

ORDINARY, MS.

Public DEPARTMENT.
G.O., DATED 6-6-90
No. 408.

When given for copying

[Despatch Abstract.]

Recording the Great
Glossary Proprietary Reports
for April 1890.

Papers to be read in Proceedings:—

Again G.O., dated 188 , No.

Again G.O., dated 188 , No.

Current No. of 188 , dated from

Current No. of 188 , dated from

Government Glossary Progress
Report for February 1890.

The following are figures for February
1890.

Total estimated columns of the volume, reduced to solid Brevier, 1800; of which at the end of February				
On reference to Collection.	On reference to Survey.	Under work with clerical establish- ment.	Under work with printers.	Passed as ready for Book-form.
45	35	675	545	500

Mr. W. A. Bradley who has been Head
Clerk on this work has been fortunate
enough to secure at the hands of H. C.
the Governor an appointment as Protector
for the Police. He was relieved, as soon
as intimation was received on the 14th.

February 1890, and has been sent by the
Inspector General of Police to Waltham. ~
Mr. Bradley's work has been marked by
a minute conscientiousness. His absence
will be much felt by the Editor.

1890
27 1890

Cu^o 1191

SUBJECT.

Government Glossary Progress
Report for March 1890.

240 nos
188

For

Circulated.

Show the previous
report what is the advance
in the month.

U.S.

Please
note on
the
report

1891.11/4

Papers to be read in Proceedings:—

Again G.O., dated

188 , No.

Again G.O., dated

188 , No.

Current No.

of 188 , dated

from

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of 188 , dated

from

Government Glossary Progress
Report for March 1890.

The following are figures for
March 1890:—

Total estimated columns of the volumes, reduced to solid Brevier,
1800; of which at the end of March

On reference to Collectors	On reference to Survey	Under work with clerical Establishment	Under work with printer	Passed as ready for Book-form
70	35	555	520	620.

LM
7/4/90

Public DEPARTMENT.

CW. 1191

on 14.4.
1890



OFFICE NOTE.

77

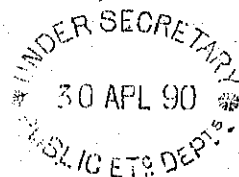
From

THE CHIEF SECRETARY,

To

SUBJECT.

The Editor of the Govt. Glossary



With reference to the rate of progress on the Government Glossary as shown in the Monthly report for March last, the undersigned is directed to ask if Mr. Madhavan can now give information as to the probable time of completion of the volume.

Madhavan

(Chief Secretary)

Noted and
23 April 1890

Office Note No 87

7/19 May 1890

To
The Editor Govt. Glossary.

With reference to his note of 27th ult. in reply to Office Note No. 77 of 23rd idem, the Editor of the Govt. Glossary is informed that the Government, in view of the rate of progress now reported, expects the III. Vol. of the "Manual of the Administration" to be completed by 31st March next. (From orders)

17/5/90

The progress is getting more rapid. Nov. 60. & at the same rate the Dec. 75 work will be finished in Jan. 75 to another. Feb. 50. Same work whether 1st. Mar. 120. Madhavan can now give information as to the probable time of completion.

17/4/90

For

Circulated.

The number in the last column is steadily rising, which seems to be satisfactory:-

October report	300
Nov. "	360
Dec. "	450
Jan. "	500
Feb. "	620
March "	620

Still, only about a third of the whole is "ready for publication". It will take 2 years yet, it is believed.

28/12

To the Editor Govt. Glossary. Dated 19/5/90

17/5/90

23rd May 1890.

SPECIMEN.

*Proof not read and will
contain obvious errors.*

NOTE.

1. *First object.*—The primary object of the third and concluding volume of the Manual is to establish the necessary connection between the English and the vernacular languages in matters where this can be most suitably done by a Government publication. In considering that connection, it will be found that there are always three difficulties present; uncertain orthography, imperfect correlation between the languages, and multiplicity of synonyms even after correlation is established. It is the object of this volume to supply a definition in each of these cases of ambiguity. The definitions can be taken as standards whenever it is thought fit, or to the extent which is thought fit.

2. Uncertain orthography arises chiefly in the form given to native words when they are employed in English writings. A statement of the past history and present condition of this question has been given at Volume I, pages 544—549. The words in question have been incorporated in Anglo-Indian usage during two centuries, in which period the peculiarities of the English language have made them assume very numerous shapes. Of late a movement has taken place, which is likely in the end to prove successful, in the direction of abandoning altogether the attempt to express such words on English principles, and instead of that of employing a method of strict transliteration from the exact letters of the original, combined with the use of the Continental and especially the Italian powers of the Roman alphabet, to which accents and other signs are applied. The latter is however in effect so far as writing is concerned a new language, and the country is in a state of transition from one style to the other. This therefore only adds to the number of forms at the present moment requiring to be treated by a glossary. The definition adopted in this case in the present volume is to place first as title the average Anglo-Indian form, and then next after it in brackets the average form on the purely transliterative or as it is in this book called Continental system. The average Anglo-Indian form means the form arrived at by applying Volume II, Appendix XXI. Though ignorance and fashion have introduced an extreme number of irregularities, yet it is a mistake to suppose that there is no system in the English style of orthography applied to native names. It is less regular than the Continental style, but in the usage of the best writers it displays an organic character and method quite its own. The selection of an average has been the result of analysis and not arbitrary. The forms here selected for title may be said to be those which are now just beginning to go out of fashion, but which were exclusively in use in Southern India as late as twenty years ago. The average Continental form means the form arrived at by applying Volume II, Appendix XXIII. It rejects the diacritical marks shown in Volume II, Appendix XXIV, other than the acute accent. It is a form that may be used at any time without encumbering manuscript or embarrassing printers and is sufficient for all purpose of ordinary identification. In cases only where the Tamil character expresses Tamil words derived from the Sanscrit (for which purpose it is very defective) will the transliterations be found not suitable for practical requirements; but in all these cases the Sanscrit is given simultaneously, so that those who employ this volume can by comparing the two frame their own standard. The Continental forms where differing from the English forms re-appear as titles in the cross-references at the end of the volume. By giving the two average forms cross-referenced in this manner it is believed that the difficulty of finding words has been reduced to a minimum. As regards the current text, or that portion of the matter not devoted to definition, it has been considered from the commencement of the work that a mixed or varying style of orthography was unsuitable to this publication. The choice was then between adopting either the English style throughout or the Continental style throughout; and this was found on experiment to be at the present date a choice between a slight archaism or decided pedantry. The former alternative was taken.

3. Imperfect correlation between the English and the vernacular languages appears chiefly in the process of ascertaining vernacular equivalents for English terms connected with the natural kingdom, and especially terms bearing on economical subjects. A vast amount of information has been acquired on this head in Southern India during the present century, but very little has been collated or put forward in a suitable, accurate, or accessible form. The present volume aims at defining this subject on fixed principles of verification and with the greatest accuracy at present attainable. The results show that the natives of the country have a much more intimate acquaintance with structure in the natural kingdom than is generally supposed; and the establishment of the correlations will, it is believed, subserve many useful ends.

4. Multiplicity of synonyms occurs in connection with the last-named subject, in the three branches into which that subject resolves itself; the Anglo-Indian terms (otherwise commercial), the scientific terms, and the vernacular terms. The number of aliases in these cases, and the great confusion and inconvenience thence arising are well known; it is not too much to say that the number of aliases in the botanical system form one of the chief technical impediments to the compilation and diffusion of information regarding the economic uses of the vegetable kingdom. The present volume aims at collecting all the synonyms under each head, and selecting from them a standard, one for each head; and it is to be understood that no such term has been

quoted in this volume without being exposed in an exhaustive manner to that process. In the case of Anglo-Indian, commercial, and scientific terms, the one selected will be known by not being quoted as an alternative. In the case of vernacular terms, the one selected in each language will be found within brackets next after title or sub-title. As a rule it is considered that one vernacular equivalent in each language, and that the most typical and generally applicable, is sufficient; as otherwise this work would have exceeded all limit. But in some cases vernacular alternatives are shown later in the text. All the alternatives mentioned in this paragraph are carried forward to the cross-references at end of the volume where they can be found alphabetically.

5. Etymology is necessarily involved in the definition of terms, and etymologies of nearly all the Anglo-Indian and vernacular terms will be found in the work. In the case of names of places, indigenous etymologies have been in the great majority of instances substituted for the florid Sanskrit etymologies usually received on the authority of stalapooranams. Indeed many place-names appear to belong to a period when the present Dravidian dialects had not yet branched off as such, or when they differed much less from each other than they do now.

6. Throughout the bulk of the vernacular equivalents vernacular type has been given. A roman type to act as a substitute in one work for all the languages of Southern India would take the very inconvenient form shown in Volume II, Appendix XXIV. The typography has therefore been in the main polyglot in six vernacular languages combined with the ordinary roman.

7. *Second object.*—The secondary object of this volume is to furnish general information supplementary to various articles in Volumes I and II, and sufficient to prevent the present volume from being a bare vocabulary or collection of lists. Special attention may be drawn to the geographical items which in conjunction with pages 47–169 of Volume II and various parts of Volume I form an approximate gazetteer to the province, as indicated in the preface. In the economic matter are to be noticed also the paragraphs designed to connect the western and oriental systems of structural classification. For instance the set of paragraphs vriesham, chanurah, tungaid; or jantoo, sarpam, paumb, bungaur. The aim under this head of general information has been to bring forward such only as is available from indigenous and local sources, either new or hitherto scarcely accessible. The work is not issued as a cyclopædia.

8. Books from which in certain cases free quotation has been made, and which therefore require to be specified, are:—in mythology and philosophy, Ziegenbalg's *Genealogie der Malabarischer Götter* (1713); in economic flora, Roxburgh's *Flora Indica* (1832), Drury's works; in general *Materia Indica* Ainslie's book of that name (1826), Waring's works; in zoology Jordon's, Day's, and Günther's works. All these authors except the one last-mentioned have been South Indian writers.

9. *Signs.*—Round brackets () indicate that the vernacular words contained therein are spelt on the new Continental system. Square brackets [] indicate glossary titles or sub-titles which should be consulted in illustration. The sign * indicates a form of spelling adopted by Government for official correspondence.

10. The cross-references in small type at the end of this volume form an integral part of its design, and to utilize it as a work of reference they must be freely consulted. When either the commencement or the termination of a compound word falls naturally within the alphabetical arrangement, the reader is left to trace the word for himself; but in all other cases assistance is given.

GLOSSARY.

A (अ - a, आ - ā, San.; १ - alif, Hind.; अ - a, ए - ē, Tam.).

(1) Short San. symbolic of Vishnoo; especially as the first letter of the three sounds in the sacred syllable om; also of Bramh. Long San. symbol of Shiva and Lutchmy. Hind. in arithmetic one; in almanacs and astronomical books, Sunday and Taurus. Short Tam. sign of the numeral 8. The long letter in all the Dravidian languages is the ordinary Dravidian vocative, followed constantly by long "o" if the reply is not immediate; thus (appā), then (appō). (2) Sanscrit short is negative prefix:—*Achit* (अचित् - achit, San.). Not mind; that is to say matter. With the Shreeveishnavas chit or mind is the spirit of Vishnoo; this, achit or matter, and eeshwaran or supreme ruler, form the three predicates of the universe [shreeveishnavas]. See Vol. I (89). — *Achhatay* (अक्षत - akshatā, San.). Means unbroken, and so auspicious. The sectarian mark worn on the forehead, or the pigment with which it is made. Also grains of rice, colored with saffron or vermilion, placed on the forehead of an idol, or on those of the bride and bridegroom at their marriage; also presented to persons while inviting to a feast or marriage. — *Achshayam* (अक्षय - akshaya, San.). From (above + kshaya, San. destruction). Unfailing. *Achshaya pautram*, from (above + pātra, San. drinking vessel), is a charitable allowance to Bramins from the gross produce. — *Adharmam* (अधर्म - adhārma, San.). From (above + dharma, San. virtue). Vice, demerit; opposite of Dharma. According to Jinas it causes soul's continuance with the body. — *Adwaitam* (अद्वैत - advaita, San.). From (above + dvaita, San. duality). Non-duality or identity. Unity of God and all his emanations. Bramins and their followers are of three classes according to the distinctions made by a combination of creed and philosophy. The Smartas worship Shiva and prosecute the Advaitam philosophy; being followers of Shunacaracharyan. The Madhwis worship Vishnoo and prosecute the Dwaitam philosophy; being followers of Madhwacharry. The Shreeveishnavas worship Vishnoo and prosecute the Vishishtadwaitam philosophy; being followers of Ramaanojacharry. Of the three philosophies the old or Advaitam is that which prevails most in Southern India. This system regards the supreme spirit and the human spirit as one; in a state of degradation through ignorance, but re-absorbed on obtaining true wisdom. The world is an illusion. All external objects are different forms of the one deity, besides whom there exists nothing else. As gold is one, though in various forms, as money, earrings and other ornaments; so the one sole existent deity is found in all the various forms that appear to exist around mankind. The body of man is a temporary prison. On its decease the soul flows into deity; as air in a closed earthen vessel, when such is broken, flows into the common atmosphere. The Advaitam denies the existence of moral evil. Many treatises in Tamil, Telogoo and Canarese on Advaitam philosophy. See Vedauntam for the complete philosophy which underlies the Advaitam. For the founder of Advaitam see Shunacaracharyan. See also Volume I (74), (76). Cf. Spinozism. — *Aghora* (अघोर - aghōra, San.). From (above + ghōra, San. terrific). Euphemistic title of Shiva. A religious monistic. — *Akila* (अकिल - akhila, San.). From (above + khila, San. gap). Whole. *Akilandayya* from (+ anda, San. egg) is Shiva, the lord of the universe. Hindoo 2nd or pers. name. — *Akkandam* (अकण्ड - akhanda, San.). Means undivided. Akkanda Canvey is the country traversed by the broad Cauvery. The W. portion of Trichinopoly District from Caroor to Tirpalatoray; the latter being place where Cauvery divides into two branches, Canvey and Coleroon. — *Amarashwaram* (अमरेश्वर - amarēshvara, San.). From (above + mara, San. death + ishvara, San. lord). Either Vishnoo or Shiva. — *Amogh* (अमोघ - amōgha, San.). From (above + muh, San. to err). Unerring. *Amogha Varshan*, meaning one who showers benefits unerringly, was Jaina king of Tondaimundalam at end of 9th century of Christian era. The principal Jaina Poornanams were written in his reign by his spiritual preceptor Jainasainan Acharry. See Vol. I (141). — *Amritam* (अमृत - amrita, San.). From (above + mrita, San. dead). Immortal. Ambrosia, the beverage of the gods, produced at the churning of the ocean. Hindoo 2nd or pers. name, as Amritam Iyer, Amritammal. Amritamudikon is common among non-bramins. *Amrit Mahaul* is title of a cattle breeding establishment in Mysore. — *Anagan* (अनङ्ग - anāṅga, San.). From (above + anga, San. body). Incorporeal. Cauman, the Indian Cupid. — *Anantan* (अनन्त - ananta, San.). From (above + anta, San. end). The eternal deity, Vishnoo or Shiva. Also Aady Sheshan [q.v.]. Ananta Shayanam, from (shayana, San. bed), is he who has Sheshan

the serpent for his couch, Vishnoo. Appears in comp. Ananta Narayanan, Ananta Padmanabha, Ananta Sadausivan, &c. Ananta Teertan means the devotee of Vishnoo. Anantayya is common Hindoo 2nd or pers. name [anantapora]. — *Anady* (अनादि - anādī, San.). From (above + ādi, San. beginning). Immemorial. Anandiheed is ground waste from time immemorial. — *Animisha* (अनिमिष - animisha, San.). From (above + nimisha, San. winking). One whose eyes do not wink; a god. — *Anyanam* (अज्ञान - ājñāna, San.). From (above + āj, San. to know). Ignorance. In philosophy not merely a negative, but an active principle which, consisting of the three gunas, viz., Satwam, Rajas and Tamas, and preventing the soul from realizing its identity with Bramhan, causes self to appear a distinct personality and matter to appear a reality. Hence equivalent to Praricity or Nature and termed a divine shoaty, synonymous with manyay or illusion. Anyanyu is a heathen in Christian publications. — *Anyanyam* (अन्याय - anyāya, San.). From (above + nyāya, San. rule). Injustice. Complaint of injustice. Plaint in a civil suit. — *Aranyam* (अरण्य - aranya, San.). From (above + ri, San. to go). Place neither cultivated nor grazed. Forest. Suffix in place names; as Vedaranyam, meaning sacred writing + forest. — *Aravam* (அரவி - arvi, Hind.; அரவம் - aravam, Tel.). From (above + rava, San. sound). Name for Tamil among Mussalmans, Telogoo and Canarese, on account of its being destitute of aspirates. Not to be confounded with the Tamil word aravam, sound. The latter word means sound, whilst the former means being without sound. The people who are represented by Ptolomy as occupying the portion of the Coromandel coast near Nellore are called by him the Arvarni, which may represent the Tamil fishermen. There is a large caste of Aravas or Tamil Caupeos in the Telogoo country. — *Arogyam* (आरोग्य - ārogya, San.). From (above + rōga, San. sickness). Health. Common Hindoo 2nd or pers. name among non-bramins. Also Arogyasawmy. — *Aroondhaty* (அருந்ததி - arundhati, San.). From (above + radh, San. to check); above suspicion. Star in the Great Bear regarded as wife of Vasishthan, a pattern of chastity. Pointed out to bride at marriage ceremony. There is also a Tamil proverb:—அருந்ததி பார்த்த தகுபரவ — "Like one standing on a grindstone and looking at Aroondhaty." For during the time of child-birth the mother sometimes sits on a grindstone. — *Asat* (असत् - asat, San.). From (above + sat, San. entity). Nonentity [sat]. — *Atalam* (அதல் - atala, San.). From (above + tala, San. bottom). Bottomless. Subterranean world. One of the 14 lokams. — *Atchoota* (அத்யுத - aadyuta, San.; அச்சுத - achyuta, Tel.). From (above + chyut, San. to fall). Means who cannot fall, Vishnoo. Hindoo 2nd or pers. name. Atchoota Deva Royel was Rajah of Vijayanugger of the Narsimha Dynasty, next after Krishna Deva. A.D. 1530–1542. His reign remarkable for grants to Bramins and temples. Conquered down to Tinnevely, took away one of the Pandyan ruler's daughters and fixed a pillar of victory on the banks of the Tamrapurny. Fort of Kurnool built in his time. See Vol. I, (151). Atchoota Vijayaraghavan was the last of the Naick dynasty of Tanjore. Built forts at Arantaungy and Puttoocottah, Tripatore, and the Rajagopalsawmy pagoda at Munnargoody. His refusal to give his daughter in marriage to the rajah of Madura, led to a war. Atchoota fought and was killed. Had previously made preparation for burning his women's apartments, which was done. Scene was the now unoccupied tower at the south-west corner of the Tanjore Palace. See Vol. I, (120), (154); and II, (126). — *Avibhaktam* (அவிபக்தம் - avibhakta, San.). From (above + vibhaj, San. to divide). Undivided. Avibhakt Cootombam is the well-known Indian undivided family. Roman law, and modern European law following it, look upon co-ownership as an exceptional and momentary condition of the rights of property. But here this order of ideas is reversed, and it may be said that separate proprietorship is always on its way to become proprietorship in common. As soon as a son is born, he acquires a vested interest in his father's substance, and on attaining years of discretion he is in certain contingencies permitted by the letter of the law to call for a partition of the family estate. As a fact however a division rarely takes place even at the death of the father, and the property constantly remains undivided for several generations, though every member of every generation has legal right to an undivided share on it. The domain thus held in common is sometimes administered by an elected manager, but more generally it is managed by the eldest agnate, that is to say by the eldest representative of the eldest line of the stock. Such an assemblage of joint proprietors, a body of kindred holding a

AB (آب - *ap*, *San.*; آب - *āh*, *Hind.*). Water. — **Abdar** (آبدار - *ābdār*, *Hind.*). From (*abovē* + *dār*, *Pers.* holder). A servant in charge of drinking water. — **Abdārkhāna** (آبدارخانه - *ābdārkhāna*, *Hind.*). From (*abovē* + *dār*, keeper + *kānān*, house). Place where water is kept for drinking. From the fifth khun of the Moharram onwards many Muhammedans keep them in front of their houses, &c. — **Ab geena** (آب گین - *ābgi-nān*, *Hind.*). Glass. — **Ab i dogh** (آب درغ - *ābidogh*, *Hind.*). From (*abovē* + *dogh*, *Pers.* curd). Buttermilk. — **Ab i nishāt** (آب نشات - *ābīnshāt*, *Hind.*). From (*abovē* + *nishāt*, *Pers.* pleasure). Neuter. — **Ab i nocera** (آب نقره - *ābīnkrāh*, *Hind.*). From (*abovē* + *aukrah*, *Pers.* silver). Quicksilver. —

ABHIY (अभि *abhi*, San.). Intensive prefix. — *Abhidharma* (अभिधर्म - *abhidharma*, San.). From (above + *dharma*, San. virtue). Supreme truth. Jaina metaphysics. — *Abhidhānam* (अभिधान - *abhidhāna* San.). From (above + *dha*, San. to set). Vocabulary. *Abhidāna Chintāmaṇi* [*chintāmaṇi*], a dictionary of synonyms by Hemachandran. — *Abhigamaṇam* (अभिगमन - *abhigamaṇa*, San.). From (above + *gamaṇa*, San. going). Purification of temples. — *Abhijit* (अभिजित् - *abhijit*, San.).

ACASAULY (அகாசூலி - akasālī, obl.; அகாசூலி - akasālī, pers. sing.; அகாசூலீரர் - akasālīrār, pers. pl., Can.).
title. Canarase goldsmiths. First sub-division of the Pan-
or Cummawar. The corresponding terms are:—Hind. Tel. Cūmasūly; Tam. and Mal., Taitsaun.

Onste-
nnochaula
Badye ;

[illegible]

the surplus waters of which flow into it. After forming the southern boundary, it enters Madras district on the south-west, and flowing through it for 3 miles empties itself into the sea. On its banks are some of the largest and handsomest private residences of the city. The Buckingham Canal crosses it at the south-western end of Madras district, with locks on either side of the river. Alwarpet and Mylapore are on the north bank. Its southern bank is the limit of Chingleput district. The river has no commercial value, but many natives in the neighbourhood make a living by fishing. It is crossed by three important bridges; one near the Mount, a second the Marnulung at Sydapet, and a third very long one near the sea called Elphinstone bridge erected in 1842.

AFGHAN (افغان - afghān, Hind.). Inhabitant of Afghanistan. Putam is here used instead.

AFIYAT (افيت - afiyat, Hind.). From (afā, Ar. absolved). Well-being. — *Afiyat Baushad* (افيت بادشاه - afiyatbāshād, Hind.). From (above + bāshād, Pers. may there be). Benediction at commencement of letter. Cf. San. Swasty; Tel. Shree Rama; Mal. Shree; Tam. Chahemam.

AFSAR (افسر - afsar, Hind.). From Pers. Crown. Component part of lacabs or khitabs, male and female. — *Afsar von Nissa* (افسر النساء - afsarunnisā, Hind.). Crown of women.

AFTAUB (افتاب - aftāb, Hind.). Sun. — *Aftaubger* (افتاب گیر - aftābgīr, Hind.). From (above + gir, Pers. catcher). A parasol.

AFZAL (افضل - afzal, Hind.). From (fadala, Arab. exceed). Excellent. Mahomedan slave-alam. Also part of lacab. Ex.: — *Afzal God Dowla* (افضل الدوله - afzaluddaulah, Hind.). From (above + dāulah, Ar. empire). Eighth Nizam of Deccan and father of the present ruler. See Vol. I, 9.

AGAM (அகம் - akam, Mal.; அகம் - agam, Tam.). Inside; mind; dwelling place; low land; grain. Suffix in place names as Vaidikagam, meaning enclosure + inside. — *Agambadiyaur* (அகம்படியூர் - agambadiyūr, obl.; அகம்படியூர் - agambadiyūr, pers. sing.; அகம்படியூர் - agambadiyūr, pers. pl. Tam.). Cor. of Agamoodiyaur. Caste-title; personal forms. Agambadiyaur, sing. Agambadiyaur, pl. One of the principal elements in the agricultural population of the Maravar country. These people are nearly connected with the Maravar by descent, and they also resemble them closely in appearance, habits and customs. The chiefs of the Maravar are accustomed to marry Agambadiyaur women; and of the children born of such marriages, the males must marry Agambadiyaur females and belong to their wives' caste, whilst the females must marry Maravar and belong to their husband's caste. The honorific title of an Agambadiyaur is Shervelam, or captain of a band. The Agambadiyaur are slightly less numerous than the Maravar; as they are somewhat inferior to them in estimation. Men of this caste are employed in large numbers by zemindars and others as retainers and domestic servants. They are also employed in temples. But the great body of them are poor and humble ryots. Number about 300,000; most in Madura and Tanjore. — *Agamodiyaur* (அகமுடியூர் - agamodiyūr, Tam.). From (above + udal, Tam. owning). A land-holder. Among Tam. Bramins, respectful way to speak to a woman of her husband. — *Agapoorul* (அகப்பூரல் - agappōrul, Tam.). From (above + porul, Tam. subject matter). A treatise on the composition of amatory poems by Naurevirajan, Jaina poet. — *Agavilay* (அகவிழை - agavilāy, Tam.). From (above + vilai, Tam. price). The market price of grain.

AGAPPAY (அகப்பை - agappai, Tam.). A ladle of stick and half coconut shell. There is a Tamil proverb: — *அகப்பை கண்டது பொய் அகப்பைக்குறி மெய்* — "That which one has seen is false, the sign of agappay is true." The mark of the agappay on the grain-heap is taken as better evidence than what an eye-witness says. Derivative of justice.

AGARAM (அகரம் - agaram, Tam.). From (agāra, San. house). Latin ager. Agricultural village, subsequently Bramin village. Suffix in place names; as Periyagaram, meaning large + agricultural village. Sometimes used by mistake for Agraharam.

AGASA (அகாச - agasa, obl.; அகாச - agasa, pers. sing.; அகாசம் - agasam, pers. pl. Can.). Caste-title; personal forms. Agasa, sing. Agasar, pl. Canarase washermen. The corresponding terms are: — Hind. Dhoby; Tel. Chaucala; Mal. Velootaidan; Tam. Vunnam. They worship Oohbey, or the steam issuing from the boiling water in which the clothes are steeped. Animals are sacrificed to Oohbey, in order to preserve the clothes from burning. They follow no profession but that of washing; and in all public processions are bound without reward to carry a torch before the images and the chief officer of Government. Both men and women wash. Their proper beasts of burden are asses. They confine their marriages to a few families which they know to be of pure

descent. They marry a number of wives if they can afford it. They may eat meat and drink spirituous liquors. They rank in Canara with the Panchaulas.

AGASTYAN (अगस्त्य - agastya, San.; அகத்தியன் - agattiyann, Tam.). From (aga, San. mountain + as, San. to throw). Thrower of mountains, meaning pioneer over mountainous regions. — "a" One of the Sapta rishies who escaped in a vessel at Menoo's flood, all represented in sky in Ursa Major. Agastyan is on apex of an obtuse triangle, and over it is a small star for his wife Anoooya. Is a chitranevy. Also called Atry, his wife Abreya. — "b" The better known historic Agastyan is a Maha Moony. Also called Tamizhmoony, the Tamil sage. Sometimes ascribed to times of Coolashokharan, first Pandyan king. Answers to the North India Vyasan. This Agastyan is in the sky the star Canopus. Also called Coombia Yony, as born from a water jar. He was a Thibetan, and not Bramin. Said to have been short of stature [irattaiyaur]. He came south as a missionary, and the Saundapooranam has account of his humbling the pride of the Vindhya, causing them to lie at his feet. Hence his name. Vindhya Cootan, evidently amplification of Agastyan. Farther south, occurred the incident of Vantapay and Uvalan [kankar]. This is a well known legend of Odin in Scandinavia. Thence to promontory of Canya Comary or Cape Comorin, where he took up his residence on mount Pothigay, the present Courtallam. The highest peak is inaccessible, and popular belief for a hundred miles around considers him to reside there still. This Agastyan diffused worship of Shiva amongst Tamuls; and taught them medicine, chemistry, astronomy, and other sciences. His treatise on Tamil grammar contained 12,000 sootrams, but excepting fragments preserved in quotations by Tolgauppyan is not now extant. However most Tamil works ascribed to Agastyan are not his. He had a wife Lopamoodray, and a son by her Suguran. He had twelve disciples to whom he taught the arts and sciences: — Adancottay asriyan, Avinyant nayar, Cauckaypandinyan who wrote a standard grammar, Cazaauramban, Nuttattan, Panambauran who wrote the preface to Tolgauppyan, Shempootcheyanar, Tolgauppyan who wrote the celebrated grammar, Tooralinganar, Vamanar, Veiyambiganar, and Vyepiyannar. The Agastya Nyasnam or Agastyan's wisdom, otherwise Agastya Pandal or Agastyan's chant, in Tamil high dialect teaches a pantheistic monotheism leaning to Shivism. His Mooppath or thirty stanzas are like the Wisdom of Solomon. In one of these he refutes notions about Shiva, Vishnoo, and Bramha; states that penance, bathing, and self-immolation are unnecessary for a passage to Keilansam; and instructs men to worship Parabrahm.

Example from a hymn ascribed to Agastyan: — *பரமாத்மம் பரமசுகதம் கேவலஞ்ஞானமூர்த் திரம்துவந் துவாத்மம் ககனசுதிரிசம் தத்வம் அசியாதிலகதியம் ஏகம் நித்யம் விமலமசலம் சர்வதாசாக்ஷிபூதம் பாவாதீதம் திரிஞ்ஞாக்ஷிதம் சந்திரமும்பத்மநாமம்*. "I salute the great teacher, the bestower of divine happiness and supreme bliss; the image of perfect wisdom; who is removed from all griefs; who is represented by the sky; who is denoted by truth and other names; the one, eternal, stainless, stable, and omniscient, the incomprehensible, who knows neither passion, partiality, nor folly."

AGAURY (أغوري - agūrī, Hind.). From (agā, Hind. front). The tether for a horse's fore feet. Van of an army.

AGHAH (أغاه - aghā, Hind.). From Turkish. Master; older brother. Moghul alumnat. Ex.: — *Aghah Baurki* (أغاه باوركي - āghābākur, Hind.). Alumnat prefixed to alam.

AGNY (अग्नि - agni, San.). From (ang, San. to go up). Latin ignis. God of fire in the Aryan system. The other two great deities being Indra, god of the firmament; and Vayoo, god of the wind. By orthodox Hindus Agny is still invoked on many solemn occasions as for instance at the nuptial ceremony. He is one of the eight Loos Pantheons or guardians of the world, being regent of the S.E. As being useful to mankind he is called Volschwannan; as protector of the house, Grihapaty; as protector of the community, Vishpaty; as purifier, Paurvaca. His wife is Agnya, or Swaha. His vehicle is a ram. His heaven is Agny Locan. — *Agnicoolam* (அகநீகூலம் - agnikūla, San.; அகநீகூலம் - akkinnikūlam, Tam.). From (above + kula, San. race). The Aryan fire-race [rajapoot]. — *Agny Aur* (அகநீயூர் - akkinniyūr, Tam.). From (above + āru, Tam. river). Sanscrit name (āṇavimolohini), means ignorance + annihilator. Written as Iounney Aur in some maps. River; Trichinopoly dist., Poodooottah territory. Rises in Coolatore irrigation tank; flows through Coolatore and Alangoody talooks to sea near Rajahmadam, after passing through Tanjore district. Near Poropangalore it is called Periongalore river. — *Agny Holry* (அகநீஹ்ரி - agnihōtri, San.). From (above + hu, San. to offer oblation). A Bramin priest who maintains a perpetual fire in his house. Rare now.

AGOW (அகவு - agāu, Hind.). From (agā, Hind. front). An advance of money [tucauvy]. Also collection of revenues before it is due.

AGRAM (अग्र - agra, San.). First. — *Agraharam* (अग्रहर - agrahāra, San.). From (above + hri, San. to offer). A village or part of one allotted to Bramins at a favorable assessment or free. The conditions on which these villages are held are explained by the words prefixed to them; see Sarva-graharam, Bilnata Agraharam, Cuttoobuddy Agraharam, &c. There are three main kinds as to rent paying: — "a" Sarwa Maunayam, rent-free; — "b" Jody, partially rent free; — "c" Trishwaicam where one-third part of the produce is given for rent. Agraharam means also quarter of modern town inhabited by Bramins. — *Agrapoojay* (अग्रपूजा - agrapūjā, San.). From (above + pūjā, San. worship). Fee paid to a Bramin priest in acknowledgment of his title for precedence.

AHKAUM (احكام - ahkām, Hind.). Pl. of (hukm, Ar. order). Orders [hookum].

AHL (اهل - ahl, Hind.). People; prefix in compound terms; as Ahl e calam, meaning men of pen, civilians.

AHL (اهل - ahl, Hind.). Men. — *Ahl e Calam* (اهل قلم - ahlikalam, Hind.). From (above + kalam, Ar. pen). Clerks. *Ahlecaur* (اهل کار - ahlikār, Hind.). From (above + kār, Pers. business). Public servants. — *Ahl e Hadees* (اهل حديث - ahlihādīs, Hind.). From (above + hadīs, Hind. tradition). Designation of Wahabites. — *Ahl e Shumshar* (اهل شمشیر - ahlishamshīr, Hind.). From (above + shamshīr, Pers. sword). Military officers.

AHMED (احمد - ahmad, Hind.). From (ahmd, Ar. praise). Most praised. Name of the prophet, Mahomedan alam. Fem. form is Ahmedy. Ex.: — *Ahmed Ally* (احمد علي - ahmadallī, Hind.). Double alam. — *Ahmed Bee* (احمد بي - ahmadbī, Hind.). Alam + female alumnat. — *Ahmed Moohee ood Deen* (احمد محی الدین - ahmadmohiuddīn, Hind.). Alam + lacab. — *Ahmedy Begum* (احمدی بیگم - ahmadibegam, Hind.). Alam + alumnat.

AHSAN (احسن - ahsan, Hind.). From (husn, Ar. goodness). Virtuous. Component part of lacabs. Ex.: — *Ahsan ood Deen* (احسن الدین - ahsanuddīn, Hind.). Virtuous in religion.

AIR (ایر - āir, Tel.). River. Suffix in river names; as Ponnair, meaning great + river. Also in place names; as Palmanair, meaning Pullavar's tank. A thin pronunciation of Tamil air [q.v.]; not the same as airy [q.v.], a sheet of water.

AIRY (ایر - āir, Can.; ایر - āir, Mal.; ایری - āirī, Tam.). Tank. A large tank or natural reservoir for irrigation outside a principal village. Differ from Coolams which are generally artificial tanks, stone-built or otherwise, found in every village and town. Every hamlet has also its small pond called in Tamil Cootay for drinking-water and cattle. Suffix in place names, especially in Tinnevely; as Nangoonair, meaning four + bends + tank; Ponnair, meaning gold + tank. The same appears in the original of Cauvery.

AJA (آجا - ajā, Tel.). From (az, Pers. from), sign of the total. Amount. The gross produce including Oobhaya Raushy or two shares, viz. ryot's and Government's.

AJAUYYIB (عجاب - ajāib, Hind.). From (ajiba, Ar. wonder at). Wonderful things. Domestic servant alam.

AJJA (آجا - ajja, Can.). Means grandfather. In voc. term of address. Hill-tribe proper name.

AKHTAR (اکثر - akhtar, Hind.). From Pers. Star. Slave alam. Also component of lacabs. Ex.: — *Akhtar i hind* (اکثر ہند - akhtarihind, Hind.). Star of India.

AKIL (عقل - ākil, Hind.). From (akl, Ar. intelligence). Wise. Domestic servant alam.

AKKA (اککا - akka, Tel.; அக்கா - akkā, Tam.). Elder sister. Term of friendly address among females towards elders. Also suffix in feminine proper names as Soobbakka, Ramakka. The Akkah Cootittair are the females attached to the Ze-nane of the late Maharajah of Tanjore and their descendants.

AKKADY (அக்கடி - akkadī, Can.). Pulse.

AKKASARY (اکساری - aksarī, Hind.; اکسار - akka-sari, Tel.). From (aks, Ar. shadow + wār, Hind. suffix denoting possession). Neighbouring.

AKKY (அக்கி - akki, Can.). Rice deprived of its husk before boiling [arisy].

AL (ال - al, Hind.). The Arabic definite article. Before lunar letters, viz. the gutturals, palatals, and labials, it undergoes no change; as al khaulik, meaning the creator. But before a solar letter, viz. a lingual or a dental, it becomes an, as, or; ash, &c., according to the succeeding initial letter, as annabees, meaning the prophet &c. When preceded by a syllable in composition, the vowel also itself is altered to oo; as Abdoolah, meaning slave of god, &c.

ALABD (الابد - alabd, Hind.). From (al, Ar. the + abd, Ar. slave). Form of countersignature by a subordinated.

ALAF (الف - alaf, Hind.). From Arabic. A thousand. — *Alaf Laila* (الف ليلة - alafalailah, Hind.). From (above + lailah, Hind. nights). Hindostani prose translation of the Arabian Nights by Moonshee Abdool Caroom of Lucknow, who lived about 1830. Text-book at Madras [amoocta maulyada, brihat katay, nummalwar].

ALAG (الک - alg, Hind.). From (a, San. neg. + lagna, San. connected). Separate. — *Alaga Poollary* (அலகுபூலரி - alagapullari, Tel.). From (above + pullari, Tel. grass tax). Fine on stray cattle.

ALAGAN (அலகன் - alhagan, Tam.). From (alhagu, Tam. beauty). Vishnoo, the beautiful. Proper name among lower orders. — *Alagappa* (அலகப்பா - alagappa, Tel.). From (above + appa, Tel. father). Hindoo 2nd or pers. name. — *Alagasivan* (அலகசிவன் - alagasivan; Tam.). From (above + singam, Tam. lion). Epithet of Vishnoo. Hindoo 2nd or pers. name.

ALAH (الله - alā, Hind.). On. — *Aloyithah* (ألویتة - alā-hidah, Hind.; அலாதிதா - alāthiyā, Tam.). From (above + had, limit). Separate.

ALAH (الله - alā, Hind.). From Arabic. High. Component of lacabs. Ex.: — *Alah ood Deen* (ألاؤد الدین - alāuddin, Hind.). Glory of the faith.

ALAM (آلم - alam, Hind.). From Arabic. — (1) Mahomedan personal name; the distinctive name of an individual in his family and amongst his familiar friends. Answers to Christian name of Europeans, single name of Dravidian lower tribes, and second or doity name of Hindooized Dravidians [shirappo peyar]. Is a single word meaning originally an adjective or attribute, but at the present day derived always through: — "a" names and attributes of God, — "b" names of Mahomet, his family and his companions, — "c" names of patriarchs and prophets named in Koran, — "d" names of Imams, — "e" names of tutelary saints, — "f" heroic alams, — "g" alam from personal peculiarity, &c., — "h" alams from planets, plants and flowers. Causes "f" to "h" apply chiefly to names of domestic servants and harem women. — The following are the principal alams: — "a" Aleem, Allah, Allah, Ally, Azam, Azoom, Azeez, Bades, Baky, Baurse, Bausit, Basseer, Onbeer, Caroom, Cawder, Cooddoo, Fattah, Ghafar, Ghafur, Ghany, Hafcez, Hakeem, Haleem, Hameed, Haseeb, Handy, Haukim, Hakk, Hayat, Hyr, Jaleel, Jubbar, Kavee, Kelyoom, Khaulik, Lateef, Mabood, Majeed, Malik, Mateem, Momin, Moojeeb, Moosowir, Rabb, Raheem, Rahman, Rakeeb, Raof, Rasheed, Razack, Shaceer, Shaheed, Salaam, Samad, Samy, Sattaur, Soobhaur, Towahb, Wadood, Wahab, Vakeel, Wally, Wauhid, Wausay. — "b" Abbans, Abid, Aboo Bakr, Achar, Ahmed, Aleema, Ally, Ameem, Amcena, Asad, Asghar, Athar, Ayesha, Badr, Basheer, Bankir, Boorhau, Caleem, Cassim, Coobrah, Cooloom, Fareed, Pasceh, Fatimah, Ghaulib, Ghazantar, Haseeb, Hafeez, Haleema, Hamza, Hameef, Hassan, Humid, Husalim, Hoossain, Hyder, Imaum, Khadeejah, Mahdee, Mahmood, Mohorret, Mazhar, Misbah, Mooneer, Mootubah, Mootin, Moosavar, Moortezah, Moostafah, Moosuffor, Nabee, Noor, Osman, Rasool, Rookia, Sajjau, Sakeena, Shubber, Shafee, Siddeek, Shubbeer, Suffder, Tahir, Teiryb, Toorab, Yaseen, Zaher, Zahra, Zeinah. — "c" Adam, Ayooob or job, Davood or david, Eesah or jesus, Haroun or Aaron, Ibrahim or abraham, Idrees or enoch, Ishauk, or Isaac, Ismail, Khaleel or title of abraham, Khizr or elijah? Maryam or mary, Masooh or messiah, Moosa or moose, Nooh or Noah, Safec or title of adam, Saurah or sarah, Siender or alexander, Soolimam or solomon, Yacooob or jacob, Yahya or John, Yoonos or jonas, Yooseof or Joseph, Zaoriyah or zacharia, Zuleikha or potiphar's wife. — "d" Gaurim, Jaffer, Mahdee, Nakee, Razah, Saudie, Takee. — "e" Destighor, Farood, Ghivayus, Ghofse, Jeelauny, Madam, Mahboob, Mansoor, Mohee ood Deon, Nutter, Peer, Peeraun. — "f" Fahilwan, Roostam. — "g" Dilaraum, Goolrookh, Goolhadan, Gowhar, Jaman, Khoosh Kadam, Mokhis Rowshan. — "h" Goolchaman, Goolcheen, Khoorshod, Nargis or narcissus, Sanobar or fir Sasan or lily, Nafarmay or forget-me-not; Shamshand or eypress; Moostafy or jupiter; Zohra or venus; Chemboley or jasmine; Ajanyib or shoeflower; Goolkhar or persian hollyhook. — As to the choice of alams for children, some families merely take established alams borne by kindred, the names of deceased grandfathers and grandmothers. It is an evil augury that a child should bear the name of a living elder in the same family; and when a child dies it is unlucky to call the next or any one in the family after him. In other families the following more ceremonial modes regulate the selection of an alam: — "a" At an auspicious hour, eight or ten learned persons assembled for the purpose, fix upon the first letter of the first line of any page of the Koran, opened at random, as the one with which to begin the name. — "b" Tickets, on which different names are inscribed, are rolled up and put in a cup covered with a handkerchief, and the contents are shaken and turned out on the floor. A child present then picks up one, and this is the name chosen. — "c" A name is taken from those that begin with the same letter which is at the commencement or end of the name of

planet in whose hour the child was born.—“d” A name is chosen from seven fixed lists pertaining to the seven days of the week.—Shah alams differ from those of the Soonees in that the alams of the first three caliphs, and of the saints mentioned above are not used. Many express devotion to Ally and his direct lineage.—(2) The general nomenclature of Mahomedans is made up of:—“a” Single alams, with alumnats always prefixed or suffixed;—“b” Single alams with Abd or similar descriptive word prefixed or affixed;—“c” Single alams with cognates Abou and Amat prefixed;—“d” Double or triple alams;—“e” Descriptive or devotional terms added to the names of God, the prophet, Ally, Hassan, and Hossain;—“f” Iacaba;—“g” Oorls;—“h” Takhalloos names;—“i” Khitanbs.—(3) Alam also means a military banner. Generally of copper, brass, or steel. Compare standards of Greeks and Romans. A common form is the Panja or hand with five fingers extended. Alams carried at Moharram represent the ornaments affixed to the upper part of the colors of the Arab warriors. They are dedicated to different persons, and their processions take place on different nights and days as follows:—*Abbausa Alam* (عيسى علم) - abbasalam, Hind.). To Abbausa, half brother of Hossain. *Alam Imam Cassim* (علم امام قاسم) - alaminimkassim, Hind.). To the martyr Cassim, paternal nephew of Hossain. 7th day at noon. *Baurah Imam* (بارہ امام) - barahimam, Hind.). Means twelve saints. To Ally, and eleven descendants of Mahomet by his daughter Fatimah. 10th night. *Hossain Alam* (حسین علم) - husainalam, Hind.). To Hossain. 9th night. *Hydari Alam* (حداری علم) - haidaralam, Hind.). To Mahomet's cousin and son-in-law, Ally. 10th night. *Naule Moorabarak* (نعل مبارک) - nalimubarik, Hind.). Means sacred horse shoe. To the shoe of Hossain's war horse. 10th night.

ALAM (الام - alam, Mal.; *alam*, Tam.). From (al, Tam. sharpness.) Saltpan (soopalam), Saltmarsh. So brackish and barren ground. Suffix in place names; as Cayaram, meaning coir + marsh. Alavan is a salt maker.

ALANCAURAM (அலங்காரம் - alankāra, San.). From (alam, San. sufficient + kri, San. to do). Decoration. Rhetoric.

ALAR (الوار - alar, Tam.). Flower. *Alamail* (الوار مای) - alundeli, Tam.). From (above + mēl, Tam. over). Intohmy on the lotus flower. The name of the goddess at Tripatty. A common female name at Madras. *Alar Magal* (الوار مغال) - Tam.). From (above + magal, Tam. daughter). Intohmy, the lotus-born.

ALAMAT (الامت - alāmat, Hind.). From (alam, Ar. impression). Means a sign. Mahomedan tribal mark or surname. Alumnat prefixed or suffixed to an Alam constitutes a sufficiently complete Mahomedan proper name [alam]. The following are the various alumnats:—Aghah, Banno, Beo, Beg, Begum, Khao, Khazann, Khatoo, Khatoon, Mah, Meer, Mirza, Niassa, Shureef, Sheikh, Syod (q.v.). See also Vol. I, p. (106), footnote, ch. 7.

ALAUWAH (الوا - alāwā, Hind.). From (alāw, Hind. fire in a pit). Circular pit dug in front of an ashookhana at Moharram. Fires are lit therein and by-standers fence across them with sticks or swords.

ALAVEE (الوی - alavi, Hind.). From (ali, Ar. the nephew). Syda descended from Ally by his other wives, but not by Fatimah daughter of the prophet.

ALAVOO (الواوی - alawa, Tam.). From (ala, Tam. to measure). Measurement, especially of grain. Alavoo Peimash is a survey; especially a particular survey in Malabar in 1607-8.

ALCARA (الکاره - harkarah, Hind.). From (har, Pers. every + kār, Pers. business). French spelling for harkarra.

ALAUDY (الادی - alkādī, Hind.). From (kazā, Ar. man-date). Same as Canzy.

ALDEA (الديج - addai, Ar.). Portuguese from Arabic. A hamlet. Fr. alde is still used.

ALEMF (اللف - alif, Hind.). First letter of Persian and Arabic alphabets.

ALHEM (الهم - alim, Hind.). From (ilm, Arab. knowledge). Omniscient. Epithet of God, used as alam, or with Abd. Feni. is Alogma. Ex.:—*Abd ool Aleem* (عبدالعلم) - abdulahim, Hind.). Slave of the omniscient. *Alavin Khan* (الامین خان) - alimkhan, Hind.). Alami + alumnat.

ALHEMAT (الهمیت - aliyat, Hind.). From Arabic. Female slave of Ally. Equivalent to Abd, and similarly used.

ALGOJA (الغرة - alghozah, Hind.). Flagpole (mookhharogay, sargentam.)

ALHAMD (الحمد - alhamd, Hind.). Praise. *Alhamd Oullah* (الحمد لله) - alhamduillāh, Hind.). From (above + illāh, Arab. to god). Praise be to god. Mahomedan ejaculation of thanksgiving.

ALIDAVA (அலிதா - alidava, Can.). From (ali, Can. to rule + ava, Can. Pers. ending). A ruler. Title of respect. Used for 2nd pers. pronoun.

ALIYA (الیاء - aliya, Hind.). From (ali, Ar. eminent + female, Ar. suffix). Eminent. Aliya Begum is a name, eminent lady.

ALIYA SANTAUNA (அலியா சந்தா - aliyasantauna, Can.). From (aliya, Can. nephew + santāna, San. succession). The law of inheritance by the female line among the Bunts, Nayars, &c., of Canara, being the equivalent of Maroomakkatoyem in Malabar further south [maroomakkatoyem]. The principle, that the inheritance vests in the females in preference to the males, is more consistently carried out in Canara, where even the management of property vests ordinarily in females, and not as in Malabar in the males. The following is an abstract translation of the original set of rules which make up the law. The law prescribes fourteen canons for the guidance of the three classes of people other than Bramins; those canons going by the names Jauty, Neety, Mauna, Maryandey, Hoottoo, Cattoo, Hindey, Moondey, Hetchoo, Cummy, Baly, Banna, Aly, and Ooly. Added to these fourteen canons are fourteen outalays or commandments. The following are the fourteen canons in alphabetical order:—*Aly* (அலி - ali, Can.). Death.

“a” That the eldest female, the eldest male children of the senior and junior maternal aunts shall stand entitled to Aly Ooly or succession to property on death. The eldest female is also the Yejmann or manager answering to the Carnaven in Malabar. “b” That the children of the older and younger sisters shall not enter into a division of property. “c” That the remaining members shall act in union. “d” That if misunderstandings arise between the sisters, the elder sister shall provide the younger with a house and household articles, retaining herself the management of the property and the right to Oorisy or participation and liability in respect of all that is either good or bad. “e” That only the surviving heir (enjoyer of Ali Ooly) shall be entitled to Puttah Putty honors. “f” That on the death of such heir, the next surviving male member of the family shall succeed to the Puttah. *Baly* (பலி, Can.). Tribe. The Balies are sixteen in number, and they are enumerated. *Banna Nirvooly* (பன்னா நிர்வூலி - bannanirvooli, Can.). This refers to classes that have no places or marks of honor, but simply the color of a caste. They are three in number, viz.:—persons unfit to enter any of the classes above cited; persons who have not established Balisavira Bramhas; persons who have no king for the country in which they live.

Cattoo (கட்டி - kattip, Can.). This precept contains the formal introduction of the Aliya Santanna law, as shown in the following fixed rules:—“a” That the wife and children shall observe the Sootaam on the occasion of death, and shall participate in the effects of sin or virtue. Sootaam is impurity from child-birth, as Puttaam is impurity from death of relatives. They shall also share in the virtue accruing from gift and charity and in the fame or infamy arising from any deeds. “b” That the Santanna shall succeed to the property, and shall observe the Sootaam on the occasion of birth only, and not on that of death. Santanna is literally offspring, and here applied to the successors of an Aliya Santanna family or those who claim through them; in contradistinction to Cootoomba, applied to the wife and children. “c” That no auspicious ceremony shall be celebrated through Bramins. “d” That no Mahaulayam shall be performed for the deceased. Mahaulayam is a ceremony performed annually to the shades of departed ancestors during the dark half of the month of Bhadrupadam, corresponding to September. This rule is not observed. “e” That no Pancha Gavyam shall be taken. Pancha Gavyam is a mixture of the five articles derived from the cow, viz., milk, curds, ghee, urine, and dung, taken as a means of purification from sin, caste trespasses or pollution after funeral ceremonies. “f” That no Poonya Homam shall be made with the use of the Darbhay on occasions of birth, as well as of death. Poonya Homam is the burning of the sacred fire with certain prescribed twigs and ghee with incantations during all auspicious and inauspicious occasions as a means of purification. Darbhay is sacrificial grass, *Brugrostis cynosuroides*, rotz. “g” That only the Nirmanlyam shall be taken on occasions of birth and of death in the names of those that brought forth the children in the former and in those of the death in the latter. Nirmanlyam is the remains of an offering presented to a deity, Shiva especially. “h” That the Poojay and Abhisheca Shaanty shall be performed besides the anointing of the idol with milk, honey, sugar, ghee, curds, &c. Samaraudhaney is the feeding of Bramins on occasions of religious ceremonies. *Cummy* (கும்மி - kummi, Can.). Inferiority. This rule contains the distinctions of respect which each caste observes towards the other. *Hetchoo* (ஹீதூ - hetchoo, Can.). Superiority, similar. *Hindey* (ஹிந்தி - hindey, Can.). Bohind [moonday]. *Hoottoo* (ஹூதூ - hoottoo, Can.). This precept contains the abolition of the rival Maucala Santanna law.

Jauty (ஜாதி - jati, Can.). This precept enumerates the castes that are to follow the Aliya Santanna law. They are:—*Akshar*, washermen; *Andeycoragur*, a hill-tribe; *Canvaurar*, a class of pariahs; *Coombaurar*, potters; *Cshowneur*, barbers; *Yodadi*,

gar, menial servants who perform out-door services at temples; *Haloypeika*, toddy-drawers; same as Billawar; *Harishottar*, merchants corresponding to Comaties above the Ghauts; *Holeyar*, pariahs; *Jainas*, Malaicodics, a hill-tribe; *Malavar*, a class of laborers; *Mansaudicar*, a class of Bunts who eat flesh; *Moondanlar*, a class of pariahs; *Nayur*; *Parivars*, an inferior class of Bunts; *Panchanlar*, artisans; *Shauliyar*, weavers; *Tooloorar*. It will be observed that all are Shoodras and Par-tiooloorar. Maryandey (மரியாண்டி - maryande, Can.). This contains the honor to be enjoyed from generation to generation “in the order of four, eight and sixteen.” Those enjoying the highest dignities are meant by the four and those next to them the eight, and the last sixteen. They are:—*Arascooputta*, title of kings; *Pagady*, fixed periodical tributes; *Putty*, occasional of kings; such as nuzzers, &c., as entered in certain lists or tributes. *Mauna* (மாணா - mana, Can.). This contains the dignities to be enjoyed “in the order of four, eight and sixteen.” They are:—*Arasoo*, privileges attached to kings; *Ballaaja*, privileges attached to chief who rank next to kings; *Heggadey*, privileges attached to those who rank equally with Ballaajas; *Maney*, respect due to the Keerty, honorary distinctions; *Nauma*, title; *Pirapp*, line social position of certain families; *Nauma*, title; *Pirapp*, line of descent; *Stala*, respect due to the holders of certain lands or premises. *Moondey* (முண்டி - munde, Can.). Before [hindey] This gives different degrees of superiority consisting in the Puttah and Puttanvly honors held by 4, 8 and 16 houses respectively. Puttah is an inscribed plate fastened on the forehead. It is here used to signify the dignity enjoyed by a person. Puttanvly is the plural of Puttah. The sixteen houses refer to the 16 Balies. *Neety* (நீதி - niti, Can.). This is the rule enacted for the guidance of the Jauty. Each of the classes shall behave in itself in respect of its superiority or inferiority, and also in such a manner as the manners and customs peculiar to each class may direct. *Ooly* (உலி - uli, Can.). This enunciates succession by heirship to property. It provides:—“a” That excepting the wedding gift given to a married girl, the property that may be given to her by the husband of his own accord, however trifling it may be, even with the consent of the family, shall be taken away by the members of the family. The family here is children in gift movable or immovable property of his own acquisition, but not ancestral property. “b” That on failure of sition, but not ancestral property. “c” That no male shall be considered an adopted child. Adoption by a female having male heirs a girl of the same Baly that may be fostered shall be considered an adopted child. Adoption by a female having male issue is invalid. “d” That no male shall be adopted. “e” That no right shall be sold on the plea of absence of heirs, nor conformed on the wife and children on the same plea. “f” That if a family become extinct right refers to estates. “g” That if a family become extinct without adoption, the heads of the country in the order of 4, 8 and 16 shall choose a girl and boy of the same Baly to stand as representatives of such extinct family. “h” That these as representatives alone shall succeed as heirs, but not the wife and children.

ALKHAULAK (الخالق - alkhalak, Hind.). Means measured and out. Overcoat; double breasted dress, made with long sleeves, and to fit to the form as low as the hips with skirts reaching down to the calf of the leg, tied across the chest on the left side.

ALLAH (الله - allāh, Hind.). From (al, Ar. the + ilāh, Ar. god). Means worthy of adoration. Name of God as opposed to his ninety-nine attributes, which collected together in a certain order form the rosary of the Mahomedans, ending with Allah as the hundredth. The following are the attributes. They are divided into glorious and terrible. All are used with Abd; see that head:—*Adl* (عدل - adl, Hind.). Just. *Afoo* (عفی - afu, Hind.). Pardon. *Aleem* (علیم - alim, Hind.). Omniscient. *Ally* (الی - ali, Hind.). Exalted. *Aulhir* (أولحیر - alkhir, Hind.). Last. *Azeem* (عظیم - azim, Hind.). Great. *Azeez* (عزیز - aziz, Hind.). Mighty. *Badee* (بدیع - badi, Hind.). Incomparable. *Barr* (بر - barr, Hind.). Righteous. *Baseer* (بصیر - basir, Hind.). Seer. *Bauky* (بانی - baki, Hind.). Eter-

nal. *Baurae* (باری - bari, Hind.). Maker. *Bausit* (بأسیت - basit, Hind.). Spreader. *Bantin* (باطن - batin, Hind.). Hidden. *Bayyis* (بایس - bais, Hind.). Quickener. *Cabeer* (کبير - kabir, Hind.). Great. *Carceeh* (کریم - karim, Hind.). Generous. *Qawder* (قادر - kadir, Hind.). Powerful. *Cood* (قود - qood, Hind.). Holy. *Fattah* (فاتح - fattah, Hind.). Accomplisher. *Ghaflar* (غافل - ghafar, Hind.). Forgiving. *Ghany* (غنی - ghanī, Hind.). Independent. *Hajeez* (حکیم - hakim, Hind.). Wise. *Hamid* (حمید - hamid, Hind.). Praisd. *Haseeb* (حسب - hasib, Hind.). Reckoner. *Haudy* (هادی - hadi, Hind.). Guide. *Haukim* (حاکم - hakim, Hind.). Living. *Jabbaur* (جبار - jabbār, Hind.). Almighty supreme. *Jaleel* (جلیل - jallī, Hind.). Majestic. *Jawmy* (جامع - jami, Hind.). Collected. *Kahaur* (قهار - kahār, Hind.). Dominant. *Kaubiz*

(قابض - kabit, Hind.). Punisher of tyrants. *Kavee* (قوی - kavī, Hind.). Strong. *Keigoom* (قیوم - kalyām, Hind.). Sub-

sisting. *Khabeer* (خبیر - khabir, Hind.). Aware. *Khaufis* (خائف - khāf, Hind.). Abaser. *Khaufik* (خائف - khāfīk, Hind.). Creator. *Lateef* (لطیف - latif, Hind.). Subtle. *Majed* (مجید - majid, Hind.). Glorious. *Maujid* (موجد - mawjūd, Hind.). King. *Malik* (مالک - malik, Hind.). King. *Malik ool Moolk* (مالک الملک - mālīkūlmalk, Hind.). Lord of the world. *Mauvy* (مانع - māni, Hind.). Withholder. *Mookhir* (مؤخر - mukhkhir, Hind.). Deferer. *Mohee* (محي - muhi, Hind.). Restorer. *Moheem* (مهيمن - muhi, Hind.). Commender. *Mohz* (موز - muiz, Hind.). Honorer. *Mohad* (مقدم - mukaddim, Hind.). Bringer forward. *Mokeet* (مکیت - mukit, Hind.). Strengthened. *Moniet* (منیت - munī, Hind.). Killer. *Momin* (مومن - mumin, Hind.). Giver of security. *Mooddee* (مبدی - mubdi, Hind.). Ori-

ginator. *Mootadur* (مقتدر - muktdir, Hind.). Prevailing. *Moochny* (مغنی - mughni, Hind.). Enricher. *Moojeeb* (موجب - mujib, Hind.). Approver. *Mooket* (مکیت - mukit, Hind.). Equitable. *Moontakim* (معتق - muntakim, Hind.). Avenger. *Mosowir* (مصور - musawwir, Hind.). Fashioner. *Mootakabbir* (متکبر - mutakabbir, Hind.). Great. *Montally* (منعالي - mataali, Hind.). Most sublime. *Moolao* (مولى - mull, Hind.). Giver. *Moozil* (مزيل - muzil, Hind.). Destroyer. *Moyed* (معيد - mud, Hind.). Restorer. *Muteen* (متین - matin, Hind.). Firm. *Nauzy* (نافع - nafī, Hind.). Profiter. *Noor* (نور - nūr, Hind.). Light. *Owval* (اول - awal, Hind.). First. *Raheem* (رحیم - rahīm, Hind.). Compassionate. *Rahman* (رحمان - ruhman, Hind.). Merciful. *Rakeeb* (رقيب - rakib, Hind.). Guardian. *Raof* (رؤف - rauf, Hind.). Kind. *Rasheed* (رشید - rashid, Hind.). Director. *Rawfy* (راغب - rafā, Hind.). Exalter. *Razzauk* (زاک - razak, Hind.). Provider. *Saboor* (صبور - sabūr, Hind.). Patient. *Salaam* (سلام - salām, Hind.). Saviour. *Samad* (مدد - samad, Hind.). Eternal. *Samee* (سمیع - samī, Hind.). Hearer. *Shacoor* (شکور - shakūr, Hind.). Grateful. *Shahed* (شهید - shahid, Hind.). Knower. *Towab* (تواب - tanwāb, Hind.). Acceptor of repentance. *Vakeel* (وکيل - wakīl, Hind.). Advocate. *Vaur* (وارث - vāris, Hind.). Inheritor. *Wadood* (ودود - wadūd, Hind.). Loving. *Wahab* (وهاب - wahāb, Hind.). Bestower. *Walee* (ولی - walī, Hind.). Patron. *Wally* (والی - wālī, Hind.). Governor. *Wauhid* (واحد - wāhid, Hind.). One. *Waujid* (واجد - wājīd, Hind.). Finder. *Wausya* (واسع - wāsi, Hind.). Comprehensive. *Zar* (زار - zār, Hind.). Distresser. *Zauhir* (ظاهر - zāhir, Hind.). Evident. *Zool Jalal O Wal Ikraam* (ذوالجلالوالاکرام - zuljalālowalīkrām, Hind.). Lord of Majesty and Liberality. (2) *Allah-hafz* (الله حافظ - allāh-hāfiz, Hind.). From (above + hāfiz, Arab. guardian). God protect you. Expression used at parting. *Allah ki Qoodrat* (الله کی قدرت - allāh-ki-qudrat, Hind.). The power of god. *Allah o Akbar* (الله اکبر - allāh-akbar, Hind.). From (above + akbar, Arab. great). God is great. Common exclamation.

ALLOO (اللو - allu, Tam.). Handful; especially of grain given to village servant who measures; also of any article sold in bazaar taken as a tax.

ALLY (الی - ali, Hind.). From Arabic. Eminent. Attribute of god [allah]. Name of son-in-law and companion of the prophet and was the fourth caliph. The subsequent dispute as to the nature of his succession gave rise to the schism between the shiahs and soonees [q.v.]. His titles are Asadoollah, Ghautib, Hyder, Moortezah, Sufder, &c. Now common Mahomedan alam:—*Ally Ahmed* (علی احمد - alī-ahmad, Hind.). Double alam. *Ally Aukhan* (علی اخان - alī-akhān, Hind.). Alam + alumnat. *Ally Dost* (علی دوست - alī-dost, Hind.). Friend of Ally. Alam + term of devotion; like abd, mostly taken by Shiahs. *Ally Moosay Razah* (علی موسی رضا - alī-mūsā-razā, Hind.). Triple alam.

ALMIRAH (المرآة - almirā, Hind.). From Gr. *aparraph* and Latin *armorium*, an armoury, through Portuguese *almario*; in old English *ombry*. Wardrobe, chest of drawers, sometimes book-case. *Almawarainair* (الموارینیر - almarānair, Tel.). From (above + kōneru, Tel. pond). A square well into which steps descend.

ALOGGOL (అలగ్గల - alugu, Tel.). Channel for carrying off excess water.

ALTAMGHAIH (التمغایه - altamghā, Hind.). From (āl, Turk. red + tamghā, Turk. a stamp). A royal grant under seal.

ALVANDAR (அலவந்தார் - alavandār, Tam.). From (āl, Tam. to rule + vandār, Tam. he who came). Hindoo 2nd or pers. name. A Tamil poet.

ALVAR (அழ்வார் - āzhvār, Tam.). From (āzh, Tam. to be profound). Title of the 12 ancient devotees of Vishnu, and generally a Vishnu name. Hindoo 2nd or pers. name.

ALY (அலி - alī, Can.). Death. — *Ally Ooly* (அலி ஓலி - alioli, Can.). From (above + uli, Can. survivorship). Succession to property on decease.

AMAH (அமா - amā, Tam.). A wet nurse. From Port. ama.

AMAL (அமல் - amal, Hind.; அமல் - amal, Tam.). From (amala, Ar. to transact). Transaction; administration. Business. — *Amala* (அமலா - amalā, Hind.). Officials. — *Amaldar* (அமல்தார் - amaldār, Hind.). From (above + dār, Pers. holder). Factor. Native collector of revenue among Marhattas; retained now in Mysore and Hyderabad. In the latter it corresponds to Tahsildar. — *Amaljary* (அமல்ஜரி - amaljārī, Hind.). From (above + jārī, Arab. execution). Execution, particularly of a decree. — *Amla* (அமலா - amlā, Hind.). Plural of (āml, Arab. functionary). The establishment of a court or office. Applied particularly to vernacular as distinguished from English department.

AMANY (அமனி - amni, Tam.). Tam. from Hind. Compelled labor [amny].

AMAR (அமர் - amara, San.). From (a, San. not + mri, San. to die). Immortal. — *Amar Singh* (அமர் சிங் - amarsingh, Hind.). From (above + simha, San. lion). The immortal lion. Proper name.

AMARAM (அமரம் - amaram, Tam.). From (amar, Tam. war). The command of a thousand foot. A grant of revenue by a ruler on condition of military service.

AMARCAM (அமரகம் - amarakam, Tel.). From (amar, Tel. make ready). Engagement to cultivate formerly taken from the ryot at beginning of year [atococobuddy ditam].

AMAT (அமத் - amat, Hind.). From Arabic. Feminine of Abd, and sharily used. Ex. — *Amat ool Careem* (அமத் ஓல் கரீம் - amatul karīm, Hind.). Slave of the generous or of God.

AMAUN (அமாண் - amān, Hind.). Security. Forms a kind of alam; as Aman on Nissa, the peace of ladies. — *Amanat* (அமனத் - amanat, Hind.). From (amn, Arab. safety). Anything given in trust. Corruptly amanat. — Descriptive; as Amanat Ally, trusty Ally. — *Amanatgand* is a hawk. — *Amanay* (அமனாய் - amanay, Hind.). From (amn, Arab. safety). Anything held in trust, or under official management. The following is a Hindostany proverb: — *அமனாய் அபாயி அபாயி* — "Government collection is prosperity, farming is depopulation." — *Amanay Reddy* is a Reddy having no mirassy right, appointed during temporary absence of mirassy holder.

AMAURY (அமாரி - amārī, Hind.; அம்பாரி - ambārī, Tam.). Tam. from Hind. through Mahr. Canopy for elephant.

AMBARI (அம்பரி - ambārī, San.). Mother. Title of goddesses. Parvati specially. Suffix in female proper names of the superior castes as Avayambah, Madboornambah. The Tamil Ammah is the title to more ordinary persons [ammah]. Distinguish Amman. — *Ambashuncaran* (அம்பாசுந்தரன் - ambāsan-garan, Tam.). From (above + shankara, San. shiva, the pleasure maker). Hindoo 2nd or pers. name. — *Avayambah* (அவையாம்பா - avayāmbā, Tam.). From (abhaya, San. fearless + above). Epithet of Doorgay. Female name among Sheivites. Familarly Avayam.

AMBALAM (அம்பலம் - ambalam, Mal.; அம்பலம் - ambala, Tam.). From (ampra, Mal. friendship + āla, Mal. house). Drav. form of San. Subhay. A public place of meeting in a village. Temple on W. coast. Suffix in place names; as Ayayambalam, meaning toll-gatherer + public place. Suffix in proper names among non-Brahmins, as Ponnambalam. There is a Tamil proverb: — *அம்பலம் சேர்த்து அம்பலம் சேர்த்து* — "The words of a Brahman will not reach the assembly." Derivative of justice. — *Ambalacuran* (அம்பலகரன் - ambalakkaran, Tam.). From (above + karan, Tam. deer). Chairman of meeting. The head of a village, particularly of Shodra village. A titular appellation of the Gullar tribes of the Tondimann country. A caste numerous in Trichinopoly; loss so in Tanjore, Salem, Coimbatore, and Madura; total for Presidency, about 150,000. — *Ambalagady* (அம்பலகாடி - ambalappadi, Mal.). From (above + pati, Mal. a step). In Malabar hereditary dignity of an elevated seat in a temple, giving right of directing ceremonies. Commonly devolves on the headman of a village, but is saleable. — *Ambalavasy* (அம்பலவாசி - ambalavāsi, Mal.). From (above + vāsi, San. to live).

A caste in Travancore who make garlands and attend in temples. They rank between Bramins and Nayars.

AMBAR (அம்பர் - ambar, Hind.). From Arabic. Ambergris. Mahomedan domestic servants' name. Ex. — *Ambar Banno* (அம்பர் பன்னோ - ambarbāno, Hind.). Alam + alaumat, feminine.

AMBATTA (அம்பட்ட - ambatta, obl.; அம்பட்டன் - ambattan, pers. sing.; அம்பட்டர் - ambattar, pers. pl., Tam.). From (amba, Sah. near + sthā, San. to stand); he who stands near to cure. Originally offspring of a Voishya woman by a Bramin and whose profession is medicine. Caste-title; personal forms, Ambattan, sing., Ambattar, pl. Tamil barbers. The corresponding terms are Hind. Hajaam; Can. Mayinda; Tel. Mangula; Mal. Vilakkattaravan. Many of them are doctors and surgeons as well, and their women are commonly employed as midwives. Barbers form about 1.2 per cent. of the Hindoo community. The village barber shaves the ryot, cuts his nails, trims his eyebrows and moustache, &c. He is often a musician.

AMBAURAM (அம்பார் - ambār, Hind.); pl. of (āmb, Pers. store). A heap of grain; the government share of the crop.

AMEEN (அமின் - amīn, Hind.; அமின் - amīn, Tam.). From (amī, Arab. safety). A chief officer of Police or Revenue. A confidential agent; Lat. side commissarius. A Principal Sudder Ameen was formerly a minor judge. A revenue ameen may be the manager for Government of an estate under attachment, a seller of distressed property, or merely a process server. A tak-balloos among Mahomedans. Mahomedan alam meaning faithful; as Syed Ameen, alaumat + alam. Also used like Abd; as Ameen ood Deen, faithful to religion. Fem. is Ameena, which was name of the prophet's mother.

AMEEN (அமின் - amīn, Hind.). The exclamation Amen.

AMEER (அமீர் - amīr, Hind.). From (amr, Arab. command). Late Greek ἀμειρος. English admiral from (amirabahr Arab. commander of the sea, dropping last word). A nobleman. The hereditary title of the ruler of Afghanistan. The plural appears in English as Omrah [q.v.]. Generally an alam; as Ameer Beg, alam + alaumat. Also used like Abd, descriptive; as Ameer ood Dowla, prince of the kingdom. — *Ameer ool Oomrah* (அமீர் ஓல் ஓமரா - amīrūmahār, Hind.). From (above + umāh, Arab. nobles). Noblest of nobles. Title of Commander-in-Chief. — *Ameerzada* (அமீர் சாஹ - amīrzādah, Hind.). From (above + zādah, Pers. born). Son of a prince. Cf. Mirza.

AMJY (அம்ஜி - amji, Hind.; அம்ஜி - amji, Tel.). Same as Amanjy.

AMLA (அமலக - āmalaka, San.; அமல - āmlah, Hind.). Emblem myrobalm. — *Amla Shilay* (அமலசிலை - amlashila, Hind.). Melon-shaped ornament at the head of tower in North Indian architecture. Very occasionally found in the south.

AMMAH (அம்மா - amma, Tam.). Dravidian corruption of (ambā, San.). Mother, mistress of the house. Title of respect to females. Affix to female proper names as Annammah, Rungammah. This corresponds to Byo among the Maharrattas and Madhwās. In Teloos the word strangely means father [appah]. Distinguish the Dravidian Amman.

AMMAN (அம்மா - amma, Can.; அம்மா - amma, Tel.; அம்மா - amma, Mal.; அம்மா - amman, Tam.). Female of Ayan. The female deity among the Dravidians, always ruling demoniac influences or personages. For every village there is at any rate one temple dedicated to a goddess of this sort. For an analysis of the functions of these deities, see Volume I, (78) and (81). The title has generally a prefix, as: — Annammann, Annammann, Chinammann, Cunniamman, Mullammann, Mariammann, Mooyammann, Naugammann, Osorammann, Padovettammann, Periyammann, Polairammann, Ponniamman, Shollammann, Taudoniamman, Toolocannammann, Yollammann [q.v.]. The Mariammann of the Tamils is specially a deity of the small-pox, causing or protecting from that disease. There is a Tamil proverb: — *அம்பா அம்பா அம்பா அம்பா* — "Those who are attacked with small-pox must call if the goddess." The representation of an Amman in the temples is generally a black stone or a piece of wood, and seldom an image. A pojjary, who is not a Bramin, is appointed for the daily worship. He anoints the symbol of the deity daily, and puts ashes on her head. For offering he breaks a coconut in front of the idol. This is the commonest offering. The villagers make frequent vows to the goddess, promising sacrifices if she fulfils desires, and occasionally they collect money by subscription and celebrate a feast. When any member of a family is seized by sickness, the pojjary is consulted, who announces to the worshipper the offering that must be presented. If cholera or other large epidemic breaks out, the village deity will rise into importance and the garbifical rite will be more frequently performed. Sacrifices are specially made to the village goddess at sowing time and harvest; also for rain or fair weather. The Amman is brought out from time to time and carried around the village or town. — *Amman Coil* (அம்மா கோயில் - ammancoil, Tam.). From (above + kōyil, Tam. temple). Temple of the village goddess.

— *Ammanamma* (அம்மா - ammanamma, Tel.). Same as Amman. — *Ammany* (அம்மா - ammani, Tam.). Familiar form of Amman. Name and title of address among Hindoo females. There is a Tamil proverb: — *அம்மா அம்மா அம்மா* — "Why should a woman, who has no gold or ornament be called Ammany?" Pun on Ammany, which also means she who is bare. — *Amma* (அம்மா - amma, Mal. wife of a rajah on the west coast). Not a member of the royal household, and in nowise associated with the court. Cannot be seen in public with the rajah. Her issue occupy the same position as herself. The word is more commonly Ontilamma in North Malabar [ontilamma, maroonak-katoyem]. — *Ammaul* (அம்மா - amma, Tam.). Plural of Amman. Honorary title to females answering to Iyer among male Smartas. Very often applied to goddesses. — *Amma-vair* (அம்மா - amma, Tel.). The same. — *Ammy* (அம்மா - ammai, Tam.). The same. — *Ammy* (அம்மா - ammi, Tel.). A girl. Term of address to women [abby]. — *Ammyo* (அம்மா - ammayi, Tel.). Familiar form of Ammy. Term of address to young children of both sexes. Hindoo female proper name.

AMMAUSY (அம்மா - ammasi, Tam.). Corruption of (amavasi, Tam.). Newmoon. One born on that day. Pariah proper name.

AMROY (அம்ராய் - amrāi, Hind.). From (ām, Hind. mango + rājī, San. grove). A tope, or grove of trees [amravatty].

AMSHAM (அம்சம் - amsha, San.). From (amsh, San. to divide). A part. Third or fifth of scale treated as a dominant [sangeetam, swaram].

AMUCK (அமக் - amak, Hind.). Malay word. To run amuck is a phrase for acting like a mad man.

AN (அன் - an, Ar.). Al [q.v.] before n in Arabic single terms, as an-nabee, meaning the prophet.

ANANAS (அனாச - anānas, San.; अनानस - ananasa, Mahr.; अवनस - avanasa, Conc.; عين الناس - anānas, Dec.; பரங்கிலாச - p'harangihalaasu, Can.; அனாச - anāsachottu, Tel.; கைத - kaitaqqakka, Mal.; அனாசி - annāsi, Tam.; அன்னக்கா - annakkā, Too.). Title from Brazilian, through Arabic. Ar. from (ain, Ar. eye + nās, Ar. man), which is a corruption. Dec. is nearest the original. Can. from (p'harangi, Can. foreign + halasu, Can. Mal. from (kaita, Mal. screw pine + chakka, Mal. jack fruit). Too. from (parangi, Too. foreign + polakay, Too. jack fruit). Tel. and Tam. are corruptions from analogy of Star fruit.

Anise [q.v.] or Illicium anisatum, linn. Singh. from Tam. by perversion. Mal. also (kappaqqakka), meaning ship + jack fruit. Tam. also (parangitthai), meaning foreign + screw-pine; also (annatthai), meaning pine-apple + screw-pine. Pine-apple shrub; so called because fruit resembles pine-cones. Brazilian nanas; Portuguese ananas; Mananazi of Zanzibar, m. being a prefix; French Manasse. In Macassar called pandang, from its resemblance to Pandanus odoratissimus, linn., pandanus, from its resemblance to Pandanus odoratissimus, linn., pandanus. Botanically Ananas sativus, schult., bromeliaceae. Perennial, sham.] Alias Ananassa sativa. Bromelia ananas. Perennial, 2-3 feet; flowers small, bluish; flowering in April-May; naturalized. Native of hot regions of Mexico and Panama. The Portuguese first introduced the seeds from the Moluccas into Bengal in Acher's time. The plants are remarkable for their power of existing in the air without contact with the earth. Grows well in Southern India, though chiefly cultivated by Europeans. In Malabar coast, near Mahé, remarkably abundant. Fruit consists of a number of a pulpy ovaries cohering in a firm compact mass, and terminated by a tuft of small leaves termed the head. Large, greenish when young, and orange color when ripe. Fresh juice of the leaves powerful anthelmintic, that of the fruit antiscorbutic. Natives regard the fresh juice of the fruit as poisonous if hypodermically injected. The flavor of the fruit is heightened by cultivation, being somewhat acrid in its wild state. The natives say it is poisonous, perhaps on account of the fruit antiscorbutic. Natives regard the fresh juice of the fruit as poisonous if hypodermically injected. The flavor of the fruit is heightened by cultivation, being somewhat acrid in its wild state. The natives say it is poisonous, perhaps on account of the fruit antiscorbutic. Natives regard the fresh juice of the fruit as poisonous if hypodermically injected. 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(bhukkaraja, San. name of a king + samudra, San. ocean). Named after the same village; pop. 2,213; acres 9,643; lat. 14° 41' 36"; long. 77° 40' 43"; height 1,169; from Anantapora N.E. 2 miles. Has four hamlets. An old fortified town. The great reservoir was constructed [Anantapora] in S.S. 1283 or A.D. 1304. A Telugu manuscript translated and published in English, under the title of "Wars of the Rajas" relates the story of its construction and of the sacrifice of the girl, which accompanied the erection of the embankment. The principal ryots live in Anantapora. — *Bramhanayana* (ব্রহ্মনয়না - brāhmanayāna, Tel.). From (brāhmana, Tel. brahmin caste + ānu, Tel. cockle shell + ānu, Tel. river). Bramin village on a river containing cockle shells. Village; pop. 764; acres, 2866; lat. 14° 37' 26"; long. 77° 32' 58"; from Anantapora W.S.W. 7½ miles. Contains an important tank. — *Chitravaty* (চিত্রাবতী - chitrāvatī, Tel.). See sep. title. — *Chiyayil* (চিয়ইল - chiyayil, Tel.). From (chiyya, Tel. fat + vidi, Tel. habitation). Village, hill, pop. 907; acres 3,467; lat. 14° 38' 16"; long. 77° 47' 13"; from Anantapora E.S.E. 9½ miles. The highest point in Anantapora. At the summit are the remains of an old fort. — *Coondair* (কুন্ডাই - kūḍai, Tel.). From (kādu, Tel. junction + ānu, Tel. river). Village; pop. 1,359; acres 10,219; lat. 14° 43' 45"; long. 77° 28' 33"; from Anantapora W.N.W. 12½ miles. A detached hill here called Ramdroog, on which once stood a fort belonging to the chief of Oodripcondah in Gooty talook. There is a small temple dedicated to Shiva as Sangameshwara Sanyay; Sangam is the religious term for river junctions. — *Devarecondah* (দেবরকন্ডা - devārakonda, Tel.). From (deva, San. god + kohda, Tel. hill). Hill; lat. 14° 40' 26"; long. 77° 41' 48"; overlooks Anantapora. Chikappa Wodeyar's embankment to dam the Pundlair abuts on this hill. Trig. station in lat. 14° 40' 32" 10", long. 77° 41' 25" 02"; height 1,840 feet; from Anantapora E. 3 miles. — *Garladinne* (গারলাদিন্ন - garladinne, Tel.). From (gāra, Tel. cement + dinna, Tel. mound). Village, travellers' bungalow; pop. 1,073; acres 5,393; lat. 14° 49' 16"; long. 77° 38' 30"; from Anantapora N. 10 miles. A camping station on Gooty-Bangalore road. Chuttram. — *Gumpamala* (গম্পামালা - gampamala, Tel.). From (gampa, Tel. basket + mala, Tel. hill). From its shape. Hill; lat. 14° 51' 30"; long. 77° 43' 15"; height 2,610; from Anantapora N.N.E. 13½ miles. At the base is the village of Singanamala. — *Madigubba* (মদিগুবা - madigubba, Tel.). Village; pop. 509; acres 3,907; lat. 14° 37' 41"; long. 77° 30' 53"; from Anantapora W.S.W. 9½ miles. Contains an important tank. — *Maroor* (মরুর - marūru, Tel.). From (maravu, Tel. a desert + ānu, Tel. village). From (mara, Can. tree + ānu, Can. village). Village, travellers' bungalow; pop. 1,693; acres 6,402; lat. 14° 29' 30"; long. 77° 36' 00"; from Anantapora S. 13 miles. A camping station on Gooty-Bangalore road. Chuttram. — *Nadimidaddy* (নাদিমিডাদী - nadimidaddy, Tel.). From (nadama, Tel. middle + daddi, Tel. enclosure). Village; pop. 1,033; acres 2,983; lat. 14° 48' 06"; long. 77° 50' 28"; from Anantapora E.N.E. 14½ miles. There was once a strong fort, residence of a Baid poligar. Now in ruins. A descendant of family receives small pension. — *Oboodevarcondah* (ওবুদেবরকন্ডা - obūdevārakonda, Tel.). From (obuladevara, Tel. proper name + conda, Tel. hill). Trig. station; lat. 14° 34' 19" 57"; long. 77° 46' 18" 05"; height 2,325 feet; from Anantapora S.E. 11 miles; from Tadumry W. 8½ miles. — *Padamatilalair* (পদামতিলাইর - padamatilalair, Tel.). From (padamara, Tel. west + ānu, Tel. cockle shell + ānu, Tel. river). Village; pop. 1,698; acres 3,367; lat. 14° 40' 01"; long. 77° 24' 43"; from Anantapora W. 16½ miles. Has a tank divided into three parts by hills. Inhabited mostly by native Roman Catholics. — *Paulecheria* (পৌলচেরিয়া - pāulecheria, Tel.). From (pālu, Tel. milk + cheruva, Tel. tank). Village; pop. 987; acres 6,992; lat. 14° 30' 30"; long. 77° 32' 15"; from Anantapora S.W. 13½ miles. — *Singanamala* (সিংগানামালা - singanamala, Tel.). From (singana, Tel. proper name + mala, Tel. hill). Village, hill, pop. 2,610; acres 4,280; lat. 14° 48' 16"; long. 77° 48' 38"; from Anantapora N.E. 11½ miles. In ancient times the seat of a powerful chief. There are ruins of a large fort on the hill, and foundations of temples and of streets and houses are to be seen. The town is small. Built at the base of the Gumpamala hills. The only road to it passes over the apron of the gullinga and under the bund of the tank, so that when the gullinga is discharging, the village cannot be approached from the trunk road. The tank, which is one of the finest in the Anantapora district, was built by Shreerangaraju of Vijayanagar. — *Tadumry* (তাদুমরী - tadumrī, Tel.). From (tādi, Tel. palmyra tree + marri, Tel. banyan tree). Village; pop. 1,589; acres 7,892; lat. 14° 33' 41"; long. 77° 54' 18"; from Anantapora E.S.E. 18½ miles. Among the hills on the east of the talook. There are traces of a strong fort built by a petty poligar named Sakay. Condanna Naidoo, who possessed about 90 villages. He was disposed of by Hyder when the latter overran the province. At one time Tadumry was a large town and the seat of a talook, but in 1820 the villages were divided between the talooks of Anantapora, Tadumry and Penoocondah. There was a Moonsif's Court here till quite recently. The village presents a ruined appearance. The better class of merchants have long ago deserted it, but weaving is carried on on a small scale. — (3) Collector's head-quarters, Tahsil's station, Divisional head-quarters, Municipality, and Talook

Board; Anantapora dist., Anantapora tal.; pop. 4,907; acres 5,740; lat. 14° 40' 36"; long. 77° 39' 13"; from Bellary S.E. 56 miles; from Gooty S. 80½ miles; from Madras N.W. 216 miles; from Penoocondah N. 40½ miles. Built in A.D. 1364 by Chikappa Wodeyar, Diwan to the Rajah of Vijayanagar. Chikappa raised an embankment against the river Pundlair near Devarecondah. At each end of the bund was a gullinga, and close to each gullinga he founded a village. The western was called after his wife Anantasingaram, and the eastern after his master Bookkaroya Samoodram. Some time after his death the tank bund breached, and tradition says that to prevent similar disasters in future, Mosulamma, daughter-in-law of Basirreddy of Bookkaroya Samoodram, was offered as a sacrifice and built up in the breach. In 1569 Anantapora and the surrounding districts were bestowed on Hankey Hanoomappa Naidoo. This chief had assisted Rama Rajah of Vijayanagar to suppress an insurrection headed by a Golla named Salicattimma, and had even defeated the Sultan of Golcondah who was marching southwards to assist Timma. Hanoomappa Nayar settled at Bookkaroya Samoodram in 1569 and died there in 1582. This poligar family held Anantapora for two centuries. In 1757 the town was besieged by the Mahrattas, who were bought off for a sum of Rs. 50,000. In 1775 Hyder Ally, after taking Bellary and Gooty, demanded tribute from Anantapora. The tribute fixed was Rupees 45,000, and for sometime this was punctually paid. At length the tribute fell into arrears, and Hyder arrested the poligar and attached his property. From this time the family fell into obscurity. The two eldest sons were drafted into Hyder's army in which they lost their lives, and the third Shiddhappa Naidoo was sent to Seringapatam. Crushed by these troubles the old poligar died in 1788. Soon after this Tippoo, who required all the available troops for active service and could spare none for distant garrisons, sent orders that all the males of the family were to be put to death. This order was at once carried out, and they were hanged on hooks just outside the town. The third son who had been at Seringapatam escaped and took refuge with the Rajah of Calcutty. In 1799 he returned to Anantapora, but soon after submitted to the Nizam, who granted him the village of Sidrampora as personal property. On his death in 1801 the direct line became extinct, but some of the family were receiving pensions as lately as 1860. When the Kurnool and Bellary districts were ceded in 1800, Colonel Munro chose Anantapora for his residence, and for many years this was the head-quarters of the Ceded Districts. In 1822 Mr. Campbell removed his office to Bellary on the ground that this was a more central place in the newly-constituted zillah of Bellary. In the following year however, Mr. Robertson was directed to return to Anantapora. In 1830 the place became the head-quarters of the sub-division, and till 1869 a succession of Sub-Collectors administered the five talooks of Anantapora, Dharmavaram, Penoocondah, Hindooport and Madakkira. In 1869 a redistribution of divisions was made, and the Sub-Collector was removed to Gooty. In 1882 the town became the head-quarters of the present Anantapora District.

ANAY (আনয় - ana, Mal.; আনয় - anai, Tam.). From (an, Tam. to approach). Artificial bank [ancient] Causeway. Suffix in place names in southern districts; as Chittanay, meaning small + bund; Pannay, meaning great + bund. Cf. Cany, natural bank Cullany is a stone dam, as opposed to earth only.

ANANAM (আনাম - anāma, Tel.; அனம் - anam, Tam.). From (an, San. to go). Walking space. The space between two beams or pillars. Frequent in measuring house sites.

ANCAULAMMAN (அங்காளம்மன் - angālamman, Tam.). From (am, Tam. beautiful + kālī, Tam. the goddess + amman, Tam. mother). A special form of the Amman, somewhat Hinduized to represent Gaulty or Bhadra Gaulty, Shiva's daughter-in-law. As a rule she is represented only by a stone or block of wood, but if specially depicted, her image has four arms and hands. Two of these she raises, holding in the right a weapon of wood and leather, encircled by a snake and in the left a noose, called Pansham, with which she draws the souls of dying people to herself. In one of the other two hands she holds the skull of Brāhma, the fourth hand being empty. On her head she wears a crown. Behind her ears she has two flowers; and in two large earrings. Her hair is erect, and near her are two lamps. In the inner apartment of her pagoda stands her own representation or image, if any. In the outer one the following images may be found:—"a." Her husband Veerabhadra, the son of Shiva, having erect black hair, with a crown on his head, lion's teeth in the mouth, the mark of Shiva on his forehead, two white flowers behind his ears, and streams of fire issuing from his whole body. He has fourteen arms and hands, of which four are empty, and in the remaining ten he holds, respectively, a sword, a trident, a shield, a sort of drum, a bell, a flower, two arrows, and a large spear. He wears a long string of skulls, and has sometimes only four, sometimes sixteen, or more heads. According to the Pooramams he should have 1,000 heads and 2,000 arms.—"b." Poriya Tumbirai or the great lord, an image similar to that of Shiva, and meant to represent his son Veerabhadra as lord of the sacrifices of Daeshan.—"c." Iroolan, a savage hero.—"d." Ramaveeran, a demon hero, &c.—"e." Pavasuday Veeran, a demon hero.—"f."

Ooyirtoondilauran, servants of Ancaulamman, whose business is to bring those who die by their own hands to her.—"g." Teecoothitt Amman, a deified woman who leapt into the fire and made signs after her death.—"h." Canttairy, a demoness, of whom the Tamulians are specially afraid. All these images, which are usually made of wood, are worshipped with offerings. The figures of clay within and without the enclosure of the pagodas are not worshipped. The representation or image of Ancaulamman herself, which stands in the inner apartment of the pagoda, is worshipped every Friday, or oftener. Besides these ordinary offerings, she obtains on occasion also a thank offering from devotees. Like the other goddesses, she enjoys a yearly movable festival, lasting seven or nine days, on which her image of metal is carried about every morning and evening; and the last and principal day is celebrated like the last day of Mariyamm's festival. — *Ancamma* (அங்கம்மா - ankamma, Tel.). Contr. from Ancaulamman. — *Aye Ancaulamman* (ஆய் அங்காளம்மன் - āyā angālamman, Tam.). From (āyi, Tam. mother). Same as Ancaulamman.

ANCHANAH (அங்கநா - anchānā, Hind.). From (amsha, San. division). Appraisal of probable harvest.

ANCHEY (அங்கேய - ancho, Can.). The post. Ancheyava is a postal runner. Anchey Chandy is the Post office. Anchey choela is the leather wallet containing letters. — *Anchey Meeda* (அங்கேயமீடா - anchēmīda, Can.). Means on relay. Phrase for sending sick persons from stage to stage escorted.

ANCOOSHAM (அங்கூஷம் - ankusha, San.). From (ank, San. to mark). Elephant-driver's hook.

ANDAUIZ (அந்தை - andāzā, Hind.). From (andāhtan, Pers. to throw). Estimato.

ANDAY (அந்தை - andai, Tam.). From (an, Tam. to approach). Neighbourhood. Suffix in place names; as Kizhak-kanday, meaning east + side.

ANDHRAM (అంధ్ర - andhra, San.; అంధ్రము - andhramu, Tel.). Etym. From (andhra, San. a hunter). Sanskrit Name for Telooogo. The Telooogo people were always divided into inland Andhras and maritime Calingas. The Andhras were better known than the Calingas to the early Aryans [aryan]; hence the name. In pooranic times a dynasty of Andhra kings reigned in Northern India, probably Dravidian or some kindred race. The Andhras are represented by Pliny, after Megasthenes, as a powerful people, and the Andro Indi have a place in the Poutinger Tables amongst the few Indian nations of which the author of those tables had heard. They were however placed by error north of the Ganges. Hwen Thsang makes An-to-lo one of the southern kingdoms, and this has been held to mean Andhra. He gives the capital of the Andhra people as Ping-ki-lo, which may be Warangal. The connection between the Andhra dynasty and Southern India is stated in Volume I, page (182), foot-note. Andhras are one of the 56 countries of Tamul geography. — *Andhra Dravida Bhaukshay* (అంధ్రద్రవిడభక్షయ - andhradravidabhakshā, San.). Means, Telooogo-Tamul language. Comaurila Bhatt's name for Dravidian languages, northern and southern.

ANGADY (అంగడి - angadi, Can.; అంకడి - angadi, Tel.). Corr. of Angady. Shop. Angaditrigay in Can. is tax on shops.

ANGAH (అంక - angā, Hind.). From (anga, San. body). Otherwise Angy. Jacket. Worn in place of the Neemah (q.v.); not so long, reaching only to the haunches. Is the body part of the angarkha, without the skirt and tails. — *Angarkha* (అంగర్కా - angarkhā, Hind.). From (anga, San. body + rakhā, Hind. preserver). Long coat. Same as the cabai (q.v.), without open flaps; breast and armpits covered.

ANGAUDY (అంగౌడి - annādi, Mal.; అంకౌడి - angādi, Tam.). From (ankam, Mal. duel + ānu, Mal. to act). Place where duels are fought, hence a public square, bazaar. Suffix in place name; as Panyangaudy, meaning old + bazaar.

ANGAUM (అంగమ్ - angām, Hind.). Season. — *Angaumy* (అంగమ్మి - angāmmi, Hind.). Periodical. Angaumy Sibbandy is a temporary establishment.

ANGOOLAM (అంగూలం - angula, San.). From (ang, San. to mark). Finger. Angooly toranam from (above + torana, San. ornamental archway) are three semi-circular lines drawn across the forehead, made with sandal or ashes of burnt cowdung, denoting a worshipper of Shiva (tripoodram).

ANGREZ (అంగరెజ్ - angrez, Hind.). The English.

ANGY (అంగి - angī, Tel.). From (anga, Tel. beauty). Suffix in place names; as Relangy, meaning cassia fistula tree + beauty.

ANIOUT (అనికట్ట - annikattu, Tam.). From (anai, Tam. a dam + kattu, Tam. building). A dam, generally of masonry, to retain or divert running water for irrigation purposes [anay].

ANIL (అనిలు - anil, Can.; అనిల - anil, Tel.). From (chamarapuchha, San.; گیلہری - gilehri, Hind.; एलउते - udute, Can.; ఉడత - uduta, Tel.; అంగురము - anguramu, Mal.).

annān, Mal.; అనిల - anil, Tam.). San. from (chamara, San. chowry + puchha, San. tail). Can. and Tel. from (udugu, Can. to grow lean). Terms co-extensive with the European family Sciuridae or Sciurinae, order rodentia, class Mammalia [sastanam]. Three well marked groups in Southern India, distinguished by size, coloration and habits. First, Large squirrels [malabar squirrel]. Secondly, Striped squirrels, which, from best known species, Sciurus palmarum, have been named Palmists. Of small size, and affect the ground [anil pillay]. Thirdly, Flying squirrels. Divided into two smaller groups, one of large size, and with the tail round and hairy throughout, Pteromys; the other of smaller size with the tail flat, and the hairs distichous, Sciuropterus [paravay anil]. The squirrels of medium size with grizzled fur are confined to the south-east Himalayas, and the provinces north-east of Bengal. They are not here represented. — *Anil Pillay* (అనిలపిల్ల - anilpillai, Can.; అనిల - anil, Tel.; گیلہری - gilehri, Hind.; అనిల - anil, Can.; ఉడత - uduta, Tel.; అంగురము - anguramu, Mal.; అనిలపిల్ల - anilpillai, Tam.). San. from (viksha, San. tree + shayikā, San. sleep). Tam. from (chitti, Can. small + āllu, Can. squirrel). Tam. from (anil, Tam. squirrel + pillai, Tam. child, affix for small animals). Title otherwise Palm squirrel, Striped squirrel, + Sciurus palmarum of naturalists, family sciuridae, order rodentia, class mammalia [sastanam]; alias pencilatus. Above dusky greenish gray with three yellowish white stripes along the whole length of the back, and two fainter lines on each side; beneath whitish; tail with the hairs variegated with red and black; ears rounded. Though termed palm squirrel only occasionally seen on palm trees. A legend states that when Hanooman was crossing the Cauvery, it was bridged over by all the animals. But a small gap remained which was filled by this squirrel. When Hanooman passed over, he placed his hand on the squirrel's back, and the marks of his five fingers have remained ever since. It is not unlike the chipmunk of America, Tamias striatus; but those are true ground squirrels having cheek-pouches and living in burrows.—"a." Allied is the Jungle Striped Squirrel, + Sciurus tristriatus. Very similar to last, but generally darker, the face, forehead, back and haunches, more or less tinged with rusty-red, or reddish brown; the stripes small, narrower than in the common one, and not extending the whole length of the back; tail beneath distinctly rusty; sides darker than in palmaram. It differs in its voice, which is much less shrill.—"b." Another is the Travancore Striped Squirrel, + Sciurus layardi. Much darker than the last, being of a dark dingy olive color with a tinge of ashy; middle of back, black with a short yellowish streak in the middle and a faint and shorter streak on each side; tail tipped black, rusty in the middle; lower parts somewhat ferruginous. Size of the last or a trifle larger.—"c." Lastly Neilgherry Striped Squirrel, + Sciurus sublineatus. Of a dark grizzled olive color, tinged with tawny above and with three pale lines alternating with four dark ones on the back and group, the outer dark lines narrower and somewhat less dark than the others; beneath lighter, more mixed with tawny; tail grizzled dusky olive and ferruginous. Fur remarkably dense, close and soft.—"d." Indian species of Sciurus akin to the above and not here found are:—Bermozoi or Bermozoi's ground-squirrel, Maccollandi or maccollandi's ground-squirrel, Quingestratus or stripe-bellied squirrel, Tupaiodes or long-nosed squirrel.—"e." From these small squirrels are to be distinguished the large forest and strictly arboreal species [malabar squirrel]; the large forest and strictly arboreal species [malabar squirrel]; the large forest and strictly arboreal species [malabar squirrel]. — *Malabar Squirrel* (గిలెరీ - gilehri, Hind.; అంక - ank, Can.; కంపల్లి - kampilu, Can.; అనిలపిల్ల - anilpillai, Mal.). Can. from (kompu, Can. red + āllu, Can. squirrel). Hind. and Mal. mean mountain squirrel; + Sciurus malabaricus of naturalists, family sciuridae, order rodentia, class mammalia [sastanam]. Ears, nose, back of neck, the back and sides of the body, bright maroon chestnut; the posterior part of the back, rump, and upper portion of all the limbs, and the tail, back, forehead and interocular regions, brownish; muzzle and cheeks rufous; neck, breast, and lower parts dingy-yellow; feet rufous in front, yellow internally; ears small, rounded, very hairy. This large squirrel inhabits the southern portions of Malabar, the Wynad, slopes of the Neilgherries, Travancore, &c.—"a." Allied is the Bombay Red Squirrel, + Sciurus elphinstoni. Ears and the whole upper surface of the body, and half way down the tail, outside the hind legs, and half way down the forelegs outside, of an uniform rich reddish chestnut; the whole under surface of the body from the chin to the vent, inside of the limbs and lower part of the forelegs, crown of head, cheeks and posterior half of the tail, of a fine reddish-white, the two colors being separated by a defined line, and not merging into each other; feet light red; forehead and nose reddish brown, with some white hairs intermixed. Ears tufted. It is found in the northern portion of the Western Ghats extending into north Malabar.—"b." Also the Grizzled Hill Squirrel, + Sciurus macrourus. Head and neck, basal half of tail, and limbs externally, dull maroon black, much grizzled with white, especially on the haunches, sides, croup and tail, the apical end of which is brown with a whitish grizzle; lips, cheeks, neck in front and on the sides, belly, and limbs internally, yellow or yellowish white. Ears ovate, acuminate, with short hair, not tufted, or whitish externally with a very small black tuft. The fur here is coarse, slightly waved, and varies from maroon black to rufous brown.—"c." Indian species of Sciurus akin to the above and not here found are:—Acrodorsalis or black-backed squirrel, Blanfordii or blanfordi's

squirrel, Canicops or golden-backed squirrel, Erythraeus or assam red-bellied squirrel, Ferrugineus or rusty-colored squirrel, Gigantops or black hill squirrel, Gordoni or Gordon's squirrel, Hippurata or chestnut-bellied assam squirrel, Lokrinia or orange-bellied grey squirrel, Lokroides or hoary-bellied grey squirrel, Maximus or central indian red squirrel, Phayrei or laterally-banded or playroi's squirrel, Pygorythrus, Stadeni or Staden's squirrel. "d" The large forest squirrels just mentioned inhabit lofty tree jungle, making their nests on the tops of the tallest trees. They are awkward on the ground. They are to be distinguished from the ordinary striped squirrel [anil pillay]. — *Paravay Anil* (پاروای انیل - urangilohri, Hind.; پاروای انیل - paravabekku, Can.; پاروای انیل - paravaiyanil, Tam.). Hind. from (uran, Hind. flying + gilohri, Hind. squirrel). Can. from (hara, Can. to leap + beku, Can. cat). Tel. from (dumuku, to leap + uduta, squirrel). Tam. from (paravai, Tam. bird + anil, Tam. squirrel). Title otherwise Flying Squirrel, Oral. Pteromys petaurista of naturalists, family Sciuridae, order Rodentia, class Mammalia [sastanam]. Upper parts dusky-maroon black grizzled with white, the membrane and limbs above somewhat brighter and more rufous; the feet, the muzzle, and round the eyes, and terminal half of the tail, dark brown or black, the last sometimes with a little white towards the tip; under parts dingy brownish gray or nearly white. The male is distinguished by an irregular patch of rufous on the sides of the neck, which in the female is a sort of pale fawn. The female has six mammae, two pectoral, and four ventral. Feet as in + Sciurus palmarum or striped squirrel. The skin of the flanks extended between the fore and hind feet, forming when expanded a wide parachute; tail rounded, hairy all round, as long as the body or longer. Found wherever there are extensive lofty forests. It lives chiefly on fruits of various kinds, also on bark, shoots, &c.; occasionally on beetles and the larvae of insects. During the day it sleeps much, either sitting with its back bent into a circle, and its head thrust down to its belly, or lying on its back with the legs and parachute extended, a position it is fond of in sultry weather. During the night time it is incessantly moving. When wishing to pass from one tree to another at some distance, it does not descend to the ground, but leaping from the topmost branches sails through the air by means of the parachute, and reaches the lower part or trunk of the adjacent tree. These flights can be extended to ten yards or upwards, always in a diagonal and lowering direction. This genus is distinguished by its large round tail. The flying apparatus in the flying squirrel is analogous to that of the Galeopithecus among Lemnians (which however is not known in Southern India), and to that of the common flying fox among bats. Indian species of Pteromys not here found are: Albiventor or white-bellied flying squirrel, Alborufus or black and white flying squirrel, Alborufus or red and white flying squirrel, Canicops or grey-headed flying squirrel, Cineraceus or ash flying squirrel, Fimbriatus or grey flying squirrel, Fuscocapillus or small travancore flying squirrel, Magnificus or red-bellied flying squirrel, Melanopterus or black-flanked flying squirrel, Oral or brown flying squirrel, Pearsonii or hairy-footed flying squirrel, Spadiceus or red flying squirrel, Yunnanensis or yunnan flying squirrel. Belonging to a separate genus is the Small Travancore Flying Squirrel, + Salicopterus fuscocapillus. This is distinguished by its small flat tail. In this the upper parts are a rufescent fulvous or dark brownish isabelline hue, the hairs being fuscous with a fulvous tip; head darker and fuscous; lower parts rufous white, as are the cheeks and under lip; margin of the membrane rufescent; tail concolorous or nearly so with back above, with a whitish tip, and the lower surface blackish brown. Ears small, almost nude. Tail bushy, the hair above one inch long at base, hardly distinct; mustaches long and black; fur long, porrect, very fine.

ANJOOM (انجووم - anjūm, Hind.). Stars. — *Anjooman* (انجوومان - anjūman, Hind.). Galaxy of stars. Association.

ANKAM (அங்கம் - anka, San.). Mark. — *Ankayya* (అంకయ్య - ankayya, Tel.). From (above + ayya, Tel. master). Distinguished man. Hindoo 2nd or pers. name.

ANNA (అన్న - anna, Hind.; అన్న - anna, Can.; అన్న - anna, Tel.; అన్న - anna, Mal.; అన్న - anna, Tam.). One-sixteenth; either of a rupee or of a measure of capacity or length. A half anna share is $\frac{1}{2}$; a quarter anna share is $\frac{1}{4}$. Sixteen annas denotes the whole. Four annas' interest denotes 800 per cent. per annum; for this is 25 per cent. per month, by which time interest is always here reckoned. No coin of this dimension is current. But there are copper pieces representing the half and quarter anna, and the pie, which is the twelfth part; and there are silver pieces of the value of two, four, and eight annas.

ANNAM (అన్న - anna, San.). From (ad, San. to eat). Food. — *Anna Bhaidy* (అన్నభైద్య - kāsīsa, San.; انا بھایدی - hīd-kāshish, Hind.; అన్నభైద్య - annabēthi, Tam.). Title from Drav.; Drav. all same. San. from (kāshi, San. benares + sha, San. lord), shiva, the lord of benares. Hind. from (hara, Hind. green + kāsī, Hind. sulphur ferri). Drav. from (anna, San. food + bhēdī, San. solvent). Sulphate of iron. Otherwise Green Copperas. The solution is called Green vitriol [tootkam]. Ferri sulphas, ferri vitriolatum, sal martis, of chemists. When

pure it is transparent, of a fine bright, though not very deep, grass green color, and of a nauseous astringent taste, accompanied with a kind of sweetness. Wholly soluble in water. Made by subjecting iron wire to the action of dilute sulphuric acid, and evaporating the solution to crystallisation. As a native drug, powerful chalybeate tonic, astringent, emmenagogue, antiperiodic and anthelmintic; in large doses poisonous. Locally applied, astringent and stimulant. It exercises more or less beneficial influence in anaemia, chlorosis, leucorrhoea, ulcer of the stomach, splenic enlargement, intermittent fevers, periodical hemiparesis, hypochondriasis, chronic stage of hooping cough and tania. Locally it has been applied to dysiphilous surfaces, chancre, hemorrhoids attended with discharge, prolapsus of the rectum, cancer of the uterus, &c. Very ancient medicine [ospitry, voidyan.] Used also in dyeing, tanning, painting, &c. — *Anna Dānam* (అన్నదానం - annadāna, San.; అన్నదానం - annadānam, Tam.). From (above + dāna, San. gift). Charity of rice-giving. — *Annapoornay* (అన్నపూర్ణ - annapūrṇā, San.). From (above + pūrṇa, San. filled). Otherwise Anna Devatay, Anny, daughter of Greeks; Coros of Romans; Isis of Egyptians. Probably connected with Anna porona of the Romans. A beneficent form of the Hindoo Parvaty. Not a Tamalian deity. She is depicted as of a deep yellow color, standing or sitting on the lotus or water lily. She has two arms, and in one hand holds a spoon, in the other a dish. In her dress she is decorated like the other modern images of Parvaty. Annapoornay is a household goddess. Her festivals take place in the early part of the increase of the moon in the month Chaitram, and those of the Roman goddess took place on the Ides of March. In the hymn addressed to her by the rishi Agastyan, she is personified as pitoo or material food. She is really the harvest deity.

ANNAN (అన్న - anna, Can.; అన్న - anna, Tel. brother, అన్నా అన్న - annan, Tam.). In Malayalam's archaic. From (annal, Tam. greatness). Elder brother. Suffix of respect added to proper names, as Cooppannan, Ramannan. Common prefix in comp. of 2nd or pers. names; see below. A term of familiar address in the vocative, especially common among the non-bramin castes. — *Annacherry* (అన్నాచెర్రీ - annāchērrī, Tam.). From (above + āchērrī, Tam. colloquial for āchārya, San. preceptor). A Madhwa name. Hindoo 2nd or pers. name. — *Annacooty* (అన్నాకూట్ - annākkūṭṭi, Tam.). From (above + kūtṭi, Tam. child). Hindoo 2nd or pers. name. — *Annavayee* (అన్నవయ్య - annavayya, Can.). From (above + ji, Hind. master). A Mahāratta and Madhwa name. Hindoo 2nd or pers. name. — *Anny* (అన్న - anni, Tam.). Elder brother's wife. In vocative, term of familiar address towards females among non-bramin classes; corresponds to annal among males.

ANOO (అను - annu, San.). Prefix, meaning after or with. — *Anoobhavam* (అనుభవ - anubhava, San.; అనుభవం - annubhāvam, Mal.). From (above + bhū, San. to be). Enjoyment. Grant of hereditary land in Malabar, either rent free or at a pepper-corn rent, in reward of service. Also a present of betel or a coconut from the proprietor at the time of executing a deed of transfer of a garden or plantation to the person to whom the transfer is made as a symbolical of the character of the land made over. — *Anoobhavanuritam* (అనుభవనరీతి - anubhāvanrīti, San.). From (above + bhū, San. to be + anurita, San. nectar). A Veiranga treatise. Exists only in Dravidian languages. It contains a treatise on the Oopaniśad, a sort of exposition of pantheism; shows that the existence of a material world cannot be proved, and that all is Mayyam; and recommends retirement from domestic life and meditation with a view to the soul's purification and final beatitude. — *Anoobhogam* (అనుభోగ - anubhōga, San.). From (above + bhū, San. to eat). Same as Anoobhavam. — *Anoomaty* (అనుమతి - anumati, San.). From (above + man, San. to think). Permission. — *Anooloma* (అనులొమ్ - anulōma, San.). From (anu, San. with + lōman, San. hair). Means born in natural order. By Sanscrit theorists applied to those born of a higher-caste male and lower-caste female; as, for instance, a barber, who is supposed to be the offspring of a Bramin man and a Veisya woman. Opposed to *Prathoma* [q.v.]. The six Anooloma castes are as follows. Those born of Bramins; by Chāhtriya women and known as Moordhavaseta, by Veisya women and known as Ambashita, by Shoodra women and known as Nishanda or Paurashaya. Two born of Chāhtriya, by Veisya women and known as Maushika, by Shoodra women and known as Oogra. One born of Veisya, by Shoodra women and known as Cayana. — *Anoomānam* (అనుమాన - anumāna, San.). From (above + mā, San. to measure). Inference; one of the four processes, according to Nyanya philosophy, by which the mind arrives at true knowledge. The other three are pratyakshan or sense perception, oopamaanam or comparison, and shabbidh or verbal testimony. — *Anoosawaram* (అనుసార - anusāra, San.). From (above + āsar, San. sound). The nasal sound marked by a dot above the line. Much use is made in the Dravidian languages, especially in Tamil and Toloogo, of the nasals ā, a, u, n, and m for the purpose of euphonising the harder consonants of each varga. This is called nūnān. All the nasals are regarded by native grammarians as modifications of the sound of m, the nature of each modification being determined by the manner in which it is

affected by succeeding consonants. In Sanscrit the nasal consonants constitute the final characters of each of the five vargas. In Toloogo and Canarese one and the same character, which is called anoosawaram, is used to represent the whole of the nasal modification.

ANSAR (انصار - ansar, Hind.). From Arabic. Victorious. Alam; as Ansar Bee, alam + alammat. Also descriptive; as Ansar ood Deen, victorious in religion.

ANTAM (అంత - anta, San.). — *Antandy* (అంతాద్య - andāthi, Tam.). From (above + ādi, San. beginning). Tamul verse, the last word or syllable of a stanza in which is the first of the succeeding. Employed in various metres to assist the memory.

ANTAR (అంతర్ - antar, San.; اندر - andar, Hind.). Within. — *Antah Pooram* (అంతర్ పూర్ణ - antahpura, San.; అంతర్ పూర్ణం - antahpuram, Tel.). From (above + pura, San. place). Women's apartments.

ANWAR (انوار - anwar, Hind.). From Arabic. The resplendent. Alam; as Anwar Ally, double alam; Anwar Khan, alam + alammat. Also descriptive; as Anwar ood Deen, light of the faith. The ruler of the latter name was appointed by the Nizam as Nawab of Ellore and Rajahmundry from 1726 to 1741; then Governor of Carnatic during the minority of the lawful Nawab, Mahomed Sayeed. On Mahomed Sayeed's assassination he was confirmed as Nawab in 1743, though a stranger to the preceding line. During the war between the English and the French in 1744, he continued to change sides. At the death of Nizam ool Moolk, his patron, and the consequent contest for the Hyderabad throne, Chunda Sahib joined one of the claimants and assisted by the French, marched against Anwar ood Deen, who met him at Amboor and in an action fought there in 1749, was killed. His second son Mahomed Ally or Wallajah was confirmed by the British as Nawab at Arcot. His descendants are the present Carnatic family. Anwar ood Deen built Covelong. See Vol. I (122), 43; and II, 252, 256.

ANWAUDIDAR (అన్వౌదిదార - anvādidāra, Can.). From (anu, San. after + ādi, San. first + dhar, San. to hold). A remortgagee; the mortgagee who holds the property direct from the proprietor being called Bhogyadar.

ANWAUR (انوار - anwār, Hind.). pl. of (nūr, Ar. light). Lights. — *Anwaur ood Sookeily* (انوارالسبيل - anwārusulaili, Hind.). From (anwār, Arab. lights + sulaili, Arab. the star-anopous). A book of tales translated from the Arabic by the Persian poet Kashifee.

ANYAM (అన్య - anya, San.). Other. — *Anya Ooddy* (అన్యోద్య - anniyakūṭṭi, Tam.). From (above + kūṭṭi, Tam. tenant). A cultivator who does not live in the village in which his land is [poracoodly]. — *Anyata* (అన్యత - anyata, Can.). A present made to junior relatives; in contradistinction to Coohita, a present made to non-relatives.

APA (అప - apa, San.). Prefix meaning back. — *Aparādham* (అపరాధ - aparādha, San.). From (above + rādha, San. to accomplish). Doing what ought not to be done; wrong; purification; penalty. A fine.

APARAM (అపర - apara, San.). Other. — *Aparadinass* (అపరదినసు - aparadinassu, Tel.). From (above + dinusu, Tel. article). All grains other than the nine common grains [nav dhanniyam].

APPAN (అప్ప - appa, Can.; అప్ప - appa, Tel.; అప్ప - appan, Tam.). Father. In Malayalam is archaic. In Toloogo means mother [ammah.] Suffix of respect added to proper names, as Ayyappan, Moopogappan. Common prefix in comp. of 2nd or pers. names; see below. In vocative a common mode of calling among non-bramins. The same to children among all castes. — *Apparatu* (అప్పరత్తు - appārattu, Can.). From (above + rāvu, Can. king). A Madhwa name. Hindoo 2nd or pers. name. — *Appattaray* (అప్పరాయ - appāṭṭaray, Tam.). From (above + tarai, Tam. ruler). Hindoo 2nd or pers. name. — *Appayee* (అప్పయ్య - appāyī, Can.). From (above + ji, Hind. master). A Madhwa name. Hindoo 2nd or pers. name. — *Appawoo* (అప్పాయి - appāyī, Tam.). Familiar form of Appan. Common among non-bramins. Hindoo 2nd or pers. name. — *Appoo* (అప్ప - appu, Can.; అప్ప - appu, Tam.). Familiar form of Appan. — *Appocootly* (అప్పకూట్ - appukūṭṭi, Tam.). From (above + kūtṭi, Tam. child). Hindoo 2nd or pers. name.

APPANAM (అప్పనం - appanam, Tel.). From (arpana, San. offering). Rack-rent.

AR (ا - ar, Ar.). Al [q.v.] before r in Arabic single terms, as ar-raheem, meaning the merciful.

ARA (అర - ara, Mal.; అర - ara, Tam.). From (aru, Tam. to cub). Apartment. Suffix in place names; as Pulliyara, meaning sleep + room, so palace.

ARAB (عرب - arab, Hind.). Mahomedans, originally natives of Arabia, and come to the southern districts by sea as sailors or merchants. Most numerous in S. Arcot; less so in Tinnevely, Tanjore and Malabar. Total for Presidency about 4,000. Araby is a turban worn by Arabs.

ARAOA (అరొక - arishaka, San.; ارؤك - araka, Tel.; ارؤك - kari, Mal.; ارؤك - er Tam.). San. from (krish, San. to plough). Hind. from (lāngala, San. plough). Mal. from (kurvi, Tam. implement). A plough with oxen and implements of husbandry complete [calappay].

ARADHYA (ఆరధ్య - āradhya, San.). From (ā, San. intensive prefix + rādhi, San. please); fit to be worshipped. Sectarian title of Jangam or Lingayat Bramins. They do not intermarry with any other classes of Bramins in the province to which they belong. They nevertheless act as goceers or family instructors of the higher classes of natives. They adhere to caste; and though they believe in the unity of the deity as Mahadovan, symbolized by the lingam, they observe the Braminical initiation, and worship the sun by the repetition of the gayatry. By the Lingayats themselves they are considered only half converts to their system. Number in Presidency about 8,000.

ARAMANAY (అరమనే - aramane, Can.; అరమనే - aramannai, Tam.). From (araman, Tam. king + manai, Tam. house). Palace, court of justice, Government. Aramanny Swastyan from (above + swasthya, San. competence) were estates kept by the old governments for supply of grain to troops. Cf. Havelly lands in Northern Circars.

ARANASHT (అరనశ్త - aranashta, Can.). From (ara, Can. royal + nashta, San. loss). Payment to ruling power. Analogous to existing license tax.

ARANAY (అరణ్య - arāṇya, San.; اरणى - siprak, Hind.). నల్గిందల నడవె - nalginnadavaru, Can.; నల్గిందల నడవె - nalgikandlapamu, Tel.; నడవె - arana, Mal.; అరణ్య - arana, Tam.). San. from (brahma, San. the god). Can. from (nali, Can. agreeable + kannu, Can. eye + hāvu, Can. snake). Tel. from (nali, Tel. agreeable + kannu, Tel. eye + pānu, Tel. snake). Tam. from (aran, Tam. beauty). The terms are co-extensive with the European family of Lacerid or Land Lizards, order Saurian [godhica], class Reptile [sarpan]. This class of animals have a head covered with shields, which are symmetrically arranged; tongue slender; free, exsertile, terminating in a fork; scales on the back granular or rhombic, on the sides granular; on the belly larger, quadrangular or rounded, and arranged in cross bands; no longitudinal fold along the sides, but generally a fold across the throat; tail very long, rounded, with the scales arranged in rings, fragile; eyes diurnal, with eyelids; tympanum distinct; limbs four; well developed; do not attain to any considerable size; live generally on the ground and are not burrowing. The following are representative species in Southern India:—"a" Acanthodactylus nilghorensis. Neigherries; length $\frac{1}{2}$ foot.—"b" Cabrita leschenaultii; alias Cabritbrunna, Calosaura leschenaultii, Lacerta leschenaultii. Brown, with two broad whitish bands on each side, length $\frac{1}{2}$ inches, head and trunk 2 inches. Coromandel Coast, Salem and Coimbatore, especially near banks of Canvery; frequents bushy ground, hedges of Euphorbia and clumps of Cactus. Its licking is considered poisonous, and there is a Tamil proverb:—అరణ్య చిక్తాల్ మరణం, "If a streaked lizard bite, death ensues."

ARASA (అరశ - arasa, obl.; అరశ - arasan, pers. sing.; అరశ - arasar, pers. pl., Tam.). Caste-title. The corresponding terms are:—Tel. Raucha, Can. Urs. A caste which claims Rajpoot origin. Relatives of the ruling family at Mysore are called by the Sanscrit term Rajpudya, but also by the vernacular Arasoo known in English as Urs. Arasapullies are one of the lower castes in Madura district living by cultivation and cool work.

ARASOO (అరసూ - arasu, Can.; అరసూ - arasu, Tel.; అరసూ - arachu, Mal.; అరశ - arasu, Tam.). King. — *Arasootana* (అరసూతన - arasootana, Can.). From (above + tana, Can. state of being). Sovereignty.

ARAY (అర - ara, Mal.; అర - ara, Tam.). From (aru, Tam. to cub). Mountain peak. Suffix in place names; as Vellaray, meaning white + peak.

ARAY (అర - ara, Tam.). Waist, also half. — *Aray Mondy* (అరయండ్ - araimōḍi, Tam.). From (above + mōḍi, Tam. to cover). The fig-leaf shaped ornament worn with a string for decency by female children. — *Aray Tookly* (అరయ్ తుక్కి - araitūṭṭi, Tam.). From (ara, Tam. half + tūṭṭi, Tam. to hang). Tail-hanging; the pillory.

ARCAUTY (అరకాట్ - aragatti, Tam.). From (aru, Tam. way + katti, Tam. he who shows). A pilot.

ASAY (அசை - asai, Tam. syllable).—*Asaipirittal* (அசைப் பிரித்தல் - asaipirittal, Tam.). Means syllable + division. Syllabification in grammar. The chief peculiarity of Dravidian, particularly Tamil, syllabification is its extreme simplicity and dislike of compound or concurrent consonants. No other combination of consonants is admitted than the duplication of mutes and the junction of the nasal and the mute. In Telooogo, Canarese and Malayalam, the great majority of Dravidian words, and in Tamil all words without exception, including even Sanscrit derivatives, are divided into syllables on the following plan. Double or triple consonants at the beginning of syllables, like 'str', in 'strength', are altogether inadmissible. At the beginning not only of the first syllables of every word, but also of every succeeding syllable, only one consonant is allowed. If in the middle of a word of several syllables, one

syllable ends with a consonant and the succeeding one commences with another consonant, the consonant consonants must be euphonicly assimilated, or else a vowel must be inserted between them. At the conclusion of a word, double and triple consonants like 'gh' in 'strength' are as inadmissible as at the beginning; and every word must terminate in Telugu and Canarese in a vowel; in Tamil, either in a vowel or a semi-vowel, as 'i', 'u', 'e', or in a single nasal, as 'n' or 'm'. This plan of syllabification is extremely unlike that of Sanskrit. Generally 'i' is the vowel which is used for the purpose of separating inadmissible consonants, as appears from the manner in which Sanskrit derivatives are tamulised. Sometimes 'u' is employed instead of 'i'. Thus the Sanskrit preposition 'pra' is changed into 'pina' in the compound derivatives, which have been borrowed by the Tamil, whilst Krishna becomes (Kirutti-nan) ('it', instead of 'sh'), or even (Kittian). It may be observed that the Finnish, the Hungarian, and other languages of the same stock similarly allow of only one consonant at the beginning of a syllable. See Vol. I (52); II, 205, 209.

ASGHAR (أشهر - ashar, Hind.). From Arabic. The little. Name of a son of Hoosain, whose anniversary is celebrated at Moharram. Used as common name.

ASH (أش - ash, Ar.). Al [q.v.] before sh in Arabic single forms, ash-sha'oor, meaning the grateful.

ASHAUM (أشام - ashām, Hind.). pl. of (hashim, Pers. state servant). Attendants. Irregular infantry with swords and matchlocks. Sometimes applied to garrison troops.

ASHED (أشد - asad, Hind.). Same as Asad. A governor of Malabar appointed by Hyder Ally in 1783.

ASHOORAH (أشوراء - ashūrāh, Hind.). From (ashr, Arab. ten). The first ten days of the month of Moharram; see Vol. I (96) [Moharram]. Ashoorjāna from (khānah, Pers. house) is a house appointed for the ceremonies of Moharram.

ASHRAF (أشرف - ashraf, Hind.). From Arabic. Most noble. Alam; as Ashraf Ally, double alam. Also descriptive as; Ashraf oon Nissa, noblest lady.

ASHRAUF (أشرف - ashraf, Hind.). Nobles, plural of sharoof.

ASHTA (अष्ट - ashta, San.). Eight. — *Ashita Bhanga*

Mānyam (அட்டபாங்காநியம் - attabāngānānyam, Tam.). From (above + bhāga, San. division + mānyam, Tam. estate). Estate paying only 1-8th of produce as revenue. — *Ashita Bhanga* (अष्टभङ्गा - ashṭabhāṅga, San.). From (above + bhāga, San. enjoyment). Enjoyment of the whole, or 8 products of an estate. Or the land cultivated, Siddhy; produce of such land, *Saudhyam*; uncultivable or rocky land and its products, as minerals, &c., *Paishānam*; property deposited on the land, *Nishāpaci*; *treasure-trove*, *Nidhy*; waters and their produce, *Jalmumritam*; actual privileges, *Aashiny*; prospective rights and privileges, *Angamny*. — *Ashitacam* (अष्टक - ashtaka, San.). Eighth. Specially eighth day of moon in certain months, when progenitors are worshipped [pundigay]. — *Ashitany* (अष्टनि - ashtani, San.). Same as *Ashitacam*. — *Ashitavadhany* (अष्टवधनी - ashtāvadhāni, San.). From (above + avadhāna, San. attention). One who undertakes to do any eight things at once; such as playing chess, composing stanzas with the omission of any given letter, reckoning correctly the grains of rice dropped on one's shoulders, &c.

ASHIVAM (अश्व - ashva, San.). A horse. — *Ashva Madham* (अश्वमध - ashvamedha, San.). From (above + mādha, San. sacrifice). Actual or typical sacrifice of a horse. Obsolete. If performed 100 times, the sacrificer obtained the rank of Indran, or king of Swargam. — *Ashva Paty* (अश्वपति - ashvapati, San.). From (above + pati, San. lord). Title borne by certain ancient rajahs.

ASMAUN (أسمان - asman, Hind.). From (as, Pers. millstone + mān, Pers. suffix of similarity). Literally millstone-like. Sky. There are seven among the Mohammedans:—First or Adam's residence composed of pure virgin silver; second or Enoch's and John the Baptist's, of gold; third or Joseph's, of pearls; fourth or Jesus', of pure white gold; fifth or Aaron's, of pure silver; sixth or Moses', of ruby and garnet; seventh, or Abraham's, of crystal [dheest].

ASNAUD (أسناد - asnad, Hind.). pl. of (nanaḍ, Ar. document). Vouchers.

ASOCA (अशोक - ashoka, San.). Means without sorrow. A high pyramidal tree; *Uyaria longifolia*, sacred to Arrogan, the Jaina deity. So little of a ruler of the Mowrya dynasty of Magadham in N. India and grandson of its founder, Chandra Gupta.

His male Buddhists in place of Brahminism the religion of the state. The king who set up the celebrated edict inscriptions is therein called Priyadarshi the beautiful, and Devanagariyan the beloved of the gods. Buddhist writings identify Priyadarshi with Asoca. The inscriptions above-named are of three distinct classes. Rock inscriptions, Pillar inscriptions, and Cave inscriptions. The five Rock inscriptions hitherto known present five different texts of the same series of edicts which were published by

Asoca in the 10th and 12th years of his reign, or in 250 and 251 B.C. These five inscribed rocks have been found at far distant places, of which four are on the extreme eastern and western borders of India. Thus:—"a" At Shahdanzguri, 40 miles to the east-north-east of Peshawar, and 25 miles to the north-west of Attock on the Indus;—"b" Near Khaly on the west bank of the Jumna, just where it leaves the higher range of mountains to pass between the Doons, or valleys of Kynarda and Dehra;—"c" At Girnar, near Jounaghar in Cuttigar, 40 miles to the north of Sonmat;—"d" At Dhowlee in Cuttack, 20 miles to the south of the town of Cuttack and the same distance to the north of the famous temple of Juggernaut;—"e" At Jowgada in the Ganjam district. This the only one in Madras Presidency [Jowgada]. There are no pillar or cave inscriptions in this presidency.

ASR (عصر - asr, Hind.). Afternoon [namauz].

ASRAH (أسرا - asra, Hind.). From Persian. Shelter, support. Asrahbhoomy is land having the support of water, land under irrigation.

ASSAMAD (أسماد - assamad, Hind.). From Arabic. The eternal [allah]. Mahomedan alam.

ASTAM (अस्त - asta, San.). Means end or setting. Western Ghats. Astagiry, the same.

ASTAUNAH (استان - astānah, Hind.). From (ast'hāna, San. place). Threshold; fakers' residence.

ASTRAM (अस्त्र - astrā, San.). From (as, San. to throw). A missile weapon as opposed to Shastram or arras.

AT (أت - at, Ar.). Al [q.v.] before t in Arabic single forms, as at tahir, meaning the pure.

ATAH (أطا - atā, Hind.). From Arabic. Gift. Descriptive Mahomedan name. As:—*Atah ool Lah* (أطال الله - atāullāh, Hind.). The gift of God. Compare Pers. Bukah, in Khodabuksh.

ATAUVANY (اتوافنى - at'havani, Can.). Same as Attavany. Register, cash book. Attavany Buntrote is a revenue peon.

ATCHAURAM (அச்சாரம் - achāram, Mal.; अक्षारम् - aksharam, Tam.). From (attān, Tol. to be indebted). Money advanced.

ATCHY (அச்சி - achi, Tam.). Acheen, in Sumatra. There is a Tamil proverb:—அச்சியிலும் பிச்சை காரர் உண்டு "There are beggars even in Atchy"; showing its reputation.

ATHAR (أثر - athar, Hind.). Pure. Mahomedan alam; as Athar Hoosain, double alam.

ATHONDAY (அதனடை - athondai, Tam.). Means a creeper, *Capparis horrida*. Name of illegitimate son of the Chola ruler Rajendra Cholotoongam. * Also called Tondaman Chockravarty. Conquered the Pullewas. Established the Tondaimudalam province. See Vol. I (141).

ATOLL (அட்ல - attalam, Mal.). Means sinking reef. Came to Engl. through Fr. atollon. A coral island consisting of a more or less perfect ring of coral rock surrounding a lagoon. The Maldiva and Laccadive islands consist of atolls.

ATTAL (अट्ट - attā, Hind.). Flour. Meal.

ATTAVANAY (அட்டவணை - attavanai, Tam.). From (at'havana, Mah. remembrance). Cash book, ledger, register.

ATTAY (जलक - jalaka, San.; जल - jonk, Hind.; ജല - jigan, Can.; ജല - jalaga, Tel.; ജല - attā, Mal.; अट्ट - attai, Tam.). Title from Tam. from (atu, Tam. to adhere). San. from (jalu, San. water + oka, San. dwelling). Can. from (jig, Can. adhesive). Tel. from San. Terms apply to family hirudivida; leeches of various genera. The official or green leech *Sanguisuga medicinalis* is of blackish green color, with six reddish brown longitudinal streaks. The English, or speckled leech *Sanguisuga medicinalis* has six stripes spotted with black, the belly is greenish yellow, and spotted. The peculiar Madras leech is a bdella. Found in stagnant ponds and ditches, especially during the monsoon. It is larger than the European leech, and very voracious. Use by veiyans and lakoms same as with Europeans; they wash the part always with soap and water previously. The large horse-leech, is also common in stagnant pools, depressed body and dusky-colored back, belly yellowish green. The Ceylon leech, met with in the south, is a dangerous animal to foot travellers at certain seasons; seldom more than an inch long, broad behind, taper towards the forepart; color brown, or light-brown; substance nearly transparent; very active, powers of contraction and expansion are great; point so sharp that it makes its way through smallest openings, and attacks feet, legs and thighs. Twelve species of leech are enumerated, in shastrams, six of which poisonous. The six that are fit for use are Capilla, or tawny leech; Pingalah, red thigo; Chink Mookhy, yellow and has a long sharp head; Mooshikah, dun; Poondareeca Mookhy hue of the Moodgam or Phasoolus moong, and Shabarikah, which resembles leaf of lotus in color.

ATTSA (అత్త - attā, Tel.). Puro. Atsamma is Tel. Hindoo female proper name. Atsanna is Tel. Hindoo 2nd or pers. name. Attsa Telogoo is typical Telogoo.

AUCAUSHAM (అకౌశమ్ - akāsha, San.). From (ā, San. all round + kash, San. to shine). Ethereal space; the innam of Lucipitus; the fifth element of the Tamulians. — *Aucausha Gamanam* (అకౌశగమన - akāshagamanam, San.). From (above + gamana, San. going). Walking in the air; one of the 64 magical arts. — *Aucausha Ramayya* (అకౌశరాయ - akāsharāmayā, Tel.). From (above + rāmayā, Tel. proper name). Moons Rama in the sky. Signature often given to anonymous petitions.

AUCHAURAM (అచార - achāra, San.; احوار - achār, Hind.). From (ā, San. prefix meaning towards + char, San. to move). The rules of practice in caste and religion. Includes the division of a bramin's life into four periods, the conduct of a student in the house of his preceptor, investiture with the sacred cord, the five diurnal devotional acts, the domestic ceremonies of marriage, funeral rites, the various modes of gaining subsistence, the rules of diet, the laws concerning women, &c. The Vishnoo Pooranam contains a complete and systematic description of the Auchauram. Coolachauram is family usage. Deshachauram is custom of the country. Aucharaay is the same.

AUD (అవి - avi, San.; بكر - bakrā, Hind.; కూరి - kuri, Can.; గొర్రె - gorre, Tel.; అవు - ātu, Mal.; అవు - ādu, Tam.).

Sheep and goat species, part of the sub-family caprine, family bovidae, order ruminantia, class mammalia of naturalists [sastanam]. — *Coorombava* (కూర - kurbā, Hind.; కూరంబా - kurumbādu, Tam.). Tam. from (kurumbu, Tam. village in a desert tract). A short woolly sheep with crumpled horns [shemmariaud]. — *Pulleiyau* (పల్లెయ - pallaiyādu, Tam.). Tam. from (pallai, Tam. short and thick). An undersized goat; very prolific [volland]. — *Shemmariaud* (శెమ్మ - mēshā, San.; بكر - bakrā, Hind.; గొర్రె - gorre, Tel.; శెమ్మరియ - shemmariaud, Tam.). Hind. from (lāl, Hind. red + bakrā, Hind. sheep). Tam. from (shem, Tam. red + mari, Tam. young one of sheep + ādu, Tam. ovine). The ordinary sheep, browner than the goat, and hence so called; has some wool. The Shemmariaud corresponds generally with *Ovis* aries of naturalists, sub-family caprine, family bovidae, order ruminantia, class mammalia [sastanam]. Horns in both sexes large, angular, heavily wrinkled, turned downwards almost into a circle, with their flat points directed forwards and outwards. No muffle; no beard; chaffron convex; large but imobile eye, pits in some, wanting in others; small feet-pits in all feet; inguinal glands distinct; two mammae. The peculiar conformation of the mouth of the sheep, the lips being protected by hair, and the upper lip presenting a cleft, enables it to take bite, much closer to the ground than cattle in general; and for this reason sheep can thrive on scanty pasture. Nellore district is famed for its large breed, the tallest in India; a good specimen stands across the withers thirty to thirty-six inches in height, and, when fattened, will weigh from 80 to 100 lb. It has the usual form of twisted horns of moderate size, with a slight Roman contour of the face. The prevailing color is white or a light brownish white with black points; the body is well covered with short fur on hair, with a light frill of hair frequently lining the throat and fore-neck in the males. Some have two long rounded pendulous lobules, from two to three inches in length, hanging side by side from the throat, which the natives term in Tamil bells. The hair about the posterior part of the thighs, from the tail to hook, is longer and thicker than in most other parts. The tail is short. The ewes are hornless. The Madras sheep proper resembles a greyhound with tucked-up belly, having some coarseness of form; the feet light; limbs bony; sides flat; and tails short. It seldom exceeds twenty-two to twenty-eight inches in height. The horns are confined to the rams only, which, when the animal is well-grown, are generally of fair size, having the usual twist. These sheep have slight Roman noses, and large ears in some instances and small pointed ones in others. They are covered with short, coarse hair, the prevailing color being red or brown, of which there are various shades, and many have the "bells" above mentioned depending from the throat. The ewes are an inch or two lower than the rams; they make fair nurses and milk well. A variety of this sheep is sometimes met with, in which the rams are hornless, the throat and fore-neck lined with a thick shaggy coat of hair, extending like a frill from the throat to the breast, and often reaching to the knees. This Madras breed proper is found in the Chingleput, parts of the Kistna, Godavary, Ganjam, North Arcot, South Arcot, Salem, Trichinopoly, Tanjore, Madras and Tinnavelly districts. Neither the Madras, nor the Nellore breed furnishes wool or hair fit for textile purposes. Coimbatore district is famed for a breed of wool-producing sheep. It is, on the whole, a small breed, the rams seldom exceeding twenty-six, and the ewes twenty-two inches in height. The rams carry large twisted horns, whilst the ewes are hornless the prevailing color is white with a black head. Their carcasses have

a fair covering of wool, the staple being from four to five inches in length. The fleece of the best sheep seldom exceeds 3 lb. in weight; it is more frequently 1 or 2 lb. These animals, though small, fatten well. Their weight ranges from 50 to 60 lb., and very rarely 80 lb., live weight. This breed is generally imported into the Malabar district from Coimbatore. A woolly breed of sheep exists throughout Mysore and these are imported into South Canara. The Mysore sheep are of three varieties, the Coorumba, Golla, and Yedigga; taking their names from the caste of people who keep them. Sheep are let in to land for manure; there is a Telogoo proverb:—అత్తకూర పుచ్చుకూర "It suffices if sheep merely walk over the land." There is a large mutton-eating population in Southern India, exclusive of Europeans. Agastya Veidya Vinnor speaks unfavorably of the mutton of the Cooroomband as promoting too much bile. Kid, it says, is the lightest and safest of all kinds of animal food for the sick; sevum prapararam, the internal fat of the abdomen purified by melting and straining, emollient, nutrient, officinal. Veidyans employ mutton suet in preparation of ointments; also administer it internally, with fruit of Shangoor Shedy, Azima tetracantha, lamk., nutmeg and cubebs, in hemoptysis, and in certain stages of phthisis pulmonalis. Sheep's tendon is used as a substitute for catgut for some purposes. Sheep's foot oil is used by tanners, shoe-makers, &c. Rams are sometimes kept for sport. The Tamil Cooral has the following:—అత్తకూర ముడకూర అత్తకూర ముడకూర, తా

కూరకూర పెర్రున తలకత్తు. "The self-restraint of the mewing is like the drawing back of a fighting ram in order to butt." Indian species of *Ovis* not here found are:—Blanfordii or blanford's wild sheep, Brookei or brooke's wild sheep, Cyloceros or punjab wild sheep, Hodgsoni or argali or *ovis ammon* of thibet, Karakori or karakori's wild sheep, Nakura or birhol or blue wild sheep, Poli or marco polo's sheep, Vigae or vigne's wild sheep. — *Vellaud* (వెల్లు - ohhāga, San.; అవు - ohhā, bukra, Hind.; అవు - ādu, Can.; అవు - mēka, Tel.; వెల్లు - vellādu, Mal.; వెల్లు - vellādu, Tam.). Tam.; from (vol, Tam. white + ādu, Tam. ovine). The ordinary goat a long legged animal; much commoner than the sheep. The Vellaud corresponds generally with *Capra hircus*, alias *Hircus*, order ruminantia, sub-family caprine, family bovidae, order ruminantia, class mammalia [sastanam]. Domesticated from the Ibex. Characterized by having the horns sub-angular, recurved, compressed, seated on the crest of the forehead, and, by their union, covering the top of the head. The males are generally bearded and emit a strong odour. There are several varieties, the chief of which are the long and short legged rams. A large export trade in goat skins is now being established with America, and the demand is likely to increase. Goat's hair has been used for textile fabrics. The natives attach medicinal virtues to goat's milk which is abundant. The Mahomedans specially keep them for milking purposes. Flesh tough and tasteless, though much eaten by natives; veidyans consider it has virtues in incontinence of urine. Indian species of *Capra* not here found are:—*Aegagrus* or wild goat of asia minor, *Megaceros* or markhor, Sibirica or himalayan ibex.

AUDAPAUPA (అడపాప - adāpāpa, Tel.). From (āda, Tel. female + pāpa, Tel. child). A community of Devadāsies or pagoda dancers, maintained by the Shiva temple at Calastry.

AUDHAURAM (అధార - ādhāra, San.). From (ā, San. intensive prefix + dhri, San. to support). A prop or support. Also canal. Also document by which a right to property is established.

AUDITYAN (ఆదిత్య - āditya, San.). From (āditi, San. the mother of gods). Sun. Auditya Varman was a common royal name among Cholas, Cadambas, Western Chalookyas, Travancore line, &c.

AUDOOCAUL (అడుకాలు - ādugāl, Tam.). From (ādu, Tam. to move + kāl, Tam. post). The support of a lever for well-sweep [picottah].

AUDRY (అద్రి - adri, San.). From (ā, San. not + dri, San. to split); not liable to be split. Vowel lengthened by composition: Hill. Suffix in place names; as Totaudry, meaning praise + hill. Noctuary is old name of Neigheries.

AUDY (ఆది - ādi, San.). First, ancient. Epithet of any of the Hindoo triad as well as of other deities. Common 2nd name among non-brahmins. Common also as prefix in 2nd names, as:—*Andayya* from (ayya, Tel. master); *Andikesava* from (keshava, San. vishnu the long-haired); *Audinarrain* from (nārāyana, San. vishnu the mover on the water); *Andikesoo* from (shēsha, San. serpent king); *Audiyammah* from (amma, Tel. mother); female name; *Audiyappa* from (appa, Tel. father). — *Audy Rajah* (అద్యరాజ - ādīrajā, San.; అద్యరాజ - ādīrajā, Mal.). Title and San. from (ādi, San. first + rājā, San. king). Mal. from (āzhi, Mal. the deep + rājā, San. king); the sea king; this is the real meaning. Corruptly also Ally Rajah. Honorific title of the chief male representative of the Cannanore Moplah family. Cannanore, originally included in the kingdom of the Colontyry or Chiracot Rajah had become by the middle of 16th century chief seat of Moplahs and a Mahomedan State of some

taken out of the water.
 moat. There is a Tamil punning proverb, —
 கெடுக்கும் ஆமை கிணற்றைக் கெடுக்கும் — "The
 man destroys a village, a tortoise destroys a well."
 kept in captivity, attain only a small size, all more
 and more. —

ple, Can. ferocious. The head and

in the carapace. The terrapin is common in the peninsula. Full-grown at a length of from 7 to 8 inches.—“c.” Pangshura tecton, emididae. The Pangshura. Fresh-water. Distinguished by its elevated back, shell brownish or blackish. The lower parts of the shell yellow with large blackish-brown spots. Habits like terrapin.—“d.” Pangshura tontoria, emididae; alias Batagur tontoria, Emyda tectum, tontoria. The Dura. Similar to Pangshura, but shall more depressed. Upper shell uniform brown. On banks of the Kistna and tributaries.—“e.” Testudo elegans, testudinidae; alias notinodes, geometria, stellata, megaloopus. Land Tortoise. The Starred tortoise. Has the head, foot, and tail completely retracted within the shell; entirely terrestrial being the worst swimmers of the whole class of reptiles, with the exception of the chameleon. Movements slow; food on vegetables; edible, of small size. Found in Coromandel coast, and the low jungles of the Carnatic; color and appearance blended with the rocky nature of the ground. Remain in concealment beneath shrubs or tufts of grass during the heat of the day. In rainy season in the greatest activity.

AUMSAM (அம்சம் - āmsam, Tam.). From (amsha, San. sharo). Estimate. Especially of the yield of standing crop.

AUNA (அந் - āna, Tel.). Abbreviation for Anno Domini.

AUNAY (அந் - āno, Can.; ஆனை - ānai, Tam.). From (ānā, San. order). Oath.

AUNAY (அந் - āno, Can.; ஆந் - āna, Mal.; ஆனை - ānai, Tam.). From (ānu, Tam. to support). Elephant. Amosaul from (shāh, San. hall) is an elephant stable.

AUNDY (அந்தி - āndi, Can.; ஆண்டி - āndi, Tam.). From (ā, Tam. to rule). Sheiva mendicant. Some 70,000 in Presidency. Suffix in Tamil proper names of the inferior castes, as Palooy Aundy. — Aundul (ஆண்டல் - āndalu, Tam.). Lit. she who ruled Lutchmy. Hindoo female proper name. Common among Veishnavas.

AUPATT (அபுத் - āpad, San.; آفت - āfat, Hind.). From Arabio; San. from (ā, San. prefix meaning towards + pad, San. to fall). Calamity, necessity.

AUR (அரு - āru, Mal.; ஆறு - āru, Tam.). From (aru, Tam. to out). Natural current or river. Differs from Canlye and Vyau, which are artificial channels. Suffix in river names; as Palaur, mooring milk + river. Not the same word as Aicy (q.v.). The corresponding Tel. termination is Air. Into the Arabian Sea no considerable rivers flow in this Presidency. Flowing into the Bay of Bengal there are the Voigay through the district of Madura; the Canvey with the towns of Tranquebar, Trichinopoly, and Tanjore; the Bhawany; the Pennair dry in the hot season, with Cuddalore; the Palaur dry in the hot season, with Arcot and Vellore; the Pennair dry in the hot season, with Nellore; the Kistna with Masulipatam; the Poongubudra with Kurnool; the Hagary flowing through Bellary district; and the Godavery with Rajahmundry. The Roostee-colya in the north-east falls into the Bay of Bengal near Ganjam; the Vamshadhaura falls into it at Calicutaputnam, and near it the Nangoola also from Orissa. Further south the deltas of the Godavery and Kistna water large districts. In the Carnatic, the Gondlacumma rises in the Eastern Ghats; the Pennair, Palaur, and Vennaur rise in the east of Mysore and flow into the bay. The Cauvery at Trichinopoly divides into several branches, of which the Coleroon is the most important; it rises in the Western Ghats and flows south-east. The Veigay and Tamrapurny rise on the borders of Trivandrum and fall into Palk's Strait and the Gulf of Manar respectively. — Autcaul (ஆத்கால் - āttukkal, Tam.). From (above + kāl, Tam. channel). Lands receiving river irrigation. — Aut. Pauchal (ஆத்பாச்சல் - āttuppaygal, Tam.). From (above + pay, Tam. to flow). River irrigation.

AURANG (اورنگ - āurang, Hind.). From Persian. Factory, depot for piece-goods. Company's term.

AURAMAM (அரம் - ārama, San.). From (ā, San. intensive prefix + ram, San. to please). Garden. Grove. Suffix in place names; as Draconsharamam, meaning vine + grove.

AURSHAM (அர்ஷம் - ārsha, San.). From (rishi, San. vedic sage). Archaeology. Natives understand by this what Europeans call pre-historic archaeology. Antiquities here of that class range under the following heads, viz.:—“a.” Sepulchral monuments, mounds and tumuli.—“b.” Single stones, on which rude figures of warriors are represented, and flat stones, with rude sculptures representing omibants, objects of worship, &c., with or without inscriptions; these are in the Canarese country called Veerauculi, or heroic monuments.—“c.” Shansanams or inscriptions in various characters cut in stone; these generally commemorate grants of land, &c.—“d.” Vases, urns and lamps of clay and metal. Statues, whether those remarkable for their size and the uniformity of their sitting and standing attitudes, which belong to the buddhist and jaina worship, or the more varied personifications of the bramijical system.—“e.” Sculptured excavations, as those of Mahavellipore, &c. Compare the notices on antiquities at Vol. I, page 526. Under the heading of

each talook or similar geographical division in this volume will be found a complete list of the villages with antiquities contained in that talook or division. For pre-historic antiquities see:—Azhaaram, Kocoy Cull, Mady Mootaur Tazhy, Mannaticull, Maundavar Goozhy, Mausticull, Paundicoozhy, Paundoo Cull, Rameshasagoondloo, Topicull, Vaully Coody, Veergucull. For Jaina or Buddhist archeology see:—Basty, Baur, Betta, Cheityam, Dagoba, Sangharanum, Tope, Vihauram. For general architecture see Staupityam.

AURUNGZEEB (اورنگزيب - aurangzeb, Hind.). From (anrang Pers. throne + zob, Pers. ornament). Mahomedan lacab.

AUSANAM (आसन - āsana, San.). From (ās, San. to sit). A seat.

AUSAUMY (آسامي - āsāmī, Hind.). pl. of (ism, Arab. name). Individual. Ausanmiwar is individually. Ausanmiwar Hisanb is an account showing name of each individual.

AUSAURY (असुर - āsuri, Tel.). Ganjam form of Aoharry. Proceeding up the coast, the ch is softened.

AUSHRAMAM (आश्रम - āshrama, San.). From (ā, San. prefix meaning near + shram, San. to perform penance). A condition of life of which four should be passed through in succession by Hindoos of the three superior castes, viz., that of the Bramhachary, or religious student; of the Grihastan, or householder; of the Vaunaprastan, or hermit; and Bhishocan, or Sanyasy, religious mendicant. Also a hermitage.

AUSHRAYAM (आश्रय - āshraya, San.). From (ā, San. prefix meaning near + shri, San. to serve). A resting place.

AUSHY (आशु - āshish, San.). From (ā, San. long + shish, San. to remain). Benediction. — Ausheervadam (आशुवाद - āshuvāda, San.). From (āshish, San. benediction + vad, San. to speak). The expression of a benediction. Hindoo 2nd or pers. name.

AUSRYAPPAN (ஆசிரியப்பா - āsiriypappā, Tam.). From (āshārya, San. teacher + pā, Tam. verse); royal verse. Also called Agaval. A kind of versification in Tamil. The number of lines in each stanza is not defined, nor is there any settled rule for the number of feet requisite to each line. The Nannool is in this metre.

AUSTY (आस्ति - āsti, Can.; ஆத்தி - ātti, Tam.). From (āsti, San. what is). Property. Austicaur is a rich man.

AUTCHAI PANAY (आक्षेपण - ākshēpana, San.). From (ā, San. intensive prefix + kship, San. to throw). Objection.

AUTCHY (अक्षि - akshi, San.). Eye; suffix in female proper names as Caurnautchy, meaning love + eye. Different from Drauid. Autchy meaning rule or possession as Padiyautchy.

AUTOCHY (ஆட்சி - ādchi, Tam.). From (ā, Tam. to rule). Inheritance. Suffix in place names; as Maniyautchy, meaning grain + possession. — Arasautchy (அரசாட்சி - ārasādchi, Tam.). From (arasa, Tam. royalty + above). Royalty. — Caurniyautchy (காணியாட்சி - kāniyādchi, Tam.). From (kāni, Tam. land + above). A domain obtained by inheritance.

AUTPAUL (ஆத்தாள் - āttāl, Tam.). From (agam, Tam. house + āl, Tam. pers. termination). House woman. Mother; epithet of Parvati, mother of the world. Suffix in proper names among the lower castes, as Mauryautpaal.

AUVODEIYAU (ஆவுடையார் - āvudaiyār, Tam.). From (āv, Tam. life + udaiyār, Tam. possessor). The lingam and yony combined. The emblem of Shiva among the ordinary Sholaites; but not among the Linghyots, who do not admit the Yony.

AUVY (அவி - āvi, Tel.; ஆவி - āvi, Tam.). From (āvāru, Tam. to descend). Pond. Suffix in place names; as Cullavy, meaning stone + tank.

AUZHYY (அழி - āzhi, Mal.; ஆழி - āzhi, Tam.). From (āzhi, Tam. to be depressed). Seneshore, river-bank. Suffix in place names; as Melcondazhy, meaning upper + river-bank.

AVA (अव - āva, San.). Prefix meaning down. — Avadhy (अवधि - avadhi, San.). From (above + dhā, San. to place). Limit. Avadhy keoyam is a conditional sale to become absolute if the purchase-money be not repaid within a stipulated time. — Avarahannam (अवराहण - avarahana, San.). From (above + ruh, San. to rise). Taking down a temple flag at close of festival [arohanam]. In music the gradual lowering of the pitch. — Avasarpiny (अवसर्पिणी - avasarpini, San.). From (above + srip, San. to creep). A cycle of time among Jains.

They divide time into two cycles Ootsarpiny or age of increase and Avasarpiny or age of decrease. Each cycle is again subdivided into six stages. That of the Avasarpiny comprises the following stages:—Super-good time, good time, good bad time, bad good time, bad time, and super-bad time. The present is the Avasarpiny cycle of time; and the stage in which men now

live is the fifth, the bad time. The Ootsarpiny and the Avasarpiny together form a Yoog.

AVADAVAT (الامنياء - ālmuniyā, Hind.). Hind. from (ā, Hind. male avadavat + muniyā, Hind. female avadavat). Originally brought to Europe from Ahmedabad in Gozerak, of which the title is a corruption. A finch, Estrilda amandara, linn.

AVALAKKY (அவலக்கு - avalakki, Can.; அவல் - aval, Tam.). From (avai, Tam. to bruise rice + akki, Can. rice). Paddy boiled and beaten.

AVERGAL (அவர்கள் - avargal, Tam.). Double plural of (avan, Tam. he); honorific title used in reference to both sexes [gauroo].

AVERJAH (أورج - awarjā, Hind.; अवर्ज - āvarji, Can.). From (āwārā, Pers. scattered). Collection of detached notes. A rough day book.

AVVAY (அவ்வு - avva, Can.; अव्व - avva, Tel.; அவ்வை - avvai, Tam.). From (ambā, San. mother). Mother. Among Jains, a female ascetic. Honorifically Avveiyaur, the celebrated Tamil poetess. Her real name not known. Her mother gave birth to her in a choultry near Warriore. Having exposed her there, she was found and brought up by a Pannan or minstrel. She continued unmarried all her life. It is stated that by a panacea she prolonged her existence to 240 years, and then made the Mahaprasanna Gamaman or great journey to the Imaus and died there.

Her two books of moral aphorisms are called Auttisoody and Condray Vandam. In both, the aphorisms are written in the order of the Tamil alphabet; hence called the Golden Alphabets of the Tamilians. Her other works are the Moothooray, Nalvazhy, Calvy Oloocam, Asathy Covay, Nannool Covay, Naunmany Covay, Aroontamizh Maulay, Darshanaputt, Nyauna Cooral and Panthan Antaudy. Of these the first eight are on ethics and religion, the ninth is on metaphysics, and the tenth is a panegyric on a wealthy merchant of the name of Panthan, who resided at Cauveryputnam. There is also extant under her name a Nigan-too or dictionary in verse, containing the Tamil synonyms of the materia medica, but it is not in general use. The Hindoo system of moral philosophy involves four questions, viz., What is virtue, and how is it to be exercised? What is wealth, and how is it to be acquired? What is pleasure, and how is it to be enjoyed? What is heavenly bliss, and how is it to be obtained? Avvay compressed all the four questions and their answers within the compass of the following stanza:—சாத்வதந்தீவினை விட்டெட்டல் பொருளுஞ்ஞானமும், காதலிருவர் கருத் தொக்க—ஆதரவு, பட்டதேயின்பம் பரனை நினைந்திம் மூன்றும், விட்டதே பேரின்பமே. “To give is virtue.”

“That which is acquired without sin, is wealth. The constant mutual affection of two, whose tastes agree, is pleasure. To forsake these three, in the contemplation of the supreme being, is heavenly bliss.” The following impromptu by her is well known:—தலவாரகடெல்லாரு நல்லாரேதன்மையால், வல்லாராறடுகெட்டாராயின்—தல்லநி, வாண்மக்கட பற்பலர்க்கேயுண்டாகும் பெண்டரும், மாண்புக்கெடுக்காவின. “All women would be good by nature, if men did not spoil them; and most men would have a tolerable stock of sense, if the women did not make fools of them.” The subjoined stanza eulogizing the city of Conjeeveram is attributed to her:—வையகாரந்தேகெட்டாராயின்—தல்லநி, வாண்மக்கட மேதாந்திசையின் நேயங்கள்—செய்யக்கடன், வான் கரும்பேதொண்டை வழநாடுவான் கரும்பின், சாதே யந்தாட்டிற்றையுர்கள் சாறட்ட, கட்டேயக்கச்சிப்புறமே லலாம் கட்டிபட்ட, டாண்டுறந்தமான் சருக்காமாமணியே யாண்டுறந்த கச்சியகம். “The whole earth may be compared to an expanse of wetland; the several countries “of the earth, marked by their boundaries on the four sides, “are cultivated fields within it; Tondovalanand is a lofty “sugar-cane in one of these fields; the chief towns of this “country are the crude juice of this sugar-cane; Conjeeveram “and its vicinity are like a cake of unrefined sugar obtained by “boiling this juice; and a large concretion of refined sugar in “the midst of this cake represents the interior of Ganohy “where the bull-borne deity resides.” There is a Tamil proverb—ஒளவ சொல்லுக்கு அச்சம் இல்லை—“No fear about Avvay's sayings.”

AYACUT (அயாகுட்டி - āyakattu, Can.; ஆயக்கட்டு - āyakattu, Mal.; ஆயக்கட்டி - āyakattu, Tam.). Mal. from (āyam, San. income + kattu, Mal. to tax). From (āyam, Tam. extension + kattu, Tam. to frame). Regulation, settlement. Measurement of lands, determining the boundaries of a village. Hence the whole land belonging to a village. The Nanjah ayacut is the wet land belonging to a village. The ayacut of a tank is the land irrigable by that tank.

AYAH (ஆயாள் - āyāl, Tam.). From Portuguese aio tutor; aio, governess. A nurse for children, or a lady's maid.

AYAM (आय - āya, San.; ஆயம் - āyam, Tam.). From (i San. to come). Customs duties. Aya Cauran is a toll-gatherer.

Aya Chauvady is a custom-house. Ayatoray from (tura, Tam. port) is a sea custom-house.

AYAN (آين - āin, Hind.; आन - āina, Can.; ஆயன் - āyan, Tam.). From Arabic. Actual. Also ordinary as distinguished from extra. Also used for arcar lands as distinguished from inam or zemindari. Also for the standard assessment of Government revenue. Also for amanu lands kept in hands of Government.

AYANDAH (آندة - āindah, Hind.). From (āmadan, Pers. to come). Future.

AYAT (آيت - āyat, Hind.). From Arabic; literally miracle. Term for sections of chapters of koran.

AYE (அழி - āzhi, Mal.). From (azhi, Tam. to perish); place where the water is lost in the sea; river-mouth. Suffix in place names; as Madye, meaning shallow + river-mouth.

AYE (ஆயி - āyi, Can.; ஆயி - āyi, Tam.). Mother; suffix in female proper names among the lower castes as Mauriyaye the small-pox deity + mother. Chinnaye, meaning little + mother; Ponnaye meaning gold + mother, and Shellye meaning favorite + mother; are terms of familiar address towards young children of both sexes.

AYEEN (آئين - āin, Hind.). Statute. By secular authority, in distinction to those of the koran or sacred tradition. — Ayeen e Acharee (آئين احرى - āiniakbari, Hind.). From (above + akbari, Arab. belonging to achar). A statistical and political account of the Moghul empire drawn up during Achar's reign by his minister Abul Fazl.

AYESHA (عائشة - āishah, Hind.). From (āsha, Arab. live). Voluptuous. Name of daughter of Abū Bakr, and prophet's wife. Common female alam.

AYEN (ஆயன் - āyan, Tam.). From (ai, Tam. lord + an, Tam. pers. termination). Village deity. The male of Amman — Ayanaur (ஆயனார் - āyanār, Tam.). From (above + x). Ayanaur is the honorific form and the one generally used. This is the only male deity among the Gramadevataya. When incorporated into the Hindoo system, he is also named Harihara Pootran, or son of Shiva by Vishnu as Mohiny. Represented in arts by human form in sitting posture, with red skin, crown on head, and pearls in his locks. On forehead he wears the mark of the Sheivas, made with sacred ashes of burnt cowdung. On his ears and neck he has pearls. On breast a sort of ribbon. His arms, hands, feet, &c., are covered with jewels and ornaments. In his right hand he holds a sceptre, as king among demons. Round body and left leg a belt, called Banho Puttay, which is also used by sages when they sit. On his shoulders are garlands. The upper part of his body is uncovered. Ayanaur's two wives, Pooranny and Poodalay, are represented as having natural bodies of a yellow color, with crowns on their heads, holding flowers in their hands. Pooranny wears on her forehead the mark of Cuntoory, and Poodalay that of Shiva made with sacred ashes. They sit to the right and left of Ayanaur. Pagodas of Ayanaur are very numerous, one in almost every village. They are small, and stand usually at some distance W. of village in a grove. At their entrance stand two door-keepers, called Moondaiyaur or head-servants, who have crowns on their heads, thick sticks in their hands, and lions' teeth in their mouths. In the first room stand seven small figures of stone, called Saptamatahs, or seven matrons, who are under a curse. Their names are:—Baula Shacty or young shacty; Bhagavaty or goddess; Bhoovana Shacty or world-Shacty; Cautairy or demones; Moonyalashoor or the heroine of Shiva with the harp in his hand; Racta Chamooddy or blood-Chamooddy; Tricorashoor or the three-handed demones. These names differ from the Aryan septamatahs. In same room are also two images of Vigneshwaran. All these are occasionally worshipped with offerings. In inner room is Ayanaur with his two wives, and round them stand seven figures of stone, representing virgins, which however are not worshipped. In front of the pagoda stands an altar of stone for living for sacrifices; and by the side of it is frequently a vault with figures of wood, representing elephants, horses, birds, demons, &c., which are used at festivals as conveyances for Ayanaur and his wives. Oloso by the pagoda, on both sides of it, stand figures of clay, among which are Ayanaur's military commanders, called Palayacaurar. There are also horses on which he is supposed to ride about the fields, keeping off demons. These figures are presents to the god from people who call on him in sickness and recover, or from women who desire offspring. Ayanaur is worshipped daily, two or three times, with offerings and incense. For this a bramin is sometimes engaged. For the living sacrifices of pigs, goats, cocks, &c., with libations of strong drink, a Shoodra, usually a Pundauran or a Shoiva devotee, is engaged. After the harvest, in Ayanaur Tirnaul, holy day of Ayanaur. It lasts seven or nine days, during which images of Ayanaur and wives are carried in the streets, morning and evening, on conveyances mentioned above. On last day, they are dragged on a car. At this festival, every inhabitant is bound to make an offering to the god according to his ability. There are no books regarding Ayanaur, but stories are related about him in the Sanscrit Pooranams, and forms

Maany; Allah.
Mayinda; Ambutta.
Mensuring rod; Alloo.
Mensuring rod; Ady, adikole.
Moka; Aud, vellaud.
Mésâh; Aud, shemmaryaud.
Mica; Abruok.
Military; Ah! Ah! o shumsbeer.
Military grant; Amaram.
Moakhir; Allah.
Moghul sign; Aghah.
Moheomin; Allah.
Mohsee; Allah.
Moiz; Allah.
Mokaddin; Allah.
Mokeet; Allah.
Molagavelly; Auloro.
Momeet; Allah.
Mozari; Allah.
Moriapollem; Armegam.
Moobdee; Allah.
Moocetadir; Allah.
Mooghny; Allah.
Moojeeb; Allah.
Mookait; Allah.
Moondey; Aliya Santauna.
Moontakim; Allah.
Moosowir; Allah.
Mootakabbir; Allah.
Mootally; Allah.
Mootoo; Allah.
Moozil; Allah.
Mountain; Achalam.
Moyed; Allah.
Muru; Auly.
Muteen; Allah.
Nadimidoddy; Anantapore.
Nagar; Araca.
Nalagamuhahavu; Arany.
Nalikandispamti; Arany.
Naudavaram; Adony.
Nasal sound; Anoo, anooawauram.
Nauly; Allah.
Naugaldimney; Adony.
Naule moobavak; Alam.
Naule; Ab, Abinishaut.
Neely; Aliya santauna.
New moon; Ammausy.
News paper; Abaur.
Nondnality; Adweltam.
Nonentity; A, 2, asat.
Nunchorla; Auloro.
Noodoldevarcondal; Anantapore.
Observances; Auhauram.
Omniscient; Aleom.
Ooly; Aliya santauna.
Orders; Ahkaum.
Ostrea; Auly.
Ouckalsiver; Ab, ab i neocra.
Overcoat; Alkhaulak.
Ovis; Aud, shemmaryaud.
Oyster; Auly.
Padamativallair; Anantapore.
Parasol; Aftaub, Aftaubgeer.
Pancherla; Anantapore.
Perfumed powder; Abeer.
Pharangilhalau; Ananas.
Pineapple; Ananas.
Pledge; Advoo.
Police officer; Amcen.
Ponumnilal; Auhon, Swarna Maushicam.
Post; Anchey.
Precognitor; Acharry.
Pratsum; Aday; adamaunam.
Pteromys; Anil, paravay anil.
Public servants; Ah!, ahlecaur.
Rakeeb; Allah.
Raktapittaghni; Adhatoday.
Ramdroog; Auloro.
Rampovaram; Adony.
Raoof; Allah.
Ratpodi; Auhon, iroomboopody.
Rasheed; Allah.
Raucha; Arasa.
Rauzy; Allah.
Revenue officer; Amal, amaldar.
Rhetoric; Alancauram.
River; Air.
Royal grant; Altaingbah.
Saboor; Allah.
Salmuris; Annam, anna bhaldy.
Saltpan; Alam.
Samad; Allah.
Samee; Allah.
Sârâya; Arrack.
Sclerus; Anil, anil pilay.
Sectorial mark; Achetay.
Self conviction; Abhy; abhimaunam.
Shancoor; Allah.
Shahced; Allah.
Sharab; Arrack.
Sheep; Aud.
Sherbat; Ab, absola.
Shmit; Adhatoday.
Singanamala; Anantapore.
Sipi; Auly.
Siplak; Arany.
Sister; Akka.
Sky; Asmaun.
Slave; Abd.
Slave classes; Ady.
Spirit seller; Ab, abkar.
Squirrel; Anil.
Star; Akhtar.
Stone circle; Azhauram.
Sulphate of iron; Annam, annabhisidy.
Sun; Aftaub.
Swarna maushicam; Auhon.
Sydus; Alaveo.
Syllabation; Asnipirttal.
Tabélou; Aumay.
Tadmurry; Anantapore.
Talo; Abruok.
Tambel; Aumay.
Tamil; Aravam.
Tank; Aury.

Tattaun; Acasauly.
Taura mauchicam; Auban.
Thanksgiving; Alhaned, alhamdoolillah.
Tinctura ferri perchloridi; Auban, ironboo.
Tooro.
Title; Alidava.
Tope; Amroy.
Portoise; Aunay.
Townab; Allah.
Uduta; Anil.
Uduta; Anil, anil pillay.
Undivided family; Az, avibhactam.
Ura; Arasa.
Vaidyamata; Adhatoday.
Vajdanta; Adhatoday.
Vasaka; Adhatoday.

Veda teaching; Adhy, adhyapnam.
Vellinimilai; Auban, taura mauchicam.
Veloottimilai; Agasa.
Vernacular establishment; Anal, amla.
Vico; Adharman.
Vilokkataravan; Ambatta.
Village deity; Ancaulumanan.
Vocabulery; Abhy, abhihammam.
Vrikahashayika; Anil, anil pillay.
Vrisna; Adhatoday.
Vunnaun; Agasa.
Wadood; Allah.
Waleo; Allah.
Wally; Allah.
Washermen caste; Agasa.
Water; Ab.

Water shed; Ab, abdarkhona.
Wauhid; Allah.
Wauhid; Allah.
Wausya; Allah.
Wauyon; Az, ayoodham.
Western Ghauts; Astam.
Zar; Allah.
Zauhir; Allah.
ἀμυαρή; Aryan.
ἀρδα; Aryan.
ἐνηντηρ; Annapoornay.
ἀμειρος; Ameer.
ἀμυαρή; Almirah.

Again G.O., dated

18, No.

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சென்னை

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மடிக்கவோ தண்டப்படி கையாளவோ கூடாது.

Nellore
May 6, 1891.

From, C. D. Mackane Esq.,
in charge of Special Establishment,
To, The Chief Secretary to Government,
Public Department,
Fort Saint George,
Cotacamund.

Sir,
I have the honour to submit the
following figures as progress report of
the Government glossary for April 1891.

Total estimated columns of the volume reduced to solid
brevies, 1800; of which at the end of April 1891.

Under work with clerical establish- ment	Under work with printers	Passed as ready for book-form
290 295	275 285	1100 1220

I have the honour to be
Sir,
Your most obdt Servt.

C. D. Mackane
in charge of Special Estab-
lishment.

செப்பனெயர் பெயர்
செப்பனெயர்க்காக
எடுத்தகொண்டப்பட்ட நாள்
செப்பனெயர் முடிச்ச நாள்
சாபார்க்கும்
மு. ந. பா. ஏ. யாளர்
கையொப்பம்

CORRESPONDENCE

Public DEPARTMENT.

[9]

Mr.
C. D. Mackenzie Esq.
in charge of Special Establish-
ment, Bellary.
The Chief Secretary to
Government, Fort Saint George,
Madras.

Circulated to Honorable
Members.

From Aga Mirza Asadullah Khan
Kirmachi Khans

Dated 6th May 1891.
Recd for
Register 9th May 1891.

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11/5.

Order 25th May 91. No 408

Recorded.

Government glossary
progress report for April 1891.

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22/5

No.

Dated 15th }
Received 15th } May 1891.
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SUBJECT.

Praying that a naturalization
Certificate be given to him.

Ref
A. D. Mackenzie
C. D. Mackenzie
30B.
11/5.

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of 13

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[Despatch Abstract.]

Int. to Bureau
Proposed report for
April 91.