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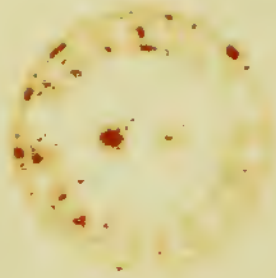
To

Sir Henry Stafford. Bart.

This Volume is respectfully presented
by his most obedient and
faithful servant
The Author

AINSLIE (Whitehead)

✓



Materia Medica
OF
HINDOOSTAN,
AND
ARTISAN'S
AND
AGRICULTURIST'S NOMENCLATURE.

*“ Differre quoque pro naturâ locorum
“ genera medicinarum, et aliud opus esse
“ Romæ, aliud in Egypto, aliud in
“ Galliâ.”*

CULS: MED: LIB. I. PRÆF.



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MATERIA MEDICA
OF
HINDOOSTAN,
AND
ARTISAN'S
AND
Agriculturist's Nomenclature ;

BEING,

IN THE ENGLISH, TAMOOL, DUKHANIE, HINDOOSTANIE, TELINGOO, ARABIC,
PERSIAN, SANSKRIT, AND LATIN LANGUAGES,

A

CATALOGUE, and an account, of such Medicines of the British Materia Medica, as are either the produce of Hindoostan, or are brought to it from Asiatic countries, and are to be met with in the Bazars of populous Towns ; including many Drugs of the Tamool, Arabian, and Persian Materia Medica ; as also the names given by the Natives to different articles of diet, and other things necessary for the comfort of sick ; and the appellations bestowed on those materials which are employed in arts and manufactures : to which is added, in the Tamool, Telingoo, Dukhanie, English, and Latin Languages, another and numerous Catalogue of the various productions of the Vegetable kingdom, which are used as food by the inhabitants of these provinces ; and concluding with an Appendix, in which are contained the titles of Diseases in Tamool, Dukhanie, Telingoo, and English ; together with a list of Malabar, Persian, Arabic, and Sanscrit Medical works ; a table of Doses and Weights, with the various forms of Prescriptions, &c. in use amongst the Indians.

BY

WHITELAW AINSLIE, M. D.

SUPERINTENDING SURGEON

OF THE

MADRAS ESTABLISHMENT.

TO
THE REVEREND DOCTOR J. P. ROTTLER,

THE FOLLOWING PAGES ARE INSCRIBED,

AS A

TOKEN OF RESPECT

FOR HIS

SCIENTIFIC CELEBRITY,

OF

ESTEEM FOR HIS PRIVATE CHARACTER,

AND IN

GRATEFUL ACKNOWLEDGMENT

OF THE KIND AND LIBERAL AID

WHICH HAS BEEN RECEIVED FROM HIM,

BY

HIS SINCERE FRIEND,

WHITELAW AINSLIE.

P R E F A C E.



IT has long been a source of regret that there was no where to be found a correct list of what particular articles of the British Materia Medica could be procured in the Bazars of Hindoostan, with their names in the languages which are spoken in the Peninsula; or any arranged account of the Materia Medica of the Native Indians.—It is with a view of remedying these evils, in some measure, that the following Catalogue is now presented to the Public.

I should have been extremely happy to have had it in my power to render this work more complete in what regards the Tamool Materia Medica; which has, I fear, hitherto been too much neglected. I have, however, been able to include many articles of high repute, and acknowledged efficacy; as well owing to the assistance I have received from a celebrated Tamool work of Aghastier, on the practice of Medicine, (entitled “Aghastier Vytia Anyouroo,”) as from information I fortunately obtained from several learned Vytians.

As might naturally be supposed, some of the drugs mentioned in that part of the 1st Catalogue, which treats of the British Materia Medica, cannot be found in these provinces in such quantities as to preclude the necessity of regular supplies from established stores; nor are they always to be met with of the best quality; yet it may be gratifying to know what those Medicines are that can be procured, in many of the Bazars, or Gardens of the Natives, in cases of extremity.

With regard to the Catalogue of Edible Vegetable productions, I can safely say that it has been the work of years. In a country like this, where so great a part of the inhabitants eat no animal food, I had long been anxious to know what was the extent of their resources from *another kingdom*; (1) and the possession of a fruitful garden at Saint Thomas's Mount, together with the kind aid I ever received from that distinguished Botanist, the Reverend Doctor Rottler, encouraged me to pursue the inquiry. Most of the articles I have enumerated were reared under my own eye, that I might be able the more correctly to judge of them. Many I had sent to me from the most remote corners of India; from Oude, from Guzerat, and Travancore; and a few, which I could not procure, I have inserted on the authority of those in whom I can well confide.

In both Catalogues it will be observed that, when the substance mentioned is of a vegetable nature, the Botanical name of the plant is given, from which it is obtained; if, on the other hand, it is not of a vegetable nature, I have subjoined its scientific appellation.

In writing the Tamool, Telingoo, Dikbanie, Sanscrit, and other names, in English characters, I have been entirely guided by the impression the pronunciation of them made on my ear, independent of the particular letters that compose the words; and this manner I have adopted, though at variance with high authority, as the best calculated, in my opinion, to convey the *true* sound, to a person unacquainted with the languages to be expressed.

In place of the often obscure and unfamiliar English names, which have been given by the Botanists of Europe to some of the trees and shrubs of tropical countries, I have, in several instances, taken the liberty of substituting the common Indian terms; by which means, the articles may, with greater facility, be obtained from the Native practitioners.

Altho' the proper scientific appellations of several of the plants, it will be seen, have not been ascertained, I have not, on that account, refused their insertion in the lists, in the hope that, by the exertions of others, at some future period, such defects may be happily remedied.

The

(1.) *The vegetable kingdom.*

The names given by the Natives to some articles of diet, and other things necessary for the comfort of sick, I trust cannot but prove acceptable to those who may be unacquainted with the languages spoken in these provinces; and the appellations bestowed on many of the materials employed in arts and manufactures, have been added, simply with a view of rendering the work more generally useful. With respect to the Catalogue of Medical Books, in Tamool, Persian, Sanscrit, and Arabic, and which will, perhaps, from its novelty, excite curiosity, I shall briefly state that, in making it out, the first authorities have been consulted.

The Sanscrit names (Synonyms) for many of the articles, are so numerous, that there has been some difficulty in making a selection; a circumstance, which it is necessary to mention, as the reader will, no doubt, occasionally find amongst them appellations that are not familiar to him; and it is also to be observed, that, as in the wide range of territory, in which the different oriental languages which appear in this work, are spoken, there must, of necessity, be a variety of terms and dialects, the reader may, likewise, expect now and then to meet with spellings and terminations that he is not accustomed to. For such defects there is no remedy. The Tamool and Telingoo I have adopted, is that of the most learned Hindoos of the Southern provinces of India, Brahmins, from the Pagodas of Madura, Scringham and Tanjore.

W. A;



EXPLANATION OF THE ABBREVIATIONS USED IN THIS WORK,

TAM.	————	Tamool
TBL.	————	Telingoo
DUK.	————	Dukhanie
HIND.	————	Hindoostanie
SANS.	————	Sanscrit
ARAB.	————	Arabic
PERS.	————	Persian
CAN.	————	Canarese (I.)
CYN.	————	Cyngalese
GUZ.	————	Guzerattie
MALAY	————	Malay
JAV.	————	Javeneſe
MAL.	————	Maliſlay

(I.) *It is necessary to remark that this word applies equally to the language spoken in a great part of the Mysore country, and to that of Canara (proper) on the Malabar Coast.*

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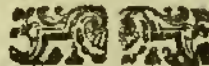
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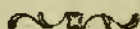


CATALOGUE I.

MATERIA MEDICA

OF

HINDOOSTAN.



SECTION I.

CONTAINING ARTICLES OF THE BRITISH MATERIA MEDICA, FOUND IN ASIATIC COUNTRIES, MANY OF WHICH ARE IN COMMON USE AMONGST THE INDIAN PRACTITIONERS.

BEFORE proceeding to describe the manner in which the following three mineral acids are prepared by the Native Druggists, I think it necessary to observe that, in all operations of this nature, they are extremely clumsy and unscientific; their knowledge of chymical decomposition and new combination, is confined; and their vessels and utensils are, by no means, of the most convenient kind. It must be gratifying, however, to some of my readers to find that such attempts are made by the Tamool Medical men; and, I believe, this is the first time these Formulæ have appeared in an English garb.

ACID, VITRIOLIC. *Géndaga trāvagum* கெந்தகதிர்நாவகம் (TAM.)
----- *Gunduck ka attir* گندک کا عطر (Duk.) ----- ACIDUM SULPHURICUM.

The Vytians prepare this article nearly in the same manner that we do, viz. by burning *Géndagum* (Sulphur) with a small portion of *Pöttle Ooppoo* (Nitre) in strong earthen vessels. They prescribe it diluted, internally, in scrophulous affections, and in cases of general debility: It is also given in an infusion of Cloves, in certain bowel complaints unaccompanied with tenesmus.

ACID, NITROUS. *Pöttle Ooppoo trāvagum* பெட்டிலு ஒப்புகதிர்நாவகம் (TAM.) ----- *Shora ka Tszub* شوره کاتیزاب (Duk.) ----- ACIDUM NITROSUM.

The Vytians prepare this in the following manner.

Take

Take of

- Pottle Ooppoo (Salt petre)..... 20 pollums (1.)
- Paddicarum (Alum)..... 16 pollums
- Cadalay poolippoo neer (2) 18 pollums

Mix and distil with an increasing heat, till the whole of the nitrous acid is condensed in the Cooppie (receiver).

The Native Practitioners consider Pottle Ooppoo trāvagum as a diuretic ; they also prescribe it as a tonic after long continued fever.

ACID, MURIATIC. *Ooppoo trāvagum* உப்புத் திரவகம் (TAM.)

—Némuck ka Teezab نيمك كاتيزاب (Duk.) —Lawana Trāvagum

(TEL.) —ACIDUM MURIATICUM.

Take of

- Ooppoo (Common Salt)..... 8 pollums
- Paddicatum (Alum)..... 6 do.
- Cadalay poolippoo neer..... 8 do.

Let the common salt be first well dried ; then add the other two ingredients, and distil till the whole of the muriatic acid is disengaged and condensed in the Cooppie.

This is considered by the Native Practitioners as a stomachic and tonic ; and is prescribed in conjunction with an infusion of spices.

AGARIC. *Garikoon* காரிகூனம் (TAM.) —Garikoon غاريقون (Duk.

AND ARAB.) —BOLETUS IGNIARIUS, LIN.

Garikoon is the appellation given to this article, equally by the Tamools and the Mahometans of India. It would appear, by a passage in Dioscorides, to be originally an old Sarmatian word, and to have been thence borrowed by the Arabs. The little that is found of the fungus on this Coast, is probably brought from Alexandria, by way of the Red Sea ; though we are told by Sir William Jones (3) that Agaric is also produced in Hindoostan, from a tree the Sanscrit name of which is *Caraca*.

ALMOND, PERSIAN. *Parsce Vadomcottay* பார்ப்புவாதும்புக்கொட்டை

(TAM.) —Bādāmie Forsie بادام فارسى (Duk. PERS. AND HIND.) —

Lowz (ARAB.) —Lawzan (MALAY.) *Parsce Vadom Vittasloo* (TEL.) —

AMYGDALUS COMMUNIS, LIN.

Almonds are brought to India from the sea ports in the Persian Gulph.

ALOES, SOCOTORINE. *Carriapolum* காரியபுலம் (TAM.) —

Moosumbir, مومسومبر (Duk. AND ARAB.) —Bhōlum (TEL.) —Eylwa (HIND.)

Sybir (PERS.) —Oolowāton (MALAY.) —ALOE PERFOLIATA, LIN.

This

(1.) See Section 3d of this Catalogue, article "Weights."
 (2.) See an account of the article in Section 3d of this Catalogue;
 (3.) See Asiatic Researches, Vol. Ath, page 311.

This article (1.) is in common use amongst the Native Practitioners, who prescribe it, as we do, as a purge; it is also applied externally round the eye, in cases of chronic ophthalmia. The Vytians (Tamil Doctors) administer it, when toasted, in certain bowel affections to which women are subject soon after lying-in. What is generally met with in the hazars of this country, is either prepared in these provinces, or is brought from the Coast of Africa; the latter (2.) is not inferior to that of Barbadoes or Jamaica. In Hindoostanie the plant which produces Aloes is called Ghicunâr; in Cavarese, Ravana mészid; in Tamools, Mālay kactalay, and in Sanscrit, Tarunî.

ALUM. *Paddicarum* பட்டிகாரம் (TAM.) ——— *Pattākurris* پت کوری
(Duk. AND HIND.) ——— *Shub* (ARAB.) ——— *Shub yemenee* (PERS.) ———
ALUMEN.

This article, though scarce, is found in some parts of upper Hindoostan; but that which is commonly met with in India, is brought from China, and is preferable to the Alum of Jeypour.

The ingenious and indefatigable Captain Arthur of the Madras Engineer corps, and whom I shall have occasion frequently to mention in this work, informs me, that he has discovered Alum in Travancore, in a soft, dark coloured, laminated, earthy matter, (similar, perhaps, to what has been called by some mineralogists Schale), containing also Sulphur in the state of sulphuret of iron. This fossile is well known in Europe to be often found in connection with coal; which, however, as far as has yet been observed, it does not appear to be in the present instance. (3.)

AMBER. *Umbir* அம்பிர (TAM.) ——— *Kārooba* کربوبه (Duk. HIND.
AND PERS.) ——— *Inkitreeyoon* (ARAB.) ——— *Ambar* (MALAY.) ——— SUC-
CINUM.

Amber has been found in the Deccan of a fine quality, but it is very scarce. I have also been informed that it is occasionally met with in Travancore. The greater part of what we have in India, is brought from Japan, where it is called *Nambu*. Copal is often sold in the bazars under the name of Amber, and is deceitfully made into necklaces by the jewellers. It is a curious fact that Mr. Brydone mentions his having discovered a similar imposition in Sicily. See article Copal in Section 4th of this Catalogue.

AMBERGRISE. *Mun Umbir* முன் அம்பிர (TAM.) ——— *Amber* اَمْبِر
(Duk. AND HIND.) ——— *Shahboo* (ARAB.) ——— *Ambarā* (SANS.) ———
AMBRAGRISEA.

This substance is sometimes found floating in the Indian seas, or adhering to rocks amongst the Eastern islands, and is an article of commerce from New Guinea. It is also
to

(1.) The Arabians class it amongst their *Mefshyat* (Carminativa)

(2.) Aloes is also produced in the neighbourhood of Passier on the coast of Borneo.

(3.) Captain Arthur has further informed me that, at certain depths in the soil, under the *Shistus*, are discovered many distinct fragments of charcoal; a circumstance which leads him to conjecture that the bed, in which the mineral is found, is of vegetable origin; and we know that it has been ascertained by Vauquelin and others that, in what is termed the Alum ore of La Tolfa, Potass is found in considerable quantity.

to be met with off the shores of Arabia Felix, the Philippine Islands, and the Maldives; but that of the finest quality is procured from the coast of Madagascar, (1) and other African countries. It is, in these provinces, chiefly used by the Mahometans as a perfume; though Dr. Fleming, in his valuable "*Catalogue of Indian medicinal plants and drugs*," tells us that the Native Physicians in Bengal consider it as an Aphrodisiac. The name of Min-Umbir has been given to Ambergise by the Tamools, from the supposition that it is the produce of certain fish; and we know that Thunberg (2,) saw some in Japan, that was taken from a whale's belly. For further particulars on this subject the reader is referred to the XXXIII. and XXXVIII. volumes of the Philosophical Transactions. The Arabians class it amongst their Cardiacs.

ANISE SEED. *Somboo* சோமூபு (TAM) ——— *Sanz* سونزف (DUK.)
AND HIND.) ——— *Ancesoon* (ARAB.) ——— *Nāzyānchōomnee* (PERS.) ———
Jera manis (MALAY) ——— *Satopushpa*. (SANS.) ——— PIMPINELLA ANI-
SUM. LIN.

ARROW ROOT, INDIAN. *Kooā-māco* கோமோபு (TAM) ——— *Kooa ka*
Neshasteh کوانا نشاسته (DUK.) ——— *Tikhur* (HIND.) ——— CURCUMA

ANGUSTIFOLIA. ROXB.

An excellent Arrow root (if it may be so called) is now prepared in the Travancore country from the root of the *Curcuma Angustifolia*, no way inferior to that obtained from the *Maranta Arundinacea*.

ASSAFŒTIDA. *Perungyum* பெருங்காயு (TAM.) ——— *Ingoovā*.
(TEL.) ——— *Hing* هينك (DUK. AND HIND.) ——— *Hilseet* (ARAB.) ———
Ungoozēh (PERS.) ——— *Angou* (MALAY.) ——— *Hinga* (SANS.) ——— FERULA
ASSAFŒTIDA. LIN.

I am inclined to think, however I may differ from D'Herbelot, that the Sanscrit, Hindoostatic and Malay names of this article, are taken from the Persian; as it is in Persia, and, I believe, in Persia only, that Assafœtida is produced, in the provinces of Chorasaan and Laar, from a tree there called *Dirukhtungoozeh*, the Arabian name of which is *Kashem*.

Moomina in his *Moosfurdaat* (3) tells us, that this medicine he conceives to be of so stimulating a nature, that if administered to a pregnant woman, it will destroy the child in the womb.

Assafœtida (4.) is much used by the Brahmins, as a seasoner and corrector of their cold, vegetable diet. The Tamool Practitioners hold it in high estimation, and prescribe it,

as

(1) See "*objects interesting to the English nation*" by *Elias Habesci Count Gika*, page 177.

(2.) See his *Travels*. Vol. 4th, page 98.

(3.) See list of Persian books in the Appendix.

(4.) The Arabian writers on the *Materia Medica* class this article amongst their *Mobihyal* (*Aphrodisiaca*.)

as we do, in cases of weak digestion; particularly in that species of Dyspepsia, they call *Asirnā Vāivoo*, the leading symptom of which is wind in the stomach.

ASARABACCA. *Mastricunjayvis* மத்திருக்ககுசேவெ (TAM.) —
 — *Asaroon* اسارون (DUK. AND ARAB.) ——— *Tuckir* (HIND) ——— *Chep-*
poos Tatakaos (TEL.) ——— ASARUM EUROPÆUM. LIN.

The appellation *Asaroon*, which has been given to this article by the Arabs, and, subsequently, by the Mahometan conquerors of India, Moamina informs us, was first bestowed on it by the Syrians, in whose country the plant, at one time, plentifully grew, and whence the dried root and leaves are now, in all probability, brought in small quantities to these provinces.

The Hindoos of higher Hindoostan, like the Tamools, occasionally prescribe it as a powerful evacuant of bile; they also employ the bruised leaves as an external application round the eyes, in cases of Ophthalmia; though I cannot learn that they use them as a sternutatory.

BALM, ARABIAN. *Parsie Cunjamkoray*. பரீசீககுசாரகோராய (TAM.) ——— *Mekka subza* مكك مسج (DUK.) ——— *Buckluzulfaristum* (ARAB.)
 ——— *Badrunjbuyeh* (PERS.) ——— MELISSA OFFICINALIS. VAR.

This is by no means common in the Peninsula, though it is found in the gardens of some rich Mahometans, and was originally brought from Arabia.

BENZOIN, 1ST SORT. *Malacca Sambranie* மலாகககாசாலைமண (TAM.) ——— *Loobanie Ood* لوباني عود (DUK.) ——— *Looban* (HIND)
 ——— *Ceminjan* (MALAY.) ——— STYRAX BENZOIN.

BENZOIN, 2D SORT. *Sambranie* சாலைமண (TAM.) ——— *Ood* عود (DUK.) ——— STYRAX BENZOIN. LAURUS. LIN.

There are two sorts of Benzoin distinguished in India; the finest and dearest of which the Tamools call *Malacca Sambranie*, and the Mahometans *Loobanie Ood*: to the other kind, the Tamools have given the name of *Sambranie*, and the Mahometans that of *Ood*. Moamina, in his *Moubfurdaat*, tells us that *Ood* and *Looban* are synonymous in Persia, but that the latter term is most in use in the common bazars. The best Benzoin which is met with in this country, is brought from Sumatra, (1.) Siam, and

(1.) See Marsden's *Sumatra*, page 123.

and Java. The Vytians prescribe it in Shyum (Consumption) and in Suvasā Cāshant (Asthma.)

BEZOAR. *Vishāw Kyallo* ശ്വേതകടലായ (TAM.)——— *Zēhēr mīrah* (DUR. AND HIND.)——— *Faluj* (ARAB.)——— *Gleoda patra rai* (TEL.)——— *Padzehr* (PERS.)——— *Golega*, also *Golega Mooniet* (MALAY.)
——— **BEZOAR ORIENTALIS.**

Bezoar is supposed, by the Native Practitioners, to possess sovereign virtues as an external application, in cases of bites of snakes or stings of scorpions. This calculous concretion appears to have been first used as a medicine by the Arabians. Razis, in his "Continens," describes it fully, and extols its good properties. It is brought to India from Ceylon, Bussorah, and the sea ports in the gulph of Persia,

BOLE, ARMENIC: *Simie Kavikyll* ശ്വേതകടലായ (TAM.)
——— *Gil Armenie* گل ارمنی (DUR. PERS. AND HIND.)——— *Hejrumenec* (ARAB.)——— *Sina Cavi Rāi* (TEL.)——— **BOLUS ORIENTALIS.**

This Bole is prescribed, by the Tamool Practitioners, as an astringent in fluxes of long standing; and is supposed by them to have considerable efficacy in correcting the state of the humours, in cases of malignant fever; and, particularly, in allaying what they call Vikkil (Hickup). See article *Ochre*.

BORAX. *Velligarum* വേലിഗറം (TAM.)——— *Sohoga* سوهوگا (DUR. AND HIND.)——— *Boorac* (ARAB.)——— *Tunkar* (PERS.)——— *Päterree* (MALAY.)——— **SUB BORAS SODOE.**



Borax is found in Thibet, and in Persia, whence it is brought to India: and the Abbé Rochon, in his voyage to Madagascar and the East Indies, informs us that it can also be procured, of a superior quality, in China. The Native Doctors consider this substance as a deobstruent and diuretic; the Vytians, particularly, seldom fail prescribing it in cases of what they call Maghodrum (Ascites) and Mootraykitchie (Dysuria); they also, like some of the writers of old, (1.) administer it to promote deliquescence. The Arabians, in their Systems of Materia Medica, (it would appear by that very valuable work the "Ulfaz Udwiych," as translated by Mr. Gladwin) class this article amongst their Mokérebát (Vesicatoria.)

BDELLIUM. *Kookool* കൂകൂല (TAM.)——— *Googul* گوگول (DUR. HIND. AND SANS.)——— *Astatoon* (ARAB.)——— *Mokul* (PERS.)———
BDELLIUM. (2.) Doctor

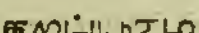
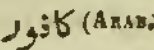
(1.) See Schroder, page 290.

(2.) It is a lamentable fact, that the tree from which Edellium is procured, has not hitherto been ascertained: Woodville, in his Medical Botany, takes no notice of the article, and Sonnini, in his Travels in Egypt, tells us, that it is nothing more than common

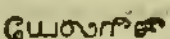
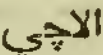
Doctor Alston, in his "Materia Medica," says, "some make the word *Bdellium* to be originally Hebrew, others Greek;" It appears, however, by the *Ulfaz Ulfwijeh*, that it is taken from the Syrian word *Budleyoon*. Dioscorides has sufficiently well described it, and he has, moreover, told us that it has got the names of *Madelcon* and *Bolchon*. What of this article is found in India is, probably, brought from Arabia, where the tree is called *Down*. The *Tamool* Practitioners occasionally prescribe the gum resin, as a purifier of the blood, in depraved habits; they also use it externally for cleansing the foul ulcer they name *Alie poonnoo*, and for discussing tumours in the joints. The *Arabians* consider it as attenuant and pectoral.

BISHOP'S WEED, (SEED OF). *Womum*  (TAM.) ——— *Ajoon*
 (DUK. AND HIND.) ——— *Amoos* (ARAB.) ——— *Nankhah* (PERI.)
 ——— *Ajamodum* (SANS.) ——— SISON AMMI, LIN.

The Natives consider this hot seed, as a valuable stomachic, cardiac and stimulant;

CAMPHOR. *Carporum*  (TAM.) ——— *Cafoor*  (ARAB.)
 (DUK. AND HIND. ALSO MALAY.) ——— *Carphura* (SANS.) ——— LAURUS CAMPHORA. LIN.

Camphor is very much in use amongst the Native Practitioners of India, who prescribe it externally, as we do, in cases of sprains and rheumatism. The *Vytians* suppose it to possess the power of shortening the cold fit of an intermittent fever, and to be highly useful in the disease they call *Kiatnah Doshum*, which corresponds with our *Typhus* fever. The *Arabians* place it amongst their *Mokewyatdil* (Cardiacs). The greater part of the *Camphor*, that is found in the bazars, is not the produce of the *Laurus Camphora*, which grows wild in Japan, but is brought to India from *Sumatra*, (1.) where it exudes from a large tree resembling the *Bay*, and which is indigenous to that island. A great deal of what is called by Merchants "Native Camphor," is produced on that part of *Borneo* which was ceded to us by the *Sooloos*.

CARDAMOM. *Yaytersie*  (TAM.) ——— *Eelachie* 
 (DUK. AND HIND.) ——— *Vaylakoolon* (TEL.) ——— *Ebil* (ARAB.) ———
Capalaga (MALAY.) ——— *Kaku'ehseghar* (PERI.) ——— *Elu* (SANS.) ———
 AMOMUM CARDAMOMUM. LIN.

Cardamoms grow in great abundance on the *Malabar Coast*, (2.) and are in common use

common Myrrh in an imperfect state: how far this Gentleman's opinion may be correct, I shall not venture to say; he is, like some other writers of his country, more shewy than solid.—See *Sonnini's Travels in Upper and Lower Egypt*, page 558, English translation.

(1) See *Mr. Macdonald's Account of the Products of Sumatra*, in the 4th Volume of the *Asiatic Researches*.

(2.) For a scientific account of the Cardamom of the *Malabar Coast*, by *Dr. D. White* of the *Bombay Establishment*, the reader is referred to the 10th Volume of the *Linnæan transactions*.

use amongst the Native Practitioners as a warm and agreeable aromatic. They are also sometimes brought to India from Gamboia.

CARROT. *Carrot kalung* கார்டு லுங்கு (TAM.)----- *جرجر* *Gajur*
(DUK. AND HIND.)-----*Istufleen*, also *Jezor* (ARAB.)-----*Zirduk* (PERS.)
-----DAUCUS CAROTA. LIN.

Carrots, which in the low provinces of the Southern parts of the Peninsula, are only reared in the gardens of Europeans, and in those of a few rich Natives; are cultivated in great abundance in the Mahratta and Mysore countries, where they are of a superior quality, and are much eaten by the inhabitants.

The Arabians class Carrots amongst their *Mobéhyát* (Aphrodisiaca).

CASSIA LIGNEA. *Lawunga puttay* லவங்கு (TAM.)-----
Darehinie دارچینی (DUK.)-----*Tej* (HIND.)-----*Sleekheh* (ARAB.)-----
-----*Twacha* (SANS.)-----*Cayoomanis* (MALAY.)-----LAURUS CASSIA. LIN.

This is a favorite medicine of the Mahometan, as well as the Tamool, Practitioners, who consider it as a grateful and useful stomachic. Great part of that used in India comes from the coast of Borneo, or from Ceylon, where it is called *Dawul Curundu*. It is, however, a natural product of India, and is found growing in abundance in the woods of Canara (1.) and Malabar, in which first mentioned country it has got the name of *Ticay*. Its Hindoostanee appellation is *Tejpat*, in Sanscrit it is *Tamráta patra*.

CASSIA BUDS. *Sirnágāpān* சீர்நாகப்பா (TAM.)-----*Tejpatka konpxl*
تج پات کا کو زپل (HIND.)-----*Nagaychéráloo* (TEL.)-----LAURUS
CASSIA. LIN.

With Cassia Buds the Vytians, and Hakeems (Mahometan Physicians), prepare a stomachic infusion which is a favorite remedy with them in many complaints.

CASSIA FISTULA. *Konnaykái* கெணாயகை (TAM.)-----
Amuláas املثاس (DUK. AND HIND.)-----*Buckbur* (ARAB.) *Khyar chamber*
(PERS.)-----*Dranguli* (JAV.)-----*Suvernácá* (SANS.)-----*Cacey* (CAN.)-----
-----CASSIA FISTULA. LIN.

This medicine seems to be well known in many Eastern countries. The Native Practitioners of India, consider it as a valuable laxative; and, like us, prescribe it in the form of electuary, in cases of habitual costiveness; the flower of the plant is also employed in decoction for wind and pain in the stomach.

CASTOR.

(1.) See a very valuable work entitled "A Journey from Madras through Mysore, Canara, and Malabar," by Dr. F. Buchanan, Vol. 3d, pages 59—161, &c.

CASTOR, *Ash lutchegan* اش لutchegan (ARAB.) ——— *Goond beyduster*
(PERS.) ——— CASTOR FIBER,

Castor appears to be only known by name to the Mahometan Doctors of these provinces. In the more northern tracts of Hindoostan, it may be presumed that it is frequently met with, as I perceive it has a place in the *Ulfaz Udwiye*, and is considered as attenuant and diaphoretic.

CATECHU, *Cutt* (CAN. AND HIND.) ——— MIMOSA CATECHU. LIN.

The real Catechu is now well known to be produced both in Canara and in Behar, and is an article of commerce from these countries. Besides this true kind of the medicine, there are sold, in most of the bazars of lower Hindoostan, two other substances, which are very similar in their properties to the Catechu, and are used for the same purposes by European, as well as Native, medical Practitioners. They are called in Tamools, *Cuttacambo*, and *Cashcuttie*; in Telingoos, *Kansu*, and, in Dukhanie, *Crābcutta* and *Acha cutta*. They are two different preparations from the nut of the Betel nut tree, (*Areca Catechu*). The first (the *Cuttacambo* of the Tamools) is chewed with the betel leaf; the other (the *Cashcuttie*) is considered as a valuable astringent, and is prescribed in fluxes; the Vytians also recommend it as an external application in cases of the bad ulcer they call *Pooderie pāūāshei*.

The Canarese name of the tree from which the true Catechu is obtained, is *Keiri*; the Hindoostanic appellation of it is *Kāira*; its Sanscrit term is *Chadirā*; and it would appear from Mr. Kerr's (1.) account, that it is from the interior part of the wood only, that the extract is made.

CHALK, *Simie Chunambo* சிமிச்சுநம்பு (TAM.) ——— *Velaitie chunna*
ولایتی چونا (DUK.) ——— *Khurree muttee* (HIND.) ——— *Capoor engrées*
(MALAY.) ——— *Kils* (ARAB.) ——— *Gilsufced* (PERS.) ——— CARBONAS
CALCIS.

CHAMOMILE FLOWERS, *Chāmaindo-pen* சாமிநடாபென் (TAM.) ———
Baboonay ka phool بابونیکاپھول (DUK.) ——— *Baboonch Guw* (PERS.) ———
Baboonuj (ARAB.) ——— ANTHEMIS NOBILIS. LIN.

These are brought to India from Persia, where they get the name of *Babuneh* (2.) from growing near the village of *Bahuniah* in Irac Arabi. They are also occasionally cultivated in the gardens of wealthy Mahometans. They do not appear to be much used medicinally in these provinces. The Arabians and Persians give them a place amongst their *Muluttifat* (*Attenuantia*), *Mudorrat*, (*Stimulantia*), and *Mobelilat*, (*Discutientia*).

CHARCOAL, *Adapoo currie* அடப்பூசுரி (TAM.) ——— *Koyla* کویلا
(DUK. AND HIND.) ——— *Zughal* (ARAB.) ——— *Arang* (MALAY.) ———
Pai bogu lo (TEL.) ——— CARBO LIGNI

CHINA

(1.) See *Chergill's Works*. Vol. 2d, page 196.

(2.) See *Bibliothèque Orientale par D'Herbelot*, page 147.

CHINA ROOT. *Paringay puttay* ചിനാമൂല (TAM.) ———
Chob chinie چوبچینی (DUK. AND HIND.) ——— SMILAX CHINA, LIN.

This root the Native Practitioners of India, like the Japanese, suppose to have considerable virtue in old venereal cases; particularly in what the Tamools call "May-ghum Vaivou;" a complaint in which the limbs are stiff and contracted. What is found in the bazars of the Peninsula, is brought from China, where it grows, in the province of Ouansi, in great abundance; the plant, however, is, I believe, common in Bengal. The Abbé Rochon, in his "Voyage to Madagascar and the East Indies," tells us that the Chinese often eat this substance instead of Rice; and that it contributes to make them lusty.

CINNAMON. *Karuwa puttay* കറുവാമൂല (TAM.) ——— *Kkulnie*
Darchinie قلمی دارچینی (DUK.) ——— *Darchinie* (PERS. AND HIND.)
 ——— *Kurundu* (CYNG.) ——— *Sanalawinga putta* (TEL.) ——— *Caymanis*
 (MALAY.) ——— *Dārasita* (SANS.) ——— LAURUS CINNAMOMUM. LIN.

The greater part of the Cinnamon which is brought to the Indian Peninsula is the produce of Ceylon; (1) it is also an article of commerce from the Eastern Islands, and has lately been found to arrive at tolerable perfection in the Tinnevely district.

CLAY, PIPE. *Nemum* നേമം (TAM.) ——— *Khurree* کھری (DUK.) ———

ARGILLA FIGULI, VAR.

This is found in abundance in several parts of lower India, and is used for nearly the same purposes that it is in Europe. The different casts of Hindoos, too, employ it for making the distinguishing marks on their foreheads; and (moistened with water) it is often applied round the eye, in certain cases of Ophthalmia, as well as to parts of the body that are bruised.

CLOVE. *Cāumboo* കാമ്പൂ (TAM.) ——— *Lāong* لوزنگ (DUK. AND
 HIND.) ——— *Kerunful* (ARAB.) ——— *Meyhuc* (PERS.) ——— *Chankee* (MA-
 LAY.) ——— *Lavanga* (SANS.) ——— *Lavangāloo* (TEL.) ——— EUGENIA
 CARYOPHYLLATA, LIN.

Cloves are brought to India from the islands of Amboyna, Honimoe, and Noussalaut, and are used by the Native Doctors in such cases as require hot stimulating aromatics.

COCHINEAL; *Cochineel poochie* കോക്കിനീ (TAM.) ———
Kermizi Faringie کرمز رنگی (DUK.) ——— COCCUS CACTI.

The

(1.) The Scholias on Ceylon reckon ten different kinds of Cinnamon; but the following four only are marked, and are obtained from varieties of the *Laurus Cinnamomum*, *Rasse Curundu*—*Nai Curundu*—*Cepuru Curundu*—and *Cabette Curundu*.

The inferior sort of Cochineal now produced in India, was first introduced by Captain Neilson, who, a few years ago, brought it from South America.—See article *Opuntia* (straight thorned) in the 3d Section of this Catalogue.

COFFEE. *Capic cottay* கபிலக கோலுடல் (TAM.) ——— *Bround*
 بوند (DUK.) ——— *Hun* (ARAB.) ——— *Tohhem keueh* (PERS.) ——— *Cawa*
 (MALAY.) ——— COFFEA ARABICA, LIN.

This valuable berry, which, we learn from Dr. Fothergill's works, (1.) was first used, in the way it now is, in Arabia in the 9th year of the Hegira (15th Century) is now cultivated with great success in the southern extremity of the Indian Peninsula. In Java and Ceylon it grows in great abundance.

COLOQUINTIDA: *Peycoomutikāi* பெய்ககோலுடல் ககரய
 (TAM.) ——— *Indrawunkapul* اندراونکاپهل (DUK.) ——— *Indrāini* (HIND.)
 ——— *Hunnil* (ARAB. AND PERS.) ——— *Pootsakāiu* (TEL.) ——— CUCUMIS
 COLOCYNTHIS, LIN.

It would appear, from what is said of this article in the "Moofurbaatie Secunder," that Coloquintida is a Syrian word. The author speaks very highly of the medicine so named, in cases of *Sukkata* (Catalepsy.) The Vytians prescribe the *Peycoomutikāi* in cases requiring brisk and powerful purgatives. The Arabians place it amongst their *Mooshibatbelghem*, (*Phlegmagoga*.)

Many attempts have been made in Europe to correct the virulence of this medicine by acids, astringents, &c. It may not, therefore, be superfluous to add here, that, by Thunberg's (2.) account, the article is rendered so perfectly mild at the Cape of Good Hope, by being pickled, that it is absolutely used as food both by the Natives and Colonists.

COLUMBO-ROOT. *Columbo voyr* கோலுடல் வேர் (TAM.) ———
Columbākūjurr قلمباکی جزر (DUK.) ——— *Kalumb* (MOSAMBIQUE.) ———
 RADIX COLUMBÆ.

The plant, of which this is the root, was long supposed to be a native of Ceylon, and it was Thunberg, (3.) who first declared that it was not so, but that it was brought to the town of Columbo from the coast of Malabar. It has lately, however, been ascertained, that the *Kalumb* actually grows at Mosambique in Africa, (4.) a discovery we owe to Mr. I. F. Fortin, a French Gentleman settled at Madras.

CORAL

(1.) See *Vol. 2d*, page 286.

(2.) See his *Travels*. *Vol. 2d*, page 171.

(3.) See his *Travels*. *Vol. 4th*, page 185.

(4.) Dr. Berry, in his account of the male plant, in the 10th Volume of the *Asiatic Researches*, informs us, that it is held in high estimation amongst the Africans at Oibo and Mosambique for the cure of venereal affections, and that they also consider the powder of it as a valuable application in certain cases of ulcer.

CORAL. *Paralum* പാലാലു (TAM.) — — — *Goolie* گولی (Duk.) — — —
Bisud (ARAB.) — — — *Mirjan* (PERS.) — — — *Moongá* (HIND.) — — — *Poalum*
 (MALAY.) — — — *Pághadam* (TEL.) — — — *Birbat* (SANS.) — — — CORAL.
 LIUM.

Red Coral, the only kind that is employed in medicine in Europe, it has been said was no where to be found but in the Mediterranean sea ; it would appear, however, by Thunberg's account, that it is common in Japan, and there called Sangodin. As an ornament the black is the most esteemed. What of this article is met with in the Eastern seas is commonly of a yellow colour, and grows with great rapidity on the west coast of the island of Sumatra. The Tamool Practitioners prescribe Coral, when calcined, in cases of Neer-Aliwoo (Diabetes) and Moola cranie (bleeding piles.)

CORIANDER. *Cottamillie* கோதமில்லி (TAM.) — — — *D'hunnia*
 دھنیان (Duk.) — — — *Kishneer* (PERS.) — — — *Meti* (MALAY.) — — —
D'hunya (HIND.) — — — *D'hanyaca* (SANS.) — — — CORIANDRUM SATIVUM.
 LIN.

This grows in great abundance all over India ; it is used by the Natives as a grateful stomachic and gentle stimulant.

COWITCH. *Foonaykãlie* பூணாய்கலி (TAM.) — — — *Kanchésoriké*
 கஞ்சேசுரிகே (Duk.) — — — *Peehiadugochãiloo* (TEL.) — — —
Kiwách (HIND.) — — — *Cupihochu* (SANS.) — — — DOLICHOS PRURIENS. LIN.

This plant is indigenous to India. A strong infusion of the root of it, sweetened with honey, is given, by the Tamool Practitioners, in cases of Cholera Morbus ; but I cannot find that the small hairs on the outside of the pod are ever employed as a medicine.

CRAB, SEA. *Kaddil Nundo* கடலி நண்டு (TAM.) — — — *Dvyakakekra*
 ദ്വയാകാകേക്ര (Duk.) — — — *Keynkera* (HIND.) — — — *Khinchung* (ARAB.)
Punj puiyeh (PERS.) — — — *Catan* (MALAY.) — — — *Samoodrapoo Nandrakãia*
 (TEL.) — — — CANCER PAGURUS

CRETTES, GARDEN. *Halim* هاليم (Duk. AND HIND.) — — — *Reshãl* (ARAB.)
 — — — *Tereh teynuc* (PERS.) — — — SISYMBRIUM NASTURTIIUM. LIN.

These are sometimes, though rarely, cultivated by the European Inhabitants, and occasionally by the Mahometans. *Water cresses* are called in Dukhanie, *Loot putiah*
 لوت پوتيا

GREYAT. *Kiriãt* கிரியாது (TAM. AND CANARESE.) — — — *Crãt* كريات
 (Duk.) — — — *Cairãta* (SANS.) — — — JUSTICIA PANICULATA. VABL.

This plant, the whole of which is used in medicine, was first brought to the Southern part of the Peninsula from the Isle of France, where it is highly prized as an excellent stomachic; but Dr. Fleming, in his "Catalogue of Indian medicinal plants," tells us that the *Justicia paniculata* is also a native of Hindoostan. It is now cultivated with success in Travancore and Tinnevely, in which last district, as well as in more Northern countries, it is sometimes called Nélla vaymboo; it forms the basis of the famous French bitter tincture termed *Drogne Amère*, and is much used by the Vytians in certain cases of fever, and in dysenteric affections.

CUBEBS. *Vál Mellaghoo* പാറമലയ്ക്ക (TAM.) ——— *Cubab chinie*
 كبابچيني (DUK. AND HINDI.) ——— *Kibābch* (ARAB. AND PERS.) ———
Kannankooz (MALAY) ——— *Salacampirraloo* (TEL.) ——— **PIPER CUBEBA.**
 LIN.

The Piper Cubeba is a native of Java, where it grows in great abundance in the woods near Tuniang, and is thence sent all over Europe.—This medicine is much used by the Native Practitioners as a grateful stomachic and stimulant.

CUMMIN SEEDS. *Siragum* சீரகம் (TAM.) ——— *Zira* زيرة (DUK. AND
 HINDI.) ——— *Kimoon* (ARAB.) ——— *Jintan* (MALAY.) ——— *Jiraca* (SANS.)
 ——— *Gilukārā* (TEL.) ——— **CUMINUM CYMINUM.** LIN.

Cummin seed is in very general use amongst the Native Indians, equally as a grateful stomachic in cases of Dyspepsia, and as a seasoner for their curries. The *Cuminum Cyminum* grows in Hindoostan; but I have reason to believe that the greater part of the seed found in the bazars of these provinces comes from the sea ports of the Red Sea,

DILL SEED. *Sadacooppay* சதகூப்பைய (TAM.) ——— *Soie* سوي (DUK.)
 ——— *Sowa* (HINDI.) ——— *Misrēyah* (SANS.) ——— **ANETHUM GRAVEO-**
LENS. LIN.

The *Sadacooppay* is reckoned a very valuable medicine by the Tamool Practitioners; it is given in infusion as a stomachic, and also as a grateful and cordial drink to women immediately after being brought to bed. The plant grows in abundance in India,

DITTANY, BASTARD. *Bucklutulghczāl* بقلة الغزال (ARAB.) ———
DICTAMNUS ALBUS. LIN.

Dittany I have never seen in India, and have merely given it a place here from finding that the root, though now in a great measure exploded from our *Materia Medica*, is still esteemed by the Arabians and Persians, who class it amongst their *Mokévyátmeoadeh* (Tonics) and *Múdoirát* (Stimulantia)

DRAGON'S BLOOD. *Kāndamoorgusittum* காண்டாமூர்க்குத்தல
 (TAM.) ——— *Dummuluckwayn* دم الاخوين (ARAB. HINDI. AND DUK.) ———
Caigumoorgum

Catganoorgum Nitooroc (TEL.) ----- CALAMUS DRACO, WILDEN.

This article would seem to be often confounded with Kino, by the Native Doctors; as both, on being presented to a Hakeem, get the name of Dammulackwayn, and both, on being shewn to a Vytian, are called Kāndamoorgarittum. They mutually consider it as astringent; which, Doctor Duncan (Junior) tells us, the true Dragon's blood is not; and this mistake is, perhaps, owing to the Indian Practitioners having, like Mr. Proust, not sufficiently distinguished betwixt the two substances. I am inclined to think, however, that genuine Kino is but partially known in the Peninsula of India. The Dragon's blood which is met with in the bazars of this country, is brought from Kang Kow, and also from Passier (on the coast of Borneo) where Mr. Elmore, (L.) in his very valuable "Directory and guide to the trade and navigation of the Indian and China seas," says it is to be procured of a finer quality than in any other part of the world. The Tamool Physicians recommend a solution of this substance in arrack, as an external application to the head and temples in cases of Syncope, and extreme languors.

ELDER, COMMON. *Uktee* اذى (ARAB.) ----- SAMBUCUS NIGRA. LIN.

This tree is not known in India, but the Arabians and Syrians are well acquainted with it, and consider the inner green bark of its trunk as aperient, alexipharmic and deobstruent.

ELECAMPANE. *Ussulutrasun* اصل الراسن (ARAB.) ----- *Beykhzunje-beclshamze* (PERS.) ----- INULA HELENIUM. LIN.

This plant is not to be met with in India, and has only got a place here from having been found in the Materia Medica of the Arabians, who rank its root amongst their Mokerebat (Vesicatoria) and Adviyaheezeh, (Stomachica,) and in that of the Japanese, who consider it as stomachic.

EUPHORBIIUM. *Shuddraykullie paal* శుద్ధరకవంతుల్పాణం (TAM.)
----- *Saynd ka dool* سببذكانون (DUK, AND HIND.) ----- *Ukeil Ne/sch* (ARAB.)
----- EUPHORBIA ANTIQUORUM. LIN.

This very drastic cathartic, which has lately been exploded from the British Materia Medica, is used by the Native Practitioners, when boiled with a small quantity of giugilie oil, as an external application in certain rheumatic affections; they also employ it to deaden the pain of the tooth-ache. Internally, it is administered by them as a purge, in obstinate visceral obstructions; and in those cases of costiveness which so often attend an enlargement and induration of the spleen and liver. The plant which produces this substance, grows wild in almost every part of India, and differs in nothing from that found in Morocco (2.) and in the deserts of Lybia. Its Tamool name is Shuddraycallie; in Sanscrit it is Tidhārā; the Malays call it Sudusudu, and the Arabians Zékrom.
FEBRIFUGE

(1) See his *Work*, page 29.

(2.) Where the plant is called *Dergmuse*. See Mr. J. G. Jackson's account of the *Empire of Morocco*, page 81.

FEBRIFUGE SWIETENIAN. *Shummarum* செல்லொடல (TAM.) ———

Rohāna روهوزا (DUK. AND HIND.) ——— *Syznido* (TEL.) ——— *Sucany* (CANAR.) ——— SWIETENIA FEBRIFUGA, ROXB.

This tree is a native of the Rajahmundry Circars, and was first brought to the notice of professional men by Doctor Roxburgh, who had discovered that its bark was a useful tonic in intermittent fever. Given to the extent of four or five drams in the twenty-four hours, I found it to be a valuable remedy, but beyond that quantity, it, in every instance I tried it, appeared to me to derange the nervous system, occasioning vertigo and subsequent stupor.

FENNEL FLOWER, SEED. *Carin Siragum* கருகுசூரகல (TAM.) ———

Kolanjén كلنجين (DUK.) ——— *Shoonetz* (ARAB.) ——— *Secadāneh* (PERS.)

Nulla Gilakura (TEL.) ——— *Cálá Jira* (HIND.) ——— *Musavi* (SANS.) ——— NIGELLA SATIVA, LIN.

This aromatic seed is used by the Native Practitioners in cases of indigestion, and in certain bowel complaints; it is also prescribed as an external application, when mixed with gingilie oil, in eruptions of the skin: The Natives have a notion that, when put amongst their linen, it keeps away insects.

FENNEL, SWEET. *Perumsiragam* பெருகுசூரகல (TAM.) ———

Son سونف (DUK.) ——— *Mayuri* (HIND.) ——— *Mathurica* (SANS.) ———

Razecanej (ARAB.) ——— *Badiān* (PERS.) ——— ANETHUM FŒNICULUM, LIN.

This grows in great abundance in many parts of India. The Natives use it, as we do, as a carminative and stomachic; by Europeans, as well as Natives, it is apt to be confounded with Anise seed, which is very scarce in the Southern parts of the Peninsula, and the Dukbanie name for both is the same.

FENUGREEK. *Vendcum* வேந்தகயல (TAM.) ——— *Maytie* مینتولی

(DUK. SANS. AND HIND.) ——— *Hulbeh* (ARAB.) ——— *Méntooloo* (TEL.) ——— TRIGONELLA FŒNUM GRÆCUM, LIN.

The seeds of the Fenugreek (1.) are much used by the Native Practitioners in dysenteric affections; they are commonly given in infusion, having been previously toasted. FIG.

(1.) We are told by Sonnini that the inhabitants of Rosetta prepare a kind of Coffee, by burning the seeds of the Fenugreek, to which they add the Juice of Lemons.—See Sonnini's Travels in Egypt, Chapter 3d.

FIG. *Simie Attie pullum* கீழைமலையுதிப்பழம் (TAM.) ——— *Unjeer*
 انجیر (PERS. AND DUK.) ——— *Tien* (ARAB.) ——— *Maydi pundoos* (TEL.)
 ——— FICUS CARICA. LIN.

The Figs that grow in India, though they are sufficiently sweet and palatable, are of an inferior quality to those of Turkey and Asia Minor; nor are the Native Indians in the habit of drying or preserving them.

FLOUR, OF WHEAT. *Godumbay máoo* கோடும்பையம் (TAM.) ———
Gicungka áta گھونگا آتا (DUK.) ——— *Godoomapindit* (TEL.) ——— TRITI-
 CUM. LIN.

FRANKINCENSE, SPEC. OF: *Koondricum* கீழ்க்கீழைமல (TAM.) ———
Coondoor کندر (DUK.) ——— BOSWELLIA SERRATA. ROXB.

The substance called Koondricum by the Tamools, is very common in the Indian bazars, and is used as an incense in religious ceremonies, equally by the Hindoos and Portuguese Christians; being, though not quite of so grateful an odour, cheaper than Benzoin. It is supposed by the Mahometan Doctors, to be a species of Olibanum, and they give the name of Coondoor to both; but it is very unlike Olibanum in its appearance; being always seen in pretty large, agglutinated masses, composed of light brown and yellowish tears, and having a strange stony kind of hardness, when pressed betwixt the teeth; whereas the Olibanum is in separate, small, roundish balls, or large grains, which do not give the same sensation on being chewed; nay, even stick (1.) to the teeth. The Koondricum is generally brought to this country from Madagascar, (2.) from the coast of Borneo, and also from Pedir on the island of Sumatra. The Vytians prescribe it, when mixed with Ghee, in cases of Vullay, (Gonorrhœa); they use it also in a certain bowel affection, called Ritta Káddapoo, which corresponds with our Flux, when accompanied with blood,

FUMITORY. *Sháhtra* شاهتره (PERS. AND DUK.) ——— *Bucklutumelic*
 (ARAB.) ——— *Pitpapra* (HIND.) ——— FUMARIA OFFICINALIS. LIN.

The Tamool Practitioners do not appear to be acquainted with this medicine, and, of course, have no name for it. I found, however, the dried plant in a Native Druggist's shop at Trichinopoly, and on shewing it to an intelligent Mahometan Doctor, he immediately told me that it was Sháhtra, which is the Persian name of the article. The Hakeems consider it as diuretic, and as a useful remedy in maniacal cases, and the Arabians place it amongst their Mufettehât (Deobstruentia) & Mooshilatsufra (Cholagoga.)

GALANGAL,

(1.) See *Woodville's Medical Botany*, Vol. 3d, page 570.

(2.) See *Bonycastle's Travels*, Vol. 2d, page 321.

GALANGAL, GREATER. *Père Artie* ഗ്രേറ്റർ ആർട്ടി (TAM.) ——— *Kulunjān*

ذولبجان (ARAB. HIND. SANS. AND DUK.) ——— *Doomprāshtacum* (TEL.) ———

ALPINIA GALANGA, MAJOR. (ROXB.)

GALANGAL, LESSER. *Sittaritti* சித்தரித்தி (TAM.) ——— *Paankéjurr*

پان کي چر (DUK.) ——— *Sanna Doomprāshtacum* (TEL.) ——— *Cost-Tulk.*

(ARAB.) ——— ALPINIA GALANGA, MINOR.

After a minute examination of the root called *Sittaritti* by the Tamools, and *Sanna Doomprāshtacum* by the Telingoos, I am inclined to think that it is no other than what has been usually termed Galanga Minor, and which we are told by Geoffroy (Stephen Francis) differs considerably from the Galanga Major.—“ Minor. odore aromatico fragrantissimo; sapore acri aromatico, subamaricante, pungenti et fauces exurente, piperis aut zingiberis modo.—Major, est odore et sapore, longè debiliore, et minus grato.” The *Sittaritti*, or Lesser Galangal, (which is the *Lanquas Kitisil* of the Malays) besides being much more fragrant than the *Père-Artie*, or Greater Galangal, is also more highly prized by the Indians, as a grateful aromatic, stimulant, and diaphoretic; and may moreover be distinguished, by its colour on the outside being brown, and that of the inside reddish; whilst the *Père-Artie* root is reddish on the outside, and of a dirty white within. The two Galangals are natives of China (1.) (and grow in the province of *Xonzy*), where, as medicines, they are held in high estimation; particularly the Lesser, which the inhabitants of that country consider as an antidote. They are also found, (according to Marsden,) (2.) in Sumatra. The Native Practitioners of India prescribe the *Sittaritti* to warm the habit, in cases of Dyspepsia; they moreover consider it as a sovereign remedy in Coughs, given either in infusion, or simply chewed like Tobacco. The Malay name of the Greater Galangal, according to Rumphius, is *Lanquas*; its Sanscrit term is *Sugándhā-vāchā*.

GALBANUM. *Bēezūd* بيزون (PERS.) ——— *Bāzud* (ARAB.) ——— *Bīreejā*
(HIND.) ——— BUBON GALBANUM. LIN.

I hesitated sometime about giving this gum resin a place in the Catalogue, on finding that it did not appear to be at all known to either the Vytians or Hakeems, in the lower provinces of the Peninsula; I have since learnt, however, that Galbanum (3.) is actually brought from Persia, and Turkey, to Bombay, as an article of commerce; whence it is sent to China. It has besides got a Hindooic name, *Bīreejā*, which proves that it has found its way to the higher parts of Hindoostan.

Doctor Cullen, (4.) in his “*Materia Medica*,” speaks of Galbanum, as having been recommended

(1.) See “*Voyage to Madagascar and the East Indies*” by the Abbé Rochon, pages 361, 362.

(2.) See Marsden’s *Sumatra*, page 75.

(3.) See Elmore’s *Directory to the trade of the Indian and China Seas*, page 223. — See also Margill’s *Travels in Turkey*, Vol. 2d, page 173.

(4.) See his *Materia Med.* Vol. 2d, page 369.

recommended for favoring the suppuration of inflammatory tumours; the Arabians, on the other hand, as we learn by the *Ufuz Udwiye*, place it amongst their *Mohéilat* (Dysenteria), and give it occasionally the name of *Künéth*. D'Herbelot (1.) informs us, that the tree which produces the Galbanum in Persia, is called *Giärkhust*.

GALLS. *Máchakái* འཇམ་ཚུ་བཟུ་ཀྲུལ་ (TAM.) ——— *Māopul* مآوپول (Duk.)
 ——— *Uffés* (ARAB.) ——— *Majouphul* (HIND.) ——— *Māzoo* (PERS.) ——— *Mājakāne*
 (MALAY.) ——— *Moju-Phāl* (SANS.) ——— QUERCUS ROBUR. LIN.

We are told, in the valuable little work entitled "Remarks on the husbandry and internal commerce of Bengal," that Galls may be furnished as an article of trade from India to England; and we know that Mr. Hardwicke, in the narrative of his Journey to Sirinagur, found the Quercus growing in the neighbourhood of Adwanee: (2.) yet, I am much inclined to believe that the greater part of the true Gall nuts found in the bazars of these provinces, grow in Persia, or Syria, and are brought to Bussorah by the Arab merchants. Galls are prescribed by the Native Practitioners as astringents in dysentery; they are also given as tonics, in cases of intermittent fever.

GAMBOGE. *Mukki* འཇམ་ཚུ་བཟུ་ (TAM.) ——— *Ossāra révānd* اوساره ريووند
 (PERS. AND ARAB.) ——— *Gákkátos* (Cyno.) ——— STALAGMITIS CAMBO-
 GLOIDES. KÆNIG.

The Gamboge which is found in the Indian hazars is, no doubt, an imported drug, either from Siam, from the province of Kiangsi (3.) in China, or from Ceylon; and it is more than probable that it was from a description of the tree which affords it in this last mentioned country, that Kænic composed the Genus *Stalagmitis*.

There had long existed a strange mistake that the *Koorka poolie* of D'Acosta or *Coddam pulli* of the H: M: was the tree which produced the Gamboge; that this is not the case, however, was clearly proved by Doctor White of Cannanore, whose account of the *Koorka poolie* tree was published in the Edinburgh Medical and Physical Journal.

Mr. Dyer, Garrison Surgeon of Tellicherry, a Gentleman to whom I owe much useful information regarding the products of the Malabar coast, tells me, that he, some years ago, actually obtained Gamboge from a tree growing amongst the mountains of Wynade; and that he was the first who forwarded this valuable gum to Dr. Roxburgh. It has since been ascertained that Gamboge trees are to be met with, not only throughout the whole extent of Malabar, but in the Búlám country, and all along the Ghauts which skirt Canara. A botanical description of the tree yielding this gum, has not, as yet, been consigned to any scientific work; but Doctor D. White of Bombay writes me that he should be inclined to style it the *Gambogia Gutifera*; nor do I think it can have a better name.

It is a curious fact, that the Natives, previously to Mr. Dyer's calling their attention to it, had not particularly noticed this substance. The tree, it would appear, grows in the thickest jungles, and generally at a great distance from the villages of the inhabitants,

GARLIC.

(1.) See *Bibliothèque Orientale*, page 175:

(2.) See *Asiatic Researches*, Vol. 6th, page 374.

(3.) See the *Abté Rochon's voyage to Madagascar*, &c. page 362.

GARLIC. *Vally pandoa* (TAM.) ——— *Lassun*
 (Duk. and Hind.) ——— *Seer* (Pers.) ——— *Buvang pootie* (Malay.) ———
Lushna (Sans.) ——— *Valligudda* (Tel.) ——— *ALLIUM SATIVUM*, LIN.

This article forms an almost constant ingredient in the curries and other dishes that are used by the Native Indians. As a medicine, the Vytians prescribe it to quicken the circulation, and warm the habit. They also consider it as a useful expectorant, (1.) particularly in that species of Asthma which they call *Mandarra Cashum*, which signifies the asthma of cloudy weather.

GINGER. *Seokhoo* (TAM.) ——— *Sont* (Duk. and Hind.) ———
Sant'hi (Sans.) ——— *Alia* (Malay.) ——— *Sonti* (Tel.) ——— *AMOMUM ZINGIBER*, LIN.

GINGER, GREEN. *Ingie* (TAM.) ——— *Ulruck* (Duk. and Hind.) ———
Zingebeel (Pers.) ——— *Ardruha* (Sans.) ——— *Ullum* (Tel.) ——— *AMOMUM ZINGIBER*, LIN.

Ginger is used in this country for exactly the same purposes that it is in Europe; the Native Practitioners prescribe it in cases of weak digestion, and to warm the habit; they also recommend it as an external application, mixed with Arack, in Paralytic and Rheumatic affections. It, besides, forms an almost constant ingredient in the *Cushayunv* (Decoctions) which they order for arresting the progress of intermittent fever. Ginger grows in great abundance all over India.

GRAPE. *Kodimondrie pullum* (TAM.) ———
Ungoor (Pers. and Duk.) ——— *Arah* (Arab.) ——— *Dakh* (Hind.) ———
Dracha pundo (Tel.) ——— *Donaangoor* (Malay) ——— *VITIS VINIFERA*, LIN. ——— *Dracha* (Sans.)

Grapes grow in abundance in India, in private gardens, but no wine is made from them.

GUM AMMONIAC. *Ushok* (Arab. and Duk.) ——— *AMMONIACUM*:

Gum Ammoniac seems to be little known, or used, in the interior of the Indian Peninsula, and is only occasionally prescribed by the Hakeems, who have, of course, become acquainted with it through the medium of Persian and Arabic books. Woodville, in his "Medical Botany," gives us no account of the plant that produces this gum. It is said

(1.) The Arabians class it amongst their *Muluttifat* (*Attenuantia*)

which they have bestowed on this medicine; as the Arabs, according to *Secunder*, call it *Hurbuckie-assowād*, and the Persians *Hurbuckie-siah*; It is in use amongst the Farriers as a purge for horses, and also amongst the Hakeems and Tamool Practitioners, to purge off acrid bile, in cases of what the latter term *Nyāna p̄ȳtium* (Melancholy) and *Vērie p̄ȳtium* (Mania). What of the root is found in the bazars of India, is probably brought by the way of the Red Sea from Syria, and Arabia; and may be that species which is said by Woodville (1.) to grow in the island of *Anticyra*, and is so often alluded to by the Latin Poets. To the white Hellebore, the Arabians have given the name of *Khīrbuc-abiyāz*, and the Persians that of *Khīrbuc sēfēid*. They place it amongst their most powerful emetics (*Mokiyeat*).

HENBANE, BLACK. *Kōrāssānie Omun* கௌராஸ்சானி ஒமுன (TAM.)—
 —*Khorussānie Ajoān* خوراسانی اجوان (DUK. AND HIND.)—*Buzir-*
ulbunj (PERS.)—*Siekran* (ARAB.)—HYOSCIAMUS NIGER, LIN.

These small, flat seeds, are prescribed by the Hakeems to soothe the mind, procure sleep, and open the bowels, in certain cases of Melancholy, and Mania: What of the article is found in India, is brought from Asiatic Turkey, where it has got the appellation of *Bēnge*; and hence, according to D'Herbelot, (2.) the word *Bāng*, which the seed is sometimes called in upper India, and which is used by the Mahometans of lower Hindoostan to express an intoxicating drug; but is generally applied to the bruised and prepared leaves of the *Cannabis Sativa*.

HOG'S LARD. *Pānnie Colupoo* பண்ணி கொழுப்பு (TAM.)—
Soorké chirbie سوركی چربی (DUK.)—*Pundie kowso* (TEL.)—
 ADEPS SUILLUS.

The Vycians not only make use of this substance as we do, in the preparation of Ointments and Plasters; but, when mixed with the dried and powdered root of the shrub called *Pāloopāgukhōdi*, (*Momordica*), they prescribe it internally, in all their three varieties of Piles, viz. *Molay Moolum* (Blind Piles), *Rutta Moolum* (Bleeding Piles), and *Shēe Moolum* (Piles attended with a discharge of matter.)

HONEY. *Tayne* தையன் (TAM.)—*Shāhid* شہید (PERS.)—*Med-*
hā (SANS. AND HIND.)—*Ussul* (ARAB.)—*Ayerimāddoo* (MALAY.)—
 MEL.

Honey, in these provinces, is much used in Pharmacy by the Native Indians. It is the produce of *wild* bees, and is brought from the woods and jungles.

HORSE

(1.) See his *Medical Botany*, Vol. 1st, page 52.

(2.) See D'Herbelot's *Bibliothèque Orientale*, page 164.

HORSE RADISH, COUNTRY. *Moorungy* வாய் மூரூங்கை (TAM.) ----- *Moongay ké jár ké jurr* مینگی کی جھار کی جر (Duk.) -----
Moorāgāvayroo (TAL.) ----- HYPERANTHERA MORINGA, VAHL.

The *Moorungy* root has obtained the name of Horse Radish from the English in this country, owing to its great resemblance to it, in appearance, taste, and natural qualities. It is the green root of the Moringa tree, called in Hindoostanie *Sunjhuna*; the legume of which is one of the finest pot vegetables in India. The Native Practitioners prescribe this article in Dyspepsia, and it is a favorite remedy with the Vytians in cases of intermittent fever, of *Kākā vāllie* (Epilepsy) and *Moossul vāllie* (Hysteria). It is moreover considered as a valuable rubifacient and stimulant, in Palsy and Chronic Rheumatism. In Bengal Dr. Fleming informs us that an expressed Oil is prepared from the seeds, which resists rancidity, and which is looked upon as an excellent medicine, employed externally, for easing the pain of the joints, in Gout and acute Rheumatism. These seeds are the *Ben nuts* of some of the old writers on the Materia Medica, and the *Habulban* of the Arabians, who place them amongst their stimulants and aromatics.

HYSSOP. *Zufāiy yeābus* زوفای یابس (ARAB.) ----- HYSSOPUS.

This article is inserted here, merely from my having discovered that it has a place in the *Ufuz Udviyeh*, so cannot be unknown in the most Northern tracts of Hindoostan. I think it likely, as it is brought from Jerusalem, that it is a different plant from the *Hyssopus Officinalis* of the British Materia Medica, and may, perhaps, be the *Esuf* of the Hebrews. The Arabians class it amongst their *Kāṭāṭdeidān* (Anthelmintica), *Māzōrat* (Stimulantia) and *Mulūttifāt* (Attenuantia).

INDIGO. *Neelum* நீலம் (TAM.) ----- *Neel* نیل (ARAB. PERS. AND
 DUK.) ----- *Taroom* (MALAY.) ----- INDIGOFERA ANIL, LIN.

The Tamools, perhaps, have taken their name for prepared Indigo, from the Arabic word *Neel*; which, however, is also Turkish and Persian. The plant itself they call *Avéie*. It grows in great abundance in many parts of India, and is much cultivated for the sake of the dye. The leaf is an article of the Tamool Materia Medica, on account of its supposed virtues in *Pukka Soolay*, which corresponds with our Hepatitis.

KINO. *Támble kōn* தம்பலகொண்டை (TAM.) ----- *Dūmmulāckwayn*
 دم الاخوين (Duk.) ----- KINO. ----- (EUCALYPTUS RESINIFERA.)

I have mentioned this article in speaking of *Dragon's Blood*, to which I refer the reader.

LABDANUM. *Lādun* (ARAB.) ——— CISTUS CRETICUS. LIS.

This resinous substance, which was considered by some of our old writers as cephalic, pectoral and nervine, is now only used by us in the preparation of certain Plasters. Though rarely met with, it is not unknown to the Mahometan medical Practitioners of lower India; and, I perceive, has a place in the *Materia Medica* of the Arabians, amongst their *Munzijat* (Supperantia.)

LAC. *Komb-úrúk* (TAM.) ——— *Laak* (DUK.) ———
Zak'h (HIND.) ——— *Lāksha* (SANS.) ——— *Commolékku* (TEL.) ——— LACCA.

This substance, which is improperly called, a gum, is found in great abundance on the *Croton lacuiferum* (growing near Columbo), on the island of Ceylon; it is also an article of commerce from Siam and Pegu. (1) The Abbé Rochon informs us that Gum Lac is brought from *Quan-au-ten* in the province of Quei-chn in China, but of a quality greatly inferior to that of Bengal. The Vytians prescribe *Komb-úrúk* (2.) in old and obstinate bowel complaints, when the habit has been much reduced; they also (when mixed with Ginglie oil) use it as an external application for the head, in cases in which the patient is debilitated from long continued fever.

Lac may be procured in many parts of lower Hindoostan. In the Mysore country it is generally found on the tree there called *Jala* (*Shorea Jala*, Buch. M. S. S.)

LEECH. *Uttē* (TAM.) ——— *Jook* (DUK.) ——— *Za-lārah* (TEL.) ——— *Patchēt* (MALAY.) ——— *Zeloo* (PERS.) ——— *Khérucēs* (ARAB.) ——— *Jelaucá* (SANS.) ——— HIRUDO.

The Native Practitioners use Leeches for the same purposes that we do;

LEMON. *Elimitchum pullum* (TAM.) ——— *Neembo* (HIND. AND DUK.) ——— *Lénōn* (ARAB.) ——— *Jersoc* (MALAY.) ——— *Jambli-ā* (SANS.) ——— *Némmāpundoo* (TEL.) ——— CITRUS AURANTIUM. VAR.

Sherbet prepared with Lemons or Limes is much used by the Natives of all descriptions, as a grateful and cooling drink,

LIME,

(1) The Stick-lac from Pegu is, perhaps, the finest in the world; preferable even to that of Bengal. See *Oriental Repository*, Vol. 2d, page 500.

(2) Mr. W. Franklin, in his "Tracts, Political, Geographical and Commercial, on the dominions of Ava" (page 71), tells us, that *Olā ōng* is the name given in the Birmah country, to a kind of black lac, which is extracted from a large tree; one or two plants of which were brought to Calcutta by Captain Cox. He adds that the lac was in general use amongst the Natives for their lacquered ware.

LIME, QUICK. *Chunāmbōo* சீரூயெம்பூ (TAM.) ——— *Chunna* چونا
(HIND. AND DUK.) ——— *Ahūck* (ARAB.) ——— *Cápoor* (MALAY.) ——— *Soonnun*
(TEL.) ——— CALX VIVA.

Chunāmbōo tāny (lime-water) is prescribed by the Vytians, when mixed with Gogilie oil and Sugar, in obstinate cases of Gonorrhœa, and in what they call *Shookala Mayghum* (Leucorrhœa)

LINT-SEED. *Alivēdi* அலிவேடி Also *Sirroo Sānulvēdi* (TAM.) ———
Uisecké beenge ايسكع بيئج (DUK.) ——— *Buzruc* (ARAB.) ——— *Tok-*
hénkutān (PERS.) ——— *Bidjeerumnee* (MALAY.) ——— LINUM USITATISSIMUM.
LIN.

Alivēdi is also the name given by the Tamools to a small reddish coloured seed, which they use as a discutient in cases of external inflammation. In Sanscrit, Lint is *Atust*.

LIQUOR, SPIRITUOUS (OR ARRACK.) *Chā:āyūm* சீராயூம் (TAM.)
———— *Arruk* عرق (ARAB. HIND. AND DUK.) ——— *Khulloo* (TEL.) ———
Arrak oppce (MALAY.) ——— ARRACUM.

Arrack is used by the Native Practitioners, as an external application, in bruises. They are also in the habit of prescribing it internally, in cases of extreme debility. For further particulars regarding this article, see *Chā:āyūm*, in the 7th Section of the 2d Catalogue.

LIQUORICE ROOT. *Addimōdrum* அடிமோட்ரூம் (TAM.) ——— *Mittie lucke-*
rie ميٲي لڪري (DUK.) ——— *Jé himadh* (HIND.) ——— *Yastimādhuca* (SANS)
———— *Ussulussoos* (ARAB.) ——— *Brykhnékhuck* (PERS.) ——— GLYCYRRHIZA
GLABRA. LIN.

It would seem, by Dr. Fleming's list of Indian plants, that this article grows in the Bengal provinces: I am much inclined to think, however, that a great deal of the Liquorice root that is met with in the bazars of lower India, is imported, perhaps from Busso-rah. It is in high repute amongst the Natives, who use it in various forms, but chiefly in infusion, in Coughs, Consumptive complaints and Gonorrhœa: they also consider it as a mild laxative. For an account of the *Wild Jamaica Liquorice root*, see article *Coondoomunny vayr*, in the 3d Section of this Catalogue.

MACE. *Jādipátrie* சீர்பிபீரீ (TAM.) ——— *Jawátrie* چوتری (HIND.
AND DUK.) ——— *Buzbas* (ARAB.) ——— *Roonga pālā* (MALAY.) ——— *Játipatri*
(SANS) ——— MYRISTICA MOSCHATA. WOOD.

This

This article is chiefly brought to India from the Banda islands, whence the Dutch, (1.) before the present disastrous revolutions in Europe, were in the habit of exporting annually one hundred thousand pound weight of it. Mace is prescribed by the Native Practitioners in Consumptive complaints, also in Humoural Asthma; and, when mixed with aromatics, in certain wasting, and long continued bowel affections; but they administer it cautiously, from having ascertained that an over dose is apt to produce stupor and intoxication; an effect of this spice which, I perceive, is noticed by Linnæus. See his "Account of the Diseases, &c. of the East Indies," page 194, English translation.

MADDER, OF BENGAL. *Mānjittie* లొంబశిల్ల (TAM.) ——— *Munjith*
 منجیت (Duk. AND HIND.) ——— *Runās* (PERS.) ——— *Māndistie* (TEL.)
 ——— RUBIA MANJITH. Roxb.

This species of Madder, Dr. Fleming informs us, is indigenous in Nepal; and he might have added, in Lower Tibet, where it is used by the dyers and calico printers in the same manner as the *Rubia Tinctorum* is in Europe.

MALLOW LEAF, COUNTRY, (OR POPLAR LEAVED SIDA.) *Toottie elley*
 తొత్తిఎలయ (TAM.) ——— *Cunghika paat* كنگوي كاپات (Duk.)
 ——— *Toottie akoo* (TEL.) ——— *Cunghgoorie* (SANS.) ——— SIDA POPULI
 FOLIA. Cav.

The *Toottie elley* has got the name of Marsh mallow leaf, on the Coromandel coast, from its similarity to it in appearance and natural qualities. A decoction (or infusion) of the leaves is much used by Europeans, in cases where emollient fomentations are requisite; and the Native Practitioners also recommend it for the same purposes. The expressed juice of this article is prescribed by the Vytians, as a cooling medicine, in Gonorrhœa; and an infusion of the root is given by them, as a drink, in fevers.

This plant appears to be the *Heluren* of the Hortus Malabaricus, and the *Cumhang sore Besaar* of Rumphius, who tells us that it possesses many of the virtues of *Althæa*, and is used for similar purposes at Amboyna.

MANNA. *Shirkhist* شیرخشک (PERS. AND HIND.) ——— *Turenjebœen*
 (ARAB.) ——— MANNA PERSICUM. FOTHERGILL, PHIL. TR.

The Manna which is commonly found in the bazars, is imported, Dr. Fleming says, from Bussorah; and is probably, he supposes, obtained from the *Hedysurum Alhagi* (Linnæus): It is very inferior to that which is brought from Sicily and Calabria, and which we know to be the produce of the *Fraxinus Ornus*. But it would appear by D'Herbelot's account, that Manna is to be got from a variety of trees in Persia, particularly in *Khorasan*, and near the city of *Kei Sheeriar*. Much is also yielded by a thorny plant called *Khar-shooter* to be met with in abundance near the city of *Zamin* on the confines of the province of Samarcand; and which is, on that account, called by the Arabs *Turenjebœen Alzaminî*.

MANDRAKE

(1.) See Stavorinus's *Voyages to the East Indies*, Vol. 1st, page 335,

'MANDRAKE PLANT. *Ustrung* استرنج (ARAB.) ——— *Mirdun geca*
(PERS.) ——— *Luckmuna luckmuncce* (HIND.) ——— *Coat-jootie* (TAM.) ———
ATROPA MANDRAGORA, LIN.

The root of this plant was formerly an article of the British Materia Medica, but has, for some years past, been exploded. The leaves are still sometimes employed in preparing anodyne fomentations. The Arabians place the root, which they call *Utsul ul loofah*, amongst their ~~most powerful cathartics~~, and also suppose it to be of use as an Anti-spasmodic. What of it is found in these provinces is probably brought from Persia or Arabia.

MARJORAM, SWEET. *Mirzurjosh* مرزرجوش (ARAB.) ——— ORIGANUM
MAJORANA, LIN.

This article, from having a place in the *Ulfaz Udwiyeh*, would appear to be known in the most northern parts of Hindoostan. The Arabians place it amongst their *Mohzililat* (Discussentia)

It is common in lower India, and is called by the Tamools *Marroo*, and in Dukhanie *Murwa*. From its sweet smell, it is a favorite plant in the Hindoo ceremonies, and is considered by the Native Doctors as cephalic.

MASTICH. *Roomic Mustiki* ரூமிஸ்திகி (TAM.) ——— *Roomic*
Mustaki رومي مصطكي (HIND. AND DUK.) ——— *Arâi* (ARAB.) ———
Kinnéh (PERS.) ——— PISTACIA LENTISCUS, LIN.

This substance is prescribed by the Vytians in such cases as require Corroborants; and is highly esteemed by them, from a conviction that it possesses great balsamic powers. It is generally given in conjunction with what they call *Sâlâ misrie* (Salep) which they conceive to be extremely nutritious. The Mahometan women of high rank use it as a masticatory to preserve their teeth, and sweeten the breath; about which they shew just as much anxiety as the Ladies of the Seraglio at Constantinople. Mastich is brought to India from the island of Scios (1.) by way of the Red Sea. Sonnini (2.) tells us that, in Egypt, the smoke of Mastich is supposed to kill any sick person that inhales it.

MELON, WATER. *Pitchee pullum* பிச்சேபுல்லம் (TAM.) ——— *Turbooze*
تربز (HIND. AND DUK.) ——— *Bétcekhwickce* (ARAB.) ——— *Dârbojce* (TEL.) ———
—— *Mandékee* (MALAY.) ——— CUCURBITA CITRULLUS, LIN.

This the Natives consider as very cooling, and recommend it to be eaten by those whom they suppose have their habits heated by an acrid and irritating bile.

MILK,

(1.) See Dr. W. Wittman's Travels in Turkey, Asia-Minor and Egypt, page 447.
(2.) See his Travels, pages 629, 630, English Translation.

MILK, COW'S. *Pashuin paal* പശുവിൻ പാൽ (TAM.) ——— *Gykhádeed*
گای کا دود (DUK.) ——— *Aoopáloo* (TEL.) ——— LAC VACCINUM.

The Vytians recommend a Cow's Milk diet for such as have a morbid heat of skin; redundancy of bile, and general weakness of constitution.

MILK, GOAT'S. *Aatoo paal* ஆட்டுப்பால் (TAM.) ——— *Cháylichá*
چھلی کا دود (DUK.) ——— *Muykâ páloo* (TEL.) ——— LAC CAPRÆ.

The Native Practitioners consider Goat's Milk as a very powerful restorative, and recommend it, with great confidence, in Consumptive complaints, and obstinate Coughs. In the "*Padaurtusindannānie*" (a Tamool treatise on the qualities of food) we are told, that Goat's Milk ought to be administered in such cases as are accompanied with a deficiency of bile. It is moreover stated, that it affords a very wholesome nourishment to the body, in weakly habits, and is particularly useful when the bowels are inclined to be overloose, and the appetite delicate.

MILK, ASS'S. *Kuláday paal* കുളാദയ പാൽ (TAM.) ——— *Guddlay*
കാ دود (DUK.) ——— *Gadidlay páloo* (TEL.) ——— LAC ASINÆ.

Ass's Milk is recommended by the Native Practitioners in maniacal cases; they also suppose it to possess considerable virtue in Leprous affections; particularly in what the Vytians term *Constum*, which corresponds with the Elephantiasis, or *Lepra Arabum*. In the *Carin Kirandy* (black *Carapang* of young children) they order a certain quantity of it to be taken two or three times in the course of the day, which, they say, is sufficient to cure the disorder. I cannot learn whether Mare's Milk is ever used by the Hindoos; the Arabians consider it as narcotic and place it amongst their *Mokédérát*.

MINT. *Widdátílām* വെട്ടിലം (TAM.) ——— *Poodina* پودینہ
(PERS. HIND. AND DUK.) ——— *Náná* (ARAB.) ——— MENTHA CRISPA. LIN.

An infusion of this the Tamool Doctors recommend in cases of Dyspepsia, and certain irregularities of the bowels consequent of that complaint.

MUSK. *Cástorie* കടലാശ്ശിര (TAM. TEL. HIND. AND MALAY.) ———
مشك *Meshk* (DUK.) ——— *Mishk* (ARAB.) ——— *Mooshk* (PERS.) ———

MOSCHUS MOSCHIFERUS.

The Native Practitioners are in the habit of prescribing Musk in general spasmodic affections, and in lock-jaw. The Vytians, particularly, suppose it to be useful when given in what they call the *Mándà Jennie*, which corresponds with our Convulsions of Children; a disease which they conceive to be produced
by

by indigested milk, as the name implies. They also administer it in Dyspepsia, in *Kistnah Doshum*, (Typhus), and, when combined with Opium, in Dysenteric complaints.

Musk is obtained from the animal called in Zoology *Moschus Moschiferus*, which is common in *Kuchar*, and in Lower (1) Thibet, where it is named *Kustoorā*; it has also been found in some of the western tracts of the Chinese empire, and, occasionally, in the Birman dominions.

MUSTARD SEED. *Kādāghoo* கடுகூ (TAM.) ——— *Rāiān* رايان (Duk.)

———— *Rāi* (HIND.) ——— *Khirdul* (ARAB.) ——— *Sāsānee* (MALAY.) ———
Tookmé sipeedān (PERS.) ——— *Rojicā* (SANS.) ——— *Avāloo* (TEL.) ———
 SINAPIS CHINENSIS. LIN.

This article is much used by the Native Doctors as a cardiac, and stimulant. They also, when bruised, apply it externally in rheumatic and paralytic affections.

This species of Mustard seed would appear to be nearly similar to that of the *Sinapis Ramosa*. (Roxb.)

MYROBOLAN, BELLERIC. *Tānikāi* தானிகை (TAM.) ——— *Bullāh*

بله (Duk.) ——— *Bēheyrā* (HIND.) ——— *Beleyluj* (ARAB.) ——— *Bēlēylēh*
 (PERS.) ——— *Vicbitākā* (SANS.) ——— TERMINALIA BILIRICA. ROXB.

This article is sometimes used by the Natives in its dried state, in cases requiring slight astringents. The large tree which produces it, is common in Mysore, where it is called *Tari*; and hence the Botanical name (*Myrobolanus Tariā*) given to it by Dr. Buchanan. It would appear to be the *Tani* of Rheede.

MYROBOLAN, CHEBULIC. *Kādūkāi* கடகூகை (TAM.) ——— *Duldāh*

دلده (Duk.) ——— *Ahleclujcabutee* (2.) (ARAB.) ——— *Hēleclēhkhēlan* (PERS.)

———— *Har* also *Hara* (HIND.) ——— *Āvākūla* (TEL.) ——— *Haritākā* (SANS.)
 ——— TERMINALIA CHEBULA. WILLD.

This species is infinitely more astringent than the preceding. Nay, it would appear, by some experiments made by Dr. Roxburgh, (3) that it is even more so than the Aleppo Galls

Kādūkāi, well rubbed, in conjunction with Galls, and *Curtacāmboo* (of each equal parts) is considered by the Vytians as an excellent external application in the aphous affections

(1.) See *Turner's Embassy to the Court of the Tishoo Lama*, page 370.

(2.) *D'Herbelot* is of opinion that the Arabic name of this *Myrobolan* is taken from the word *Cabul*, the article having been first brought to Arabia from the country so named.

(3.) See *Oriental Repertory*, Vol. 1st, page 23.

affections of children, and adults; the last of which is a most dangerous disease amongst the Native Indians.

The tree which produces the *Kudukai* is common in Mysore, where it is called *Arulay*; and hence the Botanical name (*Myrobolanus Arula*) given to it by Doctor Buchanan.

MYROBOLAN, EMBLIC. *Nellie kai* மெல்லிகாய் (TAM.)-----
Asonla آسونلا (DUK.) ----- *Anluj* (ARAB.) ----- *Amuléh* (PERS.) -----
Anwerá (HIND.) ----- *Vooshécikáia* (TEL.) ----- *Amaláii* (SANS.) -----
 PHYLLANTHUS EMBLICA, LIN.

This is reckoned amongst the Indian fruits, and is frequently used as an *Achar*. In its dried state it is, with other articles of similar qualities, made into a cooling and opening Pisan.

All the three Myrobolans are to be met with in many parts of lower India. In Bengal they grow in abundance. In Java we are told by Bontius, (1.) that the Dutch were in the habit of employing the Emblic and Beteric sorts daily in their hospitals, in dysenteric, and bilious affections.

The tree which produces this article is the *Nilicámarum* of the Hort. Mal. and the *Boa Malacca* of the Malays.

MYRRH. *Válátipólum* வாழைத்தீயெலும் (TAM.)-----
Bol بول (HIND. AND DUK.) ----- *Murr* (ARAB.) ----- *Bols* (SANS.) -----

MYRRHA.

The Vytians occasionally prescribe this article, in conjunction with other substances, in such cases as require gentle cordials. They also employ it externally, when mixed with lime juice, as a repellent, in violent bruises.

The tree which produces Myrrh has not yet been ascertained; (2.) it grows, however, in Abyssinia, (3.) and also on the eastern shores of Arabia; where the root (4.) of it (*Ussul murr*) is used as a medicine. The Arabians class Myrrh amongst their *Munziját* (*Suppurantia*).

NUTMEG. *Jádikái* ஜடிகாய் (TAM.)----- *Jáwpull* جاپول
 (DUK.)----- *Jáephall* (HIND.)----- *Jouzbewa* (PERS.) ----- *Jouzultéib*
 (ARAB.)

(1.) See Bontius. English translation page 200.

(2.) Mr. Bruce, in his Travels (Vol. 5th, Appendix, page 27) says, that the leaf of the Myrrh tree resembles much that of the *Acacia Vera*, and that the bark is altogether like that of the same tree; from which we might be inclined to suppose that the Myrrh tree was a *Mimosá*; but, as Dr. Duncan, Junior, very justly observes, in his excellent Edition of the Edinburgh Dispensatory, "all the *Mimosas* with which we are suffici-

ently acquainted furnish a pure gum, not a gum resin."

(3.) See Lockman's Travels of the Jesuits, Vol. 1st, page 264,

(4.) See Ufay Udwiye'h No. 176,

(ARAB.) ——— *Bonāpāla* (L.) (MALAY) ——— *Jatīfala* (SANS.) ——— MYRIS-
TICA MOSCHATA. WOOD.

This is reckoned by the Native Practitioners as one of their most valuable medicines, and is a constant ingredient in the electuaries they prescribe in Dyspeptic complaints, and in other cases requiring cardiacs and corroborants; they likewise administer it to such puny and delicate children as appear to suffer much in weaning. Nutmegs now grow in perfection in some sheltered situations amongst the hills of the Tinnevely district.

OIL OF ALMONDS. *Vālomcottay unnay* சாதுலகோலசுலசுல
சுண உண்ண (TAM.) ——— *Farsi Badunka tail* ذارسي بانام كا تيل (DUK.) ———
—— *Vādom vittiloo noonay* (TEL.) ——— AMYGDALUS COMMUNIS, LIN.

The use of this seems to be chiefly confined to the Mahometan Practitioners, who recommend it for the same purposes that we do. It is, however, but seldom met with in the interior parts of the Peninsula.

OIL, CASTOR, *Sitt-āmoonākā unnay* சித்தாமூணகா
(TAM.) ——— *Oobāli erundikā tail* اوبالي برندي كا تيل (DUK.) ——— *Sitt-ā-
āminidiāā noonay* (TEL.) ——— RICINUS COMMUNIS. (FRUCT. MINOR.)

This is much and justly valued as a purgative medicine amongst the Native Practitioners, who conceive it to be peculiarly indicated in cases of *Necercutioo* (Ischuria) and *Vālacuttoo* (obstinate costiveness). It is given daily, for some weeks, in small quantities, to new born infants; and is also used as an external application in certain cutaneous affections. The plant from which the Castor oil nuts are procured, grows in great abundance in almost every part of the Peninsula, and would appear to be cultivated in many Eastern countries. In Sanscrit it is termed *Erānda*, in Canarese *Hārulu*, in Malayālum *Cikārānāru*, in Hindoostanie *Arend*, in Arabic *Fihirwa*, in Persian *Beedīnjeer*, and on Sumatra *Jaruk*, which, according to Rumphius, (2.) is also Malays. For the best mode of preparing Castor oil, see the article in the 4th Section of this Catalogue.

The bark of the root of the Castor oil tree, is a powerful purgative; and, when made into a ball about the size of a lime, in conjunction with chillies and tobacco leaves, is an excellent remedy for Gripes in horses.

OIL OF CLOVE. *Crāumboo tylum* கரம்பூதுலசுலசுல (TAM.) ———
Lāong kā tail لونك كا تيل (DUK.) ——— EUGENIA CARYOPHYLLATA.

THUNB.

OIL,

(1.) Rumphius tells us that the juice of the green fruit of the Nutmeg, mixed with water, is used in Amboyna as a wash in Aphthous affections. See Rumphius, Vol. 2^a, page 23.

(2.) He tells us that on Ternate this plant is called Palatsgayt, on Banda, Caju loluy, and on Amboyna, Camiri.

OIL, KYĀPOOTIE. *Kyāpootie tylum* கய்யாபுட்டு துய்யுலு (TAM.) —
 — *Kyāpootie ka tail* کایا پوٹی کا تیل (DUK.) ——— MELALEUCA LEU-
 CADENDRON. SMITH.

This article is, as yet, but little known to the Native Practitioners of India; it is in use, however, amongst the European medical men, who recommend it, when mixed with an equal quantity of some mild oil, as an excellent external application in chronic Rheumatism. The Malays are in the habit of prescribing it internally (and, I have been informed, with tolerable success) in what they call *Pectum Borbie*, and *Loompo* (Epilepsy and Palsy). It is brought to India from the Molucca islands, but chiefly from Banda, where it is called *Cajuputa*. It is also a product of Java.

OIL OF MACE. *Jawdiputrie tylum* சாதிபுதுரி துய்யுலு (TAM.) —
Jawetrie kâ tail جوتري کا تیل (DUK.) ——— MYRISTICA MOSCHATA;
 Wood.

OIL OF MUSTARD SEED. *Kādāghoo unnay* கட்டாஹூ ஊநாய (TAM.) ———
Rāia kâ tail رایان کا تیل (DUK.) ——— SINAPIS CHINENSIS. LIN.

OIL OF NUTMEG. *Jādikai tylum* சாதிக்காய் துய்யுலு (TAM.) —
 — *Jawpull ka tail* جا پھل کا تیل (DUK.) ——— MYRISTICA MOSCHATA.
 Wood.

These three last mentioned oils possess each the characterizing virtues of the plants or trees from which they are obtained. In Bengal a great deal of oil is made from Mustard seed, which is there used for the same purposes that ghee is on the Coromandel coast.

OIL, ROCK. *Mun tylum* மூன் துய்யுலு (TAM.) ——— *Muttic kâ tail*
 مٹی کا تیل (DUK. AND HIND.) ——— *Nift* (ARAB.) ——— *Minnia tāna*
 (MALAY) ——— *Boomie tylum* (FRL.) ——— *Ippoo* (SUMATRAM.) ——— *Kesoso*
no ābrā (JAPANESE.) ——— BITUMEN PETROLEUM.

This substance is called Earth oil by the English in India, and is brought to this country from Bassorah, (1.) from the Sooloo islands, or from the kingdom of Ava; (2.) it is also found in Japan and Sumatra.

Rock

(1.) It is chiefly procured from Bākn on the west coast of the Caspian Sea. See *Hunway's Travels in Persia, Vol. 1st, page 263.*

(2.) See *Symes' Embassy to Ava, Vol. 3d, page 232.*

Rock oil (1.) is reckoned a useful remedy by the Tamools, as an external application in Rheumatic complaints, as also in cases of Epilepsy, Hysteria, and Palsy; in all which affections, it is rubbed on the part, with the hand, in the form of a liniment.

OLIBANUM. *Feringhie Sâmbânie* $\text{പ്രകൃതം പലം$ (TAM.) —
 — *Avul Coondoor* اول کنڈر (DUK.) — *Loolban* (ARAB. AND MALAY) —
 — *Koondiv zuckir* (HIND.) — JUNIPERUS LYCIA, LIN.

It will be seen, by referring to the article "Frankincense," how much the real Olibanum differs from that substance which is commonly called *Coondoor* by the Mahometans of lower India, and *Koondricum* by the Tamools, and which may be met with in almost every Indian bazar. The gum resia now under consideration, on being shewn to an Hakeem, is immediately termed either *Loolban* or *Avul Coondoor*; which last signifies "first sort of Coondoor." It seems to be very scarce in the interior parts of the Peninsula; though I perceive by Mr. Elmore's (2.) "Guide to the trade of India," that it is amongst the exports from Bombay to China. Much uncertainty, however, appears still to be entertained regarding whence the true *Thus* of the Romans, and *Libanos* of the Greeks, is absolutely procured; nay, Woodville (3.) himself is by no means sure that Olibanum is got from the *Juniperus Lycia*; and Mr. Colebrook is of opinion that it is the produce of the *Libanos Thurifera*. (1)

It has been said by Geoffroy (according to Alston), to be produced only in Arabia Salza; while others again allege that it comes from Ethiopia. The Arabians have two names for it, *Loolban*, and *Coondur*; the first is taken from the Hebrew word *Levonah*, but the second is most in use; though I am inclined to think that it is more properly applied to Frankincense (*Koondricum*). We are informed by D'Herbelle, (5.) that Olibanum is found in abundance in Arabia Felix; particularly in the vicinity of the city of *Merbath*.

ONION. *Vungâyum* $\text{പുല്ലു$ (TAM.) — *Bussul* (ARAB.) —
 — *Piâz* پیاز (PERS. AND DUK.) — *Pecâj* (HINDOORIE.) — *Bâvang*
mêra (MALAY.) — *Woolli gudda* (TEL.) — ALLIUM CEPA, LIN. — *Pâ-*
lândso (SANS.)

Onions are prescribed by the Natives internally, in conjunction with other articles, in cases of bleeding piles; they are also employed externally, when boiled and made into a kind of poultice with certain herbs, to hasten suppuration: if applied raw, they are supposed by the Vytians to have a repellent power.

OPIUM.

(1.) Dr. Fleming informs us, that, in chronic Rheumatism, he can recommend it from his own experience, as a more efficacious remedy than Castoreum oil. See his "Catalogue of Indian medicinal plants," page 129.

(2.) See his *Indian Directory*, page 129.

(3.) See his *Medical Botany*, Vol. 3d, page 559.

(4.) See *Asiatic Researches*, Vol. 9th, page 577.

(5.) See *Bibliothèque Orientale*, page 527.

OPIUM. *Abinic* اِبْنِيك (TAM.) ——— *Afeem* اَفِيْم (DUK. AND HINDOOS) ———
 ——— *Afeoon* (ARAB. AND MALAY.) ——— *Afiun* (HIND. AND PERS.) ———
 PAPAVER SOMNIFERUM. LIN.

This article the Native Practitioners of India apply to nearly the same purposes that we do, with this exception, that they conceive it to be injurious in Typhus fever. The Vytians give it to procure sleep, to keep off, or shorten the cold fit of an intermit- tent fever, and to afford ease in certain bowel affections. They also recommend it ex- ternally, when mixed with Arrack, and in conjunction with Benzoin, Bdellium, Aloes and Ginger, in Rheumatic complaints.

The Poppy plant is called in Hindoostanic *Post*, and in Sanscrit *Chāsa*.

OPOPONAX. *Jāweshceer* جَاوِشِيْر (ARAB.) ——— *Gāwsheer* (PERS.) ———
 PASTINACA OPOPANAX. LIN.

I have never found this gum resin in any of the bazars of lower India: it has; however, a place in the *Ulfaz Udwiyeek*, and is, of course, known in the more northern tracts of Hindoostan. The Arabian Physicians consider it as attenuant, deobstruent, diaphoretic and discutient.

OPOBALSAMUM, OR BALSAM OF GILEAD. *Akroyeclasinonnoomee*
 اَقْرِيْبَالِسْمُوْن رُوْمِي (ARAB.) ——— *Roghen balsán* (PERS.) ——— *Balossan*
 (EGYPTIAN) ——— AMYRIS GILEADENSIS. LIN.

This liquid resin I have never seen in lower India: it is, however, an article in the *Ulfaz Udwiyeek*, and, therefore, cannot be unknown to the Moguls. We are told by *Alpinus* that the tree grows wild in Arabia, and there only; on the other hand we learn from Mr. Bruce (1.) that it is a native of Upper Ethiopia, and was thence, at an early period, transplanted into the southern provinces of Arabia. This balsam is con- sidered almost as a panacea in Egypt, where it is prescribed for bad wounds, ulcers, poisonous bites, and also in nervous and pulmonic affections. The Arabians reckon it a valuable stomachic, placing it amongst their *Adwiyah-heezeh*. The Carpo balsam, or dried berries of the Balossan tree, are called by the Arabians *Hubulbulsán*, and by the Persians *Tokhem balsán*; by both of whom they are considered to be attenuant, cardiac, and detergent.

PEARL. *Mootthoo* மூத்தூ (TAM.) ——— *Motie* موْتِي (HIND. AND DUK.) ———
 ——— *London* (ARAB.) ——— *Mirwāzreed* (PERS.) ——— *Mootiáloo* (TEL.) ———
Mootiára (MALAY) ——— MARGARITA.

This, though it formerly found a place amongst the articles of the British Materia Medica, would appear of late years to have been exploded. I shall here, however, take the liberty of giving it a temporary restoration, in consequence of the virtues it is supposed to possess by the Indian medical Practitioners, who occasionally recommend it

it

(1.) See his *Travels*, Vol. 5th, Appendix, page 17.

it to the *affluent*, calcined, in cases of *Azirna Pēdie* (Lientery), and *Pittie Erivoa* (Heart burn), as also in *Kistnah Doshun* (Typhus).

Pearls are brought to these provinces from the southern extremity of the Peninsula, from the bay of Condatchy on Ceylon, from the Gulph of Persia near the Bahria isles and from the Soooloo islands, amongst which they are found in great abundance and of the finest quality.

PELLITORY, OF SPAIN. *Akkārācārum* அகாரகாரம் (TAM.) ---
 --- *Akukurhu* عاقرقرا (ARAB. AND DUK.) --- ANTHEMIS PYRETHRUM.
 LIN.

This root is to be found in most of the Indian bazars, though I cannot learn that the plant grows in this country. I am therefore, inclined to think that the medicine is brought to these provinces from the more northern parts of Africa, where we know that it is produced. With regard to its Asiatic names there is this singularity, that the Tamool, Arabic, and Dukhanie appellations are nearly the same. The Vytians prescribe an infusion of *Akkārācārum*, in conjunction with the Lesser Galangal and Ginger, as a cordial and stimulant, in the lethargic stage of Typhus fever, and in Paralytic affections. They also use it as a masticatory for the tooth-ache.

PEPPER, BLACK. *Mēllaghoo* மெல்லூ (TAM.) --- *Kālimirchie*
 کالی مرچی (HIND. AND DUK.) --- *Filfil Usrud* (ARAB.) --- *Filfil*
secūh (PERS.) --- *Marichā* (SANS.) --- PIPER NIGRUM. LIN.

This is well known to be produced in so many of the eastern islands and countries, that it is needless to enumerate them; but it is no where found of a superior quality to that which grows on the Malabar coast. As a medicine, black Pepper is used by the Native Doctors as a stomachic, and stimulant; (i.) they also prepare with it a kind of liniment, which they suppose to have sovereign virtues in chronic Rheumatism. The Malays call this article *Lāda*, the Japanese *Maritio*.

PEPPER, CAYENNE. *Mollāghāi* மொல்லாயி (TAM.) --- *Laul mirchie*
 لال مرچی (DUK.) --- *Laul mirch* (HIND.) --- *Mérāpakūloo* (TEL.)
 --- *Brāhm Marichā* (SANS.) --- CAPSICUM FRUTESCENS. LIN.

This article, called red, or Cayenne, Pepper, by the English in India, is not obtained from the *Capsicum Annuum*, which Dr Fleming tells us is not a native of this country, but from the *Capsicum Frutescens*, or Bird Pepper, (Chillie plant,) which is cultivated in every part of Hindoostan. As a medicine, the Native Practitioners use much red Pepper, as a stomachic and stimulant.

PEPPER,

(1.) *An infusion made with black Pepper that has been toasted, the Natives often prescribe in cases of Cholera Morbus; and I have known it put a stop to the vomiting, when many other remedies had failed.*

PEPPER, LONG. *Tipilie* **தீபிலி** (TAM.) ——— *Pipilie* **پپیلی**
 (DUK.) ——— *Pipel* (HIND.) ——— *Pipāli* (SANS.) ——— *Darfilfil* (ARAB.) ———
 ——— *Filfil Darāz* (PERS.) ——— *Tātee* (MALAY) ——— *Pipullo* (TEL.) ———
 PIPER LONGUM, LIN.

This species of Pepper is produced in abundance in many parts of Hindoostan, as well as in lower India; it is also brought to these provinces from Ceylon. The Vytians prescribe it in infusion, mixed with a little Honey, as a remedy in Catarrhal affections, when the chest is loaded with phlegm. The root of the long Pepper is called in Bengal *Peepul-nul*.

POISON NUT. *Yettie cottay* **யெட்டிகொட்டை** (TAM.) ———
Koochlā **کچلا** (DUK. AND HIND.) ——— *Feloss Māhie* (PERS.) ———
Moostighinzā (TEL.) ——— *Khāneck ul kelb* (ARAB.) ——— *Culāca* (SANS.) ———
 STRYCHNOS NUX VOMICA, LIN.

This nut the Native Practitioners reckon amongst their poisons; and, if not taken in a sufficient quantity to cause death, they allege that it is apt to produce mental derangement. When pounded small, however, and intimately mixed with Matgosa oil, the Tarmools, like the Germans, consider it as a tonic, and give it in very small doses; they also recommend it as an external application in chronic Rheumatism, and, when blended with the white of an egg, they employ it as a repellent. Dr. Fleming informs us that the Hindoos of upper India are in the habit of adding the Poison nuts in the process of distilling Arrack, for the pernicious purpose of rendering the spirit more intoxicating. The tree which produces the Nux Vomica is called in Malayalam, *Cāny-āyā*.

POMEGRANATE. *Mādālum pullum* **மாதலும்பு** (TAM.) ———
Anaar **انار** (PERS. HIND. AND DUK.) ——— *Rānā* (ARAB.) ——— *Délémā* (MA-
 LAY) ——— *Dadīma pundo* (TEL.) ——— *Dārim* (SANS.) ——— PUNICA GRA-
 NATUM, LIN.

The juice of the ripe Pomegranate, together with Saffron, the Vytians prescribe as a cooling remedy, when the habit is preternaturally heated. The bark of the root they administer in decoction, in such bowel complaints as are unaccompanied with blood, tenesmus, or mucus. The flowers and the young fruit, combined with powdered Cloves, are used for similar purposes. For an account of the use of the root in cases of Tape-worm, see article *Madulum vuyr puttay*, in the 3d Section of this Catalogue.

POPPY. *Cāssā Cāssā* **கசகசா** (TAM.) ——— *Khushkhāsh* **خشخاش**
 (ARAB. AND DUK.) ——— *Kooknār* (PERS.) ——— *Post* (HIND. AND SANS.) ———
 ——— PAPAVER SOMNIFERUM, LIN.

The Mahometans grind the seeds of this plant into meal, which they mix with that of wheat and other grains, for the purpose of making inebriating cakes. The Vytians recommend them in certain cases of Diarrhoea,

POTASS, IMPURE CARBONATE OF. *Mará Ooppoo* மரஉப்பு (TAM.)
 ——— CARBONAS POTASSÆ IMPURUS.

The more enlightened Vytians know how to prepare an alkaline salt from the ashes of burnt vegetables, which they distinguish by the name of the article from which it is obtained; such as *Vâléi etley ooppoo*, the salt of the Plantain leaves. The Persians call this salt *Khâr*. The mild vegetable alkali the Vytians consider as diuretic, and prescribe it accordingly. See article *Mara Ooppoo* in the 3d Section of this Catalogue.

QUINCE SEED. *Béhdââ* பேதாது (TAM.)——*Béhdââ* اذاجه
 (PERS. AND DUK.)——*Hubusufirjul* (ARAB.)——*Behetkeybecj* (HINDOOIB)
 ——— PYRUS CYDONIA. LIN.

The little of this article that is found in the bazars of lower India, is chiefly in use amongst the Hakeems, who prescribe an infusion of it, as a cooling and mucilaginous drink, in Gonorrhœas: It is brought to these provinces from the sea ports of the Persian gulph. The fruit itself the Arabians reckon amongst their Stomachics and Cardiacs,

RAISINS: *Dividâtsipâlâvuttîl* திவிதாட்சிபலாவுத்தல் (TAM.)——
 ——*Kishmish* کشمش (HINDOOIB AND DUK.)——*Meweez* (PERS.)——
Zabib (ARAB. AND MALAY)—— VITIS VINIFERA. LIN.

Though grapes are common in the gardens of lower India, I am not aware that Raisins are ever prepared from them. The small kind, called by the Europeans *Kishmish*, are brought to these provinces from the Persian gulph, and are employed by the Natives as an ingredient in their opening electuaries.

RENNET. *Puncermayéh* پونچیرمایه (PERS. HIND. AND DUK.)——*Unfêgh*
 (ARAB.)

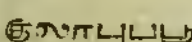
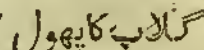
A knowledge of the preparation and use of Rennet, in the lower provinces of India, seems to be entirely confined to the higher orders of Mahometans.

RHUBARB. *Vâriâtoô Kâlung* வாரியாதூகலங்கு (TAM.)——
Rewund Chini ربوندچيني (DUK.)——*Râwend* (ARAB.)——*Reywend*
 (PERS.)——*Heywun cheence* (HINDOOIB)—— RHEUM PALMATUM. LIN.

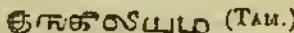

Rhubarb (1.) is not always to be met with in the interior parts of the Peninsula, and rarely of a good quality; which is somewhat strange, considering the great value of the medicine,

(1.) There is sometimes met with, on the Malabar coast, an inferior kind of Rhubarb, called by the Mahometans, *Rewund Esbi*, and *Rewund Khuttæ*, which is, perhaps, that sort mentioned by *D'Herbelot* as the produce of *Khorasan*.

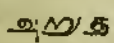
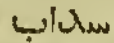
medicine, and that it could be brought in any quantity, with so little trouble, from China. The Hakeems are better acquainted with it than the Vytians; which is, no doubt, owing to the knowledge the former have of Arabic and Persian books, in which they find its good qualities well appreciated; and are also told that it is one of those articles which were first introduced into medical practice by the Arabian Physicians. (1)

ROSE. *Goolāku-poo*  (TAM.) ——— *Goolāka pool* 
 (DUK.) ——— *Hurd* (ARAB.) ——— *Gul* (PERS.) ——— *Māwar* (MALAY)
 ——— ROSA CENTIFOLIA. LIN.

Roses of delightful fragrance grow, with a little care, in the lower provinces of India; where, however, no rose water is prepared. This is commonly brought from the more northern parts of Hindoostan, and from Persia. The Hakeems sometimes prepare, like us, a kind of Conserve with rose leaves and sugar, which they consider as cooling and stomachic.

ROSIN, COUNTRY, OR DAMMER. *Coongillum*  (TAM.)
 ——— *Raal*  (DUK. AND HIND.) ——— *Coogilum* (TEL.) ——— *Damar-lātoe* (MALAY) ——— CHLOROXYLON DUPADA. BUCH.

Of the substance usually termed Dammer by the English in India, there are three sorts to be met with in the bazars, called in Tamool *Vullay Coongillum*, *Carpoo Coongillum*, and *Noray Coongillium*; in other words, White, Black, and Coarse, Dammer. It much resembles the Rosin obtained from the pine, both in appearance and natural qualities; and would seem to be common in many Asiatic countries, as I perceive it is to be found in great abundance in Sumatra, in Java, on several of the Sooloo islands, and in the Malaya peninsula. There are, no doubt, different kinds of it, some of which may be the produce of a species of *Pinus*; (2.) but what is usually exposed for sale in the lower provinces of Hindoostan, is got amongst the mountains which separate Travancore from the Madura district. Doctor Buchanan first bestowed upon the tree the scientific appellation of *Chloroxylon Dupada*, an account of which may be seen in his "Journey through Mysore, Canara, and Malabar." Whether this tree bears any resemblance to that which produces Dammer on Amboyna, I cannot say. The reader may find a minute description of the last mentioned, by referring to Rumphius, Tom 2d, Lib. 3d, Cap 9th. I shall only further observe, that the Tamool name of the Indian Dammer tree is *Chadupala*: The Malayalam appellation is, *Payana*.

RUE. *Āroodā*  (TAM.) ——— *Suddāp*  (ARAB. PERS. AND
 (DUK.)

(1.) See *Histoire de la Médecine par le Clerc*, page 771.

(2.) *Donnerat* tells us that pitch is common at Pegu, and we know that Dr. Buchanan saw a pine tree at Ava; nay, Mr. Symes tells us that the name of the pine tree there is *Tawyo*, and that the Natives actually extract Turpentine from it. See *Symes' Embassy to Ava*, Vol. 2d, pages 373, 374.

DUK.) — — *Sāturee* (HINDOOIS) — — — — *Sadsah* (MALAY) — — — — RUTA GRAVEOLENS, LIN.

The leaves of Rue, dried and burnt, are much used in these provinces for the purpose of fomenting young children suffering from Catarrh. They are also used, fresh bruised and mixed with Arrack, as an external remedy, in the first stages of Paralytic affections.

When dried in the shade, and powdered, the Vytians prescribe this article, in conjunction with certain aromatics, in cases of Dyspepsia; they likewise entertain the same notion regarding it, that Dioscorides did of old; viz. that it is inimical to the *fortis in Utero*, when given together with Camphor and the sugar of the Palmyra toddy.

The Arabians, in their Materia Medica, class it amongst their *Mulattifāt*; (Attenuantia), *Mālorrāt* (Stimulantia), and *Mokéréhat* (Vesicatoria).

SAFFRON. *Khīngghā mā yoo* (TAM.) — — — — *Zāfrān* (ARAB. AND DUK.) — — — — *Keysur* (HINDOOIS) — — — — *Safaron* (MALAY) — — — — CROCUS SATIVUS, LIN.

The Vytians prescribe this article in nervous affections attended with Vertigo, and where there appears to be an approach to Apoplexy, by accumulation of blood in the head. They also believe it to possess considerable virtue in Melancholia, Hysterical depressions, and *Kīstnah Doshum* (Typhus Fever), in which last they suppose it to act as a cordial and restorative. To women, soon after the pains of childbirth are over, an infusion of Saffron is frequently administered by the Tamool Midwives, to prevent fever, to support the animal spirits, and gently to assist in carrying off the *Lochia*. This medicine is besides used by the Indian Practitioners, as an external application, in Ophthalmia, when mixed with a small quantity of pounded *Kadukai* (Chebulic Myrobolan) and lime juice, and applied round the eye, but close to it. Saffron is said to be brought to India from Cashmere; it is also, I believe, imported from the Persian gulph. The Arabians class it amongst their *Mosébtāt* (Hypnotica), *Mokéwyātūl* (Cardiaca), and *Mufettéhat* (Deobstruentia).

SAGAPENUM. *Sugbeenj* (ARAB. AND DUK.) — — — — *Kundel* (HINDOOIS.)

I have never seen this gum resin in any of the Native bazars of lower India; it has, however, a place in the *Ufar Uluwiyeh*, and also an Hindooic name.—The Arabians consider it as deobstruent, and attenuant, and likewise class it amongst their *Mufettéhat* (Lithonriptica). The plant producing this gum resin is not known; but it is conjectured by Willdenow to be the *Ferula Persica*.

SAGE. *Says-elley* (TAM.) — — — — *Vclāitic Cafoor ka-pant* (DUK.) — — — — *Saubiy* (PERS.) — — — — SALVIA BENGALENSIS, ROTTL.

This article is but little known to the Tamools. The Mahometans of India occasionally cultivate it in their gardens, and use it for the same purpose that we do.

SAGO.

SAGO. *Shou árisee* சௌரிசீ (TAM.) — *Sāooké chawil* سداوكي چاول (Duk.) — *Sábuláná* (HIND.) — *Zou becum* (TEL.) — SAGUS

RUMPHII. MURRAY.

This article is chiefly brought to India from the Spice and Molucca islands; where (according to Forrest (1.) and others) it is produced in great abundance, from what is called in those countries, the *Libby* tree. It is more used by the Mahometans than the Tamools, as an article of diet for the sick. The European inhabitants, however, of this Peninsula, seem to set a higher value on it than the Natives do.

Sago is obtained from several other Palms besides the *Sagus Rumphii*. A very good kind is got from the *Saguerus Rumphii* (2.) (ROXB.) The pith of the tree called in Malabar *Codda panna* (*Corypha umbraculifera*) is also used as a Sago; as is that of the *Erimpanna*, (Canarese) (*Caryota urens*). A substance somewhat similar is likewise prepared from the Meal-bearing Date tree (*Phoenix Farinifera Roxb*) the Teliogoo name of which is *Chitty cita*. The Tamool is *Sirco Eetchum*.

SAINT JOHN'S BREAD (OR FRUIT OF THE CAROB TREE) *Khirnoob* *Nubtee* خربوب زبطي (ARAB.) — CERATONIA SILIQUA. LIN.

This article, which formerly belonged to the British *Materia Medica*, has a place in the *Ufax Udwiych*, where it is said to be cold, dry, and astringent. Alston, in his *Materia Medica*, informs us, that the husk of the pod has been considered as ant-acrid, purgative, pectoral and astringent; and that the Egyptians extracted from it a honey, with which they preserved several sorts of fruits. Sonnini (3.) tells us, that the Carob tree grows in Palestine; we also see by Link, (4) in his *Travels in Portugal*, that it is a native of that country. He speaks of it as one of the most beautiful trees in the world.

SAL AMMONIAC. *Náváchárum* மாவச்சரம் (TAM.) — *Sohága* گ (Duk.) — *Nowshádir* (PERS.) — *Urmeená* (ARAB.) — *Nuosádur* (SANS.) — MURIAS AMMONIAC.

The Tamool Practitioners, like us, use a solution of Sal Ammoniac as a repellent in cases of local inflammation, and tumour; they also conceive it to possess diuretic virtues, and with that view, administer it, in conjunction with some other ingredients, in *Maghobum* (Ascites), and *Neer Ambul* (Anasarca). It is moreover supposed to be a useful remedy in certain female obstructions, and uterine morbid enlargements, called *Vaypoo Pava*.

SAL

(1.) See Forrest's *Voyage to New Guinea and the Molucca islands*, pages 37 and 40

(2.) This is the plant called by Rumphius *Gomutus Gomuto*. See Rumphius, *Lib 1, Cap. 12th*

(3.) See his *Travels*, page 395.

(4.) See his *Travels*, page 443.

SAL AMMONIAC, VOLATILE SALT OF. *Nāvāchārā Acrānum* ཇོལ་ཇོལ་ཇོལ་
 丁. 錫. 石. 硫. 磺. 石. (TAM.) ——— *Soongnā* سونگنا (Duk.) ——— AM-
 MONIA PRÆPARATA.

The best informed Vytians prepare this article in the following manner:
 Take of

Nāvāctārūm (Sal Ammoniac), 1 Pollum
 * *Simie Chunānboo* (Chalk), 2 Pollums.

Dry the two ingredients carefully, and then mix them, and sublime with a strong heat. *Nāvāchārā Acrānum* the Native Practitioners seem to use in no other way than that of swelling it in fainting fits, and to relieve head ache.

SALEP. *Sālā misri* ཇོལ་ཇོལ་ཇོལ་ཇོལ་ (TAM.) ——— *Sālā misri* ثعلب مصري
 (ARAB, HINDOOIS AND DUK.) ——— ORCHIS MASCULA. LIN.

Salep is to be met with in most of the large Indian bazars. It is an import, I believe, from the Levant, (1) by way of the Red Sea.

The Native Practitioners consider Salep as a powerful strengthener of the body, and prescribe it, in conjunction with Mastich and some other ingredients, in such cases as require tonics.

SALT, COMMON. *Ooppoo* ཇོལ་ཇོལ་ཇོལ་ (TAM.) ——— *Némuck* زمك (PERS.
 HIND. AND DUK.) ——— *Mélh* (ARAB.) ——— *Loon* (HINDOOIS) ——— *Lāvānūm*
 (SANS. AND TEL.) ——— *Gārām* (MALAY) ——— MURIAS SODÆ.

Besides the common method of preparing Salt, by evaporating Sea water, the Native Indians are sometimes in the habit of making it from saline earths, such as that found near *Malaya Banaru* in Mysore.

SALT, ROCK. *Indooppoo* ཇོལ་ཇོལ་ཇོལ་ཇོལ་ (TAM.) ——— *Lāhorie Némuck*
 لا شورى زمك (Duk.) ——— *Nimuk sung* ——— (PERS.) ——— *Sindāloon*
 (HINDOOIS.)

This article is brought into the provinces of Hindoostan from Thibet, (2) where Turner tells us it is found in great purity.

SALT PETRE (NITRE). *Pottle Ooppoo* ཇོལ་ཇོལ་ཇོལ་ཇོལ་ (TAM.) ———
Shorāh

(1.) See Macquill's Travels in Tukey, Vol. 2d, page 173.

(2.) See Turner's Embassy to the Court of the Tishoo Lama, page 406.

Shorāh شوراه (PERS. AND DUK.) ——— *Bājee* (HINDOOS) ——— *Sandāwa* (MALAY) ——— *Ubkir* (ARAB.) ——— NITRAS POTASSÆ.

The Native Doctors prescribe Saltpetre for nearly the same purposes that we do, viz. to cool the body when it is preternaturally heated, and as a diuretic in cases of *Næscuttoo* and *Kull-Addypoo* (Ischuria and Gravel). They are also in the habit of cooling water with it, to be thrown over the head, in cases of Pūrensy. Saltpetre is made in abundance in many parts of these provinces.

SANDAL WOOD. *Shāndānum* சந்தலம் (TAM.) ——— *Sundel* ساندل (DUG.) ——— *Sundel abiyāz* (ARAB.) ——— *Sundel sefid* (PERS.) ——— *Chandun* (HIND.) ——— *Sri Gunda* (CAN.) ——— *Tsjendānā* (MALAY) ——— *Ghēndium* (TEL.) ——— *Chāndane* (SANS.) ——— SANTALUM ALBUM. LIN.

Sandal wood, in powder, is prescribed by the Vytians in certain stages of *Tāvā Jūron*, (Ardent remittent fever) from its supposed sedative and cooling qualities. It is also considered by them as a valuable remedy in Gonorrhœa, (1.) given in Cow's milk. In cases of morbid thirst, it is recommended to be taken in Cocoonut water. And in hot weather, and after bathing, it is rubbed over the body, equally to cool it, and check too copious a perspiration. The Mahometans are in the habit of preparing, with the most yellow and finer part of the wood, an oil, which they highly value as a perfume. Sandal wood grows in abundance in the Travancore country, in the Coorgh and Wynade districts, and in Mysore; it is also found in many of the Eastern islands, particularly Sumatra. (2.)

What is called *Aghilcuttay* by the Tamools, and *Aghirkagore* by the Mahometans, is a reddish coloured, somewhat fragrant, wood, sometimes added to powdered Sandal wood, to adulterate it; it being cheaper. I have not been able to ascertain whence it comes, or the appearance of the tree.

SANDARACH. *Sundroos* سندروس (ARAB.) ——— JUNIPERUS COMMUNIS. LIN.

This resin has a place here merely from my finding it noticed in the *Ufāz Udwiyeḥ*; I cannot learn that the Arabians make a varnish of it. As a medicine, they consider it as drying, and use it in Diarrhœas and in Hæmorrhagies.

SARCOCOLL. *Unzuroot* انزروت (ARAB.) ——— *Kanjudēh* (PERS.) ——— PENÆA SARCOCOLLA. LIN.

This gum resin is but rarely met with in Hindoostan; whither, however, it is occasionally brought from Ethiopia by way of the Red Sea. It is an article of the *Ufāz Udwiyeḥ*, and is well known to the Arabians, who, like us, suppose that it possesses virtues.

(1.) Rumphius tells us that, in Amboyna, Sandal wood is supposed to possess similar qualities. See Rumphius, Tom 2d, page 42.

(2.) See Marsden's Sumatra, page 129;

virtues in agglutinating wounds, and, therefore, place it amongst their *Fabizāthérush* (Epuhotica).

SARSAPARILLA, COUNTRY. *Nunnari vayr* നൂന്നറി വയർ (TAM.) —
 — *Muckwy* موكوي (DUK.) — — — *Oshla* (ARAB.) — — — *Mugrabu* (HIN-
 DOOIE) — — — *Sādīpa* (SANS.) — — — *Seogundapāla* (TEL.) — — — PERIPLO-
 CA INDICA. LIN.

Sarsaparilla is occasionally brought to these provinces from China; but great part of the root so named by the English is not that of the *Smilax Sarsaparilla*, but of the *Periploca Indica*, which grows in abundance in lower India. The two medicines, however, very much resemble each other, both in appearance and natural qualities. The *Nunnari vayr* is recommended by the Vytians in cases of Gravel and Strangury, given in powder, mixed with Cow's milk. They also give it in the form of decoction, and in conjunction with Cummin seeds, to purify the habit, and correct vitiated bile.

On the Malabar coast, (1.) the root called in Malayalam *Cari Villandi* (*Smilax Aspera*) is used for similar purposes with the *Nunnari vayr* in this part of India.

SAUNDERS, RED. *Segapoo Shandanum* സേഗപ്പൂ ശടനം (TAM.) —
 — *Lāl Chundend* لال چندند (DUK.) — — — *Sundel Akmer* (ARAB.) — — —
Buchim (PERS.) — — — *Racta Chandana* (SANS.) — — — *Agherooghendum* (TEL.)
 — — — *Ract Chandan* (HIND.) — — — PTEROCARPUS SANTALINUS. KZEN.

This colouring drug is little used by the Indian Practitioners, though they sometimes recommend it in powder, in conjunction with certain herbs, and mixed with Gingilie oil, as an external application, and purifier of the skin, after bathing.

The tree grows in abundance in the Bengal provinces, on the Malabar coast, and also in Mysore, where, Dr. Buchanan tells us, it is called *U'honnay*, and that the bark contains much red coloured juice.

SCAMMONY. *Sukmooniah* سقمونيا (ARAB. SYR. & DUK.) — — — *Mehmoodah*
 (HINDOOIE) — — — CONVULVULUS SCAMMONIA. LIN.

Scammony does not appear to be at all known to the Tamools; the Mahometan Practitioners, however, are acquainted with it, but, I presume, seldom prescribe it. The Dukhanie name of this article, as we learn from Secunder, (2.) is of Syrian origin; and we also learn from the same author, that the Arabians sometimes bestow on it the appellation of *Mahmooda*, and hence the Hindooie name.

I find Scammony is mentioned (3.) amongst the medicines that might be sent to Europe from India. It is otherwise, I know, brought to these provinces, in small quantities,

(1.) See *Hortus Malabaricus*, Vol. 7th, page 59.

(2.) See his *Musfordout*

(3.) See a valuable little publication entitled "Remarks on the Husbandry and internal commerce of Bengal," page 197.

ties, from Antioch, (by way of the Red Sea) where it is procured of a superior quality.

SENNA. *Nilavēli* நீலவெலி (TAM.) — *Soona Mukhee* سونا مکی (HIND. AND DUK.) — *Suna* (ARAB.) — *Naylā Tungāydoō* (TEL.) — *Bootalipota* (SANS.) — CASSIA SENNA. WOOD.

This is reckoned one of the best and safest purgative medicines that is to be met with in India, where the plant grows wild, in great abundance. The Native Practitioners are, however, in the habit of quickening its operation with the addition of a little Castor oil; a precaution which would not be necessary were it the pointed-leaved Senna, which is found in such plenty in the neighbourhood of Mocha; but it is the blunt-leaved plant, or that which has in Europe got the name of the "*Senna Italica*," and which is, by no means, so powerful as that just mentioned. I am happy to say, however, that Mr. George Hughes, of Palamcottah, has lately succeeded perfectly in cultivating the true pointed-leaved Senna of Arabia; and which, it is to be hoped, will, by his able exertions and industry, soon become general throughout the Peninsula.

SODA, IMPURE CARBONATE OF. *Kārum* காரடல also *Poonkeer* காரம், *Over Munnoo Karum*, and *Poong Karum* (TAM.) — *Khār* (I.) کھار (HIND.) — *Savitti Munnoo Ooppoo* (TEL.) — CARBONAS SODÆ IMPURUS. *Sarjica* (SANS.)

Some of the more enlightened Vytians know how to prepare Carbonate of Soda, from Saline earths which contain it; such as *Over Munnoo*, and *Poonkeer*, (which articles see in the 4th Section of this Catalogue.) The Soda prepared from the first, the Hakeems of lower Hindoostan call *Chowr ké muttickā nenuck*; that from the second they call *Chowr ké pool kā nenuck*:

The Carbonate of Soda is prescribed occasionally, by the Native Practitioners, in cases of Dropsy; particularly in *Māghodrum* (Ascites); it is also employed in the process of glass making, and soap making, &c.

SORREL, COUNTRY. *Sokān keeray* சாககாரை கீரை (TAM.) — چوکے *Chuckkā* (DUK.) — RUMEX VESICARIUS. LIN.

This plant has obtained the name of Sorrel from the English in India; owing to its great resemblance to the *Rumex Acetosus* in taste, and other natural qualities. It is an article of diet, and is considered by the Natives as cooling and aperient.

SOUTHERNWOOD;

(1) This is also called in Hindoostanic, *Sejee Mitti*, and in Canarese, *Suja cara*; See article *Karum*, in the 4th Section of this Catalogue.

SOUTHERNWOOD. *Mārikolundoo* மரிகோலுந்து (TAM.) ———
Downak دونا (DUK.) ——— *Dawanum* (TEL.) ——— ARTEMISIA AUSTRI-
 ACA. LIN.

The Tamools use this but little as a medicine. They sometimes mix the fine powder of it with Gingille oil, and anoint themselves with it after bathing. The Mahometans prize it for its fragrance as a flower; and it is one of the many sweet smelling shrubs that are strewed before the Hindoo gods at religious ceremonies.

SQUILL, COUNTRY. *Nurri-Vungāyum* நுரிவேங்காயம் (TAM.) ———
Junglie piāz چنگلی پیاز (DUK.) ——— *Unsool* (ARAB.) ——— *Kāndā* (HIND.)
 (TEL.) ——— ERYTHRONIUM INDICUM. ROTTL.

This is not the produce of the *Scilla Maritima*, though it has, improperly, been so called by the English in India, from its resemblance to the true Squill in medicinal virtues. I cannot find that the Native medical Practitioners employ it. Farriers are in the habit of using it, in conjunction with other articles, for horses, in cases of Strangury and Fever. It grows in abundance in these districts, in waste, sandy soils.

STARCH. *Abgoon* آبگون (ARAB.) ——— *Neshāsteh* (PERS.) ——— *Gechoon*
kā heer (HIND.) ———

The Mahometans of lower India know how to prepare Starch from Wheat in the manner that we do; they also sometimes make it from some of the edible roots, such as the *Koea* (*Curcuma Angustifolia* var.) &c. &c. &c.

SUET, MUTTON. ——— *Antoo kolupoo* அந்தூகலுபூ (TAM.) ———
Buckray ké chirbie بکری کی چربی (DUK.) ——— *Faynta kooos* (TEL.)
 ——— *Limak* (MALAY) ——— ADEPS OVIS.

The Native Doctors employ this as we do, in the preparation of ointments: they also administer it internally, in conjunction with the fruit of the *Sungā mārūm* (*Monetia Barlerioides*), Nutmeg, and Cubebs, in cases of Hemoptysis, and in certain stages of Phthisis Pulmonalis.

SUGAR. *Sukhārēi* சுகாரேயி (TAM.) ——— *Shukhir* شکر (PERS. ARAB. AND
 DUK.) ——— *Chenee* (HINDOIE) ——— *Goolā* (MALAY) ——— *Pānchādārā*
 (TEL.) ——— *Sākhura* (SANS.) ——— SACCHARUM OFFICINARUM. LIN.

This is well known to be produced in plenty in many parts of India.

SULPHUR:

SULPHUR. *Ghéndogum* கெண்டுகொடு (TAM.)-----*Gunduck* گندک (DUK.)
 -----*Kibret* (ARAB.)-----*Goughird* (PERS.)-----*Blerong* (MALAY) -----
Gundhaca (SANS.)-----SULPHUR.

This article is much used by the Natives as an external application, in cases of Itch and other cutaneous affections, mixed with pounded *Cavin Sirâgum* (*Nigella Sativa*), and Gingilie oil: they also prescribe it internally for the *Koostum* (*Lepra Arabum*), for the *Kirandy* (Venereal Herpes), and for that contracted state of the limbs they call *Shockuy kutoo*.

Sulphur would not appear to be found in great abundance in our Indian dominions: In the district of Oudipour in upper India, it is to be met with, but of a quality inferior to that which is brought from the gulphs of Cutch and Persia. In Travancore, it has, I understand, been discovered by the ingenious and indefatigable Captain Arthur, of the Corps of Engineers, in combination with Iron, in the form of Pyrites; and also in combination with Alum. (1.) In Cotiote (in Canara) too, I am told, it may be procured. The greater part of the Sulphur, however, exposed for sale in these provinces, is brought from Muscat, from Sumatra, or from the Banda island *Gonong-Api*. Sonnerat tells us that it is common at Pegu (2.) and we know it also to be a product of the Phillipine islands. (3.)

SUMACH. *Sumâk* سماق (PERS.)-----*Tumtum* (ARAB.)-----RHUS CO.
 RIARIA. LIN.

I have never met with this plant in India; but it has a place in the Ulfaz Udwyeh; and appears to be well known to the Arabians and Persians. Sumach has, of late years, been exploded from our Materia Medica. It grows in Persia, Syria, and Palestine, as well as in Spain and Italy. The leaves and seeds are considered by the Arabians amongst their *Kabizat* (Astringentia), and *Mokewyât-mevadeh* (Tonica.)

SWEET FLAG, ROOT OF. *Vâssumbos* വെഴുലി (TAM.)-----*Butch* بوطح
 (DUK.)-----*Vudge* (PERS.)-----*Bach* (HIND.)-----*Vachâ* (SANS.)-----
 -----*Igghir* (ARAB.)-----*Vudzâ* (TEL.)-----ACORUS CALAMUS. LIN.

This is a favorite medicine of the Indian Practitioners; and is reckoned so valuable in the indigestions, stomach aches, and certain bowel affections of children, that there is a penalty incurred by any Druggist who will not, in the middle of the night, open his door, and sell it if demanded. It grows in many parts of these provinces. Rheede (4.) tells us, that, on the Malabar Coast, the *Acorus Calamus* is termed *Vaembu*, and that a bath made with an infusion of the root of it, is there supposed to cure the Epilepsy in infants. The Arabians place this article amongst their *Mobîhyât* (Aphrodisiaca)

TABASHEER.

(1.) See article Alum in this Section.

(2.) See Sonnerat's Voyage to the East Indies, Vol. 3d, page 26.

(3.) See "Voyage de Le Gentil dans les mers de l'Inde," Tom 2d, page 37.

(4.) See Hortus Malabaricus, Part 2, page 99.

TABASHEER. *Moonghill Ooppoo* (TAM.) ——— *Tebâ Sheer* طباشير (ARAB. AND DUK.) ——— *Tubsheer* (PERS.) ——— *Vedooree Ooppoo* (TEL.) ——— **TABASHEER — BAMBUSA ARUNDINACEA. SCHREB.**

This substance is very scarce in many parts of Hindoostan; and appears to be only found in bamboos growing in certain tracts of the country. It is much esteemed by the Indians; particularly by the Gentoos of the Circars, who consider it as a powerful tonic, and to have wonderful efficacy in cases of internal bruises. The Persians prize it for its cardiac and strengthening qualities, and, according to Dr. Russell's account, have it brought into their country, as an article of commerce, from Sylhât, and other parts of India. The Arabians place Tabasheer amongst their *Kâbizât* (Astringentia), and *Mokéwyât* (Cardiaca.)

TALC. *Appracum* (TAM.) ——— *Tulk* (PERS. AND DUK.) ——— *Ubhruç* (HINDOOIE) ——— *Kokub ul urs* (ARAB.) ——— **TALCUM.**

The Hindoos and Mahometans of lower India, like Cronstedt, and some other Mineralogists of Europe, confound Talc and Mica together; while Dr. Kirwan, and, subsequently, Mr. Murray, (1.) have classed the first under the Magnesian earths, and the latter under the Silicious; the last mentioned celebrated *Chemist*, particularly distinguishing the Talc, by its unctuous touch, and by its plates being flexible, but not elastic.

The yellow Talc called by the Tamools *Manjil-Appracum*, and in Dukhanie *Peclatulk*, may, by inaccurate observers, be mistaken for the golden coloured Orpiment (see article Arsenic, in the 2d Section of this Catalogue). Its beautiful shining flakes are used by the Natives for ornamenting many of the baubles employed in their various ceremonies. It is also occasionally prescribed internally by the Tamools, who consider it amongst their pectoral medicines.

The Grey Mica, in Tamools is called *Vullay Appracum*, and in Dukhanie *Suffiad Tulk*; this, and another darker species of Mica, termed by the Tamools *Kustnah Appracum*, are used, when calcined, by the Vytians, in certain flux cases; they are also both, like the yellow Talc, employed in ornamenting fans, pictures, &c. &c. &c.

All the different Talcs or Micæ are to be found in Hindoostan, but the grey is the most common. The Cyngalese call it *Mirinan*, and employ it for ornamenting umbrellas (*Tâlpâts*).

TALLOW. *Mant kolupoo* (TAM.) ——— *Bile ké chibie* (DUK.) ——— *Sâchum* (ARAB.) ——— *Peçh* (PERS.) ——— *Lémak-châir* (MALAY) ——— *Passarum kewee* (TEL.) ——— **ADEPS JUVENCI.**

TAMARIND. *Poollic* (TAM.) ——— *Umblic* (ARAB. HIND. AND DUK.) ——— *Temr-hindee* (PERS.) ——— *Assam* (MALAY) ——— *Amlîka* (SANS.) ——— *Chintu Pundoo* (TEL.) ——— **TAMARINDUS INDICA. LIN.**
This

(1.) See his *Chemistry*, Vol. 3d, page 631.

This fruit the Native Indians, like us, consider as cooling and laxative. (1.) The leaves of the tree (which grows in every part of India) are commonly used by them in decoction, in cases which require repellent fomentations; they are also employed in the preparation of certain Collyria. Internally, they are supposed, in conjunction with some other ingredients, to possess virtues in what the Tamool Practitioners call *Cāmālay* (Jaundice).

TAPIOCA. JATROPHA MANIHOT. LIN.

Having found that the *Jatropha Manihot* grew in great abundance and luxuriance in the southern provinces of India, I, some months ago, attempted to make Tapioca from the root of it, and succeeded—the first, I believe, that had been made in our Indian dominions. An account of the method of preparing it was published in the Madras Courier, under date the 23d March, 1813. An *amylum*, or starch, is first to be made with the fresh root; (2.) which starch, to form it into Tapioca, must be sprinkled with a little water, and then boiled in steam. It is, in this way, soon converted into very viscid, irregular, masses, which are to be dried in the sun, 'till they have become quite hard, and then broken into small grains for use. The Tapioca plant is called *Mārā vullie* by the Tamools; and, from the circumstance of its having no Sanscrit, Arabic, or Persian name, I am led to think that it is not a native of Hindoostan, but was probably brought hither, many years ago, by the Portuguese. It appears to be the variety of the *Jatropha Manihot* called in the West Indies Sweet Cassada, which is the most safe to use, and which is distinguished from the bitter sort by bearing no flowers, and by having a considerable portion of woody matter at the heart of the root. The root of the *Mārā vullie*, called in Tamools *Mārāvullie kálung*, is much eaten and prized by the Indians. It grows, I find, also on Ceylon, (3) and Dr. D. White, of the Bombay Establishment, informs me, that the dried root is brought, as an article of trade, from Mosambique to the ports of Goa, Diu and Damāun. In the interior parts of the Peninsula, it appears to be in its most succulent state during the months of February and March.

THORN APPLE. *Kāroo Omātén* ६६७२६४६०५०५ (TAM.)——

Káláh Dahtoora ۶۶۶۰۶۰۶۰۶۰ (DUK.)—— *Dhētoora* (HINDOOSIS)——

Jowā massel (ARAB.)—— *Gorzeooh* (PERS.)—— *Roteculung* (MALAY)——

Dusturá (SANS.)—— *Hummātu* (HORT. MAL.)—— DATURA FASTUOSA.
LIN.

This, as well as the Datura Metel, grows wild in many parts of these provinces; the species *Stramonium*, however, I am inclined to believe with Dr. Fleming, is not to be found

(1.) We are told by Rumphius that such of the inhabitants of Amboyna as have weak digestion, or obstruction of the spleen, abstain from the use of Tamarind, unless in conjunction with some aromatic. See Rumphius, Vol. 2d, page 93.

(2.) With the flour or meal of the root, biscuit and bread can be prepared; if these are intended to be made, the fresh root must be cut into small pieces, which, after being well souked in fresh water, are to be dried in the sun, and then pounded into flour for use.

(3.) Whither it was brought from the Isle of France in 1786 or 1787 by Governor Van de Graaf. See Asiatic Annual Register for 1805, Vol. 7th, page 57.

found in Hindoostan; though it appears to be a native of Java (1.) The intoxicating and narcotic qualities of the *Datura* seem to be well known in Eastern countries, and are particularly mentioned by Colonel Hardwicke, in his Journey to Sirinagur. Captain Turner saw the plant in Bootan, where he was told that it was considered as a medicine; and I have no doubt but that it is common in China.

I have been at much pains to inquire, amongst the Vytians of this district (Trichinopoly), whether the root of the *Karoo Gomatay* is ever recommended by them to be smoked in cases of spasmodic Asthma, in the manner administered on Ceylon and in the more northern parts of the Carnatic; but, as far as I can discover, they are totally unacquainted with its virtues in this disease: indeed, they prescribe it very cautiously internally, on any occasion. In those violent and deep seated headaches which often precede Epilepsy and Mania, the Hakeems sometimes order the root of it, when dried and powdered, in very small doses; and, I have understood, with considerable success; (2.) a practice they have, in all probability, learnt from the writings of *Aboomine*, who treats fully of the *Datura*. I cannot conclude what I have to say on this subject without observing, that the juice of the fruit has a powerful inebriating effect; and that the Hindoo Practitioners employ the succulent leaves and fruit of the plant in preparing, (in conjunction with warm cow-dung,) a poultice for repelling certain tumours, called *Kundamâlie* (Scrophulous) and *Mooléi poutto* (Cancer); they also suppose, that the seeds, made into pills, or lozenges, and laid upon a decayed tooth, lessen the pain of the tooth ache; a fact I was much pleased to perceive noticed in the 2d Volume of Lockman's Travels of the Jesuits, page 361.

TOBACCO. *Poghéi elley* புடுகிலீலேயு (TAM.) ——— *Tumbâkoo* تۇمباکو
(HIND. AND DUK.) ——— *Lujjirbhāng* (ARAB.) ——— *Toombâcoo* (MALAY) —
——— *Tāmrakta* (SANS.) ———— *Poghākoo* (TEL.) ———— NICOTIANA TABA-
CUM. LIN.

The Native Doctors use Tobacco leaves for the purpose of fumigating such persons as have suffered much from venereal complaints of long standing, and protracted courses of mercury. They also consider them as emetic, and, in cases of obstinate constipation, apply them to the orifice of the anus.

TURMERIC. *Munjil* மஞ்சில (TAM.) ——— *Huldie* هُلْدِي (DUK. AND
HIND.) ——— *Zirsood* (ARAB.) ——— *Zirdchoobeh* (PERS.) ——— *Coonhet* (MALAY)
——— *Pāsooppoo* (TEL.) ———— *Mānjellācuā* (HORT. MAL.) ———— *Harudul*
(GUZ.) ———— *Huridrā* (SANS.) ———— CURCUMA LONGA. LIN.

This root, in conjunction with different aromatic seeds, is prescribed by the Tamool Practitioners, in those watery Diarrhœas which are often so troublesome and difficult to subdue in native habits. Bontius (3.) tells us that, in Java, the same medicine

(1.) See *Thunberg's Travels*, Vol. 4th, page 147.

(2.) Owing probably to the quality that we find by Rumphius it is said to possess, of producing sleep "Radice drachma in vino adsumpta profundum adfert somnum" "miraque insonnia." Vide Rumph. Tom v page 244. And Rheede has these words, in speaking of the seeds "Semina largius sumpta, saporem inducunt, ac periculosa est" "corum sumptio necem adferens." Vide Hort. Mal. Part 2d, page 30.

(3.) See Bontius, page 210.

cine is celebrated for its supposed virtues in facilitating child-birth, in mesenteric obstructions, and in certain complaints of the urinary passages.

VINEGAR: *Kādi* கீட்டி (TAM.) ——— *Cirkah* كركه (PERS. AND DUK.)
 ——— *Khull* (ARAB.) ——— *Chooca* (MALAY) ——— *Poolla Nceloo* (TEL.) ———
 ——— ACIDUM ACETOSUM.

This the Natives use, as we do, externally, in the preparation of discutient fomentations. They are also in the habit of mixing it with Gingilie oil, as a cooling embrocation for the head, in cases of violent Cephalalgia. It is usually made from the Toddy of the Palmyra or Cocoanut tree, and is coloured with a little burnt paddy.

WALNUT: *Akirool* اكروول (HIND. AND DUK.) ——— *Jowz* (ARAB.) ———
Chārmughz (PERS.) ——— JUGLANS REGIA. LIN.

Walnuts, we are informed by Captain Turner, in his Embassy to the Court of the Tishoo Lama, grow in great perfection in Bootan. To the lower provinces of India, they are brought from the sea-ports of the Persian gulph.

WATER. *Tonnee* தண்ணீர் (TAM.) ——— *Pānee* پانی (DUK. AND HIND.)
 ——— *Neel* (TEL.) ——— *Maa* (ARAB.) ——— *Ayer* (MALAY) ——— *Ab* (PERS.)
 ——— AQUA.

The Hindoos are extremely particular about water, and ascribe many diseases to it, when impure. By the *Padawtasindaumanie*, "a medical work by Aghastier on the "qualities of *Ingesta*," it would appear, that that celebrated Tamool writer considered the water of wells, or natural springs in the sandy beds of rivers, as the most wholesome; the next best in degree, he informs us, is river water, and then comes that of a fountain at the foot of high land. The water of brooks or streamlets from a mountain's side, he tells us, is heating to the body, and that that of tanks, and reservoirs, become stagnant, is the worst of all, and apt to produce indigestions, obstructions, and lethargy, and to predispose to fever.

WAX. *Moolakhoo* மூலகூ (TAM.) ——— *Moom* موم (PERS. AND DUK.)
 ——— *Shun-á* (ARAB.) ——— *Lelin* (MALAY) ——— *Mehdoolul* (HINDOOIE) ———
Metháchishta (SANS.) ——— *Mýnum* (TEL.) ——— CERA.

The Natives use Wax in the preparation of plasters. White wax is called in Tamools; *Vallay Moolakhoo*, in Dukhanie, *Suffid Moom*, and in Telingoos, *Tella Mýnum*. Yellow wax is in Tamools, *Munjil Moolakhoo*, in Dukhanie, *Peelah Moom*, and in Telingoos, *Passcopee Mýnum*.

WINE. *Sherab Ungoorie* شراب انگوري (DUK.) ——— *Khunr* (ARAB.)
 ——— *Bādé* (PERS.) ——— *Dákh ka mu'dh* (HINDOOIE) ——— VITIS VINI-
 FERA. LIN.

A Persian wine, called Shirauz wine, is brought to India. It is very delicious to the taste, but is often a little turbid.

ZEDOARY, KÆMPFERIAN. *Málán kua* (Hort. Mal.)———*Bhuchampac* (BENGALESE)———KÆMPFERIA ROTUNDA. LIN.———*Buchampaca* (SANS.)

ZEDOARY, ZERUMBET. *Poolang kálung* རྒྱུ་ལྔ་ཀུལ་ལྷོ་ལྷོ་ (TAM.)——
——*Kutchoor* كچور (DUK. AND HIND.)———*Kecchlic-gudda* (TEL.)———*Kua*
(Hort. Mal.)———*Tomon* (MALAY)———*Zerumbád* (ARAB.)———*Sat'hi*
(BENGALESE)———CURCUMA ZERUMBET. ROXB.———*Carchura* (SANS.)

ZEDOARY, TURMERIC-COLOURED. *Castooric Munjil* ཇུའོ་ལྷོ་ལྷོ་ (TAM.)———*Ambi Huldie* انبي هلدی (DUK.)———*Jungli*
Huldie (BENGALESE)———*Judwar* (ARAB.)———*Castooric passopoo* (TEL.)——
——*Tomon* (RUMPH.)———*Nirbisi* (HIND.)———CURCUMA ZEDOARIA.
ROXB.———AMMOMUM ZEDOARIA. (WILLD.)———*Nirbisha* (SANS.)

It will be seen by this and the two preceding articles, that the roots of three distinct plants have, at different times, got the appellation of Zedoary, from Europeans in Asiatic countries. I need scarcely mention here the great confusion and doubt, that have so long existed, regarding the substances Zedoary, Zerumbet, Zarnab, &c. a confusion perhaps first introduced by the vacillating nomenclature of the Arabians, certainly not remedied by their Commentators, (1.) and unaccountably neglected by the medical writers of a later age.

The able and discriminating Dr. Roxburgh has done more than any of his cotemporaries towards elucidating the subject in question; and his excellent account of Monandrous plants, in the 11th Volume of the As. Res. will remain a lasting monument of his research; yet even he himself confesses that there are still difficulties to be surmounted, and contradictions to be reconciled; the natural consequences, we must conclude, of the many former indistinct observations, and unscientific details.

Zedoary Kæmpferian, (*Kæmpferia rotunda*, LIN.) The plant is a native of various parts of Hindoostan, and has been well described by Sir William Jones, in the fourth Volume of the Asiatic Researches: On the Malabar coast, it is, according to Rheede, (2.) called *Málán kua*. He informs us that the whole plant, when reduced into the form of an ointment, is supposed to have a wonderful power in healing fresh wounds; and that, taken internally, it removes coagulated blood, and all purulent matter that may be within the body. He also adds, that the juice of the root (3.) is efficacious in Anasarcaous swellings.

The *Zedoary Zerumbet* (*Curcuma Zerumbet*, ROXB.), Dr. Roxburgh tells us, has been ascertained to be the Zedoary of the Druggists of London. The plant is a native of many parts of Hindoostan, and flowers in the hot season. The root is generally exposed.

(1.) "Si igitur ipsi Arabum principes, his de rebus inter se dissentiant, frustra eas ex eorum scriptis distinguere tentabimus." Geoff. Vol. 2d.

(2.) See Hortus Malabaricus, Part 11, page 18.

(3.) Which Rheede says is bulbous, about the thickness of a finger, and ash coloured outside, and white within: it smells like Ginger, and tastes hot to the tongue.

exposed for sale, in the lower provinces of India, cut into small, round, pieces; about the third part of an inch thick, and an inch and a half, or two inches, in circumference. It is evidently the Zerumbet of Serapio; and the following description of it, given by Geoffroy, (Volume 2d, pages 150, 154) very closely corresponds with the appearance of the root now under discussion. "Foris cinerea, intus candida, sapore acri, amaricante aromatico; odore tenui fragraute, ac valde aromaticum, suavitatem, dum tunditur aut manducatur, spirante, et ad camphoram (l.) aliquatenus accedente."—An account not materially differing from that of Rheede, in his Hortus Malabaricus, (Part II, page 13, Tab. 8.) in which the plant is called *Kua*. The Telingoo name of it is *Kecchlic gudda*; a name, however, which must not be confounded with *Katsjula*, which is the appellation given to the *Kampferia Galangu* on the Malabar coast. The Tamools consider *Poolang kulung*, which they term the *Zedoary Zerumbet*, as a repellent; they also believe it to be stomachic and tonic, but are unacquainted with those virtues (2.) it is supposed to have in nephritic complaints, as noticed in the Hortus Malabaricus. From its fragrant smell, it is much used, in conjunction with the *Cassioire Munjil*, (the root of the *Curcuma Zedoaria*), in the bathings and purifications of the Tamools.

The *Zedoary, turmeric coloured* (*Curcuma Zedoaria*, Roxb.) appears to me to agree well with the root called long *Zedoary* in Dr. Duncan, Junior's, Edition of the Edinburgh Dispensatory; with this exception, that its colour, externally, is more that of a dirty yellow than an ash-grey; it is otherwise wrinkled, and, internally, of a brownish red, possessing an agreeable, fragrant, smell, and a warm, bitterish, aromatic, taste. Its Sanscrit term, *Nirbisha*, implies, that the drug is used as an antidote to poison; and its Bengalese, Tamool, and Telingoo names, have evidently been given to it owing to its resemblance to common Turmeric. The Mahometans suppose it to be a valuable remedy in certain cases of snake bite, administered in small doses, and in conjunction with golden coloured Opiment, *Kust* (*Costus Arabicus*), and *Ajooan* (*Sison Ammi*): The Native women prize it much, from this circumstance, that they can give with it (used externally,) a particular lively tinge to their naturally dark complexions.

There appears to be no doubt that this article is the *Juwar* of the ancient Arabians, who distinguished it from *Zerumbad*, (*Curcuma Zerumbet*, Roxb.) The plant is a native of many parts of India.

(1.) It is a curious enough fact, that one of the names given to this root by the Hindoos of upper Hindoostan, is *Capur haldie*, which implies, that it smells of Camphor. The same name is also sometimes bestowed on the *Aashi Huldie* (*Curcuma Zedoaria*, Roxb.)

(2.) The modern Arabs consider *Zerumbad* amongst their *Mokéwyat meoadék* (*Tonica*), *Mufettehat* (*Deobstruentia*) and *Mobehyat* (*Aphrodisiaca*.)

SECTION II.

METALLIC SUBSTANCES.

ANTIMONY, SULPHURET OF. *Unjunuckle* அஞ்சுக்கல் (TAM.) —
 — *Surmah* سمرمه (PERS. DUK. AND HIND.) — — *Kohul* (ARAB.) — — — *Nee-*
lanjanum (TEL.) — — — *Sauhinā* (SANS.) **SULPHURETUM ANTIMONII.**

I cannot learn that this article has hitherto been found in our Indian dominions. Dr. Fleming informs us, that the proper grey ore of Antimony is imported from Napaal, and that a galena, or sulphuret of lead, is often sold for it in the bazars, under the name of *Surmeh*. The greater part of the mineral which is met with in lower Hindoostan, is brought from Siam (1.) or from the interior tracts of the Burmah (2.) territories. In Persia, Dr. Herbelot says, much of it may be procured at a town called *Hamadānie*; and hence it is that one of the Persian names of Antimony is, *Surmeh Hamadānie*.

Sulphureted Antimony, the Native Practitioners are in the habit of occasionally prescribing as an Emetic, in intermittent fevers; they also prepare a Collyrium with it, mixed with the juice of the ripe Pomegranate. The Mahometan women apply it to the tarsus of the eye, to increase the brilliancy of that organ; a custom also common in Persia (3.) The modern Arabs consider Native Antimony amongst their *Anthelmintica*.

ARSENIC, WHITE OXIDE OF. *Vullay Pashānum* வெள்ளைப்பொடி (TAM.) — — — *Suffaid Soombul* سفید سونبول (DUK.) — — — *Tu-*
rabulhālik (ARAB.) — — — *Samul-k'har* (HIND.) — — — *H'rongon* (MALAY) — — —
Sanc'hya (SANS.) — — — *Tella Pashanumi* (TEL.) — — — **ARSENICUM ALBUM.**

ARSENIC, YELLOW SULPHURET OF. *Aridārum* அரிதாரம் (TAM.) —
 — — *Hurtāl* هرتال (HIND. AND DUK.) — — — *Haritula* (SANS.) — — —

ARSENICUM FLAVUM.

ARSENIC, REALGAR. *Koodraypul pashānum* கோட்டையப்பொடி (TAM.) — — — *Monsel* منسل (HIND. AND DUK.) — — — *Manuk*
Sila (SANS.) — — — **ARSENICUM RUBRUM.**

ARSENIC,

(1.) See "Elmore's Guide to the Indian trade," page 307.

(2.) See "Symes's Embassy to Ava," Vol. 2d, page 375; also "Franklin's Tracts," regarding the dominions of Ava, page 129.

(3.) See "Mr. Scott Waring's Tour to Shceera,"

ARSENIC, GOLDEN COLOURED ORPIMENT. *Poonaridārum* (TAM.)

அருதரடலு (TAM.) ----- *Vurki Hortal* (DUR.) -----
 ارنیکی هورتال (DUR.) -----
 AURIPIGMENTUM.

If Arsenic is found at all in our Indian dominions, I presume it is in very small quantities. Alloyed with iron, forming what is called the Arsenical Pyrites, the mineral is brought to us from China and Sumatra (1.) The plain yellow Sulphuret or Hortal, is also an article of trade from China, (2.) and the Burmah dominions, where the red Sulphuret (Realgar) is likewise to be procured, as well as in Japan, (3.) The beautiful, broad flaked, golden coloured Orpiment, may frequently be had in the bazars, of the greatest purity. I am inclined to think, (but cannot speak with confidence), that it is brought to these provinces from sea ports of the Turkish dominions. As before mentioned, it may, from its appearance, be mistaken for the yellow coloured Talc; but it is much heavier, and, on being thrown into the fire, emits a blue flame.

The Hakeems do not give Arsenic internally; but the Vytians have long been in the habit of prescribing it, in very small doses, and in conjunction with aromatics, to check obstinate intermittent fevers.

COPPER. *Shēnboo* (TAM.) ----- *Tāmbā* (HIND. AND DUR.)

----- *Tāmbam* (TEL.) ----- *Nohass* (ARAB.) ----- *Mist* (PERS.) -----
 ----- *Tāmbra* (SANS.) ----- *Tumbāga* (MALAY) ----- CUPRUM.

This metal is found in several parts of upper India, particularly in the Jeypoor dominions, and in the vicinity of *Nejeebabab*: and Captain Hardwicke mentions, that, at Nagpoor and Dhumpore, places lying betwixt forty and fifty coss north and east of Sirinagur, two copper mines are worked during eight months of the year. In lower Hindoostan, a copper mine was discovered, some years ago, by Mr. J. B. Travers, then Collector of the Ongole district, betwixt Poodala and Ardinghie; which, for a short time, attracted notice, but seems to have fallen into disrepute. The produce, as far as I can learn, is a variegated purple ore, containing a considerable portion of Iron; and Captain Arthur of the Corps of Engineers, informs me, that the green carbonate of Copper, called *Malachite*, is a product of Travancore; but the greater part of this valuable metal which we have in this country, comes from other territories. That of Japan (4.) is certainly the finest in the world, and is an article of trade from the island. Copper is also found in Thibet, (5.) in the Burmah dominions, (6.) in Nepaul, and in great abundance on Sumatra, (7.) where it is, by all accounts, combined with much gold. It would appear, by Le Gentil's (8.) description of the Phillipine islands, that this metal is common too in those delightful regions; where I cannot, however, learn that white Copper is to be obtained; this singular mineral, seems peculiar to China, (9.) and has been supposed, by the celebrated Dr. Black, to owe its distinguishing colour to an alloy of nickel. (10)

BLUE

(1.) See "Marsden's Sumatra," page 137.

(2.) See "Oriental Repository," Vol. 1st, page 228.

(3.) See "Thunberg's Travels," Vol. 3d, page 203.

(4.) See "Thunberg's Travels," Vol. 4th, page 104.

(5.) See "Turner's Embassy to the Court of the Tishoo Lama," page 372.

(6.) See "Franklin's Tracts" regarding the dominions of Ava, page 63.

(7.) See Mr. M. Donald's account of Sumatra's products, As. Res. Vol. 4th:

(8.) See his Voyages in the Indian seas, Vol. 2d, page 37.

(9.) See "Objects interesting to the English nation by Coant Gika," page 142:

(10.) See "Dr. Black's Lectures on Chemistry," Vol. 2d, page 644.

BLUE VITRIOL (SULPHATE OF COPPER). *Toorushoo* തൂറുശൂ (TAM.)—
 — *Neelatuta* نِيلَاتُوتَا (DUK.)— *Tutiya* (HINDOOIE)— *Zungbár*
 (ARAB.)— *Tuttha* (SANS.)—SULPHAS CUPRI.

VERDIGREASE (SUB-ACETATE OF COPPER) *Vungälä pätchie* വുണ്ടാലാ പാട്ടി
 റ്റുവു (TAM.)— *Zungar* زَنْجَار (PERS. AND DUK.)— *Piträi*
 (HIND.)— *Zunjar* (ARAB.)— *Senang* (MALAY)— *Pitalatá* (SANS.)
 —SUB ACETIS CUPRI.

I cannot learn that this article, or that immediately preceding, is ever prescribed internally by the Indian Practitioners. The Sulphate of Copper (Blue Vitriol) they use as an escharotic for destroying the callous edges of sores and morbid excrescences; and they are both employed as detergent and stimulant applications to ill conditioned ulcers. Blue vitriol is, I believe, an export from Pegu. (1.)

GOLD. *Ponnoo* പൊന്നൂ (TAM.)— *Soona* سُونَا (DUK. AND HINDOOIE)
 — *Tibr* (ARAB.)— *Zir* (PERS.)— *Bungarroo* (TEL.)— *Mas*
 (MALAY) AURUM.

India has not much to boast of with regard to this metal; very little of it having hitherto been found in these provinces. Captain Hardwicke says, it can be obtained from sand, in the Siringagur country, and we know it to be a product of Assam. (2.) Captain Warren discovered a gold mine in Mysore, in 1800, betwixt Annicil and Poonganore, but which does not appear to have been much attended to; the metal, as far as I can learn, is disseminated in quartz, and also found in the alluvial soil. Gold too, I understand, was obtained in the Madura district, by the late, much to be lamented, Mr. W. Mainwaring, in a native sulphuret of Zinc (blende). Captain Arthur of the Corps of Engineers, whose researches in mineralogy are as unceasing as they are laudable, informs me that he found Native Gold in Mysore, disseminated in quartz, and also in an indurated clay; some specimens he observed crystallized, in minute cubes. Gold dust has been got in the bed of the *Godavery*, and in Malabar, in the bed of the river which passes Nelambur in the Irnada district: it has, moreover, been procured, in very small quantities, in Wynade, in the Arcot district, & in the sand of the Baypoor river, near Callicut.

Though the sources are evidently numerous from which this valuable metal can be obtained in the Indian Peninsula, it would seem, from the little interest they have hitherto excited, that none of them promised to be very productive.

In other Eastern territories, however, Gold is met with in greater abundance. By Forest's (3.) account, there is much of it in the island of Mindano: it is a produce of almost all the Phillipine (4.) islands; also of Borneo, (5.) of Sumatra, (6.) of Pegu, (7.)

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- (1.) See "Franklin's Tracts" regarding the dominions of Ava, page 129.
 (2.) See "Gladwin's Asiatic Miscellany."—See also *Asiatic Annual Register* for 1805, page 132.
 (3.) See his *Voyage to New Guinea*, page 249.
 (4.) See "Le Gentil's voyage in the Indian Seas," Vol. 2d, page 30, French edition.
 (5.) See "Asiatic Annual Register" for 1804.
 (6.) See "Narsden's Sumatra," page 133.
 (7.) See "Oriental Repertory," Vol. 2d, page 479;

of China, (1.) of the Burmah (2.) dominions, of Siam (3.) and of Thibet; (4.) but, perhaps, in no part of the world, is it found in such quantity, or with less trouble, than in Cochin-China; (5.) nay, it would appear, from a description of that kingdom which may be seen in the Asiatic Annual Register for 1801, that Gold there is almost taken pure from the mines, which are near the surface of the earth.

Gold Leaf is prescribed by the Native Practitioners in Consumptive complaints, and in cases of general debility, from its supposed virtues as a tonic, cordial, and restorative. The ancient Arabians, according to Avicenna, considered this metal as somewhat similar in its virtues to Hyacinth (Cordial), and the same author tells us, that the filings of it were given in cases of Melancholia. "Limatura ejus ingreditur in medicinis melancholicis." The modern Arabs and Persians, like the Hindoos, reckon Gold Leaf amongst their cardiacs, placing it in the class of *Mokéuyát-dil*.

IRON. *Eerumboo* అశులంబు (TAM.) ——— *Lohak* (دھوك) (DUK.) AND HIND.)

———— *Ahun* (PEAS') ——— *Eerumoo* (TEL.) ——— *Hedced* (PERS.) ———
Syas (ANS.) ——— *Bessee* (MALAY.) ——— FERRUM:

This metal is found in so many different parts of India, that it may be considered as a common produce of the country. In Mysore, (in the neighbourhood of *Baydamungulun*) it is smelted from a black sand ore, called in Telingoos *Nalla isācā*, and in Tamools *Carpoo Manil*; in other parts of the same territory, lying betwixt Seringapatam and Bangalore, it is obtained from two ores called *Aduvu kulloo* and *Ipanadu*. The last mentioned, Dr. Buchanan (6) tells us, is a very pure ore, found scattered among the gravel, in small lumps.

Captain Arthur informs me that he found in Mysore the magnetic ore of Iron; also the specular iron ore, or Iron Glance; he moreover there met with, and in greater abundance, the hematite with fibrous fracture, which I presume is that stone commonly called by the Tamools *Carinkulloo*. In the Palaverum district, it would appear, by Dr. Heyne's account, (7) that Iron is smelted from an ore composed of ochre clay, scintillating spar, and calcareous earth. It is also occasionally brought to these provinces from other territories; particularly from Pegu, where it can be procured of a very superior quality.

IRON FILINGS. *Eerumbon podie* అశులంబు పొడి (TAM.) ———

Lohay ka boora لوهيكا بورة (DUK.) ——— LIMATURÆ FERRI.

The Mahometan Practitioners are in the habit of prescribing these, in conjunction with Ginger and Cummin seeds, in cases requiring tonics.

IRON,

(1.) See "Oriental Repertory," Vol. 2d, page 324.

(2.) See "Franklin's Tracts" regarding the dominions of Ava, page 129.

(3.) See "Elmore's Guide to the Indian Seas," page 306.

(4.) See "Turner's Embassy to the Court of the Tishoo Lama," page 370.

(5.) See "Abbé Rochon's voyage to Madagascar and the East Indies," page 308.

(6.) See "Buchanan's Journey through Mysore, Canara, and Malabar," Vol. 1st, page 181.

(7.) See Oriental Repertory, Vol. 2d, page 485.

IRON, RUST OF. *Ecrumboo tuppoo* (TAM.) ——— *Lohay ka zung* (DUK.) ——— *Sudeed ul héleed* (ARAB.) ——— *Zâfi ân-âhûn* (PERS.) ——— CARBONAS FERRI, also FERRI RUBIGO:

The Vytians prescribe this article in certain cases of *Mnyghum* (Cachexia), particularly that species of it combined with Jaundice. The Hindoos of upper India call Iron rust, *Kî'h*; the Sanscrit name is *Mandura*.

IRON SULPHATE OF (GREEN VITRIOL) (1.) *Uana Baydie* (TAM.) ——— *Heera-Cashish* (DUK.) ——— *Tároosee* (MALAY) ——— *Casis* (HIND.) ——— SULPHAS FERRI.

This substance was lately obtained in Travancore, by Captain Arthur, from an aluminous schistus See *Alum*, in the 1st Section of this Catalogue.

Sulphate of Iron the Native Practitioners are sometimes in the habit of prescribing, in very small doses, in cases of Dropsy, from its supposed tonic and astringent qualities.

LEAD. *Ecum* (TAM.) ——— *Sheesh* (DUK.) ——— *Sisa* (HIND.) ——— *Anuk* (ARAB.) ——— *Cheesum* (TEL.) ——— *Soorb* (PERS.) ——— *Téna-étam* (MALAY) ——— *Sisâcâ* (SANS.) ——— PLUMBUM.

At Dessouly in higher Hindoostan, about fifty-five coss east of Sirinagur, there is a lead mine of considerable value, worked by the Rajah; and Captain Turner informs us, that, at a place situated nearly two days journey from Tessoulumboo, in Thibet, there is one which much resembles some of those in Derbyshire; in which the lead is mineralized by Sulphur. In lower India this metal has been found, in small quantities, at *Jungum-rauzpillay*, in the Cumbum district, in combination, as far as I can understand, with varying proportions of Iron, Antimony, Silver, Sulphur, Argil, and Silex. The greater part of the lead, however, that is met with in the Peninsula, comes from Siam, (2.) from Araccau, and occasionally from the Burmah (3.) dominions. It is also a product of Oman in Arabia, but I am not aware that it is exported from that country.

CERUSE, (WHITE OXIDE OF LEAD.) *Vûllay* (TAM.) ——— *Suffida* (DUK. AND HIND.) ——— *Iscedaj* (ARAB.) ——— OXIDUM PLUMBI ALBUM:

RED

(1.) Commonly called *Copperas*.
 (2.) See "Ethnore's Guide to the Indian trade," page 309.
 (3.) See "Oriental Repertory," Vol. 1st, page 117.
 (4.) See "Symes's Embassy to Ava," Vol. 2d, page 375. See also "Franklin's Tracts" regarding the dominions of Ava, page 62.

RED LEAD (RED OXIDE OF LEAD). *Segapoo Sindoorum* செகப்பூ செந்தூரம் (TAM.) ——— *Sendoor* سِنْدُوْر (DUK.) ——— *Sindur* (HIND.)
 ——— *Isrenj* (ARAB.) ——— *Sindura* (SANS.) ——— *Ténaméra* (MALAY.) ———
 ———OXIDUM PLUMBI RUBRUM.

LITHARGE (SEMI VITRIFIED OXIDE OF LEAD.) *Moordar Singhie*
 லோடு குள மீருக (TAM.) ——— *Moordâr Sing* مَوْرِدَار سِنْگ (PERS.)
 HIND. AND DUK.) ———OXIDUM PLUMBI SEMIVITREUM.

The different Oxides of Lead are used in this country as in Europe, for pigments. With White Lead the Vytians are in the habit of preparing certain *Kalimboos* (Plasters); and the Moors occasionally employ the *Moordar Sing*, mixed with Vinegar, to clear the complexion and remove pimples in the face. The Arabians place Ceruse amongst their *Mosuckenât-owjá* (Anodyna) and Red Lead amongst their *Modumilatke-rough* (Cicatrizantia). Red Lead is brought to India from China. (See *Elmote*, page 134.)

MANGANESE:

This metal, it is to be presumed, is not common in India. Captain Arthur, however, informs me that he found it in Mysore, massive, in an indurated ochre, combined with Oxide of Iron.

MERCURY. *Rassum* ரசூம் (TAM.) ——— *Pārāh* پارِه (DUK. AND HIND.)
 ——— *Abuc* (ARAB.) ——— *Seemāb* (PERS.) ——— *Parada*, also *Sootum* (SANS.)
 ——— *Rassa* (MALAY) ———HYDRARGYRUM.

We are informed by Captain Turner, that, at Tessoolumbo in Thibet, Cinnabar is found which contains much Quicksilver: and I perceive by the little volume entitled "Remarks on the husbandry and internal commerce of Bengal" that Mercury thus mineralized might be considered as one of the export articles of trade from Hindoostan; the greatest part of that valuable metal, however, which is exposed for sale in these provinces, is brought to us from China; where it is procured, both in its native purity, (1) and combined with Sulphur.

For the preparations of Mercury that are in use amongst the Native Practitioners, and which are, properly speaking, articles of the Tamool Materia Medica, I refer the reader to the 3d Section of this Catalogue.

VERMILLION (LEVIGATED OR PREPARED FACTITIOUS CINNABAR)
Enghilicum இங்கிலிகம் (TAM.) ——— *Paak Shengurf* پاک شنگرف
 (DUK.) ——— *Shengurf* (PERS. AND HIND.) ——— *Ingur* (HINDOOSIE) ———
Séacélingám (MALAY) ———CINNABARIS FACTITIA CHINENSIS.

The

(1.) See "Abbe Rochon's Voyage to Madagascar and the East Indies," pages 365, 366.

The little of this red pigment that is found in the bazars of lower India, comes either from China (1.) or from Batavia. (2.)

SILVER. *Vellie* (COLOJONTOP (TAM.) ----- *Rupáh* رُوپَاہ (HINDOOIE AND
DUK.) ----- *Nokrá* (PERS.) ----- *Véndie* (TEL.) ----- *Pérac* (MALAY) -----
Fizzáh (ARAB) ----- ARGENTUM.

Silver has, I understand, been got, in trifling quantities, in upper Hindoostan; in lower India, I have been informed that the late Mr. W. Mainwaring, found it in the Madura district, in a native sulphuret of Zinc (blende). Captain Arthur was the first who discovered this metal in Mysore, both in its native state, (in thin plates adhering to some specimens of Gold crystallized in minute cubes) and mineralized, if I mistake not, with muriatic acid, in an ore containing Sulphur and Oxide of Iron.

On the island of Banca there are silver-mines, but the Sultan has a great objection to their being worked. There are silver mines, too in the kingdom of Ava (3); we also know this valuable metal to be a product of Siam, (4.) from which country it is occasionally brought to India, as well as from Manilla (5.) and Batavia. (6.)

TIN. *Tágárum* தகரம் (TAM.) ----- *Ranga Kij*, (HINDOOIE AND
DUK.) ----- *Rosass* (ARAB) ----- *Urzeez* (PERS.) ----- *Cálong* (MALAY)
----- STANNUM.

I do not believe that Tin has hitherto been found in any part of our Indian dominions. It is a product of the east coast of Sumatra, of Siam, and of Pegu; but the places from whence it is chiefly brought to us, as an article of commerce, are, *Queda*, *Junk-Ceylon*, *Tavāi*, (7.) in lower Siam, and the island of Banca. The tin mines of the last mentioned country, are, by all accounts, the finest in the world, and from them, Mr. Elmore tells us, there are annually exported no less than from forty to sixty thousand peculs.

ZINC. *Tootanāgum* துத்தநாகம் (TAM.) -----
Sungburie سِنْكَبْرِي (DUK.) ----- ZINCUM.

A native sulphate of Zinc, or blende, was discovered by Mr. W. Mainwaring, in the Madura province, as already noticed; but whether the brown, yellow, or black blende, I have not been able to learn. The Zinc that is met with in this country for sale, is brought

(1) See "Elmore's Guide to the Indian trade," page 134.

(2) See "Oriental Repertory," Vol 1st, page 88.

(3) See Symes's Embassy to Ava, Vol. 2d, page 374.

(4) See Oriental Repertory, Vol 1st, page 119.

(5) See Do. Do. Do. page 88.

(6) See Do. Do. Do. page 88.

(7) See "Franklin's Tracts" on the dominions of Ava, page 64.

brought from China, where its two ores, calamine, and blende, are common; it is from the first, however, which is an Oxide, that I believe the metal is commonly extracted.

WHITE VITRIOL, (SULPHATE OF ZINC.) *Vulley tootum* வெண்தீர்த
சுத்தம் (TAM.) ——— *Suffaid Tooa* سفیدتوت (Duk.) ——— SUL-
PHAS ZINCI.

The Native Practitioners of India employ this substance externally, as an Ophthalmic, as we do; and the Hakeems even sometimes venture to prescribe it as an Emetic,

CALAMINE (IMPURE CARBONATE OF ZINC.) *Madal tootum* மடல் தீர்த
சுத்தம் (TAM.) ——— *Culkábie* کله کوبی (Duk.) ——— CARBO-
NAS ZINCI IMPURUS.

This the Indian Doctors also employ in Collyria, and in the preparation of certain ointments; conceiving, like us, that it is peculiarly indicated in moist, ulcerous affections, and watery excoriations.

ADDITIONAL METALLIC SUBSTANCES.

BRASS. *Pittálay* பித்தலம் (TAM.) ——— *Pettie* پتیل (Duk. AND HIN-
DOOIE) ——— *Tambága kóning* (MALAY).

PEWTER. *Véllie Ecum* வெண்தீர்தம் (TAM.) ——— *Kutteel*
கத்தீல் (Duk.) ——— *Just* (HINDOOIE) ——— *Vendie Cheesum* (TEL.)

STEEL. *Oorukoo* உருகூ also *Yéghos* (TAM.) ——— *Folád* فولاد (PERS.
AND Duk.) ——— *Khère* (HIND.) ——— *Oakhoo* (TEL.) ——— *Bájah* (MALAY).

Steel is prepared from Iron in several parts of lower India, particularly in the Mysore country, where, in the district of *Chinnarayandurga*, by Dr. Buchanan's account, there are no less than four forges employed in that manufacture. This valuable writer also tells us, that, at Chinnipatam, in the same country, Steel wire (1.) is made for the strings of musical instruments, which is in great esteem, and sent to remote parts of India:

(1.) See "*Buchanan's Journey through Mysore, Canara, and Malabar.*" Vol. 1st, page 151.

ORTHOGRAPHY.

A TABLE SHEWING THE ORTHOGRAPHY THAT HAS BEEN ADOPTED IN THIS WORK, IN CONVEYING THE SOUND OF THE ORIENTAL WORDS IN THE ENGLISH CHARACTER.

ā	as a in the word <i>call</i> .
a	as a in the word <i>balance</i> .
ai	as ai in the word <i>sail</i> .
āi	as the letters aw-ye in the phrase <i>sau ye?</i> (pronounced quick)
ay	as ay in the word <i>day</i> .
é	as e in the word <i>emery</i> .
ee	as ee in the word <i>bee</i> .
ci	as the letters ay-ye in the phrase <i>say ye?</i>
g	as g in the word <i>good</i> .
gh	as gh in the word <i>ghaut</i> .
ie	as y in the word <i>envy</i> .
j	as j in the words <i>enjoin</i> and <i>jam</i> .
o	as o in the word <i>bald</i> .
oo	as oo in the word <i>moon</i> .
u	as u in the word <i>mud</i> .
y	as y in the word <i>spy</i> .

/. This mark pointing obliquely upwards, shews that the letter is to be pronounced quick.

— This horizontal mark shews that the letter is to be pronounced broad, long and full.

SECTION III.

CONTAINING MEDICINES OF THE TAMOOL MATERIA MEDICA, MANY OF WHICH ARE IN COMMON USE AMONGST THE TELINGAS AND MABOMETANS, BUT FEW OF THEM HAVE BEEN HITHERTO MUCH ENQUIRED AFTER BY EUROPEAN PRACTITIONERS. IN THE GENERAL INDEX, AT THE END OF THE VOLUME, THE ENGLISH NAMES ARE FIRST IN ORDER; BUT IN THIS SECTION, THE ARTICLES ARE ARRANGED ALPHABETICALLY IN THE ENGLISH CHARACTER, ACCORDING TO THEIR TAMOOL OR TELINGOO TERMS. THE SANSKRIT (*Gréndum*) NAMES OF THE PLANTS, &c. ARE GIVEN ON THE AUTHORITY OF THE MOST LEARNED HINDOOS OF THE SOUTHERN PROVINCES, AND ARE SUBJOINED TO THE BOTANICAL APPELLATIONS.

PROCEMIUM.

IT is much to be lamented that it was ever thought necessary to include the sciences amongst those subjects which are treated of in the sacred books of the Hindoos: a circumstance which has been an insurmountable obstacle to improvement, and is, no doubt, the great cause why Medicine, in this part of the world, is still sunk in a state of empirical darkness.

The *Upavéda*, which contains the theory of diseases and their remedies, is the first in order of the four that have been deduced from the immortal *Véedas*: it is termed the *Ayurvéda*, and is said to have been originally delivered to mankind by *Brahma*, *Indrâh*, *Darwântrie*, and five other deities. It is universally allowed that but few copies of it are extant; indeed, we are informed by Sir William Jones, that this medical Sastra (1.) has been almost entirely lost during the long lapse of ages; but that he had met with a curious fragment of it, in which he was surprised to find an account of the internal structure of the human frame: but, whatever may have been done in this way in former times, it is to be regretted that the custom of examining the dead subject, does not now exist amongst the Hindoos: so that all the knowledge they have of Anatomy, can be little else than a conjecture, formed from what they may have seen on looking into the bodies of the brute creation.

The *Vytians*, being *Sâtras*, are not permitted to peruse the sacred writings, which are guarded with religious awe by the *Sastree Brahmins*; but they have free access to many valuable professional tracts, which correspond with, and are, in fact, commentaries on them. These are said to have been composed by Prophets and Holy men (*Mâghâ Recshês*) of antiquity, (2) to whom is generally given a divine origin; such as *Aghastier* mentioned in the Preface, and in the 2d part of the Appendix.

The

(1) This is also called *Shaster*, and in some parts of *Indiâ* *Sastrum*.

(2) This is no place to enter minutely into the discussion, which has so long engaged the attention of mankind, regarding the claims of priority of *Hindoostan* over other countries, with respect to the cultivation of learning. Much has been said on either

The Medical works, (*Vāghāṭam*), we are told, were all written many hundred years ago; but at what exact period, it is next to impossible to ascertain; as dates are seldom affixed to the manuscripts, and whatever questions are put, touching chronology, to those Brahmins who might be supposed the best able to reply to them, are invariably answered in an unsatisfactory manner.

The different nations of India have their respective medical authors, whose writings are of more or less repute. Those of the Hindoos of upper Hindoostan are numerous, are all in Sanscrit, and are highly venerated; the natural consequence, we must conclude, of the very dignified character which the Brahmical institutions have long maintained in that part of the world. But the medical books which particularly call our attention here, are those of the Telingas, and Tamools: the first are invariably composed, not in Telingoo, (1.) but in Sanscrit, (*Grendum*) and are either transcripts of tracts common in upper India, or are written by some of the *Magha Roesches* of the lower provinces. They are all in verse, are remarkable for the minute description they afford of the symptoms of diseases, but they, at the same time, betray a woeful ignorance of the internal economy and nicer movements of the human frame, and are

either side; and we know that there are some very able and enlightened men who acknowledge that they begin to lose faith in the assertions which have been adduced in favor of the Hindoos; who, it has been alleged, had made a wonderful progress in arts and sciences, at a time while other nations were in a manner still in their cradle. Nay, these Gentlemen further say, that "they have now the strongest grounds to suspect that, "in many cases, the knowledge of the Indians was borrowed at second hand from the "communication of their Persian and Arabian conquerors, who themselves had been "instructed by the creative genius of the Greeks." (See *Edinburgh Review for May, 1811*)

I shall only, at this time, state one fact, as it is immediately applicable to the subject before us; and that is, that, after particular enquiry, I have not been able to hear of any translations that were ever made of Medical works from the Arabic into the Sanscrit; but there is existing evidence of the borrowing of the Arabians from the Hindoos, which the reader may convince himself of, by referring to the list of Arabic Books in the Appendix.

Let us see what the very learned Mr. Bryant has said on this occasion in his "New System of Ancient Mythology." Vol. 4th, pages 256, 257.

"From circumstances of this nature, many learned men have contended, that the "Indians, and even the Chinese, were a colony of Egypt, while others have proceeded "as warmly upon the opposite principle, and have insisted that the Egyptians, or at "least their learning and customs, are to be derived from the Indi and Sere; But "neither opinion is quite true; nor need we be brought to this alternative; for they "both proceeded from one central place; and the same people who imported their reli- "gion, rites and science into Egypt, carried the same to Indus and the Ganges, and "still farther, into China and Japan. Not but that some colonies undoubtedly came "from Egypt, but the arts and sciences imported into India, came from another fa- "mily, even the Cushites of Chaldea by whom the Mizraim themselves were instructed, "and from Egypt they passed westward."

(1.) The Telingoo, though not the most energetic, is certainly, from the frequency of its vowel terminations, the softest, of all those Indian languages, which have been, perhaps improperly (according to Mr. Gilchrist's conjecture) called "dialects of the Sanscrit." That Gentleman is of opinion, that what is termed the Hindocic, and not the Sanscrit, was the original language of Hindoostan; the latter he supposes at no time to have been spoken by the great mass of people, and, in fact, to be nothing else than a most ingenious sophistication of the Brahmins, calculated to veil and preserve amongst themselves their religious mysteries, science, and literature.

are but too often obscured by mystical allusions, and a blind belief in the powers of magic and enchantment.

The Tamool works, on the other hand, are many of them originally written in what is called high Tamools, (*Yéllacánum*), which is allowed to be particularly cultivated and energetic. The *Cavi*, or poetry, in which the medical and other scientific tracts are composed, is much admired by those who have made it a study; so liberal would appear to be the poetical license, in permitting (as in the Greek) the transposing, altering, and altogether taking away, letters, in order to harmonize and vary the sound; and so much care is, by all accounts, bestowed on the construction of the various measures. These *Sastrams* are supposed to be more valuable than many which are written in Sanscrit; they are said to be less shackled by the mythological doctrines of the original *Ayurvéda*, to contain a greater number of valuable formulæ, and to shew a still more minute attention to the enumeration of morbid symptoms; but, like them, they evince a lamentable conviction of the intervention of evil spirits, and offer many curious rules for averting their machinations.

The following extracts are taken from a translation of "Aghastier Vylia Anyouros," a work written in Yéllacánum, (Tamool verse).

" Signs of a bilious and irritable habit or temperament."

" A person of what is called a bilious habit, generally becomes grey early in life; he is easily made to perspire; his eyes are often inflamed, while his body is pale; he is impatient, perverse, opiniative, and consequential; and, for the most part, very amorous; the conversation of such an individual is unguarded; he is addicted to falsehood, fond of abstruse studies, yet is more partial still to the praises that are bestowed on himself."

" Causes of Fever."

" An exposure to the heat of the sun at an early hour of the morning, while fasting;
 " Eating voraciously any food of a very hot nature, when the body is weakened by
 " extreme hunger. Drinking stagnated water into which withered leaves have fallen.
 " Taking a full meal without appetite. Neglected constipation."

" What constitutes a good Physician."

" The writers of antiquity have thus handed down to us the qualities which they considered requisite to constitute a good Physician.
 " He must be a person of strict veracity, and of the greatest sobriety and decorum;
 " holding sexual intercourse with no woman except his own wife: He ought to be
 " thoroughly skilled in all the commentaries on the *Ayurvéda*, and be otherwise a man
 " of sense and benevolence; his heart must be charitable, his temper calm, and his
 " constant study, how to do good. Such a man is properly called a good Physician; and
 " such a Physician ought still daily to improve his mind by an attentive perusal of
 " scientific books.

" When

“When a sick person expresses himself peevishly or hastily, a good Physician is not thereby provoked to impatience; he is mild, yet courageous; and cherishes a cheerful hope of being able to save his patient's life: he is frank, communicative, impartial and liberal; yet ever rigid in exacting an adherence to whatever regimen or rules he may think it necessary to enjoin.

“Should death come upon us under the care of a person of this description, it can only be considered as inevitable fate, and not the consequence of presumptuous ignorance.”

I shall not perhaps find a better occasion than the present, for doing what I conceive to be a justice to the Hindoo Medical men of these provinces; attacked as they have been, somewhat roughly, by Monsieur Sonnerat, in his “Voyage to the East Indies.” That Gentleman says that the Indians are mostly all pretenders to some knowledge of medicine; that there is not one Physician amongst them more learned than another; that they are generally individuals who have been Washermen, Weavers or Blacksmiths but a few months before; and, to crown all, that they administer few remedies inwardly, and make little use of ointments or cataplasms. (1.)

In reply to the latter part of this Gentleman's remarks, I shall only offer a perusal of the Tamool Materia Medica, and list of Medical Books contained in this work: to the former, I must say, that either Monsieur Sonnerat has been a little remiss in his enquiries, or that I have been peculiarly fortunate, in meeting with Vytians of a very different description from those he alludes to. That there may occasionally be found, in this, as well as in other countries, men who, with more impudence than education or talents, push themselves into notice, will not be disputed; but it is as certain that there are many Hindoo Physicians who are Doctors by long descent; who, from their early youth, have been intended for the profession, and taught every thing that was thought necessary to be learned respecting it. Not a few of them have I known, who were not only intimately acquainted with all the medical *Sastrams*, great part of which they had by heart; but who, in other respects, were in their lives and manners, correct, obliging, and communicative; and I am happy to see that a character nearly similar to this, has been given of the same description of people in Bengal, by Sir William Jones, who speaks of them in the following terms: “All the tracts on medicine must indeed be studied by the Vydyas, (Doctors) and they have often more learning, and far less pride, than any of the Bramhins. They are usually Poets, Grammarians, Rhetoricians and Moralists, and may in fact be esteemed the most virtuous and amiable of the Hindoos.”

There are no medical tracts of any note in Dukhanie: (2.) Such of the Hakeems as have any pretensions to learning, are sufficiently well acquainted with the Persian and Arabic, to read with ease the professional works that are written in these languages; and some of them, by combining a knowledge of the Tamool Materia Medica with the

(1.) See Sonnerat's “Voyage to the East Indies and China.” Vol. 2d, pages 136, 137. English translation.

(2.) What is commonly understood by Dukhanie, is the language currently spoken by the Muhomtans of lower Hindoostan. It has a great affinity with the Hindoostance of the higher provinces; like it too, it has two different styles, viz. the low jargon of the common people, which is a very poor dialect; and that in use amongst the more enlightened and high cast Moosulmāns, which, by containing a great many Arabic, Persian, Sanscrit, and even Tamool and Telingoo words, is rich, copious, expressive, and energetic.

the opinions and doctrines which they find in the books they peruse, possess a great deal of information, and are in general men of polite manners, liberal minded, and humane.

Operations in Surgery are never performed by the Tamool or Telingoo Doctors; indeed, this branch of medicine is altogether in a most debased and neglected state in India; dislocated joints are reduced, and fractures set, by a class of men called in Tamools காயங்குதலகூகையுடபொருப்பண *Kāyungkatugara Atuvākiā*, who also apply leeches in the way that we do. The Mahometan Doctors occasionally bleed, and couch for the Cataract; which last is done in a very clumsy and uncertain manner.

It is with great diffidence that I enter upon the subject comprehended under this division of the work; yet, when I consider how little attention has hitherto been paid to the Tamool Materia Medica, and how scanty are consequently the sources of knowledge regarding it, I am induced to hope that every allowance will be made for whatever defects may appear. Anxious I certainly have been to procure some guide in the investigation, some manual in one or other of the languages of Europe, that might have aided me in the prosecution of so interesting an enquiry; but I looked in vain. I have, therefore, been under the necessity of altogether trusting to what information I could collect from Aghastier's Work (already mentioned,) from Rheede and Rumphius, and from such Vycians and Hakeems as appeared to be the best suited to assist me; together with a minute and laborious examination of the contents of several Native Druggists shops. For the Hindoostanic names of many articles, as well as for much useful information, I am indebted to Dr. Fleming's valuable "Catalogue of Indian medicinal plants and drugs," a work so well executed, that it is only to be regretted it is not more extensive.

The articles employed by the Tamools in medicine, are extremely numerous; perhaps ten times more so than those of any Materia Medica in Europe; and, in the state of empirical obscurity in which the science of Physic is still sunk in these dominions, it will readily be believed that many substances are daily prescribed, with but trifling virtues, if indeed any, to recommend them. As for those of which I am now about to give some account, I can only say that, in my selection, I have been entirely influenced by the opinions of the Native Practitioners whom I consulted in the research; nor can I, from any experience of my own, aver, that the qualities of many of the different drugs are positively such as they are said to possess. It is true that, to gain the best verbal intelligence respecting them, every exertion in my power has been made; yet, it must also be confessed, that much is still to be performed to bring this branch of Tamool medicine to a state even approaching to perfection. Nay, in the present crude attempt, I am well aware that I have done little more than call the attention of the Medical men of these provinces to a subject, which has hitherto, perhaps, been too much neglected; and I shall, therefore, consider myself as not ill requited for my efforts, if these pages should prove but the happy means of exciting in others a curiosity that may ultimately lead to more extensive undertakings, and more definite and valuable results.

There are other embarrassments which I must here notice, amongst those which I have had to encounter on the present occasion; such as the very imperfect condition in which a great many of the medicines are found in the bazars; old, dry, and often decayed, I have, in several instances, been obliged to take on trust a description of their characterizing taste and smell; at other times, the drug called for was not to be found; so that I was under the necessity of giving an account of it from the observation of others. With such obstacles in my way, it can easily be conceived how great the difficulties I must have combated, in ascertaining the botanical names of the different plants; several of which, it will be observed, I have altogether failed in discovering, and for many

of those inserted, I am indebted to the kind friendship of the Reverend Doctor Rottler, whose scientific skill, and accurate acquaintance with the Malabar language, so peculiarly fit him for Indian research.

The greater number of the articles mentioned in the following Section, are parts of plants which are Natives of India, and are to be met with in the common jungles, amongst the woods and mountains of the lower tracts of the Peninsula; and more especially, in Travancore; (1) that country so beautiful, so fruitful, so rich, I may say, in vegetable productions; others are brought to us from neighbouring Asiatic territories; a circumstance which greatly adds to the difficulty in ascertaining their botanical appellations.

The names in English, Tamool, Dukhanie, and Arabic, of the description of plants, and the parts of those plants, that are used in medicine in lower Hindoostan.

I. A TREE. *Márum* மாரும் (TAM.) ——— *Jár* چهار (DUK.) ——— *Shu-jur* شجر (ARAB.) ———

II. A SHRUB. *Chéddic* செட்டிக (TAM.) ——— *Rôpe* روپ (DUK.) ——— *Nalât* نباتات (ARAB.) ———

III. A CREEPER. *Codic* கோடிக (TAM.) ——— *Bayl* بیل (DUK.) ——— *Khuzzih-bûch* قصيبات (ARAB.) ———

IV. A ROOT (LARGE). *Kálung* காலங் (TAM.) ——— *Gudda* گڈا (DUK.) ——— *Ussilie sitábur* اصل سيطبر (ARAB.) ———

V. A SMALL ROOT. *Vayr* வைர் (TAM.) ——— *Jurr* جر (DUK.) ——— *Ussil* اصل (ARAB.) ———

VI. BARK. *Puttnay* புத்தநாய (TAM.) ——— *Chawl* چھال (DUK.) ——— *Kushir* قشیر (ARAB.) ———

VII.

(A.) I cannot help here expressing a regret, that in that singular country, fitted, by climate and soil for the cultivation, perhaps, of every vegetable product which any part of the torrid zone affords, it has never been attempted to rear those articles of the *Materia Medica* for which the world is now so largely indebted to America. Travancore also, no doubt, possesses (notwithstanding the great exertions of the author of the "*Hortus Malabaricus*"), many curious and useful plants which have not yet come within the reach of scientific investigation.

VII. MILKY JUICE, *Pawl* பால் (TAM.) ——— *Dood* دود (Duk.)

———— *Lubn* لبن (ARAB.) ———

VIII. SEED. *Vēri* விரி (TAM.) ——— *Beenze* بینج (Duk.) ———

———— *Buzzir* بزر (ARAB.) ———

IX. TENDER SHOOTS. *Kolindoo* கோலிந்து (TAM.) ——— *Kaungla-*

pāt کنولاپات (Duk.) ——— *Vurh-lyin* ورق لین (ARAB.) ———

X. LEAF. *Elley* ஈலே (TAM.) ——— *Paot* پات (Duk.) ——— *Vurk*

ورق (ARAB.) ———

XI. BUD. *Aroombu* அரூம்பு (TAM.) ——— *Kulli* کلي (Duk.) ———

Zuhér زهر (ARAB.) ———

XII. FLOWER. *Poo* பூ (TAM.) ——— *Pool* پھول (Duk.) ——— *Vārd*

ورن (ARAB.) ———

XIII. FRUIT: *Pullum* புல்லம் (TAM.) ——— *Pull* پھل (Duk.) ———

Summir ثمير (ARAB.) ———

XIV. GUM. *Pisin* பிசின (TAM.) ——— *Gond* گوند (Duk.) ———

Sámāgh صمغ (ARAB.) ———

XV. NUT. *Cottay* கோட்டை (TAM.) ——— *Pull* پھل (Duk.) ———

ARTICLES OF THE TAMOOL MATERIA MEDICA:

Aḍaleyunnay அடலையுணாய் (TAM.) ——— OIL OF THE
GLACIOUS LEAVED PHYSIC NUT: ——— *JATROPHA GLAUCA*, VAHL.

The

The Vytians prepare from the seeds of this species of *Jatropha*, (or, as it has been called, *Croton lobatum*) a kind of oil, which, from its stimulating quality, they recommend as an external application in cases of Chronic Rheumatism, & Paralytic affections.

Adasādey eiley அடாசாடேயை (TAM.)— *Addasara pākoo* (TEL.)
 ----- LEAF OF THE MALABAR NUT. ----- JUSTICIA ADHATODA;
 LIN. ----- *Vāchā* (SANS.)

The leaf (1.) and root of this species of *Justicia*, (to which *Revinus* gave the name of *Ecbotium*), are chiefly employed in medicine by the Hakeems, who suppose them to possess anti-spasmodic virtues, and prescribe them, accordingly, in certain cases of Asthma, and to prevent the return of rigour in intermittent fever. They are both bitterish, and are administered in the form of decoction and electuary.

Adievēdyum அடீவேடியம் (TAM.)----- *Uttie vussa* (TEL. AND SANS.)

This root is found in the Druggists' shops, in pieces, each about an inch long, and of a whitish colour. It is intensely bitter, and is prescribed by the Tamool Practitioners, in powder and in infusion, as a tonic, and gentle astringent, in long protracted bowel complaints.

Addutinapālay அடடூதீனாபாலாய் (TAM.)----- *Gūdiday gudda purra* (TEL.)----- GAUDY BIRTHWORT.----- ARISTOLOCHIA BRAC-
 TEATA.----- *Pātrabunghā* (SANS.)

This species of Birthwort, which appears to have been first particularly noticed by *König* in the vicinity of Madras, has the bitterness which distinguishes many of its congeners. An infusion of the dried leaves is employed by the Native Practitioners, as an anthelmintic. When fresh bruised, and mixed with Castor oil, they are considered as a valuable external remedy in cases of *Curapang*.

Alā vēréi அலாவேரீ (TAM.)----- *Bér ka beunge* بےر کا بےنچے (DUR.)
 ----- *Murivittiloo* (TEL.)----- SEED OF THE INDIAN FIG TREE. -----
 FICUS INDICA, ----- *Nīgrōta*, also *Vāttu* (SANS.)

The small seed of this species of *Ficus* (which is the great Banyan (2.) tree) is administered by the Tamool Practitioners, in electuary, as a cooling and tonic remedy: the juice of the tender stalks is applied to the teeth and gums, to ease the tooth-ache; it is also considered as a valuable external application to the soles of the feet, when they have become cracked and inflamed. The bark of the tree, the Vytians prescribe as a powerful strengthener and astringent, in *Neer Alivoo* (Diabetes).

Alivéréi

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- (1.) *The leaves of this beautiful shrub are about three inches long and spear pointed.*
 (2.) *For an account of the great Banyan tree, see article Arasum verei of this Section.*

Alivéri அலிவிரி (TAM.) ----- *Hálcem* هاليم (Duk.) -----

Hárruf (ARAB.) ----- *Adálovittiloo* (TEL.) ----- CRESS-SEED: -----
ARABIS CHINENSIS. ----- *Nokitá Sarushapum* (SANS.)

The small seed, called *Alivéri* by the Tamools, and which is common in every bazar, is said to be brought to India from China. I have repeatedly sown it, but could not get it to grow in this country; there is, however, little doubt of its being a Cress. The Hákeems are in the habit of prescribing it internally, as a stomachic, and gentle stimulant; the Vytians consider it, when bruised, and mixed with lime juice, as a valuable repellent.

Amkoolang kalung அங்கூலங்கலங்கு (TAM.) ----- *Asgund*
 அக்கண்டி (Duk.) ----- *Béhmun* (ARAB.) ----- *Pénntroogudda* (TEL.) -----

ROOT OF THE FLEXUOSE BRANCHED WINTER-CHERRY. ----- PHY.
SALIS FLEXUOSA. LIN. ----- *Ushuvā ghéndi* (SANS.)

The root of this plant, which is of the class *Pentandria*, and the order *Monogynia*, is of a pale colour, and in external appearance, not unlike our *Gentian*; it has but little sensible taste or smell, but is supposed by the Native Practitioners, to have cooling, deobstruent, and diuretic qualities,

Ananéringie அனேரிங்கி (TAM.) ----- *Burray goktroo* برزاکه وکرو
 (HIND. AND DUK.) ----- *Khussuké kúbeer* (ARAB.) ----- *Yeanuguyülléroo* (TEL.)
 ----- PRICKLY FRUITED PEDALIUM. ----- PEDALIUM MUREX, LIN.
 ----- *Ghéjasoodum.oetra* (SANS.)

The fresh leaf of this plant, when agitated in water, renders it mucilaginous, in which state it is prescribed by the Natives, in cases of Dysuria and Ischuria. The seeds which are contained in the prickly capsule are supposed to have similar virtues, and are administered in decoction. This plant is called *Caca Mullu* in the Hort. Mal. (1.)

Anásee poo அனேசீபூ (TAM.) ----- *Anáspool* اناسپول (Duk.)
 ----- *Radiant Huttaié* (ARAB.) ----- STAR ANISE. ----- ILLICIUM
 ANISATUM. LIN.

This singular capsule, with its seeds, both of which have a taste and smell exactly resembling the Anise of Europe, is brought to India from China; and appears to be very little known to Europeans in these provinces. The Vytians consider it as stomachic and carminative, and prescribe it accordingly; the Mahometans use it to season
 some

(1.) *Rhede*, in speaking of the plant, has these words: "Foliorum succus, uti et aqua viscosam calorem in renibus præternaturalem temperat, urinæ ardorem restrin- git, stranguriam amovet, calculum frangit." Vide Hort. Mal. par. X. page 143.

some of their rich dishes with, and occasionally prepare with it a very fragrant oil. Thunberg found the tree growing in Japan, there called *Shinmi*.

Aspakōvay kalung அபகலுங்கோலுபகலுங்கு (TAM.)

ROOT OF THE BEAKED BRYONY. — BRYONIA ROSTRATA. ROTTL.

This root appears in the bazars in pieces about the size of a finger, and of a light grey colour; they have no particular smell, but have a slightly sweetish and mucilaginous taste. The article is used internally in electuary, in cases of Piles; in powder, it is occasionally prescribed as a demulcent in humoural Asthma.

Arālivayr அரலிவேர் (TAM.) — *Cannér kéjurr*

کنیر کی جر

(Duk.) — *Ghénneru vayyoo* (TEL.) — OLEANDER. — NERIUM ODORATUM. — *Kárráveerá* (SANS.)

The bark of the root, and the sweet smelling flowers of this beautiful shrub, are considered by the Native Practitioners as powerful repellents. The root itself, taken internally, acts as a poison, and is frequently resorted to, for the purpose of self-destruction, by the Indian women, when tormented with jealousy. The plant is the *Bélutta-aréli* of the Hortus Malabaricus.

Arásun véreé அரஸுனவேரே (TAM.) — *Anipeepul ké beenge*

ان پیپل کی بیئج (Duk.) — *Rāvivittiloo* (TEL.) — SEED OF

THE POPLAR LEAVED FIG TREE. — FICUS RELIGIOSA, LIN. — *Pipala* (SANS.)

The small, smooth, whitish, and globular seeds of this large, beautiful, and sacred tree, are said by the Vytians to possess cooling and alterative qualities, and are prescribed in electuary and powder.

On pricking or bruising the stem of the *Arasun* tree, as well as that of the common Banyan (l.) tree (*Ficus Indica*), a white glutinous juice exudes, with which the Natives prepare a sort of bird-lime, called in Dukhanie *Shélm*.

Another name for the *Arasun* tree in Sanscrit is *Chūndata*; in Cingalese it is *Boga*; in Malays *Caju Bodi*; and it would appear to be the *Areālu* of the Hortus Malabaricus.

Arghum vayr அருகலவேர் (TAM.) — ARGHUM GRASS ROOT.

— AGROSTIS LINEARIS. KÆN. — *Doorvā* (SANS.)

The roots of the beautiful *Arghum*, which the Tamools call this species of Grass, the

(1.) This large, beautiful tree, with its racinating branches, is called in Tamools *Ala marum*, in Dukhanie *Bur*, and in Sanscrit *Vatta*. Nearly similar names are bestowed on another species of *Banyan* tree (the *Ficus Benghalensis*), which is in Sanscrit *Vata*, in Dukhanie *Ber*, in Tamools *Eelche marum* and *Kull Eelche marum*, and in Malayalum *Itti Alu*.

the Native Practitioners use in preparing, by decoction, a pleasant tasted and cooling diet drink. The Grass itself, which in the upper provinces of Hindoostan, is termed *Dub*, and in Telingoos has got the appellation of *Gé ikkasovon*, is held in high estimation by the Indians. Its good qualities are celebrated in their sacred writings, and it is reckoned the sweetest and most nutritive food for catile, of all descriptions. The Dukhanie name of the plant is *هريالي* *Háriálie*. It grows in abundance, particu-

larly in moist situations; and differs from its congener, the Fiorin or creeping bent Grass (*Agrostis Stolonifera*. LIN.) chiefly by the latter having a Panicle, while the former has *Spicas subquaternas digitatus et culmum repentem*.

Attie puttay *அதிபுட்டைய* (TAM.)-----*Gullér ke chawl*
كوزكي چوال (DUK.)-----*Kushirie. Jénex* (ARAB.)-----*Maydiputtá*
 (TEL.)----- BARK OF THE COUNTRY FIG TREE. ----- FICUS RACE.
 MOA. LIN.-----*Oolumburá* (SANS.)

The bark of this species of *Ficus* the Native Practitioners suppose to have particular virtues when prescribed in cases of Hematuria and Menorrhagia. It is given in electuary and decoction. When ground very small, and mixed with the fine powder of some other barks, and Gingilie oil, it is considered as a valuable external application in cancerous affections. In Malayalum the tree is called *Atti-alu*.

Aváray *அவாரை* (TAM.)-----*Turuér* *تورور* (DUK.)-----*Tan-*
gayree (CAN.)-----*Tangédoe* (TEL.)----- THE EARED CASSIA.-----
 CASSIA AURICULATA. LIN.-----*Mayhárie* (SANS.)

The small, flat, pleasant tasted, heart-shaped seeds of this species of Cassia the Vytians reckon amongst their refrigerants and attenuants, and prescribe them, in electuary, in cases in which the habit is preternaturally heated, or depraved. They also consider the powder of the dry seeds as a valuable external remedy, (blown into the eye) in certain stages of Ophthalmia. The *Aváray* is a common jungle shrub, and has very beautiful yellow flowers.

Avérie *அவிரை* (TAM.)-----*Neelie* (TEL.)----- INDIGO PLANT;
 ----- INDIGOFERA ANIL. LIN.-----*Vishashódánie* (SANS.)

In addition to what I have said of the use of this plant amongst the Tamools, under the head of *Indigo*, in the 1st Section of this Catalogue, I shall here observe, that the root of it is reckoned amongst those medicines which have the power of counteracting poisons; it is administered in decoction. This is the *Ameri* of the Hortus Malabaricus, a decoction of the root of which, Rheede informs us, is given, on the Malabar coast, in Gravelish complaints.

Ayápanie *அயப்பானை* (TAM.)----- AYAPANIE.----- EUPA-
 TORIUM AYAPANA. VENTENAT.

This plant, which was originally brought to India from the Isle of France, is as yet but little known amongst the Native Practitioners; though, from its fragrant smell, and external appearance, they make no doubt of its being a valuable medicine. As an internal remedy, it has certainly much disappointed the expectations of the European medical men of these provinces. An infusion of the leaves is a pleasant diet drink; and, when fresh and bruised, they are one of the best and safest applications I know for cleaning the face of a foul spreading ulcer.

Rānghie रङ्गि (TAM.) ——— *Bengh* بنگ (PERS.)

See article *Majum* in this Section.

Bit-laban بیتلابان Also *Sochul* and *Kalanumuk* (HIND)

This medicine, Dr. Fleming (1.) informs us, is of great estimation amongst the Hindoos of upper India. It is prepared by fusing together, for about seven hours, in an earthen pot, an impure Muriate of Soda, called *Samur*, (2.) and Emblie Myrobolans, in the proportion of fifty-six pounds of Muriate of Soda, and twenty pounds of the dried Myrobolans.

Bit-laban, Dr. F. adds, is generally used as a tonic in Dyspepsia and Gout, as a deobstruent in obstruction of the spleen, and mesenteric glands, and as a stimulant in chronic Rheumatism, and Palsy. It is also considered as a vermifuge.

It would appear that Mr. Accum, on analysing four hundred and eighty grains of the medicine, which was sent to England, found that that quantity contained Black Oxide of Iron six grains, Sulphur fourteen, Muriate of Lime twelve, and Muriate of Soda four hundred and forty-four; which, taken together, and allowing a loss of four grains, make up the four hundred and eighty.

Brunādundo برناموندو also *Brunarukāsh* (TAM.) — *Fāringhie*
Dātūrā داتورا فرنگی (DUX.) ——— *Shiāl Cāntā*, also, *Burbhānd* (HIND.)

————— JAMAICA YELLOW THISTLE. ——— ARGEMONE MEXICANA.
LIN. ——— *Brunādundie* (SANS.)

The bitter tasted, yellow juice of the tender stalks and leaves of this plant, (the seed of which, in the West Indies, is used as a substitute for Ipecacuan) is considered by the Indians as a valuable remedy in Ophthalmia, dropt into the eye and over the Tarsus. There is, besides, an oil prepared from the small dark coloured seed, called *Brunādundo unny*, which the Hakeems esteem as an excellent external application in such head aches as are brought on by exposure to the Sun's rays. The Vytians recommend it, as a liniment, for a species of *Charapang* which attacks the head, and is called *Pādōghoo* (Scald head). It is, besides, purgative and deobstruent, and is also used for the domestic purpose of burning in lamps.

Coar

(1.) See Catalogue of Indian medicinal plants and drugs, pages 54, 55:

(2.) This Salt, called *Samur*, appears to be got from a salt lake of that name; near Miznapore.

Cuar Noochie கருநெருஞ்சி (TAM.)-----JUSTICIA GANDARUSSA.
LIN.-----*Nectā Nirghoondee* (SANS.)

This is used by the Vytians, in decoction, in chronic Rheumatism attended with swellings.

Coat amunaka கரட்டாடண்கு (TAM.)-----*Bāghārindā* (HIND.)
-----*Adivic Anidā* (TEL.)-----ANGULAR LEAVED PHYSIC NUT.-----
JATROPHA CURCAS. LIN.-----*Kānānā hērundum* (SANS.)

The seeds of this species of *Jatropha*, called in Tamools *Coat amunaka mootto*, are purgative, but very uncertain in their operation; proving sometimes violent, like those of the *Nervalum*, though they are naturally milder. Before administering them, they should be cleared from the thin filament in which they are closely enveloped; after which two or three may be taken as a dose. The leaves, which are five angled, are considered as discutient, and the milky juice of the plant is supposed to have a detergent and healing quality. The nut is called in Dukhanic جنکلی ارندی کبی بیذج

Junglie drundic kē beenge, and in Arabic *Dāndēbirrie*.

A fixed oil, (called in Canarese *Mra hārālu unny*) is prepared from the seeds of the *Coat amunaka*, which is reckoned a valuable external application in cases of Itch and Herpes; it is also used in chronic Rheumatism, and for the domestic purpose of burning in lamps.

That species of *Jatropha*, called by the English the Coral plant, or French Physic Nut Bush, (*Jatropha Multifida*) is cultivated in many Gentlemen's gardens, but merely for the beauty of its red flowers.

Coat Attie poo கரட்டாத்திப்பூ (TAM.)-----DOWNY MOUNTAIN
EBONY.-----BAUHINIA TOMENTOSA. LIN.-----*Usmādughā* (SANS.)

The small dried buds and young flowers of this species of *Bauhinia*, which is the *Cinchon pau* of the Hort. Mal., the Native Practitioners prescribe in certain flux cases: they have little sensible taste or smell, tho' the leaves of the plant, when fresh and bruised, have a strong, but not unpleasant, odour. Rheede tells us, in the H. M's, (Part I. page 64) that a decoction of the root of the bark is given, on the Malabar Coast, in cases where the Liver is inflamed.

Coat Cārnaykālūng கரட்டுகையண்ணகம்புகு (TAM.)-----
Junglie kūnda ka gudda جنکلی کندی کا گڈا (DUK.)-----*Adivic cunda*
guddā (TEL.)-----WILD CARNAY ROOT.-----DRACONTIUM POLY-
PHYLLUM. LIN.-----*Kānānā Cunda* (SANS.)

This root, after having undergone certain preparations, to subdue a little its acrimony, is supposed to possess anti-spasmodic qualities, and is considered as a valuable remedy in asthmatic affections, given to the quantity of twelve or fifteen grains in the course of the day. It is also one of the many remedies the Natives use in cases of Hemorrhoids (Piles;) in the dry condition in which we find it in the bazars, it has, though faint, a smell not unlike that of Musk. *Coat*

Caat koorundoo unnay கரலஞ்சு குஞ்சு நடுபெயரண உண்ண (TAM.)-----
 THORNY TRICHILIA, OIL OF,-----TRICHILIA SPINOSA. WILLD.

From the berry of this thorny plant, is prepared a warm oil, which the Native Practitioners consider as a valuable application in chronic Rheumatism and Paralytic affection.

Caat Moorungy unyr கரலஞ்சு குஞ்சு நடுபெயரண உண்ண (TAM.)----- *Junglie*
Alconghe hé iurr جنکلی سینک کی جڑ (Duk.)----- *Adivie Muonägā vayroo*
 (TEL.)-----WILD MOORUNGY ROOT.-----HEDYSARUM SENNOI-
 DES. WILLD.-----*Kānānā Shigroo* (SANS.)

This root, which possesses a considerable degree of warmth, is prescribed, as a tonic, in certain cases of Fever; it is also supposed to be a valuable remedy in Rheumatic affections of long standing, given in decoction. With the bark of the root, ground small, and mixed with Gingilia oil, is prepared a liniment which the Vytians recommend, as an external application, in Paralytic complaints, and in Lumbago.

Caat Siragum கரலஞ்சு குஞ்சு நடுபெயரண உண்ண (TAM.)-----*Kālie Zeerie* کالی زبری
 (Duk.)-----*Adivie Zeelā kārá* (TEL.)-----PURPLE FLEABANE,-----
 VERNONIA ANTHELMINTICA. LIN.-----*Kānānā Zeerākā* (SANS.)

The seeds of this Syngenesious plant, are extremely bitter, small, and dark coloured. They are considered as powerfully anthelmintic, and are also an ingredient of a compound powder which is occasionally prescribed in cases of Snake bites. Rheedé tells us that an infusion of them is given, on the Malabar coast, for Coughs and in Flatulencies. See Hort. Mal. part 2d, page 40.

Caat mällikā vayr கரலஞ்சு குஞ்சு நடுபெயரண உண்ண (TAM.)-----*Adivie*
mällévayroo (TEL.)-----ROOT OF THE NARROW LEAVED JASMINE.-----
 JASMINUM ANGUSTIFOLIUM. LIN.-----*Kānānā mullikā* (SANS.)

This bitter root, ground small, and mixed with powdered *Vassumbon* (the root of the *Acorus Calamus*), and lime juice, is considered as a valuable external application in cases of Ring-worm and Herpes. Another Sanscrit name of the plant is *Asphota*.

Cādālay rootippoo neer கடல் உண்ணப் பூண்டுப் பூண்டு (TAM.)-----
Boothācīkā بوت کاسرک (Duk.)-----*Kaalkēāsujirñānā bāshid* (ARAB.)-----

The dews of the night, falling on cloths spread over the Bengal Horse Gram (*Cicer Arietinum*) whilst growing, are rendered slightly acid: the liquor wrung out of the cloths is recommended by the Vytians as a cooling drink, and is used by them as a common menstruum for medical purposes.

Cálápum vayr கலப்பலுசேயர் (TAM.) ——— *Kānitee vayroo* (TEL.) ———

ROOT OF THE CLUSTERING EUGENIA. ——— EUGENIA RACEMOSA.
LIN. ——— *Neepā* (SANS.)

This root has a slightly bitter taste, and is considered by the Native Practitioners as a valuable medicine, on account of its aperient, deobstruent, and cooling qualities: it is given in decoction. The seeds and bark are also employed; the latter, which is of a reddish colour, is said to possess virtues similar to those of our Cinchona.

Cāmāchie pilloo காமாலைப்பலுசேயர் also *Cāvātum pilloo* (TAM.) ———

————— *Gunjani ka gās* گونجی کا گاس (DUK.) ——— *Gund-beyl* (HIND.)

————— *Gowr-gccā* (PERS.) ——— *Cāmunchie postie* (TEL.) ——— *Aschur*
(ARAB.) ——— SPICE GRASS. ——— ANDROPOGON SCHOENANTHUS,
LIN. ——— *Boostrunum* (SANS.)

An infusion of this aromatic tasted grass is given to children, to assist digestion: it is previously toasted.

Cānchorie vayr காஞ்சொரிசேயர் (TAM.) ——— *Doolāghonli vayroo*

(TEL.) ——— CANCHORIE ROOT. ——— TRAGIA INVOLUCRATA. LIN.
————— *Doostpārishā* (SANS.)

This small root has, in its dry state, in which only I have seen it in the bazars, no sensible taste or smell; the Vytians, however, reckon it amongst those medicines which they conceive to possess virtues in altering and correcting the habit in cases of *Mayghum* (Cachexia), and in old venereal affections attended with anomalous symptoms; and Rbeede, (1.) in speaking of the same root, has these words "Conducit in febre ossium, ac servit pro pruritu corporis." He further adds "in decocto data, urinam suppressam movet."

Cāyay chēldie காயாச்சேல்டி (TAM.) ——— *Tojérou Kára* (MAL.)

————— *Bālusoo Kára* (TEL.) ——— THORNY CARAY. ——— WEBERA
TETRANDBRA. WILLD. ——— *Nágá Bullā* (SANS.)

A decoction of the edible leaves of this plant is prescribed in certain stages of Flux cases, and the root is supposed to have anthelmintic qualities. Neither of them has much taste or any peculiar smell. The fruit is eaten by the common people.

Cārin Chémbé கரிஞ்சேமலம்பு (TAM.) ——— *Nullā Sonuttie* (TEL.)

PURPLE FLOWERED CORONILLA. ——— CORONILLA PICTA (FLORE
PURPUREO) ——— *Kristnāh Kājum* (SANS.)

This is a plant held in high estimation by the Tamools, as well on account of the
great

(1.) *The Cauchorie is the Schorigenam of the Hort. Mal.*

great beauty of its delicate purple flowers, as from the virtues the leaves are said to possess : these are invariably employed, when they can be obtained, in such cases as require poultices to hasten suppuration ; which they form by being made warm and mixed with a little Castor oil. The leaves smell like fresh clover, and are food for cattle.

Cārookoovā elley கருகூவாய் உலை (TAM.) ——— CAROOKOOVA LEAF. ——— ZYZIPHUS TRINERVIUS. ROTTL. ——— *Vatadellā* (SANS.)

The leaves of this species of *Zyziphus* have but little taste or smell. A decoction of them, in conjunction with others of the same nature, is occasionally prescribed to purify the blood in cases of Cachexia, and in Venereal complaints of long standing. The Telingas call this tree *Kukoopālā*.

Cārpoorā Selāssut கர்ப்பூர சேலாசது (TAM.) ——— *Cārpoorā Sil-lājittoo* (TEL.)

This is a beautiful, crystallized, foliated Gypsum, which the Vytians use for the same purposes that the Africans (1.) at the Cape do, viz. sprinkling, when powdered, on foul ulcers.

Cātrighandoo கத்திரகோந்து (TAM.)

Cātrighandoo is properly the Dukhanic name of a light coloured species of Gum, found in the Druggists' shops, in small irregular pieces. It has a slightly acid taste, and seems to be less soluble in water than Gum Arabic. It is considered as a stomachic and tonic, and is prescribed, in electuary, in conjunction with certain aromatics.

Citrāmoolum சத்திரமூலம் (TAM.) ——— *Chitturmol* چترمول (DUK.) ——— *Chitā* (HIND.) ——— *Shiturudge* (ARAB.) ——— CEYLON LEADWORT. ——— PLUMBAGO ZEYLANICA. LIN. ——— *Chitraca* (SANS.)

The Natives prepare a kind of paste, made with the bruised fresh bark of the root of this plant, and rice congie, which they apply to Buboers in their incipient state: it acts as a vesicatory.

The *Citrāmoolum* is a perennial plant, which seldom reaches above five feet in height, shooting up in numerous tender stalks. The leaves are upwards of three inches long, and nearly two broad, terminating in sharp points. This appears to be the *Tumba codivēli* of the Hort, Mal.

Coorinjā கோரஞ்சா (TAM.) ——— *Autōmēl* اتمول (HIND.) ——— VOMIT-ING SWALLOW WORT. ——— ASCLEPIAS VOMITORIA. KÆN.

The

(1.) See Thunberg's Travels, Vol. 1st, page 167.

The root of this plant, as it appears in the bazars of this part of India, is thick, twisted, of a pale colour, and of a bitterish and somewhat nauseous taste. The Vytians prize it for its expectorant and diaphoretic qualities, and prescribe it, in infusion, for the purpose of gently vomiting children who are much troubled with Phlegm; and also in Flux cases, in which it would appear to prove beneficial, from possessing virtues somewhat resembling that of our Ipecacuan.

Coondoomunny vayr கோண்டூமூண்கொரை (TAM.) ——— WILD JAMAICA LIQUORICE ROOT. ——— ABRUS PRECATORIUS. LIN. ———
Goonjā (SANS.)

This root, Dr. Fleming tells us, so exactly coincides with Liquorice root in appearance and medicinal qualities, that it is often sold for it in the bazars in Bengal, where its small seeds, called *Retti*, are used as weights. The Hindoostanic name of the plant is *Gunchā*, and it is the *Konni* of the Hortus Malabaticus.

Coorovingie vayr கோரவிங்கைகொரை (TAM.) ——— *Pālē kē jurr*
بالدكي جر (DUK.) ——— ROOT OF THE BOX LEAVED EHRETIA. ———
—— EHRETIA BUXIFOLIA. ROXB.

This root has, in its more succulent state, a sweetish and somewhat warm taste; and is reckoned by the Vytians amongst those medicines which assist in altering and purifying the habit in cases of Cachexia, and Venereal affections of long standing. It is commonly prescribed in decoction. The Hakeems consider it as an antidote to vegetable poisons.

Coottivellā கோட்டிவல்லா also *Nilāvōllā* (TAM.) ——— *Booien kāvite*
بهين كويت (DUK.) ——— *Nēlavēllāgā* (TEL.) ——— COOTTIVELLA. ———
—— FERONIA ELEPHANTUM. VAR. ——— *Bookāpitum* (SANS.)

The young leaves of this variety of *Feronia Elephantum* have, when bruised, a delightful smell, very much resembling that of Anise. They are considered as stomachic and carminative, and are prescribed in the indigestions and slight bowel complaints of children. The leaves of the Wood Apple tree (*Vullām narum*) have similar virtues. See article *Gum Arabic* (country) in the 1st Section of this Catalogue.

Caruttē கோட்டை (TAM.) ——— *Avāgoodā* (TEL.) ——— CO-
RUTIEL. ——— TRICHOSANTHES PALMATA. ROXB.

The fruit of this species of *Trichosanthes*, pounded small, and intimately blended with warm Cocoa-nut oil, is considered as a very valuable application for cleaning and healing those offensive sores which sometimes take place inside of the ears. The same preparation of it is supposed to be a useful remedy, poured up the nostrils, in cases of *Ozæna*.

Cumbi pisia கமலபிசாசு (TAM.) ——— *Dik'millie* دیکمیلی (Duk.)
 ——— CUMBI GUM.

This is a strong smelling Gum resin, not unlike Myrrh in appearance, and possessing nearly similar virtues; it is, however, far more active, and ought, on that account, to be prescribed in very small doses. As an external application, it is employed, dissolved in spirits, in cleaning foul Ulcers, and preventing mortification. I have not been able to ascertain from what plant it is procured, or whence it comes.

Cundungkâtri vayr கண்டங்கதிரிவேர் (TAM.) ——— *Dorlé ké*
jur دورای کی جر (Duk.) ——— *Ussilâdenjân burrie* (ARAB.) ———
Vânkooduvayroo (TEL.) ——— ROOT OF THE JACQUIN'S NIGHTSHADE;
 ——— SOLANUM JACQUINI. ——— *Kuntâhâri* (SANS.)

The small, bitterish and sub-acid fruit, as well as the root, of this species of *Solanum*; which in Hindooie is called *Kootaya*, the Native Practitioners consider as expectorant. They are prescribed accordingly, in Coughs, Consumptive complaints, and Humoural Asthma; and generally in the form of decoction, electuary, or pills.

Cunjâm koray கஞ்சாநடுகாராயா (TAM.) ——— *Suffaid Toolsie*
 سفید تلسی (Duk.) ——— *Bâdrooge abbez* (ARAB.) ——— *Kookâ Tô'âsia*
 (TEL.) ——— WHITE BASIL OR COUNTRY TEA. ——— OCIMUM ALBUM.
 LIN. ——— *Veeshvâ Toolâsie* (SANS.)

The leaves of this species of Basil have a pleasant aromatic taste, and an agreeable smell. They are considered by the Natives as stomachic, and the juice of them is prescribed in the Catarhs of children; an infusion of them is also much used, as a grateful and pleasant drink, by such Europeans as cannot afford to purchase tea. Another Sanscrit name of this plant is *Arjaca*.

Elandei vayr உலாந்தேவேர் (TAM.) ——— *Bayr ké jur* بایر کی جر
 (Duk.) ——— *Ushie suddir* (ARAB.) ——— *Réçôovayroo* (TEL.) ——— ROOT
 OF THE JUJUB TREE. ——— ZIZYPHUS JUJUBA. LIN. ——— *Budderie*
 (SANS.)

A decoction of this rather insipid root the Vytians prescribe, together with sundry warm seeds, as a drink in certain cases of Fever, and in Bowel affections. The *Elandei marum* is a beautiful tree, with small leaves of a deep green colour and almost round. In Sanscrit it is called *Ber*, and in Arabic *Zutuzze-wanib*.

Elavum pisin எலவபிசாசு (TAM.) ——— *Huttiân kâ gond*
 ختیان کا گوند (Duk.) ——— *Boorugâbunka* (TEL.) ——— GUM OF THE
 COTTON TREE. ——— BOMBAX PENTANDRUM. LIN. ——— *Tshâl Mul-*
lic (SANS.)
 A solution

A solution of this Gum is given, in conjunction with spices, in certain stages of Bowel complaints. We are told by Rumphius that the inhabitants of the island of Celebes are in the habit of eating the seeds of the Cotton tree,

Elékullie ஸௌஸௌஹௌஹௌ (TAM.) ——— *Putteon ké sayná*
 بتونكي سينا (DUK.) ——— *Vurki Zukkoom* (ARAB.) ——— *Akojénoodos*
 (TEL.) ——— OLEANDER LEAVED SPURGE. ——— EUPHORBIA NERIL-
 FOLIA. LIN. ——— *Putrákârie*, also *Sej* (SANS.)

This tree grows to a good height, differing, in that respect, from *Shuddraycullie* and *Tinghoocullie*; and it would appear to have got its Tamool name from having leaves of considerable size, which neither of the others have; they are of a yellow-green colour. The white juice of this species of Euphorbium, (1.) the Native Practitioners prescribe, internally, as a purge and deobstruent, in those Visceral obstructions and Dropsical affections which are consequent of Intermittent Fever. It is also, when mixed with Margosa oil, used as an external application, in such cases of contracted Limb as are brought on by ill treated Rheumatism.

This plant is the *Dava Suda suda* of the Malays. The Javanese, Rumphius tells us, consider the young leaves as stomachic.

Eloopi puttay ஸௌஸௌஸௌஸௌ (TAM.) ——— *Mohé ké chawé*
 مهي كسي جمال (DUK.) ——— *Ippâ putta* (TEL.) ——— BARK OF THE
 LONG LEAVED BASSIA. ——— BASSIA LONGIFOLIA. LIN. ——— *Mâ-
 dookâ* (SANS.)

The juice of the bark of this very lofty tree is prescribed in Rheumatic complaints. The Hindoostanic name of the tree is *Mâkwa*.

For an account of the uses of the flowers and expressed oil of the *Eloopi*, see Sections 6th and 7th of the 2d Catalogue of this work.

Emboorel ஸௌஸௌஸௌ also *Raniseram vayr* (TAM.) ——— CHAY ROOT
 PLANT. ——— OLDENLANDIA UMBELLATA. LIN.

The small, white, numerous leaves of this low growing plant, are slightly bitter, and unpleasant to the taste; the Native Doctors consider them as expectorant, and prescribe them, accordingly, in complaints of the Chest. When dried and pounded, they are also mixed with flour, and made into cakes, which are eaten by such as suffer from Consumptive or Asthmatic affections.

See article *Chay root* in the 4th Section of this Catalogue.

Krupovel ஸௌஸௌஸௌ (TAM.) ——— *Erina pâ vel* (MAL.)

The

(1.) Rheede tells us that the bark of the root is of use in Dropsy, and that the leaves have a diuretic quality. Vide Hort. Mal. Part 2d, page 84,

The root of this plant, which, as it appears in the bazars, has but little sensible taste or smell, is reckoned amongst those medicines which have alterative and diaphoretic virtues, and are prescribed in cases of Cachexia, Scrophula, and Syphilis. Rbeede says the plant of itself is truly cephalic.

Ganjah கஞ்சா (TAM. DUK. AND MALAY) ——— *Kánub* كنب (ARAB.)
 ——— HEMP. ——— CANNABIS SATIVA. WILLD. ——— *Vijya*, also
Ganjica (SANS.)

Ganjah is the Tamool name of the plant from which *Bangie* and *Mojum* are prepared; (which last see.)

The leaves are frequently added to Tobacco, and smoked, to increase its intoxicating power; they are also sometimes, given in cases of Diarrhoea, and, in conjunction with Turmeric, Onions, and warm Gingilie oil, are made into an application for painful, swelled, and protruded Piles. In Malays this plant is called *Ginji Lucki Lucki*; it is the *Kalengi Cansjava* of the Hort. Mal.

Gewla கேயலா (TAM.) ———

Gewla or *Gowla* is, strictly speaking, the Dukbanie appellation of brown coloured seeds about the size of those of the *Coriandrum Sativum*, but oval; they have a pleasant, sub-aromatic, and mucilaginous taste, and are considered as cardiac and nourishing. They are prescribed in powder, in doses of half a Pagoda weight. From what tree or plant they are obtained, I have not been able to learn.

Ispoghol vévê டிஸ்புகோஸுவேர (TAM.) ——— *Ispoghul* اسپدول
 (PERS. AND DUK.) ——— *Buzray kotúnah* (ARAB.) ——— SPOGEL SEED,
 ——— PLANTAGO ISPAGHUL. ROXB.

The seeds are of a very cooling and mucilaginous nature, and are, on that account, much prized by the Native Practitioners, who prescribe an infusion of them in cases of Gonorrhœa, Catarrh, and in Nephritic complaints. This is one of the few articles of the Tamool Materia Medica the virtues of which are so well ascertained by the English inhabitants of India, as to have rendered their use common in the Regimental Hospitals. The plant is cultivated in upper Hindoostan,

Kaddil Toyngâ கடல்கேய்காய (TAM.) ——— ——— *Diryâkâ Nâril*
 درياکاناريل (DUK.) ——— *Sâmootrâpoo Tenkâyâ* (TEL.) ——— SEA COCOA,
 NUT. ——— COCOS MALDIVICA. ——— *Uddie Narikaylum* (SANS.)

This species of Cocoa-nut is generally brought to India from the Maldives and Seebelles islands. It is convex on one side, and almost flat on the other, oblong, and somewhat pointed at both ends. The shell is dark coloured, and contains a kernel not unlike that of the ordinary Cocoa-nut.

The

The Vytians occasionally prescribe it, given in woman's milk, in cases of Typhus Fever; it is also said to be an anti-scorbutic and anti-venereal. On Ceylon these nuts are called *Zec Calappers*, at the Maldive islands *Tavarcare*.

Kādūkāi கடுககாய (TAM.) ——— CHEBULIC MYROBOLAN. ———

——— *TERMINALIA CHEBULA*, RETZ. ——— *Haritaki* (SANS.)

The powder of the flower of this plant is prescribed, as a slight astringent, in Bowel complaints.

See article *Myrobolan* (*Chebolic*) in the 1st Section of this Catalogue.

Kākācolliv vérci காககாககேசுலெற்ற (TAM.) ——— *Kāk-*

māriké beenge كاك ماري كي بينج (Duk.) ——— (*ākichémpoo vittiloo*

(TEL.) ——— *COCCULUS INDICUS*. ——— *MENISPERMUM COCCULUS*.
LIN. ——— *Kākāmāri* (SANS.)

The name *Cocculus Indicus* is, in all probability, taken from the Tamool appellation of the article, which signifies "the Crow killing seed." The plant is the *Tubu Bidji* of the Malays, and the *Natsjatam* of the Hortus Malabaricus.

This narcotic berry, which grows in abundance in the woods of the Southern provinces and in Travancore, is employed by the Native Practitioners, as a useful external application, in cases of inveterate Itch and Herpes; on such occasions, it is beat into a fine powder, and mixed with a little warm Castor oil. It is also used, formed into a sort of paste, with moistened rice, for intoxicating birds and fish, in order to catch them.

Kālichikāi கலிககாய (TAM.) ——— *Gulgēga* گولگه (Duk.) ———

——— *Cāt-cāleji* (HIND.) ——— *Gētsākāia* (TEL.) ——— *GREY BONDUC NUT*.
——— *GUILANDINA BONDUCELLA*, LIN. ——— *Kooboyrāchie* (SANS.)

The kernels of the light grey coloured nuts of this species of *Guilandina* are very bitter, but not unpleasant to the taste; they are supposed by the Native Practitioners to possess powerful tonic virtues, and are prescribed in cases of Intermittent Fever, in conjunction with some powdered spice. When pounded small, and mixed with Castor oil, they form a valuable external application in incipient Hydrocele. Another Sanscrit name for the *Guilandina Bonducella* (i.) is *Patī Caranja*.

Kāndāmoorgārittum காண்டாமுரகுந்தம் (TAM.) ———

DRAGON'S BLOOD. ——— *CALAMUS DRACO*, LIN. In

(1.) *Rumphius* has informed us that the plant producing the *Kalichikai* is called *Catti Catti* by the Malays. He says the seeds are of a biting quality, and that the inhabitants of Amboyna are in the habit of eating them, from a notion that they will make them hardy, and invulnerable in war.—See *Rumphius*, Tom V. page 90.

In addition to what has already been said of this article, in the 1st Section of this Catalogue, I have to observe, that the Hindoostanic term for it is *Heeradowkee*, and the Persian *Khōon-syowshan*.

Karroorélum puttay கருவெல்லு (TAM.) ——— *Kālikikér ké*
chāwī کالی کی کرکی چھال (DUK) ——— *Cashéréumoghylān āssééd* (ARAB.)
 ——— *Nullātōmā puttā* (TEL.) ——— BARK OF THE INDIAN GUM ARABIC
 TREE. ——— ACACIA ARABICA. ROXB. ——— *Kristnāh Kādeera*, also
Bābūra (SANS.)

This bark is considered as tonic. An infusion of it is prescribed in cases of extreme languor, and particularly in that debility occasioned by the bites of certain snakes, which are sometimes accompanied with spitting of blood and voiding it by urine. A strong decoction of it the Vytians use as a wash, in cases of foul Ulcer; and the fine powder, mixed with Gingilie oil, they recommend, as a valuable external application, in Cancerous affections. The *Karroorélum pisin*, or gum of the *Karroorélum*, is substituted, all over India, for the real Gum Arabic. (See article *Gum Arabic* in the 1st Section of this Catalogue.) The pericarp of the *Karroorélum* is between five and six inches long, and is divided into separate lobes, each of which contains two small flat astringent seeds.

Kārpōorāwullie கருபூராவுலி (TAM.) ——— *Sitāké pūngérie*
 سینتاکی پنچیری (DUK) ——— *Vurdefrāsioon* (ARAB.) ——— BURRAGE.
 ——— LAVENDULA CARNOSA. LIN.

The juice squeezed from the fresh leaves of this plant, mixed with pounded sugar candy, the Native Practitioners prescribe as a remedy in cases of sore throat: they also prepare with it, in conjunction with the juices of other herbs, and Gingilie oil, a kind of cooling liniment, to be rubbed upon the head.

Kāruwā puttay கருவாபுட்டு (TAM.) ——— CINNAMON.
 ——— LAURUS CINNAMOMUM. LIN.

This the Natives consider as a valuable stomachic, and grateful stimulant, and prescribe it accordingly. See article *Cinnamon* in the 1st Section of this Catalogue.

Kaundum காந்தலு (TAM.) ——— *Chémuk puttir* چمک پتیر (HIND.
 AND DUK.) ——— *Huzéré méknātecs* (ARAB.) ——— MAGNET. ——— MAG-
 NES.

The Vytians suppose this substance to possess tonic and deobstruent qualities; and prescribe the powder of it, in conjunction with aromatics and Sulphur, in cases of Consumption, Dropsy and Jaundice.

Kilānēlly

Kilānīly கிலானியல் (TAM.) ——— *Boon Aonlāh* بهمن اوله
(DUK.) ——— *Nāā ooshirikih* (TEL.) ——— ANNUAL PHYLLANTHUS. —
— PHYLLANTHUS NIRURI. LIN. ——— *Boovooshirum* (SANS.)

The white root, bitter leaves, and tender shoots of this plant, are all used in medicine by the Indians, who consider them as deobstruent, diuretic and healing: the two first are generally prescribed, in powder or decoction, in cases of an over-secreted, acrid bile, and in Jaundice; an infusion of the latter, together with *Vendéum* seed, is supposed to be a valuable remedy in chronic Dysentery.

Kilioorum puttay கிலியூரம் புட்டையல் (TAM.) ——— *Pātānīc lode*
پاتانی لود (DUK.) ——— *Kāyphul* (HIND.) ——— *Darshishan* (ARAB.)
— KILIOORUM BARK. ——— *Songundie* (SANS.)

This is a white, slightly aromatic, pleasant tasted bark, found in many Indian hazars. It is held in high estimation by the Native Practitioners, for its stomachic qualities, and bears a strong resemblance, in its external appearance, to our *Caella Alba*, but is not nearly so warm or pungent. The botanical name of the tree from which it is obtained, has not been, I believe, hitherto ascertained. Captain Hardwicke (1.) saw the *Kāyphul* growing amongst the mountains betwixt Hurdwar and Srinagur, and places it amongst plants of the class *Cryptogamia*, and order *Filices*: the red fruit of it, he says, is much esteemed by the Natives.

Kirāndīngāgum கிராந்திங்காமல் (TAM.) ——— WHORL FLOWER-
ED RUELLIA. ——— RUELLIA STREPENS, LIN. ——— *Grāndīc Tōgārum*
(SANS.)

The small, purple coloured leaves and berries of this low growing plant, are sub-acrid and bitterish to the taste. When bruised, and mixed with Castor oil, they form a valuable application in cases of children's *Cārpangs*.

Kolinjīc vayr கலிஞ்சி வயர் (TAM.) ——— *Nāringe ke jurr*
نارنج کی جری (DUK.) ——— *Ussīc Nāringe* (ARAB.) ——— *Kichidīc vayroo*
(TEL.) ——— ROOT OF THE ORANGE TREE. ——— CITRUS AURAN-
TIUM. LIN. ——— *Swādoos Nāringa* (SANS.)

This is chiefly used in preparing, by infusion, a pleasant drink for the sick; it is also considered as a stomachic.

Kōlung

(1.) See *Asiatic Researches*, Vol. 6th, page 380.

Kō'ung kō'ay kálung கோலுலருகோறுவககீடருடு (TAM.) —
 — *Bāwus guddā* راکس کڈڈ (Duk.) ——— *Akāsāghéroddā guddā* (TEL.) —
 — BRYONIA EPIGEA, ROTTL.

This root, as it appears in the bazars, is of a varying thickness and length, of a bitterish, sub-acid taste, and is partially marked on the outside with whitish, raised, circular rings. It is chiefly used as an external application, in conjunction with Siragum, Onions, and Castor oil, forming a kind of liniment for chronic Rheumatism and contracted Joints: it is also considered as anthelmintic and deobstruent. In Persian the plant is termed *Loofa*, in Arabic *Azonulfeel*. The root of it not only lives in the air, but grows, and sends forth shoots; and is sometimes, on that account, called by the Tamools *Akāsāghéroda kálung*.

Kondōshoray kálung கோண்டுசேரககீடருடு (TAM.)

This is a sweet smelling, yellowish coloured root, with which the Natives prepare a fragrant liniment for the head.

Koopāmaynic (L.) கீபறுவடேலுண் (TAM.) ——— *Coopyie kee jurr*
 کویپی کچی (Duk.) ——— INDIAN ACALYPHIA. ——— ACALYPHIA
 INDICA. LIN. ——— *Aittāmunjyric* (SANS.)

The root, leaves, and tender shoots of this herb, are all used in medicine. The powder of the dry leaves is given to children, in worm cases; as is also a decoction of them, with the addition of a little Garlic. The juice of the same part of the plant, together with that of the tender shoots, is occasionally mixed with a small portion of Margosa oil, and rubbed on the tongues of infants, for the purpose of sickening them, and clearing their stomachs of viscid Phlegm. The Hakeems prescribe the *Koopāmaynic* in Consumption.

Koray kálung கோறுககீடருடு (TAM.) ——— *Nāgur mētha*
 ناکر مٹھا (Duk.) ——— *Sāucoofie* (ARAB.) ——— *Toongā guddā* (TEL.) —
 ROOT OF THE RUSH LEAVED CYPERUS. ——— CYPERUS JUNCIFOLIUS. ——— *Noosta* (SANS.)

This fibrous root, with its small bulbous extremities, is prescribed in decoction, in Fever cases. It is supposed to be gently diaphoretic, and diuretic, and is reckoned a valuable remedy when there appears to be a tendency to Dropsy in the habit.

Korōshanum

(1.) It would appear, by Rhæde's account, that the root of this plant, as well as the leaves, were supposed, on the Malabar coast, to possess a purgative quality. His words are, in speaking of them, "*Radix trita et cum aqua calida assumpta cathartica est. Folia trita et cum aqua epota ventrem laxant; illorum decoctum auribus inmissum earundem mitigat dolorem.*" *Vide Hort. Mal. part X, page 161.*

Koroshanum கோரோஷாநம் (TAM.) ——— *Gyron* گيرون (Duk.)

————— *Hejruhbäckir* (ARAB.) ——— *Gawzéréh* (PERS.) ——— BILIARY CALCULUS OF A COW. ——— CALCULUS CYSTICUS. ——— *Gorochánd* (SANS.)

Koroshanum, or *Korashanum*, is the name given to those biliary concretions occasionally found in the gall bladder of Cows or Bullocks in India; they are generally contained in a little bag, which holds two or three small ones, each about the size of a tamarind stone, or one large one, as big as a marble. They are of a bright yellow colour, and are considered by the Native Practitioners as highly valuable in certain indispositions of young children, owing to their cordial and alexipharmic qualities. A piece about the bigness of a mustard seed, is commonly given for a dose to a babe of two months old, in conjunction with an infusion of *Womum* or *Siragum*. This substance is also used, together with *Kadukai* and *Máchnkái*, in preparing a mixture for cleansing the inside of the mouths of new-born infants. The Vytians prescribe a solution of it in warm Ghee, to be poured up the nose in cases of nervous Head-ache, and they administer it, too, in *Dáshum*, (Typhus Fever) made into a draught with woman's milk.

Kóstum கோஸ்தம் (TAM.) ——— *Kust* كوست (ARAB.) ———

Sépudday (MALAY) ——— ARABIAN COSTUS. ——— COSTUS ARABICUS. ——— *Koostum*, also *Koot* (SANS.)

This plant appears to have no affinity to that mentioned in the 11th Vol. of the *As. Rs.* (p. 349) An infusion of its pleasant smelling and somewhat warm tasted, knotty root, is prescribed by the Native Practitioners, in conjunction with other articles, in cases requiring stomachics. It is also considered as a valuable medicine, administered in certain stages of Typhus Fever. What of it is found in the bazars of these provinces is brought from Persia, from Sumatra, (1.) and other Eastern countries.

The Arabians reckon it amongst their *Mobeyat* (Aphrodisiaca) and Stimulantia.

Kotāngkárúndéi கோதாங்காரூந்தேயி (TAM.) ——— *Moondie*

گوندی (Duk.) ——— *Duckhoo* (ARAB.) ——— *Bodátárum* (TEL.) ———

INDIAN SPHÆRANTHUS. ——— SPHÆRANTHUS INDICUS. ——— *Moondee* (SANS.)

The small, oblong seeds and receptacles of this low-growing herbaceous plant (2.) are reckoned by the Vytians as amongst their anthelminitics, and are prescribed in powder. Rheede tells us that the powder of the root is considered as stomachic, and that its bark, ground small, and mixed with Whey, cures the Piles.

Kuttālay கத்தாலய (TAM.) ——— *Kunwar ka putta* کنوار کا پتہ (Duk.)

————— *Jurdisibbir* (ARAB.) ——— *Kálá bundā* (TEL.) ——— ALOE PLANT. ——— ALOE LITORALIS. KÖEN. PERFOLIATAE VAR. ——— *Koomārip*, also *Tarooni* (SANS.) The

(1.) See Marsden's *Sumatra*, page 75.

(2.) This appears to be the *Adaca manjen* of the *Hort. Mal.*

The pulp of the stalks of this small narrow leaved Aloe, when well washed in cold water, is prescribed as a refrigerant medicine, in conjunction with a little Sugar Candy. The same pulp, so purified, and with the addition of a portion of burnt Alum, the Native Practitioners consider as a valuable remedy in cases of Ophthalmia; they are put into a piece of fine cloth, which is applied frequently to the eyes, the pain of which is relieved by their coldness and freshness.

Kull pāshie கல்புஷீ (TAM.) ——— *Puttir ka pool* پوتیر کا پول
(DUK) ——— *Hinnāty koreish* (ARAB.) ——— *Rātipānchie* (TEL.) ———
LICHEN ROTUNDATUS. KOTTL.

This is a dried Rock Moss, which the Tamool Practitioners suppose to possess a cooling quality, and prepare a liniment with it accordingly.

Mādālum vayr puttay மாடாலும் வயர் புட்டைய (TAM.) ———
BARK OF THE ROOT OF THE POMEGRANATE TREE, ——— PUNICA
GRANATUM. LIN. ——— *Dudima*, also *Darim* (SANS.)

The efficacy of the bark of the root of the Pomegranate tree, as a remedy for the Tape Worm, is now well established in India. It is given in decoction, prepared with two ounces of the fresh bark, boiled in a pint and a half of water till but three quarters of a pint remains: of this, when cold, a wine glassful may be drunk every half hour, till the whole is taken. This quantity occasionally sickens the stomach a little, but seldom fails to destroy the worm, which is soon after passed,

Mādocāre puttay மாடோகாரே புட்டைய (TAM.) ——— MADOOCARE
BARK. ——— WEBERA TETRANDBA. VAR.

The young shoots of this plant, as also the bark, the Vytians prescribe in certain Flux cases.

Mājum மாஜும் (TAM. AND DUK.)

This electuary is much used by the Mahometans, particularly the more dissolute, who take it internally to intoxicate, and ease pain; and not unfrequently, from an overdose of it, produce a temporary mental derangement. The chief ingredients employed in making it, are, Gunjah-leaves, Milk, Ghee, Poppy seeds, Flowers of the Thorn Apple, the powder of the Nux Vomica, and Sugar.

Another inebriating preparation, made with the leaves of the Gunjah plant, is Bang or Béngie. It is in a liquid form, and is chiefly drunk by the Mahometans and Maharrattas; the Tamools and Telugus, who are comparatively temperate and circumspect, use it but little.

Mālaytānglic vayr மலையதாங்கலீ வயர் (TAM.) ——— *Vishā*
boddee (TEL.) ——— ROOT OF THE LANCE LEAVED SIDA. ——— SIDA
LANCÉOLATA. RETZ. ——— *Pāta* (SANS.) This

This root, which is not unlike the common Liquorice root, in appearance, is intensely bitter, and is prescribed, in infusion, together with Ginger, in cases of Intermittent Fever; it is also considered as a stomachic, and is a useful remedy in chronic Bowel affections.

Manjittie veyr மந்திடிவேர் (TAM.) ——— BENGAL MADDER.

———— RUBIA MANJITH. ROXB. ——— *Manjistā* (SANS.)

In addition to what is said of this article under the head of "*Madder of Bengal*," in the 1st Section of this Catalogue; I have to state, that the Hakeems are in the habit of prescribing an infusion of it, as a grateful and strengthening drink, to weakly women after lying in. *Manjittie* is also called in Tamools *Sawil codie*. See article *Sawil codie*.

Mārā munjil மரமஞ்சல (TAM.) ——— *Jār ké haldie* چهارکي هالدي

(DUK.) ——— *Mānīussupoo* (TEL.) ——— TREE TURMERIC. ——— *Dārvec* (SANS.)

Mārā Munjil is the Tamool name of a round, yellow coloured, bitterish root, commonly met with, in bazars, about an inch in circumference; it is employed in preparing certain cooling liniments for the head, and is also sometimes used as a yellow dye.

Mārā Ooppoo மரவயலி (TAM.) ——— *Jār ka Nēmucki* چهارکانیک

(DUK.) ——— *Mānie Ooppoo* (TEL.) ——— POTASS. ——— POTASSA IMPURA.

This, a few of the more intelligent Vytians are in the habit of preparing, though in a clumsy way, from the ashes of certain vegetables. They use it in making a kind of *Tāvāgum*, (strong liquor) in conjunction with different hot seeds, which they administer as a diuretic.

Mārātā Mooghoo மரட்டை மூகூ (TAM.) ——— *Junglie laong*

چنگلي لونگ (DUK.) ——— *Mārātay Mooghooloo* (TEL.) ——— *Mārātā*

Poospā, also *Mādānākāmeshārā* (SANS.)

These dried capsules and minute seeds, are supposed to have a sedative and slightly intoxicating quality, and are prescribed, in electuary, to stop purging and ease pain; they are also given in milk, when one dried capsule is enough for a dose. I have not been able to ascertain from what plant they are obtained.

Mārkarung kai மரகரங்கை (TAM.) ——— *Myn phul* میت پھل

(HIND.) ——— *Jowul kowsul* (ARAB.) ——— *Jowulkie* (PERS.) ——— *Mūnga*
kāia (TEL.) ——— EMETIC NUT, ——— GARDENIA DUMETORUM, RETZ.
———— *Madana* (SANS.) This

This is a nut about the size of a small nutmeg, containing numerous, sweetish tasted, strong smelling seeds. The Vytians consider it as amongst their best emetics, and prescribe it, for that purpose, (pounded, seeds and all) to the quantity of a Pagoda weight. An infusion of the bark of the root is given in Bowel complaints.

Māroodānie (1.) *லாஹூரீ* (TAM.) ——— *Mayndie* *مندی* (Duk.)
Hinnah (ARAB.) ——— *Gorunta chéttoo* (TEL.) ——— PRICKLY LAWSONIA,
 OR IVENIE, ——— LAWSONIA SPINOSA. LIN. ——— *Sāhāchēru* (SANS.)

The Vytians prepare a kind of extract from the fragrant smelling flowers, leaves and tender shoots of this plant, which they consider as a valuable remedy, prescribed internally, in cases of Lepra and depraved habit of body. It is also used as an external application for Cutaneous affections, and by the Mahometan women, in dyeing their nails red,

Mārool kalung *லாஹூரீ* (TAM.) ——— *Moorgāhie kâ gudda*.
مرگابی کاکتہ (Duk.) ——— *Chāngā guddā* (TEL.) ——— MAROOL ROOT;
 ——— SANSEVIERA ZEYLANICA. THUMB. ——— *Muroovā* (SANS.)

This root, which is, in a slight degree, warm to the taste, and of a not unpleasant odour, is prescribed by the Native Practitioners, in the form of electuary, in Consumptive cases, and Coughs of long standing. The juice of the tender shoots of the plant, (which is the *Kutu kapel* of the Hort. Mal.) they give to young children, for the purpose of clearing their throats of viscid Phlegm.

Mārudum puttay *லாஹூரீ* (TAM.) ——— *Muddie putta* (TEL.)
 ——— MARUDUM BARK. ——— TERMINALIA ALATA KÆNIG ———
Arjunā (SANS.)

This bark, as it appears in most of the Indian bazars, is of a reddish brown colour; and has a strong, but not unpleasant, astringent taste. In these provinces, the powder of it, in conjunction with Gingillie oil, is used as a valuable application for the *Kindatālie*, (Aphæ of grown people), and the *Akhūm*, or Aphæ of infants.

Māshiputrie *லாஹூரீ* (TAM.) ——— *Afsunteen* *أفستين* (ARAB.)
 ——— *Mustāroon* (HIND. AND DUK.) ——— *Bururjnsif kouhee* (PERS.) ———
 INDIAN WORMWOOD. (2.) ——— ARTEMISIA INDICA. WILLD.

This

(1) This plant is the *Dan lacca* of the Malays and the *Mail anschi* of the *Horus Malabaricus*; in which we find the root recommended for the Gout, and the leaves for Jaundice and Strangury. See Hort. Mal. p. 1. page 74.

(2) This plant differs from the *Artemisia Indica*, which is common in many parts of Hindoostan and is found in abundance in Japan, China and Java; in which last mentioned country it is called *Domsio*, and (by the Malays) *Seroni*. The

This strong smelling, bitter plant the Tamools consider as a valuable stomachic medicine; they also suppose it to have deobstruent and anti-spasmodic virtues, and prescribe it (in infusion and in electuary) in cases of obstructed Menses, and Hysteria. They sometimes, too, use it in preparing anti-septic fomentations, in the same way that its congener, the *Artemisia Abrotanum*, is employed in Europe.

Māvilingham puttay மாவிலிங்கம் பூக்காய் (TAM.) ——— *Birmihé*
chowl برمي کي چھال (DUK.) ——— *Murédoo putta* (TEL.) ——— BARK
 OF THE SMOOTH CRATÆVA. ——— CRATÆVA TAPIA. ——— *Varoonā*
 (SANS.)

The juice of the astringent bark of this large tree, the Vytians prescribe as a tonic, in Intermittent Fever, and in Typhus: a decoction of the bark itself is also used for similar purposes. The tree is the *Nūrvālā* of the Hort. Mal.

Mēndi (CYNG.) ——— *Kājo-ulār* (JAV.) ——— OPHIORHIZA MUNGOS.
 LIN.

Mēndi is the Cynga's name of a tree which the Natives use in cases of Snake bites: the leaves and bark are made into decoction and given in doses of half an ounce.

Mile unnoy மிலுண்ணாய் (TAM.) ——— *llohur katal* مهر کاتیل
 (DUK.) ——— *Dohunōōl tāwōos* (ARAB.) ——— *Némillie noonoy* (TEL.) ———
 PEACOCK'S FAT. ——— ADEPS PAVONIS. ——— *Mjjoorā tylum* (SANS.)

This substance is much prized by the Native Practitioners, as a valuable external application in cases of rigid Joints, and in certain Paralytic affections.

Mōlākārunnay மலாகாரணாய் (TAM.) ——— SCOPOLIA ACULEATA.
 SMITH.

This is a small white root, about the third part of an inch in diameter, the bark of which is bitter and sub-aromatic, and is considered as stomachic and tonic. It is given in a weak infusion, to the quantity of half a tea cup full in the course of the day.

Meodā cottān மெடாகோட்டானாய் (TAM.) ——— *Boodā kankā rāko-*
 (TEL.) ——— SMOOTH LEAVED HEART PEA. ——— CARDIOSPERMUM
 HALICACABUM. LIN. ——— *Kārāvee* (SANS.)

The

The inhabitants of Japan prepare, with the dried tops and leaves of Mugwort, (Artemisia Vulgaris) a substance named Moxa, which they use as a cautery in Rheumatism and Gouty affections; they also employ it, (Thunberg tells us,) in cases of Pleurisy and Tooth-ache. See his "Travels" Vol. 4th, page 74.

The root of this twining plant, (1.) the leaves of which are broad, lanceolated, and sub-divided, is considered by the Native Practitioners as aperient. It is mucilaginous, and, in a very slight degree, nauseous to the taste. The Vytians prescribe it, in decoction, to carry off offending Bile, and purify the Intestinal canal. Rheede says the leaves are given in Pulmonic complaints, on the Malabar coast.

Mookāruttay vayr മൂകാരൂട്ടവയർ (TAM.) --- *Tikrie Ad jurr* تیکری ادجر (DUK.) --- *Attika māmēddic vuyroo* (TEL.) ---

ROOT OF THE SPREADING HOGWEED. --- BOERHAAVIA DIFFUSA. LIN. --- *Sinādikā* (SANS.)

This root the Native Practitioners reckon amongst their laxative medicines, and prescribe it in powder. The small, round leaves, which grow at the joints of the stalks of the plant, are eaten by the Natives. In Cingalese the plant is called *Jan Lopes*. It appears to be the *Tālu dāma* of the Hort. Mal.

Mookāvullie vayr മൂകാവുളിവയർ (TAM.) --- *Mooloo Vaym-pālie vuyroo* (TEL.) --- ROOT OF THE THORNY GALEGA. --- GALEGA SPINOSA. LIN. --- *Sherrā pcoakhie* (SANS.)

This root is supposed to have virtues in Dyspepsia. In its more succulent state it has a pleasant taste, and somewhat fragrant smell. The Vytiaus prescribe it in decoction, in conjunction with Ginger.

Moolie vayr മൂലിവയർ (TAM.) --- *Kolsikt jurr* كولسيكی جر (DUK.) --- *Mélaka vuyroo* (TEL.) --- ROOT OF THE INDIAN NIGHTSHADE. --- SOLANUM INDICUM. LIN. --- *Brāhātīe* (SANS.)

I cannot find that the small leaves or large violet coloured flowers of this species of *Solanum*, are used in medicine; the root is supposed to have virtues in *Dysuria* and *Ischuria*, and is prescribed in decoction, though it has but little sensible taste or smell.

Mooneē vayr മൂണൈവയർ (TAM.) --- *Ghēbboonēllī vuyroo* (TEL.) --- MOONNEE ROOT. --- PREMNA INTEGRIFOLIA. LIN. --- *Ugnimāndā* (SANS.)

This is the root of a tree (2) of the class *Didynamia*, and order *Angiospermin*, and the variety with acute leaves. It has a somewhat warm and bitterish taste, an agreeable smell, and is prescribed, in decoction, as a gentle cordial and stomachic, in Fevers, and on other occasions requiring medicines of this nature. *Moroo*

(1.) This plant appears to be the *Ulinja* of the *HS. Ms.* and the *Anty* of the *Malays*.
(2.) This appears to be the *Appēl* of the *Hort. Mal.* a decoction of the leaves of which, Rheede tells us, is given for pains in the stomach arising from wind.

Morvo செலாந்த (TAM.) ——— *Chaatch* چھانچ (DUK.) ——— *Dogh* (ARAB.)
 ——— *Tsállā* (TEL.) ——— BUTTER MILK. ——— LAC EBUTYRATUM!
 ——— *Tākram* (SANS.)

This the Natives prescribe, as a cooling drink, in Ardent Fevers, and in other affections when the habit is heated.

Mosumaoskēi $\text{செலாந்த செலாந்த கடுக}$ (TAM.) ——— *Musmusa* موسموسا
 (DUK.) ——— *Noodosā* (TEL.) ——— ROUGH BRYONY. ——— BRYONIA
 SCABRA. LIN. ——— *Anilaykum* (SANS.)

The tender shoots and bitterish edible leaves of this species of *Bryonia*, are gently aperient; and are, (after being toasted) occasionally recommended, in infusion, to those who are subject to over-secretions of Bile and consequent Verdigo.

Nāgāmullie vayr நாகமல்லி வேர் (TAM.) ——— *Kabbūr*
ké jār ké jurr $\text{کبوتر کی چھار کی چر}$ (DUK.) ——— NAGAMULLIE ROOT.
 ——— JUSTICIA NASUTA. LIN. ——— *Asthpota* (SANS.)

The fresh root of this species of *Justicia*, when bruised, and mixed with Lime juice, is considered as a sovereign application for Ring-worms, and other cutaneous eruptions; the blunt pointed leaves are also employed for the same purpose. This plant is the Pul-Colli of the Hort. Mal. also Peel-Colli.

Nāgātālie kullie (1.) நாகதாலை கலை (TAM.) ——— *Juppāl*
saynd چپل سینڈ (DUK.) ——— STRAIGHT THORNED OPUNTIA, —
 ——— CACTUS FICUS INDICA. LIN.

This is the species of *Cactus* on which the Silvester Cochineal insect, which Captain Neilson, some years ago, brought from South America, fed so voraciously as almost to have rendered the plant extinct in this part of India. The *Cactus Tunna*, or awl-thorned Opuntia, the insects would not touch. They have both the same name in Tamools, and their fruit is eaten by the common people.

Nāhioorvie vayr நாஹியூர் வேர் (TAM.) ——— *Agārēh ké jurr*
 آگاری کی چر (DUK.) ——— *Ooteraynie vsyroo* (TEL.) ——— ROOT OF
 THE ROUGH ACHYRANTHES. ——— ACHYRANTHES ASPERA. LIN.
 ——— *Uppa mārglum* (SANS.)

An infusion of the root of this plant, which grows to about four feet high, the Native Practitioners suppose to have virtues in certain cases of Diarrhœa. This plant appears to be the *Cadelari* of the Hort. Mal. *Nāhivuytēi*

(1.) This word in Tamools means the "Snake headed kullie."

Nāhivāṅṅī நாய்வேழம் (TAM.) ——— *Kookū ramitī* (TEL.) ———
 VISCID CLEOME. ——— CLEOME VISCOSA. (L.) LIN. ——— *Svānā burbārā*
 (SANS.)

This is a low growing plant, of the class *Tetradynamia* and order *Siliquosa*; the small, horridly tasted seeds of which have got the name of *Nāhi kuddūghoo*, or Dog's Mustard; they are considered by the Native Practitioners as anthelmintic and carminative. In Dukhanie the seeds are called *چوري اجوان* *Chōrie ājoon*, and in Arabic *Buzrool būnge ahémur*.

Nānjerupānjān vāy (2.) நஞ்சுமலபபாஞ்சரணவேர் (TAM.) ———
 NANJERAPANJAN ROOT. ——— ASCLEPIAS PROLIFERA. ROTTL.

The small, fibrous root of this species of Swallow wort operates as an emetic; it has a mucilaginous and somewhat nauseous taste, and is prescribed in powder.

Nāt Sōvācārum நாட்டுசுவககாடம் (TAM.) ——— *Sāboon* صابون
 (DUK.) ——— COUNTRY SOAP. ——— SAPO INDICA.

This article is employed by the Vytians as a medicine, and is prescribed in *Coonma Vāivoo*, (Tympanties), in which disease they suppose it to have particular virtues.

Nāt Vādomecottay நாட்டுவாதமகோட்டை (TAM.) ———
Bādāmie Hindī بادام هندی (DUK.) ——— COUNTRY ALMOND. ———
 TERMINALIA CATAPPA. LIN. ——— *Hinghoodie* (SANS.)

The kernels of the nut of this large and most beautiful tree, are recommended by the Vytians as a light and nourishing diet for weak people.

Nedēl kālung நெடீலகலங்க (TAM.) ——— ROOT OF A
 VARIETY OF THE EGYPTIAN WATER LILY. ——— NYMPHÆA LOTUS,
 VAR.

This root, which is in its nature mucilaginous and demulcent, is amongst the medicines which the Native Practitioners prescribe internally in Pile cases. It is given in the form of powder, decoction and electuary,

Necrēdūmoottōo

(1.) This plant is the *Aria Veela* of the *Hortus Malabaricus*. The juice of the leaves; *Rheede* tells us, is of use in cases of Deafness, poured into the ears

(2.) This plant appears to me to be the *Nausjerapatja* of the *Hortus Malabaricus*.

Neeriddimootten நீரீட்டு மூத்தன் (TAM.) ——— *Junglie bādām*
 چنگلی بانام (DUK.) ——— *Uzjān* (ARAB.) ——— *Advie radam vittilo*
 (TEL.) ——— *Haylā* (SANS.)

This is an oval shaped, light brown nut, about the size of a filbert, from the kernel of which an oil is prepared that is supposed by the Native Doctors to possess virtues in Leprosy, given, in doses of half a tea spoonful, twice daily. It usually sickens a good deal at first. The kernels and thin shells are sometimes ground together, and, after being mixed with a little Castor oil, are applied externally to cure the Itch. I have not been able to ascertain from what plant this article is obtained.

Neer moolie voyr (1.) நீர் மூலி வாய் (TAM.) ——— *Gōschūrā*
 گوسورا (HIND.) ——— *Neer Goobbie vayroo* (TEL.) ——— ROOT OF
 THE LONG LEAVED BARLERIA. ——— *BARLERIA LONGIFOLIA*. LIND.
 ——— *Itchoorā* (SANS.)

This root, which has got its Tamool name from being generally found growing in moist situations, is supposed to have virtues similar to the *Moolie voyr*; which article see in this Section.

Neer Noochie நீர் நூச்சி (TAM.) ——— *Pānie ké Shumbālie*
 پانی کی شنبالی (DUK.) ——— *Usslukeābie* (ARAB.) ——— *Nisindhā*
 (HIND.) ——— THREE LEAVED CHASTE TREE. ——— *Lāgondū* (MALAY)
 ——— *Bem nasi* (HORT. MAL.) ——— *VITEX TRIFOLIA*. LIN. ——— *Jēlā-*
nirghondū (SANS.)

The tender shoots and leaves of this beautiful species of Chaste tree, which takes its Tamool name from growing near water, have a bitter taste and aromatic smell, and are considered by the Native Practitioners as powerfully discutient. They are, in consequence, used, in the form of fomentation, or simply applied warm, in Rheumatism, contractions of the Limbs, and for swelled Testicles. The bruised leaves, we are told by Rumphius, are considered in Amboyna as powerful vulneraries. (Lib. VI. Cap. 21, page 42.)

The small, smooth, black, round fruit is in high repute amongst the Vytians for its nervine, cephalic, and emmenagogue qualities, and is prescribed, in powder, decoction and electuary, in cases of Palsy, weakness of the Limbs, &c. Sir William Jones (2.) has informed us that, in upper Hindoostan, the leaves of the three leaved *Vitex* are used to stuff pillows with, in order to remove Cold in the head, and Head-ache,

Neerpirimie

(1.) *Rheede says, that a decoction of the root of this shrub, which is the Babel-Schullii of the Hortus Malabaricus, is diuretic, and is given, on the Malabar coast, in cases of Dropsy, and in Grovelish affections. See Hort. Mal. Part 2d, page 88.*

(2.) *Seehi's account of select Indian plants, in the Asiatic Researches, Vol. 4th, page 293.*

Necpirimic നൂർപ്പമൾ (TAM.) ——— THYME LEAVED GRATIOLA;
———— GRATIOLA MONNIERIA. LIN. ——— *Jéla brimmi* (SANS.)

The jointed root, stalks, leaves, and blue, bell shaped flowers of this creeping plant, which is of the class *Diandria* and order *Morogynia*, are all used in medicine by the Native Practitioners, who consider them as diuretic and aperient, and to be particularly indicated in that species of stoppage of Urine which is accompanied with obstinate Costiveness.

Nélacoomul vayr നിലക്കുമ്പുഴവേഴ് (TAM.) ——— *Néla Govnâdic*
vayroo (TEL.) ——— NELACOOMUL ROOT. ——— GMELINA ASIATICA.
LIN. ——— *Biddârie* (SANS.)

This root, which is mucilaginous and demulcent, the Vytians reckon amongst those medicines which purify and sweeten the blood in cases of depraved habit of body.

Nélepânnay kâlung നിലപ്പന്നയങ്കല്പന്നൂ (TAM.) ——— *Siâh Mooslie*
سياه موسلي (DUK.) ——— *Nélatâtic gudda* (TEL.) ——— NELEPANNAY
ROOT. ——— CURCULIGO ORCHIOIDES. ROXB. ——— *Moossâlie* (SANS.)

This tuberous and wrinkled root is, in a slight degree, bitter and mucilaginous to the taste; it is supposed to possess virtues nearly similar to the last mentioned article, and is prescribed in electuary.

Néllie poo നേൽപ്പൂ (TAM.) ——— *Aeonlé kâ pool* انولي كاپھول
(DUK.) ——— *Vurdi Amludge* (ARAB.) ——— *W cosheriké poo* (TEL.) ———
FLOWER OF THE EMBLIC MYROBOLAN. ——— PHYLLANTHUS EM-
BLICA. LIN. ——— *Amâlâkâ* (SANS.)

This flower is supposed to be cooling and gently aperient, and is prescribed, in conjunction with other articles, in the form of electuary.

Néringie നേരമ്പൂ (TAM.) ——— *Gôkoro* گھوکرو (DUK.) *Khassuké*
sâgheer (ARAB.) ——— *Pulléroo* (TEL.) ——— SMALL CALTROPS, ———
TRIBULUS TERRESTRIS. LIN. ——— *Soodumstrâ* (SANS.)

The pleasant smelling and sweetish tasted leaves, as well as the fibrous root, of this annual, horizontal growing plant, are said by the Native Practitioners to possess diuretic qualities, and are prescribed by them in decoction, in certain cases of stoppage of Urine.

Nereâlum

Nervalum collay നെർവാലം (TAM.) ——— *Jum-mâl gotta* جمال كوتة (HIND. AND DUK.) ——— *Dund* (PERS.) ——— *Bâtes* (ARAB.) ——— *Naypâlum vittiloo* (TEL.) ——— *Jayâpâlâ* (CAN.) ——— PURGING CROTON NUP. ——— CROTON TIGLIUM, LIN. ——— *Danti beejâ*, also *Népala* (SANS.)

These seeds, which were formerly known in Europe under the name of *Grana Moruca*, are of a convex shape on one side, and bluntly angular on the other, are reckoned by the Vytians amongst their drastic purges, and are frequently prescribed by them in maniacal cases, or on other occasions when powerful cathartics are required. Their operation is rendered much less violent when the seeds (1.) are cleared from the thin filament in which each is closely enveloped; then, as far as one of the seeds may be given as a dose. The Malay name of the fruit is *Bori*. The plant (2.) is the *Cadél Avânâcu* of the Hort. Mal.

A fixed oil is prepared from the seeds of the *Nervalum*, called *Nervalum unnay*, which is considered as a valuable external application in Rheumatic affections.

Noochie നൂച്ചി (TAM.) ——— *Shumbâlie* شنبالی (ARAB. AND DUK.) ——— *Vavilee* (TEL.) ——— FIVE LEAVED CHASTE TREE. ——— VI-TEX NEGUNDO, LIN. ——— *Sinducâ* (SANS.)

The medicinal qualities of this plant are, though weaker, nearly the same as those of the *Neer Noochie*; from which it is chiefly to be distinguished by the superior thickness of its stem, and the colour of its flowers, which are purple. The root of it is bitter, and is used, both in decoction and infusion, in cases of Intermittent and Typhus Fever.

Noonâ marum elley നൂണാ മാറുമാലി (TAM.) ——— *Chota Aalka peat* چھٹا آل کاپات (DUK.) ——— LEAF OF THE UMBELLATED MORINDA. ——— MORINDA UMBELLATA, LIN. ——— *Kleebâ* (SANS.)

There are two species of this tree common in India, both of which are called *Noonâ Marum* by the Tamools; the one, however, is smaller and more erect than the other, and is distinguished by the botanical appellation of *Morinda Umbellata*. The roots of either

(1.) For very valuable and interesting accounts of the Purgive Croton, as it has been used as a purgative in Guzerat, the reader is referred to communications from Dr. D. White of Bombay, and Mr. Marshall, Assistant Surgeon of that establishment; which may be seen in the Appendix of this work.

(2.) Rheeda tells us, that the leaves of this plant, rubbed, and soaked in water, are also purgative; he, at the same time, adds that, when dried, and reduced to powder, they are a useful remedy against the bite of a Cobra Capella, applied to the bitten part. See Hort. Mal. part 2d, page 62.

either sort are used as a red dye. Our present article is the lesser tree, and which appears to be the *Baucuda Lukki Lukki* of Rumphius. The leaves of it, in conjunction with certain aromatics, the Tamouls use in decoction, in certain cases of Lientery and Diarrhœa.

See *Mouinda* (citron leaved) in the 4th Section of this Catalogue.

Nul unnay நடுஞ்செண்ணெய (TAM.) ----- GINGILIE OIL. -----
SESAMUM ORIENTALE. (L.) LIN. ----- *Tellâ* (SANS.)

This oil, besides being eaten, is used in medicine, in cases where cooling and bland oils are required.

See article *Nul unnay* in Catalogue 2d, Section 7th.

Nundiâvuttéi நடுநீயாவுட்டை (TAM.) ----- BROAD LEAVED
ROSE BAY. ----- NERIUM CORONARIUM. JACO. ----- *Nundi vrichâ*
(SANS.)

The juice of the white flowers of this beautiful shrub is dropped into the eyes in cases of Ophthalmia; it is supposed to be of a very cooling nature.

Nuwel puttay நுவுல்புட்டை (TAM.) ----- *Jânoon ké chowî*
جامون كى چھال (DUR.) ----- *Néridia putta* (TEL.) ----- NUWEL
BARK. ----- CALYPTRANTHES CARYOPHYLLI FOLIA. WILLD. -----
Kaka Jâmbo (SANS.)

This astringent bark is sometimes prescribed by the Native Practitioners, in decoction, in Flux cases, and also as a cleansing wash for foul Ulcers.

Oodumloo உடுமலு (TAM.) ----- *Ghore pore* گھور پور (DUR.) -----
Zip (ARAB.) ----- GUANA. ----- IGUANA. ----- *Ghodâ* (SANS.)

The body of the dried Guana, made into an electuary with a certain portion of Ghee; the Vytians recommend as a strengthening medicine in consumptive cases, and for that state of debility into which Camel-riders often fall, from the shaking and sickening motion of that large animal. The head, tail and feet of the Guana are not used.

Ooghâi puttay உஔாய்புட்டை (TAM.) ----- *Ghcoznis putta*
(TEL.) ----- OOGHAI BARK. ----- SALVADORA PERSICA. VAILL.

This bark, which is a little warm and somewhat acid, is recommended by the Native Practitioners,

(1.) This is the Schit-clu of the Hort. Mal.

Practitioners, in decoction, in Fever cases, and as a tonic in *Amenorrhœa*. The bark of the root, when fresh bruised, acts as a vesicatory. The small red berries have an aromatic smell, and a taste not unlike that of the Garden Cress.

Orilatāmāray ஓரிலாதாமரைய (TAM.)-----*Rūtūn pūrūss*
(Duk.)-----*Poorushārātuum* (TEL.)-----ORILATAMARAY.
-----VIOLA SUFFRUTICOSA. LIN.-----*Chārātee* (SANS.)

The leaves and tender stalks of this low-growing species of Violet are demulcent; and are used in decoction and electuary; they are also employed, in conjunction with Gingilie oil, in preparing a cooling liniment.

Paak பாக (TAM.)-----*Supārie* سوباري (Duk.)-----*Fofil*
(ARAB.)-----*Vukkā* (TEL.)-----*Pénang* (MALAY)-----BETEL NUT,
-----ARECA CATECHU. LIN.-----*Krāmookā* (SANS.)

The nuts, when very young and tender, are, in conjunction with other articles, occasionally made into decoction, and prescribed for such people as suffer from costiveness consequent of Dyspepsia; when full grown they are chewed with the betel leaf. The Areca Catechu is the *Caunga* of the Hort. Mal.

Pāddicārum படிகாரம் (TAM.)-----ALUM.-----ALUMEN,
-----*Spātticā* (SANS.)

In addition to what I have said of Alum in the 1st Section of this Catalogue, I shall here observe, that the Native Practitioners use it for nearly the same purposes that we do, as an astringent in repellent lotions and Collyria.

Pādie vayr பாதிவேர (TAM.)-----*Kālighatoo* (TEL.)-----
PADRIE ROOT.-----BIGNONIA CHELONOIDES. LIN.-----*Patalia*
(SANS.)

This pleasant tasted root, as well as the fragrant flowers of the tree, are prescribed, in infusion, as a cooling drink in Fevers. Rheede (I.) says that the juice of the leaves of this tree, mixed with Lime juice, is of use in Maniacal cases.

Pāloopāghel kalung பாலோபாகலங்கு (TAM.)-----*Angāhārā*
gudda (TEL.)-----PALOOPAGHEL ROOT.-----MOMORDICA DIOICA.
ROMB.-----*Vāhisee* (SANS.)

This

(1.) See Hort. Mal, Part 6th, page 48.

This mucilaginous tasted root is prescribed, in the form of electuary, in cases of bleeding Piles, and in certain Bowel affections connected with that complaint.

Pānichékāi பநிச்சகைய (TAM.) ——— GARCINIA ?
GLUINIFERA. ——— *Tembiri* (SANS.)

Pānichékāi is the name given, in the Travancore country, to the fruit of a tree (1) (supposed to be a species of *Garcinia*,) that, in external appearance, resembles a small russet-apple; and which, on being punctured, gives out a juice of so *glutinous* a nature that the Carpenters on the Malabar coast sometimes employ it for the purposes of joining pieces of timber together. It is also used as an external application to fresh wounds. The Portuguese in Malabar call the fruit, *Fruita da grude*.

Pānang kulloo பநங்கூலூ (TAM.) ——— *Tārie* تاري (Duk.)
————— *Tātie kulloo* (TEL.) ——— PALMYRA TODDY. ——— BORASSUS
FLABELLIFORMIS. LIN. ——— *Tālā* (SANS.)

This toddy is aperient and cooling, and is frequently prescribed in cases requiring medicines of this nature.

Pāratie vayr பராதியேர் (TAM.) ——— *Kāpās héjurr* کپاس کی چر (Duk.)
————— *Assuloot kuttun* (ARAB.) ——— *Puttie vayroo* (TEL.) ———
ROOT OF THE COTTON BUSH. ——— GOSSYPIUM HERBACEUM. LIN.
————— *Kāpāsūm* (SANS.)

This root the Vytians consider as cooling and demulcent, and prescribe it, in decoction, in cases of Strangury and Gravel.

Pāsstie keeray பசுதிகேரைய (TAM.) ——— *Chowly* چولای (Duk.)
————— *Buchlutulliyeneh* (ARAB.) ——— *Bātsalikoora* (TEL.) ——— CREEP-
ING ANNUAL PURSLANE. ——— PORTULACA QUADRIFIDA. LIN. ———
————— *Oopōdykee* (SANS.)

The bruised fresh leaves of this acid and pleasant tasted Purslane are recommended by the Vytians, as an external application, in cases of *Akki* (Erysipelas). An infusion of them is also prescribed, as a diuretic, in Dysuria. *Pāvuttay*

(1.) *Rhede*, in speaking of this tree, has these words. " *Arboris cortex in pulverem redactus ac cum siccis infuso, et expresso de matura nucis Indica lacteo succo mixtus, atque febricitantibus exhibitus æscum potenter attinguit: insuper decoctum ex hoc cortice paratur, cui mel admiscetur, idque assumptum ventris tormina sedat. E seminibus oleum exprimitur; quod cum zinzibere et semine cumini sumptum hydro-pitici succurrit; insuper alvi cruciatus lenit, eandemque evacuat.*" *Vide Hort. Mal. Par. III, page 46.*

Pāvuttay vayr பாவுட்டை வேர் (TAM.) ——— *Paputta vayroo* (TEL.)
 ——— PAVUTTAY ROOF. ——— PAVETTA INDICA, LIN. ——— *Pap-*
pana (SANS.)

This bitterish tasted root is of a purgative quality; and is prescribed by the Vytians in cases of visceral obstructions. Altheede says that it is diuretic and of use in Dropsy, See Hort, Mal, Part 5, page 20.

Pēmayrūtie பெய்யூட்டை (TAM.) ——— *Mogā beerāko* (TEL.) ———
 ——— MALABAR CAT MINT, ——— NEPETA MALABARICA, LIN. ———
Bootānkoeshum (SANS.)

The leaf of this bush, which is of the class *Didynamia* and order *Gymnospermis*, has a bitter and somewhat aromatic taste, and is prescribed, in infusion, in certain Bowel affections, and in Fever cases. The juice, (1.) squeezed from leaves, which have been warmed, is prescribed for children, in their febrile attacks from Teething.

Pépoodel பெப்பூட்டை (TAM.) ——— *Chayndos pollā* (TEL.) ———
 TRICHOSANTHES LACINIOSA, KLEIN, ——— *I'atōlā* (SANS.)

The tender shoots and dried capsules of this low growing plant, are aperient, and; in a slight degree, bitter; and are reckoned amongst the stomachic laxative medicines of the Tamoola: they are used in infusion.

Pērāmootie vayr பெராமூட்டை வேர் (TAM.) ——— *Mootopolāghum-*
vayroo (TEL.) ——— PERAMOOTIE ROOT. ——— PAVONIA ODORATA,
 WILLD. ——— *Bullā* (SANS.)

This root, (which is that of a very sweet smelling plant) is used, in infusion, as a diet drink, in Fever cases requiring mild diaphoretics.

Pérumārundo பெருமாருந்து (TAM.) ——— *Isrievayl* اسرى ويل
 (DUK.) ——— *Isārmel* (HIND.) ——— *Besārāvayroo* (TEL.) ——— *Sā sānder*
 (CYNG.) ——— INDIAN BIRTHWORT. ——— ARISTOLOCHIA INDICA,
 LIN. ——— *Eshvérie* (SANS.)

The

(1.) *Rumphius*, in speaking of the juice of this tree, (which, he tells us, the Malays call *Daun hati hati*.) has these words. " *Idem quoque succus cum binis guttis Olei Sa-*
saminii, propinatus prodest mirifice Asthmaticis, vel tussi mala laborantibus, quem in
finem Syrupus quoque praeparatur ex foliorum succo cum Saccharo cocto." Vide
Rumph. Tom. V. Lib. VIII. Cap. LXXV.

The root, and, indeed, the leaves and stalks of this plant, are bitter, but the taste of the first is accompanied with a degree of aromatic warmth: It is, on this account, reckoned by the Tamools, (who sometimes call it *Talashroolivayr*), to possess virtues which render it a valuable medicine in those Bowel affections which children are subject to, in consequence of Indigestion and Teething; it is also supposed to be emmenagogue, and is, besides, one of the remedies employed in cases of Snake bites; when the powder is given internally, and is also applied to the part that is bitten.

The *Aristolochia Rotunda*, as well as the *Aristolochia Longa*, are included in the Materia Medica of the Arabians: the first is called in Arabic *Zerawend Mudéhrúj*, in Persian *Zerawend geerd*; and is considered as attenuant and deobstruent: the second is called in Arabic *Zerawend téweel*, and in Persian *Zerawend dran*; and is considered as a discutient and healing.

Pérumaruttoo puttay பெருமரட்டுத்திப்புலுடல் (TAM.) ——— *Peddá-mânie putta* (TEL.) ——— PERUMARUTTOO BARK. ——— AILANTHUS EXCELSA, ROXB. ——— *Aráloo* (SANS.)

The bark of this species of *Ailanthus* has a pleasant, and slightly bitter taste, and is prescribed by the Native Practitioners, in decoction, in cases of Dyspepsia.

Pérundei codie பெருண்டைகோடி (TAM.) ——— *Nullur* نلور (DUK.) ——— *Hárjorâ* (HIND.) ——— *Nullérottingeh* (TEL.) ——— FOUR ANGLED CISSUS. ——— CISSUS QUADRANGULARIS, LIN. ——— *Vájira vullie* (SANS.)

The small leaves and quadrangular stalks of this rather nauseous smelling, climbing plant, are sometimes eaten by the Natives, and, when dried and powdered, are prescribed, by the Tamool Practitioners, in certain Bowel affections connected with Indigestion; they are also considered as powerful alteratives.

Pidârôghânic பிதாரோகணி (TAM.)

This is a small, yellow coloured, very bitter root, which is supposed to have virtues in strengthening the eyes. A strong infusion is used as a collyrium.

Pinnay unnay பின்னையுணைய (TAM.) ——— *Sarpuka tail* سرپین کاتیل (DUK.) ——— *Ponna noonay* (TEL.) ——— PINNAY OIL. ——— CALOPHYLLUM INCPHYLLUM, LIN. ——— *Poonâga* (SANS.)

The kernels of the nuts of this large and most beautiful tree (1.) have a bitterish, and, when ripe, a somewhat unctuous, taste. The Native Indians, like the inhabitants of the Philippine Islands, prepare from them a fixed oil, which has a grateful smell, and

(1.) In some parts of the Country this tree is called Poonnay marum,

and which they highly prize as a valuable external application in Rheumatic affections. In the Travancore country it is much used for the purpose of burning in lamps. The flower of the tree, (1.) which is white, has a delightful odour.

See article *Pinnay marum*, under the article Wood, in the 4th Section of this Catalogue.

Pedootāli பொடுதலை (TAM.)-----*Tān* تان (DUK.)-----

Bokénāko (TEL.)-----CREEPING VERVAIN.-----*VERBENA NODIFLORA*. LIN.-----*Vāshērā* (SANS.)

The tender stalks and leaves of this low growing plant, the latter of which are, in a slight degree, bitter, the Native Practitioners prescribe, when roasted, in infusion, in cases of Childrens' Indigestions. The same is recommended as a drink to women after lying in, when troubled with Diarrhœa.

Poodācarapān puttay பூதாரபாளபுட்டை also *Boodācaropān puttay* (TAM.)-----*Gukībuké luckrie* گوكي بوكي لكري (DUK.)-----

-----*Urenne* (CYN.)-----STINK-BARK.

This bark the Natives suppose to have sovereign virtues in cases of *Carapang*, (as an external application). It is reduced to powder and mixed with Castor oil. The smell of the wood and bark is like that of human ordure, though it appears to have been ascertained by Thuuberg (2.) that the tree is neither the *Anagyris fatida* nor *Sterculia fatida*.

Pooidic cottay பூவிடிகுக்கோட்டை (TAM.)-----*Ritāh* ريتاه (DUK.)-----

-----*Bindeok é hindé* (ARAB.)-----*Koomutti ghénzāloo* (TEL.)-----SOAP NUT.-----*SAPINDUS EMARGINATUS*. VAHL.-----*Pay neccalum* (SANS.)

The capsule which covers the useless black seed, has, in its succulent state, a very singular, sweet, and bitter taste, and a smell not unlike that of an over-ripe Mango: it is considered by the Vyians, (and I believe justly,) as a valuable expectorant medicine, and is prescribed accordingly, in certain cases of Humoural Asthma. It has, besides, a very powerful detergent quality, forming, when bruised, and agitated in hot water, a kind of Suds, like Soap, which the Natives use for washing their heads, &c.

Pōōāvayr puttay பூவாயர் புட்டை also *Neer Poolā vayr puttay*

(TAM.)-----*Poolugoodu putta* (TEL.)-----BARK OF THE ROOT OF THE

(1.) *Rheede* says, that the tears which distil from the tree and its fruit are emetic and purgative. *Hort. Mal.* Part 4. page 80.

(2.) See his "Travels," Vol. 4th, page 234.

THE MANY FLOWERED PHYLLANTHUS. — PHYLLANTHUS MULTIFLORUS. KLEIN. — *Kristnāh Cāmbōgie* (SANS.)

This bark, as it appears in the bazars, is generally in pieces about a foot long and as thick as the wrist, of a dark colour outside, and of a faint sweetish taste. It is considered as alterative and attenuant, and is prescribed in decoction.

Pooliāray പൂലിയാരയ (TAM.) — *Umbūie* اذبوتی (DUK.) —
— *Poolie Chinta* (TEL.) — YELLOW WOOD SORREL. — OXALIS CORNICULATA. LIN. — *Shooklikā* (SANS.)

The sour leaves, tender stalks, and flowers of this plant, are prescribed in electuary, in cases in which cooling and opening medicines are required.

Poolium vérdi പൂലിയലടയ (TAM.) — *Umlika chincha*
املی کاجنچا (DUK.) — *Tókhmitāmāri* hindee (ARAB.) — *Chintā*
vittiloo (TEL.) — STONE OF THE TAMARIND FRUIT. — TAMARINDUS INDICA. LIN. — *Tintreenie* (SANS.)

This astringent substance is sometimes prescribed by the Vytians in Dysenteric affections, and also as a tonic, in Menorrhagia. It is generally administered in the form of electuary or powder.

Poolughoo shuttum പൂലൂഗു ശുത്തം (TAM.) — *Jávād* جوان (DUK.)
— CIVET-CAT PERFUME. — *Ghénīamarjalabeejum* (SANS.)

Poolughoo shuttum is the Tamool name of an insect or sort of Musk-bag, with its contents which are procured from a species of Civet-Cat, (*Zibetha*) found in many parts of lower Hindoestan. This animal is called in Tamools *Poolughoo poonny*, and in Telingoos *Poonughoo pillie*. The article is chiefly used as a perfume, and in the preparation of certain liniments.

Poonāverie പൂണാവേരി (TAM.) — *Pýdu ténghadoo* (TEL.) —
— CASSIA SOPHERA. LIN. — *Svurnā Moyhārie* (SANS.)

The juice of the leaves, (l.) as well as that of the fresh root, of this species of *Cassia* is reckoned a sovereign external application in cases of Ring-worm, and is generally prescribed mixed with a certain portion of Lime juice. The plant is the *Ponnam Tāgērā* of the Hort. Mal, and the *Cambang-cuning* of the Malays.

Poongā

(l.) The leaves of this low growing plant are about two and a half or three inches long.

Poongū marum புங்குமரம் (TAM.) ————— *Kurruñjē kee jir*

کھار کی چھار (Duk.) ————— *Ānāgā* (CAN.) ————— *Kūnongāmānoo* (TEL.)

FOONGUM TREE. ————— DALBERGIA ARBOREA. WILLD. —————
Kurruñjē (SANS.)

The juice of the fresh root of this beautiful tree (1.) the Vytians use for the purpose of cleaning foul Ulcers. A fixed oil is prepared from the seed of the legume, used for burning in lamps, and which is also said to possess virtues as an external application in Rheumatic affections. The Poonga marum is the *Caju Galeudapa* of Ruaphius. See Vol. 2d, page 59.

Poursungkūi பூர்தசுங்காய (TAM.) ————— *Pāris ka pull*

پارس کا پھل (Duk.) ————— *Ghēnghérāvie kākū* (TEL.) ————— FRUIT OF

THE POPLAR LEAVED HIBISCUS. ————— HIBISCUS POPULNEUS. LIN.
Peostpā ārvudum (SANS.)

The juice of the fruit of this tree is used as an external application, in certain cutaneous affections and *Carapangs* of children; and a strong decoction of the bark is employed as a wash in the same complaints. The powder of the bark is prescribed, internally, as an alterative.

Porāsum vēréi புரசுமவெரை (TAM.) ————— *Modugā vittiloo* (TEL.) —

PORASUM SEED. ————— BUTEA FRONDOSA, KERNIG. ————— *Palaska*
 (SANS.)

This seed, which is contained within the very flat, oval, chesnut coloured legume of the *Butea Frondosa*, is a medicine held in high estimation by the Tamool Practitioners, as an anthelmintic, both in cases of Tape-worm and Ascarides. Dr. Roxburgh, in his excellent account (2.) of the plant, informs us, that from fissures and wounds made in the bark of the tree a beautiful red juice issues, that soon hardens into a ruby coloured, brittle, astringent gum, which he thinks might prove a valuable medicine. In Dukhanie the Porasum tree is called پلاس پاپارا *Piās papara*. It is the *Piāso* of the Hortus Malabaricus (3.) (in which we are told that its fruit powdered is anthelmintic), and the *Dhāk* of the Mahometans of upper India.

Portālaykākāntāgārei புரதாயகாகாந்தாகரை (TAM.)

Peelā

(1.) The leaves of this tree are of a fine deep green colour, are very abundant, about three inches long, and pointed.

(2.) See *Asiatic Researches*, Vol. 3d, page 469.

(3.) See *Hort. Mal.* Part 6, page 29.

————— *Peelā bungra* ຂ, கிடி, காய (Duk.) ————— *Bungréh dsfur* (ARAB.) —
 ————— *Pātsuroopoolāgoontāghēlinjerākoo* (TEL.) ————— VERBESINA CALENDU.
 LACEA. LIN. ————— *Peetābringhie* (SANS.)

The leaves, yellow flowers, seeds, indeed the whole, of this low growing plant, which is pleasant and somewhat aromatic to the taste, are used in medicine. It is considered as deobstruent; and is prescribed, in powder and in decoction, in cases of Jaundice and Visceral obstruction.

Postākāi பொருத்தககாய (TAM.) ————— *Pōs'* پوست (Duk.) —
 ————— CAPSULES OF THE POPPY. ————— PAPAVER SOMNIFERUM. WOOD:
Post (SANS.)

This is the dried capsules of the Poppy; with which the Native Practitioners make an infusion which they administer in certain Bowel complaints.

Puchānāvie பச்சையூவிய (TAM.) ————— *Butchnāk* بچنک (Duk.)
 ————— *Beesh* (PEBS.) ————— *Ajēl gheecā* (ARAB.) ————— *Vātsānābie* (TEL.)
 ————— POISON ROOT. ————— *Nabic* (SANS.)

This resembles much the root of the Sweet Flag, in its external appearance; but it is very different in its absolute quality, being reckoned of a very poisonous nature, particularly when fresh, in which state the Native Druggists continue to preserve it by means of oil. It is said to come from China.

Pundāroo పండ్లూరూ (TEL.) ————— CINCHONA EXCELSA. ROXB:

Pundāroo is the Telingoo name of a large tree which grows in the mountainous parts of the Circars, the bark of which, Dr. Roxburgh informs (1.) us, possesses both the bitterness and astringency of the Peruvian bark, and, when fresh, even in a stronger degree.

Puppālie pullum పుప్పలిపల్లము (TAM.) ————— PAPAIE. —
 CARICA PAPAYA. LIN.

The milky juice of this fruit when unripe, is supposed, by the inhabitants of the Isle of France, to be a powerful vermifuge.

Purpadāgum

(1.) In his scientific and splendid work called, "Plants of the Coromandel Coast."

Purpadāgum ്ൗൗൗൗൗൗ (TAM.) ——— UMBELLED PHARNA-
CEUM, ——— PHARNACEUM CERVIANA, LIN. ——— *Purpatta* (SANS.)

The tender shoots and flowers of this low-growing annual plant, which is of the class *Pentandria* and order *Trigynia*, are prescribed, in infusion, in certain Fever cases requiring mild diaphoretics. The same qualities appear to be ascribed to it in the Hort. Mal. Part 10th, Page 69.

Rāssum ്ൗൗൗ (TAM.) ——— *Abuc* | بق (ARAB.) ——— *Rassā* (MALAY)
————— MERCURY, ——— HYDRARGYRUM, ——— *Sostum* (SANS.)

It is well known that the Eastern Nations were the first who employed Mercury in the cure of some of their obstinate cutaneous affections; and it may be questioned, whether the Natives of India were before the Arabs, or only the second in order, in availing themselves of the virtues of this powerful mineral. We are told by *Le Clerc*, in his "Histoire de la Médecine," (1.) that, according to *Fallopianus*, the first Physicians in Europe who made use of Mercury in Venereal cases, lived towards the end of the fifteenth century, and that they were induced to make trial of it from what they had read of its efficacy in Leprous disorders, in the writings of *Meuse*, an Arabian Physician, who lived and published in the twelfth century.

The preparations of Mercury found in use amongst the Tamool Practitioners give us but a poor opinion of their knowledge of chemistry. Their pharmaceutical operations are crude and unscientific; and so little do they appear to be aware of the effects of attraction and new combination, that articles, the most opposite and heterogeneous in their nature, are added at random. Yet, after all, however much we may be inclined to smile at some of their strange mixtures, it must be confessed that the characterizing principles are generally correct, and that, every thing considered, there is, in the present state of knowledge amongst the Vytians and Hakeems, more to call forth our wonder than excite our contempt. I shall, therefore, without further comment, lay before the reader the prescribed rules for making several of the preparations of Mercury, employed by the Tamool Doctors (translated literally from their works on Pharmacy and the *Materia Medica*); by which it will be seen how far such compositions may be trusted to in situations where the nicer chemical productions of Europe cannot be obtained.

I.

Rāssāpuspum ്ൗൗൗൗൗൗ (TAM.)

This is a sort of muriate of Mercury, in great repute amongst the Tamools, and which appears to be administered by them in larger doses than any of the other preparations of this metal. The following is taken from "*Aghastier Vytiah Anyouron*."

"Twelve Pagodas weight of Sulphur is to be put into an earthen pot, and fused over a slow, but strong, fire: when in a state of fusion, eighty Pagodas weight of Quick-silver must be added to it, and kept gently stirred 'till the whole is reduced
" to

(1.) See "*Histoire*," pag. 771—791.

“ to a black powder: another pot is then to be taken, and filled half full of small
 “ pieces of brick, over which is to be laid one measure of common Salt; on the top
 “ of this Salt is to be put the black powder just mentioned; covering the whole with
 “ another earthen vessel; the part where the two vessels meet is to be well coated
 “ over with soft clay, and afterwards bound round with five plies of coarse cloth; the
 “ pots, thus joined, are then to be placed on a strong fire, and there to be kept for
 “ twelve hours; after which time they are to be taken off and left to cool, when the
 “ *Rassapusum* will be found collected in the uppermost.”

“ MODE OF ADMINISTERING THE RASSAPUSUM.

“ Four Pagodas weight of *Worum* (seed of the *Sison Amni*) must be roasted, and
 “ reduced to a powder: four Pagodas weight of *Palmyra Jaggary* is to be added to this,
 “ and the whole to be well ground: eight *Fanams* weight of the *Rassapusum* is then
 “ to be mixed with the other two ingredients; when all are to be rubbed together for
 “ a considerable time, and afterwards made into sixteen boluses: one of which is to be
 “ taken, morning and evening, for eight days; at the end of which period the mouth
 “ will generally be found to be much affected. The *Rassapusum* is a most useful and
 “ efficacious remedy in eighteen different kinds of Contractions of the Sinews, the same
 “ number of *Kirandies* (Venereal affections), twenty sorts of Scurfy eruptions, that
 “ dangerous species of Ulcer which makes its appearance over, or near, the back-
 “ bone, that dreadful Boil which assumes the appearance of an Ant-hill, in spreading
 “ or corroding Sores, Swellings on the neck, (*Scrophulous affections*) and *Leptosies*.”

II.

Rässācarpoorum 𑌕𑌃𑌆𑌃𑌆𑌃𑌆𑌃𑌆𑌃𑌆 (TAM.)

This also is a sort of muriate of Mercury. The following method of preparing it is taken from a work entitled the “*Poorna Saastrum*,” which is an abridgment of a voluminous work, which treats of Religious Ceremonies and the *Materia Medica*, &c. &c.

“ Sixteen Pagodas weight of Sulphur is to be fused in an earthen pot; after which,
 “ eighty Pagodas weight of Quick-silver is to be added to it, and the whole to be kept
 “ stirred until reduced to a black powder. Another earthen vessel is then to be taken,
 “ and filled half full of small pieces of brick, over which is to be laid half a measure
 “ of common Salt: upon the top of this Salt is to be put the black powder, and the
 “ whole to be covered with another empty earthen pot: the part where the mouths of
 “ the two pots meet is now to be well coated with soft clay, and bound round
 “ with seven plies of coarse cloth. The two vessels, thus joined, with their contents,
 “ are to be kept on a strong fire for twelve hours, and then the pots are to be taken
 “ off, and left to cool. When perfectly cool, the uppermost is to be carefully re-
 “ moved from the other; when in it (the uppermost) will be found a whitish saline
 “ substance, in a lump. A sort of phial, called *Cooppie*, is then to be well coated over,
 “ in every part, with clay; which phial is to be half filled with the white saline sub-
 “ stance just mentioned. An open, hollow, earthen vessel is now to be taken, and,
 “ after being filled quarter-full of river sand, is to be placed upon a strong fire; into
 “ this sand, thus heated, is to be set the bottom of the *Cooppie*; at the same time
 “ heaping up fresh sand to near its mouth. In this situation, the white saline sub-
 “ stance is to be kept purifying, (subliming) from six in the morning ’till twelve in
 “ the middle of the day; at which time the fire is to be extinguished, and the whole
 “ left to cool, ’till six in the evening: then again, the fire is to be lighted, and kept
 “ burning

“ burning 'till twelve o'clock at night; and in this manner is the process to be continu-
 “ ed for three days successively; after which period the Rassacarpoorum will be found
 “ in the upper part of the Coopie.”

“ MODE OF ADMINISTERING THE RASSACARPOORUM.

“ One Cash (copper) weight of Palmyra Jaggary, and a quarter of a silver Fanam
 “ weight of the Rassacarpoorum, are to be well mixed together, and made into a
 “ bolus; one half of which is to be taken in the morning, and the other half in the
 “ evening, 'till the mouth is properly affected. In stronger habits double this dose
 “ may be given. When the Rassacarpoorum is administered in nervous or convulsive
 “ habits, or when the stomach is weak, five grains of Long Pepper (Tipilie) must be
 “ added to the bolus. Rassacarpoorum is a medicine of great efficacy in all the eigh-
 “ teen kinds of Leprosy; in twenty sorts of Scurfy eruptions, in Contractions of the
 “ Sinews, in the Venereal disease, in the dangerous Ulcer which comes over the back-
 “ bone, in spreading Ulcers, in deep seated Sores, in Fistulas, in infectious Itches,
 “ and in a certain species of Hypochondriasis.”

III;

Shādilingum சாதிலிங்கம் (TAM.)

This is a sort of factitious Cinnabar, and is used by the Native Indians in fumiga-
 tions. The following method of preparing it is taken from the “ Poerna Soostrum.”
 “ Twelve Pagodas weight of Sulphur is to be put into an earthen pot, and fused
 “ over a slow fire: when in a state of fusion, eighty Pagodas weight of Rassum must
 “ be added to it, and the whole kept gently stirred until it is reduced to a black pow-
 “ der. Twelve Pagodas weight more of Sulphur, and four Pagodas weight of Vellie
 “ Eeum, (Pewter, literally Silver Lead) cut into small pieces, are to be added to the
 “ black powder, and to the whole is to be added the same quantity of Pottle Ooppoo
 “ (Salt petre). All of these are to be put into a phial, called Coopie, which must
 “ be sufficiently large to contain the medicines in the half of it. This vessel is
 “ then to be coated over with clay, in the most perfect manner. An oven is now
 “ to be made in the ground; over the mouth of which is to be put a broad hollow ear-
 “ then pot, and in this pot is to be placed the Coopie, (containing the medicines,)
 “ which is to be next covered over with sand up to its neck. The fire is then to be
 “ put into the oven, and kept burning for twelve hours; after which the Coopie is to
 “ be taken off, and kept till it is cool, when it may be broken, and in the neck of it
 “ will be found the Shadilingum, in a lump.”

“ MODE OF FUMIGATING WITH THE SHADILINGUM.

“ Eight Pagodas weight of Yercum vayr puttay, (the bark of the root of the Ascle-
 “ pias Gigantea,) four Pagodas weight of the Charcoal of the Yercum wood, four Pa-
 “ godas weight of Shādilingum, and one Pagoda weight of Pepper, are all to be ground
 “ together, with the juice of the leaves of the Paratie cheddie (Gossypium herbaceum,)
 “ and, when well rubbed, to be formed into twelve cakes, and dried. The fumes of
 “ one of these cakes, while burning, to be inhaled daily, through a smoking pipe, ei-
 “ ther all at once, or at two different periods in the twenty-four hours. Fumigation
 “ of this sort may be continued for five or six days, according to circumstances; and
 “ is efficacious in the two disorders called by the Tamools, *Kannosic* and *Kanna poot-*
 “ tea,

“ 100, (Cancerous affections), in Venereal ulcers of the throat and nose, and in a disease attended with a singular pricking pain in the Skull.”

IV.

Shavirum ஷாவிரம் (TAM.)

This strange compound is administered by the Tamools in very small quantities; and well it ought to be, as it is, evidently, a harsh, uncertain, and dangerous preparation. The following process for making it is taken from the “*Poorna Soostrum*.”

“ First, make *Rassapuspum*, of the strength that will be formed by using the proportions of sixteen Pagodas weight of Sulphur, eighty Pagodas weight of Quick-silver, and half a measure of common Salt. Then, to eighty Pagodas weight of this *Rassapuspum*, add the same quantity of roasted Salt: to these, again, are to be added the following substances; forty Pagodas weight of roasted *Toorushoo* (Sulphate of Copper), twenty Pagodas weight of *Paddicaram* (Alum), twenty Pagodas weight of *Pottle Ooppoo* (Nitre), twenty Pagodas weight of *Poonbeer* (a sort of alkaline earth), ten Pagodas weight of *Unna Baydie*, (Sulphas Ferri), and five Pagodas weight of *Navacharam* (Sai Ammoniac.) All these to be well rubbed together, till formed into an uniform powder, which is to be put into a *Cooppie*, sufficiently large to hold the whole in one half of it; after which, it is to be well coated round with clay, and set over an oven like the *Shadilingum*; where it is to be kept for thirty-six hours; taking care that the fire, tho’ slow, is strong. The *Cooppie* is then to be broken; and in the mouth of it will be found the *Shavirum*, in a lump.”

MODE OF ADMINISTERING THE SHAVIRUM.

“ The weight of a grain of Paddy (1.) of *Shavirum* may be given, for three days together, morning and evening, mixed with a little of the juice of Green Ginger, or about half a Pagoda weight of common Jaggary. This quantity, taken for the period mentioned, will affect the mouth; and is efficacious in thirteen kinds of Convulsion, in disorders attended with much Phlegm, in Venereal affections, in some kinds of Asthma, and in Scrophulous complaints.”

V.

Rässā Sindoorum ராசா சிந்திரம் (TAM.)

This substance is used by the Native Practitioners for nearly the same purposes that we employ Red Precipitate, viz. as an escharotic, and for cleaning foul Ulcers. The *Vytians* prepare it in the following manner:

“ Ten Pagodas weight of *Tuttanāgum* (Zinc) is first to be melted in an earthen pot, in a sand bath; after which, ten Pagodas weight of *Rassum* (Quick-silver) must be added to it. Two and a half Pagodas weight of *Toorushoo* (Blue Vitriol) and twenty Pagodas weight of Nitre, are then to be reduced to fine powder; which fine powder is to be sprinkled over the metals, at the same time stirring the whole with the root
“ of

(1.) A grain of Paddy, which is Rice in the husk, is the smallest weight in use amongst the Tamools.

" of the plant called Sirrookeray (*Amaranthus campestris*.) This having been done,
 " the heat of the sand bath is to be increased, and the process continued till such time
 " as the *Rassa Sindoorum* is formed."

Sāmutra pullum சமுத்திராபழம் (TAM.) ——— *Chāwntric kā pull*

چوندری کاپھل (Duk.) ——— *Sāmutra pundoa* (TEL.) ——— SAMUTRA
 FRUIT, (LITERALLY, SEA FRUIT.)

This article, as it appears in the bazars, is about the size of a large Lemon, but is commonly found cut into four sections, which are of a very dry texture and bitter taste. In cases of *Ozæna*, and other affections of the nose, the powder of it is recommended to be snuffed up the nostrils. It is said to be brought to India from the Eastern Islands.

Sāmutra cheddie சமுத்திரச்சேடி (TAM.) ——— CONVOLVULUS

SPECIOSUS. LIN. ——— *Sāmutra putrum* (SANS.)

Sāmutra cheddie is the Tamool name of a most beautiful shrub, whose broad, soft, heart-shaped leaves, (the under part of which has the appearance of white velvet), the Natives use in preparing emollient poultices.

Sāray pārāpoo சாராயபூ (TAM.) ——— *Sāray puppoo* (TEL.)

———— *Priāloo* (SANS.)

This is a sort of pulse, brought from the woods, which the Natives bruise, and make into an electuary; they consider it as a tonic.

Sāwil codie சாவில்கோடி (TAM.) ——— RUBIA MANJITH. Roxb.]

This creeper the Natives consider as of a very cooling nature, and prescribe it in infusion.

See article *Manjittie vayr* in this Section.

Scemie Aghatee சேமி அகதே (TAM.) ——— *Velātic Aghātic*

واليتي (Duk.) ——— *Seemā Avice* (TEL.) ——— BROAD LEAV-

ED CASSIA. ——— CASSIA ALATA. LIN. ——— *Dverpā gustia* (SANS.)

The juice of the broad leaves of this species of Cassia, mixed with Lime juice, is considered as a sovereign remedy for Ring-worm: the fresh leaves, simply bruised, and rubbed upon the eruption, are also found, in many instances, to remove it. In Hindoostanie this shrub is called *Dadmeden*.

Scemie

Siemie Shévádéi சேவடேயி (TAM.) ——— *Siemie Tézádá* (TEL.)
 ——— *Koombá* (SANS.)

This is a root of a brownish colour outside, and white within: it is slightly bitter and is considered as purgative. Whence it comes I have not been able to ascertain.

Sendoorkum சேந்தூர்க்கும (TAM.) ——— *Koosum* کوسوم (HIND.
 AND DUK.) ——— *Koosumbá chet'on* (TEL.) ——— *Ussur* (ARAB.) ——— *Kájee-
 reh* (BENGALIS) ——— SAFFLOWER, OR BASTARD SAFFRON. ———
 CARTHAMUS TINCTORIUS. LIN. ——— *Cusumbhá* (SANS.)

A fixed oil is prepared from this plant, which is used, as an external application, in Paralytic affections, and for bad Ulcers; and the small seeds are reckoned by the Vytians amongst their laxative medicines.

Shádamánjie சடாமன்ஜி (TAM.) ——— *Jutamasi* جتاماسي (DUK.)
 ——— *Soombul ut teib* (ARAB.) ——— *Juttámámsi* (TEL.) ——— CYPERUS
 STOLONIFERUS. KÆNIG. ——— *Mámsi* (SANS.)

With the perennial, hairy portion of the stem (immediately above the root) of this plant, when dried, in conjunction with certain oils, the Tamools prepare a fragrant and cooling liniment for the head. They also prescribe it occasionally, internally, as a purifier of the blood.

The *Shádamánjie* would seem to bear a strong resemblance to that plant which Sir William Jones discovered to be the Spikenard of the ancients, and which is the *Sumbul ul hind* of the Arabians. It is a species of Valerian, (*Valeriana Jutamansi*, Roxb.) and a Native of Nepal and Butan. The hairy portion of its stem the Hindoo Physicians administer, in Bowel complaints, and they also consider it as a valuable perfume.

Shāngam coopyy சங்ககோப்பி (TAM.) ——— *Sung kooppie* سنگ کوپي (DUK.) ——— *Nullá Cooppie* (TEL.) ——— OVATE LEAVED, SMOOTH
 VOLKAMERIA, ——— VOLKAMERIA INERMIS. LIN. ——— *Koondálie*
 (SANS.)

The juice of the root and leaves of this plant is bitter, and is prescribed, as an alterative, in Scrophulous and Venereal affections: it is administered either pure, or in conjunction with a little Castor oil.

Shárunoy vayr சாரணயவேர் (TAM.) ——— *Násurjānghi ké jurr*
 ناسرچنگي کي چور (DUK.) ——— *Ghélijéth:roo vayroo* (TEL.) ———
 TRIANTHEMA MONOGYNA. LIN. ——— *Poonarnávie* (SANS.)

This root is bitter, and a little nauseous to the taste. It is reckoned amongst the cathartics of the Tamools, and is prescribed in powder, mixed with Ginger. The plant,

plant, (the branches of which lie flat on the ground,) is of the class *Decandria* and order *Digynia*, and has somewhat the appearance of Purslane.

Shayng cotta செங்கோட்டை (TAM.) ——— *Belāwine* بهلويين
(DUK.) ——— *Unkurdiā* (ARAB.) ——— *Jeedighēnsāloo* (TEL.) ——— MARK-
ING NUT. ——— SEMECARPUS ANACARDIUM. LIN. ——— *Bullārákum*
(SANS.)

The acid juice of this shell is prescribed internally by the Vytians, in small doses, in severe Venereal, Scrophulous, and Leprous affections. An oil also is prepared from the nut, by boiling, of a very stimulating quality, and which is considered as a valuable application in cases of Rheumatic complaints; undiluted it acts as a blister.

There is this singularity attending the article now under consideration, that some individuals are so susceptible of its peculiar quality, that, on slightly touching the juice of it, their hands, arms, and even face, swell to a considerable degree, and become itchy. The Canarese name of the tree is *Gheru*.

Shayrāētcocchie சையரேதகூச்சி (TAM.) ——— *Chirāta* چرایتا
(DUK. AND HIND.) ——— *Sheelāsutto* coielloo (TEL.) ——— GENTIANA
CHIRAYITA. ROXB. ——— *Cvātatictu* (SANS.)

These are small stalks, of a light colour and of a very bitter taste; the bitter, however, though strong, is unattended with the least unpleasant flavor. The Native Practitioners consider them as tonic, stomachic, and febrifuge, and prescribe the medicine, in infusion, to the quantity of a quarter of a tea cup-ful twice daily. In Arabic this plant is termed *Kussub uzzereerah*.

Sheekhāi சேக்காயி (TAM.) ——— MIMOSA ABSTERGENS: ROXB.
—— *Ghodā sālā* (SANS.)

This is a long, flat pod or legume, containing separate, small, oval, dark coloured seeds; and is considered by the Native Practitioners as a most valuable medicine. In taste it somewhat resembles the Soap-nut, but is more acid, less bitter, and has a singular pungency. Its qualities are said to be deobstruent and detergent; and I am inclined to believe that it is also an expectorant. It is commonly prescribed in cases of Jaundice and other biliary derangements, and is, besides, used by the Indians, like the Soap nut, for washing the head.

The small leaves of this prickly shrub have a pleasant acidity, and are frequently put into pepper water, when it is found necessary to keep the bowels open, or work off bile.

The pod is usually prescribed in electuary, in doses of about the size of a small walnut, every morning for three days.

Shemmoollic illey செம்மூலிகிலே (TAM.) ——— *Moollooghō-untēh*
(TEL.) ——— BARLERIA PRIONITIS. LIN. ——— *Keoruntākā* (SANS.)

The juice of this leaf, which is slightly bitter, and rather pleasant to the taste, is a favourite

favorite medicine of the Tamool Practitioners, in those Catarrhal affections of children which are accompanied with Fever and much viscid Phlegm: it is generally administered in a little Honey, or Sugar and water.

Shencdie codie கையூதிக்கொட்டி (TAM.) ——— *Goolbayt* گل بیدل
(DUK.) ——— *Gurchá* (HIND.) ——— *Cit-améridoo* (MAL.) ——— *Tippátingay*
(TEL.) ——— HEART LEAVED MOON SEED. ——— MENISPERMUM
CORDIFOLIUM. Russel. ——— *Guduchi*, also *Anoortá* (SANS.)

The powder of the dried tender shoots of this creeper, which is bitter, and a little nauseous to the taste, the Tamool Practitioners prescribe, as an alterative, in cases of depraved habit of body, proceeding from Visceral obstructions and Jaundice. Dr. Fleming (1.) informs us, that the Hindoo Physicians consider a decoction of the leaves as a febrifuge, and as a tonic in goat. And I understand that this plant (which in some parts is called *Somáhitay*) is bruised and put into water, and taken by the Brahmans at some of their religious ceremonies.

Shcerudik கையூதிகை (TAM.) ——— *Cundbárunghie* کندبازنگی
(DUK.) ——— *Ghéntoobárunghie* (TEL.) ——— *Bárunghie* (SANS.)

An infusion or decoction of the leaves and tender shoots of this plant, the Vytians consider as attenuant and diaphoretic: they are said to be slightly bitter, and not unpleasant to the taste.

Shencodie vaylie செங்கொட்டிவேலி (TAM.) ——— *Lá! Chitá*
لال چیتا (DUK.) ——— *Yerrá Cittramoolum* (TEL.) ——— ROSE COLOUR.
ED LEAD-WORT. ——— PLUMBAGO ROSEA. LIN. ——— *Aroona chittráká*
(SANS.)

This, like the *Cittramoolum*, is a plant of the class *Pentandria* and order *Monogynia*, and is nearly similar to it in its natural qualities. The bruised root, tempered with a portion of some bland oil, is used, as an external application, in Rheumatic and Paralytic affections. It is also prescribed internally, in powder, in small doses, for the same complaints.

Shéngálanéer kalung செங்கலந்தீர்க்குழங்கு (TAM.) ——— *Káloo-*
vágudda (TEL.) ——— ROOT OF THE SWEET SMELLING WATER LILY.
——— NYMPHÆA ODORATA. AIT. ——— *Ructáootpalá* (SANS.)

With

(1.) See his "Catalogue of Indian medicinal plants," page 26.

With this root is prepared a kind of liniment of a cooling and fragrant nature, with which the Native Indians sometimes anoint themselves.

Shéngátáriputtay செங்கதாரிபுட்டு (TAM.)

This bark, ground into a fine powder, and mixed with a certain portion of Castor oil, is supposed to be a useful application in cases of Carapang and other Cutaneous affections. In the state in which I have seen it in the Native Druggists' shops, it appeared to possess little sensible taste or smell.

Shévadéi vayr சேவதேயேர் (TAM.) ——— *Tighárú* تيجارو (Duk.) —

——— *Tégáidá vayróo* (TEL.) ——— SQUARE STALKED BIND WEED (ROOT OF.) ——— CONVULVULUS TURPETHUM. LIN. ——— *Trivoortá* (SANS.)

This root is reckoned by the Native Practitioners as amongst their most valuable cathartics, and is said to be of a more active nature than that of the *Sharunoy*. In its succulent state the *Shévadéi vayr* has a somewhat nauseous taste, and, when quite fresh, is said to contain a milky juice.

Shévénár vaymboo சேவனார்வேம்பு (TAM.) ——— SMALL FLOWER-ED ASPALATHUS. ——— ASPALATHUS INDICA. LIN. ——— *Shivānimbā* (SANS.)

The small leaves, flowers, and tender shoots of this low growing plant, are supposed by the Natives to possess a cooling, demulcent and alterative quality, and are prescribed in decoction, in Leprous and Cancerous affections.

This plant appears to be the *Mannéli* of the *Hortus Malabaricus*. Rheede tells us, that from the root of it an oil is extracted, which is of use in Erysipelas.

Shévium சேவியம் (TAM.) ——— *Chôia kee jurr* چويا کي جر (Duk.)

——— ROOT OF THE BLACK PEPPER PLANT. ——— PIPER NIGRUM. LIN. ——— *Schevikā* (SANS.)

This root has a singular and slightly warm taste, and is considered by the Native Doctors as stimulant, tonic, and cordial; they prescribe it, accordingly, in certain cases of Fever, and in other affections requiring medicines of this description.

Sinneé elley சின்னேயலை (TAM.) ——— *Chinnieka pāt* چيني کيات (Duk.)

——— *Tsinniaāko* (TEL.) ——— LEAF OF THE BIRCH LEAVED ACALYPHA. ——— ACALYPHA BETULINA. RETZ. ——— *Tsinnie* (SANS.)

These leaves are about an inch and a half longer than those of the *Acalypha Betulaefolia*,

laefolia, and have a most pleasant and aromatic odour; as a medicine, they are much esteemed by the Native Practitioners, who prescribe them as a grateful stomachic in Dyspeptic affections, and in certain cases of Cholera. They are, besides, considered as attenuant and alterative, and are accordingly administered when it is necessary to correct the habit.

Sirroo Corutti vayr சிமகோமலதலபேர் (TAM.)— — — *Birmé ké jurr* برمی کی چر (DUK.)— — — *Tsinna Atāgoōā vayroo* (TEL.)— — — TRI-
CHOSANTHES INCISA. RUTIL:

This, as it appears in the hazars, is a light coloured and very bitter tasted root. Pounded small, and mixed with Margosa oil, it is considered as a valuable remedy, applied to those offensive sores which sometimes take place inside of the ears; it is also pouced up the nostrils in cases of *Ozæna*.

Sirroo Coorinjā vayr சிமகோமலதலபேர் (TAM.)— — — ROOT OF
THE PERIPLOCA OF THE WOODS. — — — PERIPLOCA SYLVESTRIS. WILLD.

This bitter root is supposed by the Native Practitioners to possess virtues in cases of Snake bite. Internally, it is prescribed in decoction; the powder of it is applied to the part that is bitten. The plant of which this is the root is called by the Cingalese *Binnuge*; the root itself they suppose to possess virtues similar to our Ipecacuan.

Sirroo Cānchoric vayr சிமகோமலதலபேர் (TAM.)— — — *Kānchkoori*
ke jurr کزچکور کی چر (DUK.)— — — *Tsinna Doolāgondie vayroo* (TEL.) —
— — — ROOT OF THE HEMPLEAVED TRAGIA. — — — TRAGIA CANNABINA:
LIN. — — — *Cūsāghinnie* (SANS.)

This root, which is sometimes called *Corrundootie vayr*, has, in its dried state, but little taste or smell, though in its more succulent condition, it is said to have an agreeable odour. It is considered as diaphoretic and alterative, and is prescribed in decoction, together with other articles of the same class, to correct the habit. An infusion of it is also given as a drink in ardent Fever.

Sirroo-keeray vayr சிமகோமலதலபேர் (TAM.)— — — *Tecerikooā vayroo*
(TEL.)— — — ROOT OF THE AMARANTH OF THE FIELDS. — — — AMA-
RANTHUS CAMPESTRIS. WILLD. — — — *Maykunādā* (SANS.)

This root has but little sensible taste or smell. It is considered by the Vytians as demulcent and emollient, and is prescribed, in decoction, in cases of Strangury. The leaf is eaten by the Natives.

Sirroo-poolay

Sirroo-poolay vuyr கருப்பூர்ப்பூர்த்து (TAM.) ——— *Kāl lé jur*
 كهل كى جز (Duk) ——— ROOT OF THE WOOLLY ILLECEBRUM
 ——— ILLECEBRUM LANATUM. LIN. ——— *Astmādayā* (SANS.)

— This root is considered as demulcent, and is prescribed in cases of Strangury, in the form of decoction. The Telingoo name of the plant is *Pindie conda*.

Sirroo tālie illey கருத்தாடுபுல்லு (TAM.) ——— *Tsinnātalicāko* (TEL.)
 ——— CONVOLVULUS GEMELLUS. LIN.

These leaves are said to have a pleasant smell and mucilaginous taste. When dried, powdered, and boiled with a certain portion of Ghee, they are considered as a valuable external application in Aphthous affections.

Sittāmoottie vuyr சித்தாமூட்டுபூர்த்து (TAM.) ——— *Tsinna Moa-*
topolāghum vuyroo (TEL.) ——— PAVONIA ZEYLANICA. CAVAN.
Bullā (SANS.)

This root, as it appears in the bazars, has little sensible taste or smell. An infusion of it is ordered as a drink in Fevers.

Soovānā Amel podie சுவாணாமல்போடி (MAL.) ——— *Chotā*
Chand چوناچاند (HIND.) ——— *Acaucryā* (CYNG.) ——— SCARLET
 FLOWERED OPHIOXYLON. ——— OPHIOXYLON SERPENTINUM. LIN.
Chāndrācā (SANS)

Soovānā Amelpodie (L.) is the name given, on the Malabar coast, to a plant, the root of which is supposed to have sovereign virtues in cases of Snake bites, and Scorpions stings: it is prescribed in decoction, to the extent of a pint in the twenty-four hours, and the powder is applied externally to the injured part. See *Hort. Mal. Part 6, page 22.*

This plant is by some believed to be that to which the Mongoose (*Ichneumon*) has recourse in his battles with poisonous serpents.

Sukkānāroo-pilloo சுககோடுபல்லு (TAM.) ——— GINGER GRASS.
 ——— ANDROPOGON NARDUS? This

(L.) The wood of this tree is extremely bitter; and the Europeans on Ceylon, Thunberg informs us, have cups made of it, into which when Wine is poured, it, in a short time, has a bitter taste and is taken as a stomachic.

This is a variety of the grass which is well known in lower India by the name of the Lemon grass ; it differs, however, from it in this respect, that, on being chewed, it has a strong flavor of Ginger. It is very common on the Conrtalum hills in the Tinnevely district, where the Natives consider an infusion of it as stomachic and febrifuge.

Sungā illey சங்கிலை (TAM.) ——— *Sāhkapāt* سحك كيات (DUR.) —
 ——— *Opi-ākoo* (TEL.) ——— LEAF OF THE FOUR SPINED MONETIA. —
 ——— *MONETIA BARLERIODES*. HERIT. ——— *Indiātrā* (SANS.)

The juice of this leaf is bitter, and is supposed by the Native Practitioners to possess virtues in cases of Cough, Consumption, and Humoural Asthma. It is commonly prescribed in the form of electuary, in conjunction with some other medicines. The powder of the root also is sometimes administered for similar complaints.

Tāgaray illey தகரையிலை (TAM.) ——— *Tāgarish-ākoo* (TEL.) ———
 LEAF OF THE OVAL LEAVED CASSIA. ——— *CASSIA TORA*. LIN. ———
Prābbonātā (SANS.)

These mucilaginous and pleasant tasted leaves are gently aperient ; and are prescribed, in the form of decoction, to such children as suffer from little Feverish attacks, while teething.

Tālishāputric தாலிசபுத்திர (TAM.) ——— *Talisputric* تاليس پتري (DUR.) ——— *Zarnub* (ARAB.)

The small leaves and tender shoots of this fragrant smelling plant have a taste not unlike that of Rhubarb, but without its bitterness. They are considered as stomachic, and, in a slight degree, astringent, and are prescribed in cases of Diarrhœa, general Weakness and Consumption.

Tāloodālēi தாலூடலை (TAM.) ——— THE PHLOMIS LIKE CLERODENDRUM. ——— *CLERODENDRUM PHLOMIOIDES*. VAHL. ——— *Vātā-gñūnic* (SANS.)

The juice of the leaves of this plant, which is somewhat bitter, is considered by the Indian Practitioners as an alterative. They prescribe it in those obstinate Rheumatic affections which are sometimes combined with Syphilis. The Telugoo name of the Taloodalei is *Nellie*.

Tānceer vittāng kalang தாண்சீர்த்டாங்கலாங்க (TAM.) ———
Suffaid Mosslic سفيد مولى (DUR.) ——— *Tsulla ghédalea* (TEL.) ———
 ROOT OF THE LINEAR-LEAVED ASPARAGUS. ——— *ASPARAGUS SAR-*
MENIOSUS. WILLD. ——— *Shetāvurrie* (SANS.) This

This long, whitish root is used as food by the inhabitants of Ceylon. In these provinces it is beat, and afterwards soaked in cold water; which water, when drunk, is supposed by the Vytians to have the effect of filling the Small Pox, and preventing their running into the confluent kind.

Tāvāshoo Mooringhēi தாவசூ மூரிங்கை (TAM.)———*Pindi Kondā* (TEL.)———TRANQUEBAR JUSTICIA.———JUSTICIA TRANQUEBARENSIS. LIN.———*Pindēe* (SANS.)

The juice of the small, and somewhat fleshy leaves of this species of *Justicia*, is considered by the Vytians as cooling and aperient; and is prescribed to children in the Small Pox. The bruised leaves are also applied to blows and other external injuries.

Tāvātiky தாவாதிக்க (TEL.)———ORNITROPHE SERRATA. ROXB.

Tāvātiky is the Telingoo name of a common plant on the Coromandel coast, the root of which, Dr. Roxburgh informs us, is astringent, and is used by the Native Practitioners of the Circars in cases of Diarrhoea. The berries are also eaten by the Indians.

Tāwmāy kalung தாமாய்கலங்கு (TAM.)———*Kungwēlkā gudda* కంబోలకాగడ్డి (HIND. AND DUK.)———*Bekhiniloofer* (PERS.)———ROOT OF THE PELTATED WATER LILY.———NELUMBium SPECIOSUM. JUSS.——*Sākāśmāputrā* (SANS.)

This is an esculent root, and is also prescribed medicinally, as cooling and demulcent, See Hort. Mal. Part XI. page 60.

Tayl-kōdūka தையல்கோடுகை (TAM.)———*Tayl munnie* (TEL.)———INDIAN TURNSOLE.———HELIOTROPIMUM INDICUM. LIN.———*Vrishchie kālie* (SANS.)

The juice of the leaves of this plant, which is bitter, the Native Practitioners apply to painful gum Boils, and to repel Pimples on the face. It is also prescribed for that species of Ophthalmia in which the Tarsus is inflamed or excoriated.

Tuyngā unnay தேயுநாயுண்ணெண்ணெய் (TAM.)———*Nāril kā tēil* ناريل کا تیل (DUK.)———*Tenkāia noonay* (TEL.)———COCOA-NUT OIL.———COCOS NUCIFERA. LIN.———*Narikuylum* (SANS.)

This Oil is eaten in some parts of the Peninsula, particularly in Travancore. In the more Northern and Eastern districts it is chiefly used for burning in lamps, as a softening application for the hair, and in the preparation of certain plasters.

Tuyshāvarum

Tayshāvarum தேசாவுடம (TAM.) ——— *Pipla Mure* پپلا مور
(Duk.) ——— PIPER DICHOTOMUM, ROTTL.

This is warm, sub-aromatic, jointed root, is prescribed by the Native Doctors in infusion, in certain cases of Fever and in Dyspeptic complaints. The Telungoo name of the *Tayshāvarum* is *Madie*.

Telini تليني (HIND.) ——— MELOE CHICHOREI;

Telini is the Hindoostanic name given to a kind of fly, which, in the higher provinces of India, is found to be an excellent substitute for the Spanish fly. It abounds in Bengal, Bihar and Oude; particularly in the rainy season, during which period, Dr. Fleming tells us, it is seen feeding on the flowers of cucurbitaceous plants. I have not met with it in lower Hindoostan.

Tēnnānāruttoo-punjie தேன்னாருத்தபஞ்சு (TAM.) ——— COCOA-
NUT TREE COTTON. ——— COCOS NUCIFERA.

This is a soft, downy, light brown coloured substance, found on the outside of the lower part of the branches of the Cocoa-nut tree, where they spring from the stem and are partially covered with what is called the *Parādav*, or coarse vegetable matting of the tree. The Cocoa-nut cotton is used by the Indians for stopping blood, in cases of wounds, bruises, leech bites, &c.; for which purpose it is admirably fitted by its peculiar texture. Another substance, of nearly the same nature, but softer and of a darker colour, is procured from the branches of the *Pahnjra* tree, and is termed *Pānnā-māruttoo-punjie*.

Tēnnang khulloo தேன்னாங்குலூ (TAM.) ——— *Nārille* ناريلي
(Duk.) ——— *Nargillie* (ARAB.) ——— *Teukhāiō khulloo* (TEL.) ——— CO-
COA-NUT TODDY. ——— COCOS NUCIFERA.

This is a most delicious, cooling and aperient drink: and, provided it is taken in the morning, before the sun is up, is found to be a safe and valuable remedy in cases of habitual constipation.

Tētām cottay தேத்தாங்கோடையுட (TAM.) ——— *Chil bingē kā*
pull چل بينج کاپھل (Duk.) ——— *Tsillāghēzāloo* (TEL.) ———
CLEARING NUT. ——— STRYCHNOS POTATORUM, LIN. ——— *Katōka*
(SANS.)

This fruit, though, when very young, it is made into a preserve and eaten, is reckon-

ed, in its ripe state, amongst the ematics of the Tamool Practitioners. The seeds are used for the purpose of clearing muddy water. One of them being usually rubbed hard, for a short time, round the inside of an earthen pot, the water is afterwards poured into it, and left to settle; the impurities soon subsiding, the water will be found clear and tasteless. The Canarese name of the tree is *Chittu*.

Tévdārum தேவதாசம் (TAM.) ——— *Dévdar* دیودار (DUK.) ———

— *Shujroolgin* (ARAB.) ——— AREOLATED ERYTHROXYLON. ———
ERYTHROXYLON AREOLATUM, LIN. ——— *Devudaroo* (SANS.)

The young leaves and tender shoots of this tree are supposed to be of a cooling nature; and, when bruised, and mixed with a certain portion of Gingilie oil, form a kind of refreshing liniment for the head.

See *Semnanāty mārum*, under the article *Oil, Wood*. Cat. I, Sec. IV.

[*Tirnootpāchie vérlé* திருநாத்தபுச்சுருந்தெருடு (TAM.) ———

Subzhé beenge سبزی کی بیج (DUK.) ——— *Vepodipātsā vittilo* (TEL.)

——— SEED OF THE BASILIC BASIL. ——— OCIMUM BASILICUM, LIN.

[The small seeds of the *Ocimum Basilicum*, which is a very fragrant shrub, are of a cooling and mucilaginous nature: an infusion of them is, in consequence, considered as a valuable remedy in Gonorrhœa, heat of Urine, and Nephritic affections. The juice of the leaves is squeezed into the ear in cases of Ear-ache. The variety of *Ocimum* called Hairy Basil, (*Ocimum Pilosum*. Roxb.) is common in upper Hindoostan, where it is usually called *Nazbo* and *Rihān*; which last, however, is, more properly speaking, the Arabic name of it. Its seeds (*Tokmī-rihan*) are in their nature similar to those of the *Ocimum Basilicum*, but somewhat more aromatic, and are a favorite medicine, Dr. Fleming tells us, with the Hindoo Native Women, for relieving the after pains of parturition.

Tirogkocullie திருகுகொல்லி (TAM.) ——— *Peele Suynd* پیلی سیند

(DUK.) ——— *Azfar Zukkoom* (ARAB.) ——— *Jemmoodon* (TEL.) ——— TIROG-

GHOUCULLIE. ——— EUPHORBIA TORTILIS, ROTTL. ———

Vājratondū (SANS.)

The milky juice of this plant (which has got its Tamool name from its branches being, as it were, scoloped and twisted,) is very similar, in its appearance and nature, to that of the *Euphorbia Antiquorum*, and is a very powerful cathartic, and deobstruent; it is prescribed in small doses, in conjunction with Palmyra Jaggary. In its undiluted state, it acts as a vesicatory, (1.) but, when mixed with a certain portion of Castor

(1.) The Tamools also use the juice of the common Milk hedge which they call Kalli

Castor oil, it forms a useful embrocation in cases of Palsy and chronic Rheumatism. The flower of this jungle shrub (1.) I have never seen. The plant itself would appear to differ from the *Euphorbia Antignorum* chiefly in the shape of its branches, which, in place of being three sided and distinct, are contorted, undulating, and, as it were, scolloped; are of a yellow green colour, and contain much more milky juice.

Tolásee vayr துலசீசைவேர் (TAM.) ——— *Toolsihé jurr* تولىسى كى جر
(Duk.) ——— *Uslee bádroodge* (ARAB.) ——— ROOT OF THE PURPLE
STALKED BASIL. ——— OCIMUM SANCTUM. LIN. VAR. ———
Sorusaw, also *Vurnhāsā* (SANS.)

This root the Tamool Practitioners are occasionally in the habit of prescribing in Fever cases, in the form of decoction. Like that of the *Cunjam koray*, the juice of the leaves of the Tolásee is recommended to be given internally, in the Catarrhal affections of young children.

Toodoovulluy தூதூவூலூய (TAM.) ——— *Moondlamooosteh* (TEL.) ———
THREE LOBED NIGHTSHADE. ——— SOLANUM TRILOBATUM. LIN.
——— *Schoodā* (SANS.)

The root, leaves, flowers, and tender shoots of this prickly shrub, are all used in medicine by the Tamools: the two first, which are bitter, are occasionally prescribed in Consumptive cases, in the form of electuary, decoction or powder.

Toomutikāi தூமூதூகூகூய (TAM.) ——— *Boddama káiā* (TEL.)
——— CALLOUS BRYONY. ——— BRYONIA CALLOSA. (ROTTL.)

The small, bitter seeds of this fruit are sometimes prescribed in worm cases, in conjunction with Gingilie oil. They are also employed by the Parriers, in some of the diseases of Horses. A fixed oil is prepared from the seeds, by boiling, which the poor use for burning in their lamps.

Toorū

Kalli (*Euphorbia Tirucodī*) as a vesicatory. The root of the same plant, as appears by the *Hortus Malabaricus*, is given in decoction, for a pain in the belly, on the *Malabar coast*; where *Rhede morcover* tells us, that the milk of the plant itself, mixed with butter, is considered as purgative, and to have the same virtues as the *Shuddray gully*. See *Hort. Mal. Part 2d, page 86.*

(1.) Query. Whether the *Tivoghooenllie* may not be a variety of the *Kol-Quall* of the *Abyssinians*, with the description of which it agrees in many respects. See *Bruce's Travels, Vol. 5, Appendix, page 41.*

Toorā elley தூராஸலைய (TAM.) ——— *Chayntārāshi ākoo* (TEL.) ———

LEAF OF THE MOLLUGO PHARNACEUM. ——— PHARNACEUM MOLLUGO, LIN. ——— *Jurrāsie* (SANS.)

These leaves are bitter, but not unpleasant to the taste: They are justly held in high estimation by the Native Practitioners, who consider them as stomachic, aperient and antiseptic, and prescribe them accordingly. They are a topical remedy for the Ear-ache, and are also administered, in infusion, in cases in which the *Lochia* do not flow so freely as could be wished.

Tottāl vālie தோட்டாஸலைய (TAM.) ——— *Meenoghoo tamāā*

(TEL.) ——— HUMBLE PLANT. ——— MIMOSA PUDICA, LIN. ——— *Sāmunghā* (SANS.)

Rbeede says, a decoction of the root of this plant is of use in Gravel. The Native Practitioners prescribe the leaves and root of it in cases of Piles and Fistula; the leaves are commonly ground small and administered in Milk. It is the *Lawn Tocol Manusia* of Rumphius.

Tukkōlum துக்கோலம் (TAM.) ——— *Jamoon kē dundī our tockēm*

جامون کی دندی اور تھکم (DUK.) ——— CALYPTRANTHES JAMBOLANA?

These are small; dried, pleasant tasted flowers and capsules. The Tamool Practitioners consider them as cooling, and prescribe them accordingly.

Tyre தூயர் (TAM.) ——— *Dhÿn* دھین (DUK.) ——— *Péroughoo*

(TEL.) ——— *Dādī* (SANS.)

This pleasant tasted and cooling preparation of Milk is often recommended as a diet by the Native Practitioners, when the body has become heated, or suffers from the irritation occasioned by an acrid bile.

Vāivēlungum வாயவெலங்கம் (TAM.) ——— *Bāibārunḡ* بای بزرنگ

(DUK.) ——— *Valunghā* (SANS.)

This is the Tamool name given to a small, round, brown seed, about the size of black Pepper, and which, in its dry state, appears to have but little sensible taste or smell. The powder of it, in conjunction with certain aromatics, is prescribed as a gentle restrainer in Flux cases. I know not from what plant it is obtained.

Vākānātie puttay வககனாதிபலைய (TAM.)

This

This bark, as it appears in the bazars, is somewhat worm to the taste, and a little acid. The powder of it, in conjunction with Gingilie oil, is occasionally used, as a stimulating application, in Rheumatic affections—Plant unknown.

Vāṭuluvāy Arisce വാതുവയ്യാരിശ്ച (TAM.) ——— *Māl kureghinie*
 مال کنکني (DUK.) ——— *Bāvunjie* (ISL.) ——— *Bācotchie* (SANS.)

This very bitter and brownish seel is prescribed, in conjunction with other ingredients, in cases requiring stomachics, and in those Diarrhœas that are supposed to arise from want of tone in the abdominal viscera. I have never seen the plant.

Vāṭumbirikāi വാതുമ്പിരിക്കായി (TAM.) ——— *Merowie* مزوري
 (HIND.) ——— *HELICTERES ISORA*. LIN. ——— *Avurtunnie* (SANS.)

This is a singular looking, contorted capsule, consisting of five fibres closely twisted in the shape of a screw. It is of various lengths, from one inch to two and a half. A liniment is prepared with the powder of it, which is supposed to be a valuable application in cases of offensive sores inside of the ears. The Telingoo name of the *Vāṭumbirikāi*, is *Noottie tadda*. Rucede says, the juice of the root is a powerful stomachic. See Hort. Mal.

Vārapoolā vayr വാറപൂലായ്വേര് (TAM.) ——— *Suffaid Māhumud*
 سفايد محمود (DUK.) ——— *Tellā Poolugodu vayroo* (TEL.) ——— *FLUGGEA*
LEUCOPYRUS. WILLD. ——— *Svayta Cambojic* (SANS.)

This root, as it appears in the bazars, is pleasant tasted, and is considered by the Vytians as gently astringent. They, in consequence, occasionally prescribe the powder of it in the Diarrhœas of children.

Vattinghé cuttay വട്ടിങ്ങി കട്ടയ also *Pātinga cuttay* (TAM.) ———
CAESALPINIA SAPPAN. LIN.

The Vytians consider a decoction of this as emmenagogue.

Vaylic partie വേൾപിപുട്ടി (TAM.) ——— *Utrun* اترن (DUK.)
 ——— *Zootoopākoo* (TEL.) ——— *HAIRY FLOWERED CYNANCHUM*. ———
 ——— *CYNANCHUM EXTENSUM*. JACQ. ——— *Yeeghūpālā* (SANS.)

The leaves of this herbaceous plant have a disagreeable and somewhat nauseous taste and smell. The juice of them is supposed to possess an emetic, as well as purgative, quality, and is said to be particularly useful in cases of Jaundice: it is generally administered in Cow's milk.

Voymbādum puttay (TAM.) ——— *Sooreo-ghoodu* (TEL.) ——— *Rutta vāllie* (SANS.)

The powder of this dark coloured and pleasant tasted bark, in conjunction with Gingilie oil, is sometimes used as an external application for the Itch and other cutaneous eruptions; but the chief use of the article appears to be as a reddish brown dye, the tint of which is fixed by means of *Kādukāi*, and *Pāddicarum*.

Vaypum puttay (TAM.) ——— *Neem lee chawl* (DUK.) ——— *Vaympā putia* (TEL.) ——— MARGOSA BARK, OR BARK OF THE INDIAN AZADIRACHTA. ——— MELIA AZADIRACHTA. LIN. ——— *Nimbā* (SANS.)

This is the bark (1.) of a beautiful large tree, of the class *Dicandria* and order *Monogynia*. It is bitter, but by no means unpleasant to the taste, and is considered by the Native Practitioners as amongst their most valuable tonics. They generally prescribe it in powder or in decoction, in conjunction with some aromatic, in Fever cases, and also in chronic Rheumatism; in fact, it is ordered for almost every purpose for which we employ the Cinchona.

From the fruit, which, when full grown, is not unlike a small French olive, a most valuable, fixed, bitter oil is prepared, that is not only justly esteemed as an excellent anthelmintic, but is much prized as an external application in cases of foul Ulcer; it is also used as a liniment in Rheumatic and Spasmodic affections, & in those violent Head-aches which are brought on by the rays of the sun, taken before exposure to cold and wet, it is supposed to have the effects of preventing Fever or Catarrh.

There is a sort of Toddy obtained from some healthy young Margosa trees, which is sometimes prescribed by the Vytians as a stomachic. It is called *Vaypum khullao*.

Vaypum unney (TAM.) ——— MARGOSA OIL.

See the article immediately preceding.

Vēdittālung kolindoo (TAM.) ———
Vārtūlikā kāunglā pāt (DUK.) ——— *Vēllitooroo kōnzādo*
 (TEL.) ——— ASH COLOURED MIMOSA. ——— MIMOSA CINEREA. LIN.
 ——— *Veeravritchā* (SANS.) These

(1.) Dr. D. White, Superintending Surgeon of the Bombay Establishment, informs me, that from the bark of the *Vaypum arum*, administered in cases of Intermittent Fever, he has witnessed success fully equal to what might have been expected from the *Cinchona officinalis*. On that gentleman's professional discrimination I place the most perfect reliance, and now take this public opportunity of declaring my high sense of his liberality and kindness in generously stepping forward to offer me every assistance in his power in my research regarding the *Materia Medica* of the Indians: from him I received much information, nor shall I ever cease to regret that I had not, at an earlier period, become acquainted with Dr. White; when I might have still more fully availed myself of his distinguished talents and acquirements.

These young shoots are of a cooling nature, and are bruised and applied to the eyes in cases of Ophthalmia. The juice of them is prescribed in Milk, in Gonorrhœa.

Veelvé elley. വേലവേലിയ (TAM.) ——— *Bil ka paat*
 بیل کاپات (DUK.) ——— *Bitvā ātoo* (TEL.) ——— LEAF OF THE RELI-
 GIOUS CRATÆVA. ——— CRATÆVA RELIGIOSA. VAHL. ——— *Beelva*
 (SANS.)

These leaves are somewhat aromatic, in a slight degree bitter, and are considered by the Native Practitioners as stomachic. The root, as it appears in the bazars, has a singular sub-aromatic and bitterish taste, and is supposed to possess an alterative quality.

Vellie Ecum. വേലിയേടം (TAM.) ——— PEWTER.

This the Vytians use in the preparation of *Shadilingum*; which article see in this Section. The literal meaning of *Vellie Ecum*, is silver lead.

Vellum വേലം (TAM.) ——— *Goor* گور (DUK.) ——— *Kund*
 (ARAB.) ——— JAGGARY (A SPECIES OF TREACLE.) ——— SACCHARUM
 OFFICINARUM. LIN. ——— *Ghaaddum* (SANS.)

As sugar in India is obtained, not only from the Sugar cane, but is also prepared from Coconut and Palmyra toddy; so, it naturally follows, that Jaggaries (or coarse treacles) are also procured from the same substances. They are used by the common people to sweeten their drinks, &c. and by the Native Doctors in their prescriptions.

Véppālî. വേപ്പാല (TAM.) ——— *Corāgū-pāla* (MAL.) ——— *Pala*
Codija, also *Māncopālā* (TEL.) ——— OVAL LEAVED ROSEBAY. ——— NE-
 RIUM ANTI-DYSENTERICUM. LIN. ——— *Cheerce*, also *Cutaja* (SANS.) —
 — *Carayia* (HIND.)

The bark of this tree, which is lately admitted into the British Materia Medica, under the name of *Connissi bark*, is called *Palla Pattah* on the Malabar coast, where the Portuguese inhabitants term it *Corte de Pala*, and where it is considered as a valuable febrifuge medicine. Here it seems chiefly to be given in Dysenteric affections, and is commonly administered in decoction. The seeds, (1) which in Tamool have got the name of *Véppālî Arisee*, in Persian *Akîr*, in Arabic *Lissân-ul-usafeer*, and in Dukhanie, Hindoostanie and Sanscrit, that of *اندرجو* *Indirjow*, have a pleasant taste, not unlike that of Oats; which they also somewhat resemble in appearance, but are longer

(1) They are contained in round, slender, pendulous follicles, each about nine inches long; two of which are often joined at both ends. The seeds are enveloped in a kind of coma, or downy tuft, somewhat resembling the down of the Thistle.

longer, and more slender. An infusion of them (they being previously toasted) is prescribed as a safe and gentle restrainer in certain Bowel complaints. A decoction of them, Rheede tells us in his *Hortus Malabaricus*, (1.) is employed in ardent Fever, as also in Gout and Worm cases.

Verruglung kalung வெருகலங் (TAM.) ——— *Bālloorāhāshie*
kuddā (TEL.) ——— *Abārā* (CYNG.) ——— LONG ROOTED ARUM. ———
 ARUM MACRORHIZON. LIN. ——— *Hustie kārnīe* (SANS.)

This root, in its raw state, like those of most of the *Arums*, possesses a degree of acrimony. In conjunction with Gingilie oil, the Native Practitioners prepare a kind of liniment with it, which, they allege, when rubbed on the head, sometimes cures Intermittent Fevers, after every other remedy has failed. When dressed, the *Verruglung kalung* is edible. It is common in Ceylon.

Vattilay வெசுதிலை (TAM.) ——— *Pan* پان (DUK.) ——— *Wurkā-*
sunbole (ARAB) ——— *Birgtum bowl* (PERS.) ——— *Tāmālāp ākoo* (TEL.) ———
 BETEL LEAF. ——— PIPER BETEL. LIN. ——— *Nāgāvullie* (SANS.)

The warm juice of the Betel leaf is prescribed by the Vytians as a febrifuge. It is also given in the indigestions of children, and, in conjunction with Musk, in cases of Hysteria. The leaf, which the Javanese call *Siri*, is chewed in most Eastern countries, in the way that Tobacco is in Europe.

Vistnookrāndi விஸ்தனாகரந்தி (TAM.) ——— *Vistnookrāndum*
 (TEL.) ——— CHICKWEED LEAVED EVOLVULUS. ——— EVOLVULUS
 ALSINOIDES, LIN. ——— *Vāistnāvā* (SANS.)

The leaves, stalks, and root of this low-growing, annual creeper, (2.) are all used in medicine by the Tamools, and are supposed to possess virtues in certain Bowel affections: they are prescribed in infusion.

Vittie vayr வெட்டிவேர் (TAM.) ——— *Bālā* பாலா (DUK. AND
 HIND) ——— *Kātsā* (PERS.) ——— *Cosson vayrao* (TEL.) ——— CUSS CUSS
 ROOT. ——— ANDROPOGON MURICATUM. KÖRNIG. ——— *Vitrānā* (SANS.)

An infusion of this fragrant smelling root the Vytians consider as diaphoretic, and gently stimulant, and prescribe it as a grateful drink in certain Fever cases.

It

(1.) See *Hortus Malabaricus*, Part I, page 86.

(2.) Rheede tells us, that, when boiled with Cummin seeds and Milk, the plant is considered as antifebrile, and that, when boiled with Oil, it is supposed to promote the growing of the hair on the head. Vide *Hort. Mal.* Part XI. page 131.

It is made into Fans by the Native Indians; and, after being thinly worked into large Lamboo frames, and watered, is also employed for the purpose of cooling the land wind; which, on passing through the wetted roots, is lowered many degrees in temperature, owing to the evaporation that is produced.

Fūlic vayr உழுவேர் (TAM.) ——— *Hāllālkijur* حلال كى چر
(Duk.) ——— *Velivic vayroo* (TEL.) ——— STROEMIA TETRANDRA, VAHL.

The root and leaves of the *Stroemia Tetrandria* (which is sometimes also in Tamool called *Herkoodi*) are considered as deobstruent, and are prescribed, by the Native Practitioners, in uterine obstructions. The first is generally administered in decoction; the juice of the latter is given in a little Castor oil.

Fullāk unnay உலாக உண்ணை (TAM.) ——— *Amidam* (TEL.) ———
LAMP OIL, OR OIL OF THE LARGE-LEAVED PALMA CURISTI. ———
RICINUS COMMUNIS. LIN. (FRUCT. MAJOR.) ——— *Eruḍā* (SANS.)

This differs from Castor oil in having a more disagreeable odour, and a considerable degree of empyreuma, (no doubt owing to the seeds being roasted, previously to the operation of boiling, for the purpose of extracting the oil). It is, besides, of a darker colour, and altogether of a more gross nature. They are both prepared, however, from the fruit of the *Ricinus Communis*, with this exception, that the Castor oil is made from that variety which is distinguished, *Fructibus Minoribus*.

The *Fullāk unnay*, like the Castor oil, is of a purgative quality; but it is chiefly employed for burning in lamps.

Fullārāi உலாரை (TAM.) ——— HYDROCOTYLE ASIATICA,
LIN. ——— *Mundookā purnie* (SANS.)

An infusion of the toasted leaves of this low growing plant, in conjunction with *Fendūm*, is given to children in Fever cases.

This appears to be the *Codagen* of the Hort. Mal. Part 10th, page 46:

Vulloy Kākārtānvayr வெலுயகாகர்ககரூரணவேர் (TAM.)
————— *Suffaidzerkē kē jurr* حلال كى چر (Duk.) ——— *Usléhubulneclé*
ahiz (ARAB.) ——— *Tellā Ghéntānā vayroo* (TEL.) ——— ROOT OF THE WINGED
LEAVED CLITORIA. ——— CLITORIA TERNATEA, LIN. (VAR. FLORE
ALEO.) ——— *Gacrie kurnie* (SANS.)

The root and small, dark coloured seeds of the Winged leaved *Clitoria* (which is of the class *Diodelpchia* and order *Decandria*) are both used in medicine; the first, in powder, is given as an emetic; the second are said to possess an anthelmintic quality, and to be gently purgative.

Vulloy poondoo வெலுயபூண்டு (TAM.) ——— GARLIC. ———
ALLIUM SATIVUM, LIN. ——— *Lashunā* (SANS.)

In addition to what is said of this article under the head of Garlic in the 1st Section of this Catalogue, I have to observe, that an expressed oil is prepared from it, called *Vullay poondoo unnay*, which is of a stimulating nature, and which the Vytians prescribe internally, to prevent the recurrence of the cold fit of intermittent Fever; externally, it is used in Paralytic and Rheumatic affections.

Vullerkoo வெர்தெருகூ (TAM.)-----*Suffid Akri kee jure*

سفيد اکري کي چر (DUK.)-----*Tellā Jellādo* (TEL.)-----PALE
COLOURED GIGANTIC SWALLOW-WORT.-----ASCLEPIAS GIGANTEA,
LIN. VAR.-----*Swaytaurkum* (SANS.)

This species of Swallow Wort is called Gigantic, from its rising higher than all the others of the genus, and is only distinguished from the common *Yercum* of the Tamools, from its leaves, and stem being somewhat of a paler colour.

The bark of the plant is warmish, and, when powdered, and mixed with a certain portion of Margosa oil, is used, as an external application, in Rheumatic affections. The milky juice of the *Vullerkoo* is considered as alterative and aperient.

Vubvaylum pattay வெர்தெவெலபுலுட (TAM.)-----*Tellā*

soomnā putta (TEL.)-----BARK OF THE IRON-RUST COLOURED MI-
MOSA.-----MIMOSA FERRUGINEA. ROTTL.-----*Kāleerā* (SANS.)

A strong decoction of this bark, in conjunction with *Marudum puttay* and Ginger, is sometimes employed as a wash for preserving the teeth.

Vuttēi Pemayrutic வுதேயபெயரூடு (TAM.)-----*Andā*

beer-āko (TEL.)-----BETONY-LEAVED BLACK HOREHOUND.-----
BALLOTA DISTICHA, LIN.-----*Boota-ghinnic* (SANS.)

This plant possesses virtues nearly similar to those of the *Pemayrutic*, and it is of the same class and order in Botany. Its leaves are light coloured, about an inch and a half long, downy, saw edged, have a bitterish sub-aromatic taste, and smell somewhat like Camphor.

Udimundārēi உதிமுந்தாரை (TAM.)-----*Gool Abāsh* کلاباش

(DUK. AND HIND.)-----*Rambal Pokul Ampal* (MALAY)-----*Sundiāragum*
(TEL.)-----MARVEL OF PERU;-----MIRABILIS JALAPPA, LIN;-----
Sundiaragum (SANS.)

This plant, we are told by Dr. Fleming, is not indigenous to Hindoostan; and, indeed, it appears to be very little known in the more southern provinces of India. The Mahometan Practitioners consider the root of it as gently aperient; but I am inclined to think that its medicinal qualities do not entitle it to much attention. This plant is the

Andi.

Andi. Mulleri of Rbee'le, who says nothing of its medical virtues; and *Rumphius*, who calls it *Bonga Wactu Katsjil*, says, "Usus ejus in re Medicâ huc usque igno-
tus est."

Wassanapilloo வாசனாபிலூ (TAM.) ——— *Náringe ké bas*
ká gas زارنج کی باسکا کو! نس (DUK.) ——— *Gendbel* (HIND.) ——— LE-
MON GRASS. ——— ANDROPOGON NARDUS? ——— *Bonstrinâ*
(SANS.)

The Natives occasionally, like us, use an infusion of this pleasant flavored Grass as a diet drink.

Widdâtîlâw விடதீலாம (TAM.) ——— *Paodind* پودیند (DUK.) —
—— MINT. ——— MENTHA CRISPA. LIN.

The Natives consider this as stomachic and carminative. The cultivation of it, however, seems to be more attended to by the Mahometans than by the Hindoos.

Wooddîam puttay வீதியிலபுடைய (TAM.) ——— *Woddiputtâ* (TEL.)
—— BARK OF THE WOODDIA TREE. ——— ODINA PINNATA. KERNIG,
Udjâstringhic (SANS.)

This bark, pounded very small, and mixed with a certain portion of Margosa oil, the Vytians consider as a valuable application for old and obstinate Ulcers.

Widoowungkâi விடுவங்காய (TAM.) ——— *Nullospoo Mosstikâia* (TEL.)
—— ANDRACHNE CADISHAW. ROXB. ——— *Vishavritchum* (SANS.)

This is a small nut, about the size of a filbert, which the Tamools reckon one of their strongest poisons. One pagoda weight, pounded, they consider as sufficient to kill a man. The leaves and root of the plant are also poisonous. The first, which no animal will touch, is, in conjunction with *Kadukâi*, supposed to be a good dressing for foul Ulcers.

Yerum vayr யேருககீமவேர் (TAM.) ——— *Akre ke jâr ke jurr*
akri اکری کی جہاز کی جر (DUK.) ——— *Acanâ* (HIND.) ——— *Jellédec*
vayroo (TEL.) ——— ROOT OF THE GIGANTIC SWALLOW WORT: ———
ASCLEPIAS GIGANTEA. LIN. ——— *Arkâ* (SANS.)

This pale coloured root is bitter and somewhat warm to the taste. A decoction of it is given occasionally, as a gentle stimulant, in Fevers and in Dyspeptic complaints. The milky juice, called *Yerum paul*, the Tamool Practitioners reckon amongst their purges.

purges. The charcoal of the wood of this shrub, and the bark of the root, are much used by the Natives in some of their Pharmaceutical preparations. The plant is said to be a poison for Goats and Sheep, and is called in Canarese *Yécuda*. The Yercum shrub is the *Ericu* (1.) of the Hort. Mal.

Zukkam h̄yat زخم حیات (Duk.) ——— COTYLEDON LACINIATA. LIN.

Zukkam h̄yat is the Dukbanie name of a plant, the bruised, succulent leaves of which are considered as a valuable application in cases of foul Ulcer. They are chiefly employed, by the Mahometan Practitioners, and I can speak of their efficacy from experience.

(1.) *Rheede informs us, that a decoction of the root of this plant is given in inter-mittent Fever, and that it is also of advantage when given for those Swellings which women sometimes have after confinement.*—See Hort. Mal. Part 2d, page 55.

زخم حیات

ADDENDA

TO SECTION III.

Adel Odāgām அடெலொடுகடாசெல (HORT. MAL.) ——— JUSTICIA BI-
VALVIS? ——— *Adulāsso* (SANS.)

Rheede tells us that, from the leaves and root of this plant, a juice is extracted, supposed, on the Malabar coast, to be of great use in Asthmatic complaints. See Hortus Malabaricus, Part 9th, page 81.

Ana. Schōvādi அனாசேவாதி (HORT. MAL.) ——— ELEPHANTO-
PUS SCABER. LIN.

Rheede says, a decoction of the root and leaves of the *Ana schōvādi* is of use in Dysuria. The Bramhins on the Malabar coast, he informs us, call this plant *Astipala*, “quia folia in orbem se explicant;” which, indeed, they appear to do, by the engraving given to us in the Hortus Malabaricus, Part 10th, Table 7th.

Belāmcāndāschōlārmāni பெலம்காண்டாசேலார்க்கொண்டா (HORT.
MAL.) ——— MORAEA CHINENSIS. THUNE.

The root of this plant, ground, and applied to any part bitten by a Cobra Capel, is said to prevent fatal consequences. The leaves are given by the Natives of the Malabar coast to cattle that have eaten poisonous vegetables, to prevent their dying. See Hortus Malabaricus, Part 11th, page 74.

Cāmmēta காமடெட்டா (HORT. MAL.) ——— *Ouro* (SANS.)

Cāmmēta is the name given, on the Malabar coast, to an immense large tree, the milky juice of which is said to have wonderful virtues in Dropsical cases. See Hortus Malabaricus, Part 5th, page 90.

Cārā Ceniram காராகெனிரம் (HORT. MAL.) ——— JUSTICIA
MALABARICA? ——— *Boin-Caro* (SANS.)

Rheede informs us, that the whole of this plant, macerated with an infusion of Rice, is said, on the Malabar coast, to be a useful remedy for the bite of a *Cobra Capella*. See Hortus Malabaricus, Part 9th, page 110.

Cārāmbu காரம்பு (HORT. MAL.) ——— JUSSIEUA SUFFRUTICOSA.
LIN. ——— *Bulā Vāngā* (SANS.) *Carumbu*

Carombu is the name of a plant found on the Malabar coast, which, Rheede tells us; when ground small, and steeped in Butter-milk, is supposed to be of use in Dysentery. He adds, that a decoction of it is said to dissipate flatulency, promote urine, purge the body, and destroy worms. See Hortus Malabaricus, Part 2d, page 96.

Cordân കോടൻ (HORT. MAL.) ——— *Tangulo* (MALAY) ———
CRATÆVA MARMELOS, LIN. ——— *Below* (SANS.)

Rheede says, that a decoction of the bark and root of this tree is supposed, on the Malabar coast, to be a sovereign remedy in Hypochondriasis, Melancholia, and Palpitation of the Heart; that the leaves (in decoction) are used in Asthmatic complaints, and that the fruit a little unripe, is of use in Diarrhœa and Dysentery. See Hortus Malabaricus, Part 3d, page 38.

Courou Moëlli കോരൂ മോളി (HORT. MAL.) ——— SIDERONYLON
SPINOSUM? ——— *Udāzli* (SANS.)

Courou Moëlli is the name, on the Malabar coast, of a shrub, the leaves and root of which, boiled in Milk, are supposed to be an antidote to the bites of certain Snakes. The bark, ground with oil, forms a good liniment in Rheumatic affections; See Hortus Malabaricus, Part 5th, page 77.

Idou Mouli ഇദു മൂലി (HORT. MAL.) ——— — *Elaticānto* (SANS.)

This is the name of a tree growing on the Malabar coast, from the bark of the root of which, and also from the flowers and fruit, various preparations are made, which are prescribed in cases of Madness, Phrensy, and other affections of the Brain. See Hortus Malabaricus, Part 4th, page 42.

Kāden pullu കാടൻ പൂലു (HORT. MAL.) ——— SCLERIA LITHOS-
FERMA. WILD.

The knotty root of this plant, Rheede tells us, is supposed, on the Malabar coast, to have anti-nephritic virtues, See Hortus Malabaricus, Part 12th, page 89.

Kāhāpu കാഹാപു (HORT. MAL.) ——— TORENIA ASIATICA.
LIN. ——— *Cālā Dolo* (SANS.)

The juice of the leaves of this low growing plant, mixed with Sugar, Rheede says, is supposed, on the Malabar coast, to cure Gonorrhœa. See Hortus Malabaricus, Part 9th, page 103.

Kātāpā കാതാപാ (HORT. MAL.) ——— RHAMNUS (SPEC.)? ———
Kāri (SANS.)

Kātōpā is the name given, on the Malabar coast, to a small tree, a decoction of the root of which is supposed to have great virtues in Malarial cases. See Hortus Malabaricus, Part 5th, page 94.

Kārou Kālāli കാലാലി (Hort. Mal.) ——— MELASTOMA ASPERA? ——— *Cit nāquri* (Sans.)

Kārou-Kālāli is the name given, on the Malabar coast, to a little tree, the leaves of which, rubbed and reduced into powder, with dry pepper leaves, and the whole mixed with Sugar, is said to ease Coughs, and relieve the lungs from Phlegm. See Hortus Malabaricus, Part 4th, page 91.

Kotsjillettī pullu കോഴിക്കടലി (Hort. Mal.) ——— XYRIS INDICA, LIN. ——— *Dādumāri* (Sans.)

This would appear, by Rheede's account, to be considered as a plant of great virtue on the Malabar coast. He says "Foliorum succus cum aceto mixtos impetigini resistit. Folia cum radice oleo incocta, contra lepram sumantur, cum Mango (Phaseolus "Mango) decocta et epota somnum conciliant." Vide Hort. Mal. Part 9th, page 139.

Muel. Schey മൂലശ്ചേയ (Hort. Mal.) ——— CACALIA SONCHIFOLIA, LIN. ——— *Pattā Cānudi* (Malay) ——— *Udirām-Panum* (Sans.)

Rheede tells us, that a decoction of this plant is considered as anti-febrile, on the Malabar coast; and that the juice of it, mixed with Sugar, is of use in Bowel complaints. See Hortus Malabaricus, Part 10th, page 135.

Nirpulli നീർപുല്ലി (Hort. Mal.) ——— TRADESCANTIA AXILLARIS, LIN.

Rheede tells us, that on the Malabar coast, a decoction of this plant is supposed to be of use in Tyupanitis. See Hortus Malabaricus, Part 10th, page 25.

Pāinā Schulli പൈനാശുല്ലി (Hort. Mal.) ——— ACANTHUS ILICIFOLIUS, LIN.

Pāinā Schulli is the name given, on the Malabar coast, to a plant, which, when ground small, and soaked in water, Rheede tells us, is supposed to have virtues, applied to parts bitten by poisonous Snakes.—See Hortus Malabaricus, Part 2d, page 94.

Pāl-modéccā പാലമുട്ട (Hort. Mal.) ——— CONVOLVULUS PANICULATUS, LIN. ——— *Cuvāli* (Sans.)

The root of this *Convolvulus*, dried in the sun, then reduced to powder, and boiled with Sugar and Butter, Rheede says, is supposed, on the Malabar coast, to promote obesity

obesity, and moderate the menstrual discharge. See Hortus Malabaricus, Part 11th, page 102.

Peetāndālē-cottī പേതാന്ദാലേകോട്ടി (HORT. MAL.) ———
 CROTALARIA VERRUCOSA. LIN. ——— *Buttā Gāytrī* (SANS.)

The juice of the leaves of this plant, Rheede tells us, is supposed to be efficacious in diminishing salivation. See Hortus Malabaricus, Part 9th, page 53.

Perin Pānel പേറിനപാണൽ (HORT. MAL.) ——— *Cunto* (SANS.)

This is the name of a shrub on the Malabar coast, with the dried leaves of which a fumigation is made, that is supposed to be of great use in Hysteria. See Hortus Malabaricus, Part 5th, page 30.

Pongolām പൊണ്ടോലാം (HORT. MAL.) ——— *Sāmmānā* (SANS.)

Pongolām is the name given, on the Malabar coast, to a plant, which, Rheede tells us, has great medical virtues. He says "calefacit, exsiccat, discutit omnia vitia ex frigore orta, utet humores pituitosos ac febres."—Vide Hort. Mal. Par. 7, pag. 111.

Ponnāmpu Mārāvārā പൊന്നാമ്പുമാരാവാറ (HORT. MAL.) ———
 EPIDENDRUM SPATHULATUM. LIN. ——— LIMODORUM. WILLD. ———
 ——— *Souanā Pouspā* (SANS.)

Rheede says of this plant, that the powder of it, mixed with Honey, is supposed on the Malabar coast, to temper the bile, and cure Phrensy; that the flowers, which are of a golden colour, reduced into powder, are given in Consumptive, Asthmatic and Maniacal cases. See Hortus Malabaricus, Part 12th, page 8.

Sāpātoe cheddī സാപാതോച്ചേറ്റി (TAM.) ——— *Scheru-pāriti* (HORT. MAL.) ———
 ——— HIBISCUS ROSA CHINENSIS. LIN.

Rheede says that the root of this plant, triturated with oil, is of use in Menorrhagia; See Hortus Malabaricus, Part 2d, page 26.

Tejrou Māu Mārāvārā തേജരൂമാരാവാറ (HORT. MAL.) ——— EPIDENDRUM TENUIFOLIUM. LIN. ——— CYMBIDIUM. WILLD. ——— *Amboketi* (SANS.)

Rheede, speaking of this plant, says, that the powder of it, mixed with Vinegar, is supposed, on the Malabar coast, to expel mucus from the bladder and kidneys, to relieve heat of Urine, and Gonorrhœa, and to moderate an overflow of the menstrual flux. See Hortus Malabaricus, Part 12th, page 11.

Tejrou

Tsjerou-Uren കൂറ്റുലാശ (HORT. MAL.) ——— MELOCHIA COR-
CHORIFOLIA. LIN.

The whole of this plant, (with the exception of the root,) boiled in oil, is supposed, on the Malabar coast, to be an efficacious remedy for preventing bad consequences from the bite of a water Snake. See Hortus Malabaricus, Part 9th, page 143.

Vāli-kāra വെള്ളകണ്ട (HORT. MAL.)

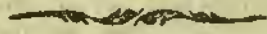
The name of a tree on the Malabar coast, growing near Cochin, the seed of which, boiled with Saffron and oil, Rheede tells us, is said to prevent fatal consequences from the bite of a Mad-Dog, provided it is timely administered, See Hortus Malabaricus, Part 7th, page 36.

Upu-dāli എലുലാശ (HORT. MAL.) ——— RUELLIA RINGENS. LIN;

The juice of the leaves of this plant, boiled with a little Salt, Rheede says, is supposed, on the Malabar coast, to correct a depraved state of the humours. See Hortus Malabaricus, Part 9th, page 125.

Wellipānā-kēlangu നേരൂരൂലാശ (HORT. MAL.) ———
—POLYPODIUM TAXIFOLIUM, LIN. ——— *Kādechou-Mao* (SANS.)

Rheede says that the leaves of this plant, reduced to powder, and taken with Honey, are powerful emmenagogues, and bring on abortions: He therefore adds "Mulieres ergo, cavete vobis!!" Vide Hort. Mal. Par. 12, pag. 25.



A Table shewing the doses of such Tamool Medicines as are not included in the British Materia Medica.

The Vytians and Hakeems being in the constant habit of crowding a great variety of articles into one prescription, there has been some difficulty in ascertaining the exact quantities of each medicine that might be considered as a proper dose.

<i>Medicines.</i>	<i>Forms.</i>	<i>Doses.</i>
<i>Adā ōdey elley,</i>	Electuary,	A small tea spoonful twice daily.
<i>Adievē yam,</i>	Powder,	$\frac{1}{4}$ of a Pagoda weight twice daily.
<i>Aildutnā, ālay,</i>	Infusion,	Two Ounces Do.
<i>Alā vērgi,</i>	Electuary,	One Pagoda weight Do.
<i>Amkoolāng kālun,</i>	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
<i>Anānéringie,</i>	Do,	One tea-cupful Do.

Appākōvay

<i>Medicines:</i>	<i>Forms,</i>	<i>Doses.</i>
Appākōvay kálung,	Electuary,	Two table spoonfuls twice daily:
Arásam vééí,	Powder,	$\frac{1}{4}$ of a Pagoda weight Do.
Attie puttay,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Avāray,	Electuary,	A small tea-spoonful Do.
Avérie,	Decoction,	One tea-cupful Do.
Caarāmucākā unnay,	Oil,	One and $\frac{1}{4}$ of a Gold fanam weight a dose
Caatattie poo	Infusion,	One tea-cupful twice daily.
Caatcārnay kálung,	Electuary,	A small tea-spoonful Do.
Caatmoornogē vayr,	Decoction,	One Ounce twice or thrice daily.
Caatsirágum,	Powder,	One Pagoda weight twice daily.
Cādāpum vayr,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Cāmāchie pilloo,	Infusion,	$\frac{1}{4}$ Do. Do.
Cānchorie vayr,	Decoction,	$\frac{1}{2}$ Do. Do.
Cāray chéddie,	Do.	Three Ounces Do.
Cārookooā elley,	Do.	One Ounce Do.
Coorinjā	Infusion,	$\frac{1}{2}$ a tea-cupful Do.
Cooroovingie vayr,	Decoction,	Do. Do.
Coottivéllā,	Do.	$\frac{1}{2}$ an Ounce Do.
Candungkāni vayr,	Do.	Do. Do.
Conjam koray,	Juice of the leaves,	A tea-spoonful twice daily for children.
Eléndéí vayr,	Decoction,	$\frac{1}{2}$ a tea-cupful twice daily.
Elékūllie,	Milky Juice,	$\frac{1}{4}$ of a Pagoda weight a purge.
Eloopéí puttay,	Juice of the Bark,	A table-spoonful twice daily.
Emboorel,	Decoction,	One Ounce twice daily.
Erupovel,	Do.	$\frac{1}{2}$ an Ounce Do.
Kādūil Tayngā,	Powder,	$\frac{1}{4}$ of a Pagoda weight twice daily.
Kālichikāi,	Pills,	$\frac{1}{2}$ a nut in the course of the 24 hours, in divided doses.
Kāroovélum puttay,	Infusion,	$\frac{1}{2}$ a tea-cupful twice daily.
Kārpoovāwullie,	Juice of the leaves,	A table spoonful twice daily.
Kaundum,	Powder,	One Gold fanam weight Do.
Kilānéllie,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Koopāmāynie,	Powder,	One tea-spoonful mixed with butter Do.
Koray kálung,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Kostum,	Infusion,	Do Do.
Kotāng kārúndéí,	Powder,	One tea-spoonful in honey Do.
Kutūlay,	Juice of the Pulp,	One tea-cupful every morning.
Mālayānghie vayr,	Infusion,	One tea-cupful twice daily.
Māroodānie,	Extract,	$\frac{1}{2}$ a tea-spoonful Do.
Mārool kálung,	Electuary,	One tea-spoonful Do.
Māvilinghum puttay,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Moodā cottān,	Do.	Do. Do.
Mookārnttay vayr,	Powder,	One tea-spoonful Do.
Mookāvullie vayr,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Moollie vayr,	Do.	Do. Do.
Moonnéí vayr,	Do.	Do. Do.
Mosumooskéí,	Infusion,	Do. Do.
Nāhioorvie vayr,	Do.	Do. Do.
Nāhivāyléí,	Powder,	One tea-spoonful Do.
Nānjeāpānjan vayr,	Do.	$\frac{1}{2}$ a Pagoda weight a dose.
Nat Sowrārum,	Electuary,	$\frac{1}{2}$ of a Pagoda weight daily.
Nedél kálung,	Do.	One tea-spoonful twice daily.

<i>Medicines.</i>	<i>Forms.</i>	<i>Doses.</i>
Neer Moollie vayr,	Decoction,	$\frac{1}{2}$ a tea-cupful twice daily.
Neer Noochie,	Do.	Do.
Neer piimie,	Do.	Do.
Nélacoomul vayr,	Electuary,	One tea-spoonful
Nélépaunay kálung;	Do.	Do.
Nellie poo,	Do.	Do.
Neringie,	Decoction;	$\frac{1}{2}$ a tea-cupful
Nérvalum cottay,	Electuary,	One gold fanam weight a dose;
Noochie	Decoction,	$\frac{1}{2}$ a tea-cupful twice daily.
Noonā cheddie elley,	Do.	Do.
Núwel puttay,	Do.	Do.
Ooghāi puttay,	Do.	Do.
Oriláamāray,	Do.	Three table spoonfuls
Paak,	Do.	$\frac{1}{2}$ a tea-cupful
Pādie vayr,	Infusion,	Do.
Pāloopāgbel kálung,	Electuary	Two table spoonfuls
Párátie vayr,	Decoction;	$\frac{1}{2}$ a tea-cupful
Pāssellie keeray,	Infusion,	Do.
Pāvuttay vayr,	Powder,	Two tea-spoonfuls a dose for children.
Pémayrútie,	Infusion;	Three table spoonfuls twice daily.
Pépoodel,	Do.	Four Do. Do. Do.
Pérāmootie vayr,	Do.	$\frac{1}{2}$ a tea-cupful
Pérumārundo,	Decoction,	Three table spoonfuls
Pérmāruttoo puttay,	Do.	$\frac{1}{2}$ a tea-cupful
Péruñdái codie,	Powder,	One tea-spoonful
Podootálee,	Infusion,	$\frac{1}{4}$ of a tea-cupful
Poindie cottay,	Powder,	1 & $\frac{1}{4}$ of a Pagoda weight
Pōólāvayr puttay,	Decoction,	$\frac{1}{2}$ a tea-cupful
Poolāray,	Electuary,	Two tea-spoonfuls
Poolliam véréi,	Powder,	Two Pagodas weight
Poorsungkái,	Decoction,	$\frac{1}{2}$ a tea-cupful
Porásam véréi,	Juice of the seeds,	Two table spoonfuls
Portálāykāiántágárei;	Decoction,	$\frac{1}{2}$ a tea-cupful
Purpādāgum,	Infusion,	Do.
Shúdámāngie,	Do.	1 & a $\frac{1}{4}$ of a Pagoda weight
Shāngám cooppy;	Juice,	Two table spoonfuls
Shārunay vayr,	Powder,	Two tea-spoonfuls
Shayng cottay,	Juice,	One tea-spoonful once daily.
Shémooillie éley,	Juice of the leaves,	Two table spoonfuls twice daily:
Sheendis codie,	Powder,	Two tea-spoonfuls
Sheerudék,	Infusion,	$\frac{1}{2}$ a tea-cupful
Sheneodie vaylie,	Powder,	One tea-spoonful
Shévádái vayr,	Decoction;	$\frac{1}{2}$ a tea-cupful.
Shévénārvayambo,	Do.	Do.
Shéviam.	Do.	Do.
Sinnie elley,	Infusion,	$\frac{1}{4}$ of a tea-cupful
Sirroo Coorinjā vayr,	Decoction,	$\frac{1}{2}$ a tea-cupful
Sirroo Cānchotie vayr,	Do.	Do.
Sirroo keeray vayr,	Do.	Do.
Sirroo poolay vayr,	Do.	Do.

<i>Medicines:</i>	<i>Forms.</i>	<i>Doses:</i>
Sugā éley,	Electuary,	Two tea-spoonfuls twice daily.
Tágáray éley,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Táisháputrie,	Powder,	One tea-spoonful Do.
Táloodáléi,	Juice of the leaves,	Two table-spoonfuls Do.
Tāvāshoo Mooringshei,	Do.	Do. Do.
Taysbāvárui,	Infusion,	$\frac{1}{2}$ of a tea-cupful Do.
Téttám cottay,	Powder,	One and a $\frac{1}{2}$ tea-spoonful a dose.
Tirnootpátcibi- vérei,	Infusion,	$\frac{1}{2}$ a tea-cupful twice daily.
Tirooghooculle,	Milky Juice,	Two gold fanams weight Do.
Tolásee vayr,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Toodoovullay,	Electuary,	Two tea-spoonfuls Do.
Toorā éley,	Infusion,	$\frac{1}{2}$ a tea-cupful Do.
Tottāl vâdie,	Powder,	Four Pagodas weight Do.
Vâivélungbum,	Infusion,	$\frac{1}{2}$ of a tea-cupful Do.
Vārâpoolā vayr,	Powder,	One Pagoda weight Do.
Vaylie partie,	Juice of the leaves,	Three table spoonfuls Do.
Vaypum puttay,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Vaypum khulloo,	Toddy,	An ounce and a half every morning.
Véditālung kolindoo,	Juice of the leaves,	Four Pagodas weight twice daily.
Véppáléi puttay,	Decoction,	Three table spoonfuls Do.
Vectilay,	Juice of the leaves,	Two table spoonfuls Do.
Vistnookrāndi,	Infusion,	$\frac{1}{2}$ a tea-cupful Do.
Vittie vayr,	Do.	$\frac{1}{2}$ of a tea-cupful Do.
Vūlie vayr,	Decoction,	$\frac{1}{2}$ a tea-cupful Do.
Vullárái,	Infusion,	Do. Do. Do.
Vullay Kākārtánvayr,	Powder,	One Pagoda weight Do.
Vulléikoo,	Milky Juice,	$\frac{1}{2}$ of a Pagoda weight Do.
Vuttíéi Pémayrutie,	Infusion,	Two table spoonfuls for children twice daily.
Yéicum vayr,	Decoction,	Two table spoonfuls twice daily.
Yéicum pávl,	Milky Juice,	$\frac{1}{2}$ of a Pagoda weight a dose.

Weights in use amongst the Native Druggists of Lower Hindoostan.

$2\frac{1}{2}$ Grains of dried Paddy (1.)	make	1 Grain (Apoth.)
16 do. do.	"	1 Gold Fanam,
1 Gold Fanam,	"	5 Grains (Apoth.)
$10\frac{1}{2}$ Gold Fanams,	"	1 Star Pagoda.
1 Star Pagoda,	"	2 Scruples & 12 gra. (Apoth.)
10 Star Pagodas,	"	1 Pollam.
25 Pollams,	"	1 Seer,
40 Pollams,	"	1 Viss.
8 Viss,	"	1 Maund.
20 Maunds,	"	1 Páram or Candy, weighing 500 lbs. Avoir.

Forms

(1.) Rice white in the husk is called Paddy.

Forms of Prescriptions in use amongst the Native Medical Practitioners of Lower Hindoostan.

I. INFUSION. *Kodiacer* కడియం (TAM.) ——— *Nooko* نكوح
(Duk.) ——— *Wuriveshānū Cāshāyūm* వూరివేశనకషాయం (TEL.)

II. DECOCTION. *Cushāyūm* ఉశాయం (TAM.) ——— *Kārā* కారా
(Duk.) ——— *Wāndinē Cāshāyūm* వందినకషాయం (TEL.)

III. LINIMENT (TOPICAL.) *Tāllūm* తాల్లం (TAM.) ——— *Tayl Ligānū* تیل لگانو
(Duk.) ——— *Dāllūm* దళ్లం (TEL.)

IV. LINIMENT (FOR THE WHOLE BODY.) *Toōzloy* తులూలయ
(TAM.)

V. ELECTUARY. *Layghūm* లయ్యం (TAM.) ——— *Hulvā* حلو
(Duk.) ——— *Layghūm* లెయ్యం (TEL.)

VI. POWDER. *Shooroanum* శూరాణం (TAM.) ——— *Bashnee* بكني (Duk.)
Shooroanum శూరాణం (TEL.)

VII. PILL. *Mātray* మాత్రయ (TAM.) ——— *Ghālie* گولي
(Duk.) ——— *Mātirloo* మాత్రలు (TEL.)

VIII. PLASTER. *Kālimboō* కాలింబూ (TAM.) ——— *Mōlūm* مولم
(Duk.) ——— *Molām* మోలాం (TEL.)

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SECTION IV.

Artisan's Nomenclature, &c.

CONTAINING THE NAME AND USE OF MANY MATERIALS EMPLOYED BY THE NATIVE INDIANS IN THEIR ARTS AND MANUFACTURES; ALSO THE APPELLATIONS GIVEN TO CERTAIN ARTICLES OF DIET, AND OTHER THINGS NECESSARY FOR THE COMFORT AND CONVENIENCE OF THE SICK.

A.

ALOE (HILL) NAR: *Málay Kuttálay nár* லௌஸௌதௌஸௌடௌநாநி
(TAM.)—Sun ká nár سن كازار (DUK.)—*Peddā kálā bundā nárā*
(TEL.)—AGAVE VIVIPARA. LIN.—*Cán'ālā* (SANS.)

From the nar (or tough stringy fibres) of the Hill Aloë, is prepared a very strong and useful cordage, (*Kyrc*), similar to that made from the same plant in Portugal, where this Aloe is called Pita, (1.) It is also made into a smaller sort, or twine, called *Mellis Kyrc* or *Mellis Cowr*.

ALOE, SMALL. *Kuttálay* கௌதௌஸௌடௌ (TAM.)—*Kunwār* کنوار
(DUK.)—*Rálā bundā* (TEL.)—*Koomārie* (SANS.)—ALOE PER-
FOLIATA, VERA. LIN.

The juice of the pulp of this small species of Aloe is employed by the Mahometans in preparing their ink.

ALUM. *Pádd'cārum* லௌதௌஸௌடௌ (TAM.)—*P,huthucria*
پوت كرتي (DUK.)—*P,hitcāri* (HIND.)—*Sphātica* (SANS.)—
ALUMEN.

The Dyers (*Sāikkārér*) (Tam.) use this article for fixing and giving brilliancy to their colours in chin:z and other painting; particularly those called *Putta Oodā* (purple), and *Caroōā Segāpon* (deep red). The Tanners (*Chackkéliér*) (Tam.) employ it in preparing soft white leather, and the Goldsmiths (*Tuttār*) (Tam.) to brighten gold ornaments.

AMBER.

(1.) See *Link's Travels in Spain and Portugal*, page 444.

AMBER. *Umber* அம்பர் (TAM.) ————— *Kārooba* کهرابا (PERS. HIND, AND DUK.) ————— SUCCINUM.

I cannot find that Amber is employed in preparing Varnishes in India; but is chiefly made into Beads, called in Dukhaie *Kafoorké munkéh*, and other ornaments.

Copal is often passed off for Amber, and sold for it; a deception easily carried into effect, from the great resemblance the one substance bears to the other in colour and consistence. See article *Amber*, in the 1st Section of this Catalogue; see also *Copal*, in this Section.

ANOTTA. ————— BIXA ORELLANA, LIN.

This plant is now successfully cultivated in Bengal, and also in some parts of lower Hindoostan; from the follicles or pulp of the seeds of which *Anottā*, a beautiful red dye is prepared. Some specimens of it, sent from Calcutta to England, were said to be not inferior to the article brought from South America.

ARRACK. *Chārāyum* சாராயம் (TAM.) ————— *Arrak* عرق (ARAB, AND DUK.) ————— ARRACUM.

See article *Arrack* in Section 7th of the 2d Catalogue.

ARSENIC, YELLOW. *Arīdārum* அரிதாரம் (TAM.) ————— *Huroāl* هورال (HIND. AND DUK.) ————— *Hāritālā* (SANS.) ————— ARSENICUM FLAVUM.

This is much used by the Tamool Painters (*Vurnāvēlkhāser*) in preparing a yellow pigment.

ASBESTOS. *Kull nār* கல்நார் (TAM. AND CAN.) ————— *Puttir kā nār* புத்திரகாநார் (DUK.) ————— *Rātinārā* (TEL.) ————— ASBESTOS.

Captain Arthur, of the Corps of Engineers, was the first European who discovered this magnesian fossil in the lower provinces of Hindoostan; (in Mysore.) It is that sort which has been called by mineralogists *Amianthus*: its texture is delicately fibrous, its colour flaxen, and its fibres perfectly flexible. The *Ligniform Asbestos* I found in a Trichinopoly bazar: in external appearance it resembles wood, its fibres are somewhat rigid, and its colour is a dusky brown. The Tamool name of this sort is also *Kullnār*, which literally signifies stone-flax.

From the quality the *Amianthus* has of resisting fire, it is evident that it might be turned to very useful purposes.—*Pliny* informs us that he saw Napkins made of it; and the Princes of Tartary use it in burning their dead, with the view of preserving the

the ashes of the corpse distinct from those of the wood, Dr. Lister speaks of the wick, of the perpetual lamps of the Brahmins being made of it; and such may probably exist in the higher tracts of India, where I have understood that the Hindoos were not unacquainted with the method of making cloth from it. Thuoberg found a fine white variety of Asbestos in Japan, there called *Sékimo*, and which the Japanese were in the habit of spinning, weaving, and making into cloth.

ATTICES: *Attices* آتیس (HIND.) ——— BETULÆ, SPEC:

Attices is the Hindoostanie name of the bark of a species of *Betula*, used in the northern parts of India for dyeing Chintz red, and which is sometimes, though rarely, brought to the Coromandel coast,

B.

BAG, GUNNIE. *Konie pye* கோணியை (TAM.) ——— *Tāt ké Ghonie*
 ذات کي گوني (DUK.) ——— *Gonoy Sunchie*. (TEL.) ——— SACCUS.

It is with Gunnie bags, when old, that the Natives make the greater part of their Paper. Gunnie bags are made of the *Crotalaria nar*, which article see.

BAMBOO. *Moonghill* மூங்கில் (TAM.) ——— *Bās* बास (HIND. AND
 DUK.) ——— *Védooro* Vāllā (TEL.) ——— BAMBUSA ARUNDINACEA,
 SCHREB. ——— *Vānsā* (SANS.)

The common purposes of house building, making rails, palankeens, wicker work, &c., for which Bamboos are employed by the Native Indians, are well known. That variety of this article, called by the English Male Bamboo, (*Bambos stricta*, ROXB.) is termed in Tamool *Kull Moonghill*, in Dukhanie *Gut Bās*, in Telingoos *Rātu Védooro*, and in Canarese *Chittoo*: the Natives split it into thin pieces, and make it into mats, baskets, and boxes; it is also used for spear shafts, bows, fishing rods, for drawing water, making ladders, grain carrier's tents, frames of boats, &c. &c. The English name, *Bamboo*, is a Malay word, *بامبو* Bamboo.

BANYAN TREE.

See article *Arāsum véreī* in the 3d Section of this Catalogue:

BASKET. *Koondoo* கூண்டு (TAM.) ——— *Tékra* ٹوکرا (HIND. AND DUK.)
 ——— *Cānjong* (MALAY) ——— *Boottā* (TEL.) ——— CORBIS.

See articles, *Bamboo* — *Culdera bush leaf* — *Date*, *Wild, leaf and stalk of*
 — *Palmyra nar* — *Palmyra leaves* — *Rattan, small, common* — *Tennam Erck*.
 BEAD

BEAD, GLASS. *Munnie* லுஹுஹு (TAM.) ——— *Bootirādhā* (MALAY) ———
Kāch ké munkéh كاجچي منكي (DUK.)

Various coloured glass beads are brought for sale by the Lubbie stone merchants.

BEAD, (WILD JAMAICA LIQUORICE SEED). *Coondoomunny* குஹுஹு
 லுஹுஹு (TAM.) ——— *Goemchie* كوجي (DUK.) ——— *Ghoorie* (HIND.)
 (TEL.) ——— *Rētti* (HIND.) ——— *Tēlāe* (MALAY) ——— *Rācticā* (SANS.)
 ——— ABRUS PRECATORIUS. LIN.

The beautiful round seeds of the *Abrus Precatorius*, which are either red or white, are strung together, and made into necklaces, bracelets and other ornaments. The white sort resemble pearls. They are also bruised into a fine powder by the Goldsmiths, and in this state used to increase adhesion, in joining together the more delicate parts of golden ornaments.

BEAD, INDIAN CANNA: *Kull vāléi munnie* கல்வலை முஹுஹு
 (TAM.) ——— *Ukkil-bārké munkéh* اقل باركي منكي (DUK.) ———
Sābbā jayā (HIND.) ——— CANNA INDICA. LIN. ——— *Seslārumbā* (SANS.)

With the round, hard, black seeds, contained in the hairy pericarp of the *Canna Indica*, the Natives make necklaces and other ornaments. The monandrous plant itself is the *Krishnā tāmārā* of the Telingas, and the *Kātu-bālá* of the Hortus Malabaricus.

BEAD, UTRASUM: *Utrāsum* உதிரசும (TAM.) ———
Ostrādge ké munkéh ادرج كي منكي (DUK.) ——— ELEOCARPUS
 LANCEOLATUS. ROTTL.

The *Utrāsum* beads, which are very rough; and about the size of small-Nutmegs; are the seeds of the *Eleocarpus Lanceolatus*. They are brought to India from Java, of which country that tree is a Native. The *Sheva Brahmins* and *Pundarums* (1.) wear them round their heads and necks, and also form them into a kind of rotary:

BEAD, KOONDEL PANEL. *Koondel pānci munnie* கூண்டல் பனி முஹுஹு
 லுஹுஹு (TAM.) ——— CARYOTA URENS. LIN.

The dark coloured, oval seeds of the *Caryota Urens* are used by the Mahometans as beads. The tree is called *Erimpānnā* in Canarese. BEAD,

(1.) The begging religious fanatics, or devotees, of the sect of *Shéva*,

BEAD, KODDA PANELI. *Koddā pānci munnī* கடுடல் பண்ணல்
(TAM.) — — CORYPHA UMBRACULIFERA. LIN.

These dark coloured, roundish seeds are used as beads by the *Tādērs*, (religious fanatics of the sect of Vishnoo) which people the Telingas call *Dāsāries*.

BEAD, TOLASEE ROOT. *Tolāsee vayr munnī* துலசீ வேர் மண்ணி
(TAM.) — — *Toolsiké munnēh* تولىسي كى منكى (Duk.) — — — OCIMUM
SANCTUM. VAR.

Tolāsee is well known to be a plant sacred to *Vishnoo*, and to be held in the highest veneration by all his followers. The root of it is made into beads, and worn round the necks and arms of the *Vishnoo Brahmins*, and *Tādērs*. (1.)

A very handsome bead is sometimes made by polishing the Betel nut, called in Tamool *Paak munnī*.

BED, OF TWISTED STRAW. *Vākil Midlay* வைகல் மீடலைய
(TAM.) — — — *Pārāl kā vichānā* پیرال کا بیچانا (Duk.) — — — *Kāsoovu*
Mētā (TEL.) — — — LECTUS STRAMINEUS.

BEEF. *Maat-irechie* மாதிரீச்சி (TAM.) — — — *Gy kā gosht*
گای کاشٹ (Duk.) — — — *Pāssārūn koorā* (TEL.) — — — *Dāgin-sāpse*
(MALAY) — — — CARO BUBULA.

It is a curious fact, that in the *பதார்த்த நுதரண* *Pādārtāsindūmānie* (an old-Tamool work on the nature of food for the sick) Beef is included, and recommended as a proper diet in cases of Jaundice, Dyspepsia, and when the body requires to be strengthened. I am inclined to think that the modern Hindoos would certainly reject this regimen, however high the authority that might prescribe it. The Moors are in the habit of preparing Beef tea for their sick, and call it *Gy kē gosht kū āb*. Veal in Tamool is *Kunrookootie* in *irechie*, in Dukhaie *Bile kabatehā*, and in Telingoo *Doodūkoorā*.

BIBA. *Bibā* بيبا (CAN.) — — — HOLIGARNA. Buch.

Biba is, strictly speaking, the Canarese name of the Chittagong Varnish tree; but the Natives of Canara, Dr. Buchanan informs us, are not as yet aware of its peculiar quality.

BIRD-LIME.

See

(1.) The begging religious fanatics, or devotees, of the sect of Vishnoo: the Telingas call them *Dāsāries*.

See article *Arásum véri* in the 3d Section of this Catalogue.

BLACHANG, also BALACHANG.

This is a sort of a careare, of a very strong odour, prepared with the spawns of Shrimps, and Shrimps themselves, on Sumatra and other Eastern islands, whence it is brought to India.

BLANKET, COUNTRY. *Cumblie* கலுப்பொ (TAM.) — *Kumlie* کوملی (DUK. AND HIND.) — *Gileem* (PERS.) — STRAGULUM.

BLEACHING.

See articles, *Cowdung* — *Lime, quick* — *Over Munnoo* — *Potass, impure Carbonate of* — *Congie, rice*.

BOLE, ARMENIAN. *Secmie Kāvikkull* சேமுலககாரலககலு (TAM.) — *Gil Arminie* گیل ارمنی (PERS. HIND. AND DUK.) — *Hojr Urménce* (ARAB.) — *Simā Cāvi Rāi* (TEL.) — BOLUS ORIENTALIS:

This, in conjunction with some other ingredients, is used by the Tamool Painters in preparing a red pigment. The Dyers also employ it, together with the seeds of the Oval leaved Cassia, and Indigo, to dye a Nankeen colour. In the Southern provinces it is sometimes called *Segápoo-kāvikkull*.

BORAX. *Velligārum* வெலிகாரடல (TAM.) — *Sohāgā* سوهگه (HIND. AND DUK.) — *Tunkār* (PERS.) — *Booruc* (ARAB.) — *Pá-terree* (MALAY) — SUB BORAS SODÆ.

This article is much used by the Tamool Goldsmiths, Tinkers, (*Cānnār*) (TAM.) and Tin men, (*Tāgārvélcārer*) (TAM.) to facilitate the fusion of their metals. With it and Lime juice, the Hindoos of the sect of Vishnoo prepare their red *Tiroochornum*, with which they mark (1.) their foreheads perpendicularly.

BRATTIE. *Vrättie* వ్రాట్టి (TAM.) — *Ooplie* اپلی (DUK.) — *Pidáká* (TEL.)

Brattie is the name of a round, flat kind of dry cake, prepared with Cow-dung and husks of grain, or small pieces of dry grass or straw; it is used as fuel, and burns like turf, but with a pleasant odour. BREAD

(1.) The women of the sect of Vishnoo make the perpendicular mark on their foreheads with the substance called *Koonkoomum*; which is prepared by adding rice powdered, to the red *Tiroochornum* above mentioned.

BREAD FRUIT. *Wārrēkā* വ്യാരുക (CYNG.) — — *Sokoon Cūāwoce*
(MALAY) — — — ARTOCARPUS INCISA. LIN.

Wārrēkā is the name given to the Bread fruit on Ceylon, where it is common, and is eaten by the poorer sort of people instead of bread or rice. We are told by Thunberg (L.) that, on that island, it is called *Pollos* when about the size of an ostrich's egg, and *Herrelē* when half ripe and of the size of a Cocoa-nut. At both these ages, the fruit, he says, cannot be eaten without previous preparation. The *Wārrēkā*, I have understood, is sometimes brought for sale to the Southern parts of the Peninsula.

BROOM GRASS. *Todāpum* துடபும (TAM.) — — — *Jāroo* جرو (DUK.) — — — *Cheempiric kuttā* (TEL.) — — — ARISTIDA SETACEA, LIN.

This article, in the more southern parts of the Peninsula, is called *Vullākāmārē*. Brooms are also made of the *Eerk* of the Cocoonut leaf.

BUTTER-MILK. *Moroo* மூரூ (TAM.) — — — *Chaatch* چاچ (DUK.)
— — — *Dogh* (ARAB.) — — — *Tsāllā* (TEL.) — — — *Tākrum* (SANS.) — — —
LAC EBU YRATUM.

Butter-milk, in conjunction with Quick-lime, is used in preparing a kind of stringy mixture, which the Painters in some districts employ to give adhesion to their colours.

C.

CALDERA BUSH, LEAF OF. *Tālay elley* தாயேலே (TAM.) — — —
Kéwoosé ká paat کيوري کاپات (DUK.) — — — *Moghéiāākou* (TEL.) — — —
Kāidā (HORT. MAL.) — — — PANDANUS ODORATISSIMA. LIN. — — — *Kittēhē*
(SANS.)

With the leaves of the Caldera bush, the Natives of lower India (like the inhabitants of the Friendly Islands) make a fine kind of mat to sleep on, which they stain yellow and red with Cassia leaves and *Vāttungā cuttāy*. They are also used to make the common kind of umbrellas called by the Tamools *Tālayelley kullēi*.

Dr. Roxburgh, in his "Coromandel plants," tells us, that the yellow, pulpy part of the drupe of this plant is sometimes eaten by the Indians, in times of scarcity. He adds, that the fusiform roots are composed of tough fibres, which basket makers use to tie their work with. They are, at the same time, so soft and spongy as to be employed as corks.

CANVAS, COUNTRY. *Konic taat* கோணிக் தாட் (TAM.) — — — *Taat*

(1) See his "Travels," Vol. 4th, page 256.

زانت (Duk) ——— *Gōny butlā* (TEL.)

CAOUTCHOUC, OR INDIAN RUBBER. ——— HEVEA CAOUTCHOUC: AVEL. ——— SIPHONIA CAUCHU. WILLD.

It has been discovered that *Caoutchouc* is not exclusively the produce of the *Hevea Caoutchouc*, but that it is furnished by several other plants. We know it to be obtained in large quantities from the *Jatropha elastica* of South America; and Dr. Roxburgh has given us a description of an Indian plant (*Urceola elastica*) which affords a juice that, when thickened, has all the properties of the *Caoutchouc*: We moreover know that the milky exudations of the Jack tree (*Artocarpus integrifolia*), the Banyan tree (*Ficus Indica*), and also that of the Arásum tree, (*Ficus Religiosa*), possess nearly similar qualities.

CAPILAPODIE. *Cápilāpodie* கபிலபொடியே (TAM.) ——— ROTTLE: RA TINCTORIA.

This is a fine, reddish brown, light powder, which the Natives employ for dyeing a beautiful pale orange colour. I was, for some time, a good deal at a loss to know from what exact plant it was obtained; 'till I discovered, in Dr. Buchanan's excellent work, "A Journey through the countries of Mysore, Canara and Malabar," that it is the red dust shaken from the dry fruit of the *Rottlera tinctoria*, and is an export from Malabar, where the tree is called *Cōrungā munjēndrum*.

CARANSCHI. *Carānschi* கரண்சி (MALAYALUM) ——— *Cáránjā* كرنج (HIND.) ——— *Cáránjācū* (SANS.)

From the seeds of this plant an oil is obtained, which is used for burning in lamps; it is also supposed to have virtues in cases of Scabies.

CARNEELI, BLUE DYING. *Cārneeli* కర్నెలి (TEL.) ——— INDIGO: FERA COERULEA. ROXB.

Cārneeli is the Telingoo name of an erect growing, shrubby plant, commonly met with in the Northern Circars, on barren and uncultivated ground. From its leaves, which are about one or two inches long, and three quarters of an inch broad, a beautiful light Indigo can be extracted.

CARPET, WOOLLEN. *Rutná cumbliē* ருத்நா கம்பலி (TAM.) ——— *Khalijeh* كحلج (PERS. HIND. AND DUK.)

CASSA

CASSIA LEAF. *Cāsā elley* ക്ഷാസലി (TAM.) ——— *Cāshāu ká pant*
 كاشانكپانت (Duk.) ——— *Cassa āho* (TEL.) ——— MEMECYLON TINC-
 TORIUM. KÆN.

Cassia leaves, though they are to be found in the Southern parts of the Peninsula, are often brought from Ceylon, and sold to the Dyers. It is with them that the Matmen (*Pāikārer*) (TAM.) stain mats of a beautiful yellow colour: and, in conjunction with *Kādukāi* (Emblie Myrobolan) and *Vāttungā cuttay*, give them a deep red tinge. They are also used in preparing the *Shīn pungie* (red cotton).

CASSIA FISTULA, BARK OF.—*Konnay puttay* കോനയപുട്ടയ (TAM.) ——— also *Shārrā konnay puttay* (TAM.) ——— *Amultās ké chāul* املتاس كى چال (Duk.) ——— CASSIA FISTULA. LIN.

This bark is employed by the Chucklers in tanning leather. See article *Cassia Fistula* in the 1st Section of this Catalogue.

CASSIA EARED, BARK OF. *Avāray puttay* ആവാരയപുട്ടയ (TAM.) ——— also *Avārum puttay* (TAM.) ——— *Turwér ké Chawl* توروركى چال (Duk.) ——— *Tāngéloo puttā* (TEL.) ——— CASSIA AURICULATA. LIN. ——— *Mayhāric* (SANS.)

This bark, or rather the small, unpeeled branches of the *Cassia Auriculata*, is employed by the Chucklers in tanning leather, particularly neat skins.

CASSIA, OVAL LEAVED, SEEDS OF. *Tāgaray veri* താഗരയവരി (TAM.) ——— *Tāgarishā vittilo* (TEL.) ——— CASSIA TORA. LIN. ——— *Prāboonātā* (SANS.)

These liver coloured and slightly compressed seeds are used in preparing a blue dye, which is usually fixed with Lime water.

CATECHU. ——— MIMOSA CATECHU. LIN.

Catechu (1.) is used in Berar in the process of dyeing and painting chintz and other cloths. It is occasionally mixed with plaster, to increase its adhesion; and is also, in conjunction with certain oils, applied to beams, to preserve them against the white ants.

For a particular account of Catechu see the article in the 1st Section of this Catalogue.

CHALK.

(1.) Ifhen this article is combined with Vitriolic salts a darker colour is produced.

CHALK. *Simie Chunāmbōo* சிமிசுநாம்பூ (TAM.) ——— *Vilāitīe*
Chunnā ولايتي چونه (DUK.) ——— *Khūrree muttec* (HIND.) ——— *Cāpoer*
ingrees (MALAY) ——— CARBONAS CALCIS.

This the Natives use for brightening and cleaning metals and glass; it is also employed by the Mootchie men (Mootchier) (Tant.) as a body colour.

CHARCOAL. *Adāpoo Cūrric* அடபூசுரிசு (TAM.) ——— *Koylā* کویلا
 (DUK. AND HIND.) ——— *Poi-hogooloo* (TEL.) ——— *Arāng* (MALAY) ———
 CARBO LIGNI.

The Indians, like other nations, use this article in the preparation of Gun powder. They have peculiar opinions regarding Charcoal, and suppose that obtained from particular trees to be best suited for particular purposes; for instance, the Goldsmiths in these provinces prefer the Charcoal produced from the *Oosilin-mārum* and *Avāray mārum* (*Cassia Auciculata*); the Blacksmiths in the Northern Circars say the best for their work is that made from the *Sānrā chettoo* (Tel.) a species of *Mimosa*, and which, in all probability, differs little from that of the *Pārāmbā* of the Canarese (*Mimosa Tuggula*), which the Blacksmiths of Mysore always use when they can get it. In these districts, the Charcoal in the greatest request amongst the Blacksmiths is that of the *Kārvōvelum mārum* (*Acacia Arabica*), *Poolium mārum* (*Tamarindus Indica*), and *Vum-māray mārum* (*Swietenia Chloroxylon*, Roxb.) For pharmaceutical purposes, that of the *Yēcum chedūie* (*Asclepias Gigantea*) is always employed.

In the higher provinces of Hindoostan, much Charcoal is made from a tree called in Bengalese *Bastra* (*Callicarpus Americanus*): its root is also said to have virtues in certain cutaneous complaints, there called *Māshā*.

CHAY ROOT. *Emboorel* இம்பூரல் (TAM.) ——— OLDENLANDIA
 UMBELLATA. LIN.

This root is used in dyeing red, orange and purple; the colours being fixed by means of *Kādūkāi* and *Pāddūārūm*. It is also often called by the Tamools *Rāmiseram vayr*, from the circumstance of its growing in abundance on the island of *Rāmiseram*.

CHENK-SHELL. *Sungoo* சூங்கூ (TAM.) ——— *Sūkk* سوك (DUK.) ———
Shēnkoo (TEL. AND SANS.) ——— DOLLIUM. SPEC.

Of these shells, which are found in great abundance on the sea coasts of the southern and western parts of the Peninsula, the natives make rings, beads, and other ornaments. They are also sent to Bengal and the neighbouring countries, where they are sold, and cut into cowries (small coin.)

CLAY, PIPE. *Nāmum* நாம்பும் (TAM.) ——— *Khūrree* کھڑی (DUK.) ———
 ——— *Tireomanic* (TEL.) ——— ARGILLA FIGULI, VAR. Of

Of this the Tamooks make their white and finer kind of earthen ware. It is also in use amongst the Painters, and is employed by the Sepoys in cleaning their belts. With this clay the Hindoos of the sect of *Vishnavo* prepare their white *Tiroochorum* with which they mark their foreheads perpendicularly.

CLOTH, BANDAGE. *Pālay seelay* പാലയ്ക്കുഴൽ (TAM.) ——— *Kaadie* كهادي (DUK.) ——— *Pauntā Buttā* (TEL.) ——— PANNUS GOSSIPI-
NUS.

CLOTH, WAX. *Moolākhoo Seelay* മൂലാക്കുഴൽ (TAM.) ———
Mjñāpoo Goodā (TEL.)

COCOANUT WATER. *Yellayneer* യല്ലയ്ക്കുഴൽ (TAM.) ——— *Yell-neer*
kā pānie يلدنير كاپاني (DUK.) ——— COCOS NUCIFERA. LIN.

This is used by the Bricklayers (*Kolluttookārer*) (TAM) in preparing a fine white wash. It is also employed in making the best and purest kind of Castor oil; a certain portion of it being mixed with the water in which the seeds are boiled.

COCOANUT SHELL. *Tāynga odoo* തായ്ങാറ്റു (TAM.) ——— *Nā-
roottie* ناروتّي (DUK.) ——— *Tenkāiā chippa* (TEL.) ——— COCOS NUCI-
FERA.

The Cocoanut shell is one of the ingredients that are burnt to procure a valuable black paint. It is also, when charred, powdered small, and mixed with a certain portion of Chunamb, used by the Bricklayers for colouring the walls of houses, &c.

COCOANUT NAR. *Tayngā nār* തായ്ങാനാർ (TAM.) ——— *Nārit*
kā nār ناريل كانار (DUK.) ——— *Tenkāiā nārā* (TEL.) ——— COCOS NUCI-
FERA.

With the nar, or tough stringy fibres which surround the Cocoanut, is prepared a great deal of useful cordage, much used on board the vessels (1.) of the Natives: it is also

(1) *Dr. Roxburgh informs us, that a very strong and durable cordage for Ships is prepared from the black fibres of the Saguera Rumphii which surround the trunk of the tree at the insertion of the leaves.*

also sometimes made into fishing nets and rugs, and is employed for stuffing Bullock saddles, &c. &c.

CONGIE, RICE. *Arisee Cunjie* அரிசைகுகுகுசு (TAM.) ——— *Gungie*
 گونجی (DUK.) ——— *Becāppā Ghengie* (TEL.) ——— ORYZA SATIVA,
 LIN.

This Congie, as well as that made with Natchenoy, is used in the process of making Paper, and as a paste; and is employed by the Weavers (*Sayniér*) (TAM.) in dressing and preparing their thread for the loom. It is also employed by the Dyers, the Bleachers, Washmen, and sometimes by the Bricklayers, who mix it with their white wash to increase its adhesion.

COPAL. *Shāndris* சாந்திரிசு also *Chāndric* (TAM.) ——— *Chindrus*
 چندرِس (DUK.) ——— RHUS COPALLINUM, LIN.

The Copal which is found in the Indian bazars is imported from Bussorah, whither it is brought from South America; and is employed by the Coach and Bandy makers in this country for preparing a varnish. This article resembles Amber so much, that the Jewellers make it into necklaces and other ornaments, which are passed off as Amber; a deceit similar to that which Mr. Brydounne found practised in Sicily. A very valuable Copal is obtained, on the Malabar coast, from the *Nateria Indica* (Roxb.); for an account of which see article *Varnish Peynie* in this section.

CORAL. *Pávālum* பவாவலு (TAM.) ——— *Goollie* گولی (DUK.) ———
Bussél (ARAB.) ——— *Mirjān* (PERS.) ——— *Pághádum* (TEL.) ——— *Maongā*
 (HIND.) ——— *Poālām* (MALAY) ——— CORALLIUM.

See article *Coral* in the 1st Section of this Catalogue.

CORDAGE. See article *Rope* in this Section.

COT OR DOOLY (TO CONVEY SICK ON.) *Cuttle Pālák* கட்டிபலக
 கட்டிபலக (TAM.) ——— *Dōlcy* دُولِي (DUK.) ——— LECTULUS POR-
 TABILIS.

COTTON. *Pungie* புகுகு (TAM.) ——— *Rooie* روي (HIND. AND DUK.)
 ——— *Poombu* (PERS.) ——— *Kootn* (ARAB.) ——— *Cápás* (MALAY) ———
Puttie (TEL.) ——— GOSSYPIUM HERBACEUM, LIN. ——— *Kupās* (SANS.)
 Besides

Besides the well known manufactures, such as Palampores, Chintzes, Muslins, &c. made with this article, the Tamools prepare with it, ropes and fishing nets, &c. and also convert it into *Shem pungie* (red cotton). The seeds of the cotton plant the Natives consider as a very nourishing and fattening food for cattle.

COTTON OF THE COTTON TREE (OR SILK COTTON). *Eláum pungie*
 உலும்புளையாறு (TAM.)—Huttian ke Rooie ختيانكي روي (DUK.)
 —Roorugā puttie (TEL.)—BOMBAX PENIANDRUM. LIN.—
Tshāl Mullie (DANS.)

This cotton is not made into thread, but is used for making pillows and beds. It is also, from its catching fire so easily, commonly put into tinder boxes, and employed in the preparation of fire works. The cotton tree on the Malabar coast is called *Pauju*, and in *Malays Cápook*.

COTTON, RED. *Shem pungie* செலம்புளையாறு (TAM.)—*Potthes* پوتھی (DUK.)—*Yerrā puttie* (TEL.)

This article is used by the Mootchie men in preparing a beautiful red colour; and it is with it that the Tamools usually make their red-ink.

In the process of making red cotton, which is a tedious one, the following are the ingredients employed:

Lac, *Cassu leaves* and *Kurum*, which articles see in this Section.

COTTON THREAD. *Tyill nooleo* தயில்நூலே (TAM.)—*Taga* கதா (DUK.)

COTTON, FOR LAMPS. *Vullaku nooleo* வுலாகுநூலே (TAM.)—
 —*Kutchā tāgā* கதா தாగా (DUK.)

COW-DUNG. *Chāwnie* சாண்னீ (TAM.)—*Gobur* گوبر (DUK.)—
Peindā (TEL.)

This article is held in high estimation by all classes of Hindoos. With it they besmear the mud-floors and walls of their houses; equally with a view to cleanness and to the pleasant odour it affords; they also make it into balls, which they burn, and with the ashes form a whitish powder, called in Tamools *Vibodie*, which the Hindoos of the sect of *Shéva* rub over the forehead horizontally, forming thereby their distinguishing mark.

Where the Cow-dung is in plenty, it is likewise used as manure. The Dung of Sheep (*Astos chāwnie*) is used in the process of bleaching and washing linen.

COWRIES.

COWRIES. Cowrie കവുവ (TAM.) ——— Kowrie كوربي (Duk.) ———
Guváloo (TEL.) ——— CYPRÆA MONETA.

These small shells are used as coin in many parts of Hindoostan, particularly in the more Northern provinces. With them, too, the women of the lower order form bracelets and other ornaments.

CROTALARIA RUSHY, NAR OF. *Jánnápá nār* നോട്ടലാരിയ നാർ
also *Kádumboy nār* (TAM.) ——— *Véláitic ákré ká nār* ولايتي اکريکانار (Duk.)
——— *Sān*, also *Sun* (HINDOOS) ——— **CROTALARIA JUNCEA.** LIN. ———
Ḍānā, also *Sennā* (SANS.)

The nar, or tough stringy fibres, of the Rushy Crotalaria, which has been called the Indian Hemp, is a valuable article in the lower provinces of India. It is with this that the Gunnie or grain bags are made, and also Bullock saddles, &c. It is some times, too, made into Cordage. The plant appears to be the *Kátou Tándálcottii* of the Hort. Mal.

CUSS CUSS ROOT. See this article in Section 3d of this Catalogue.

CUTTLE FISH, BONE OF. *Káddáinooray* കട്ടകൊണ്ടി (TAM.) ———
——— *Dinyākā kuff* دربا کاف (Duk.) ——— *Sámoodrā noroghoo* (TEL.) ———
——— **SEPIA OCTOPODIA.**

This bone is used by the Indians for the purpose of cleaning and polishing the surface of Silver and other metals.

D.

DAMMER (OR COUNTRY ROSIN.) *Coongillum* കോങ്ങിയം (TAM.)
——— *Raal* رال (Duk. AND HIND.) ——— *Googilum* (TEL.) ——— *Dámár.*
bātoo (MALAY) ——— **CHLOROXYLON DUPADA.** (BUCH.)

This substance, in conjunction with Wood oil, makes a useful coarse varnish for doors, windows, &c. It is also sometimes employed as a pitch in Dock yards; and by the Farmers, in the preparation of certain plasters. When melted with Gingilie oil, it is used for the domestic purpose of covering corks in bottles, to preserve them from the white ants. For a further account of Dammer, see article Resin. (country) in the 1st Section of this Catalogue.

DATE TREE, MEAL-BEARING. ——— **PHŒNIX FARINIFERA.** (ROXB.)

See article Sage in the 1st Section of this Catalogue.

DATE

DATE TREE, WILD, STALK AND LEAF OF. *Ectechum illy* டீசுஈலு
 டீசுஈலு (TAM.) ——— *Sundoolay ká paut* سند وليکا پات (DUK.) ———
Ecintādhoo (TEL.) ——— ELATE SYLVESTRIS, LIN.

With the stalks of the Wild Date tree, which are in Tamools called *Cássungos*, the Indians make baskets and boxes: with the leaves, hats and coarse baskets are made.

In Egypt, it would appear, by Sonnini's account, that baskets are made with the stalks of the *Payr Ectechum*, or great Date tree, (*Phœnix dactylifera*): so they are in India, in situations where the *Payr Ectechum* (TAM.) is found.

DEER, SPOTTED. *Poclee maun* பீலுமான் டீசுஈலு (TAM.) ——— *Cheetul*
 چیتل (DUK.) ——— *Doopee* (TEL.) ——— CERVUS AXIS.

DRUGGIST. *Márindeó Cádday káren* டீசுஈலு மரின்டே காதைய கரன் டீசுஈலு
 (TAM.) ——— *Punsárie* پسناری (DUK.) ——— *Mundulā āngādie vātoó*
 (TEL.) ——— PHARMACOPOLA.

DRUGGIST'S SHOP. *Márindeó cádday* டீசுஈலு மரின்டே காதைய (TAM.) ———
Punsárie hu dookān پسناری كانوكان (DUK.) ——— *Mundu āngālie* (TEL.)
 ——— PHARMACOPOLIUM.

DUCK, WILD. *Neer waat* நீர்வாது (TAM.) ——— *Junglie budduck*
 جنگلی بدتی (DUK.) ——— *Neelā Bātoó* (TEL.) ——— ANAS BOSCHAS.

DYING. — See articles. Alum — Anotta — Attces — Bole, Armenian —
 — Cápilāpodie — Cárneeli, blue dying — Cassa leaf — Cassia, ovalleaved, seeds of
 — Catechu — Chay root — Congie, rice — Galls — Gum Arabic, country
 — Indigo — Iron filings — Iron, rust of — Karum — Lac — Lime, juice
 of — Lime, Quick — Lowd, bark of — Madder of Bengal — Marudum bark
 — Milk hedge — Morinda, citrou leaved — Myrobolan, Chehulic — Nyctanthes,
 Sorrowful — Ochre, red — Ochre, yellow — Oil, Gingilie — Over munnóo —
 Phyllanthus, (many flowered) bark of — Phostain skins — Poonheer — Popii —
 Porasum flowers — Rose bay, blue dying — Safflower — Sál Ammoniac —
 Sappan wood — Seringie — Shoe flower — Suttay Sarum — Tamarind leaves
 and fruit — Taroom Akkar — Tuna, flowers of — Turmeric — Vattunga cuttay
 — Verdigrease — Red wood — Yercum slaub, (*Asclepias Gigantea*,) milky juice
 of — Potass, impure carbonate of.

E.

EARTH, POTTER'S. *Kálie munnos* கலிமன்னு (TAM.) ——— *Chicknie*
 muttie چکنی مٹی (DUK.) ——— *Bānkā munnos* (TEL.) ———
 ARGILLA FIGULI. Of

Of this the Indians make different kinds of earthen ware. See article *Pot, Earthen*; in this Section.

EBONY, DOWNY MOUNTAIN, NAR. *Caat Attie nar* கீரட்டாத்தி நார (TAM.) ——— BAUHINIA TOMENTOSA, LIN. ——— *Usmādughā* (SANS.)

With the nar, or tough stringy fibres, of the small branches of the *Bauhinia Tomentosa*, a kind of coarse rope is prepared; it is also used by the Polygars in making matches for their firelocks.

EGG, FOWL: *Koli mootoy* கோழிமுட்டை (TAM.) ——— *Moorghī ā undā* مرغی کا انڈا (DUK.) ——— *Kodi gooddo* (TEL.) ——— OVUM GALLINÆ.

ELEPHANT'S TAIL, HAIR OF. *ānay vāl mýre* ஆனாய்பாலை (TAM.) ——— *Uttiké doom ké hawl* ہڈی کی دم کی بال (DUK.) ——— *Yeznughā tokā ventrucāloo* (TEL.)

Of this article, rings, bracelets, and other female ornaments, are made by the Indians.

F.

FISH, INDIAN WHITING. *Kellungā meen* கெல்லுங்கா மீன் (TAM.) ——— *Kulléngān mutchie* کلنگان مچھی also *Dinyākhā Shaukhā* (DUK.) ——— SCIENA. LIN.

FISH, SALTED. *Cárruādo* கரூபாடு (TAM.) ——— *Cārie mutchie* کھاری مچھی (DUK.) ——— SALSAMENTA.

FISH ROW. *Meen chénnay* மீன்சென்னாய் (TAM.) ——— *Mutchie ké andéh* مچھی کی انڈھی (DUK.) ——— *Sāmpā junnā* (TEL.)

FISH, SEER. *Vunjérum* வுஞ்சீரம் (TAM.) ——— *Shéimāi* شیر مادی (DUK.) ——— SCOMBER, VAR. FISH

FISH MULLET. *Māddavā meen* மட்டவா மீன் (TAM.) ——— *Arabic mutchie* عزيبي مچھي (DUK.) ——— *Bontā* (TEL.) ——— MUGIL CEPHALUS. ——— *Purhin* (HINDOOS.)

FISH, EEL. *Vilānghoa meen* விலாங்கு மீன் (TAM.) ——— *Tumboo* تومبو (DUK.) ——— *Mālooghu* (TEL.) ——— *Bām* (HIND.) ——— *Ecānoolār* (MALAY) ——— MURAENA ANGUILLA.

FISH, WHITE CABOOSE. *Woolécé meen* வூலேசே மீன் (TAM.) ——— *Nuddie kā Shaikrā* ندي كاشيكر (DUK.) ——— *Esheegoyduntie* (TEL.)

FISH, POMPHLET. *Vovāl meen* வவால் மீன் (TAM.) ——— *Hulvā māhie* حلواماهي (DUK.) ——— STROMATEUS ARGENTEUS.

FISH, SOLE. *Naak meen* நாக்க மீன் (TAM.) ——— *Koolie mutchie* كهولي مچھي (DUK.) ——— *Ecān lédā* (MALAY) ——— PLEURONECTES SOLEA.

FISH, PALANKEEN BOY'S. *Cārā meen* காரா மீன் (TAM.) ——— ZEUS, RUSSEL.

FISH, PRAWN. *Eerāl* ஏரால் (TAM.) ——— *Jeenghā* جیجھ (DUK.) ——— *Roiéllea* (TEL.) ——— *Oodāng* (MALAY.) ——— CANCER SERRATUS.

FISH, ROBAL. *Cālā meen* காலா மீன் (TAM.) ——— POLYNEMUS INDICUS.

FISH, COCKLE. *Muttie* மட்டி (TAM.) ——— *Scepia* سچي (DUK.) ——— CARDIUM EDULE.

FISH, WHELK. *Nuttē* நகறக (TAM.) ——— *Ghoongee* گھونگی
(HIND.) ——— *Kéchāw* (MALAY) ——— BUCCINUM. SPEC.

The same Tamool name is given to the eating Snail (*Helix Pomatia*.)

FISH, OYSTER. *Aalie* ஆலி (TAM.) ——— *Pattirkē Scēpie* پتیرکی سیپی
(DUK.) ——— *Kustoorā* (ARAB. AND HIND.) ——— *Tirrām* (MALAY) ———
OSTREA EDULIS.

FISH, WALAY. *Wālay meen* வாலைமீன் (TAM.) ——— *Wālay mut-*
chie والي مچھی (DUK.) ——— SILURUS. SPEC.

FISH, TORTOISE. *āmay* ஆமை (TAM.) ——— *Tāmbil* تاملیل
(DUK.) ——— *Kuch hcoa* (HIND.) ——— *Koorkoora* (MALAY) ——— *Bakék*
(ARAB.) ——— *Sungpousht* (PERS.) ——— TESTUDO GRAECA.

The species of Tortoise meant here, is the land Tortoise : the sea Tortoise is called in Tamools *Kāddil āmay*, in Dukhanie *Diryāke Tāmbil*.

Tortoise shell, which is known to be procured from that species of sea Tortoise called *Caret*, (*Testudo Imbricata*. Lin.), is termed in Tamools *āmay ādo*; in Arabic it is *Zābāl*, in Persian and Dukhanie *Pousht-i-sung pousht*.

FISH, SABLE. *Willum meen* விலும்மீன் (TAM.) ——— *Willum*
mutchie اولم مچھی (DUK.) ——— CLUPEA. SPEC.

FISH, CARP. *Soyl kundē* சேலககேண்டல (TAM.) ——— *Soyl*
meen (DUK.) ——— *Tāmbārā* (MALAY) ——— CYPRINUS. VAR.

FISH, SEA CRAB. *Kāddil Nundo* கடலநண்டு (TAM.) ———
Diryāhā kékrā دریا کاکھیگرا (DUK.) ——— *Catan* (MALAY) ——— *Sāmo-*
krāpoo Nundrākāyā (TEL.) ——— CANCER PAGURUS.

FLINT, GREY. *Coorivindā kullo* குறிவந்தகல்லு (TAM.)
Coorivindā

Coorivindā kulloo is the Tamool name of a grey, heavy, and nearly pure silicious fossil, usually found in Nodules in many parts of lower India; particularly in the Salem district; and which is collected and pounded by the Stone cutters; who, with it, in conjunction with Seed Lac, and by means of heat, prepare an aggregate, hard grind-stone, with which they cut into regular shapes many valuable stones, less hard than the *Coorivindā kulloo* itself; such as Opals, Cornelians, Jaspers, Agates, &c. &c. Other stones of a harder nature, such as the Diamond, Ruby, Emerald and Sapphire, can only be cut by the Diamond.

FLOUR OF WHEAT. *Godumbay māoo* கோதுமையமாவு (TAM.)
 ——— *Geungkā ā:ā* گھيونکا آ آ (DUK.) ——— *Godoomā pindie* (TEL.) ———
 ——— TRITICUM. WILLD.

FOWL. *Kolī* கோழி (TAM.) ——— *Moorghie* مرغی (DUK.) ———
Kodī (TEL.) ——— GALLINA DOMESTICA.

FLOWERS. The following is a list of Indian Flowers, Shrubs, &c. some of which are prized for their beauty, some for their fragrance, and others are held sacred by the Hindoos, and are laid before the images of their gods, at religious ceremonies. With those distinguished by a P. opposite to them, the Mohometans prepare perfume (*Uttir*)

I. P. *Shembooghā poo* செம்புகூடு (TAM.) ——— *Chumpikā pool*
 چمپیکا پھول (DUK.) ——— *Schāmpākān* (HORT. MAL.) ——— *Bongā*
Sjānpāccā (MALAY) ——— *Sumpenghie poo* (TEL.) ——— CHAMPAC. ———
 MICHELIA CHAMPACCA. LIN. ——— *Chāmpāccā* (SANS.)

This beautiful, golden coloured flower is held in high estimation by the Hindoos; by whom it is dedicated to *Krishna*; and is one of those with which the five Arrows of *Kona*, (1.) the god of love, are said to be tipped. Sir William Jones tells us, that its aromatic scent is so strong as to be offensive to Bees, who never light upon it. Rheede (2.) informs us, that the powder of the bark of the root of this tree is given to excite the flow of the menses. The wood itself is employed in making drums.

II. P. *Māllie poo* மல்லிகை (TAM.) ——— *Moogrā kā pool* موگر کا پھول
 (DUK.) ——— *Desibé:á* (HIND.) ——— *Nullā Mullā* (HORT. MAL.) ——— *Pelé*
Tajrdāngān (MALAY) ——— *Māllie* (TEL.) ——— WAVY LEAVED JASMINE.
 JASMINUM UNDULATUM. LIN. ——— *Māllicā* (SANS.)

This sweet scented flower, commonly called *Moogrie*, is particularly consecrated to
Vishnoo

(1) See "Moor's Hindu Pantheon," a justly celebrated work, pages 449, 450.
 (2.) Vide Hort. Mal. Par. I, page 32.

Vishnoo and *Mīrīmā*: the latter is the goddess of the Pariahs, and is worshipped to avert the evils of the Small-pox.

III. P. *Pecchiepoo* പേച്ചിപ്പൂ (TAM.) — *Jadi poo* (TEL.) —
C'embéli چنبلې (DUK. AND HIND.) — COMMON JASMINE. —
 JASMINUM GRANDIFLORUM. LIN. — *Mā lāti* (SANS.)

IV. P. *Oosi Māllie poo* ഓടിമാല്ലിപ്പൂ (TAM.) — *Sooie Meogra*
 سوئی مگر (DUK.) — *Soodi Mallikā* (TEL.) — EARED JASMINE.
 — JASMINUM AURICULATUM, Vahl. — *Sotch Māllikā* (SANS.)

V. *Eelāt Arālicpoo* ഇലാതഅരിലപ്പൂ (TAM.) — *Junglie Champā*
 جنکلی چنپا (DUK.) — *Adivic Ghénéroo poo* (TEL.) — *Bongā*
gulang'sjutsju (RUMPH.) — PLUMIERIA ALBA. LIN. — *Kānānā*
Kārāveerā (SANS.)

A beautiful and most fragrant flower: the corols five-petaled, white without, and yellow within.

VI. P. *Pānneer poo* പാന്നേര് പൂ (TAM.) — *Panneer ka pool*
 پنیر کا پھول (DUK.) — *Panneer poo* (TEL.) — GUETTARDA SPE.
 CIOSA. LIN. — *Hima* (SANS.)

This is sacred both to *Sheva* and *Vishnoo*, and is extremely fragrant: Corols white; and tube long. The tree itself is very handsome.

VII. *Māghādām poo* മാഘാദാമപ്പൂ (TAM.) — *Poghādā* (TEL.) —
Bolsārikā pool بھول ساری کا پھول (DUK.) — *Mulsāri kā pool* (HIND.)
 — MIMUSOPS BLENGI. LIN. — *Bāculā* (SANS.)

The small, pale brown, sweet smelling flowers of this most beautiful and ornamental tree, are celebrated in the *Puranas*, and even placed amongst the flowers of the Hindoo Paradise.

VIII. *Pinnay poo* പിന്നയപ്പൂ (TAM.) — *Surpunkā pool*
 سرپن کا پھول (DUK.) — *Ponnā poo* (TEL.) — CALOPHYLLUM
 INOPHYLLUM, LIN. — *Poonāyā* (SANS.)

This

This small yellow flower has a most delightful odour, somewhat like that of the Violet.

XIV. *Tolasee* துலசீ (TAM.) ——— *Tolsi* تولى (Duk.) ———
Tolsi (HINDOOE) ——— PURPLE STALKED BASIL. ——— OCIMUM
 SANCTUM, VAR. LIN. ——— *Vanahāsā* (SANS.)

This shrub is highly venerated by the Hindoos: it is held sacred to *Krishna*, and is peculiarly dedicated to the god *Vishnoo*; at whose shrine it is continually offered; in order to render an oath binding, in a court of law, to a Hindoo, water in which the *Tolasee* leaves have been steeped, is at the same time administered.

XV. *Nundiavut'ti poo* நந்திவரவடலுப்ப (TAM.) ———
Dood Mangrā دود منگرا (Duk.) ——— BROAD LEAVED ROSE BAY, FLOWER
 OF. ——— NERIUM CORONARIUM, JACA. ——— *Nundiurichā* (SANS.)

This flower is esteemed chiefly for its extreme whiteness. In the morning early it has a fresh and agreeable odour. The shrub itself is exceedingly beautiful.

XVI. *Sāpātoe poo* சபபாதபூ (TAM.) ——— *Jāsoon kā pool*
 جاسون کا پھول (Duk.) ——— *Dāsānie p^{on}* (TEL.) ——— SHOE-FLOWER,
 ——— HIBISCUS ROSA CHINENSIS. LIN.

This is a very beautiful scarlet flower, without smell:

XVII. *Veelvēi elley* வெல்வெலி (TAM.) ——— *Bil kā pāt*
 بیل کا پات (Duk.) ——— *Bilvā-āko* (TEL.) ——— LEAF OF THE RELI-
 GIOUS CRATÆVA. ——— CRATÆVA RELIGIOSA. VAHL. ——— *Beelva*
 (SANS.)

The *Veelvēi*, which is also sometimes in Sanscrit called *Mā'urā*, is held in the same degree of veneration by the followers of *Shrva*, that the *Tolasee* is by the followers of *Vishnoo*. Mr. Moor tells us, that *Shrva* alone, (or, as he is also termed, *Māhādēvā*), wears a chaplet of its flowers, and that they are offered in sacrifice to no other deity. (See Moor's Hindu Pantheon, page 55.)

XVIII. *Vecchie poo* வெச்சிபூ (TAM.) ——— *Bānduti* (HINDOOE) ———
Mānkīnā (TEL.) ——— FLOWER OF THE SCARLET IXORA. ——— IXO-
 RA COCCINIA. LIN. ——— *Bāndhucā* (SANS.)

This

This beautiful, crimson-scarlet flower is without odour, but is one of those commonly offered up at the shrines of both *Sheva* and *Vishnoo*.

XIX. P. *Márikólúndoo* மரிகோலுந்து (TAM.) ——— *Downāh* دونه
(DUK.) ——— *Dāvānum* (TEL.) ——— SOUTHERNWOOD. ——— ARTE-
MISIA AUSTRIACA. LIN.

This fragrant plant is an offering at the shrines of *Sheva* and *Vishnoo*.

XX. P. *Goolābu-poo* கோலபூ (TAM.) ——— *Goolāh kē pool*
گول کاپھول (DUK.) ——— *Wurd* (ARAB.) ——— *Gul* (PERS.) ———
Māwar (MALAY) ——— ROSE. ——— ROSA CENTIFOLIA. WOOD.

A variety of the white Rose is called in Tamools *Moolloo Serindie*, in Telingoos *Shamuntie*, & in Dukhanie *Goolie Sévantie*. From it also the Mahometans prepare an *Uttir*.

XXI. *Coat Mállicā poo* காதலல்லி (TAM.) ——— *Bān-*
mállicā بان ملاحی (HINDOOIE) ——— *Adivic Mallé poo* (TEL.) ———
FLOWER OF THE NARROW LEAVED JASMINE. ——— JASMINUM AN-
GUSTIFOLUM. LIN. ——— *Asphotā* (SANS.)

This very beautiful flower grows wild in the woods, and differs but little from the *Mallie*.

XXII. *Noonā poo* நூனபூ (TAM.) ——— *Aal kā pool* آل کاپھول
(DUK.) ——— FLOWER OF THE UMBELLATED MORINDA. ———
MORINDA UMBELLATA. LIN. ——— *Kicebā* (SANS.)

These small, delicate flowers are white and extremely fragrant. The tree continues in blossom, in lower India, during the months of April, May and June; and, in the morning early, may be truly called the garden's delight; so profusely does it shed around its rich perfume.

XXIII. *Maam poo* மாம்பூ (TAM.) ——— *Amā kā pool* آم کاپھول
(DUK.) ——— *Māmedie poo* (TEL.) ——— MANGO FLOWER. ——— MAN-
GIFERA INDICA. LIN. ——— *Amā* (SANS.)

This flower is celebrated, under the name of *Amra*, in several Hindoo poems, (1.)
and

(1) See the beautiful lamentation of *Rud'ha* for the absence of her lord, in *Moor's Hindu Pantheon*, page 207.

and with it one of the five arrows of *Kama* (the god of love) is said to be tipped. (See Moor's Hindu Pantheon, page 450.)

XXIV. CHINA BOX. *MURRAYA EXOTICA*, LIN.

This most beautiful shrub is not a native of India; so has no Tamool or Telingoo name. The fragrance of its delicate white flowers is delightful, and has procured for it the name of the Honey bush,

XXV. *Myle konnay poo* லுஸுலகேரணு உஸுபு (TAM.) ——— *Réylā* (TEL.) ——— *Tsjetti Mandaram puu* (HORT. MAL.) ——— *CÆSALPINIA PULCHERRIMA*. SWARTZ. ——— *Semoniākā* (SANS.)

This beautiful yellow flower gets its name from its supposed resemblance to a peacock's tail. The Hindoos consider it as an acceptable offering at the shrine of *Māhādēvā*;

XXVI. *Arālie poo* அராலிபூ (TAM.) ——— *Cannér ka pool* کنیر کاپول (DUK.) ——— *Ghéméu poo* (TEL.) ——— *OLEANDER FLOWER*. ——— *NERIUM ODORUM*. AIT. ——— *Kāirāvcerā* (SANS.)

These beautiful flowers are of various colours—white, and different shades of red! From their beauty and fragrance they are much prized, and are scattered before the shrines of both *Shēva* and *Vishnoo*.

XXVII. *Asoca* (SANS.) ——— also, *Vānjulā* (SANS.) ——— *JONESIA PINNATA*. ROXB.

The flowers of this much admired shrub I have never seen. Sir William Jones describes them as of the greatest beauty; being diversified with tints of orange-scarlet, pale-yellow, and bright-orange. He tells us, that the lovely *Asoca* is consecrated to *Māhādēvā*, and is held in the highest veneration by the Hindoos. The tree is the *Asjogām* of the Hort. Mal. and grows also abundantly on Ceylon.

XXVIII. *Tāumārāy* தாமரை (TAM.) ——— *Kungwél* کنول (DUK.) ——— *EGYPTIAN LOTUS*. ——— *NELUMBIUM SPECIOSUM*. JUS. ——— *Kāmālā*, a'so *Pādmā* (SANS.)

This beautiful plant, which floats on the surface of the water, is well known to be highly venerated by the Hindoos; "but it is the more immediate attribute of *Vishnoo*, from being the prime of aquatic vegetables, and he a personification of water." It is also peculiarly sacred to *Lakshmi*, the wife of *Vishnoo*, who is sometimes called *Kāmālā*, or Lotus-like; it is, moreover, an emblem of female beauty.

This plant is the true Lotus of the Egyptians, and the *Nymphææ Nilufer* of Sir William Jones; *Nilufer* being its Arabic name. The new blown flowers of the rose coloured

coloured *Tātmāray* have an agreeable fragrance; those of the white and yellow have less odour. There is a variety which is blue, a native of Cashmir and Persia.

XXIX. *Nāgāsār* زاکبیسر (HINDOOIS.) ——— NAGKESKER. ———;

MESUA FERREA. LIN. ——— *Nāgācesārā* (SANS.)

The blossoms of this tree, which, Sir W. Jones says, is one of the most beautiful on earth, are extremely fragrant; and with them one of the five arrows of *Kama*, the god of love, is tipped.

XXX. *Pērāmoṭṭē poo* பெராமொட்டேபூ (TAM.) ——— *Mootopolā-gbum poo* (TEL.) ——— PAVONIA ODORATA. WILLD. ——— *Bullā* (SANS.)

This flower is that to which Mr. Moor alludes in his "Hindu Pantheon," under the name of *Delu*, (page 450), and which he erroneously supposes to be that of a species of Jasmine. It is a most delightful smelling flower, and is one of those with which the arrows of *Kama*, the god of love, are said to be tipped.

XXXI. *Tettām poo* தேததாமபூ (TAM.) ——— *Chil bingē kā pool* چل بینج کاپول (DUK.) ——— FLOWER OF THE CLEARING NUT TREE. ——— STRYCHNOS POTATORUM. LIN. ——— *Kātākā* (SANS.)

This I conceive to be the flower spoken of in Moor's Hindu Pantheon, (*Het Kitticum*), where it is mentioned as one of those with which the arrows of *Kama*, the god of love, are said to be tipped: I do not, however, give this with confidence; as the Sanscrit name of the *Tālam poo* (*Pandanus Odoratissima*) is also *Kētākā*.

XXXII. *Kūshī dūrba* కుశదూర్బ (TEL.) ——— *Kushā* کوشا (HINDOOIS) ——— POA CYNOSUROIDES. KENIG. ——— *Cusā*, also *Dārbā* (SANS.)

This is the *Nākurtān pilloo* of the Tamools. The leaves are long, with sharp points, and margins acutely sawed downwards. It is considered as one of the most holy plants by the Hindoos, and is alluded to in many of their law books and Sanscrit poems.

XXXIII. *Mandāreḥ poo* மந்தாரைபூ (TAM.) ——— BAUHINIA CANDIDA. AIR.

The large, white, beautiful flowers of this elegant little tree (called in Tamool *Mandāreḥ*) are offered by the Hindoos at the shrine of *Shēva*.

XXXIV. *Cādālī puā* கடலிபூ (HORT. MAL.) ——— LAGERSTRÆMIA REGINÆ. ROXB. ——— *Soculāri* (SANS.) *Cādālī*

Cādālī puā is the name given, on the Malabar coast, to one of the most beautiful flowers in the world, well described by Rheede in these words: "Flores elegantes, purpuree, nitentes, rosis haud absimiles." An excellent drawing is given of the shrub, by Dr. Roxburgh, in his "Coromandel plants." The Malayalam appellation of the plant is *Alamboc*.

XXXV. *Tsjinkin* (RUMPH.) ——— LAGERSTRÆMIA INDICA. LIN.

Tsjinkin is the name given, in Rumphius, to one of the most beautiful flowers in our Indian gardens; which, however, does not appear to be a native of India; having no proper Tamool appellation; but is sometimes called *Cheerā poo* by the gardeners. This shrub grows to the height of seven or eight feet; the flowers hang in bunches at the extremity of the branches, and are of a beautiful lilac colour.

XXXVI. *Kārtichy poo* கார்திசுபூ (TAM.) ——— GLORIOSA SUPERBA. LIN.

Kārtichy poo is the Tamool name of the beautiful flower which is known in England by the appellation of the *Superb-Lily*. The large, flame-coloured, drooping flowers proceed from the upper part of the stalks. It is sometimes met with in our woods, on this side of India, but is more common in Malabar and on Ceylon; in which last mentioned country, the bulbous roots are reckoned poisonous.

XXXVII. *Vaypum elley* வேப்பிலையூ (TAM.) ——— *Neem kā paat*
 نيم کا پات (DUX.) ——— *Vaympu ākoo* (TEL.) ——— MARGOSA LEAF.
 ——— MELIA AZADIRACHTA. LIN. ——— *Nimba* (SANS.)

This tree is consecrated to *Māriamā* (the small-pox goddess), and the leaves and small branches of it are constantly offered at her shrine. The flowers of the Hill Margosa (*Melia Azadirach*) is beautiful and fragrant, and resembles our Lilac; its Tamool name is *Malay Vaypum poo*.

XXXVIII. *Tonqueen poo* தொண்குப்பூ also *Kamala vullie* (TAM.) ———
 ——— PERGULARIA TOMENTOSA. LIN.

This is a flower of a yellowish-green colour, and of a most delightful fragrance, somewhat resembling that of the English Wall-flower. The creeper itself, which is occasionally called the *West coast creeper*, is not a native of India. Dr. Klein (1.) (of Tranquebar) informs me, that he believes it to have come originally from Arabia, where he supposes Forskæhl found and described it.

XXXIX.

(1.) To this Gentleman I am indebted for much botanical information. He was the pupil and friend of Willdensow, and, for many years previous to the death of that celebrated man, was his constant correspondent.

XXXIX: *Séviñdie poo* செவிந்திப்பூ (TAM.) ——— CHRYSANTHEMUM INDICUM. LIN.

The beautiful, yellow, fragrant flowers of this plant are made into garlands, and offered at the shrines of *Vishnoo* and *Sheva*.

In addition to the above flowers, &c. we may add the fragrant smelling *Māroodānie* or *Iveny* (*Lawsonia Spinosa*); the beautiful purple and fragrant *Podrie poo*, (*Bignonia Chelonoides*) which is also a Pagoda flower; the sweet smelling *Mārā Mālliepoo*, (*Millingtonia Hortensis*.) the produce of what is improperly called in English the Cork tree; and the *Vāltē Cheddīe*, (*Justicia Picta*), a shrub admired for its beautiful, variegated, green and white leaves.

G.

Gāb گاب (HIND.) ——— DYOSPYROS GLUTINOSA. KÆNIG.

Gāb is the Hindoostanie name of a tree, from which, in Bengal, an astringent juice is procured, used for smearing the bottoms of boats, and soaking fishing nets in.

GALLS. *Māchakāi* மாககாயி (TAM.) ——— *Maupul* ماپول (DUK.) ——— *Uffēs* (ARAB.) ——— *Mājoophul* (HIND.) ——— *Māzoo* (PERS.) ——— *Mājākānce* (MALAY) ——— *Mājuphāl* (SANS.) ——— QUERCUS ROBUR. WOOD.

These are employed in making *Iuk*, and in the process of tanning and dying leather.

GAMBOGE. *Mukki* முக்கி (TAM.) ——— *Ossāra rēoōad* عصاره ريووناد (PERS. AND ARAB.) ——— *Gākkātoo* (CYNG.) ——— SIALAGMITIS CAMBOGIDES. KÆNIG.

The Painters use a great deal of this article as a yellow pigment.

GEMS.

I. DIAMOND. *Vyrum* வியரம் also *Vāchirā kullō* (TAM.) ——— *Ilcerā* ایلچرا (HIND.) ——— *Ulmāss* (ARAB.) ——— *Māss* (PERS.) ——— *Intān* (MALAY).

The Diamonds which are offered for sale in India are generally brought from *Visipour*, *Gānu Pūrtwal* (Golconda), *Bundlecund*, the Island of Borneo, or *Sumbkul-poor* in *Oris a*; and are reckoned superior in transparency and purity to those of Brazil. What is sometimes called the *Maturese Diamond of Ceylon*, or yellow *Tourmalin*,

lin, (*Kanké Turmāli*), Thunberg tells us, is no other than a Topaz of a greenish-yellow colour. No Diamonds are found in the Ava dominions.

II. RUBY. *Kinloo* கீளூ also *Segápoó kulloó* (TAM.) ——— *Lāl* لال
(HIND.) ——— *Yewcōt* (ARAB.) ——— *Lānkārātté* (CYNG.) ——— *Mānēkām*
(MALAY.)

This beautiful variety of perfect Corundum can be procured on Ceylon; but Rubies are still more abundant, and of a much finer kind, in the Dominions of Ava, (1.) whence they are brought to India.

III. SAPPHIRE. *Neelum* நீலூ (TAM. HIND. AND DUT.) ——— *Sufeer*
(ARAB.) ——— *Nilān* (MALAY) ——— *Neel* (CYNG.)

The best Sapphires to be met with in India are brought from the Burmah dominions; those found on Ceylon, though genuine, are much less beautiful. On that island the green Sapphire (*Pātje Pādian*) (Cyng.) is common.

IV. EMERALD. *Pātchie kulloó* பாதீசீகலூ (TAM.) ——— *Zumurood*
(ARAB.) ——— *Punnā* پونا (HIND.) ——— *Zimurood*, also *Permatācju* (MALAY.)

This is no other than the *Patje Padian*, or Green Sapphire, mentioned in the last article; in fact, the Green Sapphire of Werner; and is a stone altogether different from the Occidental Emerald, which is known only to exist in South America. The Oriental gem is, however, harder than the American, though inferior in the richness and purity of its green colour. Emeralds are, by Mr. Franklin's account, found in the dominions of Ava; tho' Mr. Symes, (2.) in his "Embassy to Ava," tells us, that they absolutely never are met with in any part of that country.

V. AMETHYST. *Soogāndic kulloó* சூகாந்தீசீகலூ (TAM.) ——— *Murcōo*
مرطيس (ARAB.) ——— *Mānik* (HINDOOTE) ——— *Scuāndi* (CYNG.)

These beautiful, lilac coloured stones are of various qualities. Some of those which are brought from Ceylon, like what are found in the bed of the Godavry, (3.) in the West Indies, and in Bohemia, are nothing more than purple coloured mountain Crystals. A more beautiful gem, however, of this name, is sometimes imported from the Burmah dominions: it is a variety of perfect Corundum, and the real Oriental Amethyst.—(See Symes's Embassy to Ava, Vol. 2d, page 375.)

VI. GARNET.

(1.) See "Franklin's Tracts on the dominions of Ava," pages 129, and 73,

(2.) See "Symes's Embassy to Ava," Vol. 2d, page 375.

(3.) See "Oriental Repository," Vol. 2d, page 472.

VI. GARNET. *Rāwā* ராவா (TAM.)

Garnets of a beautiful kind are found on Ceylon, in the Deccan, (1.) and in the Burmah (2.) dominions; and which, being transparent and of a very deep red colour, much resemble the Bohemian Garnets, or what are called, in Europe, Pyropes. Black Garnets (Melanites) are also occasionally to be met with on Ceylon; they are, however, very scarce.

VII. CARNELIAN. *Akki kulloo* அக்கீ கலூ also *Cārnol* (TAM.)
 ----- *Akik* (GUZERRATTIE).

These beautiful stones, which are a sub-species of Chalcedony, are brought to the lower provinces of Hindoostan from Bombay; and, as Dr. D. White, of that Establishment, informs me, are usually found at, or near, a place called *Nimudra*, about eighteen Miles East of *Broach*.

VIII. TOPAZ. *Poospérāgam* புஓஸ்பேராகம் (TAM.) ----- *Pur-*
pérāgān (CYNG.) ----- *Pek'hraj* பீக் ரேஜ் (HIND.) ----- *Zaburjud* (PERS.)
 ----- *Topāz* (ARAB.)

Beautiful Topazes of various kinds are found in the Burmah dominions, and on Ceylon; in which last mentioned country, a genuine, greenish-yellow coloured Topaz is improperly called, Thunberg tells us, the Yellow Tourmalin (*Kānhé Turemāli*) (Cyng.) a light coloured smoaky Topaz is there as improperly called a Yellow Crystal (*Kāhā Pālingu*) (Cyng.) and a dark coloured smoaky Topaz is mistaken for a brown Crystal, and called *Tilliā Pālingu* by the Cyngalese.

Oriental Topazes are a variety of the genuine, perfect Corundum; and are said by Mineralogists to differ from the Occidental Topaz, or that which comes from Saxony and Siberia, by the latter containing a greater proportion of Silex.

IX. ONYX. *Olungānā Soolā kulloo* ஒலங்காநா சூலாகலூ (TAM.)

This stone, on which stripes of different colours alternate, is a variety of Chalcedony, and is often confounded by the Tamool Stone-Merchants (*Kulloo Yāvāricl*) (TAM.) with the Riband Jasper. Like the Agates, they are met with at *Nimudra*, on the left bank of the *Nārbādā*; they are also, Dr. White tells me, frequently found in the bed of the *Sābrhumātie*, about 70 miles N. N. E. from Cambay, at a place called *Kāpér Wungc*. It also appears, by the Oriental Repertory, (3.) that Onyxes have been discovered in the bed of the Godavery, in the Déccan.

X.

(1.) See "Oriental Repertory," Vol. 2d, page 472.

(2.) See "Symes's Embassy to Ava," Vol. 2d, page 375.

(3.) See Oriental Repertory, Vol. 2d, page 472.

X. JASPER, RIBAND. *Soolā kulloo* சூலாகுலூ (TAM.) ——— *Yeshy* يشي (ARAB.) ——— *Sung yeshem* (PERS.)

Soolā kulloo is the name usually given by the Tamools to stones of this species. They are common in the Burmah dominions, and are occasionally found in some parts of upper Hindoustan, as well as in the Deccan; (1.) and are distinguished by their colours being arranged in straight stripes.

To the Blood-stone, or Heliotrope, which is called the Oriental Jasper, the Tamool Stone Merchants have given the name of *Páchay Soolā kulloo*, from its being of a green colour, marked with crimson-red spots. The Egyptian Pebble, which is also a variety of Jasper, they call *Cárin Olungānā Soolā kulloo*, which signifies literally, the dark striped Jasper. It is brought to India from Egypt.

XI. AGATE. *Silēmān kulloo* சிலேமானகுலூ (TAM.) ——— *Sung-i-Soolymānce* سنگ سيليماني (PERS.) ——— *Akik* (GUZERATTIE.)

The Agates that are met with in lower India are, for the most part, exported from Bombay, whither they are brought from *Nimudra*, a place situated on the left bank of the *Nārbādā*, about eighteen miles East of *Boack*, and belonging to the Rajah of Raj-pipli. These stones are also sometimes found in the Northern Circars; but those from Japan are the most admired; being of a beautiful red colour, with white veins. The Tamool Stone Merchants confound Agates with Mocho stones, and give them nearly the same name, though we know them to be different; the first being strictly speaking an aggregate fossil, consisting of Chalcedony, Carnelian, Jasper, Quartz, or Flint; while the other is simply a variety of Chalcedony.

XII. PORPHYRY, GRANITIC.

This variety of Granite is common in Mysore. It takes a fine polish, and is used by the Indians in making some of the beautiful ornaments of their public buildings. Dr. Buchanan informs us, that it is chiefly composed of large masses of Feldspar in a small-grained mixture of grey quartz and black mica.

XIII. TAMARIND STONE (WOOD STONE.)

This stone is found in great abundance at the village of *Treenikéra*, about 15 miles in a direction West by North from Pondicherry. It is supposed by Captain J. Warren, who has given an account of it in the eleventh volume of the Asiatic Researches, to be a petrification of the Tamarind tree. Silicious, petrified wood is given by Werner as a variety of Horn Stone: that now under our consideration retains the appearance of the ligneous texture, and is susceptible of a fine polish.

XIV. AQUA MARINA, OR BERYL. *Pádikā putchá* படிகாபுச்சா (TAM.)
These

(1.) See *Oriental Repertory*, Vol. 2d, page 472.

These beautiful, bluish-green stones are brought to India from Ceylon and Peru (1.) They are nearly similar to those found in the western provinces of South America, and are thought to be superior to what come from Silesia. D'Herbelot says, they are also found in *Khorāsān* in Persia. *Aqua Marina* stones are so analogous, in their properties and composition, to Emeralds, that they have been by some called varieties of the same species; but it would appear that Chrome has not been discovered in the Beryl; and to this is ascribed the beautiful rich green colour of the Emerald.

XV. CINNAMON STONE. *Komédégam* கோமேதகம் (TAM.)

This very beautiful yellowish-brown stone, Thunberg supposes to be a species of Garnet. It is found of a fine quality on Ceylon, where also it is called *Komédégam*.

XVI. OPAL. *Gopāl* கோபலாயல (TAM.) ——— *Doodheeēputhur*

دودھیہ پتھر (HINDOOS).

Opals, which are generally met with in large masses, are found in the Nizam's dominions, (*Déccan*), particularly near *Perintā*. They are of a milky white colour, but of an inferior quality to what are called the noble Opals of Hungary, (procured in the mines of *Czérwéniza*), and which are distinguished by the beautiful play of colours they exhibit when held up to the light. Most of the Opals found in India appear to be *Hydrophanes*, becoming opaque on long exposure to the atmosphere.

XVII. CAT'S EYE. *Wjdaorium* வஜடோரியம் (TAM.)

This is a *Pseudo-Opal*, common on Ceylon, where the Cingalese call it *Wāirodi*; Klaproth has determined its composition to be nearly the same as that of the common Opal.

XVIII. MOCHO STONE. *Séddie colā Séléman kullo* செல்லையாண்டி

செல்லையாண்டி (TAM.) ——— *Déndrā-Achates* (GUZERATTIE);

This very beautiful variety of Chalcedony has got both its Tamool and Guzerattie name from its being marked, as it were, with plants or bushes (Bush marked Agate); Dr. D. White, of Bombay, informs me, that this valuable silicious fossil is found at *Kaper-Wunge*, about 70 miles N. N. E. from Cambay. Mocho stones are also, I understand, sometimes to be met with in the Rajahmundry district, near the village of Cartière.

XIX.

(1.) See "*Sonnerat's Voyages*," Vol. 3d, page 26.

XIX. GOLD STONE. *Punkhāyārolo vālvay kulloo* புந்தாயரோலு வால்வையு கல்லு (TAM.)

Gold Stone is the name given by the English in lower India to a beautiful fossil. The ground of it is of a cinnamon colour; it is opaque, and completely marked, and, as it were, engrained, in every part, with small golden coloured speckles, which give it somewhat the appearance of glass filled with gold dust. I cannot speak with certainty of its peculiar nature; but Dr. W. S. Mitchell, (1.) Surgeon to the Residency of Tanjour, informs me, that he believes it to be a golden coloured Marcasite, generally met with embedded in schistus, and found on Ceylon.

XX. LAPIS LAZULI. *Rājāh Wātākūm* ராஜாஹ்வதகல (TAM.)

This most beautiful silicious fossil, which the ancient Greeks and Romans called *Cyaneus*, is of a fine saxon-blue colour, inclining to purple. It is only translucent at the edges, and is variegated with bright yellow veins and speckles, owing to Pyrites: It takes its English name from the Arabic word *Lazjwurd*, and its powder furnishes that valuable paint known in Europe by the name of *Ultramarine*.

XXI. PEBBLE, EGYPTIAN. See article *Jasper, Riband* in this Section.

XXII. PEBBLE, CAMBAY. *Kāmbay kulloo* கம்பையகல்லு (TAM.)

What is called the Cambay Pebble is brought from *Guzerat*, and resembles in colour a mixture of milk and water. It changes colour a little when held in different positions, and is generally much admired.

XXIII. TURQUOISE STONE. *Feraazā* பெருசா (TAM.)

The Tamool name of this article is, properly speaking, a Persian word. The stone is opaque, lamellar, and of a fine pale-blue colour. Its origin was long doubtful, but it has, at last, been ascertained to be the tooth of an animal, penetrated with blue calx of copper.

Turquoise stones are found in Languedoc, but of an inferior quality to those which come from Persia; in which country, D'Herbelot (2.) informs us, they are met with in certain mines situated amongst the mountains of *Farganah* and *Gaur*.

XXIV.

(1) *A gentleman to whom I am indebted for much valuable information; who has distinguished himself by his love of science, and particularly by his acquirements in Natu al History and Botany.*

(2.) See *Bibliothéque Orientale*, page 326

XXIV. *Nägāpāṭchie* நகர்ப்பாத்தி (TAM.)

Nägāpāṭchie is the Tamool name of a curious, green, opaque stone, sometimes, though rarely, found in the possession of the Stone Merchants in lower India. It is said to be brought from Arabia, and to be occasionally met with in Hindoostan; where it is admired, when of a good quality, from the circumstance of its changing colour through all the various shades of green, on being held in different positions.

XXV. CRYSTAL, (CRYSTALLIZED QUARTZ.) *Pālinghie kullo* பாலிங்கி கல்லு also, *Vellitoo kullo* (TAM.)

These stones are found in many parts of lower Hindoostan; particularly in the *Tanjour* country, in the neighbourhood of *Vellum*. They are of various colours; white, brown, yellow, lilac, &c.; but the white are the most common. While on Ceylon, real Topazes are sometimes called Crystals; Crystals, on the other hand, in the Indian Peninsula, are frequently, by the ignorant, mistaken for Topazes and other valuable stones. A beautiful yellow Crystal (*Munjil Pālinghie*) (TAM.) resembles much a real Topaz, and a fine lilac-coloured Crystal is occasionally passed off as an Amethyst.

Black Crystals (*Cārpoo Pālinghie*) (TAM.) are not commonly found in India; they are, on Ceylon, called *Kārié Pālingu*.—The milk coloured Crystal, called *Taripo*, is also a Ceylon production.

GLASS. *Kānnādie* கண்ணாடி (TAM.)

Glass of an inferior quality is made in several parts of lower Hindoostan; particularly in the Mysore country, at *Chināpātam* and *Muteodu*; also at *Vāllātooro* in Tondimond's dominions, which are contiguous to the *Tanjour* territory. The manufacture, however, seems to be confined entirely to small phials and women's bracelets. (1.) Above the Ghauts, Dr. Buchanan tells us, the frit employed for making glass is composed of one part of fat quartz, and six parts of a kind of ill prepared Soda (*Sujā cārā*) (2.)

To give glass a green tinge, to the frit just mentioned are added a further quantity of prepared Soda, an iron ore called *Cārin kullo*, another ore called *Kemudu* (3.) and a proportion of calcined Copper; all which materials being mixed, and put into the crucible, and properly disposed in the furnace, the fire is kept up for nine days and nine nights.

To give glass a red tinge, to the frit already mentioned are added an additional proportion of prepared Soda, and a quantity of the ore called *Kemudu*; after which, the whole are fused together for fifteen days and fifteen nights.

To make blue glass, to the same frit are added a further proportion of Soda, calcined

(1.) In Tamool these are called *Kānnādie Vullāvie*, in *Dukhanie* *Bangrie*, in *Telūgū* *Gazoolu*, and in *Sanscrit* *Kātākum*.

(2.) Prepared from the Alkaline earth, there called *Soulu Mannu*.

(3.) This substance, Dr. Buchanan says, has much the appearance of the grey ore of *Alangance*.

ed Copper, a quantity of powdered *Cārin kullo*, and a blue substance called *Rungā*, which, Dr. Buchanan supposes, (but is not sure), may be Smalts.

To give glass a yellow colour, Dr. Buchanan tells us, that it is enamelled with the melted calces of the following metals—Lead, Tin and Zinc.

In Tondimom's country, where glass rings appear to be made of a superior quality to those of Mysore, the frit is prepared by adding to fine river sand (*Nalindoo mānit*) (Tam.) a very strong solution of an alkaline earth called *Oter Munnoo*, (1.) which contains much Soda. This mixture is formed into lumps, which are dried, and then fused for many hours together to form the frit:—in order to make glass, a certain quantity of *Poong kārūm* (an impure Carbonate of Soda) is added to the powdered frit, and the whole fused together for many hours.

To give glass a blue tinge, the Glass Makers add the *Rungā*, in the manner mentioned in speaking of the blue glass made in Mysore; they also sometimes, though rarely, add a calx of Copper, for the same purpose.

To give glass a black tinge, the Glass Makers add *Wārroogoo* husks, and the iron ore called *Cārin kullo*, which is also called *Cārpo kullo*.

I am informed that Glass bottles are now manufactured at Madras, under the scientific direction of Mr. Ryder, the Assay Master; and it is to be hoped that every encouragement will be given to so laudable an undertaking.

GLUE. *Vācheerum* டுஃஃடுலு (TAM.)———*Surrish* سدریش (DUK.)
———*Perkāt* (MALAY).

GLUTEN OF THE PANICHEKAI.

See article *Panichékai* in the 3d Section of this Catalogue.

GOLD LEAF. *Tunghā rék* துங்க ரேக (TAM.)———*Sooné hū wāsh*
سوني كاورق (DUK.)———*Dungār rék* (TEL.)

This the Mootchie men use for ornamenting fans, umbrellas, images, &c. &c. &c.

GOURD. *Chooraykū* சூராயகூ (TAM.)———*Hurrā kūldoo*
هریا کدو (DUK.)———*Anápáh kūā* (TEL.)———*Lābo Ambon* (MALAY)——
———*Bélā Schorā* (Hort. MAL.)———CUCURBITA LAGENARIA. LIN.

Long, white Gourds are hollowed out and made into rafts for passing rivers on; The large round kind are used for making a kind of stringed instrument called in Tamool *Kinnayrie*; (2.) and are hence termed *Kinnayrie Chooraykū*. A longer and narrower

(1.) Which is found in great plenty near the village of Vullatooroo.
(2.) In Dukhanie this is termed Kinghie; a larger kind, made also of the Gourd, is called Bheen,

row sort are employed in making the wind instruments called in Tamool *Mághádée*, with which the Snakemen (*Pámboo Poodáret*) (Tam.) entice Snakes from their holes,

GRANITE. *Cārin kullo* கரீரகலு (TAM.)

This is one of the most common rocks in lower India, and is met with both in strata, and unstratified. Its colour varies; being sometimes found of a light grey, at other times reddish, and often dark; according to the quantity of Feldspar, Mica, or Shorl, it may contain. This very durable and valuable stone is much prized by the Hindoos, who generally build the lower parts of their Temples with it. It takes a good polish; particularly the black variety, which is sometimes compounded with a species of Horn-blende (Amorphous) and the name of *Sáldaway kullo* (cold feeling stone) is given to both. The term *Cārin kullo* is equally bestowed by the Tamools on Granite, Hæmatite, (See article Iron in the 2d Section of this Catalogue) and Horn-blende.

GRAVEL. *Pārkāng kullo* பரகாங்கலு also *Sémbrāng kullo* (TAM.)

———— *Kunkur* كُنْكُر (DUK.) ——— *Poinghōorāloo* (TEL.)

GUM ARABIC, COUNTRY. *Vullām pisin* வுலாம் பிசின் (TAM.)

———— *Kāolt ká gōnd* کاهولت کاکوند (DUK.) ——— *Vélagá bānkā* (TEL.)

———— FERONIA ELEPHANTUM. ROXB.

This article is used by the Dyers and Painters, particularly the Miniature and Chintz Painters; it is also employed in making Ink and certain Varnishes, and, by the Bricklayers, in preparing a fine kind of white-wash.

GUM ARABIC TREE (INDIAN) BARK OF, *Karroovélum puttay* கரூவேலும் புட்டைய

கரூவேலும் புட்டைய (TAM.) ——— *Kālikikér ké chawl* کالیکیکر کی چاول

(DUK.) ——— *Kushérémoghylān assōd* (ARAB.) ——— *Nullā toomā puttā*

(TEL.) ——— ACACIA ARABICA, ROXB. ——— *Kristnāh Kādeerā*, also *Bāburā* (SANS.)

This is one of the barks which is occasionally used by the Chucklers in tanning leather; it is also, Dr. Buchanan tells us, employed by the inhabitants of Mysore, in the process of distilling Rum.

GUMSHIA. *Gumshia* கும்ஷியா (CAN.) ——— GUMSIA CHLOROXY?

LON. BUCH.

From the var, or tough stringy fibres, of the bark of this tree, the inhabitants of Mysore, make a kind of cordage. HARE.

H.

HARE. *Moañil* ஹெஹு (TAM.) ——— *Khurgosh* خرگوش (DUK.) ———
Koondéloo (TEL.) ——— LEPUS TIMIDUS.

HAT. See articles—Date wild, leaf of—Palmyra leaves.

HIBISCUS (HEMP LEAVED) NAR. *Poolchéi nār* ஹெஹு ஹெஹு நார (TAM.) ———
Umbaré kâ nār ازباری کنار (DUK.) ——— *Ghongoo nārâ* (TEL.)

————— HIBISCUS CANNABINUS. LIN. ——— *Cārnikārā* (SANS.)

With the nar, or tough stringy fibres, of the bark of the Hemp leaved Hibiscus a valuable kind of cordage is made, of various thickness.

HOE, WILD. *Cāātoō Punnie* ஹெஹு ஹெஹு (TAM.) ——— *Sāreel* سارسل (DUK.) ———
Advie pundie (TEL.) ——— *Bobbee ootān* (MALAY) ——— APER.

HORN, ANTELOPE'S. *Kālémnān kombō* ஹெஹு ஹெஹு ஹெஹு ஹெஹு (TAM.) ———
Hurrun kâ sing ازباری کنار (DUK.) ——— *Kānitie kommo* (TEL.)

This is employed for making handles for forks, spears, &c.

HORN, BUFFALO'S. *Yēroome-mātoō kombō* ஹெஹு ஹெஹு ஹெஹு ஹெஹு (TAM.) ———
Bāis kâ sing ازباری کنار (DUK.) ——— *Yānoo-
 mo kummo* (TEL.)

This horn, from being nearly solid, and taking a fine polish, is employed for making combs, cockades, handles for tea pots, forks, &c.

HORNBLLENDE (AMORPHOUS). *Cārin kulloo* ஹெஹு ஹெஹு also
Sālāway kulloo (TAM.)

This beautiful, dark coloured stone is found in several parts of lower India, particularly in the Mysore country; and is formed by the Natives into images and ornaments for their public buildings. It takes a fine polish, has a shining lustre, and has obtained from the Tamools the name of *Sālāway kulloo*, from its feeling always cold to the touch. Dr. Buchanan (1.) supposes it to be the same stone that was called *Basaltis* by the Ancients.

(1.) See his "Journey through Mysore, Canara and Malabar," Vol. 2d, page 61.

I.

INDIGO. *Nelum* **நீலம்** (TAM.) ——— *Neel* **نیل** (DUK.) ——— *Tā;*
room (MALAY) ——— INDIGOFERA ANIL. LIN.

The Natives use much of this in dyeing; it is also employed in preparing a paint; by the Washermen, (*Vunnār*) (TAM.) in bluing clothes; and by the Bricklayers in giving a rich purple stain to some of their fine chunamb work. The Paper Makers use it to give Paper a bluish tinge.

INDUM PODI. **இந்தும்புடி** (MAL.)

This is, properly, a Malabar word, and is the name given to a sort of flour, prepared with the kernels of the nut of a species of *Cycos*, called *Indu*, and which is very palatable.

INK. *Mye* **மீ** (TAM.)

The Tamools occasionally make Ink with nearly the same materials that we do; but that which is used by the Native Writers in the Cutcherries and Public Offices, is prepared by the following very different process.

First, a burnt rice water is to be made in this way. Half a seer of rice, burnt black; is to be well boiled in a seer and a half of water, till but one seer remains; then strain off the dregs. To this seer of burnt rice water, is to be added two pollams of *Komb-urruk* (Lac): boil them well together, and strain off the dregs.

Half a seer of *Cārpo vernum* (Lamp black), and half a pollam of *Vullām pisin* (Gum Arabic), are then to be well rubbed into a fine powder, and gradually added to the decoction of *Komb-urruk*, and burnt rice water; when the whole are to be rubbed together, and well shaken, at different intervals, for the space of three days.

The Mahometans prepare their ink, which they call *Shāie*, **شاي** in the following manner:

Take of Lamp black and Gum Arabic equal quantities, and pound them together into a very fine powder. This powder is then to be moistened with the juice of the pulp of the *Kuttālay*, (Small Aloe,) and well rubbed, at intervals, for two days together; after which, it is to be formed into little cakes, that are to be put on plantain leaves, and dried in the sun for use.

INK, RED. *Segāpoo Mye* **செகப்பூமீ** (TAM.)

The Tamools prepara this by adding a little water to *Shēm pungie* (red cotton):

IRON FILINGS. *Ecrumboo podie* **இசும்பூபுடி** (TAM.) ———

Lohay kā boorā **لوهيكا بوره** (DUK.) ——— LIMATURA FERRI,

This

This article, in conjunction with Vinegar, *Kadukāi*, and *Marudum* bark, is used for dyeing black: it is also employed by the Chucklers, together with other ingredients, to give their leather the same colour.

IRON, RUST OF. *Eerumbā tuppoo* டுசுமபு துபு (TAM.) ——— *Lohay*
kā zung لهوهيكازنگ (Duk.) ——— CARBONAS FERRI, also FERRI RUBI-
GO.

This is used by the Natives for nearly the same purposes in the arts, as the preceding article. The sulphate of Iron (*Unnā-Baydie*) is also employed occasionally in the preparation of black leather; as well as the dross of the same metal (*Sittē kull*.)

IVORY. *ānay tundum* ஆணைத்தந்தல (TAM.) ——— *Huttie dawā*
هتتي دات (Duk.) ——— *Yeanigā komanoo* (TEL.)

Besides the many well known purposes to which this article is applied, I shall only here add, that, when burnt, it affords a black for Painters, of a superior quality, called *ānay tundum cārpoō vernum*; which, on being well ground with gum water, forms an excellent deep black water colour.

J.

JAGGARY. *Vellum* வேலும (TAM.) ——— *Goor* گور (Duk.) ———
Nund (ARAB.) ——— SACCHARUM OFFICINARUM. (LIN.)

This article is one of the principal ingredients employed in making Arrack; it is also much used by the Bricklayers, for the purpose of increasing the adhesive quality of their mortars and cements.

JAYDI MUNNU. ஜெட்டிமுண்டு (CAN.)

This is the Canarese name of a kind of white Clay mixed with small bits of Quartz; with which, in conjunction with the ashes of the *Muddā* tree, (*Chuncoa Muddā*) the Natives of Canara prepare a kind of white-wash for their houses.

JUANSA. جوانسا (HINDOOS) ——— HEDYSARUM ALHAGI. LIN.

Juansā is the Hindooic name of a prickly bush, of which Tates are sometimes made in upper Hindoostan.

KARUM;

K.

KARUM. *Kārum* கார்டுலு (TAM.) — *Sejje Miltie* سيجي ميتي
 also *Khar* (HINDOOS) — *Boddā kārum* (TEL.) — *Sujā cārā* (CAN.) —
Sājicā (SANS.)

Kārum is the Tamool name of an impure carbonate of Soda, and also that of a light, very salt tasted, earthy substance, obtained in the preparation of carbonate of Soda, from the earths which contain it. It has a smell somewhat resembling that of new-burnt Quick lime, and contains a great proportion of Alkali. *Kārum* is used in preparing the Lack dye, in the process of Glass making, and Soap making; it is also used by the Dyers and Painters. It is one of the ingredients employed in preparing Red Cotton, and likewise in the process of dyeing leather red. See article *Soda, impure carbonate of*, in the 1st Section of this Catalogue.

KID. *Aatoo knotie* அடூ கட்டு (TAM.) — *Buckroy ké butcké*
lā gosht بکري کي بچا کا گوشت (DUR.) — *Voyntā pillā* (TEL.) —
Anāk-tāmbing (MALAY) — **CARO HÆDINA.**

KULL POO, and **KULL MADUM,** are the Tamool names of two fossils brought by the Natives to the bazars: the first is a sort of Porcelain Clay, apparently indurated by burning; the second is a light brown coloured schistose Mica, impregnated with much iron. See article *Shidy munnu* in this Section.

L.

LAC. *Komb ūrruk* கோம்புரூக (TAM.) — *Laak* لاک (DUR.)
 — *Lāk'h* (HIND.) — *Lākshā* (SANS.) — *Commulēkkā* (TEL.) —
LACCA.

This valuable article is used in the preparation of certain red paints; it is employed by the Dyers in making the Hindoo ink, and the Chucklers have recourse to it, in conjunction with the milky juice of the Gigantic Swallow wort, (*Yercum parol*), and some other ingredients, when they wish to dye leather red. For an excellent account of the preparation of the *Lac dye* of Bengal, see "Oriental Repertory," Vol. 2d, pages 579, 580. By that account it would appear, that the Natives in upper India employ it for Silks only: they do not find it answer for Cotton Cloths; neither does it seem a good colour for Woollen Cloths.

Lac is used in the preparation of certain varnishes, which are made of Lac charged with different colours; with what is called Seed-lac, in conjunction with powdered *Corindā kulloo*, (Flint) Grind Stones are made; and with Shell-lac (which is the cells of the Lac liquified, strained, and formed into transparent Laminæ,) the Native Indians make beads, ornamental rings, neck-laces, sealing wax, &c.

For a further account of *Lac*, see the article in the 1st Section of this Catalogue.

LAMP,

LAMP. *Vūlakkā* വൂലാക്കുളി (TAM.) ——— *Chirāgh* چراغ (Duk.)
 ——— *Deepam* (Tel.)

LAMP BLACK. *Cārpoo Vērum* കരിപ്പൂവേരും (TAM.) ———
Kājil كاجل (Duk.) ——— *Kātikay* (TEL.)

Lamp black is much used by the Indians as a black paint; it is also an ingredient employed, both by the Mahometans and Hindoos, in making luk.

This sort is usually obtained in these provinces by the simple process of fixing a copper pan over the flame arising from burning Gingilie oil, in which pan the Lamp black is collected.

LATERITE. *Chori kulloo* ചോറുകുളു also, *Vēttie kulloo* (TAM.) ———
Iticā cultu (MAL.)

This singular Stone Dr. Buchanan supposes to be the *Argillo Lapidæa* of Wallerius; He says of it "It is diffused in immense masses, without any appearance of stratification, and is placed over the granite that forms the basis of the Malayalum country. It is full of cavities and pores, and contains a very large quantity of iron in the form of red and yellow ochres. In the mass, while excluded from the air, it is so soft, that any iron instrument readily cuts it, and is dug up in square masses with a pick ax, and immediately cut into the shape wanted with a trowel, or large knife. It very soon after becomes as hard as brick, and resists the air and water much better than any bricks that I have seen in India."

It has obtained its Tamool name of *Vēttie kulloo* from the circumstance that it is soft enough, while in the quarry, to be cut with a knife, though it afterwards hardens, on exposure to the atmosphere, and becomes a most useful stone in building. It is also found in several tracts on the Coromandel side of India, but is much more common in Malayalum.

LEAD, RED. *Segāpoo Sindoorum* സേകാപു (സേ) ഇട്ടൂർ (TAM.) ———
Sendoor سندرور (Duk.) ——— *Sindur* (HIND.) ——— *Isrenj* (ARAB.) ———
Sindurā (SANS.) ——— *Témimérā* (MALAY) ——— OXIDUM PLUMBI RUBRUM,

This the Natives use as a red paint.

LEAD, WHITE. *Vāllay* വേലായ also, *Mootthoo Vāllay* (TAM.) ———
Suffidā سفيده (Duk. AND HIND.) ——— *Isfeedāj* (ARAB.) ——— OXIDUM
 PLUMBI ALBUM.

This is much used in preparing a white paint,

LEATHER,

LEATHER, WHITE. *Vullay Tole* வெய்வல்தோலு (TAM.)——
Suffid chumrā سفيد چمر (Duk.)——*Tillā tolo* (TEL.)

LIME, JUICE OF. *Elimitchum chaur* எலிமிச்சுச்சாறு (TAM.)——
 ——SUCCUS LIMONIS.

This article is used by the Dyers in the process of dying yellow, by the Washermen for taking certain stains out of linen; and is also employed, in conjunction with Borax, in the preparation of the *Tiroochooram* with which the Hindoos of the sect of Vishnoo mark their foreheads perpendicularly. See *Borax* in this Section.

LIME STONE. *Chunāmboo kulloo* சூனாம்பூ கல்லு (TAM.)——
Chunné ké puttur چوني کي پتور (Duk.)——*Ssonēpurāi* (TEL.)——

CALX.

Common Lime stone is found in many parts of India, in the form of Nodules. There is also found, in several tracts of the Southern provinces, a granular carbonate of Lime; its colour is white; its lustre is, in some parts of it, pearly, in others, shining; it is hard, of a foliated, and sometimes splintery fracture, and effervesces with acids. The Chunamb makers (*Kooroomber*) (TAM.) call it *Vullay kull*, and are in the habit of burning it to procure a fine white Chunamb for particular purposes.

LIME, QUICK. *Chunāmboo* சூனாம்பூ (TAM.)——*Chunnā* چوننا
 (HIND. AND DUK.)——*Ahūck* (ARAB.)——*Cāpoor* (MALAY)——*Soon-
 num* (TEL.)——CALX VIVA.

Quick Lime prepared from the common Lime stone, the Tamools call *Kull Chunāmboo*. Another species procured by burning sea shells, is called *Kullingie Chunāmboo*, and is that used in the very fine Chunamb work, which is brought to such perfection in lower India. This article, or, more properly speaking, *Chunāmboo tūny*, (Lime water), is employed in bleaching and washing linen, in paper making, in certain dying processes, and also by the Tanners, in dressing their leather.

Quick lime, in conjunction with Butter milk, is used, in some districts, in preparing a kind of stringy mixture, employed by the Painters to give adhesion to their colours.

LINT, COUNTRY. *Moodugoo nootoo* மூதுகூ நூது (TAM.)——*Motā*
ēggā مو تازا گاه (Duk.)——*Nūnnic nootoo* (TEL.)——GOSSYPIMUM HER-
 BACEUM. LIN.

This article, improperly called Country Lint, from its being applied to the same purposes that Lint is, is much used in the regimental hospitals. It is, in fact, coarse loose Cotton Thread.

LOWD,

LOWD, BARK OF.

This is the name of a bark, employed, in upper Hindoostan, in the process of preparing the Lac-dye; and which, I think, is, in all probability, the same as that bark called in Mysore *Lodu* bark, and which is used in the process of dyeing leather red. The tree from which it is procured has not, as yet, been ascertained.

M.

MADDER OF BENGAL. *Mānjitīe* लोडु बिल्लो also, *Sāvil codie* (TAM.)

— *Mu jith* منجيت (Duk. AND HIND.) — — *Runās* (PERS.) — — *Mān-*
distie (TEL.) — — RUBIA MANJITH. ROXB.

This article is used by the Tamools, alone, or in conjunction with the *Embovel root*, in preparing a beautiful fixed red dye.

MARBLE. *Pālā vernum oolā kulios* ലിസല മരണി ഓട്ടന്തകടല
(TAM.) — *Murmur hā puttur* مرمر کاپتور (HIND.) — — *Murmur* (ARAB.) — —
Marmar (MALAY) — — — MARMOR.

Captain Arthur, of the Corps of Engineers, informs me, that he discovered black Marble, and black and white Marble, in the Ceded Districts; a greenish kind veined with black, in the *Balcabāden* mountains, in the Western Ghauts; and, lastly, a grey and dirty white sort, variegated with black, and coarse grained, (on the surface), in the Tionvelly district.

Marble would appear to be in greater plenty, and more sought after, in upper Hindoostan; and we know that, in the *Tanze Mihal*, or Mausoleum, at *Agra*, there is a tomb composed entirely of beautiful white Marble.

MARKING NUT. *Shayng cottay* செந்நெய் லாடல் (TAM.) — — *Belā-*
wine بلوین (Duk.) — — — *Jcedighénzāloo* (TEL.) — — — SEMECARPUS
ANACARDIUM. LIN. — — — *Bullatakum* (SANS.)

The dark coloured, viscous and caustic liquid, contained in the small cells of the shells of this nut, is employed for marking cottou cloths; and the colour is prevented from running, by a mixture of Chunamb and water. The Canarese name of the tree is *Gheru*,

MARKS, HINDOO. See articles — Berax — Clay, pipe — Cow-dung — Lime, juice of — Ochre (yellow) — Turmeric,

MAROOŁ

MAROOL NAR. *Mārcol nār* மார்ஓல் நார் (TAM.) ——— *Moorgābie k̄ā nār*
 مارگابی کاناار (DUK.) ——— *Chāngā nārā* (TEL.) ——— **SANSEVIERA ZEYLANICA.** WILLD. ——— *Muroovā* (SANS.)

With the *nār*, or tough stringy fibres, of the *Sansevieria Zeylanica*, is prepared a very valuable cordage, of various sizes. The smaller kind, which is a fine, strong, white twine, is what the Matmen sew their mats with. The *Marool nār* is distinguished from other nars by the appellation of *Munchie nār*. I have also discovered that with this *nār* paper can be made, of a quality whiter and altogether superior to that which is commonly prepared from old Gunny Bags, which are made of the *Crotalaria nār*.

MARUDUM BARK. *Mārudum puttay* மார்ஓடும் புட்டைய (TAM.) ———
Muddie puttā (TEL.) ——— **TERMINALIA ALATA,** KÆFIG. ——— *Ajunā* (SANS.)

This reddish brown bark, which is very astringent, is sometimes employed in the process of dying black.

MAT. *Pāi* பாய் (TAM.) ——— *Hussec* ஹுசெக் (DUK.) ——— *Sāpā* (TEL.)
 ——— **STOREA.**

See articles Bamboo — Caldera bush — Mat, rush — Palmyra leaves — Rattan; small, common.

MAT, RUSH. *Koray* கோராய் (TAM.) ——— *Korā* کورا (DUK.) ———
Toonghā (TEL.) ——— **CYPERUS TEXTILIS.** THUNBERG.

It is with this that the Mat men make the common floor mats called *Koray pāi*, and which they stain in the same manner as they do those made of the Caldera bush.

MILK HEDGE. *Kāllī* காலி (TAM.) ——— **EUPHORBIA TIRUCALLI.**
 LIN.

The bark and small branches of this species of Euphorbium are ingredients employed in dying leather black.

MIMOSA (IRON-RUST COLOURED) BARK OF. *Valvaylum puttay*
 வேலவாய்லும் புட்டைய (TAM.) ——— *Tellā soomā puttā* (TEL.) ———
 ——— **MIMOSA FERRUGINEA.** ROTTL. ——— *Kālcera* (SANS.)

This

This bark seems to be chiefly used in making Parial Arrack. See article *Chūrāyum*, in the 7th Section of the 2d Catalogue.

MORINDA, CITRON LEAVED. *Noonā mārum* (TAM.) —
Alhā Jār (DUK.) — *Molāghā* (TEL.) — *Atchy* (HIND.)
 — *Bengāleo* (JAVANESE) — *Bāncudu daun Beznar* (RUMPH.) —
Cādāpitiāvā (HORT. MAL.) — MORINDA CITRIFOLIA, LIN.

The root of this beautiful tree, (1.) which in Mysore is called *Muddi*, and on Sumatra *Mācudon*, is employed, in many provinces of India, as a red dye. That of its congener, the *Morinda Umbellata*, (also called in Tamool *Noonā murum*) is used for similar purposes; and Dr. Buchanan informs us, that the root of another species of *Morinda*, (which he terms *Morinda ternifolia*) is likewise considered as a valuable red dye, in Mysore.

MUTTON. *Aatoo isēchie* (TAM.) — *Buckroy kā goḥit*
بکریکا کوشت (DUK.) — *Vayntā koorā* (TEL.) — *Dāgin doombā*
 (MALAY) — CARO OVILLA.

MUTTON SUET. *Aatoo kolupoo* (TAM.) —
Buckroy kā chirlic (DUK.) — *Vayntā kovoo* (TEL.) —
Lēmāk (MALAY) — ADERS OVIS.

MYROBOLAN, BELLERIC. *Tānikāi* (TAM.) — *Bullāh*
بٹال (DUK.) — *Bēhērā* (HIND.) — *Bēlēyluj* (ARAB.) — *Bēlēylēh* (PERS.)
 — *Vēebitākā* (SANS.) — TERMINALIA BILIRICA. ROXB.

This is sometimes employed by the Natives in making Ink.

MYROBOLAN, CHEBULIC. *Kādūkāi* (TAM.) — *Huldāk*
هلدک (DUK.) — *Hār* (HIND.) — *Cārākāiā* (TEL.) — *Hārītākā* (SANS.)
 — TERMINALIA CHEBULA. WILLD.

This Myrobolan is an article in great request amongst the Dyers, as an astringent in fixing

(1.) For a scientific account of the *Morinda* plant and its uses, See *Asiatic Researches*, Vol. 4th, page 35.

fixing their colours; as also from being itself a yellow dye. It is, besides, much used by the Chucklers, in tanning and preparing their leather.

N.

NANIL *Nānil* நானிலம் (TAM.) ——— *Cāsā* (HINDOOS) ——— *Rélloo* (TEL.) ——— SAUCCHARUM SPONTANEUM. LIN. ——— *Cusā* (SANS.)

This very beautiful Grass, Sir William Jones tells us, is often described with praise by the Hindoo poets, for the whiteness of its blossoms, which give a plain, at a distance, the appearance of a broad river: the *culm* is made into rafts for passing rivers; it is also much used, in the Southern provinces, for thatching houses. Some of the larger stalks are occasionally used as pens for writing.

NARROOVALLAY TREE. *Nāroovāllay mārum* நாரூவல்லாய் மரம் (TAM. AND CAN.) ——— CORDIA OBLIQUA. WILLD. ——— *Seloo* (SANS.)

From the bark of this fruit tree a very useful cordage is made, in Mysore.

NATCHENNY. *Kaywur* கேயூர் (TAM.) ——— *Tānidāloo* (TEL.) ——— CYNOSURUS COBACANUS. LIN.

A kind of paste, made of this grain, is used in the process of preparing and tanning leather.

NET, FISH. *Meen Vālay* மீன்வலை (TAM.)

See articles, Coconut nar ——— Cottou ——— Yercum shrub (*Asclepias Gigantea*) nar;

NETTY SHRUB. *Netty cheddie* நெட்டிச்செட்டி (TAM.) ——— *Sholā* شولة (HIND.) ——— *Bindoo chettoo* (TEL.) ——— *Bhind* بهند (DUK.) ——— AESCHYNOMENE ASPERA. LIN. ——— *Dāmānā* (SANS.)

Netty cheddie is the Tamool name of a handsome shrub, with the very light, white coloured, corky-looking wood of which, the Mootchie men make artificial birds, flowers, and other toys: fishermen also use it to float their nets and lines with.

NOELHATALY BARK. *Noelhá tālic puttay* நேலஹாலி பட்டைய (TAM.) ——— ANTIDESMA ALEXITERIA. LIN.

From the nar, or tough, stringy fibres, of this bark, the inhabitants of Travancore make ropes, NYCTANTHES,

tity of fresh water, and boil them in it, for two hours; after which, strain the water off, and throw it away, as in the first instance. The nuts are then to be dried in the sun, on a mat, for three days; at the end of which time, they are to be well bruised in a mortar. Add to the nuts, thus bruised, ten measures of water, and set them on the fire to boil; taking care to keep continually stirring the contents of the pot, until all the Oil appears at the top; when it is to be carefully strained off, and, after being allowed to cool, put into a bottle for use.

N. B.—The quantity of nuts mentioned in the above receipt ought to yield about one quart bottle full of Oil.

In place of the ten measures of plain water, the same quantity of Coconut water may be used; it is supposed to make the Castor oil of a paler and finer colour.

OIL, COCOANUT. *Tayngā unnay* தெருகா யெண்ணெய் (TAM.)
 ——— *Nāril kā tail* زاريل كاتيل (Duk.) ——— *Tenkāā unnay* (TEL.) —
 ——— *Cobri* (CAN.) ——— *COCOS NUCIFERA*. LIN. ——— *Nārikoylun* (SANS.)

See article *Tayngā unnay* in the 3d Section of this Catalogue.

OIL, COLOQUINTIDA SEED. *Péycoonuti vérei unnay* பெய்கோணு
 லெய்யெண்ணெய் (TAM.) ——— *Indrāwun kā beenge kā tail*
 ازدرآوند کابیئج کاتیل (Duk.) ——— *CUCUMIS COLOCYNTHIS*. LIN.

This Oil, which is sometimes called *Tomate vérei unnay* (TAM.) is used, in many of the Southern provinces, for burning in lamps.

OIL, LAMP. *Vullāk unnay* வுலாகுண்ணெய் (TAM.) ——— *Anidum*
 (TEL.) ——— *Erunāic kā tail* یرنڈی کاتیل (Duk.) ——— *RICINUS COMMU-*
NIS (FRUCT: MAJOR.) ——— *Erunā* (SANS.)

See article *Vullāk unnay* in the 3d Section of this Catalogue.

OIL, LINTSEED. *Sirroo Sānul vérei unnay* சீரூ சணலெண்ணெய்
 (TAM.) ——— *Ulsie kā tail* السی کاتیل (Duk.) ——— *LINUM*
USITATISSIMUM. LIN.

In the Southern parts of the Peninsula, the Mootchie men and Oil Painters, who chiefly use this Oil, call it also by the name of *Ahoosic unnay*.

OIL, JAMAICA YELLOW THISTLE SEED. *Brunādundo unnay* உயல
கண்டெய் (TAM.) — ARGEMONE MEXICANA. LIN.

This is sometimes called, in the Northern tracts of the Carnatic, *Mulu unnay*. See article *Brunadundo*, in the 3d Section of this Catalogue.

OIL, CUCUMBER SEED. *Pulléri véri unnay* புல்லேரி
வேரி (TAM.) — CUCUMIS SATIVUS. LIN.

See article *Pullériveréi unnay*, in the 7th Section of the 2d Catalogue.

OIL, TURPENTINE. *Cāpooṛā tylum* காப்பூர்
துயிலம் (TAM.) — OLEUM TEREBINTHINÆ.

This is used, by the Mootchie men, in preparing certain paints and varnishes,

OIL, PINNAY. *Pinnay unnay* பின்னாய் (TAM.) — *Sarpunkā tail* سارپون
کاتیل (DUK.) — *Poonā noonay* (TEL.) — CA-
LOPHYLLUM INOPHYLLUM.

See article *Pinnay unnay*, in the 3d Section of this Catalogue.

OIL, FISH. *Meen unnay* மின்
யெய் (TAM.) — *Mutchie
kā tail* موتچي
کاتیل (DUK.) — *Sāmpā noonay* (TEL.) — OLEUM
PISCIS.

This is used by the Painters in preparing some of their coarse pigments; it is also rubbed on the large beams and small wood work employed in house building, to preserve them from the weather and white ants.

OIL, ANGULAR LEAVED PHYSIC NUT. *Caat ānunākā unnay* காட்
ஆனாகா (TAM.) — JATROPHA CURCAS. LIN.

See article *Caat ānunākā*, in the 3d Section of this Catalogue.

OIL, WOOD. *Mārū unnay* மாரு
யெய் (TAM.) — *Rogun kā
tail* روغن
کاتیل (DUK.) — *Mānic noonay* (TEL.)

What

This Oil is used, in some districts, for burning in lamps.

OIL, ILPA. *Elcopéi unray* (TAM.) ---
Mohé kâ tairi (Duk.) --- *Ippâ noonay* (TEL.) --- BASSIA
 LONGIFOLIA. LIN.

This Oil, though not absolutely necessary, is frequently employed in the preparation of Country Soap.

OVER MUNNOO. *Over munnoo* (TAM.) --- *Réh Mittie* (HIND.) --- *Soulâ muanu* (CAN.) --- *Sévittis munnoo* (TEL.) also *Woyâh munnoo*

This saline, earthy substance, which is found in many parts of India, contains a great deal of Soda, and is used by the Hindoos in the preparation of the Lac dye, in bleaching (l.) and washing linen, and in dying. It is also employed in the manufactures of Glass and Country Soap.

ORPIMENT, GOLDEN COLOURED. *Pconârvidârum* (TAM.) --- *Furki Hurtal* (Duk.)

The variety of this article which is commonly called the broad flaked, golden coloured Orpiment, the Hindoos consider as their richest and most beautiful yellow point. They also use the common yellow Sulphuret of Arsenic, (*Arriidârum*) (TAM.) which in Dukhanie is called *Hurtal*, as a yellow paint.

OLEO. *Ooloo* (HIND.) --- SACCHARUM BENGHALENSE?

Ooloo is the Hindoostanie name of a kind of Grass, used in Bengal for thatching.

P.

PAK MUTTAY. *Paak muttay* (TAM.) --- ARE-
 CA CATECHU. LIN.

With

(1.) *Over Munnoo*, in all probability, differs but little in its nature from the *Natron* which *Sonnini* speaks of as being found in the middle of a desert in *Egypt*, and from which an impure *Mineral Alkali* is prepared, used in bleaching. See *Sonnini's Travels in Egypt*. See also *Brown's Travels in Egypt*.

With this substance, (which is, in fact, the tough, fibrous vegetable covering, or spatha, stretching over the blossom of the Betel nut tree) the Indians make vessels for holding water, arrack, &c. It is also made into buckets, caps, dishes, and small umbrellas. The inside part readily separates from the other: it looks like fine, white China paper, and can be written on with ink.

PAINTING.

See articles employed in — Arsenic, yellow — Bole, Armenian — Butter milk — Chalk — Clay, pipe — Cocoon shell — Cotton, red — Gamboge — Gum Arabic, country — Ivory — Lead, red — Lead, white — Lime, quick — Ochre, red — Ochre, yellow — Oil, Linseed — Oil, Fish — Oil, wood — Orpiment, golden coloured — Lamp black — Shāllilingum — Indigo — Kārum — Oil, Turpentine — Rattan, small, common — Suttay Sārum — Verdigrise — Vermillion — Wotay Koreshanum.

PALM, UMBRELLA BEARING. *Koddā pānē* കൊല്ലപ്പാമ്പ (TAM.) —

———— *Coddā pānnā* (Hort. Mal.) ————— *Sidālum* (TEL.) ————— *Talpat* (CYNS.)
 ————— CORYPHA UMBRACULIFERA, LIN. ————— *Strce Tali* (SANS.) —————
Bujur Buttoo (Duk.)

The very large leaves of this lofty and beautiful Palm, which has been confounded with the *Licuala Spinosa* (Willd.), are employed on the Malabar coast, as well as on Ceylon, for thatching houses, for writing valuable manuscripts on, and for making umbrellas. The pith of the tree is eaten, like that of the Caryota Urens, (l.) and the branches afford a nar, or fibrous, stringy substance, with which ropes can be made. The leaves of this plant fold in and open out, like a fan.

PALMYRA NAR. *Pānnā nār* പാന്നാ നാർ (TAM.) ————— *Tār kā nār*
 تار کازار (Duk.) ————— *Tātie nārā* (Tel.) ————— BORASSUS FLABELLI-
 FORMIS, LIN. ————— *Tūā* (SANS.)

From the nar, or tough, stringy fibres, of the branches of the Palmyra tree, is prepared a kind of coarse cordage. The tough bark of the branches is used to bind the baskets made of the stalks of the Wild Date tree.

PALMYRA LEAVES. *Pānnā Olay* പാന്നാ ഔല (TAM.) ————— *Tātie*
 ൈക്ക (Tel.) ————— BORASSUS FLABELLIFORMIS. ————— *Tūā* (SANS.)
 These

(l.) See article Sago, in the 1st Section of this Catalogue. *The Caryota urens* is in *Tumols* called *Koondel Panē*,

These leaves are used by the Hindoos for writing on; which they do with a steel instrument: they are also employed for thatching houses, making fans, baskets, hats, mats, umbrellas, and buckets for holding toddy. By the salt carriers (*Doppoo Koorut*) (Tam.) they are formed into temporary, portable Luts.

PAN, TIN. *Tāgāvā pānāy* உஊடபுடரஊ (TAM.) ——— *Ringā kē*
Nullā அலகககி, (DUR.) ——— *Ciccāpoo kōvūdā*.

PANADAY. *Pānālay* பஊடபுடரஊ (TAM.) ——— COCOS NUCIFERA.

Pānāday is the Tamool name of a curious, vegetable, web-like or rather net-like, substance, which surrounds the Coconut tree, at those parts whence the branches expand. The Toddy men (*Shanar*) (Tam.) strain the toddy through it; and Mr. Percival (1.) tells us, that, on Ceylon, it is manufactured into a coarse kind of cloth, called there *Griñjikkē*, employed for making rice bags, coverings, &c.; which bags, he further adds, are made into a sort of coarse paper.

PARTRIDGE. *Cōvdāsī* கவுடாசி (TAM.) ——— *Tectur* தீகூர் (DUR.)
———— *Kowconzu* (TEL.) ——— *Baurongsofo* (MALAY) ——— TETRAO PER-
DIX.

PAPER, COUNTRY. *Nūat Cāvdāsī* நூடகவுடாசி (TAM.) ———
———— *Kāguz* காகு (DUR.) ——— *Nullā kāhidum* (TEL.)

The coarse kind of Paper prepared by the Natives in these provinces, is commonly made of old gunny bags, (2.) or old fishing nets, (3.) In the process, Lime water and Rice congie are employed; and, frequently, a little Indigo, to give it a blue tinge.

Supposing, from the whiteness and great tenacity of the *Mārool* (or *Munchie*) *nār*, that a valuable kind of Paper might be prepared with it; I, in consequence, recommended a trial of it to the Paper-makers at Trichinopoly, in July, 1813. They hesitated; never having heard that paper can be made from this substance; they, however, were induced to make the experiment, and succeeded in making a much better and whiter Paper than what is commonly made with old gunny bags. See article *Mārool nār*, in this Section.

I cannot learn that Paper is ever made in India, as it is in the Ava dominions, either from the bark of the Paper Mulberry, (*Morus Papyrifera*), or from the macerated filaments of the Bamboo.

PASTE

(1.) See Percival's Ceylon, page 320.

(2.) See *Cratularia nār* in this Section.

(3.) The fishing nets here meant, are those made of the *Yercum-shrub nār*.

PASTE OF THE VEELVÉI FRUIT. *CRATEVA RELIGIOSA*. LIN.

The fruit of the *Veelvéi*, or *Cratæva Religiosa*, which, in appearance, is not unlike a Wood Apple, affords, on being broken, a transparent, very glutinous juice, which is used by the Natives for the same purpose that we use Wafers; and hence it has been improperly called the *Veelvéi paste*. The leaves of the *Pā'ay mārum* (*Mimusops hexandra*) afford, on being bruised, a very viscid juice, of similar qualities. For names of the tree, in different languages, see article *Veelvéi elley*, in the 3d section of this Catalogue.

PEARL, MOTHER OF. *Seeyie Moottihoo* சுபுலசுடுகுது (TAM.) ———

Gohur furwur (PERS.) ——— *Indong Mastiāra* (MALAY).

Mother of Pearl is commonly sold by the Lohbia stone Merchants, cut into beads and other ornaments; which first they call *Surat Alumie*, owing to their being brought from Surat.

PHYLLANTHUS, MANY FLOWERED, BARK OF. *Poolā puttay* புலுர
புலுர (TAM.) ——— PHYLLANTHUS MULTIFLORUS. WILLD.

This bark, which is also called *Neerpoolā puttay*, from the plant growing near water, is occasionally employed by the Natives in the process of dying reddish brown.

PHYSICIAN. *Vytian* வயிதிகுதியன் also *Pāriālie* (TAM.) ——— *Hakem*
حكيم (DUK.) ——— *Vydiāgooroo* (TEL.)

PIGEON. *Pōū* பு (TAM.) ——— *Kubootur* كجوتور (DUK.) ——— *Pā-*
woorāi (TEL.) ——— *Merāpāttee* (MALAY) ——— COLUMBA DOMESTICA.

PILLOW. *Tullghānie* துல்லசுநாசு (TAM.) ——— *Tukhiā* توكيا (DUK.)
—— *Tullāgēddā* (TEL.) ——— *Bāntāl* (MALAY) ——— CIRVICAL.

PLANTAIN LEAVES. *Vāiti elley* வாயிதிலே (TAM.) ———
Māoz hā paat مزكيات (DUK.) ——— MUSA PARADISIACA. LIN.

These leaves are used, in regimental hospitals, for dressing parts that have been blistered, and men's backs, after punishment.

PLANTAIN

PLANTAIN SKINS. *Vāḷi pulluṅ talē* പ്ലാന്റൈൻപുലുളതലേ (TAM.)——MUSA PARADISIACA.

These, as also Lime skins, are used by the Chucklers in dyeing leather black.

PLATTER, EARTHEN. *Mulay* மூலய (TAM.)——*Koondā* کونڈہ (Duk.)——*Mooghodu* (Tel.)——CATILLUS.

POOLAY FLOWERS. *Poolay pōō* பூலயபூ (TAM.)——*Kāl hē pool* کھل کی پھول (Duk.)——ILLECEBRUM JAVANICUM, LIN.——*Pindee coudāh* (SANS.)

With these beautiful, white, soft, long, downy flowers, the Natives stuff pillows. They have a pleasant and refreshing smell, (1.) and are supposed to have the power of relieving nervous irritation, and head ache, and thereby inducing sleep. The root of the plant is considered as diuretic, and is, accordingly, prescribed in infusion, in conjunction with other medicines of similar qualities.

POONHEER. *Poonheer* பூண்ஹீர் (TAM.)

This is a very light, white coloured, earthy matter, containing a great proportion of Carbonate of Soda; and from which, as well as from Over Munnoo, Soda is prepared. Poonheer (2.) is employed in making Glass; in dyeing blue and scarlet; and also, by the Chucklers, in dyeing leather red.

POPLI. *Popli* ப்புலி (CAS.)

Popli is the name given, in Mysore to the bark of a scandent shrub, which is used as a red dye. Dr. Buchanan seems to think, that it is nearly related to the *Ventilago*.

PORASUM FLOWERS. *Porasum pōō* புரஸும்பூ (TAM.)——*Plās pāpārē hē pool* پلاس پاپڑی کی پھول (Duk.)——BUTEA FRONDO-SA, KENIG.——*Pālāshā* (SANS.) These

(1.) Somewhat like that species of Melilot called by the Portuguese and Malays, Treba (*Trifolium Indicum*), and which they strow amongst their linen.

(2.) It, in all probability, resembles in its nature that species of impure Fossil Alkali, called Trōna, at Tripoli; which is found, near the surface of the earth, in the province of Méndrah, and which the Africans of Morocco use in the process of dyeing leather red. See Lucas's Travels into the interior of Africa.

These flowers, alone, or in conjunction with those of the Sorrowful Nyctanthes, are used by the Dyers, in dyeing a beautiful bright yellow. With the juice of the fresh *Porásum* flowers, diluted with Alum-water, and rendered clear by depuration, Dr. Roxburgh (1.) prepared a soft extract, which, he tells us, proved a brighter water colour than any Gamboge he had met with.

POT, EARTHEN. *Pāney* പന്തല (TAM.)——*Hundie* हुन्डी (Duk.)——*Koundā* (TEL.)

Earthen pots, in some parts of the country, are tied together, and made into rafts for crossing rivers.

POT, STONE. *Māo kullo* മാവുകല്ല (TAM.)——*Bállāpum* (CAN.)

This is a softish stone, of a greyish blue colour, found in many tracts of lower India; particularly in Mysore. It is easily worked, and is used by the Indians for making small pots, and dishes, and also pencils for school boys to write upon books with; which books are formed of cloth blackened, and stiffened with gum.

There is a variety of this stone, which is more hard, and is called in Mysore *Sitā Cattu*, from the circumstance that it is generally used for making images.

POTASS, IMPURE CARBONATE OF. *Mārá Ooppoo* മാവുകല്ല് (TAM.)
——*CARBONAS POTASSÆ IMPURUS.*

The Hindoos on the Malabar coast, as well as the Cingalese, who know not the use of *Over Muroo* (Impure Carbonate of Soda), in bleaching and washing linen, use, for these purposes, the ashes of burnt vegetables, (chiefly Coconut leaves), which can only, in this way, be of service, from the Potass they contain.

Q.

QUAIL. *Kāday* കാടവ്വ (TAM.)——*Lohā* [ലോഹ] (Duk.)——*Bu-
ser* (HIND.)——*Sālwā* (MALAY)——*Pocrédoo* (TEL.)——*TETRAO
COTURNIX.*

QUARTZ, WHITE TRANSLUCENT. *Vēnghā kullo* വേണ്ടകല്ല (TAM.)
This

(1.) For his distinct and scientific account of the *Butea Frondosa*, see *Asiatic Researches*, Volume 3d, page 469.

This is found in many parts of lower India; generally in large, cracked, shapeless masses. In the state of powder, it is occasionally rubbed over fine Chunamb work, to give it lustre and durability. A species of it, called Fat Quartz, is employed in Mysore, in making Glass; which article see in this Section.

R.

RAFF. See articles used in making :
Gourd — Nanil — Pot, earthen — Sugar cane, Damon's — Moorka tree —
Cotton tree — Angelic tree — Tānikāi tree.

RATTAN, SMALL, COMMON. *Mellis Perumboo* (TAM.) — *Bête بيت* (DUK.) — *Sunnā Bētum* (TEL.) — **CALAMUS VERUS, WILLD.**

With this very useful article, beds, couches, chairs, &c. are wickered or rattaned. It is also made into mats, cages, baskets, and strong cables; and is occasionally burnt by the Painters, in order to procure a black paint.

RATTAN, CABLE. *Perin Perumboo* (TAM.) — *Motie Bête موتي بيت* (DUK.) — *Peddā Bētum* (TEL.) — **CALAMUS RUDENTUM, WILLD.**

This thicker species of rattan, and which is well known to grow to a very great length, is common in the woods in the more southern parts of the Peninsula; and, from its great strength and toughness, is often employed, in its green state, in forming a kind of cable for the purpose of dragging the *Sawmy Tær*, (*Sawmy Coaches*), binding wild Elephants, &c. &c.

REED FOR WRITING PERSIAN WITH. *Perin Nānil* (TAM.) — *Béro بزرو* (DUK.) — *Peddā Kēllo* (TEL.) — **ARUNDO KARKA, LIN.**

ROPE. *Cowr* (TEL.) also *Kyre* (TAM.) — *Russie رسي* (DUK.) — *Dārum* (TEL.)

See articles from which Ropes (1.) are made — Aloe (hill) bar. — Coconut tār — *Crotalaria*

(1.) *Amongst the many articles from which Ropes are made in India, it may be necessary to add, that they are also prepared from the leaves of the Aléttis Nerivosa.*

—Crotalaria, rushy—Ebony (downy mountain) nār—Gumabiā—Hibiscus (hemp leaved) nār—Márool nār—Narrooválay tree—Noelhá taly bark nār—Palm, Umbrella bearing—Palmyra nār—Cotton—Tennam palay—Yercum shrub (Asclepias Gigantea) nār.

ROPE, CABLE. *Kupple Kyre* கப்பல்க்கய்ய (TAM.)—*Motie* Russie موتي رسي (DUX.)—*Vádá Dārum* (TEL.)

ROSEBAY, BLUE DYING: *Pālā* பாலா also *Pálák*, and *Pálávāyaynos* (TAM.)—*Tshil ānhāloo* (TEL.)—NERIUM TINCTORIUM. ROXB.—*Hayāmārāka* (SANS.)

This species of Nerium, which has been so accurately described by Dr. Roxburgh in the 1st Volume of the Oriental Repertory, (1.) differs but in a very slight degree from the Nerium Antidysentericum, already mentioned; and chiefly, by the latter wanting a *Nectarium*. I find, that the Indigo (2.) yielding property of its leaves is well known to the Natives in many parts of lower India, and that particularly in Coimbatore, near *Palachy*, much blue-dye is actually made from them.

Sir William Jones informs us, in the 4th Volume of the Asiatic Researches, that the Hindoo peasants of Bengal call this plant *Nil* (or Blue); a proof that they are perfectly acquainted with its peculiar qualities.

ROSIN. *Rosini* ரசினி (TAM.)—RESINA PINI:

This article is much prized by the Tin men, who employ it, together with Borax; in soldering; for which purpose, what is called the Country Rosin, or Dammer, does not answer so well.

S.

SAFFLOWER. *Sendoorkum pao* சேந்தி குக்கலாய (TAM.)—*Koosum* كووسم (HIND. AND DUK.)—*Koosumbā chettoo* (TEL.)—*Usfur* (ARAB.)—*Kājserth* (BENGALIE)—CARTHAMUS TINCTORIUS. LIN.—*Cusumbha* (SANS.)

These flowers are used by the Dyers in dyeing pink and scarlet.

SAL

(1.) Page 39.

(2.) We are told by Thunberg that the Javanese prepare a blue from plants called Korangācing and Tampilutan.

SAL AMMONIAC. *Nāvāchārum* நாவாச்சரம் (TAM.) ——— *Sohāgā*
 كحلون (DUK.) ——— *Nowshādir* (PERS.) ——— *Urmcenā* (ARAB.) ———
Nūcādur (SANS.) ——— MURIAS AMMONIÆ.

This article is used by the Solderers and Tin men, to clean the surface of their metals, and to facilitate the union betwixt tin and iron or copper. It is also sometimes employed by the Dyers, to brighten their colours.

SALT PETRE (NITRE). *Pettle Ooppo* பெட்டை ஒப்போ (TAM.) ———
 ——— *Shorāh* شوراه (PERS. AND DUK.) ——— *Bājee* (HINDOOL) ——— *Sandāwā*
 (MALAY) ——— *Ukkir* (ARAB.) ——— NITRAS POTASSÆ.

This is employed in the preparation of Gun powder, and for cooling water and wine. And, in conjunction with Alum and Salt, by the Goldsmiths, in the process of brightening gold ornaments.

SAND. *Mānil* மாணில (TAM.) ——— *Isookā* (TEL.)

That fine kind of river sand used in making Glass, is termed by the Tamcols *Kolindoo Mānil*.

SANDSTONE. *Mānil kuloo* மாணிலகூலூ (TAM.)

Sandstone, (argillaceous) though not very common, is to be found in several parts of lower India; particularly in tracts lying betwixt *Verdachellun* and *Pondicherry*. It is stratified, and is used by the Natives for building houses.

SAPPAN WOOD. *T'siāpāngun* தீசிப்பாங்கு (MALAB.) ——— *Sāppāng*
 (SUMATRAN) ——— *Cāju Sāppān* (MALAY) ——— CÆSALPINIA SAPPAN. LIN.

This valuable, red-dying wood grows in abundance in the central parts of Malabar, and in Wynade. It is common in Pegu; and Mr. Marsden (1.) found it growing on Sumatra; where also it is used as a red dye.

SASTRA BAYDIE. *Sāstra baydie* சாஸ்திரபேதி (TAM.)

This is the Tamool name given to a very coarse, red, indurated ochre.

SAUNDERS.

(1.) See Marsden's Sumatra, page 73.

SAUNDERS, RED. *Srgāpoo Shāndarum* சர்க்பூசெண்டாரம் (TAM.)
 ——— *Lāl Chunden* لال چندن (Duk.) ——— *Aghārooghēntum* (TEL.) ———
 PTEROCARPUS SANTALINUS. Koen.

See article Saunders, red, in the 1st Section of this Catalogue.

SENT'HEE. *Sent'hee* سیٔہی (HIND.)

Sent'hee is the Hindoostanie name of a reed Grass, of which *Morahs* are made in the Bengal provinces.

SERINGIE. *Seringie* సెరిగి (TEL.) ——— GRISLEA TOMENTOSA,
 Roxb. ——— *D'hāvee* (SANS.)

Seringie is the Tamoul name of a beautiful, flowering shrub, found in the Northern Circars; with the flowers of which the Natives dye red.

SHADILINGUM. *Shādilingum* சாதிஸுங்கம் (TAM.)

This is a sort of factitious Cinnabar, which the Natives prepare, and use as a red paint. *See Shādilingum in the 3d Section of this Catalogue, under article Russum.*

SHARK'S FINS. *Scorā meen seputtay* சகரமீன்செபுடைய (TAM.)

These fins are salted, and exported as an article of diet.

SHAWL. *Tshālvey* சாலவே (TAM.) ——— *Shāl* شال (Duk.) ———

Tshāloovā (TEL.)

The goats which bear the fine substance of which Shawls are made, are called *Changra*. They are, perhaps, the most beautiful of their kind, and are found browsing on the almost naked hills of Thibet. Their colours are various; a faint black, a bluish tinge, and often a shade something lighter than that of a fawn. Shawls are manufactured in *Cashmere*, whither the material is carried from Thiber.

SHIDY MUNNU. *Shidy Munnu* சிட்யமுண்டு (CAN.)

Shidy Munnu is the Canarese name of a loose, scaly, talc^o se earth, which is of a silvery

very whiteness. It is found in Mysore, where the Natives use it for white washing. It is also called *Joyai Munnū*; which article see in this Section.

SHOE FLOWER. *Sāpātoō poo* சப்பாத்தூப்பூ (TAM.) ——— *Jāsoon*
kū pool جاسون کا پھول (DUK.) ——— *Dāsānie poo* (TEL.) ——— *Kāmlāng*
Sāpātoō (MALAY) ——— —HIBISCUS ROSEA CHINENSIS. LIN.

Shoe flowers are sometimes employed for dying a lilac colour; but it does not appear to be permanent: they are also occasionally rubbed on leather, for the purpose of blackening and polishing it, in the same manner as we find them used in Batavia. (1.)

SIENITE.

Dr. Buchanan found a singular stratum of this rock in Mysore. He tells us that it is sometimes of a homogeneous grey colour, and, at other times, composed of alternate grey and white layers; which last consist of the quartz and feldspar, entirely.

SILK, RAW. *Pāchey puttōō nool* பச்சையுத்தூ (TAM.) ———
Pawl'h پات (HINDOOR) ——— *Ebreysum* (ARAB.) ——— *Ebreysum* (PERS.)
 ——— *Kutchā Rēshm* (DUK.) ——— *Pātsā pātoō Noolōō* (TEL.)

SILVER LEAF. *Vellie rek* வெண்தாது (TAM.) ——— *Rupē*
kā wuk روپي کي ورق (DUK.) ——— *Vendie rēhōō* (TEL.)

This the Mootchie men use in ornamenting pictures, images, fans, &c. &c.

SKIN, BEAR'S. *Kārrādie tole* கரட தோலு (TAM.) ——— *Reech kē*
lāloonkā chumrā ربيچ کي بالون کا چمڑا (DUK.) ——— *Ellie goedōō toloō* (TEL.)

SKIN, CHITAH, (INDIAN PANTHER). *Siroothē Poonkie tole* சிறுத்தை
 புலத்தோலு

(1.) See Thunberg's Travels, Vol. 2d, page 290.

புலகுதேதாஸ (TAM.) ————— *Chitulké bālonkā chumrū*
 چیتل کی بالون کا چھڑا (DUK.) ————— *Siroetāh poollic taloo* (TEL.)

SLATE, ARGILLACEOUS.

This stone does not appear to be common in India. Dr. Buchanan tells us, that he found, near *Heiuru* in Mysore, a variety of it, similar to that which is used for the roofs of houses in Europe; and varying in colour; being grey, blue, and red. There is also occasionally to be met with, particularly near *Tripaty*, an inferior species of *Novaculite*, or *Hone-stone*, of a dark green colour: it is used by the Barbers for sharpening their razors, and is called by them *Cārpoo kulloo* and *Tripaty kulloo*.

SNIPE. *Oolān* ஒலாநாஸ (TAM.) ————— *Punkookrie* پن کوکری
 (DUK.) ————— *Cāndiddee* (MALAY) ————— *Punkoul* (HIND.) ————— SCOLOPAX GALLINAGO.

SOAP, COUNTRY. *Nāt Sowcārum* நாடசுவகாரஸ (TAM.) —————
Sāloon سابون (DUK.) ————— SAPO INDICA.

The different articles employed in the preparation of what is called Country Soap; are the following — *Over Munnoo* — *Poonheer* — *Ooppoo* — *Pattle Ooppoo* — and *Chwāmbōo*.

Proper proportions of each of these being selected, they are all bruised together; and to the whole is added a certain quantity of fresh water. Then, the mixture is well agitated, for many hours, and allowed to stand for three days. The feculent matter having fallen to the bottom, the clear part is strained off, and boiled to form the *Sowcarum*; a sufficient portion of *Giugilie Oil* having been previously added, when it first began to boil.

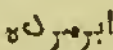
SOAP NUT. *Poindie cottay* பைந்திகேகாலதல (TAM.) —————
Risāh ریسہ (DUK.) ————— *Koomuttighenzāloo* (TEL.) ————— SAPINDUS EMARGINATUS. Vahl:

See article *Poindie cottay*, in the 3d Section of this Catalogue.

SOORAGOY (YAK OF TARTARY). *Sonrā Goy* سورہ گای (HIND.)

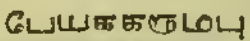
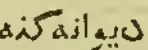
Sonrā Goy is the Hindoostanic name of the bushy tailed Bull of Thibet; the beauti-

ful tail of which, called *Chawrie*, and which is composed of a prodigious quantity of long, flowing, glossy hair, is one of the exports from *Nepaul* and *Tibet*.

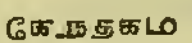
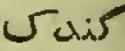
SPUNGE. *Ubirnoordeh*  (PERS.)-----*Iofunge* (ARAB.)-----
Mowwâbadul (HIND.)-----*Uniwatta* (JAPANESE)-----SPONGIA.

STONE, CUTTING.

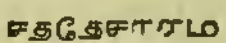
See article Flint, grey, in this Section.

SUGAR CANE, DÆMON'S. *Pay Kârumbæ*  (TAM.)-----
-----*Diwânâ Gunna*  (DUK.)-----*Ser* (HIND.)-----SACCHA-
RUM DÆMONUM. KÆNIC.-----*Sârâ* (SANS.)

With this very lofty Grass the Natives make roofs for their houses, rafts for crossing rivers, railings for their enclosures, and biers to carry dead bodies.

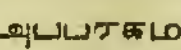
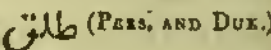
SULPHUR. *Ghëndâgum*  (TAM.)-----*Gunduck*  (DUK.)-----SULPHUR.

This is chiefly employed in the preparation of Gun powder, and in making fire-works and matches. The fumes of burning Sulphur are said to have the singular effect of whitening raw Silk.

SUTTAY SARUM. *Suttay Sârum*  (TAM.)

This is nearly the same as the article called in Tamool *Kârum*, and is used for the same purposes in the Arts. *See Kârum in this Section.*

T.

TALC. *Apprâcum*  (TAM.)-----*Talk*  (PERS. AND DUK.)
-----TALCUM.

The different Talcs are used in ornamenting fans, palankeens, &c. *See article Talc, in the 1st Section of this Catalogue.*

TAMARIND LEAVES AND FRUIT. TAMARINDUS INDICA. LIN.

Tamarind

Tamarind leaves have a place here, chiefly from the circumstance of my knowing, that, with them, the late ingenious and much to be lamented Doctor John Balmain, of the Madras establishment, had discovered the art of preparing a beautiful fixed yellow dye. (1.)

An infusion of Tamarinds is used, in Bengal, to give those Silks a green colour, which have been previously dyed with Indigo; the same is also employed, simply, in the preparation of a yellow dye for Silks, and a red dye for Woollens.

In lower India, the Silver Smiths use a strong infusion of Tamarinds, in conjunction with a little Sea Salt, in preparing a mixture in which they boil silver, in order to clean and brighten it. On the Malabar coast, where Tamarinds are scarce, the Koorkā poolie is used for a similar purpose.

TANNING.

The process of tanning, as at present conducted by the Natives in these provinces, is a very clumsy and imperfect art. It is likely, however, soon to be much improved by the example that is shewn at Madras; where, under the able direction of Mr T. Parry, leather of every description is now manufactured of a superior quality. See articles employed by the Indians in the process of tanning—Cassia fistula, bark of—Alum—Cassia, eared bark of—Galls—Gum Arabic tree, Indian, bark of—Iron filings—Iron, rust of—Sulphate of Iron—Lime, quick—Myrobolan, chebulic—Natchenny—Yercoom shrub, (*Asclepias Gigantea*,) milky juice of.

TAPE FOR COTS. *Nādā* நாடா (TAM.) — *Nāvaar* نوار (DUK.) —

FASCIA GOSSIPII.

TAROOM AKKAR (SUMATRAN) ——— ASCLEPIAS TINCTORIA. Roxb.

This plant was first introduced into India, from Sumatra (2.), by Colonel Kyd, sometime previous to the year 1793. It is a stately perennial creeper, with leaves resembling those of a laurel, and of a deep green colour, from which an Indigo is prepared.

TEAL. *Kilbooy* கில்பூய (TAM.) — *Moorgābie* موگرابی (DUK.) —
— *Shéāvie* گووآ (TEL.) ——— ANAS CRECCA.

TENNAM PALAY. *Tennām pālay* தென்னாமலாய (TAM.) ———

COCOS NUCIFERA. LIN.

Tennām

(1) It is to be hoped, for the sake of the Arts in India, that those Gentlemen into whose hands Dr. Balmain's papers fell, have secured the valuable receipt,

(2.) See Marsden's *Sumatra*, page 78.

Tennám pālay is the Tamool name of the *spatha*, or tough fibrous covering, of the blossom of the Coconut tree. The Natives soak it in water, and prepare from it a kind of coarse, short cortage, with which they tie the thatch on their houses, &c. &c. &c.

TENNAM EERK. *Tennám eerh*; தேரைசாய்க்கெ (TAM.) ——— CO-
COS NUCIFERA.

Tennám eerh is the name of the woody ridge which runs along the back of the Coconut leaf. With it the Indians make baskets for catching fish, and brooms; they also use bundles of it, as torches for travelling in the night.

TENNAM PUTTAY. *Tennám puttay* தேரைசாய்முலை (TAM.) —
——COCOS NUCIFERA.

Tennám puttay is the name given by the Tamools to the branches of the Coconut tree. The poor people use it for roofing their houses.

THREAD OF THE EGYPTIAN LOTUS. *Tawmaray Noolé* தாமரைநூல் (TAM.) ——— *Tawmaray dārum* (TEL.) ——— NELUMBIUM SPE-
CIOSUM. ——— *Pādma* (SANS.)

Tawmaray Noolé is the name given by the Tamools to the long, fine filaments which are found within the cells of the stalks of the sacred Tawmaray plant. With them are prepared those wicks which, on great and solemn religious occasions, are burnt in the lamps of the Hindoos, placed before the shrines of their gods. Other wicks of a similar nature, but less venerated, are made with the filaments of the *Allie*, (*Nymphæa Lotus*), and also from those of the *Shéngalancer*, (*Nymphæa Odorata*); the delightfully smelling flowers of which are held in high estimation by the Indians. See article *Tawmaray kélung*, in Cat. 2. Sec. 4th. See also *Tawmaray*, under the head of *Flowers*, in this Section.

TIN FOIL. *Tághará rék* தகரகோகெ (TAM.) ——— *Rāngā hā wark*
رازگانگوارق (DUE.) ——— *Tághará rekoo* (TEL.)

This is used for ornamenting images, fans, pictures, &c;

TODDY. *Khulloo* கன்தொல் (TAM.)

The different Toddies (particularly that of the Coconut) are used by the Bakers as a leaven for raising their bread; they are also made into Vinegar.

TORCH WOOD. *Saplundéi cuttay* തൃശ്ശൂർ കട്ടയ also *Korāng cuttay* (TAM.) ——— *Hennā Gorivi* (CAN.) ——— **JXORA PARVIFLORA, Vahl.**

This is a small tree, employed by the poor for beams and posts. It burns very readily and clearly; and, on that account, the branches of it are often made into torches by people travelling in the night.

It has already been mentioned that the *Tennām eerh* is used in preparing torches. On Ceylon, the spathe and receptacle of certain Palms are also employed for similar purposes.

THATCHING. See articles—Palm, Umbrella bearing—Nanil—Palmyra leaves—Ooloo—In addition to these, the Natives use, for the same purpose, the straw of the common grains, called in Tamools *Vāhél*; the *Vuyghil* Straw (*Cyperus Muricatum*.) and the Spice Grass (*Andropogon Schoenanthus*). They also use the Coconut leaves, made into a kind of coarse matting, called *Tennam Keet*.

TUNA, FLOWERS OF. *Toon mārūm pōo* തൂണുമാറ്റം (TAM.) ——— **CEDRELA TOONA, RoxB.**

These flowers, in conjunction with Safflower (*Kansumba*), are used, by the inhabitants of Mysore, for dyeing the beautiful red colour called there *Gulenāri*.

TURMERIC. *Munjil* തൂണു (TAM.) ——— **CURCUMA LONGA, Lin.**

This is used by the Dyers in dyeing yellow and green. With it, in conjunction with Lime juice, the Hindoos of the sect of *Vishnoo* prepare their yellow *Tiroochornum*, with which they make the perpendicular mark on their foreheads.

TURMERIC, TREE. *Mārā Munjil* തൂണുമാറ്റം (TAM.) ——— *Jār hē kuldic* جہاز کی ہلدی (Duk.) ——— *Dārvee* (SANS.)

See article *Mārā Munjil*, in the 3d Section of this Catalogue.

TWINE. *Mellis Kowr* തൂണുമാറ്റം (TAM.) ——— *Sootlie* سوتلی (Duk.) ——— *Sunnā Dārūm* (REL.)

TYRE. *Tyre* തൂണു (TAM.)

See article *Tyre*, in the 3d Section of this Catalogue.

V.

VARNISH, PEYNIE. VATERIA INDICA, Lin. ——— *Docpoe* (SANS.)

This resin, which, in its fresh state, is called, in some parts of Malabar, *Pundum*, has been

been ascertained, by Dr. Roxburgh, to be a Copal. On first being taken from the tree, it is of the consistence of Honey, and of a dirty white colour; but it soon afterwards becomes brittle, so as to be easily powdered. It dissolves in Turpentine, and forms a Varnish no way inferior to that prepared from the Copal of America.

The *Peynie māvum* (*Vateria Indica*) is found in the woods of Malabar, and also in the Bednote country. It is the *Pacnoe* of the Hortus Malabaricus; the resin of which, Rheede tells us, is given in cases of Virulent Gonorrhœa, and other Venereal affections. Vid. Hort. Mal. Par. IV. pag. 35.

VARNISHING. See articles employed in—Oil, Wood—Copal—Dammer—Varnish, Peynie—Lac—Gum Arabic, country—Oil Turpentine.

VATTUNGA CUTTAY. *Vättungā cuttay* வத்தூங்குகட்டைய also *Vātungā cuttay* (TAM.)

This is the Tamool name of a wood which is used for dyeing cotton cloth, mats, &c. of a bright red colour. The dye is fixed by means of the Chebulic Myrobalan and Alum.

VAYMBADUM BARK. See article *Vaymbādum puttay*, in the 3d Section of this Catalogue.

VERDIGREASE. *Vungālā pātehic* வுங்காலபாதேசி (TAM.) ——— *Zungār* زنگار; (PERS. & DUK.) ——— SUB ACETIS CUPRI.

This article is used, by the Moolché men, in the preparation of a green pigment; it is also occasionally employed in some of the processes of dyeing.

VERMILLION. See *Mercury and its preparations*, in the 2d Section of this Catalogue.

VINEGAR, TODDY. *Khulloō Kādi* கலுலாக்காடி (TAM.)

This article, like Lime juice, is used in the process of dyeing yellow.

U.

UMBRELLA. See articles, Caldera bush—Palmyra leaves—Palma, Umbrella bearing—Paak muttay.

UPUCUTI. *Upucuti* உபுகுட்டி (MAL)

Upucuti is the Malabar name of a bush common in Malysalura. It contains a juice; which is very tenacious, and is used by the Natives for sealing their letters.

W.

WHITE WASHING. See articles employed in — Coconut water — Congie, rice — Gum Arabic, country — Jaydi munnū — Shidy munnū.

WOOD. The following is a list of the different kinds of Wood employed by the Tamool and Telingoo Carpenters (Tutchér) (Tam.) for various purposes.

I. SATIN WOOD. *Vunnāray mārūm* வெள்ளமுட்டை (TAM.) — *Biloo* (TEL.) — SWIETENIA CHLOROXYLON. ROXB.

This very beautiful wood, which is of a deep yellow colour, is common in Ceylon, where it is called *Borouh*; and is also a native of the Circar mountains. It is heavy, durable, and close grained, and a good deal resembles Box wood. It is employed in making handsome furniture.

II. TEAK WOOD. *Téké mārūm* தேகமேட்டை (TAM.) — *Sāgoon* ساگون (HIND.) — *Jātti* (MALAY) — TECTONA GRANDIS. THUNB.

This valuable wood is employed for ship building, house building, making furniture of all kinds, &c. &c.

III. TRINKAMALY WOOD. *Trikānāmāley Cumbie* திருக்கமலையம் *ககலையம்* also *Shāvāndillyay mārūm* (TAM.)

This is a most valuable wood for making bandy shafts, spokes of wheels, palankeens, &c.

IV. BLACK WOOD. *Cārīn Towāray mārūm* கருநீர் வெட்டை (TAM.) — *Vitti* (MAL.) — DALBERGIA LATIFOLIA. ROXB.

This valuable wood is much used (particularly in the Northern Circars, where it grows in abundance,) for making all sorts of household furniture.

V. RED WOOD. *Shēm-mārūm* சேமமேட்டை (TAM.) — *Rohunā* روہنہ (HIND.) — *Scymnide* (TEL.) — SWIETENIA FEBRIFUGA.

This is hard and durable, and is much used by the Natives in making pillars for Ghoultries, &c. &c. The bark is employed in the process of dying cotton of a dark lilac colour.

VI. JACK WOOD. *Peelā mārūm* பீலமேட்டை (TAM.) — ARTOCARPUS INTEGRIFOLIA. LIN.

This

This is a very beautiful wood, not unlike Mahogany, and is generally made into tables, cabinets, &c.

VII. INDIAN GUM ARABIC TREE WOOD. *Karrocēum mārūm* கரு
கொல்லு (TAM.)——ACACIA ARABICA, ROXB.

The Natives consider this as a valuable wood for making bodies of bandies, bandy wheels, &c.

VIII. POPLAR LEAVED HIBISCUS WOOD. *Poonraṅg mārūm* பூரா
ஈலு (TAM.)——HIBISCUS POPULNEUS, LIN.

This is reckoned a valuable wood for making bodies of bandies, wheels, &c.

IX. VEKKALI WOOD. *Vēkhāli mārūm* வேககாடுமர (TAM.)

A serviceable, variegated, hard, close grained wood, employed by the Natives in house building, and also for making doors, windows, handles of instruments, &c. &c.

X. NAWEL WOOD. *Nāwel mārūm* நாவுலு (TAM.)——
CALYPTRANTHES CARYOPHYLLIFOLIA, WILLD.

This is employed for the same purposes as the article immediately preceding. It is also made into cartridge frames, cots, &c.

XI. TANIKAI WOOD. *Tānikāi mārūm* தானிகையிலு (TAM.)
——TERMINALIA BILIRICA, ROXB.

This is a large and valuable timber tree. The wood is employed for making *Catamarans*; it is also hollowed out into grain measures, &c.

XII. EBONY. *Achá mārūm* அச்சு (TAM.)——DIOSPYROS
EBENASTER, KÆSIG.

This very heavy, black wood grows in abundance in the Ganjam Circars, and in Berar; also on Ceylon, where it is called *Auzc gaha*.

XIII. COUNTRY ALMOND TREE. *Nāi Vādam mārūm* நாடவா
அலு (TAM.)——TERMINALIA CATAPPA, LIN.

This is reckoned a valuable wood by the Natives, who generally employ it in making *Pikotics*.

XIV. JUJUB TREE. *Elándaí márum* பீலநறுதலுமரம் (TAM.) — ZIZYPHUS JUJUBA, LIN.

This wood is used by the Natives for many common purposes: it is that usually employed for making saudals.

XV. TODACUTTIE WOOD. *Tedácuttie márum* தோகுகுத்திலுமரம் (TAM.)

This beautiful, hard, and compact wood, which is, in some parts of the country, called *Nookoornárum*, is occasionally employed for making escritoirs, cabinets, &c. &c.

XVI. LONG LEAVED BASSIA TREE. *Eloopéi márum* பீலுப்பிலுமரம் (TAM.) — BASSIA LONGIFOLIA, LIN.

This is reckoned a useful wood in house building, and for making doors, windows, &c. &c.

XVII. MARGOSA TREE (OR INDIAN AZADIRACHTA). *Vaypum márum* வேப்பிலுமரம் (TAM.) — MELIA AZADIRACHTA, LIN.

This is a very compact, durable wood, and is used for making bandy wheels, &c. &c.

XVIII. VAYNGIE WOOD. *Vayngie márum* வேயங்கிலுமரம் (TAM.) — PTEROCARPUS BILOBUS, BANKS.

This is reckoned by the Natives a very useful wood. It is of a reddish colour, and is employed in making doors and windows, and for other common purposes.

XIX. TAMARIND TREE. *Poollium márum* பீலுப்பிலுமரம் (TAM.) — TAMARINDUS INDICA, LIN.

This wood is extremely compact and durable, and is used for such purposes as require these valuable qualities.

XX. OOROOPA WOOD. *Ooroopá* ஒரூப்பிலா (MAL.) — HOPEA DECANDRA, BOCH.

Ooroopá is the Malayalum name of a tree which the Natives of that country prefer to Teak for building ships, being more durable and close grained.

ЛИТОЛО (TAM.) ——— NERIUM ANTIDYSENTERICUM. LIN.

The wood of this tree is white, beautiful, and fine grained; and is made into cabinets and elegant furniture.

XXVIII. MIMOSA (IRON RUST COLOURED) TREE. *Valeryolum maram*
 மெல்லெலு (TAM.) ——— MIMOSA FERRUGINEA.

The wood of the *Mimosa Ferruginea* is much used by the Farmers, for making the common implements of husbandry.

XXIX. MARUDUM TREE. *Marudum maram* மருதுலு (TAM.)
 ——— TERMINALIA ALATA. KÆNIG.

This tree often grows to a very large size. The wood of it is employed for long beams, in house building. In the northern parts of Canara it is used for making boats and canoes.

XXX. ANGELIE TREE. *Angelic maram* அஞ்செலு also *Assā*
nāpelā maram (TAM.) ——— ARTOCARPUS PUBESCENS. WILLD.

This wood grows in Travancore, and is commonly used, in that country, for ship building. The bark of the tree is sometimes employed, in Canara, in preparing a brownish red dye.

XXXI. MORINDA (UMBELLATED) TREE. *Noonā maram* மூன்றுலு
 (TAM.) ——— MORINDA UMBELLATA. LIN.

The compact grained wood of this tree is of a beautiful yellowish colour, and is frequently made into chairs, &c. By rubbing it with a little fine Chunamb, the hue can be changed to a red.

XXXII. ARECA TREE. *Paak maram* பாகுலு also *Cūmoghoo*
maram (TAM.) ——— *Penāng* (SUMATRAN) ——— ARECA CATECHU. LIN.

The wood of this tree is generally split up into rafters for the roofs of houses, and other such purposes.

XXXIII. SANDAL WOOD. *Shāndānum maram* சாந்தலு (TAM.)
 ——— SANTALUM ALBUM. LIN.

This is sometimes made into escritoirs and small boxes, &c. See article *Sandal wood*, in the 1st Section of this Catalogue. XXXIV.

XXXIV. RED SAUNDERS WOOD. *Segápon Shándánium mérum* சேகட்பு
சேட்பு தண்டனமேரம் (TAM) ——— PTEROCARPUS SANTALINUS. LIX.

This is a large, good timber tree, fit for furniture.

XXXV. TUNA TREE. *Toon* طون (HIND.) ——— CEDRELA TOONA.
ROXB.

Toon (2.) is the Hindoostanic name of a beautiful wood, common in the higher provinces; where it is made into furniture of all kinds, and is much admired for its close grain and beautiful colour, resembling the Mahogany.

XXXVI. SESSOO TREE. *Sessoo* سسودو (HIND.) ——— DALBERGIA
ACUMINATA. ROTTL.

Sessoo is the Hindoostanic name of a very valuable wood, which grows in Bahar, Oude, and Canara, and is employed for making the knees and frames of ships. In Canarese the name of the *Dalbergia Acuminata* is *Sissa*.

XXXVII. CHITTAGONG WOOD. *Chickrassa* چکراسا (HIND.) ———
SWIETENIA CHICKRASSA.

This tree grows in abundance in the Chittagong woods, and is much esteemed by the Cabinet makers of Calcutta, as being little inferior to its congener, the *Swietenia Indica* (Willd.)

XXXVIII. SAUL WOOD. *Saul* سول (HIND.) ——— *Saj* (ARAB) ———
SHOREA ROBUSTA. VAR.

Saul is the Hindoostanic name of a very valuable wood, commonly employed for the beams and inside planks of ships.

XXXIX. CALAMINDER WOOD. *Calaminder mérum* கலமெண்டுமேரம்
LOTLO (TAM.) This

(1.) Dr. Fleming, in his "Catalogue of Indian medicinal plants and drugs," says, that the Hindoos use no part of this tree (*Cedrela Toona*) in medicine, but that an intelligent English Surgeon, now deceased, found the powder of the bark, and the extract made from it, very efficacious in the cure of fevers: he also experienced great advantage from the powder, applied externally, in the treatment of different kinds of Ulcers.

We are told by Rumphius, that an infusion of the bark of this tree, with the addition of the root of the *Acorus Calamus*, is prescribed by the Javanees as a remedy in fevers.

¶ This very beautiful wood is brought from Ceylon, where it is called by the Natives *Kaloumidivie*. Thunberg was inclined to believe that this was the true Ebony, but *König* afterwards discovered that to be a different tree.

XL. KADUMBAY WOOD. *Kādumbay mārum* கிடும்பைய மரம் (TAM.)

—NAUCLEA'DADUGA. Roxb.

Kādumbay is, properly, the Cingalese name of a very beautiful wood for furniture; sometimes (though rarely) brought to the sea ports of the lower provinces of the Peninsula, from Ceylon.

XLI. PALMYRA TREE. *Pānnā mārum* பன்னா மரம் (TAM.)

BORASSUS FLABELLIFORMIS. LIN.

There is a variety of this tree that is hard, close grained and dark coloured, and which is considered as a very valuable wood for house building and other purposes. It is generally brought from Jaffnapatam.

XLII. SMOOTH CRATÆVA TREE. *Māvillingum mārum* மாவிலிங்கம் மரம்

கிரட்டேவா மரம் (TAM.)—CRATÆVA TAPIA, LIN.

This tree grows to a very large size, and is used by the Natives for many common purposes.

XLIII. GUAVA TREE. *Coīā mārum* கோய்யா மரம் (TAM.)

PSIDIUM PYRIFERUM. LIN.

The wood of this tree, from being extremely close grained, tough, and compact, is preferred for making wooden mallets, and other things required to stand hard knocks.

XLIV. PINNAY TREE. *Pinnay mārum* பின்னாய மரம் (TAM.)

—CALOPHYLLUM INOPHYLLUM. LIN.

This most beautiful tree, which has been sometimes called the Alexandrian Laurel, grows to a considerable size on the Malabar coast, but is still a larger tree on the island of Balsambangan (1.) and along the shores of *Bangucy* and *Sanpanmangio*, where
it

(1) It would appear, that trees of very great magnitude are found on this island and the adjacent main land of Borneo, well calculated for masts, &c. &c. The chief are, the celebrated *Ponne tree*, (called by the Natives *Lawawan*), *Teak*, and the *Camphor tree*; the last of which grows to a most extraordinary length and thickness, and is straight withal. See *Oriental Repository*, Vol, 2d, page 27.

it has got the names of *Palo-Maria* and *Daneawn*. Mr. Dalrymple (1.) tells us, that no tree is superior to this for knees and crooked timber. It is also common in the Philippine islands; where the Natives prepare oil from the fruit of it, in the same manner as is done in Malabar. See article *Pinnay unnoy*, in the 3d Section of this Catalogue.

XLV. WEAVER'S BEAM TREE. *Mucadie* ముకాది (TEL.) — SCHREBER,

RA SWIETENOIDES. ROXB.

Mucadie is the Telingoo name of a large timber tree, common in the mountainous parts of the Circars. The wood is of a grey colour, close grained, heavy, and durable, is not subject to crack or warp, and is much used in making looms.

XLVI. YEANGASHAW TREE. *Yeangashaw* యెంగాశా (TEL.) —

PTEROCARPUS MARSUPIUM. ROXB.

Yeangashaw is the Telingoo name of a large tree, growing in the mountainous parts of the Circars. The wood is of a yellowish orange colour, is very hard and durable, yet not heavy.

XLVII. YERRAGADA TREE. *Yerragada* యెర్రగాదా (TEL.) —

BIOSPYROS MONTANA. ROXB.

Yerragada is the Telingoo name of a middle sized tree, the timber of which, Dr. Roxburgh (2.) informs us, is hard and durable, and is variegated with dark and white coloured veins.

XLVIII. BOTA CADAMIE TREE. *Botâ Cādâmie* బొటాకాదమి (TEL.)

————— **NAUCLEA PARVIFLORA.** ROXB.

Botâ cādâmie is the Telingoo name of a large tree, a native of the Coromandel coast. The wood of it, by Dr. Roxburgh's account, is of a light chesnut colour, firm and close grained; but soon rots if allowed to get wet.

XLIX. CONDA TANGHEROO TREE. *Condâ Tāngheroo* కాండాతంగరూ (TEL.) — — — **MIMOSA-XYLOCARPA.** ROXB.

Condâ

(1.) See *Oriental Repository*, Vol. 2d, page 18.

(2.) See his splendid and scientific work entitled "Plants of the Coromandel Coast."

Candā Tānghéero is the Telingoo name of a very large species of Mimosa, which grows in the mountainous tracts of the Circars. The wood is of a chocolate colour towards the centre, and is much esteemed by the Natives, from being hard and tough.

L. DADUGA TREE. *Dādugā* దాదూగా (TEL.) — NAUCLEA CORDI-

FOLIA. ROXB.

Dādugā is the Telingoo name of a large tree, common in the mountainous parts of the Coromandel coast. The wood is extremely beautiful, resembling that of the Box-tree, but lighter.

LI. RUSTY SOAPNUT TREE. *Ishy-rāshy* ఇష్టిరాశి (TEL.) —

SAPINDUS RUBIGINOSA. LIN.

Ishy-rāshy is the Telingoo name of a large timber tree, which grows in the mountainous tracts of the Circars. The wood is very useful for a great variety of purposes; being straight, strong, and durable.

LII. AREOLATED ERYTHROXYLON. *Tévādārum mārūm* తేవేదాదారుమ
లోటలో (TAM. AND CAN.) — ERYTHROXYLON AREOLATUM. LIN.

The wood of this small tree is so fragrant, that the inhabitants of Mysore use it instead of Sandal wood.

LIII. DINDUGÁ TREE. *Boylī Nāvā mārūm* బాయిలీ నావీ మారుమ
— *Dinduga* (CAN.) — ANDERSONIA PANCHMOUN. ROXB.

This large and valuable tree grows in Wynode.

LIV. CARUNGALI TREE. *Cārunḡāli mārūm* కారుంగాలి మారుమ
(TAM.) — MIMOSA SUNDRA. ROXB.

This is the tree, with the dark wood of which the Natives often make the large pestles with which they beat rice, to remove the husk: it is tough and durable.

LV. CUSSUM TREE. *Cussum* కుసుమ (CAN.) — SHAGUDA. BUCH.

This tree is employed for making cylinders of sugar mills,

WOOL, SHEEP'S. *Corumbay Antos myre* செரும்பாய் அந்தஸ் மயர் (TAM.) ——— *Dumbiké hair* ڈمبیکہ ہیر (Duk.) ——— *Ventā Ven-ericāloo* (TEL.)

It is only in certain districts of lower India, that Sheep, bearing wool, are met with; such as in Mysore and Coimbatore. In other parts of the country, these useful animals are covered with a sort of shaggy hair, somewhat resembling that of Goats. It is made into coarse blankets and carpets.

WOTAY KOROSHANUM. *Wotay Koroshānum* வொடாய் கொஷானம் (TAM.) ——— *Wontay Korōshnām* (TEL.)

This is a bright yellow, biliary concretion, found in the gall bladder of certain camels. It is highly prized, as a beautiful yellow paint, but is very expensive.

Y.

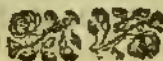
YERCUM SHRUB, (GIGANTIC SWALLOW WORT,) MILKY JUICE OF. *Yercum pawl* யெருக பால் (TAM.) ——— *ASCLEPIAS GIGANTEA*. LIN.

This milky juice is used by the Chucklers, in conjunction with Lac, in the process of dyeing leather red. The plant itself, with its light coloured, downy, succulent leaves, is employed, in Mysore, in tanning leather. With the powdered flowers, the Natives sometimes adulterate Safflower.

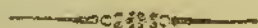
YERCUM SHRUB, (GIGANTIC SWALLOW WORT) NAR OF. *Yercā nār* யெருக நார் (TAM.) ——— *ASCLEPIAS GIGANTEA*.

With this fine, white nar (which is obtained from the tough stringy fibres of the Yercum shrub,) a strong and useful kind of cordage is made, particularly well suited for making fishing lines, bow-strings and fishing nets; with which nets, when old, country paper, of a superior quality, is prepared.

For the different names of the Yercum Shrub in the languages of India, See article Yercum vayr, in the 3d Section of this Catalogue.



CATALOGUE II.



Agriculturist's Nomenclature;

B E I N G

A

C O P I O U S L I S T

O F

E D I B L E V E G E T A B L E

P R O D U C T I O N S

O F

H I N D O O S T A N ,

A N D

C O N S I S T I N G O F

S E V E N S E C T I O N S ,

Agriculturist's Nomenclature.



IN THIS CATALOGUE THE ARTICLES ARE ARRANGED ALPHABETICALLY, ACCORDING TO THEIR TAMOOL NAMES. THE SANSKRIT APPELLATION OF THE PLANT IS PLACED AFTER THE BOTANICAL ONE.

SECTION I.

CORNS AND SMALL GRAINS,

Alypilloo Arisee அய்யிலூ அரிசை (TAM.)

This grain I have never seen growing : it is found in uncultivated tracts of the Southern parts of the Peninsula, and is said to be eaten only in times of great scarcity.

Ānālay ārisee ஆனால அரிசை (TAM.)

This small grain is never brought to market, nor have I ever seen it growing : it is said to be met with in the Ramnad country, and to be eaten by the poor only, in times of scarcity.

Arisee அரிசை (TAM.)-----*Chāwul* چاول (HIND. AND DUK.)-----

Becum (TEL.)-----*Brāss* (MALAY)-----RICE.-----ORYZA SATIVA;
LIN.-----*Tāndēolū* (SANS.)

Bārlee Arisee பாரலே அரிசை (TAM.)-----*Jāv* (GUZ.)-----*Jow*

جو (PERS. HIND. AND DUK.)-----BARLEY.-----HORDEUM DISTI-
CHON, LIN.

This appears to be indigenous in the upper provinces of Hindoostan.

Chāmāy சாமாய் (TAM. AND CAN.)-----*Sāvāunh* ساولان (DUK.)-----

Shāmākh (ARAB.)-----*Sāmā'on* (TEL.)-----MILLET.-----PANICUM
MILIACEUM. LIN.-----*Shāmākā* (SANS.)-----This

This grain is much used, in these provinces, by the native inhabitants, who make it into cakes. It is the *Milho miúdo* of the Portuguese (1.) of Europe, in whose country it grows in abundance, as well as in Spain.

Cholum சோலம் (TAM.) ——— *Juvar* (GUZ.) ——— *Jāric* چاری
(DUK.) ——— *Jcoār* (HIND.) ——— *Chāvēlā* (MAL.) ——— *Jolāh* (CAN.) —
Zunāloo (TEL.) ——— GREAT MILLET. ——— *HOLCUS SACCHARATUS*.
LIN. ——— *Zoornā* (SANS.)

A valuable grain, much eaten in many parts of India, particularly in those provinces where Rice is comparatively scarce: it is made into cakes, or a kind of porridge. Niebuhr, (2.) in his "Travels in Arabia," speaks of it as common in that country, where it is termed *Daurra*; and, by Sonnini's (3.) account, it has the same name in Egypt.

Corryélio சர்க்கொலியே (TAM.) ——— *Tāl* (GUZ.) ——— *Bāreek till*
باریک تیل (DUK.) ——— *Noowoloo* (TEL.) ——— *H'all Eilu* (CAN.) ———
GINGILIE SEED. ——— *SESAMUM ORIENTALE*. LIN. ——— *Tālū* (SANS.)
——— *Benjām* (SUMATRAN.)

This small seed, previously to being eaten, is toasted; it is afterwards pounded, and mixed with sugar.

Cumboo சும்பூ (TAM.) ——— *Bājāri* (GUZ.) ——— *Bājāri* باجاری (HIND.
AND DUK.) ——— *Muttāric* (MAL.) ——— *Sujilloo* (TEL.) ——— *HOLCUS*
SPICATUS. LIN. ——— *Cunghoo* (SANS.)

This grain is reckoned more delicate and of a less lasting nature than *Cholum*: Like it, it is made into cakes and porridge.

Mr. Park, in his Travels in Africa, informs us, that the Natives of some parts of that country prepare from this grain a kind of Malt, which they use for making Beer.

Godumbay ārice கோடும்பையாரிசை (TAM.) ——— *Gāwn* (GUZ.) —
——— *Géung* گونگ (DUK.) ——— *Godomāloo* (TEL.) ——— *Gtadoom* (MALAY)
——— WHEAT. ——— *TRITICUM*. LIN.

This is now cultivated, with success, in many parts of our Indian dominions.

Kādācunny

(1.) See *Link's Travels in Portugal*, page 313.

(2.) See his *Travels*, Vol. 2d, page 342.

(3.) See his *Travels in Egypt*, page 206, *English translation*.

Kādicunny காளடுககண்ணி (TAM.) ——— PANICUM MILIACE-
UM, VAR.

This is a species of Millet, small, and not very nutritious.

Kaywur கேழ்வரகு (TAM.) ——— *Rāgyy* راگي (DUK. AND CAN.) —
—— *Tāmidālo* (TEL.) ——— *Mootunmy* (MAL.) ——— *Munwee* (HINDOOS)
—— *Tsjétti pullu* (HORT. MAL.) ——— NATCHENNY. ——— CYNOSURUS
CORACANUS. LIN. ——— *Rājikā* (SANS.)

This very useful grain is called, in Tinnevely, *Cāpā*, and, in some parts of the higher provinces of Hindoostan, *Murhā* and *Maud*. It is of a cooling nature, and is much eaten by the common people.

A fermented liquor is prepared from it, called *Bejāk*, chiefly drunk in the Mahratta countries.

Koodraywālie chāmy குதிராயவாலிச்சாமு (TAM.) ——— *Luptā*
(HINDOOS) ——— PANICUM SEMIVERTICILLATUM. ROTTL,

This is an inferior grain to several of those hitherto mentioned, and is eaten by the poor people in the districts in which it is cultivated; such as Coimbatore, and other dry grain countries.

Mooṅghill ārisea மூங்கில் அரிசை (TAM.) ——— *Bēas ké chāwul*
بانس کي جاوول (DUK.) ——— *Vedearco Becum* (TEL.) ——— BAMBOO
SEED. ——— BAMBUSA ARUNDINACEA. SCHREB. ——— *Vayroo* (SANS.)

This is generally eaten boiled with milk; or, with animal food, spices, salt and water, it is made into broth.

Mukkā cholum மககாச்சோலம் (TAM.) ——— *Mukkā Jārie*
مککاري (DUK.) ——— *Mokkā Zonālo* (TEL.) ——— *Bhootāh* (HIND.) —
—— *Jōggon* (MALAY) ——— INDIAN CORN. ——— ZEA MAYS. LIN. —
—— *Yāvāalā* (SANS.)

This is generally boiled or toasted before it is eaten; but it is not much prized by those who can afford to buy other grains.

Nēvry vulloo வெவ்ரிவூ (TEL.) ——— *Ncevērām* (TAM.) ——— *Nee-*
vārū (SANS.)

This grain, which I have never been able to see, grows wild, I understand, in wet situations, in the Northern Circars, and is eaten by the poor.

Pāni Wāroogoo പത്മപുരള (TAM.) ——— PASPALUM PILOSUM. Roxb.

This is a grain cultivated in Coimbatore, where it is eaten by the poor.

Tennay தீண்டை (TAM.) ——— *Kāng* (GUZ.) ——— *Rāulāu* راولا (DUK.)

———— *Cungnic* (HINDOOSIE) ——— *Nāvenny* (CAN.) ——— *Nāvāriū* (MAL.) —
 ——— *Corāloo* (TEL.) ——— *Dokān* (ARAB.) ——— *Tennā* (HORT. MAL.) —
 ——— *Arzuu* (PERS.) ——— ITALIAN PANICLE. ——— PANICUM ITALI-
 CUM. LIN. ——— *Prayingoo* (SANS.)

This very delicious grain is much prized by the native Indians, who make cakes of it, and also prepare it as porridge. For the purposes of pastry it is very little inferior to Wheat, and, when boiled with milk, forms a light and pleasant meal for invalids.

This article grows in abundance in the Southern parts of Europe, particularly in Portugal, where it is termed *Milho Poinco*.

Wāroogoo പത്മപുരള (TAM.) ——— *Kodorou* كودرو (DUK.) ——— *Ari-*
kēhloo (TEL.) ——— *Hāvākhūh* (CAN.) ——— *Kodlow* (HIND.) ——— *Khodrū*
 (GUZERATTIE) ——— PASPALUM FRUMENTACEUM. LIN. ——— *Kodrāvākhā*
 (SANS.)

This small, valuable grain tastes something like Rice, and is prepared in the same way by the Indians. There is a variety of it, called in Tamool *Sērrookoo Wāroogoo*, and in Telingoo, *Tikkā Arikēhloo*, which, if not dressed in a particular manner, is said to produce Vertigo, Nausea, and other unpleasant symptoms. Dr. D. White, of Bombay, writes me, that this variety is called in Guzerattie, *Ményā*, which, he naturally supposes, is taken from the Sanscrit word *Mānā*, signifying "causing Phrensy."

Yāvū யாவூ (TAM.) ——— *Yāvayloo* (TEL.) ——— *Yīvā* (SANS.)

This grain grows in some of the more Northern provinces, and has an appearance something like that of blighted Wheat: it is not very valuable.



SECTION II.

FRUITS, BERRIES, AND NUTS.

AS MAY NATURALLY BE SUPPOSED, MANY OF THE FRUITS IN SO NUMEROUS A LIST MUST BE OF AN INFERIOR QUALITY. THESE GROW IN THE WOODS AND JUNGLES, AND ARE EATEN BY THE COMMON PEOPLE.

Aalee pundoo ಅಲೀಪುಂಡು (TEL.) ——— MEMECYLON EDULE. ROXB.

Aalee pundoo is the Telingoo name of a berry which grows upon a small bush, common in most jungles on the Coromandel coast: it has much pulp of a bluish colour, and is of an astringent quality.

Alay-gārā ಅಲೈಕಾರಾಯ (CAN.) ——— CITRINE MYROBOLAN. ——— MYROBOLANUS CITRINA.

This fruit grows in Canara: it is not much prized, and is generally made into pickle.

Alingie pullum ಅಲಿಂಗೀಪುಲ್ಲಮ್ (TAM.) ——— *Odocoghā pundoo* (TEL.) ——— ALANGIUM DECAPETALUM, VAHL. ——— *Anholā* (SANS.)

This fruit grows in the woods, and is eaten by the poor people.

Ambálám ಅಂಬಲಮ್ (HORT. MAL.) ——— SPONDIAS MYROBOLAN? SIR WILLIAM JONES. ——— *Anrátacā* (SANS.)

Ambálám is the Malayalam name of a tree, which, Rheede informs us, is a variety of the *Cūt Ambálám* (*Spondias Mangifera*) or *Caat Maam pullum* (Wild Mango) of the Tamools. The fruit, when fully ripe, is of a pale yellow colour, of a pleasant flavor, but a little too acid. Sir W. Jones tells us, that, in upper Hindoostan, it is used in Cookery. See Asiatic Researches, Vol. IV, page 284.

Anāsec pullum ಅನಾಸೆಪುಲ್ಲಮ್ (TAM.) ——— *Anánās* اناناس (Duk. AND MALAY) ——— *Ununnās* (ARAB.) ——— *Koidā cheekā* (MAL.) ——— PINE APPLE. ——— BROMELIA ANANAS, LIN.

This fine fruit grows in great abundance in these provinces, though it appears to be chiefly cultivated by the European inhabitants, There

There is something in the juice of a pine apple, (however grateful to the taste), which disagrees with some people; producing Cholera. The fruit ought never to be given to young children.

Arnélie pullum அருளேசலையுழை (TAM.) ——— *Ufalaynoie*
 (Duk.) ——— *Cherāmbolā* (PORTUGUESE) ——— *Chérémin*
 (MALAY) ——— *Harphārewree* (HINDOOS) ——— CHILLIMILLIE. ———
 CICCIA DISTICHA, LIN.

This is a roundish, acid fruit, about the size of a large Marble; and is the produce of a tree of the class *Monocœcia* and order *Tetrandria*. It makes a good tart.

Attie pullum அத்திபுழை (TAM.) ——— *Guller* گولر (Duk.) ———
Mayāipundoo (TEL.) ——— COUNTRY FIG. ——— *FICUS RACEMOSA*, LIN.
 ——— *Oodunburrā* (SANS.)

This species of fig is of an inferior quality, and is only eaten by the poor.

Bilimbis pullum உலம்பியுழை (TAM.) ——— *Belumboo* بلمبوو
 (Duk.) ——— *Blimbingbootoo* (MALAY) ——— *Besse* (SUMATRAN) ——— BI-
 LIMBIE. ——— *AVERRHOA BILIMBI*, LIN.

This is a pleasant tasted, but rather too acid fruit. It is commonly made into pickle or preserve.

Cast Maam pullum கரட்டுமாமுழை (TAM.) ——— *Junglie Am*
 (Duk.) ——— *Adivie Māmédie pundoo* (TEL.) ——— *Condoo*
 (RUMPH.) ——— *Cāt Ambálām* (HORT. MAL.) ——— WILD MANGO. ———
 ——— *SPONDIAS MANGIFERA*, LIN. ——— *Cānānā Amrā* (SANS.)

This fruit has got its name from its resemblance to a Mango. It is harsh, and little deserving of notice. Scheede informs us, that, on the Malabar coast, the root of the tree is considered as emmenagogue; that the bark is supposed to be of use in Dysenteric affections, and that a decoction of the wood is serviceable in Gonorrhœa.

Cānrew pundoo కానరవండు (TEL.) ——— *FLACOURTIA SEPIARIA*;
 ROXB. ——— *Sāmlā* (SANS.)

Cānrew pundoo is the Telingon name of a not unpleasant tasted, small fruit, which grows on a thorny, shrubby plant, found in the most uncultivated parts of the Coromandel coast. The Tamool appellation of this fruit is *Sattay cā pullum*; in Dukhanie it is called *Jootay kāroonday*.
 Cāpie

Cīpic cottay கீபிககோட்டொட (TAM.) ——— *Boond* بونڊ
 (DUK.) ——— *Hun* (ARAB.) ——— *Cāwā* (MALAY) ——— COFFEE. ———
 COFFEA ARABICA. LIN.

Coffee is now produced in the Southern parts of the Indian Peninsula, of a quality equal to any that grows in Arabia.

Cāray pullam காரையுப்புடம் (TAM.) ——— *Kāray ka pull* کاري کاپھل
 (DUK.) ——— *Bālusso pundoo* (TEL.) ——— FRUIT OF THE THORNY CA-
 RAY. ——— WEBERA TETRANDBA. WILLD. ——— *Nāgā Bullā* (SANS.)

This fruit is the produce of a thorny bush, found growing in waste lands; and is eaten by the common people.

Chucān pullum சுககானுப்புடம் (TAM.) ——— *Boodāmā pundoo* (TEL.)
 BRYONIA. SPEC. ——— *Gutsombā* (SANS.)

This fruit grows in the woods; it is of an inferior order, and is only eaten by the common people.

Cia pullum சையுப்புடம் (TAM.) ——— *Jāmb* جام (DUK.) ———
Goiā pundoo (TEL.) ——— *Perā ray* (MAL.) ——— GUAVA. ——— PSIDIUM
 PYRIFERUM. LIN. ——— *Uicholā* (SANS.)

This is one of the finest Indian fruits; and is generally preferred fresh from the tree; in the morning early; as the heat of the day is supposed to injure its flavor.

Comuttie māḍālam pullum குமட்டுட்டலமகண்டலுப்புடம் (TAM.) ———
 ——— *Turey* ترنج (PERS. AND DUK.) ——— *Māḍipālā* (TEL.) ——— *Urey*
 (ARAB.) ——— *Lémon Sussu* (MALAY) ——— CITRON. ——— CITRUS MED:
 VAR. ——— *Mātoolaongā* (SANS.)

Conchie pullum கோச்சுப்புடம் (TAM.) ——— *Gonjee pull*
 گونجي پھل (DUK.) ——— LIMONIA PENTAPHYLLA. LIN.

This is a smooth, roundish, red fruit, about the size of a cherry. It is not held in much estimation, but is eaten by the common people.

Cumblic pullum கும்பிலுப்புடம் (TAM.) ——— *Toot* توت (DUK.) ———
Bābēsārān

— *Bāhīsārān* (MALAY) ——— MULBERRY. ——— MORUS INDICA, WILLD.

This small Indian Mulberry, which is found in abundance in these provinces, is a delightful fruit, and is considered by the Natives as cooling and aperient.

Dubbākāi pullum துப்பகாய் பழம் (TAM.) ——— *Dubbā pundoo* (TEL.) ——— CITRUS AURANTIUM, VAR.

The *Dubbākāi* is a large, coarse, and rather austere fruit, of the orange kind, very common in the Northern Circars.

Etchum pullum உச்சம் பழம் (TAM.) ——— *Sundoohey kā pull* سوندهی کا پھل (DUK.) ——— *Beintā pundoo* (TEL.) ——— WILD DATE. ——— ELAIE SYLVESTRIS. LIN. ——— *Pāroushākā* (SANS.)

This, when ripe, is a small, oval shaped, dark coloured fruit. It is sweetish, but is not held in much estimation.

Elāndēi pullum இலாந்தை பழம் (TAM.) ——— *Boyr kā pull* بویر کا پھل (DUK.) ——— *Régopuntloo* (TEL.) ——— JUJUBES. ——— ZIZYPHUS JUJUBA. LIN. ——— *Budderie* (SANS.) ——— *Uab* (ARAB.)

This is a pleasant tasted, reddish coloured fruit, about the size of a large olive, but round. It grows in the woods, and is the produce of a tree of the class *Pentandria* and order *Monogynia*.

Elimitchum pullum இலிமிச்சம் பழம் (TAM.) ——— *Nembo* نيمبو (HIND. AND DUK.) ——— *Lémōn* (ARAB.) ——— *Jéronc* (MALAY) ——— *Ném-mā pundoo* (TEL.) ——— LEMON. ——— CITRUS AURANTIUM, VAR. ——— *Jāubirā* (SANS.)

Aghastier, in his "*Padaurtāsindūmānic*," (A treatise on the qualities of Aliments), says a great deal in praise of this fruit; particularizing its virtues in putting a stop to bilious vomitings, and its good effects in maniacal cases. It is much used by the Natives, in making sherbet; and is termed *Chérroo Nārānge* in Malysalam.

Erumbélie pullum உரம்பலி பழம் (TAM.) ——— *Erumbélie kā pull* ایرم بلی کا پھل (DUK.) ——— ERUMBELIE. ——— FERREOLA BUXIFOLIA. ROXB.

This fruit is the produce of a low growing tree. It is pleasant to the taste, and is well known over all the lower provinces of India. *Fulsā*

Fulsā pullum பூசாபுல்லம் (TAM.) ——— *Fulsā* फुल्सा (HIND.) ———
 ——— GREWIA ASIATICA, LIN.

Fulsā is, properly, an Hindoostanic word, but is also used by the Tamools: it is the name of a small, pleasant, sub-acid fruit, of a handsome bush; and is much prized by the Mahometans, who prescribe it to cool the habit in Fevers.

Goury pull कुरीपेयल (HIND.) ——— BRAMBLE-BERRY (SPEC. OF) ———
 ——— RUBUS INDICUS, RETTL.

Goury pull is the Hindoostanic name of a species of Bramble-berry, common amongst the woods betwixt *Hurdwar* and *Sirinagur*: it also grows plentifully in Mysore and Wynae, but I know not the Canarise name of it.

Jumboonāvel pullum ஜம்பூநாவல்புல்லம் (TAM.) ——— *Ghoolābijām* کولابی جام (DUR.) ——— *Jamboonērdic pundoo* (TEL.) ——— *Jāmb* (HIND. AND MAL.) ——— *Tāmbō* (CYNG.) ——— *Goatāb-jāmun* (PERS.) ——— ROSE APPLE. ——— EUGENIA JAMBOS, LIN. ——— *Raja Jēnboo* (SANS.)

This fruit is not much esteemed, and has got its English name from smelling like a rose.

Jumboo Mālāca pullum ஜம்பூமலாகாபுல்லம் (TAM.) ———
Nāmbāll pāio (MAL.) ——— JAMEO MALACCA, ——— EUGENIA MALAC-
 CENSIS, LIN.

The tree which bears this fruit was first brought to India from Malacca. It is of the class *Leosandria* and order *Monogynia*. The produce somewhat resembles a pear in shape, is pleasant to the taste, and is reckoned very wholesome.

Kodimocentric pullum கோடிமொசுதிர்புல்லம் (TAM.) ——— *Un-
 gear* انگور (PERS. AND DUK.) ——— *Anūb* (ARAB.) ——— *Dākh* (HIND.) ———
Drāchā pundoo (TEL.) ——— *Booā-āngoor* (MALAY) ——— GRAPE. ———
 VITIS VINIFERA, LIN. ——— *Drāchā* (SANS.)

This fruit is also sometimes called *Dividātsi pullum* in Tamools. See article *Grape*, in *Catalogue 1st, Section 1st*.

Kolinjie pullum கோலிஞ்சிபுல்லம் (TAM.) ——— *Nāringhie* نارنگی (DUR.) ——— *Kichidie pundoo* (TEL.) ——— *Mādā Nāringe* (MAL.) ———
Jéroca Mānis (MALAY) ——— *Kounlā* (HIND.) ——— ORANGE. ——— CI-
 TRUS AURANTIUM, LIN. ——— *Swādio Nāringā* (SANS.)

This

This fruit (of which there are various sorts) is in high estimation amongst the Tamool Medical Practitioners, who suppose that it purifies the blood, improves the appetite, and cures Catarrh.

Koorkā pōllie (TAM. AND MAL.) ——— *Wontay* (CAN.) ——— *Velāitī Umlie* (DUK.) ——— *Wodā Chintākāiā* (TEL.) ——— KOORKA POOLLIE. ——— GARCINIA CAMBOGIA, WILLD. ——— *Rūtā Shrāvā* (SANS.)

This is a pleasant tasted, though acid, fruit, about the size of a small orange. It is used by the inhabitants of Malaya and Ceylon, for the same purposes that Tamarinds are on the Coromandel coast. See article *Gamboge* in *Catalogue 1st, Section 1st.*

Maam pullum (TAM.) ——— *Aun* (DUK.) ——— *Mā-médie pundoo* (TEL.) ——— *Māngā* (MAL.) ——— *Ampullum* (MALAY) ——— MANGO. ——— MANGIFERA INDICA, LIN. ——— *Amra* (SANS.)

Of this fruit there is a great variety in India. Two of the most esteemed sorts are, the *Alphonso* and the *Massagong*. The practice of engrafting the Mango, as first introduced at Madras, some years ago, by the late Doctor James Anderson, and since so happily followed up by Mr. Andrews and others, has improved it in so great a degree, as to have gained it, and, perhaps, justly, the title of "The finest of all fruits."

Rumphius is of opinion, that Mangoes heat the blood, and produce exanthematous affections. Vide Rumphius, Tom. I, Cap. XXI, pag. 95.

Mādālum pullum (TAM.) ——— *Anaar* (PERS.) (HIND. & DUK.) ——— *Rānā* (ARAB.) ——— *Dēlimā* (MALAY) ——— *Dādīmā pundoo* (TEL.) ——— *Ranom jāis* (MAL.) ——— POMEGRANATE. ——— PUNICA GRANATUM, LIN. ——— *Dārim* (SANS.)

This is cooling and aperient, and is extremely grateful to the taste when eaten during the hot fit of Remittent fever.

Māghādām pullum (TAM.) ——— *Bolsārika pull* (DUK.) ——— *Paghādā pundoo* (TEL.) ——— *Mulsāri* (HIND.) ——— MIMUSOPS ELENGI, LIN. ——— *Bāculā* (SANS.)

This fruit is eaten by the poor people. The tree itself is occasionally cultivated on account of its beauty, and fragrant smelling flowers. It is of the class *Ocoteandria* and order *Monogynia*.

Rheede tells us, that the water distilled from the flowers is of use in Melancholia. Vide Hort. Mal. Par. I, pag. 34.

Mālay Chucān pullum (TAM.) ——— *Piddā Boo*

dāma pundo (TEL.) ——— *BRYONIA*. SPEC. ——— *Gceri Gotoombā* (SANS.)

Mālay Poollie pullum மலையுழைப்பழம் (TAM.) ——— YELLOW
MANGOSTEEN. ——— *XANTHOCHYMUS*. ROXB.

I met with this fruit at Quilon, where I was told that it was brought from the distant woods. It is in appearance like a Mango, but flatter; and two or three large seeds (or stones) are contained in each, somewhat resembling Jack stones. The fruit (1.) itself has an acid, but pleasant taste, and, when cut, there exudes a yellow juice, like liquid Gamboge. It appeared to be very little known to the European inhabitants of Travancore. They have, on the Malabar coast, a variety of the real Mangosteen (*Garcinia Mangosteen*); it is, however, very inferior to that of the Eastern islands, and affords a yellow gum-resin, which is not soluble in water.

Mālay Tayngā மலையுதையா (TAM.) ——— HILL COCCANUT. ———
STERCULIA FOLII DIGITATIS.

The edible seeds of this plant are eaten by the poor; and are contained in follicles; each of which is nearly as large as two hands joined.

Molām pullam மொட்டாப்பழம் (TAM.) ——— *Khirbootā* خربوزه
(HIND. AND DUK.) ——— *Khirbonēh* (PERS.) ——— *Beteekh* (ARAB.) ———
Baku coy (MAL.) ——— *Lābo frāngee* (MALAY) ——— MELON. ——— CU-
CUMIS MELO.

Moondrie pullum மூந்திரப்பழம் (TAM.) ——— *Cājoo* كاجو (DUK.)
Moontā mānēdie pundo (TEL.) ——— *Cādju* (MALAY) ——— *Peitica Mānis*
(MAL.) ——— *Jāmbou cerong* (SUMATRAN) ——— CUSHOO APPLE. ———
ANACARDIUM OCCIDENTALE. LIN. ——— *Beejārā Sālā* (SANS.)

This fruit seldom appears at the tables of Europeans in India. It is very succulent; and is considered by the Natives as possessing a peculiar cooling quality. The tree is the *Kāpā Māvā* of the Hortus Malabaricus; in which Rheede tells us, that the juice of the fruit is supposed to be of use in Diarrhoea and to cure Diabetes. *Vide Hort. Mal. Par. 3, pag. 67.*

Moondrie cottay மூந்திரக்கொட்டை (TAM.) ——— *Cājooké ghoetlie*
كاجوكي كوهتلي (DUK.) ——— *Moontānāmēdie ghénzāloo* (TEL.) ———
CUSHOO

(1.) Since writing the above article, I have learnt from Mr. Dyer, Garrison Surgeon of Tellicherry, that Dr. Roxburgh, in a letter to him, says, "this yellow Mangosteen forms a new genus, which may be called *Xanthochymus*."

CUSHOO NUT. ——— ANACARDIUM OCCIDENTALE. ——— *Beejārā Sā-lā* (SANS.)

These nuts grow at the end of the Cushoo apples, and, when roasted, are very palatable and wholesome.

Rheede, in his "Hortus Malabaricus," tells us, that the nuts, slightly toasted, are supposed to excite venery, strengthen the stomach, and afford relief in cases of vomiting and nausea.

Munnā Tākālie pullum லஊதககககாஸ்ப்புடும் (TAM.) ——— *Cām-munie* كاوني (DUK.) ——— *Cūnchie pundo* (TEL.) ——— *Machocy* (HIND.)
 ——— *Rubā Turbu* (PERS.) ——— *Anubussūlēh* (ARAB.) ——— FOX GRAPE.
 ——— SOLANUM NIGRUM. VAR. ——— *Kākū Māchie* (SANS.)

This is the small, black, berry of a low growing species of Nightshade; which, although it has been reckoned poisonous, in Europe, is eaten by the Native Indians, and, as far as I can learn, with impunity. It is sweetish, but not very palatable.

Muruculu pullum லஊதககககாஸ்ப்புடும் (TAM.) ——— CHIRONGIA GLABRA, Buch.

This fruit, Dr. Buchanan tells us, is eaten in Mysore; but I believe that it is not much esteemed.

Nārroovāllay pullam னாஸஸஸ்ப்புடும் (TAM.) ——— *Gondnee* كوندني (DUK.) ——— *Lāsorā* (HINDOOSTE) ——— CORDIA OBLIQUA. WILLD. ——— *Sēlao* (SANS.)

This is the small, round, reddish coloured, pleasant tasted, but glutinous, fruit of a large, handsome tree, common in the lower provinces of India.

Nāt-Vādomenttay னாடவாடமெததககாஸ்ப்புடும் (TAM.) ———
Bādāmie Hindē بادام هندی (DUK.) ——— *Vādomvittīoo* (TEL.) ———
 COUNTRY ALMOND. ——— TERMINALIA CATAPPA. LIN. ——— *Hing-hosdie* (SANS.)

This has got the appellation of *Country Almond*, in India, from its resemblance to the Persian fruit of that name, in taste, and appearance; though it has, perhaps, more the flavor of an English filbert. It is the produce of a very large, and certainly one of the most beautiful trees in the world. The tree is the *Adāmārām* of the Hortus Malabaricus: the Malays call it *Catappa*.

Nēllie pullum னேலிஸ்ப்புடும் (TAM.) ——— *Aoontā kā pull* آولا كاهل (DUK.)

(Duk.) ——— *Amluj* (ARAB.) ——— *Amulék* (PERS.) ——— *Aunwerā* (HIND.)
 ——— *Wosherikāid* (TEL.) ——— EMBLIC MYROBOLAN. ——— PHYL-
 LANTHUS EMBLICA, LIN.

See article *Myrobalan, Emblic*, in Catalogue 1st, Section 1st.

Noelhā tālie pullum നേല്പുഴു (TAM.) ——— *Nuli Tāli*
 (HOUT, MAL.) ——— ANTIDESMA ALEXITERIA, LIN.

This is a pleasant tasted, reddish coloured fruit, said to be prized, on the Malabar coast, for its cooling qualities.

Nūwel pullum നൂവേല്പുഴു (TAM.) ——— *Jāmonn kā pull*
 جامون کاپھل (Duk.) ——— *Neredie pundoo* (TEL.) ——— NUWEL FRUIT,
 ——— CALYPTFRANTHES CARYOPHYLLIFOLIA, SWARTZ. ——— *Kākhā*
Jembco (SANS.)

This fruit, when ripe, is of a very dark purple colour, and about the size of a large cherry. In taste it somewhat resembles the sloe, but is much sweeter.

Pūlay pullum പൂലായ്പുഴു (TAM.) ——— *Kecerie ka pull*
 کہچیری کاپھل (Duk.) ——— *Pala pundoo* (TEL.) ——— MIMUSOPS HEX-
 ANDRA. ROXB. ——— *Cheerie* (SANS.)

This is the olive-shaped, reddish coloured fruit of a very large tree. It is eaten (but not much sought after) by the poor, and grows in the woods of the Northern Circars.

Pānnampullum പാന്നമ്പുഴു (TAM.) ——— *Tār pull* تار پھل (Duk.)
 ——— *Tālie pundoo* (TEL.) ——— *Booē Lontār* (MALAY) ——— PALMYRA
 FRUIT. ——— BORAESUS FLABELLIFORMIS, LIN. ——— *Tālā* (SANS.)

This fruit is in no great estimation. When half grown, it contains a fresh tasted, gelatinous pulp, which is cooling, and by no means unpalatable, and is called by the Tamools *Noonghoo*.

Papara poollic pullum പാപാരപൂലിപ്പുഴു (TAM.) ———
Bonnie Unlic بھنی اہلی (Duk.) ——— ETHIOPIAN SOUR GOURD;
 ——— ADANSONIA DIGITATA, LIN.

This is a pleasant enough tasted, though acid, fruit; the pulp of which requires to be eaten with sugar. It is the produce of a very large tree, of the class *Monadelphica* and order *Polyandria*.

Payr-Eetchum pullum பெரியச்செல்லு (TAM.) ——— *Paynd K'hu-*
iair پينڈ کھجور (DUK.) ——— *Cārjoorā pundoo* (TEL.) ——— *Témr* (ARAB.)
 ——— *Khuramá* (PERS.) ——— *Kehjoor* (HIND.) ——— *Choorinā* (MALAY) —
 ——— DATE. ——— PHŒNIX DACTYLIFERA, LIN. ——— *Cārjoorā* (SANS.)

The dates that grow in India are of a very inferior quality to those brought from Persia and Arabia. The finest Arabian dates, we are told by D'Herbelot, come from a town called *Hagiar*, in the province of *Buharāin*.

Poddā Cāreew pundoo పొద్దుకావరపండు (TEL.) ——— FLACOURTIA

SAPIDA. ROXB.

Poddā Cāreew is the Telingoo name of a pleasant tasted fruit, the produce of a small sized tree, a native of the mountainous parts of the Coromandel coast.

Peelā pullum పెళ్లపల్లం (TAM.) ——— *Punus* پھلس (DUK.) —
Pānāsā pundoo (TEL.) ——— *Tsjā'kā* (MAL.) ——— *Cho'ātā* (SUMATRAN) —
Bocā Nāncā (MALAY) ——— JACK. ——— ARTOCARPUS INTEGRIFOLIA,
 LIN. ——— *Pānāsā* (SANS.)

This fruit is not relished by some people, owing to a peculiar strong smell that it has; others are extremely partial to it, from its luscious sweetness. Agbastier, in his *Work on Diet*, says, that it is apt to increase the secretion of bile, and, if frequently eaten, will produce *Dyspepsia*.

Peenātā mārūm pullum పెనాతామరంబల్లం (TAM.) ——— *Clom-*
pān Boereng (RUMPH.) ——— STERCULIA FOETIDA, LIN.

In the cells of this fruit there are contained certain white kernels, which have a very pleasant taste: "intra carnem ossiculum locatur oblongo-rotundum *Nucleum* con-
 "tineus candidum amaro-dulcem." Vide Hort. Mal. Par. 4, pag. 75.

The tree is called in Malayalam *Kāriil*. The flower has a most offensive smell; and hence the Tamool name.

Perin Clākā pullum பெருநகைலாக்காப்பல்லం (TAM.) ——— *Bur-*
roy Kāroondy بڑی کروندی (DUK.) ——— *Peddā Katiwie pundoo* (TEL.) —
 ——— CARISSA CARANDAS, LIN. ——— *Kārāmurda* (SANS.)

This fruit is about the size of a large olive, and, when ripe, is black, and has a very pleasant taste, somewhat like a damson. It makes excellent jelly and pickle.

and order *Decandria*. It contains, in its centre, dark coloured seeds, which taste like the water cross. In its unripe state, the *Papāie* is made into tarts, which are not easily distinguished from those made of apples.

Rumphius tells us, that, in the Eastern islands, the *Papāie* fruit, sliced and dressed, while green and white, is a pleasant table vegetable. Vide Rumphius, Tom. I, Cap. XLIV. pag. 148.

Rāmāsītā pullum ராமசீதாபுல்லம் (TAM.) ——— *Raam sitā pull*
 رام سينتا پھل (DUK.) ——— *Rāmā sita pundoo* (TEL.) ——— *Mēnūā* (MALAY)
 ——— BULLOCK'S HEART. ——— ANNONA RETICULATA. LIN. ———
Rāmā sitā (SANS.)

This is a soft, sweetish, pulpy fruit; in general not much sought after by Europeans, who consider it as heavy and unpalatable.

Scenie Tāhālie pullum சீனீ தாஹீலி புல்லம் (TAM.) ———
Tāmūtū (MALAY) ——— LOVE APPLE, ——— SOLANUM LYCOPERSICUM.
 LIN.

This is chiefly cultivated by the European inhabitants, as a valuable ingredient in soups and stews.

Sirree Clāhē pullum சீரீ சீலாஹி புல்லம் (TAM.) ——— *Chitay*
Kēroondy چوئی کروندی (DUK.) ——— *Chūnie Kālvic pundoo* (TEL.)
 ——— *Bonā roolum* (SUMATRAN) ——— CARISSA SPINARUM. LIN. ———
Kāravindie (SANS.)

This is a small, dark coloured, sweet, pleasant-tasted fruit: it grows in the woods, and is much esteemed by the natives.

Sitā pullum சீதாபுல்லம் (TAM.) ——— *Sitā pull* سینتا پھل (DUK.)
 ——— *Sitā pundoo* (TEL.) ——— *Shureefu* (ARAB.) ——— *Autā cheekā* (MAL.)
 ——— *Secree cāyoo* (SUMATRAN) ——— *Mēnūā Pāpūwē* (MALAY) ———
 CUSTARD APPLE. ——— ANNONA SQUAMOSA. LIN. ——— *Sitā* (SANS.)

This luscious and delightful fruit is wholesome and nutritious; and, from being perfectly free from acid, may be given to such delicate people, as dare not venture on others, of a different nature.

Soolum poollie சூலுபூலி (MAL.) ——— MANGOSTEEN. ———
 GARCINIA MANGOSTANA. VAR.

Soolum poollie is the Malayalam name of a variety of the Mangosteen; it is, however, a very inferior fruit to that of the Eastern islands.

Tāhālie

Tākkāli pullum தக்காளிப்பழம் (TAM.) ——— *Poplāh* دالچا (DUK.)
 ——— *Jouzul nuruj* (ARAB.) ——— *Kūkmuj* (PERS.) ——— *Tākkāli pundoo*
 (TEL.) ——— COUNTRY GOOSEBERRY, OR WINTER CHERRY. ———
PHYSALIS ANGULATA. LIN. ——— *Agnimuntā* (SANS.)

This has got the name of Country Gooseberry, in India, from its resemblance in taste to that fruit. It is the produce of a small bush, which has been called by Botanists "The tooth-leaved Winter-Cherry," and is of the class *Pentandria* and order *Monogynia*.

Tamartām pullum தமர்தாத்தலைப்பழம் (TAM.) ——— *Kumruk* قمرق (DUK.)
 ——— *Tamartā pundoo* (TEL.) ——— CARUMBOLA. ——— AVERRHOA
CARUMBOLA. LIN. ——— *Cārmārāngā* (SANS.)

This is a five cornered fruit, rather bigger than a hen's egg: when young, it is made into preserve; when full grown, it has a pleasant flavor, and is reckoned cooling and aperient.

Tayngā தேயங்காய் (TAM.) ——— *Nāril* ناريل (DUK.) ——— *Tenkāiā* (TEL.) ——— *Tānghā* (MAL.) ——— *Cālāpa* (MALAY) ——— COCOA-
 NUT. ——— COCOS NUCIFERA. LIN. ——— *Narikaylā* (SANS.)

The kernel of the Coconut, which has much the taste of a filbert, is a valuable ingredient in curries, and is considered by the Vytians as very nutritious. They conceive it to have the power of making the body corpulent.

Terānā pullum திரைப்பழம் (TAM.) ——— WEBERA CORYMBOSA;
 SCHREB.

This is a small, black, berry, which is eaten by the poor people. It is the produce of a beautiful shrub of the class *Pentandria* and order *Monogynia*, which is rarely seen in lowlands, or in cultivated districts.

Toomblic pullum தும்பலிப்பழம் (TAM.) ——— DIOSPYROS MELA-
 NOXYLON. ROXB.

This fruit grows in the woods, and in remote situations, and is eaten by the poor people.

T.oorā pullum தூராப்பழம் (TAM.) ——— ZIZYPHUS NAPECA. WILLO;

This fruit I have never seen, but am led to suppose that it has not much to recommend it. It grows in the woods, near the mountains.

Tumbi pullum தும்பிபழம் (TAM.)-----CHIRONGIA SAPIDA.
ROXB.

This fruit is not much sought after; it grows in the woods, and is eaten by the poor people.

Väläi pullum வாலைபழம் (TAM.)-----*Mâoz* موز (Duk.)-----
Avittie pundoo (TEL.)-----*Pésang* (MALAY)-----*Vällicoy* (MAL.)-----
PLANTAIN.-----MUSA PARADISIACA. LIN.-----*Cádáli* (SANS.)

Of this delicious fruit there is a great variety in lower India; three of the most esteemed sorts, are, the Rajah plantain, the red, and the yellow.

Plantains, in their green state, are sliced and made into curry, when they eat not unlike potatoes.

The Natives, particularly the Mahometans, consider plantains as highly nutritious; and eat them with cow's milk and sugar, as we do straw-berries.

Vännimárum pullum வாணிமரம்பழம் (TAM.)-----*Tshámie pundap*
(TEL.)-----PROSOPIS SPICIGERA. LIN.

This pod is about an inch in circumference, and from six to twelve long. When ripe, it contains a quantity of a mealy substance, which has a sweetish taste, and is eaten by the Natives.

Vayr Cádálai வேர்கடலை (TAM.)-----*V'eláitíe Moong* ولايتي مونگ
(Duk.)-----*Naylá Sānigheloo* (TEL.)-----*Cáchāng goring* (SUMATRAN)-----
Moong phullie (MAHRATTA)-----MANILLA GRAM.-----ARACHIS HYPO-
GÆA. LIN.-----*Beochánákā* (SANS.)

This is the ground-nut of the West-Indies. It is generally toasted before it is eaten, and is extremely palatable; it is said, however, to be less wholesome than the *Mecon-drie cottay* (Cushoo nut), which it much resembles in taste.

Visser pullum விசைபழம் (TAM.)-----EHRETIA BUXIFOLIA.
ROXB.

This fruit I have never seen; but, by what I can learn, it is of an inferior order, and is eaten by the poor people.

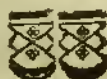
Vullām pullum வுலாம்பழம் (TAM.)-----*Kāvit* کابیت (Duk.)
-----*Vélágá pundoo* (TEL.)-----*Kuet* (HINDOON)-----WOOD APPLE.-----
FERONIA ELEPHANTUM. ROXB.-----*Kāpitta* (SANS.)

The rather acid pulp which is contained within the hard shell of the *Vullām pullum*, is eaten with Sugar, but is not much prized. The tree is more prized for its valuable gum.

Vullay Nāwēl pullum வெண்கலந்தாண்டி (TAM.)——
Ooylā Jāmoon kā pull اوچالا جامون کاپیل (Duk.)——*Tellā Nérédie pundoo*
 (TRL.)——CALYPTRANTHES CARYOPHYLLIFOLIA. VAR. —— *Swetā*
Jēmboo (SANE.)

This is a variety of the *Nāwēl pullum*, is nearly similar to it in natural qualities, and has got its names from being of a different colour (white).

N. B.—Besides the fruits above enumerated, there are several others, now cultivated in these provinces, which are not indigenous to India; such as *Loquats* (*Mespilus Japonica*)——*Camiriums* (*Canarium Cordifolium*, Rumph;) which in taste are not unlike our Walnuts——*Alligator Pears* (*Laurus Persea*)——*Apples, Pouches, Strawberries, &c. &c. &c.*



SECTION III.

GARDEN STUFFS, LARGE LEGUMES, SMALL PULSES, &c.

THIS SECTION CONTAINS SOME ACCOUNT OF A NUMBER OF EXCELLENT POT VEGETABLES, SEVERAL OF WHICH ARE BUT LITTLE KNOWN TO EUROPEANS.

Adūlaykai அதுலையகாய also *Nellay peekoo* (TAM.)——— *Cásaráhāiā* (TEL.)——— *CUCUMIS TUBEROSUS*. HEYER.

This is a pot vegetable not much in request: it is eaten by the common people, who make it into curry.

Agháty kai அகதிககாய (TAM.)——— *Agháty ké pullie* (DUK.)——— *Avicee káiā* (TEL.)——— *CORONILLA GRANDIFLORA*. WILLD.——— *Aghastia* (SANS.)

This slender, long legume, is eaten by the Natives, who dress it in various ways. The tree in Malaya is called *Turi*.

Avéray kai அவையகாய (TAM.)——— *Saym ké pullie* (DUK.)——— *Chickoodi káiā* (TEL.)——— *DOLICHOS LABLAB*. LIN.

This pulse the Natives eat as we do French beans, (pod and all); it is reckoned excellent in curries and other dishes.

Butwause بتوايس (HIND.)——— *GLYCINE*, SPRE.

Butwause, is the Hindoostanie name of a very fine and prolific pulse, much cultivated in the upper provinces of India. It was sent to me, some years ago, from *Lucknow*; but did not appear to be at all known to the cultivators on the Coromandel coast.

Cácary kai ககாரகாய (TAM.)——— *Mooloo Dosa káiā* (TEL.)——— *CUCUMIS MURICATUS*. KLEIN.——— *Kurkotakie* (SANS.)

This

This is a species of Cucumber, which the Natives eat, made into curries and other dishes.

Cáddlay கட்டலாய (TAM. AND CAN.) ——— *Chānā* (GUZ.) ——— *Harbarāh*
 (DUK.) ——— *Sīnāightlloo* (TEL.) ——— *Himīs* (ARAB.) ——— *Nā-*
hhooā (PERS.) ——— *Chennyay* (HIND.) ——— *Cadulāton* (MAL.) ——— BENGAL
 HOUSE GRAM, (OR CHICK PEA.) ——— *CICERARIETINUM*, LIN. ———
Chénnakā (SANS.)

This valuable pulse is much prized by the Indians; particularly in the more Northern provinces of Hindoostan, where it is common. When parched it tastes not unlike the toasted Cushoo nut. Professor Link, (1.) in his Travels, informs us, that it constitutes the chief food of the lower class in Spain, where it is called *Garvanzos*.

Cārāmunny pyre காராமுண்ணியை (TAM.) ——— *Chorā* (GUZ.) —
 ——— *Lobēh* لوبي (DUK.) ——— *Duntos Pésuloo* (TEL.) ——— *Lobēh*
 (HIND.) ——— *Alāsenli* (MAL.) ——— *Tadagunny* (CAN.) ——— *DOLICHOS*
CATIANG, LIN. ——— *Larunda* (SANS.)

This also is a valuable pulse, much prized by the Indians. It would appear, by Link's Travels, that it is cultivated in Portugal.

Carpoo Ulandoo கர்ப்புயலந்தூ (TAM.) ——— *Kālie Oorood*
 کالی اورود (DUK.) ——— *Nulla Woodoloo*, also *Minamolu* (TEL.) ——— *Mash*
 (ARAB.) ——— *Benoomash* (PERS.) ——— *Wooddon* (MAL.) ——— *Chicudu* (CAN.)
 ——— BLACK ULANDOO. ——— *PHASEOLUS MAX.* ——— *Masha* (SANS.)

This pulse differs but little from the common *Ulandoo*, except that it is of a darker colour, and somewhat larger.

Carrot kálung கார்டுகல்புங்கு (TAM.) ——— *Gājur* گاجر (DUK.
 AND HIND.) ——— CARROT. ——— *DAUCUS CAROTA*, LIN. ——— *Cānja-*
ra (SANS.)

This is cultivated in great abundance in Mysore, and in some of the Mahratta countries, where it grows of a superior quality.

Cāstetikāi கட்டதிககாய also *Atunday* (TAM.) ——— *Ardunda*
 اردندا

(1.) See his Travels, page 195.

اردزدا (Duk.) ——— *Aradoonda* (TEL.) ——— *CAPPARIS HORRIDA*, LIN.
 ——— *Hoankārā* (SANS.)

This the Natives eat, dressed in different ways. It is the produce of a tree of the class *Polyandria* and order *Monogynia*.

Choondaykai ಕುಂಡಾಯಕಾಯ or *Soonday kai* (TAM.) ——— *Shondéké pullie*
 شونديکي پھلي (Duk.) ——— *Hootaykai* (TEL.) ——— *SOLANUM*
PUBESCENS, LIN. ——— *Kotobie* (SANS.)

This is about the size of a small maple, and grows wild in the woods. It is somewhat bitter; and, like the *Tooduvullay* (its congener), is commonly eaten fried, having been previously sprinkled with a little salt and water.

Choraykai ಕೊರಾಯಕಾಯ (TAM.) ——— *Hurrakuddoo* هرياکدو
 (Duk.) ——— *Anāpākāi* (TEL.) ——— *Laba Ambon* (MALAY) ——— *Belā*
schora (HORT. MAL.) ——— WHITE PUMPKIN, ——— *CUCURBITA LAGE-*
NARIA, LIN.

There are several varieties of this, which are eaten by the Natives, dressed in different ways. Like the *Poonikai*, it is the produce of a plant of the class *Monocia* and order *Syngnesia*.

Coli-Avcaykai ಕೊಲಿ ಅವಕಾಯ (TAM.) ——— *Chotic Soyam*
 ಹೆ ಪುಲಿ چوتی سیم کي پھلي (Duk.) ——— *DOLICHOS GLADIATUS*.
Jaca.

This valuable legume differs little from the *Segāpoo Avcaykai*, but, in general, does not grow to so large a size.

Comboo Pāgulkai ಕೊಂಬು ಪುಗುಲಕಾಯ (TAM.) ——— *Lumba Cā-*
rēlā لمبا کريلا (Duk.) ——— *Comboo kākērkāi* (TEL.) ——— *Pandy Pavel*
 (HORT. MAL.) ——— *MOMORDICA CHARANTIA* (VAR. *FRUCTIBUS OB-*
LONGIS.) ——— *Diergā Kāvavullie* (SANS.)

This is a very valuable, pleasant-tasted and wholesome pot vegetable, though, perhaps, a little too bitter. It is about four or five inches long, and of a wrinkled and scabrous appearance outside. The Natives sometimes make curry of it, but prefer it fried; In some parts of the country, the Tamool name of this article is pronounced *Comboo Pā-*
svākhāi. *Coolloo*

Coollōo கோலூ (TAM.) ——— *Kūti* (GUZ.) ——— *Kooltie* كُوتِي
(DUK.) ——— *Woolavoolu* (TEL.) ——— *Huruli* (CAN.) ——— *Macdirre* (MAL.)
——— MADRAS HORSE GRAM. ——— GLYCINE TOMENTOSA. LIN.
——— *Cooolota* (SANS.)

This is the produce of a plant of the class *Diadelphia* and order *Decandria*, and is the common food of Horses on the Coast of Coromandel. It is a very pleasant tasted pulse, and is much used by the lower classes, as an article of diet.

Cott-Averaykai கோட்டாவையகாய (TAM.) ——— *Guvāphalli* (GUZ.)
——— *Muthké pullie* مٹکی کی پھلی (DUK.) ——— *Gerocchikoodikāri*
(TEL.) ——— DOLICHOS FABÆFORMIS. LIN.

This legume, which is about three or four inches long, is the produce of a plant of the class *Diadelphia* and order *Decandria*, and is much prized by the Natives.

Coraykai கோரையகாய (TAM.) ——— *Kundoric ka pull*
کندوریکای (DUK.) ——— *Dandā kāia* (TEL.) ——— BRYONIA GRAN-
DIS. LIN. ——— *Bimb* (SANS.)

The *Covaykai*, when unripe, is ranked amongst the *Kāis*, or Garden stuffs, of the Indians: in that state, it has a slightly acid, but not unpleasant, taste. When ripe, it is considered as a fruit (*pullum*): it is then sweetish, but insipid. It is smooth, oblong, and about an inch and a half long.

COUNTRY BEAN. ——— PHASEOLUS LUNATUS. VAR.

This is a pleasant tasted bean, much cultivated by the Europeans in these provinces; whither it was brought some years ago, from the Isle of France.

Cundungkāttri kai கண்டங்கத்திரிகாய (TAM.) ——— *Dorli ka pull*
ڈورلی کھلی (TEL.) ——— *Vānkoodukāia* (DUK.) ——— FRUIT OF THE
JACQUIN'S NIGHTSHADE. ——— SOLANUM JACQUINI. ——— *Kuntākāri*
(SANS.)

This is the edible produce of a low growing, prickly (medicinal) plant, used only by the common people. See article *Cundungkāttri vayr*, in Catalogue 1st, Section 3d.

DUFFIN BEAN. ——— PHASEOLUS LUNATUS. LIN.

This is a most valuable bean, much prized by the European inhabitants of India; by some

some of whom it is preferred to the Windsor-bean. It was originally brought to this country from the *Mauritius*, and is extremely prolific.

Eerpilākāi டீர்பிலாகைய also *Angelic murum kāi* (TAM.) —
ARTOCARPUS PUBESCENS, WILLD.

This ought, perhaps, rather to be amongst the fruits. It somewhat resembles the *Datura*, and is the produce of the tree called by Rheedo, *Anjeli* (See Hort. Mal. Part 3d, table 32d) who tells us, that, when eaten much, it is apt to produce Diarrhœa; which, however, is cured by the root and bark of the same tree.

Kādūkāi கடுகைய (TAM.) — *Haldak* هالداك (Duk.) — *Ci-rākhāia* (TEL.) — CHEBULIC MYROBOLAN. — TERMINALIA CHEBULA, WILLD. — *Kāritākā* (SANS.)

This is eaten only when very young, and is commonly made into Achār. See article *Myrobolan, Chebulic, in Catalogue 1st, Section 1st.*

Kāi-Moolinghi கையமூலிங்கி (TAM.)

This pot vegetable I have never seen, but I understand that the upper and edible part of the plant has somewhat the taste of a Radish. The root is not eatable.

Kāliānā kattrikāi கலியாணசதுதிரககைய (TAM.) — *Burric Byingun* بزر بيجون (Duk.) — *Kodikālor-vānkāi* (TEL.) — SOLANUM MELONGENA, VAR. — *Dcergávartākā* (SANS.)

This is a variety of the Brinzal, and is eaten by the common people.

Kāttirikāi கதுதிரககைய (TAM.) — *Byingun* بيجون (Duk.) — *Vān-kāia* (TEL.) — *Trong* (MALAY) — *Nila Barudina* (Hort. MAL.) — *Badingan* (SUMATRAN) — BRINZAL. — SOLANUM MELONGENA, LIN. — *Vārtākā* (SANS.)

The plant which produces this very excellent pot vegetable, is what is called in Europe "The Egg-plant": it is of the class *Pentandria* and order *Monogynia*. There is a fine variety of Brinzal, which is large and long shaped, and is called by the Tamools *Kodivēlung Kāttirikāi*.

Kussoor كسور (HIND.) — LATHYRUS SATIVUS.

Kussoor is the Hindoostanie name of a pulse (pea) sent to me from Oude. It is common in the higher provinces of India, but is not cultivated in the Southern parts of the Peninsula.

Moollic-Káttrikái மூலிகத்திரிகையி (TAM.) — *Derla* دولا (DUK.) — *Moláká káin* (TEL.) — PRICKLY STEMMED BRINZAL, — SOLANUM INSANUM. LIN.

This is a small, inferior sort of Brinzal, which takes its Tamool name from the circumstance of its stems being covered with prickles. It would appear to be the *Schunda* of the Hortus Malabaricus.

Málay Towaray மலையதொரை (TAM.) — *Burrie Toovur* بري تور (DUK.) — *Kandá Kandalas* (TEL.) — HILL DOLL, — CYIUSUS CAJAN. VAR. — *Ghiric Adáki* (SANS.)

This differs from the *Towaray* in being larger, and somewhat darker in colour: it is a very valuable pulse,

Moolinghie மூலிங்கை (TAM.) — *Musá* (Guz.) — *Moollic* موللي (DUK.) — *Lóbak* (MALAY) — RADISH, — RAPHANUS SATIVUS. LIN. — *Mooláká* (SANS.)

Moonghill koortas மூங்கில் கொத்து (TAM.) — *Bás ké káoonlic sákk* باس کی کولی شاخ (DUK.) — *Védooroorkoortoo* (TEL.) — BAMBOO PLANT. — BAMBUSA ARUNDINACEA. SCHREB.


Moonghill koortas is the Tamool name of young Bamboo plants, when they have risen but a few inches from the ground. The Natives prepare with them a certain very pleasant tasted pickle.

Moorungy kái மூரங்கைகையி (TAM.) — *Moongey ké pullie* مونگي کی پھلي (DUK.) — *Moonāgēkhāia* (TEL.) — MORINGA. — HYPERANTHERA MORINGA. VAHL. — *Shéggaras* (SANS.)

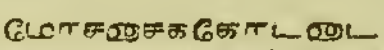

This very valuable and pleasant tasted pot vegetable is the produce of a tree of the class *Decandria* and order *Monogynia*. It grows to about half a yard long, is of the size of a finger in thickness, and is commonly eaten made into curry. The tree is the *Kellar* of the Malays.

Mundārikái மூடார்கையி (TAM.)

This article I have never seen. I understand it grows in the extreme Southern parts of the Peninsula, and is eaten by the common people,

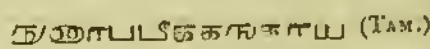
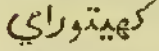
Mussoor  (HIND.) ——— *Másur* (Guz.) ——— ERVUM LENS. LIN.

Mussoor is the Mahratta, as well as the Hindoostanis and Sanscrit, name of a valuable pulse, much cultivated in the higher provinces of India, but not at all known to the farmers on the Coromandel coast.

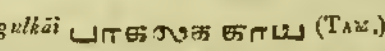

Mutchay cottay  (TAM.) ——— *Vál* (Guz.)
 ——— *Bullir*  (Duk.) ——— *Anoomoolu* (TEL.) ——— DOLICHOS LABLAB.

VAR. ——— *Nispāvā* (SANS.)

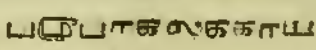
This valuable bean is much used by the Natives in these provinces, as also by the lower classes of Europeans. It constitutes the chief part of the food of Lascars on ship board; and the Sepoys, in making long marches, often carry it ready hoiled, in their knapsacks. It is called *Awara* in Canara, and is common in some of the Southern parts of Europe.

Noray Peekunkāi  (TAM.) ——— *Ghee Toorāi*
 (Duk.) ——— *Naytie Beerākūia* (TEL.) ——— CUCUMIS SUL-
 CATUS. ROTTL. ——— *Gritadāmārgāvā* (SANS.)

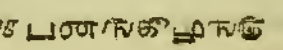
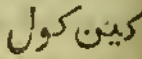
This is a very inferior pot vegetable to its congener the *Peekunkāi*; which, however, it somewhat resembles in taste.

Pagulkāi  (TAM.) ——— *Cárlā*  (Duk.) ———
Kākerkūia (TEL.) ——— *Pavel* (HORT. MAL.) ——— *Papari* (MALAY) ———
 MOMORDICA CHARANTIA. LIN. ——— *Kārávullie* (SANS.)

This, though smaller and rounder, does not differ materially in taste from the other variety, *Combō Pagulkāi*; and it is fully as much prized by the Natives, who eat it fried and in curry. There is a species of *Pagulkāi*, called in Tamools *Meedie Pagulkāi* (Momordica Muricata) which very much resembles, in taste and qualities, the two articles just mentioned: in Dukbanie it is termed *Chotay Curéla*, in Telingoos, *Potie Kākerkūia*, and in Sanscrit *Hrusva Kārávullie*.

Pátonpāghel kái  (TAM.) ——— *Angātárā káiā*
 (TEL.) ——— MOMORDICA DIOICA. ROXB. ——— *Vāhisse* (SANS.)

This is the edible produce of another species of *Momordica*; it is not, however, so much in request as the preceding article.

Pennang-kálung  (TAM.) ——— *Geunghool* 
 (Duk.) ———

(Duk.) ——— *Tatigudda* (TEL.) ——— YOUNG PALMYRA PLANT, ———
BORASSUS FLABELLIFORMIS. LIN. ——— *Tālā* (SANS.)

Young Palmyra plants, when they are but a few inches high, are reckoned amongst the pot vegetables of the Natives of India, as well as the Cyngalese: they are usually boiled, and eaten with a little of the kernel of the Coconut. In some parts of the country they are dried, and pounded into a sort of meal.

Panny pyre பண்ணப்பயறு (TAM.) ——— PHASEOLUS RADIATUS.
VAR.

This valuable pulse gets its Tamool name from being nourished by the dews in January and February. It is a variety of the *Patchay pyre*.

Patchay pyre பச்சையப்பயறு (TAM.) ——— *Māg* (GUZ.) ———
Hārie Moang هري موانك (DUK.) ——— *Patsa Pesulon* (TEL.) ——— *Cher-*
ron Poiarr (MAL.) ——— *Hāsaron* (CAN.) ——— GREEN GRAM, OR RAYED
KIDNEY-BEAN. ——— PHASEOLUS RADIATUS. LIN. ——— *Harīta* (SANS.)

This pulse is reckoned light and wholesome by the Natives, who use it much in *Mol.ghatany* and curries.

Pāvuttay kái பாவட்டை காய (TAM.) ——— *Paputta káiā* (TEL.)
——— PAVETIA INDICA. LIN. ——— *Páppaná* (SANS.)

These berries, which are the produce of a species of *Pavetta* (a medicinal plant), are considered amongst the *Káis*, or garden stuffs, of the Tamools: they are not, however, very palatable.

Pekunkái பெகருகாய (TAM.) ——— *Toorái* توراي (DUK.) ———
Bээрákáia (TEL.) ——— *Djingi* (MALAY) ——— ACUTE ANGLED CUCUM-
BER ——— CUCUMIS ACUTANGULUS. LIN. ——— *Damargávā* (SANS.)

This angular shaped species of Cucumber is a favorite pot vegetable of the Natives; who consider it as very wholesome, and dress it in various ways. The plant appears to be the *Picina* of the Hortus Malabaricus.

Poodálungái பூட்டுருகாய (TAM.) ——— *Chichonda* چيچوندا
(DUK.) ——— *Pottákáiā* (TEL.) ——— *Petolu Ular* (MALAY) ——— *Purwur*
(HINDOOS) ——— SNAKE GOURD. ——— TRICHOSANTHES ANGUINA.
LIN. ——— *Pottolā* (SANS.)

This is the produce of a plant of the class *Monoecia* and order *Syngenesia*: its shape it resembles a long snake, and is made into curries and other dishes.

Poonnykái

Poonaykālī புணாயகாலி (TAM.) ——— *Kānchkoori kē beenga*
 کانچکوری کی بیمنج (DUK.) ——— *Peeliā dooghoolāia* (TEL.) ———
Kwanch (HIND.) ——— *Nāi Corānā* (Hort. MAL.) ——— COWITCH. ———
 DOLICHOS PRURIENS. LIN. ——— *Capikāchu* (SANS.)

This, when cleared of the small hairs which cover it, is eaten by the Natives, like other beans. Rheede says, that, on the Malabar coast, it is supposed to have the effect of exciting venery.

Poonnikāi புணுநிகாயி (TAM.) ——— *Mitta kuddoo* میتھاکدو
 (DUK.) ——— *Goomadhāia* (TEL.) ——— RED PUMPKIN. ——— CUCUR-
 BITA HISPIDA. THUNB.

This grows in great abundance in these provinces, and is a pot vegetable much and justly esteemed, both by Europeans and Natives.

There is a variety of the *Poonnikāi*, called by the Tamools *Kāliānā Poonnikāi*, which is white; and which, from old custom, and, I believe, religious rite, must make a dish at every Malabar marriage dinner: it is supposed to ensure prosperity to the wedded pair.

Puttānie புத்தானி (TAM.) ——— *Vātānā* (Guz.) ——— *Buttanēh*
 بتانی (DUK.) ——— *Goondoo Sānighēloo* (TEL.) ——— PEASE ——— PI-
 SUM SATIVUM. LIN. ——— *Harenso* (SANS.)

These are indigenous to the Mahratta countries.

Pūtungāi புதுங்காயி (TAM.) ——— *Lobch kē pullie*
 لوبھی کی پھلی (DUK.) ——— *Pesūlākāia* (TEL.) ——— DOLICHOS
 TRANQUÉBARICUS. LIN. ——— *Rajamāshā* (SANS.)

This is a long, slender, pleasant tasted legume; not unlike our French bean, both in appearance and natural qualities. There is a larger variety of it, called in Tamool *Perumpytungāi*, in Dukhanie *Suffaid Lobch ka pullie*, in Telingoo *Duntoo Pesūlākāia*, and in Sanscrit *Sveta Rajamāshā*.

Segápo-Averaykāi செகப்பாவையகாயி (TAM.) ——— *Laul Stym*
 લે પھلی (DUK.) ——— *Yerrā Chickoodi káiā* (TEL.) ———
 ——— DOLICHOS LABLAB. FLORE RUBRO:

This valuable legume, when young, is eaten, pod and all; when full grown, the seeds only are used. It is about five inches long, and has got its names from the reddish colour of its edges.

Tumbátangāi தும்பட்டாங்காய் (TAM.)-----*Karsumbul ke pullie*
 کھرسنبیل کی پھلی (DUK.)-----*Tummaháia* (TEL.)-----*Baramarcca*
 (HORT. MAL.)-----HUZAR BEAN.-----DOLICHOS CULTRATUS:
 THUMB.-----*Kosapuliá* (SANS.)

This very large, banger-shaped legume, when young, is eaten entire; when full grown, the seeds only are used.

Tennam koortoo தென்னாங்கூர்தூது (TAM.)-----*Naril ka kroote*
 ناریل کا کروت (DUK.)-----*Tenkáá chettoo koortoo* (TEL.)-----COCOA-
 NUT CABBAGE.-----COCOS NUCIFERA. LIN.

The uppermost and tender shoots of the Coconut tree, when boiled, eat like cabbage, and are much prized both by Europeans and Natives.

Tettám cottay தெட்டாம்கோட்டு (TAM.)-----*Chillinge ká pull*
 چلینج کا پھل (DUK.)-----*Tsillághénzálon* (TEL.)-----CLEARING
 NUT.-----STRYCHNOS POTATORUM. LIN.-----*Kataka* (SANS.)

See article *Tettám.cottay*, in Catalogue 1st, Section 3d.

Toodoovullay kái தூதுவல்வையகாய் (TAM.)-----*Bhoondlanooosték*
 kái (TEL.)-----FRUIT OF THE THREE LOBED NIGHTSHADE.-----
 SOLANUM TRILOBATUM. LIN.-----*Achoodá* (SANS.)

This is round, and small, being not much larger than a marrow-fat pea. It has a somewhat bitter taste, not unlike that of its congener the *Choondaykái*; and is commonly eaten fried, having been previously sprinkled with a little salt and water.

Totta pyre தட்டையறு (TAM.)-----DOLICHOS LABLAB. VAR.

This is the produce of a variety of the *Dolichos Lablab*, and is a valuable and nutritious pulse.

Toovaray தூவறு (TAM.)-----*Toovar* تور (DUK.)-----*Kandaloo*
 (TEL.)-----*D'hal* (HIND.)-----*Toovary* (CAN.)-----*Toor*, also *Ushur*
 (MAHRATTA)-----*Shakhsol* (PERS.)-----DOLL, OR PIGEON PEA.-----
 CILIYSUS CAJAN. LIN.-----*Adáki* (SANS.)

This excellent pulse is the produce of a plant of the class *Diadelphic* and order *Decandria*, and makes a pudding little inferior to that made of pease.

Talké puzc தலகேபுசு (TAM.)-----*Mēt* (Guz.)-----*Moēt*
 موقت (Duk. and Hind.)-----*Kooncooma pesāloo* (TEL.)-----PHASEO-
 LUS ACONITIFOLIUS, LIN.-----*Vāsvnta* (SANS.)

This is a small, pleasant tasted pulse, much cultivated in the higher provinces of India, where there are two kinds of it.

Vātarājūkooloo வாத்தரசுகூலூ (CAN.)-----SOLANUM, SPEC.

Vātarājūkooloo is the Canarese name of a species of wild Brinjal, (without thorns,) which is eaten by the Natives on the Malabar coast.

Vēndēkēi வேண்டேகேயி (TAM.)-----*Bayndie* بهیندی (Duk.)-----
 ---*Bēndākāiā* (TEL.)-----BANDAKY,-----HIBISCUS ESCULENTUS;
 LIN.-----*Ghēndāmoolā* (SANS.)

This is the produce of a plant of the class *Monadelphica* and order *Polyandria*. It is reckoned very wholesome and nutritious, though rather insipid.

Vullay poondoo வேலாய்ப்பூண்டு (TAM.)-----*Lāssun* لاسون
 (Duk. and Hind.)-----*Seer* (Pers.)-----*Bayangpootie* (MALAY)-----
Lasūna (SANS.)-----*Vēligudda* (TEL.)-----GARLIC.-----ALLIUM
 SATIVUM, LIN.

See article Garlic, in Catalogue 1st, Section 1st.

Vull'ērikāi வேலேரிகேயி (TAM.)-----*Kunkurie* کنکری
 (Duk.)-----*Dosākāia* (TEL.)-----*Caukreecoy* (MAL.)-----*Tim-*
moon (MALAY)-----CUCUMBER.-----CUCUMIS SATIVUS, LIN.-----
Mootrulla (SANS.)

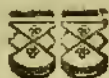
Vungāyūm வேங்காயும் (TAM.)-----*Piāz* پیاز (Pers. and
 Duk.)-----*Bussul* (ARAB.)-----*Pecāj* (HINDOOS)-----*Bayangmēra*
 (MALAY)-----*Woolligudda* (TEL.)-----ONION.-----ALLIUM CEPA;
 LIN.-----*Pālāndoo* (SANS.)

This is a favorite pot vegetable of the Natives, and is a constant ingredient in all their curries, polloes, &c. &c. &c.

Ulandoo உலந்தூ (TAM.)-----*Arād* (Guz.)-----*Ooraod* اژود
 (Duk. and Hind.)-----*Woddoo'oo* (TEL.)-----*Héssaru* (CAN.)-----
Asong (MAHARATTA)-----ULANDOO,-----PHASEOLUS MUNGO, LIN.
 -----*Danie Māshā* (SANS.)

This very pleasant tasted pulse is much prized by the Indians; who eat it dressed in various ways.

N. B.—In addition to the articles above enumerated, there are now cultivated in these provinces, with tolerable success, particularly in certain cool and sheltered situations, many valuable pot vegetables which are not indigenous to India, and which are generally raised from seed, procured either from Europe or the Cape of Good Hope; such as Cabbage, Cauliflower, Celery, Lettuce, Endive, Brocoli, Artichoke, French bean, &c. &c. &c.



SECTION IV.

ROOTS.

Allie kálung அல்லிகைப்பூஞ்சு (TAM.) ——— *Kálikulluvágudda* (TEL.) —
 ——— *NYMPHÆA LOTUS*. LIN. ——— *Cahlára* also *Caco-ut pala* (SANS.)

This root, like that of the *Tāwmárooy*, (*Nelumbium Speciosum*), can only be found, in dry weather, in the beds of tanks. It is pleasant to the taste, and is made by the Natives into curries and other dishes.

Cáchay kálung காகாய்க்கைப்பூஞ்சு (TAM.) ——— *DIOSCOREA ALATA*:
 LIN.

This root appears to me to be the *Katsji-Kelengu* of the Hortus Malabaricus, and the plant the *Ubi* of the Malays and Javaese, who eat the root when dressed. Vide Rumphius, Tom V. pag. 348.

Cára Cárnay kálung காராரகைநல்லிகைப்பூஞ்சு (TAM.) ———
Kundā கண்டா (Duk.) ——— *Cunda gudda* (TEL.) ——— *Toja* (BANDA) ———
Tacca, also *Lecker* (MALAY) ——— *TACCA PINNATIFIDA*. LIN. ——— *Soora-*
na (SANS.)

This root appears to be eaten in many Eastern countries, such as China, Cochin China, and Banda; in which last mentioned, where Sago is scarce, it is in common use. In Otaheite and other Society isles, they make, of the meal of it, a nourishing gelatinous cake, like that made of Salep. It possesses a considerable degree of acrimony, and requires frequent washings in cold water, previously to its being dressed. In Travancore, where this root grows to a very large size, and is called *Chānay kélengu*, it is much eaten by the Natives; who are in the habit of mixing a sufficient portion of some agreeable acid with it, to subdue its natural pungency.

Cattie kálung கைட்டிகைப்பூஞ்சு (TAM.) ——— *APONOGETON*
MONOSTACHYON. THUNB.

It is commonly found growing in the beds of tanks. Thunberg, (1.) in his "Travels," tells us, that this root is eaten in Caffraria, as a great delicacy; It does not appear to be less relished by the Native Indians.

Ingomaas (MANILL.) ——— *DOLICHOS BULBOSUS*. ROXB.

Ingomaas

(1.) See his *Travels*, Vol. 1st, page 156, 2d Edition.

Ingomaas is the Manilla name of a plant which appears in Rumphius under the appellation of *Cucara Bulbosa*, and to which Roxburgh has given the Botanical term of *Dolichos Bulbosus*. It is now cultivated in Bengal, for its edible root, and has lately been introduced into the Missionary Garden at Tranquebar, by that excellent Botanist Doctor Klein, who tells me, that he believes that it is the plant which has been called by the English on the island of Nevis, the *Turnip-tree*. Rumphius (1.) says of it, that its root, properly prepared, has been considered, on Amboyna, as a great delicacy:

Kācaotu kálung காஓததாகுழருடு (TAM.)

This root I have never seen, nor can I learn that the Botanical name of the plant has been ascertained.

Koony kálung கோயுவகழருடு (MAL.)———*CURCUMA ANGUSTIFOLIA*. VAR. ROXB.

Koony, or *Koon kálung*, is the name given to this valuable root, on the Malabar coast; where the Natives prepare from it a substance so like Arrow root, both in appearance and virtues, that it is impossible to distinguish the one from the other. See article *Arrow root*, in Cat. I, Sect. 1.

Mará Vullie kálung மராவல்லிகழருடு (TAM.)———*Shufiāloo*
شوفالو (DUB.)———*CASSADA ROOT*.———*JATROPHA MANIHOT*. LIN.

This very excellent root, which is sometimes called *Anl vullie kálung*, by the Tamools, is in great estimation amongst the Natives in the Southern parts of the Peninsula, who make it into curry, &c. Previous to its being roasted, or otherwise dressed, it ought to be well boiled. It is from this root that Tapioca is made in the West Indies. See article *Tapioca*, in *Catalogue 1st, Section 1st*.

Nechetty kálung நெச்செட்டிகழருடு (TAM.)———*Ghecká guddé*
گچک گود (DUB.)———*ISOETES COROMANDELIANA*. LIN.

This grows in low, moist grounds, and is eaten by the common people.

Noarāng kálung நாராங்கழருடு (TAM.)———*DIOSCOREA PENTAPHYLLA*. LIN.

This

(1.) Vide Rumphius, Tom. V, pag. 373.

This root, in some parts of the country, is called *Caat vullie kálung*, or Wild-Yam. It appears to me to be the *Nooren keclangu* of the Hortus Malabariensis, and the *Ondo* of the Malays. Rumphius tells us, that, previous to preparation, it contains much acrimony; adding, "Creator sapienter hanc imprægnavit radicem hoc succo, ut, " ab apris intacta, hominibus cibo inserviret."

Saymboo kálung செடிக் காலங் (TAM.) ——— *Urvi gudda* اروى گڈه
 (DUK.) ——— *Chāmā gudda* (TEL.) ——— *Urucce* (HINDOOS) ——— *Tállās* (JA-
 VANES) ——— *Bete* (FERNATESE) ——— *Rilady* (MALAY) ——— CALADIUM
 ESCULENTUM. VENTENAT. ——— *Chamaka* (SANS.)

This is a valuable root, which appears to be generally cultivated in Eastern countries. It is shaped somewhat like a Yam, and, when well boiled, and afterwards roasted, is not inferior to it in taste. It is the common food of the inhabitants of Travancore; where there is a superior variety of it, with broad, purple coloured leaves. The Worriahs, in the Ganjam Circars, (where it grows large), call it *Cutchoo*, (1.). The Malays of the Eastern Islands hold it in high estimation. Niebhur, (2) in his "Travels in Arabia," says, it is produced in abundance in marshy situations in that country, as well as in Egypt: He speaks of it under the name of *Arum Esculentum*.

Rumphius, speaking of this excellent root at Amboyna, says, "Nutrimentum est catholicum in Orientalibus hisce insulis, et tanquam utilissima regionis censetur planta eodem modo, quo ab antiquis jam fuit temporibus in Ægypto, licet ibi habeatur retur cibus rusticorum, ac fortè per Saracenos ejus usus ignotuit Occidentalibus Africae et Europæ partibus, ita ut laud ineptè Æthiopum panis vocari posset." Vide Rumphius, Tom. V. pag. 316.

Sheclandèi arisæe செலந்தி அரிசை (TAM.) ——— CYPERUS GEMINATUS. SP. NOV.

This was first brought to the notice of Europeans by the late Dr. James Anderson, who, in an excursion he made to the Southern part of the Peninsula, some years ago, discovered, that the *Sheclandèi arisæe*, from growing in sandy situations by the sea side, and requiring but little water, was the common food of the Natives during famine, and when other grains are scarce. It is nutritious, pleasant to the taste, and makes a pudding somewhat resembling that made of Sago. Dr. Anderson, with that kindness and benevolence which ever distinguished him, disseminated the bulbous roots of this curious plant wherever he thought, from their particular qualities, they could be beneficial.

Sūroo kálung சூரூ காலங் (TAM.) ——— PLECTRANTHUS RUGOSUS. ROTTL.

This

(1.) It is a curious fact, that this is also the name that is given to the root by the inhabitants of Assam, and the Garrow mountains.

(2.) See his Travels, Vol. 2d, page 344.

This seems peculiar to the Tinnevely country; at least, I have met with it no where else. It is a wholesome, pleasant tasted, bulbous root; much eaten by the Natives, particularly during the period of their great festivals. Its leaf is rough, and not unlike that of Burrage.

Sirroo vullie kálung சீரூவல்கைழருகு (TAM.) ——— *Chota Pendaloo*
چوتاپندالو (DUK.) ——— *Poodichélingu* (MAL.) ——— *DIOSCOREA ACU-*
LEATA, LIN.

This is a very valuable and delicate root, somewhat resembling the Sweet-potatoe in appearance; but its taste is more like that of a fine dry Yam.

Sukkāray vullie kálung சுககரையல்கைழருகு (TAM.) ——— *Pen-*
daloo پندالو (DUK.) ——— *Sukkara Velligudda* (TEL.) ——— *Shukurkund*
(PERS.) ——— *Uby Castela* (MALAY) ——— *Kappa kelengu* (MAL.) ———
SWEET POTATOE. ——— *CONVOLVULUS BATATAS*, LIN. ——— *Shārkhará*
kunda (SANS.)

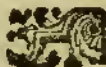
A very valuable, sweet tasted, and nutritious root, much prized by the Natives.

Tāwmāray kálung தாமரையல்கைழருகு (TAM.) ——— *Kungwél ka gudda*
کنول کاکتو (DUK.) ——— *EGYPTIAN LOTUS*. ——— *NELUMBIVM SPE-*
CIOSUM, WILLD. ——— *Kāmālā*, also *Padma* (SANS.)

This is the root of a plant highly venerated amongst the Hindoos. It is dressed in different ways by the Natives; but, like the *Allie kálung*, it is only to be obtained during very dry weather, as it grows in the beds of tanks. See article *Tāwmāray*, under the head of *Flowers*, in *Catalogue 1st, Section 4th*.

Yāmskálung யாமல்கைழருகு (TAM.) ——— *Perivullie kelengu*
(MAL.) ——— *YAM*. ——— *DIOSCOREA SATIVA*, LIN.

This most valuable root is too well known to require any description here: it is eaten all over India, by both Europeans and Natives, and is, by some, preferred to the potatoe.



SECTION V.

GREENS AND TEAS.

SEVERAL OF THE FIRST ARE EXCELLENT, THOUGH BUT LITTLE KNOWN TO EUROPEANS; OTHERS GROW WILD, AND ARE GATHERED AND EATEN BY THE POOR, MADE INTO CURRIES OR OTHER DISHES.

THE TAMOOL APPELLATION *KEERAY*, IS SYNONYMOUS WITH THE ENGLISH WORD *GREENS*, OR EDIBLE LEAVES OF PLANTS, AND IS APPLICABLE TO A NUMEROUS LIST OF POT-HERBS.

Aghāty keeray அஃதிகீரகீரையா (TAM.) ————— *Aghāty ké banjee*
 فكتي كي بهاجي (DUK.) ——— *Avisca koorā* (TEL.) ——— *CORONILLA*
GRANDIFLORA, LIN. ——— *Aghastia* (SANS.)

These are the leaves of a tree which is commonly planted to support the Betel vine. Rheede tells us, in his "Hortus Malabaricus," that an infusion of them is given, on the Malabar coast, in cases of Catarrh. Vide Hort. Mal. Par. 1, pag. 96.

Aray keeray அரையகீரையா (TAM.) ————— *Mout ké banjee*
 مات كي بهاجي (DUK.) ——— *Tontakoorā* (TEL.) ——— *AMARANTHUS*
TRISTIS, LIN. ——— *Jillikā* (SANS.)

Awrēl keeray ஆரேலகீரையா (TAM.) ————— *Chuppāti ké banjee*
 چپاتي كي بهاجي (DUK.) ——— *Arā koorā* (TEL.) ——— *MARSILEA*
QUADRIFOLIA, LIN. ——— *Chittour dulla* (SANS.)

Cārāmunny keeray காரமுந்நிகீரையா (TAM.) ————— *Lobēh ké banjee*
 لوبي كي بهاجي (DUK.) ——— *DOLICHOS CATIANG*, LIN. ———
Lasunda (SANS.)

See *Cārāmunny pyre*, in Section III of this Cat. logue.

Codipāssāléi keeray கோடிப்பசலாகைறு (TAM.)— *Bayl ké butshlé ké baujee* بیل کی بکلی کی باجی (DUK.)— *Tinghé Batsuti-koorā* (TEL.)— **BASELLA ALBA, LIN.**— *Kalumbi* (SANS.)

Connatty. keeray கோமொடகைறு (TAM.)— *Penlli peddā koorā* (TEL.)— **CELOSIA NODIFLORA, LIN.**— *Kullānie* (SANS.)

Coopay keeray சேப்பகைறு (TAM.)— **AMARANTHUS POLY-STACHYUS, LIN.**

Coottoopāssāléi keeray சேதுப்பசலாகைறு (TAM.)— *Poti Batsali-koorā* (TEL.)— **BASELLA LUCIDA, LIN.**— *Oopodāki* (SANS.)

Coric keeray கோழிகைறு (TAM.)— **PORTULACA OLERACEA, LIN.**

Cottamillic keeray கோத்தமலிகைறு (TAM.)— **CORIANDER GREENS, —CORIANDRUM SATIVUM, LIN.**

See article Coriander, in Catalogue 1st, Section 1st.

Covay keeray கோவைகைறு (TAM.)— *Kundorie ké baujee* کندوری کی باجی (DUK.)— *Dondū koorā* (TEL.)— **BRYONIA GRANDIS, LIN.**— *Binō* (SANS.)

Cunjām koray கஞ்சாங்கோரை (TAM.)— *Suffāid' Toolsie* سفید تلسی (DUK.)— *Bādroogcabbeez* (ARAB.)— *Kookā Tolāsie* (TEL.)— **WHITE BASIL, OR COUNTRY TEA. —OCIMUM ALBUM, LIN.**— *Veeshvā Toolāsie* (SANS.)

See article Cunjām koray, in Catalogue 1st, Section 3d.

Kālān காலான் (TAM.)— *Kostay ké chittrie* کوی کی چتری (DUK.)— *Pootu ghankooloo* (TEL.)— **MUSHROOM, —AGARICUS CAMPESTRIS, LIN.**— *Sarpachitra* (SANS.)

Kārpnorāwullie கார்புராவலி (TAM.)— *Sitāké pungéie* سیتاکی پنچیری (DUK.)— *Vurdéfrāsicon* (ARAB.)— **BURRAGE. —LAVENDULA CARNOSA, LIN.**

See

See article *Kā'poorāwullie*, in *Catalogue 1st, Section 3d.*

Kodicullie கோட்டககையுடு (TAM.) ——— CYNANCHUM VIMINALE LIN.

The young shoots and tender stalks of this creeper are eaten by the Natives. It must not be confounded with the *Kāllī*, (or *Kodicāllī*, as it is sometimes called) which is the Tamool name of the Milk-hedge.

Mānālie keeray மானலி கையுடு (TAM.) ——— *Eesikēdanti koorā* (TEL.)
———— GISEKIA PHARNACIODES. LIN.

Mōlay keeray மலையகையுடு (TAM.) ——— *Cholāi bīji* (GUZ.) —
———— *Rujheteere kē baujee* راجکیري کي بهاجي (DUK.) ——— *Mulā koorā*
(TEL.) ——— *Chuluce* (HIND.) ——— AMARANTHUS POLYGAMUS. LIN. —
———— *Shākīner* (SANS.)

Mookooruttay keeray மூகூரட்டையகையுடு (TAM.) ——— *Tikrie kē baujee*
(DUK.) ——— *Attika mamēddie* (TEL.) ——— SPREAD-
ING HOGWEED. ——— BOERMAAVIA DIFFUSA. LIN. ——— *Sināūika*
(SANS.)

See article *Mookāruttay vayr*, in *Catalogue 1st, Section 3d.*

Moolloo keeray மூலூகையுடு (TAM.) ——— *Catrah: jghceera kē baujee*
(DUK.) ——— *Mooloo Duntoo koorā* (TEL.)
———— AMARANTHUS SPINOSUS. LIN. ——— *Cuntaka Shakenie* (SANS.)

Mooneē keeray மூணைகையுடு (TAM.) ——— *Ghēbooneēli*
koora (TEL.) ——— MOONNEI GREENS. ——— PREMNA INTEGRIFOLIA,
LIN. ——— *Ugnie mundā* (SANS.)

See article *Mooneē vayr*, in *Catalogue 1st, Section 3d.*

Mooringē keeray மூரீங்கையுடு (TAM.) ——— *Moongay kē baujee*
(DUK.) ——— *Moonāgā koorā* (TEL.) ——— MORIN-
GĀ GREENS. ——— HYPERANTHERA MORINGA. WILLD. ——— *Shēggoo-*
ree (SANS.)

Moosusokō

Poolchéi keeray புரளிசெருகுகேரைய also *Cässerie keeray* (TAM.) —
Umbāré ké baujee انبازي کي بهاجي (DUK.) — *Ghongo koorā* (TEL.)
 ——— HEMP LEAVED HIBISCUS. ——— HIBISCUS CANNABINUS. LIN.
 ——— *Cārnikārā* (SANS.)

The plant in Canarese has got the names of *Punday* and *Pandrica*.

There is a species of *Hibiscus*, called, at the Isle of France, *Ozeille* (*Hibiscus Sabdariffa*), and which has lately been brought to the Coromandel Coast, where it is cultivated with success. The calyx of the fruit of this plant has a most pleasant acid taste, and is made into tarts and jelly. In the French West India islands, where it grows in great luxuriance, there is a kind of cyder, or wine, prepared from it, termed *Vin d' Ozeille*.

Poolārāy keeray புரலியாறுகுகேரைய (TAM.) — *Umbātie ké baujee*
 انبوتی کي بهاجي (DUK.) — *Poollic chintā koorā* (TEL.) — YEL-
 LOW WOOD SORREL. — OXALIS CORNICULATA: LIN. — *Shooklikā*
 (SANS.)

Poonnācoo keeray புண்ணுகுகேரைய (TAM.) — *Gānukā peindie koorā*
 (TEL.) — MELOCHIA CORCHORIFOLIA. LIN.

This is the green leaf of a plant of the class *Monadelphica* and order *Pentandria*.

Poonārkāny keeray புறங்கண்ணைகுகேரைய (TAM.) — *Poonaghutlic*
 ké baujee پونہ گھٹی کي بهاجي (DUK.) — *Poonānghenti koorā* (TEL.)
 ——— ILLECEBRUM SESSILE. LIN. — *Priāsāttie* (SANS.)

Sāvāry keeray சாவரிகுகேரைய (TAM.)

This green I have never seen, nor do I believe that the Botanical name of the plant has been ascertained. It grows in the Southern parts of the Peninsula, and is eaten by the common people.

Saymboo keeray சேம்புகுகேரைய (TAM.) — *Urei ké baujee*
 اروي کي بهاجي (DUK.) — *Chānā koorā* (TEL.) — CALADIUM
 ESCULENTIUM. VENTENAT. — *Chamaka* (SANS.)

See article *Saymboos kātung*, in the Ath Section of this Catalogue.

Says elley சேசுலைய (TAM.) — *Vélāittie Cusaor ha pau* ولائي کا ذور کا پات
 (DUK.) — SAGE. — SALVIA BENGALENSIS. ROTIL. Siroo

Sirroo keeray சிற்றுகீரையு (TAM.) ———— *Choorie ké banjee*

جوڑی کی بہاجی (Duk.) ———— *Tsicerikoorā* (TEL.) ———— AMARAN-
THUS CAMPESTRIS, LIN. ———— *Mayhānīdā*, also *Gunnā* (SANS.)

Soi keeray சோயகீரையு (TAM.)

This green I have never seen, nor do I believe that the Botanical name of the plant has been ascertained. It grows in the Southern parts of the Peninsula, and is eaten by the poor.

Sookān keeray சூகாநகீரையு (TAM.) ———— *Chuckkā ké bejee*

چوکہ کی بہاجی (Duk.) ———— COUNTRY SORREL, ———— RUMEX
VESICARIUS, LIN.

Toodoovullay keeray தூதுவல்லகீரையு (TAM.) ———— *Moondlā msoos-*

tēh koorā (TEL.) ———— SOLANUM TRILOBATUM, LIN. ———— *Achoodā*
(SANS.)

Toolie keeray தூலிகீரையு (TAM.) ———— *Chinchālā .koorā* (TEL.) ————

— ACHYRANTHES POLYGONOIDES, LIN. ———— *Soonishunna* (SANS.)

Toombi keeray தூம்பிகீரையு (TAM.) ———— *Toombi ké banjee*

تومبی کی بہاجی (Duk.) ———— *Gheemrā* (HIND.) ———— *Toombi koorā*
(TEL.) ———— PHLOMIS INDICA, LIN. ———— *Dronā* (SANS.)

This green possesses a considerable degree of acrimony, which the Natives temper by an admixture of some agreeable acid. I am inclined to think that it is not a wholesome vegetable.

Rumphius tells us, that the acrid juice of the plant, which is called *Dāun bēran* in Malaya, the *Woniāha* in Amboyna squeeze into their eyes, to make them bold and intrepid in war. Vide Rumphius, Tom. VI. pag. 40.

Vindium keeray வேண்டியு (TAM.) ———— *Maytie ké banjee*

میتنی کی بہاجی (Duk.) ———— FENUGREEK GREENS, ———— TRI-
GONELLA FŒNUM-GRÆCUM, LIN.

See article *Fenugreek*, in *Catalogue 1st, Section 1st*,

Vullāri keeray வலலாறுக்கிணறு (TAM.) ——— *Mundookā brunnic*
(TEL.) ——— HYDROCOTYLE ASIATICA LIN. ——— *Mundookā purnic*
(SANS.)

This is the green of a plant of the class *Pentandria*, and order *Digynia*.

Wāssānāpillōo வாசனாபிலூ (TAM.) ——— *Naringe kē bas kē*
gās نازنگی باس کا گھانس (DUR.) ——— *Gendbol* (HIND.) ——— LE-
MON GRASS. ——— ANDROPÖGON NARDUS? ——— *Boostrinā* (SANS.)

See article *Wāssānāpillōo*, in *Catalogue 1st, Section 3d.*
The *Wāssānāpillōo* makes a very pleasant tasted tea, and valuable diet-drink.

Widdātilām விடதிளம் (TAM.) ——— *Peodīno* پودینو (DUR.)
MINT. ——— MENTHA CRISPA. LIN.

Vullēi keeray வலலாறுக்கிணறு or *Vullie keeray* (TAM.) ——— CON-
VOLVULUS REPENS. LIN.

Yēlichāvy keeray யேலிச்சேடுக்கிணறு (TAM.) ——— *Yellukāchēvia*
koorā (TEL.) ——— EVOLVULUS EMARGINATUS. LIN. ——— *Shumburtic*
(SANS.)

This is the green of a plant of the class *Pentandria*, and order *Tetragynia*.



SECTION VI.

FLOWERS, AND LEAVES OF TREES.

SOME OF THESE ARE EATEN BY THEMSELVES, OR MIXED WITH SUGAR; OTHERS ARE ADDED TO VEGETABLES OF A DIFFERENT NATURE, AND MADE INTO CURRIES AND STEWS. THEY ARE ALL CHIEFLY USED BY THE HINDOOS DURING THEIR FESTIVALS, WHEN A LITTLE DEVIATION FROM THE USUAL MODE OF LIVING IS OBSERVED.

Appākovay elley அப்பகொய் எலைய் (TAM.) ——— LEAF OF THE BEAKED BRYONY. ——— *BRYONIA ROSTRATA*. ROTTL.

Cāllymeliān கால்கொய் மெலியான் (TAM.) ——— *Koandāna komoclos* (TEL.) ——— *STAPELIA VIRGATA*. ROTTL.

Eloopēi poo இலூபேய் பூ (TAM.) ——— *Mohé há pool* موهي كاهيول (DUR.) ——— *Ippā poo* (TEL.) ——— FLOWER OF THE LONG LEAVED BASSIA. ——— *BASSIA LONGIFOLIA*. LIN. ——— *Mādoohā* (SANS.)

These singular-looking, sweet flowers, are collected in great quantities in some parts of the Circars, as well as in Bahar; and, after having been dried in the sun, are sent all over the Mahrattā countries, like dried Grapes (1.) in Europe; which they somewhat resemble in taste.

The Reverend Doctor Johō, of Tranquebar, in an account of the same flowers, which may be found in the 8th Volume of the Asiatic Researches, informs us, that, after being bruised, and boiled to a jelly, the Natives form them into balls, which they exchange for fish and rice.

At *Chatra* in *Rangur*, and in some other provinces of upper India, a spirituous liquor (2.) is distilled from the flowers, which are there called *Mahwāh flowers*; and there is also, in some districts of lower Hindoostān, a spirituous liquor distilled from the flowers of another species of the same tree, called in Tamools *Cuat Eloopēi* (*Bassia Latifolia*.)

Kuttālay

(1.) See *Oriental Repertory*, Vol. 2d, page 578. See also *Asiatic Researches*, Vol. 1st, page 302.

(2.) See *Asiatic Researches*, Vol. 1st, page 309.

Kuttālay chere கத்திரை துண்டிச்செரே (TAM.) ——— ALOE PULP, ———
 ——— ALOE PERFOLIATA, VERA. LIN. ——— *Koomārie* (SANS.)

This pulp is eaten by the Natives, after having been carefully and repeatedly washed in cold water: they generally mix it with a little sugar, and reckon it cooling. It is obtained from the leaf of the small Aloe.
 See article *Kuttālay*, in *Catalogue 1st, Section 3d.*

Koochnāl كوچنال (HIND.) ——— BAUHINIA VARIEGATA. LIN.

Koochnāl is the Hindoostanic name of a tree, the beautiful flowers of which are eaten in some parts of Bengal as a delicate vegetable.

Maam poo மாம்பூ (TAM.) ——— *Aam ka pool* आम का फूल (DUK.) ———
Māncdie poo (TEL.) ——— MANGO FLOWER. ——— MANGIFERA INDICA.
 LIN. ——— *Amā* (SANS.)

Moorungy poo மூரங்கி பூ (TAM.) ——— *Moongay ka pool*
 مونگي کا پھول (DUK.) ——— *Moonāgā poo* (TEL.) ——— MORINGA
 FLOWER. ——— HYPERANTHERA MORINGA, WILLD. ——— *Shéggoooro*
 (SANS.)

This is used both as a pot herb and when pickled.

Pérundē elley பெருந்தேலையே (TAM.) ——— *Nillur ka paat* نیلور کا پات
 (DUK.) ——— *Nulléroo āloo* (TEL.) ——— LEAF OF THE FOUR ANGLED
 CISSUS. ——— CISSUS QUADRANGULARIS, LIN. ——— *Vājū vullie* (SANS.)

See article *Pérundē cedie*, in *Catalogue 1st, Section 3d.*

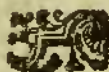
Sépātoo poo செப்பா தூப்பூ (TAM.) ——— *Jāsoon hā pool*
 جاسون کا پھول (DUK.) ——— *Dāsānie poo* (TEL.) ——— SHOE FLOWER:
 ——— HIBISCUS ROSA CHINENSIS, LIN.

With this flower the Natives make *Achar*.

Sheeā kāi elley சேய்கை எலையே (TAM.) ——— *Sikkē kākā paat*
 سيكي کا پات (DUK.) ——— *Sheeikā āloo* (TEL.) ——— MIMOSA
 ABSFURGENS, ROXB. ——— *Ghōdāsālā* (SANS.)

Vālei pōo வாலைப்பூ (TAM.) ——— *Aittie pōo* (TEL.) ———
 PLANTAIN FLOWER. ——— MUSA PARADISIACA. LIN. ——— *Cādāli* (SANS.)

Vaypum pōo வேப்பம்பூ (TAM.) ——— *Nēem kē pōol* نيم كپول (DUR.)
 ——— *Vōmba pōo* (TEL.) ——— FLOWER OF THE INDIAN AZADIRACHTA.
 ——— MELIA AZADIRACHTA. LIN.



SECTION VII.

HOT SEEDS, SPICES, SEASONERS, OILS, AND LIQUORS
OBTAINED OR DISTILLED FROM TREES, NUIS, &c.

THESE ARE WELL KNOWN TO BE FAVORITE ARTICLES IN ALL ASIATIC COUNTRIES. IN INDIA, NO DISH THAT THE NATIVES USE IS EVER MADE WITHOUT A PORTION OF SOME OF THEM.

Bojāh بوجا (Duk. AND HIND.)

Bojāh is the Dukhanie and Hindoostanie name of a fermented liquor, obtained from Natchenny (*Cynosurus Coracanus*), and somewhat resembling country beer. It is chiefly used in the higher provinces of India,

Cáraway pillay கருவேபுட்டியல் (TAM.) ——— *Karey paak* کرپیاک (Duk.) ——— *Karrivaympāho* (TEL.) ——— BERGERA KÖNIGH. LIN. ——— *Kristna Nimba* (SANS.)

With this leaf the Europeans, as well as Natives, give a pleasant flavor to their Curries, Molaghatannies, &c.

The leaves are also considered as stomachic and tonic. A strong infusion of them (they having been previously toasted) is given, to stop vomiting, in cases of Cholera Morbus,

Carin Siragum கருகுசீரகல (TAM.) ——— *Kolunjen* كولنجن (Duk. AND HIND.) ——— *Nulla Gilzkhārā* (TEL.) ——— FENNEL FLOWER SEED. ——— NIGELLA SATIVA. LIN. ——— *Musavi* (SANS.)

See article *Fennel flower seed*, in *Catalogue 1st*, *Section 1st*.

Chārāyūm சாராயும (TAM.) ——— *Arruk* عرق (ARAB. HIND. AND Duk.) ——— *Khulloo* (TEL.) ——— *Arrak appee* (MALAY) ——— ARRACK. ——— ARRACUM.

The finer sort of Arrack, (1.) which is common in the lower provinces of India, is either

(1.) In order to supersede the necessity of having Arrack imported for the troops in lower India, from Batavia and Columbo, an attempt was made, sometime ago, to make it at Madras; and I understand, that the liquor proved of a very good quality: but as, from certain circumstances, it could not be afforded at so cheap a rate as that which is brought from other countries, I have been informed, that the distillation is no longer continued.

either brought from Batavia, (where it is called *Kueip*.) or from Columbo. That of the first mentioned place is esteemed the best, and was formerly a source of great revenue to the Dutch: Rice, Jaggary, and Cocoonut toddy, are the principal ingredients employed in the preparation of it.

What is called in India, *Pariah Arrack*, and which is made in great abundance in every part of the country, is of a very inferior quality; and is often rendered unwholesome by an admixture of Ganjah or Suhja, which have the effect of making it more intoxicating. There are several kinds of this last mentioned spirituous liquor; one of the best of which is distilled from *Cocoonut toddy*, and is named by the Tamools *Khullo* *Charayyan*, and in Canarese *Gungasir*: another sort is obtained from distilling a mixture of Jaggary water and the barks of various trees, (and has hence got the name of *Puttay Charayyan*). The chief of the barks so used, are the *Vulvaylum puttay*, (*Mimosa Ferruginea*), and the *Malay Etectum puttay*, (*Phoenix sprc.*) The bark of the *Karooorilum* tree (called in Canarese, *Cari July*, and which is the *Mimosa Leucophlea* of Roxburgh,) is employed for a similar purpose,

Cottamillie கோத்தமில்லி (TAM.) ——— *Dhānū* (GUJ.) ——— دانه

Duniah (Duk. Hind. and Can.) ——— CORIANDER. ——— CORIANDRUM
SATIVUM. LIN. ——— *Dāniākā* (SANS)

See article Coriander, in Catalogus 1st, Section 1st:

Cottān elley கோத்தனல்லை (TAM.) ——— *Cottān kā paal*

کوٹان کاپال (Duk.) ——— CASSYTA FILIFORMIS, LIN.

These are the leaves of a parasitical plant, which appears to me to be the *Acetosa Valli* of the Hortus Malabaricus, and is of the class Eucanthisia and order Monogynia. They are put into Butter-milk, as seasoners, and are chiefly in use amongst the Brabmins in the Southern parts of the Peninsula.

Etectum khullo இத்தகல்லு (TAM.) ——— *Soyndie* سوندی

(Duk.) ——— *Eintā khullo* (TEL.) ——— WILD DATE TODDY. (L.) ———
ELATE SYLVESTRIS. LIN.

Eloopēi unkey இலுப்பேயுண்ணை (TAM.) ——— *Molé kā tail*

இலுப்பேயுண்ணை (Duk.) ——— *Ippā noonay* (TEL.) ——— ILPA OIL. ———

BASSIA LONGIFOLIA. LIN.

This

(1.) *Toddy* is the general name given, by the English in India, to those natural and delicious drinks which are drawn from certain trees in these provinces. All *Toddies*, on being kept for a few hours, run into a state of fermentation; when they are, in a considerable degree, intoxicating, and apt to produce Cholera and Bowel affections.

The *Toddy* of the Cocoonut tree is reckoned the sweetest and best,

This is an expressed oil, obtained from the olive-shaped seeds of the five celled fruit of the *Bassia Longifolia*. It is used by the common people, not only as a substitute for Ghee, but for burning in lamps.

Gamber (MALAY) ——— NAUCLEA GAMBIR, HUNTER.

This is a substance which is sometimes, though rarely, brought from Malay countries to the Coromandel Coast. The Malays chew it with the Betel leaf, as the Indians do the Areca nut. It is prepared from the leaves of the shrub, and somewhat resembles Catechu. Its taste is exceedingly astringent.

Jādikāi சாதிக்கை (TAM.) ——— *Jāvpull* جاپول (DUK.) ———

Jasphall (HIND.) ——— *Jowzbitwa* (PERS.) ——— *Jowzultreib* (ARAB.) ———
Bo-a-pala (MALAY) ——— *Jatifala* (SANS.) ——— NUTMEG. ——— MYRIS-
TICA MOSCHATA. WOOD.

See article Nutmeg, in Catalogue 1st, Section 1st.

Kādāghoo கடுகு (TAM.) ——— *Rāi*. (GUJ.) ——— *Rāiān* رایان (DUK.) ———

——— *Rāi* (HIND.) ——— *Khirdull* (ARAB.) ——— *Sāsāvre* (MALAY) ———
Techmē sipeedān (PERS.) ——— *Rājicā* (SANS.) ——— *Avāloo* (TEL.) ———
MUSTARD SEED. ——— SINAPIS CHINENSIS, LIN.

See article Mustard seed, in Catalogue 1st, Section 1st.

Kādāghoo unnoy கடுகுண்ணெய் (TAM.) ——— *Rāiān hā talā*

اربان کاتیل (DUK.) ——— *Avāloo naonny* (TEL.) ——— MUSTARD SEED
OIL. ——— SINAPIS CHINENSIS.

This is used, in the more Northern parts of Hindoostan and in Malabar, for nearly the same purposes that Ghee is on the Coromandel Coast.

Kūrumbō கரும்பு (TAM.) ——— *Gunna* گنن (DUK.) ——— *Cherooku*

(TEL.) ——— *Tibu* (MALAY) ——— SUGAR CANE. ——— SACCHARUM
OFFICINARUM, LIN. ——— *Ichootunda* (SANS.)

Kāruwā puttay கருவாபுட்டை (TAM.) ——— *Khulmie Dārchinie*

کلهبی دارچینی (DUK.) ——— *Sānālā winga putta* (TEL.) ——— CINNA-
MON. ——— LAURUS CINNAMOMUM, LIN.

See article Cinnamon, in Catalogue 1st, Section 1st.]

Koondel panai khulloo கூந்தல்பனைகூலூ (TAM.)-----

CARYOTA URENS. LIN.

This Toddy is chiefly used by the Natives of Canara and Malabar, where the palm from which it is procured, is called *Erimpanna*.

Koondel panai vellum கூந்தல்பனைவேலூம் (TAM.)-----

CARYOTA URENS.

This is a sort of Jaggery, prepared from the toddy of the *Caryota Urens*.

Ldwungā puttay லட்வங்கபட்டை (TAM.)-----*Darchinie*

دارچینی (Duk.) -----CASSIA BARK. -----LAURUS CASSIA. LIN.

See article *Cassia lignea*, in Catalogue 1st, Section 1st.

Mellaghoo மெலகூ (TAM.)-----*Kalimirchie* کالی میرچی (HIND. AND DUK.)

Filfil Usud (ARAB.) ----- *Filfil Seeah* (PERS.) ----- *Marichā* (SANS.)-----
BLACK PEPPER. ----- PIPER NIGRUM. WILLD.

See article *Pepper (black)*, in Catalogue 1st, Section 1st.

Mollāghāi மெலகாயி (TAM.)-----*Laal mirchie* لال میرچی (Duk.)

-----*Laal mirch* (HIND.) ----- *Mérāpākāiloo* (TEL.) ----- *Brāhn Marichā* (SANS.) -----
CAYENNE PEPPER. ----- CAPSICUM FRUTESCENS. WILLD.

See article *Pepper (Cayenne)*, in Catalogue 1st, Section 1st.

Moorungy vanyr மூரங்கவேர் (TAM.)-----*Mloongay ké jár ké jur*

مورنگی کی چھارکی چڑ (Duk.)-----*Mloongā vayroo* (TEL.)-----

COUNTRY HORSE RADISH.-----HYPERANTHERA MORINGA; WILLD.

See article *Horse Radish (country)*, in Catalogue 1st, Section 1st.

Munjil முஞ்சில் (TAM.)-----*Huldie* هلدی (Duk. AND HIND.)-----

Ziisood (ARAB.)-----*Zirdchoobeh* (PERS.) ----- *Coonhet* (MALAY)-----
Pāssoopoo (TEL.)-----*Mānjellā cuā* (Hort. MAL.)-----*Harndul* (Guz.)-----
Haridrā (SANS.)-----TURMERIC;-----CURCUM A LONGA, WILLD. See

See article *Termeric*, in *Catalogue 1st, Section 1st.*

Mutti லுல்லு also *Muddi* (CAN.)—CHUNCOA MUTTIA, Buch.

Mutti (or *Muddi*) is the Canarese name of a good timber tree, common in some of the woods of the Malabar Coast; the ashes of the bark of which the Natives use to chew with Betel, like Chunuamb.

Nāt Pālomcottay unnoy ஈட்டி இயாடலககோலல (TAM.)
— OIL OF COUNTRY ALMONDS. — TERMINALIA CATAPPA, LIN.

Nul unnoy ஈடுகொண்ட உண்ண (TAM.)—— *Mittā tāil* متهانيل (Duk.)
— *Munchie nonnoy* (TEL.)—— GINGILIE OIL. — SESAMUM ORIEN-
TALE LIN. — *Tellu* (DANS.)

This expressed, or rather fixed, oil is much used by the Native Indians, in preparing their victuals; and, when fresh made, is by no means unpleasant. It is highly esteemed amongst the Japanese, who cultivate the plant from which the seeds are obtained, that yield it in great abundance.

Nulla vellum ஈடுகொண்ட உண்ண (TAM.)—— *Goor* گور (Duk.)——
Bellum (TEL.)—— JAGGARY. — SACCHARUM OFFICINARUM, Wood.

A very coarse kind of Sugar obtained from the Sugar cane.

Nutsiragum ஈடுகொண்ட உண்ண (TAM.)—— *Shāvirā* شاهزاده (Duk.)——
Coomie siāh (ARAB.)—— SAJJRA SEED. — CUMINUM CYMINUM, Vap.

This pleasant tasted, aromatic seed is particularly prized by the Mahometans, who season their cakes with it. I have reason to think that much of what is used in these provinces is brought from China; it also comes occasionally to India from the Gulph of Persia.

Pāunang khullo பண்ணகொண்ட உண்ண (TAM.)—— *Tārie* تاري (Duk.)
— *Tātie khullon* (TEL.)—— PALMYRA TODDY. — BORASSUS
FLABELLIFORMIS, LIN.

Pannoy vellum பண்ணகொண்ட உண்ண (TAM.)—— *Tār ka goor* تار کا گور (Duk.)
— *Tātie vellum* (TEL.)—— JAGGARY OF PALMYRA TODDY.
— BORASSUS FLABELLIFORMIS.

A very coarse kind of dark coloured Sugar, obtained from Palmyra Toddy.

Perungōyam பெருங்காயல் (TAM.) ——— *Hing* हिङ्ग (Duk.)

— *Ingovā* (TEL.) ——— ASSAFŒTIDA. ——— FERULA ASSAFŒTIDA.
LIN. ——— *Alinga* (SANS.)

Although the *Ferula Assafœtida* is not indigenous here, nor found in a cultivated state in any part of India, yet I have given its produce a place in this Catalogue, from the consideration of its being so much used by the Native Indians, particularly the Brahmins; who, from living entirely on vegetable food, and milk, require some powerful corrector of acescency, and find nothing that answers the purpose so well as this; which is, besides, cardiac and antispasmodic; and so strongly are they impressed with an idea of its virtues, that they think they would die without it.

Périsirāgum பெரிசிரகல (TAM.) ——— *Vāriāri* (Guz.) ———

Sof سوزف (Duk.) ——— SWEET FENNEL. ——— ANETHUM FŒNICULUM. LIN.

Périsirāgum is a name sometimes also given to Aniseed.

Post (HIND.) ——— PAPAVER SOMNIFERUM, Wood.

Post, which, properly speaking, is the Sanscrit and Hindoostanie name of the Poppy, is also an appellation given, in the higher provinces of India, to an intoxicating liquor, prepared by beating the husks or capsules of the Poppy with Jaggary and water.

RUM.

Rum of a good quality is now made in several parts of our Indian dominions; particularly in Bengal, and in the Ganjam Circuit.

Sādācoppay சாதகொப்பை (TAM.) ——— *Suvā* (Guz.) ——— *Soie*

سوي (Duk.) ——— DILL SEED. ——— ANETHUM GRAVEOLENS.
LIN. ——— *Misreyah* (SANS.)

Sādācoppay is a name given also to Caraway seeds, which are occasionally brought to the Southern parts of the Peninsula from the gulph of Persia.

Siragum சிரகல (TAM.) ——— *Jiru* (Guz.) ——— *Zirā* زير (Duk.) ———

Gilākārā (TEL.) ——— *Kimoon* (ARAB.) ——— *Zerin* (PERS.) ——— *Jintān*
(MALAY) ——— *Jecrāgā* (CAN.) ——— CUMMIN SEED. ——— CUMINUM
CYMINUM. LIN. *Sembo*

Sombso சோம்பு (TAM.) ——— *Anisu* (GUZ.) ——— *Sonf* سونف (DUK.)
 ——— *Rāyanchroomce* (PERS.) ——— *Saunf* (HIND.) ——— *Anissoon*
 (ARAB.) ——— ANISEED. ——— *PIMPINELLA ANISUM*. LIN. ——— *Sa-*
tapushpā (SANS.)

Aniseed is often confounded, by the Natives, with the Sweet-fennel seed, and the Tamools, in consequence, frequently give it the name of *Pīnashūgun*.

Aniseed is amongst the articles that are imported to Hindoostan, and is brought chiefly, I believe, from Persia.

Sonkhoo சுகூ (TAM.) ——— *Sonf* سونف (DUK. AND HIND.) ——— *Alā*
 (MALAY) ——— *Sonti* (TEL.) ——— *Sun'hi* (SANS.) ——— GINGER. ———
 AMOMIUM ZINGIBER. JACQ.

Suljāh سولجان (DUK.)

Suljāh is the Dukhanie name of an intoxicating liquor, prepared from *Ganjah*, and chiefly used in the higher provinces.

Sukkerē சுகரே (TAM.) ——— *Shukhir* سُكَّير (PERS. ARAB. AND DUK.)
 ——— *Chence* (HINDOIB.) ——— *Goolū* (MALAY) ——— *Pānchādārā* (TEL.)
 ——— *Sukkara* (SANS.) ——— SUGAR. ——— SACCHARUM OFFICINA-
 RUM. WOOD.

Tayngā unray தேய்கா உராய் (TAM.) ——— *Nēril ka tayl*
 زاريل كا تيل (DUK.) ——— *Tēnkāiā noonāy* (TEL.) ——— *Cabri* (CAN.) —
 ——— COCOANUT OIL. ——— COCOS NUCIFERA. LIN. ——— *Nārikaylam*
 (SANS.)

See article *Tayngā unray*, in Catalogue 1st, Section 3d.

Tēnang khulloo தேனாங்குலூ (TAM.) ——— *Narilie* زاريللي
 (DUK.) ——— *Nārgillie* (ARAB.) ——— *Tēnkāiā khulloo* (TEL.) ——— COCOA-
 NUT TODDY. ——— COCOS NUCIFERA.

See article *Tēnang khulloo*, in Catalogue 1st, Section 3d.

Tēné vellam தேனேவலம் (TAM.) ——— *Nāril kō goor*
 زاريل كا گوڑ (DUK.) ——— *Tēnkāiā vellam* (TEL.) ——— JAGGARY OF
 COCOANUT TODDY. ——— COCOS NUCIFERA.

A very coarse kind of dark coloured Sugar, obtained from *Cocohanut Toddy*.
Tipilie

Ti ilie திபிலிசு (TAM.) ——— *Pipilio* پيپلي (Duk.) ——— *Piper*
 (HIND.) ——— *Pipāli* (SANS.) ——— *Darfilfil* (ARAB.) ——— *Filfil Droj*
 (PERS.) ——— *Tabie* (MALAY) ——— *Pipulloo* (TEL.) ——— LONG PEPPER
 ——— PIPER LONGUM. LIN.

See article Long Pepper, in Catalogue 1st, Section 1st.

Pel Mellighon மரதொலந்தி (TAM.) ——— *Cubab chinie*
 کباب چيني (Duk.) ——— CUBEBS. ——— PIPER CUBEBA. LIN.

See article Cubebs, in Catalogue 1st, Section 1st.

Madam மெய்மடுகுயிலு (TAM.) ——— *Met hi* (Guz.) ——— *Mhaytie*
 (Duk.) ——— *Mookteeh* (HIND.) ——— *Hulbeh* (ARAB.) ——— *Men-*
teeh (TEL.) ——— FENUGREEK. ——— TRIGONELLA FOENUM GRÆ-
 CUM. LIN.

See article Fenugreek, in Catalogue 1st, Section 1st.

Vettily வெத்திலை (TAM.) ——— *Pan* پان (Duk.) ——— *Wurkâ-*
tunb le (ARAB.) ——— *Birgtum bowl* (PERS.) ——— *Tāmālopāko* (TEL.) ———
 BETEL LEAF. ——— PIPER BETEL. LIN. ——— *Nagavullie* (SANS.)

See article Vettily, in Catalogue 1st, Section 3d.

Vallé ivérâ unnay வெல்லையண்ணை (TAM.) ———
Kunkurei lé beengr' kâ tail کونکری کی بیج کا تیل (Duk.) ——— OIL,
 CUCUMBER SEED. ——— CUCUMIS SATIVUS. LIN.

This oil is used in cookery and for burning in lamps.

Womum மொம (TAM.) ——— *Ajoodān* ازجوان (Duk.) ——— *Aujowān*
 (HIND.) ——— *Aymavdam* (CAN.) ——— BISHOP'S WEED SEED. ———
 SISON AMMI. LIN.

See article Bishop's weed (seed), in Catalogue 1st, Section 1st.

Wotu மொது (CAN.) ——— LORANTHUS FALCATUS. LIN.

Wotu is the Canarese name of a shrub, the bark of which, Dr. Buchanan tells us,
 the

the Natives of Mysore sometimes use in place of Betel-nut : in conjunction with channamb, it tinges the saliva and mouth red.

Yaylarsie உயலர்சீ (TAM.) ——— *Elackie* الالچی (DUR. AND HIND.) —
Yaylakerbo (TEL.) ——— *Kápálağa* (MALAY) ——— CARDAMOM. ——— AMOMUM CARDAMOMUM. LIN.

See article *Cardamom*, in *Catalogue 1st*, *Section 1st*.

Yellayneer யெல்லையீர் (TAM.) ——— ——— *Yell-neer ká pānie* یلنیر کا پانی
 (DUR.) ——— *Yellanceros* (TEL.) ——— COCOANUT WATER. ——— COLOS
 NUCIFERA. LIN.

This is got from the Coconut when young, and is a most pleasant, safe, and cooling drink ; particularly in hot weather.

AGRICULTURAL REMARKS.

In the cultivation of the different grains and pulses in India, there are two things which are chiefly to be remarked : the first is, that, except rice, all of them are called dry grains, from the circumstance of their requiring less water than it does, for their nourishment and growth : the second, that rice is termed a wet grain, from the great quantity of moisture necessary for bringing it to maturity.

The particular seasons of the year found to be the most proper for sowing the numerous corns, &c. will, of course, depend upon the climate of the province, and whether it is within the influence of the S. W. or N. E. monsoon.

Mr. Pennant, in his "Indian Recreations," has said much on the subject of the general agriculture of Bengal, without giving us a particular account of its various vegetable productions. On this coast, (Coromandel), from its being exposed to an opposite rainy season, the harvest months are necessarily different from those of upper Hindoostan, as are also several of the articles that are cultivated.

As far as regards the dry grains, it may be observed, that the greater number of them are here sown about the beginning of what are called "the first rains;" that is to say, towards the end of June, or in July; and are reaped in September. Others, again, are put into the ground in October; and, being in high situations, suffer little from the torrents that are sure to visit us in November; and are usually got in in December; whilst a third kind, such as the *Pannoy pyre*, &c. are not sown 'till after the rains; these are nourished by the dews that fall heavy in February, and are reaped in the beginning of March.

With respect to the moist grain, rice, there are many different sorts of it; but the white and red, are reckoned the best.

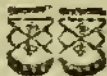
The number of crops of rice that may be obtained from the same ground, in the course of twelve months, will depend much on the nature of the country. The districts through which large rivers run, have a great advantage in this respect; such, for instance, as those of Trichinopoly and Tanjour, which have an almost continual succession

sion of rice crops throughout the year, owing to the *Caveay* being filled by both the S. W. and N. E. monsoon.

In the Northern and Eastern parts of the Carnatic, again, which are in a great measure dependant on the natural rains, and the water that is preserved in tanks (reservoirs), the different seasons for sowing and reaping rice, are the following.

The *Chumbā* crop, which is reckoned the best, is sown towards the end of September, and is cut in February and March. The water by which it is nourished, is that which falls during the N. E. monsoon, and what has been left by it in low grounds and tanks. This being reaped, on the same ground where it grew, (provided that water can be had) is sown the *Maddingul* crop; which is commonly got in, in June and July.—The *Cuar* crop, which is supposed to be the second best, is put into the ground when the first rains begin to fall, and after the excessive heat is a little abated; in other words, in July and August; this is brought to maturity by the monsoon rains, and is reaped in December, and January, about a month or six weeks before that of the *Chumbā*. Upon the ground whence the *Cuar* crop is taken, in December and January, is sown the *Nawara* crop, provided there is water enough remaining; and this is got in, a month or six weeks before that of the *Maddingul*; which last mentioned is, in general, the least productive, and the most uncertain of the whole; as, from the extreme heat of the weather, during the time that it is growing, the ears frequently do not fill well.

The proper season for gardening, that is to say, with a view of obtaining such articles as are commonly used by the European inhabitants, is, from the month of September, to the middle of March; but there are several of the country vegetables which are very hardy, and may be had, even during the hot winds in May and June, when there is a command of water.



APPENDIX.



PART I.

A TABLE OF THE NAMES OF DISEASES IN THE ENGLISH, TAMOOL, DUKHANIE, AND TELINGOO LANGUAGES.

ABSCESS. *Fipordic* ఒప్పరతి (TAM.)-----*Burra Porāh* برہ پورہ (DUK.)-----*Fipordic* విప్పరితి (TEL.)

ANASARCA. *Ner Couay* న్రిశ్ కణ్కొరయ (TAM.)-----*Istishkū* إستهك (DUK.)-----*Fiskā Pāndoo* విషపాండు (TEL.)

ATOPLEXY. *Assādie Senniz* అశ్శిశ్శాణి (TAM.)-----*Sāhunnā* ساهوننا (DUK.)-----*Roodrē Vūioo* రొద్రి వూయొ (TEL.)

ASCITES. *Māghōdrum* లంకొతరం (TAM.)-----*Jellander* జెల్లందర్ (DUK.)-----*Māghōdrum* మఘోద్రం (TEL.)

ASTHMA. *Suvāsā Cāshum* శువ్వాశాశం (TAM.)-----*Dumna* డంబ (DUK.)-----*Suvāsā Cāshum* సువ్వాశాశం (TEL.)

ASTHMA, SPASMODIC. *Mundārā Cāshum* మందారాశం (TAM.)-----*Dumna* డంబ (DUK.)-----*Māndārā Cāshum* మందారాశం (TEL.)

BOIL. *Sellāvōte* శెల్లవొతి (TAM.)-----*Dormool* డొమ్మ (DUK.)-----*Koorpoo* కొర్పొ (TEL.)

BOIL, RAJAH. *Pakkā Prolavay* పక్కాపల్లవయ (TAM.)-----*Rāj-porāh*

Raj porāh راج پورہ (DUK.) — Pukkū poondoo పక్కువొండు (TEL.)

BUBO. Ariūpoos அரிபூபூ (TAM.) — Bud બુ (DUK.) —
—Wodiské gheddā వొడికె గెడ్డ (TEL.)

BURN. Nérépoo puttā pōm నేరెపూపుట్టా పొమ్ (TAM.) —
—Angār sie Jélnāh انكار سیه جیلناہ (DUK.) — Inghātum pādā poondoo
యంగలతపాదావొండు (TEL.)

CANCER. Pootoo புதூ (TAM.) — Nāsoor ناسور (DUK.) —
Pootā పుట్టి (TEL.)

CARPANG. (1.) Cārāpāng கார்ப்பாண (TAM.) — Kurpān كړپان
(DUK.) — Cārūpānie కారూపాని (TEL.)

CATARACT

(1.) This is an appellation given, in India, to those eruptions on children, which are unaccompanied with fever, and which show themselves, at different periods, during the first three or four years of their life. The Tamool Practitioners reckon a great variety of them; but, perhaps, they may, with propriety, be confined to the five following:—

1. CHENG CARPANG. This corresponds with our Red gum, (*Strophulus Intertinctus*). It usually shews itself at some period during the first two months; seldom later; and can hardly be considered as a disease.

2. COLLIE CARPANG. This commonly shews itself betwixt the age of two and four years; coming out on the face and forehead, under the ears and arms, and on the hands and legs, in red spots, each about the size of a sixpence, consisting of innumerable small papulæ. It terminates in a brownish itchy scab.

3. CARPANG, COMMON. This makes its appearance at any period from the age of three or four months to that of three years. It differs, in many respects, from the two last mentioned, and spreads, in some cases, over every part of the body. It comes out in clusters of from three to five, or more, light coloured papulæ, each of which is about the size of a mustard seed; and terminates in large, loose, yellowish or brown scabs.

4. MUNDAY CARPANG. This corresponds with our *Crusta Lactea*, or Milk cap. It invariably comes out on the forehead and scalp, extending, occasionally, a little over the face; and first shews itself in small, whitish, watery vesicles, of different sizes, which are itchy, and soon become of a dark brown colour; running, at length, into large, oozy scabs, set close together; and which continue, for many days, to discharge a glutinous ichor, from small apertures. This complaint sometimes appears as early as the middle of the first month,

CATARACT. *Pādālam* படலம் (TAM.)-----*Mootiābin* موْتِيَابِين
(DUK.)-----*Pāttalum* పట్టలం (TEL.)

CHANCRE. *Kirāndy poon* கிரந்திப்பூண (TAM.)-----*Tākie* تَاكِي
(DUK.)-----*Pakooloo* పాకూలు (TEL.)

CHICKEN-POX. *Cottāmillie ummāy* கோததடசலல் அமறலம் (TAM.)
-----*Kāngé niāhn* كَانْجَانِيَان (DUK.)-----*Cottāmillie ummā*
கோத்தமல்லிஇம்மய்ய (TEL.)

CHOLERA MORBUS. *Ennérum vāndie* னெந்நெற மலநாந்தி
(TAM.)-----*Dānh. lūgnā* نَانْكَلْكَلَانِي (DUK.)-----*Chirdie-rogam*
செர்டீரோగம் (TEL.)

COCHIN LEG. *Anay koal* (I.) ஆணக்காலை (TAM.)-----*Huitie*
kā pāwng كَابَاون (DUK.)-----*Yeanugay kāloo* யெனுகாலு
(TEL.)

CONSUMPTION

month, and is often speedily removed; at other times, it is more obstinate, and continues during the whole period of dentition.

5. CADOOANG CARPANG. This is by no means so common as the other Carpangs. It generally shews itself about the age of from six months to one year, and is confined solely to the space between the knees and the ancles; in fact, to the legs.

N. B.—The use of all repellent applications, of whatever kind, for the removal of such complaints, is dangerous; as these eruptions can be considered in no other light than as the operations of nature to throw off some offending acrimony. Cleanliness, and frequent tepid fomentations, prepared with the Yoottie elley (*Sida Populifolia*), are all that is required; attending, at the same time, to the state of the bowels; and taking care to touch any parts that may be excoriated and painful, with a little finely prepared Castor oil.

(1.) The Tamool name of this disease (which is sometimes in English called "Barbadoes leg") signifies "Elephant leg." It is the *Dāil fil* of the modern Arabians, and is a malady altogether distinct from the *Lepra Arabum*. Dr. Hillary, in his "Diseases of Barbadoes," (page 301,) says, he thinks the Greek Physicians have given us no description of this morbid enlargement of the limb; but I am inclined to believe, that it was to this they gave the name of *Elephas*; thereby distinguishing it from the *Elephantiasis*. It appears to be the *Elephantia* of Vogel; who, however, notices it only as a variety of *Elephantiasis*.

CONSUMPTION. *Shjūm* சயல (TAM.) ————— *Boorce khānsee*
 بوري كھانسي (DUK.) ————— *Chjūm* క్షయం (TEL.)

CONVULSIONS (OF INFANTS). *Māday Sennie* ల౦౮౩౩౩౩౩౩౩౩ (TAM.) —————
 (TAM.) ————— *Bukāzēnā* بکھارنا (DUK.) ————— *Māday Dzeānie*
 మాండ్జెంజి (TEL.)

COSTIVENESS. *Tinjā mālum* తిజామలం (TAM.) ————— *Kula* कुल
 (DUK.) ————— *Sookinjīnāmālum* శుక్కింజింజిమలం (TEL.)

COUGH. *Eeroomul* ఎర్రుం (TAM.) ————— *Khānsee* كھانسي (DUK.)
 ————— *Dughoo* దుగ్గు (TEL.)

COUGH, HOOPING. *Kākoovān* కాకొవ్వాన్ (TAM.) ————— *Buchiovn*
 కి క్ఖాన్సె *ki khānsee* كھانسي (DUK.) ————— *Kākon Dughoo* కాకొ దుగ్గు
 (TEL.)

COW-POX. *Pāssuvoo unmay* పాసువు అంమయ (TAM.) ————— *Gyke seellā*
 కాయి కి సెట్లా *kāi ki sēttā* (DUK.) ————— *Poo-unmā* పు అంమయ (TEL.)

CROUP. *Ellu nāhir* ఎల్లు నాహిర (TAM.) ————— *Bohhā* బొహ్హ
 (HINDOOIE) ————— *Ellu nāhir* ఎల్లు నాహిరి (TEL.)

A more severe and dangerous sort of Croup is called in Tamool, and also in Telingoo,
Pādu nāhir.

DANDRIFE. *Shoondoo* శొండు (TAM.) ————— *Buβā* بؤبا (DUK.) —————
Tsoonloo త్సొంలు (TEL.)

DIABETES. *Neer Alivoo* నీర అలివు (TAM.) ————— *Sisilhol* سسلھول
 (DUK.) ————— *Bē.oo Mootrum* బే.ఱు మొత్రం (TEL.)

DIARRHŒA. *Crānie kâlichul* காலணிககடிகசல (TAM.) —————
Khâlie Julâh خالي جلاب (DUK.) ————— *Grānie* గ్రాని (TEL.)

DYSENTERY. *Sēda Kâddupaa* சீதககடுப்பு (TAM.) ————— *Pe-chish*
 شيش (DUK.) ————— *Nitooru Bunku* నెత్తురొబంకు (TEL.)

EAR-ACHE. *Kādoe Novoo* காதுவேரொ (TAM.) ————— *Kān Dooknā*
 كان (DUK.) ————— *Chévie potoo* చెవివొటు (TEL.)

EPILEPSY. *Kāravullie* காககாயல (TAM.) ————— *Mirghie* میرگی
 (DUK.) ————— *Kākie tcepoa* కాకితేపు (TEL.)

ERYSIPELAS. *Akki* அகக (TAM.) ————— *Shirjah* شیرجہ (DUK.) —————
Akki అక్కి (TEL.)

FEVER, INTERMITTENT. *Koolloor Kâchill* கோலூர்காசல (TAM.)
 ————— *Tundup* تندپ (DUK.) ————— *Sālie Janyum* సాలిజ్యం (TEL.)

FEVER, ARDENT REMITTENT. *Tāvah jorum* தாபகரம் (TAM.) —————
 ————— *Gurm tūp* گرم تپ (DUK.) ————— *Tāpāh Joarum* తాపాజ్యం (TEL.)

FEVER, TYPHUS. *Kistnah Dōshum* கிஸ்தனதோசம் (TAM.)
 ————— *Tuppie Mohivākā* తప్పిమోవికా (DUK.) ————— *Kristnah Doshuza*
 క్రిస్తిషోషా (TEL.)

FISTULA. *Powtrum* பவுத்திரம் (TAM.) ————— *Bhugundur* భుగుండ
 (DUK.) ————— *Puveetrum* పువేత్రం (TEL.)

GONORRHŒA. *Vullay* వెలుయ (TAM.) ————— *Purmah* పుర్మా (DUK.)
 ————— *Vittā* వెట్ట (TEL.)

GRAVEL:

GRAVEL, *Kull Aldypos* கஸஸுடபப (TAM.) --- *Putriha murz*
 پتري کامررض (DUK.) --- *Ratie Mayghum* ராதி மெహம் (TEL.)

GUINEA WORM. *Naramboo Selländie* நரமபுசுலந்தி (TAM.) ---
Nāroo نارو (DUK.) --- *Nārā poondoo* நார்புண்ட (TEL.)

HEAD-ACHE. *Tulbay novoo* தலபேநாப (TAM.) --- *Sirkā čira*
 سر کامررض (DUK.) --- *Tula nofic* தல நெஃபி (TEL.)

HEART-BURN. *Kelay ériooo* கலையேரிப (TAM.) --- *Maydékamos*
 jilnahل کامررض (DUK.) --- *Romoo Muntā* ரோமூ முண்ட (TEL.)

HERPES, VENEREAL. *Chéng Kirandy* சேங்கிரந்தி (TAM.) ---
Atāshuk اتمشك (DUK.) --- *Maygha ghéndie* மெஹா க்ரெந்தி (TEL.)

HICKUP, *Vikkil* விககல (TAM.) --- *Hitchkie* हिक्की (DUK.)
 --- *Vékoolloo* வெகூலூ (TEL.)

HYDROCELE. *Neer Sooléy* நேர்சூலே (TAM.) --- *Pélémpāni ootria*
 نيلبي سولبي پاني اوترا (DUK.) --- *Neer Soola* நேர்சூல (TEL.)

INDIGESTION, (DYSPEPSIA). *Azirna Vāivoo* அசிரணவாயப (TAM.) ---
 --- *Huzm-nāhonā* ஹுழ்நாஹ்நா (DUK.) --- *Oostna vāivoo*
 ஒஸ்த்நாவாய (TEL.)

ITCH. *Chéringoo* சேரங்கு (TAM.) --- *Khārisht* خارشت (DUK.)
 --- *Ghejee* கீஜி (TEL.)

JAUNDICE. *Cimālay* காமலால (TAM.) --- *Perlikā-murz* پيرلي کامررض (DUK.)
 --- *Khāmālay* காமாலே (TEL.)

LEPROSY (OF THE ARABIANS). *Koostum* (1.) குமூலம் (TAM.)
 ——— *Ruggit pittee* رکت پتیی (DUK.) ——— *Pedda-rogun* పెద్దరోగం
 (TEL.)

LEPROSY, WHITE. *Vullay Koostum* (2.) வெளும்குமூலம் (TAM.)
 ——— *Suffaid Khore* سفيد کور (DUK.) ——— *Tellā Koostum* తెల్లకొమ్మ
 (TEL.)

LIENTERY. *Azirna Pédis* அசீர்ணபேதி (TAM.) ———
Girānie گرانیه (DUK.) ——— *Azcernā Bédie* அசீர்ணபேதி (TEL.)

LIVER, (INFLAMMATION OF). *Pukka Soolay* புககசூல (TAM.)
 ——— *Kullijéké āzār* کلیجی کا آزار (DUK.) ——— *Pukhā Soolā* పుక్కశూల
 (TEL.)

LOCHIA, (IMMODERATE FLOW OF). *Pérambādo* பேரமபாடு (TAM.)
 (TAM.) ——— *Ziādā Nifas* زیادہ نفاس (DUK.) ——— *Bohoo ruktum*
 బహూరక్తం (TEL.)

LOCHIA, SUPPRESSION OF. *Wooderie kattoo* వుదీరకకడ (TAM.)
 ——— *Hubsī Nefas* حبس نفاس (DUK.) ——— *Soodagha kattoo*
 సూతకకట్టు (TEL.)

LOCK-JAW. *Seānie* శాని (TAM.) ——— *Daat Kilie* دات کیلی
 (DUK.) ——— *Jānie* జాని (TEL.)

MADNESS. *Verie Pjiceum* వేరిపజిత్తియం (TAM.) ——— *Deewana*
 دیوانہ

(1.) This is the Elephantiasis of the Greeks, the Dzulham or Daubasad of the Arabian Physicians, the Khorah of the Hindoos of upper Hindoostan, and the Mal Rouge of a late celebrated French writer (Pierre Campet).

(2.) This is the White Albaras of the Arabians, and the Leuce of the Greeks; and is a disease altogether distinct from that white coloured affection of the skin, which the Tamools call Vullay Taymble, the Mahometans of lower India Suffaid Saym, the Arabians White Alboliak, and which the ancient Greeks distinguished by the name of Alphas,

دیوانہ (Duk.) ——— *Verie Pytceum* పరివైత్యం (TEL.)

MEASLES. *Chin umvay* കരണലയല (TAM.) ——— *Gobrie* كوبري (Duk.) ——— *Chin umma* చింపమ (TEL.)

MELANCHOLY, RELIGIOUS. *Nijana Pytceum* നാരணപടതീധല (TAM.) ——— *Zimālihoala* زيماليخوليا also *Dewana pun* (Duk.) ——— *Niānah Pytceum* న్నియానైత్యం (TEL.)

MENSES (IMMODERATE FLOW OF). *Rutta vārie* രൂതവారి (TAM.) ——— *Ziada Tums* زياد طمٹ (Duk.) ——— *Kusomā* కుసము (TEL.)

MENSES, SUPPRESSION OF. *Sondoga mostto* సందగామస్తో (TAM.) ——— *Hubsī Tums* حبس طمٹ (Duk.) ——— *Sodaga Seolā* సదాకశాల (TEL.)

MUMPS. *Koolumay kuttie* కులయకట్టి (TAM.) ——— *Gulliano* گلیانو (Duk.) ——— *Tsallava ghéda* తలవగెదా (TEL.)

NIGHT BLINDNESS. *Mālay Kāmālay* మాలయకామాలయ (TAM.) ——— *Rut-andla* رت اندلا (Duk.) ——— *Rayasing kuttie* రేసింగకట్టి (TEL.)

NODE. *Kuttoo Sosley* కుటూసులయ (TAM.) ——— *Huddisujarō* हुडिसुजारो (Duk.) ——— *Kuttoo Seolā* కుటూశాల (TEL.)

OPHTHALMIA. *Kun novoo* కుననోవు (TAM.) ——— *Ankiānah* انکیانہ (Duk.) ——— *Kun novie* కం నోవ్వి (TEL.)

PAINS, VENEREAL. *Mayghī Shily* మెగ్గిశిలయ (TAM.) ———

Atashuk ke wā- ایشک کی وائی (Duk.) — *Meyghā Soolā* మెహశాల (TEL.)

PALSY. *Pārchē vāvoo* పాఠలాయవ (TAM.) — *Jāhla* జాల్ (Duk.) — *Patchā vātum* పాతావతం (TEL.)

PILES. *Moolum* మూలం (TAM.) — *Bāwāseer* బావాసీర్ (Duk.) — *Moolum* మూలం (TEL.)

RHEUMATISM. *Sectāvātā kudlāpoo* సెతావతకకడప (TAM.) — *Guttiālāi* గుట్టియాల్ (Duk.) — *Sectā vātā nopie* సెతావతసెప్పి (TEL.)

RING WORM. *Pāḍoōthāmāray* పాఠతామర (TAM.) — *Dād* దాద (Duk.) — *Pāḍoōthāmārā* పాఠతామర (TEL.)

RUPTURE. *Fālīe poodiku* ఫాలీపొదికు (TAM.) — *Utrikā dīr-pelā* అత్రికా దీర్పెలా (Duk.) — *Goōdlā* గొడ్ల (TEL.)

SCALD. *Soōdtatanuie poonnoo* సొత్తానూయి పొన్నూ (TAM.) — *Gurmpānisujilnā* గుర్మ్పానిసుజిల్నా (Duk.) — *Vēncelā pādla poandu* వెన్సెల పాదలా పొండు (TEL.)

SCALD HEAD. *Pōdāghoo* పొదాగు (TAM.) — *Goonj* గొంజ (Duk.) — *Pudoghoo Kārāpānic* పుదాగు కరప్పాని (TEL.)

SCORPION, STING OF. *Taylkottinēdoō* తాయికోతినేదు (TAM.) — *Betchukātānā* బెతకుకాతానా (Duk.) — *Tayloo karichinādic* తాయి కరిచినాది (TEL.)

SCROPHULA. *Kuntāmālie* కణలంబాల (TAM.) ----- *Gundmāl*
گندمال (DUK.) ----- *Kuntānālū* కంఠమాల (TEL.)

SMALL POX. *Perie ummay* పేరియమయం (TAM.) --- *Harrisceetla*
پیری سیٹلا (DUK.) ----- *Pedunmā* పేదంమ్మ (TEL.)

SNAKE, BITE OF. *Pāntoo kuddie* పాంటుకకడి (TAM.) -----
Sāuphātta సాఫ్హాతా (DUK.) ----- *Pāmoohat.o* పాముకాటా (TEL.)

SORE-THROAT. *Tondoy novoo* తోణయనోవు (TAM.) -----
Gullikā dīd గులికాదిద (DUK.) ----- *Gontoo nopie* గొంతుసొప్పి (TEL.)

TESTICLE, SWELLED. *Vēēi vechum* వేవేయివేకమ్ (TAM.) -----
Dērpēla దేర్పేలా (DUK.) ----- *Unda nopie* అండ్లసొప్పి (TEL.)

THRUSH. *Achirum* అచిరమ్ also *Parīitoooro* పరీతియారు (TAM.)
----- *Achir* అచిర (DUK.) ----- *Achirum* అచిరం (TEL.)

TOOTH-ACHE. *Pulloo novoo* పులయనోవు (TAM.) ----- *Dāt ka*
dīd దాతకాదిద (DUK.) ----- *Pāntie nopie* పాంటిసొప్పి (TEL.)

TYMPANITES. *Vāitie pōoroōmāl* వాయితిపేరేయంబాల also *Coonna*
vēivoo (TAM.) ----- *Payt kēsusoōjah* పైట్ కేసుసోజా (DUK.) -----
Kadōōpu-ōōbusum కదోపుఓబుసమ్ (TEL.)

VENEREAL DISEASE. *Maygha vecādie* మెగ్గావేకాది (TAM.) -----
Khrēb murz క్రేబ్ మర్జ (DUK.) ----- *Mayhā vecādie* మేహవేకాది (TEL.)

ULCER, SIMPLE. *Poonoo* పుణ (TAM.) ----- *Porah* పొర (DUK.)
----- *Poondoo* పుండు (TEL.)

ULCER,

ULCER, FOUL. *Alie panno* அலிப்பண்ணா (TAM.) ——— *Kirāb pērah*
 خراب پھوڑا (DUK.) — *Ghoontu peondo* గుంట్టువుండు (TEL.)

URINE, DIFFICULTY IN VOIDING. *Mootray kritchie* மூத்திரக் கிச்சி (TAM.) ——— *Peeshāhyēk yēk loand tapuknu* பிச்சாய்யேக் யேக் லாண்ட தாபுகனு
 (DUK.) ——— *Mootrā kritchum* மூத்ரா கிச்சும் (TEL.)

URINE, TOTAL STOPPAGE OF. *Neer kuttoo* நீர்க்கட்டு (TAM.) ———
Peeshabbundhona பிச்சாப்பிண்டி (DUK.) ——— *Neer kuttoo* நீர்க்கட்டி (TEL.)

WHITES. *Yēllumb-oorkie* யேல்லம்பூர்கி also *Fully Mayghum* (TAM.)
 ——— *Puggir* புகிர (DUK.) ——— *Ustie rogham* உஸ்திரோగం (TEL.)

WORMS, (ASCARIDES). *Keerie poochie* கீரிப்பூச்சி (TAM.) ———
Kirrum கிரும் (DUK.) ——— *Cheerie poorogoolu* சீரிபூரூగులు (TEL.)

WORMS, (TERES). *Nāh poochie* நாஹப்பூச்சி (TAM.) ———
Géndéway கிண்டேயி (DUK.) ——— *Yeuliku pamoo* யேலிகபாமூ (TEL.)

WORM, (TAPE). *Nēla poochie* நேலப்பூச்சி (TAM.) ——— *Lumbé.*
géndéway கிண்டேயி (DUK.) ——— *Nedivie poorogghu* நெடிவிபூரூగు (TEL.)



PART II.

A LIST OF BOOKS (CHIEFLY MEDICAL) IN THE TAMOOL, PERSIAN, ARABIC, AND SANSKRIT LANGUAGES.

TAMOOL BOOKS.

THE GREATER NUMBER OF THESE WERE ORIGINALLY WRITTEN IN HIGH TAMOOL VERSE (*YELLACANUM*); OTHERS WERE COMPOSED IN SANSKRIT, AND SUBSEQUENTLY TRANSLATED INTO TAMOOL.

Vjcin Vāghādum Ayrit Anyouroo உய்தததியர்வாகடமகூடும

A medical work by Reeshé Aghastier (1.): it is written in Tamool poetry, and consists of 1,500 Verses.

Tunmundris Vāghādum துண்டந்திரவாகடம

A medical

(1.) I have been at much pains to ascertain the period at which Aghastier lived, but have not been able to procure any information that is satisfactory. He, like some other great writers of antiquity amongst the Hindoos, is said to have had a divine origin; and the account of his birth (which may be found amongst the sacred records of the great Pagoda at Madura, in a book entitled "Vootbra Raamoynom", composed by Vaulmeegār) is a very extraordinary one, but too indelicate to be inserted here. This much, however, may be told, that he had two fathers, both gods; the one named Mitthéren, and the other Vāvāner, (the deity of rain); and that the beautiful dancing woman, Voovveshee, was the incitement to his creation, but not his mother.—The infant child was baptised Aghastier, by the seven holy prophets, and Perasbātheebagavain, (the high priest of the gods); who, having performed certain religious ceremonies over him, put round him the Braminical and Sacerdotal string, and ordered that he should be instructed in every science. With increasing years, Aghastier became a most wonderful and enlightened personage; and was not less celebrated for his great learning, than for his charity, piety and benevolence. He worked numerous miracles; and, besides many valuable medical books, he wrote various dissertations on Moral and Natural Philosophy. He composed in high Tamool verse, according to the custom of the age in which he lived; and is said to have greatly improved and refined his native language. This Māghā Reeshe, or Saint, is supposed to have been born in the Southern part of the Peninsula; and Religiosi relate, that he is even now, at times, visible, and that his healing spirit hovers amongst the mountains of Courtālum.

A medical work, originally written by *Tanmudric*, in Sanscrit, and translated into Tamool verse by *Aghastier*. It consists of 2,000 Verses. The Hindoo Practitioners hold it in high veneration, for the particular account it gives of many diseases, and the valuable receipts it contains.

Cundā Poorānum கந்தபுராணம்

A work on ancient history, originally written, in Sanscrit verse, by *Reeshe Aghastier*; and afterwards translated into Tamools by *Cuchiápá Braminy*. It consists of 1,000 Stanzas.

Téroovulāudel Poorānum திருவெழுவாயாலுபுராணம்

A work on moral philosophy, originally written, in Sanscrit, by *Aghastier*, and subsequently translated into Tamool verse by *Purunjoudy*, a *Pundārum*; it consists of 3,367 Stanzas.

Poosāvidy பூசாவிதி

This book treats of the religious rites and ceremonies of the Hindoos. It was written by *Aghastier*, and consists of 200 Verses.

Deekshāvidy தீக்ஷாவிதி

A work which treats of magic and enchantment, on the use and virtues of the rosary, and on the education of youth. It consists of 200 Verses, and was written by *Aghastier*.

Pérnool பெருந்தூதல்

A medical work, written, by *Aghastier*, in high Tamool; it consists of 10,000 Verses, and treats fully of all diseases, regimen, &c. &c.

Poornā Nool பூர்ணநூல்

This book consists of 200 Verses. It was written by *Aghastier*, and treats chiefly of exercising: it also contains many forms of prayer.

Poornā Soostrum பூர்ணசூத்திரம்

A work on the intuition of religious disciples, and on their forms of devotion; and which also treats of the *Materia Medica*, and regimen. It was written by *Aghastier*, and consists of 216 Verses.

Tirmooler Vṛtia Vāghādum திருமூலர்வயத்தியவாகடலம்

A medical work by *Tirmooler*, a great prophet of antiquity. It treats particularly of the symptoms of diseases, and of the diet that ought to be observed during the administration of medicine. It was written in Tamool verse, and consists of upwards of 2,000 Stanzas.

Curmā Cāndum கருமகாண்டலம்

A medical shaster by *Aghastier*, written in Tamool verse, and consisting of 300 Stanzas; supposed to be translated from the Sanscrit of *Durmuntrie*. It treats of those diseases which are inflicted on mankind for their follies and vices.

Aghastier Vṛtia Ernoot Unje அகஸ்தியர்வயத்தியஉமரு

A work on medicine and chemistry, written by *Aghastier*, in Tamool verse, and consisting of 205 Verses.

Aghastier Vṛtia Nootikumbid அகஸ்தியர்வயத்தியமருய

A work in Tamool verse, written by *Aghastier*: it consists of 150 Stanzas, and treats of the purification, or rendering innocent, of sixty-four different kinds of poison (animal, metallic, and vegetable), so as to make them safe, and fit to be administered as medicines.

Aghastier Vṛtia Vāghādum Nāpotēttoo அகஸ்தியர்வயத்தியவாகடலம்சு

A medical shaster, written by *Aghastier*, in Tamool verse, on the cure of Gonorrhœa; and consisting of 46 Stanzas.

Aghastier Vṛtia Padinārroo அகஸ்தியர்வயத்தியயகூ

A medical shaster, written by *Aghastier*, in Tamool, and consisting of 16 Verses; it treats of the diseases of the head, and their remedies.

Aghastier Vṛtia Erānoor அகஸ்தியர்வயத்தியஉம

A medical shaster, written by *Aghastier*, in 200 Tamool verses; it treats of chemistry and alchymy.

[*Cālikīnum* காலிகியாண்டலம்

A work on theology, written, in Tamool verse, by *Aghastier*, and consisting of 200 Stanzas.

Mooppoo மூப்பூ

A medical *shaster*, written by *Aghastier*, in Tamool verse; and consisting of 50 Stanzas. It treats of the eighteen different kinds of Leprosy, and their cure.

Aghastier Vytia Ayril Erānoor அகஸ்தியர்வயததிய கூஉம

A medical *shaster*, written by *Aghastier*, in Tamool verse, and consisting of 1,200 Stanzas: it treats of botany and the *Materia Medica*.

Aghastier Vytia Anyouroo அகஸ்தியர்வயததிய ழும

A valuable work on medicine, written by *Aghastier*, in Tamool verse, and consisting of 500 Stanzas: It treats very fully of many diseases, and contains a great variety of useful formulæ.

Aghastier Vytia Moon-noor அகஸ்தியர்வயததிய ழும

A work on pharmacy, written by *Aghastier*, in Tamool verse, and consisting of 300 Stanzas. (1.)

PERSIAN MEDICAL BOOKS.

Cānoonie Secundrie قانون سکندري

The medical rules of *Secunder*: a work originally written in Syrian, by *Yāhiākoorb*, and translated into Persian by *Secunder*. It treats fully of all diseases, and their remedies.

Krābādini Secundrie قرابادین سکندري

The pharmacy of *Secunder*: a work originally written in Syrian, by *Yāhiākoorb*, and translated into Persian by *Secunder*. Tibbāt

(1.) *The account of the Medical and other works of Aghastier in the foregoing list, was obligingly procured for me by Dr. M. Christy, from a learned Brahmin belonging to the great Pagoda at Madura.*

Tibbal Akbar طب الاكبر

A celebrated Persian medical work, written by *Akbar*, (commonly known by the name of *Mahumud Arzānie*), which treats fully of diseases and their remedies.

Krābādini Shēfāie قرابادین شفايي

The pharmacy of *Shēfāie*, compiled by Hakeem *Muruffar*, son of *Hussēnie Shēfāie*,

Mufurdātie Secunderie مفردات سکندري

A work on the *Materia Medica*, originally written in Syrian, by *Jāhizkoorb*, and translated into Persian by *Secunder*. It seems to be a curious and interesting work, as it not only gives us the opinions of the old Arabian Physicians regarding the articles of the *Materia Medica*, but also many of the later notions of the Medical men of Europe.

Mufurdātie Moominā مفردات مومينا

A work on the *Materia Medica* by *Moominā*.

ARABIC MEDICAL BOOKS.

It is well known, that the Arabians, at a very early period, cultivated the science of medicine; but little information has reached us regarding any of their Physicians of note, previous to *Scrapion* and *Avenzoar*, who lived in the seventh and eighth centuries. These were followed by *Rhazes*, *Avicenna*, *Mesue*, *Rabbi Moise*, *Hali Abbas*, *Alsaravins* and others, who flourished during the tenth, eleventh, and twelfth centuries. It is true, that they were almost mere copiers of the Greeks (many of whose valuable writings fell into their hands, after having miraculously escaped the fury of the Saracens, at the destruction of the second (1.) library at Alexandria), yet it is to them that the world stands indebted for many articles of high repute in the *Materia Medica*, and for having first encouraged that research into the vegetable kingdom, which has, in later ages, proved so beneficial to mankind.

It would seem as if the Syrians had been antecedent to the Arabs in translating from the Greek; and there are extant many Arabic tracts, professedly taken from the Syrian, which are known to have been originally written by *Hippocrates*. Nor did the industrious followers of *Mahomet* rest contented with borrowing from the Greeks, the then most enlightened nation of Europe; we find that they were also in the habit of looking towards the more remote regions of the East, to increase their stock of knowledge,

(1.) See "*Cabanis's Sketch of the revolutions of Medical Science*," page 106.

ledge, and of translating into their own language some of the Medico-theological compositions of the Indian Physicians.

Kitāb Ulādweeā wul Agzeeāht Aboo Yākoob Ishaak bin Solimaan Ul Isrāīlie

كتاب الادويه والاغذيات ابو يعقوب اسحاق بن سليمان
الاسرائيلي

A work on medicine and regimen, by *Aboo Yākoob Ishaak*, the son of *Solimaan Ul Isrāīlie*.

Kitāb Ulādweeā Bin Bītar كتاب الادويه بن بيتار

A medical work, which treats of all simple medicines, by *Bin Bītar*.

Kitāb uljudrie wul Husbāh āboo Giāfur Ahummud Bin Māhumud

كتاب الجدري والكصبة ابو جعفر احمد بن محمد

A work on small-pox and measles, by *Aboo Giāfur Bin Māhumud*.

Kitābi Sirsām wo Bīrsām Aboo Giāfur Ahummud Bin Māhumud

كتاب سرسام و برسام ابو جعفر احمد بن محمد

A work on phrensy and madness, by *Aboo Giāfur Bin Māhumud*.

Kitāb Uisoomoon

كتاب السموم اول درهند و مي شاناق بعد از فارسي ابوحاتم
بعد از عربي عباس سعيد الجوهري

A work on poisons; originally written by the Indian *Shānāk*, afterwards translated into Persian by *Aboo Hātem*, and subsequently into Arabic by *Abbās Saīd Uljowherie*.

Kitābi Shawshoord Athindie كتاب شاشرد الهندوي

An Arabic work, which treats of the articles of the *Materia Medica*, and gives rules by which they may be distinguished; originally written by the Indian *Shawshoord*, and afterwards translated into Arabic.

Kitāb Ulghūzā wul Mughtozie Aboo Giāfur Uttoobēb

كتاب الغذاء والمغتذي ابو جعفر الطيب

A book

A book which treats of ailments, and of the sick who use them; by *Abū Gīāfur Uttoebē*.

Kitāb Ulnaba Ul Aristoo كتاب النبض الارسطو

A work on the Pulse, originally written by *Aristotle*; first translated into the Syrian language, and subsequently into Arabic.

Mufurdātie Ghunnie Mā'umud مقرون ان غني محمدم

A work on the Materia Medica, by *Ghunnie Māhumud*.

Ulfāz Udwiyeḥ

الفاظ و به تصنيف نورالدين محمد عبد الله شيرازي

The Materia Medica, in the Arabic, Persian, and Hindooic Languages; compiled by *Noureddeen Mohāmmēd Abdullōh Shīrāzy*, Physician to the Emperor *Shāhjhān*, with an English translation by Mr. Francis Gladwin.

SANSKRIT MEDICAL BOOKS,

TO BE MET WITH IN LOWER INDIA.

The Telingas have no medical works written in their own language, such as the Tamools have in theirs; all their professional tracts being composed in Sanscrit, (1.) (*Grendum*). So far, they may be said to be behind the Tamools; who, as we have already noticed, have been at great pains to improve their native tongue.

Vyādia Chintāmunny (SANS.)

A medical work by *Durmuntrie*; (2.) it treats of the pulse, fevers, spasmodic and nervous affections, derangements of the urinary organs, &c. &c. *Vyādia*

(1.) *The Sanscrit language is written in different characters in different parts of India; that employed in the lower provinces of the Peninsula, is called Grēḍam, and is in appearance very unlike that termed in the Mahratta territories Bālābundoe, and which varies but in a very slight degree from the Dēvānāgārum, in use amongst the Brahmins of higher Hindoostan.*

(2.) *The Telingas give to this celebrated being a divine origin; or, perhaps, by Durmuntrie they mean Durwantrie, one of the eight deities who are said to have originally presented the Ayurvéda to mankind. Be that as it may, several works of great repute are ascribed to him; commentaries, no doubt, on the Sacred Medical Sastras.*

Vyādia Shāttāslōikie (SANS.)

Another work of *Durmuntrie*, on the *Materia Medica*,

Gonā pātum (SANS.)

Another work of *Durmuntrie*, on natural-history, and the nature of the different ailments.

Curmā Cāndum (SANS.)

A work by *Durmuntrie*, on the causes of diseases;

Rogā Needānum (SANS.)

Another work, by the same author, on peculiar constitutions and temperaments, and the diseases arising therefrom.

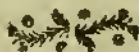
Silpey Sastrum (SANS.)

This is the name of a Sanscrit book which treats of the arts and manufactures of the Hindoos; such as architecture, stone cutting, iron and brass working, &c. &c. The work is held in the highest estimation, and has been translated into Tamool and Telingoo.

Vyādia Sastrum (SANS.)

A great work, by the same author, on pharmacy and the *Materia Medica*. (1.)

(1.) Many of the Sanscrit medical works which are to be met with in the upper provinces of Hindoostan, (as I have already mentioned in the Preface), are of high repute. Like those of lower India, they correspond with the sacred Sastras: they are said to abound with beauties of every kind, and to their Authors is commonly given a divine origin. We are told, that there is a vast collection of them, from the Chéraca, which is considered as a work of Shéva, to the Rogānirupānā and Nidana, which are comparatively modern. See *Asiatic Researches*, Vol. 1st, page 350.



PART III.

FOR the following account, remarks, &c. regarding the *Nervalum cottay*, (1.) or Purging Croton nut, (*Croton Tiglium*) and its use in medicine, I am indebted to Dr. D. White, Superintending Surgeon of Guzerat.

“ Take the seeds of Croton, (*Grana tiglia*) which, after having been each enveloped by a small ball of fresh ‘*Merda Bubali*’, about the size of a Sparrow’s egg, put upon some burning charcoal, ‘till the ‘*Merda Bubali*’ is burnt dry; then, removing them, and taking off the shells from the seeds, pound the ‘*Nuclei*’, and divide into pills; viz. two out of each grain of the mass; two, or at most three, of which are sufficient for one dose, to an able bodied man: half a dram of Honey to two drams of the mass, proves a good and convenient medium for uniting it.

“ The advantage derived from the abovementioned process is, that, in the first place, it facilitates the removal of the shell; secondly, it renders the nucleus more fit for pounding; and, thirdly, the gentle torrefaction it undergoes, corrects in a great degree its natural acrimony.

“ REMARKS.

“ One pill; of the above proportion, is sure of producing one or two stools, sometimes three; this according to *Idiosyncrasy*. Here, we generally prescribe one on going to bed, and, the ensuing morning, repeat one or two, ‘*pro re nata*’. It will be seen, that attention to the detail of administration, will succeed in rendering the ‘*Grana tiglia*’ purgative in any degree. These effects we are not so much master of with the Europe-imported purgatives.

“ An excess in the dose acts also by vomiting, especially in foul stomachs. It is a powerful evacuant of the bile, and by the Malays is administered successfully as a *Hydragogue*—a small bit of ripe plantain the best vehicle for the pills.

“ The powdered seeds, without being torrefied, when scattered on stagnant waters, are also used for killing fish: hence its Malay name ‘*Bori*’, which they apply to all fruits with such qualities.

“ The root formerly, at Amboyna and Batavia, was found to be a specific for Dropsy: as much of its shavings or raspings as the finger and thumb will lift, to be taken every morning in a little Wine or Arrack.

“ With regard to its nomenclature, we should adhere to the Botanical appellation, which will be continued if ever it is adopted into the Pharmacopœa. The genus is styled *Croton*, and the species ‘*Grana tiglia*’ (Willd. Sp. Pl.) The Malabar, Canarese, and Sanscrit names, express aptly enough its quality of liquifying the contents of the intestines. The former, viz. *Nirphātum* (corrupted *Nēvātum*) or fruit causing Water; the two latter, *Jephāla* and *Nepāla*, signifying the same. I suppose, that the Bazar *Jāmaul-Gota* is an awkward translation of the latter.

“ On breaking the shells, after torrefaction, great care must be taken to throw away all those kernels that are naturally decayed, or by chance may have been too much burnt. This part of the operation a surgeon should always inspect himself.

“ The

(1.) See article *Nēvālum cottay*, in *Cat. I. Sec. III.*

“ The preparation detailed above was received from a *Vaidya* (Native Doctor) in Malabar. In addition to this I have learned three other modes, *viz.*

“ 1. An intelligent *Jagui* from Benares tells me, that in his country they boil the seeds soft, in Milk, stripping them first of the shells; after which they pound them, forming the mass by means of lime juice, at the rate of one pill from each seed: two of these pills make an ordinary dose.

“ 2. A mode in Guzerat is still more simple, and consists merely in pounding the kernels without any previous operation, and forming, by means of Honey, from each *Nucleus*, two pills; one of which generally suffices for a drastic purge, at the same time directing a gill of warm water to be taken immediately after swallowing the pill. In this preparation, the inherent acrimony of the kernel, makes up for the smallness of the dose; and the water drunk above it, ensures, they say, its speedy operation downwards.

“ 3. The following directions from a learned and experienced *Paroc Vaidya* at Surat, tho' I have not yet proved their propriety by experimental trial, appear to be founded on the most rational views,

“ In the first place, after having taken the shells off the seeds, tie the kernels in a small piece of cloth like a bag, then put this into as much Cow-dung-water, as will cover the bag, and let it boil; secondly, when boiled, split the kernels in two, and take a small leaf (filiment) from them, which is said to be poisonous, and which causes a griping and rumbling in the belly; and, thirdly, pound the whole into a mass, to which add two parts of *Kat'ha* (1,) i. e. to one dram of Croton, two drams of *Kat'ha*, and divide into pills of two grains each; two of which are sufficient for one dose: the addition of the *Kat'ha*, is said to correct its acrimony altogether, and to prevent any griping, &c. from taking place.”

(Signed) D. WHITE,

For this further account of the Purging Croton nut, I am indebted to Mr. Assistant Surgeon T. Marshall, of the Bombay Establishment.

“ As far as the employment of the Croton (*Grana tiglii*) prepared as directed by Dr. White, (*See preceding account*) in about an hundred instances, authorizes me to speak of its powers, I give the following remarks as the result of my observation. The cases were all European Soldiers,

“ Two pills (in each half a grain of the mass) given to a man of ordinary habits, and undebilitated frame, produce a full purgation, such as is necessary, according to the usual practice, in the commencement of Fever; I estimate this dose, as equal in power to half a dram of Jalap, (as it comes to India) or to six grains of Calomel, and an ounce of Epsom Salts,

“ In a very short time after taking the pills, perhaps in half an hour, the patient is sensible of a rumbling motion in his bowels; which often, in another half hour, is followed by a stool; this rumbling continues during the whole of the operation; the stools are invariably watery and copious. In about one case in ten, the medicine produces, griping; and in about one in thirty, nausea; but it is very probable that similar effects would have arisen, in these cases, from the operation of any purgative medicine of equal power.

“ If the patient be weakly, and debilitated by former ill health, one pill will frequently produce effects similar to those above noted; but in a stout and tolerably healthy subject, the operation of *one* pill is very different; much less rapid, seldom affording a stool in less than six, eight, or perhaps ten hours the stools may be
“ neither

(1.) *Catechu fixum, sive Terebinthina Japonica.*

“ neither numerous nor watery ; but the griping is, perhaps, of more frequent occurrence, than when two are taken.

“ In a case of general torpor and *Coma*, I succeeded in producing numerous (though not very watery) stools, by three pills ; but in a case where the torpor of the bowels had been for some time, a marked feature of the Fever, Mr. Surgeon Palmer, gave five pills without effecting very copious motions.

“ The chief advantage of this purge, appears to me to be, the smallness of the bulk necessary to obtain the desired effect. In the two cases above-mentioned, it would have been nearly impossible to get the patient to swallow a sufficient quantity of almost any other purgative. None of the drastic purges are more certain; none so rapid in their action; and none, I think, so little annoying by griping or nausea.

“ I found the dose of one grain very successful in cases of diseased spleen, where the patients were obliged to have their bowels daily emptied, an omission of this precaution being almost inevitably followed by a paroxysm of Fever ; by managing the exhibition of the medicine, so as to ensure its operation an hour or two before the time of the expected attack, it was almost certainly obviated.

“ To the Field Surgeon, it is no unimportant recommendation of this medicine, that five hundred doses of it may be contained in a small water-box, and purchased for half a Rupee.”

BARACHIV, NEAR SURAT, }
23rd October 1812.

(Signed) THOMAS MARSHALL,
ASSISTANT SURGEON,

*Doing duty with the European Regiment
of Bombay Infantry.*



PART IV.

THE following is the account of the preparation of Tapioca, as it appeared in the Madras Courier, and which is referred to at page 47 of this work.

To
The EDITOR of the MADRAS COURIER.

SIR,

Having sometime ago discovered, that one of the roots eaten, and much prized, by the Natives of this part of India, was the same that Tapioca is obtained from in South America, and the West Indies, I lately endeavoured to make that valuable article from it, and I am happy to say, that I have succeeded beyond my most sanguine expectations: as this is by far the best and most nourishing of all the substances of its kind, and as biscuit and bread can be made from the meal, previously to its being formed into Tapioca, I am induced to hope, that the following method of preparing it, will be acceptable to your readers; the more so, as no similar attempt has ever before been made in our Indian dominions; at all events, none could have been attended with success; for surely, the most selfish man would not have kept as a secret from the world, what common humanity, and the public good, must so loudly have called on him to make known. I do not mean by this to infer, that the root in question has not been hitherto noticed, by Europeans, in these provinces; all I am led to affirm, is, that it has not, till now, been here recognized as that from which Tapioca is procured. Let me first premise, that the Tamool name of the plant, from the root of which Tapioca is made, is *Márávellie*; its botanical appellation is *Jatropha Manihot*; and it is the Cassada plant of the West Indies; where there are two kinds, the bitter, and the sweet. Tapioca is made from the root of both of these; but the root of the bitter sort being supposed to possess a somewhat deleterious quality, it is found necessary, previously to its being employed, that it should undergo certain purifications by means of heat. I mention this circumstance, to obviate any alarm that might arise with regard to the root called *Márávellie kálung*. It is not that of the bitter Cassada, but of the sweet; a fact that I was much pleased to ascertain, by discovering, that the plant bears no flowers, which the bitter Cassada does; and that, at the heart of its root, there is always found a considerable portion of a woody substance, which the bitter kind never has. I am inclined to think, from the circumstance of the Tapioca plant having no Sanscrit, Arabic, or Persian name, that it is not originally a native of Hindoostan, but was perhaps brought hither, many years ago, from South America, by the Portuguese: The literal meaning of the Tamool name of the root (*Márávellie kálung*) is "The tree kálung," or "Edible root of a tree," by which it is distinguished, not only from all the yams, which are the roots of *Códis* (crecpets,) but also from the East Indian Arrow root, (1.) which is made from the root of a species of *Curcuma*, (*Angustifolia*.)

The Tapioca plant, as far as I have been able to learn, is very hardy; requiring but little care in the cultivation, beyond a rather moist situation; and there is this further favorable circumstance regarding it; that it is propagated from cuttings, which do not require being longer than eight months in the ground, before the roots are fit for use.

Take

(1) The Arrow root of the West Indies is made from the *Maranta Arundinacea*.

Take healthy, full grown, *Máravullie kalungs*, wash them clean, and having scraped off the outer skin, cut into small pieces, (each about the size of a Nutmeg) all the fine, white and delicate parts of the roots; taking care to reject the tough, woody, useless and brownish coloured substance at the heart. Soak these pieces, for ten or twelve hours, in cold water; and then dry them on mats, in the sun, for a day and a half, or 'till such time as they break short, and clear. They are then to be pounded into a fine powder. If biscuits or loaves are intended to be made, they are made of this flour; but, if Tapioca is to be prepared, the flour must be boiled in steam; having been first sprinkled, or rather slightly moistened, with water. The method I have hitherto adopted, (but which no doubt admits of improvement) is, to put the flour into an open (l.) towel, suspended over boiling water, and closely covered at top, by a pan or pot: in this state it is to be kept, 'till such time as it appears to be formed into tough, irregular masses, which may be hastened by now and then stirring it: these masses are then to be taken out of the towel, and broken into smaller pieces, and dried in the sun, 'till they become quite hard and white; in fact, formed into Tapioca. Previously to the Tapioca being dressed as food, I have found it eligible to bruise or pound it into grains about the size of pease, by which means it is much more easily boiled. In dressing it, it requires that the water be added cold, and that it be boiled for a considerable time; after which, it may be eaten with wine and sugar, or milk and sugar, according to taste.

TRICHINOPOLY,
February 18, 1813. }

(Signed) WHITELAW AINSLIE,

BUSTARD. *Neel nāray* നൂലനാരായ (TAM.) ——— *Junglie hā boot*
 جنگلی کبوتر (HIND.) ——— *Beetmiākā* బీటమీకాక (TEL.) ———
Beetmiākā (CAN.) ——— *Cowdun*, also *Jérz* (PERS.) ——— TARDA.

This fine, large bird, which, in Ornithology, belongs to the order of Grallæ, and Genus-Otis, is to be met with in many parts of India: it is more rarely seen, however, in the lower and Southern tracts of the Peninsula, than in the more Northern regions. In Mysore, which, from its great elevation, is much colder than other countries of the same latitude, the Bustard is common.

SILK WORM. *Puttoo poochie* புட்டுபூச்சி (TAM.) ——— *Réshm hē*
 کیرم کپڑی (DUK.) ——— *Puttoo poorūghoo* పట్టుపురూగు (TEL.)

Besides this common sort, there is frequently met with, in the Southern tracts of Hindoostan, a large species of Caterpillar, of a dirty, brownish, yellow colour, which produces a very coarse kind of silk or rather thread, and has, on this account, got from the Weavers the name of *Nār puttōo poochie*: it is nearly three times as big as the common silk worm, and its body is marked, not with seven, but eleven rings.

TOUCH

(1.) That is to say, not made into a kind of bag, by being tied.

TOUCH STONE. *Ponn orikéräh kullo* பொன் ஓரிகேரஹ் கல்லு
 தொடி (TAM.) ——— *Bungárroo vorráhräi* बंगारू वर्राहरी (TBL.) ———
 — *Gussoli* गुसुली (DUK.) ——— *Méhuk* (ARAB.)

This silicious fossil, which the ancients called *Lapis Lydius*, is black, smooth, and somewhat glossy. What of it is found in these provinces, is brought from the more northern and western tracts of Hindoostan. It is used by the Gold and Silver Smiths, for ascertaining the purity and exact colour of their metals; which they do in this way: the stone is first well rubbed with the metal to be tried; it is then pressed against a dark coloured wax, termed in Tamool *Ponn Moolákhoo*; on this it leaves a small portion of the metal, from which the whole is judged.

FLORIKIN, OR FLOYERKIN. *Wárrongoo kóli* வாரங்கோலி (TAM.)

This beautiful, speckled, greyish coloured bird, which is common in almost every part of the Peninsula, is considered as a species of Busrard: it is reckoned, when dressed, a great delicacy by Europeans; and gets its Tamool name from being usually found in the *Wárrongoo* (*Paspalum Frumentaceum*) fields.

CAPILLAIRE, SIRUP OF.

This sirup, which is brought to India, for sale, from Bourbon, is prepared with the leaves of the *Adiantum Capillus Veneris*. I understand from Dr. Klein, that at the same island, the article is sometimes made with another species of *Adiantum* (*Adiantum Candatum*): this grows on Ceylon; amongst the Courtalum hills; and in other parts of the Indian Peninsula. Both the plants just mentioned (which are of the class *Cryptogamia*, and order of *Filices*;) are natives of Cochin-China: the first is also found at Amboyna, and is called by Rumphius *Micca Miccan Uttan*, Vide Rumph. Lib. X. Tab. XXXIV.

MELOE TRIANTHEMÆ.

I have already mentioned, at page 118 of this work, that the fly called *Telini* in higher Hindoostan, is often used as a substitute for the Spanish fly. Dr. Fleming informs us, that another species of Meloe, which has got the scientific appellation of *Meloe Trianthemæ* (from being frequently found in fields over-run with the common plant *Trianthema Decandra* (L.) Willd.) is now much used, as a safe and efficacious epispastic, in the Medical Hospitals of the Upper provinces. Its peculiar qualities were discovered by Dr. Adam Burt, Superintending Surgeon of the Bengal Establishment, in 1809, who first noticed the insect in fields around *Muttra*; it has since, however, been ascertained, that it abounds in every part of the *Doab*, and in the districts on the right banks of the *Jumna*. I cannot learn, that this valuable fly has ever been met with in lower India.

ROPE.

(1.) *Bis Copra* (Hind.)

ROPE.

It appears, from an excellent and scientific account of the Agriculture in the district of Dinajpur, by the justly distinguished Mr W. Carey, and which may be found in the 10th Volume of the Asiatic Researches, that very valuable cordage is made from the fibres of the *Corchorus Olitorius*, *Corchorus Capsularis*, and *Eschynomene cannabina*.

MUSTARD SEED.

Mr. W. Carey informs us, in the Asiatic Researches for 1808, (Vol. 10th, p. 15,) that in the district of Dinajpur, three different kinds of Mustard seed are usually cultivated, viz; *Sinapis dichotoma* (*Sursha, Hind.*), *Sinapis Ramosa* (*Rayo, Hind.*) and *Sinapis Glauca* (*Sheta Sursha, Hind.*)

FLAX. *Tisi* (HIND.) ——— LINUM USITATISSIMUM. WILLD. ———
Atasi (SANS.)

Mr. W. Carey informs us, in the 10th Volume of the Asiatic Researches, (page 15,) that much Flax is cultivated, in the central parts of Bengal, for making oil; but that the Natives know nothing of the use of its fibres to make thread: he also informs us, that from an admixture of Mustard seed, in the preparation of Linseed oil, it is rendered unfit for painting, or other useful purposes, for which it is employed in Europe.

MAHOGANY. SWIETENIA MAHOGANI. WILLD.:

The Mahogany tree, it would appear, from Mr. W. Carey's remarks on the Agriculture of Bengal, has at length been ascertained to be a native of the more Northern tracts of Hindoostan. See Asiatic Researches, Vol. 10th, page 22.

COLUMBO-ROOT.

The following is Dr. Andrew Berry's account of the Male plant, which furnishes the medicine called Columbo root, in England, as it appears in the 10th Volume of the Asiatic Researches.

“ KALUMB of the Africans;
 “ COLOMBA, or COLUMBO of the Shops.

“ It is spelt *Kalumbo* by the *Portuguese*, in whose language the *o* is mute; and from this the name originated, by which this valuable root is known in *Europe*. It is a staple export of the *Portuguese* from *Mozambique*; and from the quantity exported, it is remarkable that the place of its growth should have been so long unknown or doubtful to the rest of *Europe*.

“ It is never cultivated, but grows naturally, and in abundance, in the thick forests that are said to cover the coast about *Oibo* and *Mozambique*, and inland about 15 or 20 miles. The roots are dug up in the month of March, the dry season; or when the Natives

are not employed in agriculture; not the original root, which is perennial; but offsets from its base, that are of sufficient size, yet not so old as to be full of fibres, which render it unfit for commerce.

“ This root is in high estimation among all the *Africans*, even far removed from *Mozambique*, for the cure of dysentery, which is frequent among them; for venereals; for all complaints of long standing; in powder, for the cure of ulcers, and as a remedy for almost every disorder.

“ Soon after it is dug up, the root is cut into slices, strung on cords, and hung up to dry in the shade. It is deemed merchantable, when, on exposure to the sun, it breaks short; and of a bad quality when it is soft, or black.

“ I am indebted for the above account of the Columbo root, to Monsieur Fortin; who, when at *Mozambique*, purchasing it as an article of trade, procured an entire offset from the main root, of a larger size than usual; which he brought with him to *Madras*, in September, 1805; and presented it to Doctor James Anderson, the Physician General; who considered it a valuable present to himself, and a great acquisition to *India*.

“ This root was cylindrical; somewhat flattened on the opposite sides; about 15 inches in length, a part being broken off; and between 3 and 4 inches in diameter; outwardly the common colour of Columbo, but on breaking the surface, which is covered by a thin, tender, brownish pellicle, of a fine yellow.

“ The root being succulent, and heavy, I planted it horizontally in a large box filled with garden mould; where, in about a fortnight, it shot out two stems from the end that had been broken off from the parent root; but from not being vigorous, no flowers were then produced; and in about six months from the time it had been planted, the stems withered down to the ground.

“ The root was then carefully taken up, which was not altered in size, or appearance; but from the end opposite to where the stems had shot out, several fusiform roots, or sessile tubers, had grown: These had evidently suffered from confinement, in the box; none of the roots were then separated, and the whole was deposited in a cool room, and covered with moist sand; where, in about two months, the old root began again to throw out several buds from the same end as before. It was now planted in the ground; when one more vigorous shoot, which grew rapidly, soon destroyed the others; and in a month this shoot produced male flowers only; nor, after the strictest search, could any other be found on the plant; so that the genus is as yet uncertain.

“ This stem, like the former, withered in six months; when the roots were dug up, and found considerably larger, but not much altered in shape, nor had any of them attained a size to be compared with the original. There was only the addition of one new lateral root, or branch, from this second year's growth. As it was supposed that these roots would now vegetate, they were detached; which has been unfortunate, as several months have now elapsed, and no buds have formed: they are however still very fresh, and may yet grow. From this it appears, that only large roots are fit for planting out.

“ From the male flowers, and habit of the plant, the Columbo seems to belong to the natural order of *Sarmentacea* Linn, or *Menispermata* of *Jussieu*. The following description may help to decide.

“ PLANTA HERBACEA.

“ *Radix* perennis, ramosa; rami fusiformes.

Caulis annuus, post sex, aut septem menses marcescens, volubilis, simplex, teres, pilosus, crassitudine penne.

Folia alterna, petiolata semipedalia et majora, subrotunda, quinqueloba, quinqueenervis; lobis integerrimis, acuminatis.

Petioles teretes, pilosi, basi reflexi, folio paulo breviores.

"MASCULI FLORES."

"Racemi axillares, solitarii, compositi, pilosi, folio breviores;

Pedunculi parciales alterni, floribus sessilibus.

Bractæ lanceolæ, ciliæ æ, deciduæ.

Calyx, Perianthium hexaphyllum; foliis aequalibus, tribus exterioribus, tribus interioribus; oblongis, obtusis, glabris.

Corolla hexapetala, minuta, Petala cuneato-oblonga, concava, carnosæ, obtusæ; stamina ambientia.

Stamina, Filamenta sex, corolla paulo longiora. Antheræ quadrilobæ, quadrilobulares.

Pistillum nullum."

Such is Dr. Bery's account of the Columbo root. Dr. Rottler informs me, that he also examined the Male plant, and altogether coincides in opinion with Dr. B. respecting it. He moreover tells me, that it is evidently of the *Dioecious* class, and approaches the genus of *Smilax*.

Willdenow supposed (for he had never seen it) that the Columbo plant (1.) was a species of *Bryonia*; and it is a certain fact, that the root of the *Bryonia Epigæa* (Rottl.) resembles it in its natural qualities and virtues: this article I have noticed at page 84, and have given some further particulars regarding it at the very end of this work. See *Kolung kavay root*, in this part of the Appendix.

ALBINOS, OR WHITE INDIANS. *Via Pāndoo* (தெய்வப் பந்தூ) (TAM.)
Ghorie lake (کوری لاک) (DOK.) ——— *Tellā Pāndoo* (தெலா பந்தூ) (TEL.) ——— *Suctā*
Pāndoo (SANS)

Albinos (2.) are to be met with occasionally in every part of India: the colour of the skin is not partially white, as in the Leuce; the whole outward surface is so, which gives the person somewhat the look of a dead European, who had not been much exposed to the sun: the hair is like flax, the iris is of the palest grey tint, and the pupil itself, in place of being dark, has a sub-rubied appearance, and is commonly of very narrow circumference; owing, it is to be supposed, to the extreme sensibility of the retina, which is so remarkable in these people, that the function of vision is but imperfectly performed in open day, or until they have been brought into some shady corner: their constitutions are usually delicate, the smell of their perspiration is very fetid, they are in their nature timid and irritable, and are seldom known to live to an advanced age: the females are said rarely to bear children, but when they do, their offspring is of the natural colour of the cast to which they belong.

LILY

(1.) *We learn, in the 5th Volume of the New York Medical Repository, that a plant has lately been discovered in North Carolina, called by Dr. James Woodhouse Xanthorhiza tinctoria, and by L'Heretier Xanthorhiza simplicissima or apitolia; the root of which may be substituted for Columbo root, and to which it appears to be nearly allied; it has a very pleasant, bitter, aromatic, and mucilaginous taste, and besides affords a beautiful yellow dye. See Medical Repository, Vol. 5th, pages 94, 159, 164.*

(2.) *For interesting accounts regarding this singular Lusus Naturæ, the reader is referred to a paper of Monsr. Blumenbach in the "Gazette litt: de Göttingue" pour Oct. 1784; also to Saussure's "Voyages dans les Alpes," and to a Curious Memoir of Monsr. Buzzi, in the Opuscoli Scelti de Milan in 1784.*

LILY WATER, FLOWER OF THE SWEET SMELLING: *Shéngdláncer pos*
 செந்நெல்லாம்பல் (TAM.) ——— NYMPHÆA ODORATA, AIT. ———
Ructárapalá (SANS.)

This beautiful lilac-coloured flower ought to have had a place amongst the Flowers, at page 157 of this work: it has a most delightful smell, somewhat like the Wall-flower, and is sacred both to *Shéva* and to *Vishnoo*.

Vishéi Moanghie elley ശിശിമോംഗിയിലൈ (TAM.) ——— *Vishāman-*
gālpāko (TEL.) ——— CRINUM ASIATICUM. LIN. ——— *Veshāmandātum*
 (SANS.)

The succulent leaves of this plant, which are about two inches broad, and two or three feet long, the Natives bruise, and mix with a little warm Castor oil; so forming an application, which they consider as extremely useful, for repelling whitlows, and other inflammations, that come at the end of the fingers and toes.

GRASS, CALF'S. *Kunnoo koottie pilloo* கண்ணாக்கோட்டிப்பிலூ (TAM.) ——— *Necroo kussuvoo* (TEL.) ——— COMMELINA COMMUNIS,
 LIN. ——— *Vātsā prium* (SANS.)

The succulent leaves of this plant, which is improperly called a grass; are used by the Hindoos of the Southern provinces, for feeding young Calves, when they wish to wean them from their milk: the plant has a small delicate blue flower, and is found growing on the banks of water courses; along which it spreads rapidly, sending suckers into the ground.

KOLUNG KOVAY ROOT. *Kolung kovay kálung* கோலங்கோ
 குவாய்க்குருகு (TAM.) ——— BRYONIA EPIGÆA. ROTTL.

In addition to what I have said of this valuable bitter root (1.) at page 84, I must remark, that it is mucilaginous and tonic, stomachic and aperient; and that the Natives employ it, in consequence, with success, in the latter stages of Dysentery; they also give it internally, for old Venereal affections, and chronic Rheumatism: it is, for the most part, prescribed in powder (which is of a very pale yellow colour) in doses of a Pagoda weight, in the course of the four and twenty hours, and is continued for eight or ten days together: this quantity generally produces one or two loose motions. The root, when dried, very much resembles in taste the Columbo root, to which it also approaches in medicinal qualities. The following is Dr. Rottler's own botanical description of the *Bryonia Epigæa* (Rottl.)

The stalk sulcate, smooth.

The leaves somewhat fleshy, cordate, trilobate, dentate, rough; the lateral lobes subbilobate.

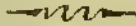
The flowers in a Raceme; male flowers five, small; female flower single, pedunculate, proceeding from the same axilla as the male flowers

See Linne Species Plantarum, published by Professor Willdenow, Tom 4. Pars. 1, pag. 619.

(1.) In shape it is somewhat like an English garden turnip, but more pointed at top.

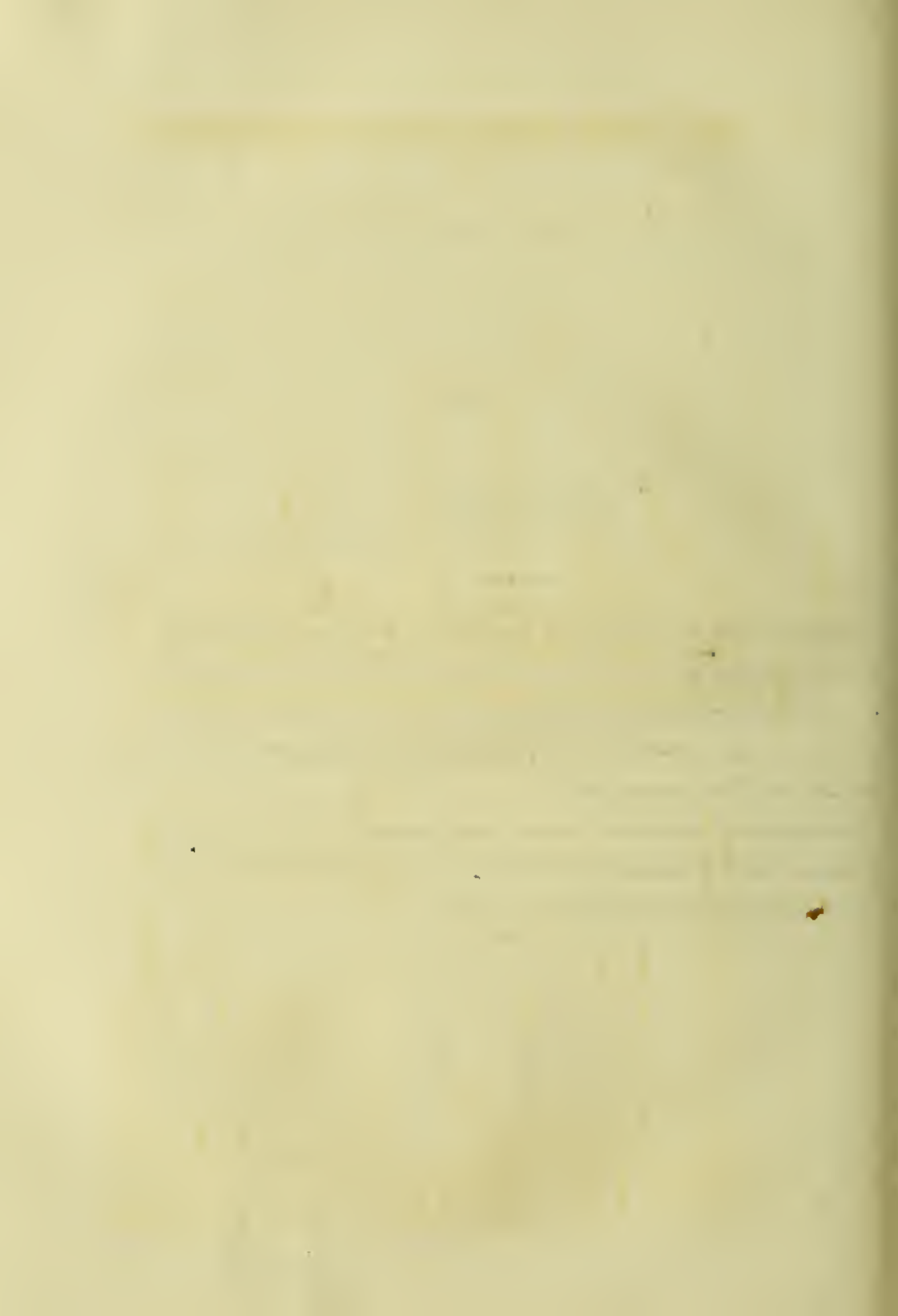


POSTSCRIPT.



I cannot conclude this work without expressing the very great obligations I lie under to my friends, Mr J. STOKES and the Reverend Dr. RATTLE, for the able and careful manner in which they have corrected the Press ; a task at no time of trifling importance, but more especially so on the present occasion, where so great a variety of languages were necessarily employed.

The execution of this kind office has been the more acceptable and gratifying to me, placed, as I have been, by my professional duties, at a great distance from Madras, during the whole period that the Volume was printing.



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(l.) *A vulgar name for the Angular leaved Physic nut.*

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(1.) This must not be confounded with the *Andaman Red wood*, which is cultivated in the upper provinces of Hindoostan, and which is the *Pterocarpus Dalbergius*.

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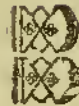
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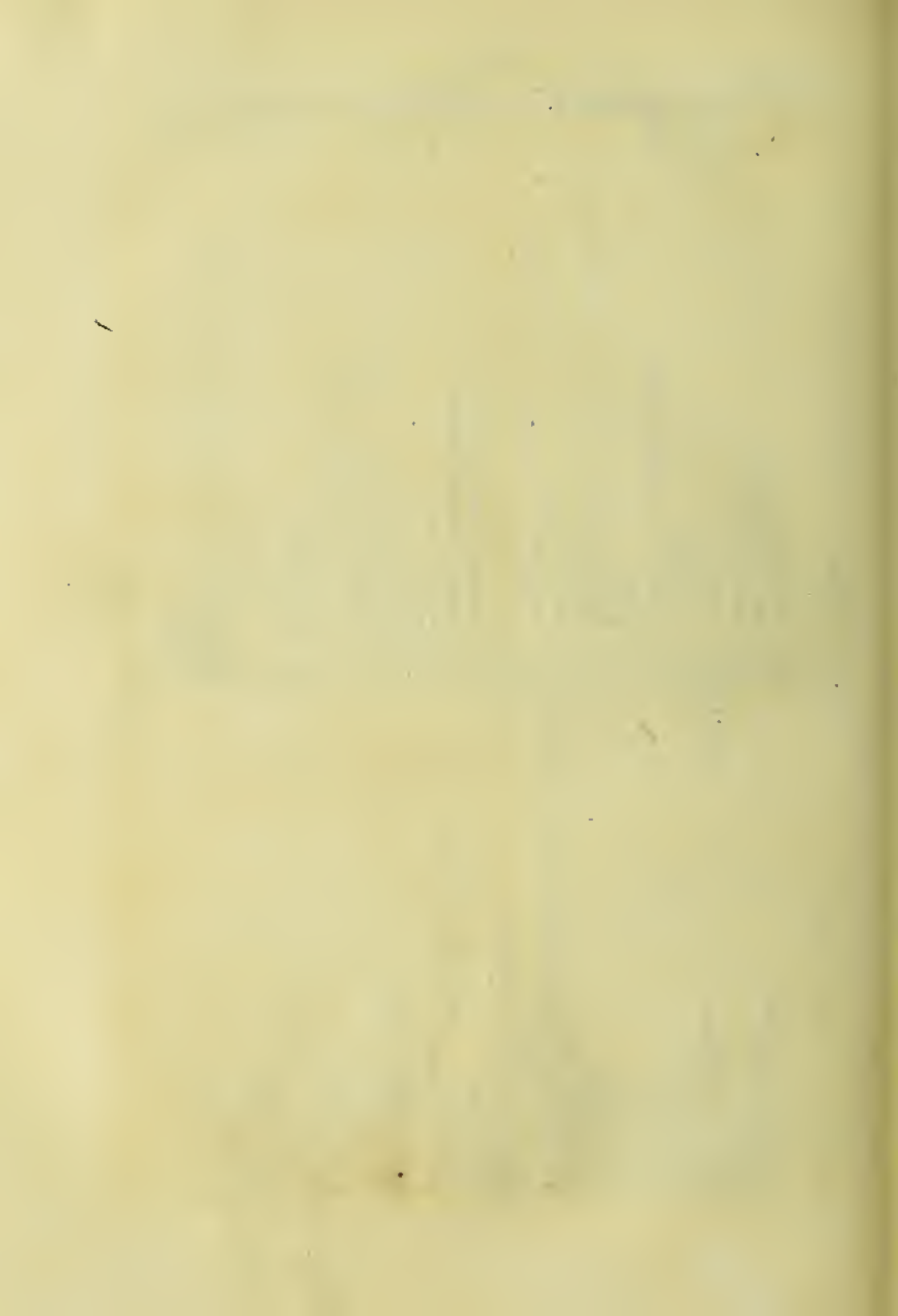
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(l.) A kind of bead, made of the Betel nut, omitted in the work.

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(1.) The small black seeds are sometimes used as beads.

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Poonnoo	-	-	282				
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