



CSL

## [Ornaments worn round the Neck.]

*Nu'nee* ننهني—a small ring worn on the left nostril by children.

## 3. ORNAMENTS WORN ROUND THE NECK.

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

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

*Hulla* هله or *Neembole* نيمبولي—the same as the preceding, but longer and hanging down.

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

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

*Pudduck* پدک.

*Jow-un Mālā* جاون مالا.

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

*Mohun-mālā* موهن مالا.

*Gulsayree* گلشيري.

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

*Chumpā-kullee* چنپا کلي—this is made of separate rays,

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

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





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each intended to represent the unblown flowers of the chumpā (*Michelia champaca*, *Lin.*), to the number of from forty to eighty or more, strung together. This ornament is usually worn rather loose, that it may reach half way down the bosom. The mounting is gold or silver, according to the means of the wearer, and the rays or flower-buds are in imitation of the *māng-teeka*; either crystals set in foils, chiefly white, or precious stones of one colour, throughout the ornament; or, it is wholly composed of gold.

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

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

*Poorneecā kay Gulsayree* پُورْنِيكَاي گُلْسَیْرِي.

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





## [Ornaments worn round the Wrist, or Bracelets.]

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

*Puttā* پٹا—.

*Tāweez* تازی—most of the Hindoostanee women wear round their necks, strung upon black silk thread, *tāweezes*, which are silver cases enclosing either quotations from the *Qoran*, some mystical writings, or some animal or vegetable substance. Whatever may be the contents, great reliance is placed on their efficacy in repelling disease and averting the influence of witchcraft (*jāadoo*), of which the people of India, of every sect, entertain the greatest apprehension. Hence it is not uncommon to see half a dozen or more of these charms strung upon the same thread; sometimes with the addition of *bughna* بھگنا, or the teeth and nails of a tiger, which are hung round the neck of a child. Vide p. 239.

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

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

*Dholnay* ڈھولئی.

*Bāoota* باوتی—an ornamented gold ring.

## 5. ORNAMENTS WORN ROUND THE WRIST, OR BRACELETS.

The wrists are always profusely decorated.

*Kurrā* کڑا—a ring worn on the wrist, ankle, &c. a massive ring of solid silver, weighing from three to four ounces. These rings are commonly hexagonal or octagonal, of an equal thickness throughout, and terminated by a





## [Ornaments worn round the Wrist, or Bracelets.]

knob at each end, the same as in the *humslee*. This ornament being of pure metal, may be opened sufficiently to be put on or off at pleasure; the ends being brought together by an easy pressure of the other hand.

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

*Powncheeān* پنچپیاں—*Ag kay p'hool kay P.* and *Luhsun kay phānk kay P.*; a bracelet formed of small pointed prisms of solid silver, or hollow of gold filled with melted rosin, each about the size of a very large barley corn, and having a ring soldered to its bottom. These prisms are strung upon black silk as close as their pointed or perhaps rounded ends will admit, in three or four parallel rows, and then fastened.

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

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

*Mungguttee* منگٹی.

*Ale* ایل.

*To-rray* تورے.

*Bunggreeān* بنگریاں—they consist of thin rings made of different coloured glass, and worn on the wrists. They are universally worn by the women in the Deccan, and their fitting closely to the wrist is considered as a mark of delicacy and beauty; for they must of course be passed over the hand. In doing this, the fingers are cracked and the hand well squeezed, to soften and mould it into a smaller compass; and a girl seldom





## [Ornaments worn on the Fingers, or Rings.]

escapes without drawing blood and rubbing part of the skin from her hand. Every well dressed woman has a number of these rings on each arm. The usual number is from ten to sixteen. If they wear other golden ornaments along with them, they are fewer, if not, a greater number, agreeably to fancy; but invariably one more on one wrist than the other.

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

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

*Astur*—worn singly, and next to the hand.

## 6. ORNAMENTS WORN ON THE FINGERS, OR RINGS.

*Unggothee* انگوٹھی or *Ch'hāp* چہاپ—rings of various sorts and sizes worn on any finger, generally of gold, those of silver being considered mean.

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

*Unggooshtān* انگشتان or *Huddeeāroo* ہدیارو—a particular



*Ornaments worn round the Ankles (Anklelets) and Feet.*

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

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

## 7. ORNAMENTS WORN ROUND THE WAIST OR LOINS.

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

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

*Zur-kummur* زر کمر.

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

*Lool* لول.

*To-rray* تورے—an ornament like a chain.

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

*Pāel* پایل.

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

*Maynhdee* مہیندی.

*Ghoonggroo* گھنگرو—are of two kinds, viz. 1. *Ammeeneeān*



[*Polaoos.*]

2. *Ch'huglee Ghoonggroo* چھگلی گھنگرو ; امانیاں .

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

## 9. ORNAMENTS WORN ON THE TOES.

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

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

*Chitkeeān* چٹکیاں .

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

*Muttay* مٹی—a Hindoo ornament.

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

## V. MOOSULMAN COOKERY,

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

1. *POLAOOS* پلاؤ .

*Polao* *Yekhnee*, vulgo, *Ak'hnee* *Pillao* بخنی پلاؤ or *K'hara*

*Polao*—the common kind is prepared with rice, meat, ghee, *duhee* (or curdled milk), and spices; such as *shah zeeree* (a variety of the cummin seed), cardamoms, cloves, cinnamon, *dhunnea* (or coriander seed), and *kōtmeer* (or the leaves of the coriander plant), black pepper, green ginger, onions, garlic, and salt. A good receipt for it is as follows: Take half a *seer* of mutton, four or five onions (whole), one piece of green ginger,



[*Polaoos.*]

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

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



[*Polaoos.*]

- Meetha Polao* میٹھا پلاؤ—made of rice, sugar, *ghee*, aromatics ; and instead of ginger, aniseed.
- Moozāfur Polao* مزعفر پلاؤ or *Shushrunga Polao* ششرونگا پلاؤ—as *Moozāfur Shola*, but not so watery.
- Tāree Polao* تازی پلاؤ—rice, meat, turmeric, and *ghee*.
- Sooee Polao* سوئی پلاؤ—prepared with the addition of *sooe* or dill seed.
- Much-ck'hee* or *Māhee Polao* مچھی یا ماہی پلاؤ—same as *yekhnee*, but substituting fish for the meat.
- Umlee Polao* املی پلاؤ—as *yekhnee*, with the addition of tamarind.
- Dumpokht Polao* دم بخت پلاؤ—as *yekhnee*, but when nearly ready adding the *ghee* and giving *dum*, (*i. e.*, leaving it closed up with hot embers put both below and above it, till the moisture be evaporated).
- Zurda Polao* زردہ پلاؤ—as the preceding, with the addition of saffron.
- Kookoo Polao* کوکو پلاؤ.
- Moala Polao* معلی پلاؤ.
- Dogosha Polao* دوگوشٹہ پلاؤ—rice, meat, *ghee*, and spices ; making it excessively hot with the spices.
- Polao-e-Mugzeeat* پلاؤ مغزیات—to *meetha polao* add kernels of fruits (such as almonds, pistachio nuts, &c.)
- Moozāfurshola* مزعفر شولہ—made with rice, saffron, milk, rosewater, and sugar, of a thin consistence : it is very cooling.
- Birreeānee* بریانی—as *goorma polao*, with marrow and plenty of spices, and the addition of limes, cream, and milk ; or take raw meat one *seer* (two pounds), cover it



[*Polaoos.*]

with *duhee*, ginger, garlic, and salt, and set it aside for three hours in a covered vessel. Fry four *pice* weight (two ounces) of onions sliced, in one and a-half *pow* (twelve ounces) of *ghee* in an earthen pot; take out the fried onions and three quarters of the *ghee* fry half the meat in the *ghee*, and take it off the fire; boil one *seer* (two pounds) of rice in water. On the fried meat scatter half the boiled rice, sprinkle some spices and onions over, and pour a little of the *ghee* into it; repeat the layers of meat, rice, spices, onions, and *ghee* as before. Afterwards pour a little milk over the whole, sufficient to soften the rice; make the earthen pot airtight with flour,\* and cook it on a charcoal fire.

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

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

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

*Jāmun Polao* جامن پلاؤ.

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

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

*Kofta Polao* کوftenہ پلاؤ.

*K'hāree Thoollee* کھاری تھلی—meat with *soojee* or *moong-dal*.

\* The flour best adapted for this purpose is *māshka ātā*. *Phaseolus max.* Willd. or black gram.





## [K'hichree.]

K'hāree Chukoleean کھاری چکولیاں—meat, vermicelli, and green (*kuchcha*) *dāl*.

2. K'HICHREE کچڑی—commonly made thus: Take one *poa* (four ounces) *sona* or *hurree moong kay dāl*, (*Phaseolus aureus*, Roxb. *Phaseolus radiatus*, Lin.) green gram or rayed kidney-bean; fry it a little with a small quantity of *ghee* or butter in an earthen vessel to impart a nice smell to it, this is called *bug'harna*, or to season; then moisten it, by sprinkling a little water on it while on the fire; after, boil it in one and a half *pow* (twelve ounces) of water in a tinned copper vessel. When pretty soft (though not quite so), take it off the fire. Put two *ch'huttacks* (four ounces) of *ghee* or butter into another tinned copper vessel, and when melted, throw into it a handful of onions peeled and sliced lengthways; continue frying them until they acquire a fine red colour: then take them out and lay aside. To the remaining *ghee* put one *poa* (eight ounces) of rice properly washed and fry it a little; then add the *dāl* with the water in which it was boiled, and two pieces of green ginger cut into slices. When the water has nearly evaporated, remove part of the fire from below and place it on the brass cover taking the pot occasionally off the fire and shaking it, which is called *dum dayna*: but before so doing, add to the rice ten or twelve cloves, one or two large pieces of mace, ten or twelve peppercorns, two dried cassia leaves, a dessert-spoonful of salt, and cover it up. This is what is termed *suffeid*, or white *k'hichree*. When required of a fine yellow colour, add a little pounded turmeric about the quantity of the size of a pea to it, at the time that the *dāl* is added. When served up, ornament it with four hard boiled eggs, and the above fried onions, as in the case of the *polaop*.



[*Chawul or Rice [Raw.]*]

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

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

*Bhoonee K'hichree* بهوني کچري—as the following, but with more *ghee*.

*Bughāree K'hichree* بگاري کچري or *Quboollee K'hichree* قبولي کچري—as *Oobālā K.* but with *ghee*.

*K'hichrā* کچرا—rice, wheat, and as many kinds of *dāl* as are procurable; such as *toowur*, *chunnay*, *moong*, *lobay*, *buller*, *mussoor*, &c.

*Shola* شوله—*k'hichree* with meat.

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

## 3. CHAWUL چانول or RICE (RAW).

*Khooshka* خشکه or *Bhāt* بهات—boiled rice.

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

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

*Chulao* or *Bughārā Khooshka* چلاو يا بگارا خشکه.

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



[*Rotee or Breads.*]

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

4. *ROTEE* روٹی or *BREADS*.

## a. Leavened :

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

*Bāqurkhānee Nān* باقر خانی نان—differing from the preceding merely in shape.

*Gāoodeeda* گاو دیدہ—of a round shape.

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

*Sheermāl* شیرمال—a sweet bread.

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

*Qoors* قرص—likewise round.

*P'hoolkay* پہلے *Khumeer P'hoolkay* خمیری پہلے or *Nān Pāoo* نان پا—small and flat.

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

## b. Unleavened :

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

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

*Sumosay* سوموسے—three-cornered *rotee*.

*Meethay Pooreeān* میٹھے پوریان.



[*Rotee or Breads.*]

*Pheekay Pooreeān* پھیکے پوریاں .

*Poorun kay Pooreeān* پورن کے پوریاں .

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

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

*Phayneeān* پھینیاں—as the preceding, but smaller in size and without sugar.

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

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

*Buldār* بل دار—wheat cakes with *ghee* in separate layers, like our pastry.

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

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

*Loong Chirray* لونگ چڑے or *Baysun-kee Rotee* بیسن کی روتہی—a kind of cake made of powdered Bengal horsegram, either fried or not.

*Bhayjeeay* بھجی—fried cakes.

*Muthee Rotee* موٹھی روتہی or *Qowaymāq* قویماق—made of flour, of white eggs, and onions, fried in *ghee*.





[Kubab.]

Other varieties are :

*Chulpuck* چلپک .*Cheela* چيلا .*Khārā* or *Meethā Rotee* کھاري يا ميٹھی روتي .*Undon kee Rotee* انڈوں کي روتي .*Goolgoollay* گولگولے .*Duhee Burray* دھیں بڑے or *Māāsh Duhee* ماش دھیں .*Row-Gundar* روغن دار—with plenty of *ghee* in it.*Seekh Rotee* سیخ روتي—(vide p. 177.)

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

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

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

*Moosumun* مسمن .

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

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

*Kullejāy kā Kubāb* کلیجی کا کباب—liver, heart, and kidneys, cut into small pieces, trussed on skewers, with salt, and roasted.



[*Salun or Sālnā—Curries.*]

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

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

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

*Much-ch'hee kay Kubāb* مچھی کی کباب—or fish kabob.

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

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

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



[*Sālun* or *Sālnā*—*Curries*.]

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

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

Do. of *Nurgis* نرگس .

Do. of *Bādāmee* بادامی .

Do. of *Shubdayg* شبدیگ .

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

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

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

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



[*Salun* or *Sālṇā*—Curries.]*Koolmā* کلما .*Cheelā* چيلا—omelet, with all the spices (no tamarind).*Baysun kee Birreeān* بيسن کے بڑيان—*toowur*, moong, *hurburra* (or *chunna*), or *lobay-sāg*, add to them (no aromatics, but) all the spices (no tamarind), onions and its leaves chopped; put into a mortar and pound them, form balls and dry them. When required, make curry of them.*Sirrā* or *Kullay* or *Nuhāree ka Sālun* سرا يا کلي يا نهاري کا سالن—sheep's head, made as *do-peeāza*.*Kuleejay ka Sālun* کليجي کا سالن—sheep's head, along with the liver of the sheep.*Meethāy Gosht ka Sālun* ميٹھے گوشت کا سالن يا قليه سادہ—*as do-peeāza* but without tamarind, يا ترکاری والا ہوا or with the addition of vegetables.*Botee ka* or *Antree ka Sālun* بوتے کا يا اترے کا سالن—*as the* preceding, using tripes and the mesentery, &c. instead of the flesh.*Meethee Dāl* ميٹھی دال—*dāl* boiled soft, with the addition principally of cinnamon and cardamoms as well as the other aromatics and spices (without tamarind), *bugar* as other curries.*K'huttee Dāl* کھٹی دال—*as the* preceding, but with tamarind.*Khāgeena* or *Khāriz* خاگينه يا خارز—melt *ghee* in a pot, add all the varieties of aromatics and spices, plenty of onions, and breaking eggs one by one, add them to it, stirring them well together.*Burrā* بڑا—all kinds of *dāl*, and flour, with aromatics and spices (not tamarind), made into balls and fried in *ghee*.



[*Sālun* or *Sālnā*—Curries.]

*Chumkooree kee birreeān* چمکورے کے بریآن

*Qeemu* قییمہ

*Jhingay ka Sālun* جھنگے کا سالن—or shrimp curry.

*Kurway K'heeree* or *Kuporay ka Sālun* گڑی کھیری یا کپورے کا سالن

*Tullay Muchk'hee* تلی مچھی—or fried fish.

*Sālun* کا سالن—curries made of *turkāree* or esculent vegetables; such as garden stuffs, large legumes, small pulses, &c., and a number of pot vegetables but little known to Europeans; and of *bhājee* بہاجی or *sāg* سبّ greens. First fry the onions in *ghee*, then add the vegetables or greens and spices. N. B.—If there be too much salt, tamarind, or *chillies*, they do not keep good long; as for other spices being more or less, it does not signify.

*Sālun* of *Bygun* یا بینگن کا سالن—or *brinzāl*. *Solanum melongena*, *Lin.* or egg plant.

Do. of *Torāee* ترائی or ترئی کا سالن—or *cucumis acutangulus*, *Lin.* or acute-angled cucumber.

Do. of *Chichoonday* چچو ندے کا سالن—or *chichoo* یا چچو ندّا or *pottōl* (Beng.), *Pulwul* (Hind.)—*trichosanthes anguina*, *Lin.* (*trichosanthes dioica*, *Roxb.*) or common snake gourd.

Do. of *Kuraylay* کریلیے کا سالن—or *momordica charantia*, *Lin.* or hairy *momordica*; three varieties in use.

Do. of *Gownrār* or *Mutkee kay P'hulleeān* گنوار یا مٹکی کی پھلی کا سالن—or *dolichos sabæformis*, *Lin.*

Do. of *Saym kee P'hulleeān* سیم کی پھلی کا سالن—or *dolichos lablab*, *Lin.* or black-seeded *dolichos*; several varieties used.



[*Salun or Sālnā—Curries.*]

*Salun of Bhayndee* سالن پھینڈی کا سالن—hibiscus esculentus, *Lin.*  
eatable hibiscus, or bandaky.

Do. of *Aloo* آلو—solanum tuberosum, *Willd.* or potatoe.

Do. of *Rut Aloo* روت آلو کا سالن—dioscorea sativa, *Lin.* or  
common yam.

Do. of *Pend Aloo* پنڈالو کا سالن—convolvulus batatas, tu-  
berous bind-weed, country or sweet potatoe ; skirrets  
of Peru, or Spanish potatoe.

Do. of *Mātkee Bhājee* مات کی بھاجی—amaranthus tristis,  
*Lin.* roundheaded amaranth, (amaranthus oleraceus,  
*Heyne*), or eatable amaranth.

Do. of *Āmbāree kee Bhājee* انبازے کی بھاجی—hibiscus can-  
nabinus, *Lin.* or ozeille greens, (hibiscus sabdariffa,  
*Willd.*) Indian hibiscus or red sorrel.

Do. of *Maythee kee Bhājee* میتھی کی بھاجی—trigonella  
fœnum græcum, *Lin.* or fenugreek greens.

Do. of *Sooee Chookay kee Bhājee* سوئی چو کی بھاجی—  
anethum graveolens, *Lin.* or dill greens.

Do. of *Ghōl or Khoorja kee Bhājee* گھول یا خرفے کی بھاجی—  
portulaca oleracea, *Lin.* purple, garden or small  
purslane.

Do. of *Kurruum kee Bhājee* کرم کی بھاجی—or cabbage curry.

Do. of *Arwee* اروی کا سالن—caladium esculentum, *Ventenat*  
or esculent caladium.

Do. of *Hureea Kuddoo* ہرے کدو کا سالن—cucurbita lagena-  
ria, *Lin.* green pumpkin, or bottle gourd.

Do. of *Meethee Kuddoo* میٹھے کدو کا سالن—cucurbita hispida,  
*Thunb.* (cucurbita melopepo, *Willd.*) red pumpkin, or  
squash gourd.



[*Salun* or *Sālnā*—Curries.]

*Salun* of *Shulgum* سالن کا شلغم—or turnip.

Do. of *Peeāz* سالن کا پیاز—or onion.

Do. of *Mirch* سالن کا مرچ—*capsicum frutescens*. Willd. or chilly.

Do. of *Chiggur* سالن کا چگر.

Do. of *Chowlāe* چولائی کی بھاجی—*amaranthus polygamus*, Lin. or hermaphrodite amaranth.

Do. of *Āmbotee* انبوٹی کی بھاجی—*oxalis corniculata*, Lin. procumbent oxalis, or yellow wood sorrel.

Do. of *Poklay* پوکلی کی بھاجی.

Do. of *Kāhoo* کاھو کی بھاجی—*lactuca sativa*, Lin. or lettuce.

Do. of *Kāsnee* کاسنی کی بھاجی—*chichorium endivia*. Lin. or endive.

Do. of *Jumkooray* چمکورے کی بھاجی.

Do. of *Lāl Sāg* لال ساگ—*amaranthus gangeticus*, Roxb.

Do. of *Pāluk ka Sāg* پالک کا ساگ—or a species of spinage.

Do. of *Chundun Butway* چندن بتوی کی بھاجی.

Do. of *K'huttee Chun-wul* کھٹی چندل کی بھاجی.

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

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

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

7. SHEERNEE شیرنی Sweets.

*Meetha Pooreean* میٹھے پوریاں—between two thin wheaten



[*Sheernee—Sweets.*]

cakes are inserted pounded *sohaleean*, *khoprā*, *goor*, *khush-khush*, and kernels, and fried in *ghee*.

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

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

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

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

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

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

*Falooda* فالودہ—same as *hulwā*, except that the *soojee* is boiled in milk, and when still somewhat soft, poured into a dish. As it cools and hardens, it is cut into square pieces.

*Punbhutta* پن بھٹا—a kind of drink made from rice.

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

*Āfshoru* or *Ābshoru* افشورہ یا آبشورہ commonly called *Ābshola*—lemonade, or a species of *negus* without the



[*Sheernee—Sweets.*]

wine, made with the juice extracted from pomegranates, quinces, lemons, oranges, and other fruits or plants. *Batāsha* is sometimes substituted for the sugar. Some dissolve in it perfumed cakes made of the best Damask fruit, containing also an infusion of some drops of rose-water. Another kind is made of violets, honey, juice of raisins, &c. It is well calculated for assuaging thirst, as the acidity is agreeably blended with sweetness. It resembles, indeed, those fruits which we find so grateful when one is thirsty.

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

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

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

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

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

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

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

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





## [Meethae—Sweetmeats.]

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

## 8. MEETHAE مٹھائی or Sweetmeats.

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

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

*Julaybee* جلیبی .

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

*Khājā* کھا—a sweetmeat like piecrust.

*Eelāchee Dānā* اچی دانے *Nuqōl* نقل or *Nuquoldana*.

*Rayooreeān* لیوڑیاں .

*Imrutee* امرتی .

*Burfēe* برفی .

*Hulwā-e-Sohun* حلوہ سوہن .

*Nookteeān* نکتیاں or

*Pup-ree* پیڑی .

*Bondeeān* بوندیاں .

*Undursā* اندرسا .

*Dur-bayhaysht* در بہشت .

*Puttee* پتی .

*Meethay Sayoo* مٹھے سیو .

*Goordhānee* گردہانی .

*Shukur-pāray* شکر پاری .

*Gōnd* گوند .

*Sāboonee* مابونی .

## 9. TOORSHEE ترشی Acids.

*Āchār* اچار or pickles, *Āām\** *kā* *Āchār* آم کا اچار or mango

\* Or, rather Ambh from the Persian Ambugh, as in the following couplet :

انبہ فرستاد حسن خاں بہن *Ambuh firristād Hussun Khānbūmun.*

انبہ اللہ نباتاً حسن *Ambutuhcollah Nubatun Hussun,*

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

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

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



[*Toorshee—Acids.*]

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

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

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

1. *Dehli, or celestial Chutnee*: Take of green mangoes one *seer*, raisins one *seer*, mustard seed one *seer*, green ginger one *seer*, garlic one *seer*, onions (none) or half a *seer*, dried red *chillies* half to one *seer*, moist or soft sugar one to two *seers*, salt one *seer*, white wine vinegar four *seers* (or bottles). The ginger, garlic, and onions are to be peeled, and together with the *chillies* are to be cut into thin slices previously to being pounded; the mustard seed to be washed and dried, then gently bruised and winnowed; the raisins to be washed and



[*Toorshee—Acids.*]

freed from the stones; the sugar to be made into a thick syrup; the mangoes to be picked of their rinds, cut into thin slices (some boil them in three bottles of the vinegar, adding the fourth when mixing them up with the other ingredients) and pounded; the remaining articles are to be separately pounded, and then the whole is to be incorporated, put into a stone jar, well closed, and placed in the sun for a month or two. If put into a glass bottle, it is occasionally to be put out in the sun. It will keep good for years.

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

*Khuttee Chutnee* کھٹی چٹنی—dry *chillies*, salt, tamarind onions, garlic, and *kotmeer*.





## [Musical Bands and Instruments.]

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

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

*K'huttay Ch'hāch kee Kurree* کھٹی چہاچ کی کڑی—add tamarind to melted *ghee*, one or two kinds of *dāl* flour, as that of *chunna* or *toowur*, and the cold spices as in the preceding.

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

*Unday kee Kurree* انڈے کی کڑی—as *khuttay kurree*, with the addition of eggs previously fried in *ghee*.

*Noor Quleea* نور تلیہ or *Kurug* کڑک.

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

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

## VI. MUSICAL BANDS AND INSTRUMENTS.

## 1. NUTWAY KA TAEFA نٹویکا طایفہ.

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





## [Musical Bands and Instruments.]

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

*Moor-chung* مرجنگ—or jew's harp.

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

*Theekree* تھکری—consists of two pieces of wood, one held between the fore and middle finger, the other between the middle and ring finger of the left hand; while with the thumb and middle finger of the right hand the ends of the sticks on the outside of the hand are made to strike against each other, producing the same sound as castanets.

2. *KUNCHNEE KA TAEFA* کنچنی کا طائفہ.

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

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

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





## [Musical Bands and Instruments.]

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

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

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

*Sārung* سارنگ or *Sārungee* سارنگی, also called *Tumboorā* تنبورā—much resembling the *seetār*, with this difference, that although it has seven strings only one is played upon, and that with the right hand, the left not being used at all; and there are holes on the board.

3. *BAJA KA TAEFA* باجے کا طایفہ.

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

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

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





## [Musical Bands and Instruments.]

*Bānkā* بانکا—a kind of trumpet made of brass.

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

*Jhānjh* جھانجه or *Munjeera* منجیرا—as beforementioned.

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

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

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

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

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

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

*Zunnāna ka Tāefa* زنا نہ کا طایفہ—or *seraglio-band*. Men





## [Musical Instruments.]

personifying women, dance and sing, playing on the *meerdung* or *dholuk* and *munjeerā*.

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

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

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

## WIND INSTRUMENTS.

*Zufeeree* زنبیری .

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

*Moorchung* مرجنگ—or jew's harp.

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

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

*Algoza* الغوزة—a small flageolet, a span long.

*Nāgaysur* ناگیسر .

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

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





[Drums, Guitars, Cymbals, Castanets, &c., &c.]

*Toorree* تُورِي or *Toortooree* تُورْتوري—commonly denominated by Europeans *collery horn*, consists of three pieces fixed into one another, of a semi-circular shape.

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

*Bāns-lee* بانسلي --or flute.

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

*Nursingā* نرسنگا—a sort of horn.

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

*Chitkee* چیتکی—or snapping the fingers.

*Tālee* تَهالي—or clapping the hands.

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

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

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

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

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

*Meerdung* مِرْدَنگ—the kind of drum which is an accompaniment to the *kuncheeān ka tāefa*, q. 7.





[Drums, Guitars, Cymbals, Castanets, &c., &c.]

*Pukhōwuj* پکھاوج—a kind of drum, a timbrel.

*Tabla* طبلہ—a couple of drums, played upon at the same time, one with each hand.

*Nurgā* نرغا.

*Nuqāra* نقاره—or a kettle drum.

*Ghurreeāl* گھڑیال—a plate of brass for beating time.

*Tukkoray* تگوری or *Zayrbum* زیربم—or small kettle drums; one is called *zayar*, the other *bum*, or treble and base.

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

*Tasha* تاشه or *Tasha Murfā* تاشه مرفا—a drum of a semi-circular shape, played upon with two sticks, and invariably accompanied by the next (*murfā*).

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

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

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

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

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

*Seetar* ستار or *Yek Tāra* یک تارا—when with one steel wire,





[Drums, Guitars, Cymbals, Castanets, &c. &c.]

called by the latter name : sometimes it has nine or eleven steel wires ; but generally three, whence its name, from سه three, and تار string.

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

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

*Rubāb* رباب—a kind of violin, a rebeck.

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

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

*Uppoon*—a species of dulcimer, or harp.

*Urgunoon* ارغنون—a kind of organ.

*Rāgmālā* راگ مال.

*Chukārā* چکارا—a kind of violin.

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

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

*Doroo* دورو—a small double-headed hand drum.

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

*Dupprā* ڈپرا.

*Munjeera* منجیرا or *Jhānjh* جھانجه—a kind of small cymbals



[*Bazee or Games.*]

in the shape of cups, struck against each other, and accompanying most bands.

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

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

*Ghoonghroo* گھنگرو—little bells fastened to a string, which is wound round the wrists and ankles, and which jingle at every motion of the limbs.

*Sāz* ساز.

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

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

## VII. BAZEE بازی OR GAMES.

1. *Shutrunj* شطرنج—or chess.
2. *Chowsur* چو سر or *Tukhta-e-Nurd* تختہ نرد—as *pucheesee*, but using *pāsa* (or dice) instead of cowries. The dice are four or six-sided, four inches long and half an inch thick on every side, and are thrown by the hand not from boxes, and fall lengthways.
3. *Chowpur* چوپر—as the preceding, differing merely in the form of the game.
4. *Geeān-chowsur* گیان چو سر.
5. *Gunjeefā* گنجفہ or *Tās*—or cards.





## [Bazee or Games.]

6. *Pucheesee* پچیسے—This game is the most popular and celebrated in India (next to chess).\*
7. *Āthā Chumuk* اثا چمک .
8. *Tāq-jooft* طاق جفت—or the game of odd or even.
9. *Nukk'hā-moot'h* نکھامٹہ or *B'hur-moot'h* بھرمٹہ—some-what like odd or even.
10. *Chitput* چت پت—or wrestling.
11. *Lyay* لئی .
12. *Chow-gān* چوگان—a game resembling cricket (or tennis), but played on horseback.
13. *Mudrungum* مدرنگم—like *mogol putthān* (four tigers and sixteen sheep).
14. *Pāsai* پاسی—or dice of a square and oblong shape, numbered much in the same way as the European dice.

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





## [Bazee or Games.]

15. *Mogol Putt'hān* مغل پٹھان—played like the game of draughts on a diagram sketched on the ground, or on a board or paper, using sixteen cowries or gravel, pebbles, &c. on each side for men.
16. *Mogdur* مگدر—they frequently make use of violent exercise within doors, with dumb bells or heavy pieces of wood, not unlike the club of Hercules, weighing from eight to twenty pounds, which they whirl about the head so as to open the chest and strengthen the arms, which may account for their being excellent swordsmen. They stretch themselves at full length upon their hands and feet, kissing the ground hundreds of times, and nearly touching it with the chest, but without suffering the body to come in contact with it; which occasions a great exertion to the whole frame. This is called *Dund*.

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

## VIII. لڑکیوں کے کھیل CHILDREN'S PLAYS.

*Ānk'h-moochānee* آنکھ مچانی—or blind man's buff.

*Tālum-tolā* تالم تول.

throw in turns, and each goes on until he throws a 2, 3, or 4, when he loses the lead. If the same number be thrown thrice successively, it does not count. The game is generally played with six cowries, making the highest throw 25 (the six apertures up then counting 12), hence it is termed *pucheesee* from *puchees*, 25; and the board used is a carpet, ornamented and marked with different colours of cloth sewed on it. It is sometimes played by two persons, each taking the two opposite rectangles with eight pieces, and playing them all from the rectangle next to him: the game continues till three of the players get out. They never play for money.





## [Children's Plays.]

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

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

*Undhlā bādshāh* اندھلا بادشاہ—*lit.* the blind king.

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

*Jhār bāndrā* جہاز بانڈرا—(*lit.* the tree-monkey ; so called from the circumstance of one being mounted on a tree,) or *Dab-dubolee* ڈاب ڈبولی.

*Bhooroo ch'hub-ja* بھورو چھپ جا or *Ek tārā* or *Do tārā* یک تارا یا دو تارا—something like blind man's buff.

*Gulgul kooppay* گگل کپی or *Kooppay-māee* کپی مائی.

*Ageel-jhup* اگل زپ—or marbles ; a second var. called *Ek-purree subsurree* consists of chucking a number of marbles into a hole.

*Goleeān* گولیاں—or marbles, played into two holes, the player winning a pice or two each time his ball strikes another ball or enters the hole.

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

*Sut k'hooddee* ست کہڈی.

*Lōn-pāt* لون پات.





## [Children's Plays.]

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

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

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

*Took'hay* تھکی .

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

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

*Luttoo* لٹو—or tops.





## [Children's Plays.]

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

*Qāzee moollā* قاضی ملا .

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

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

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

*Puttung Oorāna* پتنگ اڑانا—lit. Flying kites; which latter comprise three varieties. 1. *Kun-kowā* کن کوا in raising which they use silk line. Mrs. M. H. Ali justly observes, vol. ii. p. 14, "they fly kites at all ages. I have seen men in years, even, engaged in this amusement, alike unconscious that they are wasting time, or employing it in pursuits fitted only for children. They are flown from the flat roofs of the houses," (by the lower orders more frequently from a plain or common, or, in fact, from any place) "where it is common with the men to take their seat at sunset. They are much amused by a contest with kites, which is carried on in the following manner. The neighbouring gentlemen, having provided themselves with (silk) lines previously rubbed with paste and covered with pounded glass" (mixed up with any glutinous substance, generally the juice of the pulp of the small aloe plant, *aloe perfoliata*, *Vera. Lin.*) "raise their kites, which, when brought in contact with each other by a current of air, the topmost string cuts through the under one" (usually the reverse in the hands of an adept in the art, as I know from personal experience), "when





## [Children's Plays.]

down falls the kite, to the evident amusement of the idlers in the streets or roadways, who with shouts and hurrahs seek to gain possession of the toy, with as much avidity as if it were a prize of the greatest value: however, from the numerous competitors, and their great zeal to obtain possession of it, it is usually torn to pieces. Much skill is shewn in the endeavours of each party to keep his string uppermost, by which he is enabled to cut that of his adversary's kite."

2. *Tookkul* تکل—is raised by means of a thin string, and resembles (except in shape) the European kite.

3. *Puttung* or *chung* چنگ یا چنگ is a large square kite, four feet by five, bent back by thin rattan stays, which produce pleasing sounds, not unlike that of the Æolian harp; it can only be flown in very windy weather, when it sometimes requires more than one person to hold it. It is raised by means of a thin rope instead of twine, and sometimes flown at night, with a lantern fastened to its long tail.

*Gop'hin* گوپہن—or sling.

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

*Guddhā guddhee* گدھا گدھی—*lit.* jack and jenny-ass.

## IX. ATUSHBĀZEE آتش بازی OR FIREWORKS.

These in the East are superb. They are of various forms, representing animate and inanimate things; such as trees, tigers, elephants, men, sea-fights, eclipses of the sun and moon, &c.

*Putakhā* پھٹا خا—or crackers.

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



[*Atushdāzee or Fireworks.*]

*Mahtab* مهتاب—or blue lights. 2nd. var. *Nuktee Mahtab* نکئی مهتاب.

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

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

*Huñ'-nulla* ہنقہ نلا—ditto, but small, held in the hand. 2nd. *Phool-jhurree* or *Phukna* پھولچری یا پھکنہ—ditto, with flowers.

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

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

*Holuqqay* حلقی—or rockets with stars.

*Hinggun* ہنگن—a rocket with a small staff.

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

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

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

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

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



[*Atushbāzee or Fireworks.*]

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

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

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

*Bich-ch'hoo* بچھو—lit. Scorpion.

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

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

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

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

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

*Shoala* شعلہ.

*Asman kay Kuweet* آسمان کی کویت.

*Bhooen champa* بھوین چمپا.

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





## GLOSSARY.

### A.

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

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

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

قرشت	سعفس	كلمن	هطي	هوز	ابجد
100	90	50	10	7	1
300	80	40	9	6	2
200	70	30	8	5	3
400	60	20	7	4	4
		ظنخ	ثخذ		
		1000	500		
		900	600		
		800	700		

*Ajwaacnee* اجوائینی vulgo *uchwanee*—is prepared of the following ingredients, viz., *kalee mirch*, piper nigrum, *Lin.* (or black pepper); *pipplee*, piper longum, *Lin.* (or long pepper); *piplamore*, rad. piper long. *Lin.*





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

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

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





131—pounded wheat. When sifted, it affords *mdya* the finer part or wheaten flour, and *soojee* the coarser, q. v.

*Azān* اذان—or summons to prayer, proclaimed by the *mo-wazin* (or crier) from the minarets or towers of the mosques. It is the same as the *tukbeer*, q. v. except omitting the sentence *qud qamut sulat*.

## B.

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

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

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

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

بسم الله الرحمن الرحيم  
*Bismillah hirruhman nirruheem*, “In the name of God,





the merciful, the compassionate," generally extending, either for ornament or mystery, the connecting stroke between م and س to an uncommon length.

*Boza* or *Boja* بوزا یا بوجا—is the name of a fermented liquor obtained from a grain called *ragee* راجی, alias *mun-rwee* منروی (cynosurus corocanus, *Lin.*), or *juwar*, alias *jaree* (holcus saccharatus, *Lin.*) great millet, fermented with *neem kay ek'hal* (bark of the margosa tree *melia azadirachta*, *Lin.*), and further made intoxicating by the addition of *bichnag* بچناگ or poison root. It somewhat resembles country beer, and is chiefly used in the higher provinces of India.

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

## C.

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

Take of *surson kay beej* سرسونکی بینج or *sinapis dichotoma*, *Roxb.* a kind of mustard seed ; or *koun-ar kay beej* کنوار کی بینج *aloe perfoliata*, *Lin.* or *aloe plant seed* ; or *bunnolay*, or *kupas kay beej* بنولے یا کپاس کی بینج *gossypium herbaceum*, *Lin.* or cotton seed ; of any one of these a quarter of a *seer* or eight ounces : of *gayphoon kay ata* گیہو کا آقا *triticum*, *Lin.* or wheat flour ; or *chunnay ka ata* چنیکا کا آقا *cicer arienatum*, *Lin.* or powdered Bengal horse gram, of either a quarter of a *seer* or eight ounces : *maythee* میتھی *trigonella fœnum græcum*, *Lin.* or fenugreek seed ; and *gheoonla* or *gewla* گھیونلا, of each a quarter of a *seer* or eight ounces : *ambee-huldee* انبی ہلدی *curcuma zedoaria*, *Roxb.* or turmeric-coloured zedoary, one-eighth of a *seer* or four ounces : *nagur-motha* ناگر موٹھا *cyperus juncifolius*, or





*cyperus pertenuis*, *Roxb.* or rush-leaved cyperus *tola*s or one ounce and a half: *khush-khush* خشخاش  
*papaver somniferum*, *Lin.* or poppy seed; *sundul* سندل  
*santalum album*, *Lin.* or sandal wood; *sundul ka putta* سندل کا پتا  
*folium santal. alb. Lin.* or sandal wood leaves,  
of each two *tolas* or six drams: *kuchoor* کچور *curcuma*  
*zerumbet*, *Roxb.* or zerumbet zedoary; *putchapan* پچپان  
*bawuncheean* باونچیاں *balay kee jur* بالیکی  
*andropodon muricatum*, *Kæ nig.* or cuscuss root; *ubruk* ابرک  
or mica (erroneously called tale); *bag-nuk* or *nuckholay* باگنک یا نکھولی  
*put'hur kay phool*, پتھر کے پھول *lichen rotundatus*, *Lin.* or rock  
lichen, of each one *tola* or three drams: *kafoor* کانور  
*laurus camphora*, *Lin.* or camphor, quarter of a *tola*  
or forty-five grains: *sonf* سونف *pimpinella anisum*, *Lin.*  
or aniseed, half a *tola* or one dram and a half: *ood*, اود  
*styrax benzoin* or benzoin (vulgo benjamin); *eela-  
chee* الاچی *amomum cardamomum*, *Lin.* or carda-  
moms; *long* لونگ *eugenia caryophylla*, *Lin.* or cloves;  
*darcheence* دارچینی *laurus cinnamomum*, *Lin.* or cin-  
namon, of each a quarter of a *tola*, or forty-five grains;  
*jap'hul* جاپھل *myristica moschata*, *Wood.* or nutmeg;  
*jowtree* جوتری *myristica moschata*, *Wood.* or mace, of  
each two *masha*, or thirty grains. The *maythee* is first to  
be toasted with any of the first three kinds of seed, then  
well dried, pounded and sifted, and mixed with the other  
ingredients, which are likewise to be previously reduced  
to a fine powder and sifted. In using this powder, it is  
generally mixed up with *phool-aïl ka tail* (or sweet  
scented oil), instead of water. The poorer classes of  
people, when many of the above substances are not  
procurable, prepare the *chiksa* with only a few of them.

*Choorway* چوروی—paddy (i.e., rice in the husk), well soaked





in water, is dried in the sun ; then toasted in an earthen pot till one or two begin to burst open, after which it is pounded in a wooden mortar and winnowed.

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

*Chukoleean* alias *Sootreean* چکولیان یا ستریان—a dish consisting of wheat flour made into paste, formed into small cakes, and boiled in water together with meat, *gurm* and *thunda mussala*,\* and salt.

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

*Circumcision*.—The operation, as practised by natives in India, is performed in the following manner : a bit of stick is used as a probe, and carried round and round between the glans and prepuce, to ascertain that no unnatural adhesions exist, and to ascertain the exact extent of the frenum ; then the foreskin is drawn forwards, and a

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





pair of forceps, consisting of a couple of pieces of split bamboos (five or six inches long and a quarter of an inch thick), tied firmly together at one end with a string to the extent of an inch, applied from above in an oblique direction, so as to exclude about one inch and a half of the prepuce above and three-quarters of an inch below: the forceps severely grasping it, occasions a considerable degree of pain; but this state of suffering does not continue long, since the next thing to be done is the removal, which is executed by one stroke of the razor (drawn directly downwards). The hæmorrhage which follows is inconsiderable, and readily stopped by the application of burnt rags or ashes; over this is put a pledget, with an ointment prepared of *dammer* (or country rosin) and gingilie oil. (Ol. Sesam. Oriental.) I have seen adults undergoing this operation for phymosis, who were required by the native practitioners to confine themselves to their beds for ten or fifteen days. The applications to the wounds in these cases were various. The most common practice was to fumigate the wound daily with the smoke of benjamin, and apply the ashes of burnt rags, which were sometimes kept on for three days. I found the wound heal much more kindly and rapidly by our common dressings of white ointment or Turner's cerate.

## D.

*Dæe* داي—there are four kinds of *Dæes*, viz. 1. *Dæe jun-næe*, a midwife; commonly called simply *Dæe*. 2. *Dæe doodh-pillæe*, a wet-nurse; commonly denominated by the familiar term *Anna*. 3. *Dæe k'hillæe*, a dry nurse, or a nursery maid; commonly called *Ch'ho-ch'ho*. 4. *Dæe asseel*, a maid servant, or a lady's maid; commonly called merely *Asseel* or *Mama*. A midwife gene-





rally receives as her fee for attending upon a woman at her lying-in, from the nobility, jewels to the value of twenty or twenty-five rupees; a suit of clothes, consisting of a *lungga*, a *saree*, and a *cholee*, or an *eezar*, a *peshwaz*, an *unggeean*, a *koortee*, a *doputta*, and about ten or twelve rupees in money: from the middling classes, a *saree*, a *cholee*, and five or ten rupees: and from the poorer classes, one and a quarter to two and a half rupees, and sometimes a *cholee* in addition; or, in addition to a rupee, her lap is filled with *pansooparee*, as a trifling recompense in return for, and emblematic of, her having filled the mother's lap with the infant. Another statement, more especially applicable to a particular part of the country (Hydrabad). 1. Nobility:—A suit of clothes, value from twenty-five to one hundred rupees; cash, fifty to one hundred rupees; jewels, one to one hundred rupees worth, with sometimes a pension of ten or twelve rupees per mensem for life. Her salary, during the period of suckling, is from four to ten rupees per month, exclusive of food, which among the great is very sumptuous, that is, so long as the infant enjoys good health; the moment, however, it becomes ill, they get displeased with her, and make her live as low, comparatively, as she lived high before; a change which is very little relished. They are very particular in the choice of a *wet nurse*: they take none but a respectable woman of their own caste, and one who is married; for they suppose the child to acquire the temper and disposition of the nurse. She has three meals a day, which, though constituting part of the dinner cooked for the family, costs from seven to ten rupees per month extra. She moreover receives presents at different feasts, such as at the two great ones, viz., *Eed-ool-fitr* and *Bugr-eed*;





and at the minor ones of *Akhree char shoomba*, and *Shub-e-burat*, as well as at the anniversary of the child's birth, and at his marriage. The present consists of four or five rupees, with or without victuals, a *saree* and a *cholee*, to the value of four or five rupees. 2. Middling class :—Salary, six or seven rupees per mensem; plenty of the daily food of the family. On dismissing her, a suit of clothes of from ten to twenty rupees, and in cash eight or ten rupees: no ornaments. 3. Poorer orders, have also nurses from among people of the lowest caste. Moosulman children are generally suckled till they are two years and a half old, which, agreeably to the *Shurra*, is the period within which the wet nurse is considered as the child's foster-mother. (Vide p. 95.) If a child suck another woman during that time, she is not his foster-mother. It is not unusual to see children of three and four years hanging about their mother's breasts. The females among the nobility scarcely ever suckle their own offspring, but employ a nurse, for they consider it weakening, and detrimental to the beauty of their form. The diet which is considered wholesome for the wet-nurse consists in the following: *polao*, *birreecanee*, fish, *khoorfa ka bhajee* (*portulaca oleracea*, *Lin.* or purslane), *ambotee kay bhajee* (*oxalis corniculata*, *Lin.* or yellow wood sorrel), *paluk kay bhajee* (or spinach), *chookay kee bhajee* (*rumex vesicarius*, *Lin.* or country sorrel), and cabbage. Those which are considered unwholesome, and to be refrained from, are the following: *bygun* (*solanum melongena*, *Lin.* brinjal or egg plant), *ambaree kee bhajee* (*hibiscus cannabinus*, *Lin.* or ozeille, erroneously called in Bengal sorrel), *maat kay bhajee*, or *sada noteea* (*amaranthus tristis*, *Lin.*), *kurayla* (*momordica cha-*





GL

*rantia, Lin.*), *maythee kee bhajee* (*trigonella foenum-græcum, Lin.* or fenugreek greens). None of the *dals* (or peas) are good except *moong* (*phaseolus radiatus, Lin.* *phaseolus aureus, Roxb.* green gram, or rayed kidney bean), and cooling articles, such as cucumbers, carrots, turnips, and potatoes.

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

*Domneean* دونيان—the females of a low caste of Moosulmans called *dom* دوم, who sing and play in the company of females only. The instruments they play on are the *dhöl* (or a kind of drum), and *munjeeray* (or a kind of cymbals).

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

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





*Durgah* is a tomb or shrine. There are two noted ones of this kind near and at Mangalore. The first is situated at the village of Cuddry (two miles off), and called *Sheikh Furreed ka Durgah*. It consists of a hole in the centre of the side of a perpendicular rock composed of laterite, which is said to lead to a considerable distance (they say all the way to Hyderabad, 450 miles). The opening is square, about six feet above the ground, ascended by a flight of stone steps rudely constructed, and just large enough to allow of a person to crawl in. The cavern is very dark, and no one knows the exact size of it, as none dare venture in. Adjoining is a chasm in the rock, and of inconsiderable size, which at its entrance has been built up with stone, and an opening left for people to creep in by as in the other; but this is found open within (or exposed to the air) after it is once entered. Tradition states that, about one hundred years ago (this being A. D. 1822), there was a peer named *Sheikh Furreed*, who likewise made another similar *chilla* (i.e., neither speaking, eating, nor drinking for forty days, but worshipping God and living retired from the world) in Hindoostan. He resided at Cuddry for twelve years, during which time he used to observe *chillas*, remaining for forty days together in the cavern, seeing and speaking to nobody, eating and drinking nothing; after the forty days were over, he was wont to come out for four or five days, but partake of no other food but the leaves of a plant (since named after him), *furreed-bootee* (the latter word signifying a medicinal herb), a sort of shrub which grows wild in the surrounding jungles, and has a sweetish taste: he drank water, spoke during these days, said prayers in an adjoining stone building, and then retired again to this cavern to per-





form another forty days *chilla*, and so on. At the end of twelve years he disappeared, and it is said, this being the road to Mecca, that he set out for that town by this subterraneous route, and has never been heard of since. Moosulmans resort hither occasionally, and on Fridays (their sabbath) cook victuals, and having offered *fateeha* over them while burning incense in his name, distribute them among the *fugeers* resident there, as well as those who have accompanied them. If a *durgah* be situated in a place where no food can be dressed (from want of materials or otherwise), they take sweetmeats with them, which they substitute in its stead. This *durgah* is in the charge of a *fugeer*, who receives (or rather helps himself to) the offerings that are made by visitors, and which are placed at the entrance of the cave. When he dies (the office not being hereditary) another is appointed, the one best qualified from his known piety and zeal. The committee for electing a successor consists of the four principal *mukkanwalay* (peers), residing at the four principal *mukkans* (or houses of peers), spiritual guides (so called) at Mangalore, and six or ten of their *mooreeds* or disciples). On such occasions numerous *fugeers* are likewise present. The four peers having come to an unanimous conclusion, appoint either one of their disciples, or the son of the deceased, if he be found duly qualified. In the days of the Sooltan (Tippoo), the individual in charge of this *durgah* used to receive (by order of the Sooltan) rupees corresponding to the number of masts of the vessels that entered the roads or harbour; for every ship three rupees, *pattamars*, &c. two rupees, *munjee*, &c. one rupee: this rule has been abolished since the place has fallen into the hands of the British. Here





is likewise a pagoda (or Hindoo place of worship) where a grand annual festival takes place, on which occasion an immense concourse of people assemble.

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

## E.

*Eed-gah* or *Numaz-gah* عید گاہ - نماز گاہ—*lit.* a place of festival or of prayer; a building generally situated without the walls of a town (often amidst gardens), erected on a platform or a pediment three or four feet above the level of the ground, and on an eminence, consisting of a square wall with two or more minarets, and having in the centre, on a level with the ground, three steps, which forms the *mimbur* منبر (or pulpit), from which the *khootba* خطبہ (or sermon) is read on particular





occasions, or on particular feast days, such as those of *bugr-eed* and *rumzan kee eed*, which occupies from an hour and a half to two hours. It is said that the Prophet, in addressing the congregation, stood on the uppermost step; *Abu Bukur* (his successor) on the second; *Oomur* on the third or lowest; but *Oosman*, observing that at this rate we might descend to the bowels of the earth, fixed upon the middle as the one from which to deliver the sermon; since then it has continued so. This building is merely intended as a signal post for people to assemble at to hear the *khootba* read. A bamboo, or any other post, might answer the same purpose, but a brick building is usually preferred, as being more durable, and affording individuals an opportunity of handing down their names to posterity, by being at the expense of erecting them. It is by no means a sacred edifice.

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

## F.

*Fanam*—a small silver Madras coin, value about two pence.

*Fateeha* فاتحة—the offering up of prayers to the Almighty for the remission of the sins and the acceptance into Heaven of the individual in whose name it is desired, be he a saint or sinner, rich or poor, old or young. It consists in saying, "For such or such a one I offer 'this prayer';" then repeating the first chapter of the *Qoran*, which comprises the following short prayer: "Praise be to God, the Lord of all creatures, the most merciful, the King of the day of judgment, Thee do we worship, and of Thee do we beg assistance.





“Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray.” It is called also the *fateeha* chapter, followed, when praying for the souls of the dead, by the hundred and eleventh chapter, termed *Qoolhoo-oollah*; which latter, if read thrice over, is considered equivalent to having read the whole *Qoran*; for all the blessings will be derived from the one as from the other. Sometimes merely these prayers are offered, at other times oblations are also made at the same time. Reading or performing *fateeha* over any kind of food previous to distribution, which is so commonly done, is not enjoined in the *Qoran*; consequently an innovation. *Fateehas* are of various kinds. (Vide Index.)

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

*Fateeha*, *Suhnuk*, vulgo *Sanuk* صُنُک فاتحہ—*sanuk* is the name of a small earthen pot, seven of which are used at this offering. They are filled with boiled rice, which is completely covered with *dukee* (or curds), sugar, and *ghee* (or clarified butter), and sweetened (not acidified), *moong* (*phaseolus radiatus*, *Lin.*) or *chunnay kay dal* (*cicer arinatum*, *Lin.*) and *fateeha* being offered over them in *Beebee Fateema's* name, they are distributed to the seven respectable women invited to partake of them, for it is not every woman that is allowed the honour of eating of so sacred a dish. (Vide p. 71.)

*Eitr* or *Iftar* انطار نظر—the breaking of fast, which takes place every evening during the Mohummudan Lent; or





on the last day of the month *Rumzan*, called *eed-ool-fittur*, عيد الفطر, or the festival of breaking up Lent.

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

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

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

## G.

*Ganja* گانجہ—the leaves or young leaf-buds of the hemp





plant (*cannabis, sativa, Willd.*), which are frequently rubbed between the hands, added to tobacco and smoked, to increase its intoxicating powers, or smoked by itself. Vide *Bhung*.

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

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

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

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

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

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