but pick up their food with the bill, are lawful; such as, the bugla (paddy-bird), dack, peacock, partridge, quail, goose, snipe, dove, pigeon, &c. Locusts are proper for eating.

With respect to creeping things, all are unlawful; as scorpions, snakes, earth-worms, &c.

Of those that live in water, are unlawful, with the following exceptions; viz. fish that have scales, and a few without scales (such as bun tumboo kutt'hurna, &c. which are mukroo), and which do not weigh less than a dirrum, nor more than a mun't and a-half. The rest (not answering these conditions) are unlawful; such as alligators, turtles, frogs, crabs, &c. Shrimps however are only mukroo, and may be eaten.

Fish found dead in the water is unlawful, but, if it be taken out alive and die afterwards, the act of taking it out is equivalent to its zoobuh. (Vide Gloss.)

DRINK. To drink shurab (wine), ganja, bhung, taree, afeem (opium), mudud, churs, boza, (or fermented liquors,) majoon, & and many other such intoxicating liquors, is unlawful.

If hog's-lard, however, or any other of the prohibited articles be used as medicine in diseases, and prescribed by a physician, when in his opinion the patient cannot survive without them, it is then lawful to have recourse to them; but not otherwise.

Water should not be drauk in a standing position, except in three cases: viz. the water of zum-zum (p. 44), sibbel ||-water (p. 145), and the water used for wuzeo. (p. 50).

<sup>\*</sup>The founder of the principal of the four sects of Moosulmans called the Hunefites. Vide page 180.

<sup>+</sup> Mukroo, lit. abominable; but it refers here to anything which the Prophet abstained from himself, yet did not interdict to others.

I The mun or maund here alluded to is equal to forty seers or eighty pounds.

S Vide Glossary for the particulars of these.

<sup>||</sup> Water offered at any time, gratis (p. 145) to any person, dispensed "in the "name of God."





#### CHAPTER XXXVIII.

Concerning the affording consolation to the sick on his death-bed, and the shrouding and burial of the dead.

Four or five days previous to a sick man's approaching his dissolution, he makes out a wuseeqa (i.e. a bond or written agreement), or a wuseeut-nămu (or will), in favour of his son or any other person, in presence of two or more witnesses, and either delivers it to others or retains it by him. In it he likewise appoints his executor.\*

When about to expire, any learned reader of the Qoran is to be sent for, and requested to repeat with a loud voice the Soora-e-yaseen, in order that the spirit of the man, by the hearing of its sound, may experience an easy concentration.† It is said, that when the spirit was commanded to enter the body of his holiness Adam (the peace of God be with him!), the soul having looked into it at once, observed, "this is a bad and dark place and unworthy of me; it is impossible "I can inhabit it." Then the just and most holy God illuminated the body of Adam with "lamps of light," and commanded the spirit to re-enter. It went in a second time, beheld the light, and saw the whole dwelling; and said: "There is no pleasing sound here for me "to listen to." It is generally understood from the best works of the mystics of the East, that it was owing to this circumstance that the Almighty created music. The holy spirit on hearing the sound of this music became so delighted, that it entered Adam's body. Commentators on the Qoran, expositors of the Huddees and divines have written, that that sound resembled that produced by the repeating of the Soora-e-yaseen; it is therefore advisable to read at the hour of death the Soora-e-yaseen, for the purpose of tranquillizing the soul.

The Kulma-e-tyeeb as well as the Kulma-e-shuhadut, are also read with an andible voice by those present. They do not require the patient to read them himself, as at such a time he is in a distressing situation, and not in a fit state of mind to repeat the kulma-Most people lie insensible and cannot even speak, but the pious retain their mental faculties and converse till the very last.

The following is a most serious religious rule (lit. decision), amongst us; viz. that if a person desire the patient to repeat the hulma, and the sick man expire without being able to do so, his faith is considered dubious; whilst the man who directed him so to do, thereby

<sup>\*</sup> Moosulmans only require one executor.

Or death; for they conceive that the living principles of the whole system omes concentrated and shut up in the head; when death is the consequence.

anticipation of the hope that the sick man, by hearing the sound of it, may bring it to his recollection, and repeat it either aloud or in his own mind.

In general, when a person is on the point of death, they pour shurbut made of sugar, &c. down his throat, to facilitate the exit of the vital spark; and some among the great substitute, though rarely, the water of the zum-zum (vide note p. 44).

The moment the spirit has fled the mouth is closed; because, if left open, it would present a disagreeable spectacle. The two great toes are brought in contact and fastened together with a thin slip of cloth, to prevent the legs remaining apart. They burn ood or ood buttee near the corpse. Should the individual have died in the evening, the shrouding and burial takes place before midnight: if be die at a later hour, or should the articles required not be procurable at that late hour, he is buried early on the following morning. The sconer the sepulchral rites are performed the better; for it is not proper to keep a corpse long in the house, and for this reason, that if he was a good man, the sconer he is buried the more quickly will he reach heaven; if a bad man, he should be speedily buried, in order that his unhappy lot may not fall upon others in the house; as also that the relatives of the deceased may not, by beholding the corpse, weep too much or go without food.

There are male and female gussalan or moorda-sho,\* whose province it is to wash and shroud the corpse for payment. Sometimes, however, the relatives do it themselves.

In undertaking the operation of washing, they dig a hole in the earth to receive the water used in the process, and prevent its spreading over a large surface, as some men and women consider it had to tread on such water. Then they place the corpse on a bed, countrycot, plank, or straw. Some women, who are particular in these matters, are afraid even to venture near the place where the body has been washed. Having stripped the corpse and laid it on its back, with its head to the East and feet to the West, they cover it with a cloth reaching, if it be a man, from the navel to the calves of the legs; if a woman, extending from the chest to the feet; and wash it with warm or with cold water. They raise the body gently and rub the abdomen four or five times, then pour plenty of water and wash off all the dirt and filth with soap, seekaykaee or reet'ha, by means of flocks of cotton or cloth; after which, laying the body on the sides, they wash them; then the back, and the rest of the body; but gently, because life having but just departed, the body is still warm and not insensible to pain. After this they wash and clean it well, so that no offensive smell may remain. They never throw water into the nostrils

<sup>\*</sup> Lit. Bathers, or corpse-washers.

<sup>+</sup> Towards the Kaaba.

g min

that there exist in second (p. 49) is him; i.e. they wash his month, that there exist in second (p. 49) is him; i.e. they wash his month, the interpretation of the elbows, make musch (p. 49) on the interpretation has feet; these latter constituting the for partial the east remony ordered by God. They then putsome namptive and the rear remony ordered by God. They then putsome namptive and the rear part, \* with water into a new large earthen the true that a new large earthen the head to the feet, then from the right smaller to the feet, lastly from the left shoulder to the feet. Every time that a budhna of water is poured, the kulma-e-Shuhadut is repeated, either by the person washing or by another. The Kulma-e-shuhadut is as follows; Ush-hud-do-unna la il-laha illaylaha wuhduhoo la shureequ-luhoo wo-ush-huddoo-unna Mohummudun abduhoo wo russoolluhoo: that is, "I bear witness that there is no God save "God, who is the One and has no co-equal; and I bear witness "that Mohummud is his servant, and is sent from him."

These ceremonies conjoined are called gosool or bathing. It Having bathed the body and wiped it dry with a new piece of cloth, they put on the shroud. The kuffun, or shroud, consists of three pieces of cloth if for a man, and five if for a woman. Those for men comprise 1st, a loong or eezar, I reaching from the navel down to the knees or ankle-joints. 2nd. Called a quinees, koorta, alfa, or pyruhun. It is length is from the neck to the knees or ankles. 3rd. A luffafa, or sheet, from above the head to below the feet. Women have two additional pieces of cloth; one a seenabund (lit. breast-band), extending from the arm-pits to above the ankle-joints; the other a damnee, which encircles the head once and has its two ends dangling on each side.

<sup>\*</sup> Leaves of the bayr, or Indian plum tree. (Zizyphus jujuba, Lin.)

<sup>+</sup> It is thus described by Mrs. M. H. Ali, vol. i. p. 120, "The dead body of a "Mussulman, in about six hours after life is extinct, is placed in a coffin and conveyed to the place of burial, with parade suited to the rank he held in life. A tent or kannaut (screen) is pitched in a convenient place where water is available near the tomb, for the purpose of washing and preparing the dead body for interment. They take the body out of the coffin and thoroughly bathe it. When dry, they rub pounded camphor on the hands, feet, knees, and forehead, these parts having, in the method of prostrating at prayer, daily touched the ground. The body is then wrapped neatly in a winding-sheet of neat calico, on which has been written particular chapters of the Khorana. The religious man generally prepares his own winding-sheet, keeping it always ready, and occasionally taking out the menitor to add another verse or chapter, as the train of thought may have urged at the time."

<sup>‡</sup> A piece of cloth extending from the navel to the ankles, and which is torn in the middle up to the extent of two thirds. The two divisions cover the legs and are tucked under them on each side; the upper part left entire, covers the forepart of the pelvis. The sides are tucked under on each side, and the covers tied behind.

<sup>§</sup> It consists of a piece of cloth with a slit made in the middle, through which and is passed, and drawn down before and behind.

The manner of shrouding is as follows: Having placed shronds on a new mat and furnigated them with the smoke of benjamin, and applied to them abeer, uttur, or gool-ab (rose-water), the luffafa is spread first on the mat, over it the loong or sezar, and above that the gumees; and on the latter the seena-bund. If it be a woman, the damnee is kept separate and tied on afterwards. corpse must be carefully brought by itself from the place where it was bathed, and laid on the shrouds. Soorma is to be applied to the eyes with a tent made of paper rolled up, with a chihulla (ring), or with a pice, and camphor, to seven places; viz. on the forehead including the nose, on the palms of the hands, on the knees and great toes; after which the different shrouds are to be properly put on one after another as they lay. The colour of the shroud is to be white; no other is admissible. It is of no consequence, however, if a coloured cloth is spread over the bier or sundoog\* (i.e. coffin; lit. trunk), for that, after the funeral, or after the fortieth fateeha, is given away to the fuquer who resides in the burying-ground, or to any other person, in charity.

Previous to shrouding the body, they tear shreds from the cloths for the purpose of tying them on; and after shrouding the body, they tie one band above the head, a second below the feet, and a third about the chest; leaving about six or seven fingers' breadth of cloth above the head and below the feet, to admit of the ends being fastened. Should the relict of the deceased be present, they undo the cloth of the head and show her his face, and get her, in presence of two witnesses, to remit the dowry which he had settled upon her; but it is preferable that she remit it while he is still alive. Should the wife, owing to journeying, be at a distance from him, she is to remit it on raceiving the intelligence of his demise. Should his mother be present, she likewise says, "the milk with which I suckled thee I freely "bestow on thee:"'t but this is merely a custom in this country; it is neither enjoined in books nor by the Shurra. Then they place on the corpse a p'hool-kay chuddur (flower-sheet), or merely wreaths of flowers and some abeer, and offer fateeha; after which they read the Soora-e-fateeha once, and the Qool-hoo-Allah three times, with the view of bestowing on the corpse the rewards attached to them. That done, they take up the body along with the mat, and place it on a bed or country-cot, and covering it with split bamboos, form it somewhat into the shape of a dota (bier); and if they can afford it, put it into a box. Four from among the near relations, every now and then relieved by an equal number, carry it on their shoulders, some touching it with the hands, and all repeating the Kulma tyeeb, i.e. La illahah illay lah Mohummudoor russool ollah; or the Kulma shuhadut (p. 279), or the Durood, Mowlood. They proceed to the

<sup>\*</sup> It is a square box, of the length of the corpse and a yard in breadth. This is not buried with the corpse. The latter is taken out and buried, and the box brought

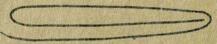
<sup>†</sup> A person who has sucked a woman's milk is considered to be under great of gations to her, as without it he could not have lived; which debt she now remi-

ARLYNN.

sid (mosque) burying-ground, or an open plain, where the owne of the corpse, or if he be not present or is unlearned, any other person, at the request of the relatives, reads the funeral service. (priest) or his naeb (deputy) are people appointed to read the funeral service for such of the poor as are friendless. The form of the service is as follows: First, any person calls out, as they do in summoning to daily prayers, three times Ussulat-e-junaza, i.e. Here begins the prayers of the funeral service. On hearing the sound of this, many within hearing repair to the spot. Then they all stand up in three rows, and the eemam in front of them, opposite the head if the body be that of a male, and in a line with the abdomen if of a female. The funeral service contains four tukbeers (creeds), and the doa (blessing); all which, owing to their prolixity, are here omitted. I shall merely describe the forms observed in the reading of them. The first tukbeer. The eemam having made the neeut (p. 53) for the funeral service, applies his thumbs to the lobes of his ears (p. 53), and calls out Allah-ho akbur! then places the right hand over the left a little below the navel (as in the act of "standing at ease"). and the congregation do the same. Then, again, the ceman having read the don, which is always read without removing his hands, reads the second tukbeer, and in like manner the third and fourth; after which he calls out again the words Allah-ho akbur, the last time adding Ussulam-o allykoom-wo ruhmut oollahay; and turning his face over the right shoulder, sufficiently round for the congregation to see his face or mouth, and then over the left shoulder in the same manner repeats the same words and concludes. The congregation repeat the tukbeer and sulam along with the eemam. After that the owner of the corpse calls out Rookhsut-e-am, "permission to all" (i.e. to depart); meaning those who are inclined to remain to see the body put under ground may do so, the others may go away. Again, having offered fatecha in the name of the deceased, they take the bier near the grave, and one or two persons, relatives or others, descend into the grave to lay the body down; while two others take the sheet that covered the body, twist it round, and litting up the body put it under the waist; then standing one on each side of the grave hold on by the two ends, and by the assistance of two or three at the head, with as many at the feet, hand the body to the men who had descended into the grave. They then lay the body on its back, with the head to the north and feet to the south, turning its face towards the Qibla (or Mecca, ie. west); and after reading some sentence in Arabic, each person takes up a little earth or a clod, and having repeated over it, either in his own mind or in a whisper, the whole of the soora entitled Qool hoo Allah (Qoran chap. exii), or this act (verse) Minha khuluknakoom wafeeha nooendokoom ominha nookhray-jokoom tarutun ohkhra; i.e. "We creat-"ed you of earth and we return you to earth, and we shall raise you "out of the earth on the day of resurrection," puts the earth gently into the grave, or hands it to one of the persons who had descended into it to deposit it round the body. After that, having previously basial had a small brick or mud wall built on each side within the grave, about a cubit and a half high, leaving room sufficient for laying the body, they place planks, or slabs of stone or wood, or large earthen pots resting on the wall within the grave, cover them with earth, and smooth the surface over with water, forming it into the shape of a tomb. Some, after the body has been deposited in the grave, place wood obliquely over it, one end resting on the east edge of the grave, the other at the bottom of the west side; on them they put mats. &c. to prevent the earth from falling on the body, and putting earth over it form it into a tomb. Some, to prevent the pressure of the earth upon the corpse, form what they call a bug-lee (or hollow, lit. arm-pit) grave, which consists in a sort of a cave or hollow of the length of the body, made on the east side on a level with the bottom of the grave, into which they deposit the remains, and placing mats or wood at the mouth of it, fill the grave up with earth.

Some among the opulent, during their lives, select a suitable spot somewhere or other, and have a grave dug lined with brick and mortar; others have a mogbirra (mansoleum) built over it, or merely a square wall all round it, and fill the grave up with sand or some kind or grain, generally wheator paddy. In the latter case, they annually distribute the old grain in charity and supply its place with new. When the owner dies they bury him in it, and form a taweez with square stones over it. Poor people, who cannot afford the above materials, throw the earth on the body and smooth it over with clay. The object of placing wood, &c. over the cerpse, is to prevent the pressure of the earth upon it; and great men have established this custom, to prevent the friends of the deceased from fancying, which they are apt to do, that the pressure of the earth was uncomfortable to the body.

In Hindoostan they make the tombs of earth, broad at one end and nerrow at the other, in the shape of a cow's tail or the back of a fish; and pour water on it with a budhna in three longitudinal lines, so that it leaves an impression something in this form:



In pouring the water they begin at the feet and terminate at the head, where they place the vessel inverted, and stick a twig of the subza, or pomegranate-tree, near it into the earth. In Arabia and other countries, it is not customary to pour water on the grave; but if it blow a hurricane, or should there be much wind, they sprinkle some water on it to prevent the dust from blowing about.

After the burial, they offer fateeha in the name of the defunct. Then, as they return home, when about forty paces from the grave, they offer fateeha in the name of all the dead in the burying-ground conjointly, which is called daeera kee fateeha (or the cometery fateeha).

CEVAL) THE GRAVE.

examine the dead. Making him sit up, they inquire of him who his God and prophet are, and what his religion is. If he has been a good man, he replies to these queries; if a bad one, he becomes bewildered and sits mute, or mumbles out something or other. In the latter case, the angels severely torment him, and harass him by means of the goorz. (p. 193.)

After that, every one according to his means, distributes wheat, rice, mussoor,\* salt, roteson, pice, or cowries, in charity to beggars and fukeers (religious mendicants), in the name of the dead.

The people that have remained, accompany the friends of the deceased home, where they offer need kheyr kee fatecha in the name, and for the welfare of the family, and console the master of the house, recommending to him patience and comfort, and then take their departure. Or, they are offered some liquid food, such as duhee, ch'haach, or any other food or drink in common use in the country, before they go home. Or some of the relations, &c. send them the abovementioned eatables from their houses, or bring them themselves for those persons to partake of.

The rule for digging a grave is, that if it be for a woman, the depth should be to the height of a man's chest; if for a man, to the height of the waist. In general, the grave-diggers dig the grave without measuring the length of the corpse, allowing four or four cubits and a-half for its length and one cubit and a-half for its breadth. If it be intended for a particularly tall person, or for children, they then measure the body. If they afterwards, when laving the body into it, discover that the grave is a little too short in length or breadth, the illiterate consider the deceased to have been a great sinner, and esteem the circumstance very unlucky. They give the grave-digger from eight annas to five rupees, according to their means; and the wealthy, by way of a present, a great deal more. It is customary for the grave-digger, without receiving any additional remuneration, to plaster and smooth the surface of the mound properly over the grave, which he does the day previous to third-day-zeearut. The buryingground-man, t (with the exception of those corpses that have no owner,) never allows a grave to be dug without taking money, viz. from one rupee to a hundred and more, from and according to the means, of the parties : nay, he obtains his livelihood by this means. The cloth which was spread on the bier becomes his perquisite. This, however, he spreads on the grave on every zeearut-day until the fortieth, when he keeps it to himself. Some persons, independently of the above cloth, have coloured cloths constantly spread on the grave.

Poor people pay the gussalans (or those who wash the corpse) the sum of four anuas, while the epulent pay as far as from fifty to a

<sup>\*</sup> A kind of pulse, Ervum lens, Lin.

<sup>†</sup> i.e. the fugeer who resides there, of whom there is one at each cemetery.

when he dies, are also taken by the gussulans; and I have even seen them obtain, in this way, a pair of shawls, brocades, &c. It is frequently the ardent desire of these people, that some great nobleman of wealth and fortune may die, that they may receive plenty of money and clothes. Most of the ignorant among the wealthy have a very great horror of a corpse, and do not relish even touching the clothes and furniture which had been used by the deceased before his death, and therefore give them away, by way of charity, to the gussalans or fugeers, who are in the habit of disposing of them in the buzars.

The generality of people have tombs made of mud and stone, or brick and mortar, or only of a single stone hown out in the shape of a tomb, forming first three square taweezes or platforms, one or one and a half cubits in height, or somewhat less. Above that, if for a man, they form a taweez about a cubit (more or less) in height, and a yard or somewhat less in length, resembling the hump on a camel's back or the back of a fish, in breadth one span or one and a half. If for a woman, its length and breadth are the same as those of men, but in height it is less, being from four fingers breadth to a span, and flat in shape. The taweez of a boy is of the same description as that of a man, and that of a girl like that of a woman, only smaller in size. Some people make various kinds of churagdan (niches for lamps) near the head of the grave.

The Sheeas make their tombs for men of the same shape as the Soonnees make those for females; and for women like those of the Soonnees for men, but with a hollow or basin in the centre of the upper part.

Some cause a stone to be inscribed with the name of the deceased, either alone or in conjunction with that of his father, together with the year, day of the month and week on which he died, and set it up at the north side on the grave. Besides this, some have the same written in prose or verse on all the four walls.

A few have the name, &c. of the deceased engraved on a square stone tablet, and have it fixed into the wall over the outside of the entrance-door of the mausoleum, or they write it with ink over the door.

It is highly meritorious to accompany a bier; and that on foot, following behind it: for this reason, that there are five furz kufacea\* incumbent on Moosulmans to observe. Ist. To return a salutation. 2nd. To visit the sick and inquire after their welfare. 3rd. To follow a bier, on foot, to the grave. 4th. To accept of an invitation. 5th. To reply to a sneeze; e.g. if a person sneeze, and say instantly after Alhumd-o-Lillah (God be praised), the answer must be Yur-humuk-Allah (God have mercy upon you).

<sup>\*</sup> Kufacca, or sufficient; i.e. if among eight or ten persons standing or living together, one observe the jurz (command or religious duty) it is sufficient; it is equivalent to all having performed it.

ASSET Y

In the Mishkat-ool-Mussubeeh it is stated, that when a been passes an individual, whether it be that of a Moosulman, Jew, or any other sect, the person is to stand up, and accompany it at least forty paces. No one is to walk in front of the corpse, as that space is to be left free for the Angels, who on such occasions are said to proceed before.

To build tombs with mortar, stones, or burnt bricks, to sit upon them or touch them with the feet, to write a verse of the Qoran, or God's name ou them, and the like, are all forbidden. But so it is,

that the generality of people do not attend to these rules.

#### CHAPTER XXXIX.

Concerning the teaja, alias assarut or p'hool-churhana of the dead; or the visiting the grave on the third day after burial.

On the third day after the burial of the dead, they perform what is called teeja, zeearut, or p'hool-churhana : That is they take all sorts of fruits, choorway, and pan-soopares with its accompaniments, some nan, hulwa, others merely nugol and pan-soopares, together with a sheet made of flowers, urgujja, ood and ood-buteoan, and place them, the day previous to the zecurut, on the spot where the individual died. On the zecarut-morning, at dawn of day, the male relatives alone of the deceased, and moollas, &c. accompany the above articles to the grave, and there make Khutum-e-Qoran :\* i.e. have the whole of the Qoran read over by the moellas, once, twice, or oftener. This is done by distributing four or five jooz (sections, of which there are thirty) to each of the readers, who get through them very rapidly. Among the rich fifty or one hundred moollas sit down, and reading it through bestow its benefits on the deceased. Some have the greater part read the night before, and get it only concluded at the grave on the morning following. This done, they spread on the tomb a white, red, or any other coloured cover, lay over it the p'hool-kee-chuddur (sheet formed of flowers), and burning benjamin or aloes-wood pastiles, they offer fatecha, and each one throws a few flowers into the urquifa, and offering supplications for the remission of his sins, applies some of the above urgujja together with the flowers to the grave, nearly over the position of the head or chest. Fatceha being offered, they distribute the eatables among the hafizans, moollas, poor fuquers, &c. and to all others. Or men merely take the above articles to the grave, offer fatecha, and distribute them there; and as at the funeral, so now, they give away in charity wheat, rice, salt, and pice (coppers), or only a few pice. Then having offered the dasera kee fatecha, they depart.

These ceremonies are not agreeably to the laws of Mohummud;

but merely customs current in Hindoostan.

<sup>\*</sup>Or the transferring the benefits of the reading of the Qoran to the person deceased.



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## CHAPTER XL.

Concerning the latecha, or offerings to the dead, on the tenth, twentieth, thirtieth, and fortieth day after the demise; and the quarterly, half-yearly, nine-monthly, and annual latecha.

The tenth-day zecarut. For nine days after the death of a person, most people neither go to eat or drink any thing in the house of the family of the deceased, nor invite any of its members to any entertainment at their's. Moreover, none of the family eat flesh or fish for nine days; nay, they refrain from all food which is seasoned. This is likewise not agreeably to books, but merely a custom in Hindh (India).

On the ninth, at noon, they prepare nan and hulwa, or hulwa and chupateean, and having delivered fateeha over them in the name of the deceased, all the members of the household partake of them and distribute a little to the neighbours around.

In the evening they dress polace and curries; and having invited their relatives, friends, and neighbours, beggars and fuquers, to partake of them, they eat and distribute, and send to the burying-ground-fuquer his portion. It is however customary among the valgar, never to eat any food cooked at their own houses after having partaken of the above tenth-day food, and when they receive such shares of the food, they never allow it to be brought within doors; but go and eat it outside in the area in front of the house. Some foolish people conceiving the tenth-day food bad, do not partake of it at all; believing, that by so doing, they would be deprived of the very useful faculty of speech. All this is nothing but mere fancy and imagination.

On the morning of the tenth they perform the zeearut, as detailed for the third day in the preceding chapter.

On the nineteenth they prepare nan, chupatteean, and hulwa; offer fateeha over them in the name of the deceased, and distribute them. At the time of the fateeha, such flower-sheet, sundul, &c. as were deposited near the food, they convey to the grave, and spread the former on, and apply the latter to it. But there is no zecarut on the morning of the twentieth day.

A few also dress some food on the thirteenth, offer fatecha, eat and distribute.

Or the thirty winth, during the day, they cook polace as on the tenth, but at night they prepare plenty of curries, tulun (or fried food), polace, &c. (i.e. such dishes as the deceased was in the habit of eating during his life), arrange them on plates, together with urgujja, soorma, kajul, ubeer, pan-scoparee, some of the clothes and jewels of the deceased, which they deposit on the spot where the individual gave up the ghost, and over them suspend to the ceiling a flower-garland. This ceremony is denominated luhud bhurna or filling the grave.

Some foolish women believe that on the fortieth day the soul of the dead leaves the house, if it has not done so previously; and if it has, it returns to it on that day, takes a survey of the above articles, partakes of such as he takes a fancy to, swings by the flower-wreath, takes a smell of the *sundul*, and departs. These nonsensical sayings and doings, however, are alliunovations, and consequently unlawful.

They sit up all that night, and if there be any Qoran or mowlood reciters present, they continue repeating them.

The following is another custom; viz. that for forty days they place daily, on the spot where the man departed this life, a new abkhora (earthen tumbler) filled with water, with or without a rotee (wheaten cake). The water is left there all night, and next morning poured on any green tree, and the bread and ab-khora are given away to some faquer or other.

They generally light a lamp on the spot where the person died, where the body was washed, and some also on the tomb for three, ten, or forty nights, and until the fortieth day. They send every evening to the musjid a new ab-khora of water, a rotee with ghee spread on it, or without ghee but sugared, or dahee, boiled rice, &c. And any one there offers jatecha over them in the name of the defunct, and eats them.

On the morning of the fortieth they perform zeearut, as before detailed.

On the third, sixth, minth, and twelfth month after the death of a person (women generally observing these ceremonies a few days before the expiration of the above periods) they in like manner prepare polano, &c. and having had fatecha offered over them, eat, and distribute.

They whom God has blessed with the means, give away in charity on the above-mentioned days, for the sake of the deceased, clothes and money; and on the evening of the above fatcha day, they spread a p'hool-kee-chuddur (flower-sheet) on the grave.

Many women go without fail to the grave on the fortieth day and annual zecaruts. On the other days they are prohibited from repairing thither, and it is moreover not customary for them to do so It is meritorious for men to go and offer falesha on the grade every Friday; but the generality of people do it on Thursday.

After the first year the deceased is numbered with deceased ancestors, and fatecha offered in their names conjointly, by some at the fatecha of Shub-é-Burât (p. 166), and by others at the arfa of the bugg-eed-feast (p. 176).

Those who can afford it, dress victuals, of some kind or other, more or less, on the anniversary day of the individual's death, and have fatecha offered in his name.

In conclusion, I may here insert the number of days required for the performance of different ceremonies, and the celebration of the various festivals, &c. detailed in this work, and for which leave is generally granted to Seepahees.

For the rites of ch'huttee, chilla, uqeeqa, moondun, salgeera, birmilla, khutna, Qorân ka huddeea, balig hona, juhaz kee nuzur, mooreed hona, or for any other like ceremony, more than one day and a half is not required.

Shadee (or marriage;) ten days. If pressed for time, five or seven is sufficient; but vide p. 97.

Joomagee, one day.

On the death of a relative, three days; i.e. until the third day-zeearut.

Mohurrum, thirteen days; if pressed for time ten days.

Akhrre char-shoomba, one day and a-half.

Bara-wufat, one day and a-half.

Dustugeer kay Geearween, one day.

Zinda Shah Mudar kay oors, one day and a-half.

Qadir kay cors, one day and a-half; but only one day to those at a distance from his shrine, who merely perform churagan in his name.

Mowla Allee kay oors, one day and a-half.
Shaba kay eed, two days and a-half.
Rumzan-fast requires no leave.
Rumzan kay eed, (in shuwal) one day.
Bunda Nuwaz kee churagan, one day.
Buqr-eed, two days.

By the grace and blessing of God, the Qanoon-e-Islam has been completed with great diligence and perseverance, and at the particular request of a just appreciator of the merits of the worthy, a man of rank, of great liberality and munificence, Dr. Herklots (may his good fortune, age, and wealth ever increase, Amen and Amen!) for the benefit of the honourable English gentlemen (may their empire be exalted!)

Nothing relative to the customs of Moosulmans in Hindoostan will be found to have been concealed.

The only thing I have now to hope for from my readers is, that they will wish the author and translator well, for which they will receive blessings from God and thanks from mankind.

> This is my hope from ev'ry liberal mind, That all my faults indulgence meet may find : Those who through spite or envy criticise. Are witless wights, and the reverse of wise.

> > FINISHED AT ELLORE.

## ADDENDA.

There are three feasts mentioned by Mrs. Meer Hassan Ali in her very accurate "Observations on the Moosulmans of India," which seem to have been overlooked by our author. Probably they are more particularly observed in Bengal and the upper provinces, where the authoress resided, than in the Deccan (the birth-place of the writer of this work), I shall therefore take the liberty of quoting the lady's own words.

1. "Now-roz ;; (new year's day) is a festival or eed of no mean importance in the estimation of Moosulman society. The exact period of commencing the Moosulman new year, is the very moment of the sun's entering the sign Aries. This is calculated by those practical astronomers who are in the service of most great men in native cities. I should tell you, they have not the benefit of published almanacks as in England; and according to the hour of the day or night when the sun passes into that particular sign, so are they directed in the choice of a colour to be worn in their garments on this eed. If at mid-night, the colour would be dark puce, almost a black; if at mid-day, the colour would be the brightest crimson. Thus to the intermediate hours are given a shade of either colour, applicable to the time of the night or the day when the sun enters the sign Aries; and whatever be the colour to suit the hour of now-roz, all classes wear the same livery, from the king to the meanest subject in the city. The king on his throne sits in state to receive congratulations and nuzzurs from his nobles, courtiers and dependents. 'Mootarik Now-roz (may the new year be fortunate!) are the terms of salutation exchanged by all classes of society, the king himself setting the example. The day is devoted to amusements, a public breakfast at the palace, sending presents, exchanging visits, &c.

"The trays of presents prepared by the ladies for their friends are tastefully set out, and the work of many days' previous arrangement. Eggs are boiled hard, some of these are stained in colours resembling our mottled papers; others are neatly painted in figures and devices; many are ornamented with gilding; every lady evincing her own peculiar taste in the prepared eggs for now-roz. All kinds of dried fruits and nuts, confectionary and cakes, are numbered amongst the necessary articles for this day's offering. They are set out in small earthen plates, lacquered over to resemble silver, on which is placed coloured paper, cut out in curious devices (an excellent substitute for vine-leaves), laid on the plate to receive the several articles forming now-roz presents.

with child-like anxiety. The ladies rival each other in their display of novelty and good taste, both in the eatables and the manner of setting them off with effect.

"The religious community have prayers read in the family, and by them it is considered both a necessary duty and a propitious commencement to bring in the new year by 'prayer and praises.'

"When it is known that the now-roz will occur by day-light, the ladies have a custom of watching for the moment the year shall commence by a fresh rose, which being plucked from the stalk is thrown into a basin of water, the eye downwards. They say, this rose turns over of itself towards the sun at the very moment of that luminary passing into the sign Aries. I have often found them thus engaged, but I never could say I witnessed the actual accomplishment of their prediction.

"The now-roz teems with friendly tokens between the two-families of a bride and bridegroom elect, whose interchange of presents are also strictly observed. The children receive gifts from their elders; their nurses reap a harvest from the day; the tutor writes an ode in praise of his pupil, and receives gifts from the child's parents; the servants and slaves are regaled with dainties and with presents from the superiors of the establishment; the peor are remembered with clothes, money, and food; the ladies make and receive visits; and the domness attend to play and sing in the zunana. In short, the whole day is passed in cheerful amusements, suited to the retirement of a zunana and the habits of the people."—Mrs. Meer, vol. i. p. 283—287.

This day is likewise celebrated, by the liberation of prisoners, &c.

2. "There is a festival observed at Lucknow, called bussunt (spring). I should remark here, that almost all the trees of India have perpetual foliage. As the season approaches for the new leaves to sprout, the young buds force off the old leaves, and when the trees are thus clothed in their first delicate foliage, there is a yellow tinge in the colour, which is denominated bussunt. A day is appointed to be kept under this title, and then every one wears the bussunt colour: no one would be admitted at court without this badge of the day. The elephants, horses, and camels of the king, or of his nobles, are all ornamented with the same colour on their trappings.

"The king holds a court, gives a public breakfast, and exhibits sports with ferocious animals.—The amusements of this day are chiefly confined to the court. I have not observed much notice taken of it in private life."—Mrs. Meer, vol. i. p. 287.

There is a custom observed by the Moosulman population, the original which has never been clearly explained to me. Some say, it is in remembrance of the prophet Elisha or Elijah, and commences the first Friday of Shaban, and is followed up every succeeding Friday through this concluding month of the rainy season.\*

"The learned men call it a zunana, or children's custom; but it is common to see children of all ages amongst the males partake of and enjoy the festival with as much glee as the females, or their juniors.

"A bamboo frame is formed to the shape of a Chinese beat; this frame-work is hidden by a covering of gold and silver tissue, silk, or coloured muslin, bordered and neatly ornamented with silver paper. In this light bark many lamps are secreted, of common earthenware. A procession is formed to convey the tribute called "Elias ke kishtee," to the river. The servants of the family, soldiers, and a band of native music attend in due order of march. The crowd attracted by this childish play is immense, increasing as they advance through the several streets on the way to the river, by all the idlers of the place.

"The hishtee (boat) is launched amidst a flourish of trumpets and drums, and the shouts of the populace; the small vessel, being first well lighted by means of the secreted lamps, moves down gently with the stream. When a little distance, on a broad river, in the stillness of evening, any one who did not previously know how these little moving bodies of light were produced, might fancy such fairy scenes as are to be met with in the well-told fables of children's books in happy England.

"This custom, though strongly partaking of the superstitions, is not so blameable as that which I have known practised by some men of esteemed good understanding, who having a particular object in

\*I presume Mrs. Meer must alied to a custom adopted by Moosulmans in falfilling vows, particularly noticed under the head of "vows and oblations" in this work (p. 181). About Lucknow, it may probably be observed on the different Fridays of the month, but in Bengal it is performed on the Thursdays, and that in the Bengalee month Bhadoon (perhaps in the last month of the periodical rains). It could not invariably fall in the month Shaban, as the Moosulman months are lunar, and therefore movable as regards the season of the year. At all events, being merely the accomplishment of a vow, the observance of it on Fridays in one part of the country, and on Thursday in another, may easily be accounted for.

Shakespear in his Dictionary, in explanation of khwaja khizur, has the following words: The name of a prophet skilled in divination, and who is said to have discovered the water of life; hence he is considered the saint of waters. The Muhammadans offer oblations to him of lamps, flowers, &c. placed on little rafts and lannohed on the river, particularly on Thursday evening in the month of Enadoon; and it is in his honour that the feast of bera is held.

which they cannot attain by any human stratagem or continuance, write petitions to the *Emam Muhdee* on Fridays, and by their own hands commit the paper to the river, with as much reverence as if they thought him present in the water to receive it. The petition is always written in the same respectful terms as inferiors here well know how to address their superiors; and every succeeding Friday the petition is repeated until the object is accomplished, or the petitioner has no further inducement to offer one."—Mrs. Meer, vol. i. p. 288.

In like manner, Professor Garcin de Tassy (on the authority of the Baramasa, p. 64, the only book in which he finds it made mention of), furnishes us with an additional feast, called

## GOGA OR ZAHIR PEER;

after the name of the saint; to whom Moosulmans are greatly attached, devoting themselves to him with all their heart and soul and undergoing various acts of humility and penance. In celebrating this festival, which happens in the Bengalee month Bhadoon, they go about the streets armed with lancee, playing on different musical instruments, chaunting his praises. These processions continue a whole month. At the end of which period, they assemble and fix their lances in one spot, where a fair is held noted for all kinds of amusements and curious spectacles. I understand that the shrine of this saint is in the Dooab, and that this feast is observed every where.



## MOOSULMAN SAINTS OF INDIA.

## ABD-OOL-QADIR,

surnamed Gows ool-Azum (p. 155), the great contemplative, born at Jal, near Bagdad, A.H. 471 (A.D. 1078-79). He was endowed with great virtue and with the gift of miracles, had many disciples, and is still much revered. He is called Sheikh, but was a Syed, i.e. of the race of Hosein, and died in A.H. 571 (A.D. 1175), aged ninety-seven years. Where he died or was buried does not appear.

## SOOLTAN SURWUR.

at Balcoch, four coss from Mooltan. He was distinguished for piety and purity of manners, and died as a martyr with his brother, fighting against a troop of idolators, and was buried with his wife (who died of grief) and his son, in the same tomb. Several miracles are related as having happened at his tomb. A camel's leg, when broken, was forthwith made whole; the blind, the leprous, the impotent were cured. (Araesh-e-Muhfil.)

## SHAH SHUMS OOD DEEN DARIAI,

at Depaldal in Lahore. He is stated to have had even a pious Hindoo among his disciples. The latter having expressed a wish to go and bathe in the Ganges, the saint directed him to shut his eyes, when lo! the Hindoo found himself among his relations and friends on that sacred stream, in which (as he supposed) he bathed with them. On opening his eyes again, he straightway found himself beside his spiritual guide in Lahore. His tomb is guarded by Hindoos, who will not resign their posts to the Moosulmans. It is also related that some carpenters having proceeded to cut down a tree which grew near his tomb, split it into many pieces for use. Suddenly a drendful voice was heard; the earth shook, and the trunk of the tree arose of itself; the workmen fled terrified, and the tree did not fail to resume its flourishing condition.

# QUOTOOB SAHIB, OR QUOTTOOB OOD DEEN,

near Dehli. He lies buried at Qootoob, a town near Dehli named after him, in which the late Shah Alum and many members of the royal family of Dehli are buried. His tomb is much frequented by pilgrims, he being one of the most renowned and venerated of the Moosulman saints.

SHEIKH BUHA OOD DEEN ZAKARIA,

Both Cotcar in Mooltan. He was a great traveller, having it said, overrun Persia and Turkey, and a disciple for some time of Shihab ood De n Schurwurdee at Bagdad. He died on the 7th Sufur, A. H. 665 (7th September A. D. 1266), and was buried at Mooltan.

## FURREED-OOD-DEEN,

Borr at Ghanawal near Mooltan. He was so holy, that by his look close of earth were converted into lumps of sugar. He was therefore surnamed Shukur-gunj, which means in Persian the treasury of sugar.

## SHEIKH SHUREEF BOO ALI QULUNDUR,

Born at Panniput, a town thirty coss north-west of Dehli, to which capital he came at forty years of age, and became a disciple of Qoottoob ood Deen. He devoted himself for twenty years to external sciences; after which he threw all his books into the Jumna, and began to travel for religious instruction. In Asia Minor he profited greatly by the society of Shums Tubreez and Mowlawee Room. He then returned home, lived retired and worked miracles, and is said to have died A. H. 724 (A. D. 1823-24).

## SHAH NIZZAM OOD DEEN OWLERA,

By some supposed to have been born at Gazna, A. H. 630 (A. D. 1622-S), and by others in A. H. 634 (A. D. 1236) at Badaam, a town in the province of Dehli where he lived. He died A. H. 725 (A. D. 1325), and was buried near Dehli, hard by the tomb of Qoottoob and Deen. Through his great piety he was considered one of the nost eminent saints of Hindoostan.

## KUBEER,

celebrated Hindoo Unitarian, equally revered by Hindoos and osulmans, founder of the sect called Kubeer Punthee or Nanuk in thee from which Nanuk, founder of the Sikhs, borrowed the eligious notions which he propagated with the greatest success.

## BABA LAL,

A Durwaysh (and likewise a Hindoo), who dwelt at Dhianpoor in the province of Lahore, the founder of a sect called Baba Lalees. He held frequent conversations on the subject of religion with Dara Shifroh, eldest son of Shah Juhan, and brother of Aurungzebe, which have been published in a Persian work by Chundurbhan Shah Juhanee. SHAH DOLA,

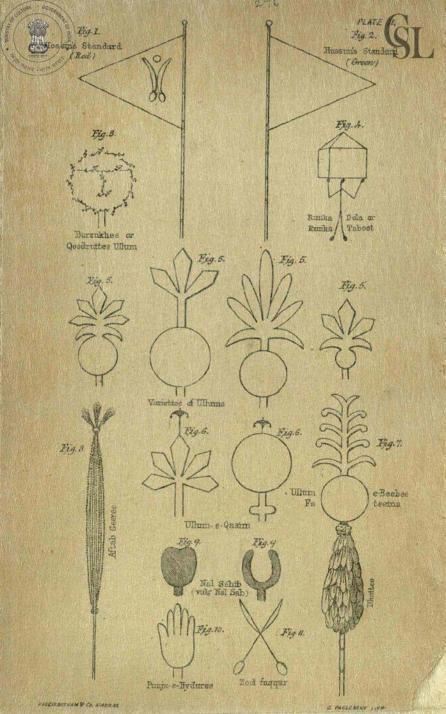
Thed in the seventeenth year of the reign of Alnageer, at first a slave of Kumsyandar Sialkoti in Lahore. But he seems afterwards to have attained great affluence as well as fame; for having settled at Ch'hotee Goojrat (little Guzerat), he built tanks, dug wells, founded mosques, and bridges, and embellished the city. And no wonder; for though his contemporaries came to visit him from far and near, and made him presents of gold, money, and other objects he returned to each three or four-fold more than he received. His generosity was such, that had he been contemporary with Hatim Tai, no one would have mentioned the name of that hero.

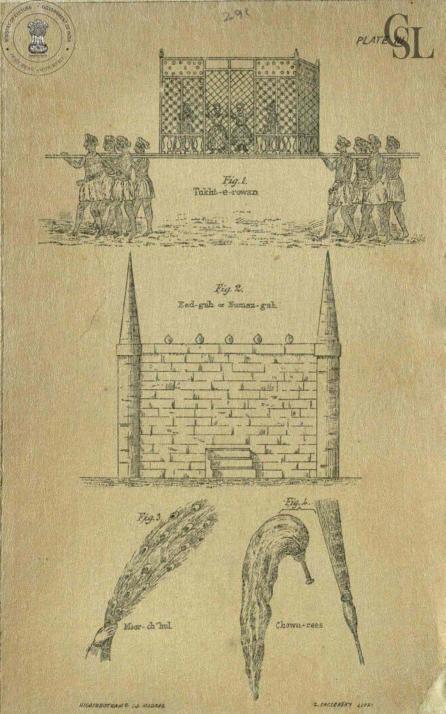
## SYED SHAH ZOOHOOR,

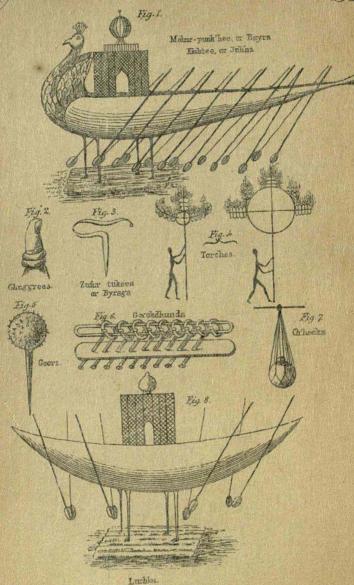
Distinguished by his wisdom, piety, and austerity of life. He built a small monastery of earth at Allahabad, which still remains. He was celebrated for his miracles, and by his prayers the most frightful chronic complaints were immediately removed, of which an instance is given in respect to the case of the governor of Allahabad, Nuwwab Oomdut ool Moolk Ameer Khan. This saint (Zochoor) boasted of having lived three handred years.

# SHEIKH MOHUMMUD ALI HAZIN GILLANEE,

His tomb is at Buxar, where he died in a. H. 1180 (A. D. 1766-7) distinguished for his science, learning, and literary talents. He wrote in both prose and verse with equal skill.







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#### INSTRUMENTS. MUSICAL

I. Nutway ka Taefa (Vide Appendix, 7.49)



PA G



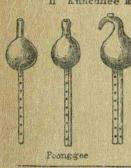


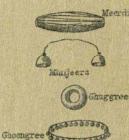
Sectar

Moon chang

Theckree

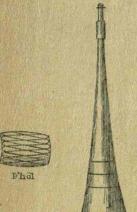
Il Kunchnee ka Taefr (Vide Appendix, p. 50)

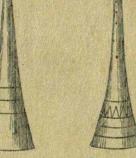






III Baja ka Taefa (Vide Appendios, p. 51.)



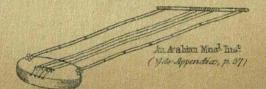






Scor

Shrihngee





MUSICAL INSTRUMENTS.



(Vide Appendix, p. 54)



Toornee or Toortooree



Banka



Sunk'h





Tukkmayer g



Dhubboos



Khunguzee



Duff or Duffie



Dagera





Meerdung



Pulchawij



Tubla



Tasa



Murfa



Been, or Vina



Keenggroo



Dowoo



Ghoongroo



Munjeera.



# 296 MISCELLANEOUS

Varieties of Shoes



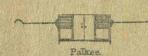












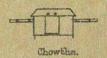








Fig. 4.

Positions in Prayer.







Different Modes of Salutation











Solam.

Bundusee. Koornish. Tusleem.

or Zumeen-bosee.



## APPENDIX.

#### I. RELATIONSHIP.

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

Owlad & Y, I, or PATERNAL OFFSPRING.

A man's Father. تا يي اللهاي his \{\sigma\text{wife,} \son, \daughter,} \sigma\text{vife,} \sigma\text{v Father's brother (younger) رجاني his {wife, son, son, daughter, چيار بهاي جيار بهاي husband, אינאר אינאר, Father's sister. Father's father. Father's mother. درادى Father's father's father, solon Father's father's mother, يادادي

Al JI, or MATERNAL PROGENY.

A man's Mother.

Mother's brother, son, daughter,

NOTE .- This chapter has been carefully examined and passed through the ess by a Competent Moonshee. - Publisher.

|                     |                            | (husband,          | I DENE         |
|---------------------|----------------------------|--------------------|----------------|
| Mother's sister,    | عالم عالم her              | l son,             | خليرا بهاي     |
|                     |                            | (daughter,         | خلیری بهن      |
| Mother's father,    | GU                         |                    |                |
| Mother's mother,    | نانى                       |                    |                |
| Mother's father's f |                            |                    |                |
| Mother's father's r | mother, پڙناني             |                    |                |
|                     |                            |                    |                |
| A man's             | ( wi                       | fe,                | المرادي        |
| Brother,            | his { wi<br>da بہائي<br>da | n,                 | بهنيجا         |
|                     |                            |                    | بهنيجي         |
|                     | her her hu                 | sband,             | بهوناي         |
| Sister,             | her \ son                  | n,                 | لجالها         |
|                     | ( da                       | ughter,            | يجاله.         |
|                     | his { wi بيتا              | fe,                | 318            |
| Son,                | his { so                   | n,                 | يوترا - پوتا   |
|                     | ( aa                       | ugnter,            | برنوي - يوتي   |
|                     | ( hv                       | sband,<br>n,       | داماد - جوانئي |
| Daughter,           | her { so                   | n,<br>ughter, ناتي | نواسا          |
|                     | ( da                       | ughter, ناتي       | اواسي - نندي - |
| Grandson,           |                            |                    |                |
| Granddaughter, 5    |                            |                    | er.            |
| Great-grandson,     | وتا۔ پرپوترا               | C.P.               |                |
| Great-granddaugh    | وتي - پرپوتري (ter         | æ                  |                |
|                     | father,                    | mmel '01' mm       |                |

A woman's
Husband,

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

Bāp باپ father.

Baytā بيتًا son.

Baytee بيتى daughter.

Bhace بهاي brother.

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

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

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

Bhow-naee will sister's husband.

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

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

Buhoo ne son's wife.

Buhun in sister.

Chu-cha to father's younger brother.

Chu-chanee جاني father's younger brother's wife.

Chuchayra bhaee چيرا بهاي father's younger brother's son. Chuchayree buhun چيري بهن father's younger brother's daughter.

Dada solo paternal grandfather.

Dadee sols paternal grandmother.

Dāmād or Juwānee داماد يا جوانثي mother's daughter's husband.

<sup>\*</sup> For this and other degrees of affinity not enumerated above, no peculiar epithets are known.

APPENDIX. Daywurha (באָכל or husband's younger brot Daywurance ديوراني husband's younger brother's wife. Jayth' zais husband's elder brother. Jay'thanee husband's elder brother's wife. Joroo ,, wife. Juwanee جوانثي or Damad عاماد daughter's husband. Khāla اخالا mother's sister. Khaloo Jis or Khulaee sile mother's sister's husband. Khooshdamun خبشدامين wife's or husband's mother. Mhulayra bhaee خليرا بهاي mother's sister's son. Mother's sister's daughter. خليري المن mother's sister's daughter. Mā lo or Mān olo mother. Mamoo , olo mother's brother. Momanee on mother's brother's wife. mother's brother's son. موليرا بهلي mother's Mowlayree buhun or scher's mother's brother's daughter. Nānā Ui maternal grandfather. Nanee ili maternal grandmother. Nanud vil husband's sister. Natee نانی or Nutnee نانی daughter's daughter. Nurvāsa نواسا daughter's son. Nuwasee نواسى daughter's daughter. P'hoopa or P'hoop'ha Lyng - Lyng or ) father's sister's husband P'hoopoo or P'hoop'hoo ye ye - y ye) (or uncle).

P'hoopee or P'hoop'hee אָרָ אָב - אֶרָ אָרָ father's sister.
P'hoopayra bhaee אָרָעָאֵן אָל father's sister's son.

Pota پوتا or عرقا son's son.

Potee sin or son's daughter.

P'hoopayree buhun جر پيري بهن father's sister's daughter.

er doda wise paternal great-grandfather. Pur dadee برادى paternal great-grandmother. Pur nāna Uliz maternal great-grandfather. Pur nanee پزنانی maternal great-grandmother.

Pur pota אָנָנְלּ or great-grandson.

Pur potra אָנָאָ זֿען great-grandson.

Pur potee پزیرتی or great-granddaughter.
Pur potree پزیر تری

Sas ساس wife's (or husband's) mother.

Sāla Ilw wife's brother.

Sālee Ju wife's sister.

Sāroo سارو wife's sister's husband.

Soosur www or wife's or husband's father. Soosra 1, mm

Taee , Ju father's elder brother's wife.

Taeea US father's elder brother.

Taeera bhaee تايرا يهلي father's elder brother's son.

Taeeree buhun تابئ إمان father's elder brother's daughter.

## II. WEIGHTS. (Apothecaries'.)

الفاظ ادر بعد From the Ulfaz-Udwiyeh الفاظ ادر بعد N.B. (a) signifies Arabic. (p) Persian, (h) Hindoostanee.

Hubba (a) equal to 1 jow , or com. barleycorn.

Tussoo (a) do. blus Querat (a) or Carat

Ghoonghchee (h) = w Soorkh (h) or

رتى Rutty (h) achto Masha (h) Rutties. 8

Tola (h) تولع 12 Mashas. انگ Tang (h) do.

الكان Dang (h) or ) 44 Rutties. Sils Danug (h)

| درم ال   | Dirrum (p) or ]          | 2    | -         |           | 4           | Mashas ad           |
|--|--------------------------|------|-----------|-----------|-------------|---------------------|
|  | Dirhum (a)               |      |           |           |             | 1 Rutty.            |
| MANUSCRIPTOR SPECIAL S | Mishqāl (a) -            |      |           |           |             | Mashas and Rutties. |
| استار  | Istar (a) or             | -    | -         | MPHE 3240 | THE RESERVE | Tolas and           |
|  | Seer shahee (h) or       | Roya | l See     | · - S     | 9           | 2 Mashas.           |
| اوتيه  | Owqeea (a) or Wuqeea (a) | •    | , <u></u> |           |             | Mishqāls.           |
|  | Mun-e-tibbee (a)         |      | Ė         | 2         | 40          | Istars.             |

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

```
- = 1 barleycorn.
   as 1 Hubba -
   1 Tussoo .
                               do.
  ا قيراط 1 Qeerāt -
                     - = 4 do.
                             do.
                   - == 8
 Lis 1 Dang
                    -= 48 do.
  Dirhum -
                     - = 68 do.
 ا Mishqal - مشقال -
  استار 1 Astār or techni-\left.
brace = 4\frac{1}{3} Mishqāls.
      cally Assār
  1 Owqeea - - = 71 do. and 9 Ruttuls.
                   - = 2 Muds.
   ل , 1 Ruttul -
   so 1 Mud -
                     - = 6 Owgeeas.
  ا رطل ما Ruttul-e-Bugdadee 90 Mishqals.
     1 do. Mecca or Medina somewhat more.
                       = 2 Ruttuls.
ا من طبي 1 Mun-e-tibbe
  Dirhum -
                      -= 6 Dangs.
```

الكان 1 Dāng مع 1 Hubb

الكونائي 1 Dāng - -= 2 Hubbas.

 $\begin{cases} 1 \text{ Hubba} \text{ or barley-} \\ \text{corn} \end{cases} = 6 \text{ Mustard seeds.}$ 

Avoirdupois Weight according to the Shurra (or Law of Muhummud).

1 Dirhum - - = 10 Dirrums = 7 Mishqals.

1  $Mishq\bar{a}l$  - . - =  $1\frac{3}{4}$  do.

200 Dirrums - - - = 180 Mishqāls.

1 Mishqāl as at present  $\left.\right\} = 2$  Dirrums.

1 Sāah - - - = 314 Mishqāls.

1 do. as at present = 40 Dams = 11 Seer.

#### MEASURES.

1 Kile (an Arabian measure).

1 Mukkook = 3 Kiles = 2 Sāahs.

1 Sāah = 4 Muds = 2 Ruttuls = 1 Mun.

APOTHECARY'S WEIGHT, from a respectable Moosulman Practitioner.

oz. dr. gr. 1 Massa or Māsha = 8 Ghoonghchee - - 0 15 1 Tola = 12 Mashas - - 0 0 1 Tank -- 0 = 4 do. -1 Wasikh -= 4 Goomchee(Dukh)0 0 71 1 Dirum or Dirhum =  $3\frac{1}{8}$  Mashas - - 0 0 521 1 Mishqal - -= 41 do. - - 0 67 1 Astar-o-dam -= 18 do. - - 0 30 1 Udkeeah ) = 7 Mishqals - - 0 7 52 Owgeea (?)

|     | O           | 1      |
|-----|-------------|--------|
|     |             | I KARA |
| dr. | STEEL STEEL |        |
| GI. |             |        |

|     |                    |        |         |       |               |                     |        | oz.  | dr. | <b>WI</b> |
|-----|--------------------|--------|---------|-------|---------------|---------------------|--------|------|-----|-----------|
| ·   | Ruttul-e-          | tibbee | )       |       | 40            | D: 7                |        |      |     |           |
|     | or Mul             | kee    | 3       | -     | 19            | Dirhums             |        | - 2  | 0   | 371       |
| 1   | Ruttul B           | ugdād  | lee     | -     | 30            | do.                 |        | - 3  | 2   | 15        |
| 1   | Mun-e-til          | bee    |         | _     | 40            | Dams                | -      | - 5  | 0   | 0         |
| 1   | Zurra              |        |         | ==    | 1             | Mustard-            | seed.  |      |     |           |
| 1   | Karush'n           | ia     | -       | -     | 3             | Zurras.             |        |      |     |           |
| 1   | Khirdul            | 4      | <b></b> | =     | 4             | Karushme            | as.    |      |     |           |
| 1   | Surshuf            |        |         |       | 2             | Khirduls.           |        |      |     |           |
| 1   | Gundoom            | 8      |         | =     | 8             | do.                 |        |      |     |           |
| 1   | Soorkh             | r      | -       |       | 2             | Gundoom             | 8.     |      |     |           |
| 1   | Dām                | 4      | • 47    | =     | 4             | Mashas.             |        | - (  | ) 1 | 0         |
| 1   | Dāng               | 400    | -       | -     | 6             | Rutties -           | 4      | - (  | 0   | 1114      |
| 1   | Māsha              |        | -       | =     |               | Rutties or Goomchee |        | - (  | 0   | 15        |
| 1   | Tola -             |        |         |       |               | Chinnas             |        | - (  | ) 3 | 0         |
| 1   | Chinna             |        |         |       |               | Soorkhs             | _      | - (  | 0   | 6         |
|     |                    |        |         |       |               | Dhan kay            |        | ar   |     |           |
| 1   | Soorkh             | •      | į       | =     | 43            | (or Paddy c         | orn) ( | or ( | 0   | 1 1/2     |
|     | or                 |        |         |       |               | Jow or barle        |        | 1:)  |     |           |
| 1   | Soorkh             |        | ÷       | -     | 31            | generally           | onsid  | 1- 6 | 0   | 1 853     |
|     |                    |        |         |       | (             | ered as=2           | grs.   | , )  |     |           |
| 1   | Räce ka c          | dana   | )       |       |               |                     |        |      |     |           |
|     | Mustard<br>Khirdul | seed,  | or {    | -     | 12            | Fuls.               |        |      |     |           |
|     | Ful                |        | ,       |       | 6             | Futteelas.          |        |      |     |           |
| 學學學 | Futteela           |        |         |       | 6             | Nugeers.            |        |      |     |           |
|     | T COOCCIE          | S A    |         | 0.750 | VIII SIN MARK | Literycor S.        |        |      |     |           |

8 Qetmeers.

Zurras.

Hubba,

= 12

6

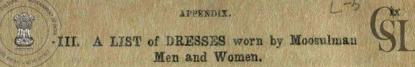
= 5 Wahh.

1 Nuquer

1 Zurra

1 Hubba

1 Qetmeer -



I. MALE DRESSES.

1. HEAD DRESS.

Taj or Topee تاج – تربي – a cap, generally conical.

Gōshbund or Gōsh-romāl گوش بند ـ گوش بند ـ گوش بند . گوش بند . المناه – الم

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

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

Mundeel Jule -- a band ten or twelve cubits long, woven ther partly with thread or silk and partly with gold,

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

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

Gosh-paych or Gosh-wara اگوشن پنے یا گوشواره a band of silk, two or two and a half cubits long and four fingers broad, worn over the turban.

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

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

Toomu s.b-worn as the preceding, and made of gold, or gold and precious stones.

2. Dress worn round the NECK.

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

3. BODY DRESSES.

الي a cotton or muslin jacket (or blacken) with long loose sleeves and open cuffs; worn under the quarker Kufcha عوناك as the preceding, but sleeves tight.

Dugles 253—a quilted mirzace.

Last-C

in Arabic Qumees; whence the Hindoostanee term kumees for our shirts. It is long, reaching down to the ankles, and is put on by being thrown over the head. Instead of always having the slit or opening in the centre of the front, it has it not unfrequently on one side of the chest. It has no strings, but a button at its upper end, which in Bengal is on the right side, in the Deccan on the left.

- Joobba as mirzaee, but reaching down to the ankles, without plaits, having two triangular pieces or flaps on each side the skirt; body and sleeves very loose.
- Quba a long gown with flaps in the skirt; the skirt and breast open, and sometimes slits in the armpits.
- Aba lac—a cloak or habit, very loose, and open in front all the way down the centre, not unlike a boat-cloak.
- Chupkun or Bulabur جپکی یا بلابر as the quba, but breast covered.
- Anga or Angurk'hā الكركاا الكركاا—as the quba, without open flaps; breast and armpits covered. (Also termed choga, mogolace, buhadooree, bundy, or kulleedar.) In the Deccan, the angurk'hās have plaits on each side.
- Pyruhun or Alkhāliq ييرهن يا الخالق—as the quba, but having buttons instead of strings, and that in three places; at the neck, navel, and between the two.
- Jāma a long gown, as the preceding, but having an immense quantity of cloth (from eleven to thirty breadths) in the skirt, which at the upper part is folded into innumerable plaits; the body part is tied in two places on each side, being double-breasted. The upper one of the right side is generally made into a knob with

a number of strings. The Mohummudans tie jāmas on the right side; the Hindoos on the left.

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

a sort of a banian, worn over either of the two preceding, and never by itself. It reaches to below the knee, is single-breasted, and fastened above by one button in the centre of the chest; has short sleeves. It is a very expensive dress.

Kumurbund or Putka کربند یابتگ a girdle. A long piece of cloth, girt round the loins.

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

Doshāla عرباته—or a pair of shawls, worn as the preceding.

A single shawl is never worn; the wearer would be laughed at if he did.

Sayla ميله —a piece of muslin worn as a doputta.

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

Chuddur or Chadur , sto - , so or Dohur , so - a large piece of cloth or sheet, of one and a half or two bree

thrown over the head, so as to cover the whole both.

Men usually sleep rolled up in it.

Loong or Loonggee Like I Tahbund or Tuhmut as a mosulman rule, be merely wrapped round the body, or rather pelvis, and its ends tucked in, after the custom of the Moplays; and not, as is generally done, in imitation of the Hindoo mode of wearing it, by passing the end between the thighs and tucking it in behind. Loonggee is the name given to coloured cloth worn thus. Dhootee, a similar cloth with a coloured border, is seldom worn by Moosulmans, because a Hindoo dress.

the former a leathern strap, the latter of thread or string, tied round the loins, to which the following (lunggotee) is fastened fore and aft. Worn only by fuquers.

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

#### 4. HANDS.

Romal Jun, -or handkerchief.

Dustana Dustan

#### 5. LEG DRESSES.

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

or Shib dee مر وال Soorwal شلوا ر or Shilwār مرا عي or Fozūr مرا عي or Fozūr ازار ال long drawers, as the preceding, but not so wide; not being wider than a foot, if so much.

- Breeches or short drawers. They reach below the knees, and fit tight.
- or Churna جونا or Jangeea جونا shorter breeches than the preceding, reaching only half way down the thighs.
- Shorter still than cholna, having scarcely any legs at all.
- Moond 3, -a cloth three cubits long, wound round the pelvis, worn by Moplays.
- Pāeetāba باي إلى stockings or a short kind of socks, worn by the opulent during the cold season, called Joorāb جراب, made of cotton or silk, or both intermixed, and of various colours. Those which are remarkably thick rarely reach above the ankles. Persons of the first rank have their joorābs, as also their dustānas or gloves, made of shawl.

#### 6. FOOT DRESSES.

Jootee جرتي—or shoes, which are of different forms; such as 1. Nowkdār انوک دار, the toe part is terminated by a long pointed strip, usually of leather lined with cloth, that curls inwards over the toes; without this the shoes would be considered both unfinished and vulgar; 2. Appashāee تراه علي 3. Chānddoree; خالدوري 3. Chānddoree; خالدوري 5. Zayrpāee; 6. Kufsh غيلي 5. Chuppul عبد 3. ويشاوري 5. Rayshawuree; 9. Nalyn جرهاولي 10. Churhuwān جرهاولي 3. Some of these shoes are made of a very thick and rich stuff, embroidered in a splendid manner with silver and gold, and beset with spangles.

Moza xj -- or boots, made of different sorts of coloured leather

# 1-8 GT

#### II. FEMALE DRESSES.

I. HEAD DRESSES.

Taj withthe same as that worn by men.

Assa عمد or Kussāwa كسارا a handkerchief tied round the head on going to bed.

muslin thrown over the head, which covers the face after the manner of a veil.

Moobaf - a slip of red cloth, a skein of thread, or a fillet of brocade tied to the end of the choontee, to prevent its unravelling.

### 2. BODY DRESSES.

a kind of short shirt, reaching down to the hips, with very short (if any) sleeves; sometimes open at the upper part of the chest in front.

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

Ungeed in front and only at the bottom, it is put on as a straight jacket, and fastened behind above and

Wilsvettonger, as that would approximate too much to the Hindoo manner of having Print ely down to the elbows. The latter avoid shorter ones, for a contrasy reason.

## [Leg Dresses.]

below, leaving about four fingers breadth of the back

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

#### 3. LKG DRESSES.

Shurraee شرعى or Shilwar شارار —long drawers, the same as that of the men, except that women generally wear them tighter.

Ehunga لهنگا or Tobund جُوبند a kind of petticoat, or a mere skirt, which is tied round the loins, and extends to the feet or ground.

Saree white or coloured), wrapped several times round the loins; and falling down over the legs to the ankle, serves as a petticoat. The other end is passed over the head, and hangs down on one side.

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

Kuppur-p'hool كرتهول—a silk cloth, worked with gold and silver flowers, worn as a saree.

Ghānsee گرانسي –a piece of gnuze, worn as an orhnee over a l'hunga.

Chudur, a= corrupt of Chadur, a == a sheet, thrown over the head, which covers the whole body, and read

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## [Foot Dresses.]

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down to the ground. Women generally wrap themselves in it on going out into the streets, taking especial care to conceal with it their faces; which, if they be old and ugly, they are more particular in doing. They also sleep wrapped up in it.

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

#### 4. FOOT DRESSES.

Jootee جزئي or shoes, or rather slippers (which, as soon as they return home from walking to their seat on the carpet are thrown aside); named according to their form kowsh کرش without heels, the back part being flattened down under the foot. Chinauls without any back piece, the quarters terminating under the ankles on each side, with raised heels perhaps an inch high.\* Payshawuree بشاري. Ghaytlee جاندري.

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

Those who cannot afford such decorations, are content with silken ornaments.

<sup>\*</sup> Men usually wear only embroidered shoes; but women have an abundance of various coloured foils, principally purple or green, or the wings of green baseles, fastened down to the body of the samp (which is of some bright coloured bread cloth), and sarving by the manner in which they are disposed to fill up the pattern of the embroi-w. This is either of gold or silver thread, or very small bugies, not dissimilar to seed.

# A LIST of JEWELS or ORNAMENTS (ایمنی کیمنا) worn by Moosulman Women.\*

ORNAMENTS WORN ON THE HEAD.

- Soorij سري or Sisp'hool سري المول —a large circular beautifully embossed golden ornament, worn on the back part (nearly on the crown) of the head.
- Chand چاند a semi-lunar golden ornament worn under two others on the head.
- a false hair braided together, having a large golden knob or cup above and several smaller ones below, this is plaited with the natural hair of the head. The choontee sometimes consists of silk or cotton thread, with which the hair is tied.
- Mirza-bay purwa رزا بے پروا three small delicate golden chains, worn as the teeka, fixed to the hair by small hooks; the lower hanging ends being either set or not with precious stones.
- Māng مانگ or Māngputtee مانگ a golden ornament worn over the line on the top of the head where the hair is parted, reaching to the back part of the head.
- Teeka Ko or Mang-teeka Ko asingle any golden ornament worn on the forehead, whether it be a single round

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

## [Ornaments worn on the Head.]

one set with precious stones fixed on or glued to the centre of the forehead, or one hanging from the parting of the hair to the spot between the eyes. This frontal ornament has usually a star or radiated centre, of about two inches in diameter, set in gold, and richly ornamented with small pearls, of which various chains are attached, aiding to support it in its position on the centre of the forehead. A triple or quadruple row of pearls passes up the centre of the mang, or the part where the hair is parted; the hair being divided and kept down very flat. The centre piece (and occasional each end piece also) is composed of precious stones, such as topaz, emerald, ruby, amethyst, &c. Sometimes the centre is of one colour and all the rays of some other; or the latter are alternate. Thus the mang-teeka is not a very light ornament, but it is extremely splendid, and being generally set in gold often very valuable. One of a very ordinary description will cost full twelve or fifteen guineas, though composed of coloured glass or crystal, or foils. When made of precious stones, the price may reach to any extent.

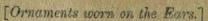
and delicate golden ornament, which forms two semicircles, bordering the edge of the hair parted in a similar manner to each side.

### 1. ORNAMENTS WORN ON THE EARS.

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

Kurrunp'hool کری پورا —a gold ornament, having a star or

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

Jhoomka Kap-is always of solid gold, and consists of a hollow hemisphere or bell, curiously fillagreed, and about an inch in diameter. The edges suspend small rods or pendants of gold, each furnished with one or more small pearls, garnets, &c., sometimes a dozen or two pendants being attached to the circumference of each jhoomka, sometimes suspending a hundred pearls. In the upper part is a small perforated stud, sometimes ornamented, through which a ring about the thickness of a fine knitting needle, and not less than half an inch in diameter, is inserted, it previously passing through the ear in the part usually pierced. This ring, like every other fastening made to pass through the ears or nose, is of the purest gold. It is so pliant, that the little hook made at one end, by bending the wire to fix it into a minute loop or eye formed at

[Ornaments worn on the Ears.]

the other end by twisting it, may be straightened at pleasure by means of the nail only. In general however the jhoomka is fixed to the lower edge of the kurrunp'hool.

Sunkulee \_\_\_\_\_or gold chains (sometimes ornamented with pearls) which support the ears and its appendages.

Kullus L.K.

Boogray 4-(a Hindoo ornament).

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

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

Moorkeean رکیاں or a small jhoomka, worn in the little

Mornecan برنیاں the same as baysur (nose orn.) worn on the top of the ear.

· الولق Alloluq

Ooddraj - Jos-stone ear-rings.

Hulqa عقاء or Door محامة a ring worn on the little ear.

Kan Baoolee كان باولي.

Long esist.

Punk'hā leki.

Much-ch'hee

M. ORNAMENTS WORN ON THE NOSE.

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

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

and chand kay boolaq. The boolaq is a nasal trinket, flat, in form not unlike that article of furniture called a footman, and has at its narrowest part a couple of eyes. It is appended to the middle septum or centre cartilage of the nose, by means of a gold screw passed through an orifice in it. The ornament lays flat upon the upper lip, having its broad end furnished with pendants of pearls, and its surface set with precious stones.

Baysur بيس or Mörnee بيس worn on the right nostril.

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

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