



tack; cubab cheenee كباب چيني piper cubeba, Lin. or
cubeb, one *ch'huttack*; sandalwood one *ch'huttack*,
putchapaut or pas ka pan, two *ch'huttacks*; auneek or jut-
tamasee جٹا ماسي cyperus stoloniferus, Kænig. vale-
riana jatamamsi, Roxb. or spikenard, and mix them all
well together before you proceed to the burial ceremony.

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

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

Gurm mussala, see note p. lxxi.

H.

Hoomā هوما (or همای)—a fabulous bird. The phoenix of the East.



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

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

Hundee ہندی—a small earthen pot

I.

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

J.

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

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



the Mohummudans. 2. *Meekaeel* ميكايل (Michael)—the angel who presides over water (rain), whom the Moosulmans acknowledge to be the protector of the Jews. 3. *Israfeel* اسرافيل—or the angel who presides over the wind, and will sound the last trumpet at the resurrection. 4. *Izra-eel* عزرائيل—or the angel of death. The Mohummudans affirm, that when a dead person is buried two evil spirits, named *Moonkir* منكر and *Nukeer* نكير, of a frightful aspect and black colour, make the dead sit upright in the grave and arraign him : if he be found innocent, they suffer him to lie down again and rest in quiet ; if not, they give him several blows with a hammer between the two ears, which occasions incredible pain, and makes him cry out terribly. Vide Sale's *Qoran*, Prel. Diss., sect. 4.

K.

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



with *char* or fish. 2nd. *Khana* کھانا or *dinner*, which they partake of at three or four P. M., the lower orders generally at 1 P. M.; it consists, among the nobility, of rice, occasionally *polaoos*, curries, *moosummun*, *chutnees*, *shirbut*, *kubabs*, and occasionally fruits: among the middle ranks, of rice, occasionally *polaoos*, wheaten cakes, with curries, fruits, and water: among the poor, of rice and *dal*, or fish, with *chutnee*; occasionally meat. In most places they eat *rogee* (or *munruwee*, *cynosurus coracanus*, *Lin.*) cakes, instead of any of the foregoing. 3rd. *Ratka k'hana* راتکا کھانا, or *supper*; at seven or eight P. M.; this consists, among the nobility, of milk, *mulleeda*, and fried sweetmeats; sometimes *polao*, with a variety of fruits, wines, and coffee; among the middling classes, of milk with *rotee*, rice, curry, and sweetmeats: among the poor, of the same as dinner or breakfast.

K'hichree کچری— a dish made of rice and a species of pea called *dāl*, together with *ghee* and spices. (Vide Appendix, p. xxxiii.)

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

Khopra کھوپرا—is the kernel of the *nariel* (or fresh cocoa-nut), when fully ripe, taken out, divided in the middle, and dried. This is very generally eaten by the natives, and is esteemed not only superior in flavour to the na-

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



riel, but more wholesome, being considered more digestible, and less apt to create flatulence or generate worms. Its price is double that of the other. It is frequently used as an ingredient in curries and in medicine.

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

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

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



lastly in the darkest, leaving it in each for a few seconds or minutes.

Kufnee كُفْنِي *Alfa* or *Alfuh* الف الف—it consists of a piece of cloth about fifteen feet long, and about a yard wide. In the centre of its breadth a slit is made through which the head is passed, where a collar is sewed on; one-third of the cloth hangs behind, reaching down to the calf of the leg, and two-thirds before; the superfluous quantity in front is tucked up by means of the *kummur-bund*, which at the same time forms a sort of bag to receive the contributions of the charitable.

Kulma كَلْمَا—the two members of the Mohummudan confession of faith, i. e., لا اله الا الله *la illaha illaylah*, "There is no God but God;" مُحَمَّدُ الرَّسُولُ الله *wo Mohummudoor russool Oollah*, "And Mohummud is the messenger of God."

Kunchmeean kay nach كُنچنیاں کا ناچ—or dancing girls. These dancing women and their musicians form a separate kind of caste, and a certain number of them are attached to every Hindoo temple of any consequence. The allowance which the musicians receive for their public duty is very small, yet morning and evening they are bound to attend at the temple to perform before the image; they must also receive every person travelling on account of the Government, meet him at a distance from the town, and conduct him to his quarters with music and dancing. All the handsome girls are instructed to dance and sing, and are all prostitutes, at least to the Brahmuns. In ordinary sets they are quite common; but under the Company's Government, those attached to temples of extraordinary sanctity are reserved entirely for the use of the native officers of the



temple, who are all Brahmuns, and who would turn from the set any girl that profaned herself by communication with persons of low caste, or of no caste at all, such as Christians or Moosulmans. Indeed almost every one of these girls, that is tolerably handsome, is taken by some native officer of revenue for his own special use, and is seldom permitted to go to the temple except in his presence. Most of these officers have more than one wife, and the women of the Brahmuns are very beautiful ; the dancing girls are sought after by all natives with great avidity. The Moosulman officers in particular were exceedingly attached to this kind of company, and lavished on these women a great part of their incomes. The women very much regret their loss, as the Moosulmans paid liberally, and the Brahmuns durst not presume to hinder any one who chose from amusing an *asoph*, or any of his friends. The Brahmuns are not nearly so liberal of their money, especially where it is secured by the Company's Government, but trust to their authority for obtaining the favours of the dancers. When a Moosulman called for a set of dancers, it procured from twenty to two hundred *fanams*,* according to the number and liberality of his friends who were present ; for in this country it is customary for every spectator to give something. They are now seldom called upon to perform in private, except at marriages, where a set does not get more than ten *fanams*. The girls belonging to this caste who are ugly, or who cannot learn to sing, are married by the musicians. The *nutwa*, or person who performs on two small cymbals, is the chief of the troop, and not only brings up the boys to be musicians, and instructs

* A Madras small silver coin, value about two-pence.



all the good looking girls born in it to sing and dance, but will purchase handsome girls of any caste whatever which he can procure. When a dancing girl grows old, she is turned out from the temple without any provision, and becomes very destitute, unless she have a handsome daughter to succeed her. If she have this, the daughters are in general extremely attentive and kind to their aged parents. In the opinion of some Europeans nothing can be more silly and unanimated than the dancing of the women, nor more harsh and barbarous than their music; while others perhaps, from long habit, have acquired a relish for the latter, and have even been captivated by the women.—F. Buchanan's Journey through Mysore, Canara, and Malabar, Vol. II. p. 267.

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

L.

La-howl or *Lahowl-o-la qoorwuta illa billa hīl alli-il azeem*, i.e., "There is no power or strength but in God, who is great and mighty;" or, in other words, they mean there is no striving against fate. *NISI DOMINUS FRUSTRA*.

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

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

M.

Majoon मजून—this electuary is much used by the Mohumudans, particularly the more dissolute, who take it



internally to intoxicate and ease pain, and not unfrequently, from an over dose of it, produce a temporary mental derangement. The chief ingredients employed in making it are *ganja* (or hemp) leaves, milk, *ghee*, poppy seeds, flowers of the thorn apple, the powder of the nux vomica, and sugar: or, take of milk four seers, (eight lbs.), put into a seer of *ganja* leaves, and boil until three seers remain; take out the leaves and coagulate the milk by putting into it a little *duhee*: next day churn it and separate the butter, to which add *jungle* long, nutmegs, cloves, mace, saffron, of each one *tola* pounded, and sugar-candy five *tolas*, and boil to an electuary. Or simply the leaves of the hemp are fried in *ghee* (or clarified butter) and strained, and to the liquor some sugar is added, and the beverage drank; or the liquor is boiled with the sugar until it acquires a consistence sufficiently thick to form cakes on cooling.

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

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

Meesee مسی—a powder (made of vitriol) with which the teeth are tinged of a black colour. The following is a good recipe for preparing the same: Take of *maphul* مایه or *majecophul* مایه (quercus robur, *Lin.*) or



gall-nuts two ounces; *neela toota* نیلا توتہ or *neela totha* نیلا تھوتا or *tooteea* توتیا sulphas cupri), or blue vitriol two drams; *beer* بیر or steel filings one ounce; *hulla*, vulgo *hurla* ہلا یا ہولا (*terminalia chebula*, Willd.) or chebulic myrobolan, half an ounce; *keekur kee phullee* کیکر کی پھلی (*acacia Arabica*, Lin.) pod of the Indian gum Arabic tree half an ounce; lime juice, q. s.; pound and sift the vitriol, mix it with the steel filings, add the lime juice to them, and put them in the sun to dry, i.e., until the mixture becomes black, which colour it will have acquired in about a couple of hours; then pound this as well as the two other ingredients, sift, and preserve the powder for use.

Miswak مسواک—a twig of a tree, of which several kinds are in use, as that of the *neem* نیم (*melia azadirachta*, Lin.) or the margosa tree; the *agara* آگرا (*achyranthes aspera*, Lin.) or the rough achyranthes; the *peeloo* پیلو (*salvadora persica*, Vahl, *careya arborea*, Roxb.) or the toothpick tree; the *kala mahmud* کالا محمود (*phyllanthus multiflorus*, Klein.) or the many-flowered phyllanthus; and the *khujoor* کھجور (*phoenix dactylifera*, Lin.) or the date tree; or the *mulsayree* alias *bokool* or Bholsuree, *Mimusops Elengi*, Lin. It is used as a substitute for a toothbrush. It is about a span long, split at one end and chewed to render it softer. In using it, it is held in a particular way; the end not to be used, is to be held between the ring and little finger, the three great fingers are to grasp the middle, and the nail of the thumb to press against the other extremity.

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



Mculla ملا—vide *Jae-numaz*.

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

Muhdee مهدي—or the director and leader, is the surname of the last or twelfth *Imam*, whom the Persians believe to be still alive; and that he will appear again with Elias the Prophet on the second coming of Jesus Christ (vide p. 9 and 171.)

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

Munjun منجن—or dentifrice. Tooth-powder is frequently made of burnt almond shells, or *gool*,* i.e., burnt *goodak*, (the residuum of a *chillum*, or the tobacco of a *hooqqa* burnt to cinders) with black pepper and salt; but what is used by the generality of people is merely common

* A recipe for making the best *gools* (or fireballs) for the *hooqqa*: take of
Seers. Ohs.

Charcoal of the Tamarind tree (<i>tamarindus indica</i> , <i>Lin.</i>).....	6	12
Ditto <i>Peepul</i> پیدل (<i>ficus religiosa</i> , <i>Lin.</i>).....	2	4
Ditto common Rice (<i>coryza sativa</i> , <i>Lin.</i>).....	2	4
Gum of the <i>Bubool</i> or <i>Keeker</i> کیکریا ببول (<i>acacia arabica</i> , <i>Rosb.</i>).....	1	2
<i>Goor</i> گور Molasses or raw Sugar.....	2	4
Rice gruel or <i>Conjee</i> لاجی.....	2	0
	16	10

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



charcoal, which in my opinion is the best dentrifice in existence. It is not unusually made by burning *hulla* لا (terminalia chebula, Willd. or chebulic myrobolan), or *soopeearce* سوبيارعي (areca catechu, Lin. or betel nut) into cinders, and pounding it fine ; which probably is the next best

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

Musjid مسجد—a mosque, or Mohummudan place of worship.

All mosques are square, and generally built with good stones. Before the chief gate there is a square court paved with white marble, and low galleries round, the roof of which is supported by marble pillars. In these they wash themselves before they go into the mosques. The walls are all white, excepting some few places, on which the name of God is written in large Arabic characters. In each mosque there is a great number of lamps, and between the lamps hang many crystal rings, ortrich's eggs, and other curiosities from foreign countries, which make a fine shew when the lamps are lighted. About each mosque there are six (generally two or four) high towers, each having three little open galleries, one above another. These towers, as well as the mosques, are covered with lead, and adorned with gilding and other ornaments : they are called *minarets*, and from them, instead of a bell, the people are called to prayers by certain officers appointed for that purpose, whom they call *mowazins*. Most of the mosques have a kind of hospital belonging to them, in which travellers, of what religion soever, are entertained during three days. Each mosque has also a spot which is the burying-place of its founder ; within it is a tomb of six or seven feet



long, covered with velvet or green satin : at each end are two wax tapers, and round it several seats for those who read the *Qoran*, and pray for the souls of the deceased. It was not lawful to enter the mosques wearing shoes or stockings, for which reason the pavements are covered with pieces of stuff sewed together in broad stripes, each wide enough to hold a row of men kneeling, sitting, or prostrate. Women are forbidden in the *Qoran* to go into the public mosques ; therefore the great and wealthy have frequently a mosque in their own compound (or area), where females perform their devotions. Some of the women are taught Arabic, and are able to read the *Qoran*. The different officers attached to mosques are the following : viz., 1st. a *qazee* (or ecclesiastical judge) ; 2nd. a *khuteeb* (or priest) ; 3rd. a *moolla* (or schoolmaster) ; 4th. two *naibs* (or his deputies) ; 5th. a *furash* (or sweeper, called also *moojawir*, i.e. devoutly employed) ; 6th. a *gussal* (or one whose business it is to wash the bodies of the dead) ; 7th. two *dowrahaburdar* (guides or messengers). In inferior mosques we merely find a *moolla* and a *mowazin* ; and the latter has no pay, but lives upon what he can earn by carrying messages of invitation, or acting as a servant at marriage ceremonies.

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

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

Myda ميده—Vide *Ata*.

N.

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



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

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

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

Nuzur-o-nyaz نذر و نیاز—vide *Oors*.

O.

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

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

Oors عرس—oblations. Offerings to a saint.

Oors, i. e., oblations or *fateeha* offered; 1. in the name of the Prophet, as *bara wufat* (p. 152); 2. in the name of the *Peers*, or spiritual guides,* as *peeran-e-peer* (or saint of saints, i. e., *dustugeer*, called *geearween*), observed in all places (p. 155); *shah mudar ka oors*, observed in all places (p. 158); *qadir wullee sahib*, observed at Nagore (near Negapatam) (p. 160); *rujub salar*, observed in all places (p. 164); *khwaja bunday nuwaz*, observed at Bhuraich (p. 175); *mowla allee*, observed near

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



Hydrabad (p. 177) : 3. in the name of all *Wullees* or saints,* as *bawa shurf ood deen*, observed at Shaban, four or five miles S. of Hydrabad; *syed shah jummal buhar*, observed at Bhowangeer, two marches from Hydrabad.

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

P.

Palkee پالکی—palankeen or palanquin, litters or sedans.

These are of four kinds, viz., 1. *Palkee* پالکی or palankeen, is carried on the shoulders by four men, who support it by a pole at each end; double or treble sets of bearers generally attend it, to render the burden as light as possible, and they are relieved every five or ten minutes by fresh relays. 2. *Chowtha* چوتھا is a kind of palankeen of frame work covered with canvas, and is carried by four men, commonly used in the army. 3. *Meeana* میانه used on marriage occasions, and solely by natives. 4. *Doolee* ڈولی the most common kind, generally used by the lower classes of people in Bengal.

Pansoopeearee پانسوپیارے—abbr. *pansooparee* (from *pan* betel leaf, and *soopeearee* areca nut); the term, however, comprehends all the other ingredients, some or all of which are eaten in combination with them: it in-

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



cludes betel leaves, areca or betel nut, catechu, quack-lime, aniseed, bishop's weed seed (*ajwaeen*), coriander seed, cardamoms, and cloves. These folded up in the leaf or leaves, and made up into a parcel, are termed *pan ka beera* (q. v.) and it is in this form that it is generally employed on occasions of ceremony, consequently it is in this sense that it is to be understood, when merely *pan sooparee* or betel is mentioned.

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

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

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

Punjayree پنچیری—or a candle, given to puerperal women, is prepared thus: Take of *ajwaeen* اجوائی sison ammi, *Lin.* or bishop's weed seed, eight *pice* weight (or four ounces); *soojee* (vide *Ata*), one *pukka seer* (or two pounds); country'gum arabic, one-eighth of a *seer* (or four ounces); raisins, eight *pice* weight (or four ounces); poppy seed, sixteen *pice* weight (or eight ounces); cocoanut sliced, sixteen *pice* weight (or eight ounces); blanched almonds,



eight *pice* weight (or four ounces); dates, eight *pice* weight (or four ounces); sugar (soft), one *pukka seer* (or two pounds.) With the exception of the sugar, fry all the ingredients in *ghee* (or clarified butter), and lastly add the sugar.

Q.

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

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

R.

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

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

Rookoo kee tusbeeh ركوع كي تسبيح—viz., *Soobhāna, Rub'beeool' Azeem* i.e. Praised be the great God, our preserver. Vide *Tusbeeh*.

Roza روزه—fasting, fast; Lent. *Roza k'hōl'na*, to break fast.

Rukat ركعت—reading a certain number of prayers and chapters of the *Qoran* in conjunction with a certain number of inclinations of the head, or of bendings of the body, or of genuflexions (as prescribed in the *Qoran*), constitute a *rukat*.



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

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

S.

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

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

Shurbut شربت — in the Deccan, is merely, a solution of sugar in water (or sugar-candy in rose-water, substituted by



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

Shurra شرح—law. The precepts of Mohummud.

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

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

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

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



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

Sontana سونتانه—is composed of pounded *sohaleean* سہالیان or thin wheaten cakes fried in *ghee*, *tilleea gond* تلیا گوند a species of gum, sugar, *khopra* کھوپرا (or the dried kernel of the cocoa-nut), and *ghee* گھی or clarified butter.

Sook'hmook'h سوکھ سوکھ—Vide Index.

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

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

Soonnut rukat, vide *Rukat*.

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



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

Subzi سبزی vulgo *Subja* سبجا—an intoxicating liquor, prepared from *ganja* or hemp leaves, and chiefly used in the higher provinces. The following is a recipe for making it : Take of dried *siddhee* leaves (*ganja* or hemp) two *tolas* ; black pepper, ten or twelve corns ; cardamoms, two or three ; *post ke dana* پوست کے دانے i.e., *khushkhush* خشخاش or poppy-seed one tea-spoonful ; *kukree* ککری *cucumis utitatisissimus*, *Roxb.* *cucumis sativus*, *Lin.* or a kind of cucumber-seed, one tea-spoonful. All the ingredients are to be well rubbed down in a mortar with a wooden pestle, and then gradually pour a quart of milk or water, as you like best, upon it : you may also put an ice-cream into it if you please, and



having stirred the whole well together, serve it up in tumblers. This makes a fine beverage, and exhilarates whilst it has not the bad effects of liquor and wines. You may sweeten it to your palate, but then it is intoxicating in the extreme.

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



Sahnuk and *sahnuk*, vulgo *Sanuk fateeha*—vide *fateeha*.

Sulam سلام—or salutation; *sulam kurna*; to salute. These are of different kinds, viz., 1. *sulam* سلام consists in merely touching the forehead with the *right* hand. It is considered highly disrespectful to use the left hand on this occasion, (or in fact on any other) that hand being employed for a particular ablution. 2. *Bundugee* بندگی as above, but meeting the motion of the hand with a gentle inclination of the head forwards. 3. *Koornish* کورنش as the preceding, but bending the body also. 4. *Tusleem* or *tusleemat* تسلیمات consists in touching the ground with the fingers and then making *sulam*; sometimes repeated thrice.* *Kunch-nees* (or dancing girls) invariably use the two latter modes when they enter into the presence of those who hire them to dance, at the same time saying “*bandee koornish buja latee*,” or “*bandee tusleem kurtee*,” i.e., your slave makes her obeisance. 5. *Qudum-bosee* قد میو سی or *Zumeen-bosee* زمین بو سی which consists in kissing the foot, or touching it with the hand, or touching the edge of the carpet on which the person sits, and either kissing the latter or making a *sulam*. Done only to parents and great people. 6. *Ushtang* اشتانگ (vulgo *sashtung* ساشنگ) consists in prostrating themselves on the ground, with the arms stretched out, and the palms of the hands joined together. Only done by Hindoos, never by Moosulmans. 7. *Gullay-milna* گلے ملنا or *manuqa* مانقہ—a mode of salutation performed by embracing each other, throwing the arms across each other's necks, and in that position inclining the head three times, first on one shoulder and then on the other, alternately.

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



Suna ثنا—praise.

سُبْحَانَكَ اَللّٰهُمَّ بِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ
وَلَا اِلٰهَ غَيْرُكَ

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

Sundul صندل—lit. sandal wood. Whenever this word occurs throughout the work, it does not allude to sandal wood itself (which it literally means) but to a perfumed embrocation obtained by rubbing a piece of sundul wood with water on a stone called a *sundlasa* صندل لاسه (p. 79). Again, in using it, a particular mode is observed ; it is applied with the right hand, and invariably to the right side of the neck first, drawing the fingers (which are apart) from behind forwards, so as to leave four distinct streaks ; then the same to the left : afterwards the abdomen is merely touched with it with the forefinger (meaning to signify, may your offspring enjoy good health !) : lastly, the back in like manner is touched with it (as much as to say, may all your relations continue well !).

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

T.

Tukbeer تکبیر—repeating the Mohummudan creed (or only saying *Allaho akbur*, "God is great," on particular occasions), viz., repeating four times, *Allah-ho akbur* اللہ کبر,



"God is great;" twice, *Ush'-huddo-un', lah'-illah-hah il'laylah'* اشهد أن لا اله الا الله "I bear witness" (addressing himself to the recording angels) "that there is no other God but Him, the (one) God:" twice, *Wo ush'-hud-do-un'na Mo-hum'-mudoor Russool ool'lah* و اشهد أن محمد الرسول الله "and I further bear witness that verily Mohummud is the messenger of God:" then turning to the right side (as if addressing the people), twice, *Hy'-ah' lus sulwat'* حي علي الصلوة "come, enliven your prayers;" to the left, twice, *Hy'-a-lulful'lah* حي علي الغلح "come for refuge to the asylum;" twice, *Qud-qamut-sulwat* قد قامت الصلوات "stand up to prayers;" twice, *Allāh-ho ak'bur* الله اكبر "God is great;" lastly, once, *Lah'-illah'-hah, il'laylah', Mohum'mudoor, Russool oollah* لا اله الا الله محمد الرسول الله "there is no God but the (one) God, and Mohummud is his messenger."

Tu-ooz اعوذ بالله—having recourse to God against evil. 1-oo-20 *billahay minnush-shytan nir-rujeem*, i.e., I solicit the protection of God against Satan the accursed.

Tusbeeh تسبيح—the Moosulman *tusbeeh* (i.e., rosary or chaplet) contains one hundred beads, and are made of the following different materials, viz., 1. *K'hujoor ke beej* کھجور کے بیج or date stones; 2. *Mahce dundan* ماہی دندان or fish-bones; 3. *Uqeeq* عقیق or cornelians; 4. *Uqeeq-ool-buhur* عقیق البحر or Mocha stones; 5. *Motee* موتی or pearls; 6. *Goollee* گلی or corals; 7. *Uqqul-bar* اقل بار (vulgo *Uqqul buhur*) canna indica, *Lin.* or the seeds of the shot plant; 8. *Zytoon* زيتون or olive stones; 9. *Sudduf* صدف or mother-of-pearl; 10. *Solaymanee* سليمانی or onyx; 11. *Peer puttāree* پیر پتا ری or agate; 12. *Abnoos* آبنوس or ebony; 13. *Ryhan* ریحان beads made of the wood of *ocimum pilosum*, *Lin.*, or the



basilic basil ; 14. *Bujjur buttoo* بجر بٹو or seeds of the corypha umbraulifera, *Lin.*, or umbrella bearing palm ; 15. *Khak-e-shuffa* خاک شفا *lit.* the curative dust (meaning the earth of *Kurbulla*, p. 112, or field where *Hosein* suffered martyrdom), and greatly venerated ; 16. *Lyl-o-nuhar* لیل و نہار *lit.* day and night. A kind of red wood spotted with black ; 17. *Sundul* ساندل or sandal wood ; 18. *Hurfa-leoree* (dukh.) حرفا لیرزی or the stones of the cicca disticha, *Lin.* or chilimillie ; called also the country-gooseberry, and churmayla, *Hind.*

Tusbeeh تسبیح—the act of praising God, e. g. سمع الله لمن سمع الله Sum'mee alla'ho lay'mum hum'meda rub'buna luk'ulhumd, or "the great God hears whatever praises I offer to him. Oh my Protector, I thank thee !"

Tushfee-ool wittur تشفی الوتر—forms of prayer instituted by *Beebee Aaysha* (the wife of the Prophet *Mohumud*).

Tusmeeu تسمیہ—*lit.* nomination, appellation, giving a name. The following is so termed : بسم الله الرحمن الرحيم *Bismillah hirruhman nirruheem*, i.e., In the name of the compassionate and merciful Jehovah.

Tuwaf تواف—turning or encompassing ; making the circuit of any holy place, such as that of the *kaaba* (vide p. 43), &c.

Tyammoon تیمم—purifying, or rubbing the hands, face, and other parts of the body, with sand or dust (agreeably to the Moosulman law) where water cannot be got, previous to performing religious duties, in the same manner as if they were dipped in water.

U.

Ubeer عبیر—vide *Abeer*.

Uggur اکر—lignum aloes, wood-aloes, or aloe wood ; a spe-



cies of wood which, on being thrown into the fire, smokes, and emits a delightful odour.

Uggur-kee-buttee اگر کی بتی—wood aloes, or aloes-wood pastils, erroneously called *oodbuttee*; they are composed of *uggur* اگر or wood aloes, *sundul* صندل or sandal wood, *ood* عود benzoin or benjamin, *ch'hureela* چہریلا or a kind of rock lichen (*lichen rotundatus*, *Rottl.*), *puchapat* پچا پات *sillarar* سلا رس or *sullajet* سلا جت a beautiful crystallized foliated gypsum, *talisputtree* تالس پتری a fragrant smelling plant, *roomee mustukee* رومی مصطکی or gum mastich, sugar candy, or gum; these are pounded fine, mixed up with rosewater, and formed into pastils. The best come from Beejapoor, in the Mahratta country.

Urgujja ارگجا — name of a perfume of a yellowish colour, and compounded of several scented ingredients. The common kind is a mixture of sandal wood, wood-aloes, and some odoriferous oil. The following is a superior recipe for its composition: Triturate sandal wood and wood-aloes with rose-water, then add *choa* چرا or the oil of aloes-wood, *suntooka* سنٹوکہ, *zoobad* زوباد or civet-cat perfume, of each two *mashas*; otter of roses, or *chumbaylee-oil* چنبیلی or the oil of jessamine, of each a quarter of a *tola*; mix all well together, and rub the body over with this delightful perfume.

Uttur or *Utur* (prop. *Itr* عطر)—or otter of roses, &c. This, on ceremonial occasions, is invariably offered to the guests on a little cotton, twisted at the end of a bit of stick four or five inches long.

W.

Wajib-ool-wittur واجب الوتر—prayers enjoined in the *Qoran* and *Huddees*, but of the authenticity of which there is some doubt.



Z.

Zoobuh ذبح—a sacrifice, slaughter; *zoobuh kurna*, to sacrifice, to kill (animals for food, agreeably to the Mohummudan law), to slaughter. Any individual (Hindoo or Christian) may perform the *zoobuh*, which consists in repeating the words *bismillah Alla ho akbur*, “in the name of the great God,” while drawing the knife and cutting across three particular parts, which are essential to the operation, viz., the windpipe, the carotid arteries, and the gullet (or the *rug* called *mirree*), on which such slaughtered animal becomes lawful food to Mohummudans. If only two of these be divided, it is unlawful.

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



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Gajra, or Somurran, bracelets made of coloured thread, worn at the Mohurram	...	120,123
Gajra, formed of flowers. Vide Flowers, Gloss.	...	28
Guleez-Shah, a Mohurram fuqeer	...	140
Gulla, lit. grain or corn, but here money	...	157
Gullay-milna. Vide Sulam, Gloss.	...	
Gultakeen, or Girday, a pillow for the cheek	...	79
Gunda, a knotted string tied round the neck of a child, &c. as a charm	...	253,262
— four of any thing	...	182
Gurdonee, a silver neck ring	...	27
Gurm-mussala. Vide Mussala.	...	
Guroh, a band or troop (of fuqeers)	...	124,139
— sur, leader of ditto	...	124,139,161
Gussala, or Moorda sho, persons whose office it is to wash the bodies of the dead	...	278,265,284
Gyr-muhdee. Vide Muhdee, Gloss.	...	1,8,9,171,172
Hafiz, a celebrated poet, at whose shrine oblations are offered	...	186
— one who knows the whole Qoran by heart	...	13,14,47,169
Hajee, a pilgrim.	...	
— Ruhnūt oollah, oblations offered at his shrine	...	186
Hajee Ahmaq, and Hajee Bay-waqoof, Mohurram fuqeers	...	131
Hajrah (Hagar.)	...	43,44
Halakhor, the lowest caste of people in India. Vide Halakhor	...	149
Hanees, a proper name	...	104
Har. Vide Flowers, Gloss.	...	
Haris, a proper name	...	106
Hat'h-burtana, a matrimonial ceremony	...	94,97
Hat'h-kitoray-walay, a Mohurram fuqeer	...	129
Hazaree, a ceremony	...	165
Hazirat, the flame of a charm-wick	...	254,256,258
Hazree, (lit. breakfast) a ceremony	...	183
Heavens, the seven	...	98
Heemachee, a bag made of the skin of a lamb, used by fuqeers	...	196
Heemael, or Buddhee, q. v.	...	126
Hells, the seven	...	98
Hijray, eunuchs	...	19
Hijron ka Taafa. Append. lii.	...	29
Hijree, or Hijrah, the flight of Mohummad; hence his era (16 July, A.D. 622)	...	7,112
Hindoos turned Mohurram fuqeers	...	122,142,156
Hooma, a fabulous bird. Gloss.	...	
Hoonnoor-hosein kay Fuqeeran, Mohurram fuqeers	...	133
Hooqqa, the pipe and apparatus in which tobacco is smoked in the East	...	76,137
Hoor (e-shudeed, the martyr)	...	107
Hooroo-e-Tuhjee, the Arabic alphabet	...	203
Horoscope	...	12,250
Hosein, a son of Allee	...	5,98
Hosein's martyrdom	...	99
Hosein Abdaul, or Faba Walle, a saint	...	186
Hosnein, meaning Hussun and Hosein	...	103,114
Howda, an open litter fixed on the back of an elephant, in which people ride	...	142,143
Howz-e-Kowsur, a fountain in Paradise	...	276
Huddees, a ceremony	...	32,84
— Qoran ke, ditto	...	33,188
Huddeesaro, a kind of ring used at marriages. Append. p. xxvii.	...	61
Huddees, the traditions of Mohummad. Gloss.	...	218
— i-Nabuwee, the traditions of the prophet. Gloss.	...	89
— e-Qoodsee. Gloss.	...	



Hajr, a pilgrimage. Gloss. ...	41
----- Mukkay ka. Vide Mukkay (Mecca) ...	41
Hajocloha, an epithalamium ...	90
Hajr-ool-usrud, the black stone at Mecca ...	42
Hakeem, a Physician, a Mohurram fuqeer ...	132
Hulal-khor, outcasts, to whom all sorts of food are considered lawful ...	149
Huldee, turmeric; a ceremony ...	64, 65, 82
----- Maynhdee, a ceremony ...	65
----- bythna, sitting in state, alias Munja bythna, q. v. ...	
----- chor, a ceremony ...	64
----- saoo, ditto ...	65
Hullah, or Neembollee, neck ornament. Append. p. xxiii. ...	78
----- Haria, Huldah, or Zungeehur terminalia chebula, Willd. chebulic myrobolan ...	95
Hulqa, or door, ear ornament. Append. p. xxi. ...	156
Hulwa. Append. Cook V, p. xlii. ...	183
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Hundee, a small earthen pot. Gloss. ...	
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Haria. Vide Hullah. ...	
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Hawa, Eve ...	88, 216, 232
Huzruth-shah, a name of Mowla Allee ...	188
----- Baba Faqr-ood-Deen, Gnnj ool Israr, a saint ...	186
Hyât, life, said to be created on the tenth day of Mohurram ...	99
----- Qunadur, or Baba, or Bawa-Boodan, a saint. Vide Oors ...	161
Hydr Wullee, a saint ...	186
Iblees (Satan), one who despairs of God's mercy ...	216
Ibraheem (Abraham) ...	46, 88, 177
Iftar, the evening meal during Lent, so called ...	168
Iuk (Indian), receipts for making it ...	150
Ishaq (Isaac) ...	6, 176
Islam, the proper name of the Mohummudan religion ...	107
Ism, a name, or attribute ...	201, 206
----- e-Azum, the great attribute of the Deity ...	171
----- Julalee, the terrible attributes ...	201
----- Jumalee, the amiable attributes ...	201
Ismaeel (Ishmael) ...	45, 46, 176, 177
Ispund, the seed of the Maynhdee, q. v. and Gloss. ...	3, 4, 32
Israfeel, the name of an archangel. Vide Jibbreel. Gloss. ...	
Istigfar, deprecation. Vide Ustugfar ...	53
Izne, a fuqeer who acts as a messenger ...	189
Izne Shah, a Mohurram fuqeer ...	124
Izrael, the name of an archangel. Vide Jibbreel, Gloss. ...	
Jae-numaz, a place of prayer; vulgo Janeemaz, or Moosulla. Gloss. ...	52, 73, 174
Jaffur-bin-Tyar, a proper name ...	109, 257
Jageer, land given by government as a reward for services, or as a fee, a pension in land ...	87, 199
Jalee-moeebund. Vide Flowers, Gloss. ...	
Jam, any vessel for drinking out of ...	205
Jama, Dress. Append. III, p. xi. ...	78, 123, 275
Jamdanee, a sort of leathern portmanteau ...	79
Jam-khana, or Sotrunjee, a large carpet ...	79
Jau (lit. life or soul) an expression of affection ...	10



Jakes, or Juwar, holcus saccharatus, Lin. or great millet	...	...	39
Jayhez, bridal paraphernalia	...	...	70,78,97
Jeeb-oh-bilnee, a tongue scraper	...	...	79
Jhanda, a banner (mudar ka)	...	...	159
— (Dustageer ka)	...	...	158
Jhar-Shah, a Mohurram fuqeer	...	...	135
Jewels and ornaments. Append. IV, p. xviii.	...	...	
Jhola, a swing. Vide Guhwara.	...	...	
Jhol-p'horana, a matrimonial ceremony	...	...	70,80,97
— kay ghurray, ditto	...	...	71,80
Jhoozha, leavings of food, that which has touched food and is thereby defiled	...	...	189
Jhanda, a flag (Dustageer ka)	...	...	156
— (Mudar ka)	...	...	159
Jibbreel, the angel Gabriel. Gloss.	...	...	
Jin, genii	...	...	215
Jin-noonee	...	...	215
Joads, a proper name	...	...	103
Jogeean, Hindu devotees	...	...	135,254
Jobbha, Dress. Append. III, p. xi.	...	...	121,195,199
Joolwa, a matrimonial ceremony	...	...	65,85,89,97
Joomagee, ditto	...	...	91,95,97,288
Jootee ka jora, a pair of shoes	...	...	78
Jooz, a section, what printers technically term a sheet	...	...	285
Jora, a suit of clothes	...	...	94
Jotee, a large lamp made of paste	...	...	253
Jubbol Arfat, a mountain near Mecca	...	...	47
Juch-chee, a lying-in woman	...	...	1
Juddee, a class of Mushaekhs	...	...	198
Jugglers	...	...	140,145
Juhad Fee-subeel-illah, or holy war	...	...	107
Juhaz (lit. a ship), or Bayra, a ceremony	...	...	21,64,86,180,181,288
Jullalee, or Khakeen, a class of fuqeers	...	...	130,194
Jullalee Isms, the terrible attributes	...	...	201
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Jummadee-ool-Akhir, the sixth month	...	...	160
— Awul, the fifth month	...	...	67
Jammalgota, or crotomunt	...	...	133
Jummalee Isms, the amiable attributes	...	...	201
Jumma-Ollah, or Jumma Allah, God's assembly	...	...	161,194
Jummaut khana, a meeting house	...	...	171
Jummun Juttee, the founder of a sect of devotees	...	...	192
Jumra gravel or small stones thrown at pillars representing the Devil in the valley of Mina, q. v.	...	...	45
Jun-bhat, a ceremony	...	...	71
Junnut-ool-buqqee, the name of the cemetery at Medina where Hussun was buried	...	...	103
Jawahir-e-Khumsa, a work alluded to	...	...	202,906
Juwar, great millet, holcus saccharatus. Lin.	...	...	184,221
Kaaba, the temple of Mecca	...	...	43
Ka-oh'ha (or cholna), a cloth worn round the hips, passing between the legs, and tucked in behind	...	...	132
Kafir, an infidel	...	...	6
Kajul, lamp-black	...	...	3,15,79
— Dan, or Kujlotee, a box for holding Kajul or lamp-black	...	...	79
— Mohnee ka, the philter lamp-black	...	...	227
Kakool, the tufts of hair left on both sides of the head, the middle part being shaved from the forehead to the neck	...	...	191
Kakra, a large wick	...	...	220



Kalik, the soot which collects under pots	...	...	...	3
ka tuwa, an iron plate on which wheaten cakes are toasted, or	...	...	...	94
kalik collected	...	...	...	22, 23
Kan-chee, a ceremony	...	...	...	253
Kan-ch'haydama, boring the ears	...	...	...	186
Kara, webera tetrandra, Willd., or the thorny caray	...	...	...	105, 178
Karwa Owleeb, a saint	...	...	...	180
Karwan, caravan	...	...	...	47
Kat-Bawa-Sahib, the name of a saint	...	...	...	130
Khadeema, servants in charge of tombs, mosques, &c.	...	...	...	172
Khakeean, or Jullaleea, q. v.	...	...	...	89
Khak-e-Shuffa. Vide Tasbeeh, Gloss.	...	...	...	6, 7
Khalee muheena, the tenth month	...	...	...	79
Khan, a title of the Pathans, q. v.	...	...	...	142
Kharjee, schismatics; the Soonnees so called by the Sheeas	...	...	...	187, 188, 199
Kharwa, a kind of coarse red cotton cloth	...	...	...	66, 138, 261
Khas-burdur, a match-lock man in a great man's retinue	...	...	...	160
Kheelafut, deputyship, the dignity of khuleefa (Caliph),	...	...	...	148
K'heeleean. Vide Dhan kay K'heeleean.	...	...	...	19
K'heer, or Sheerbirinj. Cook. Append. p. xlv.	...	...	...	87
kee hunde, the kheer pot, a ceremony	...	...	...	94, 173, 187
K'hichra. Append. p. xxxiv.	...	...	...	140
K'hich-ree. Append. p. xxxiii.	...	...	...	191
kee Russum, a ceremony	...	...	...	21, 66, 67, 181, 292
Khidmutes, the sweeper, an attendant of a mosque.	...	...	...	195
Khilaut, a dress, a robe of honour	...	...	...	10
K'hind-rray shah, a mohurrun fuqeer	...	...	...	18
Khoaja (com. Khaja), a man of distinction, a gentleman.	...	...	...	266
Bunda nuwaz, q. v., the name of a saint	...	...	...	79
Khizur, the saint of waters	...	...	...	190
Buha-ood-deen Naqshbund, the founder of the Naqshbundes fuqeers	...	...	...	133
Zaday	...	...	...	136
Khoan, a large tray	...	...	...	136
Khwancha, a small tray	...	...	...	231, 234
Khoan posh, or Toraposh, a tray-lid	...	...	...	164, 165
Khoan-waday, (com. Khanwaday), lineage or household of fuqeers, so called	...	...	...	110
K'hodon-garon, a Mohurrun fuqeer	...	...	...	198
Khoqeer, a native saddle, a pack-saddle	...	...	...	2
Shah, a Mohurrun fuqeer	...	...	...	111, 112, 169, 173
Khomasee, a particular kind of magic square	...	...	...	80
K'hoalay-ghoray. Vide Ghoray, a ceremony	...	...	...	199
Khoolee, a proper name	...	...	...	124
Khoofasee, a class of Musbaekhs	...	...	...	26
Khooshka. Vide Rice	...	...	...	112, 113
Khoofba, an oration or sermon	...	...	...	135
K'kopra, dried kernel of the cocoa-nut. Gloss.	...	...	...	42
ch'hiluay kee chowkee, an instrument for rasping the kernel of	...	...	...	59
the cocoa nut	...	...	...	127
K'hujoor. Vide Tasbeeh, Gloss.	...	...	...	6
Khuleefa (vulgo Caliph), a deputy or successor. Gloss.	...	...	...	87, 111, 173
, a Mohurrun fuqeer	...	...	...	30, 238
K'hullee, oil cakes. Gloss.	...	...	...	206, 207
Khun, the date of the moon	...	...	...	116, 156, 265
Khurjeeree, a small tambourine. Mus. Instr. Append. liv.	...	...	...	160
K'hurran-wan, wooden pattens	...	...	...	
K'hurray-pan bantna, a ceremony	...	...	...	
K'hurree, pipeclay	...	...	...	
Khuttab, the father of Oomur	...	...	...	
Khuteeb, a priest	...	...	...	
Khutna, circumcision	...	...	...	
Khutum, the seal or conclusion, a term in the science of exorcism	...	...	...	
e Qoran, reading through of the entire Qoran	...	...	...	
Khwaja Moyeen ood Deen chishtee	...	...	...	



Kinara. Vide Qibla.			
Kinuttee, broad gold or silver lace.	Vide Gotha...	...	127
Kisitee, a kind of tray	...	...	18
— or kachkole, a cup or bowl (generally of beggars), a fugeer's wallet			189,196
— Elias, ke, a boat, ship, vessel, bark.	Vide Jubaz	...	294
Kuseling. Vide Dozanoo bythua	...	...	259
Kodalee, a spade	...	...	113
— marna, to dig with the spade, a ceremony	...	...	113
Kolsa, a king crow	...	...	255
Kofee (Cufu), name of a town	...	...	102
Koolsoom, Hosein's sister	...	...	103,110
Koolthee, Madras horse gram, <i>Glycine tomentosa</i> , Lin. <i>Dolichos biflorus</i> . Roxb. p. xxxix.			
Koondon, or Koonday, a large earthen pot	...	...	165,182,253
— Syed Jullal ood Deen's, a ceremony	...	...	165
Koondul, or Pogol, large Hindoo earrings	...	...	135
Koornish. Vide Sulam, Gloss.	...	...	47
Koorsee, the eighth heaven	...	...	98
Koorta. Vide Dress, Append. X	...	...	279
Koossoom, safflower, or bastard saffron, <i>carthamus tinctorius</i> , Lin. Gloss.			73
Kordalla, or Kurdora, a string tied round the waist, to which a lungotee is fastened	...	...	135,192
Korla, or Kora, cat-o'-nine-tails (or rather of one tail)	...	...	127
Kothmeer, the coriander plant. Append. p. xxix, xlvii.			
Kot-wal, a Mohurram fugeer	...	...	124,132
Kown-ul, the two outsides of the house on either side of the door, so called. Vide Kuwn-wul	...	...	3
Kowra, a large shell; Kowree, a small one	...	...	134,145
Kowra-kowree, by fugeers meant for money	...	...	126
Kubab. Append. Cook V, p. xxxvii.	...	...	177
Kubeer Pnnthee, a saint	...	...	186
Kuch-kole, or Kishtee, a fugeer's wallet	...	...	180,196
Kuchoor, curcuma zerumbet, Roxb., or zerumbet zedoary. Vide Abeer, Gloss.			
Kufan, a shroud	...	...	279
Kufgeer, a skimmer	...	...	79,143
Kufnee, or Alfa, a fugeer's dress. Gloss.	...	...	124,189
Kujloze, or Kajul-Dan, q. v.	...	...	79
Kuleeja, the liver	...	...	224,258,258
Kuleejee, the pluck; viz. the heart, liver, lungs, spleen, and kidneys of animals	...	...	16,221
Kulma, the creed.			
— phurna, to repeat the creed, one of the points relating to practice. Gloss.	...	...	37,125
— e-Shahadat, the martyrdom creeds	...	...	189,277,279
— e-Tamjeed	...	...	189
— e-Towheed	...	...	189
— e-Rud-e-Koofoor	...	...	189
— e-ty-ab, or ty-eeb	...	...	189,277,280
Kulmay Shureout, the five creeds	...	...	189
Kulandur. Prop. Qulundur, q. v.			
Kulas kay mat'h, or Jholkay g'hurray, a matrimonial ceremony,			70,71,94,95,97
— oothana, ditto	...	...	94
Kumkhwab (vulg. Kingcob), silk interwoven with gold or silver flowers	...	...	27,228
Kumeer. Vide Qumees.			
Kummul-shah, a Mohurram fugeer	...	...	136
Kummurbund. Dress. Append. p. xii.	...	...	118
Kunch-nean, kay nach. Vide Gloss.	...	...	62
Kunchnee ka taefa. Mus. Instr. Append. p. 1.			
Kandoree, a ceremony	...	...	164,182
— Beebee Fateema kee, ditto	...	...	183
— Fateeha kee, ditto	...	...	164
— Rujub kee, ditto	...	...	164



Kungga, bracelets	72,78,93,94
— kholua, a ceremony	92,97
Kunggay, a comb	79
Kungooray, small triangular lumps made of Tholee	2,94
Kunjur, a hawk of fruits and vegetables	23
Kunkes, ground rice, or the scraps that fly off in pounding rice to separate it from the husks	2
Kuntha, a necklace or rosary of large beads made of silver, crystal, or the earth of Kurbulla. Gloss.	124,189
Kunz ool-Gurraeb, the title of a work	109
Kurb-bulla (err. Kurbula), the name of a place in Iraq where Hussun is buried	48,107,144
— kay mydan, the plain where Hosein was slain	144
Kurdora. Vide Kordulla	185
Kureem ood Deen, oblations offered at his shrine	186
Kurra (pl. Kurray), a ring worn on the wrists, ankles, &c. Orn. Append. p. xxv and xxix	123,228
Kurrahee, a flat vessel of iron, brass, or earth, in which food is boiled or fried	184,254
Kurrunj kay tall (Ol. dalbergia arborea, Willd.)	224
Kusub, penance, a term used in the science of exorcism	200
Kussur kay ghur (lit. fractional house), a term used in forming magic squares	231
Kusund ka kutora, a cup made of bell-metal	265
Kutar, a dirk or dagger carried by fugera	127,196
Kuway shah, a Mohurram fuqeer	129
Kuwn-wal. Vide Kown-ul	181
Lahowl. Vide Gloss.	45,222
Lakh', a hundred thousand	86
Lemonade. Append. p. xlv.	
Libas, a suit of clothes	94
Life, when created	99
Liffafa. Vide Luffafa.	
Lodee, or Lot, from whom a description of Putthans have descended	8
Loong or Loonggee. Vide Dress, Append. p. xiii.	
Lota, or Tumbaloo. Gloss.	185,255
Lowh, the tablet on which the decrees of the Deity are written	99
Lubbay, a class of people who sell beads, precious stones, &c.	160
Luch-ch'ha, a necklace worn tight round the neck, Orn. Append. p. xxiii.	78,87
Luch-ka, or Mohar.pankhes, alias Juhaz, q. v., plate IV, fig. 8.	131
Luddoo. Cook. sweetmeats. Append. p. xlv.	28
— bandhna, folding hands, a ceremony	22
Luffafa, a sheet used in shrouding the dead	279
Luggun, a large flat hollow utensil in the form of a basin	80
Lutud-bhurna (lit. filling the grave), a ceremony	287
Lungot, Lungota, or Lungotee, a cloth worn between the legs. Dress, Append. p. xiii.	192,197
Lungree, a large shallow pan used for kneading dough, and at meals for serving rice, &c.	80
Lungur (lit. anchor), a string of flowers or leaves, a ceremony	141,182
— neekalna, a ceremony	141
Lutkan-mahban, a silk twist for the Choontee	72
Lyla, a Moharram fuqeer	127
Lyl-o-nuhar. Vide Tusbeeh, Gloss.	
Lylut ool mobarik, the blessed night	186
— Qudur, the night of power	170,171
— Qudar's shub-baydaree, a ceremony	168
Maash, phaseolus, mar, black gram	253
Mahee Dundee, fish bones. Vide Tusbeeh. Gloss.	

Mooratib, insignias denoted by the figure of a fish and two balls carried as ensigns upon elephants before kings and nobles	116
Mantaoee, cloth on which is pasted devices of the heavenly bodies in gold or silver	153
Majoon. Vide Gloss.	30
Maleeda, or Muleeda. Append. p. xlv.	153
Malik Ryaan Sahib, oblations offered at his shrine	186
Mainkee, one of the four principal Mohummadau sects	160
Manda, a kind of bread	20
Mangnee (lit. asking), i.e. in marriage, a ceremony	59,60,62
Mangos pickle. Append. p. xlv.	
Mupulay (Moplays), a class of Mohummadaus who inhabit the Malabar coast in the Peninsula of India, Append. p. xiii.	160
Mareen, the jungle (err. plain) of Kurbulla	107
Marij (lit. flame without smoke, i.e. wind), genii formed of it	215
Marijin nubooa, the title of a work	165
Maroo, two antelope horns in opposite directions joined at their bases; carried by fugeers	127,196
Marriage	55
Martyrs, twenty descriptions of persons become so	48
Marwarce, a class of Hindoos inhabiting Marwar. A most industrious race of merchants	140
Masha. Vide Weights, Append. II.	
Mashu, the small son a Hindoo Deity who is worshipped for averting the calamities	185
Mast kay Khajee, AMERATIANUS	185
Mawee, a proper name	133
Maykh Shah, a Mohurram fugeer	141,158,189
Mayla (lit. a fair, an assemblage of fugeers so called)	68,69,258
Maynudee, or heena (Gloss.)	68,72,158,157
----- called Taboot or Musjid	117
----- night of	164
Mayraj, ascension (the Prophet's);	123
Maywa, viz. Choorway, Sugar and Phootanay	259,261
Mayway ka Tubug, the fairy fruit-tray	52
Mayzuna, higher than a chubootra, with steps to mount by	
Meals, Moosulman. Vide khana, Gloss.	
Measures. Append. II, p. vii.	
Meeran, master or friend, an address expressive of kindness	10,185,260
----- kee kurrabee, a ceremony	184
Meena. Vide Palkee, Gloss.	73,91
Meehree, a woman's side locks	93
Meekael, the archangel Michael. Vide Jibbreel, Gloss.	
Meena-bazar, or Mina Bazar, q. v.	42,45
Meer, a title by which Syeds are called	6
Meeran Moby-ood-Deen, or Dustugeer	155
Meerza, or Mirza, a chief or prince	9
Meer-zada, a title of Moosulmans	10
Meesees, dentifrice. Gloss.	30,79,81,82,83
----- Dan, a box for holding Meesees	79
Meetha Polao. Vide Polao, Cook. Append. xxxi.	59
Mica, or Ubruk	72,113,121
Mimbur, a pulpit, the minarets of a mosque	52,114,173
Mina Bazar, Mina, a valley near Mecca	42,45
Miracles related	162
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