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BIHAR PEASANT LIFE,
BEING
A DISCURSIVE CATALOGUE
OF THE
Surroundings of the people of that province,

WITH MANY ILLUSTRATIONS FROM PHOTOGRAPHS TAKEN
BY THE AUTHOR.

Prepared (in 1885), under Orders of the Government of Bengal,

BY

SIR GEORGE A. GRIERSON, I.C.S., (RETD.), K.C.I.E.,
M.A.S.B., M.R.A.S.,

FELLOW OF THE UNIVERSITY OF CALCUTTA : FORMERLY SANSKRIT AND HINDUSTANI
EXHIBITIONER, TRINITY COLLEGE, DUBLIN.

SECOND AND REVISED EDITION.



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1926.

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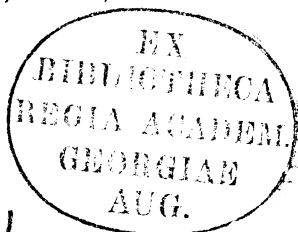
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TO

Sir Augustus Rivers Thompson,

K.C.S.I., C.I.E.

IN GRATEFUL ACKNOWLEDGMENT
OF THAT COUNTENANCE AND ASSISTANCE WITHOUT WHICH IT
WOULD NEVER HAVE BEEN WRITTEN.

THIS BOOK

IS DEDICATED

BY

THE AUTHOR.

Bankipore, 4th April 1885.



FOREWORD.

—:O:—

The first edition of Sir George Grierson's "Bihar Peasant Life" was published under the orders of the Government of Bengal in 1885, and has for many years past been out of print. This second edition has been prepared under the orders of the Government of Bihar and Orissa, in consultation with Sir George Grierson, in order to place this valuable book again within the reach of its own officers and of the public. The book was compiled by Sir George Grierson during the early years of his service in Bihar, and has since attracted the attention of scholars in all parts of the world. Local customs are continually changing under modern influences, and Sir George Grierson's account of the everyday life of the Bihar peasantry in the latter half of the Nineteenth Century, may be expected to possess increasing importance as time passes. The first edition was copiously illustrated with lithographed plates and woodcuts taken from photographs; these original plates have been reproduced by the zincograph process. The reading of the proof was entrusted to Rai Bahadur Shyam Narayan Singh, o.B.E., who was assisted by Professor Radha Krishna Jha of the Bihar and Orissa Educational Service. The thanks of Government are due to both these gentlemen for the care which they have taken to produce an accurate reprint of the original edition.



INTRODUCTION.

WHILE this work professes to be a catalogue of the names used by the Bihar peasant for the things surrounding him in his daily life, yet, in order to relieve the dryness which such a mere list would possess, the writer has attempted to give a description, more or less complete, of that life and of its character and incidents. The book is in fact a discursive catalogue, and it is hoped that it may serve as a solid foundation for more elaborate disquisitions on the Bihar *raiyat* and his surroundings.

Such a work as this is nothing if not accurate, and no ordinary pains have been spared to compass the greatest accuracy possible. Existing treatises on Indian rural life are not always trustworthy; and as it is impossible to tell what is and what is not correct in them, the writer has avoided taking them as the ground work of his compilation. Every word in this book has been collected from the mouths of the people, and noted on the spot where it was spoken, either by the writer himself or by one of his assistants. When the work began to assume shape, it was carefully compared with every available book of reference and where discrepancies occurred, they were either reconciled or explained. Finally the proof-sheets have been circulated to all the Bihar districts, and have been again checked on the spot by competent observers, different from the original persons who collected the materials on which the book was founded.*

So far, therefore, as its contents go, this book may claim to be entirely original, and the writer hopes, to a certain degree, accurate. No originality can, however, be claimed for its general system and arrangement. This is closely modelled on Mr. Crooke's "Materials for a Rural and Agricultural Glossary of the North-Western Provinces

* The writer would here tender his thanks to the various district officers of Bihar, who have spared no trouble in having this local checking performed in a satisfactory manner. The amount of new information gained, and of mistakes and misprints corrected through their help, has been very considerable.

and Oudh.”* The writer has followed him very closely in the arrangement of his matter, and in many cases has not scrupled to use his very words when they were the most suitable that could be adopted. The vernacular words embodied in this book have in fact been brought together from two sources, viz., the writer’s own private researches during the past seven years, checked and supplemented by actual translations of the words given by Mr. Crooke’s work made by the writer’s assistants once and sometimes twice over in every district of Bihar. It will thus be seen how much the writer is indebted to the latter gentleman. Mr. Crooke’s book differed from the present work in being to some extent a compilation from existing dictionaries ; and as these were not all of them as accurate as could be wished, it was impossible that it should not contain some mistakes. But as one who has probably worked through it with more minute attention than most people, the writer gladly bears witness to its general accuracy. This may be considered as really wonderful, when the extremely slovenly scholarship of some of the books on which Mr. Crooke had to depend is taken into account.

In the present work every native word is written twice over—once with accuracy in the native character for those who are able to read it and once in the English character for those who are not acquainted with the Indian vernaculars. This transliteration does not pretend to be scientifically accurate. Such a transliteration with its diacritical dots and dashes would only puzzle those for whom it is intended, viz., those who are ignorant of the language. All that has been attempted for them is to give them a general idea of the correct pronunciation of the words, without professing to tell them the exact pronunciation which they hardly require, and which would be difficult to do. For these persons all that is necessary is that they should pronounce the vowels as in Italian, and the consonants as in English, and they will then approach sufficiently near to the way in which the natives themselves pronounce the words.† For those who are acquainted with the

* Allahabad, 1879. Printed at the North-Western Provinces and Oudh Government Press. The writer would take this opportunity of acknowledging his indebtedness to Mr. Crooke for this really admirable work. Without it the present book could never have been written without an expenditure of labour which few district officials like the writer would have been able to bestow.

† The system of transliteration adopted may be briefly described as the Jonesian system, with every possible diacritical mark omitted. In pursuance of this the cerebral letters are given no dots, and, as nearly every final vowel is long the long mark has been omitted from final vowels.

vernacular languages, no instructions for pronouncing the words in their vernacular dress are necessary

In quoting Arabic and Persian words in the Nagri character, the dots, which are sometimes used to indicate an original *z*, &c., are omitted, for the reason that the words are given as they are pronounced in Bihar, and that all the dots in the world will not make a Bihari pronounce a *z* as other than *j*, or *sad* as other than *s*.

In order to understand the meaning of the words which the writer has used to express locality, it is necessary to explain that, under the name Tirhut, he has included the whole tract which lies between the river Gandak on the west and the river Kosi on the east and which is bounded on the north by the Nepal frontier and on the south by the Ganges. He, therefore, indicates under this term not only the districts of Muzaffarpur and Darbhanga, but also North Bhagalpur and North Munger (Monghyr). This was rendered necessary by the language of these latter tracts being practically the same as that of Darbhanga. By North-West Tirhut he means the Sitamarhi and Sadr subdivisions of Muzaffarpur; by South-West Tirhut, the subdivision of Hajipur. by North-East Tirhut, the Sadr and Madhubani subdivisions of Darbhanga and the Supaul subdivision of North Bhagalpur; and by South-East Tirhut, the Tajpur subdivision of Darbhanga, North Munger, and the Madaipura subdivision of North Bhagalpur. By North Bihar he means all Bihar north of the Ganges, and by South Bihar all Bihar south of it. When he speaks of the east or the west, the north-east or the north-west, he means, of course, the east, west, north-east, and north-west respectively of Bihar.

One more word of warning regarding these localities. When the writer says that a word is used in a certain place, he does not mean by implication that it is not used anywhere else. He means simply that the word has been noted by him in such and such a place, and not elsewhere. That it may be used elsewhere is very possible, and any notes on this or kindred topics addressed to the writer, care of the Secretary to the Bihar and Orissa Government, Revenue and General Departments, will be gladly welcomed.

Regarding the illustrations, they are all (with one or two small exceptions) lithographed or cut on wood from photographs taken by the writer, who is glad to be able to thank Mr. Schaumburg and the students of the Government School of Art, Calcutta, for the excellent pictures they have produced out of what, he must confess, were too often

very indifferent photographs.* The difficulties experienced by the writer in taking some of these pictures were great. The most ludicrous reports spread through the city concerning his work. The camera of course was looked upon as a fearful engine of destruction, and sometimes half an hour has been wasted in futile diplomacy to persuade an old lady to allow the lens to be pointed at her. Under these circumstances photographs had almost always to be taken by the instantaneous process, which, however certain it may be in the hands of the professional, frequently disappoints the mere amateur. The last photograph the writer took—that of a native house—was spoilt because the grandmother of the family refused to allow any of the children to appear in the picture, her reason being that the Government was building the bridge across the Gandak and wanted children to bury under its foundations. Just, however, as the plate was exposed, one of the little boys determined to immortalize himself, and leaped in front of the lens to the dismay of the female members of his family. He had his wish in appearing in the picture, but he was so near the lens that he covered half of it with his shoulders. On other occasions the writer was believed to be collecting carts and boats for the Egyptian war, or to be counting the wells in the country, because he knew a famine was approaching, and so on *ad infinitum*. However, the pictures were finally taken, and, such as they are, are certainly accurate representations of the originals.

In conclusion the writer has to draw attention to the thoroughness and accuracy with which his assistants, Munshi Dilawar Ali and Munshi Moti Lal have done their portion of the work. The former has, the writer much regrets to say, died since the above was first written. The latter has been his assistant to the last, and the writer begs to record his high sense of his industry and intelligence, and to recommend his services to the favourable notice of Government.

* This refers to the illustrations of the first Edition.

ADDENDA ET CORRIGENDA.

Page 1—

Section 2.	For	ठँठा	read	ठँठा ।
	„	Khutahra	„	Khutahrā.
	„	lawtha	„	lawthā.
	„	5.	After is	put a full stop.

Page 2.—

Section 7 line 5.	For	परिहन्	read	परिहन् ।
„ 12	„	बरैहन्	„	बरैन् ।

Page 4—

Section 19.	For	महादओ	read	महादेओ ।
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Page 5—

Section 27.	For	कओरा	read	पओरा ।
	„	Pharsa	„	Pharsā.
	„	भाम	„	भाम ।
	„	ओभी	„	आभी ।

Page 6—

Section 29.	For	Mūtha	read	Mūthā.
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Page 7.—

Section 31.	For	Dobarda	read	Dobardā.
„ 33.	„	halling	„	hauling.
„ 33.	„	डुडखी	„	कडखी ।
„ 34.	„	Khadhaā	„	Khadahā.

Page 9—

Section 39.	For	Tarchhi	read	tarchhi.
	„	tagārr	„	tagāri.
„ 40.	„	laraba	„	larahā.
„ 43.	„	ओड़ी	„	ओड़ी ।

Page 10—

Section 44.	For	mauniyā	read	mauniyā.
	„	खपोजी	„	खँपोजी ।

Page 11—

Section	45.	For	tetal	read	betel.
„	46.	„	taraju	„	taraju.
„	„	„	tarajui	„	tarajui.
„	49.	„	भौकी	„	भौकी ।
„	50.	„	tarchha	„	tarohā.
„	„	„	tāpā	„	tāp.
„	53.	„	भाङ्गुआ	„	भाङ्गुआ ।
„	„	„	सथन	„	सथन ।
„	„	„	बोटन	„	बोटन ।
„	„	„	बोटनी	„	बोटनी ।
„	55.	„	oor	„	floor.

Page 12—

Section	57.	For	खरां	read	खरां ।
„	„	„	भाटे नौ	„	भाटे नौ ।
„	58.	„	दब	„	दब ।
„	60.	„	पासेङ्ग Pāsaunga	„	पासङ्ग pāsanga.

Page 13—

Section	66.	For	ठेक्कास	read	ठेक्कास ।
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Page 14—

Section	66.	For	गुलती	read	गुलती ।
„	69.	„	घै आवल	„	घै आवल ।

Page 15—

Section	71.	For	भोपड़ी	read	भोपड़ी ।
„	„	„	खोपड़ी	„	खोपड़ी ।
„	72.	„	palani	„	palāni.
„	73.	„	बघरा	„	बघरी ।
„	„	„	दतूला	„	दतूला ।
„	77.	„	कोठी	„	कोठी ।
„	„	„	गोली	„	गोली ।
„	„	„	खता	„	खता ।
„	79.	„	cover	„	cover.

Section	80.	For	मुह	read	मुँह ।
"	82.	"	खिली	"	खिली ।
"	83.	"	मटका	"	मटुका ।
"		"	कूड़ी	"	कूँड़ी ।
"	86.	"	गँदास	"	गँदास ।
"	90.	"	खरी	"	खुरी ।
"	95.	"	for	"	four.
"		"	डोलो	"	डौलो ।
"		"	कँटो	"	कँटो ।
"	106.	"	vicions	"	vicious.
"		"	mungeri	"	mungri.
"	113.	"	गरौघन्	"	गरौघन् ।
"	115.	"	रस्मा	"	रस्सा ।
"	116.	"	नघन्	"	नघान् ।
"	120.	"	गत्	"	गात् ।
"		"	पगार	"	पंगार ।
"	134.	"	obrā	"	tobrā.

Page 25—

Foot note	For	बेल न कूद कूद तल्ली	read	बेल न कूदे कूदे तल्ली
Section 137.	For	रस	read	रास ।
" 139.	"	कोह	"	कोहा ।
"	"	nadyā	"	nadiyā.
" 142	"	मथई	"	मथाई ।
" 143	"	मठमहन	"	मठमहनो ।
" 144	"	महौना matonni	"	महौनी mahonni.
" 148	"	घोड़ बहल	"	घोड़ बहल
" 149	"	होवरदा	"	होवरदा ।
" 154	"	बेली	"	बेलि
" 155	"	जोहिया	"	जोहिया ।
" 156	"	भर	"	भूर ।
"	"	डोकनी	"	डाकनी ।
" 164	"	फरकिला	"	फरकिली ।
" 165	"	चैही	"	चैही ।

Section	For	चिंधी	read	चिंधी
" 169	"	पेजनी	"	पेजनी
" 182	"	माची	"	माची ।
" 188	"	gurya	"	guriyā.
" 203	"	tekani	"	tekāni.
" 204	"	ते तीलथा	"	ते तलिया ।
" 221	"	धुरी	"	धुरी ।
" 224	"	जंजूचा	"	जंजूचा ।
" 224	"	hhüntā	"	khuntā.
" 226	"	टिक्टो	"	टिक्टो ।
" 231	"	डोट्	"	डोट् ।
" 232	"	खोलबेया	"	खोलनेबा ।
" 233	"	tharbata	"	tharbata.
	"	गुब्हा	"	गुब्हा ।
	"	dewal	"	dewāl.
	"	urhrha	"	urhrhā.
	"	lawa	"	lewā.
	"	mariya	"	mariyā.
" 238	"	हरसूघा	"	हरसूघा ।

Page 44—

Foot note	For	खिवा	read	खिवा ।
Section 251	"	कूफ	"	कूफ ।
	"	मूडी	"	मूडी ।
" 256	"	mohun	"	monhun.
	"	मुड्वारी	"	मुड्वारी ।
	"	पूछी	"	पूछी ।
" 260	"	भरनाटी	"	भरनाटी ।
" 261	"	kholsa	"	kholsā.
	"	ठका	"	ठका ।
	"	nath	"	nath.
	"	नाटाबेल	"	नाटाबेल ।
" 262	"	पोरी	"	पौरी ।
" 263	"	chhana	"	ohhanā.

Section	268	For	hanṛoloa	read	hanṛolwa.
"	"	"	पौड़	"	पौड़ ।
"	269	"	मौरवार	"	मौरवार ।
"	269.	"	मड़वारी	"	मड़वारी ।
"	"	"	खोंच	"	खोंच ।
"	"	"	खता	"	खता ।
"	270	"	गुज्जसव्या	"	गुज्जसव्या ।
"	"	"	फेटा	"	फेटा ।
"	274	"	मूँड़ी	"	मूँड़ी ।
"	"	"	टेंकुवा	"	टेंकुवा ।
"	275	"	खूँटा	"	खूँटा ।
"	"	"	फेटा	"	फेटा ।
"	"	"	कनल	"	कनल ।
"	276	"	टंङ्गा	"	टंङ्गा ।
"	"	"	खरंगौ	"	खरंगौ ।
"	277	"	खिरपाड़ी	"	खिरपाड़ी ।
"	"	"	खरपाळी	"	खरपाळी ।
"	"	"	कुड्डिया	"	कुड्डिया ।
"	279	"	काड़	"	काड़ ।
"	"	"	काड़ा	"	काड़ा ।
"	281	"	टोन्खाद्	"	टोन्खाद् ।
"	"	"	अंगरवार	"	अंगरवार ।
"	285	"	कडटाड	"	कडटाड ।
"	288	"	छटो	"	छटो ।
"	292	"	घुरकटा	"	घुरकट्टा ।
"	295	"	मौरवाद्	"	मौरवाद् ।
"	303	"	पुलभोका	"	पुलभोका ।
"	316	"	dobha	"	dobha.
"	317	"	पटा	"	पट्टा ।
"	"	"	पटो	"	पट्टो ।
"	318	"	बोया	"	बोया ।
"	319	"	बिड़ी	"	बिड़ी ।
"	324	"	būlū mej	"	balu mej.

Section	334	For	धुमुहो	read	धमुहो ।
"	335	"	छेटा	"	पुछेटा ।
"	337	"	पिण्डसरि	"	पिण्डसरि ।
"	"	"	पिडिया	"	पिडिया ।
"	"	"	सुडी	"	सुटौ ।
"	341	"	पीड़ा	"	पौटा ।
"	"	"	पिडिया	"	पिडिया ।
"	"	"	पिड़ाई	"	पिठाई ।
"	343	"	मूडी	"	मूँडो ।
"	344	"	खूँटा	"	खँटा ।
"	"	"	खूँटौ	"	खूँटौ ।
"	345	"	अवाल	"	अवाल ।
"	346	"	हाडी	"	हाटौ ।
"	"	"	दडिया	"	दडिया ।
"	347	"	मासह	"	मासह ।
"	350	"	मकुआ	"	टकुआ ।
"	353	"	कुकुडी	"	कुकुटौ ।
"	"	"	नटाई	"	नटाई ।
"	356	"	okhar	"	ohhār.
"	"	"	काटबों	"	काटबों ।
"	356	"	करिगह छाड़	"	करिगह छोड़ ।
"	"	"	काटबों	"	काटबों ।
"	"	"	हाथ	"	हाथ ।
"	"	"	काटबों	"	काटबों ।
"	361	"	खूँडा	"	खूँडा ।
"	362	"	माँड़	"	माँड़ ।
"	"	"	मड़ुआ	"	मड़ुआ ।
"	"	"	झूँच	"	झूँच ।
"	"	"	माँजा	"	माँजा ।
"	"	"	माँजन	"	माँजन ।
"	"	"	छठा	"	छट्टा ।
"	"	"	छठाँ	"	छठाँ ।
"	"	"	करीगह	"	करीगह ।

Section	362	For	तिरि	read	वीरी ।
"	"	"	कुष्की	"	कुष्की ।
"	"	"	कुष्की	"	कुष्की ।
"	"	"	जरि	"	जरी ।
"	"	"	बिर	"	बीर ।
"	"	"	पखविर	"	पखवीर ।
"	"	"	तारावन	"	तरावन ।
"	"	"	पन्नि	"	पन्नौ ।
"	"	"	जमेला	"	जिमेला ।
"	"	"	गाली खूटा	"	गली खूँटा ।
"	"	"	खुटा	"	खुडा ।
"	"	"	kharkho	"	kharko.
"	"	"	पोखार	"	पौखार ।
"	"	"	पोखार	"	पौखार ।
"	365	"	नोनियाँ	"	नोनियाँ ।
"	"	"	मोहान	"	मोहान ।
"	370	"	आवीसारा	"	आवीसारा ।
"	375	"	डड़वास	"	डड़वास ।
"	376	"	डेरकस	"	डेरकस ।
"	377	"	हसुली	"	हसुली ।
"	"	"	हसुआ	"	हसुआ ।
"	378	"	गोलवा	"	गोलवा ।
"	379	"	खडारा	"	खडारा ।
"	384	"	हजाम	"	हजाम ।
"	388	"	कूरी	"	कूरी ।
"	389	"	ठेहुआ	"	ठेहुआ ।
"	393	"	केन	"	केन ।
"	"	"	घोविया	"	घोविया ।
"	394	"	रुखान	"	रुखानी ।
"	"	"	rukhan	"	rukhanī.
"	402	"	पलाउ	"	पलाउ ।
"	408	"	कतरोही	"	कतरोही ।
"	407	"	कमरबायर	"	कमरबायर ।

Section 407	For	मढ़ई	read	मरई ।
" 408	"	ठहा	"	ठेहा ।
"	"	परवठ	"	परकठ ।
"	"	परहटा	"	परहट्टा ।
"	"	अकुठ	"	अकुठ ।
"	"	सुन्ना	"	सुन्न ।
" 409	"	घनमघी	"	घनमुघी ।
" 414	"	कठभांथी	"	कठभांथी ।
"	"	फूंक	"	फूंक ।
"	"	कौड़ा kourā	"	कोड़ा konṛhā.
"	"	वेड़िया	"	वेड़िया ।
"	"	मंड़रवा भांथी,	"	मंड़रवा भांथी ।
" 416	"	हायकल	"	हायकल ।
"	"	कुच्छी	"	कुच्छी ।
" 422	"	अघला	"	अघला ।
" 426	"	गुनिया	"	गुनियां ।
"	"	रबिल	"	रब्बिल rabbil.
" 431	"	कंडिया	"	कंडिया ।
"	"	मुंगरा	"	मुंगरा ।
" 439	"	भुजनाठौ	"	भुजनाठौ ।
" 454	"	मुंह	"	मुंह ।
" 465	"	भाड़	"	भाड़ ।
" 473	"	अढ़ई खम्हा	"	अढ़ई खम्हा ।
"	"	खटका	"	खटका ।
" 474	"	चिन chin	"	चीन chin.
" 477	"	साटि	"	साटौ ।
" 480	"	खेहोङ्ग	"	खेहोङ्गा ।
"	"	टिप्रा	"	टिपना ।
" 487	"	पिड़िया	"	पिड़िया ।
"	"	खिला	"	खिला ।
" 488	"	भंड़िहार	"	भंड़िहार ।
" 492	"	चपनि	"	चपनी ।
" 499	read	कैची	before	kainchi.

Section	508	For	डखी danti	read	डखी dandi.
„	511	„	स्वीरिया	„	खोरिया ।
„	514	„	खोगगुआखोनार	„	खोगगुआ खोनार ।
„	516	„	कगमू हौ	„	कगमू हौ ।
„	„	„	बगमू हौ	„	बगमू हौ ।
„	520	„	खलनौ	„	खलनौ ।
„	523	„	गोलभहौ	„	गोलमू हौ ।
„	527	„	chāha	„	chāhā.
„	529	„	bhethi	„	bhatthi.
„	534	„	छाखा	„	छाखा ।
„	542	„	खन धोआ sandhoā	„	खोनघाआ sondhoā
„	548	„	ठठरि	„	ठठरी ।
„	554	„	घड़िया	„	घड़िया ।
„	564	„	अंजुरी	„	अंजुरी ।
„	565	„	ककबूद	„	कलबुद ।
„	566	„	बघवारी	„	बघवारी ।
„	566	„	छोटि बघवारी	„	छोटि बघवारी ।
„	572.	„	कुमहार	„	कुम्हार ।
„	„	„	कुमहरा	„	कुम्हरा ।
„	„	„	कुम्हैनि	„	कुम्हैनी ।
„	„	„	कुम्हैइन	„	कुम्हैइन ।
„	„	„	कुम्हैनि	„	कुम्हैनि ।
„	575.	„	पौड़	„	पौड़ ।
„	„	„	पिण्डी	„	पिण्डी ।
„	„	„	पिण्डीर	„	पिण्डीर ।
„	576.	„	कठअथरी	„	कठअथरी ।
„	„	„	सच्चा	„	सच्चा ।
„	580.	„	गांड़ी	„	गौड़ी ।
„	„	„	कलबूत Kalabut	„	कलाबूत Kalabut.
„	„	„	समूहा	„	समूहा ।
„	585.	„	फोफी	„	फोफी ।
„	„	„	That	„	Thāt.
„	„	„	सुचम्प	„	सुचम्पा ।

Section	585.	For	कुलिहया	read	कुलिहया ।
"	"	"	Nas pal	"	Nās pāl.
"	"	"	पड़का paraka	"	पड़ाका parākā.
"	"	"	चौघड़ा	"	चौघड़ा ।
"	"	"	पडुका	"	पडुका ।
"	592.	"	तिलली	"	तिल्लौ ।
"	595.	"	घिरनी	"	घिरनौ ।
"	"	"	घिरनई	"	घिरनई ।
"	597.	"	हतथा चरक	"	हतथा चरक ।
"	602.	"	गुलली	"	गुल्लौ ।
"	603.	"	कलसप	"	कोलसुप ।
"	604.	"	चालनी	"	चलनी ।
"	"	"	टसल	"	दूसल ।
"	"	"	Tāsal	"	Dūsal.
"	606.	"	तरकौ	"	तरकौ ।
"	609.	"	जङ्गीया	"	जंघिया ।
"	"	"	खूटा	"	खूँटा ।
"	"	"	खुन्ता	"	खुगटा ।
"	612.	"	काड़ी	"	काँड़ी ।
"	"	"	धुण्डी	"	घण्डी ।
"	614.	"	पकौया	"	पक्छिपा ।
"	"	"	पौछी	"	पौँछौ ।
"	616.	"	घनकुटठी	"	घनकुट्टी ।
"	618.	"	समया	"	समियाँ ।
"	621.	"	खोइक	"	खोँइक ।
"	624.	"	दूगव	"	दूँगव ।
"	"	"	जनकुता Jana|Kutta	"	जं सकुट्टा Jant Kuttā.
"	636.	"	पलंगरौ	"	पलगरी ।
"	638.	"	पटौ	"	पट्टौ ।
"	639.	"	अरांघ	"	अराँच ।
"	643.	"	पसघा	"	पस घा ।
"	"	"	पासघ	"	पासँ घ ।

Section	645.	For	भक्त	read	भक्ता।
,	646.	,	धनेली	,	धनेली।
,		,	धनी	,	धनी।
,	649.	,	टगनी	,	टगनी।
,	651.	,	बहंगो	,	बहंगो।
,	652.	,	बिड़ड़ी	,	बिड़ड़ी।
,	654.	,	ठगुरी	,	ठगुरी।
,		,	फटी	,	फटी।
,	655.	,	केगुन बहुतह	,	मगुन बहुतह ।
,		,	लाठि	,	लाठी।
,	656.	,	पांती	,	पौंती
,	657.	,	बहंगी	,	बहंगी।
,		,	बहिग	,	बहिंगा।
,	662.	,	सिधोरा	,	सिधोरा।
,		,	हिगीरी	,	हिगीरी,,
,	666.	,	बटु	,	बटु।
,	669.	,	खंखाहरा	,	खंखरहरा।
,	677.	,	डम्मा	,	डुब्भा।
,	680.	,	मलगिया	,	मलगिया।
,	685.	,	भाभरा	,	भाभरा।
,	688.	,	सिङ्गी	,	सिङ्गी।
,	690.	,	डम्मा	,	डुब्भा।
,	694.	,	कूँड़	,	कूँड़।
,	708.	,	सिउठा	,	सिउठा।
,		,	चुंटा	,	चुंटा।
,	704.	,	खंडसी	,	खंडसी।
,	708.	,	पनबटा	,	पनबट्टा।
,	710.	,	लूड़ा	,	लूड़ा।
,		,	गुड़ा	,	गूड़ा।
,	711.	,	पनबटा	,	पनबट्टा।
,		,	सिखचा	,	सिखचा।
,	713.	,	अवास	,	अवास।

Section	713.	For	कंटिया	read	कंटिया।
"	"	"	घेला	"	घेला।
"	"	"	कूँड़	"	कूँड़।
"	"	"	कूँड़ा	"	कूँड़ा
"	"	"	चट्टी	"	चट्टी।
"	"	"	चांपी Chanmpi.	"	चाँपी Chaumpi.
"	"	"	काँट	"	काँट।
"	"	"	भावही	"	भावही।
"	"	"	टइया	"	टुइया।
"	"	"	तरकटा	"	तरकट्टी।
"	"	"	मंगरा।	"	मंगरा।
"	"	"	मटिया	"	मिटिया।
"	"	"	हंडिया	"	हंडिया।
"	"	"	हंडोला	"	हंडोला।
"	715.	"	कंवडल	"	कवडल।
"	718.	"	दाबि	"	दाबि।
"	722.	"	घडौची	"	घडौची।
"	723.	"	लग्गा	"	लुग्गा।
"	"	"	रंगा	"	रुंगा।
"	724.	"	दोपटटा	"	दोपटा।
"	725.	"	चरपलिया	"	चरपलिया।
"	726.	"	लङ्गो	"	लुङ्गी।
"	"	"	सगौटा	"	लंगोटा।
"	"	"	कच्चा	"	कच्छा।
"	727.	"	जंधिया	"	जंधिया
"	729.	"	मुण्डी	"	मुण्डी।
"	730.	"	चाहर	"	चहर।
"	731.	"	खेहाफ	"	खेहाफ।
"	"	"	खेहरा	"	खेधरा।
"	733.	"	खंगोळा	"	खंगोळा।
"	"	"	खुमो	"	खूंगो।
"	735.	"	Kharaul	"	Khorāñi.

Section	735.	For	वाधा	read	बाधा ।
	736.	„	जनेजआ	„	जनेजआ ।
	737.	„	धू ससा	„	धू ससा ।
		„	पचहृतथी	„	पचहृतथी
		„	कृहृतथी	„	कृहृतथी ।
	740.	„	खिलूआ	„	खिलुआ ।
		„	लू गरी	„	लुगरी ।
		„	लू गरिये	„	लुगरिये ।
		„	लू गरी	„	लुगरी ।
	741.	„	अं चरा	„	अं चरा ।
		„	बान्ह	„	बान्ह ।
	743.	„	लं हगा	„	लंहगा ।
		„	घं घरा	„	घं घरा ।
		„	घं घर	„	घं घर ।
	744.	„	अङ्गिया	„	अंगिया ।
	745.	„	चुं दरी	„	चुंदरी ।
	747.	„	इं गुर	„	इंगुर ।
		„	बे नीया	„	बेनिया ।
	748.	„	कांटा	„	कांटा ।
		„	सअ जाफ	„	सअजाफ ।
		„	सजाफ	„	सअजाफ ।
	747.	„	सिं घारा	„	सिं घारा ।
	750.	„	सतरंज्जी	„	सतरंजी ।
	255.	„	रुदराह	„	रुद्राह ।
		„	मु गवा	„	मुंगवा ।
		„	मू गा	„	मुंगा ।
		„	गौप	„	गोप ।
	756.	„	अं गुठी	„	अंगुठी ।
		„	एं ठू आ	„	ऐं ठू आ ।
		„	धनहारी	„	धन्हारी ।
		„	मुदरी	„	मुंदरी ।
	757.	„	पहुची	„	पहुची ।

Section	757.	For	तौंतो	read	तैंतो ।
„	758.	„	जवा	„	जावा ।
„	759.	„	घुङ्कुर	„	घुँघुर ।
„	„	„	घुङ्कुर	„	घुँघुर ।
„	760.	„	अंगुठा	„	अंगुठा ।
„	762.	„	मंगटीक	„	मंटौका ।
„	763.	„	कूञ्ची	„	कूञ्ची ।
„	„	„	कूञ्ची	„	कूञ्ची ।
„	764.	„	खटटौ	„	खटटौ ।
„	„	„	भुम्मक	„	भुम्मक ।
„	765.	„	जुगनू	„	जुगनु ।
„	„	„	हंसुली	„	हंसुली ।
„	„	„	खमिया	„	खँभिया ।
„	766.	„	अचरी	„	अचरी ।
„	767.	„	बमूगठा	„	बमुगठा ।
„	„	„	बहुटा	„	बहुट्टा ।
„	„	„	बजुल्ला	„	बजुल्ला ।
„	768.	„	कांकना	„	काँकना ।
„	„	„	काकनी	„	काँकनी ।
„	„	„	कगना	„	काँगना ।
„	„	„	कसौठी	„	काँसौठी ।
„	„	„	ठोड़ा	„	टोड़ा ।
„	„	„	बगुरी	„	वँगुरी ।
„	„	„	बड़हडा	„	बड़हरा ।
„	769	For	एठुआ	read	ऐँठुआ
„	„	„	अगुस्ताना	„	अँगुस्ताना
„	„	„	लोभेरुआ	„	लोभरुआ
„	„	„	अखुआ	„	अँखुआ
„	770	„	अवरा	„	अँवरा
„	771	„	किंकनी	„	किँकिनी
„	„	„	घुर	„	घुँघुर
„	772	„	अगुठा	„	अंगुठा

Section	774	For	अचौना	read	अँचौनां
		"	अचौनी	"	अँचौनी
"	775	"	पाँचपातर	"	पँचपातर
"		"	प्रीण्डो	"	पिण्डी
"	777	"	सिंघासन	"	सिँघासन
"	778	"	horsā	"	horsā
"		"	hursā	"	hurā
"		"	चंदरौठा	"	चँदरौठा
"	779	"	धुपनदा	"	धुपदान
"		"	धूपेडी	"	धुपेडी
"	781	"	बापक गरें मेंगरा	"	बापक गरें मुँगरौ
"	785	"	वाला	"	वाला
"		"	वालवा	"	बलवा
"		"	बलसी	"	बलकीसी
"	786	"	गोरराटी	"	गोरण्टी
"		"	मिठठौ	"	मिड्ठी
"		"	गेर	"	गेर
"	788	"	गङ्गधरार	"	गङ्गवरार
"		"	dila	"	dilā
"		"	dira	"	dirā
"		"	dira	"	dirā
"	789	"	तारी	"	तरी
"		"	बहरम	"	बहरभूम
"	792	"	जखर खाबड़	"	जखर खाबर
"	793	"	टिण्हा	"	टिण्हा
"		"	डोहला	"	डिहला
"		"	टिपुर	"	टीपुर
"		"	भौकटौर	"	भिकटौर
"	794	"	अकड़े ल	"	अँकड़े ल
"	796	"	हूप्र	"	हूप्यर
"	797	"	खिलकडी	"	खिलकडी
"	799	"	कोठी	"	कोठी
"		"	कोठी	"	कोठी

Section	900	For	अववर	read	अववर
„	802	„	बांगर	„	बांगर
„	„	„	बांगर	„	बांगर
„	805	„	उखाँव	„	उखाँव
„	„	„	कोरांट	„	कोरांट
„	808	„	कोडार	„	कोडार
„	814	„	पेडा	„	पेडा
„	„	„	कोडवारी	„	कोडवारी
„	„	„	नौकेडा बगीचा	„	नौकेडा बगीचा
„	„	„	पतिघारी	„	पतिघारी
„	„	„	भूर	„	भूर
„	„	„	बाँडा	„	बाँडा
„	„	„	रेहाड़	„	रेहाड़
„	„	„	रेहडा	„	रेहडा
„	819	„	दोखाड़	„	दोखाड़
„	824	„	कोडनी	„	कोडनी
„	„	„	काडन	„	कोडन
„	825	„	खुटेहरा	„	खुँट हरा
„	828	„	ठटाई	„	ठटाई
„	829	„	remove all the dots from the couplet.		
„	832	„	पंरगा	„	पँरगा
„	836	„	पैन	„	पैन
„	„	„	संजहरिय Sanghariya संजहरिया Sanjhariyā.		
„	841	„	हट्टा	„	हट्टा
„	842	„	टेपटा	„	टेपटा
„	„	„	उफगिया Uphagiya	„	उफंगिया Uphangiyā.
„	844	„	जाना Jāna	„	जन Jana
„	„	„	कोरंजा	„	कोरञ्जा Koranja
„	846	„	पैच	„	पैच
„	„	„	जनपैचा	„	जनपैचा
„	„	„	भजहरिया	„	भंजहरिया bhanjhariyā.
„	„	„	भंजा	„	भाँजा bhanjā.
„	„	„	भंजेत	„	भँजेत

Section 843	For	अंगवारा	read	अंगवारा
"	"	अंगवरिया	"	अंगवरिया
" 848	"	गपौरा	"	गपौरा
"	"	कण्डा	"	कण्डा Kanda
"	"	कण्डरा	"	कण्डरा Kandrā
" 851	"	बसाओल	"	बसाओल
"	"	गोईंठा	"	गोईंठा
" 853	"	पाथब	"	पाथब
" 855	"	छीटव	"	छीटव
" 856	"	बेया	"	बोया biyā
"	"	अववी	"	अब्बी
" 859	"	अववी	"	अब्बी
"	"	निरबीज	"	निरबीज
"	"	भरनी	"	भुरनी
" 867	"	खुरपियान	"	खुरपियाना Khurpiyanā
" 868	"	इभदाइर	"	इभदाइर
" 872	"	भाँज भाँजा	"	भाँजा भाँज
" 874	"	गुदार	"	गुदार
" 875	"	दुंगनी	"	दुंगनी
"	"	पाँगल	"	पाँगल
"	"	जरवौर	"	जरखोरा Jorckhorā
" 877	"	सुसुत	"	सुसुत
"	"	मडुआ	"	मडुआ
" 878	"	विनियाँ	"	विनियाँ
"	"	मुट्टा muttkā,,	"	मुट्टा mutthā
"	"	अवासा	"	अवासा
" 887	"	मिजनी	"	मिजनी
" 888	"	तोडाएब	"	तोडाएब
" 890	"	पूँज	"	पूँज
" 891	"	बडहरा	"	बडहरा
" 894	"	अँटिया	"	अँटिया a-tiyā
"	"	ढलया	"	ढल्ला dhulla
" 895	"	भसभलवा	"	भसभलवा bhasbhalva

Section	896	For	Jhengra	read	Jhengrā
"	898	"	भौंठा	"	भौंठा bhauntā.
"	900	"	पकुआ	"	पकुआ
"	901	"	अगाड	"	अगाड
"	903	"	मनहुडा	"	मनहुडा
"	908	"	पचइ	"	पचइ
"	913	"	भौकटठा	"	भौकडा
"	"	"	हमकट्ठी	"	हमकट्ठी
"	"	"	कुट्ठी	"	कुट्ठी
"	916	"	कूथ्या	"	कूथ्या
"	117	"	भौड	"	भौड
"	919	"	खड्ड	"	खड्ड
"	922	"	बीत	"	बीत
"	922	"	पनिहार panihar	"	पनिहा panihā.
"	923	"	जलघर	"	जलघर
"	938	"	जोट	"	जोट
"	"	"	जहड	"	जहड
"	939	"	गोडपौठा	"	गोडपौठा
"	940	"	घरई	"	घुरई
"	943	"	हरनिहार	"	हरनिहार
"	"	"	मोटहरवा	"	मोटहरवा
"	951	"	अनौआ anana	"	अनौआ anauā.
"	957	"	अकुटा	"	अकुटा
"	"	"	रेडलवा	"	रेडलवा
"	"	"	टैभौ	"	टैभौ
"	958	"	टुगना	"	टुगना
"	961	"	टूड	"	टूड
"	"	"	खड	"	खड
"	"	"	खग	"	खूग
"	963	"	Usina	"	Usinā
"	"	"	उसना	"	उसना Usanā
"	"	"	पोथार	"	पोथार
"	964	"	एक	"	एक

Section	965	For	पाक	read	पाके
"	"	"	भाटिन	"	भाटिन
"	"	"	काजो	"	काजी
"	"	"	सिंगरा	"	सिंगरा
"	966	"	करगा	"	करंगा
"	"	"	भुईसीकर	"	भुईसीकर
"	967.	"	करगा	"	करंगा ।
"	972.	"	दुधराज	"	दुधराज ।
"	973.	"	भेडकावर	"	भेडकावर ।
"	"	"	लोगचुरा	"	लोगचूरा ।
"	975.	"	वराटी	"	वराटी ।
"	"	"	खलहा	"	खेडा ।
"	981.	"	खिसकटटी	"	खिलकट्टी ।
"	"	"	खिलतोएव	"	खीलतोइव ।
"	982.	"	आटी	"	आटी ।
"	"	"	अटिया	"	अटिया ।
"	984.	"	खच्चा	"	खच्चा ।
"	"	"	दधघोटट्	"	दुधघोटट् ।
"	985.	"	गेह्या	"	गेह्या ।
"	986.	"	टट्टा	"	टट्ठा ।
"	"	"	गाज	"	गाज ।
"	"	"	खमहार	"	खमहार ।
"	"	"	काड़	"	काड़ ।
"	987.	"	मुइया	"	मुइया ।
"	"	"	वभार	"	वभार ।
"	"	"	घोपा	"	घोपा Ghonpa.
"	989.	"	खावा	"	खावा ।
"	990.	"	मकुआ	"	मकुआ । manṛuā.
"	"	"	जाटी	"	जाटी ।
"	"	"	भौल	"	भेल ।
"	"	"	मे	"	मे ।
"	994.	"	काठी	"	काठी ।
"	995.	"	मग	"	मग ।

Section 995.	For	डांट	read	डांट ।
„ 996.	„	तपखी	„	ते पखी ।
„ 999.	„	मेटवांस	„	मेटवांस ।
Page 229 Footnote		खेसारौ	„	खेसारौ ।
Section 1001	„	डिनभी	„	डिब्भी ।
„	„	अकुरा	„	अकुरा ankura.
„ 1002.	„	बूट	„	बूट ।
„ 1003.	„	बूटौ	„	बूटौ ।
„ 1004.	„	डिबभी	„	डिब्भी ।
„	„	डिगडौ	„	डिगडौ ।
„	„	चटटा	„	चटटा chatta ।
„ 1005.	„	केबाही	„	केबाही ।
„	„	पोंछा	„	पोंछा ।
„ 1006.	„	संगार	„	संगार ।
„ 1009.	„	टिम्भी	„	टिब्भी ।
„ 1010.	„	पोर	„	पोर ।
„	„	पोराना	„	पोराना ।
„ 1014.	„	कचोरस	„	कचोरस ।
„ 1016.	„	बागा	„	बागा ।
„ 1021.	„	खगडौवा	„	खगडौवा ।
„ 1023.	„	मूरती	„	सुरती ।
„ 1024.	„	होजी	„	होजी ।
„ 1026.	„	सब	„	सभ ।
„ 1028.	„	पेदा	„	पेदा ।
„ 1029.	„	टेंगे	„	टेंगे ।
„ 1030.	„	सुखेवन	„	सुखेवन ।
„ 1034.	„	बमभू	„	बम्भू ।
„ 1039.	„	फालगुन	„	फाल्गुन ।
„ 1043.	„	जरठ आतेन	„	जरठ आतेन ।
„ 1045.	„	अडरी	„	अडरी ।
„ 1049.	„	बगला	„	बगला ।
„ 1050.	„	भिराडा	„	भिराडा bbinda ।
„	„	अतरा	„	अतरा antara ।

Section	1052.	For	कीटी	read	कीटो ।
"	1054.	"	अधवा	"	अधवा adhwā.
"	1056.	"	सपारी	"	सुपारी ।
"	"	"	मुखसुध	"	मुखसुध ।
"	"	"	मुखसुधौ	"	मुखसुधौ ।
"	1057.	"	आंख	"	आंख 1
"	1064.	"	तरवज	"	तरबूज ।
"	"	"	पनिहौआ	"	पनिहौआ panihauā.
"	1071.	"	कोम हडा	"	कोमहडा Komhra.
"	"	"	खिजको हडा	"	खिजकोहडा ।
"	"	"	काड	"	काहू
"	"	"	खोरासानो	"	खोरासानो !
"	"	"	डिडिया	"	डिडिया ।
"	"	"	भुप खेम	"	भूपखेम ।
"	"	"	भूटका	"	भुटका ।
"	"	"	बनभूटका	"	बनभुटका ।
"	"	"	गुलमोरिच	"	गुलमरिच ।
"	"	"	गूरइ	"	गुरई ।
"	"	"	रस्सुन	"	रस्सुन ।
"	"	"	लूतिथा	"	लुतिथा ।
"	"	"	सफगोल	"	सफगोल ।
"	"	"	मूनगा	"	मुनगा ।
"	1074.	"	अगरा	"	अगरा ।
"	"	"	उकसा	"	उकसा । ukṣa.
"	"	"	कटोइ	"	कटोई ।
"	"	"	कूकूडी	"	कुकुडी ।
"	"	"	कूकूहो	"	कुकुहो ।
"	"	"	कुसियाना	"	कुसियाना ।
"	"	"	कोईली	"	कोइली ।
"	"	"	गादूर	"	गादुर ।
"	"	"	गांधवा	"	गंधवा gandhwa?
"	"	"	गुनबन	"	गुन ।

Section	1074.	For	कनहौ	read	कन्हौ ।
"	"	"	पकखन	"	पक्खन ।
"	"	"	सुरका	"	मु रका murka.
"	"	"	dakhinaha	"	dakhinaha.
"	"	"	इखिन्हा	"	इखिनहा ।
"	"	"	पटारहौ	"	पेटारहौ ।
"	"	"	सूरका	"	सुरका ।
"	"	"	बक्को	"	बक्को ।
"	"	"	मूरका	"	मुरका ।
"	"	"	भाख	"	भाँख ।
"	"	"	गांधी	"	गांधी ।
Page	264.	"	मरका	"	मुरका ।
"	265.	"	paddda	"	hadda.
Page	266.	"	खड़का	"	खडुका ।
"	267.	"	दब	"	दूब ।
"	"	"	धूरूप	"	धुरूप ।
"	"	"	पूपरा	"	पुपरा । pupra.
"	"	"	पपरा	"	पुपरा puprā.
Page	269.	"	चिचौरो	"	चिचौरो ।
"	"	"	टुरियाएल	"	टुरियाएल ।
"	"	"	बभौरी	"	बभौरी ।
Page	270.	"	कुहखा	"	कुहखा ।
"	"	"	कुमहख	"	कुमहख ।
"	274.	"	अखाट	"	अकाटे ।
"	275.	"	घनिशठा	"	घनिष्ठा ।
"	"	"	असनी	"	असनी ।
"	"	"	मगघा	"	मगघा maggha.
"	276.	"	गटठहि	"	गट्ठहि ।
"	"	"	"	"	"
"	277.	"	जौ	"	जौ ।
"	"	"	जौं	"	जौ ।
"	278	"	कहहि	"	कहहिं ।
"	"	"	राउ	"	राइ ।
"	"	"	भा	"	भां ।
"	280	"	पुएषा	"	परषेवा ।

Section 1088. For आघा वधरी आघा घान read आघा खखरी
आघा घान ।

		पूर बैथा	read	पूर बैथा ।
		सखले		सुखले
Page 282		घान		घान ।
	283	बरखा		बरखा ।
Section 1090.		कुर्मिन		कुरमिन ।
	1091.	रातूक		रातुक ।
		घन		घन ।
	1092.	गह		गेहूँ ।
	1094.	हंगर		हाँगर ।
	1097.	मोटहावरद		मोटहावरद ।
		नाता		नाटा ।
		ते घरी		ते घरी ।
	1098.	दूसमार		डूसमार ।
	1108.	खिंघट्टा		खिंटुडा ।
	1109.	नाटा		नाटा ।
	1113.	देखिह		देखिह ।
	1114.	घेन		घेनु ।
		घनपुरही		घनपुरही ।
	1115.	वरधियाएब		वरधियाएब ।
	1117.	डुघारि		डुघारि ।
	1118.	मुइल		मुइल ।
	1119.	चोहेर		चोहेर ।
		mahela		mahelā.
		मसाल		मसाला masālā ।
	1120.	पडरु		पडरु ।
		कडरु		कडरु ।
	1123.	भेड		भेड़ी ।
	1125.	तहरा		टहरा ।
	1129.	पट्टा		पट्टा ।
	1133.	रूपघर		रूपघर ॥
	1136.	गोहमन		गोहमन ।

Section	1138.	For	सफेद	read	सुफेद ।
	1141.	„	कून्दा	„	कून्दा kundā.
	„	„	लोकाना	„	लोकाना lokanā.
	1144.	„	चाँदो	„	चाँदो ।
	1145.	„	भूस्वा	„	भूस्वा ।
	1146.	„	निखराह	„	निखराह ।
	„	„	चिकनटिवमा	„	चिवनजिव्भा ।
	1147.	„	बाघ	„	बाघ ।
	1148	„	घेरानी	„	घेरानी ।
	1150	„	भेड़िहर	„	भेँड़िहर ।
	„	„	भेड़िहार	„	भेँड़िहार ।
	„	„	भेड़िहारा	„	भेँड़िहारा ।
	1153	„	ढठठा	„	ढठा dhattha.
	1155	„	चेलहवा	„	चैल्हवा chelhwa.
	1160	„	नैनु	„	नैनु ।
	„	„	कुपी	„	कुप्पी ।
	„	„	गेसहा	„	गेल्हा ।
	1162	„	जारन	„	जोरन ।
	1163	„	छालहो	„	छाल्ही ।
	1166	„	फुकि	„	फूकि ।
	1168	„	ढरका	„	ढरका ।
	1171	„	होँडो	„	होँडो ।
	1172	„	खोरहा	„	खोरहा ।
	1173	„	टाँसी	„	टाँसी ।
	„	„	हेंडो	„	हेंडो ।
	„	„	जिव्भी	„	जिव्भी ।
	„	„	चोरमतका	„	चोरमतका ।
	1174	„	उकर जाएब	„	उखेर जाएब ।
	1175	„	चेचक	„	चेचक ।
	„	„	कटवा	„	कटवा ।
	1176	„	फलबात	„	फुलबात ।
	1178	„	माडा फुल्ली	„	माड़ा फुल्ली ।
	1182	„	कोँडपका	„	कोँडपका ।

Section 1183	For	अ'कता	read	अंकटा ankta.
"	"	अ'कता	"	अंकटा ankta.
"	"	अ'टु ली	"	अ'टु ली ।
"	"	गंडरो	"	गंडेरो ।
"	"	गंडर	"	गंडर ।
"	"	चोरांत	"	चोरांत chorānt.
"	"	चिचहोर	"	चिचहोर ।
"	"	चोरांत	"	चोरांत ।
"	"	चकोडा	"	चकोडा ।
"	"	दुभ	"	दुभ ।
"	"	बन तुलसी	"	बनतुलसी ।
"	"	बनतुलसी	"	बनतुलसी ।
"	"	बेढियां	"	बेढियां ।
"	"	बेलोनहा	"	बेलोनहा belonhā
"	"	मडुआटी	"	मडुआटी ।
"	"	राठी	"	राठी ।
"	"	नवारी	"	नेवारी ।
"	"	तुलसी	"	तुलसी ।
"	"	साई	"	साई ।
"	"	खुरवार	"	खुरवार ।
" 1184	"	कमरिया	"	कमरिया ।
"	"	बहिया	"	बहिया ।
"	"	हाकिम	"	हाकिम ।
"	"	सङ्ग	"	सङ्ग ।
" 1185	"	मजुरी	"	मजुरी ।
"	"	खलीना	"	खलीना ।
" 1186	"	अगठौर	"	अगठौर ।
"	"	हवाही	"	हरवाही ।
" 1193	"	पब्वी	"	पब्वी ।
" 1194	"	बिरोत	"	बिरोत ।
"	"	आंजुरी	"	आंजुरी ।
"	"	खंटी	"	खंटी ।
" 1196	"	फरकागा	"	फरकागा ।
" 1201	"	बनहवैया	"	बनहवैया ।

Section	1201	For	मड़वच्च	read	मड़वच्च ।
		"	बसु ढो	"	बसु ढो ।
		"	कियाली	"	कियाली ।
		"	बयाई	"	बयाई ।
"	1203	"	अगौंआं	"	अगौंआं ।
		"	रसुआर	"	रस, आइ rsuAr.
		"	मुसहर	"	मुसहर ।
		"	दिहवार	"	दिहवार ।
"	1204	"	परांता	"	पुरौंता ।
		"	बढी	"	बड़ही ।
		"	केरा	"	केड़ा ।
		"	पुरी	"	पूरी ।
"	1208	"	तिपदार	"	टिपदार ।
		"	जजवी	"	जजवी ।
"	1209	"	गोड़ंत	"	गोड़ंत ।
"	1210	"	खुसकी	"	खुशकी ।
		"	पेसगी	"	पेशगी ।
"	1214	"	हिस्मा	"	हिस्सा ।
		"	हिस्मेदार	"	हिस्सेदार ।
		"	जेठनस	"	जेठंस ।
"	1217	"	छुट्टा	"	छुट्टी chhutti.
		"	किक्कू	"	किक्कू ।
"	1234	"	सिरका	"	सिरकी ।
"	1237	"	अगुआर	"	अगुआर ।
"	1243	"	चवुतरा	"	चवुतरा ।
"	1244	"	कान्ह	"	कान्ह ।
"		"	धरामी	"	धरामी ।
"	1247	"	सुंह	"	सुंह ।
	page 337	foot note	तबाब	"	बुताब
Section	1250	"	बिसैया	"	बिलिया
"	1251	"	भरेठ	"	भरेठ ।
"	1257	"	टरखा	"	टेखा
"	1258	"	बाता	"	बाता

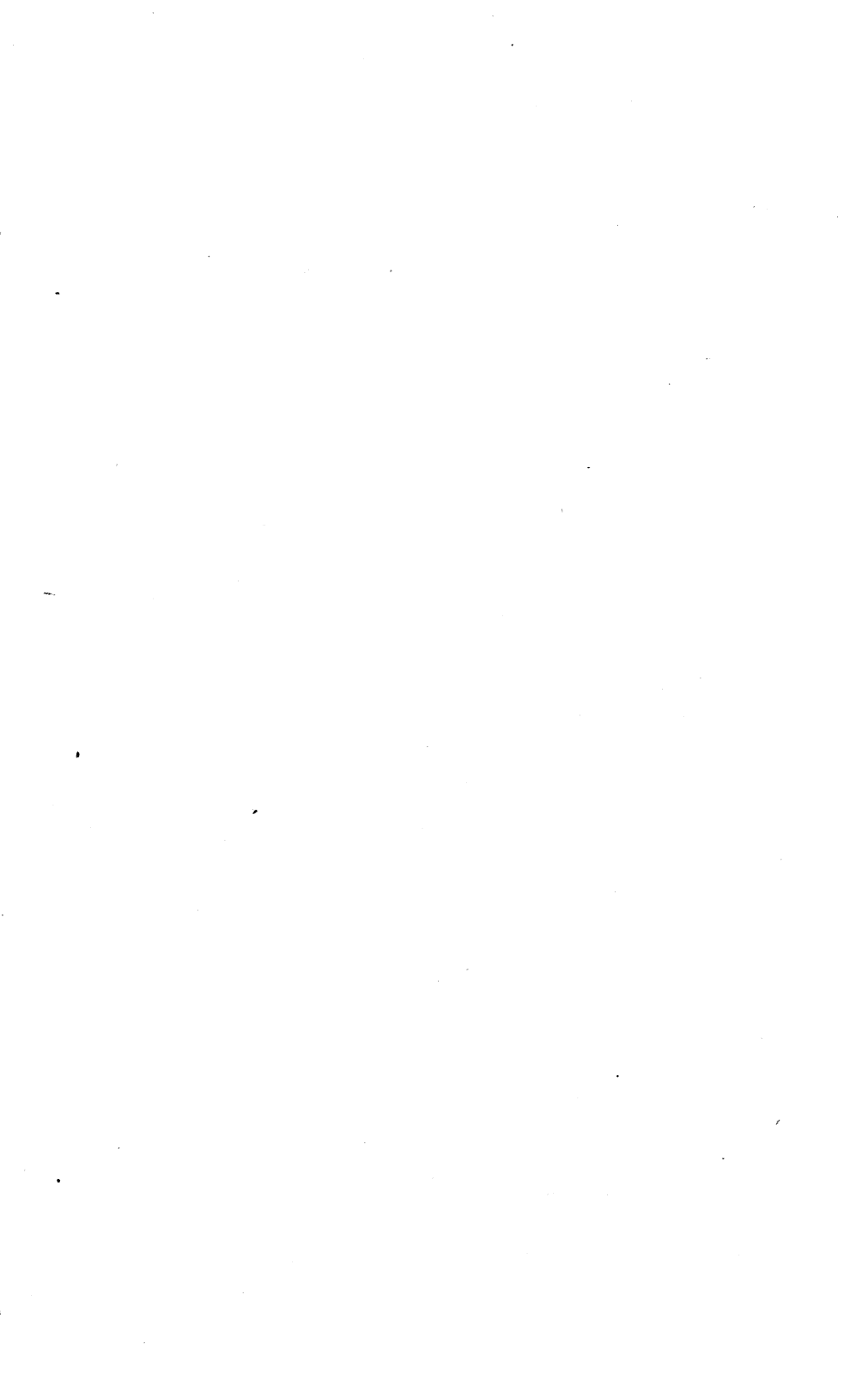
Section 1258	For	वल्हा	read	वल्हा
„ 1263	„	वंकौ	„	वंकौ
„ 1265	„	ढोका	„	ढोका
„ 1267	„	गिटो	„	गिटो
„	„	एठा	„	ऐठा
„ 1269	„	खाय	„	खाय
page 346		आंसी	„	आंठी
„	„	अभासी	„	अमाठी
„	„	सिकुला	„	टिकुला
„	„	सिकोटा	„	टिकोटा
page 348		खद्दी	„	खद्दी
„ 349		चवेनी	„	चवेनी
„ 351		तिसकुठ	„	तिसकुठ
„ 352		उलावाल दास	„	उलावाल दास
„ 353		बगेया	„	बगेया
„ 354		बतासा	„	बतासा
„ 355		बजका	„	बजका
„ 356		मठा	„	मट्टा
„ 356		महनभोग	„	मोहन भोग mohān bhog.
„ 358		मोती चूर	„	मोतीचूर ।
„ 358		समीसा	„	समोसा ।
Section 1274	for	साई	„	साई
„ 1275	„	हबेलो	„	हबेली
„ 1279	„	विधवो	„	विधवा ।
„	„	अरघुआ	„	अरघुआ
„ 1290	„	dol karhui	„	dhol karhui.
„ 1291	„	विदागो	„	विदागो
„ 1292	„	दुआग नघन	„	दुआरनघन duār nanghan.
„ 1294	„	दोगा	„	दोगा
„ 1297	„	नहरा	„	नेहरा
„ 1307	„	मण्डप	„	मण्डप

Section	1808	For	मन्त्रीपूजा	read	मात्रिका पूजा matrika puja.
	1316	„	टिया	„	हीया
	1318	„	chandaen	„	chandan.
	1344	„	चिठी	„	चिट्ठी
	1345	„	जवनार	„	जवनार
	1354	„	सिधांत	„	सिधांत
	1358	„	लडु	„	लड्डू
	1369	„	badri	„	bori.
	1373	„	मट्टवा	„	मट्टा
	1377	„	samily	„	family.
	1379	„	far	„	for
	page 383	„	खोहाग के पूरा		खोहाग के पूरा
Section	1398	„	durns	„	durus.
	1399	„	सघोर	„	सघौर
	1400	„	गोरघोआई	„	गोरघोआई
	1411	„	नहडुङ्गी	„	नहडुङ्गी
	1425	„	महाबभन	„	महाबाभन
	1433	„	घरती माइ	„	घरती माइ
	1434	„	हरसोघन	„	हरसोघन
	1456	„	क्रिष्ण	„	कृष्ण
	page 408	„	manus	„	manus.
	409	„	खलखौ	„	खलखौ
	410	„	चटू घा	„	चटुआ
	411	„	सुखड़ा	„	सुखड़ा
	415	„	हृषो	„	हाशो
Section	1968	„	खसरा बटाइ		खसरा बटाइ
	1474	„	बटा	„	बट्टा
	1476	„	पचा	„	पै चा
	page 423	„	पसो रुपैया	„	पैसे रुपैया
Section	1484	„	परेखिया	„	परेखिया
	148b line 7		insert release in full.		
	„	„	धरल	„	धरल

Section	1486	For	होकर	read	ओकर
„	1487	„	हुंड़ी पत्रो	„	हुंड़ी पत्रो
„		line 14 insert accept.			
„		„	मितती	„	मिती
„	1492	„	रखो	„	रखी
„	1497	„	रमड़ो	„	रमड़ी
„	1499	„	रती	„	रती
„		„	दुअनी	„	दुअनी
„	1500	„	सवेया	„	सवेया

Appendix 29 for dehiyay read dahiyak.

Appendix page 16 पनयोचा read पनियोचा.



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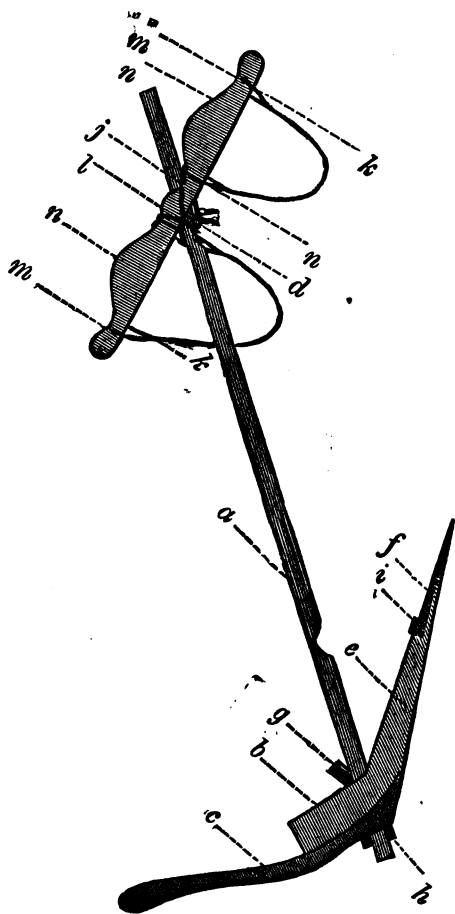
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The Country Plough.

(NOTE. The front portion of the body is given in section, so as to show the position of the share.)



THE PROVINCE OF

BIHAR

SHEWING THE VARIOUS DIALECTS
SPOKEN THEREIN

Red Bhojpuri dialect
Blue Maithili
Yellow Magahi or Magadhi

Dotted tracts signify border
lands where a mere or less
impure dialect is spoken



DIVISION I.

IMPLEMENTS AND APPLIANCES

USED IN

AGRICULTURE AND RURAL MANUFACTURES.

SUBDIVISION I.

IMPLEMENTS USED IN PREPARING LAND FOR CULTIVATION.

CHAPTER I.—THE PLOUGH.

1. The ordinary country plough is generally known as हर *har*. Sometimes the Hindi form of the word, हल *hal*, is used. In Gaya, the word लांगल *lāngal* is also used.

2. खिनौरी *khinauri* is used for an old or worn plough. In the South-East and in North-West Tirhut this is ठेंठो *thenthi*, and generally over North-East and South Tirhut ठेंठा *thentha*. In Shahabad it is खुटहरा *khutahra*. A new plough is नवठा *nawathā* or नौठा *nauthā* to the west, नव्वर *nawghar* in Champāran, and लवठा *lawatha* generally over North-East and South Tirhut.

3. In West Bihār and South Bhagalpur सांग *sānga*, and in South Munger सांगह *sāngah*, mean the plough and all its appurtenances, as in the sentence सांग (or हर सांग) लैने आव बहियार *sānga (or har sānga) lenē āw bahiyār*,—bring the plough, &c., to the field.

4. The various parts of the common plough are as follows:—

5. *The beam* (a).—North of the Ganges this is हरिस् *haris*, and so also in Shahabad. In East Tirhut it is also called हरीस् *haris*. In Patna, Gaya, and South Munger it is सांठ् *sānrh*. In South Bhagalpur it is ईस् *īs*, हरिस् *haris* is, however, understood more or less everywhere.

6. The body (b).—This is everywhere हर *hara*.

7. The handle or stilt (c).—In Shahabad and north of the Ganges this is परिहय् *parihath*; in the eastern portion of the latter tract it is also लागन् *lāgan*. लागा *lagnā* is used in South Munger, Patna, and Gaya, and नाँगनो *nāngano* in South Bhagalpur. In South-Western Shahabad परिहन् *parihat* is used. The knob at the end of the body near the handle is in Patna चँदवा *chandwa*, in Gaya चाँदो *chāndi*, north of the Ganges and in Shahabad मूठ *mutha* (or in the south-west of the district चँदुलौ *chandulāi*), and in the south-east मुठिया *muthiyā*. In South Bhagalpur मकरी *makari* is a piece used for amending it when broken. The first, second, and fourth names are only used if it is a separate piece of wood.

8. The notches on the beam (d).—by which the share is raised or lowered.—In Sāran खेड़ा *kherha*, in Gaya खँदो *khenrhi*, and in Shahabad खेड़ी *kherhi*. In Patna they are खेहा *khehā*, in Champāran खाता *khātā*, and throughout Tirhut खाढ़ौ *khārhi*. In South-East Tirhut, it is also खड़हा *khārha*, and in South-East Bihār, खौढ़ा *khonrha* or काढ़ *kārḥ*.

9. The sole (e).—in which the share is fixed.—

In West Bihār, it is टोर *tor* or टोरा *torā*. In East Bihār, it is नास् *nās* or नासा *nāsā*.

North of the Ganges the thicker end of the sole is called माँथ *mānth* or माँथा *mānthā*.

10. The share (f).—Everywhere फार *phār*. In North-East Tirhut also फारा *phārā* or फाला *phālā*, and in South-East Tirhut, also लोहामा *lohāmā*.

11. The wedge fixing the beam to the body (g).—North of the Ganges and in Shahabad and South Munger, this is पाट *pāt*. Variants are पडा *pattā* (Gaya), पाटा *pātā* (South Tirhut and Patna), and पाटो *pāto* (South Bhagalpur).

A second wedge is sometimes added, which is known as चैली *chaili* everywhere north of the Ganges and in Gaya and the south-west, and also as चेलखी *chelkhi* in South-East Tirhut. In East Tirhut it is also called चैरी *cheri*. Another name is पाचड़ *pāchar* (in North-East Tirhut and Shahabad), or पचड़ी *pachari* everywhere south of the Ganges. In South Bhagalpur, it is called उपर पाटो *upar pāto*.

12. The peg (h) passing through the shaft at the end, to prevent the body coming off.—This is बराइन *barāin* generally, or बरेइन *baraiin*

in Champāran and Tirhut; the latter is also used in South Munger. Other forms are बरेन् *baren* in North-East Tirhut, बरहन *barhan* in Sāran, बरैनी *baraini* in Patna, and बरन् *baran* in Shahabad. Other names are सब धरिया *sabha dhariyā*, सत धरिया *sata dhariyā*, in Patna, and सभधर् *sabhadhar* in Gaya, because it holds the whole plough together. Also तरैला *taraila* in South Bhagalpur, तरैली *taraili* in South-West Shahabad, and हुम्ना *humna* in Patna.*

13. The iron clamp (*i*) for preventing the share falling off.—करव्वार *karvār* or करव्वारा *karuārā* everywhere to the west. A variant is करव्वारी *karuāri* (Patna, Champāran, and West Tirhut). In South-West Shahabad it is also called खूरा *khūrā*. In Patna it is also called जोंका *jonkā*, and the same name is current all over Bihār. जोंकी *jonkī* and चोभी *chobhī* are also used in South-East Tirhut. In North-East Tirhut a wedge is also used for the same purpose, and is called गासी *gāsī*.

14. The yoke.—North of the Ganges always पालो *pālo*; so also in Patna, Gaya, and South Munger, with a variant पाल *pāla* in South Bhagalpur. In Shahabad and Gaya, the word is generally जुआठ *juāth*, which is also sometimes used in Sāran and the east. Sometimes it is made up of two bars. The upper bar then is considered the yoke proper, and is hence usually called the जुआठ *juāth*. The lower bar is generally तर्सैला *tarsaila*.

This double-bar arrangement is not commonly found in the plough yoke. It is more usually met with in the yoke for well irrigation (मोट् *mot*); As a general rule पालो *pālo* or जुआठ *juāth* (according to locality) may be safely used for the single-bar plough-yoke and for the double-bar irrigation yoke, and जुआ *juā* for the single-bar cart-yoke. See § 938.

15. The outer pins, which join the two bars of the yoke, are सैला *sailā* or समैल *samaila* to the west and कनैल *kanaila* to the east. They are also कनकिल्ली *kankilli* in South Bhagalpur.

16. The inner pins are समैल *samaila* or (Patna and the south-east) समैला *samailā* and (Gaya) समैया *samaiyā*.

17. The leather thongs (*j*), which attach the yoke to the beam of the plough.—These are from Patna to the east of the South Gangetic tract, and in Champāran, नारन् *nāran*, with a variant लरनी *larani* in

* About हुम्ना *humna* there is a story of a Jolha (the proverbial fool of Bihar stories) who found a *humna* on the road and cried out in his foolishness, प.चों हर के हुम्ना, खेतीकर बनाय *paon har ke humnā, kheti karab banāy*,—I have found the rear peg of a plough, I'll turn a farmer at once.

North-West and South-East Tirhut, and optionally लारन् *lāran* in South-East Bihār. नाघा *nādhā* and नरैली *naraili* are used in Shahabad, and variants of the former word occur in लदहा *ladaha* (South-East Tirhut), लैधा *laidhā* or लाधा *lādhā* (North-East Tirhut), and हर लघौ *har ladhi* or हर नाघा *har nādhā* over South Tirhut generally. नाघा *nādhā* is also used in Gaya. हर नाघा *har nādhā* in Sāran is only used when they are of string. When they are of leather, in that district, they are called दुआली *duālī*. South Bhagalpur has डोंडा *donṛā* or लैधा *ledhā*.

18. The ropes (k) which go round the bullocks' necks.—These are everywhere except in the extreme west जोती *joti*. In the extreme west (Sāran, Champāran, and Western Shahabad) the masculine form जोता *jota*, is the usual one. In North-East Tirhut they are also समैल *samel* or समैल *samail*, and in South Bhagalpur फाँस *phānsa*.

19. The projecting knob (i) in the middle of the upper part of the yoke.—Round this the thongs which fasten the yoke to the beam are fixed. This is everywhere महादेवा *mhaādevā*. Variants are महादेओ *mahādeo* (Patna and Gaya) and महादेवा *mahdawā* (South Munger). In South Bhagalpur it is मंभवार *manjhwāra*.

20. The notches (m) near each end of the yoke.—To these the ropes which go round the bullocks' necks are fixed. These are खाँड़ी *khānrī* in Patna, with variants खाड़ी *khārhi* in South-East Tirhut and खेंड़ी *khenṛhi* to the west. South West Shahabad has खड्डी *khaddhi*. In Gaya the word used is कनौसो *kanausi*, and in South Bhagalpur खात *khāta*, while सिमल *simal* or नक्ती *nakti* are optional names in South-East Tirhut.

21. The leaf of the yoke (n).—This is पत्ता *pattā*, पल्ला *pallā* or (in South-Munger) पलई *palai* and (in Sāran) पाता *pātā*.

22. The trough in which the share lies when fixed in the body is खोल *khol*, or in South Bhagalpur खोली *kholī*.

23. The bamboo whip with which the bullocks are driven is पेना *painā*, and its lash is छिटि *chhiti* in North-East Tirhut. Other names will be found in § 98 and ff.

24. A drill plough.—This is generally टार *tar*, with variants in South-East Tirhut टाँड़ी *tānrī* and टोर *tor* in South Munger. The share is टरसुई *tarasui*. खिल्ला *khillā* is the nail which fastens the share to the body. The bamboo pipe is in West Bihār बाँसा *bānsā*, also sometimes बन्सा *bansa* in Shahabad. In East Bihār, this is generally चोंगा *chongā*, except South Munger, where it is हर चाँड़ी *har chānrī*.

The cup at the top, into which the grain is poured, is in West Bihār **माला** *mālā* or **मलवा** *malwa*. In East Bihār it is **पैला** *pailā* (sometimes spelt **पइला** *pailā* or **पएला** *paēla*) or **माली** *mālī*. In South Munger, it is also **उखरी** *ukhri*, and in Patna **अकरी** *akari*.

25. *The sharpening of a ploughshare* is called as follows in the various districts :—

Shahabad : **धार पिटावल** *dhār pitāwala* ; or in the south west of the district **धार फरगावल** *dhār phargāwala*.

Patna : **धार असरायब** *dhār asrāēba*.

Gaya : **असार** *asār*.

South Munger and South Bhagalpur : **धार पजाव** *dhār pajāwa* or **असार** *asār*.

North of the Ganges generally : **धार पिटावल** *dhār pitāwala*.

Also, North-West Tirhut and Sāran : **धार पिजावल** *dhār pijāwala*.

North-East Tirhut : **धार बनायब** *dhār banāēba*.

South-East Tirhut : **धार कराजायब** *phār karā lāēba*.

26. When a man wishes to *plough deep* he harnesses the yoke higher up the beam in the notches *d*. This is called in West Bihār **औगार** *augār*. In North-West Tirhut it is called **लगार** *lagār*, and in the rest of Tirhut **तरख** *tarakh*. In South-West Shahabad, it is called **अबाय** *awāē*, in South Munger **ठाढ़ा** *thārkhā*, and in South Bhagalpur **ठाढ़** *thārha*. Light ploughing is done in the converse way and is known everywhere as **सेव** *sev*, or in North-East Tirhut **सेव** *seb*.

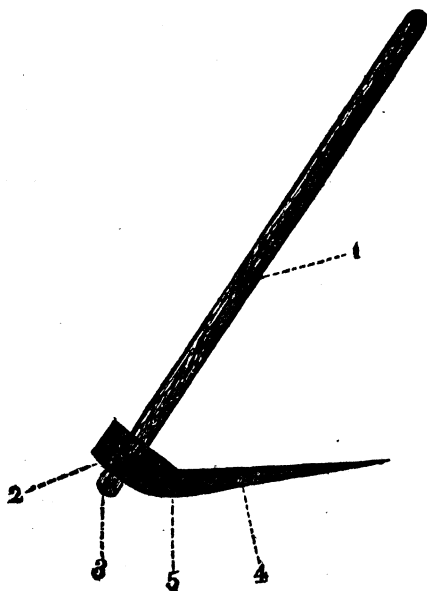
CHAPTER II.—MATTOCKS AND SPADES.

27. A large mattock is in West Bihār and Gaya **फौरा** *phaurā*. Variants are **फहोड़ा** *phahorā* (Patna and Gaya), **फहोरा** *phahorā* (South Munger), **फओरा** *phaorā* (Patna and Gaya), and **फहुरा** *phahurā* or **फवुहा** *pharuka* in Shahabad. In South-West Shahabad, it is **फरसा** *pharsa*. In Tirhut it is **कुदार्** *kudār*, and in South Bhagalpur and South Munger, **कोदार्** *kodār*. Another name current in Gaya is **भाम** *jhām* or **भामा** *jhāmā*. In the same district, **ओभी** *ābhi* is a heavy kind of wooden spade tipped with iron for hard soils, and **खुरनी** *khurni* or **खुदनी** *khudni* is a kind of spade.

28. A mottock with a narrower blade is **कुदारी** *kudāri*, **कोदारी** *kodāri*, or **कोदारी** *kodāri*. South of the Ganges it is also **कुदाली** *kudālī*.

कुदाळ् *kudāl* and कुदार् *kudār* are often used to signify also the smaller variety. In South Bhagalpur, it is ठेंठो कोदार् *thenthī kodār*.

29. The handle is बेंट् *bent*, and the upper end of it, which projects beyond the socket, हुरा *hūrā* or हूर *hūr*, or (in South-West Tirhut) मूठा *mūtha*. Other names for this end are एड़ा *erā* or अड़ानी *aṛānī*, and in South Bhagalpur पाट *pāṭa*. The ring or socket in the blade to which the handle is fixed, is पास् *pās* or पासा *pāsā* (or in South Bhagalpur पासो *pāso*). In South-West Shahabad it is पैंबोरी *pāmbōrī*, and in South Munger (optionally) पसाटा *pasātā*. The curved part of the blade is in Sāran and Patna फरी *phari*. Elsewhere, north of the Ganges and in South Munger, फर्की *pharkī*. In Patna and South Munger, it is also called फाल् *phal*, in South Bhagalpur फरो *pharo*, and in Gaya फारी *phāri*. In Shahabad, it is धार् *dhār*, and in the south-west of the district, डम्फ *damp*. The place where the ring and the blade meet is कण्ठी *kanthī* in Patna and Gaya, नह्नी *nahin* in Shahabad, सन् *san* or कण्ठ *kantha* in South Bhagalpur, and सुन *sun* in South Munger. In Sāran the part of the handle which is grasped is मूठ *mūtha*, and the corners कान *kāna*. A new mattock is नव् चर *navghara*, and a worn one ठेंठो *thenthī*.



1. *Bent* (handle).

2. *Pasa* (socket).

3. *Hura*.

4. *Phari* (blade).

5. *Kanthi* (neck).

The Mattock (Fhaura or Kodār).

CHAPTER III.—THE HARROW.

30. This is usually the *flat plank*, with (in the east) a grove along the underside. It is dragged along the ground to break the clods after ploughing, while a man stands on it to give weight. In West Bihār and in South-East Tirhut, it is called हेंगा *hengā*, and in East Bihār more usually चौकी *chaunki* or चौकी *chauki*. In Patna it is also called सिलवे *silawe*, पटवे *patawe*, or लगवारी *lagāwari*.

31. When drawn by one pair of oxen—one ox at each end—it is called हेंगी *hengi* in Champāran, दुगोड़ी *dugoṛi* in Tirhut, एक हरा *ekaharā* in South Bhagalpur, and दोबरदा *dobarada* elsewhere. When drawn by two pairs of oxen—one pair at each end—it is called in North-East Tirhut चौगोड़ा *chaugoṛā*, in the rest of Tirhut चरगोरी *charagori*, दोहरा *do harā* in South Bhagalpur, and elsewhere चौबरदा *chaubaradā*.

32. The pegs to which the hauling ropes are fastened are generally खंटी *khūnti*. In Shahabad they are also called सँझा *sanrusā*, and in the south-west of the district गुल्ली *gullī*. In Gaya they are बाँखा *baunkhā* in Patna and South Munger, बहखा *bahakha*, and in South Bhagalpur अंकोरा *ankora*.

33. The hauling ropes are, north of the Ganges generally, and in West Shahabad, बरही *barahi*. North of the Ganges, they are also हेंगही *hengahi*. In Shahabad, chains used for the purpose are सौंकड़ *sinkar*, and in Patna and Gaya सीकड़ *sikara* when used with four bullocks abreast. These words are also used in North Tirhut. In Patna they are also चौक नारन *chauk nāran* when of rope. In South-East Tirhut, they are also called मरिखर *marikhar*, and in South Bhagalpur जगडोरी *jagadori*. In South Munger, they are सीकड़ *sikar* when made of chain, and मरिखर *marikhar* when made of rope, and मज्जौतर *majhautar*, is the rope or leather strap joining the two yokes when four bullocks are used. So also in Patna and Gaya. The last word is मज्जौतर *majhotar* in East Tirhut. In East Tirhut, when made of leather, they are called मेरन *mairan* or मेरन *merhan*, and when made of rope बरहा *barha* or बरही *barahi*. Sometimes long strips of bamboo are made to serve as hauling ropes. They are then called in South Munger कुडण्डी *kudandi*, in South Bhagalpur बंसजोती *bansajoti*, and elsewhere अरौआ *arauā*.

34. The channel in the lower part of the plank to break the clods is in South Bhagalpur घघरी *ghagharī* or घाह *ghāi*, in South Munger खड्हा *khadhaā*, and elsewhere खड्ढा *khaddhā*. The channel is generally

the hollow of the stem of the talipot palm, the harrow being composed of the split half of a log of that tree.



1. *Henga* (harrow). 2. *Khunti* (pegs). 3. *Barki* (ropes).

The Harrow (Henga or Chauki).

35. The *cylindrical roller* is rarely used in the field. It is called everywhere by a corruption of its English name, viz. रोल *rol*. The block itself is called पल्ला *pallā* (Patna), कड़ी *karī* (Gaya), एकठा *ekathā* in Shahabad, and लकड़ी *lakṛī* in Sourh-West Shahabad. Elsewhere it is simply चौकी *chaunkī* or *chaukī*.

36. Sometimes the harrow is made of two parallel planks joined together. This is called हेंगा *hengā* or चौकी *chaukī*, &c., as above.

CHAPTER IV.—RAKES USED IN FIELD WORK.

37. Rakes are seldom used. Sometimes a bundle of thorns is dragged over a field to soften the surface when it has been baked hard by the sun after rain or irrigation. This has no special name. In parts of Tirhut, the कण्टा *kantā* or खखोरनी *khakhornī* is a sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from a crop of young rice. A पचफरिया *pachphariyā* or (in Sāran) गेलहनी *gelhani* is a kind of plough with five shares used in indigo factories.

CHAPTER V.—PICKAXES, PITCHFORKS, &c.

38. A *pickaxe*.—North of the Ganges this is गैता *gaintā*, south of the Ganges it is गैता *gainta* or गैती *gaintī*. In South Bhagalpur, it is गैचा *gainchā*, and in South Munger गाला *gālā*.

39. The *dredger*, used in well-sinking, has various names. In Shahabad, Sāran, and South Tirhut, it is चकना *chalnā*, and in Champāran



A Collection of Baskets.

- | | | | | | |
|--------------|---------|--------------------------------------|--------------|---------|--|
| 1. Chhainta. | made of | split bamboo. | 8. Dagri, | made of | split bamboo, edge sewn with tal leaves. |
| 2. Ditto | " | ditto, woven up with tal fibre. | 9. Dula | " | split bamboo. |
| 3. Oriya | " | split bamboo. | 10. Tokri | " | tal slips and bamboo. |
| 4. Daura | " | ditto, | 11. Tap | " | bamboo slips. |
| 5. Dauri | " | ditto, strengthened with tal leaves. | 12. Sikahuti | " | munj grass. |
| 6. Two ditto | " | split bamboo. | 13. Phuldali | " | flower-basket |
| 7. Dagra | " | ditto, edge sewn with rattan. | | | |

तर्हो *tarahī*. In North-East Tirhut, it is छोटो *chhōṭī*, कठुली *kathulī*, or पथिया *pathiya*. छोटे *chhōṭe* is also used in South-East Tirhut, where also occur कठवत् *kathawat* and (also in Shahabad) तगाड़ी *tagāṛī*. Elsewhere south of the Ganges, it is गैता *gaintā* or हान्ती *khantī*, and in South Munger, छोटा *chhōṭā*.

40. The *pointed iron spear* for tapping the well-spring also has various names, viz. खण्टा *khuntā* north of the Ganges generally, गजाड़ा *gajāṛā* in Sāran, and गोभनी *gobhnī* in South-West Tirhut. In Gaya, it is खोभना *khobhanā*, and in Shahabad खोभन् *khobhan*, but in the south-west of the latter district, it is लरहा *luraha*. In South Munger, it is डेभन् *debhan*, and in South Bhagalpur, it is गजाड़ा *gajāṛā* or हन्ती *khantī*.

41. The *hooked stick* for pulling down fruit from trees is generally लगगा *laggā* or लगगी *laggi*. The hook of this is अंकुषी *ankuṣī* or (in South Bhagalpur) कानौ *kānī*. The long pole with a small net at the end to catch the fruit as it falls, is झोला *jholā*, खोंची *khonchī*, or (in Sāran) झोरा *jhorā*. Another optional name in South Munger is जल्लारी *jalkhārī*.

The short stick thrown up into fruit-trees to bring down fruit is झट्टा *jhatāḥā*, and also (in Sāran) लगुसी *laguṣī*.

SUBDIVISION II.

IMPLEMENT USED IN SOWING, WEEDING, AND IRRIGATION.

CHAPTER I.—BASKETS.

42. Baskets are generally woven of bamboo slips or twigs. Unless otherwise stated, this may be assumed of all the following.

43. Baskets used specially by the sower are called generally ओड़ा *orā*, ओड़ी *ori*, or ओड़िया *oriyā* (sometimes made partly with the fibre of the leaves of the tāl palm); also we meet, to the west, छोटो *chhōṭī*, and to the east छोटा *chhōṭā* (a large one), छोटी *chhōṭī* (a small one), or दौरी *daurī*. South of the Ganges, they are also called in Patna बट्टा *battā* (also in Shahabad) दौरा *daurā*, or दौरी *daurī* (sometimes made of the culm of the *sik* grass, *andropogon muricatum*), in Gaya (also in North-

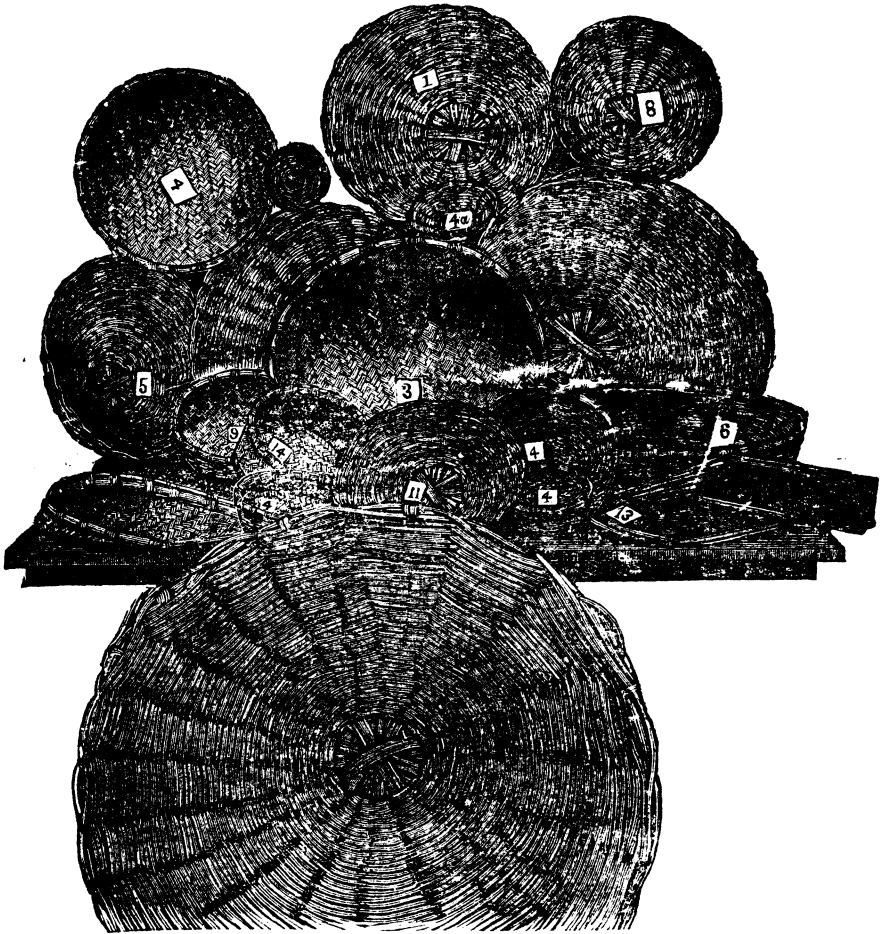
East Tirhut) पथिया *pathiyā* (also used for feeding cattle), and in South Munger खंचिया *khanchiyā*. The only difference amongst all these is that in the case of the दौरा *daurā* and दौरि *dauri*, the bottom is woven of bamboo slips, like a mat.

44. There are likewise several other kinds of baskets, used indiscriminately for this and other domestic and agricultural purposes. Thus, small straw grain-baskets are चंगेली *changelī* or चंगरी *changeri*, and sometimes डाली *dālī* or डलिया *daliyā*, especially towards the east. In Patna and South Munger, they are called बटरी *batari*. Another very similar basket (but still smaller) is called very generally मौनो *maunī* or मौनिया *maunniyā*, also बट्टा *battā* in Patna, Gaya, and South Munger, and फुलुकी *phulukī* in East Tirhut. A large open basket made of split twigs of bamboo generally woven up with the fibre of the leaves of the tāl palm is called टोकरा *tokarā*, टाका *dhākā*, टाकी *dhākī*, ओड़ा *orā*, or छैटा *chhaintā*. A smaller variety is called गान्जा *gānjā*, टोकरडी *tokarī*, टकिया *dhakiyā*. When the bottom is very finely woven so as even to hold water, it is called ओड़ैसा *oraisā*. The धामा *dhāmā* is an open basket made of rattan. The खौचा *khaincha* or खाँचा *khānchā* is a large coarse basket made of twigs of *cytisus cajan* (*rahar*) or tamarisk (*jhām*). South of the Ganges, we also find डेली *delī*. A smaller basket of the same kind is known as खाँची *khānchī* (also खाँझी *khānjhā* in North-East Tirhut), खंचिया *khanchiyā*, खाचोली *khacholī*, पथुली *pathulī* (Gaya), नोनोहारो *nonihārī* (Patna), or (South Bhagalpur) दमहरिया *damahariyā*. The डगरा *dagarā*, डगरी *dagari*, also called south of the Ganges दौरा *daurā*, दौरि *dauri*, or (in South Bhagalpur) डाला *dālā*, is a large shallow basket. These are all made of either bamboo twigs or slips, except the दौरा *daurā* or दौरि *dauri* (see above). In Shahabad, करुई *karui* or डोकी *dokī*, and north of the Ganges सिकहुती *sikahutī* or सिकौती *sikautī*, is a little basket made of the stalks of the *mūnj* grass.

45. A broken basket is छितनी *chhitani*, or in Gaya छतना *chhatanā* or in South Bhagalpur छितना *chhitana*.* The भाँपी *jhampi* or भाँपिया, *jhampiyā* is a little basket with a lid. It is also called पौती *pauti* or पौतिया *pautiyā* (being then generally made of *mūnj* grass) and पेटारी *petārī* (made of bamboo or rattan). A larger kind is called भाँगा *jhāmpā*. The lid of all these is called पेहानी *pehānī* or भाँप *jhāmp*. ठेचा *thaichā* or चंगोर *changor*, or in Shahabad ठेचा *thainchā* or ठीचा *thinchā*, is a kind of large open basket. फुलडाली *phuladālī* is a flower-basket.

* A common curse amongst Gaya women is छितनी बटनी लागे *chhitani, barhni lagau*,—may your wealth be swept away.

BASKETS.



From a photograph.

A Collection of Baskets and of Other Articles of Basket-work.

1. Oriya.
2. Chhaintas of various sizes.
3. Daura.
- 4 & 4a. Dauris of various sizes.
5. Deli.
6. Khaincha.
7. Tap.
8. Tokri.
9. Dagri.
10. Dagra.
11. Tarāju (scale-pan).
12. Kolsup. } (Winnowing sieves).
13. Sup. }
14. Chalni (sifting sieves).

MATERIALS.

Nos 1 and 8 are made of split bamboo twigs, woven up with the fibres of the leaves of the tál palm.

4a, of the culm of the *sík* grass (*andropogon muricatum*).

5 & 6, of tamarisk (jhāū).

7, of *rahar* (*cytiscus cagan*).

11, of bamboo twigs.

13, of *sirki* (the upper joint of *saccharum procerum*).

The rest are of bamboo slips.

साजी *sāji* is one with a handle, In North-East Tirhut, मटोर *mator* is a basket used by betel-growers (बरई *barai*).

46. डेली *deli* is the basket employed by coolies when working on roads. In the North-Western Provinces, the same word is used for a basket in which wild fowl, fish, or young pigs are kept.

47. A winnowing-basket or sieve is कोलसूप *kolisupa*, or in North-West Tirhut डगरा *dugarā*. A basket for sifting grains of various sizes is सूप *sūp*. A scale-pan is तराजू *taraju* or तराजूई *tarajui*.

48. There are several kinds of baskets used for catching fish, viz. टाप *tāp*, टापा *tāpā*, टापी *tāpi*; गान् *gānj* or गाजा *gājā*; सरला *arailā* (Tirhut); अरटा *antā* in East Tirhut; परवे *parawe* or आरसी *ārasi* in Patna; अरसी *arasi*, पेरवा *perwa*, or सैरा *sairā* in South Bhagalpur and छोपा *chhopā* in Shāhābād. The last is also worn over the head and down the back in the rainy season to keep the wearer dry, and is called in Sāran छोपी *chhopi*.

49. South of the Ganges भौकी *bhaunki* is a large basket with a narrow mouth. तरौना *taraunā* in Gaya is a basket made of tamarisk for carrying refuse, and in Patna बोगिया *bogiyā* is a small basket for cowdung. In South-East Tirhut, चांग *chāng* is a large basket equal to four टोकरी *tokari* for carrying chaff. टंगौर *tangaur* is a similar kind, but made of *rāhar*, and rougher.

50. In Sāran, तरछा *tarachha* is a basket used in weeding poppies. टाप *tāpā*, टापा *tāpā*, or टापी *tāpi*, or (in South-East Tirhut) खोप *khomp*, and in Sāran झाँप *jhāmp*, is a basket under which chickens are kept. These are generally made of *rahar* (*cytisuscajan*).

51. बत्ती *battī* or बातो *bāt* are the twigs used for weaving baskets.

CHAPTER II.—BROOMS.

52. These are used for various agricultural and domestic purposes.

53. The ordinary sweeper's broom is झारू *jhārū* and झाड़ू *jhāḍū* or झारुआ *jhārūā*. In South-West Shāhābād, it is also called सयन् *sethan*, and near Ara, कुँचा *kunchā* South of the Ganges, to the east, it is called बोहन *borhan* or बोहनी *borhani*.

54. The broom used by women in sweeping out the house and also by sweepers is बरहनी *barhani*, or in North-East Tirhut, also बारहन् *bārhan* or बारहनि *bārhani*. According to Crooke, it is so called because the family is supposed to prosper (*barhnā*). It is also called towards the west कुँची *kunchi*.

55. The broom used for sweeping up the grain on the threshing-floor has various names. North of the Ganges, in Sāran, it is सिरहय

sirakath, and in North-West Tirhut खरहथ् *sarakath*, In Champāran, it is खरहरा *kharaharā*, and in the rest of Tirhut खर्रा *kharrā*. South of the Ganges it is, in Gaya and South Munger, कुचा *kūchchā*, in Shahbad कुँचा *kūñchā*, and in the south-west of the district कुँची *kunchi* or सेथन् *sethan*. In South Bhagalpur, it is झटई *jhatai* or खरहरा *kharanharā*.

56. The broom used by grain-parchers for turning the grain which is being parched, is झारु *jhāru* in Patna and Gaya, बरहानि *barhanī* in the south and east generally, लरना *laranā* in North-East Tirhut, छिपनी *chhipani* in South-East Tirhut, चलाँनी *chalaunī* to the west of the North Gangetic tract, and in South-East Bihar भुँजनाठी *bhunjanāthī*.

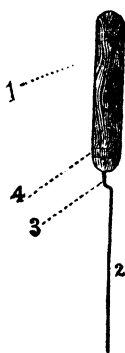
57. The long twig broom used for sweeping up leaves and rubbish is north of the Ganges, to the west, खरहरा *kharharā*, and to the east खर्रा *kharrā*. South of the Ganges, in South Bhagalpur, it is खरहरो *kharharo*; but in Patna, झान्ता *jhāntā*, in Gaya, झारु *jhāru*, in Shahabad सिरहत् *sirhat* or झान्की *jhānkkī*, in the south-west of the same district, झरना *jharnā*, and in South Munger, झान्ता *jhāntā* or झटैनी *jhataini*.

58. To sweep is in Patna and Gaya, बोहारब *bohārab* or बाढ़ब *bārhab*; the former is also used in the south-east. To the west, it is बाहारल *bahāral*, and in Tirhut बाढ़ब *bārhab*, झारब *jhārab*, or झारि झरि दब *jhari jhuri deb*.

CHAPTER III.—IMPLEMENTS USED IN WEEDING, &c.

59. The खुरपा *khurpā* is a sort of hoe used for loosening the earth round young plants or in weeding.

60. Of this, the iron blade is खुरपा *khurpā*, or in North-East Tirhut, पासेङ्ग *pāsaunga*. The handle is बेंट *bent*. The iron ring-fastening in the blade is साम् *sām* or सामी *sāmī*, and also in Shahabad, चुरिया *churiyā*, and in the south-west of the district मूंदरी *mundri*. The spike of the blade which goes into the handle is north of the Ganges, नार *nār*, and south of it नार *nār* or डान्ठी *dantī* or (South-West Shahabad) डान्री *dānrī*. Towards the east, we find, north of the Ganges, an optional variant लार *lar*, and in South Bhagalpur लार *lārū*.



1. Bent (handle).
2. *Khurpa* or *khurpi* (blade).
3. *Nār* or *danri* (spike).
4. *Sām* (ferule).

61. A smaller instrument for scraping grass or weeding is called

when the blade is curved, खुरपी *khurpi*, and (south of the Ganges) when it is straight पस्नी *pasnī*. An optional name for the curved variety in Gaya is बंकूआ *bankūā*.

CHAPTER IV.—IMPLEMENTS USED IN CONNECTION WITH IRRIGATION.

62. The beds formed in a field for irrigation are called कियारी *kiyārī*. In South Bhagalpur, they are called केआरी *keārī*. In South Munger, गंआरी *ganrārī* are smaller sized beds for the same purpose.

63. These are made with an implement with a handle and board fixed at the bottom, like a rake without teeth. This is worked by a singleman, much as a rake is used. In the North-Western Provinces it is usually pulled with a rope, but not so usually in Bihār. It is called generally to the south of the Ganges फरहू *pharuhī*, and in East Tirhut फरहा *pharuhā*. North of the Ganges, to the west, it is called फहुरी *phahuri*. In South Bhagalpur, it is called फहुआ *pharuā*, and in South Munger, फड़ही *pharāhi*. In Gaya it is called पड़नी *penrānī*.

64. A wooden shovel used in distributing the water in a field is called हथा *hathā* or हथ्या *hatthā*. South of the Ganges, it is also called आभा *ābhā*, in South Bhagalpur छिडा *chhittā* and in South Munger कठौआ *kathauā*.

65. Other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation,

SUBDIVISION III.

APPLIANCES USED IN FIELD WATCHING.

CHAPTER I.—THE SLING.

66. This is generally डेलमास् *dhelamās* or डेलवांस *dhelawāns*. In Patna, Gaya, and (optionally) Shahabad, it is also called डेकवांस *dhenkawāns*. Another name current in Shahabad is डेक्यास् *dhekuās*.

In South-East, Tirhut, it is also called टेलौरी *dhelauri*. In South Munger and South Bhagalpur, it is दिंडोर *dinror*, गुलेल् *gulel* or to the east, गुलतो *guleti* is a pellet-bow.

CHAPTER II.—THE SCARECROW.

67. This is generally धूह् *dhuḥ* धूहा *dhuḥā*, or धूआ *dhuā*. In Patna, it is पुतला *putalā*, and in Gaya दही *dahi*.

68. A scarecrow pulled by a string and hung on a tree is north of the Ganges दबदबा *dhabadhabāwā*, ठकरा *thakarā* to the west, टकटकिया *dhakdahakiyā* in South-West Tirhut, अकासी *akāsi* in South-East Tirhut, and elsewhere, तारक छजा *tārak chhajā* or धूआ *dhuā*. South of the Ganges, it is in South-West Shahabad, डम्होआ *damhauā*, elsewhere in the district, डमको *damko*. In Patna, it is डमकोला *damkaulā* and in Gaya डल्कौआ *dhalkauā*. In South Bhagalpur and South Munger, it is हरका or हड़का *harḥkā*.

69. Cultivators also usually put an old black earthen pot in a field to keep off the evil eye, which is called in Tirhut टोटका *totkā* or in North-East Tirhut तौला *taulā*. South of the Ganges, we find also टोटका *totkā*, with variants टोटमा *totmā* (Gaya) and टोटवा *totwān* (South Bhagalpur). In Shahabad it is called टोना *tonā* of नजर गोजर *najar gojar*, and in South Munger नजर गुजर *najar gujar*. Another general name is करिखाइ हांडी *karikhāi hāṇṇi* or कारखाहि हंडिया *karkhāhī hanriyā*, from करिखा *karikhā* or कर्खा *karkhā*, 'soot.' Local variants of this last word are कर्खी *karkhī* (Shahabad), कारिख *kārikh* (Gaya), and कर्खो *karkho* (South Bhagalpur). Generally this pot is marked with lime (चुना *chunā*). Thus, a man of Ara would say हंडिया में करिखा लगाक चुना के टोक दे के खेत में घे अवल जावा *hanriyā men karikhā lagā ke chunnā ke tok de ke khet men dhāi āwal jālā*,—he has come back after setting up in the field the pot on which he has laid soot and marks of lime.

CHAPTER III.—THE WATCHMAN'S PLATFORM.

70. This is known as मचान् *machān*, with an optional variant मॉच *māncā* in the west.

71. The shed over the platform has various names, viz. north of the Ganges भोंपड़ी *jhompārī* and खोंपड़ी *khompārī* generally, छपरौ *chhaprī* (North-West Tirhut), छाही *chhāhī* (North-East Tirhut), and लगौरी *lagaurī* (South-East Tirhut). South of the Ganges, we have छपरौ *chhaparā* to the west and मरुका *marukā* and छपरौ *chhaprī* to the east.

72. मरई *marai* and also (in East Tirhut) मर्रा *marrā*, गोहिया *gohiyā* (South-West Tirhut) and पलानी *palanī*, is a shed on the ground without any platform

SUBDIVISION IV.

IMPLEMENTS USED IN HARVESTING.

CHAPTER I.—THE SICKLE OR REAPING-HOOK,

These are either toothed or with a sharp cutting edge.

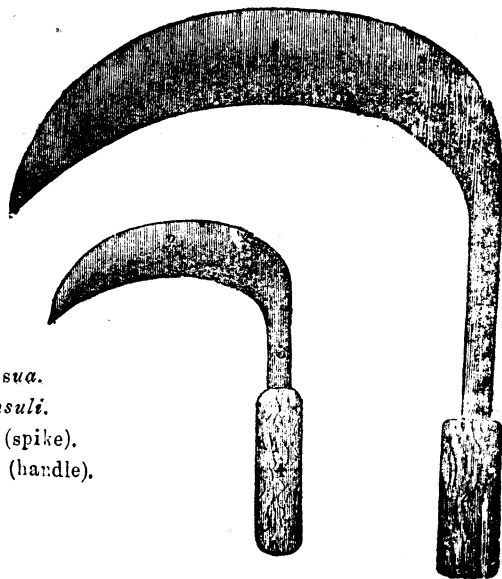
73. (a) *With a sharp cutting edge.*—These are everywhere हंसुआ *hansuā*. A kind with a heavier blade is called पघरिया *paghariyā* or पघरुआ *pagharuā*, or बधरा *badharā*, बधरौ *badharī*, बधरिया *badhariyā* or बधरु *badhāru*. It is also called in East Tirhut सगिया *sargiyā*, in South Bhagulpur डाब *dāba*, and in Gaya चिलोही *chilohī*.

(b) *With teeth.*—These are called दंतूला *dantulā*, from दांत *dānt* 'a tooth.' They are also called कैचिया *kainchiyā*, of which कचिया *kachiyā* is a variant in South-East Bihar.

74. हंसुली *hansulī* is a small sickle without teeth, principally used by girls for cutting spinach (साग *sāg*), and by toddy-sellers (पासी *pāsi*) for cutting palm-trees. The पदसुल *nahasul* is a fixed upright sickle, which is kept in position by the foot resting on the wooden base in which it is fixed, and is used for cutting spinach and other vegetables. In Patna and Gaya, कत्ता *kotta* is an instrument used by Doms for cutting bamboos and क्योचा *kyonchā* is an instrument for barking wood.

75. The above names are also used for the curved part of the blade. The straight part of the blade is called नार *nār* or (to the east)

लार *lār*. Other names are डान्डी *dāṇḍī* (South-West Shahabad), नरिया *nariyā* (Gaya), and नाब *nāb* (Patna). The handle is बेंट *bent*.



1. *Hansua*.
2. *Hansuli*.
3. *Nag* (spike).
4. *Bent* (handle).

The ordinary Sickle (hansua), and that of the Toddy-seller (hansuli).

CHAPTER II.—RAKES USED ON THE THRESHING-FLOOR.

76. This is अखैना *akhainā*. It is a kind of hooked stick used for pushing the sheaves under the bullocks' feet while the grain is being trodden out. This word is only used south of the Ganges. Local variants are खैना *khenā* and अखैना *akhainā* (Patna, Gaya, and South Munger), अखैन *akhaina* in South-West Shahabad, and उखैनो *ukhaino* in South Bhagalpur. When it has five prongs, it is called पंचख *pāchakhā* north of the Ganges, in South Munger, and in Shahabad, and पौंच *pāñch* also in the last district. This is also called in South Munger पौंचख *pāñchakh*.

CHAPTER III.—GRANARIES.

77. These are of four kinds—

1st.—A structure of straw or brushwood in the open air.—

These are बखार *lakhār*, बाखरी *bākhārī*, or कौठी *kothi*. Local names are बरही *berhi* north of the Ganges generally, ठेक *thek* in South Bhagalpur, and बदारी *badarī* (also in South Bhagalpur) or मुनहर *munhar*

in South-East Tirhut. In Tirhut, a गोली *golī* is a round कोठी *kothī* जब्रा *jabrā* in Gaya is a small granary.

2nd. *Upperground pits for storing grain.*—These are everywhere खाद् *khād*, and also (south of the Ganges) खत्ता *khatlā* or खता *khātā*, local names are चौर *chaur* in South-East Tirhut, माट् *māt* in Gaya, and खाध् *khādh* or खाधा *khadhā* in South Bhagalpur.

3rd.—*Granaries inside the house.*—In Sāran, डेहरी *dehrī* is a small circular closet for holding grain, and is generally made of wattle and mud. The कोठी *kothī*, कोठिला *kothila*, or कोठिली *kothilī* is everywhere generally made of sun-baked mud, and is larger.

4th.—*A space surrounded by mats for holding grain* is ठेक् *thek* A granary made of straw only is in South Bhagalpur खोंचरी *khoṅcharī* and in South Munger बाँध् *bāndh*.

78. The *support* of the granary is गोड़ा *gorā* generally. Local optional names are बेसना *besnā* (South-East Tirhut), बैसक् *buisak* (East Tirhut and South Munger) खूरा *khūrā* (Patna), and ओटा *ola* (Shahabad).

79. The *cover* of a कोठी *kothī* is everywhere except in South-East Bihar पेहान् *pehān* or पेहना *pehanā*. In Sāran and Gaya, it also means the plug or stopper (see § 81). Local names are झपना *jhapanā* (South Tirhut and South Munger), धपना *dhāpanā* (East Tirhut and South Bhagalpur), and चाक् *chāk* (Patna, Gaya, and South Munger). The opening covered by it is मूँखड् *munhkhār* in Sāran. In the same district the cover of a बखारी *bakhārī* is खोंप् *khomp*.

80. The *bottom* is called everywhere पेंद् *pend*, पेंदा *pendā*, पेंदी *pendī*, or पेनी *penī*. The South Bhagalpur form is, however, पेंदो *pendo*.

81. The *hole* through which the grain is removed is generally अन् *ān* or आना *ānā*, local names being आएन् *āen* or मोहखा *mohakhā* in East Tirhut and Patna, and मुह् *munh* north of the Ganges. The plug for filling the hole is देबकन् *debbkṇ*, or in the south-east मूँदन् *mundan*. In Sāran and Gaya, it is also पेहन् *pehān* (see § 79), and in South Bhagalpur ठेपी *thepī*.

82. A heap of grain is ढेरी *dherī* or रास् *rās*. In Gaya it is also विली *alli*. In South Munger a small heap is called कुद्दी *kuddī*.

83. Various earthen vessels are used for holding grain. These are north of the Ganges generally कूड़ा *kūrā*, माट् *māt*, घेला *ghaila*, or हँडिया *hanṛiyā*, मटका *matukā* झोंट् *khonrh*, चेरुई *cheruī* are also used, but principally to the west. South of the Ganges, we have चरुआ *charua*

खुम *khum*, खोरा *hhorā*, and मटकी *mātaki* in Patna, Gaya and South Munger (the last two also in Tirhut) ; खोड़ *chhor* in Shahabad, and कुड़ी *kunrī* in South Bhagalpur.

84. The covers of these are the same as those mentioned above ; the local names are टकना *dhaknā* (Shahabad), झकना *jhaknā* (East Tirhut and Gaya), and मुन्दन *mundan* (East Tirhut and South Bhagalpur).

85. An earthen cupboard similar in shape to the कोटिली *kothilī* but used for keeping cooking pots and curd-dishes, &c., is called जब्रा *jabrā*.

SUBDIVISION V. IMPLEMENTS AND APPLIANCES USED IN CONNECTION WITH CATTLE.

CHAPTER I.—THE FODDER-CUTTER AND TROUGH,

86. This is गंडास *ganrās*, गड़ास *garās*, गंडासा *ganrāsā*, or गंडासी *ganrāsī*. Local variants are गंडसी *ganrasi*, in North-West Tirhut and गड़ासा *garāsā* in South Tirhut. The word गंडासी *ganrāsī* is the usual one. It has a short, heavy handle. Other similar implements are दाव *dāv* टंगाड़ी *tangārī* (Tirhut), and (in Patna, Gaya, and South Munger) काकूट *kākūt* or कंकूट *kānkūt*. The गंडास *ganrās* and गंडासा *ganrāsā* are properly, heavy implements at the end of a long handle, four or five feet long. They are weapons rather than fodder-cutters.

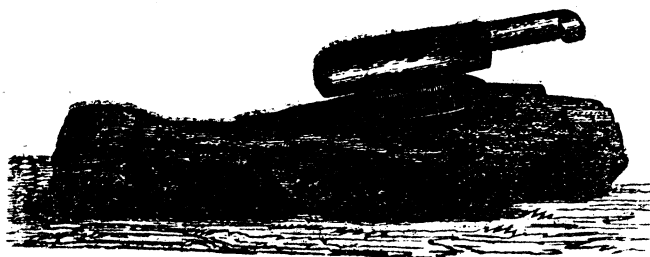
87. The heavy wooden part immediately over the blade of the fodder-cutter is called जाली *jālī* जलिया *jaliyā*, मुंगरी *mungarī*. Some times, especially to the east, it is simply called बेंट *bent*,

88. The blade is गंडासी *ganrāsī*, &c., as above. The handle is north of the Ganges मुठ *muth*, or मूठी *muthi* and south of it बेंट *bent*.

89. The knob at the end of the handle has various names, viz. एड़ा *erā* north of the Ganges generally, हूर *hūr* in North-East Tirhut ठेकवा *thekwā* in South-West Tirhut and in Shahabad, and आठक *āṭhak* in South-West Shahabad. Elsewhere no special name has been noted, unless we include मुठ *muth* and मुठिया *muthiyā* in South-East Bihar.

90. The spiked part of the blade, which goes into the handle, is खुरा *khurā* or खरी *khūrī* to the west generally. Also, north of the Ganges, to the west, गोड़ा *gorā*, and in North-East Tirhut चोभी *chobhī*

A very general name is नार *nār* (East Tirhut, Patna, Shahabad, and South Munger), नारी *nārī* (Gaya), or लार *lār* to the east generally.



Fodder-cutter (*ganrāsi*) and block (*thehā*).

91. The *block on which the fodder is cut*.—This is north of the Ganges and in Shahabad ठेहा *thehā*. Another name is परिखट *parikath* (Shahabad and North-East Tirhut), परिखट *pariath* (South-East Tirhut and Gaya), परकटो *parakuttho* or परैठ *paraiṭha* (South Bhagalpur), and परहटो *parhatā* (South Munger). Other local names are कुटकटना *kutakatana* (Shahabad) and निसुहा *nīsuḥā* (South-West Shahabad).

92. The *feeding-trough*.—When made of earthenware, this is नाद *nād* or नौद *nānd* generally, a local variant being लाद *lād* or लाएद *lāēd* towards the east.

93. In Champāran and North-East Tirhut, पथिया *paṭhiyā* is a basket used for the same purpose; elsewhere it is ओरिसा *oraisā*. In the same tract, a wooden trough for feeding cattle is called नाव *nāw*, a general name for the same being कठरा *katharī*. In Shahabad चरन *charan* or चरनी *charani*, in Gaya गौरी *gaurī*, and in South Munger गोंदो *gonrī*, mean a long feeding-trough of sun-dried mud.

CHAPTER II.—THE MUZZLE AND BLINKERS.

94. The *net cattle-muzzle*, which is put on them when treading corn and at other time, is जाब *jāb*; local variants being जाबा *jābā* (Gaya) and जाबी *jābī* (East Tirhut, Patna, and South Bhagalpur). North of the Ganges (to the west) जाबी *jābī* means a smaller muzzle put on calves to prevent them eating earth. Instead of जाब *jāb*, जाले *jālē* is used in South Munger. मोहरी *moharī* in Shahabad is a rope attached to the head-rope of an animal to prevent it opening its mouth too wide.

95. The *conical wooden frame* put on a calf to prevent it sucking its mother is डील *dīl*, with for local variants डीला *dī'la* (Shahabad

and the east) and डोलो *dōlo* in South Bhagalpur. In South Bhagalpur, another name is कंटेलो *kantelo*.

96. In Patna टाठी *dhāthi* is a piece of wood tied round a bull-ock's mouth to prevent it eating. Elsewhere strings are used, and are called in Tirhut बेरुआ *beruā* (west), कजई *kajai* or लगामी *lagāmī* (south-east), टेमा *tema*, (north-east), and जूना *jūnā* (east generally).

97. *Blinkers* for cattle are in Sāran and Champāran अनुपट् *anpat*, and in Tirhut and the south-east खोलसा *kholsā*. To the east generally they are also खोल *khoh* or खोला *khola*. In Shahabad they are छोपनी *chhopanī* or नोक्ता *nokta*, in Patna अंधियारी *andhiyārī*, and in Gaya अंधेली *andhelī*. In Patna टोकनी *tokni* or खोला *khola* are the blinkers used in oil-presses or sugar-mills. The cloth tied over the blinkers is अखमुंदनी *ankhamundnī*.

CHAPTER III.—THE WHIP AND GOAD.

98. The *whip* used in driving *bullocks* is पेना *pena* or पेना *painā*. The latter is sometimes spelt पयना *paēnā*.

99. Its *lash* is generally चामुक् *chābhuk*, with a variant चमुकौ *chabhukī* in the north-west. In North-East Tirhut it is छिटि *chhitī*. सॉटा *sāntā* is found in South Bhagalpur, and local variants of this are साटा *sātā* in Sāran and South Tirhut and सट्का *satkā* in Shahabad. छर्की *chharkī* is used in Patna and Gaya, and झिडी *jhiddī* in South Munger.

100. The *thong* at the end of the lash is झब्बू *jhabbū* in North-West Bihar, गिरद् (the *knot*) in North-East Bihar, फुन्ना *phunnā* in Gaya, फिक *phik* or फुदना *phudnā* in South Bhagalpur, and फुंदना *phundana* in Shahabad.

101. The *spike* at the end of the stick is अरई *arai*, of which अरौआ *arauā* is a local variation in Patna and South Munger and आर *ār* or अरआ *aruā* in South Bhagalpur.

102. An *elephant-goad* is अङ्कुस् *ankus* or आङ्कुस् *ānkus*. A *spcar* for driving elephants is भाला *bhālā*, बरछा *barachhā*, बरछी *barachhī*, or (in Shahabad and East Tirhut) बल्लम् *ballam*. Another name is गजबाक् *gajabāk* or (Patna and Gaya) गजबाग *gajabāg*. The *wooden club* studded with iron spikes, with which an elephant is beaten over the tail, is simply मुकदर *mukadar*. The अकुरी *akurī* is a *wooden goad* for young elephants, and when made of bamboo, it is called (in South-West Tirhut) कनार *kanār*.

103. डॉग *dāng* (East Tirhut and Patna), डेंग *deng* (Gaya), and सॉटा *sontā*, are short *sticks* which may be used for driving cattle

झाङ्गन् *chhākun*, झकुनी *chhakuni*, or (South-West Shahabad) छिटकान् *chhitkan*, and (Gaya) पिटौर *pitaur*, are twig whips used for the same purpose.

104. A horse-whip is कोरा or कोड़ा *korā* or चाबुक् *chābuk*, and a spur काँटा *kāntā*.

CHAPTER IV—HOBBLES FOR CATTLE.

105. These are छान् *chhān* or छाँद *chhānd*. * Other local words are पैट् *pairh* or पैटा *pairhā* or (in East Tirhut) पैकर् *paikar* or पैक् *painkar*, and (in South Bhagalpur) गोड़ानी *gorāni*.

106. A piece of wood tied to the neck of a vicious or runaway animal is ठेकर *thekar* or (to the west) ठकर *thakar*. In South-West Tirhut, it is ठोक् *thokar*, and in North-West Tirhut, ठोकरा *thokarā*. In Patna it is ठेकरा *thekarā*, and in South Munger, ठेक्कर *thekur*. North of the Ganges we often find मुंगरा *mungara* or मुंगरी *mungeri*, and other local names are डगगन् *dagaran* (Gaya) and गरहर *garahar* or गरहड़ो *garaharo* in South Bhagalpur.

107. A cattle chain is सिकर *sikkar*, सीकर *sikar*, सिकरा *sikara* * or सिकरी *sikarī*. Sometimes these are spelt with a dotted *r*: thus सिक्ड़ *sikkar*, &c.

CHAPTER V.—ROPES.

108. A. Those used for cattle.—The rope of tethering cattle is everywhere पगहा *pagahā*, and also in South Bhagalpur जोर *jor* or गेंठा *genthā*. In Saran and Gaya, it is also तगहौ *tagahī*. The knots or loops by which they are tied are जोर *jor* or ठेक् *thekā*.

109. In Gaya and the south-east, सेलौ *seli* is a hair string tied from the neck to the feet of a calf when milking a cow. In Gaya it is also called सेल् *sel*.

110. A tethering-rope, by which cattle are tied to a peg, is छान् *chhān* generally, or (locally) गढ़ा *gūrhā* (North-West Tirhut, Gaya, and Shahabad), गोड़ाव् *gorāw* (South-West Shahabad), गोड़ार् *gorār* (Patna and Gaya), गोड़ावन् *gorāwan* (Gaya and South Munger), डेढ़ौराजोर *derhaurājor* (Gaya and North-West Tirhut), मलौ *malau* (South-East Tirhut), जोर *jor* (Champāran and North-East Tirhut), and जोरो *joro* or गोड़ानी *gorāni* (South Bhagalpur). Most of these

* As in the proverb गदहा गेलाह् सरग, छान् लगले गेलैन्हि *gadha gelāh sarag chhān lagle gelainhi*,—the donkey went to heaven and took his hobble with him; i. e., vices follow one to a future life.

refer rather to the kind of knot or loop with which they are tied than to the rope itself.

111. A double tether for wild cattle, held by two men round the animal's neck, is north of the Ganges दोबगगी *dobaggī*, or in South-East Tirhut दोगहा *dogahā*, in North-East Tirhut दोबगली, *dobagalī*. in North Bhagalpur दोवागी *dobāgi*, and in Sāran दुबगली *dubagalī*. South of the Ganges छर्की *chharkī* is used in Gaya and Munger in the sense of this method of attaching ropes. It is also used for the mode in which a log is attached to an animal's neck.

112. नाथ् *nāth* is a head-rope for cattle, passing through the animal's nose.

113. अगाड़् (or अगार) *agār* or अगाड़ी (or अगारी) *agārī* is a head-rope for horses, a local name being गल्खोर *galkhor* in Gaya and Shahabad. पिछाड़ी (or पिछारी) *pichhārī* is the heel-rope, which is also called (north of the Ganges) पछाड़् *pachhār*. बाग्डोर *bāgdor* is a rope for tying horses ताँत *tānt* or मोजम्मा *mojammā* is the thin leather rope tied round the horse's hocks. The halter tied round a horse's neck is गरौधन् *garaundhan* गरदाव् *garadānw*, or (in Shahabad) गर औधा *gar aundha*, and (in North-East Tirhut) गर्दम् *gardam*.

114. To the west and north, पैकर् *paikar*, पैकर् *paikar*, or पैकरा *painkarā* is a head-chain for a camel, while to the south-east it is used for elephants. It is also used by travelling merchants for cattle. नकैल, *nakaiḷ*, नकेल् *nakel*, or in Sāran नकलोल *nakalol* is the nose-rope of a camel.

115. *B Ordinary ropes.*—An ordinary rope is रसी *rassī*, रसरी *rassrī*, डोर *dor*, डोरी *dorī*, or जेवर *jemwar*. जोर *zor* is also used, and (in Tirhut, Patna and Gaya) जौरी *jaurī*.^{*} रसा *rassa* is a cable. A ship's cable is लहासी *lahāsī*, or in Sāran लहास् *lahās*; and a two-rope, गून् *gūn* or (in Gaya and the south-west) गौन् *gon* गैता *gainta* in Gaya is a rope for carrying beams. A coil of rope in the same district and in Champaran is घर्चीला *ghurchilā*. For the ropes used by a पासो *pāsī* or toddy-seller see § 375. The string used in drawing water from a well with a brass vessel (कोटा *lotā*, &c) is called डोरी *dorī*; while the general name with other vessels is उबहन् *ubahan*, उबहनी *ubahani*, or (in South-Bhagalpur) उबहैन् *ubahain*, and in North-East Tirhut उघेन् *ughen*. The knot round the neck of the vessel is north of the Ganges and in Shahabad अरवन् *ardwan*, and in Patna, South Munger, and South-East

^{*} As in the proverb जौरी जरि गेल, ऐंठन ठामे *jaurī jari gel, ain'han thāme* the rope may be burnt, but the strands remain (even though reduced to ashes); i.e., a rich man come down in the world retains his pride.

Tirhut रौन्ना *ra-nā*. Other local names are फनको *phanākī* (North-East Tirhut), फंदनी *phandanī* (Gaya). फाँस् *phāns* (East Tirhut and South Bhagalpur), and फाँसर्गाली *phānsargālī* in Gaya and South Munger. A small piece of rope attached to the vessel and then tied on to the regular well-rope is generally पन्कोर *panchhor*. A local name is छोरी *chhoī* (Champāran and South-East Tirhut). Its knot is मुँधो *mundhī* in Tirhut and the north-west, and मुद्धी *muddhī* in Shahabad. A thick well-rope is रसा *rassā* or बरहा *barhā*.

116. The rope which is used in working the irrigation lever (खाटा *athā*, &c.) is बरहा *barhā*, with an optional variant बरहू *barahū* in South Munger. Other names are हथबरहो *hathbarhī*, and in Champāran and North-East Tirhut उबहनि *ubahani*. The short rope joining it and the bucket by a slip-knot is पन्कोर *panchhor* or छोरी *chhorī* everywhere with the following local names:—छोर *chhor* (South-West Shahabad), जोता *jotā* (Sāran, Patna, and Gaya and the south-east), जोती *jotī* (Shahabad and South Munger), नाधा *nādhā* (optionally in Gaya), नधन *nadhān* (optionally in Sāran), and बगहा *bagahā* (South Bhagalpur).

117. The strings used in working the irrigation swing baskets (चाँड *chānr*, &c.) are known as डोर *dor* or डोरी *dorī*. In Sāran, they are जोती *jotī*.

118. The ropes used for dragging a harrow are, north of the Ganges, generally हेंगहो *hengahī* or बरहो *barhī* &c., as described in § 83.

119. To the west मोजर *mojar* or मोजरी *mojarī* is a rope put round the roots of young trees to hold up the earth as they are being transplanted, other names (in South-West Tirhut) being गेरुआ *geruā* or (also in Champāran) बन्धना *bandhnā*. In West Shahabad and Gaya, it is गुर्ही *gurhī*, and in South Bhagalpur जड़बंधना *jarbandhnā*.

120. The generic term for a grass rope is जुना *ju-nā* or जूना *jūnā*, and in Patna and Gaya also जौरी *jaurī*, and in Champāran पतहर *patahar*. It is used for tying up bundles and for cleaning vessels. Another name in Tirhut is सर्पत् *sarpat*. गतान् *gatān*, or in Shahabad गता *gāt*, is a straw rope for tying up bundles. Ropes for tying up bundles of sugar-cane are जोती *jotī*, उखबंधना *ukhabandhnā*, गतौरा *gataurā* (South-West Shahabad), and पगार *pangār* (North-East Tirhut) or पगड़ा *pagarā* (made of sugar-cane leaves in South Bhagalpur). गुर्ही *gurhī* in Shahabad and north of the Ganges, to the east generally कच्चा *kachā*, and in East Tirhut ओदार *odār*, is a loosely-twisted hemp

rope (but गुरही *gurhī* may be either straw or hemp) for tying up bundles of crops.

121. A rope made of the stems of the *cyturus cajan* (*rahar*) and similar plants for tying up bundles is called बेती *bentī* in Patna, Gaya, and South Munger, and बेंतड़ी *bentarī* in South Bhagalpur. In Gaya, it is also called बंधेरी *bandherī*. जुनेरी *junerī* (Gaya) is a similar rope made of *kus* grass. Ropes made of thatching-grass are called north of the Ganges झालास *jhalās* or झालसी *jhalasī*. Bundles of *mūnj* grass twisted up for cleaning vessels are लूंडा *lūnrā* or नूंडा *nūnrā*. A thick hemp rope is बरहा *barhā*, बरही *barhī*, or (in Gaya and South Munger) बरता *ba tā* or बरती *bartī*.

122. For most of the above, the word जूना *junā* or (when the rope is made of straw) गतान् *gatān* may be used, or a periphrasis may be used, e.g. कुसक् रसरी *kusak rasarī* for जुनेरी *junerī*.

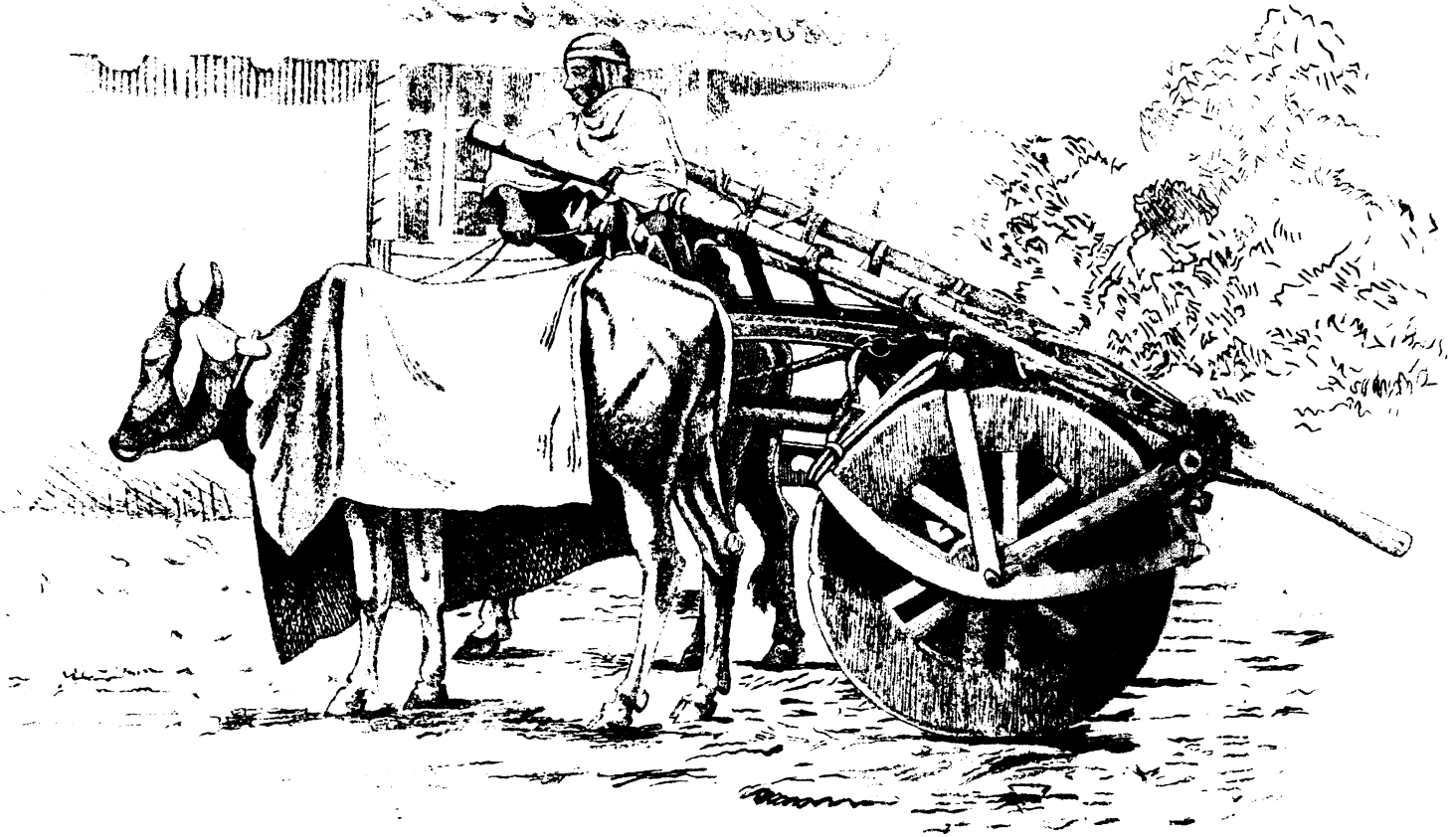
123. सूत *sūt*, सूता *sūtā*, or तागा *tāgā*, is ordinary thread for sewing and weaving. सुतरी *sutarī* or (rarely and only in the extreme west) सुतली *sutālī* is twine. This in South Bhagalpur is called सुथरी *sutharī*. Twisted string is, south of the Ganges, ठर्रा *tharrā*. North of the Ganges and in South Munger, बाँटल रस्सी *bāntal rassī*, ऐँटल रस्सी *ainthal rassī*, or (to the west) बारल रस्सी *baral rassī*, is used.

124. To the west चोप् *chop* is string made of the bark of the *butea frondosa* (परास् *parās*) or of the palm-tree. In Gaya it is called चौप् *chomp*.

CHAPTER VI.—PADS FOR CATTLE.

125. These are known generally as गद्दी *gaddī* or पलान् *pālān*. In Patna, Gaya, and Shahabad बख्खरा *bakhrā* is leather sheet which goes over this. A खरहिया *kharahiya*, or in Sāran खरैया *kharaiyā*, is a pad stuffed with खर *khar*, and under it is placed the कन्हेली *kanhelī*. पेटार् *petār* is, in South-West Shahabad a belt for tying them, and पक्कोली *pachholī* a rope fastened to the animal's tail for the same purpose.

126. The pad for an ass is लेवा *lewā*, local names being पिठिया *pithiyā* (Tirhut) and सुरका *surkā* (also in East Tirhut) or तरक्की *tarankhi* (Shahabad). In North-East Tirhut and Gaya छलौनी *chhalawnī* is the cover of the pad. That of a bullock is (besides गद्दी *gaddī* and पलान् *pālān*) north of the Ganges and in South Munger कन्हेली *kanhelī*, and south of it, to the west, छलाबखरा *chhallābakharā*, and to the east छला *chhalā*.



A COUNTRY CART (CHHAKRA) SHOWING THE USE OF THE BODY CLOTH (JHOLI).

127. An elephant's pad is गद्दी *gaddī*, and in Shahabad also गद्दा *gaddā*. Underneath is placed a softer one called गदेल *gadelā*.

CHAPTER VII.—GRAIN-BAGS AND PANIERS FOR LOADED CATTLE.

128. These are आखा *ākhā*, आँखा *āṅkhā*, or तङ्गी *tangī* *; south of the Ganges they are also गेठिया *gethiyā* or पट्टा *pattā*. In Shahabad, however, they are जोरा *gorā* or गोन् *gon*. * A large grain-bag carried on a bullock's back is in Sāran लदौरी *ladaurī*, or (also in North-West Tirhut) लगौरी *lagaurī*. In Gaya, this latter word means the cord by which the bag is fastened on the animal's back.

129. खुरजो *khurjī* is a gunny (टाट *tāt*) bag borne by asses and used by potters for bringing clay from earthpits (मटिखान् *matikhān*), and by others for carrying bricks &c.

130. A rice-sack is बोरा *borā* or तङ्गी *tangī*.

131. In south Bhagalpur a bag borne by the bullock, in which the drivers put their luggage, is कटारी *katārī*, and in South Munger it is हड़वाय *hanṛawāy*. In Sāran, it is खास् *khās*.

CHAPTER VIII.—CANVAS, LEATHER, OR TARPAULIN COVERS.

132. These are तिरपाल् *tirpāl* or (when made of छाल् *chhāl*, leather) छल्ला *challā*.

133. झून् *jhūn* or झोली *jhōlī* is a body-cloth put over bullocks in cold weather. In Gaya, it is also झोला *jhōlā*, and in Sāran ओढ़ना *orhāna*. झूल् *jhūl* also means an embroidered cloth spread over an elephant's pad.

CHAPTER IX.—VESSELS FROM WHICH ANIMALS ARE FED.

134. The bag from which cattle are fed is झोली *jhōlī*, or in Champāran, झोला *jhōlā*. A horse's grain-bag is तोब्ड़ा *obrā*. In Patna कपाड़ *kapāi* is a fodder bag for cattle.

135. Feeding-troughs are described in §§ 92 93.

CHAPTER X.—DAIRY UTENSILS.

136. *The milkpail.*—This has various names, according to locality. North of the Ganges generally, they are भावही *jhābā'ī* or दुदही,

* As in the proverb बैल न कूदे कूदे तङ्गी *bail na kūde, kūde tangī*,—a bullock does not leap, but his load does, of which the Shahabad version is बैल न कूदे कूदे गोन्, इ तमास देखे कोन् *bail na kūde, kūde gon, ī tāmāsā dekhe kon*.

कंटिया *dudahi kantiyā*; but they are also भोंडा *bhāṇṛā* in Champāran, घुरला *ghurlā* in the North-West generally, and चपड़े *chapaṛi* in North-East Tirhut. South of the Ganges, we have टहरी *tahrī* or पूरा *pūrā* in South-West Shahabad, and कंटिया *kantiyā* in the rest of the district and East Biḥar; चाँपी *chāmpī*, टेहरी *tehrī*, or पत्ला *patlā* in Patna and Gaya; डुहनी *duhnī*, चुकौ *chukkī*, कटिया *katiyā*, मेटिया *metiyā*, कठ्ठी *kathlī* or कठई *kathuī*, in South Bhagalpur; and चुकड़ी *chukrī* or चुक्का *chukkā* in East Tirhut and South Munger.

137. दाबा *dābā*, डबही *dabahi* (also in Champāran), पाथा *pāthā*, राइम् *rāis*, or रासि *rāsi*, are large milkpails used in North Tirhut, and चपरी *chaparī* is a smaller one. वाँडी *vāṇṛī* or कठई *kathuī*, also in North-East Tirhut, कट्टा *katthā*, are in Tirhut wooden milkpails. In South Munger रस *rās* is used instead of राइम् *rāis*.

138. *Vessels used in making and keeping clarified butter* (घू *ghyu*, &c.) *and curds* (दही *dohī*, &c.).—This also has various names viz. north of the Ganges दहियाही हाँडी *dahiyāhī hāṇṛī* or कड़ाही *karāhī*. A local name is करना *karṇā* (Champāran and Tirhut) or कौरना *kaurana* in North-East Tirhut. South of the Ganges, we meet भोंडा *bhāṇṛā* generally, with a variant भौर *bhānrī* in South Bhagalpur and दहेड़ो *daherī* to the west. In Patna and Gaya, we have चम्पा *chamṇā*, महाड़ा *mahārā*, and नदिया *nadiyā*. The last is also used north of the Ganges and in South Munger. In South Bhagalpur, other names are कंतरी *kanturī* and छंकी *chhāṅkhī*.

139. There are sometimes special names for special sizes. Thus while हाँडा *hāṇṛī* or हाँडिया *hāṇṛiyā* is everywhere used for the larger size, the next smaller size is in Tirhut कोह *kohā* or करुना *karunā*. कोहा *kohā* is also used in South Munger, and पतिला *patilā* or पतुकी *patukī* is used with the same meaning in Sāran. The next smaller size is कोही *kohī* or कहतरी *kahṭarī*. A still smaller size is छंकी *chhāṅkhī*, मटकुरी *matakurī* (of earth always) or मटकूही *matakūhī* (North-West Tirhut), and the smallest size of all is छंक्रिया *chhāṅkriyā* or नदिया *nadiyā*.

140. The vessel for boiling clarified butter is घिवही भोंडा *ghiwhī bhāṇṛā*, कंटिया *kantiyā*, कोही *kohī*, राइस् *rāis* (large), चुक्का *chukkā* (small), &c. Other names in North-East Tirhut are घिवक् कड़ाही *ghiwak karāhī* (large) or घिवक् करही *ghiwak karahī* (small). In Patna, Gaya, and South Munger चम्पा *chamṇā* or चाँपी *chāmpī* are used, and रसोली *rasolī* (large) and फेरुवा *pheruā* (small) are met in South Bhagalpur.

141. The leather vessel in which it is exported is कृपा *kuppā* or कृपी *kuppī*. The latter is smaller than the former, and is also used for holding oil. In North-East Tirhut, it is also called चमड़ो *chamari* or चौकटो *chaukatli*. नदोइ *nadoi* is used in Gaya, and गेरुहा *gelhā* is a similar smaller vessel.

142. The churn.—To churn is मचल् *mahl* to the west and मचव् *mahab* to the south and east. The act of churning is मचाइ *mahāi* or मचइ *mathāi*; local variants being मचो *mahi* in Champāran and South Bhagalpur, and मचई *mathai* or मचन् *mahan* there and in Gaya and South Munger.

143. A churn is north of the Ganges, to the west, मठमहन *mathamahan*. In Tirhut and Gaya, it is कुँड़ा *kūṇṛā* or (south-east also in Gaya and Champāran) कुड़ा *kundā*, and (north-east) खोर *khōr*. South of the Ganges, it is कमारी *kamārī* in South-West Shahabad तौला *taula* in the rest of the district (also in East Tirhut), घोरमँहा *ghoramānhā*, north of the Ganges and in Patna and Gaya, and महँड़ा *mahānrā* in South Munger.

144. The stirrer or stick moved in the churn is रहौ *rahi* generally and also मचनो *mahanī* to the west and in Tirhut. The latter has local variants, viz मचनौ *ma hanī* (Tirhut and the West), महान् *mahān* (West), and महँनो *matonni* (Gaya). Local names are गजहो *gajahī* (South-East Tirhut), छोरही *chhorhī* (South-West Shahabad and East Tirhut), and घोरठी *ghorāthi* (Patna, Gaya, and South Munger).

145. The rope with which it is twisted is generally रसरी *rasari* or डोरौ *dorī*; but more specific names are नेन् *net* (generally), with local variants नेवत् *newat* or नेवता *newatā* (east) and नेतो *neto* (South Bhagalpur). In Patna it is खिंचनौ *khiṇchanī*, and in South Munger दम-
dam. Another name in South Bhagalpur is जोतो *joṛī*.

146. Various vessels.—In South Bhagalpur, काई *kāin* is a small vessel containing a quarter of a *ser* of milk. A पाथा *pāthā* contains one *ser*, and a चुका *chūkā* four *ser*s. In Sāran, a चुका *chukka* contains a quarter of a *ser*.

SUBDIVISION VI.

APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

CHAPTER I.—THE COUNTRY CART.

147. The ordinary cart is called everywhere गा *gā*, but in Sāran, it is more usually गड़ी *garī*. The छकड़ा *chhakṛā* or गड़ड़ा *gārā*

is the large complete full-sized cart, with long bamboo poles projecting from each side in front. In North-East Tirhut, it is sometimes called चघुस् गाड़ी *chaghūs gārī*. The सगड़ *saggara* or सागड़ *sāgara* is a lighter and rougher kind of cart for carrying country produce. In Gaya and Shahabad, it is also called लड़हिया *laraḥiya*.

148. For carrying passengers, the रथ *rath* or रथ *rantha* is a light four-wheeled cart used by rich people. A similar two-wheeled cart is called साँवगी गाड़ी *sāmw-gī gārī* or (in Gaya) सौंगी गाड़ी *saungī gārī*. It is also called मंभोलो *manjholi* in Tirhut and Gaya, and बहल *bahal* generally, with variants बहेलो *bahelī* (Patna and Gaya) and बहलो *bahalī* (Gaya). The एक्का *ekka* is a two-wheeled light trap, generally drawn by a pony. In Sāran, it is also called घोड़ बहल *ghor bahal*. The किराँची *kirāñchi* is a covered cart something like an omnibus on two wheels.

149. A cart drawn by a single pair of bullocks is दोबर्दा *dobardā* or दोक्ड़ा *dokṛā*. One drawn by two pairs is चौबर्दा *chaubardā* (but this hardly ever occurs). In a team of three bullocks the wheelers are called धुरी *dhūrī* or धुरिया *dhuriyā* to the west and जोड़ी *joṛī* to the east, and the leader बीड़ *binṛa* or बिड़िया *biṛiyā* to the west and भिड़ो *jhittī* (also in Sāran) or नाटा *nāta* to the east.

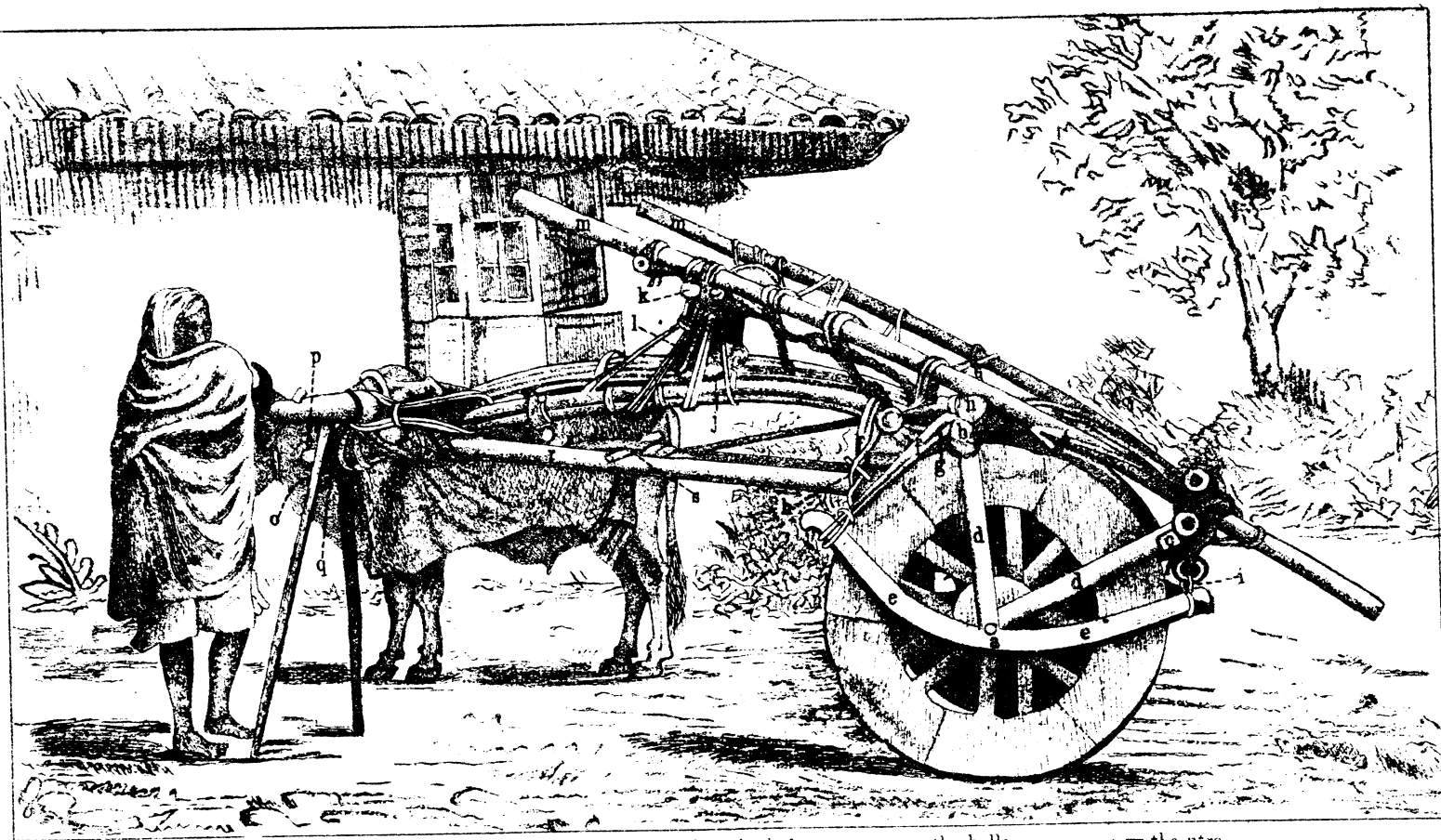
CHAPTER II.—THE LARGE COMPLETE COUNTRY CART.

150. This is छक्ड़ा *chhakṛā*, गाड़ा *gārā*, or चघुस् गाड़ी *chaghūs gārī* (see Chapter I). Its parts are as follows :—

151. *The wheel.*—This is everywhere पहिया *phiyā*. To the west, and also in Gaya and South-East Tirhut, it is also called चक्का *chakkā*.

152. The *felloe* is called मङ्गर *mangar*, except in Gaya, where it is जमोट *jamot*. It is made of six segments of *sisu* wood, called each पुट्टी *putṭhī*.

153. The *nave* is called नाह *nāh*. In Gaya, it is also नह *nah*, and in Sāran नाहा *nāhā*. Through this, the spokes run completely through and through, each spoke terminating at each end in the felloe, each thus forming in reality two spokes. There are six of these double spokes; altogether, making three pairs of two parallel spokes each (see illustration). These three pairs are of varying thickness. The first pair driven in is thicker and stronger than the second pair, and the second pair than the third pair. In crossing each other in the nave, the



a = projecting end of the axle.
 b = end of tekāni.
 c = end of ak.
 d = the tulāwas

e = the painjani.
 f = the janta
 g = the karis
 h = the amerhi.

i = the kulangra.
 j = the pirhiya.
 k = the tij.
 l = the khuntri.

m = the balla.
 n = the bilaiya.
 o = the sagun.
 p = the muhthopra.

q = the utra.
 r = the lappa.
 s = the jhatka

A full sized Bullock cart (Chhakra), side view

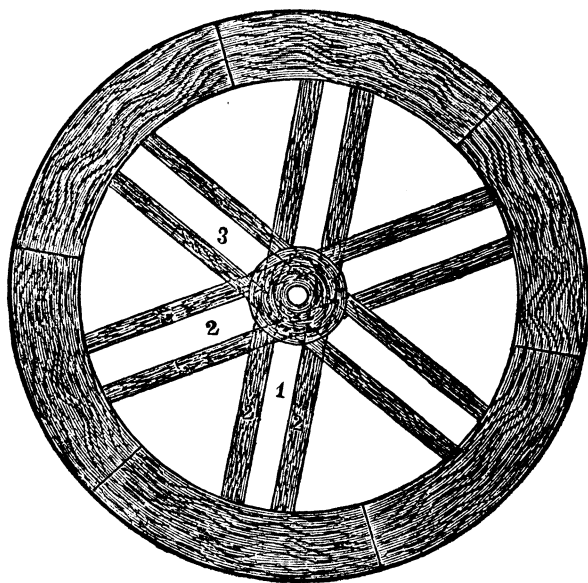
second pair runs through the first pair, and the third pair through the second and first. These pairs have names, viz.,—

154. The spokes.—1.—The first pair is called **आरा** *ārā*. This is the thickest and strongest pair of spokes in the wheel.

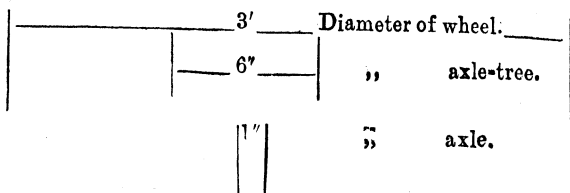
2.—The second thickest and second strongest pair of spokes is called **निमारा** *nimārā*, other names being **बेलो** or **बेलो** *beli* (Tirhut and South Bhagalpur), **नोम् घूरी** *nīm dhūrī* or **नेबारा** *nebārā* (South East Tirhut), and **लेबारा** *lewāra* (Shahabad).

3.—The weakest and thinnest pair of spokes in a wheel is called **गज्** *gaj*.

To the west and in Gaya, both the second and third pairs are called **गज्** *gaj*. The spokes are collectively called **डँडिया** *danṛiyā*, and to the west, also **आरागज्** *ārāgaj*.



1. *Ara.*
2. *Nimāra.*
3. *Gaj.*



Scale 1 inch to a foot

155. The six segments of the felloe are fastened together by a wedge of wood called चूर् *chūr* or, in Gaya, चूल् *chūl*, fitting tightly into two mortices, one in each of the two contiguous ends of the segment. This wedge is also called चौहो *chonhi* generally, also चौहो *jonhi* or चौहवा *jonhiyā* to the west of the North Gangetic tract and गरब् खिल्ला *garab khilla* in Shahabad, Gaya, and South-East Tirhut. In Shahabad, it is also called चौटी *chontī* or चेची *chenghī*, and in Patna चूल् *chūl*.

156. The mortice in the end of each segment of the felloe is called छेद् *chhed* or भूर् *bhūr*, or in Sāran खोल *k'ol*. The end of the wedge is called डाकनौ *dāknai*.

157. A wedge driven through the segment of the felloe from outside to tighten the spokes in their places, is called पच्चर or पच्चड़ *pachchar*, or in Sāran पच्चो *pachchē*.

158. The *iron hoop* round the nave to prevent it from splitting is called बन्द *band* or बन *ban*.

159. Inside the nave is sometimes tightly fastened an iron tube to receive the axle. This is called the मोहरी *mohanrī*, and in Gaya also मोहदी *mohanāī*.

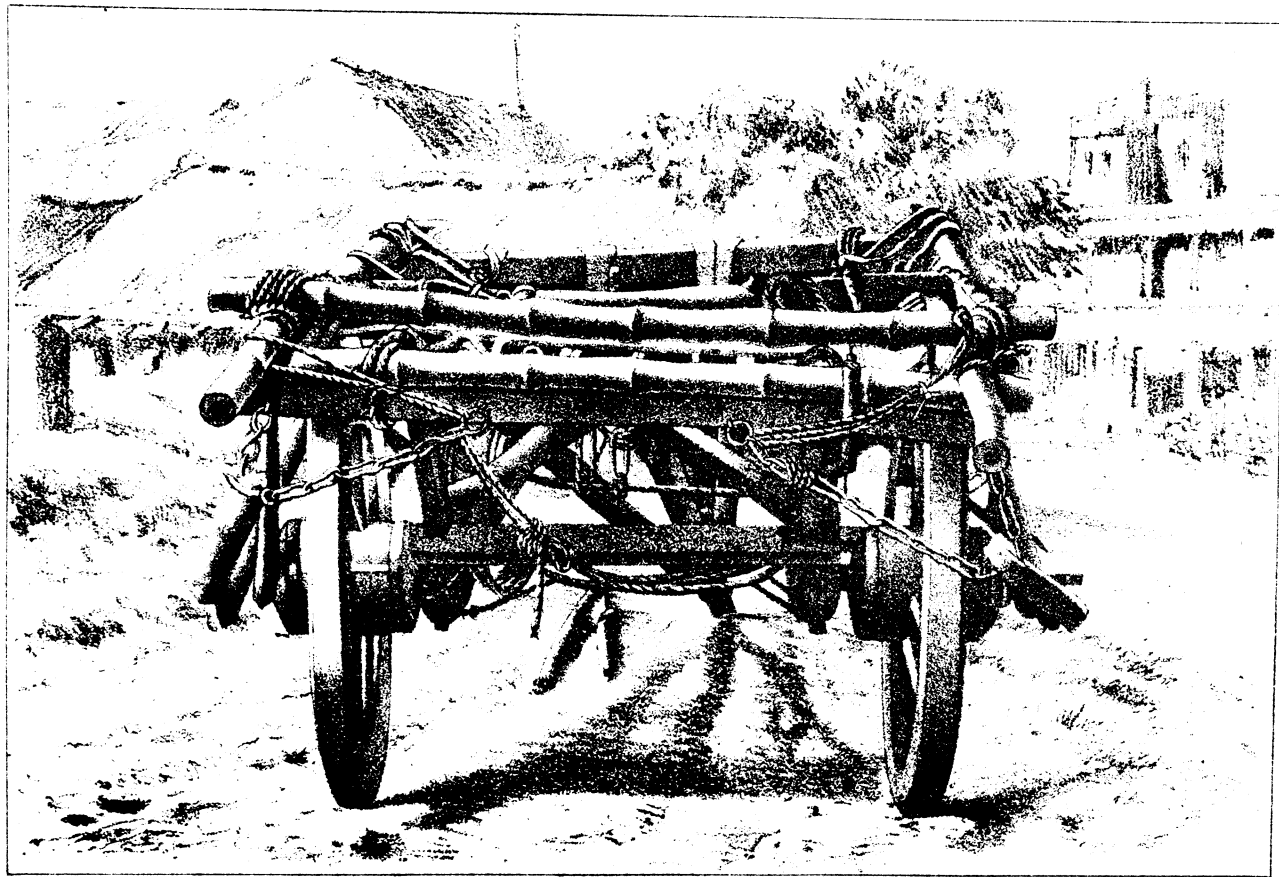
160. The *iron axle-box* passing through the centre of the nave inside the मोहरी *mohanrī*, when there is one, is called आवन् *āwan*, and also (in Champāran, North Tirhut, and South Munger) आबोन् *āon*.

161. When the outside edge of the felloe is bevelled to prevent wearing, it is called north of the Ganges and in Shahabad टाल *tāl*, with variants टालुआ *taluā* (East Tirhut, Patna, and Gaya), टालहा *ta'ahā* in West Tirhut, and टलाह *talāh* in South-East Tirhut. To the east, it is also called मङ्गर *mangar*, मंगरा *mangarā*, or मेगर *maigar*, with a variant मेवरा *megharā* in North-East Tirhut. In South Munger, it is called कोरमार *kormār*.

162. When the outside of the felloe is flat, it is called पाथर *pathar*, but this rarely occurs.

163. The *tire*.—When the wheel is tired, the tire is called हाल *hāl*.

164. The *linch-pin* is generally धुरकिल्लो *dhurkilli*, local optional names being रनकिल्लो *rankilli* (Gaya and South-East Tirhut) and कील् *kil* in Shahabad. In East Tirhut, Gaya, and South Bhagalpur, it is पच्चड़ *pachchar*. The peg inside the wheel is फरकिल्ला *pharkilli*, or in Sāran परकिल्ला *pharkillā*. In a छकड़ा *chhakrā*, there is generally only one linch-pin, on the inside end of the axle.



FULL SIZED BULLOCK CART (CHHAKRA) - BACK VIEW.

165. The outside washer of hemp (सन् *san*) is चेनी *cheni*, चेंदो *chendi*, or (in Sāran) चेही *chenhi*. The Hindi name is चिंधो *chindhi* or चींधी *chindhi*. In Ohhattisgarh, it is called चेंधरी *chendharī*. That inside the wheel, is खानन् *khānan*, with variants खनन् *khanan* (Sāran), खंहन् *khanhan* (South-East Tirhut), खांगन् *khāngan* (South-West Shahabad), and खांदन् *khāndan* (South Munger, Patna, and Gaya).

166. The axle.—Each wheel has an axle of its own, each supported entirely by struts descending on each side of the wheel from the side of the cart to which the wheel belongs. The axle is धूरा *dhura* or धुरी *dhūrī*. Sometimes a distinction is made, धूरा *dhūrā* being used when the axle is of wood and धुरी *dhūrī* when it is of iron; but this is by no means universal.

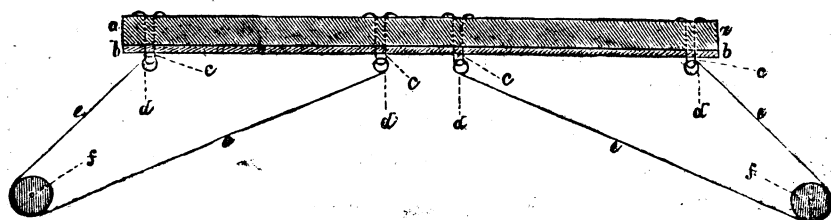
167. The outside supports of the axle.—The supports outside the wheel are two pieces of wood meeting outside the wheel in front of the nave, where at the point of crossing, they receive the axle. The upper end of one fits into one end of the front crossbar of the frame of the body of the cart (टेकानी *tekānī*, &c.), and that of the other into one end of the rear crossbar of the frame of the body of the cart (आक् *āk* &c.) (see illustration). These supports are called तूलावा *tūlāwā*. They are fastened to the body of the cart by chains or ropes, called बान *bān* or बन्द् *band*.

168. The *curved branch* of sisu wood which passes under the point of the axle, where it projects from the तूलावा *tūlāwā*, and thus further supports the axle, is called पैजनी *painjanī*, with variants पंजनी *panjanī* (Shahabad optionally) and पेंगनी *pengani* (North-East Tirhut). In Gaya, it is called दाब *dāb*. It is pulled tightly up against the axle by three ties, two in front and one behind.

169. The front ties fastened to the fore end of the पैजनी *painjanī* are called जन्त *jant*. The other end of each of these ropes is fastened to a hook, called कड़ी *karī*. One of these hooks is fastened to the टेकानी *tekānī*, and the other to the bottom of the cart, farther on in front, to one of the कड़हड़ी *karharī* (*vide post*). The जन्त *jant* are tightened by a stick called अमेठी *amerthī*, or in Sāran सलैया *salaiyā*, which passes between them and twists them together to the requisite degree of tightness.

170. The rear tie of the पैजनी *painjanī* is called कुलंगड़ा *kulanganra*, or in Sāran तूलंगड़ा *tulanganrā*. It generally consists of one iron chain. Two rings (खड़खड़िया *kharkhariyā*) hang in two staples (कौड़ा *kourhā*) to the underside (पड़ाक् *parāk*) of the rear bar (आक् *āk*

āk) of the cart. One of these rings hangs near the centre of the *आक् āk*, and the other at the end near the wheel. The chain is fastened to one, then passes round the end of the *पैजनी painjānī*, and the other end is fastened to the other ring. In this way, the *पैजनी painjānī* is held in its place. The accompanying sketch will make this clear.



a—a = the *āk*.

b—b = the *parāk*.

c = the *konraha*

d = the *kharikhariya*.

e = the *kulāngra*.

f = the rear end of the *painjānī*

171. The *body of the cart* may roughly be described as a long triangle strongly built, lying on one surface, and arched so that its convex side is uppermost. Viewed from the side, it resembles a shallow arch, and from above, a triangle. Across the back, a strong square or oblong frame is laid. This serves as the foundation for the carrying portion of the cart. The annexed illustration is a plan of a cart taken from above.

172. The *आक् āk* or *आग āg* is the *main beam in the rear* of the cart. It is made of *sisu*. In Shahabad this is called *आख ākh*. Another and lighter piece of wood going underneath the *आक् āk* to strengthen it, and also made of *sisu*, is called *पराक् parāk*. A slip of bamboo tied on behind the *आक् āk* and forming the tail of the cart is known as *पहलक्ड़ा pachhlakṛā*, with local variants, viz. *पंचलक्ड़ा pa-chhlakṛā* in West Tirhut, *पिहलक्ड़ा pichhlakṛā* in Patna and Gaya and *पिहलक्ड़ा pichhlakṛā* or *कड़ा karā* in Shahabad. In South Bhagalpur, it is *अंकोरा ankora* or *पहड़ना pachhernā*.

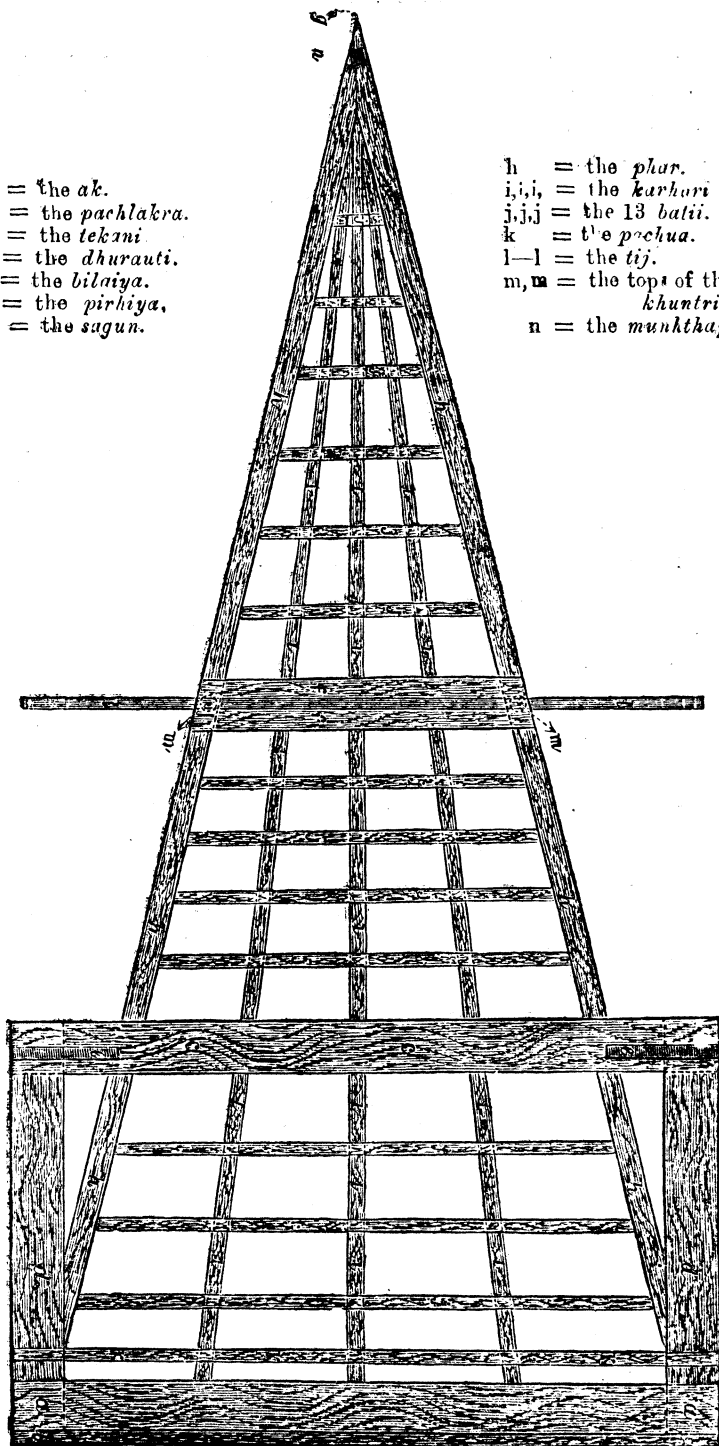
173. The *front bar* of the square portion of the cart is known as *टेकानौ tekānī*. In South Munger, it is *तेकानौ tekānī* with a dental *t*.

174. The *sides* of the square part of the body, going over the wheels and joined at one end to the *आक् āk* and at the other end fitting on to the top of the *टेकानौ tekānī*, are called *धुरौटी dhūrautī*.

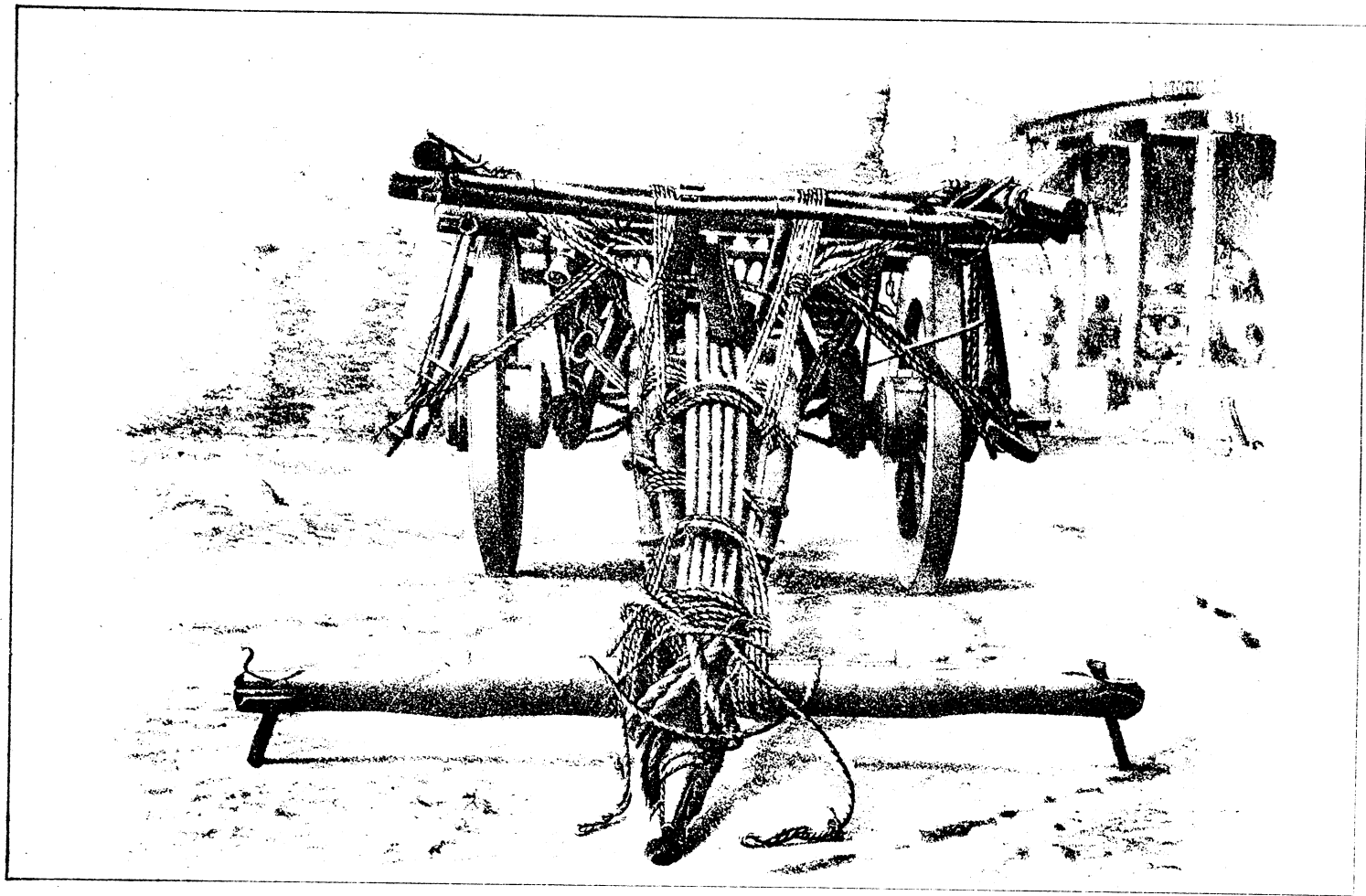
175. The piece of wood fitting over the end of each of the *धुरौटी dhūrautī*, where it joins the *टेकानौ tekānī*, and holding the former in its place, is called *बिलैया bilaiyā*.

a—a = the *ak*.
 b—b = the *pachlakra*.
 c = the *tekmi*.
 d, d = the *dhurauti*.
 e, e = the *bilaiya*.
 f = the *pirhiya*.
 g = the *sagun*.

h = the *plur*.
 i, i, i = the *karhori*.
 j, j, j = the 13 *batii*.
 k = the *pochua*.
 l—l = the *tij*.
 m, m = the tops of the two
 khuntri.
 n = the *munkthapra*.



Plan of a cart (chhakra) from above.



FULL SIZED BULLOCK CART (CHHAKRA)—FRONT VIEW.

176. The short stout *cross-bar* of *sisu* wood crossing the triangular body of the cart between the टेकानी *tekāni* and the apex of the triangle, in front of the driver's seat, is called पिठिया *pirhiyā*.

177. The *point* which is the front of the cart, and which forms the apex of the triangle, is called सगुन् *sagūn*, or in Patna and Gaya सगुनी *sagūni*. The lower portion of this is called in Sāran थोप् *thop*.

178. The two long *sides* of the cart, forming the sides of the triangle, starting one from each end of the आक् *āk* and meeting in the सगुन् *sagun*, are known as फर् or फड़ *phar*, a local variant being फेड़ *phair* (North-East Tirhut). They are also called तॉगा *tāngā* South of the Ganges and हर्सा *harsa* in Sāran and Champaran. They are sometimes strengthened with a band of iron, called पत्तर् *pattar*, बन *ban*, or बन्द् *band*.

179. The whole *bottom* of the cart is called छज्जा *chajja*. It is composed of the फर् *phar*, the आक् *āk*, the टेकानी *tekāni*, and the पिठिया *pirhiya*, and has in addition three long strips running the length of the cart, called कड़हड़ी *karharī*, and thirteen cross-pieces called बत्ती *battī*, or in Sāran बत्ता *battā*, and in Gaya also चाली *chālī*. The कड़हड़ी *karharī* are also called फरी *pharī* in Patna and the south-west and चपोट *chapot* in Shahabad. North of the Ganges, they are also called मञ्जा *manjhā*, माँजा *mānjhā*, or भरानी *bharānī*. They are fastened in their places by pegs, called फरकिल्ला *pharkillā*, कठकिल्ली *kathkillī*, or किल्ली *killī*, पच्चर *pachchar* (&c.), or कांटी *kāntī*. Of the thirteen बत्ती *battī* or cross-pieces, there are three between the आक् *āk* and the टेकानी *tekāni* four between the टेकानी *tekāni* and the पिठिया *pirhiyā*, and six between the पिठिया *pirhiya* and the सगुन् *sagun*.

180. This completes the description of the main frame of the cart.

We now come to the various contrivances for retaining good in the cart. These are the following, but they are not all used in one cart :—

181. At the rear of the cart, just in front of the आक् *āk*, is tied a thick bough of wood. This is called the पछुआ *pachhuā*. It prevents goods falling out behind.

182. Over the पिठिया *pirhiyā*, and of equal length to the टेकानी *tekāni*, runs a bamboo called the तीज् *tij*, supported by two stout pillars about a foot high; each standing on one end of the पिठिया *pirhiyāt*. These pillars are called the खँट्ठी *khuntri* or खँट्ठा *khuntrā*, local variant

being खुँटहरी *khuntaharī* (Saran and South Tirhut) and खुँटेहरी *khunteharī* or खुँटिहरी *khuntiharī* in Shahabad. In Gaya, similar posts are called माचो *māchī*.

183. Two very long bamboos now form *sides*, each resting on one end of the आक् *āk*, on a बिलैया *bilaiyā*, and on one end of the तीज् *tij*. Each projects behind the ओक् *āk* and a long way in front of the तीज् *tij*, and is called बल्ला *ballā*. Other names are बाँस *bāns*, बंसवल्ली *bansballī*, बंसौरा *bansaurā* (Shahabad), or चंदवा *chandavā* (Patna).

184. Sometimes bamboos run from end to end. These are called चोप् *chip* when they commence at the टेकानी *tekānī* and run close under and fastened to the फर् *phar*, up to the सगुन् *sogun*. They serve to strengthen the फर् *phar*. When they run the whole length of the cart, from the आक् *āk* to the सगुन् *sagun*, and form, as it were, the string of the bow formed by the body of the cart, running close to and parallel with the झट्का *ihatkā* (*vide post*), they are called लप्पा *lappā* or (in Tirhut) लप्पू *lappū*. They are fastened to the body of the cart by ties known as दाँगली *dānglī* in Saran, दाँगड़ी *daungri* in East Tirhut, बाधी *bādhī* in Shahabad, जौटा *jaunrha* in Gaya, and सोठ् *soth* in South Bhagalpur. Elsewhere they are simply रसा *rassā*, &c.

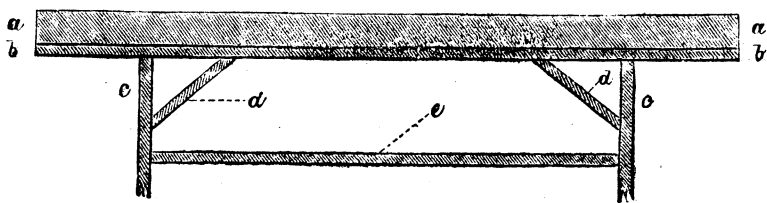
185. Sometimes the बल्ला *ballā* is raised behind by a pillar (खुँटरी *khuntri*) at each end of the आक् *āk*, and the space between it and the body of the cart filled up with a *rope siding*. This rope siding is then called हँथासा *hanthāsā*, or in Patna फड़का *pharkā*, and in Saran एड़ा *erā*.

186. The flat board forming the *driver's seat* is called मोहरा *mohrā*, or in South Bhagalpur मोढ़ा *mōṛhā* and in Shahabad, मुँहड़ा *munhṛā*.

187. *The parts underneath the cart supporting the inner end of the axle-tree.*—There are two supports inside each wheel like the तुलावा *tulāwā* outside. They cross each other opposite the inner end of the axle which passes through the intersection. As each wheel has a separate short axle, there are therefore two independent pairs of these, one inside each wheel.

188. The rear one of each of these pairs is called गुड़िया *guriyā* or गोड़िया *goriyā*, or (in Patna) खजाना *khajanā*. Like the rear, तुलावा *tulāwā*, its upper end is fastened into the आक् *āk*. It is strengthened in its place in the आक् *āk* by a strut, called मेहराब् *mehrab*, and the two गुड़िया *guriyā* are further strengthened by a cross-piece called

ढंढेरी *danrheri*, joining the two, which thus prevents them approaching each other. The annexed illustration will make this clear.



a-a = the *ak*.

d, d = the two *mehrab*.

b-b = the *parak*

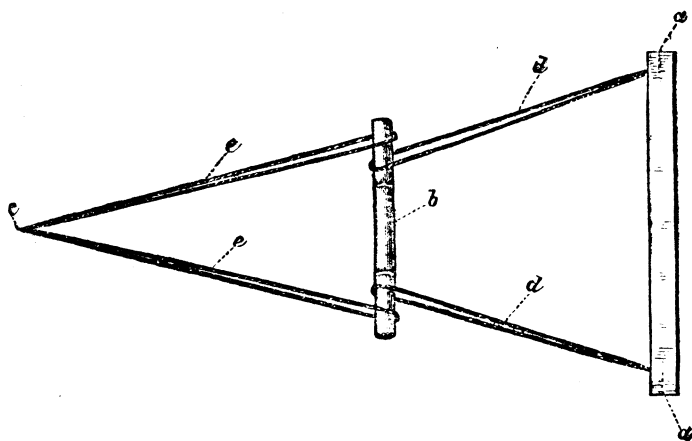
e = the *danrheri*.

e, c = the two *goriya*.

189. The front supports of these pairs are each called थोभ *thobh* or थोप् *thop*. The upper ends of these are fixed in the टेकानी *tekānī*.

190. The apparatus for keeping the body of the cart curved.—This consists of a set of strings called झट्का *jhatkā*, which passes right under the cart from end to end, one end being fastened to the आक *ak* and the other to the सगुन *sagun*. This is kept tight, so that it keeps the whole cart bent exactly like a bow.

The following illustration shows the arrangement :—



a-a = the *ak*.

b = the *danta*.

c = the *sagun*.

d = strings fastened to the *ak*, passing round the *danta* and back to the *ak*.

e = string fastened to the *sagun*, passing round the *danta* and back to the *sagun*.

191. The डण्टा *dantā*, or in south Bhagalpur अमेड़ी *amerī*, in the above figure is a stout piece of bamboo. It will be evident from the figure that it affords increased leverage, and offers a ready means for tightening the झट्का *jhatkā* when necessary. Sometimes bamboos run parallel to the झट्का *jhatkā* from the सगुन् *sagun* to each end of the आक *ak* as further strengtheners. These are called लप्पा *lappā* or (in Tirhut) लप्पू *lappū*.

192. The छतिया *chhatiyā* is a slip of wood fastened across and under the body of the cart from थोम् *thobh*, to थोम् *thobh* which serves to hang baskets, &c., from.

193. The point which is the front of the cart, and which forms the apex of the triangle is, as already stated, the सगुन् *sagun* or सगुनी *sagunī*. It is here that the yoke is fastened. Underneath it, to prevent the point resting on the ground, is fixed a stout peg, called उट्तरा *utrā*. On the top of the सगुन् *sagun*, to afford a boss for fastening the yoke to, is fixed the मुँह थोपड़ा *munkhthopṛā*, मुँह थपड़ा *munkhthapṛā* or (south of the Ganges) मोथापड़ा *mothāpṛā*. In Champaran, it is, called मोहड़ा *mohṛā*.

194. The yoke is जूआ *jūā*, and also in Shahabad जूआड़ *jūar*, as distinct from पालो *palo* or जुआठ *juāth*, a plough yoke (see § 14). The pegs passing through the ends of the yoke, outside the bullocks' necks to prevent them shirking thier work, are made either of wood or iron. The name समैल् *samail* is generally applied to them when of wood, and सेमल् *semal*, सम्मल् *sammal*, or सिम्मल् *simmal* when of iron but this distinction is not always observed. To the east, they are called कनेल् *kanoil*. The inner pegs towards the middle of the yoke, on the inside of each bullock's neck, are called (in East Tirhut) चिरैया *chiraiyā*. They may be of either iron or wood.

195. Props.—When the bullocks are unyoked, the front of the cart is supported at the सगुन् *sagun*, to prevent it falling forward, by the सिपावा *sipāwā* or (in North-East Tirhut) सिर्पाया *sirpāyā* and (in Sāran) सिप्वा *sipwā*. The top of this is called in Gaya मँभा *mānjhā*. The prop to prevent the cart falling back is एडा *erā*, उलरुआ *ularūā* बिध्वाइ *sidhwāi*, or (in Patna) लरुआ *larua*.

196. The ropes which go round the bullocks' necks are जोता *jotā*. जोती *joti*. or गलजोती *galjoti*. When three bullocks are yoked, the rope which goes over the leader's neck is to the west बिड़िया *binriyā* or बिरिया *biriyā*, and in Sāran and the east, झिट्टी *jhittī*. The rope (रस्सी *rassī*, &c.) by which the yoke is kept in its place, is called बिकुआ *bichhuā*, or in North-East Tirhut भौक *jlonk*.

197. The *mat* put in the bottom of the cart to prevent grain from falling out, is चटाई *chatāi* generally, but it is हरियार *hariyār* in Patna and भंडारी *bhandāri* in South Bhagalpur. The last is also used optionally in Gaya and East Tirhut. In Sāran, a canvas mat used in the same way is called ढाला *dhālā*.

198. The *iron chain* for tying up the bullocks at night is generally सीकर *sikar* or जन्जीर *janjir*. Local names are पाही *pāhī* or डाँड़ *dāṇṛ* in Champāran and Tirhut, बेल *bel* in Gaya, and पैकल *paikal*, (also in Gaya) पैकर *paikar*, or पैकड़ *painkar* in Shahabad. The portion round the bullock's neck is called गर्दनौ *gardanō*.

199. The above is the description, except where otherwise stated, of a very complete छक्ड़ा *chhakṛā*, which is itself the most complete kind of cart. Few carts are as complete as this; but they differ merely in being less complete, and in no other way.

200. As regards size, the cart of which the above is a description had the following measurements, a cubit being taken as equivalent to $1\frac{1}{2}$ feet :—

		Cubits.
Length from आक <i>āk</i> to टेकानी <i>tekānī</i>	...	$1\frac{1}{2}$
„ टेकानी <i>tekānī</i> to पिढ़िया <i>pirhiyā</i>	...	$1\frac{1}{2}$
„ पिढ़िया <i>pirhiyā</i> to सगुन <i>sagūn</i>	...	3
Total length		6 cubits, = 9 feet.

The आक *āk*, टेकानी *tekānī*, and तीज *tij*, were each three cubits long;

The बल्ला *ballā* were each six cubits long, and the खुंदरी *khunṛī* one foot. The wheel was two cubits across.

The greatest height of the arch was at the पिढ़िया *pirhiyā*, where it was one cubit.

The height of the सगुन *sagūn* from the ground when supported by the सिपावा *sipāwā* was $2\frac{1}{2}$ cubits, and that of the आक *āk*, at the same time, $1\frac{1}{2}$ cubits.

CHAPTER III.—THE LIGHT COUNTRY CART.

201. This is सगार *sāgar*, सागड़ *sāgaṛ*, or लड़हिया *laṛhiyā* (see § 147). In Sāran, it is called गाड़ा *gārā*.

This cart is rougher, lighter, and cheaper than the छक्ड़ा *chhakṛā*.

202. The *wheel* is the same as in the छक्ड़ा *chhakṛā*.

203. The axle.—There is only one axle (धूरा *dhūrā*), which goes right across under the cart, and on which both wheels run. It runs through a block of wood which runs across from wheel to wheel, and out of each end of which the ends of the axle project. This block is called मंदरा *mandrā*. The projecting ends of the axle receive the wheels, which are held in their places by outside *linch-pins* (धुरक्ली *dhurkilli*, &c. (see § 164). Sometimes the wheels of the सगड़ *saggar* are protected by a board outside, one end being fastened to the आक *āk* and the other to the टेकानी *tekanī* (see §§ 172, 173). Through this the end of the axle projects, and is made secure by the linch-pin. This board is called पैजनी *painjanī*, पंजनी *panjanī* (Shahabad optionally), or (North-East Tirhut) पेंगनी *pengani*, and must be distinguished from the different wheel support bearing the same name in the छक्ड़ा *chhakrā*.

204. The body of the सगड़ *saggar* is not arched, as in the छक्ड़ा *chhakrā*. It is simply a flat triangle of wood, principally bamboo. The two long sides of the body, commencing at each end of the आक *āk* and ending together at the सगुन् *sagūn*, are called, as in the छक्ड़ा *chhakrā* फड़ *phar*, &c. As the सगड़ *saggar* has no तुलावा *tulāwā* थोभ *thobh*, or गुड़िया *guriyā*, the body rests directly on the axle, being supported by two blocks of wood, called तैत्ता *tetta*, तैतलिया *tetaliyā*, or in Sāran तैतुला *tentulā*, each of which rests on one end of the मंदरा *mandrā*, and on which, on the other hand, the corresponding फर *phar* rests. Along the फर *phar*, and underneath it, is tied a bamboo to strengthen it. This is called बाँगर *bāngar*.

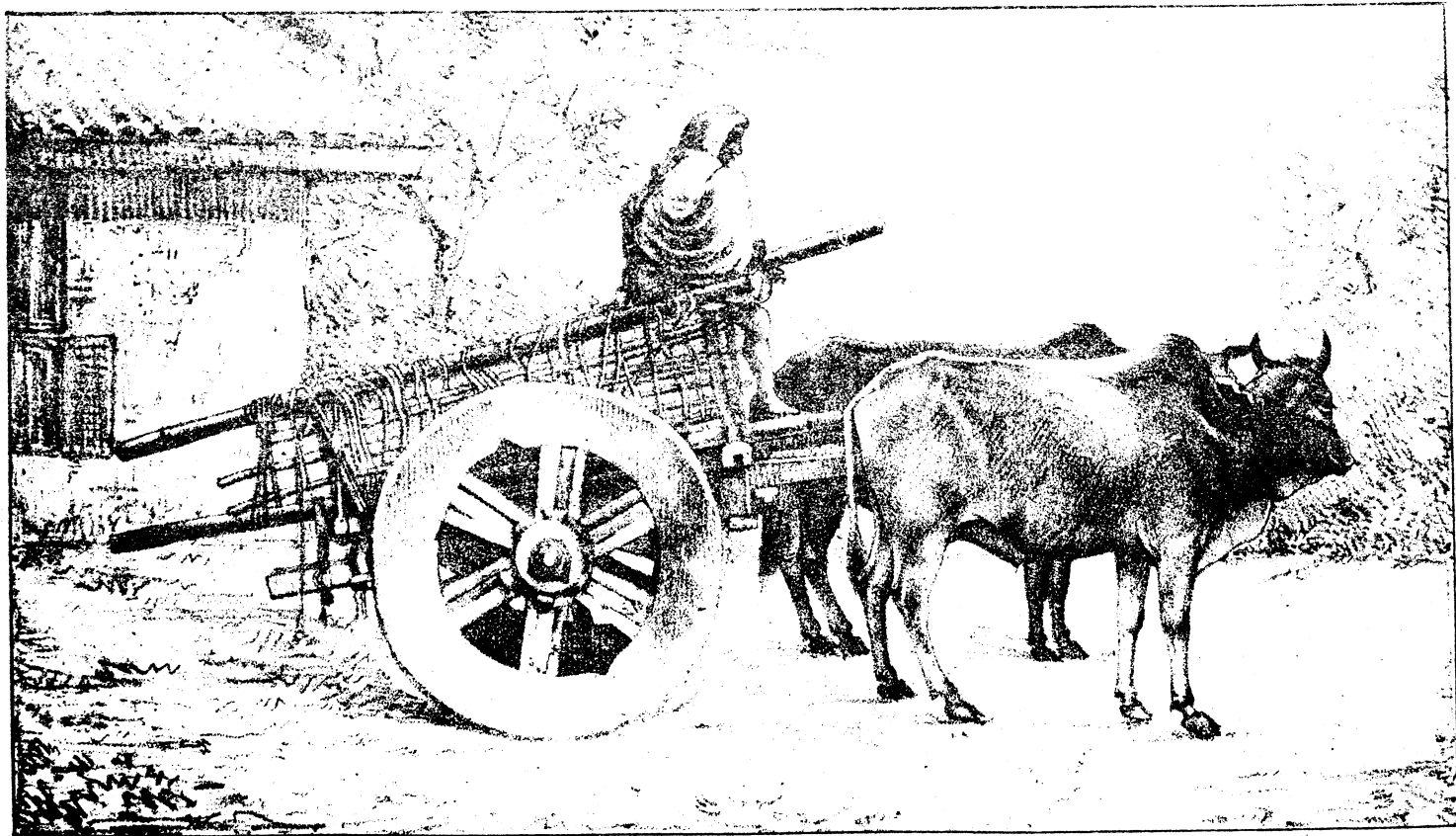
205. In other respects, a सगड़ *saggar* differs little from a छक्ड़ा *chhakrā*, except that it is built lighter and almost entirely of bamboo. As the body is not arched, the former has of course no झटका *jhatkā* &c.

CHAPTER IV.—THE BULLOCK CARRIAGE.

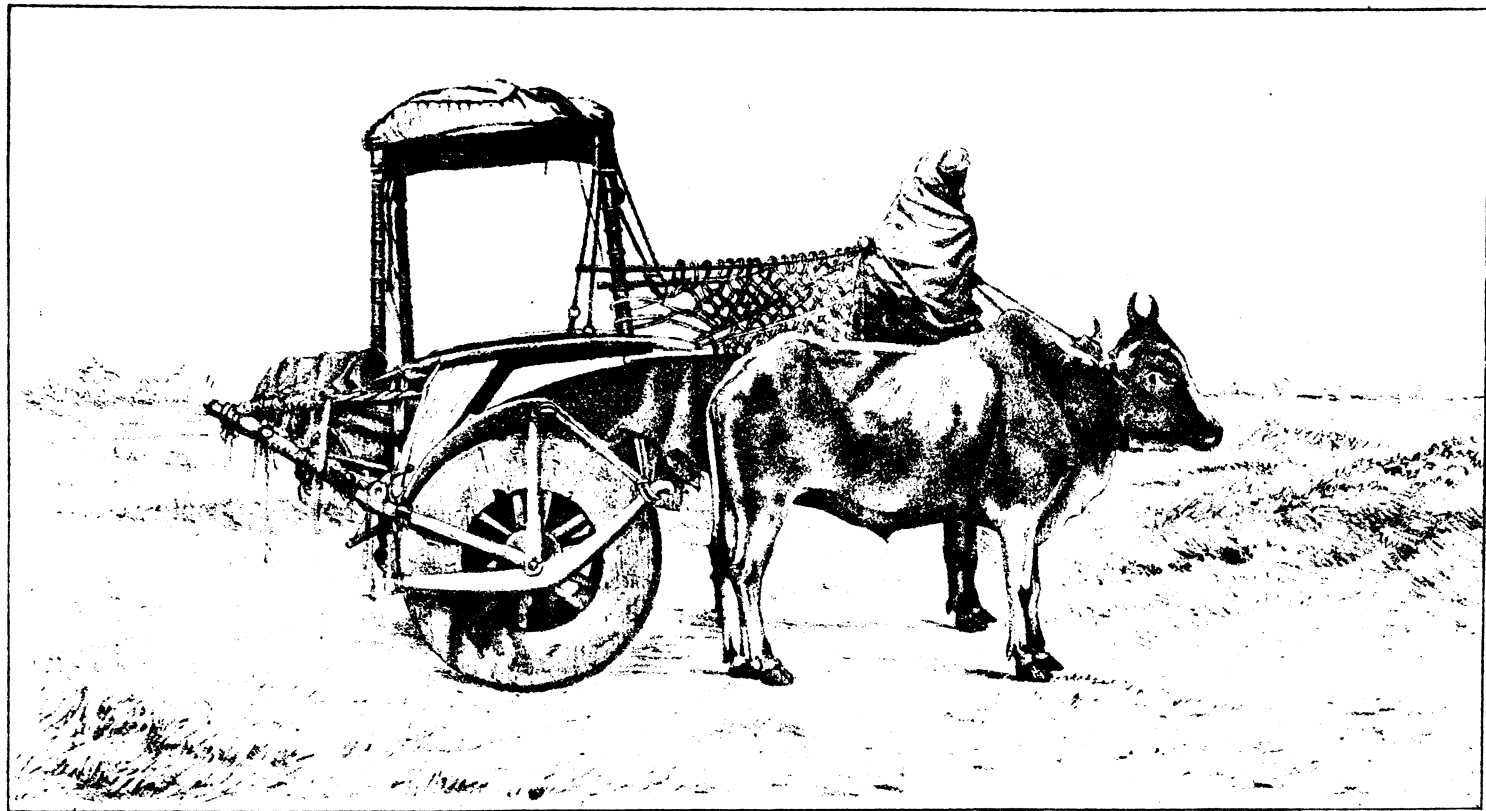
206. When it has four wheels, it is called रथ *rath* or रथ्य *ranthā*. This is rare in Bihār.

207. When it has two wheels, it is called बहल *bahal*, with variants बहेली *bahelī* (Patna) and बहली *bahlī* (Shahabad and Gaya).

208. This is almost exactly the same in principle as the छक्ड़ा *chhakrā*, except that it is generally built lighter. On the square portion at the back is reared a kind of canopied seat, called साँवगी *sāmwaḡī* or साँगी *saungī*; hence the cart is also called a साँवगी गाड़ी *sāmwaḡī gāṛī*.



The light Country Cart (Saggar)



THE BULLOCK CARRIAGE (SAUNGI GĀRI)

209. Its parts are as follows :—

The wheel.—As in a cart (see § 151 and ff.).

The leather washer is called चक्ती or चक्टी *chaktī*, गद्दा *gaddā*, or बिठई *biṭhāi*.

210. The axle.—As in a cart (see § 166).

211. The supports of the wheels and axles.—These are the same as in a हक्ड़ा *chhakṛā* (see § 167 and ff., § 187 and ff.).

212. The body of the vehicle.—The lower part is like a हक्ड़ा *chhakṛā*. Over it is placed the following, the whole of which is called साँगी *sāmwaṅī* or सौंगी *sāungī*.

213. The frame of the seat is पट्टी *pattī*, local variants being पट्टा *pattā* (East Tirhut and Patna), पटिया *patiyā* (East Tirhut and the west), and बौदखी *baudandī* (Gaya). Its supports are खूँटा *khūntā* or खुटा *khutā*. On these are ornamental brass knobs, called फुलिया *phuliyā*. The posts supporting the awning are डखा *dandā* or दण्टा *dantā* (East Tirhut and the west). The top of the awning is छत्री *chhatrī* or (in Shahabad and Gaya) ठट्टी *thattrī*, and the stuffed cover to keep off the sun is गद्दा *gaddā* or गदेला *gadelā*. In South Munger it is गद्दी *gaddī*. The net forming the bottom of the seat is साँगी *sāmwaṅī* or सौंगी *sāungī*, and the leather guard of the body inside the wheels is धमाका *dhamākā*.

214. The two long sides are called फड़ *phar*, &c., or तौंगा *tāngā* as in the हक्ड़ा *chhakṛā*. Between them are placed narrow planks called माँझा *mānjhā*.

215. The supports of the body behind are धरुआ *dharuā* or दंरुआ *dhanruā*, and similar smaller ones inside are बावली *bāwlī*.

216. The दंतुआ *dantuā*, or in Sāran ढाला *dhālā*, is the back seat for carrying luggage, and it is also called अड़ानी *aṛānī* in South East Tirhut and Champāran. डोरो *dorī* are the strings forming the side of the awning, and पर्दा *pardā* is the side awning, which may be raised or let down as required. In Sāran, it is also called ओहार *ohār*.

217. The rails on each side of the driver's seat are बल्ली *ballī*.

218. In other respects, the bullock carriage is the same as the हक्ड़ा *chhakṛā* (see Chapter II).

1. In some parts of Patna and Gaya, it is also called पिठ् लदना (*piṭh ladnā*) or simply लदना (*ladnā*) or भरना (*bharanā*).

CHAPTER V.—THE PONY CARRIAGE.

219. This is nearly the same as the bullock cart, on a smaller scale, except in the following particulars:—

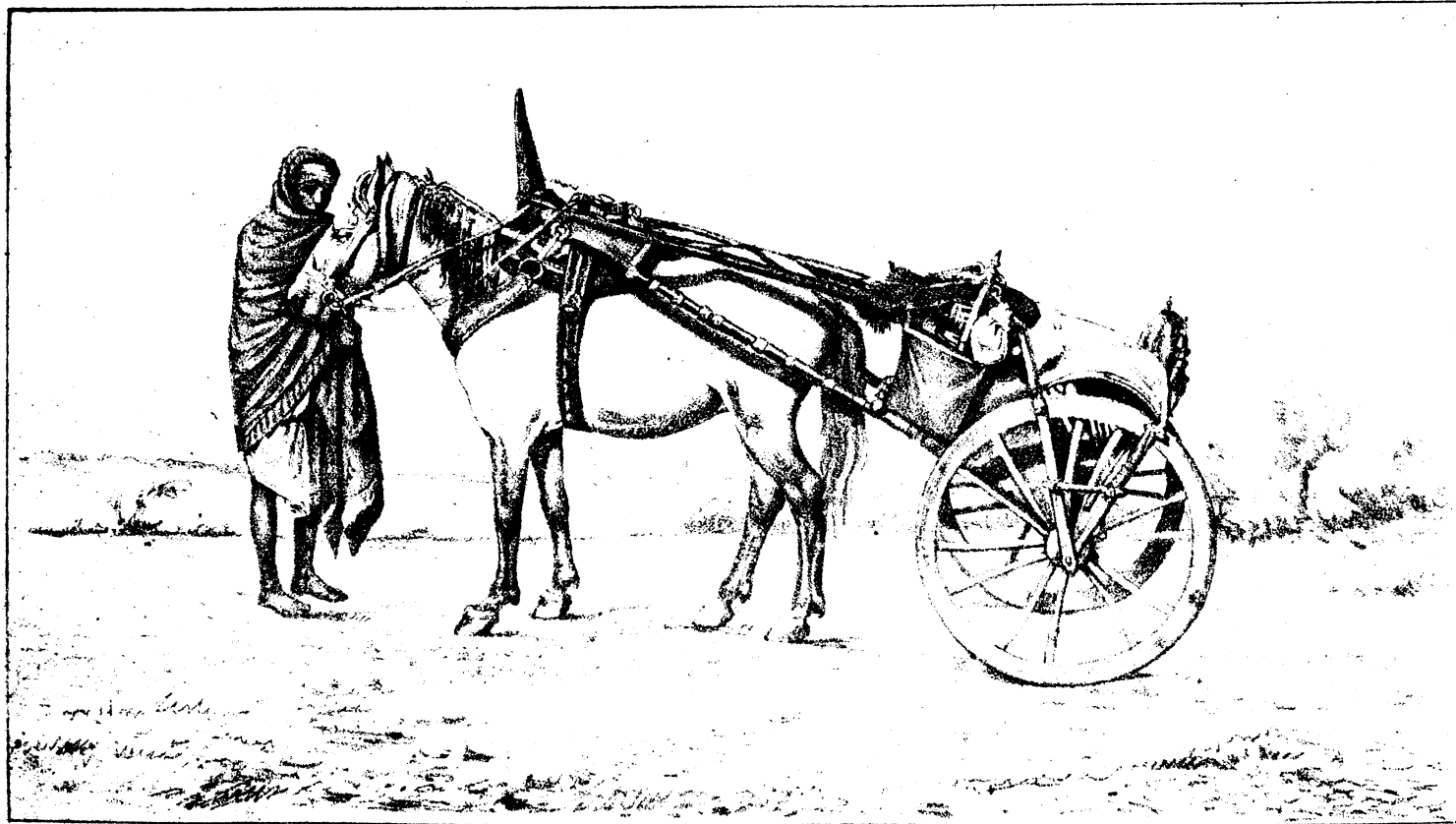
220. The *wheel* is the same as in the bullock carriage (see § 161 and ff.).

221. The *axle* is धूरा *dhūrā* धूरो *dhūrī*, which is strengthened inside by a short metal tube, सामा *sāmā*, सामा *sāmā*, or सामौ *sāmī*. In North-East Tirhut, the latter is also called साम् *sām*. There is one of these inside each wheel, and they act as a kind of washer. There is only one axle (धूरी *dhūrī*), on which both wheels run. Outside each wheel, are a pair of तुलावा *tulāwā*, but inside there are no थोभ् *thobh* or गुड़िया *gurīyā*, as in the bullock cart (see § 187 and ff.). Round the ends of the टेकानी *tekānī*, the आक् *āk*, and the axle, forming a triangle outside the wheel, is tightly tied a rope called the जन्त *jant*, and just above the lowest angle of this triangle (i. e., just above the point of axle), is tied to it a short stick serving as a footstep, called सलाइ *salāi* or सलैया *salaiyā*.

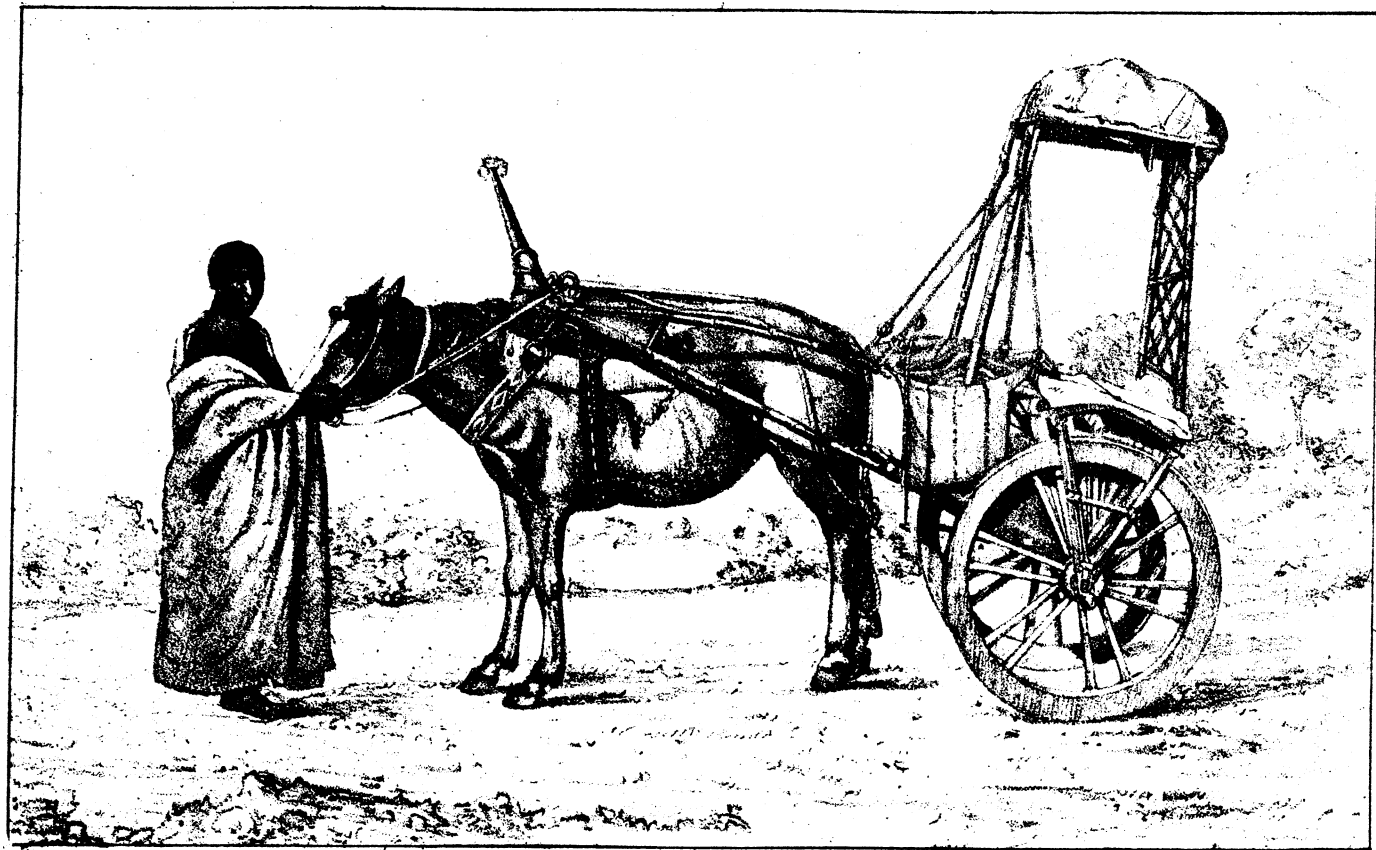
222. The तुलावा *tulāwā* are fastened to the आक् *āk* and the टेकानी *tekānī* (see §§ 167, 172 and 173) by iron hooks called अंकुरो *ankurī* or (Champāran, South Tirhut, and South Munger) आंकुरा *ankurā*. South of the Ganges, they are also called in Shahabad and South Bhagalpur, तुलाइ *tulāi*. हाल् *hāl* is the tire of the wheel. The leather splashboard over the wheel is तख्ता *takhtā* तख्ती *takhtī*. In south West Shahabad, it is called पट्रा *patrā*.

223. The props of the *body* are डह्ता *dandā* (west), दहटा *dantā* (east and Champāran), or खूँटा *khūntā*. The top of the awning is छत्रो *chhatrī*, and the roof of it is छत् *chhat* or (in Gaya) तडक् *tarak* गदेला *gadelā* or (in South-East Tirhut and South Munger) गद्दी *gaddī* is a cushion at the top to keep off the sun. The awning at the side is पर्दा *pardā* or in Sāran घटा टोप् *ghatā top*, which is fastened by iron rings, कड़ी *karī* or (in Gaya) खोली *kholī*. The ropes which support the awning poles are हथ्वाँसा *hathwānsā*, and the rope trellis between the two rear awning poles चौक् *chauk*. This last serves as a back to lean against.

224. The खूँटा *khūntā* or खूँट्रा *khūntrā* are posts which support the body in front on the axle. डह्या *dharuā*, दाह्या *dhāruā*, or (in South Bhagalpur) धाँचा *dha'nan*, are the posts which support the body on the axle behind the खूँटा *khūntā*. बाव्ली *baulī* or बौली



PONY CARRIAGE (EKKI), WITHOUT CANOPY



AN EKKO WITH CANOPY

bauli are similar posts behind the *खूंटा khūnta*, but in front of the *दरवा dharuā*. They are quite inside the body of the cart. To the west of the North Gangetic tract they are also called *गङ्ग ganj*. The *पोंछिया ponchhiyā* or (to the west) *पिछुआ pichhuā* are the pointed ends of the lower shafts behind. In South Bhagalpur they are called *दगली daglī*. *तान tān* are the four iron bars which support the body on the axle. Two of them are called *खूंटातान khuntātān* or (in South-West Shahabad) *गजबाग gajbāg*. *माँभा mānjha* are similar wooden supports. The *साँवगो sānwugī* or *साँगी sāungī* is the twine net under the seat, and the straps which keep it up are the *साँगी के नारी saungi ke nārī*. The *गोड़िया goriyā* are side ropes which fasten the splash-board to the axle, and the *धमाका dhamāka* is the leather siding inside the wheels. The four curved bamboo shafts are *तांगा tāngā* or (in Patna) *टांगा tāngā*. The *छाती के नारी chhālī ke nārī* is a strap inside, fastening the body to the axle in front of the *साँगी के नारी saungi ke nārī*. The *लदाव ladāw* are cross-pieces of bamboo from shaft to shaft, forming the body of the cart. In North-East Tirhut, they are called *फठी phathi*, and in South Bhagalpur *बत्ता battā*. The net at the bottom is *जाला jālā*, and the *झटका jhatka* is a strong rope behind and below, fastening the cross-pieces of the body.

225. The *driver's seat* is *करतली kartali*. The pieces of bamboo which run underneath from shaft to shaft, on which the driver rests his feet, are *लतखोरा latk'orā* generally north of the Ganges, or *दड़ड़े darenri* in Sarān and *दड़ड़े देररेā deurerā* in South-East Tirhut. In Shahabad they are *लतेड़ा laterā*, in Patna and Gaya *दड़िया danriyā*, and *तेरेरा tarerā* in South Bhagalpur. The *गोड़िया goriyā* or (in South-East Tirhut) *घोड़िया ghoriyā* are pieces of wood which join the upper and lower shafts. *पङ्खौ pankhī* are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened by a leather rope called, north of the Ganges, *मुठरा muthrā*, and to the south of it *मोठड़ा के नाड़ी mothra ke nārī*, or in Shahabad *मुँहड़ा के नारी munhra ke nārī*. In Patna and Gaya it is called *छड़ा chharā*. The *मोथापड़ा mothapara* is a brass cap fitting on to the ends of the two shafts.

226. Harness.—The pointed part of the saddle is *खोगीर् khogīr*, or in Shahabad and East Bhagalpur *खगूर् khagūr*. The pad is *गद्दी gadi* or *गद्दी gaddi*. The wooden block is *कठरा kathra* or (in South-West Shahabad) *कठला kathla*. The rings through which the reins pass are *कड़ा kara* or *राम कड़ी rās karī*. The leather surcingle going over the saddle, round the horse's shoulders and across his chest, is *पुश्तङ्ग pushtang* or *पुश्तङ्ग*

1. In North Shahabad and South Saran, it is sometimes called *आसन (āsan)*.

pustang. Another name is जोत् *jot*. The leather belly-band is तङ्ग *tang*. रास *rās* means the reins; तावा *tāwa* or (in South Bhagalpur) तवक् *lawok*, the leather cover of the saddle; नागला *nāgla*, नगला *nagla*, or तस्मा *tasmā*, the straps which fasten the shafts to the saddle; and कैची *kainchī*, the wooden side supports of the saddle. Other names for this last are कैबिया *kainchiyā* (Champan and Tirhut), गोड़िया *goriyā* (South Tirhut, Patna, and Gaya) टिक्ठी के लकड़ी *tikthi ke lakri* in South-West Shahabad, and टेल्खी *telkhi* in South Bhagalpur. डमचौ *dumchi* or डमकजा *dumkaja** is the crupper. The bridle is पूंजीपट्टा *pūñji pattā*, and the iron bit लगाम *lagām*. The martingale is जेरबन्द् *jerband*, the cloth over the eyes which serves as blinkers अंधारी *andhāri*, the neck-ornament कण्ठा *kantha*, and the brass moon on the horse's forehead चाँद *chānd*.

227. गँजिया *ganjiyā* or तोबड़ा *tobrā* is the bag hung on either side for holding the passenger's shoes, &c.

228. The above is a description of an एक्का *ekkā* when the canopy is attached. When this is taken down, a back railing is added, कटहरा *kataharā*, instead of the rear posts, and instead of the two front posts two shorter ones are set up, one on each side of the driver's seat, called निमूँडा *nimdaṇḍā*.

CHAPTER VI.—THE COUNTRY BOAT.

229. Boats are of various kinds. The following may be noted :—

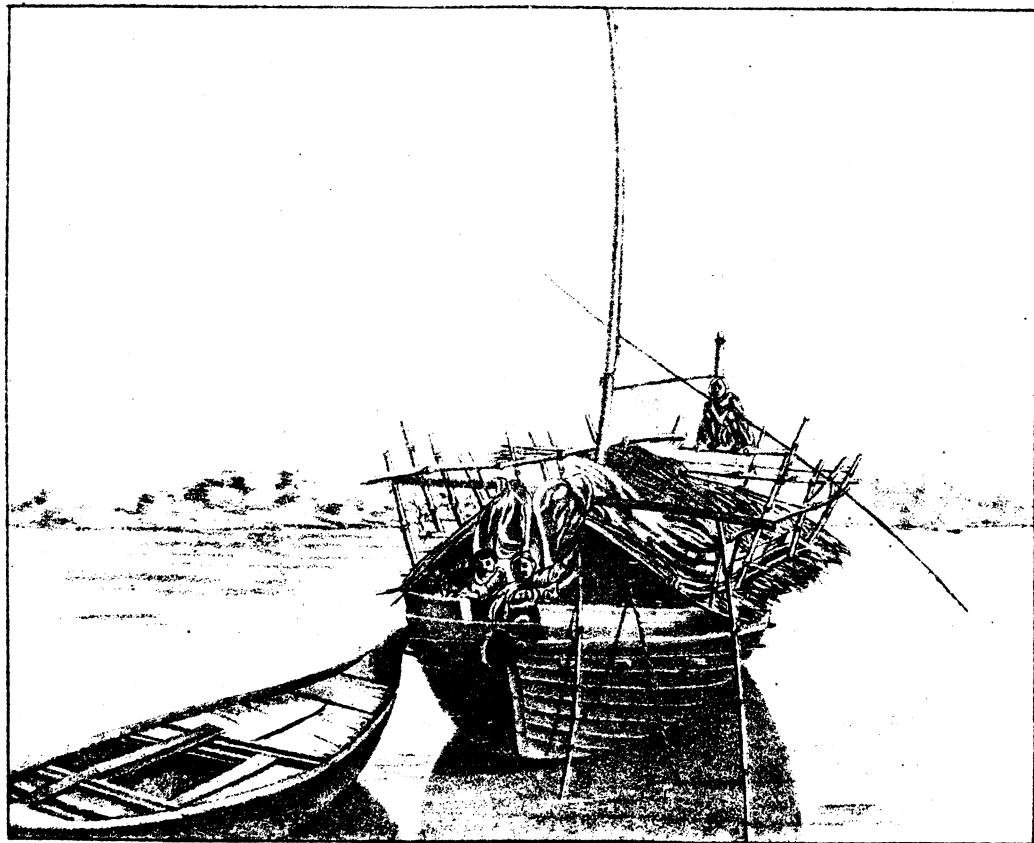
The general term for a boat is नाव *nāw*, and to the west also नैया *nayyā*.†

230. The larger *kinds* of boats are उलौंक *ulānk* (which has a long narrow bow overhanging the water in front), मेलहनो *melhani* (which has a broad bluff bow), पटेली *pateli*, or पटेलौ *pataili*, also called in Sāran कतरा *katrā* (on which the boards forming the sides overlap and are not joined edge to edge), कचक्का *kachchha* (which is shaped like square shallow box, without proper bow or stern, and is steered with two rudders. It takes great burdens, and will go in very shallow water), and the सरङ्गा *sarangā*, or in Shahabad सकोना *salīnā*, and in Tirhut सरिन्ना *sarinnā* (which has a round bottom for shallow water).

231. Smaller varieties are डोहट् *dohat* or in Shahabad डोहट् *doet* (which has a flattish bottom for shallow water, and has its bow and

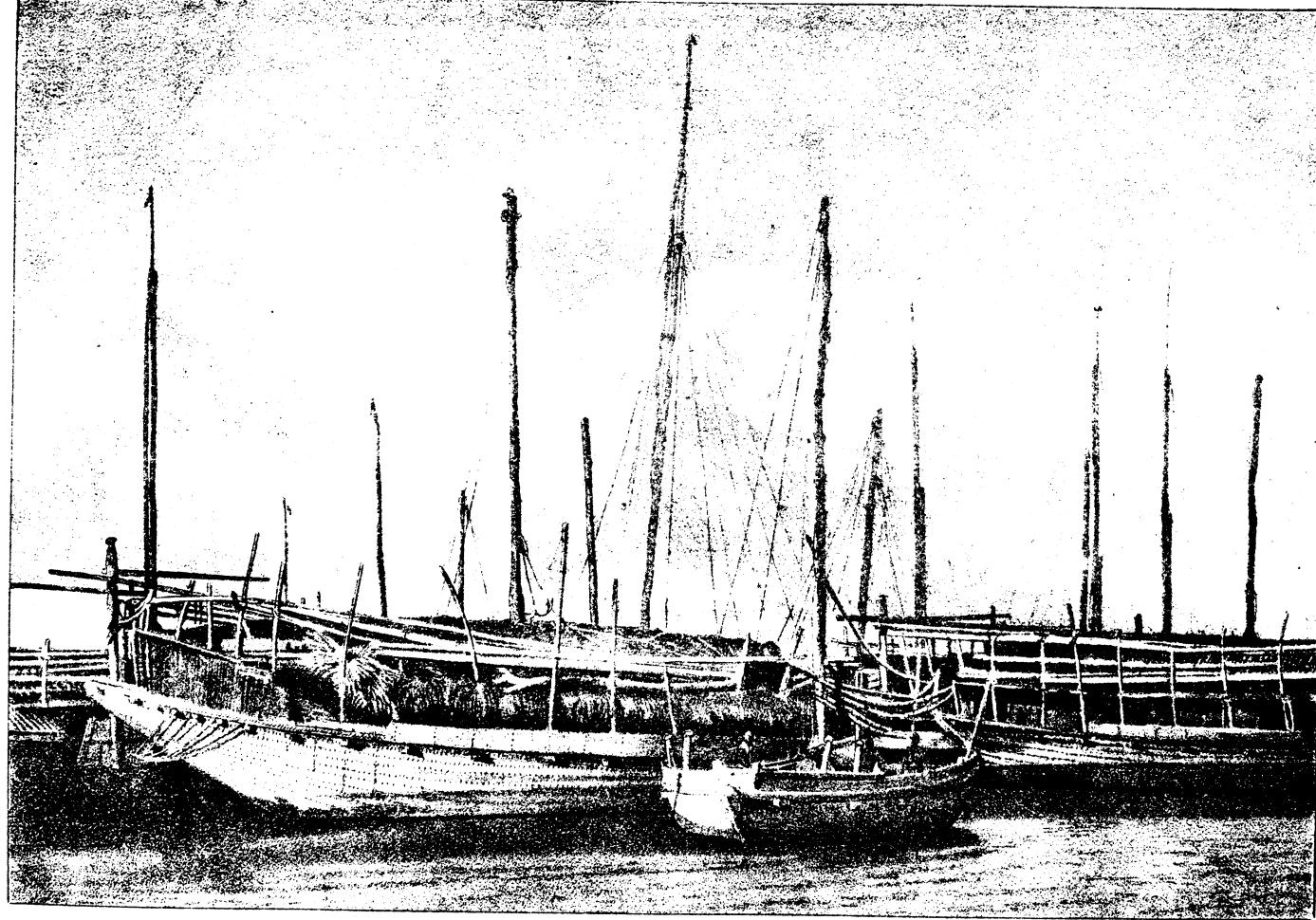
* The fate of the *ekka* pony is well shown in the proverb दाना ना घास दुनु सॉन डमकजा *dāna na ghās, dunu sāñh dumkaja*,—no grains or grass and the crupper on night and morning.

† नैया (*Nayyā* is a familiar or colloquial form of नाव (*Naw*) and is an example of the change that common names undergo in colloquial Hindi, cf गैया (*Gayā*) बाकारिया (*bakariyā*) etc.

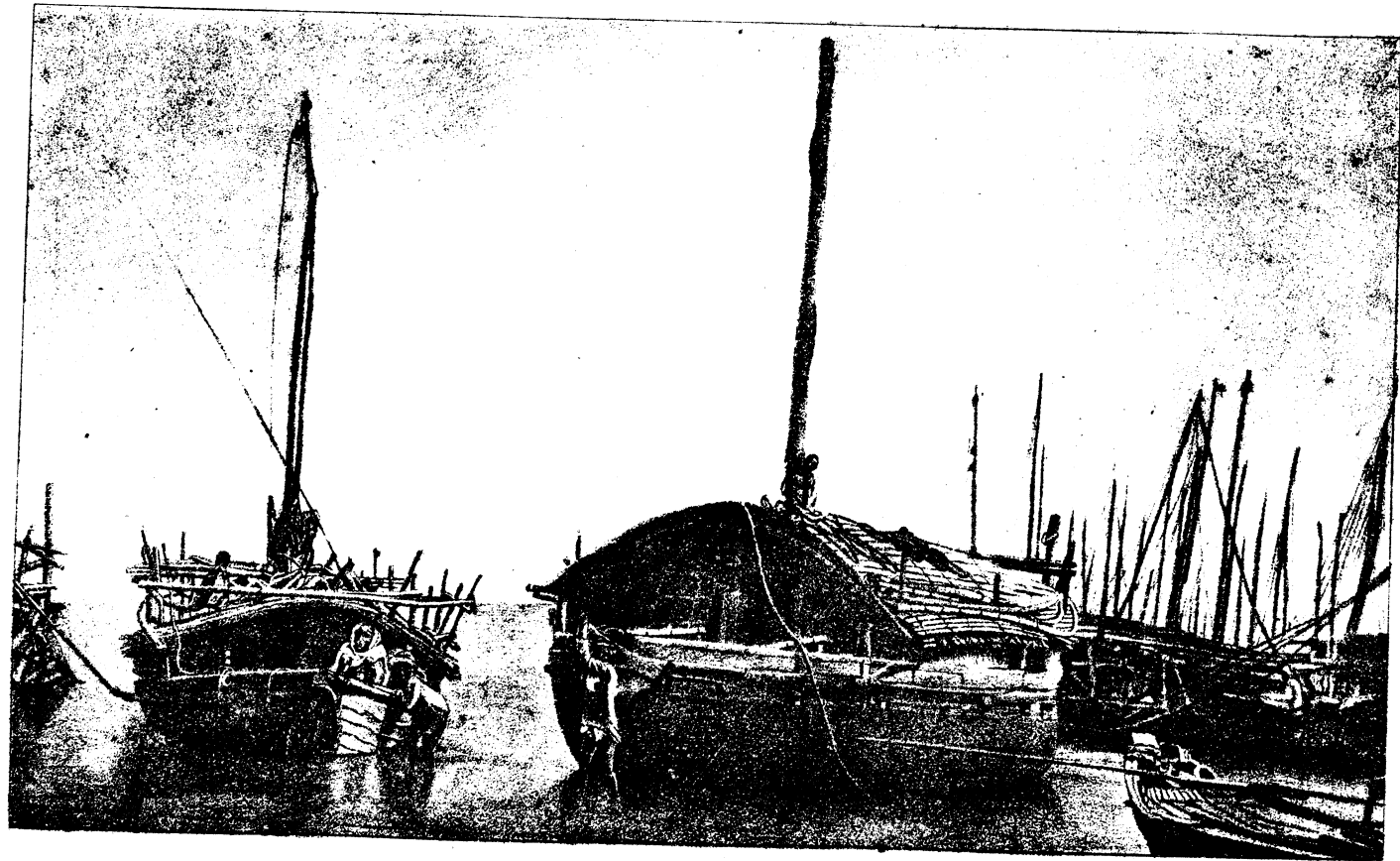


PALWĀR .

SARANGA .



A GROUP OF MELHINIS



Stern of a
Melhni.

Dohat.

Pansûhi.

Bow of a Dengi Machhua.

BOATS USED IN BIHAR.

stern portions cut out of solid wood), and पनसूही *pansūhi* (which has a round bottom, but goes in shallow water).

232. The smallest kinds are पल्वार *palwār* or skiff and एकटा *ekthā* or dug-out. The latter is also called बंगड़ा *bangarā*. Also the खोलनाया *kholnaiya*, with both ends rising like a gondola well out of the water and which cannot sink. Another similar boat is called the डेंगी मछूआ *dengi machhua*, or dingy. घर्नई *gharnaī* (South Bihar) is a temporary raft made of water-jars (घड़ा) *ghāra* and bamboos tied together.

233. The *parts of a boat* are as follows:—The thwarts are गूरहा *gūrha* and the ribs बाता *bātā* or (in Champāran) ठड़बाता *tharbāta* ठरिया *thariya* (in Champāran and North-West Tirhut) गोछा *gockha* (in Sāran and South-West Tirhut), गुच्छा *guchchhā* (in North-East Tirhut), and काछ *kāchh* (in South-East Tirhut). Smaller transverse ribs are बांक *bānk*. The outer planking is हार *hār* or (in South Munger) बाकल *bākal*, (in Champāran and West Tirhut) बगल *bagal*, and (in North-East Tirhut) काछक पाटी *kāchhak pāti*. In Gaya it is जलमहार *jalmahar*. In Shahabad the planks which run from end to end in the length of the boat are अहार *ahār*, and देवाल *dewal* is also used to mean the “wall” or side planks. The flooring inside the boat is पाटन *pātan* or पटवटन *patavatan* or in Sāran पटौरी *patauri*. A long plank running over this is in Shahabad अपती *apāti*. The grating above the bottom of the boat is चाली *chālī* or (in South-West Tirhut) उढ़रा *urhrha*, and (in North-East Tirhut) पटाइ *patāi*. In a पटौली *patauli* the planks at the bottom which run from end to end are लैवा *lewa* and in other kinds of boats मरिया *mariya* or (in North-East Tirhut) मरेया *mereyā*, and in Sāran मोरिया *morigā*. The platform on which the rower sits is पटौरी *patauri* or बिलन *bilan*. When on the roof of a large boat, it is बीट *bit* or पटाइ *patāi*, or in Shahabad हलमचानी *halmachāni* or मचाने *machān*. The deck planks in the middle are पाटना *pātnā*. चाचर *chāchar* is brushwood put in the bottom to stand on. कड़वा *karwā* or कड़वा *kanrwā* are the posts which support the thwarts. जोका *jonka* are iron rings to which the roof of the boat is fastened by ropes. In North-East Tirhut and South Munger they are called कड़ी *karī*.

234. When a boat is calked with the bark of the परास *parās* tree (*butea frondosa*) the calking is called रसवत् *raswat*, and when with hemp it is गहनी *gahanī*. अटार *atār* (in Champāran and North-West Tirhut) is string used for calking.

235. The keel, which is the first plank laid in making a boat, is सिक्का *sikkā*. In Champaran it is सहन *sahan*, and पतैन् *patain* or डण्डा *dandā* in South-East Tirhut. It runs the whole length of the boat, and hence

बिक्का *sikkā* is also used to mean the two ends of the boat. The length of the boat is दवर *dawar*, and is stern post गच्छी *galhi*. The prow is मलङ्ग *malang*, माँगि *māngi*,* or माँम् *māng*.

236. The rudder is पत्वार *patwār* or (in North Tirhut) पतियार *ptiyār*. In Gaya it is पट् वार *patwār*. This is properly the lower piece. The rudder post is गोल् *gol*, (in Shahabad, North-East Tirhut and, optionally, South Munger) खम्हा *khamhā*, or in Gaya गौला *gaulā*, and it is fastened to the thwart by a rope called नथिया *nathiyā*. The tiller is सैला *sailā* or (in South Munger and North-East Tirhut) डण्टा *dantā*, and the socket in which it works बनरा *banarā* or (in North-West Tirhut) ठेल् *thel*, and (in North-East Tirhut) ठेहरी *thehri*. One rope, by which the rudder is fastened to the boat, is गड़कसा *ganrkassa*, and another by which it is held up, is अकवरिया *ankawāriyā*. The steersman is माँभी *māñhi*.

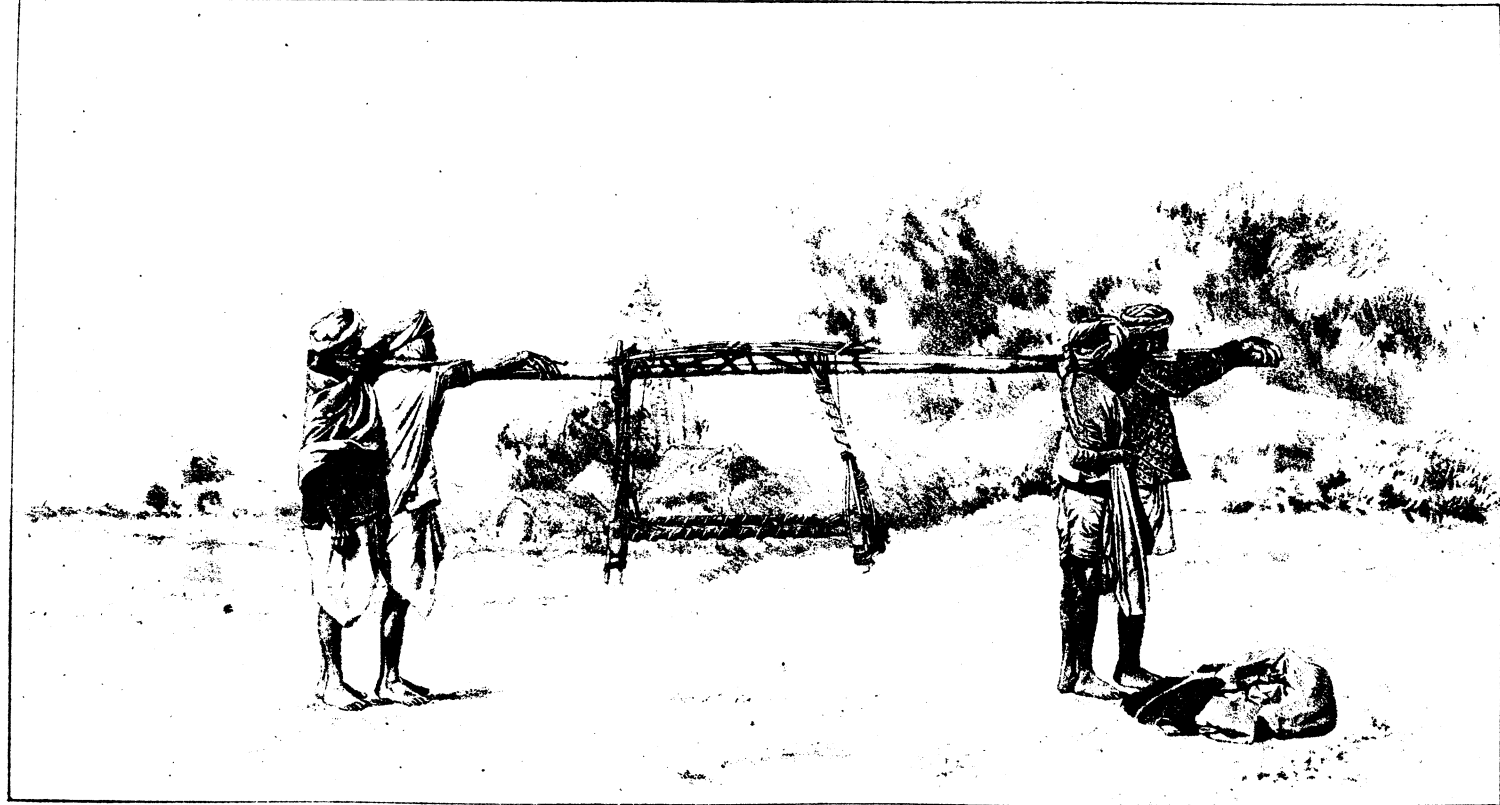
237. सेव्ता *sewtā* or (in South-East Tirhut) सोता *soiā* is the wooden vessel used for baling out water. An oar is डाँड़ *dānr*, a paddle करचार *karuār*, केरचार *keruār*, or in Saran करचारी *karuāri*, and the blade of it पाता *pātā*. A punting pole is लग्गी *laggi* or लग्गा *laggā*.

238. The mast is गुर्खा *gurkhā* or मस्तूल *mastūl*, or in Shahabad गुनखा *gunrakhā*, and the yard is मोरनो *morni*. The mast is raised on a post to which it is spliced. This is दर्सूधा *darsūdā* or जसोधा *jasodhā* in South Munger and Tirhut, जरसूधा *jarasudhā* in Champaran, and जवसूधा *jabsadhā* there and in North-West Tirhut. The socket in the bottom, in which the post is stepped, is दर्सूधा के मलिया *darsūdha ke maliyā* or मलवा *malwā*. The सत्वनियाँ *satwaniyā* is the thwart to which the post is tied. It is called in South-East Tirhut सूत् *sūt*. The pulleys are घिरनो *ghirni*, and the sail is पाल *pāl*, and in Shahabad सूर्त *sūrt* or सुर्तबनियाँ *surtwaniyān*.

239. The tow-rope is गून् *gūn* or (in Gaya and the south-west) गोन *gon*, which is tied to pieces of bamboo called बेरुआ *berua* or खूँटा *khūntā* or in Shahabad बरुआ *baruā*, which the boatmen press against their shoulders when hauling a boat up stream. The man who tows is गुन्बाह *gunwāh*. लहासी *lāhasī* is a cable, and लङ्गर *langar* or गिराबो *girābī* the anchor. A large iron anchor is लोह लङ्गर *lohlangar* or गिरामी *girāmī*.

240. To draw water (of a boat) is पानि तोड़व *pāni torab* to the east and पानि तूरव *pāni tural* to the west, e.g., ई कच्छा बहूत कम पानी तूरत

* The most comfortable seat is in the bow. Hence the proverb अनिका खेवाँ नहिँ खे अगिला माँगि सवार *anikā khewā nahin, se agila māngi sawār*,—the fellow who hasn't money to pay his fare takes the bowseat.



THE ORDINARY COUNTRY LITTER (DOLI).

बा i kachchha bahut kam pāni tūrat bā—this kachchha draws very little water. To be aground is टीकन् *tikab*.

CHAPTER VII.—THE LITTER.

241. The litter is खटोली *khatolī*, डोली *dolī*, or (in North-East Tirhut) खोटली *khottlī*. डोली *dolī* is also used for the ornamented litter used at marriages, which is also called in South Bhagalpur चन्डोल *chandol* or तड़तड़वाँ *tartarwān*. The last word is said to be a corruption of the Persian تخت *takht rawān*, or moving throne. In the west it is also called नालकी *nālki* or बियहुती पालकी *biyahuti pālki*.

242. The bamboo pole is बाँस *bāns*, and from it the litter is suspended.

243. The litter itself is खटोली *khatolī*, and is a kind of small bed (चरपाय *charpāy*) with a bottom made of rough twine (सुत्ती *sutī*). The sides and ends of the bed are पाटी *pātī*. In South Bhagalpur, the sides are called पट्टी *pattī* and the ends सिरवा *sirwā*. At each end, two pieces of split bamboo run up from each corner, meeting about 3 feet above the bed, and thus forming a triangle. These bamboos are called सिपावा *sipāwā*, or in South Munger सिपाहा *sipāhā*, and in Sāran सिपवा *sipwā*, and they are fastened to the corners of the bed and, at the apex of the triangle, to the pole by a string called बर्कस् *barkas*. This string is also twisted round the सिपावा *sipāwā* to strengthen them. A bamboo stick passes through the pole just behind the rear सिपावा *sipwā*, and, descending perpendicularly, is braced to them by strings. This is called टेँडुआ *tenṛuā* or टेरुआ *teruā*. It prevents the pole slipping round. The illustration shows a litter as carried by four persons, but this kind is more usually borne by two.

244. The feet of the bed are called पौआ *pauā*, and the springs for tightening the bottom of the bed are ओरचन् *orchan*, and also in Shahabad ओरदावन *ordāwan*.

245. Fastened to the pole over the bed, and in a plane parallel to it, is an oblong framework of bamboo slips for supporting the canopy. This is called ठट्टरी *thattrī*, and in South Bhagalpur also छत्ती *chhatni* or छत्तरी *chhatrī*; and the string braces descending from its four corners to the four corners of the bed, to keep this awning steady, are called तान *tān*.

246. The illustration shows a litter without the curtains. When a woman travels in it, the whole is enclosed in a set of curtains like a bell-mouthed bag, called ओहार *ohār* or पर्दा *pardā*.

247. A superior kind of litter, used by richer women, is मेआना *meānā*, मेआना *menānā* महफ्फा *mahapphā*, डाँडी *dānrī*, or डँडिया *danṛiyā*. It has a domed roof, called ठट्ठी *thatrī*, supported on eight pillars (four at each side), called डण्टा *dantā*. The side-boards of the body are called दीवाज् *dīwāl*, or in Shahabad दिल्हा *dilhā*, and the doorway दुहारी *duhārī*, or in South Munger दुआरौ *duārī*. The rest is like the डोलौ *dōlī*.

248. The बर्दरौ *bardarī*, or in Shahabad बरहदरौ *barahdarī*, also called in Sāran खर्खरिय *kharkhariyā*, is the corresponding litter used by wealthy men. It is the native form of the Europeanized palankeen. In this the side-pieces at the bottom are called पाटी *pālī* or पटिय *patiyā* the net bottom बिनावट् *bināwat*, the legs पौआ *pauā*, the side-boards पट्ठी *patrī*, the four pillars at each side सिपौआ *sipauā*, the doorway दुहारी *duhārī*, and the roof क्त *chhat*. The shelf inside at the feet end of the litter is दराज् *darāj*.

249. The poles are called बाँस *bāns*, and the curved end of the front pole थोप् *thop*. The four iron struts at each end are called तान् *tān* and they meet in a ring (चुकिया *chukiyā* or in South Bhagalpur सामी *sāmī*), which goes round the pole. The inner end of the pole rests in a socket in the end of the litter, which is also called चुकिया *chukiyā*, and also in South Munger सामी *sāmī* or खुबिया *khubiya*. The rope network filling up the space between the two lower struts at each end is called कसवट् *kasāwat*, or in South Bhagalpur कसन *kasān*.

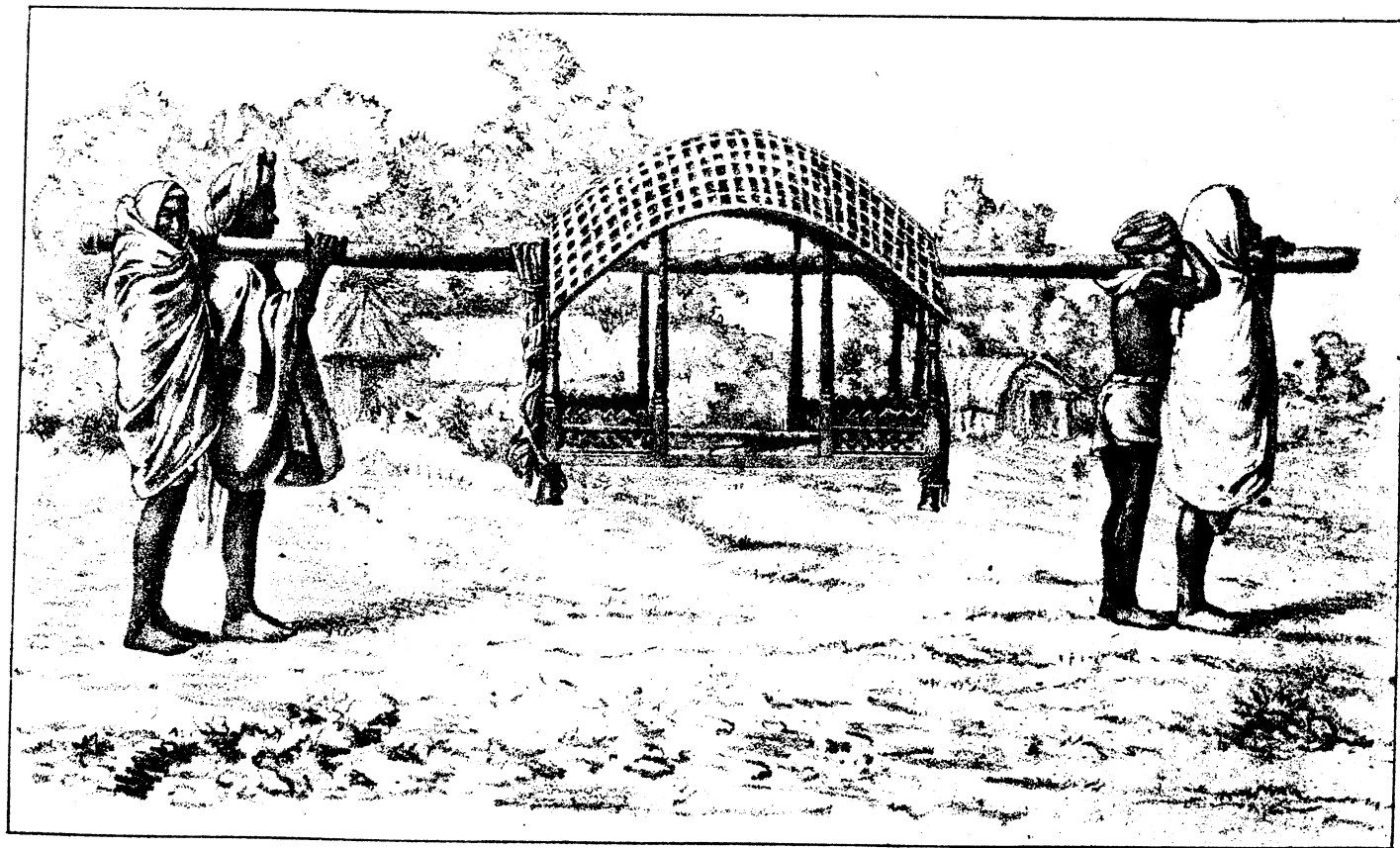
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SUBDIVISION VII.

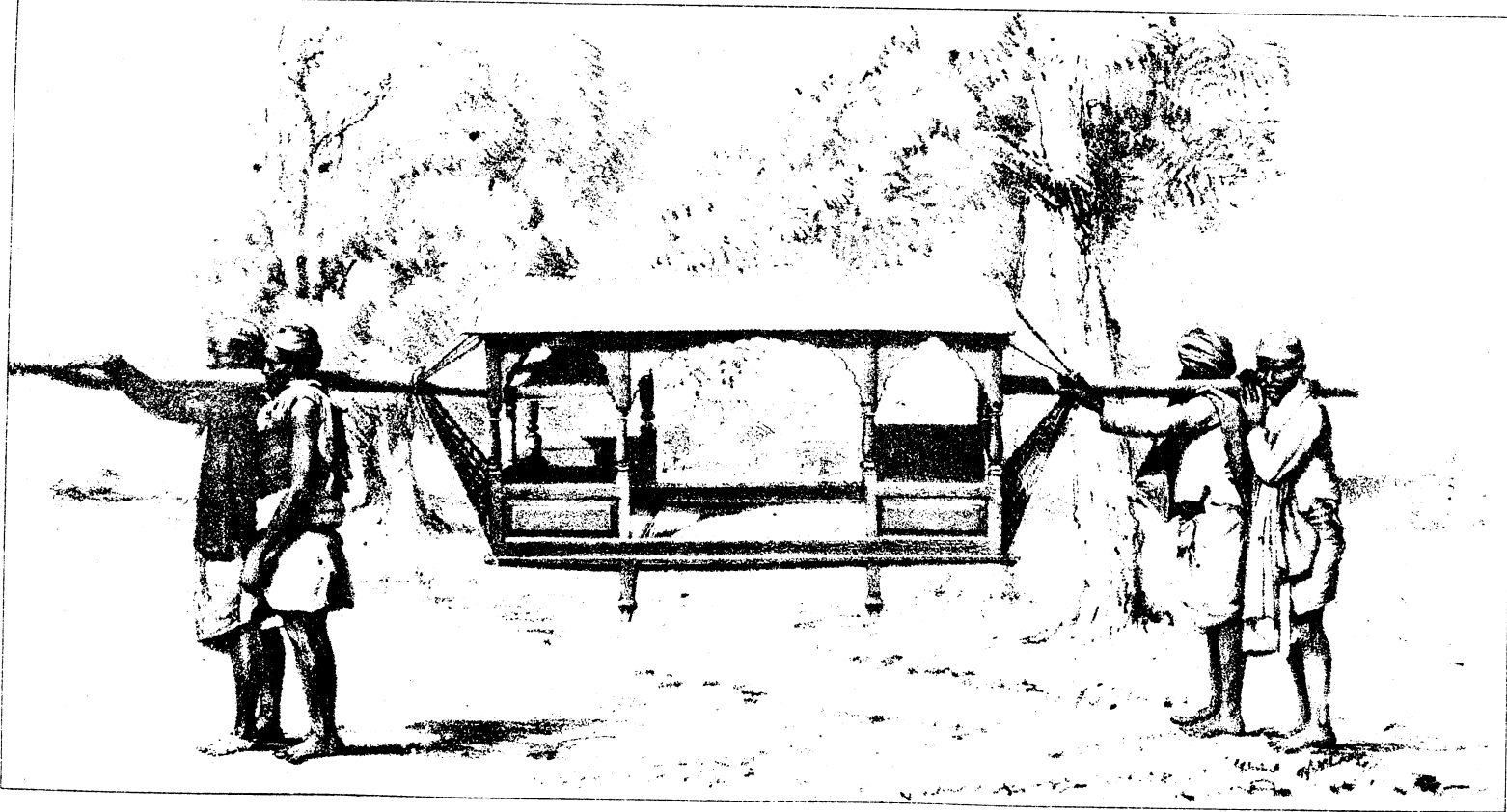
APPLIANCES USED IN RURAL MANUFACTURE.

CHAPTER I.—APPLIANCES USED IN THE MANUFACTURE OF OIL.

250. The oil-mill is known as कोल्ह *kolha* or कोल्हू *kolhū* throughout the Province. In Gaya it is also केल्हू *kelhū*. It closely resembles the sugar-mill, as described in the next section, and a detailed description is not necessary. Nevertheless, owing to the circumstances stated therein, it has been found inconvenient to give an illustration of a sugar-mill, and accordingly the following description of a Patna oil-mill is here given in order to explain the accompanying sketches. To these reference can be made in reading the section on the sugar-mill, in which the few points of difference are noted. A well-known proverb



THE LITTER USED BY RICH WOMEN (MEYĀNA).



BARDARI (COUNTRY PALANKEEN).



An oil-mill, showing the manner of yoking and blind-folding the bullock.

An oil-mill (kolhu)

about the oil-mill is देल खरी खाय नहि, कोल्ह चाटे जाय *del khari khāy nahin, kolh chātai jāy*,—(the bullock) won't eat oil-cake when it is given to him, and yet it goes to lick the oil-press ; i.e., stolen goods are sweet.

251. The hollow wooden block forming the bed of the mill.—

This is कोल्ह *kolha* or कोल्हू *kolhū*, and in Gaya also केल्हू *kelhū*. In this the cavity in which the oil-seeds to be crushed are placed is known as पेट *pet* or हण्डा *handā*, or in North-East Tirhut, कूटू *kūnrū* and in Shahabad खान् *khān*. In the oil-mill, this cavity is shaped like an inverted cone, the apex reaching to about midway down the block. There it is about two inches wide, and thence it widens again like an hour-glass till it leads into the back of the top of the निरोह *niroh*. The lower half of this hour-glass cavity is known as अथरी *athrī*. The lower end (मूढ़ी *mūḍī*) of the pestle (महन् *mahan*) is just wide enough to fit tightly into the narrow part of the cavity at the waist. The upper half of the cavity is that in which the oil-seeds are placed. It has a lining of a series of longitudinal pieces of hard wood, wider at the top and tapering to the bottom, which are very tightly wedged together. These are called पाचर् *pāchar*. Sometimes, when these get worn away by the constant working of the pestle, a fresh lining is put inside them. In this case the old lining is called ठरपचरा *tharpachrā* or in North-East Tirhut तरपचरा *tarpachra*, and the new inner lining पेटपचरा *patpachra*.

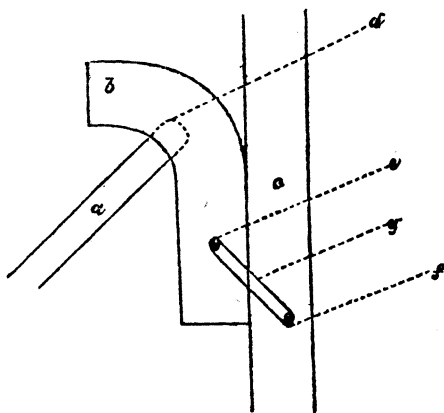
252. The block is buried very deeply in the ground to steady it. The part below ground is called जङ्घा *janghā*. Round the base a circular mound of earth is fitted, called भौता *bhauntā*, or in South Bhagalpur भौठो *bhauntho*, in North-East Tirhut भत्ता *bhattā*, and in Sāran मंभौटा *manjhautā*; and in this, below the exit for oil, a space is dug out for the vessel (छन्ना *chhanna*) receiving the oil.

253. The exit for oil is the triangular hole at the bottom of the block over the above-mentioned cavity. It communicates at its upper end with the अथरी *athrī*. This oil exit, together with the cavity for holding the vessel, are together called निरोह *niroh*, and in Sāran and Tirhut also नरोह *naroh*.

254. The flat top of the block is called पारा *pārā*.

255. The horizontal board to which the bullocks are attached.—This is called कत्री *katri*. On it the oilman (तेलौ *telā*) sits, and while he drives the bullocks he at the same time keeps pressing down the seeds into the cavity with his left hand.

256. *The upright beam, or pestle, which moves in the hollow of the mill and crushes the seeds.*--This is मोहन *mohan* or माहन *māhan*. To the west it is also called जाठ *jāth*, or in Shahabad मोहन *mohan*, and in North-East Tirhut, मोहैन *mohain*. The ball at the end of this beam which fits into the narrowest part of the hollow of the block, is मूँड़ी *mūṇṛi*. The ferrule round this is मुङ्गवारी *muṅgwarī*. The notch above this is कान्ह *kānh* or कन्हा *kandhā*. The upper end of the pestle rounded off is चूर् *chūr* or पूँही *pūṅchhī*, and the curved piece of wood joined to this is टेंका *dhenkā*, or in North-East Tirhut टेंकुआ *dhenkua*. Thin curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-beam : thus—



257. In the above sketch *b* is the टेंका *dhenkā*, *a* is the top of the मोहन *mohan* fitting into it up to the point marked *d*. The upright post is *e*, which is fastened to *b* by a string *g* passing round the two pegs *c* and *f*.

258. The upright post is called मरथम्ह *marthamh*, or in Sāran मलिक थम *malik tham*, the pegs *c* and *f* खुँटो *khūṅṭi*, and the string *g* नाधन् *nāḍhan*, or in East Tirhut लाध् *lādh* and South Bhagalpur लेधा *ledhā*. The string is generally made of straw. The upright post is fastened to the horizontal board, कत्रो *katrī*, by a wedge, गङ्किल्ली *garkilli*, which goes through the former and under the latter.

259. The horizontal board revolves round the main block of the machine; at the end of the board nearest the block is fastened a thick lump of wood called पेंटा *phentā*, or in Sāran पेंटा *pheta*, which acts as a kind of washer between the end of the board and the block, and which also rests against the latter, revolving in a horizontal groove (called मोंदर *mōṇdar*) cut in the latter's exterior surface. A bamboo strut

runs up from the inner portion of the horizontal board to meet the upright post, so as to strengthen the joint. It is called खरचालो *khar-chālī*, or in North-East Tirhut खड़चारी *khanrchārī*, and in Gaya and Shahabad खड़चर *khanrchar*.

260. The arrangement for stirring up the oil-mill.—This is called रेवटो *rewṭī*, or in South Bhagalpur भरनाटो *bharnāṭhī* or उटकनो *utkanī*, and does not exist in the sugar-mill. It consists of a peg, खूँटो *khuṭī*, standing up in the cavity amidst the oil-seeds, alongside the pestle; to its top is fixed a horizontal pole or handle, the other end of which is fastened to the upright post, मरचन्द *marthamha*, by another peg, खूँटो *khuṭī*. The whole therefore revolves with the pestle, the first peg moving amongst the seeds concentrically with it and stirring them up. At the same time the stirring is rendered more effective by the peg being perpendicular and the pestle on a slant.

261. The yoking apparatus.—The rope which is fastened to a peg in the end of the horizontal beam, passed round the hump of the bullock and back again to the beam, where it is tied into a hole, is called काना *kāna*, and the rope passing under the bullock's chest, joining the two traces thus made, is पेटो *petī*. The canvas pad on the bullock's hump is काँधी *kāndhī*, and the cloth or wicker basket by which he is blindfolded is टोकनी *toknī* or खोला *kholā*, or to the east खोला *kholā*. The rope from the bullock's neck up to the curved block or टँका *dhenkā* is पगड़ा *paghā*, and the iron link fastened to this close to the bullock's neck is भौर कलो *bhaur kalī*. The rope round his neck, connected to the पगड़ा *paghā* by this link, is गरद्वानी *gardawānī*, or in North East Tirhut गरदामो *gardāmī* and in Champaran गरदानी *gardānī* and that going through the bullock's nose is नाथ *nath*. A bullock employed in an oil or sugar-cane press is called a नाटो बैल *nāṭa bail*.

262. Miscellaneous.—The circle in which the bullocks move is called पौर *paur* or पोरौ *paurī*, and in South Bhagalpur also भर *bhar*.

263. The pot into which the oil drops is called छना *chhana*. As much oil-seed as can go into the press at one time is called चानी *ghānī*. The oil-cake which remains after the oil has been expressed is called खल्ली *khallī*, or in Saran खरौ *kharrī*, except the oil-cake of poppy seeds (पोस्ता *posta*), which is called पीना खल्ली *pīnā khallī*, or simply पीना *pīnā*.

264. To work the mill is पेरब or पेड़ब *perāb*.

CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

A.—THE CANE MILL.

265. The cane-mill is known as कोल्ह *kolha* or कोल्हू *kolhū* throughout the Province. Patent mills introduced by European firms are known as कल *kal*.

266. It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such mills are fast disappearing from Bihar, being superseded by the English-made iron crushing-mill made at Bihia. To such an extent has the use of country mills died out, that the writer found it impossible to find a single one in the sadar subdivision of the Patna District which was in a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to the illustrations of an oil-mill in the last chapter.

267. The following are the principal points of difference :—

- (1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.
- (2) The sugar-mill has no रेवटो *rewṭī*.
- (3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The मोहन *mohan* is six or seven cubits long, while in an oil-mill it is seldom more than three and a half cubits, the rest in both cases being in proportion.
- (4) The names of the parts differ.

268. *The hollowed wooden block forming the bed of the mill.*—This is generally known as कोल्ह *kolha* or कोल्हू *kolhū*. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as खान *khān*, or in Champāran घर *ghar*; and to the east, कुण्ड *kunda* or कुंड़ा *kūṇṛa*. In Shahabad it is known as हण्डा *handā* or हंडोलवा *hanṛolā*. In South Munger it is हंडा *hāṇṛā*, and elsewhere south of the Ganges, हन्दा *handha* or हण्डा *hāṇḍa*. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called पौड़ *pinr*. An iron ring fastened round the block to strengthen it and prevent it from splitting is बन् *ban*, and in Tirhut also पत्तर *pattar*, and in South Bha-
galpur मक्खो *maṛro*.

269. An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is geneally मोरवार

morwār, with variants मोरबाह् *morwāh* (North-East, Tirhut), मुड़वार *murwār* (Shahabad and Patna), मूड़ *mūr* (Gaya) मुरेरा *murera* or मड़वारी *murwārī* in South Munger, and चन्वा *chanvā* in Saran. The पाचड़ or पाचर *pāchar* is a round piece of wood placed in the bottom of the cavity and on which the crushing-pestle moves. रोड़ा or रौरा *roṛa* is used for the smaller wedges of wood placed in the cavity above this to help in crushing the juice. These are also called चंदिया *chandiyā* in Champaran and North-East Tirhut, and खोच् *khonch* to the east. In Saran and Champaran रौन् *raun* is canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In North West Tirhut this is called रैन् *rain*, in North-East Tirhut रसपेन *raspain*, and in South-East Tirhut खता *khātā*.

270. The drain for the juice cut in the bottom of the block is to the north नरदोह *nardoh*; also in Tirhut नरोह *naroh*, in North East Tirhut नरोही *narohī*, and in South-East Tirhut रसेड़ *raser*; in South-West Shahabad it is गुज्जुरया *gujuruā*, and in the rest of the district जोहा *johā* or रसहा *rashā*; in Patna it is रसघारा *rasghāra* or निरोह *nīroh*; in Gaya it is छोनी *chhonī*; in South Munger, चोना *chonā*; and in South Bhagalpur. लरलो *larlo*.

271. The wooden spout through which the juice drops is पतनारी *patnārī*. In the body of the block a channel is cut in which the block फेंटा *phentha*, of the driving gear works. This is called घर्रा *ghurrā* in Shahabad and मोंदर *māndar* in Patna.

272. The horizontal board to which the bullocks are attached.—This is कतरी *katrī*, with a variant, कातरि *kātari* or कात्र *katar*, in Shahabad, South-East Tirhut, and South Bhagalpur.

273. The upright beam or pestle which moves in the hollow of the mill and crushes the cane—For this three names are current, viz. मोहन् *mohan* (Tirhut, except the north-west, Champaran, Patna, and South Munger), with variants, महन् *mahan*, in Gaya and North-West Tirhut, and मोहन *mohan* in Shahabad, लठ *lāth* (Tirhut and Champaran), and जाट *jāth* (Tirhut and Shahabad). The last word is used in Saran only in reference to the oil-mill, and not to the cane-mill.

274. The ball at the end of this beam, which fits with the hollow of the block, is मुँड़ *mūnr*, मूँड़ा *mūnra*, मूँड़ी *mūnri*. The notch above this is north of the Ganges and in Patna कान्ह *kānha* or कन्वा *kandha*. In North-West Tirhut it is कन्हिया *kanhiyā*, and in South-East Tirhut पञ्जा *panjā*. In Shahabad it is कान् *kān* or लोंगरा *longra*. In Gaya it is

मोहन्यम्भा *mohanthambha*, and in South Munger टेंका *dhenkā*. The upper end rounded off is चूर् *chūr* or चूरिया *chūriyā*, or (in North-East Tirhut) मुर् *mūr*; and the curved block of wood joined to this is टेंका *dhenkā* or (in North Tihut, Shahabad, and South Bhagalpur) टेंकुआ *dhenkuā* and in Sāran टेंकुआ *dhenkuā*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-board.

275. This upright post is north of the Ganges, to the west, हरसा *harsā* or हरिषा *harisā*, and to the east (and in South Bhagalpur) मानिकयम् *maniktham* or मानिकयम् *māniktham*. In Shahabad it is मनखम *mankham*, in Patna and Gaya खूटा *khūtā* or मरथम् *martham*, an मानिकयम् *māniktham* in South Munger. The pieces of wood which keep the beam of the driving gear in the channel at the base of the block are जीभा *jibha* or जिभिया *jibhiyā*, or in Saran the front one is called फेंटा *phentā*, and the back one कनेल *kanail* or (south of the Ganges) कन्हेली *kanhelī*, and in Sāran कनेली *kanaili*. In North-East Tirhut they are called जिविया *jibiyā*.

276. A rope of straw supporting the pestle by fastening it to the upright beam is north of the Ganges, to the west, नाधन् *nādhān*, in Champār in नधना *nadhnā*, in Tirhut नधान् *nadhān*, but in East Tirhut लाध् *lādh*. In Shahabad it is टेङ्ना *tanṇā*, in Gaya नाध् वरता *nādhā baratā*, in Patna नाधन् *nādhān*, in South Munger नाध *nādhā* or बरह् *barah* and in South Bhagalpur सारंगी *sārangī*, or लेधा *ledhā*.

277. The bamboo strut attached to the horizontal driving-board and running up obliquely to meet the upright post, is called north of the Ganges खेरचांडी *kherchā rī*, or south of it कमोरा *kamorā* (Shahabad), खंङ्चर *khanṇchar* (also in Shahabad), खङ्चर *kharchar* or खरचाली *kharchālī* (Patna and Gaya), कुडेंडिया *kudanṇiyā* in South Munger, and खरचारु *kharchārū* in South Bhagalpur. This is fastened to the driving-beam by a rope, called नारन् *nāran* or नाधा *nadhā*, or in East Tirhut लारन् *lāran*.

278. The part of the horizontal beam on which the driver sits in कातरि *kātari*, कातर *kātar*, or कतरौ *katari* as above.

279. The leather thong by which this horizontal beam is connected with the yoke is नाधा *nadhā* or (in Saran) कन्हेली *kanhelī*, (in Gaya) नधा वरता *nadhā bartā*, and in Patna मॉन्हा *mānjhā*. काड़ *kārḥ* or (in North-East Tirhut and Shahabad) काड़ा *kārḥā* is a rope which is tied to a peg in the end of the horizontal board, passed round the hump of the bullock and back again to the board, where it is tied into a hole

and the rope passing under the bullock's chest, joining the two traces thus made, is पेटो *peti*.

280. Miscellaneous.—The circle in which the bullocks move has various names, viz. गोरपौर *gorpaur* (Sāran), पौदर *paudar* (Campāran and Shahabad), पौर *paur* or पौरी *pauri* elsewhere north of the Ganges, in Patna, Gaya, and South Bhagalpur, बहो *bahī* also in Patna, and बड़हरा *barharā* in South Munger.

281. The receptacle for the cane before it is cut (generally a hole in the ground) is गेंड़ियारी *genṛiyārī* generally, and गेंड़ियार *genṛiyār* to the west. The receptacle for cane ready cut is टोनियारी *toniyārī*, with variants टोनियाटी *toniyāṭī* (Sāran, Champāran, and South-West Tirhut), टोनियासी *toniyāsī* (North-West Tirhut), and टोन्खाट् *tonkhāḍ* (South Bhagalpur). In Shahabad it is called अंगरवार *angarwār*.

282. A wooden mallet is used for pressing the cane under the crusher. This is थापी *thāpī*; also in North-East Tirhut मिलिट *milīt*.

283. The cane as it is crushed is stirred up by hand, and the man who does this is called मोरवाह *morwāh* or मोरवाह *monrwāh*; or in South Bhagalpur घनवाहा *ghanwāhā*. This man sometimes drives the bullocks also, and when he does so he is still called by this name.

284. The pot into which the juice drops is called generally खोरा *khora* or (in South-East Tirhut) खोर *khor*, other local names being नाद *nād* (Shahabad) and कुण्डा *kundā* (Shahabad, West Tirhut, and Patna), or (generally) छन्ना *chhannā*. Over this is often placed a basket or earthen pot with the bottom pierced like a sieve. This is called generally छन्ना *chhannā*, रसछन्ना *raschhannā*, or छेनी *chhenī*. Local names for this are तारौड़ी *taraurī* (Sāran and Champāran), छिट्टा *chhittā* (also in East Tirhut), or छिरहिरा *chhirhirā* (Shahabad), and डलिया *daliyā* (South Munger). An earthen vessel for holding the juice is in Gaya हथैला *hathailā*.

285. From these vessels the juice is removed to the boiler in a pot called कराह *karāh* or कड़ाह *karāh*, or sometimes कराहा *karāhā*.

286. The blocks on which the cane is cut are north of the Ganges and in Shahabad निसुहा *nisuhā*, a variant being निसुआ *nisuā* in South Bhagalpur. Other names are टेहा *thēhā* (North-West Tirhut), परियेठा *pariyethā* (Gaya), कुकाट *kukāṭh* (Patna), परकट *parkaṭh* (South Bhagalpur), and टोन्कटा *tonkatta* or टोन्कट *tonkat* in South-East Tirhut and Munger.

287. The hollow in the mill is in Bihār cleaned by hand while the crusher is turning: hence there is no apparatus in existence for raising the latter, as there is in Gorakhpur and Azamgarh.

288. The basket from which the mill is fed is **हूटी** *chainti* north of the Ganges, with a variant, **छूटी** *chhiti*, in North-East Tirhut. In Shahabad it is **ओड़ी** *orī* (also in East Tirhut) or **खैची** *khainchī*, and in South Bhagalpur **ओड़िया** *oriyā*. In Patna it is **बट्टा** *battā*, and in Gaya **पथिया** *pathiyā*. The pieces of cane cut up ready for the mill are **गेंड़ी** *genrī* to the west and optionally in East Tirhut, and **टोनी** *tonī* in Patna, Gaya, and to the east. In South-West Shahabad they are **अंगारी** *angārī*.

289. As much chopped cane as can go into the press at one time is **घानी** *ghānī*, and as much juice as can be boiled at one time **ताव** *tāw*. The latter is also **खेपान्** *khepān* in South-East Tirhut, **पाक्** *pāk* in Patna, and **रान्** *rān* or **रान्ह** *rānh* in South Munger and South Bhagalpur.

290. The cane after the juice is expressed is called **खोइया** *khoiyā*, with local variants **खोहिया** *khohiyā* (Patna Gaya, and the east) and **खोइहा** *khoihā* in South Bhagalpur. In Shahabad, it is also **चेफुआ** *chephuā*.

291. To work the mill is **पेरब** or **पेइव** *perab*, and when several cultivators take it in turns, each turn is called **भांज** *bhānj*, **पारी** *pārī*, or (Gaya) **पल्टी** *paltī*. When men work it turn by turn, they are said to do it **भांजा सिरे** *bhānjā sire* north of the Ganges, **फेरा पारी** *pherā phārī* in Tirhut, and elsewhere **पारा पारी** *pāra pārī*. Sometimes a mill is owned by co-sharers, and then their taking it in turns is **भंजहरिया** *bhanjharīyā*, **सभियैती** *sajhiyaitī*, or (Tirhut) **सबठैती** *sabthaitī*, and also in North-East Tirhut, **सभिया** *sajhiyā*. In South Munger **ढेंक** *dhenk* is the working of a mill by cultivators for a week in turn, one after the other, till the turn of the first comes again.

292. *The men engaged on the mill* are as follows :—

(1) *The man who cuts the standing cane.*—This man is **अंगेड़ीहा** *angerihā* to the west generally **गेंडवहिया** *genrwahiyā* in the north-west, **पजवाहा** *pajwāhā* and **पगरवाह** *pagarwāh* or **पंगरवाह** *pangarwāh* in Tirhut. In Shahabad he is also **गेंडूहीला** *genrchhīlā*, or in the south-west of the district, **छोलवा** *chohlwa*; in Patna and Gaya he is **केतारपार** *ketarpārā* (from **केतारी** *ketāri*, sugar-cane), **परताहर** *partāhar*, or **परनिहार** *pharnihār*, and in South Munger **कतारपारी** *katarpārā* or **पतारपारी** *patarpārā*. In South Bhagalpur, he is **घुरकटा** *ghurkattā* or **कटनिया** *ka'aniyā*.

In Sāran and Champāran these men do their work without wages in money, their pay being the leaves of the cane which they cut, which they take home and use for cattle fodder.

293. (2) *The man who cuts the cane into lengths for the mill* is कानू *kānū* in South Tirhut and Sāran. In Champāran he is पक्वाह् *pakwāh*, and to the west he is गेंड़िकाटा *genrikātā* or अंगरवाह् *angarwāh*. Elsewhere he is टोन्कडा *tonkatta*, with a variant, टोनिक्डा *tonikatta*, in South-East Tirhut. In North-West Tirhut he is simply called मजूर *majūrā*, and in North-East Tirhut sometime जन *jān*. In Sāran and Champāran the same person cuts the cane and boils the juice, hence his name.

294. (3) *The driver of the mill* is कतरवाह् *katarwāh*, with variants कतरिवाह् *katariwāh* or कतरवाहा *katarwāhā*, and in South Bhagalpur कतरवाहा *katarwahā*. In South-West Shahabad and in Tirhut he is called हंकवा *hankwā*.

295. (4) *The man who feeds the mill.*—He is मौरवाह् *monrwāh* or मोरवाह् *norwāh* generally. In Patna and Gaya he is घनवाह् *ghanwāhā* or (in South Bhagalpur and South Munger) घनवाहा *ghanbahā*.

296. (5) *The man who removes the crushed cane.*—He is हलुआई *haluāi* in North Tirhut; elsewhere this is done by the man who feeds.

297. The buildings.—The whole manufactory, including both cane-mill and boiling-house, is called कोल्हुआर् *kolhuār*, or in South-West Shahabad गोल्हौर *golour*. In Patna, Gaya, and the east it is called कोल्सार *kolsār*.

298. The house in which the cane is cut into slips for the mill is called गेंड़ियार् *genriyār*, or गेंड़ियारी *genriyārī* to the west and टोनियारी *thoniyārī* to the east. Local varieties of this last are टोनियासी *toniyāsī* in North-West Tirhut and टोन्खाद् *tonkhād* in South Bhagalpur.

299. Folklore on the subject.—Near the place where the cane is cut into slips the men make a round idol of a diety called मकार वीर् *makār bir*, or in Shahabad महकार वीर् *mahkār bir*, and in North-East Tirhut मङ्कार *mahkār*. He is said to have been originally a Dom, who once came to a sugar manufactory in the olden time and asked for juice, which the people refused to give to him. Thereupon he jumped into the boiler and was boiled to death. His spirit became defied, and is now worshipped by the workmen. The worship consists in pouring a little water on the

image when the cane is brought into the manufactory from the field, so that he may wash himself. Then five canes are put before him. They are then cut up and put first into the mill. The first juice that comes out is also poured over him, and then the rest may go into the boiler. In South Bhagalpur the diety worshipped is *बिषकर्म* *biswakarmā*.

B.-THE BOILING-HOUSE.

300. This is in Sāran *गुर्गौर* *guraur*, and in Shahabad *गोलौर* *golaur*; elsewhere it is simply *कोल्हुआर* *kolhuār* or *कोल्सार* *kolsār* as above.

301. The fireplace is *चूल्हा* *chulhā*, or in South Munger *गम्हर* *gamher*. The hole through which the fire is fed with fuel is generally *सुह* *muh* or *मुह* *munh*, but in Patna and Gaya it is *मोह्खा* *mohkhā*. The hole through which the fire is raked is *सांसी* *sānsī* generally north of the Ganges, *नांगड़ा* *nangrā* in North-East Tirhut, *लंगड़ा* *langrā* in Shahabad, *उधान्* *udhān* in South-East Tirhut. Elsewhere it has no special name. In Sāran *लंगड़ा* *langrā* is a receptacle for the juice when removed from the boiling-pan.

302. The outlet for smoke is *धुआँकस्* *dhuānkas* north of the Ganges and in Shahabad. In South-West Shahabad it is *धुंधुका* *dhundhukā*, in Gaya it is *हिका* *hikka*, in Patna *हीक* *hink*, and *नंगड़ा* *nengrā* in South Bhagalpur and South Munger.

303. The stick used in a poker is *खोरनी* *khornī*, or in Patna *खोरना* *khornā*. Local names are *खोदौना* *khodaunā* (South-West Shahabad) *लह्वार* *lahwār* (Shahabad), and *अचंना* *achnā* (to the east). In Shahabad *फरहौ* *pharhī*, or in the west generally *फहुरी* *phāhūrī*, is a piece of wood used for raking out ashes. The man who stokes the fire is called *कानू* *kānū* north of the Ganges and in South Bhagalpur and Shahabad. Local names are *धुरकमिया* *dhurkamiyā* (South-East Tirhut), *चुल्होका* *chuljhonkā* (East Tirhut and Shahabad), *चुल्हचहा* *chulhanchā* (East Tirhut and Gaya), *अचवाहा* *achwāhā* (Patna), and *अचताहर* *anchtāhar* (South Munger).

304. The vessel in which the juice is collected before boiling is *नाद* *nād* or *नादी* *nādī*, or (in Gaya) *चट्टी* *chattī*, (North-East Tirhut) *गगरी* *gagrī* or *घैला* *ghaila*. Generally, however, it is kept in the *छा* *chhanna* (see above), of which there may be several in use at one time.

305. The spoon for taking the juice out of the boiler is north of the Ganges, to the west, *कठहौ* *kathahī* or *कठखुरपी* *kathkharpi*, and to the east (also in Shahabad) *सेक* *sak* or *सेका* *sakā*. Elsewhere south

of the Ganges, it is सफाई *saphaī* or सफैया *saphaiyā*. In South-West Shahabad, it is, however, डोहरा *dohrā*, and in South Bhagalpur it is डप्टौ *daptī* or डब्बू *dabbū*.

306. The scraper to prevent the sugar resting on the bottom of the boiler is खुरपी *khurpī* generally. In Sāran and Champāran it is खुरपा *khurpā*, and in North-East Tirhut कठ् खुरपी *khathkhurpī*, the meaning of which here is different from that in Sāran, Champāran, and West Tirhut. In Patna it is पेड़नी *pernī*, and डप्टन् *daptan* in South Bhagalpur.

307. The iron ladle used as a skimmer पौना is *paunā*, or (North Tirhut) मैल् कृन्ना *mailchhannā*, (South-West Shahabad and South Bhagalpur) थापी *thāpī* (also made of wood), and झंझरा *jhanjhrā* in Patna, Gaya, and South Munger. Sometimes it is not necessarily of iron, and then it is खुरपा *khurpa* in South-West Shahabad, हथा *hathā* or, हत्था *hatthā* (of earthenware) in Patna, Gaya, and South Munger, and छनौटा *chhanautā* in Sāran and South Bhagalpur.

308. The boiling-pan is called कराह, कड़ाह् *karāh* or कराही *karāhī*. The earthen vessel used for removing the cooked juice from the boiler is north of the Ganges सैक *saiḥ* or सैका *saiḥā*, and in Shahabad it is पंगौरा *pangaurā*; in Sāran it is पौड़ा *paunrā*. The pot in which the boiled syrup is placed is called मटुकी *matukī* south of the Ganges, also (South-West Shahabad) ओड़ी *orī*, (Gaya) नद्वा *nadwā*, खोरा *khorā* in the South-East, and कुँड़ी *kūnrī* in South Bhagalpur.

309. नाद *nād* is a hole in the ground dug for receiving the coarse sugar. North of the Ganges it is also पौड़ा *paunrā* or पौड़ी *paunrī*. The sugar is collected and thrown into this with a bamboo fitted at one end with a roller, which is called गुरदम् *gurdam* or (in South-West Shahabad) गुरदन *gurdan*. In Tirhut it is also called दबकन *dabkan*, and in South-East Tirhut सपाई *sapaī*.

310. In North-East Tirhut माट् *māt* or कोठी *kothī* is the large vessel in which the juice is finally coagulated. These are in Tirhut गुरपौर *gurpaur*, and in Champāran (made of sun-baked earth) डेहरी *dehrī*.

311. राब *rāb* is undrained raw sugar, and गूर *gūr* is *rāb* boiled down for a longer time. Further particulars concerning these and the other products will be found in the chapter relating to sugar-cane (§§ 1014, 1015).

C.—THE SUGER REFINERY.

312. A sugar refinery is known as चोनी के कारखाना *chīnī ke kar khānā* or चीनी के गोदाम *chīnī ke godām*. South of the Ganges the word खंड्वार *khanṛsār* or खंड्वारी *khanṛsārī* is also used. The house in which the sugar is refined is called चूल्हा के घर *chūlha ke ghar* or कराह के घर *karāh ke ghar*. In South Bhagalpur it is भठा *bhatthā*.

313. In making coarse sugar (काँचो चीनी *kānchī chīnī*), a vat, a drain, a reservoir, and a treading-floor are used.

314. The *vat* is in Shahabad हौद *haud* or हौदो *haudī*, in Gaya चहबचा *chahbachcha*, in Patna खंडगरना *khanṛgurnā*, and in South Bhagalpur गुरहखो *gurhandī*. North of the Ganges and in Gaya it is नाद *nād* or नाँद *nānd*.

315. The *drain* is नाली *nālī* or नारी *nārī*, or in South Bhagalpur करहा *karha*. In Sāran it is also called खाता *khātā*.

316. The *reservoir* is north of the Ganges, and optionally in Shahabad, नाद *nād* or नाँद *nānd*. In Shahabad it is डोभा *dobha*, in Patna हौद *haud* or चरुआ *charuā*, and elsewhere south of the Ganges चहबचा *chahbachchā*.

317. The *treading-floor* is पटा *pattā* north of the Ganges. South of it, it is in Shahabad पाटा *pātā*, in Patna and Gaya चबुतरा *chabutarā*, and to the east चट्टी *chattī*.

318. In making regular sugar or सक्कर *sakkar*, the drain and the reservoir are used as before. The bundles (मोटरी *motrī*, or in Patna नारंगी *nārgī*, in Gaya थैया *thaiyā*, and in South Bhagalpur गाजा *gājā*) of sugar are tied up in cloths [लौथा *lothā* or (in Patna and Gaya) छलना *chhalnā*], placed on a bamboo framework and pressed with weights of stone or sun-dried clay. The framework is called north of the Ganges खाँच *khānch* or खाँचा *khānchā*, or (in Champāran and East Tirhut) छैठा *chhaintā*. In Shahabad it is ठटरी *thatrī* or टिकठी *tikthī*, in Patna and Gaya टेक्ठी *tektthī*, and in South Bhagalpur चाँचरी *chānchrī*. The weights are चाँपा *chāmpā*, or, when made of stone, पथल *pathal*, or in Sāran थापौ *thāpī*.

319. The following *utensils* are used in the boiling-house.—

- (a) An iron boiler, कराह *karāh*, कराहा *karāhā*, or कराहौ *karāhī*. When an earthen boiler is used, it is called खप्पा *khappā* or खपौ *khapri*, or in South-West Shahabad and East Tirhut अथरी *athrī*.

- (b) An iron ladle for removing the scum. This is **छनौटा** *chhanautā* or **पौना** *paunā*, also in Patna and Gaya **झंझरा** *jhanjhrā*.
- (c) An earthen pot with holes in it, used as a filter. **नाद** *nād* or **नौद** *nānd*. In South-West Shahabad it is **ठेंठिवाल्** *thenthivāl nād*.
- (d) A filter of river grass, known as **सेवार** *semwār* or **सेवार** *sewār*, or in North-East Tirhut **सेमार** *semār*.
- (e) A scraper for removing the layer of clean sugar. When made of shell it is called **सितुआ** *sitūā*, or in South-West Shahabad **सितुहा** *situhā* or **सुतुहा** *sutuhā*. A curved knife used for the same purpose is **सिहोरनी** *sihornī* in Sāran and Champāran, **सेहोरना** *sehornā* in Shahabad, and **सोहरना** *soharnā* in North-East Tirhut.
- (f) The filtering-basket for cleaning the same is **खाँचा** *khānchā* or **खाँची** *khānchī*. In Gaya it is **डल्वा** *dalwā*, and in the east also **डेली** *delī*.
- (g) The wooden or iron ladle for cooling the boiling syrup is north of the Ganges **तामिया** *tāmiyā* or (in Sāran and North-East Tirhut) **तमिया** *tāmiyā*. South of the Ganges it is **डब्बू** *dabbū*, (in Shahabad) **गुरदन** *gurdan*, or in South Bhagalpur **झंझरा** *jhanjhrā*.
- (h) The iron stirring ladle used for taking syrup from the boiler and larger than the last is **तामा** *tāmā* north of the Ganges; in Shahabad it is **खुरचनी** *khurchanī* or **डोहरा** *dohrā*; in Patna, and Gaya it is **छोलनी** *chholnī*; and in South Bhagalpur **डोह्ला** *dohlā*.
- (i) The earthenware jug for pouring the syrup into the boiler is **सैका** *saikā*, also **हत्था** *hatthā* in Patna and Gaya, and **पंचनी** *panchnī* in South Bhagalpur. A larger jug of the same kind is **निम्हा** *nimrā* north of the Ganges, and **निबड़ा** *nibrā* or **परछा** *parchhā* south of it; also **तौला** *taulā* in the east.
- (j) The wooden supports of the filter are north of the Ganges **खाता** *khātā*, or **खूँटा बल्ला** *khuntā ballā* south of the Ganges. They are in Shahabad **सिड़ी** *sirī* (also in South Munger) or **तिरपाइ** *tirpāi*, and **टेपाइ** *tepāi* in South Bhagalpur. In Patna and Gaya they are made of earth or brick, and are called **गोड़ी** *gorī*.

- (k) The shovel for stoking the fire is **फरही** *pharuhī* or **फहुरा** *phahurā* in Sāran and Champārān, and **फरहा** *pharuhā* or **कोदारी** *kodārī* in East Tirhut. In Shahabad it is **खड़मा** *kharṃmā*, or in south-west of the district **फरसा** *pharsā*. In Gaya it is **कढ़नी** *karṇnī*, in Patna **अग कढ़ना** *agkarṇnā*, and in the east **करकुल** *karchkul*.
- (l) The ladle for stirring the hot syrup in the cooling pan is **तमियाँ** *tamiyān* north of the Ganges and **तंबिया** *tambiyā* in Shahabad. In South-West Shahabad it is **डब्बू** *dabbū*, in Patna and Gaya **घट्ना** *ghatnā*, and in the east also **दाबा** *dābā*.
- (m) The piece of matting or cloth in which the sugar is dried in the sun is **पाल** *pāl*, also in South-West Shahabad **पाटा** *pāṭa*, in Gaya **टप्पर** *tappar*, in Patna **टाट** *tāt*, and in South Bhagalpur **चट्टी** *chattī*.
- (n) The flat wooden pans for cooling the syrup are **कठौला** *kathaulā* or **कठौतौ** *kathautī*, also in the east **कठौत** *kathaut*, and in Sāran **कठवत्** *kathawat*.¹ In Sāran and Champārān they are **नाद** *nād* or **ओसौनी** *osūnī*.
- (o) The vessel into which the juice drops as it is filtered is **परछा** *parchhā* or (North-East Tirhut and Shahabad) **तौला** *taulā*.

CHAPTER III.—APPLIANCES USED IN THE MANUFACTURE OF INDIGO.

320. Indigo manufacture is confined almost entirely to North-Gangetic Bihār.²

321. The indigo beating-vat is **महाइ के हौज** (or **हौद**) *mahāi ke hauj* (or *haud*), and also in North-East Tirhut **महनिया हौद** *māhaniyā haud*. The water reservoir is **खजाना** *khajānā*. The upper or steeping-vat is **बोम्हाइ के हौद** *bojhāi ke haud*, or in East Tirhut **बोभनिया हौद** *bojhaniyā haud*. The rake for agitating the fermented liquor is **फहुरी** *phahurī* in Sāran and **फरहा** *pharuhā* elsewhere. In North-East Tirhut it is also **फरमा** *pharmā*.

¹ **कठौती** (Kathawti) is a diminutive form of **कठौता** (Kathawta) Cf. **कटोरा** (Katorā) and **कटोरी** (Katori).

² The author is indebted to W. B. Hudson, Esq., for much of the information contained in this chapter. The system of manufacture described is the old style, now only used by the Indian. In European factories the use of steam power has made considerable changes.

322. The beams of wood for pressing the plant are दबौटा *dabautā* in Sāran and Champāran, सह्तीर *sahṭīr* in Tirhut and Saran. दाब् *dāb* or धरन् *dharan* in North-East Tirhut, and बीम *bīm* in South-East Tirhut. These are supported on projections in the walls of the vat, called मजुसी *majusī*, or in Champaran तान् *tān*. In East Tirhut they are called सिरपाहा *sirpāhā*. Under these pressing-beams are placed, बल्ला *ballā*, or in Saran कच् *kainch*, which are bamboos laid immediately on the top of the plant.

323. The हौदरी *handrī* (Sāran and South Tirhut) or माल भड्डी *māl jharī* (Champāran and North Tirhut) is the small reservoir where the indigo juice collects to be taken to the boiler. The drain is नाली *nālī* or नारी *nārī*, or in Saran मोरी *morī*, and the छेकन *chhekan* is the door by which it is closed. The strainer is छन्ना *chhannā*, or in South West Tirhut चद्दर *chaddar*.

324. The boiling-room is कराह् घर *karāh ghar*. The मेज *mej* is the wooden or masonry straining table in which the indigo is put after being boiled. This is the name in Sāran, Champāran, and West Tirhut; to the east it is बालू मेज् *bālū mej* or (in South-East Tirhut) माल मेज *māl mej*.

325. The पीरिच् *pīrich* or पीरिस् *pīris* is a corruption of the English word "press," in which the boiled liquor is placed in cloth and the water pressed out. In Sāran डाला *dālā* and elsewhere चलना *chalnā*, are the perforated boards placed above and below the indigo in the press. The screw of the press is पेंच् *pench*. The square boss or nut on it is टिब्री *dhibrī*. The मोर्नो *mornī* is the spanner or apparatus for turning the screw. In South-East Tirhut it is also ममोर्नी *mamornī* or पेचकस *pechkas*. The large wooden beam through which the screw passes is टेहा *thihā* in Sāran, and elsewhere दबौटा *dabautā* or दाब् *dāb*; when it is made of iron it is called in South Tirhut बाँक् *bānk*. The कुट्का *kutkā* are small pieces of wood placed below and above the डाला *dālā* or चलना *chalnā*.

326. The machine for cutting cakes is फरमा *phurma*, and the wires with which they are cut तार *tār*.

327. The cakes of indigo are गोटी *gotī*, and they are dried in a drying-house, गोटी घर *gotī ghar*, on shelves, called in East Tirhut मचान् *nachān*, and elsewhere चाली *chālī*.

328. The following are among the implements used in indigo agriculture:—

- (1) The धर्म लग्गी *dharm laggī*, a wheel for measuring land each revolution of which covers one लग्गी *laggī*.
- (2) The कुदार् *kudār* or कुदारी *kudārī*, a mattock for digging.
- (3) The हर् *har* or plough, which is of two kinds—
 - (a) बिलाएती *bilāetī*, or English plough.
 - (b) देसी *desī* or कठौर *kathaur*, the country plough.
- (4) टाँड़ी *tāṇṛī*, the drill plough.
- (5) कण्टा *kantā* or खखोर्नी *khakhornī*, the rake or harrow.
- (6) खुरपी *khurpī*, the spud for weeding.
- (7) हाँसू *hānsū* or हँसुआ *hansuā*, the sickle for cutting the plant.

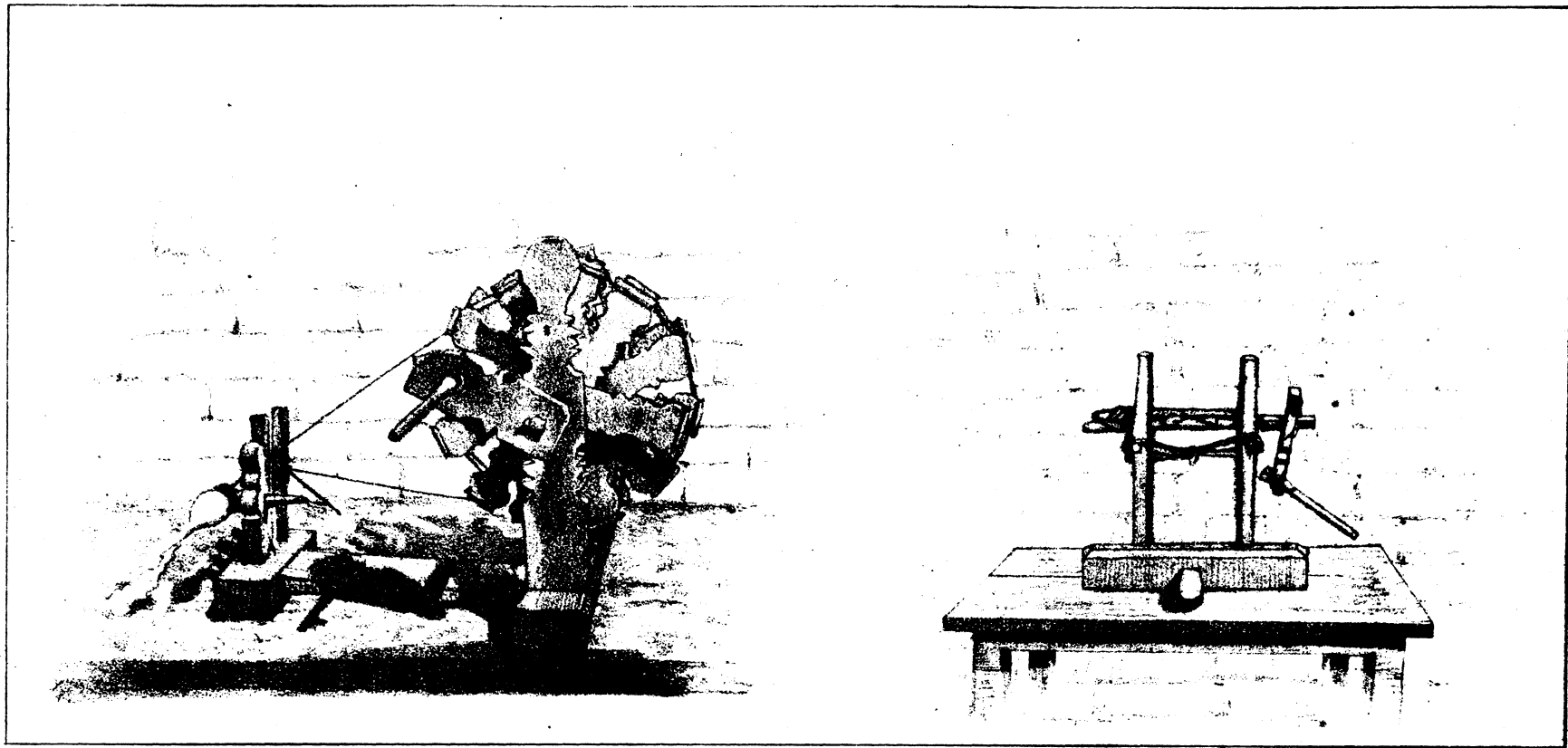
CHAPTER IV.—THE SPINNING-WHEEL.

329. The following diary shows the process of spinning thread and making cloth in the subdivision of Madhubani, in North-East Tirhut, in the year 1879—

On the 20th September the writer bought 24 *seers* of cotton, being a day's plucking on a sunny day from about a bigha and a half of cotton field. The cotton बाँगा *bāṅgā* (see § 1016 for the various names and varieties) was of the kind called कोकटो *koktī*, which ripens in the month of *Bhādon* (August-September). It was pulled out of the husk from the tree.

20th—26th September.—During this time the cotton has been drying in the sun, and now (26th) two old women are employed to clean it, picking out the dirty and immature cotton, called करकुट *karkut*. This is principally composed of seeds which have come to nothing and been worm-eaten. This cleaning is done by hand. It lasted to the 30th September.

1st October.—Commenced to separate the seeds, बंगौर *bangaur* from the बाँगा *bāṅgā*. This is done by a machine called चरखो *charkhī*, which consists of two rollers, about an inch thick, of hard wood tightly wedged one above the



THE SPINNING-WHEEL (CHARKHA).

MACHINE FOR CLEANING RAW COTTON (CHARKI).

other; both rollers are supported in uprights, the ends passing through. At one end the lower roller is turned by a handle, and has at the other end, where it projects from the upright, a screw cut in it. The same end of the upper roller has a reversed screw cut in it, and these two screws fitting into each other act like cog-wheels; but when the lower roller is turned, the upper roller turns in the direction reverse to that of the lower one, so that they act as a pair of feeders tightly wedged together. The **बाँगा** *bāngā* or uncleaned cotton is then applied to the feeding side of the two rollers, and on the handle being turned the cotton is pulled forcibly through by their revolution, while the seeds remain behind and fall down to the ground.

330. The two upright standards are called **खूँटा** *khūntā*, and each of the rollers **जाठि** *jāthi*, or in Saran **संडारी** *saṇṇārī*. Underneath the rollers is a cross-bar, called **कल** *kal*, joining the two uprights and holding the machine together. The **खूँटी** *khūntī* is a wedge going through each upright from front to back, under the cross-bar and holding it and the roller in their places.

331. The **पचरी** *pachrī* are the wedges running sideways through each upright and tightening the two rollers together. The crank which turns the lower roller is called **मकरी** *makrī*, and it is held to it by the **किल्ली** *kilī* or linch-pin. The handle at the other end of the crank, which is held in the hand, and by which the machine is turned, is called **लागनि** *lāgani*, or in Saran **चलौनी** *chalaunī* and in Gaya **हथौरी** *hathaurī*.

332. The base of the machine in which the uprights rest is called **पौड़ा** *pīṛhā*, or to the west **पिढ़िया** *pirhiyā*, and out of this projects behind, along the ground, the **मज्जा** *majhwa*, on which the foot of the operator is placed to keep the machine steady.

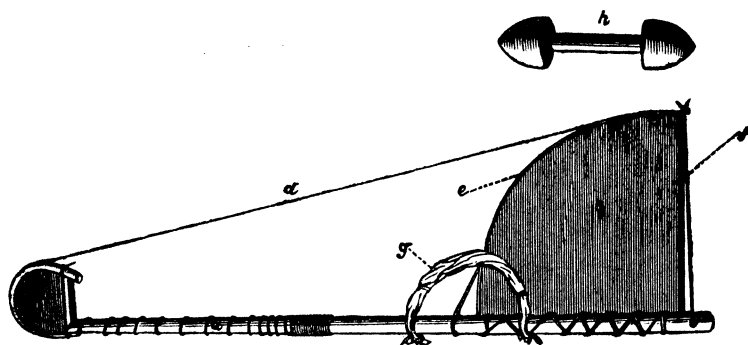
333. The cotton, when cleaned from the seeds by this machine, is called **रू** *rū*, **रुई** *ruī*, or **तूर** *tūr*,—the last by women of the upper Hindu castes, and the two first by Musalmans and low-caste Hindus. **रूआ** *rūā* is used in Shahabad.

334. The above lasted three days. It was then again cleaned (**तूनब** *tūnab*, **तूँनब** *tūnnab*, or (in Shahabad) **तूमब** *tūmb*, to clean), the few remaining pieces of husk, &c., being picked out by hand.

21st October.—The cotton was to-day put out in the sun preparatory to being carded (घुन्व *dhunab*, to card).

22nd October.—To-day two cotton-carders (घनिया *dhuniyā*) came to card the cotton. Each brought with him a machine, called a घन्की *dhunkī*, or to the west धनुही *dhanuhī*. In Gaya it is धुनेठी *dhunethī*, in South Munger and South-East Tirhut धुनेठ *dhunarath*, and in South Bhagalpur धुनहठ *dhunhath*.

335. It is composed of the following parts:—



- (a) The flexible piece of wood cutting as a bow, called डगटी *danti* or डगटा *dantā* to the east and डाँड़ी *dāṇṛī* to the west.
- (b) A board wooden board, called फरेहा *pharehā* in North-East Tirhut. In South-West Tirhut it is फरौटा *pharautā*, in South Bhagalpur फरहा *pharhā*, and elsewhere as फरहा *pharhā*.
- (c) The bridge over which the string is passed, माँगो *māngī*. In Shahabad and also optionally in East Tirhut it is माथा *māthā*, in South Bhagalpur मथवा *mathwā*, and in South Munger मगवासी *māguāsī*.
- (d) A leather string, called ताँत *tānt*. In Patna and Gaya it is also called रोदा *rolā*.
- (e) A leather strip acting as a sounding board, lying along the round edge of the फरेहा *pharehā*, on which the string rebounds, called पछेट *puchhet* or छेटा *chhetā* generally,



A Cotton-carder (Dhuniya) at Work

पछौटा *pachhauta* in Tirhut, and काँकर *kāṅkar* in Saran and Champāran. In North-East Tirhut it is पुश डेल *pushdail*, and an optional name in Shahabad is पुछौटा *puchautā*.

- (f) A stout leather string along the outter side of the फरेहा *pharehā*, to one end of which the ताँत *tānt* is attached, while the other end is fastened to the डण्टौ *dantī*. It is used to tighten the ताँत *tānt*, and is called घिरचौ *ghirchī* or घुरचौ *ghurchī*. When pages are used for tightening this, they are called बीरो *bīrī* or बिरिया *biriyā*.
- (g) The हथ्कर *hathkar*, हथ्गर *hathgar*, or हथकर *hathkar*, is a loop of string under which the left hand is passed to hold the machine steady. The above is the name current in North-East Tirhut. South of the Ganges it is also called हथ्कर *hathkar*, with variants हथ्कड़ *hathkaṛ* or हथकड़ा *hathkaṛā* in Shahabad. In North-West Tirhut it is हथरा *hathrā*, in South-West Tirhut and Saran हथा *hathā*, and in Saran and Champāran मुठ्वारा *muthwārā*.
- (h) The mallet for twanging the bow, of wood, shaped like a dumb-bell. It is held in the right hand, and the ताँत *tānt* is struck and twanged with it. It is called जिस्ता *jistā*, and also (in Tirhut and South Bhagalpur) दिस्ता *distā*. In Patna it is called दस्ता *dastā*, and in South Munger दिस्ता *distā*.

336. In using this instrument it is held by the left hand under the हथ्कर *hathkar*, which passes over the wrist, and the ताँत *tānt* twanged in the midst of the cotton by the जिस्ता *jistā*, which is held in the right hand. This process loosens the texture of the cotton, and causes all the dust and dirt to fly out of it. The धुन्की *dhunkī* is not allowed to rest on the ground, but is supported in the air by the हथकर *hathkar* passing over the wrist, and it springs up and down as the ताँत *tānt* is twanged.

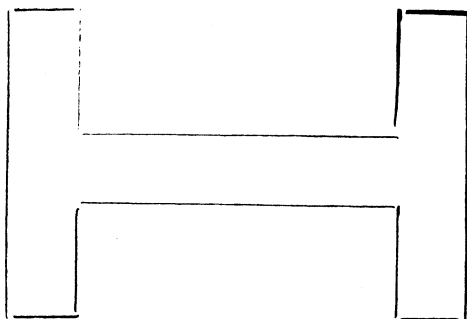
337. The whole pile of cleaned cotton was called गोठी *gothī*. While this was going on, two old women were called in to make little hollow rolls of cotton to be made into thread. They are called to the east पीनौ *pīnī*, and to the west पिउनौ *peunī* or पीवनी *pīwnī*. A local name in East Tirhut is पीर *pīr*. These are about four inches long and a quarter of an inch thick. A lump of clean cotton, the size of a walnut, is put round a thin skewer, called पिट्ठरि *pinrharī*, and is then rolled on a board, called पिड़िया *piṛiyā*, with the palm of the hand. These are then tied up in bundles of about ten each, called मुडी *muḍī*.

338. These पीनी *pīnī* are now ready for being made into thread in the spinning-wheel.

339. The spinning-wheel is चरखा *charkhā*, but in South-West Shahabad it is रहटा *rahtā*, and in the south-east जरखा *jarkhā*.

340. Its parts are as follows :—

The foundation.—This is in the shape of a double letter T : thus—



341. On one of the cross-pieces the driving-wheel stands, and on the other the spinning apparatus. This foundation is called पोड़ा *pīṛā* or पिड़िया *piriyā* to the east, and पिड़ाई *pirhāi* to the west. The connecting bar between the two cross-pieces is मंज्वा *manjhwā* or मंजा *mānjhā*, in Patna and Gaya it is लत्खोरा *latkhorā*, and in South Bhagalpur मन्जाइ *manjhāi*.

342. *The driving-wheel.*—The supports of the driving-wheel are called खूँटा *khūnta*. The wheel itself is composed of two parts,—

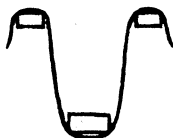
(a) The central boss or nave, and

(b) The four spokes on each side of the nave.

343. The nave is called मूँडो *mūnrī* or मूँड़ी *mūrī* south of the Ganges, and मूँडो *munrī* or मूँडियार *munṛiyā* north of it; in East Tirhut it is also तामा *tāmā*, and in South Bhagalpur and South Munger पैलो *pailā*. It is about 5 inches long and 4 inches thick.

344. There are four spokes lying across each end of the nave from one circumference to the other; there are therefore eight radii on each side, and they are so arranged that the radii on each side are not opposite each other, but alternate. Each of these cross spokes is called पूत्ती *puttī* or पूतो *pūtī*, or in South-West Shahabad कमरौ *kamrī*; sometimes they are also called खूँटा *khūnta* खूँटो *khūntī*.

345. These spokes are held in their places by a string, called अवाल *awāl* to the west, अवाल *amwāl* in Patna and Gaya, and अमाल *amāl* or अमाल्ह *amālḥ* to the east. In South Munger it is अमहाल *amhāl*. This string goes round the extremities of each radius of each side alternately : thus—



It forms therefore a kind of edge or rim of a broad wheel, something like a paddle-wheel, and over it passes the driving-hand which turns the spinning apparatus. This paddle-wheel is about a foot in diameter and five inches thick.

346. The central axle of the driving-wheel is called लाठ *lāth* generally north of the Ganges and in South Bhagalpur. In Tirhut it is called जाठ *jāth*, and in North-East Tirhut also लाठ *lāth* or जाइठ *jāith*. South of the Ganges it is generally बेल्ना *belnā*. It is caused to revolve by a crank end called मक्रौ *makrī*, or in Shahabad and West Tirhut नाक् *nāk*. It is दाड़ी *dārī* or दड़िया *darīyā* elsewhere south of the Ganges, except South Bhagalpur, where it is again मक्रौ *makrī*. To this is attached a handle, called to the west and in Gaya चलोना *chalaunā*, and to the east लरना *larnā* or लारनि *lārani*. In South-West Shababad it is called भौली *bhauntī* or भौवत *bhānwat*, and in Sāran optionally चलोनी *chalaunī*.

347. The driving-band is called माल *maḷ* or माल्ह *mālḥ*. It is rubbed with rosin (धूमन *dhūman*) and oil (तेल् *tel*), and is then blackened with charcoal (कोयला *kūelā*). The driving-band goes twice round the driving-wheel and the spinning-axle, once passing through the मल्काठी *malkāthī* (*vide post*), and once not.

348. The spinning apparatus — We now come to the spinning apparatus. There are three perpendicular uprights. The two outside ones are called खूँटी *khūntī*, and the middle one is called मल्काठी *malkāthī*. In Patna these three uprights are called together पचकठिया *pachkathiyā*, and in South-West Shababad खूँटपुत्ती *khunṭputtī*. The two outside ones support the bearings of the spinning-axle, and the

centre one has in its length facing the driving-wheel and going right through its thickness, a long slot cut. One of the strings of the driving-band passes through this slot, and the other passes outside it so that the double turn round the spinning-axle can never get jammed up together, and so entangled.

349. On the two outside uprights, on the side furthest from the driving-wheel, project two stiff pieces of leather, called चमरख् *chamrakh*. These form the bearings of the spinning-axle, which passes through them.

350. The spinning axle.—This is called पकुआ *takuā*, and also to the west टेकुआ *tekuā*. It is an iron skewer about 8 inches long and an eighth of an inch thick at the thickest part. It projects a distance of three inches beyond its bearing on the same side as the handle of the driving-wheel. This bearing has on each side two little pieces of wood fitting on to the spinning-axle, which act as washers, and are called छुच्ची *chhuchhī*. Outside the outer washer on the spinning-axle is a flat disc called फिरकी *phirkī*, and two and a half inches of the axle project beyond it.

351. The driving-band, after passing twice round the driving-wheel, passes through the मलकाठी *malakāthī*, then twice round the spinning-axle, and then back to the driving-wheel outside the मलकाठी *malakāthī*; and it is evident that even the slow turning of the driving-wheel will make the spinning-axle revolve at a very high speed indeed.

352. In spinning, the projecting point of the spinning-axle has a short length of thread attached to it, and then, while the handle of the driving-wheel is turned with the right hand, a roll of cotton (पीनी *pīnī*) is held in the left hand between the finger and thumb, and the cotton, being quickly caught up by the length of thread, is drawn off in the shape of thread on to the quickly revolving spinning-axle.

353. When the projecting point of the spinning-axle is filled with thread, the whole is called a कुकुरो *kukurī*, or in Saran कुकुड़ी *kukurī* and is wound off on a winder, called परता *partā* or परेता *paratā*. It is also called in South-West Tirhut नटवा *notwā*, and in East Tirhut लटवा *latwā* or नटवा *natwā*. In South Bhagalpur it is called नटाइ *nathai*. This is like an ordinary silk-winder. The handle (चलौना *chalaunā*) of the driving-wheel is taken out of its socket in the crank (मकुरो *makurī*), and in its place is placed one end of the axle of the winder. The other end is held in the right hand, and is revolved between the finger and thumb. The winder

is conical in shape, and does not need further description. It will hold half a quarter of a *ser* of thread at a time. When it is filled, the thread is taken off and tied in hanks. These are generally पोला *pola*, पोली *poli*, or पोल्या *poliyā*. Local names are नत्ती *nattī* (North-East Tirhut), लत्ती *lattī* (Patna and Gaya), and कर्ची *karchī* in South-West Shahabad.

354. The diary breaks off here temporarily, as the spinning of this particular cotton was not done in the writer's presence. He wished the thread to be spun as fine as possible, and as this could only be done by Brāhmani women, who would not come to a strange house, this part of the work was done by them at home.

CHAPTER V.—THE WEAVER'S LOOM.

355. The following is a continuation of the same diary.

18th January 1880.—The skeins of fine thread were brought to me to-day, and were put in water to soak for eight days. This strengthens it.

27th January.—After they had soaked this period I sent for a weaver. A Muhammadan weaver is जोल्हा *jolhā* or मोमिन *momin*, and a Hindu weaver is तन्वा *tantwā* or तान्ती *tāntī*. or, in Shahabad तान्ती *tāntī*. Sometimes the Hindi word जोलाहा *jolāhā* is used instead of जोल्हा *jolhā*.

356. The Musalmān weaver or जोल्हा *jolhā* is the proverbial fool of Hindu stories and proverbs. He swims in the moonlight across fields of flowering linseed, thinking the blue colour to be caused by water. He hears his family priest reading the *Qurān*, and bursts into tears to the gratification of the reader. When pressed to tell what part affected him most, he says it was not that, but the wagging beard of the old gentleman so much reminded him of a pet goat which had died. When forming one of a company of twelve he tries to count them, and finding himself missing wants to perform his own funeral obsequies. He finds the rear pug of a plough, and wants to set up farming on the strength of it. He gets into a boat at night, and forgets to pull up the anchor. After rowing till dawn he finds himself where he started, and concludes that the only explanation is

1 "A madness from God came on the Herules [Heruli, a tribe of Huns], and, when they came to a field of flax, they took the blue flowers for water, spread out their arms to swim through, and were all slaughtered defencelessly". C. Kingsley, *The Roman and the Teuton* (1864), page 184. (Paulus Diaconus Lecture).

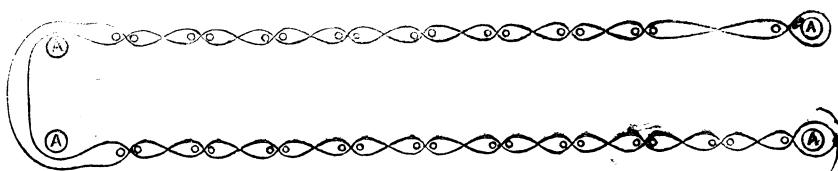
that his native village could not bear to lose him, and had followed him. If there are eight weavers and nine *hukkas*, they fight for the odd one. Once on a time a crow carried off to the roof of the house some bread which a weaver had given his child. Before giving the child any more he took the precaution of removing the ladder. Like the English fool, he always gets unmerited blows. For instance, he once went to see a ram fight and got butted himself, as the saying runs :—

करिगह् छाड़् तमासा जाय
नाहक् चोट् जोलाहा खाय ।
Karigah chhār tamāsā jāy,
Nāhak chot jolāhā khāy.

—‘He left his loom to see the fun, and for no reason got a bruising.’ Another story (told by Fallon) is, that being told by a soothsayer that it was written in his fate that his nose would be cut off with an axe, the weaver was incredulous, and taking up an axe kept flourishing it, saying यों करबा त० गोड़ काटबों, यों करबा त० हाथ काटबों, और यों करबा तब ना- *yon karbā ta gor kātbon, yon karbā ta hāth kātbon, aur yon karbā tab nā-*, —if I do so I cut my leg, and if I do so I cut my hand; but unless I do so my no—, and his nose was off. A proverb जोल्हा जानथि जौ काटे *jolkhā janathi jau kātai*,—does a weaver know how to cut barley,—refers to a story (in Fallon) that a weaver, unable to pay his debt, was set to cut barley by his creditor, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems. Other proverbs at his expense are कौआ चलल बास् केँ, जोल्हा चलल घास केँ *kauā chhalal bās ken, jolkhā chhalal ghās ken*,—the weaver went out to cut grass (at sunset), when even the crows were going home; जोल्हा भुतिरेलाह् तोखी खेत *jolkhā bhutirelāh tōkhi khet*,—the weaver lost his way in the linseed-field, an allusion to the swimming exploit already recorded. His wife bears an equally bad character, as in the proverb बहसलि जोलहिनि बापक् टाढ़ी नोचे *bahsali jolāhini bāpak dārhī noche*,—a wilful weaver’s wife will pull her own father’s beard.

357. The weaver proceeded to set up in the ground seventeen pairs of sticks in two lines, at a distance between each pair of about one and a quarter cubits, and between the lines of about two cubits. At each end of each line a stout bamboo post is fixed, and close to each of

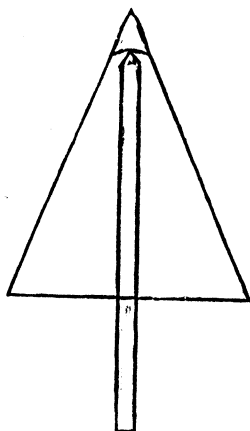
those at one end another smaller staff. Round these sticks the thread is twisted as follows.—



A, A, A, A, are the tops of the bamboo posts, and the dots are the tops of the smaller sticks.

358. This operation of setting the warp is called तानी करव् *tānī karab*, or in Shahabad ताना करव् *tānā karab*. The bamboo posts are called खूँटी *khūntī*, and each stick, सर् *sar*. These last are called in Sāran, Champāran, and North-West Tirhut सर्का *sarkā*.

359. The sticks immediately in front of the bamboo posts are called to the west छिटुआ *chhituā*, in Shahabad छिपकी *chhipkī*, and to the east छिट्कौ *chhitkī*, also in North-East Tirhut डोरीक सर् *dorik sar*. The whole apparatus is called तानी *tānī*, or in Shahabad ताना *tānā*, and the thread to be stretched is put on a kind of pyramidal reel called चरखी *charkhī*. It spins on a spindle, called दग्नो *dagnī*, or in Shahabad दांगी *dāngī*, and in the inside of the apex of the cone is a cup called थोड़ी *thorī*, or in Shahabad थोल्री *tholrī*, in South Munger थोड़की *thorlī*, and in South Bhagalpur टोई *toī*, which rests on, and revolves on the point of, the spindle: thus—




360. The spool is composed of 14 slips of bamboo, forming the framework of the cone, fastened at equal distances round the

circumference (चक्र *chakkār*) of the base of the cone, and converging to a point at the top.

361. The spindle of the spool is held in the left hand, and the weaver walks up and down between the two lines of thread, directing the thread by a hook called खूँड़ी *khūnrī* or खौड़ी *khonrī*, or in South-West Shahabad खुड़ा *khundā*, in South Munger खुड़ी *khundi*, and in North-East Tirhut and Shahabad खड़ा *khūnrā*, and shaped as follows :--



The hook at the top is made of iron.

362. 5th February 1880.—The warp having now been all set upon the sticks (सर *sar*), they were, with the खूँटी *khūntī*, pulled up, rolled up, and put by till to-day. To-day they were unrolled and laid out in a long line on the grass. The खूँटी *khūntī* were then carefully drawn out, and a bamboo staff, called सिरार *sirār* (or सिरारि *sirāri*), put in the place of each. It will be remembered that the सर *sar* were in pairs, and that at each pair the thread crossed thus . Another kind of सर *sar* is now taken, made like a long show bow, except that the string is made of a thin strip of bamboo. This bow is called सुतरी *sutrī*, or in Tirhut बन्हाका *banhakā*. The arch of the bow is also made of bamboo. The bamboo string is called डोरी *dorī*. The arch of the bow is now passed through the threads where one of the old सर *sar* was, and the bamboo string through where the other सर *sar* of the pair was, so that the cross of the threads is still preserved. The bow and string are then fastened to each other at

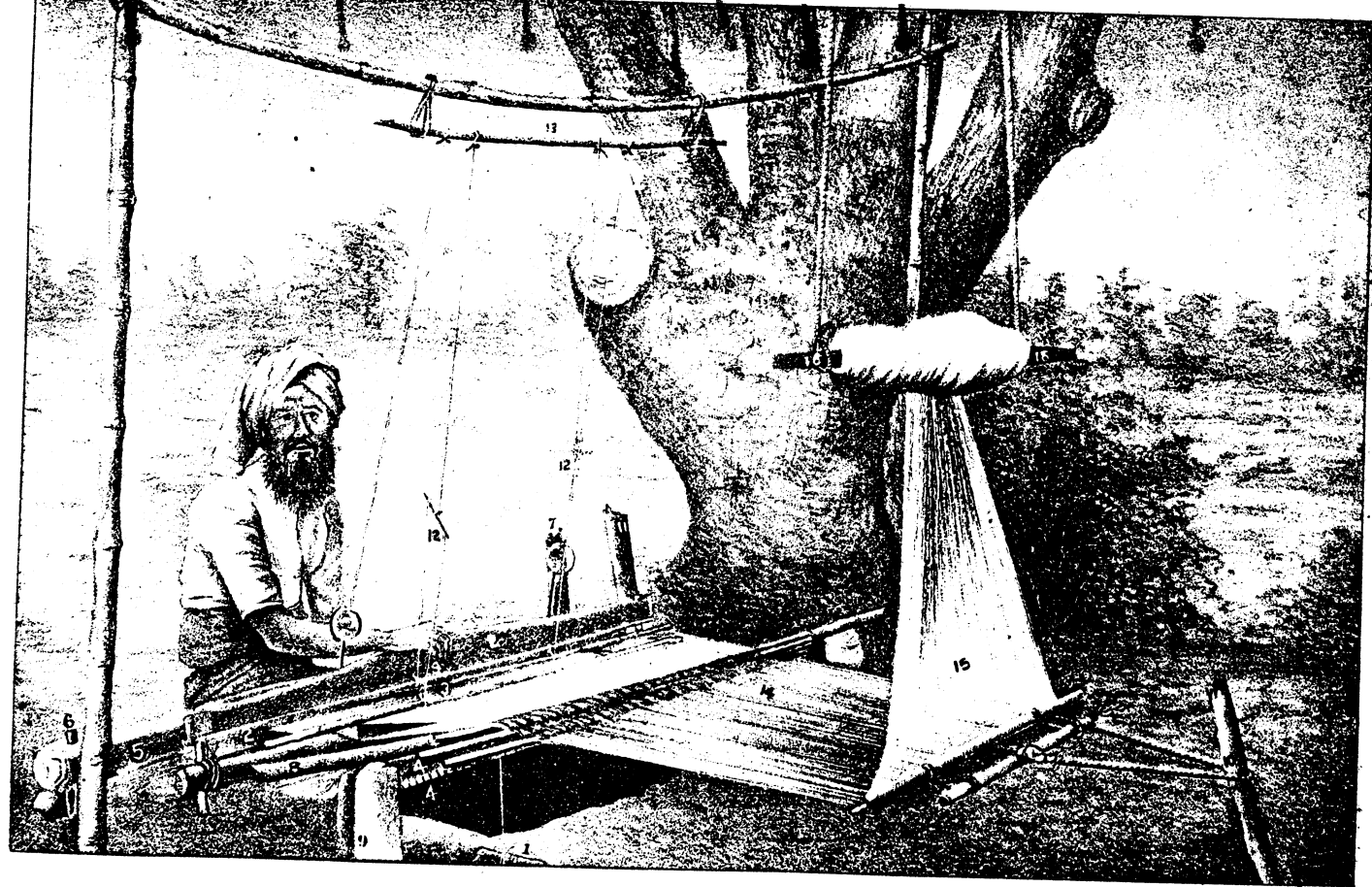
each end. The arches of the various bows all face one way. The warp is then laid out on the ground, and the threads neatly spread out upon the bows in parallel lines, to the width of the future piece of cloth.

362 A. *9th February.*—The thread thus arranged was rolled up, dipped into, and well wet with cold rice-water (मांड़ *mānr*), to which some मड़ू आ *maruā* seeds had been added to stiffen it. It was then unrolled and stretched out horizontally at a height of three feet from the ground and brushed with a large brush, called कूँच *kūñch*, dipped in mustard oil and water, which smooths the threads and takes away any knots or inequalities in the thread. This brush is also called मज्जा *mainā* in West Tirhut मांजा *māñjā* in South Bhagalpur, मांजन *māñjan* in South-West Shahabad. The cross sticks on which the thread rests are called मांझा *māñhā* and the cross bamboos at each end are ठेंघनी or *thenghnī* or लाठीदोर *lāthī door* to the west, गोड़ा *gorā* to the east, खस्रैया *khaskraiya* in North West Tirhut ढठा *dhatthā* also in North-East Tirhut धठा *dhātha* in South Bhagalpur, and लाठी *lāthī* also in South-East Tirhut. This brushing is hard work, and takes eight men to do it properly. The brushing is along the threads and not across them. The bristles of the brush are made of खस्रखस्र *khaskhas*, called also in Sāran कनरा के जर *katrā ke jar*, such as is used for *tatties*, and are about two and a half inches long. The brush itself is about a foot long and two inches wide. The brushing went on for three days, and is called पाइ करब *pāi karab*, and also in East Tirhut तासन करब *tāsan karāb*. The phrase आइ पाइ *āi pāi* means the brushing and other preparations, and there is a proverb, जोरहा के आइ पाइ, चमरा के बीहान *johā ke āi pāi chamrā ke bikhān*,—when a weaver says the cloth will be soon ready, as he is now brushing it, don't believe him, any more than you believe a shoe-maker who says "the boots will be ready to-morrow".

363. When this was concluded, the threads were put into the loom and woven at the rate of a yard a day. The loom is little different

from that used in England. It is called करीगह् *karīgah* to the west and कर्गह् *kargah* to the east. It consists of the following parts:—

- (1) The **shuttle**.—This is टरकौ *ḍarkāi* in Gaya and to the west and कपर बिन्नी *kaparbiṇnī*, or कपर बिनी *kaparbiṇī*, to the east. In North-East Tirhut it is called कपरनौ *kaparnī*.
- (2) The **needle** inside the shuttle, on which the thread is wound, is तिरि *tirī*, and the tube which revolves on this कुच्छी *chhuchhī*, or in Shahabad कुच्छो *chhuchhī*. When thread is wound on this tube the whole is called नरौ *narī* also in East Tirhut लरि *larī*. This is held in its place in the hollow of the shuttle by a pin made of a feather. This is called पखनरौ *pakhanarī* to the west and in South-East Tirhut, बिर *bir* in South Bhagalpur, and पखविर *pakhbir* or पखे आरौ *pakhharī* to the east. A weaver estimates his work by the number of नरौ *narī* which he uses up, as in the proverb in which he is supposed to address a man who has seized him to carry a load, टंग्बह् तं टांगह् नहिं तं नौ नरौक् हरकति होयत् *tungbah ta tāngah nahin ta nau narūk harkati hoet*,—if you must load me, load me quickly, otherwise the time of nine shuttles will be wasted.
- (3) The **wooden frame** suspended from the roof, which after the shuttle passes is pulled forward by the weaver and drives the thread home. This is हथी *hathā* or हरथी *hatthā* in West Shahabad, Patna, and West Tirhut कमहंड *kamhanṛ* in the west generally, कमहण्ड *kamhaṇḍ* in the north-west, and कमहण्डा *kamhandā*, in Gaya. In North-East Tirhut it is ताना *tanā*, and in South-East Tirhut तानौ *tānī*. In South Bhagalpur it is तन्कर *tankar*.
- (4) The **comb** of reeds or bamboo in this bar, which keeps the threads of the warp apart, is called राक् *rākh*.
- (5) The **heddles**, which alternately raise or depress the threads of the warp, are बए *bae* or बै *bai*.
- (6) The set of three reeds which is placed in front of the heddles to keep the two sets of the threads of the warp apart



The Country Loom (Kariyah).

1. *Hatha.*
2. *Rāchh (comb).*
- 3, 3. *Bai (headles).*
- 4, 4, 4. *Sar.*

5. *Chaupt (roller).*
6. *Jibhela.*
7. *Bamwāri.*
8. *Kharkhaut.*

9. *Kanaili.*
10. *Agela.*
11. *Dorbundha.*
- 12, 12. *Nachni (heddle-levors).*

13. *Kar (upper beam).*
14. *Pāi (woof).*
15. *Sirāra.*
16. *Tangni.*

is अत्रावन *atrāwan* north of the Ganges, generally and in Shahabad, and तारावन *tarāwan* elsewhere south of the Ganges. Another set of three reeds also used is called भंजनी *bhanjñī* in Champaran, North Tirhut, Gaya, and South Munger, and the two sets together are called in North-East Tirhut अत्रावन् भंज् *atrāwan bhānj*. In Patna and the south-east the reeds are also called सर *sar*.

- (7) The elastic **bow** which keeps the woven cloth stretched in front of the weaver is पन्निक् *pannik* south of the Ganges north of the Ganges it is पन्निख् *pannikh*, and also पन्नि *panni* in East Tirhut.
- (8) The wooden **roller** behind which the weaver sits, and on which the cloth is wound up as fast as it is made is in the north-west, in west Shahabad, and in, South Munger लपेटन् *lapetan*, ; elsewhere it is चौपत *chaupat*.
- (9) This is supported by **posts** called खूँटा *khūntā*, ; also the right and left ones have different names, viz. the right-hand one, which passes through the roller and prevents it turning round, is जभेला *jibhela*, everywhere, in North East Tirhut also जिह्ला *jihlā*, and in South-East Tirhut also जिहेला *jihelā*. In South Bhagalpur it is गाली खूँटा *galī khūntā*. The left-hand one, against which the roller rests, is बँघेला *banghelā* north of the Ganges everywhere. Also, in East Tirhut, as also to the west and Gaya, it is बँवारौ *bamwarī* or बँवरिया *bamwariyā*, in Shahabad it is also पक्खेला *pachhelā*, and in South-West Tirhut कँधेला *kandhelā*. In South-East Tirhut it is also called बमैला *bamaila*. In South Bhagalpur it is simply खुटा *khuttā*.
- (10) The woof is supported at the end opposite the weaver by piece of wood called खर्कौट् *kharkaut* to the west and खर्कौटी *kharkautī* to the east or खर्कूटी *kharkūti* in South Bhagalpur, which is held up by pillars called कनैली *kanailī* to the north and west, खूँटी *khūntā* in East Tirhut, थूम *thūm* in Patna. थुम्मी *thumbhī* in Gaya, and थुम्मा *thumbhā* in the east, and also खर्को खूँटी *kharko khūntā* in South Bhagalpur.

- (11) The woof is held tight by a string, which is fastened to its end and passes round a peg at the extreme end of the loom and back again up to the weaver, where it is fastened within his reach to another peg. He is thus able to slacken the woof as necessary. The first peg is called **अगैला के खूँटा** *agela ke khūntā*, or in Tirhut **सर्कौनी के खूँटी** *sarkāunī ke khūntī*; the second peg is called **डोरबन्धा के खूँटा** *dorbandha ke khūntā*, or in South Bhagalpur **कंकिल्ली** *kankillī*.
- (12) The **treadle**, which the weaver moves with his foot, is **पौसार्** *pausār*, or **पोसार्** *posār* generally, and in East Tirhut **पसार** *pasār*. The knob on this, held between the weaver's toes, is **पौतान्** *pautān*.
- (13) The **upper levers**, to which the heddles are attached, are **नच्नी** *nachnī*, generally. In East Tirhut they are **लोच्नी** *lochnī*, and in South Munger **लचनी** *lachnī*.
- (14) These levers are fastened to an **upper beam**, which has various names, viz. **अभेर** *abher*, to the west, **भित्भेरा** *bhitbherā*, in Saran and Champaran, **घचाना** *dhachānā* in South-West Tirhut, **घचान्** *dhachān*, or **अकासी** *akāsī* in North-East Tirhut, **उपर्कर** *uparkar* in South-East Tirhut, **करबार** *karbār* in Gaya, and **कर** *kar* in Patna and South Munger.

363. The loose end of the woof (**पाइ** *pāi*) is called **सिरारा** *sirārā* and it is wound up on a **टैंगनी** *tangnī*, which is hung up out of the way.

CHAPTER VI.—THE SALTPETRE MANUFACTURER.

365. He is called **नोनियाँ** *noniyān*. The round vat in which he dissolves the saltpetre from the saline earth is **कोठी** *kothī* north of the Ganges, and south of it **अहरी** *ahrī*. The mother liquid thus produced flows out through a drain called **पनार** *panār* in Tirhut and to the east, and **पौनार** *paunār* to the west; also in Saran **मोहान्** *mohān*, and in South-West (Shahabad) **परनौहा** *parnauhā*. It flows into an earthen vessel fixed in the ground, called **नद्धा** *nadha*, **नाद्** *nād*, or **नादा** *nādā* also **परछा** *parchhā* in Tirhut and towards the west, and **गङ्गी** *gaṅgī* in South-East Tirhut.

366. The mother liquid is called **रस्** *ras*, or in South-West Shahabad **अगरस्** *agras*. After the saltpetre has been deposited, the

refuse liquid from which salt can be educed is called पक्काड़ी *pachhāri*, or in South-West Shahabad काही *kāhī*. In Sāran काही *kāhī* means the liquor from which salt is educed, and पक्काड़ी *pachhāri* the refuse which is thrown away.

367. Over the round vat are placed bamboo rafters, which are called कोरई *koraī* to the west, कोरो *koro* in North-East Tirhut, and पटवटन् *patwatan* in South-East Tirhut. These are supported on bricks, ईंटा *intā*, and over them is spread straw, called छाजा *chhājā*, छिट्टी *chhittī*, or खर *khar*.

368. The mother liquor is boiled in a large iron pan called कराह *karah*, or (to the east) तोला *taulā*. When made of earth it is called कुड़ा *kundā*, or in Sāran खोर *khōr*. The fireplace is called चूल्हा *chūlhā*. The pot for cooling the boiled liquid is हंडिया *hanriyā*, or to the east तोला *taulā*.

369. The iron curved spud by which the saline earth is scraped from the ground or wall is खुरपा *khurpā*, and the mattock for digging is फहुरा *phahurā* to the west कोदार् *kodār* in Tirhut, and कुदारी *kudārī* in Sāran. The basket for carrying the saline earth is टोकड़ी *tokrī*, and that for carrying the saltpetre छोटो *chhaintī*.

370. In South-West Shahabad—

- (a) जराया सोरा *jaruā sorā* is saltpetre prepared by boiling;
- (b) आबी सोरा *abī sorā* is saltpetre prepared by evaporation by the sun's rays; and
- (c) कलमौ सोरा *kal-nī sorā* is refined saltpetre.

CHAPTER VII.—A DISTILLERY OF COUNTRY-LIQUOR.

371. भट्ठीदार *bhatthdār* or आब्कार *ābkār* is a distiller. In Sāran he is also called रंकी *rānkī*. कलाल *kalāl* is a Muhammadan who sells country-wine; कलवार *kalwār* is a Hindu who does this. कलाल *kalāl* and रंकी *rānkī* are caste names. When a man of another caste sells liquor, either on his own account or as a servant, he is called गद्दीवान् *gaddīwān*. भट्ठी *bhatthī* is a distillery. कलाली *kalālī* or गद्दी *gaddī* is a place where country-spirits are sold.

372. The still is called भट्ठी *bhatthī*, and consists of the following parts:—

- (1) देग् *deg* or डेग् *deg*, the boiler.—This has a baked earthen cover called अध्कार *adhkār*, or in Sāran अध कर *adhkar*,

- (2) Over this is inverted a wide-mouthed globular copper vessel; this is called तौमी *tāmmī*, or in Sāran तमिया *tamiyā*. It serves as a condensing-vessel. The spirit rises into it, and over its outside surface runs continually a supply of cold water.
- (3) The water reservoir is नाद *nād*. The water flows from this through a pipe called पौनल्लौ *paunallī*, or in South Bhagalpur पन्नालौ *pannālī*, and in Sāran also ढोंगा *dhonga*, on to the top of the condensing-vessel.
- (4) The spirit thus condensed flows out through a pipe called मध्नरी *madhnarī*.
- (5) The spirit is collected in an earthen jar called टाँक् *tānk* or मट्का *matukā*, and in this it is carried to the place of sale.
- (6) The refuse left in the boiler is रस् *ras*; also, in Gaya, बक्सा *baṭsā*, and in South Bhagalpur also गीरा *gorā*.
- (7) साजन *sājan* or छाबन् *chhāban* is water used for diluting spirit, so as to increase the quantity for sale.
- (8) The liquid for distillation is made as follows. Liquid (रस् *ras*) and sweet preparation (मीठा *mīthā*) are mixed and buried in the ground. This mixture is called कसौजी *kasaujī*. When it is ripe महुआ *mahuā* is poured into it. This act of mixing is called भर्ती *bhartī*. When the mixture is sufficiently fermented for distillation it is called बोभाइ *bojhāi*. The constituents of the रस् *ras* and of the मीठा *mīthā* vary, and are not detailed here.
- (9) Earthen cups for drinking country-spirit are चुक्क *chuhkar* गुर्की *gurkī*, or पिटौआ *pitauā*.
- (10) Pots for keeping the spirit in the shop are called माट् *māt* कोरेना *korenā*, or in Shahabad कौरेना *kaurenā* and बइयाम् *baiyām*. In Sāran another name is करावा *karābā*.

373. Ordinary weak country-spirit is दोकानो *dokānī*, and also in Sāran खसिया *khasiyā*; the next strongest (when made of गूर *gūr* only) is कन्दी *kandī* or (when made of other materials) दोबारा *dobārā*; the next strongest is सौफी *saumphī*,* or in South-East Tirhut सेबारा *sebārā*; and the strongest of all, महर्दार *mahardār*.

*It means "mode of Saunf".

SUBDIVISION VIII:

APPLIANCES USED BY MISCELLANEOUS VILLAGE
TRADERS AND PROFESSIONALS.

CHAPTER I.—THE PALM-JUICE SELLER.

374. The palm-juice seller is पाखी *pāṣī*.

375. In climbing up the palm-tree he uses a heel-rope, which ties his feet close together. At the same time he has a stout rope passing round the tree and his body. He leans back against this rope, and presses the soles of his feet, thus tied together, against the tree. He then climbs up the tree by a series of hitches or jerks of his back and his feet alternately. The heel-rope is called मकरी *makrī*, or to the west पकुषी *pakuṣī*. In Shahabad it is पकसी *pakṣī*, and in Tirhut and Patna फँदिया *phandiyā*. The body-rope is generally डँडवाँस् *danrwāns*. In the east it is also रसा *rassā*, and in South Munger बार्ता *bārtā*.

376. The longish earthen pot in which the juice is collected is called लबनो *labnī*, or to the east उड़द *urharh*. Round its neck is tied string, called to the west अरवन् *arwan* and to the east फन्नी *phannī* or फन्की *phankī*, or in South-East Tirhut रौना *raunā*. This string is hooked on to a hook, अंकुरा *ankurā*, or in Sāran अंकुरा *ankurhā*, in Shahabad अंकुसी *ankusī*, and in South Bhagalpur अंकोरा *ankorā*, which is tied to the man's waist by a rope, देवार *lewār*, or in Sāran डंरकस *dankas*, in Champāran डँडा *dānrā*, and in South Bhagalpur पेटार *petār*.

377. The sickle used for cutting the palm-tree is हंसुली *hansulī* to the west and हंसुआ *hansuā* to the east. It is sharpened on a piece of wood called लौठा *lauthā*, and also, to the east सौंटा *sontā*, or बलुअठ *baluath* in South Bhagalpur and बलेठा *baletthā* in South Munger.

378. A हथौना *hathaunā* or तरकट्टो *tarkattī*, or in Sāran लबना *labnā* is a large longish earthen pot for holding toddy (ताड़ी *tārī*). In South Bhagalpur तौला *taulā* or कुन्दा *kundā* is an ordinary vessel for holding it. नापा *nāpā* or in Sāran नप्हो *naphī*, is a small earthen pot used for measuring it, and जोरवा *jorwā*, बररिया *barariyā*, and गोल्वा *golwān* are in South Bhagalpur earthen vessels in which toddy is sold.

379. A toddy palm-tree is तार or ताड़* *tār*, and the juice is तारी or ताड़ी *tārī*. There are two kinds of this tree—the female one, which bears fruit and is called फलतार *phaltār*, or in South Bhagalpur फला *phalla*, and the male one, which produces hairy flowers and is

*Cf. Sanskrit ताल (tāla) palm.

called बलतार् *baltār* or फुलतार् *phultār*, or in North-East Tirhut फुल्दो *phuldo*, and in Sāran बलिहा *bai'hā*. A खंगरा *khangrā*, खग्रो *khagrā*, or खगरी *khagrī* is young palm-tree. A कोछी *korhi* (North-East Tirhut) or a बहिरा *bahirā* (South-East Tirhut), बाँझो सिस्वा *bānjhī siswa* or अनाठु *anāthu* (South-West Tirhut), is a palm-tree which does not produce juice; a बसन्ती *basantī* is a tree which produces juice in spring, and जेठुआ *jethuā*, or in Sāran साल *sāl*, one which does so in summer, while घौड़ *ghaud* is one which does so all the year round. In the east घौर *ghaur* is a tree which produces juice in the rainy season.

380. To cut a palm-tree for the juice is छेव *chnewab*.

CHAPTER II.—THE BIRD-CATCHER.

381. The bird-catcher or मिरसिकार *mirsikār*, or in Shahabad बहेलिया *baheliyā*, uses a number of नल *nal* or नर *nar*, which are long shafts of bamboo tied together like a fishing rod, of which the top one is called कम्पा *kampā*, or in South Bhagalpur खोंचा *khonchā*. On this last is applied bird-lime (लासा *lāsā*), and the bird-catcher cautiously approaches the bird, concealing himself behind a टट्टी *tattī* or screen of leaves and branches. When the bird is within distance it is struck with the limed कम्पा *kampā*, and thus caught. The चोंगा *chongā* is the bamboo tube for keeping the bird-lime.

382. The फाँद *phānd* or फाँदा *phāndā* and चौगोड़ा *chaugorā* are two kinds of nooses. बटियारी *batiyārī* is a net used in the day-time, and चातर *chātar*, one used at night for catching birds.

CHAPTER III.—THE BARBER.

383. The barber is हजाम *hajām*, ठाकुर *thākur*, नाइ *nāi*, नाउ *nāu* or नौआ *nauā*. In North-East Tirhut he is also नेहेरि *neherī*, and in Sāran sometimes ओस्ता *ostā*. He has his लोखर *lokhar* or किस्मत *kismat*, किस्बत *kisbat*, or किस्बद *kisbad*, which is his instrument-bag. Also he has a चमौटा *chamautā* or चमौटो *chamautī*, or piece of thick leather used as a strop, a मोचना *mochnā* or tweezers, and a छूरा *chhūra* or अस्त्रा *astūrā*, or to the east खूर *khūr*, or razor. His nail-parers are नहरनी *naharnī*, but in Champāran they are नहरन *nahrn*, and लहरनी *laharnī* in East

Tirhut. His whetstone is सिहा *sillā* or सिल्ली *sillī*. कैची *kainchī* is his scissors, कटोरी *katorī* his brass cup for water, दर्पन् *darpan* his looking-glass, and लुङ्गी *lungī* the cloth which he spreads in front of the person he is shaving, and on which the hairs fall.

CHAPTER IV.—THE COUNTRY SURGEON.

384. The country surgeon is ज़राह् *jarrāh*, जराह् *jarāh*, or हजाम् *hajām*.

385. Among his instruments are जमुरा *jamurā*, a tooth-extractor चोभा *chobhā* or नस्तर *nastar*, a lancet for the arm, and ठन्का *thunkā*, lancet for the head.

386. For circumcision (सुन्नत् *sunat* or ख़तना *khatna*) he has जन्त्री *jantrī*, घोड़ी *ghorī*, or in South Bhagalpur चूँटा *chūntā* which are nippers of bamboo and सलाइ *salāi*, which is a bamboo needle for holding up the foreskin.

CHAPTER V.—THE FARRIER.

387. The farrier or नाल्बन्द *nālband* has the following appliances :—

388. A मेखारी *mekhārī* or किशब् *kisbat*, which is the bag in which his tools are carried, a छुरी *chhūrī* or curved knife, a समुतरास् *sumtarās* or large 'curved knife, a जम्बूर *jambūr* or pincers, a रेत *ret* or file, a बल्खा *balikhā* or मार्टौल् *mārtaul* or small but long hammer, a दोआली *doālī*, or in South Bhagalpur बल्खा *balikhā*, which is a leather for holding up the horse's hoof, a पुजमाल *pujmāl* or hair string for tying the ear of a refractory horse, a हलखा *halikhā* or iron ring, and a समकट्टी *sumkattī* or chisel for cutting the horse's hoof.

CHAPTER VI.—THE WASHERMAN.

389. The धोबी *dhobī* or washerman uses a पट्हा *pathā* or *pāt*, which is the washing-board, of which the support is in Shahabad टेहुआ *thaihuā* or नेव् नठ् *newnath*. In South-West Tirhut it is

called चौकी *chaukī*, and, when made of stone पथल *pathal*. His iron is इस्तिरी *istiri* or (in North-East Tirhut) मिस्तिरी *mistiri*. His ironing cloth is बेटन *bethan* and his strach कलप *kalap* or कलफ *kalaph*.

390. When the article to be washed is too heavy for him to lift up and dash upon the washing-board, he beats it with a mallet, called मुंगरा *mungrā* or मुंगरी *mungrī*, or (in Sāran) डांसन् *dānsan*, (in North-East Tirhut) सोंटा *sontā*, and in South-East Tirhut लाठी *lāthī*. In South-West Shahabad it is called कठ्का *kathka*, and in South Bhagalpur घोबडांग् *dhobdāng*. The clothes-line or drying-frame is तनाव *tanāw*. His bundle of clothes is बकुचा *bakuchā*.

391. The act of beating the clothes is कुन्दी *kundī*, and to beat the clothes is पोटब *pītab*, or धोएल् *dhoeḷ* north of the Ganges, बिह्रब *bichharab* (in Patna), निह्रब *nichharab* (in Gaya), निखारल *nikhāral* (in Shahabad), खींचब *khīnchab* (in South Bhagalpur), and छॉटब *chhāṅtab* or फींचब *phīnchub* (in South Munger and Shahabad).

392. South of the Ganges clothes which are well washed are निमाड़ *nimār* or in South Bhagalpur गोबर्भार *gobarjhār*. In Chāmparan they are निखार *nikhār*. The half-washing given to new clothes is खमसो *khamso*, or in South Bhagalpur खमसो *khāmso*. In Gaya the washing of a cloth after it has had patterns printed on it is बिह्रनी *bichharnī*.

393. The honesty of the washerman and his tenderness for the clothes committed to his care are not considered of much account in Bihar, and there are numerous proverbs coined at his expense, e.g. धोबो पर धोबो बसे, तब कपड़ा पर साबुन् पड़ *dhobi pard hobi base, tab kaprā par sābun pare*—no soap ever touches clothes unless many washermen live together (when owing to competition they wash well). Again, धोबिक् बाप् केर किछु बहिं फाट *dhobik bāp ker kichhu nahīn phāt*,—nothing belonging to a washerman's fathers is ever torn by him (i.e. those are the only clothes about which he is careful). It is also a wise precaution, which according to Bihār ideas should universally be adopted, to disbelieve a washerman when he says the clothes are 'nearly' ready. A washerman's donkey is a bye-word, as in the proverb गदहा केन दोसर गोसैबाँ धोबियाँ, केन दोसर परोहन *gadhā ken na dosar gosainyān, dhobiya ken na dosar parohan*,—an ass has only one master (a washerman), and the washerman has only one steed (a donkey). Again धोबो नाज दरजी, ई तीन् अजगरजी *dhobi, nāū, darjī i tīnū algarjī*,—there are three careless people, the washerman, the barber, and the tailor.

SUBDIVISION IX.

TOOLS AND APPLIANCES USED BY COUNTRY ARTIZANS.

CHAPTER I.—THE CARPENTER AND TURNER.

394. The carpenter is बड़ही *barhī*, or in East Bihār optionally कमार् *kamār*. In South Bhagalpur he is also called मढ़ैया *maṛaiyā*. His workshop is कमर सायर् *kamarsāyar* or बड़हो खाना *barhī khānā*. A proverb about him is ई बुरिबक् गाम् कमेताह् जनिका रुखान् न बसूला *ī buribak gām kamaitāh, janika rukhān na basūlā*,—this fool (of a carpenter) would serve the village when he has neither chisel nor adze; said of one who undertakes to do a thing without possessing the means. He uses the following tools:—

395. The *adze*.—बसूला *basūlā* or, especially in South and West Bihar and South Bhagalpur, बसुला *basulā*. In South Munger it is बसिला *basilā*. A similar tool is टङ्गा *tāngā*, टांगा *tāngā*, टांगी *tāngī* टंगारी *tāngārī*. In North and East Bihār it is also called कुहारो *kulhārī*. This is a larger adze, and is used chiefly by sawyers (अर्कसिया *arkasiyā* or आराक्ख *ārākha*) in squaring logs, and by carpenters for rough work or for cutting down trees.

396. The large *saw*.—आरा *āra*, and south of the Ganges also अर्रा *arrā*. The small saw.—आरी *ārī*.

397. The large *hammer*.—हथौरा *hathaurā*, or in South Bhagalpur लिहावर *lihāwar*. The small hammer.—हथौरो *hathaurī*, मारतौल *mārtaul*, and in West Tirhut and south of the Ganges also घन् *ghan*. In South Bhagalpur it is called मरिया *mariyā*.

398. The बर्मा *barmā* or बर्मा *barmān* is a *revolving awl or drill*, worked with a bow and string, and used as a gimlet or centre-bit. The bow used with it is कमानी *kaṃānī*, or in South-West Shahabad कामानक् *kaṃānak*. The handle round which the string goes is गुल्फी *gulphī* or गुल्ली *gullī*. In South and East Tirhut, the word is कुलफो *kulphī*. In Gaya it is मूठ् *mūth*. The cap at the top, on which the palm of the hand rests to press the awl, is टोपी *topī*, पैला *pailā*, दबनी *dabnī*, or दबौडा *dabautā*. The awl itself is बर्मा *barmā* or बर्मा *barmān*. The string is north of the Ganges दोआली *doālī*, and south of it डोरो *dorī* or जोती *jotī*, or in South-West Shahabad जेवर *jemwar*.

399. The following are various kinds of *chisels* :—

- (a) The कच्चक् *kachchak* north of the Ganges, and the बटारी *batārī* or बटाली *batālī* south of the Ganges, is broad at the base and narrow at the point. In South Bhagalpur it is called कज्जक् *kajjak*.
- (b) The रम्बा *ramba* is a long chisel for making mortice holes.
- (c) The चौरसा *chaurasā* is broad and straight; another name in Gaya and Shahabad is बटासी *batāsī*.
- (d) The रुखान् *rukhān* or रुखानौ *rukhānī* is like the *kachchak*, but is larger and thicker, and is used for coarse work. It is also generic term for all chisels.
- (e) A small chisel with a rounded edge for making lines on wood is north of the Ganges गोलक् बुरज् खाब् *golak buruj khāb*. South of the Ganges and in Saran it is गिरदा *girdā* or गोरदार् रन्दा *gordār randā*. In South Bhagalpur it is also खोलिया *kholiyā*.

400. *Gouges* are गोलक् *golak*, गोलख् *golakh* (Gaya), गोशा रुखानौ *gola rukhānī*, or गोरदार् रुखानौ *gordār rukhānī*; other names are गौच् *gauch* (South West Tirhut) and गिरमिट् *girmīt* (? gimlet), North-West Tirhut. A large gouge for heavy work, such as hollowing out rice mortars, is बाँक रुखानौ *bānk rukhānī*. A square gouge is कच्चक् रुखानौ *kachchak rukhānī*.

401. The common *plane* is रन्दा *randā*, of which the blade is फल्लो *phallī*, or in Shahabad फल्सा *phalsā*, and the body कुन्दा *kundā*. The wedge for holding the blade has various names, viz, north of the Ganges खूंटो *khūntī*, ठेकी *thekī*, or चैलौ *chai/ī*. South of the Ganges it is in Shahabad खूंटो *khutī* or ठेपौ *thepī*, and to the east पच्ची *pachchī* पच्ची *pachhī*, or पच्चड़ *pachchur*. When the blade has a coarse edge for rough work, it is झरना रन्दा *jharna randā*; also दाँत रन्दा *dānt randā* in South-West Shahabad. A plane with a fine blade is साफ़ी रन्दा *sāphī randā*. The दराज् *darāj* is a narrow plane for squaring the edges of boards.

402. *Grooving-planes*.—There are—

- (a) The plane for cutting square grooves.—बुरज् खाब् *buruj khāb*, or (South of the Ganges) बुरज् (or गुरज्) खाप् *buruj* (or *guruj*) *khāp*.
- (b) The गलता *galta* is for cutting round grooves. In West Bihar and South Munger it is also called खिरची *khirchī* or खिलती *khilī*.



TURNER (KHARĀDI) AT WORK.

- (c) The भारी के रन्दा *jhārī ke randā* or (north of the Ganges) पलाउ *palāun* is a plane for making grooves for panelling.

403 The following are *files* :—

- (a) रेतो *retī* is the common file.
 (b) The file for sharpening saws is generally कत्रा *katra*. Local names are कतरी *katarī* in North-West Tirhut, कत्रोही *katrohī* in East Tirhut, तेषल् *tephal* in Gaya and Shahabad, तेषला *tephallā* in Saran, and कनासो *kanāsī* in West Shahabad.
 (c) सोहन् *sohan*, or in East Tirhut सोहेन् *sohen*, is a coarse rasp.
 (d) The चोरसा *chorsā*, or to the west चौरसा *chaursā*, is a broad file.
 (e) The निम्गिरिद् *nimgirid* is a half-round polishing file. In South Bhagalpur it is मैगिरी *maigirī*.
 (f) The चौरस् रेति *chauras retī*, or in South Bhagalpur चौपहल् रेतो *chaupahal retī*, is a square file.

404. The *square*, or gnomon, is बटाम् *batām*, गुनियॉ *guniyān*, or चलता बटाम् *chaltā batām*. The *compasses* are पर्काल् *parkāl*. A *blunt point* for drawing lines is खत्कस् *khatkas*, or in South Bhagalpur कोरस्त् *korast*. *Sand-paper* is सरेस् कन्ना *sares kannā*, सरेस् कागज् *sares kāgaḥ*, or सरेस् पत्ता *sares pattā*. In South Bhagalpur it is साफ़ी *sāphī*. The *pincers* for drawing nails are जम्हूरा *jamhūrā* जमूरा *jamūra* or सङ्खो *sonṛsī*. *Glue* is सरेस् *sares*. पथल् *patthal*, पथल *pathal*, or सिल *sil*, is the *grindstone*. The *block* on which the man works is ठोहा *thīha*, ठेहा *theha*, or in South Bhagalpur ठिया *thiyā*, ठिहा *thihā*, or परक्ठो *parkattho*. In Gaya and Champaran it is called परियाठ् *pariyāṭh*.

405. The English *auger* is also used, and is called अग्गर *awgar*, or in Tirhut गिरमिट् *girmit* (? = gimlet).

406. A *lathe* is खराद् *kharād*, and the man who works it is खरादी *kharāḍī*, a turner.

CHAPTER II.—THE BLACKSMITH.

407. The blacksmith is लोहार *lohār* generally, and in South-East Tirhut he is also ठाकुर *thākūr* or कमार् *kanār*. His smithy is कमरस यर *kamarsāyar*. In Saran it is also लोह्सारो *lohsārī*, and in South Bhagalpur it is कमरसारो *kamarsārī* or मङ्गरे *maṅgare*.

408. His *anvil* is निहार *nihāi* or नेहार *nehāi*; but in South-East Tirhut it is लहार *lahāi*, and in South Bhagalpur लिहार *lihāi*. This is fixed in a block called ठहा *thēhā* north of the Ganges, ठीहा *thihā* in Shahabad, and in South Bhagalpur ठिया *thiyā*, पक्कठ *parkath*, or गड़ियास् *garīyās*. In Patna and South Munger it is परेठा *parethā* or परहठा *parhatthā*, and in Gaya परियाठा *pariyāthā*. In South-West Shahabad it is अंकुठ *ānkuth*. A well-known proverb about an anvil is सुन्ना चोट् नेहारक् मँथा *sunna chot nehāik mānthā*,—if the anvil has nothing on it, the bellow falls on its head.

409. The चन्मघो *ghanmudhī* is the *swage block* or *perforated anvil* on which iron is placed when being pierced with holes, and बीरी *bīri* or बीर् *bīr* (east generally, Patna, and Gaya) or हन्ना *hannā* (South Bhagalpur) is the round block of iron placed on this, also pierced with a hole. This latter is also used for making heads of nails, and another name for it is चप्रावन् *chaprāwan*, चप्रौना *chapraunā*, or चप्रौनौ *chapraunī*.

410. The large *hammer* for weilding is घन् *ghan*; smaller than this is the हथौर *hathaur* or हथौरा *hathaura*; and smaller still the हथौरौ *hathaurī* or मरिया *mariyā*.

411. The जम्हूरा *jamhūrā* or जमूरा *iamūrā* is a pair of *pincers* (or *tongs*) round at the tips; other names are गहुआ *gahuā* (Champāran, West Tirhut, and Patna), सँड्खौ *sanrsē* (Shahabad and South Bhagalpur), and बंगुरौ *bangurī* (South-West Shahabad). Everywhere सँड्खौ *sanrsē* is used for a pincer adapted for taking a hot piece of iron out of the fire, tightening nuts, &c. To the west the सुगहौ *sugahī* is a pair of horn or wooden pincers.

412. The iron *poker* for stirring the fire is north of the Ganges अंकुड़ा *ankurā*; in Gaya and Shahabad it is अंकुरा *ankurā* or अंकुरौ *ankurī*; and in South Bhagalpur अंकोरा *ankorā* or अंकड़ा *onkrā*. North of the Ganges, to the west, it is also कुलतारा *kultārā*; while in Patna, Gaya, and South Munger it is कोल्टारा *koltārā*.

413. The *cold chisel* is छेनी *chhenī*, and the chisel for making holes in iron is टोपन् *topan*, with a variant टोप्ना *topnā* in Patna and Gaya; another name is सुम्मा *sumbhā* south of the Ganges or सुम्मा *summa* or सुम्मी *summī* north of the Ganges.

414. The fixed *bellows* is भाथौ *bhāthī*, and also (south of the Ganges) भाँथौ *bhānthī*. The hand-bellows is दुहन्थौ *duhanthī* when worked with both hands, एकहन्थौ *ekhanthī* when worked with one hand,

and सुपौआ *supauā* in South-West Shahabad. In the south-east it is also कठ्भाँयी *kathbhanthī*. The end of the bellows pipe which goes into the fire is मूड़ा *mūrā*, मूड़ी *mūrī*, or मुँड़िया *muṇiyā*. In Saran it is अंकुरा *ankurā*; in South Bhagalpur, मूड़ी *mūrī* or सालक् *salak*; in Patna मोह्खा *mohkhā*; and in South Munger, मोह्खी *mohkhī*. The pipe itself is फुंक *phūnk*; also north of the Ganges and to the west छूँकी *chhunchhī* or छूँकी *chhuchchī*; and in Patna, Gaya, Saran, and East Tirhut चोंगा *chongā*, or in South Tirhut चोंगी *chongī*. The clay pipe over this is आरन् *āran* or अरनी *arnī*, or in South-East Tirhut आर् *ār*. In East Tirhut it is also माँटहम् *matiham*, and in South-East Tirhut मेटुम् *metum*. The wooden sides of the bellows are तख्ता *takhtā*; also in Patna, Gaya, and South-West Shahabad पटरा *patrā*. The leather sides are चमड़ा *chamṛā*; also चाम् *chām* (optionally south of the Ganges) and खाल् *khāl* in Champāran, Patna, and Gaya. The valve is पङ्खा *pankhā* or पङ्खी *pankhī*, also (in Patna) पंखड़ी *pankhṛī*. In South-East Tirhut and Champāran it is गद्दी *gaddī*. The pivot on which the pair of bellows works is कौड़ा *kouṛā* north of the Ganges; also in North-West Tirhut सुरसा *sursā*. South of the Ganges, to the west, it is धूरी *dhūrī*, and अंकुरा *ankurā* to the east and also in Shahabad and Champāran. The pillars which support it are खम्भा *khambhā* north of the Ganges and खंट *khuntā* south of the Ganges and in South-East Tirhut. The upper iron bar is बड़ेंडा *barēṇṛā* or बड़ेंडी *barēṇṛī* north of the Ganges, and बरेठा *barēthā* in Patna and Gaya. In Shahabad it is बैँड़िया *beriyā*, in South Bhagalpur डण्डा *dandā*, and in South-East Tirhut डण्टा *dantā*. The lever which works the bellows is छीप *chhīp* in the North Gangetic tract, and also डण्टा *dantā* in Tirhut; south of the Ganges it is लाठ *lāth* or लाठा *lāthā*, and in South-West Shahabad डण्डा *dandā*. In South-West Shahabad a small bellows worked by both hands is मंड़रुआ भाँयी *māṇṛaruā bhānthī*. A well-known saying about the bellows is तुलसी आह् गरीब के हरि से सहल न जाय, मुअना चाम् का फुंक स लोह् भसम् हो जाय, *tulsi āh garib ke hari señ sahal na jāy, mualā chām kā phūnk señ loh bhasam ho jāy*,—O Tulsi! God cannot withstand the sigh of a poor man: the blowing of dead leather (in a bellows) reduces iron to ashes.

415. The बरमा *barma* is a *revolving awl* or *drill* worked with a bow, कमानी *kaṁānī*, with a leather string, तस्मा *tasmā*. Sometimes a string is used instead of a bow, and this is called दोआली *doālī* or जोतो *jotī*, or in South-West Shahabad जेवर *jemwar*. The iron spike of the awl is north of the Ganges डण्डी *dandī* to the west and फल्ली *phallī* to the east. South of the Ganges we have दौस् *dāns* in Shahabad, डण्टी *dantī* in Patna and Gaya, and डण्डी *dandī* again in the south-east.

416. The fixed *vice* is बाँक् *bāṅk* or (in South Bhagalpur and South Munger) बैस् *bais* (? = vice), and the hand-vice is हथक्ल *hath-kal* or (in Patna and Gaya) हाँय्क्ल *hānthkal*. The two sides of the vice which grasp the iron are पल्ला *pillā*; the screw is मस्रा *musrā*, or in North West Tirhut कब्ला *kablā*; and the socket for the screw to work in is छुक्की *chhukhki*, except in Shahabad, where it is चोंगिया *chongiyā*, and South Bhagalpur and Champāran, where it is चोंगा *chongā*. The handle for turning the screw is north of the Ganges मस्रा *musrā* or चलाऊनी *chalaunī*. The latter name is also current in Shahabad, where in the south-west of the district we also have हथकरा *hathkarā* or डण्डा *dandā*. In South Bhagalpur it is हातुल *hātul* or हथ्या *hatthā*, and elsewhere it is हथरा *hathrā*. The spring is कमानी *kaṁānī*.

417. The *tap and die* for making screws is north of the Ganges बाँदिया *bāndiyā* or बदीया *badīyā*; the latter is the usual form in North-East Tirhut. South of the Ganges, in Gaya and Shahabad, it is बदिया *badīyā*, and elsewhere बघिया *badhiyā*. In South Bhagalpur it is also called दाइ *dāi* (die). Of this the female screw is कुटका *kutkā*, the tightening screw चुटकी *chutkī*, and the nut-maker पेचक्स् *pechkus*. डिबरी *dhibrī*, or in Sāran कब्ला *kabla*, is the nut of a screw.

418. The common *files* are रेतो *retī*, and the round files गोलक् *golak* or गोलख *golakh*, and in South Bhagalpur गोल रेतो *gol retī*. The half-round file is निम्गौरिद *nimgīrid*, and the triangular file in Sāran तिनफला *tinphallā*, in Champāran तिरफाल *tirphāl*, in Shahabad तिरपहल *tirpahāl*, in Tirhut तेषल *tephāl*, in Gaya तेषहल *tepahāl*, and elsewhere तिनपहल *tinpahāl* or तिरपहला *tirpahālā*.

419. The *compasses* are पर्काल *parkāl* or कम्पास् *kampās*. The *mould* is साँचा *sānchā*, and the vessel for cooling hot iron पनिहारा *panī-hārā* in Champāran, West Tirhut, and Gaya; पनिहडा *panihandā* or पनहडा *panhandā* in Shahabad and South-East Tirhut; चाहा *chāhā* (also in South Munger), लवेरी *laverī*, लावर *lābar*, or लवेर *laver* also in South-East Tirhut; नवेर *naber* or नमेर *namer* in North-East Tirhut; and नवेरी *naberī* in Tirhut generally. In South Bhagalpur it is पन्चाहा *panchāhā*.

CHAPTER III.—THE MASON OR BRICKLAYER.

420. The mason is called राज् *rāj*, also राज् मिस्त्री *rāj mistrī* north of the Ganges, राज् मजूर् *rāj majūr* in South Bhagalpur and South Munger. In Sāran and Champāran he is also थवाई *thawāi*.

421. He uses the बसुली *basulī*, which is a pointed *hammer* for cutting bricks. In Shahabad लोढ़ *lorh* is an iron hammer for breaking stones

422. His *trowels* are (1) कर्नी *karnī*, the largest, for mixing mortar; (2) मंजोला *manjholā* or (in South-West Shahabad) अध्ला *adhla*, a smaller one; and नह्ला *nahlā*, or in Tirhut and the west कलम् *kalam* or कलमौ *kalmī*, the smallest one, for polishing the surface of the mortar.

423. *Mortar* is मसाला *masālā* or (in North-East Tirhut) गच् *gach* when made of brickdust and lime; when made of mud it is गिलावा *gilāwā*, also गरी *garrā* (Patna, Champāran, and North-East Tirhut) गारा *gārā* (Saran and the east), कादो *kādo* (South-West Tirhut), and लेइ *leī* (South-West Shahabad).

424. The wooden *beater* for consolidating and smoothing plaster is मुंगरी *mungrī* or थापी *thāpi*. The रोल *rol* or रौल् *raul* (South Munger, Patna, Saran, and Tirhut) is a long stick for smoothing the plaster. Other names are पह्टा *pahtā* or पाटा *pātā*, पैटा *paitā*, पैह्टा *paihtā* (South Munger), and फर्मा *pharmā* in Gaya. In Shahabad and South Bhagalpur चिर्ना *chīrnā* is a slip of wood used for the same purpose. The *scoop* for making moulding is north of the Ganges and to the east generally गोलाकस् *golākas*, and also to the east गोला *golā*. Elsewhere south of the Ganges and in Champāran it is खुरचुनौ *khurchunī*.

425. The *plumb* is साहुल् *sāhul*. The string is सूत् *sūt*, and in Champāran and South-East Tirhut also डोरी *dorī*; and the small piece of wood fixed on the string are कैंडा *kenṛā* or कैड़ा *kainṛā* in Tirhut, Shahabad, Patna, and Gaya, पत्तो *pottī* in Saran and Champāran, फिट्करी *phitkirī* also in Champāran, East Tirhut, and South Munger, फिरकी *phirkī* in South-West Shahabad, and फेट्किना *phetkinā* in South Bhagalpur.

426. The *square* is गोनिया *goniyā*, गुनिया *guniyā* or गुनिया *guniyān* to the west, also साधनी *sādhnī* in Patna, Gaya and north of the Ganges generally, and रबिल् *rabil* in South-East Tirhut and North Bhagalpur. To the west and in Gaya it is also बटाम् *batām*.

427. The *maul-stick* is मिस्तर *mister* in Patna, the North-West and South Tirhut. In Tirhut, Gaya, and the west, it is निस्तर *nistar*. In South Bhagalpur it is चोप *chīp*.

428. The whitewashing *brush* is कूँचौ *kūnchī*; in South Munger it is also झरनी *jharnī*.

429. The *ladder* is सीढ़ी *sīrhī*, and the *scaffolding* माँच् *mānch* or मान् *maḥān* to the north of the Ganges. South of the Ganges the latter is पाट् *pāṭh* generally, or पाठ् *pāṭh* in Shahabad. In Champāran, Patna, and Gaya it is also चाखी *chākhī*.

430. The तगार, or तगाड़, *tagār* (also तगाड़ी¹) *tagārī* in Tirhut is the pot in which the mortar is mixed. The mortar-pot is नाद, *nād* or नाँद *nānd*. The mortar-trough when made of clay is हान्नी *hānri*, also कोहा *koḥā* in East Tirhut, and optionally अथरा *athrā* south of the Ganges. In South Bhagalpur it is also कटार *harhār*. When made of wood it is कठरा *kathrā* or कठौती *kathauti*.

431. The bricks are ground into powder (सुरखी *surkhi*) by a crusher, टेंकी *dhenkī* or in Champāran) लाठ, *lāth*. Of this the pestle is मूसर *mūsar* or मूसरा *musrā*, or (in South-East Tirhut) समाठ *samāth*. The piece of wood on which the bricks are sometimes crushed is ओखरी *okhrī* north of the Ganges; south of the Ganges it is ओखला *okhlā* in Gaya, उखली *ukhlī* in South Munger, भुरियाँ *bhuriyān* in Patna, and काँड़ियाँ *kaṇṇiyā* elsewhere. It is supported by pillars, which are खूटा *khūtā* or खुट्टा *khuttā* in East Tirhut and south of the Ganges. In the latter tract they are also called खम्भा *khambhā*. In West Tirhut and Sāran and Champāran they are जंघा *janghā* or खामा *khāmā*. The axle on which it works is called अखौता *akhautā* in Patna and Sāran, उखौता *ukhautā* in Gaya, and also अखला *akhailā* in Patna. In Champāran and North-West Tirhut it is माँभा *manjhā*, in South-West Tirhut किला *kilā*, and in East Tirhut दण्टा *dantā*. Sometimes a hammer is used for breaking the bricks, which is called मुंग्रा *mungrā* or (in Shahabad) हथकुटा *hathkultā*, and in Sāran थापी *thāpī*.

432. The large earthen pot for water is घैला *ghailā*, also ठिलिया *thiliyā* in Gaya and गग्रौ *gagrī* north of the Ganges. The smaller pot is हान्नी *hānri* or हँड़िया *hanriyā*, also कोहा *koḥā* in East Tirhut. South of the Ganges the pot with a spout for pouring water on the plaster is बधना *badhnā*. In South Tirhut it is बधन् *badhan*, and in South Bhagalpur भारौ *jhārī*. North of the Ganges generally करवा *karwā* or कंटिया *kāntiyā* is used, and in East Tirhut also फुचकी *phuchkī*.

CHAPTER IV.—THE GRAIN-PARCHER.

433. The grain-parcher is कानू *kanū* or काँदू *kandū*, with a variant काँदून् *kāndūn* in Champāran, Patna, and Gaya. In Champāran (optionally) and in South-West Shahabad he is called गोंड़ *gonr*, and north of the Ganges and to the south-east he is also known as भड़भुंजा *bharbhūnjā*. Parched grain is भूँजा *bhūnjā*, or in Shahabad भुंजना *bhunjnā*. When it bursts in the parching it is called लावा *lāwā* or फुटहा *phutahā*.

¹ तगाड़ी is a diminutive form of तगाड़, cf. कठौत, and कठौती.



GRAIN-PARCHERS (KĀNDU) AT WORK.

434. His parohing house is घोनसार् *ghonsār* or घोनसारी *ghonsārī* to the west, and also to the west of the North Gangetic tract, भन्सारी *bhansārī*. In South-West Shahabad it is भरसाय् *bharsāin*. The name कनसार् *kansār* or कनिसार् *kunisār* is current in East Tirhut and to the east of the South Gangetic tract, including Patna and Gaya. In Tirhut it is also कनसारी *kansārī*.

435. The *fireplace* is चूल्हा *chūlhā* in Tirhut and to the east of the South Gangetic tract, including Patna and Gaya; also भार *bhār* generally, and भन्सार् *bhansār* north of the Ganges and in Gaya. and घोनसार् *ghonsār* in Sāran. In South-West Shahabad it is भरसाय *bharsāin*.

436. The place in front of the stove, on which the grain falls, is परई *paruī* in Shahabad and परया *paruā* in South Munger. In Patna and South-East Tirhut, it is पौर *paur*; in Gaya, South Bhagalpor, and North-West Tirhut पौरी *paurī*; and in Sāran and Champaran पारी *pārī*. Another name more or less current north of the Ganges is चौत्रा *chaurā*.

437. The earthen pot in which the grain is parched is खापड़ *khāpar* or खपड़ा *khaprā* when it is large with a wide mouth, and खपड़ी *khappī* when it is smaller. The latter is also called north of the Ganges कुड़ा *kundā* or कूड़ा *kūṇṛā*, to the west, and तौला *taulā* to the east.

438. The iron *spoon* for taking out the hot sand is कल्कुल *kalchhul* in Sāran and Champāran and South Munger, and कल्कुला *kalchhulā* in Patna and Gaya. In Shahabad it is कलुक् *kaluchh* or (in the south-west) कलुस् *kalus*. In South-East Tirhut it is सरहिया *sarahiyā*. In South-East Bihar it is called डब्बू *dabbū*. When made of earth with a bamboo, handle it is called टकनी *ahaknī* north of the Ganges and in South Munger, or सर्वा *sarwā* in North-East Tirhut.

439. The flat wood *stirrer* is called दबिला *dabilā* to the west. In North Tirhut it is दबिया *dabiyā*, and in South-East Tirhut दाब् *dāb* and in Gaya कुरूर *kurūr*. A kind of broom made of four or five reeds tied together is झारु *jhārū* (Patna and Gaya), भुंजनाटो *bhunjnāthī* or बोटनी *borhnī* to the south-east, बटनी *barhnī* to the east generally, लरना *larnā* or लाड़नि *lārni* in North-East Tirhut, छिपनी *chhipnī* in South-East Tirhut, and चलौनी *chālaunī* north of the Ganges.

440. The *sieve* is चल्नी *chalnī* generally, but चल्ना *chalnā* in South-West Shahabad and चाल्नी *chālñī* in East Tirhut. To the west it is also झरना *jharnā*, and also in South-East Tirhut सूप *sūp*.

1. The proper word as actually used in Patna and Gaya is कलकुलवा which is a familiar or contemptuous form of the word कलकुल, cf. मिलाव and मिलावा.

441. The *poker* is खोरना *khornā* or खोरनी *khornī* north of the Ganges and in South Bhagalpur and South Munger; elsewhere south of the Ganges it is खोड़ना *khornā* or खोड़नी *khornī*. In South-East Tirhut and Champaran it is खोरनाटो *khornāthī*.

442. The *basket* for the grain is north of the Ganges दौरा *daurā* or दौरो *daurī*. South of the Ganges we have बटरी *batrī* in Patna, मौनी *maunī* or मौनिया *mauniyā* in Gaya and South Munger, भौकी *bhaunki* in Shahabad, and दलिया *doliyā* in Champaran and South Bhagalpur. In Champaran and Gaya, the सत्घर्वा *satgharwā*, and in South Munger the चाँड़ *chānr*, is an earthen vessel with seven or more divisions for various kinds of grain, and in South-East Tirhut a बैठीकी *baiṭhīkī* is a similar one with four divisions, and छन्ना *channā* one with six. कोहा *kohā* or कंटिया *kantiyā* in North-East and South-West Tirhut, and करवा *karwā* in Champaran, are earthen pots for grain, and कठरा *kathrā* in Patna and Gaya, or कठौती *kathautī* elsewhere south of the Ganges, is a wooden pan.

443. The *grindstone* is जाँता *jāntā* or (in South-West Shahabad) जाँत् *jānt*. Its axle is किल्ला *killā* or (in South-East Tirhut) कील् *kīl*, and it is made to revolve by a handle, which is हथरा or हथड़ा *hathrā* generally, and जूआ *jūā* to the west, also हाथर *hathar* in South-East Tirhut.

444. The *wages* in grain paid to the grain-parcher is भार् *bhār*, or in South Bhagalpur भारो *bhāro*, as in the proverb जौजरि गेल, भार ला बान्दल छौ *jau jari gel, bhār la bāndhal chhī*,—the grain-parcher has burnt my barley and has tied me up for his fee (adding insult to injury). The quantity of grain parched at one time is घानी *ghānī*.

CHAPTER V.—THE BAKER.

445. The baker is generally नान्बाइ *nānbāī* with a local variant नन्बाइ *nanbāī* in Shahabad. In Gaya, he is नान्पञ् *nānpaj*. He is also called रोटीवाला *rotiwālā*. He is proverbially a rude fellow, and नान्बाइ के खिङ्गा *nanbāī ke khingā* is popularly used to mean a stout rude fellow.

446. He uses an *oven*, तनूर *tanūr* or तंदूर *tandūr*.

447. His *roasting-split* is south of the Ganges सौख् *sīkh*, and elsewhere सौख् *sīkh*. In North-East Tirhut it is also सौक् *sīnk*. This is fixed on supports, which are हिकछा *hichchā* to the west of the North Gangetic tract and in Patna, and कवाब दानी *kawāb dānī* in South-East

Tirhut, Shahabad and South Bhagalpur. In Gaya they are चक्ख *chakkas*.

448. The *bolting-pot* is देगची or डेगची *degchī*. South of the Ganges and to the west it is also called पतौली *patīlī* when made of earthenware.

449. The *cup* is रिकाबी *rikābī*, the *saucer* रिक्काबी *rikābī*, or कटोरा *katorā*, and the *wooden spoon* डोइ *doī*, and also in East Tirhut चमच *chamach* or (to the west) चम्मच *chammach*.

450. The large wooden *stirrer* is called कफचा *kaphchā* in North Bihār, डोआ *doā* in North-East Tirhut, and डोंगा *dongā* in South Tirhut. In Patna it is डामा *dābhā*, and elsewhere south of the Ganges डबू *dabhū* when made of iron, or कफगार *kaphgār* (west generally) when made of wood.

451. The *cushion* by which he places the cake on the side of the oven is रफीदा *raphīdā*, or in North-East Tirhut गद्दी *gaddī*. The हशतगना *hushtagnā* is an iron *bar* hooked at the end, and the अर्रा *arrā* an iron bar flattened at the end. They are used in taking cakes out of the oven. The one is held in one hand, and the other in the other. The two together are called जोड़ी *jorī*, or in Champāran कन्सी *kansi*.

452. The *instrument for making ornamental marks* on pastry is north of the Ganges सँचा *sānchā*; south of the Ganges it is चोक्न *chokan* in Shahabad, चोक्नी *choknī* in Patna, and elsewhere चोका *choka*.

453. The खुरचनी *khurachunī* is an implement for cleaning vessels.

CHAPTER VI.—THE CONFECTIONER.

454. The confectioner is हलुआइ *haluāī* in North, and हलवार *halwar* in South Bihār. His *fireplace* is चूल्हा *chūlhā*, and also in Champāran and South Munger भट्टी *bhatthī*, of which the stoke-hole is मुंह *munh*, and also in Gaya and South-West Shahabad दुआर *duār*.

455. His open *cauldron* is कड़ाही *karāhī* generally, also कड़हार *karhār* or तावा *tāwa* in Gaya. Of this the handles are डण्टी *dantī*, कड़ा *karā*, or कन्ना *kannā*, with a variant कड़िया *karīyā* in South Munger.

456. The *skimmer* is झरना *jharṇā* in Patna, the north-west, and East Tirhut, छनौटा *chanautā* generally north of the Ganges, पौना *paunā* in the north-west, Tirhut, and south of the Ganges. In Patna it is

also पौनिया *puuniyā*, in South Bhagalpur चढी *chaltī*, and in Gaya, South Munger, and Saran झंझरा *jhanjhrā*. The **large stirrer** is केओचा *keonchā*, and the **small stirrer** छोन्नौ *chho nī*. In Champāran and North Tirhut it is also खर्पी *khurpī*, and in South Bhagalpur खर्चनौ *khurchanī*.

457. The wooden **rolling-pin** is बेलना *belnā*, which is worked on a **paste-board**. This latter is called चक्ला *chaklā* when it is round, and चौकी *chaukī* or पटरा *patrā* when it is oblong. Other names are तख्ता *takhtā* (North-East Tirhut), पिढिया *pirhiyā* (Gaya and South Bhagalpur), and पौढा *pūrhā* (Gaya and South Munger). The **pestle** for beating the dough is दाबा *dābā*, (South-West Shahabad) दाबी *dābī*, or (North-East Tirhut) दाब् *dāb*. Other names are गुरदम् *gurdam* or मुसद *musad* (Champāran), डप्टन् *dapṭan* (Patna), and मुंगरा *mungra* (South Bhagalpur).

458. The **spoon** is कलछुल *kalchhul* or in North-East Tirhut कचक् *karuch*. The brass **ladle** with a wooden handle for removing the sugar from one vessel to another is डब्बू *dabbū*.

459. The wooden **platter** for sweets is गिरदा *girdā* north of the Ganges and in Shahabad, खोन्चा *khonchā* north of the Ganges and in Gaya and South Munger, खान्चा *khānchā* in South Bhagalpur, and खाँचा *khānchā* or डगरना *dagarnā* in Patna and Gaya.

460. The brass **salver** is थारी *thārī* generally, with local variants थरिया *thariyā* in Shahabad and East Tirhut and थाल् *thāl* in Champāran and East Tirhut. In Saran and Tirhut it is also called क्षीपा *chhīpā*. The deep brass pan is परात *parāt*.

461. The sweetmeats are exposed on stands called तरौनौ *taraunī* local variants being तरौना *taraunā* in Champāran and South-East Tirhut and तरैनौ *taraunī* Champāran. In South Bhagalpur they are टेख्तौ *tekhtī*.

462. He has also a wooden basin, called कठरा *kaṭhrā*, कठवत् *kathwat*, or कठौतो *kathautī*; a large ladle, डोहरौ *dohrī*; and a pair of scales, called generally तराजू *tarājū*, तरजू *tarjū*; or टेकौरी *tekaurī*. It is also टेकौरी *takaurī* in Tirhut and the west, and नरजा *narjā* in Champāran.

463. हलुआ के दोकान, दादा के फतेहा *haluā ke dokān, dāda ke phatehā*, is a well-known proverb. A *phatehā* is a feast in honour of the dead, at which sweetmeats are given away for nothing. When a person wants to get a thing for nothing, which he has no right to expect, the proverb, which means 'a confectioner's shop is not my grandfather's funeral feast,' is said to him.

CHAPTER VII.—THE TOBACCO MANUFACTURER.

464. The tobacco-seller is **तमाकुवाला** *tamāku-wālā*, **तमाकुपरोष** *tamāku-pharosh*, or **तमाकुलवाला** *tamākul-bālā*. He uses a **crushing-lever**, **ढेंकौ** *dhenkī*, with a peg, **मूसर** *mūsar*, **मुसरा** *musrā*, or **समाट** *samāth*, fixed in it. It is supported on pillars, **खूँटा** *khūntā* **खण्टा** *khuntā*, or (in the west) **जङ्घा** *janghā* or **जंघिया** *janghiyā*, by an axis-pin, **किल्ला** *killā* or **अखौता** *akhautā*. It falls on a hollow bed called **ओखरी** *okhrī* or **ओखलौ** *okhlī*, on which the tobacco is placed. When the crushed tobacco is being removed, the beam is supported by a forked stick, which is called **टेकनी** *teknī*, **टेकानौ** *tekānī*, or (in Shahabad) **ठेका** *thekā* or **ठक्वा** *thakwā*, or in Sāran **ठेक्वा** *thekwā*. In East Tirhut it is called **ठेकनौ** *theknī* or **अलगनी** *algañī*, in Champāran **अरगनी** *arganī*, and in South Bhagalpur **ठेंगना** *thengnā* or **उच्छुन** *uchhun*. Sometimes a string, **रस्सी** *rassī*, is used for this purpose. An illustration of the similar crushing-lever used in pounding bricks will be found opposite § 431.

465. The fragments of tobacco are collected by a **broom**, **भाड़** *jhārā* or **बढ़नी** *barhnī*, which is also called **कूँची** *kūñchī* or **कूँचा** *kūñchā* towards the west and **खरहरा** *kharharā* in Patna. The tobacco is sprinkled with water from a **water-pot**, called **पन्हडा** *panhandā*, **हंड़िया** *hanṛiyā*, **कड़ाही** *karāhī*, **पियाला** *piyālā* **मटकुरी** *matkuri*. In East Tirhut it is called **अथरा** *athrā*.

466. The **balls of manufactured tobacco** are generally **पिलडा** *pilandā* or **घोँघा** *dhodhā*. Other names are **लोहिया** *lohiyā* (Champāran) **गोला** *golā* (Saran and the East), **लौंदा** *londā* (South Munger and North West Tirhut), **लिट्टी** *littī* in Patna and South Munger, and **पिडा** *pindā* in Shahabad. **टिकरी** *tikrī* are smaller balls.

467. In a tobacco shop the broad flat metal **plates** are, north of the Ganges, **सेनी** *senī*, and south of it **खान्चा** *khāñchā* or **खोन्चा** *khonchā*. The **tobacco-pots** are **भाँड़ा** *bhāñṛā*, **चरवा** *charwā*, or **चरई** *charūī*. The **cloth** covering the stand for the vessels is **खरवा** *kh ruā*, **भाँप** *jhāmp*, or **परदा** *pardā*, and the board on which the tobacco is mixed is **पट्रा** *patrā* or **पौड़ा** *pīrhā*. When of stone it is **पटिया** *patiyā*. Instead of **पौड़ा** *pīrhā*, **पिड़िया** *pīrhiyā* or **तख्ता** *takhtā* may be used.

468. Among the spices used in manufacturing tobacco are **जटा मसौ** *jatā masī*, **छड़ौला** *chharīlā*, **सुगन्ध वाला** *suganna wālā*, and **सुगन्ध कोकिला** *sugandā kokilā*. Plain tobacco is called **सादा** *sādā*, that which is spiced or scented **खंवीरा** *khumbīrā* or **खमीरा** *khamīrā*, and a mixture of the two **दोरस** *doras* or **दोरसा** *dorassā*,

CHAPTER VIII.—THE PIPE-MAKER.

469. The maker of *gurguries* (*vide post*), who is a कसेरा *kaserā* or brazier, uses a kind of *lathe*, which is called खराद् *kharād*. Of this खूँटा *khūntā*, or in South Bhagalpur कुन्द *kunda*, is the block which holds one end of the stem as it is being turned. In it is fixed an iron spike called गूँज् *gūnj*. फर्ही *pharkhī* is a piece of iron which keeps the stem in its place as it is being turned, and बघेली *baghelī*, or in South Bhagalpur बघैला *baghailā*, is a piece of wood through a hole in which the stem is passed during the operation

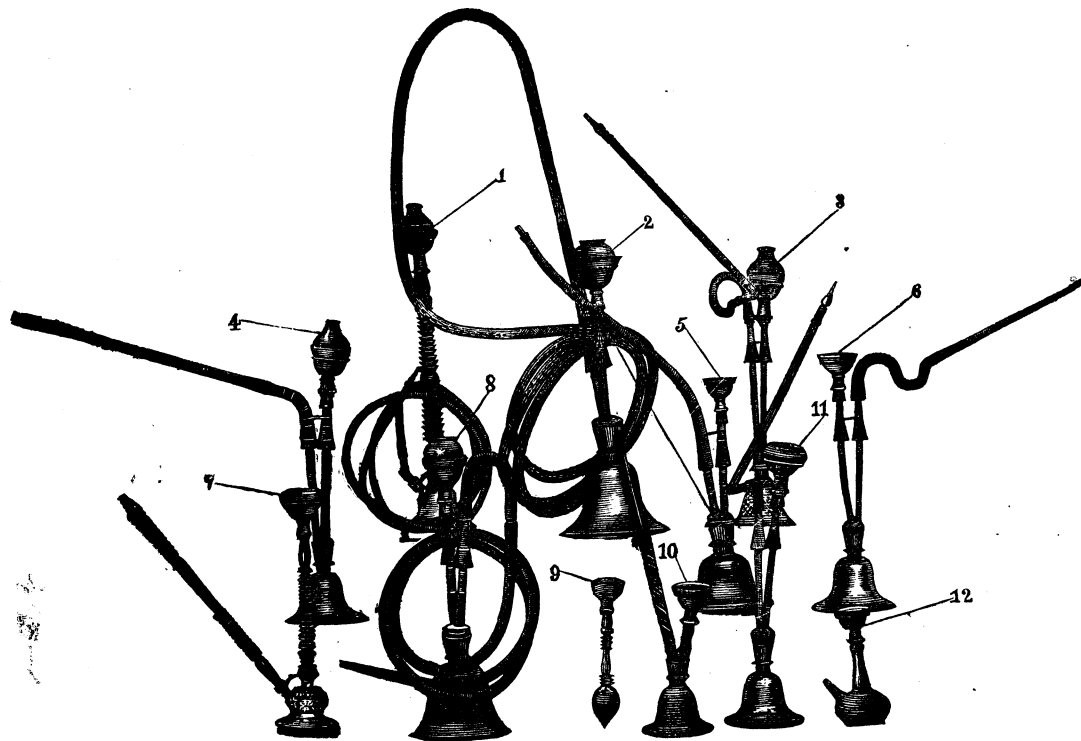
470. The workman uses the *revolving awl*, बरमा *harmā*, moved by a bow, कमानौ *kamānī*, of which the string is तस्मा *tasmā*, डोरौ *dorī*, or जोती *joṭī*; a *broad chisel*, चौरसा *chaurasā*, and a narrow *gouge*, नहरनौ *naharnī*, or in South Bhagalpur नेहनी *nehnī*; an *adze*, बसुला *basulā*; a small *saw*, आरी *ārī*; a *knife*, कूरी *chhūrī*; and *files*, रेतौ *retī*.

471. The maker of hubble-bubbles (नरियरवाला *nariyarwālā*) uses a रेतौ *retī* (of which the point is हूर *hūr*), आरी *ārī*, बरमा *harmā*, and गज् *gaj*.

472. The pipe (हुक्का *hukkā*) is of various kinds—

- (1) The नरियर *nariyar* or नरियाल *nariyāl*, which is the ordinary country hubble-bubble, in which mouth is applied to the cocoanut itself. It is smoked principally by Hindus. Of this the stem bearing the bowl for burning the tobacco is बोता *botā* or गट्टा *gattā*. The short smoking-stem sometimes applied to the cocoanut, to save the hands from being blackened, is निगाली *nigalī* or नर *nar*. The bowl is चिल्लम् *chillam* or चिलम *chilam*. In South Bhagalpur पोंगी *pongī* is a temporary pipe made of the leaf of a tree. In South-West Shahabad दम्नी *dammī* is a wooden pipe used by travellers, and दम्दमाचा *damdāmāchā* a pipe used by women.

- 473.** (2) The other kinds stand on the ground, and are more or less similar to each other in shape. The general name is गुग्गुड़ी *gurgurī* when the smoking stem is joined to a tube rising from the brass bowl, and गर्गड़ा *gargarā* when it issues directly from the brass bowl. They are generally made of metal or earth. Another name is फर्ही *pharsī*. The tube arrangement for carrying the



A collection of pipes.

1. *Penchdār gargarā.*
2. *Satak or penchwān.*
3. *Jilebiyā kulphidār.*
4. *Kulphidār chaugani.*

5. *Simple chaugani.*
6. *Arhai Khamhe.*
7. *Simple gargarā.*
8. *Phatah pench.*

9. *Hubble-bubble or nariyar.*
10. *Tharhiyā.*
11. *Kehunidār.*
12. *Gauraiyā.*

bowl is the same in principle as in the cocoanut kind
The difference is in the smoking-stems (नैचा *naichā*).

Of these there are—

- (a) कुलफीदार *kulphīdār*, that with joints (कुलफो *kulphī*), allowing the mouth-piece to be moved in any direction, A केहनीदार कुलफो *kehanidār kulphī* is a joint like elbow and a जिलेबिया कुलफो *jilebigā kulphī* is a twisted joint.
- (b) अठर खम्हा *arhai khamhā*, that with two large bends and one small one.
- (c) डेट खम्हा *derh khomhā*, that with two bends,
- (d) टडिया *tarhiyā* or ठरिया *thariyā*, with a short straight stem—used only by poor Musalmans.
- (e) चौगानो *chungāni*, the simplest kind—used by the poor.
- (f) गौरैया *gauraiyā*, a simple kind, made of pottery.
- (g) लटक *latak*, which bends downwards.
- (h) छल्ले दार *chhalledār*, ornamented with gold or silver rings (छल्ला *chhallā*).
- (i) सटक *satak*, पेचवान *pevhwān*, पेचदार *penchdār*, or फतहपेच *phatah pench*, are various kinds with the long, snake-like, flexible tube.

CHAPTER IX.—THE PIPE-STEM MAKER.

474. The pipe-stem maker (नैचाबन्द *naichāband* or नैचावान *naichābān*) uses an *awl* गज *gai* or (in Patna) सो *senkh*; a *polishing-knife* छुरी *chhurī*; a pair of *scissors* केचो *kainchī* or मेकरोज *mekraj*; a *saw*, आरी *ārī*; and a pair of *tweezers*, मोचना *mochnā*. He also uses तरला *tarlā* or reed, and चिन *chin* (*Panicum milacem*), a superior kind which comes from Sylheti.

475. For making the longest snake-like stems, पेचवान *pechwān* a board (*takhtā*), a string (डोरौ *dorī*, and a mould (कालिब *kālīb* are also used. The embroidered work on a pipe-stem is called in South Bhagalpur पानदार *pāndār* or मोरसा *morassā*. The silk work on it is सरासर *sarāsar* or भरावट *bharāwat*, the flowered silk work on it बूटी *butī*, the silver work on it अल्फो *alphī* and the ornamental cloth work, उलटी चो न *ulīchīn*.

CHAPTER X.—THE COTTON-CARDER.

476. The cotton-carder is धुनिय्या *dhuniyān*. For a description of him and his instruments, see § 384 and ff.

477. In addition may be mentioned the पटकन *patkan* which is an instrument for teasing cotton. It is also called गज *gaj* in Tirhut, Shahabad, Gaya, and South Bhagalpur, and साटि *sati* in Champaran and Shahabad. The फटका *phatkā* or फटकि *phatki* is a simple bow used by village women for carding cotton.

478. A lion once met a cotton-carder in the forest, and seeing his carding-bow, mistook him for a hunter. To avoid being killed, the lion addressed him द्याधे धनुहि कान्हे बान, कहां चले दिल्लीसूतान *hāthe dhanuhi kānhe bān, kahān chale Dilli Sultan*,—with bow in hand and arrow on shoulder, where is the emperor of Delhi going? The cotton carder was equally frightened, but at length mustered courage to reply बन मे रहना बन मे खाना बड़े की बात बड़े पहचाना *ban men rahnā, ban me khānā bare ke bat bare pahchanā* although he lives and eats in the forest, only a gentleman can recognise a gentleman. These sayings have passed into proverbs, the meaning of which is obvious.

CHAPTER XI.—THE SHOEMAKER.

479. The shoemaker is मोची *mochī* or मोँची *moncchī* in cities and चमार *chamār* in the country. Among his tools are—

480. The thick iron **pounder** for joining the edges of two pieces of leather which have been previously smeared with paste, which is लोहिया *lohiyā* north of the Ganges generally, also लहौंगा *lahdūngā* to the west of that tract, and पिटना *pitnā* in North-East Tirhut. In Patna Gaya and South-West Shahabad it is लोहङ्गा *lohāngā* and in the rest of Shahabad and in South Bhagalpur it is लोहोङ्गा *ehongā* or टिप्रा *tipnā*. In South Munger it is सिंगठा *singthā*. The paste used is लै ई *leī* or to the south-East लर *lai*. In South-East Tirhut it is खरी *kharī* लसम *lasam* is a similar paste made of pounded boiled rice.

481. The **knife** for scraping the surface of the leather is in North-West Biltar रंपी *rāmpi* or रापी *rāpī*. In Tirhut, the west and South-East Bihar, it is also खरपी *khurpi*. In Gaya it is खरपा *khurpā* and in Patna रंपा *rampa*.

482. The large **awl** is सुतारी *sutārī*, with a variant सुतल *sutālī* in Gaya. To the east it is also लोखर *lokhar*, in Champara

लाहखर *lāhkhār*, and in South-East Tirhut आर *ār*. The awl with a hook at the end for sewing is कटरनी *katarnī*. In South Bhagalpur it is टकन *takan*, and in South Munger टिपुनी *tipunī*. The medium-sized awl is मंभोला *manjholā* or मंभोलो *manjholī*.

483. The *horn* for greese is सिङ्गा *singā*; south of the Ganges it is also सिङ्ग *singh*.

484. The *last* is फरमा *pharmā* or (north of the Ganges and the South-East) कलबुत *kalbūt*; south of the Ganges it is also, in Gaya कालबुद *kālbud*, and कलबुद *kalbud* elsewhere.

485. The *wedges* of wood or leather fastened to the last to make it fit are परतहा *paratuhā* (also in South Munger), or परताहा *paratāhā* in Shahabad, and पचो *pachchī* in the south-west of the same district. In South Munger they are कपछेरो *kapachherī*,

486. The *chisel* for paring the edges or the sole is खुरपी *khurapī*. The sort of wooden chisel for smoothing the surface of the leather is बेंगा *bengā* to the east, बेङ्गा *beṅgā* north of the Ganges, or बेओंगा *beongi* elsewhere south of it. In South Bhagalpur it is पेलन *pelun*.

487. A wooden *block* for beating the leather is हामर *hāmmar* in South Munger and Gaya and घामर *ghāmmar* in South-West Shahabad. The block on which the leather is cut is पिहिया *pirhiyā*, or in South Bhagalpur सिला *silā*, and in Saran पिरही *pirahī*.

CHAPTER XII.—THE BLANKET-WEAVER.

488. The blanket-weaver is गड्ढी *garēṛī* south of the Ganges and भेंडिहार *bhenṛihār* north of the Ganges; also in East Tirhut मड़र *maṛar*.

489. He uses a simple *loom*. The stick on which the blanket is wound as it is woven is ओखर *okhar* south of the Ganges. North of the Ganges it is सिंजोय *sinjoy* also सिंजो *sinjo* in Tirhut and कमहर *kamhar* in Champāran. The supports for this beam are खट्टी *khuttī* खाँटि *khanti* or (in Gaya and East Tirhut) खूँटा *khuntā*. In South-East Tirhut they are also गालि *gālī* and गल्लो *gallī* or गलियारी *galiyārī* in Champāran. In Shahabad the left support is called बरनो *barnī*, and the right hand one गाली *gālī*. In the same district the support furthest in front of him is धूरा *dhūrā*, and in Champāran धूइ *dhūi*.

490. The *beam* to which the web is fastened at the opposite end from the weaver is ओहारी *ohārī*. बें *ben* or बेंव *benw* is a wooden imple-

ment which is passed between the thread of the web to drive tight each thread of the woof. In South-East Tirhut it is also called हथ्था *hathā*.

491. The movable *sticks* placed at intervals to separate the threads of the web are तगधरी *tagdhārī* in Tirhut and Saran and बैलट् *bailat* elsewhere, except बैलट् *bailat* in Shahabad and बरत् *barat* in Champaran.

492. The *heddles*, or implement for alternately raising and depressing the threads of the web, are चपनि *chapni*; also in South West Tirhut फट्ठो *phatthi*.

493. The wooden *scraper* for removing knots or excrescences from the thread is खिखोरना *khikhornā* or खिखोरनी *khikhornī* north of the Ganges, also खिधोरना *khidhornā* in Champaran. In Patna it is खिखोरना *khilornā*, and elsewhere south of the Ganges खिलहोरना *khilhornā*.

494. The thick iron needle is सूआ *suā*, or in South Munger सुज *suḥj*. The *shuttle* is सरगाँ *sargān* in South Munger and north of the Ganges, and सेरङ्ग *serang* or सेरङ्गा *serangā* south of it.

495. In Saran and South-West Tirhut the भाँड़ी *bhaṇṇī* is a thick bamboo which is placed between the two threads of the warp. In Champaran it is सासत *sāsāt*, in South-East Tirhut सांसर *sānsar*, elsewhere south of the Ganges सांसत *sānsat*, and elsewhere चोंगा *chongā*.

CHAPTER XIII.—THE FANCY SILK OR FRINGE-MAKER.

496. This man is called पट्वा *patwā* or पटहेरा *pataherā*. In Saran he is called पटहेरी *patheri*.

497. He uses the कतरा *katarā* or कतला *katala* a piece of wood with four holes, in which four threads are fixed for winding.

498. The *wooden reel* furnished with a handle is बटनी *batani* generally. The *small wooden reel* is अण्ठी *anti* or चरख *charakh*. An optional local name is गट्टो *gatti* in South-West Shahabad. गोली *golī*, or in Tirhut and South Munger पेचक *pechak*, is a ball of thread. The *winding-stick* is तोली *tālī* in Patna, बैलन *belan* in Shahabad and लताई *latāi* in North-West Bihar.

499. His *scissors* are कान्चि. The *coarse needle* for smoothing roughness in thread is सलाई, 'sālāi, also टकूआ *takūā* in East Tirhut, and टेकूआ *tekūā* in Champaran. The ivory *smoother* is मठार *mathār*

or in Saran मटरना *matarnā*. The *large darning-needle* is सूखी *sūḥī*. The *fine needle* is सूई *sūḍī*, also ननमुहिया *nanmuhiyā*.

500. The iron *hook* with a ring which goes round the toe is अंकुर or अंकुरा *ankurā*, also अंकुसा *ankusa* and अंकुसौ *ankusū* in Gaya and North-East Tirhut. This hook is supported on a stand called थून् *thūnū* in Patna, थौना *thāunā* in Gaya, थल्ला *thalla* in South-West Shahabad, धौना *dhaunā* in the rest of the district, and थम *tham* to the east generally.

501. The *drum* of which the thread is wound is परता *paratā* परता *paratā*, or परती *paratī* in North-West Bihār. The Bamboo frame on which the thread is wound is नट्वा *natwā* or लट्वा *lutwā*. In Patna it is नटाइ *natāi*, and in Gaya and the South-East नेट्वा *netwā*.

CHAPTER XIV.—THE EMBROIDERER.

502. The embroiderer is जरदोज *jardoj* or (south of the Ganges) कारचोबी वाला *kārchobiwālā*, and he makes embroidery (कारचोबी *kārchobī*) on the कारचोब *kārchob* or embroidery-frame, on which the work is stretched. This frame is rectangular; and of the parallel pairs of sides, one pair is called (in Patna) समसर *samser* or (in Gaya and the west) समसरक *samserak*, and the other तौली *tīlī* in Patna, फरद *pharad* in Gaya and Saran, and पट्टी *pattī* in Shahabad.

503. The small *needle* is सूई *sūḍī*, and the sewing-awl सुतेमान *sutemān* north of the Ganges, सुतवान *sutawān* in Gaya and Shahabad सूआ *sūa* or बड़ि सूई *barī sūḍī* in Patna Gaya and South Munger.

CHAPTER XV.—THE DYER.

504. The dyer is रंगरेज *rangrej*, in opposition to the रंगवाज *rangsāi* or painter. In North-West Bihār he is called रंगरेजो *rangrejī*.*

505. He uses a *vat* or pot sunk in the ground for his dyes. This is called north of the Ganges माट *māt*. In Patna it is माँट *mānt*, and to the east माट *māt*. In Shahabad it is छौंछ *chhōn*, and in the south-west of the district कुण्डा *kundā*. In Gaya and East Tirhut it is कुँड़ *kūnr*, and in South Bhagalpur and East Tirhut गोली *golī*.

* This word is often confounded with the word अंगरेजो *Angrejī* 'English and in jest, or when speaking facetiously, the English in India are called रंगरेज *rangrej*, or 'dyers.'

506. His *half-round pot* is अथरा *athrā* or नाद *nād* north of the Ganges, in Shahabad, and South Munger. In South-East Tirhut and South Munger it is also called कड़ाही *karāhī*. In Patna and Gaya it is हारी *hārī*, and in South Bhagalpur कड़हाइ *karhāi*.

507. The wooden *filter-frame* on which the cloth is hung like a bag with the dye inside is माँजी *māñjī* or मञ्जी *manjī* generally. In South West Tirhut it is मिरला *mirlā*, in North-East Tirhut भोरी *jhorī*, in Gaya माँजी *māñjī*, and in South Bhagalpur चम्मल *chammal*. The string tied to the cloth is कसन *kasan*, and the cloth with the dye inside it in South Munger and Patna फुलगरना *phulgarnā*.

508. The *stirring-stick* for mixing the dyes is डण्टी *dantī*, or in South Munger डन्दा *dantā*, in South Bhagalpur टेखती *tekhtī*, and in North-East Tirhut लरनी *larnā*.

CHAPTER XVI.—THE WOOD-PAINTER.

509. The wood-painter is रँगसाज *rangsāj*, as distinct from the रंगरेज *rangrej* or dyer. He uses two kinds of *paints*—one अस्तर *astar*, which is a paste made up with chalk and gum, and the other रोगन *rogan*, which is made up with resin and oil.

CHAPTER XVII.—THE TIN-MAN.

510. The tin-man (कलैगर *kalaigar*) uses a *bellows*, called भाथी *bhāthī* south of the Ganges and in East Tirhut; elsewhere it is called धौकनी *dhaukani*. Another name current south of the Ganges is एकहथू भाथी *ekhutthū bhāthī*. The two sticks used as handles are north of the Ganges and in South Munger हथी *hatthī* or हथू *hatthū*, and south of it, and also in Tirhut, डण्टा *dantā*. In South-East Tirhut they are also हथ्या *hatthā*. The bamboo pipe is चोंगा *chongā*, also in North-West Tirhut नरौआ *narauā*, in Gaya and Shahabad नराउँ *narāun*, and in South Bhagalpur चोंगी *chongī*.

511. The *solder* is रंगा *rāngā*, and the soldering-iron कैया *kaiyā*. He also uses cotton-wool, रुई *ruī*, and pincers, सरसौ *sarsī* or सँइसी *sanrī*. The ठिकड़ा *thikrā* or खोरिया *khoriyā* is the flat tittle for melting the solder.

512. The *tin-cutter* is कैची *kainchī*, and he also uses the small *hammer*, हथौरौ *hathaurī*, and the *compasses* परकास *parkāl*. The *tin-scraper* is नेहनी *nehnī* or लेहनी *lehni*; also खुरचुनी *khurohunī* in South Bhagalpur.

1. डण्टी (*dantī*) is really a diminutive of डन्दा (*dantā*).

513. The **सबरा** *sabra*, **सबरी** *sabrī*, or (in South Bhagalpur) **साबल** *sābal*, is a small kind of *anvill*, made of a bent piece of iron, with one end pointed and stuck in the ground.

CHAPTER XVIII.—THE JEWELLER.

514. The jeweller is **सोनार** *sonār*, or in Gaya **सोनै** *sonī*. In Cham pāran and North-West Tirhut he is **सोनगढ़ा** *sonarhā* **सोनार** *songarhuā sonār*.

515. Amongst his implements are the *tongs*, which are **सँड़सी** *sanrsā* or **सँड़सी** *sanrsī*.

516. The *pincers* have various names. Large pincers are **चिमटा** *chimtā* in South-West Tirhut, also **सेहुना** *sahunā* generally to the west **सोहना** *sohnā* to the east and in Gaya, and **चूँटा** *chuntā* in Patna. Smaller ones are **चिमटी** *chimtī*, **सेहुनी** *sehunī*, **सोहनी** *sohni*, or **चूँटी** *chūntī*. Another kind is **गड्ढा** *gahuā*, which are the large pincers. Nippers are **गड्ढे** *gahuē*, or in South Bhagalpur **गड्ढी** *gahulī*. The **बगमुहौ** *kagmuhī* are nippers twisted at the head for holding the crucible in the fire. These may also be called **बगसँड़सी** *bagsanrsī* in North-West Bihār and **बगमुहौ** *bagmuhī* in Tirhut and Champāran.

517. The **जमुरा** *jamūrā* or **जमुरी** *jamurī* are *wire drawing-pincers*, and the perforated wire plate is **जन्नी** *jantrī* south of the Ganges, in North-West Bihār, and East Tirhut, **जैन्नी** *jaintrī* north of the Ganges generally, and **जतरी** *jatrī* in Champāran and North-East Tirhut.

518. The iron needle-shaped tool for making links of chains is **टेकुली** *tekulī* to the north-west, **टकआ** *takuā* to the east and south-west, **टेकुआ** *tekuā* in Saran, Patna, and Gaya, and **टेकुरी** *tekurī* in South Bhagalpur.

519. The *compasses* are **परकाळ** *parkāl* or **कम्पास** *kampās*, or in South-West Shahabad **चलंकी** *chalānki*.

520. The *chisel* with a round knob for embossing circular ornamentation is **खलनी** *khalnī*, or in Tirhut **खोलनी** *kholnī*.

521. The *cold chisel* is **छेनी** *chhenī*, and a smaller variety is **कलम** *kalam* south of the Ganges.

522. The *cutters* are **कंचो** *kainchī*, and also to the south, except Patna, **कतरनी** *katarnī*.

523. Amongst *hammers* **हथौरा** or **हथौड़ा** *hathaurā* is the largest. The medium sized is **मरिया** or **मड़िया** *mariyā*, with a variant **मरेया** *mareyā* in North-East Tirhut; in Gaya it is **मठरनी** *matharnī*. The smallest

is गोल्मुह्नाँ *golamunhān* or गोल्मुह्नीँ *golmuhñ*; another name is खोल्मरिया *kholmariyā* in East Tirhut.

524. The small pointed *anvil* is समदान *samdān*. The curved anvil is एकवाड़े *ekwāḍi*, or in East Tirhut एकवे *ekābe*.

525. The bell-metal *anvil* sunk with several depressions for making *repoussé* work is कौसुला *kansulā* in North-West Bihar, कौसला *kanslā* in East Tirhut, कौसुवा *kānsulā* in South Tirhut, कौसला *kānsalā* in South-West Bihar, and कसला *kaslā* in South Bhagalpur and South Munger.

526. The square-headed *anvil* is निहाइ *nihāi*, or in Champaran and North-East Tirhut नेहाइ *nehaḍi*, and नहाइ *nahāi* in South-East Tirhut. In South Bhagalpur it is लिहाइ *lihāi*.

527. The *anvil blocks* sunk in the ground are चाहा *chāha* in Saran and South-West Shahabad. In Champaran and West Tirhut they are ठेहा *thēhā*. In Shahabad they are एकठा *ekthā*. In Patna, Gaya, and Tirhut they are परकठ *parkath*, and in South-East Tirhut also पिरगिठी *pirgithi*.

528. The *blow pipe* is बकनार *baknār*, or in Saran बकनल *baknal*.

529. The hollow *cane for blowing* up the fire is नरी *narī*, with local variants नारी *nārī* in Gaya, लारी *lārī* in North-East Tirhut and South Bhagalpur. In South-East Tirhut it is optionally फुकाठी *phukāthi*. The *fireplace* is अंगेठा *angaithā* north of the Ganges and अंगेठा *angethā* south of it. Another name of this last is बोरखी *borsi*. The *fan* for blowing up the fire is पक्खा *pankhā* or पखी *pankhi*; also in South-West Shahabad it is बेनियाँ *beniyān*. In North-East Tirhut भट्ठी *bhetthi* is the dry powdered earth used for cooling the hot metal.

530. The small clay *crucible* is चढ़िया or चरिया *ghariyā*. It is made of a mixture of clay and rags called in Shahabad कपरोट् *kampraut*, and in Champaran कपरोट् *kapraut*.

531. An *ingot* not beaten out is कामी *kāmī*, or in Gaya एकवाड़ *ekwāḍi*. In Saran it is थक्का *thakkā*, in Champaran and North-West Tirhut छलकी *chhalakī*, South-East Tirhut गद्दी *gaddi* or थाक *thāk* (also in South Munger), in South Bhagalpur थौक *thauk*, and in Tirhut generally except the north-west छिलकी *chhilakī*. A block of silver beaten out flat is चौरवा *choursā*.

532. The iron *ingot mould* is परगहनी *pargahanī* to the west and परघनी *paraghanī* in Patna and Gaya. In East Tirhut it is ढारा *dhārā*, in Saran कम ढारा *kam dhārā*, and in South Bhagalpur नाबौ *nābō*

533. The *moulds* of various sizes into which metal is beaten are कटकिरा *katakirā* north of the Ganges, कटकिरा *katakirā* south of it to the east, ठस्सा *thassā* in Saran, and ठप्पा *thappā* in Gaya and Shahabad. In Shahabad similar moulds are बहका *bahakā*, लहेरिया, *laheriyā*, गोखलू *gokhlū* (also in South Bhagalpur), and मोतिया *motiyā*. To the west रहटवार *rahatwār* is a mould in which round articles are beaten into shape, and गुंजरौ *gunjarī* is a similar smaller one. In the same tract पगड़ी ठसा *pagarī thasā* are milling moulds, such as those in which the edge is given to a rupee. The last are called in South Bhagalpur खीरा बिचौ *khirā bichchī*, बाँह *bānh*, or पगड़ा *pagrā*.

534. *Pattern stamps* for ornaments are ठाँसा *thonsā* in Shahabad, ठासा *thāsā* in Gaya and South Bhagalpur, ठाँस *thāns* in Patna, and छप्पा *chhāpā* in South-West Shahabad and South Munger.

535. The कटोरौ *katorī* is a box or cup for holding scraps of silver. In North-East Tirhut it is called डिबिया *dibiā*, and in Tirhut and to the east सितुहा *situhā* or रंगेहरौ *rangeharī*.

536. The *polishing-brush* is बरौछौ *baraunchhī*. In South-East Tirhut it is also called कुचौ *kuchchī*. The polishing stone is ओपनी *opnī* or पोत *pot*.

537. The *touch-stone* is कसौटी *kasautī*. A *jeweller's wages* is गढ़ाई *garhāi*.

CHAPTER XIX—THE LAPIDARY.

538. The lapidary is हक्काक *hakkāk*, or in South Bhagalpur मोहली लोहार *mohli lohār*, and he uses a revolving *grindstone* or सान *sān* or in Shahabad चकरसान *chakarsān* made of corundum powder and lac. The bow for turning this is कामाना *kamānā* or (to the west) कामानी *kamānī*. Its props are खूँटा *khūntā*, देवाली *dewalī*, or एकटा *ekthā*. Its wooden axle is साँखा *sānkhā* in Patna and Gaya, लट्ठू *lattū* in Shahabad, and कून *kūn* to the east.

539. The agate *burnishers* are घौंटा *ghontā*, and the round ones सिल्ली *silli*; the *princers*, चूँटौ *chuntī* in Tirhut, Patna, Gaya, and the east, चिमटा *chimtā* in Saran, and सेहुनी *sehunī* in Shahabad; the iron *graver* is सलाह *salāi*; the *cutters*, कैची *kainchī*; the small *hammer*, हथौरी *kathaurī*; the *anvil*, निहाइ *nihai*; the *pincers*, सँझौ *sansī*; and the revolving *awl* सिला सान *jila sān* or खर सान *khār sān*.

CHAPTER XX.—THE SEAL-MAKER.

540. The seal-maker is मोहरकन *moharakan*, and he uses a machine called a चरख *charakh*, of which the principal portion is a revolving awl, बरमा *barmā*.

541. The *hammer* which he uses is मथनी *mathanī* or मरिया *mariyā*; the *stone* to which the metal to be engraved is fastened is टेमा *dhemā*; and the *diamond* pen is कलम *kalam*.

CHAPTER XXI—THE GOLD-WASHER.

542. The gold-washer is called नियरिया *niyariyā* or नियारिया *niyāriyā* north of the Ganges and in Patna; elsewhere south of the Ganges he is called सनधोआ *sandhoā*, and South Bhagalpur नियार घोआ *niyār dhoā*.

543. He uses the कठरा *katharā* or *wooden pan* for washing the ashes of jeweller's shops. Another name current in Patna and Gaya is कठौती *kathautī*. The *ashes* are नियारा *niyārā* or नेआरा *neārā*, and they are collected by a scraper, खुरपा *khurapā*, and a broom, कुँची *kūnchī* or मूठा *muthā*. South of the Ganges the पखुरी *pakhurī* is an iron instrument for collecting the ashes.

544. His *sifting-pan* is छट्टन *chhattan*, or in Patna and Gaya टकना *dhakanā*. In South Bhagalpur it is चौहटा *chauhattā*.

545. His *bellows* are भाथी *bhathī*; his *blow-pipe*, बकनार *bakanār* or in Shahabad बकनल *bakanal*; and the earthen pipe of the vessel which remains in the fire, सुखवा *suswā* north of the Ganges and सूखा *sūnā* south of it. In Saran it is also नरौआ *narauā*.

546. His *pincers* are सँझो *sanrasi*, or in North-West Tirhut सनना *sansā*; and the iron *stirrer* सौंक *sīnk* north of the Ganges and सौख *sīnkh* south of it. Another name of the latter is सलाह *salāi* in North-West Bihar.

547. The earthen crucible is घड़िया or घरिया *ghariyā*, also डौब *dāb* in Patna and Gaya and अड्डा *addā* in South Bhagalpur. These crucibles are of two kinds: the first only destroys the dirt, leaving all the metals behind, and is called बगलौटी *baglautī*. The second destroys all the baser metals left by the first, and leaves only the gold and silver untouched. It is called पुनहर *punhar*.

CHAPTER XXII.—THE BRAZIER.

548. The brazier is ठठेरा *thatherā*, but in Shahabad he is also called कसेरा *kaserā*, which properly means a brass-founder. In North-East Tirhut he is ठठेरि *thatheri*. He is famous for his powers of swindling, as in the proverb ठठेरि ठठेरि नहिं बदला होय *thatheri thatheri nahin badlā hoy*,—braziers don't traffic with each other (for if they did, it would be diamond cutting diamond).

549. He uses the निहाइ *niḥāi* or नेहाए *nehāe*, or *anvil*. In East Tirhut this is also called लेहाए *lehāe*, and in Patna, Gaya, and South-West Shahabad पथल *pathal*. The समदान *samdān* is the pointed anvil, which is also called in Gaya and Shahabad एकवाइ *ekvāi*. The सबरा *sabrā* or, in the south-east साबर *sābar*, is an anvil round at the top. The circular anvil for shaping the mouth of a vessel is चौका *chaukā* south of the Ganges and बगलभरुआ *bagalabharuā* north of it. South of the Ganges the गेरिया *geriyā* (Gaya) or दुगोड़ी *dugorī* (west) is a sort of wooden anvil or block. The गोली सबरी *golī sabrī* is a kind of anvil for pushing up any indentations. In South Bhagalpur it is called गोलसाबर *golasābar*. The खरवे *kharwe* or in Shahabad दबठा *ḍabthā*, is a kind of anvil on which hollow vessels (गगरा *gagrā*) are hammered out. It stands on the two-legged दुगोड़ी *dugorī*, also called खराट *kharāt*.

550. The *cutters* are कैची *kainchī*, also कात *kāt* in Gaya and North Tirhut.

551. The *stirrers* are —(a) for stirring solder, कैया *kaiyā* south of the Ganges and सराई *sarāi* north of it; also लोपन *lopan* in East Tirhut: (b) the iron stirrer for mixing up the flux, पनदेनी *pandenī* north of the Ganges and Gaya, पेनेनी *penenī* in Shahabad, and पनकाठी *pankāthi* (of wood) in South Bhagalpur.

552. The *pincers* are सनसौ *sansī* or संझो *sanraṣi*, also गहुआ *gahuā*; the *file* रेतती *retī*, and the *hammers* हथौरा *hathaurā* or हथौरी *hathaurī*, also मठना *mathanā* north of the Ganges and to the west, मरिया *mariyā* in East Tirhut, and घन *ghan* in North-East Tirhut.

553. The *vessel for holding the flux*, सोहागा *sohagā* or पाएन *pāen*, is कटोरी *katorī*. In South Bhagalpur it is पनवाला *panawālā*.

554. The *bellows* are भाथी *bhāthī*; the *crucible*, चढ़ीया or चरिया *ghariyā*; the *tongs*, सनसौ *sansī*; and the perforated *cover for the crucible*, ओहार *ohār* north of the Ganges, South Munger, and South-West Shahabad; also, जाम्प *jhāmp* in South-East Tirhut and South

Munger, भाँपन *jhāmpan* or भाँपना *jhāmpnā* in Patna and Gaya, छिपौना *chhipaunā* elsewhere in Shahabad, and करहाइ *karhāi* or मुन्दन *mundan* to the east.

555. The *mallet* is मुंगरी *mungrī*. The *scales* are तराजू *tarājū* or तरजू *tarjū*. The *polisher* is छोलनी *chholnī* or लेहनी *lehnī*. In South Munger it is also नेहनी *nehnī*.

CHAPTER XXIII.—THE BRASS FOUNDER.

556. He is कसेरा *kasera*, and in Gaya also तम्हेड़ा *tamherā*.

557. He uses *moulds* of various kinds, called साँचा *sanchā*, or in Shahabad कामदरना *kamadharnā*. His *lathe* is खराद *kharād*, or in Shahabad and South-East Bihar कुन्द *kund*. His large *pincers* are सँझा *sanṛasā* or सनसा *sanasā*. His *crucible* घरिया *ghariyā*, of which the mouth is मुँह *munh*. His broad chisel is चौरसा *chaurasā* or चौरसी *chaursi*, also लेहनी *lehanī* in Shahabad and छेनी *chhenī* in the south-west of the same district.

CHAPTER XXIV.—THE BRASS BANGLE-MAKER.

558. The brass (काँसा *kānsā*) bangle-maker (ठठेरा *thatherī* or ठठेरा *thatherā*) makes बाँही *bānhi*, which are brass bangles worn by the lower classes. To the east they are called बतिसी *batisī*, and in South Bhagalpur बस्ती *bastī*. When a number of these are worn, those at each end are called बन *ban* or (South-East Tirhut) कचरखी *kachrukhi* and (Saran) कतरी *katarī*. Of these the one highest up the arm is called अगुआ *agua* or अगेला *agelā*, and that nearest the hand, पछुआ *pachhuā* or पछेला *pachhelā*.

559. He uses the following implements. Variants of the names already given in other chapters will not be repeated here :—

560. नेहाय *nehāy*, the anvil ; हथौरी *hathaurī*, the hammer सँझी *sanṛasi*, the pincers ; रेतो *retī*, the file ; छेनी *chhenī*, the cold chisel ; भाथी *bhathī*, the bellows ; घड़िया *ghariyā*, the crucible ; and टाड़ा *dhārā* or साँचा *sānchā*, the mould, in which कामौ *kāmī* is the orifice through which the molten alloy is poured.

CHAPTER XXV.—GLASS-MAKER AND GLASS BANGLE-MAKER.

561. These are the सीसा ढरेवाला *sisā dharewālā* or glass-manufacture ; the मनिहार *manihār*, who makes glass bangles ; and the चुरिहार

or चुड़िहार *churihār* or चुड़िया *churiyā*, who makes the embossed ornaments on glass bangles.

562. Their *furnace* is called भट्टी *bhatthī*, of which the opening through which the melted glass is removed is बारा *bārā* north of the Ganges, मोहड़ा *moharā* in Shahabad, and elsewhere दरवाजा *darwājā*. This is closed by a cover called ओलवारो *olwāri* north of the Ganges and in South Munger, ओलवारो *olwāri* in South-West Shahabad, टपौना *dhapannā* in Shahabad, and elsewhere झपना *jhapanā*.

563. The earthen *crucible* is ठिकर *thikkar* or ठिकरा *thikarā* generally, also कड़ाहो *karahī* in South-East Tirhut, and डिबरा *dibarā* in Patna and Shahabad.

564. The *spoon* for putting the glass into the crucible is करकुल *karchkul*. The iron *hook* for taking out the glass is अंकुरी *ankurī* or अंकुरा *ankurā* in Patna and the west, अकुरा *ankurā* in South-East Tirhut, हथ अकुरो *hath akurī* in South Tirhut, हथ उकुरी *hath ukurī* in South Bhagalpur, and धरनी अकुरो *dharnī akurī* in Champaran. The instrument for turning the glass in the crucible is अकुरा *akurā* generally, and कलकुला *kalchhulā* to the west.

565. The *stone* on which the ring is shaped is पत्थर *patthar* or पत्थल *patthal* north of the Ganges, and पथरौ *pathrī* south of it. The *mould* with a handle for shaping the bangle is कालबूत *kālbūt* north of the Ganges, and ककबूद *kalbūd* or साँचा *sānchā* south of it. The handle of this is सरकण्डी *sarkandī*.

566. The long iron *poker* on which the glass is melted is सलाग *salāg*; the flat iron instrument for shaping the ring is माला *malā*; and the instrument for widening the ring to the required size बेधवार *bedhwār* in North-West Bihar, बधवारौ *badhawārī* in Patna and South Tirhut, and बधरना *badharnā* south of the Ganges. The छोटी बेधवारा *chhoti bedhawārī* &c., or छोटी अकुरी *chhoti akurī*, is the instrument for taking the ring off the mould. In South Bhagalpur it is घरनी *gharannī*.

567. Other instruments used by the glass bangle-maker are टिखटा *tikthā*, which are bamboo slips for holding the bangles in the fire; पन्नी *pannī*, leaves of solder; फोकाठी *phokāthī* (Gaya and South Bhagalpur), फौफो *phonphī* (West Tirhut and South-West Shahabad), or नरी *narī* (Patna, South Munger, Tirhut and rest of Shahabad), which is the pipe for blowing up the fire; the अंगेठा *angethā* or अंगेठी *angethī* which is the fireplace; and चूँटा *chuntā* (Shahabad), चुण्टा *chuntā* (Tirhut, Gaya, and South Munger), चूँटी *chūntī* (South Bhagalpur), or चिमटा *chimatā* (generally), which is the pincers.

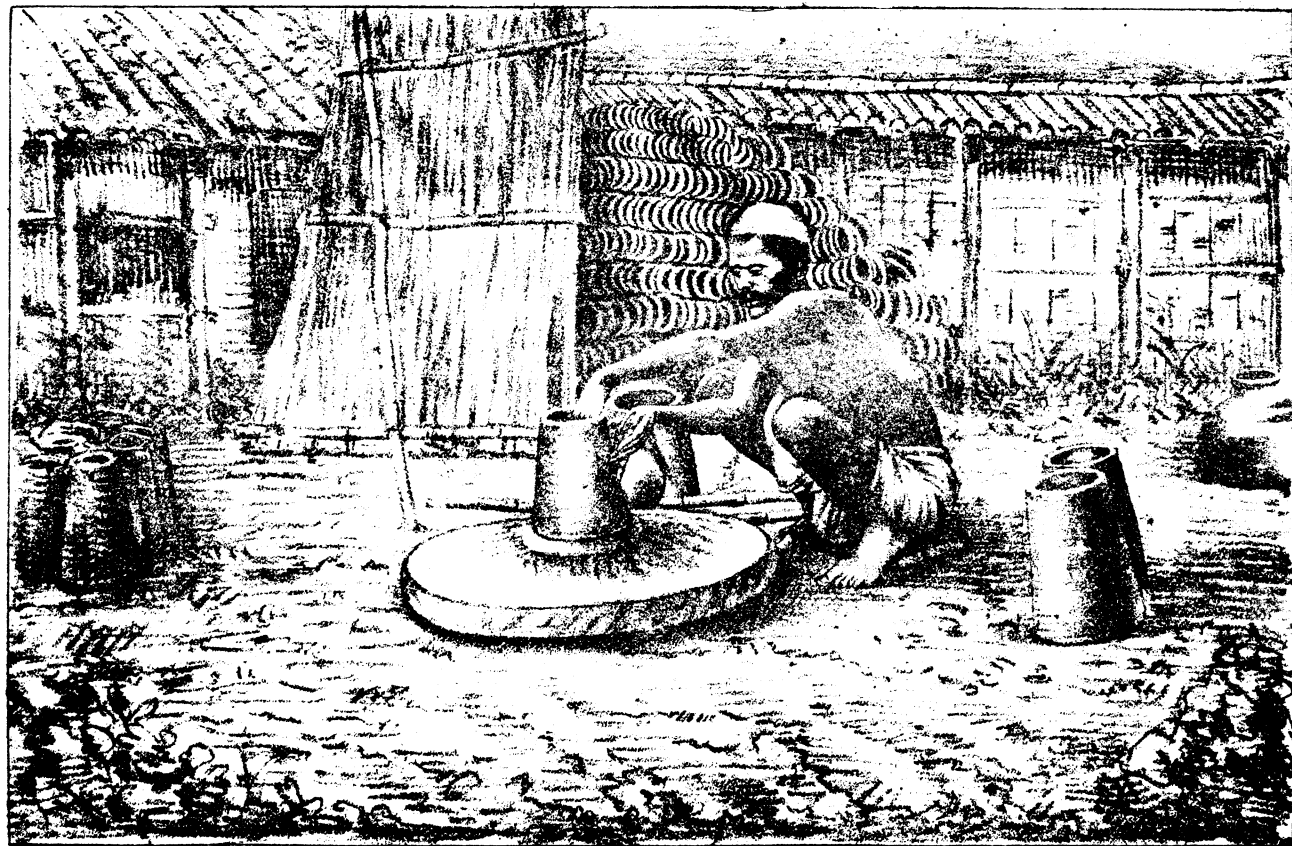
568. In Shahabad a famous maker of glass bangle ornaments was one *Samman Churiyā*. It is said that when boys he and a king were pupils in the same school, and each promised that on his marriage he would show the other his wife. Samman married first, and did so. When, however, the king married, he refused to carry out the agreement and show his wife to Samman. The latter thereupon disguised himself as a female bangle-maker, and gaining admission to the female apartments, sold some ornaments to the queen in the presence of the king, who praised the workmanship, saying the bangles were like ivory ones. Next day the king began to boast of his high character, and how he would never allow his wife to be seen by an outside man, when he was interrupted by Samman reciting the following verse, which showed the other how he had been made a fool of:—सम्मान चुरियाज गढ़े ज्यो हस्ती के दन्त, बाँह पकड़ि रस लेत हूँ, बैठे देखें कन्त *Samman Churiyā ū garhen jyon hastī ke dant, bānh pakari ras let hain, baithe dekhē kanti*,—Samman the bangle embosser makes bangles like ivory. He held her by the arm, and had the pleasure (of seeing her) while her husband was sitting by.

569. The stamp for making embossed ornaments on the bangle is साँचा *sānchā* (Tirhut and the south-east), करैली कटना *karailī katnā* (Champaran), ठप्पा *thappā* (South-West Shahabad), and छापा *chhāpā* (Tirhut and elsewhere in Shahabad). In Champaran and South-West Tirhut तोगर *togar* is an instrument for embossing.

CHAPTER XXVI.—THE LAC BANGLE-MAKER.

570. The lac (साख *lākh* or लाह *lāh*) bangle-maker is लहेरी *laherī* or लहेरा *laherā*. He uses a block of wood with a handle, on which the bangles are fitted, which is called कुन्द *kund*; a साँचा *sānchā*, which is a brass mould for embossing ornaments; and a चुभकी *chubhkī* (and also to the east चुभती *chubhtī*), which is an ivory mould for embossing. His bamboo pipe for blowing the fire is नरी *narī* or नारी *nārī*, also फुकाठी *phukāthī* or लारी *lārī* in South Bhagalpur and फुखाठी *phukhāthī* in North-West Tirhut.

571. A bangle whether of glass or lac, is चूड़ी *chūri*. The latter variety is also called लहठी *lahathī*. Of these the thickest, or keeper which prevents the thinner ones slipping over the hand, is कंगनी *kanganī*. The end bangles of a set are बन्द *band*, or in South Bhagalpur लरना *laranā*, and the intermediate ones सुरकी *surkī*, and in South Bhagalpur पट्टा *pahatā*.



Potter (Kumhār) at work

CHAPTER XXVII.—THE POTTER.

572. The potter is generally called कुम्हार *kumhār* or कुम्हरा *kumharā*; in the east he is also called पण्डित *pandit*, and in Patna and Gaya also परजापत *parajāpat*. In Shahabad he is कुँहार *kumhār*, and in the south-west of the district कोहार *kohār*. Concerning him there is a proverb, निचिन्त सुते कुम्हरा, मटिया न ले जाय चोर *nichint sūte kumharā, matiā na le jāy chore*,—the potter sleeps secure, for no one will steal clay. His wife is known as कुम्हैनि *kumahaini* or कुम्हैइन *kumahaiin* as in the proverb तेली बैल ला कुम्हैनि सत्ति *teḷī bail lā kumahaini satti*,—for the sake of the oilman's ox, the potter's wife has become *suttee*, i.e., she interests herself in other people's affairs.

573. His *wheel* is चाक *chāk*, which is turned by a stick, चकैठ *chakaith*, or in North-East Tirhut छरि *chhari*, on a peg, which is कीला *kilā* or किल्ला *killā* to the west, and खूंटो *khūntī* or खुट्टी *khuttī* to the east. In South Bhagalpur it is, however, सिल्ला *sillā*.

574. The implement for mixing the clay is लहसुर *lehasur* north of the Ganges and लहसूर *lahasur* south of the Ganges generally. In Shahabad it is कटनी *katani*, and in South Bhagalpur पट्टा *pattā*.

575. The *rammer* for consolidating the clay is पीटन *pītan* when made of wood; when made of earthenware it is पींड़ *pīnr* north of the Ganges generally and in Shahabad, पिणौर *pirhaur* or पिणूरी *pinrhurī* in Patna, and पिणूर *pinrhur* in Gaya. In South Bhagalpur it is पिनौरी *pinaurī*. The clay is smoothed with an instrument called मिलौना *milaunā* north of the Ganges and in South Munger, and also मजनी *majanī* in South-East Tirhut and South Bhagalpur.

576. The *moulds* for shaping vessels are अथरी *atharī* generally. Other names are कटअथरी *kathathrī* in Patna and करअथरी *kuratharī* in South Bhagalpur. The pots when ready are severed from the wheel by a string called छेवन *chkevan*; also छैनौ *chhaunī* in Patna and छेवनौ *chhewnī* to the east. In South Bhagalpur it is छेवनो *chhewno*. Another name is कमठो *kamathī* in North-West Tirhut. The सचा *sanchā* or साँचा *sānchā* is a mould used in making tiles.

577. The *Kiln* is आवा *āwā*.

578. The *clay-plt* has many names, viz. चुआँ *chūān* (South-West Tirhut), खँडार *khanrār* (Patna), मटिखान *matikhān* (West Tirhut, Gaya, and Shahabad), मटखना *matakhaṇa* (South-West Shahabad and Tirhut), मटखभा *matakhabha* (South Bhagalpur), मटकोर *matakore* (Patna and

South Munger), and मटियार *matiyār* (South-East Tirhut). Other names are कोहड़गर *kohanagar* in Saran and मटखम *matakham* in North-West Tirhut.

579. The earthen pot in which the water which the potter uses while making the vessel is kept is called चकवर *chakwar* in the north-west; also अथवानी *athawāni* in North-West Tirhut, हथवानी *hathawāni* in Gaya and South-East Tirhut, and कदेठ *kadaith* in South Munger. In South Bhagalpur it is चकौड़ी *chakorī* or हथपानी *hathapāni*.

CHAPTER XXVIII.—THE FIREWORK-MAKER.

580. The firework-maker is आतसबाज *ātasbāj* or आतशबाज *ātasbbāj*. In Shahabad and South Bhagalpur he is रवाईसवाला *rawaisawala*. In South Bhagalpur गौड़ौ *gonrī* is the name of a caste whose employment is to make fireworks.

581. He uses a *grindstone*, which is चकौ *chakkī* to the west and in South Bhagalpur, and जांता *jāntā* in Tirhut and to the east; also in East Tirhut चकरी *chakarī*. In South-West Shahabad it is सिल *sil*.

582. His *ramrod* for ramming the powder is कलबुद *kalabud* generally, with a variant कलबूत *kalabūt* in South-West Shahabad. In the rest of Shahabad it is सुम्बा *sumbā*, and in South-East Tirhut optionally सम्हा *sumhā* when made of iron. In Saran it is गज *gaj*. The wooden roller used in making a Roman candle is खोलकड़ा *kholakrā*, and in South Bhagalpur also खोलनौ *kholanāi*.

583. His *saw* is आरौ *āri*; his *knife*, कूरी *chūrī*. A flat heavy one is बाँकी *bānkī* in Saran and Champaran, बाँक *bānk* in Shahabad, दाब *dāb* in Tirhut, and दबिया *dabiyā* also in the north-east of the same district. His *awl* is बरमा *baramā*, and his *file* is रेतौ *retī*.

584. His wooden *platter* is कठरा *katharā* to the west, कठौती *kathantī* or कठौत *kathaut* in Patna, Gaya, and East Tirhut, and कड़हाइ *karhāi* in South Bhagalpur अथरा *atharā*, in Tirhut, Gaya, and South-West Shahabad, is a kneading-troach, similarly used.

585. Among the fireworks which he makes are—

- (a) The hand *Catherine wheel*, चरखी *charakhi*, and that which is mounted on a pole, चक्कर *chakkar*, राधे चक्कर *radhe chakkar* (South-East Tirhut), or चकरवान *chakaraban* (Shahabad).

Of these, the pipes in which the powder is placed are नाल् *nāl*, or to the east लाल् *lāl* or लाला *lāla*, and in South Munger नल्ला *nallā*. The pipe in which the axle works is also called नाल् *nāl*. &c., as above; also पुल्लो *pulli* in South-West Shahabad कुलफो *kulaphi* in South Bhagalpur and in South-East Tirhut दनियाली *daniyālī*. The axle itself is मकरो *makarī* or कुच्छी *chhuchchi* north of the Ganges generally, and also फोफी *phonphī* to the west. The spokes and rim of the wheel are ढांचा *dhāncā* to the west or ढंचरौ *dhancharī* in Saran, ठाट् *that* in Tirhut, मड़री *maṛari* in South Munger, and मेंहरा *menṛara* in South Bhagalpur.

- (b) There are various kinds of **bombs**; amongst them are सुचम्पा *bhuchampā* or सुचप्पा *bhuchappā* (north of the Ganges) or सुदं चम्पा *bhuin champā* (south of it), अनार *anār* (generally), कुल्हिया *kulhiyā* (north of the Ganges) or लौकी *lauki* (east generally), बमगोला *bamagola* (generally) or गोला *golā* (Champaran and North-East Tirhut), तड़ाका *tarākā* (south of the Ganges), नास पास *nas pāl* (generally) दांतुआ *dantua* and तोरना *toranā* (Shahabad), A long kind of bomb is north of the Ganges चहका *chahakā*.
- (c) The **balloon** is पेटारा *petārā* south of the Ganges, and पेटाढ़ा *petārḥā* or गोबारा *gobārā* north of the Ganges, to the west. In North-East Tirhut it is उरता पेटाढ़ा *urtā petārḥā* and in South-East Tirhut उरन पेटाढ़ा *uran petārḥa*.
- (d) The **rocket** is हवाई *hawāi* or असमान तारा *asamān tārā*; also छड़ी *chharī* in North-West Tirhut. In South-West Shahabad, Saran, and Champaran बान् *bān*, and in North-East Tirhut जङ्गी बान् *jangī bān*, is a species of rocket.
- (e) The **Roman candle** is महताबी *mahatābī* generally, also दस्ती *dastī* north of the Ganges and गल्लर *gallar* in Shahabad and East Tirhut.
- (f) **Other fireworks** are महताब *mahatāb*, खजूर *khajūr*, किला *kilā* (a miniature fort, of which the bastions are बुरजी *burjī*), गज्ज खितारा *ganj sitārā*, कदम गाढ़ *kadam gāchh*, चादर पड़कादार *chādar parakedār*, सादा चादर *sādā chādar*, चादर *chhādar* or (East Tirhut) सौसन के टट्टो *sausan ke tattī* चाँद, चरखी *chand charakhī*, पटेबाज *patebāj*, किरिन *kirin* or

(North-East Tirhut) किरिन चक्कर *kirin chakkar*, कुहून्दर *chhuchhundar* (West Tirhut and South-West Shahabad), जलेबी *jalebī* (South-West Shahabad), मुररा *murarā* or मरहा *marahā* (South-West Shahabad and Gaya), चन्दर कला *chandard kalā* (South-West Shahabad), पड़का *paraka* or (South-West Shahabad), पटाखा *patākhā* (Chinese crackers), मूढ़ा *mūṛhā*, दीपक *dīpak*, जूही *jūhī*, रसपाल *rasapāl* (Sāran and Champārān), अरदाना *aradānā* (East Tirhut), देव *deb* or देव *deo* (a flying monster), नटबाज *natabāj* or लरत देव *larat deb* (fighting monsters), कैत बान *kart bān* (a round rocket), फारसी गोला *phārasī golā*, टट्टी लोलू फर *tatti lilū phar* (south of the Ganges), घन चक्कर *ghan chakkar* (south of the Ganges), मोर चक्कर *mor chakkar* (south of the Ganges), मोर बाज *mor bāj* (south of the Ganges), पंचरखी *pancharakhī* (Shahabad), चौताना *chautānā* (Shahabad), हजार बीन *hujār bīn* (Shahabad), चौघड़ा *chaugharā* (Shahabad) हुलुक *huluk* (Shahabad), and बतसा *batāsā* (Patna), which is also called अंगारी *angārī* in Shahabad. In South Bhagalpur लौकी *laukī* and पड़का *padukā* have been noted.

CHAPTER XXIX.—THE BOOKBINDER.

586. The bookbinder is in North-West Bihar दफदारी *daphdarī* and in East Tirhut दफतारी *daphatari*. In South-East Tirhut he is also called कागजी *kagajī*. South of the Ganges he is जिल्दबन्द *jildband*, or in Shahabad जिल्दगर *jildgar*.

587. His *screw-press* is सिकंजा *sikanjā*. Another kind of press is मकरी *makri*. The wooden *boards* for putting between the books in the screwpress are तख्ता *takhtī* or (in Patna and South Bhagalpur) तख्तो *takhtī*. In Shahabad and North-East Tirhut they are पटरी *patarī*; in South-East Tirhut, पिछिया *pirhiyā*; and in South-East and North-West Tirhut, निशकरदा *nishakardā*.

588. The *paper-cutter* is कतरनी *kataranī*, or (in Champārān) पाढ़ *pārḥ* or बाढ़ *bārḥ*. The *scissors* are कैची *kainchī*, or in North Bihar also मेकराज *mekrāj*.

589. The iron *mallet* is हथौरी *hathaurī* or मारतौल *mārtanī*, and the *awl* सूजा *sūjā* north of the Ganges generally and in Shahabad and South Bhagalpur, सराखी *surākhī* in Patna, सुलाखी *sulākhī* in Gaya,

सुतारी *sutārī* north of the Ganges, and टेकुआ *tekuā* optionally, in South-East Tirhut. The *needle* is सूई *sui*.

590. The *embossing-wheel*, which is an instrument with a small revolving wheel for embossing the binding, is फिरकी *phirkī* in North-West Bihar and South-East Tirhut, चक्की *chakkī* in Tirhut and Patna, चक्कर *chakkar* in Gaya and South Bhagalpur, and चक्का *chakkā* in Shahabad. Other dies for embossing are फूल *phūl* or (optionally in Champaran and Tirhut) ठप्पा *thappā*; also भाखर *jhālar*, जनजीरा *janjira*, and दोसूती *dosūtī*.

591. The *cutter* for paring edges is भामा *jhāmā* north of the Ganges and Patna, and सोहन *sohan* elsewhere. A file for the same purpose is रेती *retī*.

592. The wooden *tool for smoothing the binding* is सेलेस *sales* (corruption of English 'slice'). It is also called तिल्लो *tillī* or तीली *tīlī*, and in East Tirhut कमचो *kamachī*.

593. The *leather-scraper* is खुरपी *khurapī*, also north of the Ganges छिलनी *chilani*. पत्थर *patthar* is the flat stone on which the leather is scraped.

CHAPTER XXX.—THE ROPE-TWISTER.

594. The rope-twister is कंजर *kanjar* in North-West Bihar and Gaya, and चाँद *chain* in West Tirhut. In Shahabad and Gaya he is रसबन्टा *rasabantā*. The art of rope twisting is बटनाई *batnāi*.

595. His rope-twisting implement is called घिरनी *ghirnī* or घिरनाई *ghirnaī*, also घड़ी *gharī* in South-West Tirhut. Of this the भौरकालो *bhaunrakalī* is a flat stone with a hook, to which the rope is fastened as it is being twisted; sometimes a peg, खूंटो *khuntī*, is used for this purpose. The board or bamboo fixed in the ground and perforated with holes, by which the strands, लार *lar*, pass is called गड़ाई *garāī* north of the Ganges, गरारी *gararī* in Patna, घररी *ghararī* in Gaya, and घिरनी *ghiranī* in Shahabad. The strands are fixed to the ends of pegs, बेलन *belan*, which revolve in these holes.

596. The string used to move the machine is घिरना *ghiranā*.

597. When cables and thick ropes are made, an instrument called (north of the Ganges) हतथा चरक *hatthā charak* and (south of the Ganges) मूठा *muthā* is used. This is a grooved block, in the grooves of which the strands are fixed to secure uniformity in the twisting. A man holds it in his hands, and carries it forward as the strands are twisted.

598. A simpler kind of machine is called चरख *charakh* or चरखी *charakhi*. It consists of only a bent wooden handle, डण्डी *dandī*, and a perforated board. The strands are fastened at one end to the handle, and the other ends are twisted by hand.

CHAPTER XXXI.—THE WEAVER'S BRUSH-MAKER.

599 The weaver's brush-maker is called कुँच बँधवा *kunch-bandhawā*. The brush is called कुँची *kunchī*, कुँच *kunch*, &c. (See Chapter on Weaving.)

600. He uses the साँचा *sāchā*, which are two moulds for keeping the brush in order while it is being prepared. He beats the brush with a ठोकना *thokanā*; and he has a flat piece of wood called पटरी *patari* for keeping the bristles in order.

CHAPTER XXXII.—THE BOW-MAKER.

601. A bow is कमान *kamān*, or in North-East Tirhut कमटा *kamathā*, and its maker is कामनगर *kamangar*. He has no special implements.

CHAPTER XXXIII.—THE WEAPON-CLEANER.

602. The सिकिलगर *sikilgar* or arms-cleaner uses a रन्दा *randā*, or in North-East Tirhut भाम *hām*, which is a kind of plane for cleaning off rust; a गुल्ली *gullī*, a piece of hand stone for a similar purpose; कुरन *kurun*, a kind of stone powder. He also uses a सिँघौटा *singhautā* or polishing-horn, a मसकली *masakali* or iron instrument, and गद्दी *gaddī* or thick cloth, both used for varnishing.

DIVISION II.

DOMESTIC APPLIANCES AND UTENSILS.

SUBDIVISION I.

APPLIANCES USED IN THE PREPARATION OF FOOD.

CHAPTER I.—SIEVES.

603. The winnowing-sieve is सूप *sūp* or कोलसूप *koiasup*. The former is also used for sifting grains of various sizes. It is made of reeds. The latter is used for winnowing only, and is woven of bamboo slips. They are both oblong in shape, and have a low wall round three sides, called in East Tirhut मड़रा *maṛarā*. Other names are कोनिया *koniyā* (North-East Tirhut), and डगरा *dagarā* (see § 47) in Gaya, Champāran, and North-West Tirhut.

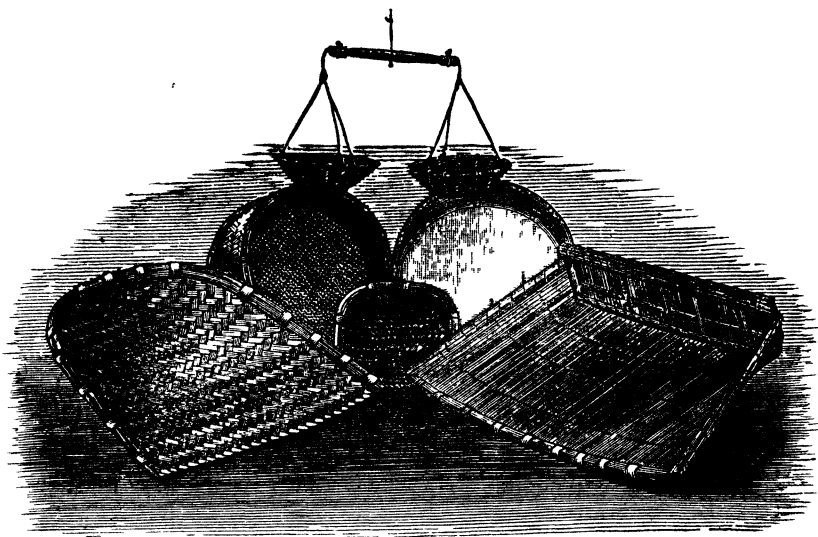
604. The चालनी *chalanī*, or (North-East Tirhut) चालनि *chālani*, is a woven sieve for sifting bran from flour, as in the proverb concerning an extravagant man, कोन पूरुखक भेलहुँ गाय, चालनि लै दुहावे जाय *kon pūrukhak bhelahuñ gāy, chālani lai duhāwa jāy*,—of what man have I become the cow: he has brought a sieve into which to milk me. Again, चालनि टसल सूप केँ, जनिका सहसर गोट छेद *chālani tāsāl sūp keñ, janikā sahasar got chhed*,—the sieve, which had a thousand holes, sneered at the winnowing-basket, i.e. the pot called the kettle black.

605. The चिलवन *chilawan*, or in Sāran, Patna, and Gaya चिलौज *chilaunj* or चिलौद *chilaund*, and in South Munger चिलौन *chilaun*, is a kind of sieve used for catching fish, and also (according to Crooke) in the North-Western Provinces for straining sugar-cane juice. Other names are आरसी *ārsī* or जङ्गा *janghā*, both used in South Bhagalpur, and the latter in North-East Tirhut and the former in Sāran.

606. The चलना *chalanā* is a sieve for cleaning grain. Other names are झरना *jharanā* south of the Ganges, तरछो *tarchhi* in Champāran and गुरचलना *gurchalanā* (North-East Tirhut).

607. The आंगी *āngī* or अंगिया *angiyā* is a cloth-bottomed sieve for sifting fine flour. It is called हंगी *hāngī* in Gaya and कपरचूर

kapardhūr optionally north of the Ganges. In Azamgarh, in the North-Western Provinces, *आँचो ānghī* is a leather sieve with very fine holes.



Taraju.

Chalani.

Supuli.

Āngi.

Kolasup

Sup.

CHAPTER II.—THE PEDAL FOR HUSKING GRAIN.

608. The whole apparatus, and also the movable *beam*, is called *टँकौ dhenkī* or (in Shahabad) *टँका dhenkā* or *टँका dheka* and (in Sāran) *टँकुल dhenkul*.

609. The *pillars* on which the beam rests are *जङ्घा jānghā* in North and East Bihār *जॉघा jānghā* in Shahabad, and *जङ्घीया jānghiyā* in North-West Tirhut. In Tirhut and the west they are *हूँटा khūntā*, in Patna and Gaya *खुन्ता khuntā*, and in South Bhagalpur and South Munger *खट्टा khuttā*. In South-West Shahabad they are called *खम्भा khambhā*.

610. The *peg* in the beam which crushes the rice is *मुसर mūsar* to the south and west, and *मुसरा musarā* in Tirhut, Patna, Shahabad, and South Bhagalpur. In Sāran, another name is *पहरवा paharwā*. In South Munger, Patna, and Gaya it is *समाठ samāth* or *समाँठ samanth* and *समाँवा samauā* is the iron ferule round its tip.



A Native Rope Walk.

611. The *axle* is generally अखौत *akhaut* or अखौता *akhautā*, local names being मँभा *mānjhā* in Champāran and North-East Tirhut, बेलनी *belanī* in North-West Tirhut, and डंडा *danda* also in North-East Tirhut. In Patna it is रनकौ *ranakī*, in South Bhagalpur असकलाइ *askalai*, and in South-West Shahabad सारा *sārā*.

612. The *hollow wooden bed* in which the rice is crushed is ओखरी *okhri* north of the Ganges, or as a local variant ओखर *okhar* in North East Tirhut and the north-west. ओखरी *okharī* and भुन्दो *bhundo* occur also in South Bhagalpur, and उखरी *ukharī* in South Munger. In South-West Shahabad it is कांडो *karī* in the rest of the district भुड़िया *bhuriyā*, in Gaya भुईं ओखरी *bhuiñokhari*, and in Patna भुड़की *bhunraki* or घुखौ *ghundi*. The stick used for stirring the grain while it is being pounded is in Gaya and South Bhagalpur ठेकरा *thekarā*.

613. The *hand-rail* which the workman grasps is अस्थम *astham* north of the Ganges and थमनी *thamanī* or अलगानी *algaṇi* in South Bhagalpur. It is टँगनी *tanganī* in Patna and South Munger, also अड़ानी *aṛāṇi* in South Munger, and हथी *hatthī* in Gaya. In Shahabad a rope (रस्सी *rassī*) is used.

614. The *pedal* or place where the worker rests his foot is पौदर *paudar* in Patna and Shahabad, पक्कर *pachhakar* or पक्काड़ *pachkhār* in Sāran and Champaran, पुक्ड़ा *puchharā* in North-East Tirhut, पक्कौरा *pachhaurā* in South-West Shahabad पक्कूआ *pachhuā* in South Munger, पक्कीया *puchhiyā* in South Bhagalpur, पोक्की *ponchhi* in Gaya, and लतमरा *latamarā* in North-West Tirhut. The pit into which this is depressed is in Gaya गोरपौरी *gorpaurī*, and in South Bhagalpur गत्तो *gatto*.

615. This implement is practically the same as the lever for breaking bricks, for an illustration of which see § 431.

CHAPTER III.—THE PESTLE AND MORTAR USED FOR HUSKING GRAIN.

616. The *mortar* is ओखरी *okhri* generally, local variants being ओखर *okhar* in North-East Tirhut and Shahabad, ओखरा *okharā* in South-West Shahabad, and ओखली *okhalī* in Gaya. In Patna an optional name is कुरदन *kuradan*, and in Sāran धनकुट्टौ *dhankuttī*.

617. The *pestle* is मूसर *mūsar* to the West and सम्राठ *ṣamāth* to the east. In Patna both words are used.

618. The iron *ferule* at the bottom of the pestle to prevent it splitting is साम *sām*, or in Patna, Gaya, and the south-east समौआ *samauā*, and in Saran optionally समयौ *samayāñ*.

CHAPTER IV.—THE HAND GRINDING-MILL.

619. This is known as जांत *jānt*, जंतवा *jantwā*, or जांता *jāntā*. This is worked by two women. The smaller kind, used for breaking pulses and worked by one person, is चकरो *chakarī* generally, or चक्की *chakkī* to the west. North of the Ganges चकुला *chakulā* is a medium-sized one.

620. The *upper stone* is उपरौटा *uprautā*, and the *lower stone* तरौटा *tarautā*, and also south of the Ganges तलौटा *talautā*.

621. The *handle* of the large variety is हाथड़ *hāthar* in South-East Tirhut, and elsewhere हथरा or हथड़ा *hatharā*. In Shahabad it is जूआ *jūā*. That of the smaller variety is खूंटी *khūnti*. The *axle* is किल्ला *killā* or (in South-East Tirhut) कौल *kīl*; and the *feeding channel*, मुंह *munh* generally; also गाली *gālī* in Shahabad, Gaya, and South Bhagalpur, गल्ली *gallī* in Saran and North-East Tirhut, गलौसी *galausi* in Champaran, खोईह *khōñich* or गलियारी *galiyārī* in North-West Tirhut, गत्तो *gatto* in South Bhagalpur, and चड़िया *ghariyā* in South-West Tirhut.

622. The handful of grain poured into the mill is भौंक *jhīnk* local variants being भौंका *jhīnkā* in Saran, Patna and South-East Tirhut and भौका *jhīkā* in South-East Bihar. In South Bhagalpur it is also लप्पो *lappo*.

623. The *wooden seat* on which the woman sits is पीठा *pirhā*. A local variant is पीठी *pirhī* or (East) पीठिया *pirhiyā*. A similar mud seat is बैसनी *baisanī*, or in Champaran बैठनी *baithanī*, and in South-East Tirhut बैसन *baisan*. In South Munger it is बैसका *baiskā*, and in South Bhagalpur बैसको *baisko*.

624. To roughen the stone with a chisel is north of the Ganges टांगब *tangab* or टूंगब *tūngab* to the west and कूटब *kūtab* to the east. South of the Ganges, to the west it is कूटल जाइब *kūtal jāib*, and to the east कुटाएब *kutāeb* or कूटिदेब *kūtideb*. The man who does this is called जनकुट्टा *janākuttā*. He uses a chisel, छिनौ *chheni*, and a hammer, थपूआ *thapuā* or हथौरी *hathaurī*.

625. The act or profession of grinding corn is पिसान *pisān* पिशवन *pisuwan*, or in Champaran पिसना *pisana*, and in Gaya पिसार *pisāi*.



MILL-STONE FOR
PULSES (*Chakri*)

PESTLE AND MORTAR
(*Okhri*).

FLOUR-MILL
(*Jant*)

and its wages पिसाह *pisāh*. A well-known proverb is जाइछी पटना जोड़ा एक जांत, *jaichhī patna jorā ek jānt*, — 'I go to Patna for a pair of mill-stones,' something like a Newcastle-man going to London to look for coals.

CHAPTER V.—THE GRINDSTONE FOR SPICES.

626. This is सिलवट *silawat* or सिलौट *silaut*, and in Sāran सिनावट *silāwat*; also in Patna, Gaya, and South-East Tirhut सील *sīl*. To the south-east it is also पाटी *pāti*.

627. The *stone roller* used with it is लोहा *lorhā* to the west and लोही *lorhī* to the east. In Patna another name is बड़ा *battā*.

CHAPTER VI.—THE ROLLER FOR MAKING PASTE.

628. The *rolling-plate* is बेलना *belanā*; also बेलन *belan* in Patna.

629. The *paste-board* is चौकी *chaukī* to the west and चकला *chakala* to the east. In South-East Tirhut another name is चकोला *chakola*, in Gaya चौकल *chaukal*, and in North-East Tirhut चक *chak* or चाक *chāk*.

630. The dry flour sprinkled on the board to prevent the paste sticking is परथन *parthan* generally, with local variants परथनौ *parthanī* to the west and पलेथन *palethan* in Patna and South Munger. In South-East Tirhut it is optionally called माड़ा *mārā*.

SUBDIVISION II.

DOMESTIC FURNITURE.

CHAPTER I.—STOOLS.

631. Stools made of bamboo or reeds are मोड़ा *monrhā* when large, and मोढ़िया *monrhiyā* when small.

632. When made with a woven twine seat, a wooden frame-work, and four legs, they are called मचिया *machiyā*. Another name is मचोला *macholā*, current in Champaran.

633. When it has three legs, it is called तिपाई *tipāi* north of the Ganges, and तैपाई *tepāi* or तैपड़ *tepāṛ* south of it. In Shahabad a three-legged stool is called मेच *mench*.

634. A wooden stool is, according to size, *पौड़ा pīrhā* (large), *पीड़ी pīrhī* or *पिड़ि pīrhī* (smaller), and *पिड़िया pīrhīyā* (smallest).

635. The wooden platform for sitting, sleeping, or bathing is when large, *तखतपोस takhatpos*, and when small *पटरा patarā*. *चौकी chāukī* is used for both large and small kinds.

CHAPTER II.—THE BED AND COT.

636. A *bed* or *cot* is *खाट khāt*, *खटिया khatiyā*, or *पलङ्ग palangā*. When an ordinary bed, it is specially called *चारपाइ charpāi* or *चरपाइ charpāi*, and when a cot, *खटोला khatolā* or *खटोली khatolī*; also in South-East Tirhut *खटुला khatulā*. Another name is, *पलंगिया palangiyā* or *पलंगरी palangarī* in Shahabad and South Munger; another name is *सजेया sajeā* or *सेजिया sejiyā*, which is used principally in poetry.

637. The *pillow* is *तकिया takiyā* or *ताकेया takeā*, also *गेरुआ geruā* in East Tirhut and *सिद्धाना sirhānā* or *सिद्धानी sirhānī* in Tirhut and the west. The bolster is *बालीस balīs*, *बलिस्ता balistā*, or (in South-West Shahabad) *बिलस्ता bilasta*. The side bolsters are *बगली तकिया baglī takiyā*, and the heavy thick bolster for resting the back against is *मसनद masanad* or *गौ तकिया gau takiyā*. The *bed clothes* are *बिछाओन bichhāon* *बिछौना bichhāunā*, or *गेटम getm*. The mattress or its equivalent is *तोसक tosak*. In Tirhut *ओछाओन ochhāon* or *ओछौना ochhāunā* are the bed clothes over the body. A patchwork quilt, &c., worn by the poorer orders is *गेंदड़ा gendarā*, (also in Champaran and to the east) *खेंदड़ा khendhara*, or *सोजनी sojni* in South Bhagalpur, Patna, and Gaya, *खेनरा khenara* or *सुजनी sujni* in Sāran and West Tirhut, *लेंदरा lendra* in Shahabad, and *गुदड़ा gudara* or *लेवा lewā* to the west generally. In South Bhagalpur it is *भोथरा bhotharā*. See also § 731.

638. The *legs* of the bed are *पौआ pauā*, *पाया pāyā*, or *पाव पावā*. The side pieces are *पाटी pātī* or *पटो patlī* generally, also *पावौ pāvāi* in Tirhut and South Bhagalpur. The end pieces are *चूर chūr* or *चूल chūl*. The head of the bed is *सिद्धाना sirhānā* or *सिद्धानी sirhānī* north of the Ganges, also *मुरथारी murthārī* in North Tirhut and *सिरमा sirmā* in North-East Tirhut. South of the Ganges it is *सिरहाना sirahānā* (Shahabad also *सिरहान sirahān*) or *मुरथारी murthārī*, also *सिरवांसी sirwānsī* in South Bhagalpur. The foot of the bed is *गोरथारी gorthārī* or *गोरथरिया gorthariyā*. In Shahabad it is *गोड़तार gortār*, and in Sāran *गुनथारी gunathārī*; also *गोनतारी gonatārī* north of the Ganges generally and in South-West Shahabad, *पथौनी pathāunī* in South-East and

पथाना *pathānā* in North-East Tirhut. South of the Ganges we find optionally पैताना *patānā* in Shahabad and Patna, पौताना *pautānā* (also in South Munger) or पोथानो *pothāni* in Gaya, and पौथाना *pauthānā* in South Munger.

639. The *network* at the bottom is बिनावट *bināwat* or बिनाइ *bināi*, or in East Tirhut घोराइ *ghorāi*. In Patna and Gaya it is बीनन *bīnan* or बिनौट *binaut*, in Shahabad बिनाव *binaw*, and घोरन *ghoran* in South Bhagalpur and South Munger. When this is made of one string, the bed is said to be एकबधिया *ekabadiyā*; of two strings, दोबधिया *dobadiyā*; of four strings, चौबधिया *chaubadiyā* (west); and of six strings, छबधिया *chhabadiyā*. In South Bhagalpur the words एकगोटिया *ekagotiyā*, दुगोटिया *dugotiyā*, चरगोटिया *charagotiyā*, and छगोटिया *chhagotiyā* are used. In South Munger they are एकजोरिया *ekujoriyā*, &c. The strings at the bottom by which the netting can be tightened at pleasure are ओरचन *orchan* or ओरदवानो *oradawāni* in Tirhut and the west. In Saran and Patna they are ओरचन *orachan* or ओदवाइन *odawāin*. In the east they are अराँच *arānch*. Other local names are ओनचन *onāchan* in South-West Shahabad, ओदाइन *odāin* in Gaya, अर्देवाइन *ardawāin* to the east, ओदान *odān* in South Munger, and बाघ *bādh* or गतान *gātān* in North-East Tirhut. The thick rope at the foot to which the netting is tied is सिधवानो *sidhawāni* in the north-west; also माँही *mānhi* in Champaran. In South-East Tirhut it is अजवाइन *ajawāin*. In Patna it is माइ *māi*, in Gaya मेअर *mēār*, in South Munger माइन *māin*, and in South Bhagalpur बान *bān* or मैन *māin*. Elsewhere it is also called ओरदवानो *ordawāni*. The string tied to the side as the netting is being made is बरुआ *baruā* in the north-west and south. In Tirhut and the east generally it is ओभा *ojhā*, or in South Bhagalpur also जमौआ *jamauā*. When the netting is finished this string becomes useless, and villagers believe that if it be thrown across the door of a house the members of that house will quarrel amongst themselves. The सोग *sog* or सोक *sok* are the large spaces in the netting along the frame of the bed.

CHAPTER III.—THE WEIGHING-SCALES.

640. The *large fixed scales* are रातल *rātal*, local variants being रातुल *rātul* in Shahabad and राटन *rātan* in North-East Tirhut. In South Bhagalpur they are काँटा *kāntā*, which elsewhere means the small scales. Another name in the same place is मनकाँटा *mankāntā*. The small scales are तराजू *tarājū*, local variants being तरजूई *tarjūi*

in the north-west, तरजू *tarajū* in East Tirhut and South Munger, and तरजूआ *tarajūā* in South Bhagalpur. Other names are कौंटा *kāntā* and टकौरी *takaurī* in the west and Patna and Gaya, and परियानी *pariyānī* in Patna and Gaya, which principally refer to goldsmith's scales. In South Bhagalpur तूल *tūl* is a weaver's scale for weighing thread or cotton.

641. The *pans* of the scale are पलरा or (in Patna and Gaya) पलड़ा *palarā*. In South Bhagalpur they are also called डलनी *dalanī* or पल्ला *pallā*.

642. The *strings* of the scale are called तन्नी *tanni* (except in the east), a local variant being तानी *tānī* in Gaya. In the east they are जोती *jotī* or (in South Munger) जोला *jotā*. In Patna optional names are डोरी *dorī* and बाधा *bādhā*.

643. The *weights* are बटखरा *batakhara* or बाट *bāt*. *make weight* put into one scale to make the balance true is पसंघा *pasangha* local variants being (East Tirhut) पासंघ *pāsangh* and (Patna, Gaya, and South Bhagalpur) पसंगा *pasangā*. In Patna and Gaya and South Munger it is also called धारा *dhārā*.

644. The *beam* of the scales is डंडी *dandī*. In the south-east the beam of a jeweller's scale is नितो *nittī* or नित्ती *nittī*. The indicator is सूइ *sūi*.

645. A *false balance* is नेवत *newat* or नैवता *newtā* to the west and in Gaya. In East Tirhut it is लेवत *lewat*, and in Champāran नवता *nawatā*. In South-West Shahabad it is जीयत *jīyat* or जीता *jītā*, and so also in Gaya and South Munger. In Patna and Gaya it is झुकत *jhukatā*, and in South Bhagalpur जोती *jotī*.

CHAPTER IV.—NETS.

646. A small fisherman's net is जाल *jāl* or जाली *jālī*, and a महाजाल *mahājāl* is one of a larger size. North of the Ganges and in Shahabad a कुरैल *kurail* is a net fixed in the water with six sticks and worked by one man. In South Bhagalpur it is खरैल *khara'il*. A similar net with three sticks is बिसारी *bisārī* north of the Ganges and in South Munger; also बिसरी *bisari* in Champāran, and बिसार *bisār* in Champāran Gaya, and South-East Tirhut. In North-East Tirhut, however, it is called खनसारी *khansārī*, and in South Bhagalpur चौंधा *chaundhā*. A casting-net is फेकैल *phekail* in Patna, Gaya, and Sāran, खेप *khep* to the west, and घुमैया जाल *ghumanā jāl* in Tirhut and South Munger; also

in North-East Tirhut खपियार *khapiyār*. In South Bhagalpur it is फेका *pheskā*. The iron or earthen sink-balls attached to it are बटिवन *batiwan* and बटवन *batawan* to the west, and पौड़ी *paunri* in North-West Tirhut. In South Bhagalpur they are भौंटिया *bhontiyā*. A net attached to two poles and worked by two fishermen is डौड़ी *dourrī* in Patna, Gaya, and the west, and डौड़ *donr* in Champāran. Other fishing-nets are घनेकी *ghanaili* and पसर *pasrā* to the west, and गिरगिरा *girgairā*, a small variety, used in Gaya and the south-east. In the same district and in Champāran ओका *okā* is a bag dragged through the water for catching fish. In Champāran and North-East Tirhut टापी *tāpī*, in Shahabad टाप *tāp*, and in South Bhagalpur अरसी *arasī*, is a kind of bamboo fish-net, and गंज *gānj* or गंजी *gānji* is a horn-shaped basket for catching fish. The man who works the last is called गजवाह *gajawāh*. In this connection may be mentioned a fish-trap used in Gaya called चिलौद *chilaund* (see, however, § 605). Fish caught in this are kept in a pit, called अपा *āpā*. A kind of pit used for catching fish is called in Gaya फरका *pharkā*. A net for catching birds is घनी *ghanī* north of the Ganges; also फान *phān* or फानी *phānī* in Champāran and Tirhut, and फांदा *phāndā* in Shahabad. South of the Ganges the बटियारी *batiyārī* is a net used in the daytime, and चातर *chātar* one used at night for catching birds.

647. North of the Ganges the भोला *jholā* or भोलो *jholī* is a net used by cartmen for feeding bullocks. To the west it is भोरो *jhorī* and elsewhere south of the Ganges जल्ला *jallā*. जाला *jālā* is a net for carrying grass. A local variant is जल्ला *jallā* in Sāran and South Munger. In South Bhagalpur it is कपाह *kapāh*.

648. To the west (including Patna and Gaya), and in Tirhut सिकहर *sikahar* is a net for hanging up pots, &c., in a house. Other names are सौका *sīnkā* (Patna and Gaya), सौका *sīkā* (Sāran, Champāran and the east generally), and सौक *sīk* also in North-West and South East Tirhut. खान्जी *khānji* in North-East Tirhut is a net for holding fruit.

649. The stick or rope for hanging up clothes is अरगनी *aragenī* in Sāran, Champāran, Patna, and North-East Tirhut, अरगनी *araganī* in Shahabad and Tirhut, असगनी *asaganī* in Tirhut (optionally), Shahabad, Patna, and Gaya, and रेगनी *reganī* in Shahabad. Other names are टंगना *tanganā* in Patna, Gaya, and South Munger, टंगनी *tanganī* or दौन *dawnī* in Patna and South Bhagalpur, and सियता *siyatā* in Shahabad

A frame used for the same purpose is ठटरौ *thatari* to the west and छतरौ *chhatari* in North-West Tirhut.

650. A cord net for carrying goods on the head is जलखरौ *jalakharī* in West Tirhut and to the north-west, and जाली *jālī* in Shahabad, South Munger, and Tirhut. In the south-east it is जल्ला *jallā*.

651. The net used by bearers with the sling pole (बहंगी *bahangī* or, in North-East Tirhut, बहिंगा *bahingā*) is generally सिकहर *sikahor*, but सीका *sikā* in the south-east, सिका *sikkā* in Gaya, and सीक *sik* (optionally) in North-West and South-East Tirhut.

CHAPTER V.—THE PAD USED FOR SUPPORTING WATER-POTS &c., ON A WOMAN'S HEAD.

652. This is बिठ्ठा *bitthā*, बीठा *bītha*, or बीठो *bītho* to the west and in West Tirhut. In Patna, Gaya, and the south-east it is नेठो *netho* or नेठुआ *nethuā*. Another name is गेंडूआ *genruā* to the west and in Gaya and South Munger, गेंडूजी *genrūjī* in Patna and Gaya, and गेंडूड़ी *genrūrī* in Tirhut. Another name (only noted north of the Ganges) is बिंड़िया *binriyā* in Champāran, बिंड़ड़ी *binrārī* (a small kind) in Sāran, बींड़ो *binrō* in East Tirhut, and बिंड़ूआ *binrūā* in Tirhut generally; yet another name is लजुरी *lajurī* in South-West Shahabad.

CHAPTER VI.—THE STICK.

653. The ordinary long stick is लाठी *lāthī* (also लठ *lath* in Patna). Other names are लौर *laur* (north of the Ganges) or लोडर *laur* to the west, and सटका *satakā* north of the Ganges. The butt end of this is हूरा *hūrā* north of the Ganges and in Patna, हुर्रा *hurra* in Shahabad and the south-east, हुत्था *hutthā* in Gaya, and गोआ *goā* in South Munger optionally.

654. सोंटा *sontā* or सोटा *sotā* is a stout short stick. It is also called दण्डा *dantā*, and in Champāran डटौका *dataukā*. A thin stick is छड़ी *chharī*, and to the west, including Patna and Gaya, गोजी *gojī*. Other names are छाकन *chhākān* in Champāran and North-West Tirhut, छकनी *chhakani* in South Bhagalpur. A thick walking-stick is डंठा *danthā*, and also, to the west, लबदा *labadā* and a similar one, used principally by old or lame men is ठेंगुनी *thenghuni*. This last is also thegunrī in Champāran and West Tirhut, ठेंग *theng* or thegunī in Shahabad, and ठेंगा *thengā* in the south-west of the

same district. In South Bhagalpur it is ठेंगनी *thenganī*, and elsewhere ठेंगी *thengī*. बेसाखी *besākhi* is a crutch. In Shahabad पटका *ṛṭakan* is a walking-stick. A piece of split bamboo used as a stick is फट्टा *phatthā*, फठी *phatthī*, or फराठी *pharāthī*. It is also called बंसफट्टा *bansphattā* or बंसफेंटा *bansphentā* in Patna and Gaya, and हत्ती *hattī* in the south-east. A heavy stick is बोंग *bong*, or to the north-west बजर बोंग *bajar bong*.

655. The following Hindi lines in praise of the stick are very popular in Shahabad, a district famous for its club-men :—

लाठी के गुन बहुत ह सदा रखिये सङ्ग ।
गहिरौ नदिया नाब जहं तहाँ बचावे अङ्ग ॥
तहाँ बचावे अङ्ग झपट कुत्ते को मारे ।
दुसमन दावागीर हो उन के मुस्तक फारे ॥
कह गिरधर कवि राय बात बाँधो यह गाँठो ।
कमर लिये तरवार हाथ में राखो लाठी ॥

*Lāthi men gun bahut hain sadā rakhiye sang,
Gahirī nadiā nālā jāhan takān bachāwe ang.
Tahān bachāwe ang jhapat kutte ko māre,
Dusman dāwāgīr ho un ke mustak phāre.
Kah Girdhar kabi rāy bāt bandho yah gānthī,
Kamar liye tarwār, hāth men rākho lāthi.*

A stick has many virtues, you should always have with you :—

If the water in a river or canal is too deep, it saves your limbs.

It also at once saves you by hitting dogs,

And if you meet wicked enemies it can dust (*lit. trans.*) their heads.

Saith Girdhar, the prince of poets, Ever bear this in mind

Wear a sword in your belt, but carry a club in your hand.

CHAPTER VII.—BOXES.

656. North of the Ganges सनुख *sanūkh* or (in Sāran and South Munger) सन्दूख *sandūkh* is an ordinary box. South of the Ganges it is सन्दूक *sandūk*, and in Patna and Shahabad सनुक *sanūk*. A small box is कनतोर *kanator* or बाकस *bākas* (box). South of the Ganges it is सन्दुकची *sandukachī*, or सनुकची *sanukachī*, the latter chiefly in Shahabad and the extreme east. पौता *pautā* or पौतो *pautī*, or (in South

Bhagalpur) पाँती *pauntī*, is a little box made of bamboo slips, and मोना *monā* (Champāran) or मौनी *maunnī* are similar ones made of straw or of bamboo slips.

657. पेटाहा *petārhā* or पेटाही *petārhi*, and also south of the Ganges पेटारा *petārā* or पेटारी *petārī*, is a light travelling box or basket for clothes, &c., carried by a man on a sling bamboo, as in the proverb थाकल बरद के पेटार भारी *thākal barad ken petār bhārī*,—for a tired bullock even a basket is too heavy. Other names are सखारी *sakhārī* in South-East Tirhut and झाँपो *jhāmpī* south of the Ganges and in Champāran. The sling bamboo is called बहंगी *bahangī*, or in North-East Tirhut बहिंगा *bahingā*; also सुइला *suilā* in Champāran and North West Tirhut, and सिकपटई *sikpatai* in East Tirhut.

658. The डिबिया *dibiyā* is a small box for jewelry or other valuables. In Patna and Gaya it is डिब्बा *dibbā*, and in Sāran also डीबा *dībā*.

659. The चुनौटी *chunautī* is a box for carrying the line (चून *chūn* or चुमा *chunnā*) used with betel. In Champāran and North-West Tirhut it is called चुनहा *chunhā*.

660. The box in two parts for holding betel, &c., is पनबट्टा *panbattā* or बेलहरा *belaharā*. Local names are पनौटी *panautī* (Shahabad), पनबट्टी *panbattī* (Champāran and South-East Tirhut), बेलहरी *belaharā* (Patna and Gaya), and बिरहरा *biraharā* (Champāran and East Tirhut).

661. The box in which the अबटन *abatan*, or cosmetic which is rubbed on the bride at a wedding, is kept is डोकौ *dokī* in Shahabad, and सोगिला *sogilā* or सनसोगिला *sansogilā* in the south-east. Elsewhere it is माला *mālā*, &c. See below.

662. The box used by women for carrying red lead is सिंधोरा *sindhorā* when large, and कीया *kiyā* when small. The box in which they carry the vermilion which they put on the parting of their hair is इंगरौटी *ingrautī* or कियौरी *kiyaurī*. It is also हिंगौरी *hingorī* in North-East Tirhut and सपरी *sapri* in South-East Tirhut.

663. A माला *mālā*, मलवा *malwa*, or मलिया *maliya* is a box for holding oil. It is also called मलबौ *malasī* in North-East Tirhut, तेलहका *telahandā* in Patna and Gaya, and तेलभाड़ा *telbhanṛā* in Shahabad,

CHAPTER VIII.—METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES.

664. The vessels ordinarily used by Hindus are as follow :—

तखला *tasalā* or **तखलावा** *tasalawā*, made of brass (**पीतल** *pītar*), a round vessel used for boiling rice. About two *ser*s of rice can be cooked, in it.*

665. **तखली** *tasali*, a similar vessel of smaller size. In Shahabad it is called **तौली** *taulī*.

666. **बटुआ** *batuā* or **बटू** *battū*, a vessel made of alloy [**पूख** *phūl* **कसकुट** *kasakut*, or (Gaya) **भरिथ** *bharith*]. This is used for cooking rice, and about a *ser* of rice can be cooked in it. It is comparatively higher and narrower than the **तखला** *tasalā*.

667. **बटलोही** *batalohī* or (north of the Ganges) **बटुली** *batulī*, a smaller similar vessel, used for cooking pulse or meat.

668. **पतिली** *patilī* of copper (**तांबा** *tambā*) or alloy. It has a narrow flat mouth, and is used for boiling meat.

669. **हण्डा** *handā*, **हण्डा** *hanrhā* (Patna and the south-east), **खरखण्डा** *kharakhandā* (Gaya), or **खंखरहरा** *khankharaharā* (Champāran and North Tirhut), is a very large copper vessel for boiling rice. When used by mendicants (**फकीर** *phakīr*) it is called by them **टोकना** *tokanā*.

670. **तामी** *tāmi* or **तमिया** *tamiyā*, is south of the Ganges a large brass vessel, broad at the bottom, for cooking pulse at marriages, &c.

671. **कड़ाह** *karāh*. This (to the north-west and in Gaya) is a large iron pan capable of boiling as much as twenty *ser*s of rice.

672. **बरगुना** *baragunā*. This (in North-West Bihār) is a small brass vessel with an erect rim for boiling rice, pulse, &c.

673. **कराही** *karāhī* or **कड़ाही** *karāhī*, and to the east and in Champāran **लोहिया** *lohiyā*, an iron or brass broad shallow pan with handles (**करा** or **कड़ा** *karā*), generally used for cooking vegetables.

* About this vessel there is a story. Once upon a time all the people of Bhojpur, in Shahabad, were robbers. When a traveller passed through one of these villages, they used to seize his cooking-pot, saying “**तखला तोर की मोर** *tasalā tor ki more*,”—“Is the pot mine or yours?” If the traveller replied “**मोर** *more*,” “mine,” they would set upon him and beat him and rob him of the vessel by force. If he said “**तोर** *tor*,” “yours,” they used, on his own admission, to take it from him and let him go peaceably. Thus, in any way, they plundered him. Hence the saying **तखला तोर की मोर** *tasalā tor ki more* has passed into a proverb, of which the application is easy to see.

674. बहगुना *bahgunā*, an iron or brass cooking-pot with straight edges and a handle.

675. तमहेड़ी *tamherī*, a round copper vessel.

676. तवा *tawā*, तावा *tawā*, or (Patna and Gaya) तार *tāṛ*, an iron griddle plate.

677. कटोरा *katorā* to the south and north-east, कचोरा *kachorā* in Sāran and Champāran, दुम्मा *dubbhā* in Sāran and Champāran बाटी *bātī* in Tirhut, and मेंहिवाटी *menhibātī* in South-East Tirhut is a vessel used for eating from, with a projection at the bottom on which it stands.

678. The तसतरी *tasatarī* (north of the Ganges and in Gaya, Patna, and South Munger), छिपुली *chhipulī* to the east and in Patna, जाम *jām* in Patna, Gaya, and the south-east, and कसतरी *kasatarī* in Shahabad, is like the कटोरा *katorā*, except that it is flat-bottomed, and has no stand.

679. In the south-east the झरका *jharakā* is a deep pan for eating; the कचन पूरी *kanchan pūrī*, a shallow one; and the अगरेल *agarel* one with the edges straight and short.

680. The थारी *thārī* or थरिया *thariyā*, also छीपा *chhīpā*, and (in Patna and Gaya) खोरी *khori*, is a flat pan from which food is eaten. The मलंगिया थारी *malangiyā thārī* has straight sides, and the मिरजापुरी *mirjapurī* has curved ones.

681. परात *parāt*, a large flat pan like the थारी *thārī*, except that its sides curve gradually up to the top.

682. ठाँठो *thānthī* or टाँठो *tanthī* is a dish like the थारी *thārī* but made of bell-metal (काँसा *kānsā*).

683. दबू *dabbū*, a brass or iron spoon, of which the bowl is deep and broad, principally used at marriages.

684. कलछुल *kalachhul* or करछुल *karachhul* is a spoon. कलछा *kalachha* in South-West Shahabad means an iron spoon, and कलछी *kalachhi* in Sāran, Patna, and Gaya a brass or iron one.

685. North of the Ganges and in Shahabad छनौटा *chhanautā* or जरना *jharanā*, and in Patna, Gaya, and the south झंझरा *ghanjhrā* is a cullender or iron sieve with a handle. In North-West Tirhut it is also called सनौटा *sanautā*, and in North-East Tirhut झंझ *ghanjh*.

686. पौना *pauna* or (South-East Tirhut) पौनिया *pauniyā* is an iron cullender or straight-ladle.

687. The लोटा *lotā* is used for drawing water and drinking.

688. The गेरुआ *geruā* or हथहर *hathahar* north of the Ganges, Patna, Gaya, and Shahabad, also सोबरना *sobarnā* in North-East Tirhut, and झारौ *jhāri* in Champāran, Patna, Gaya, and to the south-east, is a kind of *lota* with a spout (टोंटी *tontī*). It is generally made of a white alloy (फूल *phul*). The माधव सिङ्गी *mādhav singhī* (North-East Tirhut) is a kind of drinking-vessel invented by Mādhav Singh, a former Mahārāj of Durbhanga. It is shaped like a globe surmounted by a funnel. The globe has a spout, and the whole stands on a pedestal.

689. तमहा *tamahā* north of the Ganges, and झारौ *jhāri* south of it, is a similar vessel made of red alloy (कसकुट *kaskut*). Both the last two are used for drinking.

690. अबखोरा *abkhorā* or अमखोरा *amakhorā* is a drinking-vessel, the sides of which are broader towards the mouth, and it is provided with a stand (गोड़िया *goriyā*) at the bottom. It is also called खोरा *khorā*. In Gaya दुब्बा *dubbā* is a large cup, and in South Bhagalpur लोटकी *lotakī*.

691. गिलास *gilās* (glass), similar to the last except that the sides are straight or only slightly curved. It sometimes has no stand and is flat-bottomed. It is, in fact, modelled closely on the lines of a European peg-tumbler, but is of metal.

692. बट्टा *battā* (Patna, Gaya, and North-East Tirhut), a kind of large metal cup. बाटी *bātī* is a small one.

693. गगरा *gagrā*, or (in Champāran and Tirhut) तमघैल *tamghail* or तमघैला *tamghailā*, (in Gaya) बसनी *basānī*, and (in Champāran, Patna, and to the south-east) कलसी *kalasi*,—a copper or brass vessel used for drawing water from a well.

694. डोल *dol* or कुंड *kūṇṛ*, an iron vessel for drawing water from a well.

695. लोहरा *lonhearā* or लोहरी *lonhārī*, a small iron pan. In the south-west also used for drawing water from a well, like डोल *dol*. North of the Ganges it is also called लोहिया *lohiyā*.

696. होंद *chhonh* or मटुका *matukā*, a copper or brass vessel for storing water in.

697. The सुराही *surāhī* or सोराही *sorāhī* is used for keeping water. जलधरौ *jaladhari* (North-East Tirhut) is a water-pot;

698. अषताभा *aphatābā* or अषताया *aphatāyā*, a water-ewer used for washing.

699. चिलिमचौ *chilimachī* north of the Ganges, चिलिपचौ *chiliphachī* in North-West Tirhut, चिलमचौ *chilamachī* south of the Ganges, and सिलपचौ *silaphachī* amongst Mahammadans, used for washing.

700. सरपोस *sarposā*, ढकना *dhakanā*, or ढपना *dhapanā*, a cover for other vessels.

701. मलिया *maliyā* or (Gaya) मलहिया *malhiyā*, a small cup for holding oil. Sometimes it is made of wood.

702. दीयट *dīyat* or दीवट *dīwat* or चिरकदान *chirakadān* (north of the Ganges), बरदवान *baradoan* (Gaya), and चिरागदान *chirāgadān* (Shahabad and South Munger), is a lamp-stand. In North-East Tirhut it is दीयटि *dīyati*, and in South Bhagalpur दिपरा *diparā* or दिपहरा *dīpaharā*.

703. चिमटा *chimatā* or सिजंटा *siñthā*, also चूंटा *chūntā*, a pair of small tongs used for arranging the fire or turning over cakes on the griddle.

704. संधचौ *sanraṣī*, or (to the east) बावली *bawalī*, or in South-East Tirhut बगुली *bagulī*, tongs used for removing the pot (बटुली *batulī*, &c.), from the fire.

705. खोरना *khoranā* or खोरनी *khoranī*, also सराई *sarāī* (North-West Tirhut), उटकन *utakan* (Patna, Gaya, and South Munger), एकठा *ekathā* (Champāran), and लोपन *lopan* (East Tirhut), is an iron or wooden poker. पिहकर *pihakar* (Shahabad) is a wooden poker.

706. इमाम जिस्ता *imam jistā* or (to the south-west) हावन इस्ता *hawan dastā*, or (South-West Shahabad) निमइस्ता *nimadastā*, or (South Bhagalpur) हमाम दिस्ता *hamām distā*,—a pestle and mortar for grinding spices, &c.

707. पिकदान *pikadān* or पिकदानो *pikadānī*, also to the west and south उगलदान *ugaladān*, (in Patna and Gaya) optionally चिरमिचौ *chirmichchī*, and (in South Bhagalpur) पिरागदान *piragdan*, a spittoon. To the east and in Patna it is also पिरिकदान *pirikadān*.

708. पनदान *panadan* or पनबटा *panabattā*,—for keeping betel.

709. लेवा *lewā*, or in Patna and Shahabad लेवन *lewan*, and in the south-west of the district लेव *leo*, is ashes plastered on the cooking-pot to save it from fire.

710. The handful of straw, &c., used for cleaning metal vessels is लूँडा *lūṇṛā* or लुन्दा *lundā*. In South-East Tirhut it is optionally नूँडा *nūṇṛā*. In South Bhagalpur it is नूँडी *nūṛō*, and in South Munger नुन्दा *nundā*.

711. Musalmāns generally use the following vessels :—

पत्तीला *patīlā*, a large copper vessel for cooking rice.

पत्तीली *patīlī*, देगची *degachi*, or डेगची *degachī*, a similar vessel smaller in size.

देग *deg* or डेग *deg*, a somewhat larger pot for boiling.

बघना *badhana*, the same as the Hindu लोटा *lotā*, but with a spout.

बघनी *badhānī*, a similar vessel of smaller size.

कटोरा *katorā*, similar to the Hindu vessel, but made of copper.

पियाली *piyālī*, a cup.

पियाला *piyālā*, similar to the last, but larger.

रिकाबी *rikābī*, a saucer.

तबाक *tabāk*, जिब्भा *jibbhā* in Champāran, or तबाख *tabākh* south of the Ganges, a broad flat washing-vessel.

चिमटा *chimatā*, &c., the same as used by Hindus.

सरपोस *sarposa*, टकना *dhakanā*, or टपना *dhapanā*, cover for other vessels.

चिलिमची *chilimachi*, &c., the same as for Hindus.

अफताबा *aphatābā*, the same as for Hindus.

तखत *tasat* or (when smaller) तखतरी *tasātari*, a broad flat dish.

सेनी *senī* or (in South-East Tirhut) सैन *sain*, a broad shallow tray.

गगरा *gagarā*, &c., as for Hindus.

लगान *lagan*, a large vessel for storing water.

कराही *karāhī*, &c., the same as for Hindus.

भरना *jharanā*, छनौटा *chhanautā*, &c., as for Hindus.

पनबटा *panabattā*, &c., as for Hindus. The हुसुन्दान *husundān* or (Gaya) कुत्ता *kuttā* or कुत्ती *kuttī* is similar, and contains additional compartments for lime.

खासदान *khasadan*, for keeping *pān* or betel, with a cover.

The खिलवट्टी *khilabattī* is used for keeping ready rolled up betel leaves, with the nut and lime inside ready for use (खिल्ली *khillī*).

पिकदान *pikadān*, &c., as for Hindus.

सोराही *sorahī*, &c., as for Hindus.

Lamp-stands, viz., फटील सोज *phatīl soje*, and in Sāran also पटील सोज *patīl soje*, of brass; चिरागदान *chirāgadān*, of wood; दीवट *dīwat*, &c., (see Hindu articles) of iron; and बद्दान *badawān*, of bamboo slips.

तावा *tāwā*, &c., as for Hindus.

दस्तपनाह *dast panāh* or दस पना *das panā*, tongs.

सिंखचा *sinkhachā* or सीख *sīkh*; also north of the Ganges गज *gaj* a spit.

दब्बू *dabbū*, as amongst Hindus.

CHAPTER IX.—EARTHEN VESSELS.

712. The number of these is very large, and varies in each district. The following list does not profess to be exhaustive. It is in alphabetical order.

713. When a new earthen vessel is taken into use, it must first be used by a member of the family and not by one of the servants of the house; otherwise it is considered impure. This is considered as a dedication of the article to family use. To dedicate an article thus is उड़ाहव *urāhab*, or in South Bhagalpur उठाएव *urhāeb*, and in Sāran उड़ाओल *urāol* or अंवासल *anwāsāl*.

अटिया *arhaiyā*, a vessel containing two and a half sers. In North-East Tirhut it is made of brass.

अथरा *atharā*, a pan for making dough. अथरी *athari* is a smaller one used (in Gaya) for holding water, washing clothes, and roasting poppy-flower cakes.

अधकार *adhakar* (east), a vessel used in distilling.

अबखोरा *abakhorā*, a drinking-vessel.

कंटिया *kantiyā* or कटिया *katiyā*, a little vessel with a long neck.

Cows are milked into it.

कत्ती *kattī* (Patna, Gaya, and Sāran), or गत्ती *gattī* (Shahabad), a round potsherd used by boys in playing.

कपटी *kapatī*, a kind of eup.

करई *karai* (South Munger), a water-vessel with a spout.

करना *karānā* (Sāran), an earthen vessel in which milk is-boiled, also (North-West Tirhut) used for holding curds.

करवा *karawā* (West Bihār and South Bhagalpur), a water-vessel with a spout.

करहिया *karahiyā*, for boiling milk = कराही *karāhī*.

कराही *karāhī* (north of Ganges) an earthen pan in which clarified butter (घ्यू *ghyū*) is cooked or milk boiled.

कलसा *kalasā*, कलसी *kalsī* = a घैला *ghailā*, especially when ornamented with lime and colours at weddings, &c.

कसतरा *kasatarā* (south-east), a saucer for holding curds.

कसतरी *kastari* (south-east) = तसतरी *tasatarī*, *q.v.*

कूंड *kūṇṛ* (west and Patna), a large vessel for holding grain and food.

कूड़ा *kūṇṛā* (north of Ganges), an earthen vessel in which sweet-meats or balls of rice mixed with sugar (कसार *kasār*) are given to daughters when going to their father-in-law's house. In South Bhagalpur it is कुड़ा *kundā*.

कुटिया *kurhiyā* (South Bhagalpur), a small vessel for milk.

कुड़ा *kundā* (Champāran, Shahabad, and South Bhagalpur), a large flat jar. See also कूड़ा *kūṇṛā*.

कोड़ा *kohā* or पतुकी *patukī*, a small round wide-mouthed vessel for curds, or for cooking. कोहिया *kohiyā* (Gaya) is a smaller variety.

खपड़ा *khapaṛa*, tiles.

खपड़ी, खपरी *khaparī*, or (North-East Tirhut) खापरि *khapari*, an earthen griddle for making bread or parching grain. When used for parching grain it is made by breaking off the top of a घैला *ghailā*, but that used as a griddle is specially made by the potter. In South Bhagalpur it is also called चड़िया *chariyā*.

खपरीड़ी *khapaurī* (Gaya and West Tirhut), a pot for removing the afterbirth, &c., when a child is born.

खलची *khalachī* (Shahabad), a little platter.

खापरि *khāpari*. See खपड़ी *khaparī*.

खावा *khāwā* (South Munger), an earthen cooking-vessel.

खीखी *khikhi* (Tirhut), a vessel for holding oil.

कुम *khūm* (Patna), a large flat jar.

खोर *khore*, **खोरा** *khorā* (Tirhut, Patna, and the south-east), a long round earthen vessel used by saltpetre-makers (**नोनिया** *noniyā*) for holding the mother liquor ; also (to the east and in Gaya) a large jar used for various purposes.

गगरी *gagarī*, a vessel used for drawing water.

गत्ती *gattī*,—see **कत्ती** *kattī*.

गमला *gamalā*, a flower-pot.

गुड़की *gurākī*, a drinking-vessel, especially for drinking spirits.

घड़ा *gharā*,—see **घैला** *ghailā*.

घरिल *gharil*,—see **घैला** *ghailā*.

घरिया *ghariyā* (Shahabad), a drinking-vessel.

घुच्ची *ghuchchī* (Sāran), a little dish with a narrow neck.

घुरिली *ghurilī*, a little vessel with a narrow neck.

घैला *ghailā*, **घैलो** *ghailī*, **घड़ा** *gharā*, or **घरिल** *gharil*, a vessel for holding or drawing water. (See **बसनी** *basanī*, **डाबा** *dābā*.)

चट्टी *chattī* (Patna and Gaya), an earthen cooking-dish.

चड़िया *chariyā*,—see **खपण्डी** *khapandī*.

चरुआ *charuā*, **चरुई** *cheruī* (south of Ganges), a vessel for holding grain or for cooking = **चैरुआ** *cheruā*.

चिकनी हाँड़ी *chikani hāṇṇī*, a vessel for cooking vegetables, pulse &c. After using it for several months it becomes polished and durable owing to the oil and butter cooked in it.

चिराक *chirāk* (South Tirhut and the west), **चिराग** *chirāg*, a lamp-saucer.

चिलम *chilam*, the bowl of a pipe.

चुकड़ी *chukarī* (south-east), a drinking-vessel.

चुकनी *chukanī* (Gaya), a small earthen jar.

चुक्कड़, **चुक्कर** *chukkar*, a vessel with straight sides and a very short neck, used for drinking.

चुक्का *chukkā*, a drinking-vessel.

चैरुआ *cheruā*, **चैरुई** *cheruī* (north of the Ganges and east), an earthen cooking-dish or for holding grain = **चरुआ** *charuā*.

चाँपौ *chanmpī* (Patna and Gaya), an earthen vessel in which milk is boiled.

छनान *chhanān* (Tirhut, Patna, and Gaya), a vessel with cloth at the top for straining toddy.

छौंछि *chhonrh* (to the west), a large earthen jar.

छौंछि *chhonrhī* (north-west), a vessel for keeping water or grain.

जाला *jālā*, a water-jar.

जहजहार *jhajjhar*, a croft for keeping water.

जबहरी *habahī*, an earthen vessel into which cows are milked.

जहरी *jhāri*, a vessel with a long spout.

तरिया *tariyā* (Champāran and the east), a small oil-pot.

टाढ़ *tār*, टाढ़ा *tārā* (Gaya), an oil-pot. A smaller variety is टाढ़ी *tari*.

टुंया *tuniyā*, a drinking-vessel.

टुंया *tūān*. टुंई *tuīn* (Patna and Gaya and South Munger), a drinking-vessel with a spout.

टेहरा *teharā* (Gaya and South Bhagalpur), a kind of pot for milk.

टोंटिया *tontiyā*, tile used as a water-spout at the eave of a house.

ठिलिया *thiliyā*, a vessel used for drawing water.

डबरी *dabarī*,—see डिबरी *dibarī*.

डाबा *dābā*, a vessel used for drawing water smaller than a बसनी *basani* and a घैला *ghailā*. In South-East Tirhut, used for boiling milk.

डिबरी *dibarī*, and also in Shahabad डबरी *dabarī*, same as सगहक *sanahak*, but smaller.

ढकना *dhakanā* or (east) ढाकनि *dhankani*, a cover for other vessels. ढकनी *dhakani* is a smaller one.

डिमका *dhimaka* (South Bhagalpur), a saucer used as a covering for other vessels.

तरकटौ *tarakattī*, the vessel in which palm-juice (ताढ़ी *tārī*) is collected at the foot of the tree.

तबाक *tabāk* (Patna and Gaya), a little platter (generally of iron).

तसतरी *tasatarī*, a saucer used by Muhammadans. When made of brass, also used by Hindus. Cf. कसतरी *kasatarī*.

ताड़ *tāi* (south of Ganges and Champāran), a griddle for making bread; a kind of shallow pan, with an edge for lifting it up by.

तेलहाड़ी *telahārī*, तेलहड़ा *telahandā*, a vessel for holding oil.

तेलाय *telāy*, an earthen vessel for cooking oil or clarified butter घ्यू (*ghyū*).

तौला *taulā* (north of Ganges, Gaya, and the south-east), a large earthen dish for cooking.

थपरी *thapari* (Patna and East Tirhut), a vessel for measuring milk.

थाल *thāl*, a platter.

दबकन *dabakan* (Gaya), a saucer used as a cover for other vessels.

दवात *dawāt*, an ink-stand.

दहड़ी *dahenrī* or (Patna and Shahabad) दहड़ी *daharī*, for holding tyre (दही *dahī*).

दियरी *diyārī* (north of the Ganges and south-west), दियारी *diyārī* (North-East Tirhut), a very small lamp-saucer.

दिउरी *diurī* or दिउली *diulī*, a very small lamp-saucer.

दीप *dīp*, a lamp-saucer.

दीया *dīyā*, a lamp-saucer.

दौरी *dāri* (south-east and Gaya), a very small-saucer.

देग *deg*, a cauldron.

नदिया *nadiyā*, for keeping tyre (दही *dahī*).

नचोइ *naçoi* (Gaya), an earthen cooking-vessel.

नरिया *nariyā*, a kind of tile (खपड़ा *khaparā*).

नाद *nād* or (east) लाद *lād*, a large earthen basin or bowl used as a feeding-trough and for other purposes.

पतिला *patilā* (Sāran, Patna, and South Munger) or पतोला *patālā* (Sāran and Gaya), an earthen cooking-vessel.

पतुकी *patukī* (west), a small round wide-mouthed vessel for keeping tyre or for cooking.

पनचोरा *panachorā* (south of Ganges), a vessel used in distilling.

परह्का *paraokhā* (West Tirhut), a large jar for water.

पराद *parāi* (South-West Shahabad), a saucer used as a cover for other vessels.

परिया *pariyā* (Patna), a saucer used as a cover for other vessels.

पिटौआ *pitauā* (Patna), a small earthen pan.

पियाला *piyālā*, पेआला *peālā*, a drinking-cup.

फुछौ *phuchehi* (South-East Tirhut), a vessel for measuring milk.

फूरी *phūri* (South Bihār), a saucer used by Musalmāns in feasts of the brotherhood.

बधना *badhanā*, a water-vessel with a spout.

बदका *barukā* (South Tirhut), a drinking-vessel.

बसनी *basanī*, a vessel for holding or drawing water, smaller than a घैला *ghailā* and larger than a दाबा *dābā*.

बहना *bahanā* (Patna and South Munger), a large flat jar.

बिद्यार *bithār* (Patna), a large dish.

भभका *bhabhakā*, a vessel used in distilling.

भरुका *bharukū* or भरुकी *bharukī*, a drinking-vessel.

भाँड़ा *bhanṛā* or भाँड़ *bhanṛ*, a vessel with a neck for milk or clarified butter (घ्यू *ghyū*).

भुरका *bhurakā*, भुरकी *bhurakī* (in Tirhut), a drinking-cup.

भोजहरी *bhojaharī* (south-east), an earthen dish used by Musalmāns at marriages.

मंगरा *mungarā*, the tiles along the ridge of a roof.

मटका *matakā*, and also (south of the Ganges and in Champāran) मट का *matukā*, an earthen vessel for holding water or grain.

मटुका *matukā* = मटका *matakā*, q. v.

मरतवान *maratabān*, मरतवान *maratawān* (south of Ganges), मिरतवान *miratawān* (north of Ganges), an earthen vessel with a wide mouth ornamented with lac (लाह *lāh*).

मलवा *malawā* (West Tirhut, Shahabad, and South Munger) or मलिया *maliyā* (North-West, West Tirhut, Patna, and South Bhagalpur), a vessel for holding oil. It is equally often of wood or metal.

मांट *mānt* (Gaya), a large flat jar.

मिरतवान *miratawān* = मरतवान *maratawān*, q. v.

मिटिया *mitiyā* or मेटिया *metiyā*, a round vessel with a short neck for water.

मेटिया *metiyā* = मिटिया *mitiyā*.

मेटा *metā* (South Bhagalpur and to the west) = मिटिया *mitiyā*.

मेटी *metī* (South Bhagalpur), 'for' holding tyre.

मौन *maun*, a vessel for holding date-juice.

रमकरवा *ramakaravā* (South-East Tirhut and Champāran), a drinking-vessel.

रकेबी *rakebī* = रेकाबी *rekābī*, *q. v.*

रमचुक्का *ramachukkā* (Patna and Gaya), a drinking-vessel.

राइस *rāis* (East Tirhut), a little vessel with a narrow neck, used for holding milk and similar purposes.

रिकाबी *rikābī*, a saucer.

रिकेबी *rikebī* = रेकाबी *rekābī*, *q. v.*

रेकाबी *rekābī* or (Patna and Shahabad) रकेबी *rakebī*, or (south-east) रिकेबी *rikebī*, a saucer.

लबना *labanā* (Patna and Champāran), a water-pot in the shape of an ellipsoid.

लबनी *labanī*, the vessel in the shape of an ellipsoid, in which palm-juice (ताड़ो *tārī*) is collected from the trees.

लाइ *lād* = नाइ *nād*, *q. v.*

सनकी *sanakī* (South Bhagalpur and Gaya), a saucer used by Musalmāns.

सनहक *sanahak*, सनहकी *sanahakī*, a broad flat dish used by Musalmāns for eating boiled rice.

सरबी *sarabī* (South Bhagalpur), a cup for distributing pulse, &c. from the cooking-pot. Used at marriages.

सुराही *surāhī*,—see सोराही *sorāhī*.

सेपाली *sephālī* (Patna, Gaya, and Shahabad), a flat earthen dish.

सेरहा *serahā*, a vessel for drinking spirits.

सोराही *sorāhī* (north of Ganges) or सुराही *surāhī* (south of it), a water-vessel with a long narrow neck.

हंड़िया *hanriyā*, diminutive of हाँड़ी *hānrī*, *q. v.*

हंड़ोला *hanrolā*, diminutive of हाँड़ी *hānrī*, *q. v.*

हथौना *hathaunā*, a vessel for collecting date-juice, larger than a लबनी *labanī*, used when the juice (ताड़ो *tārī*) flows freely.

हाँड़ी *hānrī* or हंड़िया *hanariyā* (small) or हंड़ोला *hanrolā* (small), a vessel for cooking or holding milk, tyre, &c.

CHAPTER X.—WOODEN VESSELS.

714. The कठौत *kathaut* or कठौती *kathauti* is a large wooden dish for kneading flour. It is also called कठरा *kathra* south of the Ganges and to the west तगाड़ी *tagāri* in Tirhut and Champāran. डगरा *dagra* in Champāran and Gaya is a large flat dish made of wood. The उलदी *uldi* in the west, कठुली *kathuli* in Shahabad and South-East Tirhut, कठोली *katholi* in North-East and South-West Tirhut, and कठली *kathli* or अट्टिया *arhiya* in Shahabad, is a small wooden dish for scraps. In Patna, Gaya, and the south-east it is पैला *paila*.

715. The कश्कौल *kaskaul* (Patna) किस्ता *kista* (Gaya and the south-east), and कंवखल *kamwandat* (generally), is a wooden cup carried by mendicants. In the north-west नरियरी *nariyari* is an oval one. तूमा *tuma*, तुम्मा *tumma*, or तुम्बा *tumba*, is the mendicant's gourd.

716. सेवती *sewti* or (North-East Tirhut) सौथी *southi* is a wooden platter used by sailors.

717. डोकनी *dokni* (Sāran and Champāran) and टकना *dhakna* North Tirhut) are small wooden dishes.

718. The डोई *doī* or (south of the Ganges) डोआ *doa*, or (South-West Shahabad) डोकी *doki* or (south-east) डोड्या *doḍā*, is a wooden ladle used by Muhammadans in cooking pulse. The corresponding word amongst Hindus is, in North-East Tirhut, दाबि *dābi* and in Champāran दाबा *dāba*. घटना *ghatna* in Gaya is a machine for stirring pottage as it is being cooked.

CHAPTER XI.—LEATHER VESSELS.

719. South of the Ganges the मलवा *malwa* is used for holding oil. In Champāran it is मलिया *malia*. कुप्पा *kuppa* or कुप्पी *kuppi* is for holding oil or clarified butter (घ्यू *ghyu*). नदोड़ *nadoḍ* is used in Gaya for the same purpose. In North-East Tirhut धोकड़ा *dhokra* is a sack used for the same purpose, as in the proverb गुरक चोट धोकड़े पनु जान *gūrak chot dhokreṅ punu jān*,—it's only the vessel that knows the pain (or weight) of the molasses, i.e., only he who suffers, knows the pain. गेरुहा *gelha* is a similar smaller vessel.

गेल्हा *gelha* or (in South-East Tirhut) चमड़ी *chamri* is also a vessel for carrying molasses.

720. मोट *mot* or मोटि *moti* is the large leather bucket for drawing water from a well. डोल *dol* is the smaller one. मसक *masak* is the leather water-skin borne by water-carriers. दस्तौ कप्पा *dasti kuppa* is the small leather bag used by torch-bearers (मसालची *masālchi*) for carrying oil.

CHAPTER XII.—LEAF-PLATTERS.

721. The दोना *dona* is a small round leaf-platter. In Patna, Gaya, and the north-west it is also called खोना *khona*, and in Shahabad खदोना *khadona*. The पत्तल *pattal* is a broader and flatter kind, and is also used as a kind of basket at Hindu marriages when a number of guests are to be fed. It is also called पतरौ *patri* in Shahabad, पत्ता *patta* in South Bhagalpur, and पतरौरी *patrauri* or पनमारा *panmāra* in Champāran and North-West Tirhut.

CHAPTER XIII.—STANDS FOR VESSELS.

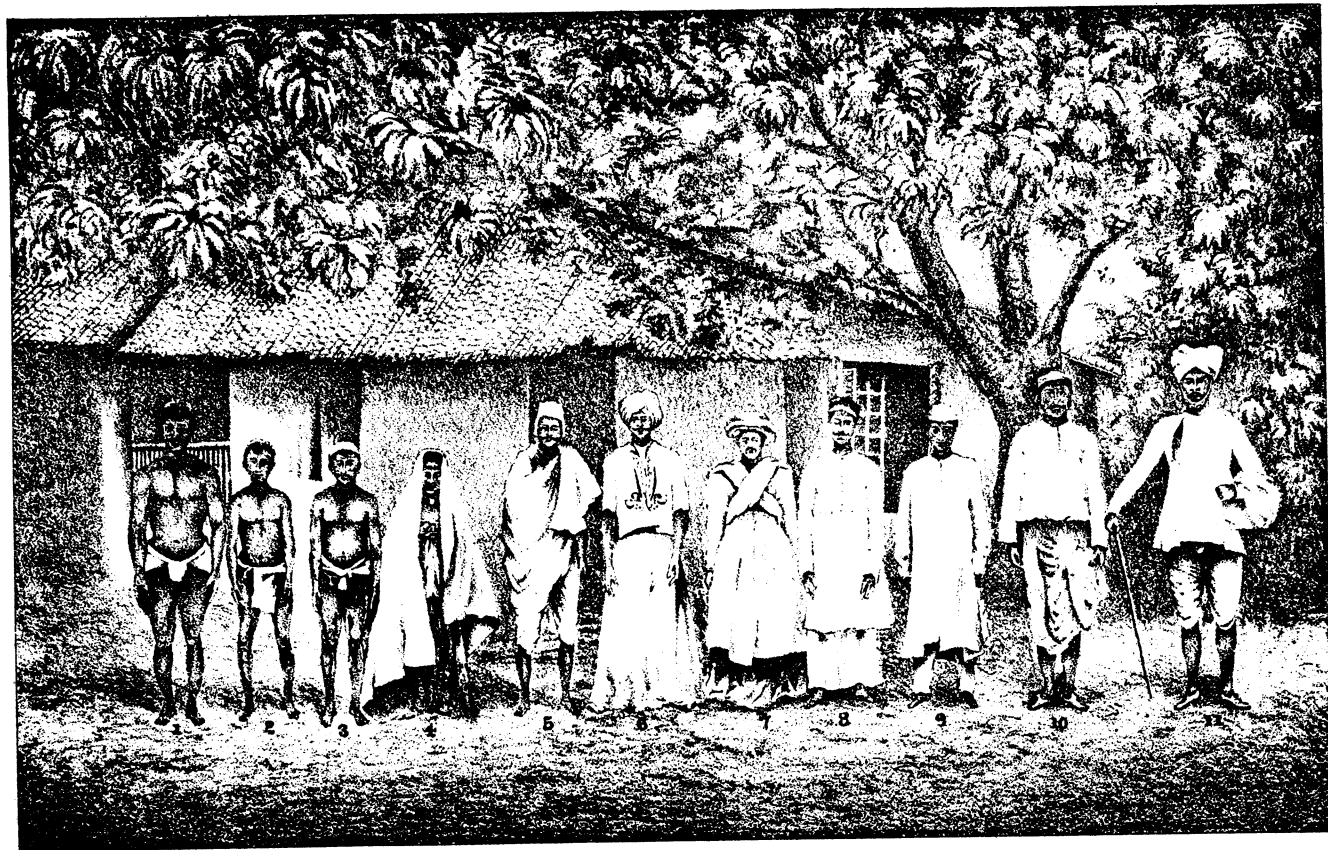
722. These are made of mud or brick, and known as घिरसिरी *ghirsirhi* in the north-west, east, and Patna, घिसिरी *ghisiri* in Sāran, घिरसिंदी *ghirsindi* in Patna and Gaya, घिरसिर *ghirsir* in Patna and Shahabad, and घिरसखी *ghirsaxhi* in South Munger. Other names are चैलसारी *ghailsāri* in South-East Tirhut, चलसारी *ghaleāri* in South Bhagalpur, चलयरी *ghalthari* in North-West Tirhut, घड़ौची *gharsanchi* (South-West Shahabad), and चौतरा *chautra* or ओटा *ota* (Champāran).

SUBDIVISION III.

CLOTHES AND ORNAMENTS, &c.

CHAPTER I.—CLOTHES.

723. The general terms are कपड़ा *kapra*, चीर *chīr*, and लूगा *lūga*. The last has local variants, नूगा *nūga* (South-East Tirhut) and लूगा *lūga*, नुङ्गा *nūnga*, or नूंगा *nūnga* south of the Ganges. Other names, current principally to the west, are पहरावा *zahrāwa*, बस्तर *bāstar*, or



A Bihar Fashion Plate

CLOTHES WORN.

1. *Chit.*
2. *Kopin.*
3. *Topi bhagwa.*
4. *Tuhlund khondhra.*

5. *Kanjhappa, dohar, dhoti.*
6. *Muretha, nimastin, kulidär, pajäma.*
7. *Payri, chaddar, juma, khalidär pajäma.*
8. *Chaugoshiga topi, aokkan, khalidär pajäma.*

9. *Chaugoshiga topi, äba, churidär pajäma.*
10. *Bubhnuu topi, mirjai, dhoti.*
11. *Muretha, dhätha, kurla, chaddar, dhoti.*

कपड़ा लत्ता *kapra latta*. A suit of clothes is called पाँचो टूक कपड़ा *pancho tūk kapra*, and consists of a turban, loin-cloth, jacket, sheet, and bathing-cloth.

724. Amongst men's clothes are—

The turban.—पाग *pāg*, पगिया *pagiya*, पगड़ी or पगरी *pagri* is a piece of cloth woven for the purpose. The inner portion of the made-up turban (बूत के पगड़ी *būt k. pagri*) worn by the more respectable people is called फेंटा *phenta*. मुरैठा *muretha* is a piece of ordinary cloth, or even a garment, such as the गमछा *gamchha*, चद्दर *chaddar*, or दोपट्टा *dopatta*, worn round the head. चीरा *chīra* is a checked turban. A piece of cloth wound under the chin and over the head is छाटा *dhādha*; also गलौधी *galaudhi* in Patna and East Tirhut, गलमोछा *galmochha* in Tirhut and to the east and (optionally) south of the Ganges, and गलजिन *galjin* in North-West Tirhut and Gaya.

725. The *cap* is टोपी *topi* or ताखी *tākhi*. The round cap covering the ears worn by Brāhmans is मुन्दा *munda* in Sāran and North Tirhut, कासीवाल *kāsiwāl* in South Tirhut, ताँज *tāj* in North-East Tirhut, Patna, and the west, and बभनौ *babhnaui* in Shahabad and South-East Tirhut. दोपलिया *dopaliya* is a long cap made of two pieces, and the चरपलिय *charpaliya* or चौगोशिया *chaugoshiya* is round and made of four pieces. The कनटोप *kan-top*, कनभप्पा *kanjhappa* (both of these also to the west and in Patna), and कानदार टोपी *kāndār topi* (all north of the Ganges), is a piece of cloth worn loose over the head. South of the Ganges it is कुल्ही *kulhi* or कनभप्पो *kanjhappo* (Patna and South Munger), कनभप्पी *kanjhappi* (Gaya), and कनभोपा *kanjhopa* (South Bhagalpur). कुल्हिया *kulhiya* in Gaya is a boy's cap. घोंघा *ghongha* in Gaya is a wide umbrella-shaped hat of *tāl* leaves, worn in rainy weather.

726. The loin-cloth.—This is धोतौ *dhoti*. North of the Ganges and in Shahabad it is also called मरदानी *mardāni*, and in Shahabad, Patna, and Gaya लङ्गो *lungi*. The small loin-cloth is लंगोटा *langota* or लंगोटी *langoti*; also in Patna लङ्गोट *langot*. Other names are कोपिन *kopin*, in Champāran कोपौन *kopīn*, and in the south-east नंगोट *nangot* or नंगोटा *nangota*. कप्पा *kappa* (east) is a small cloth worn round the waist by the poor. The भगवा *bhagwa*, or in Sāran भगई *bhagoi* and North-East Tirhut धरिया *dhariya*, is a small *dhoti* principally* worn by

* It is not always worn by boys. Compare the proverb चोरक भगवा डाही *chorak bhagwa dāhī*,—burn a thief's loin-cloth, i.e., disgrace him as much as possible,

boys. The बिसटौ *ḥisṭi*, or in Gaya बिछटौ *bichhuti*, is the scrap worn by poor boys. The small tight cloth worn by wrestlers, and also the usual cloth tightened up to allow of free play of the limbs in violent exercise, is काक्का *kāchka* or कच्चा *kachchka*. Other names are चरवा *charna* (Champāran, Patna, Gaya, and the east), चिट *chit* (Patna), समाली *samāli* (Gaya and the south-west), भरकक्क or भड़कक्क *bharkac'hk** (North-East Tirhut), and भड़काक्क *bharkāchh* (South-East Tirhut). तहमद *tahmad*, or in Shahabad तहबन्द *tahband*, and Champāran तहौ *tahi*, is a loin-cloth worn by Musalmān mendicants (*fakīrs*). The tag of the loin-cloth tucked in behind is पिकुआ *pichhua* or पक्कूआ *pachhua* to the west. To the east it is ढेंका *dhenka* or ढकुआ *dhenkua*. The loose end which hangs down in front is खूंट *khūnt*, साँची *sānchī* (North Tirhut), and पुच्छ *puchchh* (South-East Tirhut). In South Bhagalpur it is कौची *konchi*. The knot in the loin-cloth for holding money, &c., is फाँड़ *phāñr*, फाँड़ा *phāñra*, or फाड़ा *phanda*. They are also called चेंट *chent* or टेंट *tent* towards the west and पेंच *pench* in North-West Tirhut. Other local names are हड़िड़ा *harira* (North-East Tirhut), ऐड़हा *airha* or मूढ़ी *mūṛhī* (both South-East Tirhut).

727. The drawers.—These are पैजामा *paijāma*, also south of the Ganges इजार *ījār* and खिसकट *khiskat* (apparently a corruption of the Persian خشک *khishtak*). In South Bhagalpur they are also called तमान *tamān*, and in North-West Tirhut सुरवाल *surwāl* (a corruption of the Persian شلوار *shalwār*). According to the Kānūni Islām, the *ījār* and *surwāl* are not so wide as the *paijāma*. Tight drawers are चुड़िदार *churidār*, also चुस्त *chust* to the west and in South Bhagalpur. If loose at the ankles, they are मोहरिदार *mohridār*; also खलतेदार *khaltedār* in Patna and to the west, बरकाबर *barkābar* in Gaya, and पैचेदार *painchedār* elsewhere. If loose, with pieces let in along the thigh, they are कलिदार *kalidār*. जंघिया *janghiya* are tight-fitting short drawers, such as those worn by wrestlers.

728. The jacket.—This is मिरजई *mirjaī* and also खुटिया अंगरखा *khutiya angarkha*.

729. The coat.—This is अङ्गा *anga*, अंगरखा *angarkha*, or चपकन *chapkan*. Those worn by Hindus open on the right breast, and those by Musalmāns on the left. It is tied at the neck by a string, चुड़ी

* Compare Manbodh's Haribans, which is a Maithil poem. कदमक तरु चटि भड़कक्क मारि *kadamak taru charhī bharkac'hk māri*,—(Krishna) mounted the *kadam*-tree and tightened his loin-cloth.

ghunli or घून्डी *ghūnri*, and also to the east and south मुण्डी *bhundi* or भून्डी *bhūnri*, and in South Bhagalpur मुण्डो *bhundo*, which runs in a hem *तुकमा* *tukma*, or (in Patna and Gaya) गाली *gāli*. The अचकन *achkan* is a long loose coat buttoning right down the front. The काबा *kābi* or (south of the Ganges) कबा *kaba* is an outer coat open at the chest and sleeves. The निमास्तीन *nimāstīn* (also called नीमा *nīma* south of the Ganges) is a jacket the sleeves of which reach only to the elbows, while the शलुका *shaluka* and सदरी *sadari* leave the arms bare.

730. The sheet.—This is चादर *chaddar* or चादर *chādar*. This is of various kinds, viz., the दोहर *dohar* is a doubled sheet hemmed all round. The गिलेफ *gileph*, सलग *salga*, or खोल *khol*, is similar, but is not hemmed all round, and is generally made of coarse cloth (मोटिया *motiya*). The एकपट्टा *ekpatta* or एकलाई *eklāi* is a sheet made of one breadth of cloth. डेहपट्टा *derhpatta* or डेहपट्टी *derhpatti* is a sheet whose whole breadth is made up by sewing together two cloths, of which the breadth of one is half that of the other. The दोपट्टा *dopta* or दोपट्टा *dopatta* is a sheet whose breadth is made up sewing together two cloths of equal breadth. उत्तरी *utri* to the east is an outer garment. To the west it is used (a) for the string tied round a corpse's neck, and (b) for the mourning garments worn for ten days by the करता *karta*, or person who lights the funeral pyre.

731. The stuffed quilt.—These have various names, according to the amount of cotton-wool in them, viz. लैहाफ *lehāph* (five or six *sers*); राजाद *rajāi*, नेहाली *nehāli*, or (South Bhagalpur) लेहाली *lehāli*, all of which hold from one to three *sers*; and the दोलाई *dolāi*, सीरक *sirak*, or (in South Bhagalpur) तुराद *turāi* or सीरग *sīrag*, which contain less than half a *seer*. The stuffing of the quilt is भरना *bharna* or (to the south) भराव *bharāv* or भराना *bharāna*. Bits of old cotton padding in a quilt are अङ्गा *anga* north of the Ganges. A similar quilt made of patchwork is गुदरा *gudra* or गुदरी *gudri*. When made of rags it is खेंदरा *khendhra*: also optionally in Tirhut, Patna, Gaya, and the east गेंदरा *gendra*, and in Shahabad लेंदरा *lendra* or लेंदरा *ledra*. See also § 687.

732. The long coat worn by well-to-do people is आबा *āba*. The kind of court dress consisting principally of flounced petticoats is जामा *jāma*.

733. The bathing-cloth, worn round the loins while bathing and used for drying the body afterwards, is named differently by Hindus

and Musalmāns. The former call it अंगौछा *angaūchha* or गमछा *gamchha*, a local variant being अंगोछा *angochha* to the west. A smaller kind, or *handkerchief*, is अंगौछी *angauchhi*, गमछी *gamchhi*, साफ़ी *sāphi*, तौनी *tauni* (East Tirhut), or तिउनी *tiuni* (North-West Tirhut). The Muhammadans call the bathing-cloth लुङ्गी *lungi* or लूंगी *lūngi*. The हजुरिया *hajuriya* is a similar bathing-cloth worn by Hindu mendicants (बैरागी *bairāgi*).

734. The purse.—This is थैला *thaila*, थैली *thaili*, बटू *battu*, बटुआ *batua*, or बटुई *batui*. The झोरा *jhora* is a larger bag. In Gaya and to the west it is also घोघी *ghoghi* or धोकरी *dhokri*. The बगुली *baguli* or तिलदानो *tildāni* is a tailor's housewife. लोखर *lokhar* is the case in which a barber carries his razors, &c. The last is also called किसमत *kismat* north of the Ganges and किसवत *kisbat* south of it. The money-belt is डोंडा *donra* or डोंडहा *donrha*.

735. The shoes.—These are जोड़ा *jora*, जूता *juta* (or जुता *jutta*), जूती *juti*, or पनही *panahi*. जेरपाइ *jerpāi*, खरपा *kharpa*, or (south-east) चटका *chatka*, are usually the shoes worn by women. The wooden bathing-patten with a peg to go between the toes is खड़ाबौ *kharañ*, खड़ाउन *kharaūn*, or खड़ांव *kharañw* (also to the east खराम *kharañ* or खराबौ *kharañi*) or चपटा *chaptā*. and clog held on the feet with strings or straps is बाघा *bādha* or बद्हा *badha*. In Sāran and South-West Shahabad लतरी *latrī* are old shoes.

736. The Brahmanical cord is जनेव *janew*, जनेउ *janew*, or (to the south-east) जनेऊआ *janeūa*. The knots in the cord are परवर *parwar* or परवल *parwal*. In Tirhut and South Bhagalpur they are also परवल *parwal*. The सूत सिखा *sūt sikha* is the projecting part beyond the knot. The length of the cord is measured by handbreadths (चौआ *chaua*). A Brāhman's cord is 96 handbreadths long, and so also a Rajpūt's, but the knots are different.

737. The blanket.—This is कम्मर *kammar*, कम्मल *kammal*, or कमरा *kamra*. In South-West Shahabad it is also राल *rāl*. A small blanket is कमरी *kamri* or कमरिया *kamariya*. In Champāran and the south-east धूस *dhūs* or धूसा *dhussa* is a thick kind of blanket. पचहत्थी *pachhatthi* is a large blanket five cubits long, and छहत्थी *chhakatthi* or छहत्थी *chhakatthi* is six cubits long. घोघी *ghoghi* is a peculiar way of tying a blanket over the head to save the wearer from rain. In South-West Shahabad it is also called घोघी *ghonghi*, and in Patna and North-East Tirhut बुक्की *bukki*. The blanket forms the subject of many

proverbs: thus ज्यों भीजे त्यों कम्मर भारि *jyon bhije, tyon kammar bhāri*,—the more a blanket is allowed to become moist, the heavier it gets, i.e., delays are dangerous.

738. A *Patch* on the clothes is पेवन *pewan*, local variants being पेवन्द *pewand* south of the Ganges and पौना *pouna* in South-West Shahabad. It is also called पाटी *pāṭi* or पटिया *patiya* to the east. Another name is चैफड़ी *chephri* in North-East Tirhut.

739. When cloth is doubled, the *outer piece* is अबरा *abra* or (in South Bhagalpur) पल्ला *palla* and the *lining* अस्तर *astar* or (in Champāran and North Tirhut, तही *tahi*.

740. Among women's clothes are—

The sheet.—This is सारी or साड़ी *sāri* generally, with a variant सरिया *sariya* to the east. To the west and in Patna and Gaya it is also called खिलूआ *khilua*. It is also called लूगा *lūga*, with, in East Tirhut, a variant, नूगा *nūga*. In South Bhagalpur it is called बरहत्थी *barhatthi* (when 12 cubits long), and in South Munger खाँड़ी *khānri* or खण्डा *khanda*. An old torn sheet is लूगरी *lugri*, as in the proverb नई धोबिनियाँ आइलि, लूगरिये साबुन लाइलि *naī dhobiniyān āli lugriye sābun lāli*,—the new washerwoman has come and applied soap even when washing rags, i.e., a new broom sweeps clean. A proverb of similar import is नाया नोकर खरगोस पकड़तारे *naya nokar khargos pakartāre*,—a new servant will catch a hare, or, as they say in Ireland, a sharp fellow won't let a hare catch him. The smaller sheet worn by poorer women is जनानी धोती *janāni dholi* or लूगरी *lugri*. Over the साड़ी *sāri* is worn another sheet, called चद्दर *chaddar* or चादर *chādar*, or (in Gaya and South Munger) पिछौरा *pichhaura*. This may be दोपटा *dopta* or दोपट्टा *dopatta*, as in the case of a man's sheet. The small sheet worn by little girls is परखण्डा *parkhanda* to the west and in South Bhagalpur and Gaya बरकी *baraki* in Patna and the south-west. It is फलिया *phaliya* in Sāran and North-West Tirhut, गान्ती *gānti* in South Bhagalpur, and फरिया *phariya* in South-West Shahabad. We also find खेरकी *kheruki* or खरकी *kharuki*, खेरका *kheruka* or खरका *kharuka*, north of the Ganges, and पूतली *putli* in South Tirhut, Patna, and South Munger.

741. The hem of the sheet is generally आँचर *anchar*, and also अँचरा *anchra* or अचरा *achra*. This is also the part which covers the bosom. The first of these words is the nominative, and the other are more properly used with postpositions. Thus ई आँचर बड़ नौमन बा *ī ānchar bar nīman bā*,—this border is very beautiful; but अचरा में बान्ह

देखी *achra men bān̄h del̄n*,—I tied it up in the hem of my garment. The end of the sheet gathered up and tied in front is फुफुती *phuphuti*, फुफुनी *phuphuni*, or फुफुनुही *phuphunhi* to the west, and कोचा *koncha* or कोचो *konchi* to the east. The pocket in front formed by loosening the part tied round the waist is खोइंछा *khoinchha*, and in the extreme south-east खोएछा *khoechha* or खौंछा *khonchha*, as in the proverb बुइबक कने याँ के नौ आना खोइंछा *burbak kaneāñ keñ nau āna khoinchha*,—it's a fool of a bride that only gets nine ānās in her pocket (for wedding presents). The loose fold on the left side is गोभनौटा *gojhnautā*. In the south-west it is पिछौरा *pichhaura*. When a woman is modest and meets a strange man, she draws her sheet or veil (see below) before her face. This action is called घोघट *ghoghat*, or in Gaya घुग्घा *ghuggha*, in South Bhagalpur घोघो *ghogho*, and to the north-west घूघ *ghūgh* or घोघ *ghogh*; and when a woman wishes to be extra modest, she pulls a great deal over her face. She is then called बड घोघट *bar ghoghat*.*

742. चसदार *chasdār* is a dyed cloth with a double-hemmed border worn by women in Shahabad. In the same district मसाटा *masārū* is a dyed cloth used by females of the lower orders, and भिमकी *jhimki* is a cloth printed with flower patterns. ककरेजा *kahreja* is a purple, and सालू *sālu* a red cloth, much used everywhere.

743. The *petticoat*.—This is generally लंहगा *lanhga*. A looser kind is घंघरा *ghanghra* in Gaya and to the east, घंघर *ghanghar* in the south-east, and घांघर *ghānghar* in Shahabad. The घंघरी *ghanghri* is a girl's petticoat. काछा *kāchha* is a mode of tying it under the leg. The waist-band through which the string is run is नेफा *nep̄hā*, and the string itself is इजार बन्द *ijār band*, or in the case of a bride or bridegroom नारा *nāra*. The hem is also called कमरतोड़ *kamartorī*.

744. The *bodice*.—This, if it reaches to the waist, is कुरता *kurta*, भूला *jhūla*, or in North-East Tirhut कसनि *kasani*. If it is short, only covering the breasts, it is अङ्गिया *angiya* or चोली *choli*. A similar short bodice, worn chiefly by prostitutes, is called महरम *mahrām*. This last in North-East Tirhut is called चोली *choli*.

745. The *veil* or cloth worn over the head is ओढ़नी *orhni*. When a veil or a sheet (चादर *chādar*) has a dyed border, it is called चुनरी

* As in Manbodh's Haribans, where the wife of Akrūr, although very modest still wanted to look at Krishna when he came to the house, बड घोघट पुनु तकालो चादिय *bar ghoghat punu takalo chādia*.

chunri चुंदरी *chundri*, and also in Sāran भिमकी *ghimki*. The border is called in North-East Tirhut पाड़ि *pāri* or पड़िया *pariya*.

746. The drawers are पैजामा *paijāma* or (in North-West Tirhut) सुरवाल *surwal*.

747. Toilet requisites.—The antimony put on the edges of the lower eyelids is चरमा *surma*, and the lampblack applied to the eyeball is काजर *kājar*, as in the proverb ठाँव गुन काजर, कठाँव गुन कारिख *thām̐w gun kājar, khuthām̐w gun kārikh*,—in the right place it is collyrium, and in the wrong place, soot. Lampblack is kept in a box called कजरौटा *kajrauta* or कजरौटी *kajrauti*. The coarser red lead put on the forehead and on the parting of the hair is सेंदुर *sendur* or सेनुर *senur*. The finer kind placed between the eyebrows is ईंगुर *ingur*. The silver spots put on the forehead are called टिकुली *tikuli*, and the round silver spot between the eyebrows is बिन्दो *bindi*. The small silver or gold spots surrounding this are, in North-East Tirhut, बेनी *beni* or बेनीया *beniya*. The comb is ककड़ा *kakha*, ककड़ी *kakhi*, or कंगड़ी *kangahi*. It is also ककवा *kakwa* in Patna, Gaya, and South Bhagalpur. The लिखगहनी *likhgahni* is a kind of comb used in Gaya. The hair-brush is ठकरी *thakri* or थकरी *thakri*. To the east झरनी *jhurni* is a kind of brush made of the stem of a cocoanut leaf. A tooth-brush is दतुआन *datuan*. It is made by biting one end of a spring of wood till the fibres form a brush. Hindus use a fresh one every day, but Musalmāns keep theirs for a fortnight at a time.

748. Washing of clothes.—See §§ 389 and ff.

In *making clothes*, the following terms are used by the tailor or दारजी *darji*:—

पसूच *pasūj* is running, तरपड़े *turpaṛi* hemming or felling, उरमा *urma* is top-sewing, लङ्गर *langar* tacking or basting, and चून् *chūn* gathering. बखिया *bakhiya* or बखेआ *bakheā* is stitching, चाँपा बखिया *chāmpa bakhiya* is long stitching, and डोरी दे के बखिया *dori de ke bakhiya* stitching-in piping-cord. जवा *jawa* is a long stitch and a short stitch alternately, and काँटा फोड़ी पखिया *kānta phori pakhiya* is a kind of stitching for which there is no English name. सुलतान जोड़ी *sultān lorhi* is a mantua-maker's hem, सारजी *sārji* is herring-boning, and जाली *jāli* a kind of herring-boning for joining two cloths but not bringing their edges together. दरज *daraj* is a run-and-felled seam. When it is narrow, it is called गोख *gol*; when wide, इमालपत्ती *imalpatti*; and when very wide, चौरा *chaura*. There are false hems of various

kinds. When the edges of the two pieces meet evenly, it is called **पट्टी** *patti*; when the edge of the added piece extends beyond the edge of the main piece, the false hem is called, if it is narrow, **मगजी** *maggi*, which properly means the overlapping portion. If it is wide it is called **सन्जाफ** *sanjāph*. When the overlapping portion is very wide, the false hem is called **लखनवाला सन्जाफ** *lakhanwāla sanjāph*, or in Shahabad **लखनौवाला सन्जाफ** *lakhnauāl sanjāph*. **काज** *kāj* is button-hole stitch, and **हूल** *hūl* eyelet-holing.

749. **सिलहरा** *silahra* is a kind of embroidery. Two thicknesses of muslin are sewn together. The under one has holes cut out in it which are embroidered, and are visible through the upper one. It is used as an ornamental border. **बेल** *bel* is similar to **सिलहरा** *silahra*, except that patterns of various leaves, &c., and not holes, are cut in the lower muslin. **सिंहारा** *singhāra* is an embroidered scalloped or vandyked edge. **सोराही** *sorāhi* is a piece of calico cut into an ornamental shape and *appliquéd* on to the shoulder of a coat. **उलटा मण्डा** *ulta mundha* is binding an armhole with piping-cord. **कन्था** *kantha* is a rounded collar sewn in front of the coat. A sleeve is said to be **चुद्धिदार** *churidār* when it is gored to fit tight at the wrist. A gore is **घोर** *ghor*. There is no Bihāri equivalent for "dart," "pleat," or "tuck."

CHAPTER II.—CARPETS AND MATS.

750. A floor-cloth is **कालीन** *kālīn*¹ south of the Ganges, north of the Ganges **जाजिम** *jājim*, or (to the west) **फरस** *pharas*. A carpet is **दर्री** *dari*, or when larger **सतरंजि** *satranji*. A **गलीचा** *galaicha* or **गलीचा** *galicha* is a thread mat **चट्टी** *chattī* in South Bhagalpur is a canvass mat and **चाली** *chālī* in Gaya is a coarse kind of mat made of bamboo slips tied together.

751. **चटार** *chatāi* or **चटैनौ** *chataini* is mat made of various reeds or bamboo slips. A **गोनरी** *gonri* or **गोंदरी** *gondri* is made of the *gond* reed. In Patna, Gaya, and the south-west **सफ** *saph* is a long *gond* mat used when a number of people are assembled at a marriage, &c. In the north-west it is **दाढ़ा** *dhārha*, in South-east Tirhut **चटान** *chatān*, and in North-West Tirhut **बरहटथा** *barhattha*. A **तराय** *tarāy* to the east is made of palm leaves, and a **तराई** *tarai* in Champaran of reeds. **सितलपाटी** *sitalpāti* is a fine mat for sleeping on in the hot weather. When a number of Musalmāns say prayers together on one carpet, it is called **जानिमाज** *jānimāj*, or in South Munger **जयनेमाज** *jaynemāj*; and when on a mat, it is called **सफ** *saph*.

¹ A distinction is generally made between (*kalin*, and "jajim" the former is of wool, whereas the latter is a sh

CHAPTER III.—JEWELRY.

752. The following are some of the varieties of jewelry commonly worn :—

a.—Worn by Men and Boys.

753. *On the ears.*—बाली *bāli* or (in Shahabad) बारी *bāri*. This is a ring. Also the कनौसी *kanausi* (Patna and Gaya, where it is worn by Hindus only). Other ear pendants are मोती *moti*, गोखुला *gakhula* (and to the west also गोरखुल *gorkhul*) (an ornamented ring), कुण्डल *kundal* (a large ring), लोर *lor* (worn principally by Goālās), and कनबाला *kanbāla*. सोना *sona* is a plain ear pendent, and अन्ती *anti* is a plain stud fixed in the lobe of the ear. फिरकी *phirki* is a double gold ring.

754. *On the arms.*—The बाँक *bānk* and चौकटा *chaukṭha* are worn on the right upper arm. So also the बिजावट *bijāwath* or बिजौटा *bijautṭha*, which is, however, more properly a female ornament. The अनन्त *anant* and तावीज *tāwij* are various kinds of amulets.

755. *On the neck.*—The माला *māla* is the head necklace. The रुद्राक्ष *rudrākh* is one made of the seeds of the रुद्राक्ष *rudrākh* (*Eleo-carpus ganitrus*). The कण्ठा *kanṭha* is a necklace with gold and silver ornaments or sacred relics attached to it. The मूंगा *mūnga* is a coral (मूंगा *mūnga*) necklace, and the मोहर माला *mohar māla* or मोहन माला *mohan māla* is a long necklace of gold mohars and coral. The गौप *gop* is a made of twisted gold wire, and it is also called घुनसी *ghunsi* in Champāran, North Tirhut, and South Munger. The सिकरी *sikri* is a long chain going round the neck.

756. *On the fingers.*—This is अंगुठी *anguthi*, अँदूआ *ainṭhua* (Gaya), or औंठी *ounthi*. The गोरख धन्धारी *gorakh dhanhari* or गोरख धंधारी *gorakh dhandhāri* is a puzzle-ring which takes to pieces and is difficult to put together again. मुंदरी *mundri* is a ring worn on the right little finger. गोल *gol* (Shahabad) and फेरुआ *pherua* (Patna and Gaya) are kinds of rings.

757. *On the wrist.*—These are बाला *bāla* or (Patna and Gaya) बलेआ *balea*, पहुंची *pahunchi*, and also (south of the Ganges) पहुचारी *pahunchāri*, कड़ा *kara* (south of the Ganges), बेरा *bera* in Gaya and to the west, जिगा *jigga* in Sāran, मठिया *mathiya* in South Bhagalpur, and तोरा *tora* in South-West Tirhut. These are worn principally by boys. तौती *tainti* is a kind of amulet in South Munger, Gaya, and Shahabad.

758. *On the waist.*—The chain hung round the waist is **करधन** *kardhan* or **करधनी** *kardhani*; also **हरहरा** *harhara* in the east. A kind of belt is **जौगरा**, and of this **जवा** *jāwa* or **जवारी** *jawāri*, **जंगडा** *langra* and **जई जाई**, are portions of the clasp.

759. *On the ankles.*—A boy's anklet is **गोड़वा** *garānw*, **गोड़वा** *gorāin*, or **करा** *kara*. South of the Ganges we also meet **गोड़हा** *gorha* **घुंघुर** *ghunghur*, or **घुंघुर** *ghunghru* (fitted with bells, used also in Tirhut, and **चौरासी** *chaurāsi* (when it carries 84 beads).

760. *On the toes.*—**अंगुठा** *angutha* is toe-ring.

b.—Worn by Women.

761. *Ornaments for the head.*—The ornamented hair-pin is **चोटो** *choti*.

762. *Ornaments for the forehead.*—The **मंगटीका** *mangtika* or **बन्नी** *banni* is an ornament tied in the centre of the forehead by three strings, one passing round each side and the other over the top of the head. They are fastened in the hair. Of this the ornament is called **चौकटा** *chanktha*, and the strings **सिकरी** *sikri*. The spangles or wafers gummed on to the forehead are **टिकुली** *tikuli*. Another name in South-West Tirhut is **सिखपूल** *sispūl* or **चाँद** *chānd*. In Shahabad **सटिया** *satiya* is a wafer made of embossed paper and gummed on the forehead.

763. *Nose-ornaments.*—The nose-studs fastened on to the outside of one nostril is **छुच्छो** *chhuchchhi*, in South Bhagalpur **नकचन्दा** *nakchanda*, and in Patna and to the south-west **लौंग** *laung*. It is not an easy thing to steal, hence the proverb **कहावे लै सैयद चोरावे लै छुच्छो** *kahāwai lai saiyad, chorāwai lai chhuchchhi*,—by name he is a *saiyad*, but he can steal even a nose-stud. The ring passing through the outside side of the nostril is **नथ** *nath*. A smaller kind is **नथिया** *nathiya* and that worn by girls **नथुनी** *nathuni*. The **बुलाक** *bulāk* or **बेसर** *besar*, is a ring hung from the centre cartilage of the nose, and the **भूखनी** *jhulni* is a similar one worn by women of the *Rauniyār* caste. It swings backwards and forwards, and is ornamented with beads.*

* Nose-ornaments are peculiar to females. If a mother loses a first-born son she endeavours to persuade the demon who kills children that any future boys born are only girls, and hence not worth killing. To do this, she often makes the boy wear nose-ornaments, and calls him by some nickname, as *Bulāki* (wearer of nose-ring), &c. There are other similar customs, such as giving opprobrious names to such sons who are born after the death of a first born, which it would take too much space to mention here.

764. Ear-ornaments.—Ear-studs fastened to the lobe of the ear are **करनफूल** *karanfūl* or **कनफूल** *kanfūl* and **खोटला** *kholla*, or in East Tirhut **खुटला** *khulla* or **खुट्टी** *khutti*, to the north-west **खुटलौ** *khutli*, and in Gaya and Shahabad **खुटिला** *khutila*. The **कनैली** *kanaili* is a stud worn on the cartilage just where it leaves the head under the hair. Rings worn in the lobe of the ear **बाली** *bāli*, and those worn in the upper part of the cartilage **लुतरना** *lutrana*. Broad plates worn across the ear are **पात** *pāt* **पत्ता** *patta*, and **तरकी** *tarki*. A smaller kind worn in Gaya is called **गोलवा** *golwa*. Amongst pendants are the **भूमक** *jhūmak* or **भूमक** *ihummak*, which has two round pendants, and the **झिमझिमिया** *jhimjhimiya*, which are flat pendants. The **मछरिया** *machhriya* is a pendant shaped like a fish. In South Munger it is called **मछलिया** *machhaliya*. The **लोर** *lo*, and **कनौसी** *kandusi* form a set of ear-ornaments. The first are round plates with a square cut out of the inside, forming a kind of ring with a square inside. One of these is hung in the lobe of each ear. The latter is a ring. One is hung in the upper part of the cartilage of the right ear, and two in the upper part of the cartilage of the left ear. When a hole bored in the ear for an ornament is not in use, it may be filled up with a plug, called **ठेक** *thek*. When the ornaments worn are too heavy for the ear to carry without tearing, a chain is fastened round the ear so as to support the heavier ornaments. This is called **सिकरी** *sikri*. Other ornaments for the ear are **बीड़** *bīr* (Tirhut), **काम्प** *kāmp*, and **खुबिया** *khubiya* in the south-east, and **बिजली** *bijli* in Patna and Gaya.

765. Neck-ornaments.—The **चन्दर हार** *chandār hār* is a long chain. A **तावीज** *tāwīj* is a similar one with an amulet attached. A set of three chains of various lengths is **तेलरी** *telri*, and also to the north-west **तिलरी** *tilri*, of five chains **पचलरी** *pachlari*, and of seven chains **सतलरी** *satlari*. The **सिकरी** *sikri* is a long chain, and the **बद्धी** *baddhi* is a long chain crossing the chest and going behind round the body. **हुमेल** *humel* is a necklace fitted with bells. Bosses tied to the throat are **चम्पा कली** *champa kali*, **जुगनु** *jugnu*, and **ढोलना चौकी** *dholna chauki*. The last is principally worn by the bride at a marriage, and is the first ornament put on before the marriage ceremony. The **हंसली** *hansuli* is the solid necklet open in front which goes round the neck, and the **तवक** *tawak* is similar with pendants in front (worn by Musalmāns). **सूति** *sūti* in North-East Tirhut is a kind of neck-ring. **जवा गोटा** *jawa gola*, **मकसडका**

galsatka, गल्हवानी *gardawāni*, and गरखी *garxi*, are various neck-ornaments used in Gaya. Other neck-ornaments are सितजा (South-East Tirhut), कटेसर *katesar* (Champāran, Patna, and South Bhagalpur) or कटसर *katsar* (Tirhut and South Bhagalpur), and खंभिया *khambhiya* (South Bhagalpur). हार *hār* or हरवा *harwa* is the general term for a necklace, and मोती माला *moti mālā* is a pearl necklace, or one made with beads of the shape of pearls. ललरी *lalri* and दरपन *darpan* are two ornaments worn on the breast in Gaya and South Bhagalpur. A हैकल *haikal*, or in Champāran हैलक *hailak*, is a long necklace composed of flat pieces, generally nine in number. When a man marries a second wife, an ornament is made representing the first wife, which the second wife wears. On the first occasion on which the second wife applies vermilion to her hair, she first puts some on the ornament before applying it to herself. This ornament is called सौतिन *sautin*, or in South Munger सौत *saut*.

766. *On the clothes.*—मनोरी *manori* are ornaments on the veil (सारी *sāri*), and अंचरी *anchri* on the hem of the sheet.

767. *Arm-ornaments.*—The following are worn by all classes. Highest up on the arm is the बाजू *bāju*, or बाजू बन्द *bāju band*, which is a wide armband. Below it the बिजावठ *bijāwath*, बिजाएठ *bijāetha*, or बिजाउठा *bijautha*, which are five ornaments strung together; below that the बिरखी *birakhi*, which is smaller. Another name is बिरेंटी *birenti*. Below this comes the बॉक *bānk*, made of one piece. It is worn by Hindu women on the right arm, but by Musalmāns on both. Lowest down comes the बभूण्डा *babhūntā*, or to the west बहुण्टा *bahunta*, of five pieces and round. Arm-ornaments worn principally by Hindu women are अनन्त *anant* and टार *tār* or टरिया *tariya*. Similar to the last is also another ornament called बहुठा *bahutta*. सिकरी *sikri* is a chain worn on the upper part of the arm. ज़ाबिया *jhabiya* is a kind of inverted cup hanging from the arm, and to which bells (बचवा *bachwa*) are attached; and घुण्डी *ghundi* little ball pendants hanging from the बाजू *bāju* or from an अनन्त *anant*. मुन्दी *mundi* is a clasp. बरेखी *barekhi* in South-West Shahabad is an arm-ornament worn by women of the *Goāla* caste. Arm-ornaments worn principally by Musalmān women are,—on the upper arm, जौसन *jausan*, पात *pāt* (a flat piece tied on), and बाजूला *bajulla*, or in Sāran बिजुलि *bijuli* (worn immediately below the बाजू *bāju*; and on the forearm नौनाग *nawnag* or (in North-East Tirhut) नबग्रह *nabgrah* of (nine stones). An

ornament worn on the back between the shoulders is called by Hindus पान *pān* or पनवा *panwa*, and by Musalmāns बलमतार *balamtār*.

768. *Wrist-ornaments* are कंकना *kankna*, कंकनी *kankni*, or कंगना *kangna*, or in Champāran ककना *kakna*, कचरा *kachra* (Gaya and the south-east), कतवा *katwa* (Gaya and the south-east), कतरी *katri*, कंसौठी *kansauthi* (Gaya and the south-east), खसिया *khasiya*, गोलवा *golwa* (Gaya and the south-east), चूर *chūr*, चूरी *chūri* (bangles), छन *chhan* or छन्द *chhand*, जड़े *jai*, जिगा *jigga*, ठोड़ा *tōra*, तिनखण्डी *tinckhandi*, तिननगा *tinna*, तिबीयौटा *tisiauta* (Gaya and the south-east), नघुरी *naghuri* or निगिहरी *nigihri*, or (in Gaya and the south-east) लघुरी *laghuri*, पचखण्डी *pachkhandi*, पछेला *pachhala* or पछेलिया *pachheliya*, पटरी *patri* पटवा *patwa*, पहुँची *pahunchi*, बंगुरी *banguri*, बड़हडा *barhara*, or in Gaya बड़हर *barhar*, and in Champāran बेलहरा *belahra*, बाला *bāla*, बाँहू *banhu*, बेरा *bera*, बौंखा *baunkha* (Gaya) (made of thread), मठिया *mathiyo*, रूपौठी *rupauthi* (Gaya and the south-east), and लघुरी *laghuri* (see नघुरी *naghuri*). The समसेबन्द *samseband* is a keeper worn on the wrist to prevent the चूर *chūr* falling off.

769. *On the fingers.*—A ring is अंगुठी *anguthi*. A round solid ring is छल्ला *chhalla*. Other names are औंठी *aunthi* and अँठुआ *ainthua*. The गोरख धन्धारी *gorakh dhanhāri*, &c., is the same as that worn by men; so also the गोल *gol* and फेरुआ *pherua*. Other rings are तिनछलिया *tinchhaliya*, बहलोलो *bahloli*, अंगुस्ताना *angustāna*, आरखी *ārsi* (which has a small mirror attached), मुंदरी *mundri*, लोभेरुआ *lobharua* (south-east), दरयाबादी *daryābādi* (*ib.*), पथरौटी *pathrauti* (*ib.*), चिरौगिया *chairaugiya* (*ib.*), अँखुआ *ankhua* (South Bhagalpur), मथानी *mathāni* (South-East Tirhut), बदामी *badāmi* (Tirhut), पोर *por* (*ib.*).

770. *On the waist.*—Waist-chains and bands are कर्धनी *kardhani*, कमरकास *kamarkas*, झब्बा *jhappa*, or झबिया *jhabiya*, गठौरा *gathaura*, अँवरा *amwara*, कोचन, *koctan* कमरजेब *kmrjaeb*, खोपी *āpi* जाफरी *japhri*. The कोथली *kothli* is a kind of pocket to the waist.

771. *On the feet.*—The ornament fitting on the ankle and covering and fitting on to the upper part of the foot is पॉवजेब *pānw jeb*. Like it are पावड *pāwat* पेरी *paiṛi*, and पॉव सङ्कर *pānw sankar*. Over this comes the छड़ड़ा *charra*, or छड़ *chhara* a number of fine rings like the चूरी *chūri* on the arm; over this again the कड़ *kara*; and at the top the चूर *chūr*. The पँजनी *painjni* are anklets with bells; so also किंकनी *kinkini* and घुघुर *ghughuru* or घुंघुर *ghunghura* in Gaya and North-East Tirhut.

772. *On the toes*—are **अंगुठा** *angutha* and **छल्ला** *chhalla*, which are rings. An ornament fitting over all the toes is **बिहिया** *bichhiya*. In Gaya and the south-east **बदुरी** *baturi* is a toe-ring to which bells are fastened.

SUBDIVISION IV.

APPLIANCES USED IN WORSHIP.

773. The appliances of a Hindu temple are as follows:—The **आसनी** *āsni* is a sort of mat made of *kus* grass, wool, &c., for sitting on.

774. A spoon for throwing water on the *lingam* is known as **आचमनी** *āchmani*; also **अचमनी** *achmani* in South-West Shahabad, **अंचौना** *anchauna* in Gaya, **अंचौनी** *anchauni* in Sāran, and **कलहो** *kalehō* in South Tirhut.

775. The **जलपातर** *jalpātar* is a vessel in which water is kept, and a smaller kind is **पांचपातर** *pañchpātar*. The **अर्घा** *argha* is the saucer made of stone or metal in which the stone representing the *lingam* is placed. The **पींडी** *pīndī* or **पींखी** *pīndī* is the platform on which the *lingam* is placed. Other names are **सराइ** *sarāi* (optional) in South-East Tirhut, **चौरा** *chaura* in South-West Shahabad, and **जखार** *jakhār* in the rest of that district.

776. **घण्टा** *ghanta* or **घड़ी** *ghari*, also south of the Ganges **बड** *ghant*, are gongs or bells, and the **बिजघण्ट** *bijghant* is a kind of gong with erect edges. **घण्टा** *ghanta* specially means a bell; **झंझ** *jhānjh* (small) or **झाल** *jhāl* (large) are the cymbals. **सङ्क** *sankh* is the conch.

777. The idol is **मूर्त** *murt*, also **मूर्ती** *murti* in South Bhagalpur, and **पारखत** *pārkhāt* optionally in South-East Tirhut. Its throne is **सिंगासन** *singāsana* or (in Patna and Gaya) **सिंघासन** *singhāsana*.

778. **होरवा** *horsa*, or in the south-east **हुरवा** *hursa*, is the round stone for grinding sandal-wood (**चन्दन** *chandan*). Another name is **चन्द्रौटा** *chandriauta*. The vessel in which the ground sandal-wood is placed is **कटोरी** *katori*.

779. The censer is north of the Ganges **धूपदान** *dhupdān*, in Patna and Shahabad **धूपदानी** *dhupdāni*, in Gaya **धूपकाहरा** *dhupakara*, and in the south-east **धुपेड़ी** *dhuperi*.

780. The **दिपदान** *dīpdān*, **दिपदानी** *dīpdāni*, is the lampstand holding only one lamp or wick. One with four or five wicks is called **आरती** *ārti*.

781. The सुमिरनी *sumirni* north of the Ganges and चमरनी *sumarni* south of it is the rosary of nineteen beads. In Champāran and Gaya it is also सुमेर *sumer*. माला *māla*, or in Sāran and Tirhut करमाला *karmāla*, is a similar rosary of one hundred and eight beads. सुमरनी *sumarni*, &c., are also used for the large bead at the end of a माला *māla*. A जापमाला *jāpmāla* is a large rosary containing as many as a thousand beads. The अष्टोतरी *ashtotari* or अठोतरी *athotri* is a rosary which is kept in a small bag called भोरा *jhora*. Into this bag the worshipper puts his hand and turns the beads. The रुद्राक्ष *rudrāchh* or उद्राक्ष *udrāchh* is a rosary used by worshippers of Shiva, as in the proverb बापक गरे मंगरी, पूतक गरे रुद्राक्ष *bāpak gare mungri, pūtak gare rudrāchh*,—the father has a club on his neck, and the son a rosary, *i.e.*, the father is a scoundrel and the son a devotee.

782. The तुमा *tūma*, तुम्मा *tumma*, or तुम्बा *tumba* is the hollow gourd carried by religious mendicants (साधू *sādhu* or जोगी *jogi*). It is also called कठारी *kathāri* or सागर *sāgar* in Sāran and Tirhut. The तूमड़ी *tumri* is a small gourd. The कमण्डल *kamandal* is a similar vessel used for drawing water in a temple. A डण्ड कमण्डल *dand kamandal* is a similar vessel made of metal (brass, copper, gold, &c.)



DIVISION III.

SOILS.

CHAPTER I.—CLASSIFICATION OF SOILS.

783. Soils may be classified—

- (a) According to their distance from the village site.
- (b) According to their constituent elements.
- (c) According to the crops for which they are prepared, or which they usually produce.

CHAPTER II.—SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

784. The concentric circles (हलका *halka*) are generally, but not always, three in number. The nomenclature and division differ according to locality.

- (a) The belt near the homestead, which is better manured, more carefully cultivated, and adapted for superior kinds of crops. The homestead is called अबारी *abādi*, डीह *dih*, बस्ती *basti*; and the belt of land गोख *goënr*, गोखड़ा *goenra*, गोंटा *gonrha*, or गोंटा *gaunrha* or बाघ *bādh*; also कोरार *korār* in Patna and to the west, डिहॉस *dihāns* (Shahabad, Patna, and Gaya), घरबारी *gharbari* in Patna and South Munger, and बाड़ी *bārī* in South Bhagalpur. The land actually in the homestead is specially called डीह *dih*, डिहॉस *dihāns*, or (in Tirhut) भौटा *bhitha*, and in Champaran भीटा *bhithā*. डीह *dih* is properly an old village site or mound. If there are two clusters of dwellings of the same name some distance apart, the older one will be called डीह *dih*. अबारी *abādi* is properly settled or cultivated land. The land near the village which receives the drainage of the houses is गोहान *gohān* in Shahabad. 'A homestead is also called डौड़ा *diñra* or डौड़ो *diñro* in south Bhagalpur'.

- (b) The next furthest belt from the village site is बहरसी *bahārsī* to the west and in Patna and South Munger. This belt is also called सरेह *sareh* to the south-west as long as crops are standing on it. It is also called ताडी *tādhi* (Champāran), बहरभूम *baharbhūm* (Sāran and Tirhut), टाल *tāl* (South-East Tirhut), बहियार *bahiyār* (North-East Tirhut), and बैहार *baihār* (South Bhagalpur). In Hazaribagh it is called सिङ्घा *singha*.
- (c) The belt furthest from the village site is also called सरेह *sareh* to the west, also बहरभूम *baharbhūm* in South Munger. So that the second and third belts are only considered as one. There are also, however, separate names for the third belt, viz. टाड़ *tār*, टाँड़ *tānr*, or टाँड़ी *tānrī*, which is used to mean high extensive wastes of infertile or gravelly soil, or of hillocks and ridges such as are found in Gaya, and चौर *chaunr*, which means low open marshy country. In South Bhagalpur भौठो *bhūtho* is the land far from the village site which only produces bhadoi crops with much labour, and a still further circle is बरन *baran*, which bears no produce. In Sāran and Tirhut दीयर *dīyar* are the fields situated on the further side of a river, or islands formed by rivers.

CHAPTER III.—SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS.

785. Sandy soils.—बाला *bāla* or बालवा *balwa*, बलथर *balthar* (North-West and in Patna and in Gaya), बलवाहा *balwāh* (South Bhagalpur), and बलधूस *baldhūs* (Champāran), are soils principally composed of sand. Sandy loams are बलसुन्दर *balsundar* or बलमुंदरी *balsundri*, with local variants बलसुन *ba'sun* or बलसुम्ही *ba'sumhi* in South Tirhut बलसी *balksi* in South-East Tirhut, and बलसुम *balsum* in North-East Tirhut. They are also called बलुअट *baluat* to the west, and बलिमत *balimat* in Shahabad. North of the Ganges and in South Munger बलुआ *balua* is land with sand on the surface and clay at some distance below. In Champāran and South-West Tirhut धूस *dhūs* or धूसी *dhūsi* is an arid and sterile soil consisting of an admixture of sand and clay. A loose sandy subsoil, in which a clay well will not work, is बेंगा *benga* बेंगवा *bengwa*. In South-East Tirhut it is also

सुखनी *bhusni*. In Shahabad भीस *bhīs* is fine compact sand, and बाला *bāla* loose coarse sand.

786. Clayey soils.—The principal is मटियार *matiyār*, or in Gaya मटिगर *matigar*, which is a brown clay soil, well adapted for rice. It contains about 60 or 70 per cent of clay. A stronger kind, containing about 85 per cent, is called केवाल *kewāl*. This is also called करार *karār* in the south-east केवाल *kewāl* in South Munger is of three kinds, viz. करका *harka*, which is black; गोरिखटा *goriatta* or in South Bhagalpur गोरराटी *goranti* which is yellowish; and चनकी *chanki* or गगरी केवाल *gagri kewāl*, which is mixed with fine gravel. This last is also called पथरटिया *pathratiya* in South Bhagalpur or (when it is of a reddish colour) गोरेंटिया पथरौटी *gorentiya pathrauti*. In South-East Tirhut केवाल *kewāl* is of two kinds, viz., गोरी केवाल *gori kewāl*, which is light-coloured, and तेलिया केवाल *teliya kewāl*, which is dark. करैल *karail* to the west is a bluish-black soil, which contains more organic matter than मटियार *matiyār*. In Shahabad it is divided into two kinds, viz. बांगर करैल *bāngar karail*, which is apt to crack on drying, and डोमा करैल *doma karail*, which is of more bluish colour than the other. A clay which feels greasy when rubbed in the hand is called दूधी *dūdhi* or चिकन मिट्टी *chikkan mitti* or चिकनी मिट्टी *chikni mitti*; and भुसुरी *bhusuri* (west) and कचौस *kachaus* (east) are clay soils which soon dry on the surface. रखौर *rakhaur* is a similar soil mixed with ashes, which is called in South Munger भसुराही *bhasurāhi*. चनकी *chanki*, or to the west सिगता *sigta*, are hard soils, which split and crack when dry. In Patna and Gaya कछुया *kachhuia* is a loose clay met in digging wells. ललकी मिट्टी *lalki mitti* north of the Ganges, गेरू *geru* south of it, and काबिस *kābis* in South-West Shahabad, is a red clay. नरम *naram*, and also to the east लरम *laram*, mean soft when applied to clay. North of the Ganges, to the west, and in South-Munger, अक्राह *akrah* is a hard clay soil mixed with fine gravel. In South-East Tirhut it is छराही *chharāhi*. रोरियाह *roriyāh* or रोरहा *rorkha* is land which goes into hard lumps the size of eggs after preparation. कुमरौटी *kumrauti*, or in Sāran कुमरौटी *kumrauti*, and in Tirhut कारी माटी *kāri māti*, is potter's clay.

787. Loamy soils.—The चहाल *chahal* or कदोइ *kadoi* is that which is never drier than mud, and in which crops are planted without ploughing. डबरी *dhabri* or डाब *dhāb* is land which is part of the year

under water and part of it dry. दोरस *doras*, or (in Patna and Gaya) दोरसाही *dorsāhi*, and (in South Bhagalpur) परखोती *parsoti*, and also पंचकटेल *panchkatail* in Tirhut, is a clayey loam; while बलसुन्दर *balsundar* (see sandy soils for other names) is a fine sandy loam. In Champaran बभनो *babhani* is a light red soil.

CHAPTER IV.—SOILS AND WATER ACTION.

788. Land thrown up by fluvial action is गङ्ग घरात *gang barār* (also spelt बहार *barār*), and that cut away गङ्ग खिस्त *gang sikast*. क्षारन *chhāran* is land left by the retrocession of a river. टाँड *taur* in South-West Shahabad, and पटपर *patpar* in South-East Bihar, is newly-formed land so situated as to receive an annual accretion of alluvial deposit; but in Sāran and South Tirhut पटपर *patpar* is barren alluviated land. In Sāran मामस *māmas* is rich alluviated land. In Tirhut, Patna, Gaya, and the south-east तरी *tari* means moist soil in hollows and at the foot of slopes. It also even means water. Thus they say, 'Are you going तरी *tari* (by water) or खुसकी *khuski* (by land)?' In Sāran तरयानी *taryāni* is similarly used. तरी *tari* is also applied to lands recovered by retrocession of a river. In Shahabad they are भागर *bhāgar*, and in the south-west of that district क्किलहिया *chhichhlahiya*. They are also called क्षारन *chhāran*. दीयर *dīyar* or दियारा *diyāra* is fresh land thrown up by the shifting of the course of a river. In Patna, and also in Champāran, it is called दिअरा *diara*, in South-West Shahabad डीला *dila* in South Munger दीरा *dīra*, and in South Bhagalpur दीरा *dīra*. The alluvial deposit left by rivers while still wet is called कदई *kadaī*, कदोइ *kadoi*, or पॉक *pānk* or पङ्क *pank* (see § 789). Land rendered useless by deposits of sand is called कोरा बाल *kora bāl* (in Sāran) and बलान *balān* (North-West Tirhut).

CHAPTER V.—MUDDY AND WATER-LOGGED SOILS.

789. Land in the bed of a tank is in Patna and Gaya तारी *tari*. In Shahabad is it कौंच *kinch*, and to the west generally कानो किचड़ *kano hichchar*. Marshy or muddy soils and quagmires are भास *bhas* and दलकी *dalki* to the west and in Patna, and the latter also in Gaya and South Munger. In Tirhut, Sāran, and Patna they are दलदल *daldal*, in Patna and Shahabad पंकड़ा *pankha*, and in the south-west of the last district खंचड़ा *hhanchra*. Lands usually saturated with

water are **पनमार** *panmar* north of the Ganges, **सुगरा** *sugra* in South-West Shahabad, **सिंदाह** *siñrah* in the rest of the district, **सिंदाहा** *siñaha* in Patna and South Munger, **सीड़ा** *sira* in South Bhagalpur, and **सेऊत** *seūt* in Gaya. **धसना** *dhasna* is land liable to be submerged. In is called **गौची** *gaunchi* in Gaya and **जलकी** *jalki* in South-West Shahabad; in South Munger it is **गौची** *gaunchhi*. The old dry bed of a river is **छारन** *chhāran* or (in North Tirhut) **मरन** *maran*. Other names are **बाड़** *bānr* in Patna and Shahabad and **भोर** *jhor* in the south-west of the last district. **पाँक** *pank*, **पाँकी** *pānki*, or **पङ्क** *pank* is earth wet and soft so as to yield to the tread, adhesive and rotting. Nothing will grow in it. **कादो** *kādo*, **कदोइ** *kadoi*, or **कदई** *kadaī*, is mud in which crops will grow.

CHAPTER VI.—HIGHLANDS AND LOWLANDS.

790. Highlands, as contrasted with river valleys, are **उपरवार** *uparwār* in Patna and to the north-west, **बहरम** *baharhlūm* in South Tirhut, and **उपरार** *uprār* in East Tithut, South of the Ganges **दिहान** *dihāns* is used in Patna, **टांड** *tānr* in Gaya and South Munger, **डील** *dīl* in Shahabad, and **दीह** *dīh* in South Bhagalpur. In Hazāribāgh other names are **उचास** *uchās* and **दीबर** *dhībar*. In South Munger **गाद** *gād* is the corresponding word for a lowland. **भील** *jhāl* or **चौर** *chauñr*, or in Sāran **काछ** *kāchh*, is low marshy land. In Patna, Gaya, and South Munger it is **जाह** *jāh*. **मन** *man* is a large sheet of water of considerable depth, and in Tirhut **जान** *jān* is similar but something smaller. **खाल** *khāl*, **खलवा** *khālwa*, or in the north-west **खलार** *kha'ār* or **खलहर** *khālhar*, is a hollow with or without water.

CHAPTER VII.—RAVINES AND MOUNDS, &c.

791. Land cut by ravines and broken ground is **बिहड़** *bihar* or (in Gaya) **बीहड़** *bīhanr*. In South Bhagalpur it is **अरियन** *arian*. The elevated soil in the midst of ravines is **दूह** *dhūh* or **दूही** *dhūki* in South-West Shahabad, **डील** *dīl* in the rest of the district, **टिक्का** *tilka* in Patna, Gaya, and South Munger, and **टिक्कर** *tikkar* in South Bhagalpur.

792. In Patna, Gaya, and South Munger **टंछा** *tañra* or **नाला** *nāla* is a ravine. The latter word is also current to the west, and is only used when the ravine is also a water-course. In the south-east the word is **डांड** *danr*. **देढ़ कौआ** *derh kaua* is also used in Patna.

Uneven ground is उभर खाभर *ubhar khābar* to the north-west and in South-East Tirhut, and मटहा *matha* or डाबर *dābar* (also in Champaran), in North-East Tirhut. South of the Ganges we have ऊबर खाबर *ubar khābar* in Patna, Gaya, and South Munger (also noted in Saran), उंच खाल *ūnch khāl* in Patna and to the west, ऊखर खाबर *ūkhar khābar* in Shahabad, and उचली *uchli* in South Bhagalpur. A high river bluff is करास *korāsa*, अररा *arāsa*, अरार *arār*, अरारि *arāri* or कछाड़ *kachhār* or कछाड़ा *kachhāra*. Other names are ढाह *dhāh* (north generally) and कंगनिया *kanganiya* (North-East Tirhut). The sloping bank of a river is in Shahabad तरसिवाड़ *tarsiwāī*, and in South Munger तरी *tari*.

793. A mound generally is टिलहा *tilha*, or in South Munger टिलहा टाकर *tilha tākar*. In South-West Shahabad it is ढूह *dhūh*, ढूही, *dhūhi* (also Saran), डील *dīl*, or डीला *dilla*, in the rest of that district टिपुर *tipur*, and in South Bhagalpur टिकोर *tikor* or टिकार *tikkār*. In South-West Shahabad पटपरी *patpari* is a bill with a flat top. The sites of ruined villages are डीह *dih*; also भीठा *bhītha* in South Munger. The sites of old villages are often covered with potsherds, hence such sites are also called ठिकराहू *thikrahu* in Patna, ठिकरौल *thikraul* in Saran, ठिकरीया *thikariya* to the east, भीकटौर *jhiktour* in Patna, Gaya, and Champaran, सिकड़ा *sikraur* or भिकरौर *jhikraur* in Shahabad, and भिकटिया *jhiktiya* in South Bhagalpur, the words for potsherds being भिकटा *jhikta*, भिकटी *jhikti*, or ठीकर *thīkar* or ठिकड़ा *thikra*, also सिकड़ा *sikra* in Shahabad and भिकड़ा *jhikra* to the west.

CHAPTER VIII.—STONY SOILS.

794. Gravelly soils are कंकराही *kankrāhi* in Saran and Patna, अंकड़ेल *ankrail* in Saran, and अंकड़ा *ankraur* to the west. Gravel generally is in Patna and to the west अंकड़ *ānkar*, and to the east गङ्गाट *gangat*; also everywhere कङ्कड़ *kankar*. In Champaran and Tirhut it is इंकड़ी *inkri*, and in Champaran and Gaya भिकटी *jhikti* or गरंगट *garāngat*. Coarse gravel is in Shahabad अंकड़ा *ankra*, and fine अंकड़ी *ankri*. To the south-east it is गंगटा *gangta* and गंगटी *gangti*. Soil mixed with coarse gravel is गंगटियाहा *gangtiyāha* in Patna, Gaya, and South Bhagalpur, and गंगटाहा *gangtāha* in Patna and South Munger. चटान *chatān* is a hard rocky soil. Other names are दोहर *dohar* in South-West Shahabad, and पथरेहर *pathrehar* in South Munger. Soil mixed with coarse gravel is also कंकरोटिया *kankrotiya*, and hard rocky soil पथरौटी *pathrauti* in South Bhagalpur.

CHAPTER IX.—CULTIVATED AND WASTE.

795. Classifying soils according to cultivation, we have cultivated land known as **अबाद** *abād* or **अबादी** *abādi*. It is also known in the south-east and Gaya as **पह** *pah*, in Patna as **खील बेठाओल** *khil baithāōl*, and Shahabad as **खिलमार** *khilmār*.

796. An inhabited village is **बसगित** *basgit* or **बसती** *basti*, and a deserted village **बे छप्पर** *be chhappar* (unroofed), and also in South Munger **निचिराकी** *nichirāki* (without a light) and in Gaya **दमका** *damka*. Other names for the latter are **उजड़** *ujar*, **उजरल** *ujral*, **उजाड़** *ujār*, **उजड़ा** *ujra* or (optionally in Tirhut) **डीह** *dih*.

797. Waste land is **परीत** *parit* (Patna, Gaya, and South Munger) or **परती** *parti*. Land which has accidentally gone out of cultivation is specially **परात** *parit* in Sāran, **पराता** *parāta* to the north-west, and **परांत** *pa'ant* or **परता** *parta* in North Tirhut. Waste land broken up for the first time is **खोल** *khāl*, or in the south-east **कुराव** *kurao*, **खिलकट** *khilkat* or **खिलकटो** *khilkatti*. In Tirhut it is also called **खिलमार** *khilmār*. The second year after it is broken up it is **खोल** *khil* to the north-west, **पह** *pah* in Tirhut, Shahabad, and the south-east, **कनिल** *kanil* in South Bhagalpur and **पौह** *pauh* in Patna and South Munger. The third year it is called **खेत** *khet* or (in Champāran) **पही** *pahi*, and North-East Tirhut **पह** *pah*.

CHAPTER X.—FALLOW.

798. Land left fallow for sugar-cane from the previous spring harvest till the season for sowing the cane is called **मघार** *maghār*, &c., see § 805. Land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest following is **चौमास** *chaumās*, and to the west also **पलिहर** *palihar*. Those lands on which a spring crop is sown without any interval after the autumn crop is cut are called **नारी** *nāri* in Patna and South Munger, and **जरी** *jari* or **जरी खेत** *jari khet* elsewhere south of the Ganges and in Sāran. Waste lands which are ploughed up during the rains and cold weather and sown in rice at the commencement of the next rainy season are called **दोतरा चौमास** *dotra chaumās* in North-West Tirhut, **गजाँड़** *gajānr* in South-East Tirhut, **बिड़ार** *birār* in South-East Bihar, and **कुलहर** *kulhar* in the south-west.

799. Lands left fallow for a time to recover their strength are **परती** *parti* generally. Other names are **परता** *parta* in North-Tirhut

and चाँच *chānch* or पड़ परतो *pah parti* in South Bhagalpur. Land which never lies fallow is अबाद *abād* or अबादी *abadī*. Another name is उठतो *uthṭa* in Champāran. North of the Ganges रुल्ली *rulli* or (to the east) रन्नी *runni* is poor light land which requires to be left fallow for a year or two. It also means land which has lost its fertility. Other words in use are भूस *jhūs* and हलुक *haluk* to the north-west and in Patna, भूखी *jhūsi* in North-East Tirhut, कोटी *korhi* in Patna, छाँह *chhānchh* in Gaya, बंगराह *bangrah* to the south-west of that district, तिलिया कोटी *tiliya korhi* in South Munger, and अलगो *algi* in South Bhagalpur.

CHAPTER XI.—RICHNESS AND POORNESS OF SOIL.

800. बरियार *bariyār* or गहरा *gahra*, or in South Munger जेयद *jaiyad*, is the general term used for rich soils. Others are जीगर *jīgar* (Patna) and चोखा *chokha* (North-West, Gaya, and South Munger). Poor soils are हलुक *haluk* (North-West Bihār), रन्नी *runni* (see § 799), तपनाह *tapnāh* (North-East Tirhut), and ठस *thas*, अब्बर *abbar* (also in Champāran), or उसठ *usath* south of the Ganges.

CHAPTER XII.—IRRIGATED AND DRY LANDS.

801. Land artificially irrigated is पटौआ *patana* or पटौई *patanī* to the west. Other local names are पटौना *patana* South-East Tirhut, and पटाओल *patāöl* North-East Tirhut and पटहुआँ *patahuāñ* in Shahabad. In Gaya it is हथघिसेट *hathghiset*, and in South-West Shahabad भरेया *bharaiya*. Land irrigated from tanks or ponds is छानन *chhānan* in Saran and Patna, फोर *phor* in South-West Shahabad, and elsewhere south of the Ganges मेलबानी *melwānī* or (South Bhagalpur) मेलानी *melānī* or छिटा *chitta*—Irrigation from walls is कुँड़िया चास *kunriya chās* in South Bhagalpur. When irrigated from wells it is मोटवाही *motwāhi* to the west. Un-irrigated land, or land which does not require irrigation, owing to its being, or its capability of being, flooded is अपटा *apta*. If watered after ploughing, it is छिरिकनी *chhirikni* to the west, पचौआँ *pachauāñ* in South-West Shahabad, and पनौला *panaula* in the rest of that district. निपनियँ *nipaniyān* are in Patna unirrigated crops. In South Munger lands which require irrigation are रूना *rūna*, and there and in Saran those which produce crops without irrigation are हलही *halhi*.

CHAPTER XIII.—LANDS WHICH RETAIN AND WHICH DO NOT RETAIN MOISTURE.

802. This is the division most common amongst natives themselves. The moisture in land is **हाल** *hāl*. Land which does not retain it is **बांगर** *bāngar*, and that which does is **भौट** *bhith*, or in North Saran **भाट** *bhāth*. Under these divisions come other subdivisions, such as **बलुआ बांगर** *balua bangar* (which is sandy), **मटियार बांगर** *matiyār bāngar* (which is clayey), and so on, and **बलुआ भौट** *balua bhith*, **मटियार भौट** *matiyār bhith*, and so on. Crops on *bāngār* lands cannot be cultivated without irrigation, and the expense of cultivation is therefore greater, but the yield more than compensates the outlay, being a third, and sometimes double the amount of *bhith* produce. The latter lands are sometimes irrigated and sometimes not.

CHAPTER XIV.—LANDS BEARING A SINGLE AND A DOUBLE CROP.

803. Lands which produce only one crop in the year are **एकफसिला** *ekphasila* or **एकफसिली** *ekphasili*. In Champaran they are called **एकसलिया** *eksaliya*. **चौमास** *chumās* lands (also called **पलिहार** *palihar* to the west) are kept free from crop during the rains, and tilled for the cold weather crop. Lands bearing two crops in the year are **दोफसिला** *dophasila* or **दोफसिली** *dophasili*, or in Champaran **दोसलिया** *dosaliya*. In South Bhagalpur they are **दोसाल** *dosāl*. Land on which crops are grown all the year round is **तिनफसिला** *tinphasila*.

CHAPTER XV.—TERMS USED IN CONNECTION WITH DIFFERENT CROPS.

804. The following terms are used in connection with different crops.

805. Sugar cane.—Land prepared for this crop is **उखाव** *ukhāw* or **उखाव** *ukhāo*. Land constantly ploughed for cane or any other crop from Asārh to Māgh are **मघात** *maghāt* in South-East Tirhut, **मघाट** or **मघार** *maghār* in Saran, Patna, and South Munger, **मघड़ा** *mughra* in Gaya and the south-west, and **मघुआ** *maghua* in South Bhagalpur. Land under cane is **उखारी** *ukhāri* in Shahabad. **जठहन** *iatthahan* in South Munger is land cropped in the previous year with cane.

806. Cereals.—**हरजिन्या** *harjinsa* are those lands which grow all crops except transplanted rice.

807. Garden crops.—Land suited for growing garden crops is कोरार *korar* in Patna and to the west and कोरियार *koriyār* in Patna and Gaya. Other names are कोरांत *korant* (South Tirhut), कैरियार *kairiyār* (Shahabad, बारी *bāri* in Tirhut, and लतिहानी *latihāni* in South Munger. These names apply rather to the use to which the land is put than to the kind of soil, most of them being connected with the word कोइरी *koīri*, which is the name of a well-known caste of garden cultivators.

808. Cotton.—In Shahabad the following kinds of land are suited for the various kinds of cotton :—

Cotton.	Land.
(1) रड़िया <i>rarhiya</i>	करैल <i>karail</i> .
(2) बंडूका <i>bunrchha</i>	कोडार <i>korār</i> .
(3) ह्वती <i>henwti</i>	बरियार <i>bariyār</i> .
(4) मनवां <i>manwan</i>	नदवांसी <i>nadwansi</i> .

809. Pulses.—Land under gram is called चैता *chāta* in South Bhagalpur.

810. Malzes, millets, &c.—Land under these crops is दोतुरा *dotura* north of the Ganges. The word means properly land in which both a rainy season and a cold weather crop can be sown.

811. Spring crops.—Light friable soil suitable for these crops is called भौठ *bhīth* or भौठा *bhītha*, also in Gaya भिठारा *bhithāra*. See, however, § 802.

812. Rice.—Rice land is धनहर *dhankhar*. In Gaya it is called धन-कियारी *dhankiyāri*, and in South-West Shahabad धनखर *dhankhar*.

813. Land under trees, brushwood, &c.—Forest are बन *ban* or जङ्गल *jāngal*. A grove is बगैचा *bagaicha* or गाछी *gachhi*. बाग *bāg* is a garden, and बगिया *bagiya* an orchard. फुलवारी *phulwār* is an orchard, enclosed, irrigated, and stocked with fruit-trees. A खाने बाग *khāne bāg* in Champāran and Patna or नजर बाग *najar bāg* in Gaya and Shahabad is a grove attached to a shrine or other building, and growing flowers as well as fruit.

814. A mango grove is आम के बगैचा *ām ke bagaicha*, or in Tirhut गाछी *gāchhi*; a clump of bamboos is बांस के कोठी *bāns ke kothī* in the north-west, बंसवारी *banswāri* north of the Ganges generally, and बांसक बीठ *bānsak bīth* in North-East Tirhut. In Patna it is बसेड़ *baser*, in South-West Shahabad बंसवार *banswār*, and elsewhere south of the Ganges बसाड़ *basār*. In South Bhagalpur it is also called बीटो *bīto* or

. फुलवारी literally means a place for flowers, i.e., a flower-garden.

धरो *hero* and in Tirhut ओध *odh*. A young grove of fruit-trees is गच्छुली *gachhuli* north of the Ganges, also नौराही *naurāhi* in Champāran, नरोड़ *naroḍ* in Champāran and Tirhut, and लव गच्छुली *lav gachhuli* or नव गच्छुली *naw gachhuli* in Tirhut. Another name is नव पेड़ा *naw pera*. South of the Ganges it is लौगाछी *laugāchhi* or नौगाछी *naugāchhi* to the south-east, केडवारी *kerwari* in Shahabad, नरोड़ *naroḍ* in Patna and South Munger, and नौकैडा बगैचा *naukera bagaicha* in Gaya. A belt of trees on either side of a road is पाँतो *pānti* or पंतिथारी *pantiyāri*, and also लखराँव *lakhrānw* to the west and पाँता *pānta* in Tirhut.

815. Land producing brushwood is झारा *jhāra* (Sāran and Patna) or बन छिहुली *ban chhuhuli* (South-West Shahabad). Brushwood is झार *jhār*, झरहा *zharha*, or to the north-west and in Patna and South Munger झर *zhār*. Small stunted brushwood is झखुली *ihakhuli* or झखरी *jhakhuri* north of the Ganges and in Patna, रौंजी *raunji* in Patna, and झरकण्टो *zharkanti* in South-West Shahabad. Land producing tall thatching-grass is खटौर *kharhaur* or खटौल *kharhaul*, or south of the Ganges खरहुर *kharāhur*. Other names are मुजवानी *mujwāni*, कंडवानी *kānrwāni* in the north-west, and मुंजवान *munjwan* in Shahabad. In South Munger it is खरेठा *kharaittha*. The principal of these grasses are पटेर *pater*, खर *khar* or खरई *kharai* रारी *rari*, डाभी *dābhi*, इकार *ikkar* or इकरौ *ikri*, मूज *munj* or झलास *zhalās*. Of the last, मूज *mūnj* is properly the bark used for making string, झलास *zhalās* the leaves used for making rough thatches, कांडा *kāṇra* the stout lower part of the stalk used for roof-thatching, and सिरकी *sirki* the upper or reed part used for making sieves and mats. Reeds are नरकट *narkat*, and the land producing them is नरकान *narkān* in Champāran. Land producing brushwood is झौंटी *jhānti* in South Bhagalpur.

CHAPTER XVI.—LAND IMPREGNATED WITH SALT, &c.

816. Land impregnated with impure carbonate of soda रेह (*reh*) is ऊसर *ūsar* or उसर *ussar*. Other names are रेहाह *rehāh* or रेहाड *rehār* (East Tirhut) and रेहडा *rehra* (Patna, Gaya, and South Munger). खारी *khāri* or (South Bhagalpur) खरवा *kharwa* is land impregnated with sulphate of soda. नोनी *noni* south of the Ganges is land impregnated with common salt. Other names are नोनिघाह *noniyah*, नोनियारी *noniyāri* and नोनछराह *nonchhorāh*. In South-West Shahabad चाँप *chāmp*, and in the rest of the district चाँदिल *chāndil*, is ऊसर *ūsar* land, in which spots of good ground are scattered.

GENERAL AGRICULTURAL OPERATIONS.

SUBDIVISION I.

PLOUGHING AND HARROWING.

CHAPTER I.—PLOUGHING AND HARROWING.

817. To plough is हर जोतब *har jotab*, हर बहब *har bahab*, or हर चलाएब *har chaldēb*. हर नाधब *har nādhāb* is properly to yoke the oxen to the plough (also called लरनी *larni* in Champaran and South-East Tirhut). Other expressions for ploughing are सिराउर के धरल *sirāur ke dharal* or सरिया के जोतल *sariya ke jotāl* in Champaran, पैस धरब *pais dharab* (or पुइस धरब *puīs dharab* in North-East Tirhut) in Champāran and Tirhut, and दहिन धरेआब *dahin dhareāo* in Champāran and South-East Tirhut. One ploughing is चास *chās*, and in Gaya and to the west also बाँह *bāñh*: thus, एक बाँह *ek bāñh* the first ploughing, दो बाँह *do bāñh* the second ploughing, and so on.

818. The first ploughing is called पहिल चास *pahil chās* or फरनी *pharni*. In Gaya and Champaran it is फारन *phāran* and in South Bhagalpur हर समौध *har samaudh*. Lands sown after a single ploughing are भोकौआ *bhokāua* in the north-west and जोता बावग *jota bāwag* in Champāran and Tirhut. मघाड़ जोतब *maghār jotab* is north of the Ganges and in Patna and Gaya the ploughing in the month of Māgh (January-February) of lands intended to be sown at the next rainy season. In East Tirhut and Champaran this is also called चौमाँस जोतब *chāumāns jotab*. In Gaya and Champāran it is also मघड़ा चास *maghṛa chās*, in Shahabad मघवट *maghvat*, and in the south-west of that district कुलहर *kulhar*. In South Bhagalpur it is माघी चास *maghi chās*, and in South Munger मघाड़ *maghār*. The field which is thus ploughed is बिहार *birār* to the west and south and पड़ *pah* also south of the Ganges and in Champaran. North of the Ganges it is called चौमाँस *chāumāns*.

819. The second ploughing is दोखार or दोखाड *dokhār*. In Gaya and Champāran it is also called पुरवे *purve*. Other names are सोमरा *s. mra* to the north-west and समार *sāmār* in North-East Tirhut दोहार *dohār* in Champāran and North-West Tirhut, and दोहरावन *dohrāwan* in South-West Shahabad; and the same names are also applied to the field so ploughed. In the south-east the second ploughing is called चास *chās*, दोखार *dokhār* being the third ploughing.

820. The third ploughing is तेखार *tekhār* and also (in Champāran) तेखरा *tekhra*. To the west it is also तेहरावन *tehrāwan*. In the south-east it is दोखार *dokhār*. The same terms are used for the land so ploughed.

821. The fourth ploughing is in East Tirhut and Gaya चौखार *chaukhār*, and in Shahabad, Gaya, and South Bhagalpur चरचसौ *charchasi*. Elsewhere it is चार चास *chār chās*; so also the land so ploughed.

822. The fifth ploughing is पानचास *pānchās*.

823. The phrase used for successive ploughing is एक चास *ek chās*, दू चास *du ciās*, and so on. Theoretically there is no limit to the number of ploughings required for some crops, as is shown in the following rhyme current in Gaya :—

सौ चास गण्डा,

Sau chās gonda,

पचास चास मण्डा,

Pachās chās manda,

तेकर आधा मोरी

Tekar ādha mori,

तेकर आधा तोरी

Tekar ādha tori.

—A hundred ploughings for cane, fifty for wheat, half that (25) for rice, and half that (12½) for oilseeds.

824. The ploughing of millets, when they are about a foot high, is बिदाह *bidāh*, a local variant being बिदहनी *bidahni* in Champāran, West Tirhut, Patna, and the south-east. In Gaya and Champāran it is कोडन *koran*, and in South Munger, when hoeing is substituted for ploughing, it is कोडनी *korni*. When a rice-field is flooded and then ploughed to kill the weeds, the process is called लेव *leo* in the north-west, लेवा *lewa* in Gaya and कादो *kado* or कदवा *kadwa* to the north-west and in Tirhut. In North-West Tirhut it is called मसाह *masāh*.

825. In Sāran and Champāran ploughing with a plough of which the block is new and full-sized is नवठा के जोत *nawtha ke jot*, and

with one which has a small worn block खिनौरी के जोत *khinauri ke jot*. In Tirhut and also in Champāran the corresponding words are respectively लवठा के जोत *lawtha ke jot* and ठेंठा के जोत *thentha ke jot*, and in Shahabad नवहरा *nawahra* and खुंटेहरा *khuntehra*.

826. In rice cultivation, after sowing, the field is lightly reploughed to clear the weeds and cover the seed. This is called उनाह *unāh* to the north-west and in North-West Tirhut, गजर *gajar* in the North-East Tirhut, and समार *samār* in Champāran and South-East Tirhut. In Patna it is समाह *samāh*, in Gaya बिराह *birāh*, to the west and in Patna and Gaya बिदाह *bidāh*, and in Champāran and to the south-east बिहनी *bidahni*.

827. The small pieces of the field which the plough has not touched are पैस *pais* in Champāran and South-West Tirhut and पुइस *puīs* in North-East Tirhut. In North-West and South-East Tirhut and in Champāran they are रहिना *dahina* and in South Bhagalpur उखड़ हाल *ukhar hāl*, and in Sāran and Champāran छूतल खेत *chhutal khet*.

828. Cross-ploughing is आरा *āra*, or in Champāran and South Bhagalpur आर *ār*, and in South-East Tirhut समार *samār*. When a field is ploughed round and round in constantly diminishing circuits it is called चौकेठा *chauketha* or (in Patna) चौएठा *chauetha*, आरी चास *āri chās* in Gaya, चौबगली *chaubagli* in Champāran and Gaya, and चौगठिया *chaugathiya* or चौक *chauk* to the west. In Sāran and Champāran it is चौगेठ *chaugeth*, in South Munger भौरिया *bhaunriya*, and in North-West Tirhut चौकेर *chauker*. The centre plot in the middle, round which the bullocks have no room to turn, is called बहहार *badhār* and this is furrowed by taking the plough across it diagonally from corner to corner. Ploughing from corner to corner is कोनिया जोत *koniya jot* or कोन *kon*, also कोनसी *konsi* in South Munger, कोनसिया *konasiya* in Champāran and South-West Tirhut, कोनी *koni* in Gaya, and कोना कोनी *kona koni* to the west. When a crookedly-shaped field has to be ploughed, it is called उना द्योरी जोत *ūna dyorhi jot* in Sāran and Patna and उना डेरी जोत *ūna derhi jot* in Champāran. When a rectangular field is ploughed straight along its length or breadth, the ploughing is called सोमौआ जोत *sojhaua jot*. Other names current are लमती *lamti* in South Bhagalpur ठरहाई *tharhāi* in Patna and Champāran and ठरिया *tharhiya* to the west. Ploughing breadth-ways is फानी *phāni* in Sāran and North-West Tirhut, फटकी *phatki* in Champāran and the south-east,

जना पानी *ūna phāni* in Patna, फँदिया *phandiya* in South-West Shahabad and in South Bhagalpur मण्डो जीत *mando jot* or चौमण्डो *chan-mandi*.

829. The following rule is current in North-East Bihār as to ploughing and harrowing :—

थोर जोतिहः बहुत हेंगाइहः, जँच के बँधिहः आर ।

उपजे तः उपजे नाहीं तः घाघे दाहः गार ॥

Thor jotiha bahut hengaïha, unch ke bandhiha ār,

Upje ta upje nahīn, ta Ghaghe dāha gar.

—Plough little, harrow much, and have your field boundaries high. If what should come does not then do so, you can abuse Ghāgh (who gives you this advice).

830. A harrow is हेंगा *henga*, &c., as described in § 30 and ff. To harrow is हेंगाएब *hengaëb*, हेंगा चलाएब *henga chalāëb*, or चौकी घुमाएब *chauki ghumāëb*. The act of harrowing is in Gaya पालट *pālat*.

831. The oxen attached to a harrow have various names. The one on the left-hand side is called पंचौट *panchaut* or कुड़हिन्या *kurdahina*, and the one next to him हथौआ *hathaua*. The right-hand ox is फेरा *phera*, or in South Munger भसनी *bhasni*.

CHAPTER II.—FIELDS.

832. A field is खेत *khet*. Other names also current are टोपरी *topri* and पारी *pāri* south of the Ganges, टोपरा *topra* to the west, and डाबर *dābar* in Champāran and Gaya. In South Bhagalpur the words बारो *bāri* and बहियार *bahiyār* are used. Beds made in a field to facilitate irrigation and for other purposes are कियारी *kiyāri*, and also in Champāran घड़ारी *gharuri*, in Patna and to the south-east गंड़ारी *ganrāri*, and in Gaya गेंड़ारी *genrāri*. Similar beds in a sugar-cane field are called हाता वाला *hāta wāla* to the north-west and in Gaya and North-West Tirhut, and झोर *jhor* or झोरा *ihora* south of the Ganges. In the north-west झोरा *jhora* is the large bed, and so also are पट्टा *pahta* in Gaya, Sāran, and Champāran, परिया *pariya* in South-West Tirhut, दवान *dawan* in Champāran and North-West Tirhut, and कियारा *kiyāra* or भेर *bher* in East Tirhut. The raised banks between the irrigation beds are मेंड़ *menr* in the north-west and आर *ar* in Tirhut. In Shahabad, Patna, and Gaya they are करहा *karha*, and in Patna and Gaya पंगरा *panrga*, in South Bhagalpur पलंगा *palanga*,

and in South Munger दौंग *daug*. North of the Ganges a plot marked off by a boundary is हाता वाला *hāta wāla* in the north-west and South Munger and छरकौ वाला *chharkī bāla* in East Tirhut. The small patch of ground adjoining a house is कोला *kola*, कोली *koli*, or कोलवाड़ *kolwaṛ* to the north-west, and बारौ *bari* in Champāran and Tirhut. कोला *kola* also obtains in Shahabad and the south-east. In Sāran and Patna it is खण्ड *khand* or खंड *khanr* (which properly means a ruined house), and in Gaya घेवारी *ghewāri*. Other optional names are गल्ली *galli* in South Bhagalpur and कोनासी *konāsi* in Shahabad. When the fields of one proprietor's share are scattered over a village, each is called तख्ता *takhta* or कित्ता *kitta*. The whole cultivation of such a proprietor is called खेतौ बारौ *kheti bari* to the west and in Tirhut; also खेत बघार *khet badhār* in Shahabad and Patna, and खेत पथार *khet pathār* in Champāran and South Munger. In Patna and Gaya खन्ध *khandh*, खन्धा *khandha*, कित्ता *kitta* or किता *kila*, is a large area of cultivated land. A division of this is खंधौट *khanḍhaut*, which is again divided into fields.

CHAPTER III.—BOUNDARIES.

833. The low ridge which forms the boundary of a field is everywhere आर *ār*, आरि or आरौ *āri*, as in the proverb आरि जाई तन कपार लाठी, बीच बङ्गा चरवाही, *ari jai ta kapar lathī, bīch banga charwahi*, —if you go on a field boundary have a stick (to protect) your head, (and then) you may graze your cattle in the midst of a cotton-field. North of the Ganges it is also called डंडेड़ *danrer*. Other names are अहरी *ahri* (see § 919), अलङ्ग *alang*, or पराँठ *parānth* in Patna, Gaya, and the south-west; पंगरा *panrga*, गंडारी *ganrari*, आरल *āil*, or आल *āl* in Gaya and South Munger, and डंड *dānr* in South-West Shahabad. A ditch boundary is खाई *khaī*, खाद *khāi*, खत्ता *khatta*, or खावाँ *khāwān*. Another name is खन्ता *khanta* in South Bhagalpur. In Gaya district डोभरा *dobhra* is a small ditch. An embankment used as a boundary is अहरा *ahra* (see § 919) or बाँध *bandh*. Other names are भरबन *bharban* (Champāran), धूर *dhūr* (North Tirhut), and छरकौ *chharkī* (South-East Tirhut). A place where three boundaries meet is तिनकोनिया *tinkoniya*, and where four meet चौमुख *chaumukh*, चौबटिया *chaubatiya*, or चौराहा *chaurāha*. In Champāran and South-East Tirhut it is also चौपड़ *chaupar*.

834. The rural Bihāri lays great stress on the importance of keeping these boundary embankments in order. Thus, there is a

proverb ठारिक चुकल बानर; आरिक चुकल किसान *thārik chukal bānar, ārik chukal kisān*,—a cultivator who neglects to look after his boundary embankments becomes like a monkey fallen from a branch. Another proverb which may be noted here is खेत भासे, आरि कोड़ी *khet bhase ari kori*,—the field is flooded, out the boundary embankments, i.e., passion must have its vent.

CHAPTER IV.—FURROWS.

835. A furrow is हराई *harāi* to the west. In Champāran and Tirhut it is सिराउर *siraur*, in Patna सिरौर *siror*, and elsewhere सिरीर *siraur*. In Gaya another name is सेवात *sewat*. झंझिया *jhanjhiya* or धारी *dharī* in Gaya and Sāran, and घई *ghaī* in Patna and South-East Tirhut, are the deep furrows in a field in which extra crops are grown, especially those at the edge of the field, or running from corner to corner.

836. The deep furrow used as an irrigation channel is आरा *āra* in the north-west, पैन *pain* or पैनि *paini* generally, दौंगर *daungar* in South Tirhut, Patna, and Gaya, नारी *nari* or करहा *karha* to the west and in Patna and Gaya, भीता *bhita* in East Tirhut, and दौंग *dang* in Patna and to the south-east.

CHAPTER V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

837. To the west सॉंभले *sānjhle*, झंझिया *sanjhiya*, and सॉंजहरिय *sanjhariya* means 'up to evening' or 'at evening' and hence are used as adjectives with the word जोत *jot* to signify as much land as can be ploughed in a day. In Champāran and South Munger this is सगरदिना *sagardina*, and in Patna ठकहरिया *thakhariya*. The area ploughed in half a day is called दोपहरिया *dopahariya*.

838. The portion of land included in a plough circuit is आंतर *āntar*, and also to the north-west and in North-East Tirhut हट्ठा *hattha* and to commence another circuit is दोसर आंतर घरब *dosar āntar dīarab*. The place where ploughing is going on is हरवाही *harwāhi* in Patna and north of the Ganges. In Shahabad it is हरवाही *harwāhhi*. In Patna it is टोपरा *topra*, and generally हराठा *haratha*.

839. The first ploughing of the season is हरमहुतर¹ *harmahutar* in Sāran and हरमोहतर *harmohtar* in Patna and Gaya. It is also समहुत *samhut*, and to the north सिरपंचमी *sirpanchmi* or सिरपचई

1. Derived from the Sanskrit "हर (४) महुतै" i.e., the auspicious moment for commencement of ploughing.

sirpachāi, both the last two terms being derived from the festival of the *sri panchamī*. In South Munger it is हर महन्तर *har mahantar* or हर समत *har samat*, and in South Bhagalpur सोमाता *somata* or हर समौध *har samauḍh*. Another name current in Sāran is हरवत *harwat*.

840. The bringing home the plough on the back of a bullock or with the share over the shoulder is हरखुली *harkhuli*, हरखोलिया *harkholiya*, or हरखुजल *harkhūjal*, and in South-East Tirhut (optionally) हरखुगानी *harkhugāni*. In South-West Shahabad it is हरकुटाव *harchhutāo*, and in the rest of the district and in Gaya हरकुट्टन *harchkuttan*. In Patna it is हरबिनार *harbinār* or हरजोवार *harjoār*, in South Munger and Champāran हरखोलानी *harkholāni*, and in Gaya, Champāran, and the South-East हरखोली *harkho i*.

841. The bullocks which draw a plough or harrow are called बरद *barad*, and to the west also बैल *bail*. When it is wished to distinguish them specially from cart-bullocks, they are called in Champāran and Tirhut हट्ठा बरद *hattha barad*, and to the north-west and in Gaya हरेबा बैल *hareba bail*. A lazy fat plough bullock, which sits down rather than work, is called कोटि *korhi* or पबुआ *parua*, as in the proverb कोटि बरद के फेफरि बहुत *korhi barad keñ phephari bahut*,—it's the lazy bullock that puffs and blows.

CHAPTER VI.—PLOUGHMEN AND AGRICULTURAL LABOURERS GENERALLY.

842. A ploughman is हरबाहा *harwāha*, and to the west also हरबाह *harwāh*. In East Tirhut he is also called हरौरी *harauri*. His wages are called हरबाही *harwāhi*. An agricultural servant in general is मजूरा *majūra* or बनिहार *banihār*. An Agricultural servant engaged for the whole year is हड़वर *harwar* in Sāran and भरसलिया *bharsaliya* in North-East Tirhut, and one for the whole day is भरदीना *bhardīna*. A ploughman who works for half a day is दुपहरिया *dupahariya* or दोपहरिया *dopahariya*, or in North-West Tirhut पहरवार *paharwar*. One who works on advances is अगवड़ or अगवड़ जन *agwar (or agwarh) jan* to the north-west, सांखौख *saonkh* in South Bhagalpur कामाई *kamāi* to the west, कमियाई *kamiyai* or कमियाँ *kamiyān* in Patna, Gaya, and South Munger, and लगुआ जन *lagua jan* generally. The last is usually the man who binds himself to work off a debt incurred. When a ploughman receives the use of a plough for one day in three instead of wages in cash or kind, he is called अंगवरिया *angwariya*

1 "Har-Samat" is derived from the Sanskrit हर (स) सम्बत् "Har-Sambat" i.e., the (commencement of) the ploughing year or season.

or अगवरिया *agwarīya*, and to the west अंगवार *angwar*. In Sāran and Champāran he is also called टेपटा *tepta* (so also in North-East Tirhut), or तिसरी *tisri* or तिसरिया *tisariya*. In East Tirhut a ploughman who works without advances is called उट्ठा *uttha*, as distinguished from हरवाहा *harwāha* or हरीरी *harauri*, who does take them. A ploughman who works for advances is साँख *saonkh* in South Bhagalpur.

843. In North-East Tirhut पट *put* or साटी पाटी *sāti pāti* is the custom of a plough-owner employing two ploughmen for each plough each ploughman relieving the other at intervals of eight days. In Shahabad and Patna हराह *harai* is the custom under which every tenant lends his plough and bullocks to the landlord for two days in the year.

844. An agricultural labourer paid in kind is जन *jan*, also in Gaya and Champāran उफंगिया *uphangiya*, and in South-West Shahabad बनी *bani*. One who receives money is नोकर *nokar*, or in the north-west जाना *jāna*. One paid solely in cash is called कोरजा *koranja* to the north-west. In Patna, Gaya, and South Munger the prædial slaves who are attached to an estate, and cannot leave it, or marry, or in fact do anything without the consent of their landlords, are called नपर *naphar* or कमियाँ *kamiyān*; and food given to such is खैहन *khaihan*. A labourer who by custom works a certain number of days for nothing for Government (formerly, and for the landlord nowadays) is called बेगार *begār*. Payments made in kind to agricultural labourers are called बन *ban*, or in East Tirhut बोन *bon*. Advances to ploughmen are अगवड़ *agwar* in the west and अगौरी *agauri* in South-West Tirhut. Elsewhere in Tirhut and to the north-west they are called हरीरी *harauri*, and generally लगुआ *lagua*.

845. When there are spare bullocks in a field where ploughing is going on to relieve those that get tired, the boy who looks after them is called अनवाह *anwah* in East Tirhut; elsewhere he is चरवाहा *chrāwāha* or गोरखिया *gorkhiya*.

CHAPTER VII.—RECIPROCAL ASSISTANCE IN CULTIVATION.

846. बदलैया *badlaiya* and पलटा *palta* or पलटी *palti* are terms for exchange of labour for labour by agriculturists. To the west it is also called पंच *painch*, in Gaya बदली *badli*, and to the south

generally पाएठ *pāēth*. In East Tirhut another name is जनपैचा *janpaincha*. The practice of two or more cultivators joining their ploughs and ploughing together, first the field of one and then the field of another, is called generally भौज *bhānj*. Other names are भजहरिया *bhanjhariya* and हर सज्जा *har sajjha* to the west generally भजौती *bhanjauti* in North-East Tirhut, हर भंजा *har bhanja* in Patna and to the north, हर पट्टा *har pahta* in Champāran and Gaya, भंजेठ *bhanjeth* in South-East Bihār, and भौजो *bhanjo* in South Bhagalpur. The cultivator in this case is भौजा वाला *bhanjo wāla*, or in Tirhut भंजेत *bhanjait*. Another name current to the west is अंगवारा *angwāra*, though this properly refers to the custom of paying ploughmen (अंगवरिया *angwariya*, see last chapter) by lending them a plough and cattle one day in three.

847. The work which one cultivator does for another in this way is called to the west सापट *sāpat*.

SUBDIVISION II. MANURING.

CHAPTER I.—KINDS OF MANURE.

848. Manure is north of the Ganges खादर *khādar*, खदौद, *khadaur*, खड्डो *khaddhi*, or गौदौरा *gondaura* to the west, and गोआ *goa*, or करसी *karsi* to the east. South of the Ganges, to the west, it is घूर *ghur*, and to the east (also in Sāran) गनौरा *ganaura* or गंदौरा *gandaura* कूड़ा *kura*, कूड़ा कुरकुट *kūra kurkut*, बहारन *bahāran*, or (in South-East Tirhut) गोनरौर *gonraur*, is rubbish or road-sweepings. Cowdung is गोबर *gobar*. When dried it is called south of the Ganges डमारा *damāra*, of which a variant in East Tirhut is डमार *damār*, also in Shahabad and Patna कण्डा *kanda*, and to the west कंडरा *kanrra*. The latter term is also used in Sāran. In North-East Tirhut it is गौठि *gauthi*, and in Champāran गौठी *gauthi*. In Gaya फेंटी *phenti* are pieces of dried cowdung. चोट *chot* to the west is the quantity that falls from an animal at one evacuation. Cattle urine is गौत *gaunt* or गौत *gaut*, and to the west also मूत *mūt*. लोह *līd* लिद्दी *liddi*, or लोही *līdi* is the dung of horses, elephants, &c., and that of sheep or goats is भेंदाही *bhenrāri*, भेनाही *bhenāri*, or (to the west) लेंदी *lenri*. Other filth of various kinds is मेला *maila*, on in South Bhagalpur घिना *ghina*. The refuse of indigo after maceration used as manure is सौठ *sīth*. Manure is also called कूरा *kura* in South Bhagalpur.

849. A manure heap near a house is **ढेरो** *dheri*, or (in East Tirhut) **गोनर** *gonar*.* North of the Ganges generally it is also **मान** *man*. A manure-pit is **घूर** *ghūr*; **खाद** *khād*, or **खादर के गढ़वा** *khādar ke garha*. A heap of dried grass, sweepings, dung, &c., is in North-East Tirhut and Shahabad **कूर** *kūr*. Ashes are **राख** *rākh* or **छाउर** *chhāūr*, and in South Bhagalpur **छौरो** *chhauro*. In Patna and Gaya they are **बानी** *bani*. An ash-heap is in North-East Tirhut **छौराठ** *chhaurāth*.

CHAPTER II.—MODES OF MANURING.

850. Heavily-manured land is north of the Ganges **खदौर खेत** *khadaur khet*, or it is called **गोबराएल** *gobrāēl*, or in South-East Tirhut **भरल** *bharal*. South of the Ganges it is **खदौर** *khadaur*, **खदगौर** *khadgaur*, or **खरित** *kharit* in Shahabad. Heavily-manured land is also said to be **पटाएल** *patāēl* north of the Ganges.

851. The custom of allowing cattle to stand in a field for the purpose of manuring it is called north of the Ganges **भेंड़ी बसाओल** *bhenri baisāōl* or **भेंड़ी हिराओल** *bhenri hiraol*; south of the Ganges it is **जिवगर होए ला घूर बैसाओल** *jivgar hoē la dhūr baisāōl*, and in South Munger they say **खेत गोबराबे हें** *khet gobrābe hēn*.

CHAPTER III.—MANURE USED AS FUEL.

852. Manure collected in the forests and grazing-grounds and dried for fuel is called north of the Ganges **कंदड़ा** *kanrra* or **कड़ड़ा** *karra*. South of the Ganges it is **डमारा** *danāra* or **कण्डा** *kanda*. In East Tirhut it is **डमार** *damār*, and to the west it is also called **बिनुआ गोइठा** *binua goītha*. Another general name is **बन गोइठा** *ban goītha*. When made up into cakes with chaff and other refuse, the large oblong block, are called **गोहरा** *gohra* to the west and **गोरहा** *gorha* in Champāran and to the east. The next sized round cakes which are stuck on the wall to dry are **गोइंठा** *goīntha* or **गोइठा** *goītha*. The smallest cakes are **चिपरी** *chipri*. The largest-sized slabs made with both hands are **दोहथा** *dohtha*, or **सोहथी** *sohthi*. **करसी** *karsi*, or in Gaya and South Munger **अमारी** *amāri*

* Compare for an example of this word the proverb **गोआरक गोनर दुहु दिख चिक्कन** *goarak gonar duhu di chikkan*,—a gowāla's dunghill is neat on both sides.

are unmanufactured lumps of dry cowdung dried and stored.

853. The pile of cowdung fuel is called to the west गोहरौर *gohraur* or गोहरौरा *gohraura*. In North-East Tirhut it is गोठौर *gotaur*, in Champāran गोठौला *gotāula*, and there and in Tirhut टाल *tāl*. It is कूआ *khūa* optionally to the west, कूहा *khūha* or कूही *khūhi* in Patna and Gaya कूआ कूना *khua khanna* in South Munger, and कूआनी *khāni* in South Bhagalpur. The pile of the large oblong blocks is also called गोहरा *gohra* or गोरहा *gorha* as above. The house in which the fuel is stored is गोठौर *gotaur*, गोठौरा *gotaura*, or गोठौल *gotaul* generally; also गोठुल *gotul* in North-East Tirhut, गोठहुल *gotāhul* in Shahabad, and गोठठा घर *gotṭha ghar* in Gaya. The operation of making the cakes is पाथव *pāthab* or पाथल *pāthal*, according to locality, or else ठोकव *thokab* or ठोकल *thokal*. The place where they are made is north of the Ganges generally पथारौ *pathāri*. South of the Ganges it is पथरौर *pathaur* in the west, आड़ा *āra* in Gaya, and पंड़र *pānrar* in Patna.

854. In selling cowdung fuel a पन *pan* equals 20, 22, or 23 गण्डा *ganda* (i.e. fours), according to locality. In buying the article in Patna the seller gives two cakes extra (called a पनकौ *panki*) for every पन *pan* bought.

SUBDIVISION III.

SOWING AND TRANSPLANTING.

CHAPTER I—SOWING.

855. *Sowing* is to the west बोअनी *boāni*, and to the east बावग *bāwag*, बावोग *bāög*, or बाउग *bāüg*. South of the Ganges, and also in Champāran, it is also बोआइ *boāi*, or in Patna and South Munger बोनी *boni*. In South Bhagalpur (and also in Champāran) the word is बोअनी *boani*. To sow is north of the Ganges, बोअल *boāl*, बावग करव *bāwag karab*, बूनव *būnab*, or बूनल *būnal*, according to locality. To scatter the seed is generally छिटव *chhitab* or छौंटव *chhīntab*. In Patna चुलाएव *chulāēb* is also used in connection with *Bhadoi* or autumn crops.

856. *Seed* is बीया *bīya* or बीहन *bīhan*. In Gaya it is बिहनाइ *bīhnāi* (also used in Champāran), बिचा *bichcha*, or गोटा *gota*, and in South Bhagalpur बिनहाइ *bīnhāi*. A grain of seed is दाना *dāna*

Barrne seeds are अब्बी *abbi* (or in Shahabad) अवई *awaī*, and fertile seeds are सुग्गी *suggi*. Barren seeds are called कुब्बी *kubbi* in South Bhāgalpur.

CHAPTER II.—MODES OF SOWING.

857. The following are the modes of sowing :—

- (a) **Furrow sowing.**—धारी *dhāri* or धरिया *dhariya*. To plough in this way is धारी लगाएब *dhārī lagāēb* or धरियाएब *dhariyāēb*. South of the Ganges this method is called चुटकी *chutki*. In this method a plough goes in advance of the sower, who carries the seed in a basket. He drops it into the furrow as soon as the latter becomes visible. By this method the seed is sown deep, the stalk is stronger and not so liable to be laid by high winds. भठाएब *bhathāēb*, दोधरिया *nodhariya*, दोहार *dohār*, or समार *samār* is the practice of filling up with soil the furrow in which the seed has been sown, by ploughing a separate furrow beside it. This is generally done in the case of *Bhadoi* crops. Sugar-cane is not covered in this way in Bihār, but by hand. The long straight lines of seed across a field are known as धारी *dhāri* or पंती *panti*. When the ploughing is done round a field, and not across, it is called चौकीटा *chauketha*, &c. (See § 828).
- (b) **Sowing by drill.**—This is टार *tār*, टारी *tāri*, टोर *tor*, टोरी *tori*, often spelt टार, टाँड़ *tānr*, टौर, टौड़ *tonr*, &c. To sow in this way is टारब *tārab* or टोर लगाएब *tor lagāēb*. The man who works the drill-plough is टरवाह *tarwah* or टोरवाह *torwāh*.
- (c) **Broadcast sowing.**—This is generally बावग *bāwag* or its variants,—see above. Other names are छिटा *chhitta* or छिटुआ *chhitua* north of the Ganges, and छौंटा *chhīnta* south of it. Maize and similar crops are sometimes sown broadcast on land left soft after an inundation, and are then pressed into the mud by hand. This method of sowing is called डोभा *dobha*, and to sow thus is डोभब *dobhab*.

858. If the seed is sown on lands which have not been ploughed, it is called **छिडा** *chhitta*, **छिटुआ** *chhitur*, or south of the Ganges **जंगली बावग** *jangli bāwag*, **पैरा** *paira* (Gaya, also in Champāran), or **पाएर** *pāēr* or **समार** *samar* (Patna and South Munger). **छौंटा** *chhānta* or **छिडा** *chhitta* is also used to signify lands in which the seed has been scattered after a single ploughing. It is also specially used for sowing the spring (**रबी** *rabī*) crops on the **दोफसिला** *dophasila* lands, i.e., those from which the autumn crop has just been cut, as contrasted with the **पलिहर** *palihar* or **चौमास** *chamās*, which are carefully-prepared fallow lands for wheat and similar crops. The sowing of the early rice in dry lands is **खरहर बावग** *kharhar bāwag*. North of the Ganges it is also **धुरिया बावग** *dhuriya bāwag*. South of the Ganges it is in Shahabad and Patna **ठररा** *tharra*, in the rest of the district **खरवाह** *kharwāh*, in Gaya **खरवेह** *kharweh* or **खरवे** *kharwe*, in Patna **बौघा** *baugha*, and in South Munger **धुरघुस्सा** *dhurghussa*. In Patna and Gaya sowing in a wet field is called **लेवा** *lewa*. Sowing wide apart is generally **पातर** *pātar*. Other names are (north of the Ganges) **फकाह** *phakāh* or **फाँफर** *phānphar* to the west and **छेहर** *chhehar* or **पेरमार** *permār* generally. South of the Ganges we find **पाथर** *pāthar* in Gaya, **पतला** *patla* in South Munger, and **पतोल** *patōl* in South Bhagalpur, the last two being also met with in Champāran. Sowing thick is generally **घन** *ghan*, **गाढ़** *gārh*, or **गाढ़ा** *lgārha*, North of the Ganges **सजोर** *sajor* is used in the same sense.

859. Grain that fails to germinate is **अबबी** *abbi*, **निरबीज** *nirbij* **बिजमार** *bijmār*, or **बीयामार** *bīya mār*. In South-West Shahabad it is **बरुआ** *barua* and in South Bhagalpur **कुब्बी** *kubbi*. If a man wishes to say that his seeds have not come up, he says **हम्मर बिहनाइ मारल गेल** *hammar bihnāi mārāl gel*.

860. When from excess of rain followed by heat a crust is formed on the surface, which prevents the young plant from coming up, it is called to the west **सपट जाइल** *sapat jāil* or **सपटा जाइल** *sapta jāil*. In East Tirhut and Shahabad it is called **पपरी** *papri*. South of the Ganges it is **तवा** *tāwa* to the south-west of Shahabad, or **सेवठा** *sewtha* in the rest of the district and in Patna. Elsewhere it is **सेवठा** *sewta* or **मुन्दा** *munda*.

861. Self-grown seed.—Seed which falls on the ground in the field at harvest time, and which germinates next year, is called **लमेरा** *lamera* in the west, **नम्हेरो** *namhero* in South Bhagalpur, and **नम्हेर** *namher*, **लम्हेर** *lamher*, or **लाम** *lām* in South Munger.

CHAPTER III.—SEED-BEDS AND NURSERIES.

862. A nursery for rice is बिड़ार *birār* or बियार *biyār*. To the west it is also बेंगा *benga* and in South Bhagalpur बिचरा *bichra* or बिहन्तर *bihantar*. The young plants which are transplanted from the nursery are generally बीया *biya* or गाछी *gāchhi*. They are also called बीहन *bīhan* or बिहनाइ *bīhnāi*. South of the Ganges and to the north-west (when of rice) they are also called मोरी *mōrī*, and in Champāran जरई *jaraī*. The bundles of rice seedlings ready for transplanting are आंटी *anti* or अंटिया *antiya*.

CHAPTER IV.—SOWING TIME.

863. The sowing season is बोयनी *boani* north of the Ganges and बोगहा *bogha* south of it. It is also generally called बावग *bawag*.

CHAPTER V.—TRANSPLANTING.

864. To transplant is रोपब *ropab*. In Gaya when a man has finished transplanting he says हमर बनुसार भेल *hammar banusār bhel*,—‘I have finished transplanting,’ the quantity of rice seedlings transplanted at one place being called everywhere except in the south-east बान *bān*. A bundle of seedlings is आंटी *ānti*, and the man who plants them is called डोभा *dobha* or रोपनिहार *ropnihār*. The bundles are tied in pairs and set astride over a long bamboo when carried about. This bamboo is called to the west बिहन्टोआ *bīhandhōa* or कनाठ *kanāth*. The man who roots up the seedlings from the seed-bed is called कबरिया *kabariya*, or in Sāran कबरिहा *kabariha*. In South Munger he is also called मोरकबरा *morkabra*. Seedlings which have been re-transplanted, i.e., transplanted more than once, are called north of the Ganges खार *khār* or खरहन *kharahān*. The bamboo on which the seedlings are carried is called धरङ्गी *dharangi* in South Bhagalpur.

SUBDIVISION IV.

DIGGING, HOEING, AND WEEDING.

CHAPTER I.—DIGGING.

865. To dig is कोदब *kōrab*. In Champāran and Tirhut it is also तामब *tāmab* or पारब *pārāb*. In South-West Shahabad it is डेजल

chhejal. Digging is कोड़नी *korni*, also in Champāran and Tirhut तमनी *tamni*, in Patna, Gaya, and South Munger निकौनी *nikauni*, and in South-West Shahabad छेजनी *chhejni*. In South Bhagalpur it is कोड़न *koran* or खंड *khanr*. In Sāran and Champāran गोहट *gohat* is digging or hoeing the edges of fields. In Tirhut this is called आरि हॉटब *ar chhāntab*.

CHAPTER II.—HOEING.

866. Hoeing is खुरपियाना *khurpiyāna* to the north-west. In Champaran and in Tirhut generally it is करौनी *karauni* or कमैनी *kamaini*. South of the Ganges it is कोड़नी *korni*, or in South-West Shahaba छेजनी *chhejni*. In the month of *Asārḥ* (June-July) sugar-cane gets a special hoeing, which is called असाढ़ी कोर *asārḥi kor*, and in Champāran and North-East Tirhut टोकब *tokab*. In Gaya it is called पासा *pāsa*, and in Patna असाढ़ी कोड़न *ashārḥi koran*. In Champaran and the south-east it is अद्रा कोरन *adra koran*, and elsewhere it has no special name. The first hoeing of the sugar-cane crop, which generally takes place in Māgh (January-February), is called अंधेरी कोरन *andheri koran* in Patna, चालन *chālan* or उभलन *ujhlan* in Gaya and to the west, अंधेरी *andheri* or भाड़नी *jhārni* in Sāran and South Munger, and झूरनी *jhurni* in South Bhagalpur. North of the Ganges it has no special name. Hoeing is called केलौनी *kelauni* or कमौनी *kamauni* in South Bhagalpur.

CHAPTER III.—WEEDING.

867. Weeding is करौनी *kerauni* or कमैनी *kamaini* north of the Ganges. In the west generally it is सोहनी *sohni*. Elsewhere it is generally कोड़नी *korni*, and also हरखी *harkhi* in Patna and उभलन *ujhlan* in Gaya and Shahabad. In South Bhagalpur it is optionally केलौनी *kelauni*, or कमौनी *kamauni* and करौनी *kerauni* reappears again in South Munger. To weed deep is भर खुरपी सोहब *bhar khurpi sohab*; also कोड़ देब *kor deb* to the north-west and in North-West Tirhut, and खाभल *khābhal* in Sāran and Champaran. In Patna the operation is called बिस्मादी *bismādi*, and elsewhere it has no special name. Superficial weeding is खुरपियाना *khurpiyāna* in the north-west and निकावन *nikāwan* in the south-east. In Champaran and Tirhut it is called टिपनी *tipni*. The digging up a field to clear it of weeds before ploughing is तामब *tāmal*, also in North-East Tirhut टोकब *tokan*. The operation is called तमनी *tamni*, or in North-East Tirhut

टोकनी *tokni*. Weeding by hand is चिखुरनी *chikhurni* in the north-west and उच्छटनी *uchhṭani* in Champaran and Tirhut. In Patna, Gaya, and South Munger it is हाँथ सेँ निकाएब *hānth señ nikāēb*, and in South Bhagalpur थकुरई *thakurai*. In Shahabad it has no special name.

868. Weeds are घास *ghās* or घास पात *ghāspāt*. In the north-west they are also दूधदाँदर *dūbh dāndar*, and in Tirhut धू *dhū*. When collected and burnt as manure, they are खादर *khādar* in the north-west, and गोआ *goa* there and in Tirhut. In Patna and Gaya these are अलाह *alāh* or डाही *dāhi*, हूरा *hūra* in South Munger, and क़ारो *chhāro* in South Bhagalpur.

869. Wages for weeding are सोहाइ *sohāi* or चिखुराई *chikhurāi* in north-west, and in the east generally simply बन *ban*. In Patna and Gaya they are निकौनी *nikāuni*, in South-West Shahabad बनो *bani*, and to the west generally बनिहारो *banihāri*.

SUBDIVISION V.

WATCHING CROPS.

870. Watching of crops is generally रखवारी *rakhwāri*, अगोरो *agori*, or अगोरिया *agoriya*. Other terms are रखवाही *rakhwāhi* or बलरक्खी *balrakkhi* in Patna, जगवारो *jaḡwāri* or बधवाहा *badhwāha* in Gaya, बधवार *badhwār* in East Tirhut, and जोगाएब *joḡāēb* in Champaran and South Bhagalpur. In Champaran and the south-east हाँकी *hānki* is to drive crows off a field. Elsewhere it is कौआ हाँकब *kaua hānkab*, &c. A field-watchman is रखवार *rakhwār*, अगोरिया *agoriya*, or अगोरनिहार *agornihār*; also बलरक्खा *balrakkha* in Patna, अगोरा *agora* there and in Champaran and South Munger, जगवरिया *jaḡwariya* in Gaya, and जोगनियाँ *joḡaniyān* in South Bhagalpur. The बधवार *badhwār* or बधवाहा *badhwāha* is generally a man appointed to watch the fields of a number of cultivators and paid by the landlord.

871. In the north-west छेँकनिहार *chhenknihār*, and in North-East Tirhut चकलेदार *chakledār*, is a man appointed to watch on behalf of the landlord to see that none of the crops is carried away before the demand is paid. Elsewhere he is simply called पियादा *piyāda* or बराहिल *barāhil*, but to the south-east he is सिरमान *sirmān* or बलरक्खा *balrakkha*. To attach the crops thus is called रोकव *rokaḡ*: hence the

Anglo-Indian phrase "to roke crops." The act of "roking" is called in the north-west छापा *chhāpa*.

872. When cultivators club together to watch their crops in turn, it is called north of the Ganges पारी *pāri*, भांज *bhānj*, or भांजा *bhānja*. It is also पलटौ *ṛalti* in Patna, Gaya, and the west; also परिहार *parihar* in Patna and Gaya, पेट्टी *petthi* in South-West Shahabad, and पाएठ *pāēth* in South Munger.

SUBDIVISION VI.

REAPING AND GLEANING.

CHAPTER I.—REAPING.

873. Reaping is कटनी *katni*, or to the north-west कटिया *katiya*. In South-West Shahabad it is लौनी *launi*. To reap is काटव *kātab*, or in South-West Shahabad लौनी करल *launi karal*. To cut cane is छोलल *chholal* in the north-west, गेंड़ा करल *genra karal* to the west, पारब *pārab* in Champāran and Patna and Gaya and South Munger, and घूर काटव *ghūr kātab* in South Bhagalpur. Cane cutting is पतौर पारब *pataur parab* in South Bhagalpur.

874. The man who cuts the cane is described in section 292. A reaper is कटनिहार *katnihār* north of the Ganges and in Patna and to the south-west. He is also दिनिहार *dinihar* in Patna, Gaya and South Munger लेवनिहार *leonihār* or कटनियँ *katniyān* to the west. Elsewhere he is simply जन *jan*, बनिहार *banihār*, &c. Harvest time. is कटनी *katni*. The wages of harvesting are दिनौरा *dinaura* in Patna and Gaya, and दोनी *dīnī* in Champāran, Gaya, and the south-east. Another name is in Gaya गुदारा *gudara*, or in Sāran गुदर *gudar*. Elsewhere they are बन *ban*, or in South-West Shahabad बनी *bani*.

875. Cutting the ears without the stalks is बलकट *balkat* generally. Other names are टुंगनी *tungni* north of the Ganges and to the west अगला *agla* in Champāran and Gaya, कटुई *katuī* in South-West Shahabad, पांगल *pāngal* to the west, and नन्हकटनी *nanhkatni* in South Munger. So also in East Tirhut it is ननकटनी *nankatni* or (also in Champaran) सिसकटनी *siskatni*, and in South-East Tirhut छिपकड़ा *chhipkatta*. It is अगड़ा *agra* or अलगा *ulga* in South Bhagalpur. Cutting crops at the root is जरछोरनी *jarchhorni*, (in South-East Tirhut जरकड़ा *jarkatta*, or (in South Munger) जरछोरा *jarchhora*.

876. To shake the fruit off a tree is **झरझराएल** *jharyjharāēl* in the north-west. In Champāran and West Tirhut it is **झरखाएब** *jharkhāēb*, and in East Tirhut **झकाएब** *jhakāēb*. To the west it is **झोरल** *jhorāl*, and also, generally, **दोलब** *dolab* or **दोलाय देब** *dolāy deb*. **झटाहब** *jhatāhab* is to knock down fruit from a tree by throwing up sticks into it (see § 41).

CHAPTER II.—CUTTING OF UNRIPE CROPS.

877. Unripe crops are sometimes cut for food. North of the Ganges this is known as **गदरा** *gadra* or **कच्चा** *kachcha*. Other names are **गादा** *gāda* and **गद्दा** *gadda*. In South Munger it is **गादर** *gādar*, and in South Bhagalpur **अंकुरी** *ankuri*. The last two are also met with in Champāran. A word used to the east generally is **कचरी** *kachri*. In the north-west **समहुत** *samahun* is a little grain cut first, and this is **सुसुत** *sumut* in North-West Tirhut, **नेवान** *newān* in Saran, and **नेबान** *nebān* in Champāran and Tirhut. **होरहा** *horha* is unripe grain cut for parching. It is also called **ओरहा** *orha* in Tirhut and the south-east, and optionally **होलहा** *holha* in Champāran and South Munger. The green ears of *Eleusine coracana* (**मड़ूआ** *marua*) treated in this way are called **उम्मी** *ummi* or **जमी** *ūmi* to the west and in Tirhut and **ऊनी** *uni* in Champāran. **आलो** *alo* in Gaya is the part of the crop which is reaped by a cultivator for present eating before the whole is ripe. Sometimes unripe pulses and barley are rooted up and given as fodder to cattle. This is called in Saran **रखांत** *rakhānt*.

CHAPTER III.—GLEANNING.

878. A gleaner is **बिनिहार** *binnihār* or **बिनियां** *binīyan* to the west. He is also generally **लोहनिहार** *lorhnihār*, with variants **लोहताहर** *lorhtahar* in Patna, Gaya, and South Munger, and **लोहरा** *lohra* in South Bhagalpur. Gleanings left on the field for the lower orders are **झरंगा** *jharga* or **झारंग** *jhārang* to the west, and **लोढ़ी** *lorhi* or **लोढ़िया** *lorhiya* to the east and in Champāran. Other names are **झरुआ** *jharua* (Patna and North-West Tirhut), **झर** *jhar* (South-East Tirhut), and **छुटल पटल** *chhūtal patal* (Champāran and Tirhut). Gleaning is called in Gaya and South Munger **लोढ़ा बिचा** *lohā bichā*, and gleanings are **लोढ़ा** *lohā*.

SUBDIVISION VII.

THRESHING AND WINNOWING.

CHAPTER I.—THE THRESHING-FLOOR.

879. A threshing-floor is everywhere खरिहान *kharihān*, with an optional variant खरिहानी *kharihāni* in Patna. The shed erected on the threshing-floor is मरई *marai*, खोंपड़ा *khompri*, or भोंपड़ी *jhompri*. In Patna it is मरुका *maruka* or भोंपड़ा *jhompra*, in Gaya कूड़ा *kurha*, and in the south-east खोंपड़ा *khompra*.

CHAPTER II.—SHEAVES AND BUNDLES.

880. The cut crop is डाँठ *dānth* to the north-west, or दाँठ *dānt* in North-West Tirhut. In East Tirhut it is लार *lār*. In Shahabad it is लेहनी *lehni*, in Champāran लेहन *lehan*, in Gaya पतौर *pataur*, in Patna पतौड़ी *patauri* or पतनी *patni*, in South Munger पातन *pātan*, and in South Bhagalpur पत्तन *pattan*. In Shahabad it is called पलहारी *palhāri*, and in Saran पथारी *pathāri*, when it is left a day in the field without being gathered.

881. In considering the nomenclature of the sheaves it will be convenient to take North and South Bihār separately.

NORTH BIHAR.

882. The smallest sheaf, about a handful, is called मूठा *mūtha*, सुठा *muttha*, or पूला *pūla*; the next largest is the अँवाँसा *anwānsa* (north-west), औलहा *aulha* (North Tirhut), and आहुल *āhul* or अहुला *ahula* (East Tirhut); the next largest is the अँटिया *antiya* or (Champaran and North-West Tirhut) पसही *pasahi*; the next largest is an armful or पाँजा *pānja*; the next largest is a बोभा *bojha*; and the largest of all that carried on a bullock, लदना *ladna*. The relative scale of some of the above is generally as follows :—

4 मूठा *mūtha* = 1 अँवाँसा *anwānsa* or औलहा *aulha*.

8 औलहा *aulha* = 1 पाँजा *pānja*.

4 पाँजा *pānja* = 1 बोभा *bojha*.

16 बोभा *bojha* = 1 सोरही *sorhi*.

In East Tirhut the following scale obtains :—

- 4 आहुल *āhul* = 1 केहुनी *kehuni*.
 4 केहुनी *kehuni* = 1 पाँजा *panja*.
 4 पाँजा *pānja* = 1 बोभा *bojha*.
 16 बोभा *bojha* = 1 सोरही *sorhi*.
 16 सोरही *sorhi* = 1 सोरहा *sorha*.

883. The word सोरही *sorhi* is a common unit for measuring produce. Thus, a *raiyat* will say that such and such a field gives so many सोरही *sorhi* to the *bīgha*.

SOUTH BIHAR.

884. The proportions vary in different places, as follows :—

SOUTH-WEST SHAHABAD.

- 2 अवांसी *anwānsi* = 1 अंटिया *antiya* or दोमड़ा *domra*.
 10 ditto = 1 पाँजा *pānja*, पूरी *pūri*, or आँटी *ānti*.
 3 पाँजा *pānja*, पूरी *pūri*, or आँटी *ānti* = 1 बोभा *bojha*.
 30 ditto ditto = 1 तिसौर *tisaur*.

SHAHABAD.

- 10 अवांसी *anwānsi* = 1 अंटिया *antiya* or पनपिआ *panpiaua*.
 4 अंटिया *antiya* = 1 बोभा *bojha*.
 Or 10 आंबो *ānsi* = 1 पाँजा *pānja*.
 4 पाँजा *pānja* = 1 बोभा *bojha*.
 21 बोभा *bojha* = 1 एकैसिया *ekaisiya*.

PATNA.

- 4 अरपा *arpa* = 1 आँटी *anti*.
 5 आँटी *ānti* = 1 गाही *gahi*.
 5 गाही *gāhi* = 1 बोभा *bojha*.
 Or 5 अरपा *arpa* = 1 पाँजा *pānja*.
 5 पाँजा *pānja* = 1 बोभा *bojha*.
 21 बोभा *bojha* = 1 एकैसी *ekaisi*.

GAYA.

- 3 अरपा *arpa* = 1 आंटी *ānti*.
 5 आंटी *ānti* = 1 गाही *gāhi*.
 10 गाही *gāhi* = 1 बोभा *bojha*.
 Or 9 अरपा *arpa* = 1 पांजा *pānja*.
 3 पांजा *panja* = 1 बोभा *bojha*.
 21 बोभा *bojha* = 1 एकैसी *ekaisi*.

SOUTH MUNGER.

The same as Gaya, except that 4 पांजा *panja* = 1 बोभा *bojha*.

SOUTH BHAGALPUR.

- 4 गौंती *gaunti* = 1 आंटी *ānti*.
 4 आंटी *ānti* = 1 पांजा *pānja*.
 16 आंटी *ānti* = 1 बोभा *bojha*.
 16 बोभा *bojha* = 1 सोरही *sorhi*.

885. The word एकैसी *ekaisi* south of the Ganges is used in much the same way that सोरही *sorhi* is used ; so also तिसौर *tisaur*. It will be seen that the above scales are not always consistent amongst themselves. This is the fact, and is due to a difference in the size of the unit according to locality. The बोभा *bojha* is about the same everywhere.

886. An अक्वार *akwār* or अंकवार *ankwār* (optionally), or in Patna and South East Tirhut केहुनी *kehuni*, is as much grain as can be carried between the arms, and मथबोभा *mathbojha* is a load carried on the head. Out of each बोभा *bojha* one आंटी *ānti* is given to the labourer, who cuts and carries away the crop, and the remainder is in Shahabad called गुदर *gudar*.* गुण्ड *gund* in Patna or गूंडा *gūnra* in Gaya is a bundle of cut pulse.

CHAPTER III.—TREADING OUT GRAIN.

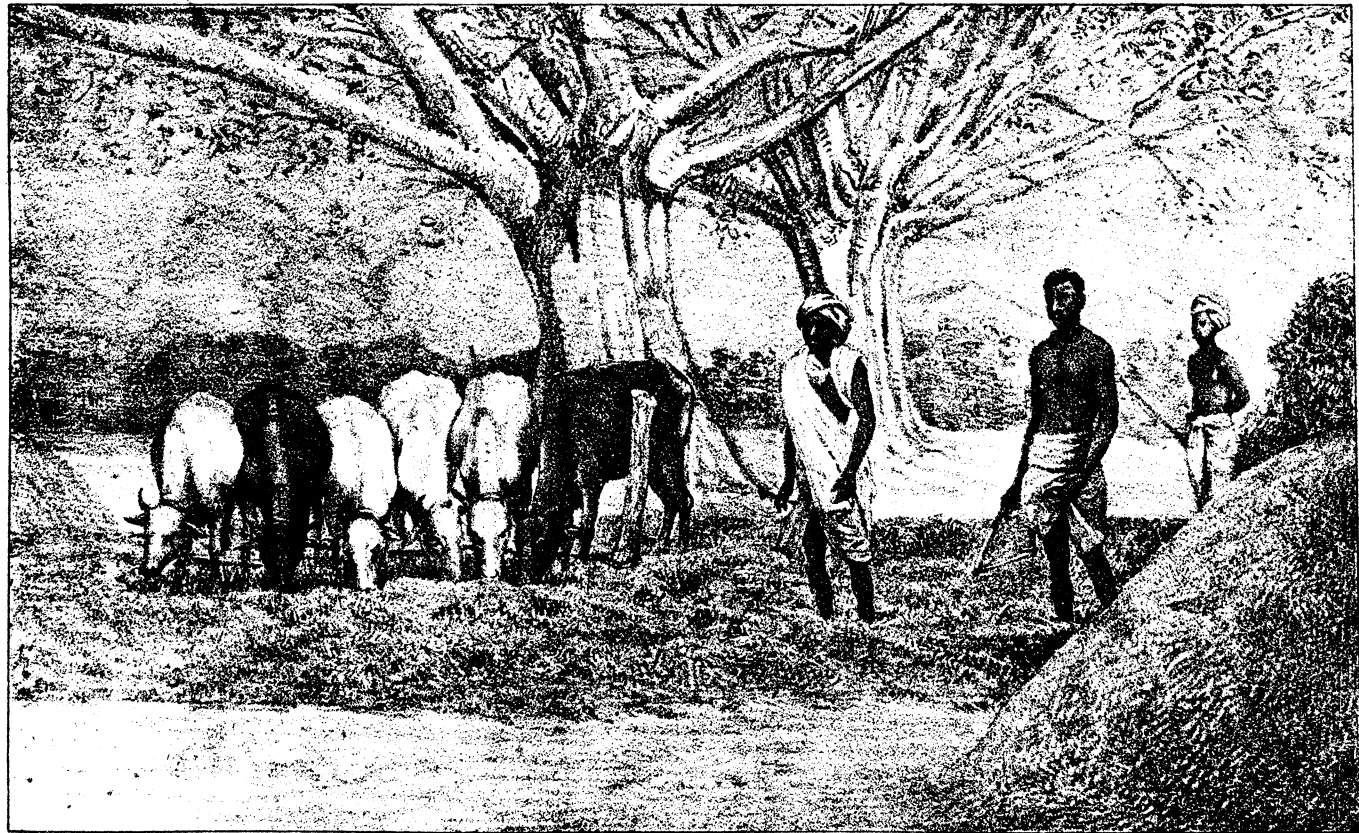
887. Treading out grain is दौनी *dauni* north of the Ganges. To the west and in Patna it is also दौरी *daunri* or मिंजनी *minjni*. The latter word is principally used when the grain is trodden out by men and not

* The आंटी *ānti* given to, or rather taken by, the reaper varies in size, as is witnessed by the proverb कोढ़ि कटनिहार केँ सुज़र सन आंटी *korhi katnihar keñ mungar san ānti*,—the lazy reaper gets a bundle as thick as a club.

by bullocks. In Shahabad it is *दौरी dauri*, and so also in the south-east. In Champāran, Patna, Gaya, and South Munger it is *दावाही dawāhi*, and in Patna also (when trodden by men) *मैजनी mainjini*. In South Bhagalpur *सहरी sahri* is a thorough threshing of corn, The beating out of the heads against the ground or bed to disengage any grains that remain is *पीटब pītāb*, *भारब jhārab*, or *भांटब jhāntāb* north of the Ganges. It is also *पेटारी petāri* to the west, *डंगौनी dangauni* in Patna, *पिटनी pitni* in Champāran and Gaya, *डंगौनी dengauni* in East Tirhut and South Munger, and *भान्ती jhantni* in South Bhagalpur. Treading grain is *दमाही damahi* in South Bhagalpur.

888. The first treading out of the grain is called *पौर paur*; the second treading is *डण्टी दाँव danti dānwāb* north of the Ganges and in Shahabad, or *तोडाव torāēb* in North-East Tirhut. To the west it is *छांटब chhāntāb*, in Champāran and Patna it is *खुरदौनी khurdauni*, in Gaya *खुरदौती khurdonti*, and in South-East Tirhut and South Munger *खुरदाँ khurdāin*. The first treading out of the grain is also called *खुआ khua* or *खोआ khoa* and the second *तरभार tarjhar* in South Bhagalpur.

889. The stake to which the bullocks are tied in treading out the grain is *मँह mēh*, with local variants *मँहा mēha* (to the north-west and in South-East Tirhut), *मेहटा mehta* (Patna), and *मौहाँ mīhān* (South Bhagalpur). In South-West Shahabad no centre stake is used. A bullock stands in the centre, who is called *मँहियाँ बैस menhiyan bail*. In other places the inner bullock next the post, which is the slowest and weakest of the team, is called *मँहियाँ menhiyān* generally; also *मँहा menha* in Champaran and South-East Tirhut, and *मेहटा mehta* or *मँहटा menhta* in Gaya and South Munger. In South Munger he is also *मेहा meha*, and in South Bhagalpur *मौहाँ mīhān*. Another name for him is in Gaya *कुड़दहिना kurdahina*. The outer bullock, which is the smartest of the team, is called *पाट pāth* or *पठिया pathiya* to the west, to the north-west and in North-West Tirhut *पठिया patiya*, and in East Tirhut *पाट वाला pāt walā*. In South-East Tirhut it is *अगदाँ agdāēn*, and variants of this are *अगदाँ agdāin* in Patna and South Munger, *आगदाँ agdāin* or *अगदाँयाँ agdāinyān* in Gaya, and *एगदाँ egdāin* in South Bhagalpur. In South-West Tirhut he is *पेरा phera*. The rope which goes round a bullock's neck is *गरदाँव gardānw* in the west and in South Munger, *गरदानी gardani* in Champaran and West Tirhut, and *गरौँघा garaundha* in Patna. The main rope to which all the bullocks are tied is *मज्जा manjha*, also *दौरी daurni* to the west, *दौराँ dannrar* or *दोगहा dogaha* in West Tirhut, and *कराम karām* in East Tirhut. In Patna, Gaya, and South Munger it is *दावाही dawāhi*, and in South Bhagalpur *दामर dāmmar*. In



*A threshing floor (kharikān) The man standing on the right of the picture holds in his right hand
a threshing-rake (akhaīna)*

Champāran and Gaya, it is also called काँड़ *kānr* or काँडा *kāra*. The rope by which the main rope is tied to the stake is घूरी *ghūri* or मेंहौटी *meñhauti* in Patna and Gaya, and डोंडा *donra* in South Bhagalpur.

CHAPTER IV.—CROPS ON THE THRESHING-FLOOR.

890. The pile of sheaves.—When the crop is piled in bundles on the threshing-floor it is known as गाँज *gānj*. Other names are टाल *tāl* (north of the Ganges and Shahabad), गल्ला *galla* (North-West Bihār), ढेरी *dheri* in Gaya, and काँड़ *kānr* or काँडा *kanra* in Champāran and to the east; also खम्हार *khamhār* in South-East Tirhut. When the cut crop is piled like a stack in England, with the grain heads inside to save them from rain, it is called कोठियौ *kothiyau* in Saran, and पूँज *pūnj* or पूँजौर *punjaur* to the north-west and in Patna, Gaya, and the south-east. When *rahar* (*cytiscus cajan*) is piled on end to ripen before threshing, it is called खडा टाल *khara tāl* north of the Ganges. Stacks are rarely raised on platforms in Bihār, but when it is done the platform is called मचान *machān*.

891. The spread-out crop.—When the crop is spread out flat on the threshing-floor, ready to be trodden out by the bullocks, it is पैर *pair* north of the Ganges and in Shahabad. Other names are पौर *paur* or पौरी *panri* in East Tirhut, खोह *khoh* in Champāran and South East Tirhut, बडहोरा *barhora* in Patna and Gaya, बडहरा *barhara* in South Munger, and खुआ *khua* or खोआ *khoa* or पौर *paur* in South Bhagalpur.

892. The crop after it is trodden.—After the crop is trodden out the pile of chaff and grain ready for winnowing is सिल्ली *silli* north of the Ganges, in Patna, and the south-west. Other names are कुठाँव *kutānw* (Patna and North-West Bihar), ढेरी *dheri* in Champaran, Tirhut, and South Munger, पैर *pair* in Champāran and Gaya, and धार *dhār* in South Bhagalpur. In South-East Tirhut it is also उकाम *ukām* (also in Patna) or उकुम *ukum*, and in Shahabad उकाँव *ukānw*.

893. The heaped grain.—This is रास *rās* or ढेरी *dheri*, also in North-East Tirhut खोर *khoh*. Over this is placed a cake of cowdung to avert the evil eye. This is बाँव *barhānw* (Patna and West Bihār) and बडहावन *barhāwan* in Gaya and the west; but बाँव *barhānw* is more properly the dung deposited by the bullocks while treading. Other names for the cake are महादे *mahāde* or महादेव *mahādev*. A

piece of moist earth stamped is sometimes used in the same way, and is called चाकल *chākal* to the west and छप्पा *chhappa* generally. In South-East Tirhut a piece of wood so used is called जाक *jāk*.

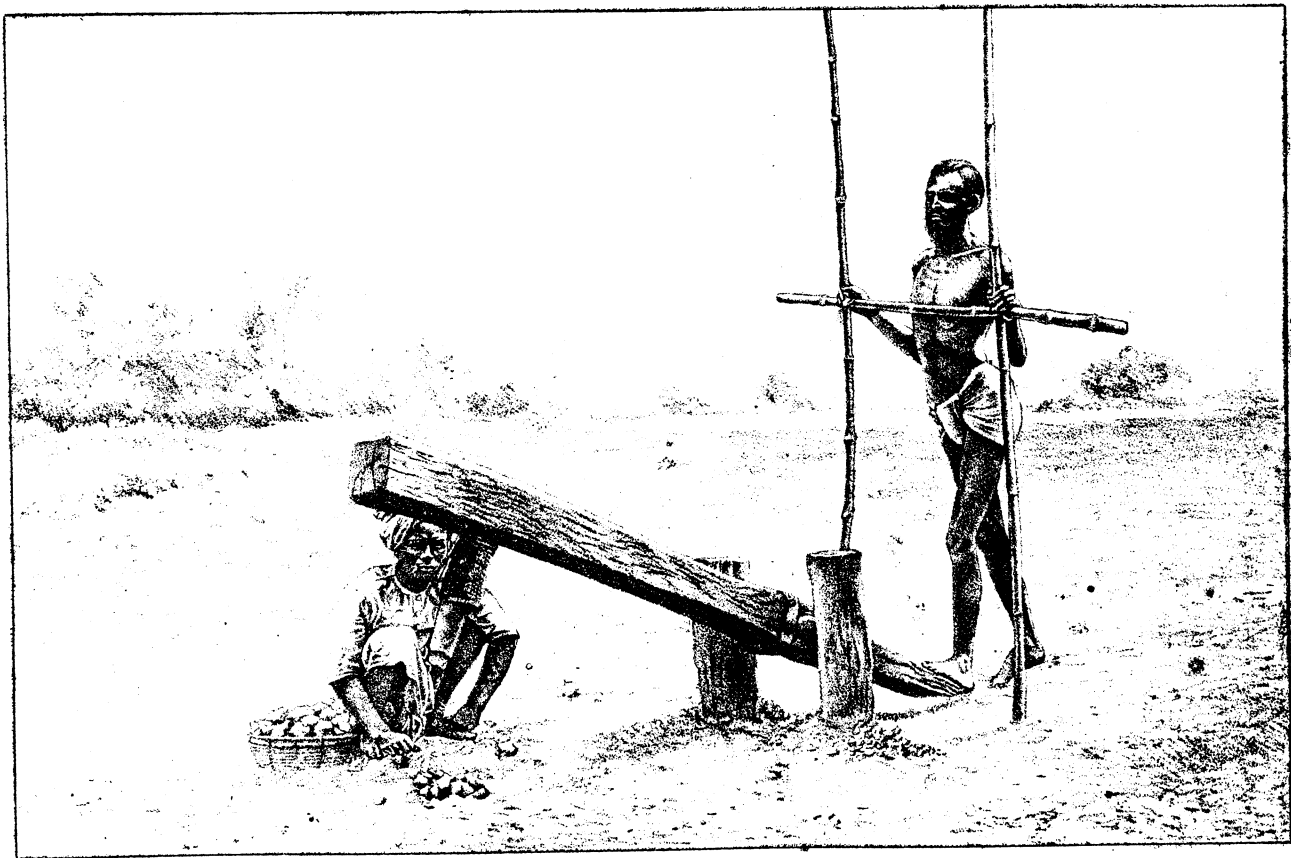
894. The heaped straw and chaff.—Straw in bundles is पूला *pūla* in Patna and north of the Ganges, except in North-East Tirhur, where it is झटुआ *jhatua*. South of the Ganges, and optionally in Saran, it is आंटी *ānti* or अंटीया *antiya*, except in the south-east, where it is पुला *pulla* or बिंडा *biṇḍa*. Loose straw that has been threshed is पूवरा *puarā* (to the west) or पुआर *puār* (to the east). Local variants are पोरा *pōra* (also in West Tirhut) or पोआर *pōār* in Patna and South Munger. When it has not been threshed, but has been left standing in the field after the ears are cut off and then itself cut, it is called नार *nār*, and also (to the east) लार *lār*. Its stalks are whole, and are not crushed like threshed straw. नवारी *newāri* or in South Bhagalpur गभौरौ *gabhauri* is straw which is cut with the ear, but is not trodden by bullocks. It is tied up in bundles, and the heads are beaten against the ground. The husks of the grains are भूसा *bhūsa* or सुसा *bhussa*. South of the Ganges a nasal is generally inserted—thus, भूंसा *bhūṅsa*. Other names are कटुआ *katua* in Patna and Gaya, गुण्डो *gundo* in Champāran and South Bhagalpur, and खखरा *khakhra* or छला *dhulla* in South Munger. Bran is चोकर *chokar*, also in Patna and the west भूंसी *bhūnsi*. Other names are चलोसी *chulaunsi* (Patna and the west), कोराइ *korāi* (Patna, Tirhut, and the west), चोकर *chonkar* in Champaran and Patna, and चोकरा *chokra* in South Munger. The heaped straw on the threshing-floor, or a stack of straw anywhere, is गाँज *gānj* or टाल *tāl*. सिल्ली *silli* is also specially used for the heap of straw on the floor. Loose straw that has been threshed is मौडा *mira* in South Bhagalpur.

895. An enclosure for stacking straw or fuel is घेरान *gherān*, in West Tirhut, Saran, and Champaran, चोरान *ghorān* in Shahabad, and घेरा *ghera* or छाठ *dhāth* in Champaran and Tirhut, the latter specially to the east. To the west it is परवट *purwat*. A house for holding chaff is भुसौल घर *bhusaul ghar* in the north-west and West Tirhut, and सुखार *bhuskār*, भुसभलवा *bhussbhulba*,* or (also in Champāran) भुखार *bhushkhār* to the east. In South-West Shahabad it is भुसौर *bhunsaur*, and to the west generally of that district भुसाहुल *bhūṅsāhul*. In Champāran and Patna it is भौसौला

* As in the proverb कुठल घोड सुखभुलबहिं टाठ *chhuttal ghor bhussbhul-bahin thark*,—a horse, when he gets loose, stays in the chaff-house.



WINNOWING (OSAUNI)



BRICK-CRUSHING MACHINE (*DHENKI*).

bhoṣṣaṅṭa, and there and in Gaya भूषा घर *bhusa ghar*. In Champaran and South Munger it is भुसघर *bhusghar*, and in South Bhagalpur भुसकारो *bhuskāri*. खोंप *khomp* or खोंपी *khompi* north of the Ganges is a small shed for chaff. The round thatch covering a खोंप *khomp* to save it from the weather is खोंप के मथनी *khomp ke mathni*, छावनी *chhāoni*, or टोप *topar*. In South-East Tirhut चांग *chāng* is a large basket for holding chaff equalling four ठोकड़ी *tokri*. टंगौर *tangaur* in the same place is a similar one, but is rougher and made of *rahar* (*cytissus cajan*). चोरान *ghoran* is also used in South Bhagalpur.

896. The refuse straw and fodder.—This is in the north-west गोथार *gothār*, to the west and in North-West Tirhut it is लथेर *lather*, in Champaran and North-East Tirhut निघास *nighās*, and South-East Tirhut निघेस *nighes*. South of the Ganges and in Champaran it is डाँटी *dānti*. The refuse straw of the *rabi* or spring-crop, and specially of the *rahar* (*cytissus cajan*), is ररेठा *raretha* generally south of the Ganges, local variants being लरेठा *laretha* in South Bhagalpur and in Champaran रहेठा *rahetha*. In Patna it is also called खरई *kharāi*. The refuse straw of the autumn crop is डाँठ *dānth* or डंडुका *dāntuka* or कुटका *kutka* north of the Ganges. It is also to the west and in Patna डडा *dhattha*, and elsewhere डाँट *dānt*, डाँटा *dānta*, or डाँटी *dānti*. In South Bhagalpur and Patna, however, it is ठठेरो *thathero*. When applied to *janera* (*holcus sorghum*). The dry stalks of mustard (सरिसो *suriso*) are सखी *santhi* in the north-west, तिलठी *tilthi* to the west and in North-West Tirhut, तोरियाठी *toriyāthi* in South-West Tirhut, तोरियठ *toriyath* in Shahabad, and तिलाठी *tilāthi* generally. The stalks of cereals without the ear are भेंगरा *jhengra* to the west and in South-West Tirhut, भेंगटा *jhegta* in Champaran, डाँट *dānt* in the rest of Tirhut, भङ्गा *jhanga* in Champaran, and भाँग *jhāng* also in South-East Tirhut.

CHAPTER V.—WINNOWING.

897. Winnowing grain is ओसौनी *osauni*. To winnow is ओसाएब *osaēb*.

898. The fine chaff which is blown away by the wind in winnowing is पम्भी *pambhi* generally ; also पान्की *pānki* or पाम्भी *pāmbhi*; to the west, गूँडी *gūnri* in Champaran and South-East Bihār, and भौठा *bhaunta* in Patna. South of the Ganges these words are confined to the winter (*aghani*) crop. The words for the autumn (*Bhadoi*)

crop are पुरेसी *puresi* or पुअरसी *puarsi* to the west, and पखनी *pakhni* in Patna and Gaya. In South Munger अधभरी *adhbhari* is rice not fully developed, in which the ear is only half full, the rest being all chaff.

CHAPTER VI.—MISCELLANEOUS.

899. The gathering or collecting grain at one place in the time of harvest is बटोरन *batoran* or लोहान *lorhan*.

900. When grain is being weighed, an extra handful is thrown to make up for dust, &c. This is called पछूआ *pachhuu* generally, but also कसर *kāsar* to the west and फाव *phāo* in the south-east. It is also called लाम *lābh* in Champāran and South Munger.

901. The grain left on the threshing-floor after removing the bulk of the crop is अगवार *agwār* generally north of the Ganges, and भाठ *bhāth* in South-East Tirhut. South of the Ganges and in Sāran it is तरी *tari*. The gleanings and refuse grain on the threshing-floor are पटपर *patpar* in the north-west and खखरा *khakhra* to the west and north. The grain which is blown away with the chaff at the time of winnowing is अगवार *agwār* or अगवारी *agwāri* to the west, अगाड़ *agār* in Champāran, Patna, and Gaya, and अगबर *agbar* in the south east.

SUBDIVISION VIII.

DIVISION OF CROPS.

CHAPTER I.—DIVISION AND VALUATION.

902. The division of crops on the *metayer* system between landlord and tenant is called बटार *batāi* or बटेया *bataiya*. Local variants are बाँट *bānt* in Champāran and Gaya, बाँटी *bānti* in Champaran and South Bhagalpur, and बाँटनू *bāntnu* in South-West Shahabad. Land so held is called भावली *bhāoli* or बटेया *bataiya*, as opposed to नगदी *nagdi*, of which the rent is paid in cash. In South Bhagalpur the division of the crops is called कुरताली *kurtāli* when between tenant and sub-tenant.

903. In बटार *batāi* a certain fixed proportion of the crop is given to the landlord as rent, as described in the following chapter. When

instead of a *proportion*, a certain fixed *quantity* of the crop per bigha is paid to the landlord, it is called **मनखप** *mankhap*, **मनठीका** *manthika*, **हुण्डा** *hunda*, or **मन हुण्डा** *manhunda*. This is especially adopted in the case of **जिरात** *jirat* or home-farm lands when let to a cultivator. In Patna it is called **मनी बन्दोबस्त** *mani bandobast*.

CHAPTER II.—THE SHARES INTO WHICH THE CROP IS DIVIDED.

904. Half to landlord and half to tenant.—This is called **अधिया** *adhiya* north of the Ganges and in the south-west, in Patna and Gaya **अधबटैया** *adhbatैया* or **पह** *pah*, in Champaran and the south-east **अधबटिया** *adhbatिया*. In South-West Shahabad they say **दू दाना में से एक दाना जमिंदार लेहला**, **आउर एक दाना असामी के देहला** *dū dāna men se ek dāna jamidār lehala, āūr ek dāna asāmī ke dehala*,—of two grains, the landlord takes one and gives one to the cultivator. The turn of the sentence which makes the landlord *give* the cultivator his share is worth noting.

905. Seven-sixteenths to landlord and nine-sixteenths to the tenant.—This is **नौसत** *nausat* or **नौसत्ता** *nausatta*. The practice has only been noted in the west, Patna, Gaya, and South Munger. In South-East Tirhut the custom is only observed in respect to mangoes and jack-fruit.

906. Nine-sixteenths to the landlord and seven-sixteenths to the tenant.—This is **नौसत्ता** *nausatta*. The practice has only been noted to the west and in Patna, Gaya, and South Munger; also (**सेरी नौसत्ता** *seri nausatta*) in West Tirhut.

907. One-third to the landlord and two-thirds to the tenant.—This is **तेकुरी** *tekuri* or **तिहैया** *tihaiya* in Shahabad, Patna, and Gaya **तेकुरा** *tekura* in South-West Shahabad, **तेखुरी** *tekhuri* in South Bhagalpur, **तेकुली** *tekuli* in Champaran, **तिसरी** *tisri* in Saran and Champaran, and **तेसरी** *tesri* in South Munger. Not noted elsewhere.

908. Two-fifths to the landlord and three-fifths to the tenant.—This is **पचद्** *pachdu* to the west and in West Tirhut, **पचा दूआ** *pachcha dūa* in Patna, Gaya, and the south-east, and **पंचद्** *panchdu* to the west. Not noted elsewhere.

909. Three-fifths to the landlord and two-fifths to the tenant.—This is **पचद्** *pachdu* to the north-west, and **पाँच दूआ** *pāncha dūa* in South Munger and Tirhut. Not noted elsewhere.

910. Landlord one-fourth, tenant three-fourths.—This is चौथैया *chauthaiya* in Champaran and South-East Tirhut and चौठैया *chauthaiya* to the west and in Patna and Gaya. Not noted elsewhere.

911. The following remarks as to custom south of the Ganges may be of use. The division into equal shares is rare, and is confined to the cases of high-caste tenants, or where a tenant has obtained a decree of the Civil Court restricting the landlord's share to one-half. Nine-sixteenths to the landlord and seven-sixteenths to the tenant is the customary rate, the two-sixteenths in excess which are claimed by the landlord being supposed to represent the cost of collection, irrigation, and watching the crops. When the landlord takes less than a half-share of the crop, as in §§ 905, 907, 908 and 910, it is only in exceptional cases, as in time of drought, or when a jungle or waste land has to be brought under cultivation, or when land requires much labour on the part of the tenant. In these cases the settlement is always for a limited period, say one, two, or three years, and is often on a progressive scale, *i.e.*, in the first year the landlord takes one-fourth, in the second year one-third, in the third year two-fifths, and thereafter half of the gross produce. When the landlord takes three-fifths and the tenant two-fifths (§ 909), it is a case of special agreement with a landlord, who lets his private (खुदकाहत *khudkasht*) lands. In calculating all these shares (except in the case of division by bundles, see § 913) only the net grain produce after threshing is divided. The tenant in addition takes all the straw.

CHAPTER III.—DEDUCTIONS AND REMISSIONS.

912. A deduction of one *ser* in the maund from the amount received by the tenant is called सुपही *supahi* to the west, and also सेरही *serhi* in Shahabad. A similar deduction of $1\frac{1}{4}$ *ser*s per maund is called in South Bhagalpur नेग *neg*, or perquisite. In the case of division by appraisement (see next chapter) an allowance is made for deficient produce. This is called to the west and in Tirhut कूट *chhut*. South of the Ganges and in Champaran it is called गरकी *garki*, also नाबुद *nābud* in Patna, कूटती *chhutti* in Gaya, गरकी परती *garki parti* in South Munger, and मरकी गरकी *marki garki* in South Bhagalpur. A similar deduction of $1\frac{1}{2}$ *ser*s in the maund is called in Champaran, Patna, and Gayu डेर सेरी *derhseri*; and when of two *ser*s, दुसरी *duseri*. To the west दहार महार *dohār mahār* is the loss to both landlord and

tenant when the produce is deficient through inundation. A remission to a high-caste tenant is called **पगड़ी** *pagri* or **माफी** *māphi*. North of the Ganges **पक्क्या** *pachhua* is an allowance made by the tenant for dust in the landlord's share of the grain. In Saran and Patna **अंजुरी** *anjuri*, and in Shahabad **आंजुर** *ānjur*, is an allowance of one or two *ser*s per plough taken by the tenant. **खलिहानी** *khaliḥāni* in Patna is an allowance claimed by the tenant, and so also is **भांवर** *bhāmwar* in Shahabad and **मंगनी** *mangni* or **मांगन** *mangan* ($\frac{1}{2}$ a *ser* in the maund) in East Munger.

CHAPTER IV.—MODE OF DIVISION.

913. This may be considered under two heads,—division on the field and division on the threshing-floor.

Division on the field.—This may be done either by actual division of the bundles (**बोझा** *bojha*) or by appraising (**कनब** *kanab*) the value of the crop. When the bundles of the cut crop are divided, this is called **बोझबटाई** *bojhabatāi* or (in Champāran and South-East Tirhut) **खरबटाई** *kharbatāi*. To the north-west it is **जजाती बटाई** *jajāti batāi*. The rough appraisement of the crops for the purpose of division is called **कन** *kan* or **कूत** *kūt*, or **कनकूत** *kankūt* or **कनकुत्ती** *kankutti*. When the valuation is done by appraisement it is called **कनकुत्ती बटाई** *kankutti batāi*. It is also called **दानाबन्दी** *dānābandi* generally, **भौकट्टा** *bhaukatta* in Shahabad and the south-east, **दमाब** *damāb* or **दमकट्टी** *damkatti* in Shahabad, Patna, and Gaya. When the crops are ripe for harvesting the landlord deposes an assessor (**अमीन** *amīn*) and an arbitrator (**सालिस** *sālis*) to the field. They are met there by the tenant and the village officials. The village measurer (**कठावर** *kathādhar*) then measures the field with the local pole, and the arbitrator goes round it, and after a consultation with the assessor and the village officials estimates the quantity of grain in the field. If the tenant accepts the estimate, the quantity is entered in the *patwārī's* field-book (**खसरा** *kharsa*), and the matter is at an end. If the tenant objects, his fellow tenants are called in as mediators, and if they fail to convince either party a test (**परतार** *partār*) takes place. On behalf of the landlord a portion of the best part of the crop is reaped, and an equal portion of the worst part is reaped on behalf of the tenant. The two portions so reaped are threshed and the grain weighed. On the quantity thus ascertained, the whole produce of the field is calculated and entered in the field-book. The tenant is

then at liberty to reap the crop and take it home whenever it suits his convenience. In calculating the amount due to the landlord from the whole estimated quantity a deduction in favour of the tenant of generally two *ser*s per maund, called **कुट्टी** *chhutti*, &c., (see § 912), is made to allow for deficient produce and for the cost of reaping, gathering, and threshing, which in this system of division is borne by the tenant. The remainder, thus calculated, is then divided into the respective shares of the landlord and the tenant, and the latter is debited with the landlord's share in the accounts. If he pays this amount within the year, it is paid in kind; but if he does not do so, its value in money is written against him as an arrear in next year's accounts.

914. Division on the threshing-floor.—This is **बटाइ खरिहानी** *batāi kharihāni*, **अगोर बटाइ** *agor batāi* (because it is watched or guarded till division), or **बटाइ** *batāi* simply. The man who weighs the grain is called **हटवा** *hatwa* north of the Ganges. He is also **हटवे** *hatwe* in Champāran, Patna, and Gaya, **बाया** *bāya* or **बया** *baya* to the west, **सोनार** *sonār* in Patna, and **केआल** *keāl* or **बनिया** *baniyān* in Patna and the south-east. His fees are called **हटवाइ** *hatwāi* or **हटवाई** *hatwāi* north of the Ganges, and also **पक्कूआ** *pachhūa* in Champāran and Tirhut. In Champāran and East Tirhut they are also **मनपई** *manpāi* or **मनपौआ** *manpaua*. To the west they are **बेयाइ** *beyāi* or **पवही** *pawahī* ($\frac{1}{4}$ *ser* per maund), in Gaya and South Munger **चाँलवा** *chālsa*, in Patna and Champāran **धुरिया** *dhuriya* ($\frac{1}{4}$ *ser* per maund), and in the south-east **केआली** *keālī* or **तौलाइ** *taulāi* (one *ser* per maund). When grain is measured instead of being weighed, 16 cups (**पैला** *paila*) of grain make one **आड़ा** *ārha*. In this system the crops are reaped under the supervision of both parties, and are gathered on a common threshing-floor (see § 879), and strictly watched by both parties. Threshing does not take place until all the crops of the village have been thus gathered. Neither party is allowed the use of the crop till the grain is threshed out, weighed, and divided. During the reaping period the tenant at the end of each day gets the gleanings of the field **लोड़ा** *lorha*, &c., see § 878), and a fixed proportion of the gross produce (**दिनौरा** *dinaura*, &c., see § 874), which go as wages to the reaper. From the joint crop the village artisans and officials (carpenter, blacksmith, shoemaker, accountant, &c., see §§ 1193 and ff.), who have worked all the year round for both tenants and landlords, receive their perquisites. When the heap of grain is ready for division, the grain

which is blown away with the chaff (अगाड़ *agār &c.*, see § 901) is not divided, but is all the property of the tenant. Out of the common heap are then set aside the dues given for religious purposes (बिसुन पिरित *bisun pirit, &c.*, see § 1203), and out of the grain thus left the landlord takes his share, but the refuse grain mixed with dust left after removing the bulk of the crop (तरी *tari, &c.*, see § 901) is all taken by the tenant. In this system, too, the tenant gets all the straw, chaff, &c.

SUBDIVISION IX.

IRRIGATION.

CHAPTER I.—IRRIGATION GENERALLY.

915. To irrigate is पटाएब *patāēb*, or to the west भरल *bharal*. Irrigation is पटावन *patāwan* or पटौनी *patāuni*. In South Munger it is पटान *patān*. The flooding of a field preparatory to planting rice is लेव *leb*, लेव *leo*, or लेवा *lewa*, and in South Bhagalpur अन्हाव *anhāo*. Such a flooded field is called पनियाएल *paniyāēl*. A water-drawer is पनिहारा *panihāra* or पनभरा *panbhara*. In the north-west he is also पनभारा *panbhāra*. A man irrigating has various names. To the north-west he is पनकन्ना *panchhanna*, and in Gaya पनकन्दा *panchhanda*; in Saran and Champaran he is पनमोरवाह *panmorwāh*; in South-West Tirhut he is खरवाहा *kharwāha* and in South-West Shahabad he is कन्हैया *kanhaiya*. The man who distributes the water in the field with the हत्था *hattha* or wooden shovel (see section 64) is called हथवाहा *hathwāha* or छिरकना *chhirkana* to the north-west. In Shahabad he is बरवाहा *barwāha*; to the west generally पनिवाह *paniwāh*; in Patna and Gaya, खंडमोरा *khanmora* or छिचनियाँ *chhichaniyan*; in Patna, सिंचवाह *sinchwāha* or खंडवाहा *khanrwāha*; in Champaran and South Bhagalpur, खडकट्टा *kharkatta*; and in South Munger, गंडरकट्टा *ganrarkatta*. The wages for irrigation with a lever are लठवाही *lothwāhi*. Sometimes cultivators combine to assist one another in irrigating. This is called जाना *jāna* in Saran and Champaran, पैँठि *painthi* or पलटौ *palti* to the west, and the latter also in Patna and Gaya, परिहर *parihar* in Patna, पटिहर *patihar* in Champaran and South Munger, and पाएट *paet* in Champaran and South Bhagalpur. A man irrigating in South Bhagalpur is लरवाहा *larwāha*.

CHAPTER II.—KINDS OF IRRIGATION.

916. There are three main kinds of irrigation :—

- (a) *From canals.*—A canal is नहर *nahar* (which is generally used only for the Son and similar Government canals), पैन *pain*, or पैनि *paini*, and नद्दी *naddi* or (South Bha-galpur) लद्दी *laddi*. In South-West Shahabad a canal is ताल *tāl*.
- (b) *From wells* (कुआँ *kūān*, &c.)
- (c) *From tanks, or ponds.*—A tank is पोखर *pokhar*, पोखरा *pokhra*, or तलाव *talāo*.* A small pond is तलाइ *talāi*. In Patna, Gaya, and South Munger a reservoir of which the water is higher than the level of the surrounding country and is kept in by embankments is called खाजाना *khājāna* or खजाना *khajāna*.

917. The embankment round all these tanks and ponds is called भौड़ *bhinr* or भिड़ा *bhinda*. Local names are पौड़ *pīnr* in Patna and Gaya, and खावाँ *khanwan* or खावा *khawa* to the west. The post erected in the centre of a tank is जाट *jat*, जाटि *jāti*, जाठ *jāth*, or जाठि *jāthi*. In South Munger it is लाठ *lāth*.

* In North-East Tirhut पोखरो *pokhari* is a large tank, as is instanced by the proverbial saying—

पोखरि रजोखरि, और सभ पोखरा ।
 राजा सिब सिद्ध, और सभ छोकरा ॥

*Pokhari Rajokhari, aur sabh pokhra,
 Rāja Sib Singh, aur sabh chhokra.*

—“The tank at Rajokhari is indeed a tank ; all the rest are puddles. Raja Sib Singh was indeed a king ; all others were princelets.”

Another version of this is—

ताल ता भोपाल ताल, और सभ तलैया ।
 राजा ता सिब सिद्ध, और सभ रजैया ॥

*Tāl ta Bhopāl tāl, aur sabh talaiya,
 Rāja ta Sib Singh, aur sabh rajaiya.*

Rajokhari and Bhopāl are the names of two villages in the Darbhanga district, where there are very large tanks, said to have been dug by king Sib Singh.

CHAPTER III.—IRRIGATION FROM CANALS.

918. Flush irrigation, when the water is at a higher level than the field and the cultivator has only to cut the bank of the water channel and allow the water to flow into the field, is called अपटा *apta* in the north-west, and अगर्पाट *agarpāt* in Champāran and North-West Tirhut. To the west it is टोड़ *tor* or मोहर *mohar*. In Patna and Gaya it is छानन *chhānan*, in South Munger मेखान *melān*, and in South Bhagalpur धुरका *dhurka* or उपटा *upta*.

919. Irrigation by lift, when the water has to be raised from a lower level, is called उदह के पानी ले जाएब *udah ke pāni le jāēb* to the west, and in the south-east उखेवा *ukhewa*. A dam is sometimes built across the stream to raise the water. This is बाँध *bāndh* or बान्ह *bānh* generally; also खाँड़ *khāñr*, गड़नी *garni*, and घेरा *ghera* to the north-west, गराँड़ी *garāñri* in the north-west, Patna, and Gaya, पाँड़ी *phāñri* in Champāran and Patna, गरखी *gurandi* in South Munger, and खाँड़ो *khāñro* in South Bhagalpur. A gang of men employed in making such an embankment is called in Patna and Gaya गोआम *goām*. A long embankment thrown round a plain of high land in which rice is cultivated, and in which there is a flow of surface waters is डंडेड़ी *danreri* to the north-west and in Patna. South of the Ganges and to the north-west खजाना *khajāna*, आहर *āhar* अहरा *ahra* and अहरी *ahri* mean the plain itself including the embankment. The embankment as distinguished from the plain is पिण्ड *pind* or अलङ्ग *alang*. A cutting in the embankment is called in Gaya खंडू *khānrhu*.

CHAPTER IV.—IRRIGATION FROM WELLS.

920. Wells may be divided into three classes:—

(a) *Those lined with masonry.*—These are called पक्का *pakka*.

In the north-west बावली *bāoli* is a large well, sometimes with a *ghāt* or flight of steps running down to the water. इनारा *ināra*, इंदारा *indāra*, इनार *inār*, इंदरा *indra* is a large masonry well. In South Bhagalpur राहत *rahat* is a masonry well.

(b) *A well without masonry lining* is called कच्चा *kachcha*; also कुआँ *kūān* or कुइयाँ *kuiyān* or कूप *kūp*. In South Bhagalpur भंडूकी *bhanruki*, and generally भंडूकी *bharkūñ* is a small well. In Patna and Gaya कंदरी *kandri* is

a well dug on a river-bank into which the river-water filtrates and is thereby rendered pure.

- (c) **Surface depressions containing water.**—These are चूँ चुँ north of the Ganges, चुअरौ *chuāri* to the west and in Patna, and चूआँ *chūān* elsewhere. A clay-well which has fallen in is called भसल *bhasal* North of the Ganges, and भरन *bharan* in Champāran and north-East Tirhut. In Champaran, Patna, and Gaya it is भट्ठा *bhattha*, and to the west भगाड़ *bhagār*. All the above are adjectives agreeing with कूआँ *kuan*. Another expression used in Shahabad is भथकूआँ *bhathkuan*. The space formed inside a well by the collapse of the sides is खाँखर *khānkhar* in the north-west and घोघर *dhodhar* in Champāran and South-West Tirhut. To the west it is पाल *pāl* and in Patna and Gaya चौर *chaunr*.

CHAPTER V.—CONSTRUCTION OF WELLS.

921. The large circular excavation made before a masonry well is built is दवड़ *dawar* to the west and in Patna and South Tirhut, and खाँखर *khānkhar* to the north. In South-West Shahabad it is गोल *gol* and in the rest of that district गोल गाल *gol gal*. In Gaya it is गोलमर *golammar* or खभार *khabhār*.

922. The spring is सोता *sota* north of the Ganges, and also in North-East Tirhut मोका *moka*. In Shahabad it is सोत *sot* or सुत्ती *sutti*, in Patna, Gaya, and South Munger सोइ *soi*, and in South Bhagalpur सोत *sot* or संगरा *sangra*. The side spring in a well is तरसोआ *tarsoa* in north-west and in West Tirhut. Spring-water is बरियार पानी *bariyār pāni*, or in South Bhagalpur संगरा *sangra*, and in South Munger जिवगर *jugar*, the two latter words being adjectives. When the spring is tapped the phrase used is, north of the Ganges, तावा दूट गेल *tāwa tūt gel*, and south of it बरियार or जिवगर) पानी आबि गेल *bariyār (or jugar) pāni ābi gel*. The hole through which the water rises when the spring is reached is भूड़ *bhūr* or भूर *bhūr*. In Patna and South Munger it is भुरहा *bhurka*. An optional word in South Bhagalpur is बम *bam*. When the spring is copious, it is called सुरफुट *bhurphut*. When the spring is not reached, the well is called सुन्न *sunn*; and a well, when the spring has risen, is पनिहार *panihar*. The spring is in South-Bhagalpur also भूर *bhur* or सोआ *soa*.

923. A well supplied from a spring and not from surface drainage is सुत्तिहा *suttiha* to the west, and सोतही *sothi* in the rest of that district. In Patna, Gaya, and South Munger it is सोइया *soiya*, and in South Bhagalpur जलधर *jaldhar*. The place where the earth begins to become moist as a well is being sunk is पनसेल *pansel* or पनसचा *pansacha* in the north-west. In the south-west it is पसोइ *pasoi*, and to the south-east पसवा *pasewa*. In some cases there is a stratum of sand so fine that it falls in at once and chokes the well. This is known in the north-west as भास *bhās*. The depth to which a well is dug is measured by the height of a man (पूरिस *pūris* or पोरसा *porṣa*). Thus a well is said to be four, five, six, or seven पूरिस *pūris* deep.

924. The masonry cylinder of a well is खनजीर *khanjīr*. When a well is made up with circular hoops of kiln-burnt earthenware for sides, these hoops are called खपड़ा or खपरा *khapra*. Other names are (north-west) नाद *nad*, (south-West Shahabad) मोखड़ा *mokhṛa*, (Patna) गिरदा *girda* (Patna and South Munger) गँड़ुआ *ganrua*, and पाट *pāt* in South Bhagalpur. Sometimes a coil of twigs is used for the same purpose, which is known as कोठी *kothi*, डोल *dol*, or बीड़ *bīr* in the north-west—the last also in Patna and Shahabad, डोल *dol* in the south-east and बिन्दी *bindi* elsewhere in the south. Wells protected in this way are कोठिला *kothila* to the west and गड़ौआ *garauān* in Patna. Wells are sometimes lined with a wooden cylinder, and are then called कठकूआ *kathkūān*. When the cylinder of a well fails to sink, a second smaller cylinder is sometimes sunk inside. This second cylinder is called परचूँ *parchūn*.

925. The wooden base of the cylinder is made of जामुन *jāmun* wood, and is called जमवट *jamvat* or जमोट *jamot*. In South Bhagalpur it is called जमकाठ *jamkāth*.

926. A well so large that two buckets can work it is called दोलट्ठी *dalatthi*. In Patna and the south-east it is दुजात *dujāt*, and in South Munger also दुजन्ता *dujanta*. One for three buckets is तिनलट्ठी *tinlatthi* or तेलट्ठी *telatthi*; in South Munger it is तेजन्ता *tejatta*, and in South Bhagalpur तिनजाँत *tinjānt*.

927. The well-dredger and well-spear are described, in § 39 and ff.

CHAPTER VI.—THE LEVER USED IN RAISING WATER.

928. This is **ढेंकुल** *dhenkul*, **ढेंकुला** *dhenkula*, or **ढेंको** *dhenki*. It is also called **लाठ** *lath*, **लाठरा** *lattha*, or **लाठा** *latha* south of the Ganges, and **जांत** *jānt* in South Bhagalpur.

929. The **pot** (whether earthen or of iron) is **कुँड़** *kūnr*, **कुँड़ी** *kunri*, or **कुण्डौ** *kundi*. A smaller iron vessel used for drawing water by hand, and not by means of a lever, is **डोल** *dol*, other names being **लोहड़ा** *lohanra* in Shahabad and **दोल** *dol* in South Bhagalpur. In North-East Tirhut, however, **डोल** *dol* is also used for the lever-bucket. In Gaya **कठनही** *kathnahi* is a wooden bucket for drawing water from a well. The stick placed across the mouth of the bucket to which the rope is fastened is **किल्लो** *killi* or **गुल्ली** *gulli*. In South Bhagalpur it is **रनकिल्लो** *rinkilli* or **पुल्ली** *pulli*. The string which fastens this to the pot is **कनेटो** *kaneti* to the north-west and **कुँड़ियाठी** *kunriyāthi* generally to the north of the Ganges; also **चोरकिल्लो** *chorkilli* in Champāran and North-West Tirhut.

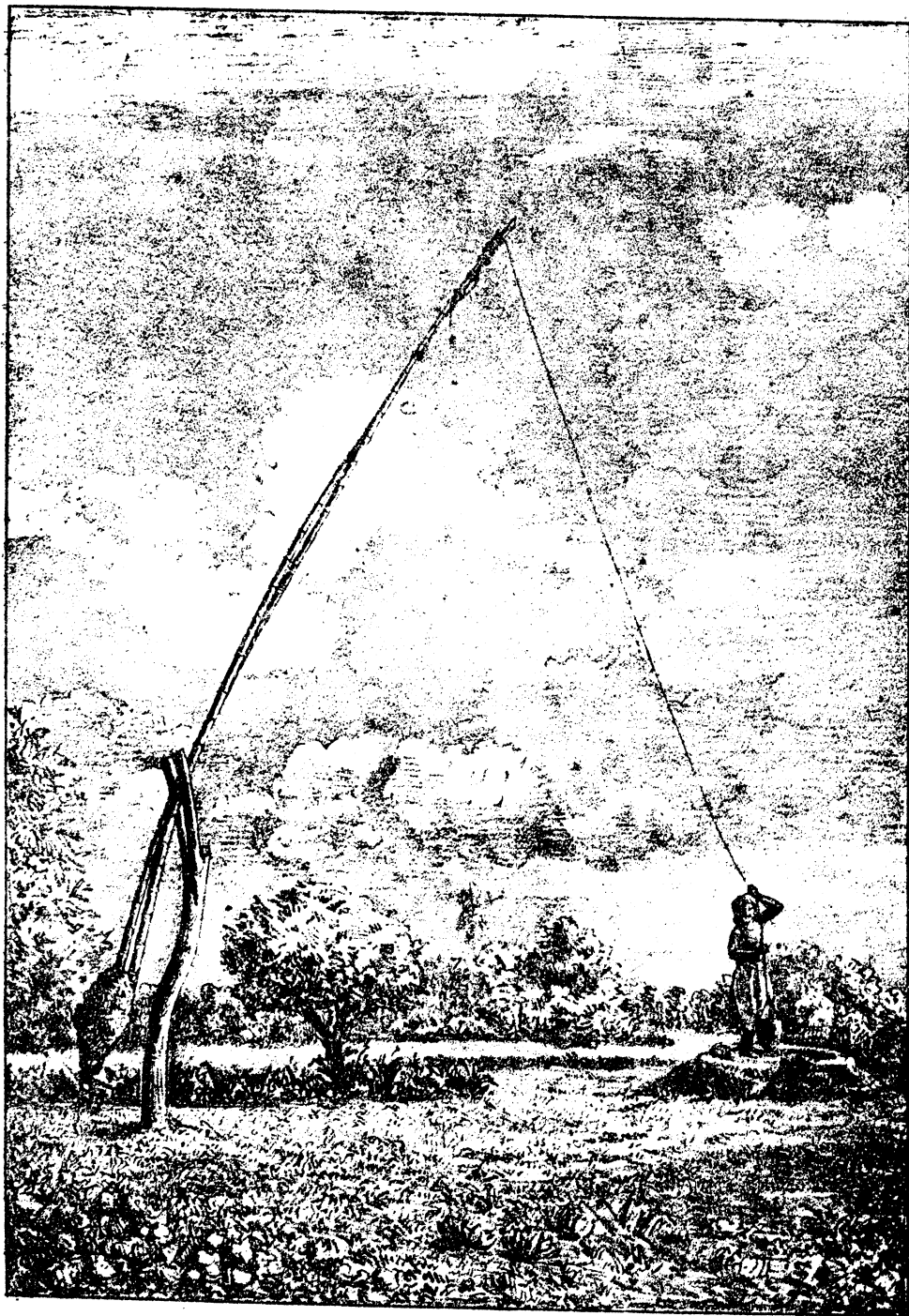
930. The **rope** of the lift is **बरहा** *barha*. It is also called **बरह** *barah* in South Munger, and **हथबरही** *hathbarhi* and **उबहनि** *ubahani* in Champāran and North-East Tirhut. The short rope joining it to the bucket by a slip-knot is **पनछोर** *panchhor* or **छोरी** *chhori*, with the following local names:—**छोर** *chhor* (west), **जोता** *jota* (Patna, Gaya, and the south-east), **नाधा** *nādhā* (Gaya), **जोती** *joti* (Shahabad and South Munger), and **बगहा** *bagha* (South Bhagalpur).

931. The **lever-beam** is **बांस** *bans* when made of bamboo, also **छीप** *chhīp* in Champāran and North-East Tirhut. **लाठ** *lāth* or **लाठा** *lātha* is a shorter and stouter one. Other names are **धुरही** *dhurhi* (South-West Tirhut), **ढेंकुल** *dhenkul* (west), and **दण्डा** *danda* (south-east). Sometimes a thin piece of wood is spliced on to the end of the beam. This is called **बांसजोर** *bansjor*, and in Patna and the south-east **छीप** *chhīp*. The end of the beam which projects beyond the rope over the well is called **अगार** *agār* or **अगारी** *agāri*.

932. The lever-beam is weighted with a counterpoise of clods of earth, &c., fixed to the end furthest from the well. These are called **लेद** *led*, **लेदा** *leda*, and **लेदी** *ledi*. In East Tirhut they are **लेध** *ledh*, and in South-East Bihār **लेधो** *ledho*. Other names are **पछाड़** *pachhār* (Champāran), **पछेड़** *pachher* (South-East Tirhut), and **चकरी** *chakri* (Champāran, Patna, and Gaya). The peg with which these are



The irrigation lever (latha), pulled down, with the bucket lowered in the well



The irrigation lever (latha). raised, with the bucket out of the well

fastened to the beam are खूँटा *khūnta* or खूँटी *khūnti*; also गँडमेखा *gañmekha* (Patna and Gaya), गुल्ली *gulli* (Patna), and किल्ला *killa* (Patna and south-east).

933. The *post* on the top of which the lever swings is खम्भा *khambha*; also धोरेआ *dhorea* in Patna and Shahabad. To the west धुरई *dhuraī* is a post with two branches at the top. These posts are often made of a live tree called जौयल *jyāl* (*Odina Wodier*), which forks naturally in a convenient position, and which will grow if only a piece of it is stuck in the ground, hence its name. The forks are कान *kān*, काना *kāna*, कानी *kāni* कन्ना *kanna*, or कन्नी *kanni*. In Champāran and the south-east they are दोकानी *dokāni* or दुकानी *dukāni*. The cross-axle is अखौता *akhautā* or अखौत *akhaut*, local variants being अखौती *akhoto* (South Bhagalpur), अँखौता *ankhauta* (South Munger), and अखेता *akheta* or अखेद *akhed* (optional) in Gaya and Patna. Other names are माँझा *māñja* in Champāran and Gaya, and टोना *tona* in Patna. At right angles to and underneath this cross-axle a piece of wood is tied under the lever-beam to keep the axle in its place. This is called मकरी *makri* in Patna, Gaya, and the west. The holes in which the cross-axle works are called खोल *khol*.

934. The wooden framework over a well on which the person who draws the water stands is called परियाठा *pariyātha* or पौठा *pautha*.

935. When a bucket or *lota* falls into a well, it is pulled up by a set of grappling-hooks, called काँटा *kānta*, कण्टा *kānta*, or झगार *jhaggār*.

CHAPTER VII.—THE SKIN BAG USED FOR DRAWING WATER.

936. The use of this has not been noted in East Bihār. In West Bihār it is मोटि *moti*, मोट *mot*, or मोंट *mont*. The iron ring round its neck is मेड़डा *menrrā*; also कडाही *karāhi* and कडा *kara* in Sāran, and काँडा *kānda* in South-West Tirhut. The rope or cord which joins the bucket to this iron ring is नथियारी *nathiyari* or सोरही *sorhi*; also नथिया *nathiya* in South-West Tirhut. The semicircular pieces of bent wood fastened to the ring to keep the mouth of the bucket open are घोरई *ghorāi* or घोरानी *ghorāni*. To these are fastened two rings of iron, which are called कडी *kari* or बाला *bāla*. किल्ली *killi* or गुल्ली *gulli* is a wooden peg by which the bucket is fastened to the well-rope.

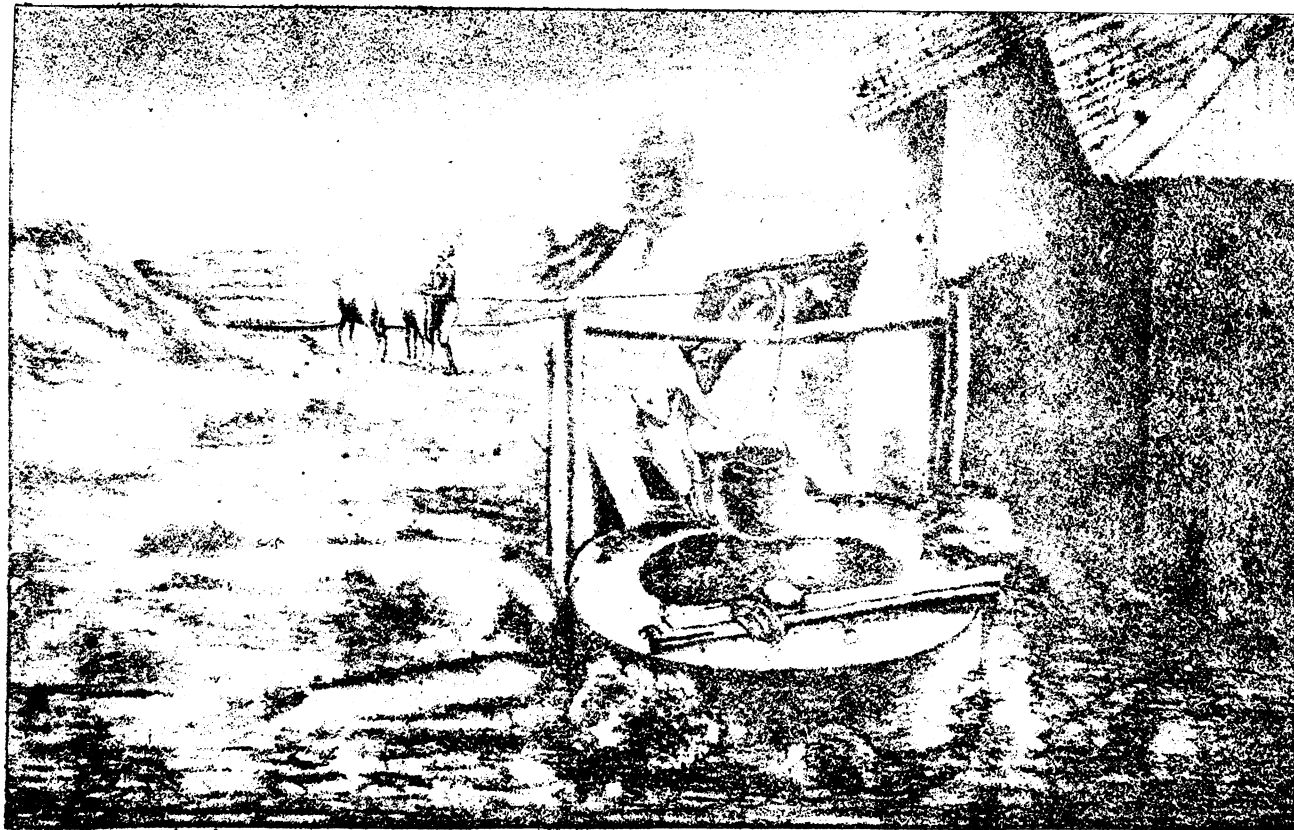
CHAPTER VIII.—OTHER WELL-APPLIANCES CONNECTED WITH IRRIGATION.

937. The portion of the mouth of the well on which the bucket rests as the water is being discharged is called **अर्धांस** *arāns* or **अंडांस** *anrās*. Sometimes this is of wood. On this straw or rushes are placed to save the vessel and prevent splashing. In Patna and Gaya this cushion is called **सीटा** *sītha* or **बिन्दा** *binda*, and in South-West Shahabad **भेंगड़ा** *jhengra*. In Sāran a similar article made of leather is called **छल्ला** *chhalla*. When made of straw in Sāran it is called **चचार** *chachār*, and in Champāran **चचरा** *chachra*. The catch-basin into which the bucket is emptied is called **तीथा** *tītha* to the west. Elsewhere it is called **अर्धांस** *arāns*, **सीटा** *sītha*, &c., as above.

938. The bullock yoke, which has two bars (see § 14), is **पालो** *pālo* **मोटहा** *motha* or **जुआठ** *juāth*. Local names are **जोट** *joth* (Patna) and **जूचर** *juar* (Champāran and Gaya). In Champāran, Patna, Gaya, and South Munger **पालो** *pālo* is used. The above names are also used for the upper bar, and also **पल्ला** *palla* in South-West Shahabad. The lower bar is **तरसईल** *tarsail* or **तरसैला** *tarsaila*, local names being **सेला** *saila* in Shahabad, **गतार** *gatar* in Champāran and Gaya, and **जहड़** *jahar* in the south-east. The outer pins joining these two bars, and which go outside the bullock's necks, are called **सईल** *sail* or **सैला** *saila* to the west, and **कनैल** *kanail* to the north-west and east. The similar pins inside are **समैल** *samail* or (Patna and the south-east) **समैला** *samaila*. They are also called **पचार** *paohār* in Shahabad. The knob to which the rope is fastened is **महादेवा** *mahādeva*. In the south-east it is **महदेवा** *mahdewa*.

939. The wooden framework over the mouth of a well to prevent people falling in is **जंगला** *jangala*. The wooden beam laid over the well on which the person drawing the water stands is **पावठ** *pāwath* or **पौठा** *pautha*. Other names are **लतमरा** *latmara* (Patna and North-West Tirhut), **गोडपौटा** *gorpauta* (South-West Tirhut), and **घरना** *dharna* (Champāran and South Munger). The masonry work at the mouth of a well is **जगत** *jagat* to the west. Other names are **मुंहेर** *murer* (west), **मुंहेरा** *munrera* (also in Champāran) or **निरारी** *nirāri* in Patna, **मुंहेरी** *mureri* in Champāran and Gaya, and **मूढ़ा** *mūrha* in the south-east. The wooden frame is called **जलाला** *jalāla* in South Bhagalpur.

940. The pulley is generally supported in the fork made by two lopped branches of the trunk of a tree erected by the well. This trunk is called **धुरही** *dhurhi* or **खम्हा** *khamha* to the north-west and in South Munger. South of the Ganges we have **धुरई** *dhurāi* or **घोरेखा** *dhoreka*



The skin bag for drawing water (moti), as worked with bullocks.

(NOTE. - The photograph had necessarily to be taken from a great height, which throws the picture somewhat out of perspective. Really the bullocks are going down hill and the receiving vat is level.)

in Shahabad. In Gaya it is जसर *jaser* or दसर *daser*, and in Champāran, Patna, and the south-east खम्भा *khambha* or खम्हा *khambha*. Other names are थुन्ही *thunhi* in Patna and Shahabad and दोकानी *dokāni* in the south-east. The cross beam is बँकरा *bannera* in the west, and बला *balā* in South-West Tirhut. In parts of Shahabad it is अराठ *arāth*, and in Patna and Gaya पाट *pāt*. The branches in which the pulley works are कन्ना *kanna* or कानी *kāni*, and the pulley axle अखौत *akhaut* or अखौता *akhauta*. Other names for this last are दण्डा *danda* in Champāran and South-West Tirhut, सररा *sarra* in South-West Shahabad, and टोना *tona* in Patna. The pulley itself is गढ़ारी *gharāri* to the west, also गढ़ारी *garāri* to the north-west and in South Munger. It is घिरनी *ghirni* in Champāran and South-West Tirhut, Patna, Gaya, and South Munger, गद्दा *gadda* in South-West Shahabad, घुरनी *ghurni* in Patna, and मकरी *makri* in Champāran and to the south-east.

CHAPTER IX.—THE PATHWAY FOR THE BULLOCKS, &c.

941. The sloping pathway for the bullocks is पौदर *pandar*, also दवर *dawar* in Shahabad, बही *bahi* in Gaya, and डगर *dagar* in Champāran, Patna, and the south-east. In South Munger it is also मोड़पौर *gorpaur*. The portion above ground is पौदर के माँच *pandar ke mānth* or to the west मथार *mathār*. The portion below ground is खोईछा *khoinchha* to the west. A yoke of well-bullocks is called मोटवा जोड़ी *motwa jori*. Drawing water by cattle power is मोट चलाएव *mot chalaēv*.

CHAPTER X.—THE WORKMEN EMPLOYED AT THE WELL.

942. The following labourers are employed at the well :—

The bullock-driver.—He is हंकवा *hankwa* or हंकनिहार *hanknihār*; also फेरहा *pherha* in Shahabad.

943. *The man who empties the water-bag.*—He is धरनिहार *dharnihār* north of the Ganges, छिनवा *chhinwa* in South-West Shahabad, and मोटधरवा *motdharwa* in the rest of that district and in South Munger.

944. Both these men are called north of the Ganges मोटवाहा *motwāha*.

945. *The man who distributes water in the field* is called पनमोरा *panmora* or पनछन्ना *panchhanna* north of the Ganges. South of the Ganges he is बरवाह *barwāh* in South-West Shahabad, मोरवाह *morwāh* in the rest of that district, and खंरुआर *khanruār* in Gaya. He is also खरवाहा *kharwāha* in Sāran and हंरुवाहा *khanrwāha* in Patna.

946. *The man who distributes the water with a spade* has already been described in Chapter I of this subdivision.

CHAPTER XI —THE PERSIAN WHEEL.

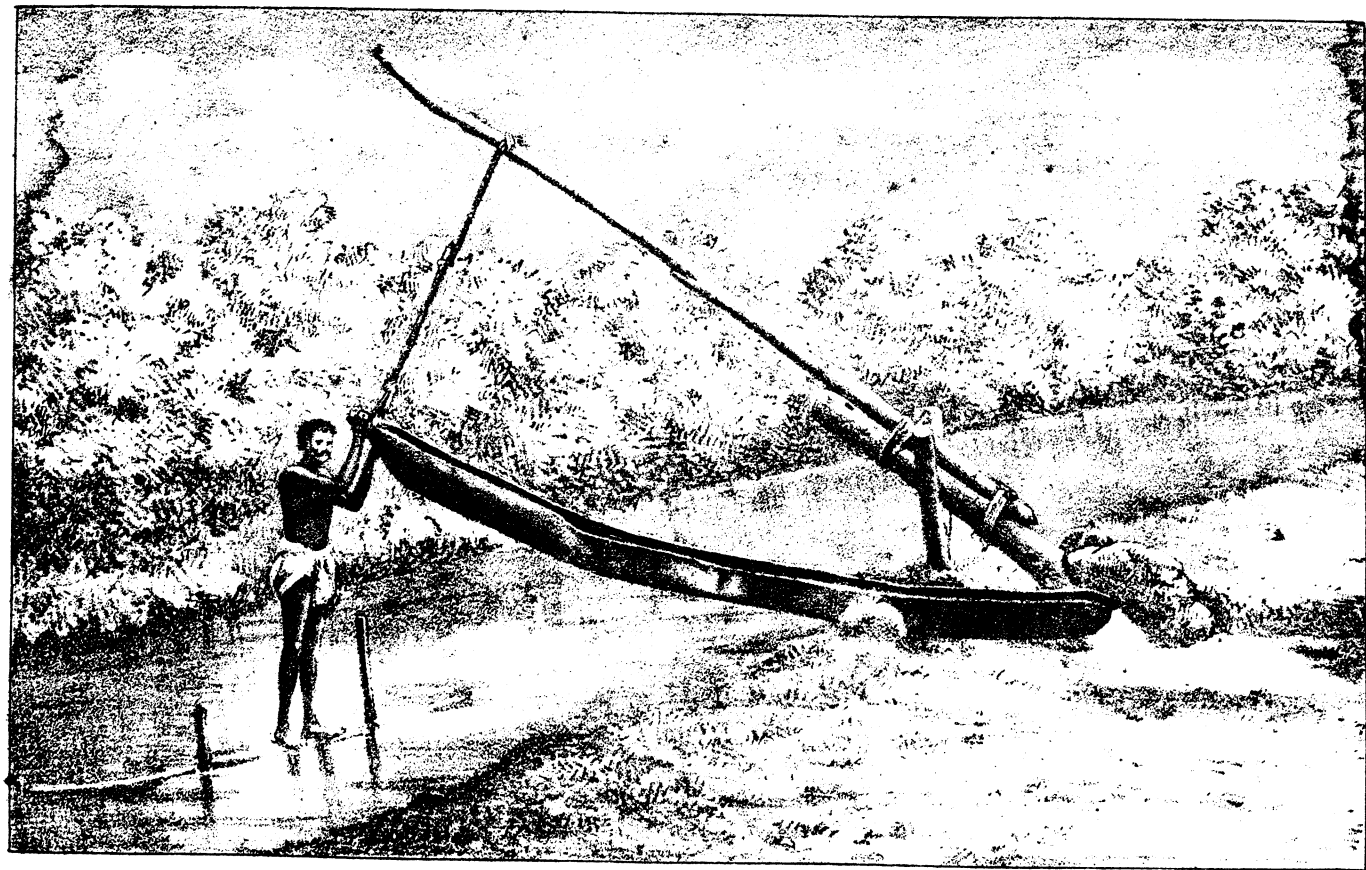
947. The Persian wheel is not used in Bihar. Its name, रहट *rahat*, is however known in Patna.

CHAPTER XII.—IRRIGATION FROM TANKS AND STREAMS.

948. Water is raised from these either by the swing-basket or by the spoon-lever.

949. *The swing-basket.*—The swing-basket is generally खैर *sair* to the west and चाँड़ *chānr* in Central and Eastern Bihār. In Tirhut it is also ढोस *dhos*, in South-West Shahabad दौरा *daura*, in Champāran and Gaya सर *sar*, and to the south-east सैन *sain*. The strings from which it swings are डोर *dor* or डोरी *dori*. The place where the men stand who work the basket is गोरपौर *gorpaur*, or to the west पौधा *paudha*. In South Bhagalpur it is सैनार *sainār*. The men who work it are खैरवाह *sairwāh*, चाँड़वाह *chanriwāh*, or ढोसवाह *dhoswāh* in the above-mentioned localities respectively. To work the basket is खैर (चाँड़ or ढोस) चलाएव *sair (chānr or dhos) chalāēb*. In South Bhagalpur it is सैन बराएव *sain barāēb*. The pit from which the water is lifted is चड़ियार *charigār* in Gaya and South Munger.

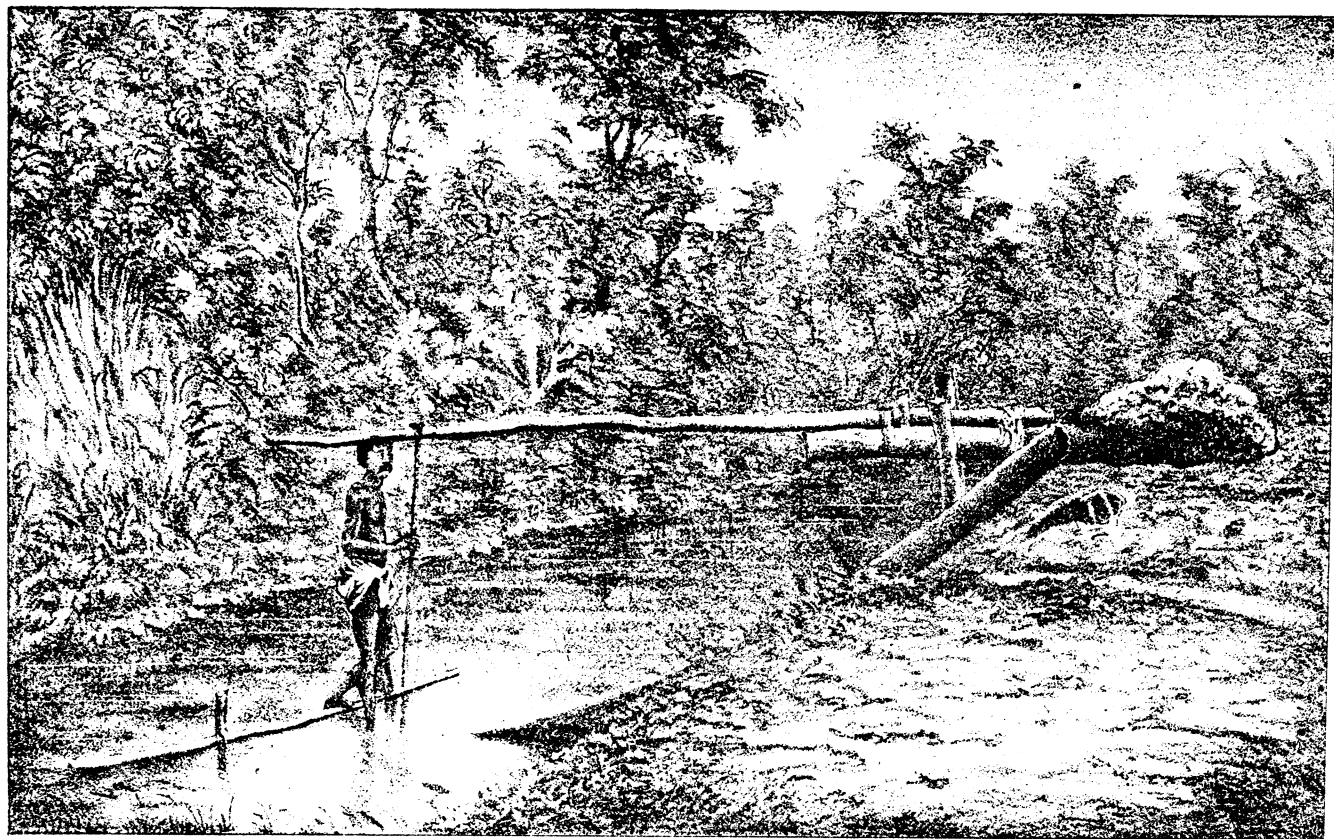
950. *The spoon irrigation lever.*—This is a long log of wood hallowed out like a spoon. It is so balanced that the bowl end is over the water to be raised. It is depressed into the water by the foot, and rising by its own balance, discharges the water along its stem into the higher catch-basin. It is called दोन *don* to the west, and करीन *karin* or करींग *karing* to the east. The man who works it is called दोनवाह *donwāh* and करिनवाह *karinwāh* or करींगवाह *karingwāh* respectively. The place where he stands is पौठा *pautha* in the west and लतमरा *latmara* in Tirhut.



Irrigation lever (latha), showing the method of discharging water



Water-lifting with the swing-basket (sair or chanr).



Irrigation lever (lāthā), showing the method of taking in water

CHAPTER XIII.—WATER-LIFTS AND TERMS COMMON TO IRRIGATION BY THE SWING-BASKET AND THE SPOON-LEVER.

951. The height to which the water is lifted is **बोदर** *bodar* in Sāran and Shahabad, **अनुआ** *anua* in Champaran, and **गार** *gār* in North-West Tirhut. South of the Ganges it is **चढ़ाव** *charhāo* **अनौआ** *anaua* in South-West Shahabad, and **एघाँव** *eghānw*, &c., as follows.

952. When there are severall lifts, the first reservoir is called **थेवका** *thewka* in the north-west, **पहला गार** *pahla gār* in North-West Tirhut, and **कानर** *kānar* in North-East Tirhut. South of the Ganges it is **खजाना** *khajana* or **एघाँव** *eghānw*. Of this last there are local variants **एघावा** *eghāwa* in Patna and **एघाय** *eghāy* in South Bhāgūlpur. The top of the lift is **अड़ानी** *arāni* to the west, and **सोटा** *sītha* in South-West Tirhut, Patna, and Gaya. The catch-basin from which the water flows into the field is **तौथा** *tītha* to the west. It is also **परछा** *parchha* in South-West Shahabad, and **मेखवानी** *melwāni* in Gaya.

953. When there are two or more lifts, the second from the bottom is **दोघाँव** *doghānw*, with a local variant **दोघावा** *doghāwa* in Patna. The third is **तेघाव** *teghāwa*, or in Patna **तेघावा** *teghawa*. The fourth is **चौघाँव** *chawguhānw*, or in Patna **चौघावा** *chaughāwa*. These lifts are also called **ठेउका** *theūka* in South-West Shahabad. Thus **दो ठेउका** *do theūka*, **तीन ठेउका** *tin theūka*, &c. The raised bank between the two reservoirs is **खाँवा** *khānwān* in South-West Shahabad and **मैंड़** *menr* in the rest of that district. In Gaya it is **पौँड़** *pīnr*, and in Patna **अलङ्ग** *alang*. In South Munger and Patna it is **आहर** *ahar*, and elsewhere **बाँध** *bāndh* or **बान्ह** *bānh*.

CHAPTER XIV.—WATER-CHANNELS.

954. The channel which conveys the water into the field is generally **पैन** *pain* or **पेनि** *paini*. In Patna, Sāran, and Shahabad it is also **करहा** *karha*, and in South-West Shahabad **बाहा** *bāha*. In Tirhut it is **पौठ** *pauth* or **दवान** *dawan*, and in North-East Tirhut **पोटो** *pauti*. In South-East Tirhut it is **बह** *bah*. To the west **नारी** *nāri* is also used. In the south-east and Champāran we find **दाँड़** *dānr*, and also (in South Bhāgalpur) **सिंगहा** *singha*. In North-East Tirhut **कनवा** *kanwa*, and in Patna and Gaya **कनवाह** *kanwah*, is a narrow branch channel leading from a **पैन** *pain*. A water-course generally is **नहो**

naddi or (in South Bhagalpur) लद्दी *laddi*, and its branches बाहा *bāha* or (north of the Ganges) बहना *bahna*. In Shahabad छेर *chher* is a shallow spring of water, and its branches निगरईन *nigrain*. In Patna and Gaya भोकिला *bhokila* and टँडुआ *tanrua* are small water-channels. The latter is smaller than, and is a branch of the former. A turn in a water-course is मोरानी *morāni* in Patna and the north-west, and घुमान *ghumān* in Champāraṇ and North-East Tirhut.

DIVISION V.

AGRICULTURAL PRODUCTS AND THEIR ENEMIES.

SUBDIVISION I.

AGRICULTURAL PRODUCTS.

CHAPTER I.—WHEAT.

955. Wheat (*triticum vulgare* or *sativum*) is गेहूँ *gehuñ* north of the Ganges. In East Biḥār generally, however, it is गहम *gahum*. To the west it is also गोहूँ *gohuñ*, and elsewhere south of the Ganges and in North-East Tirhut गोहूम *gohum*. In Gaya it is also मण्डा *manda*. Cf. § 823.

956. The chief varieties are मुँडिया *munriya*, a first-class beardless wheat. In South-West Shahabad this is मुँडिलवा *munrilwa*, मुड़ला *murla* in Sāran and Patna, and मुड़ली *murli* or भुँडिया *bhuñriya* in Gaya. दाउदी *dāudi* or दौदी *daudi* in West Biḥār, or to the south-west and in Gaya दौदिया *daudiya*, is an excellent white beardless wheat. In Tirhut it is known as जमाल खानी *jamāl khāni*. A white round-bearded wheat is known as दूधी *dūdhī* or दूधिया *dudhiya* in South Tirhut, Patna, and South Munger. In South Bhagalpur it is पचरुखी *pachrūkhi* ललका *lalka* in Shahabad and South-West Tirhut, देसी *desi* or देसिला *desila*, and हरना *harna* or हँररहवा *hanrrahwa*, in the north-west, हाड़ा *hāra* in Tirhut, हड़हड़ा *harhara* in South-West Tirhut, हड़हा *harhu* (Patna), केवलहा *kewalha* (Gaya), and जमाली *jamālī* or जमरिया *jamariya* to the east, are a small-grained red wheat. ललका *lalka* also occurs in South Munger. North of the Ganges दोगला *dogla* is a mixed wheat composed of जमाल खानी *jamāl khāni* and हाड़ा *hāra* बड़गहमा *bargahuma* in South-East Tirhut is a large bearded wheat. In Shahabad रेंड़ा *renra* means stunted wheat.

957. The germ of a grain of wheat is south of the Ganges पुत्ती *putti*. When a grain of wheat germinates first, the sprout is called सुरया *suṛiya* or सूया *sūa*; also अंकुरा *ankurha* to the north-west, and

कन्नो *kanni* in Patna. In North-West Tirhut it is डेफ *deph*, and to the east डेफी *dephi*. The phrase used is सुइया गैल *suiya gail* north of the Ganges, or डेफ निकसल *deph niksāl* in North-East Tirhut. To the west they say रेडल बा *renral ba* or रेड गैल *refr gail*. In Gaya they say सया आवे है *sa āve hai*, and in Patna कनियाएल आवे है *kaniyāēl āwa hai*. When it has further sprouted, but has not yet taken firm root, it is पुतरा *putra*. When the blade throws out shoots they are called डिब्भो *dibbhi*; also डाब्भो *dābbhi* in South-West Shahabad, and टेम्भो *tembhi* in Patna. When about six inches high it is called कौआ लुकान *kaua lukān* in Gaya, Sāran, and Shahabad, and कौआ झपान *kaua jhapān* in the south-east, both meaning sufficiently high to hide a crow. When it is out unripe it is known as होरहा *horha*, or (Tirhut and the South-East) ओरहा *orha*, and (optionally) in South Munger as होलहा *holha*. When the ear begins to form, they say रेडा भैल बा *renra bhail ba* in the north-west, गभा भैल बा *gabha bhail ba* in South-West Tirhut, and गरहडा भैल अछि *gamhra bhel achhi* in the rest of Tirhut. In Shahabad they say दुधियाएल *dudhiyāēl*. In Patna and Gaya, a similar phrase, or the phrase गदराएल है *gadrāēl hai*, is used, and in the south-east they say दुधैल *dudhailai*. गदराएल *gadrāēl* is also used in Tirhut. When the grain hardens they say it is हबसाएल *habsāēl* in South-West Shahabad, कैलाएल *kailāēl* generally; in Sāran and West Tirhut also गोटाएल *gotāēl*, अधपकू *adhpakku* in Gaya, कैला गैल *kaila gel* in Patna, and कलाएल *kalāēl* in the south-east.

958. The beard is टूँड़ *tūnr* or टूँड़ा *tūnra* to the west, and मूँघ *sūngh* or मूँग *sūng* elsewhere. In South-West Tirhut it is सूँड़ *sūnr*. The ear itself is बाल *bāl*, except in North-West Tirhut, where it is बालो *bālī*; in South-East Tirhut, where it is सीस *sis*; in South Bhagalpur, where it is सीसा *sisā*; and in South Munger, where it is टुंगना *tungna*.

CHAPTER II.—MIXED CROPS.

959. Wheat and barley grown together are गोजई *gojaī*. A mixture of peas, gram, barley, or wheat, or any two or three of them, is called तेररा *terra* in South-West Shahabad, गजर मसर *gajar masar* in the rest of that district, गजर बजर *gajar bajar* in Champāran, गजा बजा *gaja baja* south of the Ganges generally and उटरा *utra* in Patna. In the north-west it is पैरा *paira*, in West Tirhut पेर *pair*, and in East Tirhut पौर *paur* or बेभरा *bijhra*. Barley grown with the small pea (कैराव *kerāo*) is जौ कैराव *jau kerāi*

generally, also **जौ मटरा** *jau matra* to the west, **जकेराइ** *jakrai* to the south-east, and **जब केरवा** *jab kerwa* in North-East Tirhut. Other names are **कुसहौ केराव** *kusahi kerāo* in Patna and the south-east, **कोसी** *kosi* in South Bhagalpur, and **हरफोरवा केराव** *harphōrwa kerāo* in South-West Shahabad. **बेररा** *terra* or **बेरई** *berai* in Shahabad is barley mixed with gram, and the same is called **जब बुटा** *jab butta* north of the Ganges, and **जो बुटा** *jo butta* in the south-east. **जो खेसरा** *jo khesra* is a mixture of barley and peas (**खेसारी** *khesāri*) in the south-east.

960. When there is a mixture of crops, the inferior one is called **तरी** *tari* when compared with the other. Thus in **जौ केराइ** *jau kerai* the small pea (**केराव** *kerāo*), being the inferior, is the **तरी** *tari*.

CHAPTER III.—BARLEY AND OATS.

961. Barley (*hordeum vulgare*) is **जौ** *jau* generally. In the north-east it is **जब** *jab*, and in Patna and the south-east **जो** *jo*. North of the Ganges **जई** *jai* (also in Shahabad) or **जन्तरी** *jantari* are shoots of barley artificially grown and distributed by Brāhmans at the festival of the Dasahra. In Gaya they are **जवारा** *jawāra*, and in Patna **जैती** *jainti*. The prickly hairs on the ear are **टूँड** *tūnr* in West Tirhut, Sāran, and Shahabad; **टूँडा** *tūnra* or **सूँटा** *sūnrha* in Champāran and Tirhut; **सूँड** *sūnr* in South-West Tirhut, and also **सूँव** *sūngh* or **सूँग** *sūng* in Patna and the east generally.

962. Oats (*avena sativa*) are called the sister of barley, and are hence named **जई** *jai* or **जै** *jai*.

CHAPTER IV.—RICE.

963. Rice (*oryza sativum*), whether as a crop or threshed but unhusked, is called **धान** *dhān*. When husked it is **चाउर** *chāūr*, but the Hindi form **चावल** *chāval* has also been noted in Patna. Husked rice is of two kinds, viz. **अरवा** *arwa*, which is not parboiled before husking and is eaten by the higher castes, and the cheaper, which is parboiled before husking and is eaten by the lower castes. This latter is called **उसिना** *usina*, **उसना** *usna*, or **जोसाँदा** *josānda*. Rice when partially husked is called **मुहचुर** *muhchur* in Gaya, **बोकड़ा** *bokra* in Sāran, and **खिजाया** *khijāya* in North-East Tirhut. Rice boiled plain is **भात** *bhāt*, when boiled with pulses it is **खिचड़ी** *khichri*, and when spices are added to this it is **भूनल खिचड़ी** *bhūnai khichri* or **कबूली** *kabūli*; also in

South Bhagalpur हौकी *chhauki*. When rice is boiled to a mash, it is called गोलहथ *golhath* or गोलहथो *golhatthi*. In Gaya पनहता *panihata* is a dish made by adding water to the rice left from last night's supper. In addition to the usual names, लार *lār*, पोयार *poār*, &c. (see § 894), the long straw of transplanted rice is called मोरी पेटारी *mori petāri*, or (in Champāran) पेटाहो *petāhi* or (in Shahabad) पेटाहो *petārhi*.

964. The varieties of rice grown in Bihār are very numerous, as is borne out by many proverbs such as the following:—रजपूत ओ धान के ओर नाहिं है *rajput o dhān ke or nāhiñ hai*,—there is no limit to the clans of Rajputs or the kinds of rice; धान बाभन के एके हास *dhān bābhan keñ ekke hāl*,—rice and Bābhans are one and the same (in number of kinds). Rice may be divided into two broad classes, those which are sown at once broadcast and are called बावग *bāwag*, बाब्योग *bāyōg*, (in Gaya) बोगड़ा *bogera*, or in Patna बोगड़ा *bogha*, and those which are sown in seed-beds and transplanted, being called रोप *rop* or रोपा *ropa* or (in Gaya and Patna) रोपड़ा *ropḥa*. At the same time it should be noted that practice varies with locality, and that a kind of rice which is बावग *bāwag* in one place may be रोपा *ropa* in another.

A.—RICE THAT IS SOWN BROADCAST.

965. (1) साठी *sāthi*.—This is a red rice, and ripens in sixty days from sowing, as in the proverb—

साठी पाक साठ दिन,

बरखा होखे रात दिन.

Sāthi pāke sāth din,

Barkha hokhe rāt din.

—*Sāthi* ripens in sixty days if it rains night and day.

In the east it is also called गम्भरी *gambhri* or गम्हरी *gamhri*. It is sown in the month of Jeth (May-June), and is cut in Sāwan (July-August).

(2) सोकना *sokna* (north-west).—This is sown with the first fall of rain in Jeth (May-June), and is cut in Bhādoñ or Āsin (*i.e.*, in September). This crop is also called भदेया *bhadaiya*.

(3) The following are sown in Phāgun (February-March) and Chait (March-April), and are cut in Aghan (November-December). The names were principally

collected in *East Tirhut*, and unless the contrary is specially stated do not apply elsewhere :—

- (a) अकाल बीर *akāl bīr*. (In Sāran अकाल गीर *akāl gīr*, and in North-East Tirhut also काला गीर *kāla gīr*).
- (b) उजागर *ujāgar*, or in Sāran जागर *jāgar*, which name is also current in North-East Tirhut.
- (c) चनाबक *chanābuk*.
- (d) भलमरदन *jhalmandan*.
- (e) दरमी *darmi* (also known in the north-west).
- (f) देसरिया *desariya* (Tirhut and Champāran). In Sāran it is called जसरिया *jasariya*.
- (g) पीचर *pīchar*.
- (h) बेलौर *belaur* (also known in the north-west).
- (i) भांतिन *bhāntin* (Sāran).
- (j) भैसबेट *bhaislet* (also known in the north-west).
- (k) लांजी *lānji* (Sāran).
- (l) सतरिया *satariya* (Sāran).
- (m) साहिल *sāhil* (Sāran).
- (n) सिंगरा *singra*.
- (o) सोबरा *sobra*.

खेड़ा *kherha* is a white bearded rice sown all over Tirhut and in Champāran. The following (also East Tirhut) are sown in Jeth (May-June) They are sometimes sown broadcast and sometimes transplanted :—

- (a) धुसरी *dhusri* (also known in Champāran).
- (b) बस्तर *bastar*.
- (c) राम दुलारी *rām dulāri*.

966. In *South-West Shahabad* the following kinds of rice are sown broadcast :—

- (a) करंगा *karnga* } Two kinds with a black grain (also known
- (b) करंगो *karngi* } in Sāran).
- (c) करहन्नी *karhanni*, a small black grain (also known in Sāran).
- (d) खाटिन *khātin*, a coarse kind.
- (e) सहदेया *sahdeya*, a red kind.
- (f) साठी *sāthi*. See above.

- (g) सेढा *serha*, a small black and white grain. Like the साठौ *sāthi*, it ripens in sixty days. The South-West Shahabad version of the saying already quoted is—

से ढा साठौ साठ दिन, जेव देब बरसे रात दिन

Serha sāthi sāth din, jemw deb barse rāt din.

—*Serha* and *sāthi* take sixty days if it rain night and day.

In the rest of *Shahabad* the following kinds of rice are sown broadcast :—

- (a) पनसारी *pansāri*.
- (b) भुइँसीकर *bhuinsīkar*.
- (c) मूँगा *mūnga*.
- (d) राम करहन्नी *rām karhanni*.
- (e) राम दुलारी *rām dulāri*.
- (f) साहिल *sāhil*.
- (g) बिरहण्ट *sirhant*.

967. In *Gaya* sowing is done in the month of Akhār, in the lunar asterism of *Aradra* (June-July). About this asterism (नक्षत्र *nachhattar*) and the two following ones the following rhyme is current throughout Bihār :—

अरदरा धान, पुनरबस पैया

गेल, किसान, जे बोए चिरैया

Aradra dhān, Punarbas paiya,

Gel, kisān, je boe Chiraiya.

—Paddy sown in *Aradra* turns into plenty, sown in *Punarbas* to chaff, and sown in *Chiraiya* (or *Pukh*) it turns to nothing.

The paddy is generally cut in the month of Pūs (December-January).

Amongst the kinds of paddy sown broadcast in this district are—

- (a) एदलो *edli*.
- (b) कतिका *katika*,—cut in Kātik (October-November).
- (c) कनबदा *kunbada*.
- (d) करहन्नी *karhanni*.
- (e) जोंगा *jonga*.
- (f) झरंगा *jhanrga*.
- (g) धुसरा *dhusra*.
- (h) रतवा *ratwa*.
- (i) ललदेइया *laldeīya*.

(j) लोहरा *lohra*.(k) खिरहट्टी *sirhatti*.

968. In *Patna* on the first fall of rain, which generally takes place in the asterism of *Rohini*, in the month of Jeth (May-June), the sowing is commenced. Paddy which is sown broadcast is divided into two classes—a red, which is considered superior, and is called ललगोंदिया *lalgondiya*, and a black, which is considered inferior, and is called कारा बोगडा *kāra bogha*. The former kind includes करहन्नी *karhanni* as the principal. The ear is black.

969. In *South Munger* the following kinds are sown broadcast :—

(a) अजान *ajān*, a white variety.(b) कजरी *kajri*.(c) करहन्नी *karhanni*. See above.(d) खिरहन्त *khirdant*.(e) छगरा *chhagra*.(f) जौगा *jauga*.(g) पनसाहा *pansāha* (a coarse red kind).(h) बुढ़वा *burhwa*.(i) रांगी *rāngi*.(j) सरिहन *sarihan*, a white variety.(k) खिरहट्टी *sirhatti*.

970. In *South Bhagalpur* the following kinds are sown broadcast :—

(a) कजरघरो *kajargharo*.(b) गोहमा *gohma*(c) चांग *chāng*(d) जोंगा *jonga*.(e) दुदसर *dudsar*.

B.—RICE THAT IS TRANSPLANTED.

971. This rice is generally sown with the first rains in Jeth (May-June). It is transplanted in Sāwan (July-August). In *Patna* the custom is to commence transplanting on the 5th of Sāwan, after holding a festival, called नकपाँचो *nakpāncho*, or the “fifth of the asterism (नखत *nakhat*).” The regular harvest is held in Aghan (November-December). Before this, however, some is cut for the ceremony of बिसुन पिरित *bisun pirit* (called in Sāran बिसुनटिया *bisunatiya*), at which Brāhmins are feasted on the new grain.

972. The following kinds of rice are transplanted in *Tirhut* :—

- (a) अङ्गा *anga*, a black bearded kind.
- (b) कनक जोर *kanak jīr* (East Tirhut).
- (c) कामोच *kamoch*, a black kind grown in North-West.
- (d) करमा *karma*, a long black kind (Tirhut).
- (e) गहुमा *gahuma*, a red flat kind grown in North-East Tirhut.
- (f) जगर्नथिया *jagarnathiya*, a similar kind grown in North-West Tirhut.
- (g) दुधराज *dudhrāj*, small and white.
- (h) नन्दिहिया *nanhiya* (East Tirhut).
- (i) बहर्नी *baharni* (North-West Tirhut) or बहोरनी *bahorni* (North-East Tirhut), a long white variety.
- (j) भाल सरौ *bhāl sari*.
- (k) मनसरी *manasri*, a red variety (also known in Sāran).
- (l) माल भोग *māl bhog*.
- (m) रसुनौ *ramuni* (also known in Sāran).
- (n) लाल देइया *lāl deīya*, or in Sāran ललदेइया *laldeīya*, a red variety.
- (o) सरिहन *sarihan* (north of the Ganges generally), sown in Baisākh (April-May) and cut in Sāwan (July-August).
- (p) सिलहट *silhat*, with a black husk but white grain.

973. In South-West *Shahabad* the following are transplanted :—

- (a) जलहोर *jalhor*, possesses a fine grain.
- (b) झेंगौ *jhengi*, a white variety.
- (c) दुधकाँड़र *dudhkānrur*, white.
- (d) बासमती *bāsmati*, a superior white variety.
- (e) बैतरनी *baitarni*, a reddish kind.
- (f) भेड़काबर *bhenrkābar*, a coarse red kind.
- (g) माल देही *māl dehi*, a fine-grained variety.
- (h) मुटुनी *mutuni*, white.
- (i) रामजूआ *ramjūa*, fine.
- (j) लोंगचूरा *longchūra* (a black and very fine variety).
- (k) सिरि केबल *sirī kebal*, white.

974. In the rest of *Shahabad* the following are transplanted :—

- (a) कनकजोरा *kanakjōra*.
- (b) दुलहरा *dulahra*.
- (c) दोलङ्गी *dolangi*.

975. In *Gaya* the following are transplanted :—

- (a) कमला परसाद *kamla parsād.*
- (b) गजपत्ता *gajpatta.*
- (c) गुडरा *gudra.*
- (d) गोखुल फूल *gokkul phūl.*
- (e) गोपाल भोग *gopāl bhog.*
- (f) ठाकुर भोग *thākur bhog.*
- (g) दूधमिलास *dūdhgilās.*
- (h) धनीवा *dhanīwa.*
- (i) नौ धारा *nau dhāra.*
- (j) बकोइया *bakoiya.*
- (k) बतास फेनी *batās pheni.*
- (l) बतासा *batāsa.*
- (m) बरांटौ *brānti.*
- (n) बासमतौ *bāsmati.*
- (o) माधवा *mādhwa.*
- (p) मर्घी *murdhi.*
- (q) लाल केशर *lāl kesar.*
- (r) साम जीरा *sām jīra.*
- (s) सूगा पङ्खी *sūga pankhī.*
- (t) सेल्हा *selha.*

976. In *Patna* the following are transplanted :—

- (a) बासमतिथा *bāsmatiya.*
- (b) सफेद *saphed.*
- (c) मियाह *siyāh.*
- (d) सेल्हा *selha.*

977. In *South Munger* the following are transplanted :—

- (a) अनार कली *anār kalī.*
- (b) कजरी *kajri.*
- (c) कचन चूर *kanchan chūr.*
- (d) कारी बांक *kārī bānk.*
- (e) गजपती *gajpatī.*
- (f) तुलसी फूल *tulsī phūl.*
- (g) दोलगी *dolgi.*
- (h) बासमतौ *bāsmati.*
- (i) लुपधी *lupdhī.*
- (j) सितो सार *sitī sār.*
- (k) सेल्हा *selha.*

978. In *South Bhagalpur* the following are transplanted :—

- (a) कनक चूर *kanak chūr*.
- (b) कमोदो *kamodi* (a sweet-scented variety).
- (c) गोखुल सार *gokhul sār*.
- (d) दौना फूल *dauna phūl* (a sweet-scented variety).
- (e) बाग नर *bāg nar*.
- (f) बांस फूल *bāns phūl*.
- (g) बासमतो *bāsmati*.
- (h) बासा पसिन *bāsa pasin*.
- (i) मनसरा *mansara*.
- (j) रमनिया *ramaniya*.
- (k) राम दुल्लर *rām dullar*.
- (l) हमचा *hamcha*.

979. Of all the above rices, the most esteemed is *साम जोरा* *sām jīra*. It is a fine kind, and when cooked its fragrance fills the house. The next best is *बासमतो* *bāsmati* or *बसमतिया* *basmatiya*, which is not quite so fine as the first. *सेल्हा* *selha* may be considered as the third best.

C.—OTHER MISCELLANEOUS KINDS OF RICE.

980. बोरो *boro* is a poor kind of rice sown in Āsin (September-October) or Kātik (October-November) in the mud on the banks of streams and lakes. It is transplanted several times in Pūs and Māgh (December, January, and February). लमेरा *lamera* or (in South-East Tirhut) झर *jhar* or in (Sāran) झारन *jhāran* is rice which has fallen from the sheaves when reaping, taken root, and grown next year.

981. Rice-lands.—Land which has been under a rice-crop is धनहर *dhankhar*, धनखेत *dhankhet*, or धनखेतौ *dhankheti*. It is also धनखर *dhankhar* in Shahabad, धनकियारा *dhankiyāra* in Gaya, and धनहा *dhanha* in Patna. Fresh waste land ploughed up for rice sowing is खिलमार *khilmār*; also नवाद खेत *nawād khet* north of the Ganges, and नौखोल *naukhol* in Gaya. In the south-east it is खिलकट *khilkat* or खिलकट्टौ *khil-katti*. To dig it in order to make it fit for sowing is खोल कोडव *khil korab* or खोल तोडव *khil torab*. The preparation of a rice-field is कादो (or कदवा) करव *kādo* (or *kadwa*) *karab*; also लेव करव *leo karab* in

Sāran, and मसाह करब *masah karab* in Champāran. A man who cultivates rice is घनहा *ghanha* to the west.

982. Seedlings.—A nursery for rice seedlings is बिड़ार *birār* or बियार *biyār*. In South-West Shahabad it is बेंगा *benga*. The seed is बीहन *bīhan*, बिहनाई *bihnāi* or बीया *biya*, and the same words are also used for the seedlings of any crop; but the seedlings of rice are specially called मोरौ *mori* south of the Ganges and to the west. They are also called जरई *jarai* in Champāran. The bundles of rice seedlings ready for transplanting are आंटी *ānti* or अंटिया *antiya* north of the Ganges and in the south-east, and the quantity transplanted at one place is everywhere except to the south-east बान *bān*. Seedlings of बोरो *boro* rice which have been transplanted once and are again transplanted are called in North-East Tirhut खारु *khāru* or खरहान *kharuhān*. For fuller information concerning seedlings and transplanting, see 855 and ff.

CHAPTER V.—INDIAN CORN OR MAIZE.

983. Indian corn or maize (*zea mays*) is मकई *makaī* or मक्केया *akaiya*. It is also called जनेरा *janera* in the west and जिनोरा *jinora* in Patna, which names ought properly to be applied to the large millet (*holcus sorghum*). The stalks are धट्ठा *dhattha* to the west and ठठेरा *thathera* to the north generally. In South Bhagalpur they are ठठेरो *thathero*, and elsewhere डांट *dānt* or डांटी *dānti*. The broken stalk is लथर *lathēr* in the North-West and West Tirhut, and निघास *nighās* or निघेसा *nighesa* in East Tirhut. No special name for this has been noted south of the Ganges.

984. When the grains begin to form, but are not yet fit for eating, the ear is called सच्चा *sancha*. The unripe ear is दुद्धा *duddha* to the west generally, and also दोधा *dodha* in Shahabad. Other names are खिच्चा *khiccha* or अजू *aju* in Tirhut, दुधघोट्ट *dudhghottu* in Gaya, दुद्धा मकई *duddha makaī* in Sāran and Patna, दुधभोरो *dudhbhoro* in South Bhagalpur, and दंतकमरा *danthkamra* in South Munger. When ripe it is सुट्टा *bhutta* or बाल *bāl*. When the seeds are ripe and hard, and not fit for eating, it is called पकठाईल *pakthāil*. The roasted ear is होरहा *horha* generally, and also ओरहा *orha* to the east. The empty cob after the grain is beaten out is लेंहा *lenrha* generally; also नेहा *nerha* in East Tirhut and लेंरुरी *lenruri* in Shahabad. In Patna and South-East Tirhut an optional name is बलुरी *baluri*, and South East

Tirhut and South Munger बलरी *balri*. In South-West Shahabad the word used is खुखुरी *khukhuri* or खोंखरी *khonkhri*, and in South Bhagalpur हड्डी *haddi*. The grain beaten out is गोटा *gotā* or गोट *got*. An ear with no grain in it is called भोराह *bhorāh* or भोरहा *bhorha* north of the Ganges. When it contains only a few grains it is called पचगोटिया *pachgotiya*. The hair on the ear is भूआ *bhūa* to the west; also घूआ *ghūa* in South-West Shahabad. In Champāran and Gaya it is called सन *san*. In Patna it is मोह *monchh*; in South Munger, मोह्हा *mochha*; in Tirhut and South Bhagalpur मोच *moch* or मोचा *mocha*. It is also called केशी *kesi*. The sheath of the cob is खोइया *khoiṃya* to the west, and बलखोइया *balkhoiṃya* or बोकला *bokla* generally. In Champāran another name is खलचोइया *khalchoiṃya*, and in South-West Tirhut बलको *balko* or कोषा *kosa*. In East Tirhut it is खोइचा *khoiṃcha*, in South Munger पतौरा *pataura*, and in South Bhagalpur पोचो *pocho*. The male ear is called धनबाल *dhanbāl* or धनहरा *dhanahra*.

CHAPTER VI.—THE LARGE MILLET.

985. Large millet (*holcus sorghum* or *sorghum vulgare*) is called जनेर *janer* or जनेरा *janera* generally. A variety of it is called मसुरिया जनेर *masuriya janer* to the west to distinguish it from maize (*zea mays*, see last chapter). So also it is called नन्हिया जनेरा *nanhiya janera* in East Munger. Local names are गेहूमा *gehuma* and जोन्हरी *jonhri* in Sāran, जिनोरा *jinora* in Patna and Gaya, and गहुमा *gahuma* in South Bhagalpur. Amongst its varieties may be mentioned a large red kind grown in Shahabad, called जोधरी *jondhri*. This is called सिसुआ गहुम *sisua gahuma* in South Bhagalpur. A similar red kind is called रकसा *raksa* or रकसी *raksi*. This millet is little grown south of the Ganges. The only other kind noted there is बजड़ा *bajra*, which is described as a dwarf white variety (see however § 987). North of the Ganges दुधिया *dudhiya*, or (in South Tirhut) लरकटिया *larkatiya* or नरकटिया *narkatiya*, is a dwarf white variety. The following also occur north of the Ganges:—झलरिया *jhalariya*, of which the head bends down, and which ripens late. जेठी *jethi* in the north-west is a kind sown for fodder. A kind with two grains in one husk is called गेंहूआ *genhuān*.

986. The stalks cut up for fodder are ठठेरा *dhathera* or ठठ्ठा *dhattha* to the west, and ठठेर *thather* or ठठेरा *thathera* to the east. When the

young plant first germinates it is अँकुरा *ankura*, and the young plant is डिबभी *dibbhi* or डोभो *dibhi*. The ears are बाल *bāl*, or in East Tirhut optionally सोस *sōs*. The large stack of the stalks cut up for fodder is गांज *gānj* to the west and टाल *tāl* to the east. Local names are खम्हार *khamhār* or कांड *kānr* in South-East Tirhut.

CHAPTER VII.—THE SMALL BULRUSH MILLET.

987. This millet (*holcus spicatus* or *pencillaria spicata*) is बजड़ा *bajra* in Sāran. South of the Ganges it is sometimes incorrectly called मसूरिया जनेर (or in Patna जिनोरा) *masuriya janer* (or in Patna *jinora*), which is properly a different grain, a variety of the large millet (*holcus sorghum*; see § 986). In South West Shahabad it is जोंधरिया *jondhariya*, and in South Bhagalpur गहुमा *gahuma*. Just as the large millet is grown principally north of the Ganges, so this millet is grown almost entirely south of it. Hence there is great confusion in their names. The following terms relate exclusively to South Bihār:—The stalk is दाँट *dānt* or दाँटी *dānti* everywhere; also दट्टा *dhattha* in Shahabad and ठठरो *thathero* in South Bhagalpur. The first shoots of the plant are अँखुआ *ankhua* or सूआ *sūa*; also टिभिया *tibhiya* in South Munger and सुइया *suiya* in South Bhagalpur. To throw out shoots is अँखुआए *ankhuāēb* or सुआए *suāēb*. When the ear begins to show itself the phrase used is ललहात बा *lahāt ba* in Shahabad, रेंडा भेल है *renra bhel hai* in Gaya, ललहा रहल है *lahlahā rahal hai* in Patna, अड़ा गेल *ara gel* in South Munger, and हलहलाइके *halhalāīchhai* in South Bhagalpur. When the heads are blighted and grainless, they are ठुण्ठा *thuntha* in South-West Shahabad, बँझाड़ *banjhar* in the rest of that district and in West Tirhut, बँड़ *bānr* in Gaya, ठूठा *thuttha* in Patna, and मुड़िया *muriya* in the south-east. The fluffy flowers are घोपा *ghompa* in South-West Shahabad, जावा *jāwa* in South Munger, and फुलको *phulko* in South Bhagalpur.

CHAPTER VIII.—THE SMALL MILLETS.

988. These are—

- (1) *Panicum Italicum*.—This is टंगुनी *tanguni* to the south-west and in Sāran, and टांगुन *tāngun* in Sāran and Gaya. Elsewhere it is कौनी *kauni*, or in South Munger optionally काउन *kāūn*.

989. (2) *Panicum mileaceum*.—साँवा *sāñwāñ* or बावा *sāwāñ*. In Tirhut it is also सामा *sāma*, and in South Bhagalpur सामा *sama*.

990. (3) *Eleusine coracana*.—This is the most important of all the millets, forming the staple food of a large portion of the population. It is मड़ुआ *marua* or मड़ुआ *manrua*. The empty dry ears after the grain has been taken out are डाँटी *dānti* north of the Ganges; also कटुआ *katua* in North-East Tirhut, मोढ़ी *morhi* in South-East Tirhut, and पुत्ती *putti* in South-West Tirhut. In South-West Shahabad they are खोलड़ी *kholri*, and in the rest of that district भूसी *bhūsi*. In Patna and Gaya they are भूसा *bhūsa* or खलबोइया *khalkoīya*, and in the south-east they are भुस्सा *bhussa*. The stalks are नेरुआ *nerua* or लेरुआ *lerua* to the west, and लार *lār* to the north-east. Another word current to the north-west is द्हा *dhattha*. In Patna they are नार *nār*, in Gaya नारा *nāra*, and in the south-east लरुआ *larua* or नरुआ *narua*. In Gaya and the west डाँठ *dānth* or डाँट *dānt* or डाँटी *dānti* is also used. The green ears roasted for food are उम्मी *ummi* or उमी *ūmi* to the west and in Tirhut, and उनी *ūni* in Champāran. When cut somewhat riper, but not quite ripe, and then roasted, they are होरहा *horha* generally, and ओरहा *orha* in Tirhut and to the east. They are optionally होलहा *holha* in Champāran and South Munger. In Shahabad they are हाबुस *kābus*, and south of the Ganges generally घुँघनी *ghunghni* or घुघनी *ghughni*. This being an important food-crop, there are many popular sayings concerning it. The following may be quoted :—

जब मड़ुआ आ के गाछी भेल ।

घिया पुता सुख सुख माछी भील ॥

जब मड़ुआ में बाल भेल ।

घिया पुता के गाल भेल ॥

Jab marua a ke gāchhi bhel,

Dhiya puta sukh sukh māchhi bhel.

Jab marua meñ bāl bhel,

Dhiya puta ke gāl bhel.

—When the *marua* began to sprout, the children dried up like flies (i.e., their food had been used for seed-grain); but when the *marua* came in the ear, the children got (fat) cheeks.

मड़् आ मौन चीन सङ्ग रह्यो ।

कोदो के भात दुध सङ्ग सही ॥

Marua mīn, chīn sang dahi,

Kodo ke bhāt dūdh sang sahī.

—*Marua* should be taken with fish, *chīna* with tyre, and milk with *kodo*.

कोदो मड़् आ अन नहिं ।

जोखहा धुनिया जन नहिं ॥

Kodo marua an nahiñ,

Jolha Dhuniya jan nahiñ.

—*Kodo* and *marua* are not really food-grains, (i.e. they are despised as poor men's food), just as weavers and cotton-carders can never be cultivators.

991. (4) *Panicum frumentosum*.—This is चिन्ना *chinna* or चीन *chīna*, local variants being चीन *chīn* in East Tirhut and चीन्ह *chīnh* in South-West Shahabad. It is of two kinds in Sāran,—गौरिया *gauriya* and रक्खा *raksa*. The grains when boiled and then parched are called माड़ा *mārha*, or माँड़ा *māñrha*, or in East Tirhut माड़ *mār*.

992. (5) *Paspalum frumentaceum*.—This is कोदो *kodo*. In Shahabad a smaller variety is called कोदई *kodaī*.

993. *Miscellaneous*.—मकरा *makra* (*eleusine aegyptica*), a kind of grass of which the seeds are eaten. In the North-Western Provinces this name is applied to *eleusine coracana*, but not in Bihār.

CHAPTER IX.—PULSES.

994. Among the pulses are—

(1) *Cytisus Indicus* or *cajanus*.—This is रहर *rahar* or रहरी *rahri*. In North-East Tirhut it is also called रेहड़ *raihar*, राहरि *rāhari*, or राहर *rāhar*. The dry stalks are रेहठा *rahetha*

north of the Ganges, or रहाठ *rahāth* or राहठ *rāhath* in East Tirhut. South of the Ganges we have हरेठा *haretha* or ररेठा *raretha* (also used in Tirhut) in South-West Shahabad, रहरेठा *rahretha* in the rest of that district, रहरेठा *rahraitha* in Patna and Gaya, लहरेठा *lahraitha* in South Munger, and लारो *laretho* in South Bhagalpur. The pods are देह्री *dhenrhi* generally, and छेमो *chhemi* also north of the Ganges and in Shahabad. To the East they are also छीमड़ि *chīmari* or छिमड़ी *chhimri*. In Gaya they are also छीमी *chhimi*, in Patna डिखी *dindi*, and in South Munger डौंडी *dīnri*. The stalks used for fodder are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कटुओ *katuo* in the south-east. This and other pulses when sprouting are known as डिब्भी *dibbhi* or डौभी *dibhi*, except in the north-east, where they are गाछ *gāchh*. Bread made from this pulse, gram (भूंट *būnt*), and *phaseolus mungo* (मुङ्ग *mung*), is called लिट्टी *litti* or रोटौ *roti* north of the Ganges (both these words being general terms for bread made from any grain), भभरा *bhabhra* in Patna and Gaya, and चितावा *chitāwa* in South Munger. बरौ *bari* is a kind of round cake or fritters made similarly.

995 (2) *Phaseolus mungo*.—This is मुङ्ग *mūng* or मूंग *mūng*. In North-East Tirhut it is also called मँहा मूंग *mañha mūng*. The pods are called the same as those of *cytisis cajanus* (रहर *rahar*). The stalks used for fodder are जेङ्गरा *jhengra* in Sāran, Gaya, and South-West Tirhut, जार *jhār* in Champāran and North-West Tirhut, दाँठ *dānth* in North-East Tirhut, and गाछ *gāchh*, जमड़ो *jhamri*, or भांग *jhāng* in South-East Tirhut. South of the Ganges they are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कटुओ *katuo* in the south-east.

996. (3) *Phaseolus roxburghii* or *phaseolus radiatus*.—This is उरिद *urid* or (south of the Ganges optionally) उरहो *urdi*. In East Tirhut it is also called कलाइ *kalāi*, कराइ *karāi*, or मास कलाइ *mās kalāi*. There are several kinds, e.g., डोमा *doma* (East Tirhut), which bears in Pūs and Māgh (January); लरही *larkhi* (Sāran and South West Tirhut), नरहू *narku*, नरहो *narko*, लरहो *larko* or असनौ *asni* (Tirhut), or अगहडुआ *aghanua* (Sāran, Cham-

pāran), which bears in *Aghan* (November-December) ; त पखौ *tepakhi* (Sāran and South-West Tirhut) or कतिका *katika* (elsewhere north of the Ganges), which bears in *Kātik* (October-November) ; and भद्वी *bhadwi* (South Munger), which bears in *Bhādoñ* (August-September). Another division is into black and green varieties. The black varieties are डङ्गा *danga* (North-East Tirhut), कारी *kāri*, करिया *kariya* (Shahabad and the south-east), काला *kāla* in Gaya, and सियाह *siyāh* in Patna. The green kinds are तुलबुली *tulbulli* in North-East Tirhut, हरियर *hariar* in Shahabad, हररा *harra* in Gaya, and सबजी *sabji* in Patna. The pods are टेंगे *dhenrhi*, छेमौ *chhemi*, &c., as above.

997. (4) *Phaseolus aconitifolius*.—This has only been noted south of the Ganges. It is generally called मोथ *moth*. A smaller variety is मोथो *mothi*. The stalks used for fodder are भूस *bhūs*, कटुआ *katua*, &c., as above.

998. (5) *Ervum hirsutum* (one variety) or cicer (or *vicia*) lens (another variety).—This is मसूर *masūr* or मसुरौ *masuri*.

999. (6) *Miscellaneous*.—कुरथी *kurthi* (*dolichos biflorus*), खेसारी *khesāri* (*lathyrus sativa*),* भेंट *bhent* or भेंटवास *bhent-wāns*, खेत मास *khet mās* or खेत मासु *khet māsū* (North-East Tirhut), which is apparently a variety of *phaseolus radiatus*, भिरंगी *bhirngi* (a kind of wild pulse eaten by the poor), and (Shahabad) लतरौ *latrī*.

* It is unwholesome for human beings, but bullocks eat it greedily, e.g., in the saying—

दुधक तारौ, बैल खेसारी,
बामन आम, कायथ काम.

Duruk tāri, bail khesāri,
Bāman ān, Kāyath kām.

—Toddy is necessary for a Musalmān's happiness, *khesāri* for a bullock's, mangos for a Brahman's, and employment for a Kāyasth's.

CHAPTER X.—PEAS.

1000. Peas (*pisum sativum*) are of various kinds. The large variety is मटर *matar*, or in South-West Shahabad मयहर *mantar*. A smaller variety is केराव *kerāo*. This is often sown with barley, when the mixed crop is known as जौ केराई *jau kerāi*, &c., see § 959. The principal varieties are कबिली *kabili* (north of the Ganges) or कबली *kabli* (south of it), which is a large white kind. It is also called घेबली *ghebli* in South-East Tirhut. North of the Ganges सुगवा *sugwa* is a small green variety. Another kind is known as बजरी *bajri* in Champāran. बटुरी *baturī* in Shahabad, and कुसहू *kusahi* in Patna, Gaya, and the south-east, is a small black variety. In South Bhagalpur it is called भितगरा *bhithgara*. Another variety is दबलिया *dabliya* in South-West Shahabad, डबल केराव *daḥal kerāo* in the rest of that district, and दाबली *dhābli* in Patna.

1001. When the plant first appears above ground, it is called डिब्भी *dibbhi* north of the Ganges and in Shahabad, but in the south-west of the latter district it is डाम्भी *dābhi*. In North-East Tirhut it is also called गाछी *gāchhi*. In Gaya and Tirhut it is अंकुरा *ankura*, in Patna and Tirhut अंकुआ *ankhua*, in South Munger कन्सी *kansi*, and in South Bhagalpur गजुर *gaiur*. When the pod appears, the phrase is to the north of the Ganges पटा लागत बा *pata lāgat ba*, or a similar phrase. In South-East Tirhut they say that the plant is पटाएल *patāēl* or पटरा *patra*. In Shahabad they say it is गदराएल *gadrāēl*; in Gaya and South-West Shahabad they say टेंढ़ी लागल है (or बा) *dhenrhi lāgal hai* (or *ba*); and in Patna डिन्डी लागल है *dindi lāgal hai*. The pod when fully formed is टेंढ़ी *dhenrhi*, छीमी *chhīmi*, छेमी *chhemi*, or छिमड़ी *chhimri* to the north, and डिन्डी *dindi* to the south. In South Bhagalpur it is टेंढ़ी *dhenri*. The unripe pods are गाढ़ *gāḍ* or गाढ़ा *gāḍa*, and when used to make a pottage they are called बटकर *batkar* in South-West Shahabad. The young shoots are also used for pottage. These are called north of the Ganges साग *sāg* or भाजी *bhāji*, the latter principally to the west. When cooked to a soup it is called परेह *pareh*, and in Patna and Gaya भोर *jhor*. In South Munger they are चन्दा *chanda*, and in South Bhagalpur मटरो साग *matro sāg*. The young shoots cooked with pulse are called दलपैता *dalpaita* in South-West Shahabad, and दलसगा *dalsagga* in Patna, Gaya, Sāran, and the south-east.

CHAPTER XI.—GRAM.

1002. Gram (*vicer arietinum*) is बूट *būnt* generally. It is also called चना *chana* in Sāran, बेदाम *bedām* in East Tirhut, and रहिला *rahila** to the west.

1003. नोनो *noni* or खटार *khatāi* is the oxalie acid and acetic acid which form on the leaves. In Shahabad पीयर *pīyar* is a kind of which the grain is yellow pointed, and बूटी *būnti*, or in Patna चनी *chani*, is a smaller variety. Another small variety is बटुरी *baturi* in Shahabad.

1004. The young shoot as it first appears above ground is said to be सुआइल *sueāil*. In East Tirhut they say of it सूई फेंकलकै *sūi phenkalkaik*. The shoot is called दाम *dābh* in South-West Shahabad, and डिम्भो *dībbhi* in the rest of that district. In South Munger it is टिबूमी *tibbhi*, and in South Bhagalpur गजुर *gajur* or सूआ *sūa*. The young leaves used as pot-herbs are known as साग *sāg* or भाजी *bhāji*, the latter principally in the west. The pod is टेंढ़ी *dhenrhi* generally, also छौमो *chhimi* north of the Ganges. Another name is छौमड़ि *chhīmarī* or छिमड़ी *chhimari* in East Tirhut. In Patna it is दिण्डो *dindi*, and so also in South Munger. In South Bhagalpur it is टेंढ़ी *dhenri* and in South-East Tirhut optionally डौरी *dāñri*. The unripe pods are कचरा *kachra*, and elsewhere कचरी *kachri*. When the gram appears in the pod, the verb used is गदराएब *gadrāēb*. The plant is then called in South-West Shahabad पटकी *patki*, and in the rest of that district चटकोहा *chatkoha*. In Gaya the phrase is चिटुरा लागल है *chitura lāgal hai*,

* E.g. in the song—

रहि रहिला के पूरि कचौरी

रहि रहिला के दाल ।

रहि रहिला के कैलौं खिरवरा,

बहुत मोटे लो गाल ॥

Ehi rahila ke pūri kachauri,

Ehi rahila ke dāl ;

Ehi rahila ke kailāñ khirawara,

Bahut motailen gāl.

—I made this gram into *pūri* (thin bread fried in clarified butter) and cakes into pottage *khirawara* (cakes of rice-flour prepared in hot water), and my cheeks got very fat.

and in Patna चट्टा धरिस है *chattu dharis hai*. The husk of the gram is बलुखा *balukha* in South-East Tirhut; elsewhere it is भुसा *bhussa*, भुंसा *bhūnsa*, or भूसा *bhūsa*. Gram injured by rain is मराइल *marāil*, in Sāran गलल *galal*. In Tirhut it is मारल गेल *māral gel*. South of the Ganges it is पतलगू *patlaggu* पतलगुआ *patlagua*, except in South-West Shahabad, where it is उकटा *uktha*, in South Munger दहियाएल *dahiyāēl*, and in South Bhagalpur दगियाएल *dagiyāēl*.

CHAPTER XII.—SUGAR-CANE.

1005. Sugar-cane (*saccharum officinarum*) is known generally as ऊख *ūkh* or ऊखि *ūkhi*. In Tirhut, Patna, Gaya, and South-East Bihār a more general name is केतारी *ketāri*. In North-East Tirhut it is also known as कुसियार *khusiyār*. Among the varieties are—

कुसिहार *kusihār* (south of Ganges), a dwarf hard variety.

केतार (Gaya and the south-east), केतारा *ketāra* (Patna), केवाली *kewāli* (Sāran), केवाही *kewāhi* (Shahabad), रौंदा *raunda* (South Munger), a tall thin variety. Ripens in *Katik* (October-November).

केवाली *kewāhi*,—see केतार *ketār*.

चिनिया *chiniya* or चिनियाँ *chiniyān*, which is a soft, large, whitish cane. Good for eating in *Phāgun* or *Chait* (March). It is called पनसारी *pansāri* in Gaya and Shahabad, पनसाही *pansāhi* in Sāran, and also पनछाही *panchhāhi* or पंसहिया *pansahiya* in the south-west of that district and in West Tirhut. In South Bhagalpur it is called पौंडी *paunri*.

नरगोरी *nargori* (North Bihar),—see बरौखी *baraunkhi*.

पछियारी *pachhiyāri*,—see पोंट, I *ponrha*.

पनछाही *panchhāhi*, पनसारी *pansāri*, पनसाही *pansāhi*,—see चिनिया *chiniya*.

पोंट, I *ponrha* (west), पोंडा *ponra* (Patna and Gaya), पछियारी *pachhiyāri* (South Bhagalpur), a tall, stout, juicy variety.

पौंडी *paunri*,—see चिनिया *chiniya*.

बरौखी *baraunkhi* (Sāran), बार ऊख *bar ūkh* (South-west Tirhut), or नरगोरी *nargori* (North Bihār generally). This is thin, with a reddish bark. The juice is sweet and thick.

भुरली *bhurli* (North-West Bihār and West Tirhut), a very thick short cane, full of juice. Fit for eating in *baisākh* (April-May).

मनगो *mango*,—a small, hard, red cane.

रेवड़ा *renwra* (North-West Bihār and South-West Shahabad) or सकरचीनी *sakarchīni* (Patna and Gaya)—a yellowish kind, not good for eating.

रौंदा *raunda*,—see केतार *ketār*.

ललगोड़ी *lagonri*,—a tall, red variety.

सकरचीनी *sakarchīni*,—see रेवड़ा *renwra*.

साही *sāhi* (South-West Tirhut),—a dwarf variety.

हथुनी *hathuni* (Sāran and West Tirhut),—a moderately thick variety.

1006. A cane-field is to the west उखाँव *ukhāñw* or उखारी *ukhāri*. Elsewhere it is simply ऊख (or केतारी) के खेत *ūkh* (or *ketāri*) *ke khet*. Sugarcane land requires careful cultivation, or, as the saying runs, तीन पटावन, तेरह कोड़न *tin patāwan, terah koran*,—three waterings, thirteen hoeings. Land prepared for sugar-cane is उखाँव *ukhāñw* in North-West Bihār. When the land is left fallow the autumn preceding the planting, the plant is called पोड़ा *porha* in the North-West and in South-West Tirhut, and सुंगार *sungār* in North-West Tirhut. When an autumn crop is taken the season before planting the cane, the system is known as जरी *jari* to the west, or in Sāran नारी *nāri*. In North-West Tirhut it is called दोतुरा *dotura*. South of the Ganges it is generally called चौमास *chaumās*. When cane is cultivated without irrigation, a layer of leaves, grass, &c., is thrown over the seed and acts as a sort of hotbed. This system is known as खदियाओल *khadiyāöl* to the west and in South-West Tirhut, and गोआ पटाएव *goa patāāēv* in North-West Tirhut. To the west two ploughs are used in cane-planting. The first is simply called हर *har* or पहिया वाला हर *pahiya'wāla har*; the second is called कान्ही के हर *kāñhi ke har* in Sāran and भठौनी *bhatthauni* in Champāran. The second plough has a bundle of grass tied round it, called कान्ही *kāñhi* or कौनी *kāñni*, to widen the furrow. The furrow is everywhere सिराउर *sirāūr*, also रेह *reh* in North-East Tirhut. South of the Ganges a second plough is not used. In Azamghar the furrow is filled up by ploughing a second furrow alongside it, but in Bihār this is usually done by hand.

1007. The first watering of the cane is गण्डा धार *ganda dhār* in Gaya and South-West Shahabad; in the rest of Shahabad it is हेंवका

chhenwka. In Patna it is **पनगडा** *panganda*, and in South Bhagalpur **अंधरी पटावन** *andhri patāwan*. Elsewhere it is simply **पहिल पटावन** *pahil patāwan*. The second watering is **कोड़ा** *kora* in Patna. Elsewhere it is **दोसर पटावन** (or **पानी**) *dosar patāwan* (or *pāni*), with a variant **दोसरो पटावन** *dosro patāwan* in South Bhagalpur. The third watering is **आखरी** *ākhri* in Patna; elsewhere, **तेसर** (or **तेसरो** in South Bhagalpur) *tesar* (or *tesro*) *patāwan* (or *pāni*).

1008. Cane sprouting from the roots left since the previous season is known as **खंटी** *khūnti* north of the Ganges, and also **खंटिया** *khuntiya* in North-East Tirhut. When sprung from fresh seed it is known as **बावग** *bāwag*, or (optionally) in Tirhut **रोप** *rop*. Cane sown after the autumn crop is cut is known as **जरिया के ऊख** *jariya ke ūkh* to the west, and also **नारी के ऊख** *nāri ke ūkh* in Sāran. In South-West Tirhut it is **दोतुरा के ऊख** *dotura ke ūkh*. Elsewhere it is known as **चौमबिया** *chaumasiya*. Cane cut up for seed is known as **गेंडा** *genra* or **गेंडो** *genri* to the west, and **टोना** *tona* or **टोनी** *toni* to the east. **गुल्ली** *gulli* is also used in Shahabad. In Patna it is also called **पोंहड़ा** *ponhra*, and in South Bhagalpur **बीहन** *bihan*. When only the top of the cane (which sprouts quicker than the rest) is cut up for seed, the pieces are called **अंगेर** *anger* in Sāran, **अंगैरा** *angenra* in Gaya, **अगारी** *agāri* in Patna, **अगरा** *agra* in South Munger, and **आगा** *āga* in South Bhagalpur. North of the Ganges they are called **बधिया** *badhya* or (in North-West Tirhut) **फनगी** *phungi*. The hole in which the cane slips are kept before planting is **खाद** *khād* in Sāran, **खाता** *khātu* in Champāran, **गाड़ा** *gāra* in Shahabad, **गंडुवार** *ganrsār* in Gaya, **बलवार** *balsār* in Patna, and **टोनखाद** *tonkhād* or **टोनखावा** *tonkhāwa* in the south-east.

1009. The sprouting eyes of the cane are **आंखि** *ānkhī* or **आंख** *ānkh* in Gaya and to the west generally; so also in South Munger. In North Tirhut they are **अंखिया** *ankhiya*, and in South-West Shahabad **अंखवा** *ankhwa*. In Patna and East Tirhut they are **अंखुआ** *ankhua*, and in South Bhagalpur **अंखियाय** *ankhiyāy*. When just sprouted, the cane is called **पुआड़ी** *puāri* in Champāran, **पौरी** *pauri* in South-West Tirhut, and **गोभी** *gobhi* elsewhere north of the Ganges. In Shahabad it is called **पोद** *poi*, in Gaya it is said to be **अंकुराएल** *ankurāēl*, in Patna **अंखुआरेल** *ankhuāēl*, and in Sāran **सुइयाएल** *suigāēl*. In South Munger it is **टिब्बी** *tibbhi*, and in South Bhagalpur **डिपी** *diphi*. The earth is hoed (**कोड़ल** *koral*) once after the cane has sprouted. This is called **पुआरी के जोत** *puāri ke jot* in Champāran, and **अन्हरिया** *anhariya* in North-East Tirhut. Elsewhere it has no special name. The chief

hoeing is done in *Akhārkh* (June-July), and is called अखाढ़ी कोड़न *akhārhi koran* or अदरा के कोड़नी *adra ke korni*. To the west it is called असाढ़ी कोड़ *asarhi kor*, and in Gaya it is पासा *pasa*.

1010. The root is जड़ or जेर *jar* to the north-east, and मूढ़ *mūrk* elsewhere north of the Ganges. In Shahabad it is जड़ खर *jar khar*, in Gaya and South Bhagalpur खूँटो *khūnti* or खूँटिया *khūntiya*, and in Patna and South Munger जड़ी *jari* or जड़िया *jariya*. When the sprouts are two or three feet high, they are called टोंटा *tonta* in Patna. Elsewhere they have no special name: the plant is simply described as भर ठे हुना *bhar thekuna*, or in some similar way. The knots on the cane are पोर *por*, and (in Shahabad) पोइ *poī*. They are also called गिरे *gire* or गिरेह *gireh*. When these become visible, the plant is called पोराना *porāna* in Champāran, Patna, Gaya, and the east generally. In West Tirhut they are गिड़ाना *girhāna*, and in South-East Tirhut पोर छोरना *por chhorna*. In Shahabad they are called डेंडौका *denrauka*. When the plant is ready for cutting, it is called अगरबन्धू *agarbannhu* in Patna and अंगेरबन्धू *angerbandhu* in Gaya. In the south-east it is दानू *dānr*. Elsewhere it has no special name. A sprout of cane is आंख *ānkh* north of the Ganges and in Shahabad and Gaya. In North Tirhut it is अंखिया *ankhiya*, in Patna अंखुआ *ankhua*, in South Munger कनसी *kansi*, and in South Bhagalpur गोंजी *gonji*. The leaves at the top and the upper part of the cane are अगेड़ *agenr* in the west, and गेंड़ *genr* in the south-west of Shahabad. In Patna and Gaya they are अंगेरी *angeri*, and also अग्रा *agra* in the latter district. In Tirhut they are पगार *pāgar*, in East Tirhut छीप *chhīp*, and in the south-east पगड़ा *pāgra*. The dry leaves at the top are पतैन *patain* in Sāran and South-East Tirhut, पतहर *pathar* in Champāran and North-West Tirhut, पतलो *patlo* in South-West Tirhut, and पतरस *patras* in North-East Tirhut. In Shahabad they are पतई *pataī*, in Gaya पतौरा *pataura*, in Patna पतहूल *pathul*, in South Munger पतौरा *pataura* or पतहोल *pathul*, and in South Bhagalpur पतहोर *pathor*. Shoots coming from the knots are कंगोजर *kangojar* or कनोजर *kanojar* in South-East Tirhut.

1011. A branch springing from the bottom and injuring the plant is दोंज *donj* in Sāran and South-West Tirhut, पछखी *pachkhī* in Champāran, फुटना *phutna* in North-West Tirhut, and गोभी *gobhi* in East Tirhut. In South-West Shahabad it is कनखी *kankhi*, and in the rest of that district गंवखा *ganwkha*. In Patna and Gaya it is जोंका *jonka*, and in the south-east पगुड़ी *paguri*. In South Bhagalpur

it is also पहुँच *pahunch* or पोरनोबो *pornowo*. When a plant is attacked by insects, which are called in Sāran and Champāran सीना *sīna* or टाड़ा *tāra*, it is called north of the Ganges कनाइल *kanāil* or रतइल *ratral*, or (in Tirhut) कनाह *kanāh*. The latter name is also current in South-West Shahabad, and variants are कनाहा *kanāha* in South Munger, कानो *kāno* in South Bhagalpur, and काना *kāna* in Patna. In Gaya it is called रताइल *ratāil*, and another term in use in Patna is रसाइल *rasāil*. North of the Ganges a plant is called मुड़ियारी मारल *muriyāri mārāl* when the top withers and fresh sprouts (टेनी *teni* in Sāran and ढोंजो *donji* in Tirhut) come out from underneath.

1012. The green top cut for fodder is अगेंड *agenr* or अंगेर *anger* in Sāran, गेंड *genr* in Champāran and Shahabad, अंगेरी *angeri* in Patna and Gaya, and also अगारा *agra* in the latter district, and अगाड़ *agār* in South Munger. In Tirhut it is पगार *pagār*, and in South Bhagalpur पगड़ा *pagra*. The piece between two knots cut for eating is पोर *por*. The piece of cane chewed at one time is गुल्ला *gulla*, or (in Shahabad) optionally गुल्ली *gulli*, and the refuse thrown out of the mouth खोइया *khoiya* north of the Ganges. South of the Ganges it is generally खोइया *khohiya* or चेषुआ *chepua*, local names being सिट्ठी *sitthi* in Shahabad and South Munger, (also used in West Tirhut) and चोपा *chopa* in South Bhagalpur. For the pieces of cane cut for the sugar-mill, see § 288.

1013. A bundle of canes is पांजा *pānja*. A large bundle is बोझा *bojha*, which is as much as can be carried by a man.

1014. Among the *preparations of the sugar-cane* may be mentioned रस *ras*, or कचरस *kachras*, and South Bhagalpur कचो रस *kanchō ras*, which is the juice of the cane. When boiled down and undrained, it is राब *rāb* or (in Patna and Gaya) रावा *rāwa*. When boiled down for a longer time, it becomes गुर *gur* or गूर *gūr* (often spelt गूड़, गूड़). When made up in smallish balls it is called भेली *bheli*. Other names are मिठाइ *mithāi*, and when made round and flat, चाकी *chāki* and चकरी *chakri* in Sāran, and चक्की *chakki* in Patna and Gaya. The raw sugar which remains in the bag after pressing the *rāb* is called सक्कर *sakkar*, or in Patna, Gaya, and the south-east सक्कर *sankar*. When dried, it is called खाँड़ *khānr* or भूरी *bhārā* or भूरा *bhūra*, i.e., brown sugar. The molasses, or juice which runs out of the bag when the *rāb* is pressed, is called छोआ *chhoa*, or in South-West Shahabad सिरा *sira*. मिसरी *misri* is sugar-candy or loaf-sugar, and चिन्नी *chinni* or चीनी *chini* is refined brown sugar (चक्कर *sakkar* or भूरा *bhūra*). The molasses (छोआ *chhoa*) above

mentioned is used in tobacco manufacture, and is then called तगार *tagār* in Gaya, गरिया *gariya* in Patna, and फाँक *phānk* in South Bhagalpur.

1015. In a sugar-refinery रस *ras* (or in the north-west सरबत *sarbat*) is the raw sugar dissolved in water. मेल *mail* is the scum taken off the boiling-pans. To the south-east this is मैला *maila*, and in North-West Tirhut and Shahabad महिया *mahiya*. The boiled juice is सीरा *sira*, and the clear filtered juice रास के रस *rās ke ras*. To the north-west the juice after the first filtering is दोमा *doma*, and after the second ठोपारी *thopāri*. When the scum is mixed with water and again boiled it is called पसावा *pasāwa*.

CHAPTER XIII.—COTTON.

1016. The cotton-tree (*Gossypium herbaceum*) is known everywhere except to the south-west as बङ्गा *baṅga* or बाँगा *bāṅga*, with a local variant बाँगे *bāngo* in South Bhagalpur. To the west it is called कपास *kapās*, which properly means the cotton in the pod. Most kinds of cotton ripen about Baisākh (April-May). Amongst the varieties may be noted भोगिला *bhogila* (north of the Ganges), a good kind with large pods, and of medium height; भोचरी *bhochri* (north of Ganges), a small variety, of which the cotton is apt to get blown out of the pod by the wind. फेटवाल *phetwāl* is a kind grown in North-West Tirhut, and गाजर *gājar* is one grown close to the house in the बारो *bāri*, and not in the fields, in North-East Tirhut and Shahabad; ररिया *rariya* (Patna, Gaya, and the south-west), a dwarf variety; बड़ैया *baraia* (Patna and Gaya), a large variety; लरमा *larma* (Sāran), नरमा *narma* and हँवती *henwoti* (Shahabad), a dwarf variety. Other kinds grown in Shahabad are बाँरूछा *bañrūchha* or बड़ूछा *bañrūchha*, and मनवाँ *manwān*, and in Munger we find गोला *gola* and सुफेद *suphed*. Tirhut is famous for a special kind of cotton which ripens in Bhādoñ (August-September), called कोकटी *kokti* or भदेया *bhadāiya* which is of a red colour, and of which thread and cloth of extreme fineness are made. A dress of *kokti* cloth lasts a life-time.

1017. The uncleaned cotton in the pod is कपास *kapās*, also बाँगा *bāṅga* in East Tirhut, बाँगे *bāngo* in South Bhagalpur, and काँच रुखा *kāñch rūxa* in South Munger. To clean the seeds from cotton is ओटब *otab* or ओटाब *ontab*, and the operation is called ओटनी *otni* or ओटार *otās* in

Sāran, and औंटा *auntā* in South Bhagalpur. The last two words also mean the wages paid for cleaning. The cotton-pod is called टेंढ़ *dhenrh* to the north-west and टेंढ़ी *dhenrhi* in Tirhut and South Bhagalpur. In Shahabad it is टेंढ़ी *dhonrhi*, in Gaya टेंढ़ *ter*, in Patna and South Munger डिन्ही *dindi* or डोंड़ी *dinri*. The cotton-seed is बनौर *banaur* to the west, बंगौर *bangaur* in Tirhut, बंगौरा *bangaura* in South Munger, and बंगठी *bangthi* in South Bhagalpur. In South-West Shahabad it is बंदौर *bandaur*. A cotton-picker is लोढ़निहार *lorhnikār* (which means simply 'gatherer') in the north-west; elsewhere there is no special name. North of the Ganges he or she is paid by a share of the cotton picked. This is called पई *paī* in Sāran and South-West Tirhut, पोइ *poi* in South-East Tirhut, and बोइन *boīn* in North-East Tirhut. In North-West Tirhut the share is a fourth of the crop, and is called चौठैया *chauthaiya*.

1018. The stages of growth in the plant are as follows :—

When the first leaf shows, it is called पतियाएल *patiyāēl* north of the Ganges. In South-West Shahabad it is डुब्भी *dubbhi*, in the rest of that district डिब्भी *dibbhi*, and in Patna and Gaya कनियाएल *kanīyāēl*.

The next stage is दोपतिया *dopatiya* to the north-west, and also south of the Ganges generally. In Tirhut they say it is कपारी फोरल *kapāri phoral*. In Gaya it is पतिया *patiya*, in South Munger दोपत्तो *dopatti*, and in South Bhagalpur दुपतियो *dupatiyo*.

The third stage is चौपतिया *chaupatiya* or (to the north) चरपतिया *chārpatiya*, and in South Bhagalpur चरपतियो *charpatiyo*.

The flower has no special name, and is simply called फूल *phul*. To flower is फुलाएल *phulāēl*.

The pod bursting is कपास फूटब *kapās phutab* to the west, and in East Tirhut बांगा फूटब *bānga phūtab*. In South Bhagalpur it is बांगो फूटब *bāngo phūtab*, and in South Munger पीटा *phīta*.

1019. Raw cotton is कपास *kāpas*, or बांगा *bānga*, बांगो *bangō*, &c., as above. In East Tirhut बांग *bāng* is also used. To the west बांगा *bānga* means cotton stalks. From रड़िया *rārhiya* (raw cotton) about one-sixth clean cotton is obtained; from भोचरी *bhochri* and कोकटी *kokti*, about a quarter; from भोगिला *bhogila* and हेंवतो *henwti*, about a third; and from पेटवाल *phetwāl*, about two-fifths. मिश्ररा *mijhara* north of the Ganges is a mixture of भोचरी *bhochri* and भोगिला *bhogila*.

1020. Cotton is the subject of many proverbs, as (for instance) South Munger pro verb जेकरा बारह बिगहा बांग, कमर में डोरो ना, *jekra*

bārah bigha bāng, kamar meñ doro na—(here's a fine miser) he has twelve *bighas* of cotton and can't afford a string for his waist.

CHAPTER XIV.—TOBACCO.

1021. Tobacco (*nicotiana tabacum*) is तमाकुल *tamāku* or तमाकुल *tamākul*. It is little grown south of the Ganges except in South Bhagalpur and South Munger. North of the Ganges there are three main classes :—

- (1) *desi* or (North-East Tirhut) बड़की *barkī*.
- (2) बिलायती *bilāēti* or (in Champāran and North-West Tirhut) कलकतिया *kalkatiya*.
- (3) जेठूआ *jethua*, which is sown in *Magh* (January-February), and cut in *Jeth* (May-June).

In East Bihār are found धमाकुल *dhamākul*, a broad-leaved variety, and पण्डठिया *pandathiya* and खंगड़ीवा *khangrīwa*, narrow-leaved varieties.

1022. In Shahabad मोरहन *morhan* are long leaves of the best kind, and छेउआ *chheua* the next quality.

1023. When manufactured, there are three main kinds :—

- (a) *Chewing-tobacco*.—खैनी *khaini* or सूरती *surti*, or in Patna रोखता *dokhta*. Some people call this कल जुग के अमृत *kal jug ke amrit*, or the ambrosia of the *kali* age.
- (b) *Snuff*, which is नास *nās* or नस *nas*.
- (c) *Smoking-tobacco*.—This is called पौखनि *piani* or पीनी *pīni* generally. Among its kinds may be noticed काला *kāla* (North-West and South-East Tirhut) or पकुआ *pakua* (Tirhut), which is the coarsest kind. कन्दई *kandai* or भुसना *bhusna* in South Bhagalpur, and गूँड़ी *gūñri* in South Munger, is broken tobacco. कड़ुआ *karua* or (in South Bhagalpur) कड़ुओ *karuo* is a second-class strong kind. दोरसा *dorassa*, or in South Bhagalpur दोरसो *dorasso*, is a mixed tobacco of fair quality. Another similar kind is called मसालदार *masāldār* or महकौआ *mahkaua*, खमौरा *khamīra* is a scented kind mixed with spices, and सादा *sāda* is the plain kind in common use. मलुआ *malua* to the west is the usual kind sold in

shops, and **दोकानौ** *dokāni* is the cheap kind used by the poor.

1024. The stalks are **डण्टी** *danti* generally, with local variants **डंट** *dānt* in South Munger and **डंटकी** *dantki* in South Bhagalpur. In East Tirhut they are also **डंट** *dānth*. The refuse broken leaves and stalks are **आला** *jhāla* in the south-east, and in South-East Tirhut **खरसान** *kharsān*. When blisters come on the leaf when ripe, the verb used is **चटब** *charhab*; also **गुलटियाब** *gulthiyāēb* or **चितियाब** *chitiyāēb* in Champāran. The blisters themselves are called **चित्ती** *chitti*. The seed-capsules are **घुनौ** *ghūni* in Sāran, **फर** *phar* in Champāran, and **बिचौ** *bichchi* in Tirhut generally. The nipping or cutting off of the head is **पता तूरब** *pata tūrab* in Sāran and South-West Tirhut, **छोपनी** *chhopni* in South-East Tirhut, and **काटब** *kātab* or **कटनी** *katni* elsewhere. Sometimes shoots appear after doing this, and they are called **दोंजी** *donji*. Other local names are **पचखी** *paohkhi* in Sāran and Champāran, **कनोजर** *kanojar* in North-East Tirhut, **कनैल** *kanail* or **कांखी** *kānkhī* in South Tirhut, and **कनई** *kanai* in the east generally. The first crop is called **मोरहन** *morhan*. A second crop raised from the roots is **दोंजी** *donji*, or in South Bhagalpur **खुंटिया** *khuntiya*. Tobacco seedings are called **पोआ** *poa* in South Bhagalpur.

1025. Tobacco is the subject of many proverbs and tales. An example of the former is—

चूँ तमाकु सान के, बिग माँगे जे दे ।

सरपुर नरपुर नागपुर, तीनु बस कर ले ॥

*Chūn tamāku sān ke bin mānge je de,
Surpur narpur nāgpur, tīnu bas kar le.*

—The man who mixes tobacco with lime (for chewing) and offers it without being asked conquers (by his virtuous action) heaven, earth, and the lower regions.

1026. A folk-tale about tobacco runs that a villager who went to a distant village to visit his friends found them smoking in the morning before they had said prayers, whereupon he said—

भोर भय मनुष सब जागे ।

हुक्का चिलम बाजन लागे ॥

*Bhor bhae, manus sabb jāge,
Hukka chilam bājan lāge.*

—At daybreak the people awoke, and immediately the *hukkas* began to gurggle.

To which one of the smoking party replied—

खैनी खाए न तमाकु पीए ।

से नर बताव कै से जीए ॥

Khaini khāe, na tamāku pīe,

Se nar batāwa kaise jīe.

—Show me the man who can live without either chewing or smoking tobacco. This verse has passed into a proverb.

1027. Tobacco is often compared to the river Ganges, which has three streams,—one of which flows to heaven, another to hell, and the third to the world of mortals. So also tobacco has three branches, viz. snuff, which, by being smelt, goes upwards; smoking-tobacco, which, by being smoked, goes downwards; and chewing-tobacco, which goes neither up nor down.

CHAPTER XV.—OPIUM POPPY.

1028. Opium poppy (*papaver somniferum*) is पोखता *posta* or (in Patna) पोखत *posat*. The advances made to the cultivators are दादनी *dādni*. The average produce per *bigha* is सरदर परतार *sardar partar* or परता *parta* north of the Ganges and in Gaya. In Shahabad it is माल *māl*, and in Patna पदा *paida*. The rough measurement of the field is लठाबन्दी *lathābandi* in South-West Shahabad, and elsewhere south of the Ganges नाप *nāp*. North of the Ganges it is नापी *nāpi*.

1029. The poppy petals are फूल *phūl*, and the heads टेंटी *denrhi*, or in Patna डिन्डी *dindi*. The cakes of poppy petals are फुलपता *phulpata* in Chāmpāran, फुलपत्ती *phulpatti* in Sāran and Tirhut, and पत्तल *pattal* in Patna. Elsewhere they are रोटी *roti*.

1030. The instrument used for piercing the capsule is नहरनी *naharni*, or in Tirhut optionally लहरनी *laharni*. In Patna and Gaya it is नरहनी *narhanni*. To lance the capsule is पाछव *pāchhab*. The milky juice which exudes is दूध *dūdh*, and the opium yield is माल *māl*. The scraper used for collecting the coagulated opium off the pod is called सिनुहा *situha* or सिनुआ *situa*. In South-East Tirhut sometimes a bamboo scraper is used, called पोछनी *pochhni*. The gathering of opium is उठाएव *uthāēv* generally. Local words are काछव *kāchhab* to the north-west and in North-West Tirhut, and पोछव *pochhab*

also in North-West Tirhut. The person who lances the capsules is **पछ्निहार** *pachhnihār* or (fem.) **पछ्निहारिन** *pachhnihārin*, and he or she who collects the coagulated opium which has exuded from the capsule is **उठौनिहार** *uthaunihār* or **उठौनिहारिन** *uthaunihārin*. The grain of the prepared opium is **दाना** *dāna*, and its consistency **सुखियन** *sukhyan*.

1031. The grains of opium-seed are **दाना** *dāna*. The shell is **खोइया** *khoiya* north of the Ganges, and **खोइिया** *kyohiya* in Gaya. In South-West Shahabad it is **खोलड़ी** *kholri*, in the rest of that district and in South-East Bihar **बोकला** *bokla*, and in Patna **बकुला** *bakula*. In Gaya **चिटुरा** *chitura* are poppy capsules which are empty and have not borne seeds. The oil-cake prepared from the seeds is **पिन्ना** *pinna* or **पीना** *pīna*.

1032. The refuse opium, consisting of the washing of the vessels, &c., is **घोखन** *dhoan* north of the Ganges and **घोई** *dhoi* south of it. In the south-east it is **घोए** *dhoe*. The refuse scraped from the vessels is **खुरचन** *khurchan*, or (Gaya, South-West Shahabad, and South Munger) **खखोरन** *khakhoran*. The juice which drains off the fresh opium is **पसेवा** *pasewa*. This is inspissated on rags, and the product is **कप्पा** *kapha*, of which **काप्पा** *kāpha* in Shahabad and **कप्पा** *kappha* in Sāran and South Munger are local variants. The fluid opium used in pasting the leaves on the cakes is **लेवा** *lewa* in Patna, and the cakes themselves are **गोटी** *goti*.

1033. Preparations of opium.—**मदक** *madak* is made by boiling down and inspissating the juice (**अरख** *arakh*) of pure opium or **कप्पा** *kapha*. This inspissated juice is known as **किमाम** *kimām* or (in Gaya) **केमाम** *kemām*. With it are mixed cut-up betel or guava leaves, known as **जासू** *jāsu*. The pipe used for smoking *madak* is known as **महूर** *mahrū* or **ठरिया** *thariya* or **ठटिया** *tharhiya*, or to the south-east **मेरु** *meru*. A small piece of *madak*, known as **छोटा** *chhita*, is ignited in the bowl of the pipe with a spill of charcoal, called **कलम** *kalam* or (in South Bhagalpur) **कंगड़ा** *kangra*, which is held by a small pair of tongs, called **चिमटा** *chimta* in the north-west and **चूँटी** *chūnti* south of the Ganges.

1034. **चरहू** *chandu* or **चाँहू** *chāndu* is the distilled juice of pure opium, and is smoked in an earthen bowl called **चिलम** *chilam* to the north-west and **दावात** *dawāt* south of the Ganges. This is attached to a stem called **नगाली** *ngāli* in Sāran, Patna, and Gaya, **नरचा** *narcha* in Champāran, and **नर** *nar* in North-West Tirhut. Another name is **बन्बू** *bambu* or **बाँबू** *bāmbu*, bamboo. It is stirred with an iron skewer, called **थक** *thak*.

When it is desired to make the preparation extra strong, the sediment which accumulates in the stem of the pipe is added. This is called अन्ची *anchi* south of the Ganges generally, इन्ची *insi* in South Munger, and इन्ची *inchi* in South Bhagalpur. In Patna it is also called कैटी *kainti*, and in Champāran कैटी *kaiti*.

1035. पिनिक *pinik* is the drowsiness produced by opium intoxication, and चुसकी *chuski* the quantity of opium water drunk at one time.

CHAPTER XVI.—HEMP.

1036. The hemp plant (*cannabis sativa*) is known as गाँजा *gānja* when cultivated in Rajshabai, and भाँग *bhāng* when wild elsewhere. The leaves are known as भाँग *bhāng* or भङ्ग *bhang* (generally), सबुजी *sabuji* (north-west), or सबजा *sabja* (Patna and Gaya). A favourite way of taking the drug is in the form of a sweetmeat, called मजूम *majūm* or भाजूम *mājūm*. चरस *charas* is the resin which exudes from the flowers and leaves.

1037. The flat *gānja* is चपटा *chaptā* or चिपटा *chiptā*; also in Shahabad कली *kali*. The round *gānja* is गोल *gol*, also गिरगिटिया *girgitiya* in South-West Shahabad, and also पमड़ी *pamri* in the rest of that district. Broken *gānja* is रोरा *rora* or चूर *chūr*, or (in Gaya and South Munger) रई *rai*. In Shahabad बालूचर *bāluchar* and जासर *jāsar* are two kinds of imported *gānja*. *Gānja* with stalks attached is called दाढ़ी *dārhī* in Shahabad. मेदनी *medani* or मेदनी *medni* is a plant taken with *gānja*.

CHAPTER XVII.—INDIGO.

1038. Indigo (*indigofera tinctoria*) is लौल *lāl*. The word नील *nīl* used by Europeans is a Westernism borrowed from Urdu-knowing subordinates.

1039. Indigo sown before the rains and irrigated by artificial means is called पटौआ *patāua*. The first cutting is मोरहन *morkhan*. The second cutting is खूँटी *khūnti* or (in South-East Tirhut) दौंजी *donji*, and the third cutting is called तेंजी *tenji* or तेलरौ *telri*, or in the north-west तिराँटी *tirānti*. If the second or third cutting is allowed to grow on to the second year it is called कलम *kalam* or कलमौ *kalmi*. In South Bhagalpur there are two sowings (बावग *bāwag*),—one called कतिकौ

katiki (कातिक *Kātik* = October-November), and the other फल्गुनी *phalguni* (फाल्गुन *Phālgun* = February-March). In North Biḥar the chief sowing is the फगुनी *phaguni* (फागुन *Phāgun* = February-March), and there is a second sowing in अखाढ़ *Akhārḥ* (June-July), called अवाढ़ी *asārhi* or अखाढ़ी *akhārhi*. There are also sowings in कातिक *Kātik* (October-November) and बैसाख *Baisākh* (April-May).

1040. The system of obtaining the plant from cultivators on advances is called दादनी *dādni* or दादन *dādan* in the north-west, in South-West Tirhut, and in South Bhagalpur. When indigo is grown by cultivators who have entered into an agreement to do so, it is called रैयती *raiyaṭi* or असामिवार *asāmiwār* or असामियार *asāmiyār*. Under the system called in the north-west खुश खरीद *khush kharīd*, the planter advances money to a cultivator to sow indigo. He also advances indigo-seed at a given rate, the price of which is recovered in the settlement of accounts. This is also called खुसकी *khushi* in Champāran and नविस्तखानी *navishtakhani* in North-West Tirhut. ठीका के लोह *thika ke loh* is when the planter takes a village in farm and cultivates the *zira'ats* (जिरात *jirāt*) and such other land as he can secure. The special cultivation carried out by the planters themselves is जिरात *jirāt*, or (in South Bhagalpur) बाड़ी *bāri*. The divisions of their estates are called जिला *jila*, each under charge of a जिलादार *jilādār*, and a subdivision is (north of the Ganges) टोक *tok*, under charge of a टोकदार *tokdār*.

1041. अलावा *alāwa* or अलावे *alāve* is indigo grown by the cultivator on his land after opium or other crop.

CHAPTER XVIII.—OTHER DYES.

1042. The following may be noted :—

- (1) आल *āl* (*morinda citrifolia*).—This is used for dyeing red cotton cloth सालू *sālu* and the coarse red cloth खादिया *khāruān*. The root is divided into classes, called बाना *bāna*. The best and thinnest roots are known as पूहा *phūha*. The thickest roots are कचरी *kachri* in Shahabad and South Munger, and तोरान *toran* or गुल्ली *gulli* in Patna and Gaya. मेल *mel* in Shahabad is a mixture of the two kinds.

1043. (2) *Safflower* (*carthamus tinctorius*).—This is कुसुम *kusum* generally north of the Ganges, and कोसुम *kosum*

south of it. A local name is फूल *phul* in Tirhut. The seed is बररी *barri* in South Munger. It is also called to the west and in Patna and Gaya बररे *barre*. The following are some of the colours prepared from safflower :—

असमानी *asmani*, light blue.

कागी *kāgi*, navy blue.

काला *kāla*, black,

काहि सबुजा *kāhi sabuja*, dark green.

केसरिया *kesariya*, saffron-yellow.

गुलाब *gulāb* or गुलाबी *gulābi*, pink.

चंपई *champai*, orange.

नारङ्गो *nārangi*, orange yellow.

पैठानी *paithani*. Made by dipping into an indigo-vat also.

फालसाही *phālsāhi*, plum-coloured.

बदामी *badāmi* or बेदामी *bedāmi*, almond-coloured.

वैंगनी *baingni*, purple.

मासी *māsi*, a very dark green.

लाल *lāl*, red.

कौला *kāla*, dark blue.

सबुजा *sabuja*, green.

सूरमई *surmaī*, antimony-black.

सुरख *surukh*, red.

सोनहुला *sonāhula*, golden yellow.

Of course all the above are not made from safflower alone, but it forms the basis of all. In most of the darker colours it is used in conjunction with indigo. The following riddle shows the comprehensive range of colours embraced by safflower. At a marriage procession garments of every bright colour are worn, and the riddle is—

बाप रहल पेदे, पुत गेल बरियात ।

Bap rahal pete, put gel bariyat.

—While the father was still in the womb (*i.e.*, pod), the son went to a wedding party. The father is the seed of the safflower in pod; the son is the safflower dye.

In the north-west जरूआ तेल *jarua tel* is an oil extracted by means of heat from the safflower-seeds. It is called जरठ् आतेल *jarathua tel*, and in Shahabad डरूआ तेल *darhua tel*. It is used for applying to sores, and also for burning.

- 1044.** (3) बकम *bakam* (*caesalpinia sappan*).—This is a red dye, used principally where आल *al* is not obtainable.

CHAPTER XIX.—OILSEEDS.

1045. Oilseeds in general are चिकना *chikna*, तेलहन तोखो *telhan tisi*, or simply तेलहन *telhan*. Amongst the varieties may be noted—

- (1) **Mustard** (*brassica campestris* or *sinapis dichotoma*).—This is सरिसौ *sarison* or सरिसो *sariso* north of the Ganges and in the south-west; elsewhere it is सरसौ *sarson*. In South Bhagalpur it is गोटो *goto*, and in North-East Tirhut also गोट *got*. Oil from this seed is called करुआ तेल *karua tel* or करु तेल *karu tel*.
- (2) **Mustard** (*brassica juncea* or *sinapis ramosa*).—This is लाही *lahi* or राइ *rāi* to the west. In South Munger it is रखी *ranchi*, and in East Tirhut रँची *rainchi*. Elsewhere it is तोरो *tori*, and so also in Champaran.
- (3) **Sesamum** (*sesamum orientale* or *Indicum*).—This is तील *til*. In South-West Shahabad तिल्लौ *tilli* is a variety with a white grain, which is sown with the autumn crop.
- (4) **Linseed** (*linum usitatissimum*).—This is तीसी *tisi*. To the east it is also called चिकना *chikna*.
- (5) **Safflower** (*carthamus tinctoria*).—See last chapter.
- (6) **Castor-oil plant** (*ricinus communis*).—This is रेंड *renr* or लेंड *lenr*, also अण्ड *anrar* in the north-west, Tirhut, and South Bhagalpur, and अण्डा *anda* in Tirhut and South Bhagalpur. The seed is लेंडौ *lenri* or रेंडौ *renri* generally, also अण्डरी *anrri* in the north-west, Tirhut, and South Bhagalpur, and अण्डी *andi* in Tirhut and South Bhagalpur. A plantation of this is रेंडवारी *renr-wari* or लेंडवारी *lenrwari*.
- (7) **Bassia latifolia**.—The tree is called महू *mahu* or महूआ *mahua*. Its clusters of buds are छत्ता *chhatta* or कोंच *konch*. The flower which falls to the ground and is used for distilling spirits is महू *mahu* or महूआ. The oilnuts which are borne by the tree are कोइन *koin* north of the Ganges, or कोइनौ *koini* in South-East Tirhut. In South-West Shahabad they are कोइन्दा *koinda*. In South Munger the *mahua*-pickers sing a song while employed called टोह *toha*.

- (8) *Celastrus paniculatus*.—This is मलकङ्गनी *malkangni* or डिठौरी *dithauri* in South-West Shahabad, मलकानौ *malkauni* in Patna and Gaya, मनकौनी *mankauni* in South-East Tirhut, कौनी *kauni* in South Munger.
- (9) *Croton* (*croton tiglium*).—This is जमाल गोट्टा *jamāl gota* in Patna, Gaya, and the west.
- (10) Two other oils may be mentioned here. One is मिमियाद के तेल *miniyai ke tel*, which is supposed to be extracted from the heads of coolie emigrants to the colonies, by hanging them head downwards over a slow fire, see §1458. The other is अकोल के तेल *akol ke tel*, made from the nut of the अकोल *akol* (*aleuritis triloba*) tree, which if rubbed on a person's body makes him invisible. This is like saying that if you catch a guinea pig by the tail his eyes will drop out; for the nut is so hard that it is impossible to extract oil from it.

CHAPTER XX.—FIBRES.

1046. *Hemp*, as a drug (*cannabis sativa*).—See Chapter XVI.

1047. *Hemp*, as a fibre plant.—There are two varieties of this:—

- (1) सन *san* (*crotonaria juneea*) or (North-East Tirhut) कश्मिरा *kasmira* or सोन *son*.
- (2) पटुआ *patua*, कुतुरम *kuturum*, or (in South Bhagalpur) कुदरम *kudrum* (*hibiscus cannabensis*, Roxb.) This is like *san*, except that its flower is like the safflower, and that it is used only for making the coarse fibre (चना *channa*). See below.

1048. The stalk is सनई *sanaī* north of the Ganges generally except in North-East Tirhut, where it is सनै *sanai*. In Shahabad it is सनैठा *sanaitha*, in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. When the bark has been removed, it is सनही *santhi*, or in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. A bundle of fibres is लरह्हा *larchha*, or in East Tirhut धोआ *dhoa* or धूआ *thūa*. Short stalks that remain in the fibre are called in North-East Tirhut गूदरी *gudri*, खूदर *khudar* to the west and in West Tirhut, कुदारी *kudāri* in North-East Tirhut,

and गुदर *gudar* in East Tirhut. In North-East Tirhut the coarsest fibres are called चन्ना *channa*, the next finest पटुआ *patua*, and the finest कश्मिरा *kasmira*. There is no special name for the seed.

CHAPTER XXI.—BETEL.

1049. Betel (*piper betel*) is called पान *pān*, and the man who grows it बरई *barai*. Amongst its varieties the best is कपूरी *kapūri*, which has a long leaf, mild, but slightly bitter. The next best is साँची *sānchi*. The common varieties are ककौर *kakir* (North-East Tirhut) or ककौर *kaker* (South-East Tirhut), which has a large leaf and mild flavour; the बेलहरी *belahri* (south-west) or बेलहरी साँची *belahri sānchi* (North-East Tirhut), and the मगही *maghi*, which have a round leaf and a sweet taste; and the बंगला *bangla* or (South-West Tirhut) बंगरी *bangra*, which is small and slightly bitter. To the west there is also a kind called करव्या *karāua*, which is small and sweet.

1050. The mound on which the plant is grown is भिन्डा *bhinda*, बरैठा *baraittha*, or पाढ़ *pārḥ* north of the Ganges. South of the Ganges it is भौठ *bhith*. A betel-garden is बरेब *bareo* or बरवे *barwe*. The rows in the plantation are सपुरा *sapura* in Sāran and South Tirhut, and साँपुर *sāmpur* in North-East Tirhut. In South-West Shahabad they are पास *pās*. and in the rest of that district पाँती *pānti*. The intervening spaces are आंतर *āntar* or अंतरा *antra*. They are also पाहे *pāhe* in South-East Tirhut, दौंगर *daungar* in Patna and Gaya, and दौंग *daug* in the south-east. The main props down these lines are कोरो *koro* in Tirhut and कोरई *koraī* in Shahabad. In the south-east and in Sāran they are इकरी *ikri*.

1051. The spaces between these props are in North-East Tirhut कोरवास *korwas*. The supports of the plants are सरई *sarai* north of the Ganges or in South-East Tirhut खरही *kharhi*, of which there are generally six between each main prop. In Shahabad they are called इँकर *inkar*, and in the south-east सरकवडा *sarkanda*. In Shahabad धेंपे *dhempi* are the lumps of clay in which the plants are sown. The supports of the roof are also कोरो *kōro*, except in Patna and Gaya, where they are खम्भा *khambha*, and in South Munger, where they are खाम्ही *khāmhi*. The walls are टट्टो *tatti*, or in East Tirhut टाट *lat*, and in East Munger टाटी *tati*. The roof is माड़ो *mūro* or माँडो *manro*. In South-East Tirhut it is optionally माड़ *mārab*. In South-West Tirhut

it is ठटरा *thatra*, and in Shahabad and East Tirhut optionally छांनो *chhāni*. In South Munger it is मड़वा *marwa* or ठठरी *thathri*.

1052. The brushwood on the top is खरई *kharaī* or (in South West Shahabad) खरचा *kharcha*, and in South Munger कचुआ *kachua*. The young seedlings for planting are कलम *kalām* in Patna, Gaya, and Shahabad, and बेल *bel* elsewhere. They are watered from an earthen vessel called लोटी *loti* or (in Sāran) लोट *lot*. In North-East Tirhut मटोर *mator* is a basket in which the gardener carries earth to the plant, and which he also uses for keeping the leaves. In East Tirhut भूर *bhūr*, and in South Tirhut भूरा *bhūra*, are the shoots which come out of the plant near the root in Jeth (May-June), and कन *kan* are those which come out in Bhādon (August-September).

1053. A packet of twenty leaves is called a कोरी *kori* south of the Ganges. North of the Ganges one of fifty leaves is called चौठैया *chauthaiya*, and one of a hundred leaves आधा ढोली *adha dholi*. A ढोली *dholi* has 200 leaves.

1054. North of the Ganges and in Shahabad—

7 ढोली <i>dholi</i>	=	1 कनवाँ <i>kanwān</i> .
14 ditto	=	1 अधवा <i>adhwa</i> .
28 ditto	=	1 पौआ <i>paua</i> or पावा <i>pāwa</i> .
4 पौआ <i>paua</i>	=	1 लेसो <i>leso</i> .

1055. Elsewhere south of the Ganges 108 ढोली *dholi* make 1 लेसो *leso*. A leaf of betel rolled up in a cone for chewing is बोड़ा *bira*, बिरवा *birwa*, or बिरिया *biriya* or खिल्ली *khल्ली*. It is also गिलौरी *gilauri*. सिंगारा *singhara* are the triangular-shaped packets. Betel is kept for consumption in a wickerwork basket, called बेलहरा *belahra* or (in East Tirhut) बिरहरा *birahra*. In North-East Tirhut ढाकौ *dhaki* is a large basket used by the betel-grower for the same purpose.

1056. The betel-nut, which is the fruit of the *areca catechu*, is called सपारौ *supāri* or सोपारौ *sopāri*. Other names are कसेली *kasali* north of the Ganges, and मुखसुध *mukhsudh*, मुखसुधि or मुखसुधौ *mukhsudhi*, in East Tirhut. The nippers for cutting the nut are बरौता *sarautā*. A well-known proverb is मुखसुधि न० परकार, तनिका अरियातक बड़ चमत्कार *mukhsudhi nā parkār, tanika ariyātak bar chamatkār*,—he can't afford to give his guest even a bit of betel-nut, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

CHAPTER XXII.—GARDEN CROPS.

1057. These may be divided into—(1) edible roots, (2) gourds, (3) miscellaneous.

EDIBLE ROOTS.

(1) **Potatoes** (*solanum tuberosum* or *esculentum*).—आलू *ālu*, and in East Tirhut also आरू *āru*. Also north of the Ganges अलुआ *alua* and अलई *aluī*. North of the Ganges ललका *lalka* or दक्किनो *dackhini* is a red kind, and मलदहिया *maldahiya* or नपाली *napāli* a white one. A red variety of the last name but one is called मलदहिया कनकपुरिया *maldahiya kanakpuriya*. Seed potatoes brought from the hills are बीया के आलू *biya ke alu*, and each eye is आंखि *ānkhī* or आंख *ankh*. The produce of these kept for next year is called पहिला मांटी के बीया *pahila mānti ke biya*, and the produce again of this kept for seed for the third year is दोसरा मांटी के बीया *dosra manti ke biya*.

1058. (2) **Yams** (*dioscorea sativa*).—These are लतार *latār* generally north of the Ganges, and also रतार *ratār* to the west. To the north-west yet another name is अतार *atār*, and to the south-west कठार *kathār*. In Patna and Gaya it is रतालू *ratālu*. In Tirhut it is also called फर *phar* and to the east also खह्रआ *khamharua*.

1059. (3) **Sweet potato** (*batatas edulis*).—This is सकारकन्द *sakarkand* generally. North of the Ganges it is also called लमका अलुआ *lamka alua*, and in South-East Tirhut अरहुआ *alhua*. In East Bihār it is अलुआ *alua*. North of the Ganges there are two varieties :—(a) A red one, called देसी *desi*, and also in South Tirhut ललका *lalka*; (b) a white one, called बिलाएती *bilāēti*, and also करमिया *karmiya*, and in South Tirhut also उजरका *ujarka*. A large white variety, weighing from one to twenty *sers*, is called in North-East Tirhut तेंकुना *tekuna*.

1060. (4) A kind of yam (*dioscorea fasciculata*).—सथनी *suthni*.

1061. (5) **Arum colocasia**.—This is अरई *arui* generally. Also अरबी *arubbi* in North-East Tirhut, पेकचा *pekcha* in South-East Tirhut, पेकची *pekchi* in Shahabad, पेपची *pepchi* in Gaya and Shahabad, and in South Bhagalpur

अलतो *altj*. Another variety (*colocasia antiquorum*) is कच्छू *kachchu*. A larger variety is अरुआ *arua* or कण्डा *kanda*.

1062. (6) राम केसौर *ram kesaur* (North Tirhut), or मिसरी कन *misiri kan* (East Tirhut), a large edible root sometime, weighing eight or nine *seers*. Considered a very cooling food.

1063. (7) आदीचक *ādīchak* the Jerusalem artichoke (*helianthus tuberosus*).

GOURDS.

1064. (1) *The water-melon* (*cucurbit citrullus* or *citrullus vulgaris*).—These are तरबूज *tarbūj* or तरबूजा *tarbūja* or in North-East Tirhut तारभूज *tārbbūj*. In Champāran they are also called पनीहौआ *panihaua*, and in South-West Shahabad हिनूआना *hinuana*.

1065. (2) *The melon* (*cucumis utilatissimus* or *cucumis melo*).—खरबूजा *kharbūja*. Also लालमी *lālmī* in West Tirhut and Patna and the west, and फूट *phūnt* (which is properly the *cucumis momordica*) to the south-east.

1066. (3) *Cucumis momordica*.—This is फूट *phūnt* when it is ripe after bursting spontaneously. The young fruit used for cooking is डाम *dam* and (South-West Shahabad) डभको *dabhko*.

1067. (4) *The bitter-gourd* (*momordica charantia*).—करैल *karaila*, also करैली *karaili* in Shahabad and South Bhagalpur and करैल *karail* in North-East Tirhut.

1068. (5) *The bottle-gourd* (*lagenaria vulgaris* or *cucurbita lagenaria*).—This is कडुआ *kadua* generally, or कद्दू *kaddu* in South Bhagalpur. Another name in Gaya, South Munger, and the west generally is लौका *lauka*, with a variant लौआ *laua* in Patna. In East Tirhut it is also called सजिवन *sajiwan*.

1069. (6) *Lagenaria acutangulus* or *cucumis acutangulus*.—This is तरोर *taror* generally. Other varieties are सतपूतिआ *satputiya*, भिङ्गा *jhinga*, भिङ्गुनी *jhinguni*, or भिङ्ग ली *jhinguli*, and नेनुआँ *nenuān*, घिउरा *ghiura*, or घेवड़ा *ghewra*.

1070. (7) *Cucumber* (*cucumis sativus*).—खीरा *khīra*. A variety is बाजम खीरा *bālam khīra* in Shahabad. A large

variety of cucumber is called ककड़ी *kakari* or कांकरि *kānkri* (*cucumis utilatissimus*). Natives much appreciate this vegetable, as in the proverb निकौरिया गेकाह हाट, कांकरि देखि दिया पाट *nikauriya golāh hāt, kānkari dekhi hiya phāt*,—the man without money went to market, and his heart burst when he saw the cucumber. The great size of the plant is well illustrated by the proverb एक हाथक कांकरि, नौ हाथक बीया *ek hāthak kunkri, nau hathak biya*,—a cucumber only one cubit long has an offspring nine cubits long. (Cf. the parable of the grain of mustard-seed.)

- 1071.** (8) *The sweet pumpkin* (*cucurbita pepo*).—This is कौहड़ा *konhra*; also in North Tirhut कोम्हड़ा *komhra*, and in East Tirhut कदीमा *kadīma*. Another variety, much used for making sweetmeats, is भतुआ *bhatua* to the west; also भूआ *bhūa* or भूरा *bhūra* in Gaya, सिक्कौहड़ा *siskofhira* in Champaran, सिज्कौहड़ा *sijkofhira* in Tirhut, सुरज्कौहड़ा *surujkonhra* in South-East Tirhut, and कुम्हार *kumhar* to the east.

- 1072.** (9) चिचिरा *chichira* or चिचुरा *chichura* (north of the Ganges), the snake-gourd (*trichosanthes anguina*).—In East Tirhut it is कैता *kaita*, and in Saran कैत *kait*.

MISCELLANEOUS VEGETABLES (IN ALPHABETICAL ORDER).

- 1073.** The writer regrets that he has not been able to identify the botanical names of more than a few of the under-mentioned plants. In some cases the identification given is doubtful. He has to thank Dr. Shaw, Civil Surgeon of Darbhanga, for much assistance rendered in correcting the botanical portion of this division.

अजमोदा *ajmoda* or (Tirhut) बनज वाइन *banjewāin*, parsley (*petroselinum sativum* or ? *opium involueratum*).—Cf. पितरखे की *pitarseli*.

अजवाइन *ajwāin*,—see जवाइन *jawāin*.

अदरक *adrakh* or अद्रक *adrak*, ginger (*zingiber officinale*), also आदी *adi* generally, आह *ād* in South-East Tirhut.

असफगोल *asaphgol*,—see सफगोल *saphgol*.

आह *ad*, आदी *ādi*,—see अदरक *adrakh*.

इमिरती *imirti*, or in Gaya रमचरना *ramcharna*, an acid curry-vegetable, the fruit of *spondia mangifera* (?).

कथ *kath*,—see खैर *khair*.

कमल पतर *kamal patr*,—see पियाज *piyāj*.

करम कल्ला *karamkalla* or बन्धा कोबो *bundha kobi*, cabbage (*brassica oleracea*).

कलमो साग *kalmi sāg*, the tops of *convolvulus repens*, much used as a spinach.

कवाक्क *kawāchh*,—see केवाक्क *kewāchh*.

कासनी *kāsni*, endive (*cichorium endivia*).

काहु *kahu* (Patna and Gaya), a kind of lettuce (*lactuca sativa*).

कुनरी *kunri*, a creeping-plant, of which the fruit is used for curries.

केवाक्क *kewāchh* or कवाक्क *kawachh*, a plant which produces a pod like a bean (*dolichos pruriens*). In Gaya it is मूष खेम *bhup sem*.

कैता *kaita*,—see चिचिरा *chichira*.

कोचला के साग *kochla ke sāg*, a kind of spinach.

कोबो *kobi*, the cabbage (*brassica oleracea*).

खुरफा *khurpha* or गोलावा *golāwa* (Saran, Patna, and Gaya), purslane (*portulaca sativa*).

खुसबरी *khusbari*,—see मकोय *makoe*.

खेखसा *khekhsa*,—see चटैल *chathail*.

खैर *khair* or कथ *kath*, catechu (*acacia catechu*).

गद्दीना *gadīna*, a kind of pot herb with a taste of garlic.

गजरा or गजड़ा *gajra* or (in South-West Shahabad) गाजड़ *gajar*, the carrot (*daucus carota*).

गाजड़ *gājar*,—see गजरा *gajra*.

गुलफा *gulpha*, a kind of spinach.

गेन्हरी *genhri* or (in East Tirhut) गेन्हारी *genhāri*, a pot-herb (? *amaranthus frumentaceus*).

गेलहन्टा *gelhanta*, गोल्भन्टा *golbhanta*,—see बैंगन *baingan*.

गोलावा *golāwa*,—see खुरफा *khurpha*.

गोल मिरिच *gol mirich* or गुलमिरिच *gulmirich*,—see मिरिच *mirich*.
घेंच *ghench* (North-East Tirhut), an aquatic tuber whose white stalk is eaten by the poor (? *aponogeton monostachyon*).

चठैल *chuthail* or चटैल *chatail*, a much-appreciated curry-vegetable, a creeping-plant. In Gaya it is called खेखसा *khekhṣa*.

चनसुर *chānsur*, a kind of cress (*lepidum sativum*).

चितरसेली *chitarseli*,—see पितरसेली *pitarsemi*.

चंगवा *chengwa*,—see बैंगन *baingan*.

जवाइन *jawāin* (west, Patna, and South Bhagalpur), अजवाइन *ajwāin* (Gaya and South Munger), जवाइन *jewāin* (north of the Ganges), a plant something like aniseed (*ligusticum ojowain* and *ptychotis ajowan*), खोरासानो जवाइन *khora-sāni jawāin* is *hyosciamus niger*. This plant is not the true aniseed (*anisi*).

जीरा *jira* or (South-East Tirhut) जीर *jir*, cummin (*cuminum cyminum*).

जेवाइन *jewāin*,—see जवाइन *jawāin*.

टढ़िया *tharhiya*,—see मारसा *mārsa*.

डिडिया मिरचाइ *diriya mirchsi*, डेरिया मिरचाइ *dheñriya mirchāi*,—see मिरिच *mirich*.

तरकारी *tarkāri*,—see तीयन *tīyan*.

तरकोका *tarkonka* (Patna), the bud of the red lotus, used for medicine.

तीयन *tīyan*, तरकारी *tarkāri*, or पतौरा *pataura*, the general term for vegetables.

धनियाँ *dhaniyān*, coriander (*coriandrum sativum*).

नेवार *newār*,—see मूली *mūli*.

पतौरा *pataura*,—see तीयन *tīyan*.

परवर *parwar*, पलवल *palwal*, परोर *paror*, परोरा *parora*, or (in South Bhagalpur) परोल *parol* (*trichosanthes dioica*), (Roxb).

पलँकी *palānki*,—see पालक *pālak*.

पालक *pālak*, पलँकी *pālaki* or (East Tirhut and Champāran) पलँकी *palānki*, spinach (*spinacea oleracea*).

पितरसेली *pitarsemi* or (Tirhut) चितरसेली *chitarseli*, parley (*petroselinum sativum* or ? *apium intro'ucratum*).—Cf. अजमोदा *ajmoda*.

पियाज *piyāj* or (South Bhagalpur) पेयाज *peyāj*, and north-west कमल पतर *kamul patr*, the onion (*allium cepa*).

पूदेना *pudena*,—see पोदीना *podina*.

पोदीना *podina*, पोदेना *podena*, पूदेना *pudena*, also (Tirhut) फुदेना *phudena*, mint (*mentha sativa* or *viridis*).

फुदेना *phudena*,—see पोदीना *podina*.

फुलकोबी *phulkobi*, the cauliflower (*brassica oleracea*).

बकला *bakla*, बकुली *bakuli*, बंगला *bangla*,—see बोकला *bokla*.

बनजेवाइन *banjewāin*,—see अजमोदा *aimoda*.

बनभुटका *banbhutka*,—see मकोय *makoe*.

बिरबाइ *birwāi* (Gaya), vegetable seedlings.

बिलाएती पट् आ *bilāēti patua*, roselle (*hibiscus sabdariffa*).

बिलाएती बैंगन *bilāēti baingan*, the tomato (*solanum lycopersicum*).

बैंगन *baingan*, भण्टा *bhanta* (usually confined to the round variety) or गोलभण्टा *golbhanta*, and in South Munger also गेलहण्टा *gelhanta* and चेंगवा बैंगन *chengwa baingan*. In East Tirhut it is optionally भांटा *bhānta*; the egg-plant (*solanum melongena*). Compare the proverb काहू के भण्टा बेरो काहू के भण्टा पन्थ *kahu ke bhanta bairi, kahu ke bhanta panth*,—to some the egg-plant is an enemy, to others it is prescribed as a regimen; i.e., what is one man's meat is another's poison.

बोकला *bokla* or बंगला *bangla* (north-west), बकला *bakla* (Cham-paran), बकुली *bakuli* (South-West Tirhut), बोकला बीन *bokla bin* (South-East Tirhut) (?), a kind of bean (? *fabā maior*).

भटकुआँ *bhatkūān*, भटकोआ *bhatkoñā*,—see मकोय *makoe*.

भण्टा *bhanta*,—see बैंगन *baingan*.

भिखी *bhindi* or राम तरोइ *ram taroī*, also to the east राम परोर *ram paror*, a long kind of fruit used for cooking (*hibiscus esculentus* or *abelmoschus esculentus*).

भुटका *bhutka*,—see मकोय *makoe*.

भुप सेम *bhūp sem*,—see केवाँछ *kewāñchh*.

मकोय *makoe* (west and Tirhut), खुसबरो *khusbari* (gooseberry or (purple variety) भटकोआ *bhatkoñā* or भटकुआँ *bhatkūān* the cape gooseberry, or *tiparee* (*physalis peruviana*). The red variety is also भूटका *bhutka* or बनभूटका *ban bhutka* in South-East Tirhut,

मरिचा *maricha*,—see मिरिच *mirich*.

मारसा *mārśa* or ठरिया *tharhiya* (west), *amaranthus mangostanus*.

मिरचा *mircha*, मिरचाइ *mirchāi*,—see मिरिच *mirich*.

मिरिच *mirich* or (West Tirhut, Shahabad, and Gaya) मरिचा *maricha* and मिरचाइ *mirchāi*, (Patna) मिरचा *mircha*, (South Munger) डिरिया मिरचाइ *diriya mirchāi*, (Gaya) डेरिया मिरचाइ *dheñriya mirchāi*, long pepper, &c. (*capsicum fastigiatum*, &c.) गोख मिरिच *gol mirich* or गूखमिरिच *gul mirich* is black pepper (*piper nigrum*). Bird's eye pepper (*capsicum baccatum*) is लोंगिया मरिचा *longiya maricha* or जैया मिरचा *jaiya mircha*.

मुनगा *munga*,—see सैयन *saiyan*.

मूरई *murai* मूराइ *murāi*, मूली *mulli*, मूर *mūr*, मूरो *mūro*,—see मूली *mūli*.

मूली *mūli*, मूली *mulli*, or मूरई *murai* or (East Tirhut optionally) मूर *mūr*, (South Munger) मूराइ *murāi*, (South Bhagalpur) मूरो *mūro*, the radish (*raphanus sativus*). In Shahabad there are two kinds—(1) नेवार, *newār*, which is large, and (2) लुतिया *lutiya* or देखिला *desila*, which is small.

मेथी *methi* or मँथी *menthi*, fenugreek (*trigonella fœnum Græcum*).

रमचरना *ramcharna*,—see इमरितो *imriti*.

रसून *rasūn*, रसून *rassun*,—see लहसून *lahsun*.

रहरिया सेम *rahariya sem* or राम रहर *rām rahar*, a kind of bean not a climbing-plant, but a shrub.

राम तरोइ *rām taroī*, राम परोर *rām paror*,—see भिखि *bhindi*.

लहसून *lahsun*, or to the east रसून *rasūn* or रसून *rassun*, garlic (*allium sativum*). A clove of garlic is पोटी *poti* or पोठ *pot*.

लुतिया *lutiya*,—see मुली *mūli*.

लोंगिया मिरिच *longiya mirich*,—see मिरिच *mirich*.

सफगोल *saphgol*, or in South-West Shahabad असफगोल *asaphgol* (*phantago sabghola*).

सलगम *salgam* and also (south of the Ganges) सलजम *saljam*, the turnip (*brassica rapa*).

सहजन *sahjan*, &c.,—see सैयन *saiyan*.

चिवाड़ा *singhāra*, the water-caltrop (*trapa bispinosa* or *natans*).

सीम *sim*,—see सेम *sem*.

सेम *sem* (west), सीम *sim* (east), a bean (*phaseolus magnus*). A variety is सेमा *sema*.

सैयन *saiyan*, or (Tirhut) सोहिजन *sohijan* or सोहजन *sohjan* or सहजन *sahjan*, or (Shahabad) संहिजन *sañhijan* or (Patna) सहजना *sahjana*, the horse-radish tree (*hyperanthera moringa*). Its fruit is called मूंगा *munga*, and is used as a vegetable, and its root (which tastes like horse-radish) is used as a condiment.

सौफ *saumph*, ? a kind of aniseed (*peucednnum graveolens* or *anethum sowa*).

हरदी *hardi*, or in Shahabad optionally हलदी *haldi*, turmeric (*curcuma longa*).

हलदी *haldi*,—see हरदी *hardi*.

SUBDIVISION II.

INSECTS AND CAUSES OF INJURY TO CROPS.

CHAPTER I.—DESTRUCTIVE INSECTS AND DISEASES.

1074. Among these may be noted the following, which are arranged in alphabetical order :—

अंगरा *angra* (north-west), झरका *jharka* (Sāran and Tirhut), blight in cereals caused by the sharp west wind; also (Champāran) a blight in opium. See मुरका *murka*.

अरैया *araiya*,—see पोआरी *poāri*.

उकटा *uktha* (south), a sort of mildew which dries up the grain in wheat.

उकड़ा *ukrha*, उखरा *ukhra*, उकसा *uksa*,—see उखठा *ukhtha*.

उखठा *ukhtha* or उकड़ा *ukrha* (north generally), उखरा *ukhra* (Tirhut), उकसा *uksa* (north-west), withering of crops from excessive drought.

औरङ्ग *aurang* (Champaran),—see गप्लू *gaplu*; also (north-west) or (in Tirhut) बभनी *babhani*, a white spot appearing in the

leaf of millets, causing them to wither up.

कचोहा *kachoha* (South Bhagalpur), a disease in tobacco.

कजरा *kajra*,—see कजरो *kajri*.

कजरो *kajri* (generally), कजरा *kajra* (West Tirhut, Patna, and Gaya), कजला *kajla* (North-West Tirhut), मजरी *majri* (East Tirhut), a green grub which eats the young plants of rice, wheat, and barley when they are about six inches high.

कजला *kajla*,—see कजरो *kajri*.

कटुइ *katui*, an aquatic beetle which infests rice.

कटैया *kataiya* (South-West Shahabad). कटोई *katci*, कटोइया *kutoi-yu* (elsewhere south of the Ganges), a blight which attacks rice and turns the ears an orange colour and destroys them.

कटोइया *katoiya*, कटोइ *katci*,—see कटैया *kataiya*.

कतरी *katri* (South-West Shahabad), a disease of the rice-plant.

कनाठा *kanātha*, कन्ही *kanhi*,—see क्हीरी *chhīri*.

कपटा *kapta* (Champaran), an insect which attacks young rice.

कमुआ *kamua*,—see कम्मा *kamma*.

कम्मा *kamma* or कमुआ *kamua* (Patna) a smooth kind of caterpillar.

किरौना *kirāna*,—see गाँधी *gāndhi*.

कीरो *kiri* or (South Bhagalpur) कौरो *kiro*, a maggot.

कुकुरही *kukurhi* (Sāran and Tirhut), an insect which attacks cotton.

कुकुही *kukuhi* (north-west), an insect which injures the cold-weather crops.

कुसवटना *kuswatna* (north-west), कुसियाना *kusiyāna* (Tirhut), a blight in transplanted rice.

कुसियाना *kusiyāna*—see कुसवटना *kuswatna*.

कैउआं *keñuan*,—see लरका *larka*.

कोइया *koiya*, a tiny black insect which does great damage in granaries.

कोइली *koili*, कोट्टिया *korhiya*, कैलिया *kailiya*, blights of various kinds in rice.

कोट्टिया *korhiya*, कैलिया *kailiya*,—see कोइली *koili*.

खंखड़ी *khankhri*, a blight in cereals on account of which no grain is produced in the ear.

खपड़ोइया *khaproöya* (Champāran), गड़रा *garra* (Gaya, Sāran, and Tirhut), a small white insect which attacks rice.

खरुका *kharuka*,—see जाला *jala*.

खैरा *khaira* (west), खैरो *khairi* (North-East Tirhut) a blight which attacks rice and turns the ears an orange colour and destroys them.

गड़रा *garra*,—see खपड़ोइया *khaproöya*.

गड़ार *garār* (north), a grub which attacks the roots of sugar-cane.

गदही *gadhi* (north) or (Sāran and East Tirhut) गदहिया *gadahiya*, an insect very destructive to growing pulses.

गन्धकी *gandhki* (Patna and (Sāran), a small green fly, which attacks rice.

गन्धी *gandhi*,—see गाँधी *gandhi*.

गपतू *gaptu* or गपतुआ *gaptua* (Patna and north), गभतू *gabhtu*, ठोंठियारौ *thonthiyāri* (Shahabad), गपसू *gapsu* (Sāran), and औरङ्ग *aurang* (Champāran), a disease affecting millets, sugar-cane, and Indian corn, in which the tops wither.

गभतू *gabhtu*,—see गपतू *gaptu*.

गादूर *gādur* (South-West Shahabad), an insect which attacks pease and gram.

गाँधी *gāndhi* or गन्धी *gandhi*, also to the west गाँधवा *gandhwa*. Other names are माँछी *manchhi* (north generally), किरौना *kirauna* (South-West Shahabad), and भेमरा *bhemra* (South Munger), the flying-bug,—an evil-smelling insect, which attacks principally the millets before the flowers are formed.

गेरुआ *gerua* (west), the grub which attacks the roots of sugar-cane.

गेरुई *gerui* (north and south-west), a disease of the cereal crops, in which the plant dries up and assumes a reddish colour while the ear is black. It is caused by excess of winter rains and east wind.

गोबरौरा *gobraura* (West Tirhut and west), blight in betel.

गोभी *gobhi*, a disease produced by prevalence of severe winds, and consisting in the plant giving out little shoots, which weaken it.

गौंछी *gaunchhi* (West Tirhut, Patna, and Gaya), an aquatic beetle which destroys rice by floating from one plant to another in a boat made of a leaf.

घँघरी *ghanghri* (Shahabad),—see घोंघड़ी *gh. nghri*.

घून *ghūn*, a weevil destructive to wood and grain.

घोंघरी *ghonghri* or (Shahabad) घँघरी *ghanghri*, a worm in the ear of millets and gram.

चतरा *chatra*,—see मूआर *muār*.

चपटवा *chapatwa* (South-West Shahabad), a small green fly which attacks rice.

छपटा *chhapta* (north-west), पचकटा *pachkatta* or (Tirhut) पतकट्टा *patkatta*, a green caterpillar which eats up the rice-plant.

छीरा *chhira*,—see छौरी *chhiri*

छौरी *chhiri* (south and west), छेंड़ी *chhenri* north-west and Tirhut), also छीरा *chhira* in Champāraṇ. Other names are कन्ही *kanhi* (South Munger) and कनाठा *kanātha* (South Bhagalpur), the palmer (?) worm, which attacks pulses, cotton, and tobacco.

छेंड़ी *chhenri*,—see छौरी *chhiri*.

जाला *jāla* (Tirhut, Patna, and east), पक्खन *pakkhan* (West Tirhut and Gaya), खरुका *kharuka* (South-West Shahabad), मूरका *murka* (west and West Tirhut), a blight in opium.

भरका *jharka*,—see अंगरा *angra*.

भिल्लौ *ghilli* (north-west), फुलभङ्गा *phulbhanga* (Tirhut), an insect which eats the stalks of pulses and makes the leaves crumple up.

टाड़ा *tāra* or टाँड़ा *tānra* (west), a small green insect which ravages wheat and eats the roots of sugar-cane.

टाड़ा *tāra* (north-west), टाँड़ी *tānri* (North-West Tirhut), a grub which eats the young plants of wheat and barley when they are about six inches high.

टीड़ी *tīri* or (South-West Shahabad) टिररी *tirri*, and फरिङ्गा *pharinga* (Tirhut and east), the locust.

डुनकौ *tunki* (north), a disease which attacks rice.

ठोंठियारौ *thonthiyari*,—see गपतू *gaptu*.

तितिली *titili*, a butterfly.

तेलचट *telchat* (Patna and east), पटोइ *patoī* (West Tirhut, Gaya, and South Munger), a disease of the castor-oil plant.

दखिनहा *dakhināha*, (north and south-west), also दखिनाहा *dakhināha* (Gaya and south-west); also नौमा *nōma* (North Tirhut); सिरोरा *sirora* (Patna), and पौरो *pōro* (South Bhagalpur), a disease of rice, millets, and sugar-cane caused by a noxious wind from the south. A white spot appears on the leaf of millets, and they wither. In sugar-cane the tops wither.

दहिया *dahiya* (north), a disease in चीना *chīna* (*Panicum frumentosum*).

दियँका *dianka*, दिउँका *diunka*, दियँड़ा *diyānra*, दियार *diyār*, दिवार *diwār*,—see दीयँ *diyān*.

दीयँ *diyān* or दियँड़ा *diyānra* (Patna, Gaya, and south-east) दिउँका *diunku* (South-West Shahabad), दियँका *dianka* or दिअका *diaka* (west generally), दियार *diyār* (Champāran and Tirhut), and दिवार *diwār* East Tirhut), the white ant.

नौमा *nōma*—see दखिनाहा *dakhināha*.

नेढ़ा *nerha*,—see लेंढ़ा *lenhra*

पक्खन *pakkhun*,—see जाला *jāla*.

पक्खी *pakkhi* or पखिया *pakhiya*, a small insect which attacks the *singhāra* plant or water-caltrop (*trapa natans* or *bispinosa*).

पचकट्टा *pachkatta*, पतकट्टा *patkatta*,—see छपटा *chhapta*.

पटाढ़ी *patārhi*,—see पेटाढ़ी *petārhi*.

पटोइ *patoī*,—see तेलचट *telchat*.

पिटोइ *pitoi* (Patna and South Munger), a small green insect, which ravages wheat and eats the roots of sugar-cane.
—टॉडा *tanrd*, *q.v.*

पिल्लू *pillu* or पिल्लूआ *pilua*, a small white maggot, which attacks cotton, safflower, and grain, whether growing or stored.

पिहिका *pihika*,—see सुखड़ा *sukhra*.

पीरो *piro*,—see दखिनहा *dakhinha*.

पेटाही *petārhi* or पेटाढ़ो *patārhi* (Tirhut), an insect which attacks stored rice only.

पेटारही *patārhi* (Shahabad), a red-coloured insect which attacks cotton, gram, and the castor-oil plant.

पैया *paiya*, a worm in the ear of grain.

पोचारी *poāri* (east) or अरैया *araiya* (South Munger), a disease of the rice-plant.

पौंही *paunchhi* (Patna and South Munger), a branch springing from the root of sugar-cane and injuring it.

फटहा *phatha* (South Bhagalpur), फट्टा *phatta* (South Munger) a disease of the rice-plant.

फट्टा *phatta*,—see फटहा *phatha*.

फतिङ्गि *phatingi*, a kind of grasshopper which eats the leaves of sugar-cane.

फनगी *phangi* (west), a kind of grasshopper which appears in years of drougth and attacks roots of wheat and gram.

फनिगा *phaniga*,—see सूरका *surka*.

फरिङ्गा *pharinga*,—see टीड़ी *tīri*.

फाटो *phāti*, a blight in the ear of rice.

फाँड़ *phānra* (Tirhut) or फाँड़ी *phānri* (Tirhut), a weevil destructive of wood and grain.

फुलभङ्गा *phulbhanga*,—see झिल्लि *jhilli*.

बकुला *bakula*,—see बकौ *bakki*.

बकूली *bakuli* (south-west), a green caterpillar destructive to rice.
Cf. कजरी *knjri*.

बकेया *bakeya*,—see बकौ *bakki*.

बकौ *bakki*, also बकेया *bakeya* or बकुला *bakula* (also in West Tirhut) in Shahabad, and बुढ़िया *burhiya* or बड़ही *barhi* in South Bhagalpur, a small kind of caterpillar which attacks rice. A larger kind is बाँका *bānka*.

बड़ही *barhi*,—see बकौ *bakki*.

बभनौ *babhni* (Tirhut), a blight affecting rice, sugar-cane, millets, and opium. See also औरङ्ग *aurang* and मूरका *murka*.

बलुआ *balua* बलुई *balui*,—see बालू *balu*.

बाँका *bānka*,—see बक्की *bakki*.

बाँकी *bānki* (Gaya), a disease which attacks the leaves of tree (especially the pepper-tree), and causes them to curl up and wither.

बाला *bāla*,—see बालू *bālu*.

बालू *balu* or बलुआ *balua* (Patna, Gaya, and south-east), बलुई *balui* (Shahabad), बाला *bāla* (South-West Shahabad), an insect which eats the stalks of pulses and makes the leave crumple up.

बीमल *bījhal* (Gaya and South Munger), weevil-eaten.

बुढ़िया *burhiya*,—see बक्की *bakki*.

भङ्ग *bhankh*,—see भाँख *bhānkh*.

भरका *bharka* (West Tirhut and south-east), an insect injurious to rice, caused by prevalence of south winds and excess of rain.

भँवरा *bhañwra*,—see भेंड़ा *bhenra*.

भरकी *bharki*—(South Bhagalpur), disease of the rice-plant.

भाँख *bhānkh* (north) and also भाँखी *bhānkhī* (north), भङ्ग *bhankhā* (east), a blight which attacks the millet साँवा *sāñwān* (*panicum frumentaceum*).

भुइला *bhuila*, भुरली *bhurli*, भुररी *bhurri*, भुरली *bhurli*, भुरिला *bhurila*, भुरिली *bhurili*,—see भूआ *bhūa*.

भूआ *bhūa* (Tirhut, Patna, Gaya, and east), भुइला *bhuila* or भुरली *bhurli* (West Tirhut and north-west), also भुरली *bhurli* (Sāran), भुरिला *bhurila*, भुरिली *bhurili*, or भुररी *bhurri* (south-west), a hairy worm which eats the leaves of the castor-oil plant and pulses, and is fatal to cattle when eaten.

भेंड़ा *bhenra* or भेंड़वा *bhenrwa* (Patna and east), भँवरा *bhañwra* (West Tirhut and Shahabad), an insect which attacks millets and stored grain in dry weather.

भेमरा *bhemra*,—see गाँची *gāndhi*.

मँगरा *mangra* (South-West Shahabad), an insect which attacks the sugar-cane in the root.

मजरी *majri*,—see कजरी *kajri*.

मरहिना *marhinna*, मरी *mari*,—see मुआर *muar*.

माँहो *mānchhi*,—see गाँधी *gandhi*.

मारा *marā* (North-East Tirhut), a disease in rice which withers the plants.

मुआर *muār* (west), चतरा *chatra* (Patna and Gaya), मरहिना *marhinna* (Tirhut and East), मरी *mari* (West Tirhut and South Bhagalpur), a disease in which the whole plant is burnt up.

मरका *murka* (north), also अंगरा *angra* (Champāran), and बभनी *babhni* (Tirhut), a blight in opium. See जाला *jala*.

मुरिया *muriya*,—see सुखड़ा *sukhra*.

लक्ष्मिनिया *lakhminiya* (East Tirhut), a small, thin, red-coloured beetle found in granaries. It does no harm, and is revered by grain-merchants.

लरका *larka* or (Gaya) लुरका *lurka*, a worm which attacks gram and pease. North of the Ganges it also burrows into the ribs of the leaf of the tobacco-plant, and is then called केँडुआँ *keñuān* in Tirhut.

लाही *lāhi*, plant-lice.

लेंडा *lenrha* (west and West Tirhut), नेड़ा *nerha* (Tirhut), a disease in wheat or barley in which the ears turn black.

सड़का *sarka*, a worm in the root of rice.

सिरका *siruka*,—see सुरका *surka*.

सिरोरा *sirora*,—see दखिनहा *dakhinha*.

सुखठा *sukhtha*,—see सुखड़ा *sukhra*.

सुखड़ा *sukhra* (West Tirhut and south generally), सुखठा *sukhtha* (West Tirhut and west), पिहिका *pihika* (rest of Shahabad), मुरिया *muriya* (South Bhagalpur), a blight in sugar-cane.

सुन्दरी *sundri* (east), an insect which eats the leaves of the castor-oil plant.

सुन्दा *sunda*,—see सँडा *sūra*.

सुरका *surka* (East Tirhut and Shahabad), सिरका *siruka* (Sāran and Patna), फनिगा *phaniga* (Tirhut and South-West Shahabad), an insect which eats the leaves of sugar-cane and destroys gram, pease, and cereals.

सूँड़ा *sūnra* or सूँड़ी *sūnri* (Tirhut and south generally), सूँढ़ *sūnrh* or सूँढ़ा *sūnrha* (Gaya), सुन्दा *sunda* (West Tirhut and south-east) a kind of weevil destructive to wood and stored grain. Cf. कीरी *kīri*.

सूँढ़ *sūnrh*,—see सूँड़ा *sūnra*.

हड्डा *hadda* a white stem growing out of the root of the tobacco-plant, and throwing it far out of the soil.

हथिया *hathīya* (North-East Tirhut and Gaya) and हथिया सुन्दा *hathīya sunda* (south-east), a small white insect which damages rice.

हरदा *harda* (north and east), a sort of mildew which dries up the grain in cereal crops. The plant turns yellow, and the ear black.

CHAPTER II.—NOXIOUS WEEDS.

1075. These are as follows :—

अंकटा *ankta*.—see अंकरा *ankra*.

अंकरा *ankra* or अंकरी *ankri* (West Tirhut and Shahabad), अंकटा *ankta* (Tirhut and elsewhere south) (*vicia sativa*), it appears in wheat.

अगिया *agiya* (north and east), a weed which burns the rice plant (from आग *āg*, fire).

उखड़ा *ukhra*,—see हड्डा *hadda*.

उरकुस्सी *urkussi*,—see बिछौतिया *bichhautiya*.

ककना *kakna* (Patna, Gaya, and south-east), बनसारी *bansari* (Shahabad and East Tirhut), a weed which chokes crops.

कठरेंगनी *kathrengni*,—see रेंगनी *rengni*.

कनवाँ *kanwān*, कन्ना *kanna*,—see काना *kāna*.

कनसन *kansan*,—see काँसी *kānsi*.

काना *kāna* (Tirhut, Patna and east), कन्ना *kanna* (north-east Tirhut), कनवाँ *kanwān* (Gaya), केना *kena* (West Tirhut and west), a weed which chokes rice (a species of *Coix*).

काँसी *kānsi* (West Tirhut, Patna, Gaya, and the south-east), कास *kas* (Shahabad and North Bihār), कनसन *kansan* (Saran), (*saccharum spontaneum*), a most destructive grass.

केना *kena*,—see काना *kāna*.

कोइल खो *koil kho*,—see गोरखुल *gorikhul*.

खड़का *kharūka*,—see खरथूआ *kharthūa*.

खरथूआ *kharthūa* (Patna and Gaya), बथूआ *bathua* (generally) खड़का *kharuka* (North-East Tirhut and Shahabad), मोचट्टी *mochatti* (ditt.), a weed in opium.

खरका *khurka* or मक्कैती *machhaiti* (north), also रुआरी *ruāri* (Sāran), a weed in opium. Cf. रुआरा *ruāra*.

गड़हर *garhar*,—see गाँड़र *gānrar*.

गढ़रो *garhro*,—see गेड़हरआ *gerharua*.

गड़ार *garār*,—see गाँड़र *gānrar*.

गाँड़र *gānrar* (West Tirhut and Patna), गड़ार *garār* (Tirhut and east), जमार गड़ार *jamār garār* (South Munger), गड़हर *garhar* (South-West Shahabad), a weed which injures rice (various species of *Coix*).

गेड़हरआ *gerharua* (north-west), गढ़रो *garhro* (North Tirhut), a weed in cereal crops.

गोखुला *gokhula*,—see गोरखुल *gorikhul*.

गोरखुल *gorikhul* (west), बाँसी *bāsi* (generally), गोखुला *gokhula* (West Tirhut, Patna, Gaya, and South Munger), कोइल खो *koil kho*, a plant which injures rice (*tribulus terrestris*).

चपड़ा *chakra*,—see धुरपा *dhurpa*.

चिचहोर *chichhor*, चिचोर *chichor*, चिचोरो *chichori*,—see लेंडर *lenrai*.

चौपट्टा *chupatta*,—see पिपरा *pipra*.

जंगला *jangla*,—see जिरआ *ihirua*.

जमार गड़ार *jamār garār*,—see गाँड़र *gānrar*.

जम्हार *jamhār*, जाम्हार *jāmhar* (Patna and South Munger), जिन्हार *jinhār* (South-West Shahabad), and डम्हरो *damhoro* (South Bhagalpur), a coarse hard grass, infesting poor soils (varieties of *andropogon*).

जाम्हार *jāmhar*,—see जम्हार *jamhār*.

जिनवाँ *jinwān*, a grass something like दूभ *dūbh*, q. v.

जिन्हार *jinhār*,—see जम्हार *jamhār*.

भार *jhar*, भारंगा *jharnga*, भार *ihār*,—भारङ्ग *ihārang*.

भारङ्ग *jhārang* (north-west), भरंगा *jhānga* (Shahabad), भार *jhār* or भर *jhar* (Tirhut and east), a weed which injures rice.

भिरुआ *jhirua* (Patna, Gaya, South Munger, and North Bihār), भिरौआ *jhirua* (South Munger), भिरवा *jhirwa* (South Bhagalpur), जंगला *jangla* (South-West Shahabad), भौरो *jhīro* (East Tirhut), a weed which chokes rice.

भौरो *jhīro*—see भिरुआ *jhirua*.

ठोकरा *thokra*,—see बिक्रौतिया *bikhautiya*.

डरहरो *damharo*,—see जम्हार *jamhār*.

डर *dar*, देयोरा *deyora*,—see मौंथा *montha*.

डामौ *dābhi* (north) a coarse grass, injurious to crops (*xyris indica*).

तितिली *titili*,—see पिपरा *pipra*.

दुधिया *dudhiya*,—see हड्डा *hadda*.

दुभ *dūbh* or दब *dūb* (north and east), also दुब्भौ *dubbhi* (south) a grass which overspreads fallow fields (*cynodon dactylon*).

धुरपा *dhurpa* (Patna, Gaya, and South Munger), धुरप *dhurup* (South Bhagalpur), चपड़ा *chapra* (Shahabad), a tough, coarse grass spreading over uncultivated lands, which are inundated yearly (*cynodon dactylon*). It is only removed by digging.

नकछिकनी *nakchhikni*,—see रेंगनी *rengni*.

पिपरा *pipra* (Sāran, Patna, and east), पूपरा *pupra* (South Bhagalpur), चौपड़ा *chaupatta* (South-West Shahabad), तितिली *titili* (generally), a weed in wheat.

पपरा *pupra*,—see पिपरा *pipra*.

बड़गोहुमा *bargohuma* (south and east), a weed in wheat.

बथुआ *bathua*,—see खरथुआ *khārthūa*.

बनपियजुआ *banpiyajua*, बनपियाज *banpiyāj*, and बनरसना *banrasna*,—see रुआरा *ruāra*.

बनसारी *bansāri*,—see ककना *kakna*.

बसौंटी *basānrhi*,—see बसौंता *basaunta*.

बसौंता *basaunta* (West Tirhut and north-west), बसौंटी *basānrhi* (Tirhut), a wood which injures the spring crops (*acalypha indica* ?)

बाँसो *bānsi*,—see गोरखल *gorkhul*.

बिहौलिया *bichhautiya* or, बिह्वलिया *bichhwatiya* is a parasitic plant which injures the poppy. It is also called भरभाँड़ *bharbhānr* in South-West Shahabad, ठोकरा *thokra* in the rest of that district and north of the Ganges, and उरकुस्सी *urkussi* in South-East Bihar.

भंगरा *bhangra* (West Tirhut, Patna, Gaya, and South Munger), भंगरेया *bhangraiya* (Tirhut and east), भेंगरिया *bhengariga* (North Bihār and Shahabad), भंगरिया *bhangariyā* (Tirhut) (*verbesina prostrata*), a small creeping-weed with a white flower which injures rice.

भेंगरिया *bhengariga*,—see भंगरा *bhangra*.

भरभाँड़ *bharbhānr*,—see बिहौलिया *bichhautiya*.

भेंगरिया *bhengariga*,—see भंगरा *bhangra*.

मकड़ा *makra* (north and east), a rough coarse grass spreading over uncultivated lands which are inundated yearly. It is only removed by digging (*cynosurus*).

मछैती *machhaiti*,—see खरका *khurka*.

मंङेर *mañer* (Patna, Gaya, and east), मङर *marar* (South Bhagalpur), मरेन *maren* (Shahabad), a weed which chokes rice.

मोचढी *mochatti*,—see खरयूआ *kharthūa*.

मोथा *montha*, also डर *dar* and मौना *mauna* (also in West Tirhut) in the south-east, and डेयोरा *deyora* in South Munger. A coarse grass which grows in uncultivated land and injures the autumn crops (*cyperus rotundus*).

राड़ी *rāri* (north), a coarse hard grass infesting poor soils.

रुआरा *ruara* (Patna), बनरसना *banrasna* (Gaya and South Munger), बनपियाज *banpiyāj* or बनपियजुआ *banpiyajua* (Tirhut and Shahabad), a weed which grows in opium. Cf. खरका *khurka*.

रुआरी *ruāri*,—see खरका *khurka*. Cf. रुआरा *ruara*.

रेंगनी *rengni*, the Mexican poppy (*argemone mexicana*), a thistle-like plant, which overspreads fallow fields. It is also called नकहिकनी *nakhikni* or (to the east) कठरेंगनी *kathrengni*. It was introduced into India in a cargo

from Mexico within the last hundred years, and is now very common.

लेङ्गै *leñrai* (north-west), चिचोर *chichor* (north and Gaya), चिचोरी *chichori* (Tirhut), चिचहोर *chichhor* (east), चिचोरो *chichoro* (South Bhagalpur and Tirhut), a weed which chokes rice.

हड्डा *hadda* or उखड़ा *ukhra* (West Tirhut and south), or (West Tirhut and Gaya) दुधिया *dudhiya*, a small creeping-plant injurious to crops (*euphorbia hirta*). Cf. also § 1183 for other names.

CHAPTER III.—MISCELLANEOUS.

1076. A stunted crop is बैठल हासिल *baithal hāsīl* north of the Ganges. In Shahabad and West Tirhut it is सितुरियाएल *situriyāēl* or ततुरियाएल *taturiyāēl*, or in Sāran, सुतरियाएल *sutariyāēl*. In Gaya it is ठिंगुरियाएल *thinguriyāēl*, in Patna भेंटवांस *bhentwāns*, in West Tirhut and South Munger ठरियाएल *thuriyāēl*, and in South Bhagalpur बिरनियाएल *birniyāēl*. A blighted ear is मराएल *marāēl* north of the Ganges. In Shahabad it is अबदा *abda* or दगदार *dagdār*, in Patna and Gaya कोरल *koṛl*, and in the south-east मरा *mara*. पैया *paiya* in Gaya and the west, and भोर *bhor* to the north-east, is rice in which the ears have no seed. Blighted millets are called भखियाएल *bhakhīyāēl* in the north-west, and भंख चटुआ *bhunkh chatua* in Tirhut. In Shahabad they are खुक्खा *khukkha* or खोजड़ा *khojra*, in Gaya अलगल *algal*, and in Patna फुलहर *phulhar*.

1077. Crops withered from drought are to the west and in West Tirhut मुआर *muār*; in Gaya they are मोआर *moār*, and in Patna मुअल *mual*. To the east and in Tirhut they are मरहेना *marhena* or मरहिना *marhinna*, and in South Bhagalpur also मरा *mara*. An irretrievably spoilt crop is बिगरल हासिल *bigrāl hāsīl* north of the Ganges. In Shahabad it is बंकटा *bānkṭa*, and in Patna चुचुहिया *chuchuhiya*. Scarcity of rain is सुखार *sukhar*.

1078. Failure of seed is बिजमार *bijmār* in Gaya and the west. In South Munger it is बीया मार *biya mār*. North of the Ganges it is also निर्विज *nirbijj*, निर्वीज *nirbij*, or अविज *abijj*. Other names are बंभौरा *banjhaura* (South-West Shahabad), बंभौ *banjī* (rest of Shahabad), बंभौरी *banjhauri* in Patna, and देहाएब *daihāēb* in South Bhagalpur. In North-East Tirhut there is also कौर जाएब *kaur jāēb*, and in East Tirhut भखड़ जाएब *bhakhar jāēb*.

1079. Crops trodden down by cattle are घँगाठ (also spelt घडाठ) *dhāṅgāth* north of the Ganges, local variants being दँगाठ *dāṅgāth* in South-East Tirhut, घँगाएल *dhāṅgāēl* in Sāran, and धँगेड़ *dhanger* in West Tirhut and Champaran. In South-West Shahabad they are लहनाएल *lahnāēl*, in Gaya and South Munger खुरखून *khurkhūn*, and in South Bhagalpur खौचौ *khīnchī*. In East Tirhut they are also called निघेस *nighes*.

1080. Crops laid by the wind are called गिरल *giral* or खुसल *khasal*. A hot dry wind which burns up crops is to the west called झोला *jhola*, and such crops are known as झोलाइल *jholāil* or झोकरल *jhonkral*. To the east it is डाढ़ा *dhārha* or डाढ़ी *dhārhi*. A frosty wind which frost-bites the crops is पाला *pāla* or (to the east) पल्ला *palla*. The same words are used for frost-bite itself, and a frost-bitten crop is पलमरुआ *palmarua*. An inundation is दहार *dahār* or बाट *bārḥ*, also बाटि *bārhi* (North-East Tirhut), धाध *dhādh* (Gaya), आफत *āphat* (Patna), and बोहा *boha* or खार *khār* in the south-east. Morning fogs are कूहा *kūha*, of which optional local variants are कुहेस *kuhes* or कुहेसा *kuhesa* to the west and कुहसा *kuhassa* in South Bhagalpur. कुहेस *kuhes* is also current in North East Tirhut, and in South-East Tirhut we find कुम्हेस *kumhes*. A fog in the day-time is धून *dhun* or धूँध *dhūndh*. Hail-stones are पत्थल *patthal*, पत्थर *patthar*, पाथर *pāthar*, or बनौरी *banauri*, a local variant of the last being बँगौरी *bangauri* or बँगौरिया *bangauriyā* in West Tirhut, Patna, and the east.

DIVISION VI.

AGRICULTURAL TIMES AND SEASONS.

1081. The* Bihar agriculturist follows the Hindu year in calculating his seasons. The year is divided into twelve lunar months (मास *mās*, माँस *māñs*, महिना *mahina*, महिना *mahinna*, or महीना *mahina*) of 30 days each, and therefore consists of 360 days. Each month is further divided into a first or dark half [किसुन पख (or पच्छ) *kisun pakh* (or *pachchkh*)] (commencing with the first day of the wane of the moon), and a second or light half (सुकल पख *sukl pakh*). Roughly speaking, a Hindu month commences at about the 15th of an English month; but as there are thus only 360 days in a year, they begin each year somewhat earlier in the solar year than the year before, till the calendar is brought nearly right every third year by the insertion of an intercalary month (मलमास *malmas*) of 30 days every third year.

1082. Besides the above, another important division of the year must be noticed,—that into lunar asterisms (नखत *nakhāt*, नक्षत्र, *nakhattar*, or निक्षत्र *nichhattar*). There are 27 of these in each year, and consequently $2\frac{1}{4}$ in each month. Each asterism is not of equal length. The longest is हथिया *hathiya*, which is 16 lunar days. The others range from about 13 lunar days in the dry months to 15 lunar days in the wet. Every agricultural operation commences in a certain asterism, and so it is necessary to know when they occur. The reason of the important position that they take in the agricultural year is that the Fasli year, current in Bihar, is luni-solar, and that the positions of the various months in relation to the sun's course varies from year to year. The sun moves along the ecliptic, completing the circuit in a year. The Signs of the Zodiac, corresponding to our solar months, are divisions of the ecliptic, in each of which the sun stays, while progressing on his journey, for a month. As agricultural operations necessarily depend upon the solar year, in countries, such as Bengal, where a solar year is current, solar dates are suitable for fixing their commencement and completion. But when it is a luni-solar year that is current, the months, owing to their fluctuating position, cannot be taken as a guide for agriculture. Some other method of dating according to the sun's course must, therefore, be adopted.

* Part of the following will be found in Carnegy's Kachahri Technicalities
s. v. *nakhāt*.

The moon also journeys amid the fixed stars along the ecliptic, completing its circuit in about the thirty lunar days. Its course, is, like that of the sun, marked out by divisions of the ecliptic,—called, in the case of the moon, lunar asterisms. In short, the ecliptic may be compared to a road furnished with two sets of mile-stones,—one set indicating the distance in statute miles and the other in Kilometres. The spaces marked by statute mile-stones represent the signs of the zodiac, and those marked by kilometre-stones represent the lunar asterisms. As the sun, like the moon, travels in the ecliptic, there is nothing to prevent its course being looked upon as divided into these 27 asterisms, as well as into the signs of the zodiac. It is evident that, looked upon as measures of the sun's progress, these asterisms are divisions of the solar, not of the luni-solar, year, and that the respective positions of the sun in each of them are quite well suited for dating agricultural operations. Hence, for these purposes, when a peasant speaks of, say, *Hathiya*, he means that the sun is passing through the Hathiya asterism. It follows, also, that, when spoken of with this connotation, the timing of the asterisms is consonant with that of our solar year, though often differing widely from that of the Fasli luni-solar year. The accompanying table shows roughly the relative positions of the English and Hindu months and of the lunar asterisms, but it must be understood that the relative position of the Hindu months greatly fluctuates.

HINDU MONTHS.

Hindu

APPROXIMATE EUROPEAN MONTH.	Name.
Part of September ...	आसिन <i>Āsin</i> or कुआर <i>Kuār</i> ...
October ...	कातिक <i>Kātik</i> ...
November ...	अगहन <i>Aghan</i> ...
December ...	पूस <i>Pūs</i> ...
January ...	माघ <i>Māgh</i> ...
February ...	फागुन <i>Phāgun</i> ...
March ...	चैत <i>Chait</i> ...
April ...	वैशाख <i>Baisākh</i> ...
May ...	जेठ <i>Jeth</i> ...
June ...	अखाट <i>Akhārā</i> or असार <i>Asārā</i> ...
July ...	सावन <i>Sāwan</i> or साओन <i>Saon</i> ...
August ...	भादों <i>Bhadon</i> ...
Part of September ...	

Months.

Dark half (किष्क पक्ष <i>kishun pakh</i>) and light half (सुकल पक्ष <i>sukl pakh</i>).			Asterisms, of which there are two and a quarter to each Hindu month.
{	Dark ...	...	¼ of उत्तरा फगुनी <i>Utra Phaguni</i> .
	Light ...	...	हस्त <i>Hast</i> or हथिया <i>Hathiya</i> .
{	Dark ...	...	चितरा <i>Chitra</i> .
	Light ...	...	खाती <i>Swāti</i> or सिवाती <i>Siwāti</i> .
{	Dark ...	...	बिसाखा <i>Bisākha</i> .
	Light ...	...	अनुराधा <i>Anurādā</i> .
{	Dark ...	...	जेष्ठा <i>Jeshtha</i> .
	Light ...	...	मूल <i>Mūl</i> .
{	Dark ...	...	पूरवा खाट <i>Purba Khārkh</i> .
	Light ...	...	उत्तरा खाट <i>Utra Khārkh</i> .
{	Dark ...	...	सावन <i>Sāwan</i> .
	Light ...	...	घनिष्ठा <i>Dhanishta</i> .
{	Dark ...	...	सतभीखा <i>Satbhikha</i> .
	Light ...	...	पूरब भद्रपद <i>Pūrab Bhādrapad</i> .
{	Dark ...	...	उत्तर भद्रपद <i>Uttar Bhādrapad</i> .
	Light ...	...	रेवती <i>Reotī</i> .
{	Dark ...	...	अश्विनी <i>Aswani</i> or असनी <i>Asnī</i> .
	Light ...	...	भरणी <i>Bharnī</i> .
{	Dark ...	...	क्रित्तिका <i>Krittika</i> .
	Light ...	...	रोहिणी <i>Rohini</i> or रोहिनी <i>Rohini</i> .
{	Dark ...	...	मिरगसिरा <i>Mirgsira</i> or मिर्गिडाह <i>Mirgidah</i> .
	Light ...	...	अरद्रा <i>Aradra</i> or अद्रा <i>Adra</i> .
{	Dark ...	...	पुनर्वस <i>Punarvas</i> .
	Light ...	...	पूख <i>Pukh</i> or चिरैया <i>Chiraiya</i> .
{	Dark ...	...	असरस <i>Asres</i> or असलेखा <i>Aslekha</i> .
	Light ...	...	मग्घा <i>Maggha</i> .
{	Dark ...	...	पूरवा फगुनी <i>Purba Phaguni</i> .
	Light ...	...	¼ of उत्तरा फगुनी <i>Utra Phaguni</i> .

1083. The year current in Bihār is the *Fasli* year, which commences with the Hindu month of *Āsin*. The year is also popularly* divided into three seasons, viz. the hot (गरमी *garmi*), the wet (बरखा *barkha*), and the cold (जाड़ा *jara*). The hot season commences in फागुन *Phagun*, the wet in अखाट *Akharh*, and the cold in कातिक *Katik*. The following rhymes, some of which will be found also in Carnegie's *Kachahri Technicalities*, are current over the greater part of Northern India, and show the various seasons for agricultural operations.

1084. Cultivation commences in Jeth, in the asterism of Rohini, when ploughing and sowing begin. The rain of Mirgsira is not good, and hence no sowing is done in that asterism. In Aradra sowing is recommenced and transplanting is done for the winter (*aghani*) crop. This goes on into Punarbas and Pukh if the rains are late. In Magha and Purba Phaguni the *urid*, *kurthi*, and other pulses are sown. In Hathiya rain is very important, both for the winter crops and for the sowing of the spring (*rabbi*) crops. In former days (say cultivators) the rains used to stop in Swāti, which was very good for the crops but now they end in Hathiya. So valuable is the rain of Swāti that any drop which falls during that asterism into a pearl-oyster becomes a pearl. That is how pearls are made. The rain in Chitra, on the contrary is very bad.

मग्घा लगावे घग्घा, सिवाती लावस टाटो ।

कहतारी हाथी रानी, हमहुं आवत बाटी ॥

Maggha lagawe ghaggha, siwati lawas tati,

Kahtari Hathi rani, ham hun awat bati.

—Maggha brings rain-storms, Swāti brings a screen (i.e., rain stops), and Queen Hathiya tells (by her thunder) that she is coming.

फागु कराइ चैत चुक किर्तिक नट्ठहि तार ।

खाती नट्ठहि माख तिल कहि गए डाक गोआर ॥

Phagu karai, chait chuk, kirttik natthahi tar.

Swāti natthahi mākh til, kahi gae Dāk Goār.

* Astrologers and poets count six seasons, but the above is the popular division.

—If it rains in the month of Phagun, *urid* is silt; if in the month of Chait, lemons; if in the asterism of Krittika, the toddy palms; and if in that of Swāti, beans and sesamum, saith Dāk, the Gowāla.

जीं बरसे बैसक्का राज ।

एक धान में दोबर चाऊ ।

Jaun barse Baisukk a rāu,

Ek dhan men dobar chāw.

—If King Baisakh (April-May) rain, every grain of paddy will produce two of rice.

क्रित्तिका चुए छौ ले मूए ।

जो रोहिनी नाहिं कादो करे ॥

Krittika chūe chhau le mūe,

Joñ Rohini nāhiñ kado kare.

—If it rains in Krittika, there will be no rain for the six following asterisms, provided Rohini makes no mud.

Krittika is the best asterism for sowing *chīna* (*panicum frumentosum*): hence they say in Tirhut—

जब जनिह खरचाक हीन ।

क्रित्तिका में तूं बोइह चौन ॥

Jab janīha kharchāk hīn,

Krittika meñ tūñ boīha chīn.

—If you find your stock of food becoming exhausted, sow *chīna* in *Krittika*.

मिरगसिरा तबय रोहिनि लबय अरदरा जाय बद्बुदाय ।

काहै डाक सुनु भिल्लारि कुत्ता भात न खाय ॥

Mirgsira tabay Rohini labay aradra jāy budbudāy

Kahai Dāk sunu Bhillari, kutta bhat na khay.

—If Mirgsira is hot, Rohini rains, and Aradra gives a few drops, saith Dāk, hear, O Bhillari, (rice will be so plentiful that) even dogs will turn up their noses at it.

* चुए *chuk* is a mess of lemons kept for fermentation, and is here applied to the fruit on the tree.

1085. The rain of Aradra (middle of June) is of considerable importance to the future crops : thus—

अदरा मांस जे बोए खाटी ।

दुख के मार निकाल० लाटी ॥

Adra māns je boe sāthi,

Dukh ke mār nikālā lathī.

—If you sow sixty-day rice in Aradra, you strike distress with a club and drive it away.

आदि न बरसे अरदरा हस्त न बरसे निदान ।

कहहिं डाक सुनु भिल्लरि भये किसान पिसान ॥

Adi na barse aradra, hast na barse nidān,

Kahahiñ Dāk sunu Bhillari bhae kisān pisan.

—If Aradra does not rain at the commencement, and Hathia at its end, saith Dak, hear, O Bhillari, the cultivator is cursed.

And—

चढ़त बरसे अरदरा उतरत बरसे हस्त ।

कतेक राजा दाँड़ि, रहै अनन्द गिरहस्त ॥

Charhat barse aradra, utrat barse hast,

Katek rāja dāñre, rahe anand girhast.

—If it rain when Aradra commences and when Hathia is ending, no matter how much rent may be demanded, the householder is still happy.

अरदरा बरसे सब किछु हौं ।

एक जवाब पतर बिन भाँ ॥

Aradra barse sabh kichhu hān,

Ek jawāb patr bin bhān.

—If Aradra rains everything grows (*lit.* if : only one, the *jawās* (*Hedysarum alhagi*), loses its leaves.

1086. Aradra and Punarbas are the two main asterisms of the month of Akharh (June-July). This is the great month of the year for finishing the preparation of the fields, as the proverb says, जेकर बनल अखड़ा रे तेकर बारहो मास *jekar banal akharwa re tekar bārahō mās*, —he whose fields are ready in *Akharh*, is ready also all the year round. If the rains are late, paddy sowing goes on as late as *Punarbas* or even *Pukh*, but this is rarely successful. These last two asterisms are usually devoted to transplanting, and not to sowing.

पुख पुनरबस बोए धान ।
माघा असलेखा कादो सान ॥

*Pukh punarbas boe dhān,
Maggha aslekha kādo sān.*

—Sow paddy in Pukh and Punarbas, and in Maggha and Aslekha mix thoroughly the mud (*i.e.* prepare the fields).

अरदरा धान, पुनरबस पैया ।
गेल, किसान, जे बोए चिरैया ॥

*Aradra dhan, punarbas paiya,
Gel, kisān, je boe chiraiya.*

—Paddy sown in Aradra turns to plenty, in Punarbas it has empty ears, and sown in Pukh it turns to nothing.

1087. After Akbārḥ (June-July) comes Sāwan or Sāon (July-August), to which the following rhymes apply :—

साओन सुक्ला सप्तमी छपि कै जगहिं भान ।
तौ लगी मेघा बरसे औ लगी देव उठान ॥

*Sāon sukla saptami chhapi kai jaghīñ bhan,
Tauñ lagi megha barse jauñ lagi deb uṭhān.*

—If on the morning of the seventh day of the bright half of Sawan the sun rises obscured by clouds, it will rain up to the festival of the *Deb Uthan* (11th of the light half of Katik, *i.e.* early in November).

साओन सुक्ला सप्तमी उग के लुकाहिं सूर ।
हांको पिया हर बारद वरखा गेल बड़ि दूर ॥

*Sāon sukla saptami, ug ke lukahin sur,
Hānko piya har barad, barkha gei barī dur.*

—If on the same day as that above mentioned the sun rises (clear) and afterwards hides itself behind clouds, drive away, my dear, your plough and bullocks, for the rain is very far off.

साओन सुक्ला सप्तमी, उदै जो देखि भान ।
तुम जाओ पिया मालवा हम जेवों मूलतान ॥

*Saon sukla saptami, udai joñ dekhe bhān,
Tum jāo piya Mālwa, ham jaiboñ Multān.*

—A cloudless morning on the same day (is a sure sign of drought). My dear (let us leave the country). I am going to Multān, and you can go to Malwa.

साओन सुक्ला सप्तमी रेनि होहि मसियार ।

कह भड्डर सुनु भड्डरि परबत उपजय सार ॥

Sāon sukla saptami, raini hoñhi masiyār,

Kah Bhaddar sunu Bhaddari, parbat upjay sār.

—If on the same date the night is dark, saith Bhaddar, hear, O Bhaddari, excellent crops will grow even on a mountain.

साओन सुक्ला सप्तमी, जौ गरजे आधी रात ।

तुम जाओ पिया मालवा, हम जैवो गुजरात ॥

Sāon sukla saptami, jōñ garje ādhī rāt,

Tum jāo piya Mālwa, ham jaibon Gujrat.

—If on the same date it thunders at midnight (there will be a drought), you must go to Malwa and I to Gujrat.

करके भौंजे कंकरी, सिङ्ग गरजे जाय ।

कह भड्डर सुनु भड्डरि कूत्ता भात न खाय ॥

Karke bhōñje kankri, singh garjai jāe,

Kah Bhaddar sunu Bhaddari, kutta bhat na khāe.

—“If in Cancer (Sawan, July-August) the gravel is wet, and Leo (Bhādon, August-September) passes by with thunder,” saith Bhaddar, “hear, O Bhaddari, rice will be so plentiful that even dogs will refuse it.”

साओन पक्खा भादव पुरवा आसिन बहै ईसान ।

कातिक कन्ता सिकियो न डोले कतय के रखबह धान ।

Sāon pachhwa Bhādob purwa, Asin bahē īsān,

Kātik, kanta, sikio na dōle katay ke rakhbah dhān ?

—If the west wind blow in Sawan, the east in Bhādon, and the north-east in Asin, and if there is so little wind in Katik that even the reeds do not shake, where, my dear, will you have room to keep your rice? (i.e., you will have a bumper crop).

साओन मास बहै पूरवेया बेचह बरद कीनह गैया ।

Sāon mās'bahai purwēya, benchah barad kinah gaiya.

—If the east wind blow in Sawan, sell your bullocks and buy cows (it will be no use trying to plough).

साओनक पक्कवा दिन दुइ चारि ।

चुल्हीक पाक्का उपजे सारि ॥

Sāonak pachhwa din dui chari,

Chulhik pachha upje sari.

—If the west wind blow in Sāwan for only two or three days, rice will grow even behind your hearth.

साओन पक्किया महि भरे ।

भादों पुरवा पथल सके ॥

Sāon pachhea mahi bhare.

Bhādoñ purwa pathal sare,

If the west wind blow in Sawan, the land will be flooded ; and if the east wind blow in Bhadon, (it will rain so that) the very stones will melt.

जे न भरे असरेखा मगघा ।

फेर भरे असरेखा मगघा ॥

Je na bhare Asrekha Maggha,

Pher bhare Asrekha Maggha.

—That which is not filled up with water in Asres and Maggha has no chance of being filled up till they come again next year.

1088. To Bhādoñ (August-September) the following apply:—

South Munger—

पुरवा रोपे पूर किसान ।

आधा घघरौ आधा धान ।

Purwa rope pur kisan,

Adha ghaghri adha dhan.

—If a cultivator does not finish transplanting before Purwa (i. e. Purba Phaguni), half his crop will be paddy and half chaff.

जौ पुरवा पुरवैया पावे । सुखले नदिया नाओ बहावे ॥

—*Jaun purwa purwaiya pāwe, sukhle nadiya nāo bahāwe.*

—If the east wind blows in the asterism of Purwa (i. e., Purba Phaguni), there will be so much rain that ships will float in the dried-up beds of rivers,

Closely connected with this is the following:—

पुरवा पर जौं पछवा बहै । बिहसि राँउ बात करै ॥
एह दोनों के हँसै बिचार । ऊ बरसे ई करै भतार ॥

Purwa par jauñ pachhwa bahai, bihañsi rāñr bāt karai,
Ek donoñ ke hāi bichār ū bursai ī karai bhatar.

—If the west wind blows during Purwa, and if a widow chats and smiles, from these facts you may judge that in the first case it will rain, and in the second case she is going to marry a second time.

With this may be compared—

तीतिर पख मेघा ऊड़े, ओ बिभवा मुसुकाए ।
कहे डाक सनु डाकिनि, ऊ बरसे ई जाए ॥
Titir pakh meghā ūre, o bidhwa musukāe,
Kahe Dāk sunu Dākini, ū barse ī jāē.

—“When the clouds fly like the wings of the partridge, and when a widow smiles,” saith Dak, “hear, O Dakini, the one is going to rain and the other to marry.”

सुक करे बहरी सनीचर रहै छाए ।
ऐसन बोले भड्डरि बिन बरसे नहिँ जाए ॥
Sūk kare badri sanīchar rahe chhāe,
Assan bole Bhaddari bin barse nahiñ jāe.

—A cloud sky on Friday and Saturday is a sure precursor of rain.

साओन के पुरवा भारौं पछिमा जोर ।
बरघा बेंच सामी, चला देस का ओर ॥
Sāon ke purwa, bhādoñ pachhima jor,
Bardha bencha sāmi, chala des ka or.

—My husband, let us sell our bullocks and leave the country if there is east wind in Sāon and a strong west one in Bhādon.

The following is current in Tirhut :—

कूची अमावस चौथी चान ।
अब को रोपन चान किसान ॥
Kusi amāwas chaouthi chān,
Ab ki ropna dhān kisan.

—After the *Kusi Amīwas* (the festival of the 15th Bhādon, on which Brāhmans dig *kus* grass), and the *Chauk Chanda* (the moon of the 19th of Bhādo, O cultivator? you need not plant out paddy.

उतरा में जनि रोपहु भैया।

तीन घान होय ते रह प्रैया।

Utra meñ jani ropahu bhaiya,

Tin dhān hoe terah praiya.

—Do not transplant in Utra Phaguni, for you will only get three grains to thirteen empty husks.

रातुक कागा दीनुक सियार।

कि भरो बादर कि उपतार॥

Ratuk kaga dinuk siyār,

Ki jhari bādar ki uptār.

—If the crow speak by night, and the jackal by day, there will be either a rain-storm or an inundation.

औआ बाँआ बहे बतास।

तब होला बरसा के आस।

Aua baun bahe batās,

Tab hola barkha ke ās.

—When the wind blows from all four quarters, there is hope of rain.

1089. To Āsin (September-October) the following apply:—

हथिया बरसे तीन होत बा, सककर, साली मास,।

हथिया बरसे तीन जात बा, तील, कोदो, कपास।

Hathiya barse tīn hot bā, sakkar, sāli, mās,

Hathiya barse tīn jāt bā, tīl kodo, kapās.

—Rain in Hathiya produces three things,—sugar-cane, rice, and pulse; and destroys three things,—sesamum, *kodo*, and cotton.

With this may be compared—

अदरा गेल तीन गेल, सन साठौ कपास।

हथिया गेल सब गेल. आगिल पाछिल चास॥

Adra gel tīni gel, san, sāthi, kapās;

Hathiya gel sabh gel, āgil pāchhil chās.

—Want of rain in Aradra destroys three crops,—hemp, sixty-day rice, and cotton. But by want of rain in Hathiya every thing is ruined, both what has been sown and what will be sown.

हथिया वरिसे, चित्रा मेहराय ।
 घर बसे धनहा रिरियाय (or अग्राय) ॥
Hathiya barise, chitra mehrāy,
Ghar barse dhanha ririyāy (or agray).

—If Hathiya rains, and (the clouds of) Chitra hover about, the paddy-cultivator sits at home and utters cries of joy.

चित्रा वरने माटी मारे ।
 आगे भाइ गेरु के कारे ॥
Chitra barse māti mārē,
Āge bhāis geru ke kārē.

—Rain in Chitra destroys the power of the soil and is likely to produce blight.

आधा चित्रा राइ मुराइ ।
 आधा चित्रा जौ केराइ ॥
Adha Chittra rai murai,
Adha Chittra jau kerai.

—In one-half of Chitra sow mustard and radishes, and in the other half barley and pease.

1090. To Kātik (October-November), the following apply:—

एको पानि जौ बरसे स्वाती ।
 कुर्मिन पहिने सोना पाती ॥
Eko pāni jōñ barse Swāti,
Kurmin paire sona pāti.

—If a single shower come in Swāti it enriches people so much, that even Kurmi women get golden earrings to wear.

बेइ बिदित ना होखे आन । बिना तुला नहि फुटे धान ।
 सुख सुखराती देब उठान । तकरै बरहै करह नेमान ।
 तकरै बरहै खेत खरिहान । तकरै बरहै कोठिए धान ॥
Bed bidit na hokhe an, bila Tula nahin phutai dhan,
Sukh sukhraati deb uthan, takrai barhai karah neman,
Takrai barhai khet kharihān, takrai barhai kothie dhān.

(1) The name 'Hathiya' means 'Elephant', and the asterism is hence said to have four legs, an iron, a copper, a silver, and a gold. Each leg lasts four days, and they come in the above order. Rain in the iron leg destroys the paddy and the kabi crop. In the copper leg, it damages them; in the silver leg, it gives half an average; and in the gold, leg, bumper crops.

—What has been written in the Vedas cannot happen otherwise, and paddy cannot ripen before the balance (*i.e. Libra = Kātik* — October-November). From the festival of the *Sukhrāti* (*i.e. the Diwālī*) to the *Deb Uthān* (11th of the light half of Kātik) there will be happiness. On the twelfth day after that hold the festival of eating the new grain; on the twelfth after that, heap up the corn on field and threshing-floor; and on the twelfth after that, put the grain in the store-house.

1091. The following are the signs of the stoppage of the rains :—

छप के उगे तो क्या भये, निरमल रैनि करन्त ।

कौसे जल देखिहूँ सगरा, कामिनि कूप भरन्त ॥

Chhap ke ugai to kya bhaye, nirmal raini karant,

Kiye jal dekhiha sagra, kāmīni kūp bharant.

—It matters little if the sun rises obscured by clouds, because when the nights are clear (the rains will stop). You will only find water in the sea, and women will have to go to the wells for water.

रात निबद्ध, (or रातूक चकमक) दिन केँ छया ।

कहँ घाघ जे बरखा गया ॥

Rāt nibaddar (or rātuk chakmak), din keñ chhaya,

Kaheñ Ghāgh je barkha gaya.

—If you see a cloudless night and a cloudy day, be sure, says Ghagh, that the rains are at an end.

बोली लुखरी, फूले कास ।

अब नाहीं बरखा के आस ॥

Boli lukhri, phule kas,

Ab nahin barkha ke ās.

—The barking of the fox and the flowering of *kas* grass are signs of the end of the rains.

उगे अगस्त वन फूले कास ।

अब नाहीं बरखा के आस ॥

Uge agast ban phule kās,

Ab nahin barkha ke ās.

—The appearance of the star Canopus and the flowering of the *kās* grass in the forest are signs of the end of the rains.

कॉ-ी कुसी चौठ के चान ।
अब का रोपव धान किसान ॥

*Kāsi kūsi chauth ke chān,
Ab ka ropva dhān kisān.*

—If the *kās* grass and the *kūs* grass flower on the fourth of the light half of Bhādon, why do you plant out, O cultivator (for the rains are stopped) ?

1092. The following refer to the dry season :—

अगहन दोबर, पूस चौड़ा ।
मोघ सवाई, फागुन बरसे घर चू के जाई,

*Aghan dobar, Pūs dyaurcha,
Māgh sawāī, Phāgun barse gharhu ke jāī.*

—If it rains in Aghan, you will get double an average crop ; if in Pūs, one and a half ; if in Māgh, one and a quarter : but if in Phāgun, then even (the seedlings which you brought from) your house will be lost.

अगहन जे बरसे मेघ,
धन ओ राजा धन ओ देस ॥

*Aghan je barse megh,
Dhan o rāja dhan o des.*

—Happy are the king and people when it rains in Aghan.

पानी बरसे आधा पूस ।
आधा गेहूँ आधा भूस ॥

*Pāni barse adha Pūs,
Adha gehūñ akha bhūs.*

—Rain in the middle of the month of Pūs (*i.e.* early in January) will give you half wheat, half chaff.

माघ के गरमी, जेठ के जाड़ ।

पहिला पानी भर गेल ताड़ ॥

घाघ कहें हम होवौं जोगी ।

जूझाँ का पानी घोइहें घोवी ॥

*Māgh ke garmi, Jeth ke jār,
Pahila pāni bhar gail tār,
Ghāgh kahan ham hobauñ jogi,
Kūān kā pāni dhoiḥen dhobi.*

—Heat in Māgh (January-February), cold in Jeth (May-June), and the tanks filled with the first fall of rain (are signs of a drought). I'll become a beggar, says Ghagh, and the washermen will wash with well-water.

चैत के पछेआ भादों के जल्ला ।

भादों के पछेआ माघ के पल्ला ॥

Chait ke pachhea, Bhādoñ ke jalla,

Bhādoñ ke pachhea, Māgh ke palla.

—The west wind in Chait (March-April) means rain in Bhādon (August-September), and the west wind in Bhādon means frost in Māgh (January-February).

1093. It will now be of advantage to compare the above with a native account of the behaviour of the asterisms preceding the famine of 1873-74. The poet Phatūri Lāl, in his tale of the famine, says as follows :—

June 1873.—ROHNI is the first asterism of the rainy season ; but as it came, it departed without rain.

Rainfall in Tirhut about 4 inches.

MIRGSIRA fulfilled our hopes, for it gave a few drops of rain and departed.

July.—ARADRA passed by with great majesty, thundering on every side.

Rainfall about 6½ inches, of which 4 inches were in the second week and 1½ inches in the last week.

PUNARBAS is a very holy asterism, but it was also a miser.

PUKH saved the face of the earth, but it became the end of the rains.

August.—ASRES rained upon such of the seedlings as did rise.

Rainfall about 4½ inches.

MAGHA was as poor as a beggar.

September.—PURBA PHAGUNI gave no proof of his existence by rain.

Rainfall about 4 inches.

UTRA PHAGUNI did not give even a drop to swear by.

October.—HATHIYA was like an elephant (*hathi*) who put his trunk in his mouth.

Rainfall nil.

CHITRA was only a robber and a murderer.

Rainfall nil.

November.—SWATI was put to public disgrace.



CATTLE AND OTHER DOMESTIC ANIMALS.

CHAPTER I.—CATTLE GENERALLY.

1094. Cattle generally are known as मवेशी *maweshi*, मास *mal*, or मास जाल *māl jāl*. Other names are चौआ *chaua* north of the Ganges, पूर *dhūr* in Patna and Gaya, and बरघा *bardha* in South-West Shahabad. A head of cattle is रास *rās*, and in Patna and Gaya also पूर *dhūr*. Horned cattle, exclusive of buffaloes, are गोरू *goru* or गाथ गोरू *gāy goru*; also पूर डांगर *dhūr dāngar* in Patna and Gaya. In Sāran डांगर *dāngar* means cattle worn out from old age. In North-East Tirhut they are called लटल *latal*. A worn-out, useless cow or buffalo is said to be टुटाह *tutāh* or टुटू गैल *tūtū gail* north of the Ganges, or in North-West Tirhut बेहवाल *behwāl*. In Patna the term is थौसा *thausa*, in Shahabad थहसल *thahusal* or थौसल *thausal*, in Gaya नकादर *nakādar*, and in South Bhagalpur उठानो *uthāno*. Dead cattle are डांगर *dāngar* in Shahabad and मरी *marī* in East Bihar.

CHAPTER II.—BULLS.

1095. A bull is सॉर *sānrh* when branded with sacrificial marks and let go, and धाकर *dhākar* when not so branded. चौभर *chaubhar* (Patna and Gaya) or धाकर होह *dhākarchhoh* is an imperfectly castrated bull, and बिनहामो *binhāmo* is a bull to the south-east.

CHAPTER III.—BULLOCKS.

1096. A bullock is बरध *baradh*, also in Patna, North-West Tirhut and in Shahabad optionally बरद or बड़द *barad*. To the west it is also called बैल *bail*, and in Gaya पूर *dhūr* or पैरा *paira*. Plough-bullocks are called हराथी *harāthi* to the east. The pair are called जोड़ा *jora*. In a team of three bullocks the wheelers are called पूरी *dhūri*

or धुरिया *dhuriya* to the west, and जोड़ी *jori* to the east. The leader is बौड़ *bōr* or बिड़िया *binriya* to the west, and भिड़ी *jhitti* or नाटा *nata* to the east.

1097. A yoke of well-bullocks is called मोतहा बरध *motha baradh*. The bullock which works blindfolded in an oil or sugar-cane press is called नाता *nāta* or कोल्हुआ बैल *kolhua bail*. When there is ploughing going on or a cart being pulled by the aid of three bullocks, of whom only two are yoked at a time while the third one rests, the three are called तैधुरा *tedhura* or (in East Tirhut) तैधरी *tedhri*, or in Patna तैपता *tepta*. Similarly when there are four bullocks, of whom two rest while two work, the team is called चौखर *chaukhar* or चौखरिया *chaukhariya* or चरवरधा *charbar ha*, or in South-West Tirhut फेरवार *pherwār*. In the case of ploughing the boy who looks after the unemployed bullocks is called in North-East Tirhut अनवाह *anwāh*.

1098. Bullocks are distinguished by various peculiarities, such as the following :—

A bullock unbroken to work is अदारी *adāri*, also अदार *udār* in Tirhut, in Shahabad, and in South Bhagalpur. In Patna and Gaya he is औदार *audār*, in South Munger अबौ *abō*. One that sits down at work is परुआ *parua* to the west, and north of the Ganges कोटि *korhī*.* In South-West Shahabad he is गरियर *gariar*, in Shahabad and Gaya गर *gar*, and in Patna मनकोटि *mankorhi*. A vicious bullock is मरखाह *markhāh*, also मरखहा *markhanda* in Patna, मरखनो *markhanno* in East Bhagalpur, and मरखन *markhan* in Gaya. In South-West Shahabad the words मरकहा *markha* and लतहा *latha* are used, A shying bullock is फेफरियाह *phephriyāh* to the north and west and चिहुकार *chihukār* or हरकाह *harkāh* north of the Ganges generally. In South-West Shahabad he is बंदिया *bandiya*, in the rest of the district मज्जार *manjhār*, in Patna and Gaya भरकाहा *bharkāha*, and to the south-east हरकाहा *harkāha*. To butt is हर पेतल *hur petal* in the west and मारब *marab* in Tirhut. In Patna and the east it is दूंस मारब *dhūns mārāb*, and to the south-east दूंस मारब *dhūs mārāb* or दूसा मारब *dhusa marāb*. In Gaya it is दूसियाएब *dhusiyaēb*, and such a bullock is दूसमार *dhusmār* or दूसियाहा *dhusiya ha*. To break in cattle is तैवारे जोतल *tewāre jotāl* to the west. In Tirhut it is पात लगाएब or जोतब *pāt lagāēb* or *jotāb*. In East Tirhut it is पाएत-घुआएब *pāēt ghumāēb*, and in Gaya पीरी में जोतब *pīrī mē jotāb*. In Shahabad निकासल *nikāsal*, in Patna डचराएब

* Compare the proverb कोटि बरध के फेफड़ि बहुत *korhī barad ke phēphari bahut*,—it is the lazy bullock that snorts and shies.

dahrāēb, in Gaya डहराएब *dahrāēb* in South Munger गोहराएब *gohrāēb*, and in South Bhagalpur छटियाएब *chh. ti. āēb*, mean to cause an animal to get up and to drive it along a village-road.

1099. A stunted bullock is ननकिरवा *nankirwa*, नाटा *nāta*, or नटवा *natwa*. A dwarf bullock is गेना *gaina*.

1100. A bullock whose horns project in front is घोंचा *ghoncha* north of the Ganges and in Patna and South Bhagalpur, also घोंपा *ghompa* in East Tirhut. In Shahabad it is घोंचवा *ghonchwa*, in Gaya घोंघर *ghonghar*, in Patna also घोंगरा *ghongra*, and in South Munger घोंघरा *ghonghra*.

1101. A bullock one of whose horns is erect while the other hangs down is सरगपतालौ *sarag. atāl.* (literally pointing to heaven and hell) or सरङ्गपतालौ *sarangpatāl.* He is also called डेब *deb* in Champaran and West Tirhut कंसासुरी *kansāsuri* in South-West Shahabad, पताल सिङ्घी *patal singhi* to the south-east.

1102. A bullock whose horns join in the centre is गोसिङ्घी *gausinghi* in South-West Tirhut, and सिंगजुटा *singjutta* or सिंगजूटल *singjūtal* generally.

1103. A bullock whose horns are loose and are turned down is called मैना *maina*, or in Patna and the south-east मेन *main*.

1104. A bullock whose horns are curled like a ram's is भेंड़वा *bheñwa*, भेंड़ *bheñr*, or मेंढ़वा *mendhwa*.

1105. A bullock one of whose horns turns to the right and the other to the left is चातर *chātar*, or चतरा *chāra* when they are small and flat. When they are large, he is called फटाह *phathāh* or फटहा *phatha*. In North-East Tirhut he is फरकभाड़ा *pharakbhāra*.

1106. A bullock with stunted horns is मुठरा *muthra* or मुठिया *muthiya* generally, but in Shahabad it is मुठाल *muthāl* or मुठेल *muthail* and in Gaya मुठरिया *muthariya*.

1107. A bullock with no horns is मुँड़ेड़ा *munrera* in Saran, मुखा *bhunda* in Champaran, भूँड़ा *bhūnra* or भुँड़वा *bhunrwa* in Shahabad, मूँड़ा *mūnra* in North-East Tirhut, and मुखा *munda* in Gaya and the rest of Tirhut, मुड़ला *murla* in South-East Tirhut, Patna, and South Munger, and मूड़ा *mūra* in South Bhagalpur. Other names are दुँड़िया *dunriya* in South-West Shahabad and ठूठा *thūtha* in South-East Bihar.

1108. A bullock with only one horn is **एकसिंहा** *eksingha* or **सिंघट्टा** *singhtutta*.

1109. When a bullock has a broken tail he is called **बाँड** *bānr* or **बाँडा** *bānra* north of the Ganges and to the south-west, also **नाटा** *nārha* in East Tirhut and the south-east. In Gaya and Champāran he is **बन्दा** *banda*, and in Patna **लण्डा** *landha* or **बण्डा** *bandha*. In South Munger he is **लान्हा** *lānrha*. The opposite to this is **पोंछवाला** *ponchhwāla*.

1110. A bullock with its ears covered with long hair is **भाबर** *jhābar* to the east and **भबरा** *jhabhra* to the west. One with crooked eye-brows is **भौआं डेर** *bhauñāñ ter* or **भौआं डेर** *bhauñāñ der*, also in South Munger **भाँवां डेरा** *bhāñwāñ dera*.

1111. A bullock not used for agriculture because it has excrescences (representing Shiva) on its body, but purchased by religious mendicants, is known as **जटहा** *jataha* or **बसहा** *basaha*. Other local names are **जटहावा** *jathāwa* in Shahabad and **जटो** *jato* in South Bhagalpur. It is the bullock ridden by Shiva.

1112. A **छेरवा** *chherua* or **बधिया** *badhiya* is a castrate¹ animal, as distinguished from the **साँर** *sānrh* or entire bull devoted and let go. The sacred marks placed on this last are the **तिरसूल** *tirsul* or trident and the **चक्र** *chakkar* or discus.

1113. The following rules for selecting cattle are current throughout Bihar :—

बैल बेसाहे चललह कन्त । बैल बेसहिह दू दू दन्त ॥
काछ कसौटी साँओर बाग । ईकाछि किनिह मति आग ॥
जब देखिह रूपधौर । टाका चारि दोह उपरौह ॥
जब देखिह मैना । तब एहि पार सँ करिह बेना ॥
जब देखिह बैरिया गोल । उठ बैठ कै करिह मोल ॥
जब देखिह करिया कन्त । कैला गोला देखिह जनु दन्त ॥

Bail besāhai chālalah kant, bail besahiha dū dū dant,
Kachh kasauti sāñor bān, i chhāri kiniha mati ān.
Jab dekhiha rūpadhaur, tāka chāri dīha uparaur,
Jab dekhiha maina, tab ehi pār san kariha baina.
Jab dekhiha bairiya gol, uth baith kai kariha mol,
Jab dekhiha kariyawa kant, kaila gola dekhah janu dant.

—My dear, you have started to buy a bullock, be sure and buy one with only two teeth. Do not buy any which is not some shade of grey; but if you see a pure white one, you may

advance your price four rupees. If you see one with loose horns, give handsel without crossing the road (to look at it more carefully, *i.e.*, it is sure to be a good one). If you see one with a read head and a light red body, don't buy till you have had a good look at it. But, my dear, if you see a black, or a yellow-grey, or a red one, don't take the trouble to look at its teeth.

The following is a warning against two kinds of bullocks :—

बराग पताली भौआं टेर ।

आपन खाय, परोसिया हेर ॥

Sarag patāli bhauñāñ ter,

Appan khāy parosiya her.

—A bullock with horns pointing up and down, or one with crooked eye brows, injures its master and the neighbours as well.

CHAPTER IV.—COWS AND BREEDING.

1114. A cow is गौ *gau* or गाय *gāy*. One that has had one calf is known as a पहिलोठ or पहिलौठ गाय *pahiloṭh* or *pahilaunth gāy*. Sometimes these words are spelt with ट *t* instead of with ठ *th*. A cow or buffalo within six months after calving is धेन *dhen* generally. In North-East Tirhut it is धेउन *dheün* or धेन् *dhennu*, in Patna and the south-east धेन् *dhennu*, and it is also धेन् *dhennu* in Patna. After this she is बकेन *baken*, or (in Shahabad and the south-east) बकेर *bakena*. A cow that calves yearly, or that never stops milking, is पुरहिया *purāhiya* north of the Ganges. A cow that breeds when five years old is पचाइ *pachār*. In Shahabad and Patna she is धनपुरही *dhanpurahi* in Patna (also), Gaya, and South Munger बरसाइन *barsāin*, and in South Bhagalpur पोरैया *poraiya*. A barren cow is बहिला *bahila* generally, also ठहरा *thahra* in South-West Shahabad.

1115. To be covered by a bull is बरचियाएब *bardhiyāēb* or परियाएब *pariyāēb*, and also south of the Ganges बरदाएब *bardāēb*. Another general term is पाल खाएब *pāl khāēb*. To copulate (of animals), is बाहब *bāhab*, also in North-East Tirhut ओहाएब *ohāēb*. In regard to buffaloes, भंसाएब *bhainsāēb* may also be used, and of a goat कृगराएब *crihagrāēb* to the west.

1116. A cow in calf is बरदायल *bardāyl* or गामिन *gābhin*. In South Bhagalpur she is फरली *pharli*. The act of calving is बियान *biyān* or बिद्याना *biyāna*. South of the Ganges भोल देव *jhol de'* is to give birth to a number of young, e.g. in South-West Shahabad a man was heard saying हमार छैरौ दु भोल बच्चा दिहलस ह० *harār chheri du jhol b- chcha dihlas ha*,—my goat has dropped kids on two occasions.

1117. A cow that is a good milker is दुधार *dudhār* or दुधारि *dudhāri*.* One which gives milk for one and a half years is डेवट् *dewarh* or in North-East Tirhut बरखु *barkhu*. A cow or buffalo that has gone five months, in calf, or that has given milk for five months is सहरोस *sahros* north of the Ganges, and also पुरहिया *purāhiya* in North East Tirhut. One that gives little milk is चोँटो *chonrhi* or चोँट *chonrh*, also चोरनी *chorni*, and in Tirhut धोँक *dhonkh*. In Shahabad it is नठहर *nathāhar*, and in South Bhagalpur चौँड *chaunr*. A cow that kicks at the time of milking is करकट् *karkat*, or in Tirhut लथराह *lath-āh*.

CHAPTER V.—CALVES.

1118. A calf as long as it is unweaned is लेहू *teru*. A male calf is बाछा *bāchha*, बछवा *bachhwa*, or बछरु *bachhru*, and a female calf बाछी *bāchhi* or बछिया *bachhiya* when they are from 1½ to 3 years old. When a calf has two teeth, it is दोहान *dohān* north of the Ganges and in Shahabad. In the rest of Shahabad it is दुदन्त *dudant* and elsewhere दोदन्त *dodant* or दोदन्ता *dodanta*. In West Tirhut it is दोख बेल *dokh baul*. When it has not yet got its true teeth it is called उदन्त *udant*, or to the east अदन्त *adant*. ओसर *osar*, or to the west कलोर *kalor*, is a heifer ready for the bull. In North-East Tirhut she is गौर *gaur*, in Patna फेटाइन *phetāin*, and in South Bhagalpur अंकरिया *ankariya*. In South-East Tirhut थैर *thair* is a two-year old heifer. Full-grown cattle are तैयार *taiyār*. In calculating roughly the age of pack-bullocks, the word तौल *taul*, or in Gaya पूर *pūr*, is used. Thus एक तौल *ek taul* or एक साल के तौल *ek sāl ke taul*, one year full-grown; दु तौल *du taul*, two years full-grown; and so on, the counting commencing from

* Cf. the proverb जाही तें किछ पाइये सहिये कइ देबैन; ला खात चुचकार तें सहन दुधारि धेन *jāhi tēn k'ichu pāiai, sahiai karui bain, lāt khāt chuchkār tēn sahat dudhari dhen*,—from who soever you expect to receive benefits, you must bear abusive words; even while being kicked by a milch-cow, a man will endure its actions and pat it.

the time when the bullock has eight teeth, viz. when he is four years or more old. A calf with six teeth is called **छदांत** *chhaḍānt*. It is also called **छकाड़** *chhakkar*, **छकाड़ा** *chhakra* (male), or **छकाड़ी** *chhakri* (female). Such calves are not appreciated, as in the proverb **मूरल बरदा छकाड़ी** *muil barda chhakri*,—as soon as a bullock is dead (it is abused and called) a *chhakri*. A calf with seven teeth is **सतदर** *sa'dar* or **सथधर** *satdhar* to the west, and **सत्तर** *sa'tar* elsewhere south of the Ganges, except South Bhagalpur, where it is **सतत्तर** *satattar*. In West Tirhut it is **सतदन्ता** *sa'danta*. A calf with eight teeth is **पूरा** *pūra*, i.e. full-grown or **अधैल** *adhail*.

1119. Coaxing a cow that has lost its calf to eat grain is called **तोरिया** *toriya*, or in South-East Tirhut **घसतुरिया** *ghasturiya*. In South Bhagalpur it is called **तोरियान** *toriyān*. The same words are used for reconciling a cow or a buffalo to its newly-born calf by smearing the latter with sugar. A kind of hair string used for tickling a cow with a similar object is **सेल्ह** *selh* or **सेल्ही** *selhi*; and to do this is **दावल** *dāwal* in the north-west and **सेल्हल** *selhal* in South-West Tirhut. Sometimes the skin of the calf stuffed with hay is put before a cow which has lost its calf, especially at milking time. Salt is sprinkled on it and the cow licks it and lets her milk flow. The stuffed calf is called **लगावन** *lagāwan* north of the Ganges. In South-West Shahabad it is called **खलितडी** *kha'itari*, in the rest of the district **मौर** *maur* in Patna **करची** *karchi*, and in Gaya **कर्ती मूरी** *karti mūri*. The kind of food given to cows when they calve is **पखेव** *pakheo* to the west and in Patna; also **पखेवा** *pakhewa* in South Munger. In North-West Tirhut it is **चोहाट** *chokat* or **चुहाड** *chuhār*, and in North-East Tirhut **चोहर** *chohar*. In South-East Tirhut it is **महेला** *mahela*, and generally **मसाल** *masala*. In Gaya it is **पुसटे** *pustai*.

CHAPTER VI.—BUFFALOES.

1120. A male buffalo is **भैसा** *bhainsa*, also **महिषा** *mahisa* in East-Tirhut. A female buffalo is **भैस** *bhains* or **भैसी** *bhainsi*; also **भई** *bhāi* north of the Ganges, and **महिष** *mahis* or **महिषी** *mahisi* in East Tirhut. A buffalo calf is **पडरू** *parru* or **कडरू** *karru*. A male buffalo calf is **पाडा** *pāra* or **काडा** *kāra*, and a female one **पाडी** *pāri* or **काडी** *kāri*. A well-known proverb is **खेत महिषी चर, पडरुहिं मार** *khet mahisi char, parruhiñ mār*,—buffaloes are grazing in the fields, beat the calves, i.e., in a fight the smaller men get caught, and the richer and more powerful real

culprits get off. In Patna and the south-west लोचर *lochār* is a two-year old buffalo. In Gaya it is टेहान *tehān*. A buffalo with two teeth, *i.e.* three years old, is पस *pas*.

CHAPTER VII.—GOATS.

1121. A goat is छेर *chher* or बकर *bakkar*. A he-goat kept for breeding is generally बोक *boka*. General names for all male goats are बकरा *bakra*, खस्सी *khassi*, or खँस्सी *khañssi*. Other terms are ह्यगर *chhāgar* or बोकडा *lokra* (North-East Tirhut), बोतू *botu* (Patna) or बोतो *boto* (South-East Bihar), बीयड *bīgar* (South-West Shahabad), and बिआहन *biahan* (rest of that district). A she-goat is बकरी *bakri* or छेरी *chheri*, also ह्यगरी *chhagri* to the east. A castrated goat is specially खस्सी *khassi* or खँस्सी *khañssi* in Tirhut and south of the Ganges. North of the Ganges the general name is छेरया *chherua*.

1122. A kid is पठरू *pathru*. A male kid is पाठा *pātha* or मेंमना *memna*, and a female पाठी *pathi*, पठिया *pathiya*, or मेंमनी *memni*. In South Munger it is sometimes called बकरू *bakru*. A goat kept for sacrifice is called south of the Ganges पठरू *pathru*, but when kept for other sacrifices it is called खस्सी *khassi*.

CHAPTER VIII.—SHEEP.

1123. A sheep is भेंड़ *bheñr*. A ram is भेंडा *bheñra* or (in South Bhagalpur) भेंड़ो *bheñro*, and a ewe भेंडी *bheñri*. A lamb is भेंडिक बच्चा *bheñrik bachcha*, also पठरू *pathru* and बकरू *bakru* in Tirhut. मेंमना *memna* is also used in South East Tirhut.

1124. A flock of sheep or goats is झुंड *jhund* or झूंड *jhūnr*; also जेड *jer* in East Tirhut, हेड *her* in West Tirhut, and जेल *jel* in South Tirhut. A flock of about twenty is लेंहड *leñhar*, and of about one hundred बाग *bāg*. गहँड *gahenr* is a still larger flock of four or five बाग *bāg*. In South Bhagalpur खरुहो *kharuho*, and in South Munger सहैर *saher*, mean a flock of sheep.

CHAPTER IX.—PIGS.

1125. The general term is सूगर *sūgar* or सूअर *sūnr*, also टोक *adhoka* in North-East Tirhut. Musalmān villagers call them euphemistically

बद कौम *bad kaum*, or in North Tirhut and Patna बद खोम *bad khom* (i.e., 'low caste'). Other similar names are हराम *harām* in Gaya, and बद मोहरी *bad mohri*. A young pig is पाहुर *pāhur* to the east, also (male) डहरा *dahra* north of the Ganges and in Gaya, तहरा *tahra* in Shahabad, छौना *chhauna* in Patna and the west, and छावा *chhāwa* in Gaya. Female names are डहरी *dahri* (also in Gaya) or छाई *chhāi* north of the Ganges, and कूम्भी *kumbhi* in Gaya. A full-grown boer is पट्टा *pattha* or पठरा *pathra* in North-East Tirhut, and a full-grown sow is सोमनी *somni* in the same place. A pigsty is खोभार *khobhār*, or to the west खभारि *khobhāri*. In South-West Shahabad it is also खोबार *khobār*, in South-East Bihar it is खभार *khabhār*, and in Patna and Gaya it is बखोर *bakhor*.

CHAPTER X.—HORSES, MULES, AND ASSES.

1126. A horse is घोडा or घोरा *ghora*, and a mare घोडी or घोरी *ghori*. A common term for both is घोड or घोर *ghor*. South of the Ganges and in Sāran another word for a horse or mare is चरवा *charwa*. A pony is टटू *tattu* and a pony mare टटुआनी *tatuāni*, and also in Patna and Gaya मदियान *madiyān*. A foal is बछेडा *bachhera*, and a filly बछेडी *bachheri*.

1127. To own a horse is a great piece of display according to Bihar ideas, as in the proverb डेर गोठ घोडी, नौ गोठ फौज *derh got ghorī, nau got phauj* (spoken of one who makes display when he cannot afford it),—the owner of one and a half (i.e. two wretched) mares goes about (like a lord) with nine servants.

1128. An ass is गदहा *gadha*, a she-ass is गदही *gadhi*, and an ass's foal गदहा के बच्चा *gadha ke bachcha*, or (in East Bihar and Shahabad) छौनी *chhauni*. An ass-driver is गदहेड़ी *gadheṛī*. A mule is खचड *khachchar*.

CHAPTER XI.—ELEPHANTS.

1129. An elephant is हाथी *hāthī*, a male elephant is हथ्या *hatha*, and a she-elephant हथनी *hathni*, हथनी *hathni*, or (in East Tirhut) मेदनी *medni*, and in South-West Tirhut जोड़ी *jorhi*. A male elephant with small tusks is मकुना *makuna*. One with large tusks is पट्टा *pattha*;

1130. Elephants are tied up with a front foot-chain, which is बेड़ी *beri* or पैकर *paikar*, and also in South-East Tirhut छुआ *chhanua*. Its hind legs are chained with chains called डगी *daggi* or नङ्गर *nangar*, and also with a wooden hobble, called कठबन्धन *kathbandhan*.

CHAPTER XII.—CAMELS.

1131. A camel is ऊंट *unt*, also among Musalmans शुतुर *shutur*. Its young is called बोता *bota* in North-East Tirhut. Its nose-ring is नकेल *nakel*. कठरा *kathra* or काठौ *kāthi* is its wooden saddle, also called पलान *palan* in North-East Tirhut; and गदेल *gadela* or गद्दी *gaddi* is the pad.

CHAPTER XIII.—STRAYING OF CATTLE.

1132. To stray is generally हेरा जाएव *hera jāēb*; also in Saran भुला जाइल *bhula jail*. Other terms are अनेर *aner* (or अनेरवा *anerwa*) जाएव *jaeb* in North-East Tirhut, बहकल *bāhkal* or भौरियाएल *bhonriyael* in Shahabad, and बहट जाएव *bahat jaeb* in Patna and Gaya. बथान *bathan* and also in North-East Tirhut गोआस *goas*, is a cattle enclosure. Other words are घेरा *ghera*, छाट *dhāth*, and छाटा *dhatha*. लम्बब *lambhab*, लॉभब *lambhab*, or लाम्बब *lamhab*, is to drive cattle into another's field to graze on the crops.

CHAPTER XIV.—COLOURS OF CATTLE.

1133. These are—

White.—This is चरक *charak* or चरका *charka*, with a variant चरको *cha'ko* in South Bhagalpur. In Gaya it is रुपधौ *rupādhau*, and els where also रूपधर *rupdhar* or रूपधौर *rūpdhaur*. Another word is चंवरा *chamwra* in North-West Tirhut.

1134. Grey of various shades.—चवर *d'awar*, धौर *dhaur*, or in Sh habad धावर *dhāwar*, is a light grey. सोकन *sohan* is a dark grey, बैल *kail* or बैला *kaila* is a yellowish grey or cream-colour, and सिलेबा *sileba* or सिलेबे *silebe*, reddish grey. सांवर *samwar* or सौरा *saunra* is a black grey. कसौटी *kasauti* and काक् *kachh* are shades of grey.

1135. Red.—A reddish cow is गोल *gol*, गोला *gola*, or गोलवा *golwa*. A dark red one is लाल *lāl*. A cow with a red head and the rest of the body of a lighter colour is बैरिया गोल *bairiya gol*. धुरगोली *dhur-golo* is another shade of red in South Bhagalpur. महुगोल *mahugol* means red like the *mahua* flower (*bassia latifolia*). In Shahabad this is महुअर *mahuar*, and in South Munger महुलखा *mahulakha*.

1136. Yellow.—This is पौअर *pār* or पिअरा *pāra*. गहुमन *gahuman* or गोहमन *gohuman* is wheat-coloured.

1137. Black.—This is कारी *kari*, करिया *kariya*, करियवा *kari-yawa*, or (South Bhagalpur) करआ *karua*.

1138. A spotted cow is कांस *kāns*, a *brindle one* बगछ्छा *bagchhalla* (tiger-skinned), लाल बगछ्छा *lal bagchhalla* being a red brindle and सफेद बगछ्छा *sufed bagchhalla* a white brindle. करकन्धा *kurkandha* is one black on the shoulders. In Shahabad this is called करिकन्धा *karikandha*. गुलदार *guldar* is a spotted cow, and पांच कलियान *panch kaliyan* a piebald one, or more properly one with white stockings and a white blaze on the forehead.

CHAPTER XV.—HIDES.

1139. These are चमड़ा *chamra*, खाल *khal*, or चरसा *charsa*, गौखा *gaukha* is raw cow's leather. It is also called गोईटा *goita* north of the Ganges. भैंसोटा *bhainsota* or (in South Bhagalpur) भैंसौटा *bhainsautha* is that of buffaloes. चाम *chām* is tanned cow hide. Sheep skins are खकडी *khalri*. A bullock's hide cut in two halves is आधा फारी *ādha phāri* or (North-East Tirhut) फांकी *phānki*. The hides of cattle which have died a natural death are मरदारो *murdari* or मरदार *murdār*, and those of killed cattle हलाली *halālī*. सावर *sibar* is tanned deer skin. A depot for hides is चरसा के गोदाम *charsa ke godām*. In South Munger चरसा *charsa* is a cess paid by tanners to the landlord.

CHAPTER XVI.—CATTLE SLAUGHTER.

1140. A slaughter-house is लोकाना *lokāna* in Champaran, मनहर *manhar* in South-East Tirhut and Shahabad, and किलखाना *kilkhāna* in South West Tirhut.

1141. Another name in Shahabad is गुरदवान *gurdawan*, and in Patna खूँट *khūnt*. Flaying and cleaning is कमौना *kaṁāna* or कमाना *kaṁāna*. A butcher is कसाई *kaṣāī*, but a goat-butcher is बकरकसाब *bakar kaṣāb*, and a चिक *chik** or चोक *chik* kills both goats and sheep. The large knife used by them is बोगदा *bugda*, and also north of the Ganges दबिया *dabiya*. The block is ठेहा *theha*, कुन्दा *kunda*, or कुन्दी *kundi*. In South-West Shahabad it is खोड *khōr*, and in South Bhagalpur it is परकट ठो *parkattho*. The string used for hanging up the animal to be flayed is लोँकाना *lokāna*.

1142. A cultivator has many terms of abuse for his cattle. A favourite one is जाह कसेबा खुँटा *jāh kaṣāya khūnta*,—may you go to the butcher, or to the sacrificial stake.

CHAPTER XVII.—FEEDING CATTLE.

1143. To chew the cud is पगुरो (or पागुर) करब *paguri* (or *pāgur*) *karab* north of the Ganges and in Shahabad. South of the Ganges generally it is पघुराखब *paghurāṣb* or पघुरी करब *paghuri karab*. Local names are पाज करब *pāj karab* in Tirhut, कोरी करब *kori karab* or कौरो करब *kauri karab* in Patna and Gaya, and गलठै करब *galthai karab* in South Bhagalpur.

1144. Cattle fodder, consisting of the stems of the जनेरा *janera* (*Holcus sorghum*) and similar green stuff, is cut with a chopper (see §§ 86 and ff.), and is known as कुट्टी *kutti* or कुटिया *kutiya*. In South Bhagalpur it is कुटरी *kutri*, and in Patna कडा *katta*. The fodder for stall-fed cattle is गवत *gawat* north of the Ganges. Other names are लेहना *lehna*—current in Shahabad, गौत *gaut* in Gaya, and गौतहा *gautha* in Patna. A general word for fodder is चारा *chara*, or in North-East Tirhut चरो *chari*. गजरौटी *gajrauti* or (in Gaya) गजरौट

* It is unlucky to touch money received from these men on an inauspicious day. Hence the proverb :—

बिप्रा टहल आ, चीक धन, ओ बेदिन को बाढ़ ।

एहु से धन न घटे, तो करी बडन से राह ॥

Bipra tahalua, chik dhan. o betin ke barh.

Ehu se dhan na gate, to kari baran se rar.

—If you cannot get rid of your wealth by having a Brahman servant, keeping possession of money received from a butcher, or from excess of daughters, you will do it by fighting with bigger men.

gajrauta are stalks and leaves of the carrot (गाजर *gājar*) given to cattle. The chopped up sugar-cane tops (गेंड *genr*) given to cattle as fodder are called अगेंड *ageñr*, &c., as described in § 1012. चाँछी *chānchhi* in North-East Tirhut is a cattle-food made of spring-crops cut before they are ripe and then dried. सानी *sāni* is the chaff and water on which bullocks are fed.

1145. To feed cattle is सानी पानी करब (or देब) *sāni pāni karab* (or *deb*). Another phrase current in Patna and Gaya is गौत देब *gaut deb*. A load of fodder is बोझा *bojha*, and also मोट *mot* in Patna, Gaya, and Shahabad. Chaff is भूसा *bhūsa*, with variants भूसा *bhūnsa* (in Patna and Gaya) and भूसा *bhūssa*. The net full of chaff is जाला *jalla* or जाला *jāla* generally. In Shahabad and South Munger it is जलखर *jalkhar*, in South-West Shahabad जोरा *jora*, and in Patna कपार *kupāi*. The refuse grass, &c., which cattle leave behind is लथेर *lather* to the west, निघास *nighās* to the north-east, and गोथार in Patna, Gaya, and the south-east. Local names are खधेल *khadhel* in Shahabad and गोरथारो *gortharo* in South Bhagalpur.

1146. A beast that eats little is निखोराह *nikhorāh* or निखुराह *nikhurāh*, also चिकनिया *chikanīya* or अलपजिया *alpajīya* in South-East Tirhut and गवतचोर *gawatchor* in South-West Tirhut. In Patna and Gaya it is optionally नकसोंध *naksondh*, in South Munger चिकनकौर *chikankāur*, and in South Bhagalpur चिकनजिबो *chikanjibho*.

CHAPTER XVIII.—PASTURAGE.

1147. Lands set apart for pasture are generally simply परती *partī*. Special names are, however, रखात *rakhāt* north of the Ganges and रखांत *rakhānt* (South Munger). Other names are चिरागाह *chirāgāh* in Sāran, Patna, and South Munger, चरांत *charānt* or बाघ *bādh* in Gaya, and आर *arār* Shahabad. A cattle-yard is बथान *bathan* or बथानी *bathani*. The field in which cows are fed is in South-West Shahabad चराई *charāi*, in the rest of that district उबर *uber*, and in South Munger उबेरा *ubera*. In Gaya it is बाघ *bādh*, in Patna बहरी *baharī*, and in South Bhagalpur बहियार *bahiyār* or आर *ār*. Cattle left to graze without watch are अनेरिया *aneriya* to the west, अनेरा *anera* in West Tirhut, छुट्ठा *chkhutha* in Gaya, उदङ्गर *udangar* in Patna, उज्जा *ujja* in South Munger, and उजरा *ujra* in South Bhagalpur.

CHAPTER XIX.—FENCES.

1148. A fence to keep cattle out of fields is घेरा *gherān* or घेरानी *gherāni* to the north-west. In Tirhut it is बारौ *bāri* or बेट *berh*. South of the Ganges it is घोरान *ghorān*. Local names are घेरा *ghera* in Tirhut and छापा *chhāpa* in South Munger. In Champāran हिरांत *hirānt* is a hedge of brambles not fixed in the ground.

CHAPTER XX.—GRAZING-FEES.

1149. These are of two kinds :—

- (1) Those paid to the owner of the land.
- (2) Those paid to the herdsman.

1150. A cowherd is called ग्वार *gwār*, गोआर *goār*, अहीर *ahīr* चरवाह *charwāh* or चरवाहा *charwāha*, and गोरखिया *gorkhiya*. A tender of cows is in North-East Tirhut गेवाह *gaiwāh*. A shepherd is मढेरी *gareñri* or भेँटिहार *bheñrihar*. South of the Ganges the latter also takes the form भेँटिहार *bheñrīhār* or भेँटिहारा *bheñrihāra*. A local name is भेँटधुरै *bheñrdhurai* in South Bhagalpur.

1151. (1) The fees paid to the owner of the land are known as खरचरौ *kharchari* or खरचराई *kharcharāi* north of the Ganges and in Gaya. The latter also is used in Gaya. In Shahabad the term is बरदिया *baridiya*. In Tirhut, Patna, and the east are noted कास चराई *kās chārāi*, काह चराई *kāh chārāi* देना *dena*, भैसोंवा *bhainsondha*, and बरदाना *bardāna*. In the south-east the word is देना *daina*. In many places these fees are only paid for buffaloes, and not for other cattle

1152. (2) Those paid to the herdsman are चरवाहौ *charwāhi* or चराह *charāi*. See also § 1205.

CHAPTER XXI.—COWHOUSES AND ENCLOSURES FOR CATTLE, CATTLE-OWNERS, &c.

1153. A cowhouse is गौघार *gausār* or गौसाला *gausala*. To the east it is गोहाल *gohāl*. Local names are गैघरा *gaighara* in North-East Tirhut, दरखोल *darkhol* in South-West Shahabad, and दोगाह *dogāh* in Patna and Gaya. सार *sār* is also used to the west. बरघरा *barghara*, or in Gaya बहरघरा *baharghara*, is a cattle-shed. In

Champāran a breeding-shed for cattle is called चारो *ghāri*. A place where cattle are collected is बथान *bathān*. In some places a special word is used for spots where buffaloes are collected, viz. हिरात *hirāt* in the north-west, लेंर *lenrh* in North-West Tirhut, बैठार *baithār* in East Tirhut. To collect cattle is बथनियाएल *bathniyāēl*. In North-West Tirhut it is लेंरियाएल *leñrhīyāēl*. A cattle enclosure is पाम्ना *pājha* in the north-west and पलानी *palāni* in Tirhut. In Shahabad it is अरार *arār*. A local name in North-East Tirhut is टट्ठा *dhattha*, which becomes टाठ *dhāth* in West Tirhut. A general word is बथान *bathān*. In Patna अरान *arān*, and in Gaya अड़ा *ara*, is an enclosure for cattle in the forest.

1154. To the west an owner of cattle is called मौआर *mauār*. The song sung by cowherds while herding is called बिरहा *birha*, or (in South Munger) महार *mahrāi*. Another similar song, but sung to a different air, is चाँचर *chānchar*. लोरकाइ *lorkāi* is a special cowherd's song concerning a hero called लोरिका *lorika*. In South Bhagalpur the cowherd's dance is called लोडियारो *loriyāro*. The man who dances is called नटुआ *natua* or नेटुआ *netua*.

1155. In Gaya चेल्हवा *chelhwa*, in West Tirhut चल्हा *chalha*, and in Saran चालहा *chālha*, is a knife used by milkmen. The brand for branding cattle is साटी *sāti*.

CHAPTER XXII.—CATTLE-DEALERS.

1156. These are फेरहा *pherha* north of the Ganges, and in South Bhagalpur फेरबैक *pherbaik*. In South-West Shahabad they are हरिहा *hariha*, in Patna लेंहडिवाला *lenhriwāla*, in South Munger गेंहडिवाला *genhriwāla*, and elsewhere हारवाला *hārwāla*.

CHAPTER XXIII.—MILK AND ITS PREPARATIONS.

1157. Milk is दूध *dūdh*. Cow's milk is गब्य *gabya* or गोरख *goras*. To milk an animal is दूहब *dūhab* or लगायब *lagāēb*. A cow that gives milk is लगहर *laghar* or लगवान *lagwān*, as opposed to नाठा *nālha* or अनाठा *anātha*, which is one that does not ; one that milks plentifully is डुधारि *dudhāri*.*

* Cf. § 1117. Another proverb is डुधारि गाय के दू लातो भला *dudhāri gāy ke du lāto bhala*,—even two kicks from a good milker are to be valued.

1158. When the milk of a cow or buffalo runs dry, the word used is **बिसुखब** *bisukhab*. Local words are **ठाई ठहोएब** *thāīnth hoëb* (South-East Tirhut), **बिसुखाब** *bisukhāb* in Patna and South-East Tirhut, **चुहठाब** *chuhthāb* in Shahabad, and **ठमरा** *thamra* in the south-west of that district. The milk of a cow for six months after calving is **धेन** (or south of the Ganges **ढेन**) *ke dūdh*. After that it is **बकेन के दूध** *baken ke dūdh*.

1159. The unsophisticated Bihār villager is not ignorant of the advantage which accrues to the seller by watering the milk he sells. According to popular belief the cow acts as the milkman's confederate in this, as in the proverb **गाय गोआरे मिलाप, ठेहूनें पानि दुहाब**, *gāy goārē milāp, thehuneñ pāni duhāb*—the cow and the milkman are confederates for (without the pail leaving his) knee, she lets him milk water into it. At the same time it is but fair to add that some translate the proverb as meaning that when a cow and the milkman are friends she will let him milk her even standing in water up to her knees. Both translations are possible.

1160. *Clarified butter* is **घ्यू** *ghyu*. Sometimes the Hindi word **घी** *ghi* is used. The word is sometimes spelt **घीव** *ghīw*. Local names are **नेउन** *neun* in west Tirhut, **चिकना** *chikna* in Gaya, **नेनु** *nainu* or **लैन** *lain* in Shahabad, and **नेनू** *nenu* in the east. Fresh clarified butter is **अहीर के घ्यू** *ahīr ke ghyu*, or in the South Bhagalpur **गिरस्तू** *ghyū*; and that stored for a time in leather vessels **कुपी के घ्यू** *kuppi ke ghyu* or **गेलहा के घ्यू** *gelha ke ghyu*. South of the Ganges it is also called **दखिनाहा घ्यू** *dakhināha ghyu*.

1161. The sediment which settles in making clarified butter is **मठियार** *mathiyar*, **माठ** *māth*, or **माठा** *mātha* north of the Ganges. South of it it is **लैनू** *lainu* in South-West Shahabad, **मठगर** *mathgar* in the rest of that district, **मठाहा** *mathāha* in Gaya, and **मठाही** *mathāhi* in Patna. The refuse left in boiling it down is **डाढ़ी** *dārhi*; also **महिआ** *mahiya* in North-West Tirhut, and **घोर** *ghor* in Tirhut generally. Other names are **फाड़न** *pharan* and **महरन** *mahrān* in Shahabad, and **कोरौनी** *korāuni*, used in the same place and in South Munger; **खंखाड़ी** *khankhori* in the rest of Shahabad, and **खुरचनी** *khurchani* in Patna.

1162. *Tyre or curdled milk* is **दही** or **दहि** *dahi*. It should be noted that this word is feminine, though grammarians say it is

masculine.* Another name current in West Tirhut is सजुई *sajui*. The old curds put in to curdle milk are जोरन *joran*. Tyre is a luxury, hence the proverb घर दही, बहरो दही *ghar dahi, baharo dahi*,—only he who eats tyre at home gets it abroad.

1163. Curdled milk is जमाव दही *jamāo dahi* or सजाव दही *sajāo dahi*. Other names are सान्ची *sānchi* to the east, सजवा *sajwa* in North-East Tirhut, मिठूर *mithur* in South-East Tirhut, and जमुइ *jamui* in Gaya. The cream of this is called छालाही *chhālhi*, a local variant being छाली *chālī* in Patna. In South-West Shahabad it is साही *sāhi*. When this is taken off, the remainder is called कटुइ दही *katui dahi* or छलकटुइ *chhalkatui*. In Shahabad it is also called छिनुइ *chhinui*, and another name north of the Ganges is छिनुही *chhinuhi*. Another variety of curds, from which the whey has been expressed or boiled, is called छेना *chhena*. It is something like the dry curds from which cheese is made in England.

1164. The thick milk given by a cow just after calving, or *beesting milk*, is फेनुस *phenus* or फेनुसा *phenusa* to the west. In Tirhut and the south-east it is खिरसा *khirsa*, and in Gaya टाकर *dhākar* means the milk of the first milking after calving, फेनुस *phenus* being that of the second. A cow that drops her milk is कामधेनुआ *kāmdhenua* or धेनुआगर *dhenuāgar* north of the Ganges, also खासर *khasar* in East Tirhut. To allow the calf to suck the teats of a cow for an instant before milking, so as to induce the latter to let the milk flow, is पेंनहाएल *phenhāēl* or पेंन्हाएल *penhāēl*.

1165. Cream is मलाई *malāi* or बलाई *baālī*, and skim-milk पसावन *pasuwan* or (in East Tirhut) छनुआ दुध *chhnua dūdh*.

1166. Butter before clarification is नेउन *neün* north of the Ganges, and also नेन *nen* in North-East Tirhut. South of the Ganges it is लैन *lainu* to the west, चिकना *chikna* and मक्खन *makkhan* in Patna and Gaya, and नेनु *nenu* there and in the south-east. Butter-milk is मठा *mattha*, माठा *mātha*, or घोर *ghor*. In Gaya and the south-west it is also छाँह *chhāñchh*. A well-known proverb about butter-milk is दुधक जरेँ मठा फुकि पीवे *dūdhak jareñ mattha phūki pibe*,—through having been scalded by (hot) milk, he blows on the butter-milk before he drinks it i.e., a burnt child dreads the fire.

1167. खोआ *khoā* is milk boiled down till it is thick.

*Eg., in Manbodh's Haribans, VII, 48, एकबो दहि नहि लेल आघलाहि, *ekao dahi nahiñ lel āghalāhi*,—they did not take a single bad curd.

CHAPTER XXIV.—CATTLE DISEASES.

1168. Medicines are administered through a bamboo tube called *धरका dharka* or *काँड़ी kārri*.

1169. The identification of the following diseases is in many cases very doubtful. The list is given rather in the hope that it may form the basis of a future identification by competent experts. Probably many of the names given as representing different diseases are merely different local names of one and the same disease.

1170. Farcy.—This is *अगिया agiya* or *अगिनबाय aginbāy*.

1171. Diseases of the stomach.—*जोंकी jonki* is inflammation caused by small leeches in the stomach and liver. In West Tirhut it is *जोकटी jokti*. *पेटचक्की petchali*, or (in Tirhut) *पेटौक petauk*, is diarrhoea; *पोकब pokab*, or in North Tirhut *छौंड़ी chhīnri*, is purging. *पिलही pilhi* is said to be a swelling of the liver. Perhaps it is disease of the spleen.

1172. Foot and mouth disease.—This is *खोरहा khorha* in the north-west and in West Tirhut, *अहवाह ahwāh* also in Champāran and North-West Tirhut, *खंगाहा khangāha* in East Tirhut, *खोंगहा khongha* in West Tirhut, *भजहा bhajha* in South-East Tirhut, *आभा ābha* in Tirhut generally, and (optionally) *खुरहा khurha* in Patna and Gaya.

1173. Diseases of the throat and mouth.—*आँती ऋव ānti barhab*, or *आँती चट आरब ānti charh jārb*, is swelling of the uvula. *कण्ठार kanthār* (Gaya and the north-west), *भिरुखी bhirukhi* (Tirhut), *कण्ठा रोग kantha rog* (Gaya and Tirhut), *धरका dharka* (Patna), is a disease of the throat and chest, which swell and prevent the animal swallowing. *ठाँसी dhānsi* (north of the Ganges) is cough. *बेंगा bengā* is inflammation of the vessels of the tongue followed by dysentery. *थुकहा thukha* (Patna and the south-east) is described as a disease in which saliva flows from the mouth. *सुखभामी sukhbhāmi* (north-west and Gaya), *छेंडी chheñri* (Tirhut), *दंतनर dantnar* (South-East Tirhut), *हनुआ hanua* (South-East Tirhut and Patna), *सुकरवांत sukarwānt* (Patna, Gaya, and Shahabad), *दन्त लहर dant lahar* (South Bhagalpur), are described as diseases of the tongue. *जिबभी jibbhi* (West Bihar) or *जिभसड़ा jibhsatta* is lampus. *मुखौ bhundi* (Patna) is described as a throat disease. *कण्ठा सारु kantha sārū* (South-East Bihar), or in Gaya *नाड़ी कनवा nādi kanwa*, is a disease in which sores form in the throat; so also in the same tract is *खोना*

होला sona hola. चोर मतका *chor matka* (South-East Bihar) is a disease of the mouth which prevents the animal eating. सुइपसिजा *muñhpastja* is diarrhoea with watering at the mouth. In Gaya घरघरवा *ghargharwa* is a disease accompanied by rattling in the throat. घोंघफुलवा, *ghonghphulwa* in Gaya, and घेघुआ *gheghua* in Gaya and Shahabad, is a kind of goitre.

1174. Disease of the feet.—Foot-rot is भनकवाह *jhanakwāh* (North-West Bihār and Shahabad) and भनक *jhanak* in Tirhut. In Patna it is भनकबाता *jhanakbāta*, and in South-West Shahabad भनका *jhanka*. बाता *bāta* is a swelling of the knee-joint. When a bullock becomes lame through overloading, the phrase used is भर जाएब *bhar āēb*, सरक जाएब *sarak jāēb*, or उकर जाएब, *ukhar jāēb*, or in South-East Tirhut खज्जा *khanja*. चरैया *charaiya* in the south-east is too large hoofs. खाँग *khāng* is an insect bred in the feet, which is supposed to devour the whole body. An animal affected with it is खाँगल *khāngal*.

1175. Rinderpest.—This is चेचक *chechak* everywhere. Other names are गोटी के निकसारो *goti ke niksāri* and महमाया *mahmāyā* both generally, and बरका बेमारी *barka bemāri* in Champāran, गोसाउन *gosāun* in North-East Tirhut, अन्तर कतवा *antar katwa* and जगदम्मा *jagdamma* in Gaya.

1176. Windy colic.—This is फुलबात *phulbāt*, पेटफुल्ली *petphulli* in Tirhut and Shahabad. In Patna it is बिन्धा *bindha*. A similar disease accompanied by difficulty of breathing, is फुलबघा *phulbagha* in Gaya and Shahabad.

1177. Staggers.—These are मिरगी *mirgi* generally; other names are घुरनी *ghurni* (Patna and the south-east), घुमरी *ghumri* in South-West Shahabad, and हतियरवा *hateyarwa* in the rest of that district. Perhaps टुनकी *tunki* in the South East, which is described as a sudden death of cattle, is a variety of staggers.

1178. Worm (or filaria) in the eye.—This is चाँदनी *chāndni* in Gaya, and माडा *māra* or माडा फुल्ली *māra phulli* in Shahabad.

1179. Tumours.—These are जहरबाह *jaharbad*, with a variant जहरबात *jaharbāt* in Gaya and South-West Shahabad. Another name in Shahabad is पिरकी *pirki*.

1180. Fevers.—अढ़ैया *arhaiya* or अढ़ैया *arheya* is a fever lasting two and a half days. In Tirhut it is called जरखोर *jarkhor*.

1181. *Pneumonia* (?).—A disease attended with panting is called हॉफ *hāmph* in the north-west and in West Tirhut. In South-East Tirhut it is हफनौ *haphni*, and in North-East Tirhut बात *bāt*.

1182. कौड़पक्का *kourpakka* (South Bhagalpur) is a disease in which the liver gets abscesses. खर्रा *kharra* is a kind of mange. It generally attacks young cattle.

CHAPTER XXV.—CATTLE-FODDER.

1183. The following grasses and other plants are used for cattle fodder. Their botanical names have not been in the majority of cases identified :—

अंकता *ankta*, —see अंकरी *ankri*.

अंकरी or अंकडौ *ankri* (west), भेखरी *bhekhri* (north-west and Gaya) भिलोर *bhilor* (north-west), अंकता *ankta* (Patna, Gaya, and south east) : also अटका *atkā* (South Bhagalpur), *vicia sativa* :

अटका *atka*, —see अंकरी *ankri*.

अँठुली *anthuli* (Gaga), आँठी *anthi* (South-West Shahabad and Gaya).

अनजान *anjān*, (Patna, Gaya, and Shahabad).

अमता *amta* (West Tirhut).

अमरोरा *amrora* (East Tirhut, Gaya, and Champaran.)

अरैया *araiya* (generally).

आँठिल *anthil*, —see अँठुली *anthuli*.

उन्टा चिरचिरी *unta chirchiri* (East Tirhut and Gaya).

ओरी टीनी *ori tini* (Patna and Gaya).

औंकर *aunkar* (Shahabad and Gaya).

कजला *kajla* (Champaran and North-East Tirhut) or कजरी *kajri* (Shahabad).

कतरा *katra* (Sāran and Tirhut).

कनवा *kanwa*, कन्ना *kanna*, —see केना *kena*.

करमी *karmi*, —see करेम *karem*.

करार *karār* (Shahabad and South Munger).

करेम *karem* (South-West Shahabad), करमौ *karmi* or करमी जल *karmi lat* elsewhere, a creeping-plant with a small white flower which grows in marshes (*Convolvulus repens*).

काना *kāna*,—see केना *kena*.

कुकरौंघा *kukraundha* (north).

कुकुसा *kukusa* (South-West Shahabad).

केना *kena* (west and Gaya) or काना *kāna* (Tirhut, Patna, and South Munger), also कनवा *kanwa* (Gaya) and कन्ना *kanna* (South Bhagalpur and Gaya), which grows in Indian corn.

कोहिला *korhila* (Champaran and North Tirhut).

कौआरा *kauāra* (East Tirhut).

खगडा *khagra* (Shahabad).

खखसा *khukhsa* (general).

खोभी *khobbi*, (South-East Tirhut, Gaya, and Champaran).

गड़नी *garni* (north-west).

गँडहर *ganrhar* (Shahabad, Gaya, and South Munger), गड़ियार *gariyar* (west), गँडेर *ganrer* (Gaya), गँडर *gānrar* (Patna), गड़ार *garār* (south-east), गड़हरवा *garharua* or गँडरी *ganreri* (north).

गड़हरवा *garharua*, गड़ार *garār*, गड़ियार *gariyar*, गँडर *ganrer*, गँडरी *ganreri*,—see गँडहर *ganrhar*.

गदपड़ोआ *gadpanroa*, गदपिड़ोड़ा *gadpirora*, गदपुरना *gadpurna*—see गदपुरना *gadhpurna*.

गदपुरना *gadhpurna* (West Tirhut and Champaran), गदपुग्ना *gadpurna* (Shahabad), गदपड़ोआ *gadpanroa* (Patna and Gaya), गदपिड़ोड़ा *gadpirora* (South Munger), पुरनवो *purnwo* (South Bhagalpur) (*Boerhaavia procumbens*).

गँडर *gānrar*,—see गँडहर *ganrhar*.

गुंजेरा *gunjera* (South-West Shahabad).

गोधना *godhna* (East Tirhut).

चकोड़ा *chakora*,—see तिनपतिया *tinpatiya*.

चरौ *chari*,—see चोरान्त *chorānt*.

चारा *chāra*, branches of trees, especially of the *pāpar* (*ficus religiosa*) or of the *bar* (*ficus Indica*) given as fodder to elephants.

चिकनी *chikni* (South-West Shahabad and Gaya).

चिचहोर *chichhor*,—see चिचोरी *chichori*.

चिचोरी *chickori* (Tirhut), also चिचोर *chichor* (north and Gaya), चिचड़ीर *chichhōr* (east) or चिचोरो *chichoro* (South Bhagalpur and Tirhut) and लेंरई *lenraï* (north-west),

चिनवा *chinwa* (East Tirhut).

चेंच *chench* (west), गड़ौछो *garaunchhi* (Champāran and Patna), खरौचो *saraunchi* (Gaya and South Bhagalpur), सरहचो *sarhanchi* (Gaya and South Munger) (various species of *Achyranthus*).

चोरांत *chorānt* (Gaya and South-West Shahabad), चरी *chari* (west generally), चोरांता *chorānta* (Patna), जुड़गुड़ी *jurguro* (South Bhagalpur), and जुगड़ा *jugra* (South Munger).

जकेराइ *jakerāi*,—see जौकेराइ *jaukerāi*.

जिनवाँ *jinwān* (west) or भीरो *jhīro* (East Tirhut).

जूर *jur* (South-West Shahabad).

जुगड़ा *jugra*, जुड़गुड़ी *jurguro*,—see चोरांत *chorānt*.

जोब *job* (Tirhut, Gaya, and west generally).

जौ केराइ *jau kerāi* (generally); जकेराइ *jakerāi* (south-east)

See § 959.

भरुआ *jharuā*,—see भार *jhār*.

भार *jhār* (Tirhut and Gaya), भरुआ *jharua* (Saran and Patna), a kind of brushwood growing on wells, &c.

भीरो *jhīro*,—see जिनवाँ *jinwān*.

ठढ़िया *tharhiya* (Shahabad and East Tirhut).

ढांगर *dāngar* (Patna and Champaran), a species of Indian corn which bears no cobs.

डभी *dābhi* (north of Ganges, Gaya, and Shahabad).

डेरुआ *derhua* (South Tirhut).

तितली *titli* (Gaya and west), तेतारी *tetāri* (Tirhut), तेतार *tetār* (East Tirhut).

तितोइ *titoi* (Gaya and South Munger).

तिनपतिया *tinpatiya* (south and west) and चकोडा *chakora* (Gaya south-east).

तेतार *tetār*, तेतारी *tetari*,—see तितली *titli*.

डुधिया *dudhiya*, a kind of wort. It is very poisonous.

दुब *dūb* or डुभ *dūbh*, also south of the Ganges डुभी *dūbbhi* (*cynodon dactylon*).

धकरा *dhakra* (Tirhut and Champaran).

धिमोई *dhimoi* (Gaya and west), छिमोई *chhimoi* (South Munger).

नरचा *narcha* (Gaya).

नरजौक *narjōk*,—see लरही *larhi*.

नरुआ *narua*,—see पोआर *poār*.

नरै *narai*, नार *nār*, नेवारी *newāri*,—see लार *lār*.

पतलार *patlār* (Champāran).

पपरा *papra*,—see पिपरा *pipra*.

पसौता *pasaunta*,—see बसौता *basaunta*.

पिपरा *pipra* (South-East Tirhut, Patna, Gaya, and South Munger),

पपरा *papra* (South-West Shahabad), and पुपरा *pupra* (Champāran and South Bhagalpur).

पुपरा *pupra*,—see पिपरा *pipra*.

पुरनवो *purnwo*,—see गधपुरना *gadhpurna*.

पोआर *poār* (south), पोरा *pora* (West Tirhut), नरुआ *nārua* (South Bhagalpur), straw which has been trampled in the threshing-floor.

फरका *pharka* (South-East Tirhut).

फुटिया *phutiya* (East Tirhut).

फुलेना *phulena* (north-west), ग्राम तुलसी *shām tulsi* (West Tirhut) or बन तुलसी *ban tulsi* (East Tirhut).

फेफना *phephna* (East and South Tirhut).

बन तुलसी *ban tulsi*,—see फुलेना *phulena*.

बन पोआ *ban posta* (Champaran and Gaya), wild poppy.

बन केराई *ban kerāi* (Patna, Gaya, and West).

बसौता *basaunta* (north of the Ganges), बसवण्टा *baswanta* (Shahabad), or (North-East Tirhut) पसौता *pasaunta*, which grows in Indian corn.

बिसाफो *bisārhi* (East Tirhut).

बेदिया *berhiyān*,—see बेरो *beri*.

बेलवन *belwan*, बेलोन्हा *belonha*, बेलौघन *belaudhan*,—see बेलौघा *belaundha*.

बेलौघा *belaundha*, which grows in rice and millet, found north of the Ganges, in Patna, and South Munger. In Gaya it is बेलौघन *belaudhan*, in Shahabad बेलवन *belwan*, and in Gaya and South Bhagalpur बेलोन्हा *belonha*.

बेरी *beri* (Gaya), बेड़ियाँ *berhiyān* (Patna).

भिजोर *bhilor*,—see अँकरी *ankri*.

भूसी *bhūsi* (north) or भोसा *bhosa* (Tirhut), chaff.

भेखरी *bhekhri*,—see अँकरी *ankri*.

मोथा *motha* (north of Ganges, Shahabad, Gaya, and south-east) (*cyperus rotunda*).

मकई के डाँट *makaï ke dānt* (Gaya), Indian corn stalks.

मकरा *makra*, a grain (north of Ganges, South-West Shahabad and South Munger) which grows in Indian corn. See § 993.

मण्डू के नारा *mandu ke nāra*,—see मण्डूआटी *maruāti*.

मसी *masi* (Sāran).

मुटमुर *mutmur* (north of the Ganges), which grows in rice-fields.

मण्डूआटी *maruāti* (Gaya and South-West Shahabad), मण्डू के नारा *mandu ke nāra* (Gaya), *marua* straw.

मुनगा *munga*, सहजन *sahjan*, &c., (*hyperanthera moringa*), see सैयन *saigan* in § 1074. It is very plentiful at Gaya, hence the proverb—

मुनगा, मच्छर, मोखतार, माजजादी, ई चारो से साहबगन्ज की आबादी,
Munga, machchhar, mokhtār, mālajādi, ī chāro se Sāhabganj kī ābādi.

—*Munga*, mosquitoes, attorneys, and courtezans, these four make up the population of Sababganj (*i.e.*, outer Gaya).

मुनमुन *munmun* (north-west).

मुरका *murka* (north), found in wheat and barley.

मुरेना *murena* (west).

रटनी *ratni* (East Tirhut).

राटन *rātan*,—see राट्टी *rāthi*.

राट्टी *rāri* (north of Ganges).

राट्टौ *rārhi* (Shahabad, Patna, and Gaya, and South Munger), राटन *rātān* (South Bhagalpur).

लपटा *lapta* (Gaya and west).

लरजोंका *larjonka*,—see लरही *larhi*.

लरही *larhi* (Patna), लरजोंक *narjonk* (South Munger), लरजोंका *larjonka* (South Bhagalpur).

लार *lār* or नार *nar*, also नरै *narai* (South-West Shahabad), and नवारी *newāri* (Patna and Gaya), untrampled straw.

कोई *lenrai* (Gaya and west) or (North Tirhut) कोढ़िना *korhila*, found in rice-fields. The same as चिचोरो *chichori*.

शाम तुलसी *shām tulsī*,—see फुलेना *phulena*.

साईं *sāñiñ* (Gaya and Shahabad) or सामी *sāmi* (North-East Tirhut).

सामा *sāma* (Tirhut),—see § 989.

सामी *sāmi*,—see साईं *sāñiñ*.

साँवाँ *sāñwāñ*, (Gaya, South-West Shahabad, and South Munger).

सिहोर *sihor* or सिहोड़ा *sihora* (Champaran and Tirhut).

सुअरा *suara*,—see सुरबरिया *surbariya*.

सुरबरिया *surbariya* (Patna and Gaya), सुरबार *surbār* (Gaya and Shahabad), सुअरा *suara* (Gaya and Shahabad), सुरवारौ *surwāri* (north), found in millet.

सुरवार *surbār*, सुरवारौ *surwari*,—see सुरबरिया *surbariya*.

सेढ़ो *serhi* (South-West Shahabad).

हड़ा *hara*,—see हड्डा *hadda*.

हड्डा *hadda* (north of Ganges) or (East Tirhut) हड़ा *hāra*, हावा *hara*, (Gaya and South-West Shahabad), which grows in millet (*euphorbia hirta*). Cf. also § 1075.

हथवे *hathbai* (East Tirhut).

हरौती *harauti* (South-East Tirhut).

हारा *hāra*,—see हड्डा *hadda*.

DIVISION VIII.

LABOUR ADVANCES, WAGES, AND PERQUISITES.

CHAPTER I.—PAY AND ADVANCES TO LABOURERS.

1184. A labourer generally is मजूर *majūr*, also in Tirhut and the south-east जन *jan*. Another very general word is बनिहार *banihār*. In east Tirhut a कमरिया *kamariya* (i.e. he who wears a blanket) means a labouring man generally. In Patna, Gaya, and South Munger he is also कमियाँ *kamiyān*. In Tirhut चाकर *chākar* is a paid servant, as opposed to बहिया *bahiya* and चरवाह *charwāh*, which mean an unpaid servant. A day-labourer is in South-East Tirhut रोजहा *rojha*; elsewhere he is मजूर *majūr* or जन *jan*, as above. A servant engaged by the year is नोकर *nokar* north of the Ganges, and also हरवाह *harwah* (literally, a ploughman) in Tirhut. Forced labour is बेगारी *begāri*, and a forced labourer is बेगार *begār*, or in Gaya ह्याकिम ह्कमौ *hākīm hukmī*. In East Tirhut जिरतिहा *jiratiha* is a labourer who receives land rent-free and works for his master without remuneration in the agricultural season. In the north-west the पारीवाला *pāriwāla* sometimes works for his master and sometimes for himself. In Tirhut खवास *khawās* means a male house-servant, Hindu or Musalman. A proverb which alludes to him is चोरक सङ्ग चोर, पहारक सङ्ग खवास, *chorak sang chor, paharuk sang, khawās*,—with other thieves he is a thief, but in the presence of the watchman he is simply a servant.

1185. A labourer's pay is मजुरी *majūri*, or to the east अजुरा *ajūra*. When paid in kind it is बन *ban* or बनि *bani*, also बोनौ *boni* in North-East Tirhut. When paid daily it is also called रोज *roj* or (in Patna, Gaya, and South Munger) रोजोना *rojīna*. In Champāran it is रोजबन्दी *rojbandhi*. Monthly wages is दरमाहा *darmāha*, also महिना *mahinna* when it is a fixed sum, and महिनवारो *mahinwāri* when it means the average income of the month. Yearly wages is सालियाना *sāliyāna* or सालोना *salīna*. In the north-west it is also सालीना *salīna*, and in

North-East Tirhut बरखी *bārkhī*. In Sāran and North-West Tirhut मनी *mani* is an allowance of grain made to a servant in lieu of pay. In South Munger it is कोराना *korāna*.

1186. Advances of pay to labourers are फाजिल *phājil* or अगवड *agwar* in the North-west. In East Tirhut they are जनौर *janaur*, in West Tirhut अगौड़ी *agauri*, and in South-East Tirhut also अगाऊर *agāūr*. In Shahabad they are अगवन *agwan*, in Patna अगार *agār* in South Munger अगौरी *agauri*, and in South Bhagalpur अगाऊर *agraur*. In Gaya they are कमियौटी *kamiyauti*. हरवर *harwar* in the west, and हरौरी *harauri* in South-West Shahabad and Tirhut (or in East Tirhut optionally हरौर *haraur*), is an advance of grain or money or a piece of land given to a ploughman when he is engaged. In the south-east it is हवाही *harwāhi*, in Patna कमिआ *hamiā*, and in Gaya कमियौटी *kamiyauti*.

CHAPTER II.—ADVANCES TO TENANTS.

1187. Advances are generally तगावी *tagāwī* or करजा *karja*. The following special names are also used :—

1188. Advances to buy food.—These are खेहन *khaihan* to the west and in Patna and Gaya. In Tirhut they are called बनियौटा *baniyautā*, and when in cash करजा *karja*. In Patna and Gaya they are खरिहन *kharihan*.

1189. Advances to buy seed.—These are बिअहन *biahan* in East Tirhut and बीहन *bīhan* in Patna and Gaya. In Shahabad they are बीया बेंगा *bīya bēga* or बीया बाल *bīya bāl*.

1190. Advances for purchase of cattle and sinking wells.—These are तगावी *tagāwī* or करजा *karja* south of the Ganges. In East Tirhut अधलावा *adhlaṭāwa*, and in West Tirhut अधलप्पा *adhlapṭā*, is the advance made to a tenant for the purchase of cattle. The lender receives back amount of the advance and half of the profit derived from the cattle.

1191. Advances for marriage expenses.—These are करजेन *karjain* in Patna.

1192. In Champāran दहिहक्की *dahihakkī* is a remission made by the landlord to a lessee. In South-East Tirhut similar terms are छुटतो *chhutṭo* (used also in Patna and Gaya) and खातिर *khātīr*. In West

Tirhut and Champaran when fallow land is given to a cultivator for a quarter rent or rentfree for the first year, the custom is called **खिलही** *khilhi*. So also in South-East Tirhut it is **आसा चास** *āsa chās*, and in Shahabad **खील मारी** *khil māri*. See also §§ 912 and 913.

CHAPTER III.—DUES PAID BY TENANTS.

1193. These are principally the cesses paid to the resident artisans and other non-cultivating residents in the village, who are known as **पवनी** *pawani*, **पौनी** *pauni*, or **पौनिया** *pauniya*. In East Tirhut they are **पवनी पसाडी** *pawani pasāri*, and in Gaya as **पब्बी** *pabbi*.

1194. The **carpenter** (**बढ़ही** *barhi*) and **blacksmith** (**लोहार** *lohār*), who are generally the same person, get a fee from the member of a marriage procession who gets any work done by him. This is known as **बिरीत** *birīt* in South Munger, and as **बियाह दानी** *biyāh dāni* in South Bhagalpur. Elsewhere it is simply **इनाम** *inām* or **बक्सिस** *baksīs*. His remuneration for the repairs of instruments is **कटा** *katha* in Sāran, **जौरा** *jaura* in Champāran, and **पाल** *pāl* in Tirhut. In Shahabad it is **कमाइ** *kamāi*, and so also in East Tirhut. In South-East Tirhut it is also **भाँवर** *bhānwar*, and in South Munger it is **कमैनी** *kamaini*. When he is paid at so much paddy per plough, it is called, according to the amount, **बोभा** *bojha* in Sāran, Patna, Gaya, and the south-east, **अंटिया** *antiya* or **पंजा** *pānja* in Champāran, and **पंजौर** *panjaur* in North-East Tirhut. Another of his perquisites received at the time of sowing is called **अन्जुर** *anjur* in Shahabad and **आँजुरी** *anjuri* in Gaya. He receives a further remuneration for keeping the cane-mill in order. This is **पचरावन** *pachrāwan* or **भाँवर** *bhāmwar* in Shahabad, **कोलहकर** *kolhkarh* in Patna, **कोलहकर** *kolhkar* in South Munger, and **कोलहपचरानी** *kolhpachrāni* in South Bhagalpur. In Sāran he gets two rupees for each mill, and his remuneration is called **खान** *khān*. For repairing other implements he gets in Sāran **साली** *sālī*, and a similar cess in Champāran and Tirhut is known as **खरिहानी** *kharihāni*. In South Bhagalpur **भौरी** *bhaunri* is the general term used for his perquisites. In North-West Tirhut **खान** *khān*, and in North-East Tirhut **खन** *khan* or **कमाइ** *kumāi* (which means wages for any work done), are the wages for making a new mill. The grain actually given is **दाली** *dālī*, and amounts to from 10 to 30 *seers*. The fee for repair is **बिगहटौ** *bighati*, and is 4 annas per bigha for **मोरहन**

morhan or first cuttings, and 2 annas per bigha for खूँटो *khunti* or second cuttings of the cane.

1195. The weaver's perquisite.—This is in North-West Tirhut बानी *bāni*, and elsewhere बाना *bāna*.

1196. The shoe-maker's (चमार *chamār*) perquisite.—This is भाँवर *bhāmwar* to the west. In Gaya and Shahabad, however, it is खरिहानी *kharihāni*. It is पाल *pāl* in Champāran and Tirhut, also कमाइ *kamāi* and पञ्जौरा *panjaura* in North-East Tirhut. In the South-East it is पाँजा *pānja* or बोझा *bojha*, and in Patna and Gaya मँगनी *mangni*. वियौआ *biyaua* to the west and दत्त *dat* to the east is the fee given to his wife for service as a midwife.

1197. The sweeper's (मिहतर *mihtar*) perquisite.—This also is खरिहानी *kharihāni* or कमाइ *kamāi* in Shahabad. In the south-east it is a sweeper's and not the shoe-maker's wife who officiates as midwife. A sweeper in the south-east is हाड़ी *hāri*, and his wife is हाड़िन *hārin*. The fee paid her for her services is दत्त *dat* or दत्त भोजनी *dat bhojni*.

1198. The perquisites of the village accountant (पटवारी *patwāri*) are many and various. In Patna and Gaya if the tenant's lands are नगदी *nagdi* he gets in Patna $2\frac{1}{2}$ *ser*s per bigha, and in Gaya $12\frac{1}{2}$ *ser*s per plough. This is called माँगन *māngan*, and is his recognised salary. He also gets a fee of one pice in the rupee per annum for answering a raiyat's inquiries about his rent. This is called हुजताना *hujtāna*. If the land is भाँवली *bhāoli* he gets in the same district, in addition to the above, नौँचा *noñcha* (also in Shahabad नोचिया *nochiya*) or "pluckings," which amount to $\frac{1}{4}$ th of a *ser* per maund. A similar fee is called बलकट *balkat* in Sāran. In Shahabad a village accountant gets in the case of नगदी *nagdi* lands a perquisite of $\frac{1}{2}$ an anna in the rupee, called टकही *takhi*. In the case of भाँवली *bhāoli* rents he gets $\frac{1}{2}$ a *ser* or a *ser* per maund, the first being called असेरी *aseri*, and the second सेरी *seri* or सेरही *serhi*. In the case of a general clearance of rents he gets a present of 8 annas or a rupee, called फरकतियावन *pharkatiyāwan*. In Tirhut this item is called फरकाना *pharkāna* or फरिकाना *pharikāna*. In South Munger lands are principally नगदी *nagdi*, and the village accountant is a servant of the landlord and is paid by him, and gets nothing from the tenants. His pay is as follows. In the case of नगदी *nagdi* tenures he gets a माँगन *māngan* of 5 *ser*s per bigha. When the land is भाँवली *bhāoli* he gets $2\frac{1}{2}$

ers per maund, and his pay is called दहिअक माँगव *dahiak mangan*. He also gets a फरकाना *pharkāna* of one pice per rupee in the case of a clearance of accounts. In South Bhagalpur the tenant gives the accountant a नेग *neg* of $3\frac{1}{2}$ sers per maund. In most districts he charges a pice for every rupee for which he grants a receipt. This is called generally रसिदाना *rasidāna* or रसिदावन *rasidāwan*, also कबजाना *kabjāna* in East Tirhut. होली खेलाइ *holikhelāi* or फगुआही *phaguāhi*, दोआत पुजाइ *doāt pujāi*, and दुरगा पुजाइ *durga pujāi*, are cesses levied by the accountant on the three main *Kāyasth* festivals of the Hindu year. The above are the usual amounts of his fees, but many of them vary from village to village.

1199. *Perquisites of the weighman.*—See § 914.

1200. *The village watchman.*—(गोड़ैत *gorait*, कोतवाल *kotwāl* or (when a Government servant) चौकौदार *chaukūdār*) is sometimes paid by a grant of rent-free land (जागीर *jāgīr*), and hence he is called in South Munger जागीरदार *jāgīrdār*. When otherwise paid, his remuneration is called generally south of the Ganges चौकौशरी *chaukūdāri*. In the north-west it is खरिहानी *kharihāni*, in North-East Tirhut गोड़ैतक मूठ *goraitak mūth*, and in South-East Tirhut गोड़ैतो *goraiti*. In Patna and Gaya he is sometimes paid in kind, and his fee is then called फसिलाना *phasilāna*, and in Gaya also नौचा *noncha*.

1201. *The perquisites of the landlord.*—In addition to his rent, the following customary cesses may be noted:—गोआम *goām* in Patna, Gaya, and South Munger, बन्धवैया *banhwaiya* in South-West Shahabad, and गोहार *gohār* generally, are personal services rendered to the landlord by the tenants *en masse*. हुकूमत *hukumat* or फरमाइस *pharmāūs* are occasional demands of service or produce for special purposes. This in South Munger is called मदत *madat*, and in South Bhagalpur हकमेतो *hakmaiti*. His perquisite of milk from his tenants' cows is in South-West Shahabad दुहाव *duhāo*. Cesses paid on special occasions are generally called सलामी *salāmi*, but there are frequently special names. *E.g.*, when a tenant's daughter is married, the landlord gets a fee called बियाहदानो *biyāhdāni*, सदियात *sādiyāt*, सदियात *sadiyat*, or सदियाना *sadiyana*. In North-East Tirhut this is usually one rupee four annas at a girl's marriage, and ten annas at a boy's marriage, which is realised from every one except Brahmans, Kayasths, Rajputs, and Musalmans. In South-West Shahabad it is मँदवच *mañdwanah*. In Tirhut and the east धिंगान *dhingān* is a fee paid

on the marriage of a daughter for the second time, and भोजनी *bhojni* is paid on the marriage for the first time of a boy or girl. The former cess is paid in cash, but the latter in kind; e.g. in rice, pulse, or clarified butter. For other cesses paid by cowherds, see § 1151. The help given by the tenant in ploughing the landlord's lands is हरौ *hari* to the north and the west generally. To the east it is हरिहर *harihar*, हरिहरा *harihara*, and हरीहरी *harihari*. Local names are संगहा *sangāha* in North-East Tirhut, हराई *harāi* in Shahabad and South-West Tirhut, and हराही *harāhi* in Patna and Gaya. The presents given to the landlord when he visits the village are सलामी *salāmi* or (in Shahabad) नजराना *najrāna*. His fee when a house is built or sold is चौठ *chauth* generally north of the Ganges, and also in East Tirhut जर चौठ *jar chauth*. In towns in Patna and South Munger it is चौथैया *chauthaiya*, and elsewhere simply सलामी *salāmi*. He collects cesses in the nature of a ground-rent from the resident artisans and traders in the village. These are called मोतरफा *motarpha* or मौतहरफा *motharpha* generally, कोठियारी *kothiyāri* in Champaran and Tirhut generally, and बसुछी *basurhi* in East Tirhut. South of the Ganges they are दुअन्नी *duanni*, or (to the east) अब्बाब *abuāb*. In Patna and Gaya the former name represents a cess in the following description. 15 *mans* of grain, or thereabouts (according to village custom) is assumed (when rent is paid in kind) as the produce of one *bigha*. For each *bigha* (or 15 *mans*) thus calculated of the tenant's share of the crop, the landlord takes a cess of 2 *ānas*. In the case of lands paying cash rates, the cess is levied at from 2 *ānas* to 9 pice on each *bigha* of land held by the tenant. पूर *pūr* is a fee of one rupee per loom paid by weavers. In South Munger चरसा *charsa* is a cess paid by tanners. In North-East Tirhut केआली *keāli* or किआली *kigāli* (also बरदाना *bardāna* in Patna) is (or was) a transit-duty levied on cartmen for every load of grain they took. Sometimes it was levied at every place where they halted for the night. In the same tract the same name is also used for a tax levied on grain-sellers' weights. This last is called कौड़ी *kauri* in the north-west, and मलिकाइ चुटकी *malikāi chutki* in South-East Tirhut. In Shahabad it is बायई *bayāi*. In Gaya it is किराया *kirāya*, and the corn paid is माँगनी *māngni*. In the south-east तहबजारी *tahabjāri* or तबजारी *tajjāri* is a similar tax levied on shopkeepers.

1202. Rents are generally calculated in the old *sicca* rupee of Akbar, which are converted into current coin by adding exchange rates,

called बड़ा माल *batta māl* and बड़ा कम्पनी *batta kampani*. The *batta māl* is added direct to the rent in *sicca* rupees, and denotes the exchange rate between them and the Murshidabadi coin introduced in the year 1773. In 1835 the introduction of the Company's rupee, $1\frac{1}{15}$ of which equalled $\frac{1}{16}$ of the Murshidabadi rupee, led to the imposition of a further rate of exchange, called *batta kampani*, which is calculated on and added to the rent calculated in *siccā* rupees *plus* the *batta māl*. Each of these rates of exchange is generally less than one anna per rupee.

1203. Dues given for religious purposes.—The first fruits given to Brahmans are बिसुन पिरित *bisun pirit*, and also (north of the Ganges) बिसुन अन्न *bisun ans*. To the west they are अंगऊँ *angañūñ* or अगौँआँ *angañāñ*. On the other hand first fruits set apart for house-gods (भूमि गनेस *bhūmi ganes*) or penates are अगौँ *agaun*, or (in Shahabad) अगबर *agbar*, and (in Champāran) रसुआर *rasuar*. In South Munger three small heaps (कुद्दी *kuddi*) are put aside on the threshing-floor. One is given to the Brāhmans, and is called बिसुन पिरित *bisun pirit*; the second is given to the मुसहर *mushar* of the village, who is known as देहुरी *dehuri*, and is called सहार *sahār*; and the third, called अगौँ *agaun*, is set apart for the house-gods, and is consumed by the cultivator himself. In South-West Shahabad a small heap of grain is put aside for the village god (दिहवार *dihwār*). This is given to the village milkman (गोआर *goār*), who performs the worship of the god, and it is called पिठार *pithār*. In South Munger बहुरैया *bahraiya*, and generally बेहरी *behri* or बहरिया *bahariya* (all of which mean simply a subscription), are names for the subscription for the expenses of village worship and दहिअक *dahiak* is a similar cess of $1\frac{1}{2}$, and सवैया *sawaiya* of $1\frac{1}{4}$ seers per maund. The grain set aside for beggars (फकीर *phakir*) are known as भिच्छा *bhichchha* or भीख *bhikk* amongst Hindus, and रसुली *rasuli* or फकिराना *phakirana* amongst Musalmans. The सिब अन्न *sib ans* is the portion set aside for religious mendicants (सन्यासी *sanyāsi*).

1204. Miscellaneous.—पुराँता *puraunta* is the fee paid by the members of a marriage procession to any person who does any work for them. In North-West Shahabad 10 *seers* per plough are taken each by the washerman (धोबी *dhobi*) and the blacksmith (लोहार *lohār*). This is called जौरा *jaura*. In the same place खरवन *kharwan* is an armful of crop given to each of the following:—the blacksmith, the carpenter (बढ़ी *barkhi*), the barber (नौआ *naua*), and the washerman; and the केरा *kera* is a smaller bundle of crop given to each of the same four.

Again पुरी *puri* is three handfuls of crop given to the same four. In West Tirhut a similar cess is called पाल पसेरौ *pāl paseri*.

1205. In Shahabad, and also in South Bhagalpur, बन *ban* is an allowance of one maund in twenty-one or twenty-five of crop given to the agricultural labourer. In South-West Shahabad the cowherd receives a certain share of the milk of the cows he grazes, which is called बारा *bāra*. In South Munger this is परौंधा *paraundha*, and in South Bhagalpur परोधो *parodho*. Similarly अठवारा *athwāra* (i.e. paid every eighth day) in Saran, पार *pār* in North Tirhut, भोज *bhānj* in West Tirhut, and पारा *pāra* or दुहिया *duhiya* in South Tirhut, is the milk given to the milkman as a fee for milking cows. चरवाही *charwāhi* is a fee paid to the herdsman for herding. It is also चराइ *charāi* in Shahabad. खलामी *salāmi* or कमरखोलाइ *kamar-kholāi* is the term applied to the presents made to or demanded by a police-officer or Government peon on entering a village, and the same terms are also applied to the presents made by the local police to the menial servants of magistrates and other high Government officials when in camp in their own district. In West Tirhut they are also called इनाम *inām*.

DIVISION IX.

LAND TENURES.

CHAPTER I.—TENURES.

1206. The descriptions contained in this division do not pretend to be legal definitions of the tenures referred to. On the contrary, they are only to be taken as giving the popular ideas (always more or less indefinite) current among the villagers as to the nature of the tenures.

Land tenures may be divided into—

- (1) Proprietary tenures.
 - (2) Tenures intermediate between proprietary and cultivating ones.
 - (3) Cultivating tenures.
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CHAPTER II.—PROPRIETARY TENURES.

1207. (1) *Revenue-paying tenures.*—There are known every where as ज़िमीदारी *jimidāri*. A very large landlord is, however, called a तालुकादार *tālukādār*, and his tenure तालुकादारौ *tālukādāri*. This is the popular distinction in Bihar between the two names. Both tenures can be held in common and can be divided. When, in popular phraseology, it is wished to name a tenure which cannot be held in severalty, but is owned by one heir, the other heirs being given villages or *pargana*, on which to subsist, it is called a राज *raj*. In a ज़िमीदारी *jimidāri* (or तालुकादारौ *tālukādāri*) tenure the whole land is held and managed in common. The property itself is called ज़िमीदारी *jimidāri*, or मिल्कियत *milkiyat* if it is small, and तालुका *tāluka* if it is large. The rents with all other profits from the estate are thrown into a common stock, and after making the deductions to be noted further on the balance is divided among the proprietors according to a fixed law or share. The deductions are the Government revenue and other expenses. The Government revenue is generally मालगुजारी *mālgujāri* or मलगुजारी *malgujāri*, also लाट *lāt* and रोल *rol* in Tirhut and to the east, and खजाना *khajāna* in North-East Tirhut. In Patna

and Gaya it is also known as कलटरी *kalatri*. The other expenses are known as गाई खरच *gaiñ kharch* generally, also गाँव के खरच *gānw ke kharch* or गवैयाँ खरच *gawaiñyāñ kharch* in Tirhut. In South-West Tirhut they are also सालीना खरच *sālīna kharch*. In Gaya (and East Tirhut optionally) they are देही खरच *dehi kharch*, in Patna एखराजात *ekhrājāt*, and in South Munger गरही खरचा *garhi kharcha*. In South Bhagalpur they are बन्धखरचा *banh-kharcha*, which properly means embankment expenses.

1208. A landlord is ज़िमिदार *jimidār* or मालिक *mālik*; also sometimes सरकार *sarkār*. Local names are गाँव के ठाकुर *gaiñw ke thākur* in South-West Shahabad, and गौआँ *gauñāñ* generally in that district. When the tenure is held in joint property, the shareholders are called हिस्सेदार *hissedār*, &c., see § 1214. The Government revenue is paid in by one of the body, called लमरदार *lamardār* in Sāran and मोखतार *mokhtār* in Tirhut and Patna. In Shahabad he is लम्बरदार *lambardār*. He is also known generally as तहसिलदार *tahsildār*, कारपरदाज *kārpardāj*, or मोखतियार *mokhtiyār*. In North-East Tirhut he is also known as तिपदार *tipdār*. The inferior proprietors are known as खुरदिहा मालिक *khurdiha mālik* north of Ganges, while south of the Ganges they are खुरदिया मालिक *khurdiya mālik*. In Patna they are known as जुजवी हिस्सेदार *jujwi hissedār*.

1209. (2) *Free grants*.—These are known generally as बिरित *birīt*, and the holder as बिरितिहा *biritiha* or बिरितदार *biritdār*. These are general terms, and amongst them may be mentioned the following :—

(a) *Granted for religious purposes*.—These are known generally as सङ्कल्प *sankalp*, and are of different varieties such as बरमोतर *barmotar*, for the worship of Brahma बिशुन प्रीत *bishun prīt* or बिशुन अरपन *bishun arpan*, for the worship of Vishnu; सिबोतर *sibotar*, for the worship of Siva; किशन अरपन *kishan arpan*, for the worship of Krishna, and so on.

(b) जागौर *jāgīr*, लाखराज *lākhrāj* (rent free) or revenue free माफी *māphi*, मिनहै *minhai* (at reduced rent), or खिल्लत *khillat*. These are properly grants for war-like services. They are also (especially जागौर *jāgīr*) applied to the free grants of land for services made to the potter (कुम्हार *kumhār*), watchman (गोहैत *gorait*), and other village servants.

- (c) A grant given to the family of a man killed in the Raja's service in open fight. This is मरवट *marvat* in the west and मरौटो *marauti* to the east.
- (d) A बिरित *birit* may be either acquired by purchase, when it is known as खरिदगी *kharidgi*, or it may be given by favour, when it is called इनाम *inām* or इनामात *ināmāt*. Local names in such a case are खैरात *khairāt* in Shahabad, and खुसबकत *khusbakat* in South Bhagalpur.
- (e) खोरिश् *khorish* or मोकरी *mokri* (north of the Ganges), also पालक *pālak* (Sāran), other local names being खोराकी *khorāki* or परवसती *parvastī* (South-East Tirhut and खानदान *khandan* (North-East Tirhut). This is an assignment by a rāja to a younger son or brother of a certain number of villages in the estate for subsistence for himself and his descendants for ever. On failure of descendants the grant reverts to the parent estate. This occurs in the cases of a rāj which cannot be divided.

CHAPTER III—INTERMEDIATE TENURE.

1210. The principal intermediate tenure is that known as ठीकदारो *thikedāri*, in which the holder (ठीकदार *thikedār*) contracts to hold the property at a fixed rental either for a certain term of years or until a sum of money (जर समन *jar saman*) advanced on usufructuary mortgage is repaid. In the former case it is also called खुसकी ठोका *khuski thika*, and in the latter पतौतन *patautan* in Shahabad, पटौआँ *patauhān* in the North-West and Tirhut, and generally सधौआ पटौआ *sadhāua patāua*. A mortgage lease is इजारा *ijāra* or जर पेशगी ठोका *jar peshgi thika*. See § 1482.

1211. Among other intermediate tenures may be noticed the पतनी *patni* tenures, which form the subject of special laws. They may be briefly described as estates created by a landlord by separating a portion of his estate and letting it in perpetuity at a fixed rent. Subdivisions of these tenures let on the same principle are called दरपतनी *darpatni*, and these last are sometimes again allotted into smaller portions, called खोपतनी *siapatni*. The holder of *patni* lands is called a पतनीदार *patnidār*

1212. A tenure which may be either intermediate or cultivating, and which may be noticed here, is मोकररी *mokarari*, or tenure in perpetuity at a fixed rent. In some parts of the country these are also popularly known as सिकमी *sikmi* tenures, which usually mean under-tenures held by a cultivating raiyat.

1213. In Champāran सिकमी *sikmi* tenures are described as dependent proprietary taluks paying land revenue through the landlord who is responsible for it, and not into the Government Treasury direct. Concerning सिकमी *sikmi* rents in Gaya see §§ 1225, 1226.

CHAPTER IV.—SHARES AND SHARERS.

1214. A share in a village is हिस्सा *hissa* and also (in Tirhut and the west) बखरा *bakhra*. The subdivision of a village held by a proprietary body is known as पट्टी *patti* or तख्ता *takhta*, also थोक *thok* north of the Ganges and फाट *phāt* in Gaya. A shareholder is हिस्सेदार *hissedār* or सरिकदार *sarikdār*; also बखरदार *bakhardār* to the west, पट्टिदार *patidār* in Tirhut. The proprietor of a half share is called अधिया *adhiya* north of the Ganges, and आधैआध *ādheādh* in South-West Shahabad. The inferior shareholders are called खुरदिहा *khurdiha*, &c., as described in Chapter II. पट्टी *patti* is also used to mean the principal share in a village, which may contain several सिकमी *sikmi* or subordinate shares. The shares of a brotherhood are भैबाँट *bhaibānt* generally, or in Patna and South Munger भैया बाँट *bhaiya bānt*. In the west they are also भैवध *bhaiwadh*. A father's share is वपन्स *bapans*, also बपहन्स *baphans* in Sāran, बापौटी *bapauti* in North-East Tirhut, and जुद्धी *juddi* in West Tirhut. An elder brother's share (which according to popular belief was larger than the share of the younger brothers before the institution of the English law-courts) is जेठन्स *jethans*, also जेठहन्स *jethhans* in Sāran, and in North-East Tirhut जेठौरी (not जेठौरी) *jethauri*. The Government revenue is मालगुजारी *mālgujāri*, &c., as described in Chapter II. The half-yearly instalment is known as अधखर *adkhkar* or अधकर *adhkar* north of the Ganges, also as अठनिया *athaniya* or अठनी *athanni* generally. In South Bhagalpur it is अधकड *adhkar kist*. The distribution of the revenue over the sharers in villages held by a brotherhood is in South-West Shahabad भेर *bher*. Elsewhere a periphrasis is used, such as हिस्सा पट्टिदारी *hissa patidāri*.

A proprietor by purchase is खरिदार *khuridār*, and also (north of the Ganges) बैदार *baidār*.

CHAPTER V. —CULTIVATING TENURES.

1215. A cultivator is known as असामी *asāmi*, रैयत *raiyyat* परजा *parja*, or कास्तकार *kāstkār*. In Patna he is also पोतेदार *potedar*. A tenant with rights of occupancy is मौखी *maurusi* (*literally*, hereditary) or कदमी *kadimi* (ancient), also देही *dehi* (resident) in Patna and Gaya, and जददी *jaddi* (ancestral) in Shahabad. A tenant at fixed rates is रस्तमरारी *istamrāri*, but this distinction is little observed. Hardly any cultivators, and very few landlords, know the difference between a tenant at fixed rates and one with a right of occupancy. A cultivator without rights of occupancy is known as गैर मौखी *gair maurusi*, also as पाही *pāhi* (*literally*, 'foreign' or 'non resident') in Patna and Gaya, and खरिदगी *khariḍgi* (*literally*, acquiring by purchase) in Shahabad. In North-East Tirhut he is हाल उपारजित *hāl upārjit* (newly created). These names are interesting as showing what cultivators themselves consider to constitute a non-occupancy tenant.

1216. In Shahabad, especially along the south bank of the Ganges there is a class of tenants called गुदशतादार *gudashtādār* or गुदस्तादार *gudastādār*. They are generally Rajpūts and Brahmans whose ancestors conquered the country, and who, while serving under the landlords, for whom they were always ready to fight, were considered entitled to a privileged position. A गुदशता *gudashta* or गुदस्ता *gudasta* tenure is held at a rent fixed for ever,* and is alienable without the consent of the landlord. It is, in fact, a freehold subject to a rent charge. The holders seldom sublet, and are a body of peasant proprietors, very prosperous as compared with other tenants, and furnishing thousands of recruits to the army. Another similar tenure is known as गोरा *gora*. In this the rent is fixed for ever in a holding with specified boundaries, without reference to the quantity of land. The rent is not variable even if the land be found to be more or less than the quantity roughly estimated at the original settlement. It is alienable without consent of the landlord.

1217. In some estates there is a kind of head tenant, who acts as an intermediary between the proprietor and the cultivator. He collects the rent and receives in return some petty privileges and immunities. He is known generally as महतौ *mahton*, and in

* This point of fixed rents is denied by some landlords.

Patna and Gaya as **महतोआड़ा** *mahtoāra*. In Sāran he is also known as **टिपदार** *tipdār*, in North-East Tirhut as **मोकदम** *mokadām*, and in South Bhagalpur **मँड़र** *mañrar*. Generally, however, the head tenant is called **जैठरैयत** *jethraiyaṭ*, and he usually performs the above duties. The high-caste cultivators are known as **असराफ** *asrāph*, local names being **सरफा** *surpha* in Patna, **सुरफान** *surphān* in Gaya, and **बड़ अदमी** *bar admi* north of the Ganges. In South Bhagalpur, the quarter of the village where such live is called **बबुटोला** *babutola*. The remission of rent for such high-class tenants is **माफी** *māphi* generally north of the Ganges, also **छूटटी** *chhutti* or **कमसरे** *kamsare* in East Tirhut. In South-West Shahābad and Gaya and South Munger it is **रेआएत** *reāet*, in the rest of Shahābad **मरौअतो** *marauṭi*, in Patna **कमी** *kami*, **इनाम** *inām*, or **इलाम** *ilām*, and in South Bhagalpur **माफ** *māph*. The low-caste tenants are known as **राड़ जाति** *rār jāti*, **नौच** *nīch*, or **छोट लोग** *chhot log*. They are also known as **रजील** *rajīl* in South-West Shahābad, **कमीना** *kamīna* in the rest of that district, **राड़ भोड़** *rār bhor* in South Bhagalpur, **सोलकन्ह** *solkanh* in Tirhut, and **रैयान** *raiyan* in Gaya. A proverb about them is—

कायथ किक्खु लेलेँ देलेँ बरहमन खियौलेँ ।

धान पान पनिथौलेँ औ राड़ जाति लतिथौलेँ ॥

Kāeth kichhu leleñ deleñ, Barahman khiyauleñ.

Dhān pān paniyauleñ, au rār jāti latiyauleñ.

—A Kāyasth does what you want on payment, a Brāhman on being fed, paddy and betel on being watered, but a low-caste man on being kicked.

1218. Cultivators may also be divided into resident and non-resident. The resident cultivator is **छपरबन्द** *chaparband*, also **डिही** *dihi* in North-East Tirhut, **देही** *dehi* in Patna and Gaya, and **बारौबस्त** *bārī bast* in the south-east. A non-resident cultivator is **पाही कास्त** *pāhi kāst* or **पाही** *pāhi* (foreign), a word frequently confounded with **पाई** *pāi* (literally, a foot; hence used to mean an under-tenant). The word **पाई** *pāi* has almost fallen out of use now, but it is still understood, and has led to much confusion in laws and treatises on the rent-law, rendering it possible that the rights and liabilities of the under-tenant have been transferred to the non-resident cultivator. In South Bhagalpur the non-resident cultivator is known as **पेहार** *paihār*. The **दोहट** *dohat* or **दोहटा** *dohṭa* cultivator differs from the **पाही** *pāhi* cultivator in that he keeps up two establishments and cultivates in two different villages, while the **पाही** *pāhi* cultivator does so only in one.

1219. Below the ordinary cultivator there is sometimes an under-tenant, who is known as *सिकमी sikmi* or *कुरथौली kurthauli*, also as *पेटावाला petāwāla* in the north-west and *कोलियेती खसामी koliatī asāmi* in East Tirhut. It is said that to the south-east in the case of a *कुरथौली kurthauli* tenure the rent of the under-tenant is fixed at a money rate, but is paid in grain at the market rate of the grain at the time of payment. Elsewhere the rent of under-tenures is generally paid in kind.

CHAPTER VI.—RENTS.

1220. Rent is *लगान lagān*. North of the Ganges and in South-East Bihar it is also *पोता pota*, with an optional variant *पोत pot* in South-East Tirhut; another name current north of the Ganges is *मलगुजारी malgujāri*. Rent rates are *दर dar*, *सरे sare*, or *सरह sarah*; also *दरबन्दी darbandi* or *सरहबन्दी sarahbandi*. *चुकौआ chukāwa* north of the Ganges is rent payable at a fixed rate.

1221. Rent paid in cash is known as *माल māl*, and that paid in kind as *ऐन ain*. When rents are paid in cash, the tenure is known as *नगदी nagdi*, and also in East Tirhut as *खाप khāp*. When paid in kind, it is known as *मनखप mankhap* or *भावली bhāoli*. In *मनखप mankhap* or *मनटोका manthika*, *हुण्डा hunda* or *मनहुण्डा munhunda*, the rent is a fixed quantity of grain paid as rent, irrespective of the proportion it bears to the whole crop. This custom is current principally in Tirhut and Champāran. In Patna it is called *मनी बन्दोवस्त manī bandobast*, and a variety in which a certain number of maunds of cleaned rice per *bighā* is taken as rent is known as *चौराहा chaurāha*. These tenures are principally adopted by landlords when letting their *जिरात jirāt* or home-farm lands. In *भावली bhāoli* a certain fixed proportion of the whole crop is taken by the landlord. This division is called *बटाह batāh*, &c., and a full description will be found in §§ 902 and ff.

1222. A tenure which has been noted in Patna is the *हस्तबूदी hastbūdī*, derived from the Persian *hast*, 'is,' and *būd*, 'was,' and which means literally 'the-is-and-the-was tenure.' In this the rate of rent is fixed at so much per bigha, but rent is only charged for so much area as is actually bearing crops at the time of harvest. Thus, suppose a piece of land measuring one *bigha* is cultivated, but for some reason

(such as inundation, destruction by insects, &c.) the area of land actually under crops when ready for harvest is found to be 16 *kathas*, then the rent of four *kathas* is remitted and the rent for 16 *kathas* only is demanded. It thus closely resembles the *utbandi* tenure of Bengal. Compare § 1229.

1223. हास हासिली *kāl hāsili* tenures also exist in Patna and Gaya. In these the cash rent is determined on the spot after inspection of the existing crops on the land. In Gaya the landlord contracts with a *thikadār* for a fixed sum in cash in exchange for the landlord's share of the produce of a *bhāoli* village. The amount is fixed anew, and there is a new Thikedār, for every crop. A very similar tenure is known as बलकट *balkat*. In this the landlord's men, accompanied by the tenant, inspect the crops when ready for harvest, and fix a cash rent by estimating roughly the quantity of produce and its value.

1224. A peculiar tenure, which is principally adopted in lands which are generally subject to inundation, is known as जैदादी *jaidādi*. It is also adopted where the land is extremely bad and the prospect of a crop is uncertain. The principle is that the full rent agreed upon is paid on the land in any year in which any crops whatever (however small) is grown upon it. In any year in which no crop is produced upon it, no rent is paid.

1225. The tenures* and rent system in the district of Gaya are worth noting. Four-fifths of the cultivated lands are let on the भावली *bhāoli* system, as has been described in sections 902 and following. In the lands held on the नगदी *nagdi* system the rent conditions are somewhat peculiar. The *nagdi* tenure is of two descriptions,—सिकमी *sikmi* or शिकमी *shikmi*, and चिकठ *chikath* or चकठ *chakath*.

1226. A शिकमी *shikmi* tenure is described by Babu Bhup Sen Singh as that under which the landlord has not any power of enhancement, irrespective of the period for which the tenant might have been in possession. The money-rent is not fixed upon the land, but upon the crops actually grown, varying with the nature of the soil and the class of tenants, whether, high caste (सुरफान *surphān*) or low caste (रैयान *raiyan*), the former having a

* Concerning the tenures in Gaya, I have to acknowledge my indebtedness to an admirable note prepared by Babu Bhup Sen Singh, Government Pleader of that district.

lower rate to pay than the latter. The lands generally under this tenure are the **डिहाँस** *dihans* lands, or the best land lying on the borders of the inhabited portion of the village (see § 784), and the crop grown thereon pays a higher money rent than the same crops grown on fields more distant from the village site. The same *shikmi* field also pays a rent varying with the crop. Thus if a Brāhman tenant planted it with opium poppy in one year and with an ordinary spring crop next year, he would pay a higher rate of rent the first year than the second; while a low-caste tenant would have to pay for both of them a higher rent than the Brāhman. Every tenant in a village has a fixed quantity of *shikmi* land partly at the higher and partly at the lower crop rate. If the tenant grows opium poppy upon a *bhāoli* and not a *shikmi* field he pays for one harvest *bhāoli* rent, and is liable also to pay *nagdi* rent for the poppy at the rate fixed in the village for the particular class of tenants to which he belongs for poppy grown under such circumstances. According, however, to other authorities the rate of rent of these *shikmi* tenures is unalterable, but an extra rate or cess of so much per *bigha* is put on when special crops, such as opium or sugar-cane, are grown, and is taken off again when these special crops cease to be grown. Compare § 1231.

1227. The **चिकठ** *chikath* or **चकठ** *chakath* tenure is, according to Bābu Bhūp Sen Singh, a temporary settlement of waste or uncultivated but culturable lands for limited terms of years, at nominal rents, for the purpose of reclaiming them or bringing them under cultivation. This tenure is governed by the terms of the contract between the parties. If one term be not sufficient to render the lands fit for proper cultivation, the settlement is renewed from time to time till they become capable of yielding full crops. They are then settled as *bhāoli* or *shikmi* lands, according to their quality. In *chikath* lands no right of occupancy accrues by custom, and the rent is capable of enhancement on the expiry of the term of the settlement.

1228. According to Bābu Bhūp Sen Singh when a summer or **जेठुआ** *jethua* crop is grown on *bhāoli* land, an additional rate of 20 annas per *bigha* is charged as rent, the local *bigha* equalling $2\frac{1}{2}$ Bengal *bighas*.

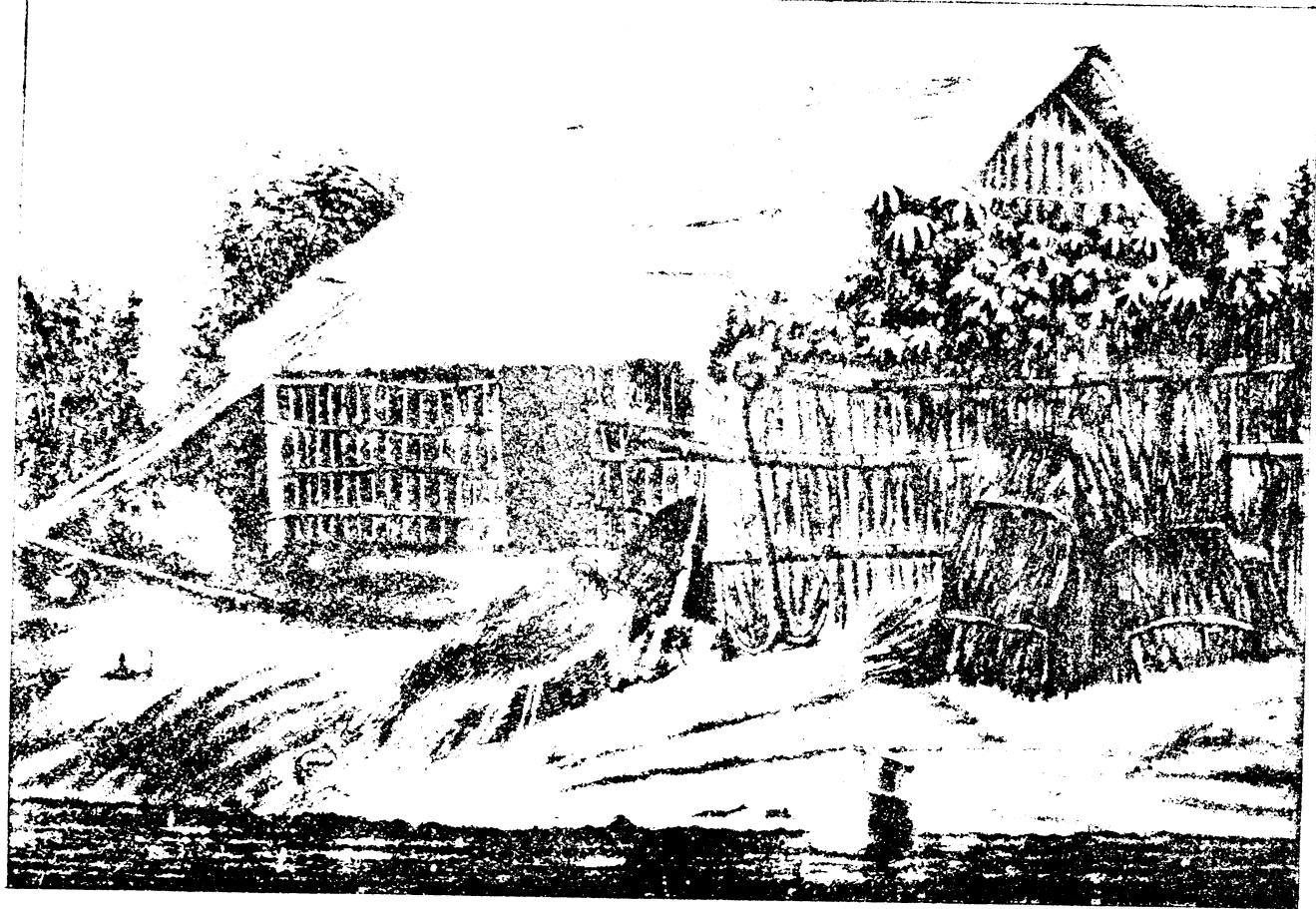
1229. In South-West Shahabad, when in rice lands, the tenant pays only for the land under rice, and not for any land which may be fallow, the phrase **उठती परती** *uthī parti* is used. Compare § 1222.

1230. A remission of rent on account of deficient produce is माफ *māph* north of the Ganges, and also छुटती *chhutti* in East Tirhut. South of the Ganges it is नाबूद *nābūd*, or, when made on account of inundation, गरकौ *garki*.

1231. Special crops, such as tobacco or poppy, on which special extra money rents are assessed, are known as जबदौ *jabdī* or जपती *japti*. Cf. § 1226.

1232. Of the spontaneous produce of a village, बनकर *bankar* is the produce from forest land, wood, gums, &c. In Shahabad it is also called बन छिओली *ban chhioli*. जलकर *jalkar* is the produce derived from lakes, streams, &c.; and फलकर *phalkar* is the produce of fruit. सिंकार माही *sikār māhi* to the west is fishing rights.

1233. Fields situated in one village and included in the area of, and belonging to the proprietors of another village, are called मोतलके *motalke*, or (in North-East Tirhut) तालुका *tāluka*.



The house of a well-to-do cultivator on the banks of the Ganges in Patna.

DIVISION X.

THE NATIVE HOUSE.

CHAPTER I.—THE NATIVE HOUSE.

1234. A *house* is मकान *makan* or घर *ghar*. Local variants of the latter are गिरही *girhi* in Gaya and Saran, घौर *ghaur* in South-East Tirhut, घरा *ghara* in South Munger, and गिही *grihi*, घरा *ghara*, or घरो *gharo* in South Bhagalpur. A name current in Shahabad is बखरी *bakhri*. An *enclosure containing several houses* is north of the Ganges हवेली *haweli* or हवेली *habeli*, and south of it हाता *hāta*. South of the Ganges and in Saran हवेली *haweli* or हवेली *habeli* generally means the *female apartments*. A *palace* is घौरहर *dhaurahar* or घरहर *dharhar*, as in the proverb सूती खड़ तर, सपनाइ घरहर *suti khar tar sapanai dharhar*,—he sleeps on grass and dreams of palaces. A hut is भोंपड़ा *jhompri* or भोंपड़ी *jhompri*, खोंप *khomp*, खोंपड़ा *khompri*, खोंपड़ी *khompri*, or पलानी *palani*, कूटी *kūti* or कुट्टी *kutti* is the hut of a religious mendicant (फकीर *phakīr*). Other names used north of the Ganges are मठ *math* generally, and मठिया *mathiya* to the west, अस्थल *asthal* to the north-east, and जगह *jagah* or अखरहा *akhraha* to the south-east मरै *marai*, भड़ई *mañraī*, or मरई *marai*, is a grass hut, and मांड़ो *mānro*, &c., (see section 1307) is the hut in which a marriage ceremony is conducted. A little hovel or hut is north of the Ganges गोहिया *gohiya*. South of the Ganges it is in Patna and Gaya मड़ूका *maruka* or कूड़ा *kūrha*, in Shahabad टाटी *tāti* or बरहौघर *barhaughar*, and in South Bhagalpur ढाको *dhāko* or मोरका *morka*. सिरको *sirki* is a hut or tent made of reeds, as in the proverb सिरको एक देलन्हि तानि, ताहि बेर में आएल पानि, सिरको उठाबैक रहल ना बेरा, आगू नाथ न पाछू पगहा *sirki ek delanhi tāni, tāhi ber māñ ael pāni, sirki uthābāik rahāl na bera, āgu nāth na pāchhu pagha*,—he pitched his hovel and it began to rain, nor could he get an opportunity for striking it; he was (like an ass) without nose-ring or tether. A ruined house or enclosure is डीह *dih* or खंडहर *khañrhar*. A hut in the forest is north of the Ganges पाभा *pājha*, and

south of it चचर घर *chanchar ghar* in Gaya, चांचवला घर *chānchwāla ghar* in South Bhagalpur, टटघर *tatghar* in South Munger, and मट्ही *markhi* in South Bhagalpur.

1235. Straw huts used by the poor are टटौघर *tataughar* north of the Ganges, and काहौ पोस *kāhi pos* south of it. In Shahabad they are also called दोचरा *dochra*, and in South Bhagalpur खरो घर *kharo ghar*. They are also very generally known as फूस की घर *phūs ke ghar* over the whole Bihar tract. A masonry house is पक्का *pakka* or पोखता *pokhta*. When built of stone it is called in Shahabad चाँदनी *chāndni*. When built partly of bricks and partly of mud, it is कच्चा पक्का *kachcha pakka* or कच्चा पक्का *kancha pakka*. In Shahabad it is, however, कच्चा *kancha* or काँचा *kāncha*. A house built entirely of mud is कच्चा *kuchcha*; it is also to the west खाम *khām*, and to the east भीत घर *bhit ghar*.

1236. When a house has three openings, it is तिनदरा *tindara* or सेदरा *sedra*; with twelve openings, it is बरदरी *bardari* or बरहदरी *barahdari*. But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालदार *jāldār* or जालीदार *jālīdar*. A house with nine apartments is in Patna and Shahabad नौरतन *nauratan*. Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नौपञ्चम *nanpancham*. बासा *bāsa* or डेरा *dera* is a dwelling or lodging-house, and खिलवत *khi'wat* a house used as a private chapel by Musalmans.

CHAPTER II.—PARTS OF A HOUSE.

1237. The courtyard.—This is आँगन *āngan*, अंगने *angnai*, or (principally in Patna and Gaya) अंगना *angna*; also in South Munger एंगना *engna*. In South-East Tirhut it is also called डेरा *dera*. The space in front of a house is अग्रचार *aguar* or अग्रुआरा *aguāra*; also अग्रवास *agwās* in Shahabad, अगुत्ती *agutti* in Patna and Sāran, and अगुआनी *aguāni* in Patna and the south-east. The space behind it is पिकुआर *pichhuār* or (generally in the oblique cases) पिकुआरा *pichhuāra*, or to the west पक्कुआर *pachhuār* or (generally in the oblique cases) पक्कुआरा *pachhuāra*. It is also पिकुत *pichhūt* to the west, पिकुत्ती *pichhutti* in Patna and Sāran, and पिकुआनी *pichhuāni* in Patna and the south-east.

1238. The vestibule or outer entrance room.—This is दुआर *duār* or दोआर *doār* generally. It is also दरा *dūra* north of the Ganges,

and दुहारी *duhāri* or दुअरिया *duariya* in Patna and Gaya. Another name current in Patna and the east is देहरी *dehari*.

1239. The inner entrance room.—This is the room in which the men of the family sit and meet outsiders. It is called दलान *dalān*. It is also named दोगह *dogāh* in South-West Shahabad and दरोखा *darokha* north of the Ganges. In Patna दोगह *dogāh* means a cattle shed. In North-West Bihar दुमुहँ *dumuñhān* is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is बैठका *baithka*.

1240. The upper storey.—This is कोठा *kotha*, or in the south west पटहुआँ *patahuāñ*.

1241. The under-ground storey.—This is तखाना *takhāna* or तहखाना *takhkhāna*. Other optional names are भुँजबरा *bhunjabra* or तरहरा *tarahra* in Patna, Gaya, and the south-east.

1242. The veranda.—This is ओसारा *osāra* or ओसरा *osra*, with variants ओसारी *osāri* in South-West Shahabad, उसरा *usra* in Gaya and ओसरो *osro* in South Bhagalpur. It is also called साएबान *sāēbān*, and in Shahabad ढाबा *dhāba*.

1243. The sitting-platform.—This is चौतरा *chautra* generally. Other optional names are चबुतरा *chabutra* and पण्डा *pinda* in Patna and the south-east, and ओटा *ota*, in Patna, Gaya, and Saran.

1244. The roof.—The roof or ceiling is छत *chhat*. It is also छात *chhāt* south of the Ganges, छत्ता *chhatta* in Gaya, and छाता *chhāta* in South Bhagalpur. A thatched roof is छाउनि *chhāuni*, चौनी *chauni*, छांह *chhānh*, छांही *chhāñhi*, or छन्हिया *chanhiya* in North-West and South Bihār. It is also generally छपर *chhappar*, with an optional variant छपरी *chhapri* in the south-west. Another name current in Tirhut is चार *chār*. If it is a simple thatch without tiles, it is specially called ठाट *thāt*. A thatcher is घरामी *gharāmi* or चौनिहार *chhaunihār* north of the Ganges, and his work is छाउनि *chhāuni*. In Patna and Gaya he is सुतिहार *sutihār*, and to the south-east घर करिया *ghar chhariya*.

1245. When a thatch is only a "lean-to" on one wall, it is known as एकपालिया *ekpaliya* to the west. In Tithut it is एकचारी *ekchāri*, and to the south-west एकचारा *ekchhāra*. In Patna, Gaya, and (optionally) the south-west it is एकछपरा *ekchhapra*. If it rests on both walls with a ridge pole in the middle, it is दोपालिया *dopaliya* to the west and दोचारा *dochāra* in Champāran and to the east. In Patna

it is पलानी *palāni*, and in Gaya and (optionally) South Munger दोछपरा *dochhapra*. In Shahabad another name current is दोचरा *dochra*. A roof composed of four triangular thatches meeting in a point at the top is called चौपार *chaupār*. When there are more than one thatch in a roof, each thatch is called परका *pharka* or पल्ला *palla*. Also in the case of two thatches the front one is called north of the Ganges अगुत के ठाट *agūt ke thāt*, and the rear one पछुत के ठाट *pachhūt ke thāt*. The thatching along the ridge is कोचानी *kochāni*, or in Gaya दोगा *doga*. A small thatch put on the top of a wall to save it from rain is परछत्ती *parchhatti* or उपरछत्ती *uparchhatti* north of the Ganges, and south of it परछत्ती *parchhatti* (with a soft *t*). Other local names are छौनी *chhauni* (North-East Tirhut), छपरी *chhapri* (Tirhut generally), and पनछत्ती *panchhatti* in Patna.

1246. To rethatch a roof is ओतब *otab* or नौट करब *nauhat karab*. The yearly repairs to a tiled roof are फेरौंटी *pheraunti* in the south-west, and elsewhere खपरा फेरब *khapra pherab*. The grass put on a roof to make it water-tight is फटकन *phatkan* in Sāran, छावन *chhāvan* in Champāran, and छौनी *chhauni* or तररा *tarera* in Patna, Gaya, and the south-west. In Tirhut it is छरन *chharan*, and in the south-east छारन *chhāran*. Mud used for the same purpose is गिलावा *gilāwa*. The repairs to a tiled roof which leaks are चूआना मारब *chūāna mārāb* in South-West Shahabad, टोइया *toiya* in the rest of that district, टिपकारौ *tipkārī* in Gaya, and टपका मारब *tapka mārāb* in Patna.

1247. The fireplace.—This is चूल्हा *chūlha* generally, local variants being चूल्ह *chūlha* in Shahabad, चूल्ही *chūlhi* in South-East Tirhut, and चूल्हो *chhūlho* in South Bhagalpur. In East Tirhut चूल्ह *chūlh* is a fireplace with two orifices, and कौल्हा *kaulha* one with one. In South-West Tirhut this last is called एकौल्हा *ekaulha*. The mouth of the fireplace is called मुँह *muñh*, or sometimes दुआर *duār* south of the Ganges. In North-East Tirhut चिनमार *chinmār* is the raised earth platform on which the fireplace is made, and on which food is cooked, while चौका *chauka* is the similar platform smoothed for a Hindu to eat from. थौना *thāuna* to the west is a raised platform on either side of the fireplace for receiving post for straining off rice-water. When the ground is simply smoothed for eating from, it is called ठहर *thahar*, or in East Tirhut ठाँव *thānw*. आरा or आड़ा *āra* is a cupboard in the wall at a man's height from the ground, in which cooking-pots are placed at night. बोरखो *borsi* is the moveable fireplace used by jewellers and by lagers (especially females) to warm themselves in winter. In North-

East Tirhut it is बोरस *boras*. घूर *ghūr* is a hole dug in the ground filled with straw and sweepings and lighted in the evening as a fire to warm oneself at. It is also called कौर or काड़ *krur* in the west.* The iron or earthen moveable fireplace is अंगैठी *angaiṭhi*. A similar one used by jewellers is अंगैठा *angaiṭha*. An earthen pot for holding fire is in Gaya मटपर *matpar*, and in Shahabad मँटहर *mentahar* or पौड़ा *paura*.

1248. The holes on the top of the fireplace, on which the pots are placed, are called अँछी *ānchhi* or अँछिया *anachhiya*; also in South-West Shahabad ऐला *aila*. They are also called चुळिया *chulhiya* in East Tirhut. When there are places for four pots, it is known as a चरँछिया *charānchhia* *chūlha*, or in South-West Shahabad as a चरेला चुळा *charaila chulha*. The partitions between the holes are पूता *pūta*, पुत्ता *putta*, or पुत्तो *putti*. Also पुत्तो *putti* in South-East Tirhut, and पुत्तिया *putiya* in South Munger. The cooking-house is amongst Musalmans बबरचोखाना *babarchi khāna*; amongst Hindus it is रसोइया घर *rasoiya ghar*; also भनसा घर *bhansa ghar* in Patna and the east. In East Tirhut it is भानस घर *bhānās ghar*. The portion of the cooking-room set apart by a partition for cooking purposes only is called चुळानी *chulhāni* or चुहानी *chuhāni*. The other portion is known as मँझ घर *māñh ghar* in Saran and South-West Tirhut, as मँह घर *manh ghar* in Shahabad, and as खौनही *khaunahi* in North-East Tirhut.

1249. The door.—A doorway is दुआर *duār*, दोआर *doār*, दुआरी *duarī*, दरवाजा, *darwāja*, दरबज्जा *darwajia* or (in Patna, Gaya, and the south-east) दरौजा *darauja*. A door is कैवाड़ी *keñwāri*, or in East Tirhut कैवाड़ *kewār*, कैवाड़ी *keñwāñri*, कैवाँड़ *keñwāñr*. The main doorway is सदर दरवाजा *sadar darwāja*; also निकसार *niksār* to the west, and निकास *nikās* in East Tirhut. In South-East Bihār it is समुख दरौजा *samukh daroja*. A gate is फाटक *phātak*. A side door or window with lattices is खिरकी *khirki*; also दरची *daranchi* in Patna and Gaya भवारी *bhawāñri* to the west and in West Tirhut, भँभरा *bhambrā* in East Tirhut, and to the west दरौची *darinchi*, is a hole pierced in a wall to give light and air. In South Munger it is भमरा *bhamra*, and in South Bhagalpur भौरा *bhoñra*. In Patna and Gaya it is ताबदान *tābdan*. मक्का *mukka* or मोंका *monka*, and in Champaran अंधारौ *andhāri*, is an earthen pot fixed in the wall for holding pice, &c. The leaves of the door are

* Compare the proverb घर जरेहि, घूर बुताव *ghar jarainhi ghur butaw*,—when his house is on fire he puts out the *ghur*, i. e. in many difficulties he grapple with the least.

पल्ला *palla*, or in Shahabad पाला *pāla*, and the strip of wood nailed on one leaf to cover the chink is बेनी *beni* or बेनियाँ *beniyān*. In South Bhagalpur this latter is बेना *benā*. The cross-pieces across the leaf of the door to hold the boards composing it together are बाता *bāta* or बत्ता *batta*. There are generally four of them.

1250. The door-frame is चौकठ *chaukath*. The top bar or lintel of this is उपरौटा *uprautha* or (in Tirhut) छात *chhāt*. The bottom bar or threshold is लतमरा *latmara*, लतमरवा *latmarwa*, or लतखोरा *latkhora*. Sometimes a second outer door-frame is added for the sake of ornament. This is called साह *sah* or दसौढ़ी *dasaurhi*, and such a double door-frame is said to be दोहरा *dohara* or साहवाला *sāhwāla* or दसौढ़ी चौकठ *dasaurhi chaukath*. In contradistinction from this, the single doorway is सादा *sāda* or एकहरा *ekahra*. The pivot used as a hinge is चूर *chūr* or (in Patna) चूल *chul*). In South-West Shahabad it is चूढ़ *chūrh*. A similar kind of hinge is in Gaya झनकौट *jhankaut*. The wooden bar used for fastening the door is किल्ली *killi*, and also (to the extreme west) आगर *āgar*, आगल *āgal*, or अगरी *agri*. In South-West Shahabad it is डण्डा *dandā*. A short bar fastened by a pin to, and revolving on, one leaf of the door, and falling on a nail fixed on the other leaf, is बिल्ली *billi* or बिलैया *bilaiya*. The nail is called मकरी *makri*. A European door-bolt is छिटकनी *chhitkani* or छिटकिनो *chhitkini*. The heavy door-bar sliding back into a recess in the wall is बेंड़ *benr* or बेंड़ा *benra*. South of the Ganges the टेंकी *dhenki*, or in Shahabad टेंका *dhenka*, and in the south-west of that district ठेकुरी *thekuri*, is a perpendicular bar sliding down from a recess in the top of the door-frame. घरका *gharka* (in South Munger) is a kind of bolt. The door-lock is ताला, *tāla* and the key कुन्जी *kunji*, चाभी *chābhi*, or छोरीना *chhorauna*. The bolt of the lock is हरका *harka* or (in Shahabad) झार *jhār*. In South Bhagalpur हरका *harka* also means a piece of wood fastening the two door planks behind. When a screen or hurdle, which is टाटी *tati* or टट्टी *tatti* (to the west) ठटर *thatar*, is used for a door the spar that supports it inside is बेंड़ *benr* or बेंड़ा *benra*. In Tirhut it is also बेराठी *berāthi*, बराठी *barāthi*, or (to the east) बेनाठी *benāthi*. In South-East Bihār it is बेंड़ाठी *benrāthi* or अड़खड़ *arkhar*, and in South-West Shahabad बेवरा *beṅwra*. The straw buffers tied along the two door-posts, against which the edges of the hurdle rest, are मोख *mokh* or मोखा *mokha*.

1251. The wall.—A wall is दिवार *diwār* or भीत *bhit*. Sometimes the Hindi forms दीवाल *diwāl* or देवाल *dewāl* are used. The foundations

are नेव *neo*, and also in Patna and the south-east दावा *dāwa*. The straw mixed with earth for building a mud wall is पाचर *pāchar*, or in Sāran ढालन *ālan*. The lumps of damp mud used in building a wall are लोंदा *londa* or धोंधा *dhondha* in Patna, Gaya, and to the west. To the east they are गोंदी *gondi*; also चेपो *chepi* in Champaran, चक्की *chakki* in East Tirhut; and लोंदी *londi* in South-East Tirhut. In South Tirhut another name is लोइया *loīya*, and in West Tirhut चेकी *chekei*. The stages in which it is built are रद्दा *raīda* or रादा *rāda*, and also optionally पौँड़ *pīnr* in Saran. In Saran रद्दा *raīda* is the piece of the stage which being the width of the wall, is finished before commencing the next piece. The top of a wall is भौता *bhīta* north of the Ganges, and भौत *bhīt* south of it; also मँथ *mānth* in South-West Tirhut, and मथनौ *mathni* in East Tirhut. The plank over the top of a doorway on which the wall is built is भराँठ *bharanth*, भरेठ *bhareth*, भरेठ *bharaith*, or भरनठ *bharnath*. In Gaya it is भरना *bharna*, and in Patna पटदेहल *patdehal*, of which a local variant in Sāran is पटदेहर *patdehar*. To the east it is also झनकट *jhankat*. If this plank is not equal in width to the wall, two or more are laid side by side. Then the plank in which the top pivot of the leaf of the door moves is गरदानक *gardānak*, or in Champaran उपरौंटा *upraunta*, and the others are called भरेठ *bhareth*, &c. An arched recess in the wall over this plank, and serving as a cupboard, is डुरौँध *duraundh* or डुरौँधा *duraundha*, or in East Tirhut छ्वात *chhāt*. The gableend wall of a house is पाखा *pākha*, or in Shahabad पाख *pākh*. In North-East Tirhut, however, it is चनमार *chanmār*, and in Gaya and South-East Bihar कनेटा *kaneta*.

1252. The eaves.—These are ओलनौ *olli* generally, also ओरी *ori* to the north and west. Another name current in the west is ओरियानी *oriyāni*. In Gaya and the south-east they are अगरी *agri*, and there and in the south-east ओहारौ *ohari*. The edge of the eave, which is finished off with a board or with a kind of long straw or reed wisp, is known as मोहवबत *muhabbat*; also as पसौँड़ *posaurar* in North-West Tirhut, पंसरौँड़ *pansrauñr* in Champaran, and पनियागर *paniāgār* in North-East Tirhut. The last three words are also used to mean the long bamboo which supports the eave along its lower edge. The pieces of wood let into the wall to support this are टेखा *terua* generally, and तड़क *tarak* in North-East Tirhut. In Shahabad they are also called मरुआ *marua*. The slope of the roof is तारन *tāran* to the west and गरह *garah* to the east; also गरहगर *garahgar* in North-East Tirhut and तरनगर *tarangar* in Champaran. The raised ground under the eaves is in Gaya अस्थी *asthi*,

1253. The cupboard.—This is ताखा *tākha* or ताख *takh*. A wall-bracket for lamps is दिअरख *diarakh* or दिअरखा *diarkha*; also देखर *dekhar* or देखरा *dekhra* in South-West Shahabad, धोरखा *dhorkha* in Patna and Gaya, and धरखा *dharkha* in Gaya and South Munger. In North-East Tirhut it is चक्का *chakka*, and in South-East Tirhut चिरक-एन *chirakdn*. In North-East Tirhut खरिक्कौता *kharikauta* is a hole in the wall for keeping tooth-picks. In South-West Bihar and Gaya this is भुड़कौ *bhurki* or खरकोटी *kharkoti*. मुक्का *mukka*, &c. (see § 1249), is an earthen pot fixed in the wall and used for holding pice, &c.

1254. The men's and women's quarters, &c.—The men's quarters are मरदाना *mardāna*, and also मरदानो *mardāni*. Other terms used are दलान *dalān*, दरवाजा *darwaja*, or दरोजा *darauja*, दुआर *duār*, and (south-east) बंगला *bangla*. The women's quarters are अन्दरात *andarāt*, जनाना किता *janānā kita*, or हबेली *habeli*. To the east they are also called डेरा *dera*, and (in North-East Tirhut) अंगना *angna*. The part between the two is डेउटी *deurki* or (south-west) देउडो *deurhi*. This word is often used to signify a whole house, especially that of some great person, i.e., equivalent to 'palace.' The outer room is also बहर घरा *bahar ghara* or (South-East Tirhut) बन घरा *ban ghara*.

CHAPTER III.—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE.

1255. Building materials are अमला *amla* or सांगह *sāngah*, or to the south-east सांग *sanga*.

1256. The posts and beams.—The wooden pillars supporting the roof are खम्भा *khambha*, खम्भो *khambhi*, खम्भिया *khambhiya*, or खम्हिया *khamhiya*. Another name current to the west and in South Tirhut is थूम्ही *thumhi* or थूम्हीं *thūmhiñ*. In North-East Tirhut another name is उचवड़ *uchwar*. In South Bhagalpur we find खम्हां *khāmhāñ*, and in South Munger खम्ही *khāmhi*. Sometimes to support the ridge-pole a cross-beam runs across from wall to wall, and on its centre stands a pillar, on the top of which the ridge-pole rests. This pillar is also supported by two struts running obliquely from the beam and meeting it half-way up. This beam is called धरन *dharan*, the pillar is called मनिक्थम्ह *manikthamh* or मलिक्थम्भ *malikthambh* or (in Shahabad) also कौरी *kauri*, and the props are called पङ्खो *pankhi* or in Champāran सिपवा *sipwa*. When this is found too expensive, two struts run up from opposite walls, and cross

each other just under the ridge-pole, which rests on their upper angle. The struts are called भित्तिभेड़ा *bhithbhera*, घोड़मुहां *ghormuhān*, or कैची *kainchi* to the west. Other names for similar supports are हटका *hatka* and गोडिया *goriya* in Shahābad, काँचल *kauāl* in Patna, Gaya, and South-East Tirhut, कहुड़े *kahūṛi* in South-West Shahābad, घोड़सहा *ghorsaha* or घोड़ी *ghori* in Champāran and North-West Tirhut, कैच *kainch* in the east generally, and गैच *gainch* in South Bhagalpur. The टरुआ *terua* (or in South-East Tirhut कलन्दरा *kulandra*) is a strut running out from a wall to support the eaves. पाया *pāya* is an earthen pillar for supporting the roof.

1257. The *ridge-pole* is बड़ैर *barenr* or बड़ैरी *bareñri*, also लरही *larhi* in Champāran and the south-west, and नरही *narhi* in North-West Tirhut. All the beams of the thatch cross each other over this the upper angle of the cross, is filled in with grass, and the whole is tied up tightly. This filling in is called मंगरी *mangri*. The sloping ridge-pole down a corner where two thatches meet is called तड़क *tarak*. A beam running horizontally the length of the thatch along the centre, each end resting on the slope of a gable, is called कमरबल्ला *kamarballa*, also पाड़ *par* in North-East Tirhut. A lean-to thatch forming the roof of a verandah is supported on a series of struts projecting from the wall, which are called टेरुआ *terua*, माला *māla*, मलवा *malwa*, महुआ or मरुआ *marua*, or मँडुआ *mañruā*, which support a long beam or bamboo, called सरदार *sardar*, on which the thatch rests.

1258. The round *rafters* of a thatched house are बल्ला *balla*, also बाला *bāla* in Shahābad. Thick squared rafters are known as कड़ी *kari*. The rafters of whole bamboos are कोरा *kora* or कोरो *koro*. The thickest of split bamboo are बाता *bāta* or बत्ता *batta*, and the thinnest laths of bamboo are बाती *bāti* and बत्ती *batti*, also in North-East Tirhut झोंझन *jhonihan*. निगस्ता *nigasta* is a thick rafter used in South-West Shahābad; बरगा *barga* are the thinner rafters used in supporting a flat *pakka* roof. बल्लौ *balli* are rafters smaller than a बल्ला *balla*.

1259. The round poles built up inside mud walls are खेवा खाम्ही *lawa khāmi* north of the Ganges. In Shahābad they are गोल *gol* or गोला *gola*, and so also in the south-east. In Patna they are लार *lar*, and in South Bhagalpur नार *nār*. The support of a broken wall is अस्थान *asthan* or चाँडी *chāñri* north of the Ganges; also चाँडा *chāñra*, उचका *uchka*, or थमूआ *thamua* in South-East Tirhut. In Shahābad this is थुन्ही *thunki*, in Patna and Gaya थुम्भौ *thumbhi*, in South Bhagalpur

चन्दा *thamhwa* or चाँडा *chānda*, and to the south-east ओठगनी *othgani* or ओठगन *othgan*.

1260. गोला *gol* or गोला *gola* are round beams, and चौकोर *chaukor* or चौपहल *chaupahal* squared beams. The latter are also called चौघार *chāudhār* in Shahabad. A crooked beam is said to be कुबड़ *kūbar* in Shahabad.

1261. In South West Shahabad चेड़ा *cheñra*, in South Bhagalpur चेला *chela*, and elsewhere south of the Ganges चेला *choila* or चैली *chaili*, are splinters of wood, a layer of which is placed between the rafters and the tiling, and is also used for fuel.

1262. *The tiles.*—These are खपड़ा *khapra* generally. Flat tiles are थपुआ *thapua*, or in Champaran पथुआ *pathua*, and in South Munger सुपतिआ *supatiya*. Another name is पटरी *patri* in South-West Shahabad. Semi-circular tiles are नरिया *nariya* generally, and pointed eave-tiles are टोंटो *tont* or (Shahabad) टोंटियारो *tontiyari* south of the Ganges. In the north-west औंधा *aundha* is a rough mode of tiling, when only flat tiles are used. In Gaya मुंगरा *mungra*, and in Saran मंगरा *mangra*, is a large kind of tile laid along the ridge of a roof. Bits of broken tiles are मरकन *markan* to the north-west, and झिटकी *jhituki*, झुटका *jhutka*, or झुटकी *jhutki* to the north-east. South of the Ganges they are ठिकरी *thikri* or झिकटो *jhikti*. In Shahabad they are झिकड़ी *jhikri* or सिकड़ी *sikri*. Tiles are baked in a kiln, called आवा *āwa* or (South-West Shahabad) आवाँ *ānwān*. The layer of loose grass on a tiled roof between the rolls of thatching-grass and the tiles are known south of the Ganges as तरेर *tarer* or तरैरा *tarera*, or (in South Bhagalpur) पटोतन *patotan*. In the north-west it is फटकन *phatkan*, and in Tirhut छरन *chharan*.

1263. *The bricks.*—These are ईंटा *inta* generally, local variants being इंट *int* or ईंटा *ita* south of the Ganges, and एंटा *ainta* in Patna, Gaya, and South Munger. A well-known proverb is मन में आन बागल में ईंटा *man meñ ān, bagal meñ inta*,—(pretending to have) something else in one's mind, and having really a brick under one's arm (to heave at you). Among the varieties are पक्का *pukka* or पाकल *pākal*, which are kiln-burnt (the first word is borrowed from Hindi), and कच्चा *kachcha* (also Hindi) or कौच *kunch*, which are sun-dried. Another classification is into अंगरेजी *angreji* or बड़का *barka*, which are large table-moulded bricks. These are also called गढ़िया *gadahiya* in Patna and South Bhagalpur, and टाली *tali* in South Munger. Common country bricks are देहाती *dehāti*, or in South-East Tirhut भुलोट *bhūlot* or पनसिञ्जा

panginja. सौंदर *saundar* in Patna and the south-east is a yellow kind of country brick. The smallest-sized country bricks are लहौरी *lahauri* or लहाउरि *lahāuri* to the west, पजाइ *pajāi* in South-West Tirhut, लखौरी *lakhauri* in East Tirhut, खजवा *khajwa* in South-East Tirhut, and ठिकड़िया *thikariya* in Patna and the south east. The bricks forming the segment of a circle, used for lining wells, are known as बकौ *bakau*, बँकौ *bankau*, बकवा *bakwa*, or बँकवा *bankwa*. In South-East Tirhut these are known as चाकैटा *chākaita* or कोठिया ईंटा *kothiya inta*. सुरुजमुखी *surujmukhi*, or in Champāran गेंडुआवा *geñruāwa*, are the bricks, narrow at one end and broad at the other, used in building the sides of wells.

1264. In the interior of Patna थवाई *thawai* is the name of the bricklayer caste. Bricks are burnt in a kiln, called, पजावा *pajawa*, पिजावा *pigawa*, पिजवा *pijwa*, भट्टा *bhattha*, or भाटो *bhāthi*. An over-burnt brick is भौवौ *jhāñwāñ* north of the Ganges, and भामा *jhama* south of it. Local names are भाम *jhām* in East Tirhut and भामो *jhamo* in South Bhagalpur. Half-fired bricks are पीयर *piyar* or पियरा *piyara*, other local names being भुसुरिया *bhusuriya* or सेवराहा *sewraha* in Champāran, सेवर *sewar* in Shahabad, पीला *pīla* in Gaya, अवाणू *awāṇu* in Patna and कचकोह *kachkoh* in South Bhagalpur. Other names are भटरङ्ग *bhatrang* in North-West Tirhut and भुसरङ्गा *bhusranga* in South-East Tirhut. The outer bricks of a kiln which become half black or are partially fired are called क्हाल के ईंटा *chhāl ke inta*, and in South Bhagalpur also क्हालटो *chhālṭi*.

1265. Stone.—Stone is पत्थर *patthar* or पत्थल *patthal*. Slabs of stone are पटिया *patiya* or सिल्लै *silli*. When large they are also called चीरा *chira* in Shahabad, and असार *asār* in Patna and Gaya. Small pieces for jambs and lintels are टोड़िया *toriya* in South-West Shahabad, टूटन *tūtan* in the rest of that district, कचरौ *kachri* in Gaya, and धोका *dhoka* in Patna.

1266. Lime and mortar.—The calcareous nodular limestone used for lime-making and road-metal is known generally as कंकड़ *kankar*, local names being अंकड़ *ānkar*, इकड़ी *ikri*, or इंकड़ी *inkri* (also in South-East Tirhut) to the west, गङ्गाट *gangat* in Patna and Gaya, and गौंगट *gāngat* to the south-east. Large blocks of it are known south of the Ganges as चट्टान *chattan* or चटान *chatān*, also as लैन *lān* in South-West Shahabad. The small pieces for road-making are अंकरी *ankri* or अंकड़ *ānkar* in Shahabad, कंकड़ी *kankri* in Gaya, and in Patna, Gaya, and the south-east simply लोरा *lora*, or रोरा *rora*, which last may also

apply to small lumps of bricks, &c., also used in road-making. छररा *chharra*, or in the south-east बालिस *bālis*, is coarse limestone gravel.

1267. Lime is चून *chūn*, चूना *chūna*, or चूना *chūnna*. It is of two varieties, viz. गिट्टी *gitti*—that made from limestone, and कली *kali*—that made from shells. In the south-east that made from gravel is also called कली *kali*. The mussel shell used for making lime is सीपों *sīpi* north of the Ganges, and सितुआ *situa* or सितुहा *situha* south of it. A local name is सित्तू *sittu* in South Bhagalpur. घोंघा *ghongha*, एठा *aitha*, or ऐंठा *aintha* is the voluted shell of a kind of water-snail similarly used. Lime mortar is मसाला *masāla*, or in Patna दबोड़ *daboṛi*. Plaster is लेदाल *ledāl* or नौपे *nīpe*. Moistened clay used as mortar is गिलावा *gilawa*, or in South Munger गिलेवा *gilewa*. In Patna, Gaya, and the south-east it is also called गारा *gāra*. The pounded bricks used as a substitute for sand is सुरखी *surkhī*. When a wall is whitewashed it is said to be पोचारा वाला *pochāra wāla*. चूनेटल *chunetal*, चनवटल *chunwattal*, or चूना फेरल *chūna pheral*.

DIVISION XI.

FOOD.

CHAPTER I.—MEALS.

1268. The general term for a *meal* is रसोइ *rasoï*; also भागस *bhānas* in East Tirhut. The *morning meal* is नाशता *nāshṭa*. Other names are पनपियाव *panpiyāo*, पनपियाइ *panpiyāi*, जलपान *jalpān* जलखई *jalkhaï*, and जलखावा *jalkhāwa*. Other local names are जलघेराव *jalgherāw* (Champāran), पनपियार *panpiyār* (Gaya), and दाना *dāna* or दाना दूनी *dāna dūni* in Shahabad. पनपियाइ *panpiyāi* is also used to mean the food eaten by the labourer in the intervals of work in the field. This in the west is also called लुकुम *lukum*.

1269. The *midday meal*, which is the main meal of the day, is called by the people कलेवा *kalewa*, कलेऊ *kaleu*, or (in Tirhut) कलौ *kalau*, though according to dictionaries and pandits this is a light morning repast. Local names for this meal are खाय *khāy* in Patna खैया *khaiya* in Gaya, खाइक *khāik* in South Munger, and कलौआ *kalaua* in South Bhagalpur.

1270. An *evening meal* is सँभौआ *sanjhaua* in South-West Shahabad. बेआल *beālu*, or in Champāran बेरहतिआ *berhatiya*, is light food taken just before sleeping.

1271. A *mouthful*, or the quantity of food put into the mouth at once, is कौर *kor*, कवर *kawar*, or कौर *kaur*. In South-West Shahabad it is also नेवाला *newāla*, which, however, means in the interior of Patna the refuse food left, after eating, for servants, and which is then also called उलुस *ulus*.

CHAPTER II.—KINDS OF FOOD.

1272. The following are the principal kinds of food consumed by the lower orders:—

अकरी *akri*, एकरी *ekri*, or एकरी *enkri*,—uncleaned rice

अखरी *akhri* or (South Munger) अखरा *akhra* or (South Bhagalpur) अखरो *akhro*, also आंवट *āñwat* (North-West Bihār and South-East Tirhut),—barley ground without being first cleaned. Cf. गुरी *gūri*,

अदौरौ *adauri* or (Shahabad) अद्वरी *adwari*,—little round balls made of pulse.

अनाज *anaj*,—a general term for food, especially grain.

अन्न *ann*,—food generally, especially corn.

अमावट *amāwat* (west), अमोट *amot* (North-East Tirhut),—mango conserve.

अरकौच *arkaunch*,—see रिक्कौच *rikaunch*.

अरदावा *ardāwa*,—gram and barley mixed and parched. Used as a food for horses.

आंठी के रोटो *amānthi ke roti*—see आंठी के रोटो *ānthi ke roti*.

आंटा *ānta* or आटा *ata*, पिसान *pisān*, कनिक *kanik* or (East Tirhut) चिकस *chikas*, and (South Bhagalpur) चिकसा *chiksa*,—flour or meal.

आंठा के रोटो *ānthi ke roti*, also किसली के रोटो *kisli ke roti* (Champaran), आमंठी के रोटो *amānthi ke roti* (Gaya and South Munger), and गुम्मा *gumma* (South Bhagalpur),—bread made of crushed mango stones.

आमिल *āmil* (North-East Tirhut), खटार *khatai* (Saran), and खटा *khatta* (South Bhagalpur),—dried chips of the mango fruit used as a conserve. It is of two kinds, दड़िमी *darimi* and खोरया *khōiya*. The first is made from small immature mangoes (टिकुला *tikula* or टिकोला *tikorha*), and the second from large mangoes.

आंवट *āñwat*,—see अखरा *akhra*.

अगरा *ogra*,—see मॉच *mānr*.

ओरहा *orha*,—see होरहा *horha*.

इमरितो *imriti*,—see जिलेबी *jilebi*.

इंगुर *ingār* or इंगुरो *inguri* (north),—barley from which the husk has been removed by pounding.

उमिला *umila*,—cooked mustard-seed.

उमी *umi*,—green *marua* (*eleusine coracana*) roasted as food (see § 990).

उलवा दाल *ulwa dāl*, उलवाल *ulāwal*,—see दाल *dāl*.

एकरी *ekri*, एं करी *ēṅkri*,—see अकरी *akri*.

कचवनिया *kachwaniya* (Saran, Patna, and South Munger), मोदक *modak* (Gaya and Shahabad), कसर *kasār* (South Munger),—a round sweetmeat made of rice-flour, sugar, and clarified butter.

कचरस *kachras* (north-west) or पनुआ *panuāṅ* (South-West Shahabad),—sugar-cane juice mixed with water.

कचोड़ी *kachauri*,—cakes of flour filled with pulse, &c. The inside stuffing of pulse-flour, &c., is called पौडी *pithi* south of the Ganges.

काहुआ *karhua* (south),—food saved from supper for the children.

कबूली *kabūli*,—see खिचड़ी *khichri*.

कनिक *kanik*,—see आंटा *ānta*.

कसर *kasār*,—see कचवनिया *kachwaniya*.

कांची *kanchi*,—see हलुआ *halua*.

किसली के रोटी *kisli ke roti*,—see आंठी के रोटी *ānthi ke roti*.

कुन्ती *kunti*,—see लाई *lāi*.

कोंहरौरी *konhrauri*,—cakes made of ground pulse and pumpkin.

खजला *khajla* (north),—a sweetmeat made from wheat-flour.

खजूर *khajūr*, also (south of the Ganges) खरमा *khurma* or (South Bhagalpur) झिलिया *jhiliya*,—a sweetmeat in the form of a date.

खटार *khatāi*,—see आमिल *āmil*.

खंड़ौरा *khanraura*,—see खुद्दी *khuddi*.

खबौनी *khabauni* (south),—a sweet cake of wheat.

खाजा *khāja* (north),—a sweetmeat made from wheat-flour.

खिचड़ी *khichri*,—rice boiled with pulse ; also called कबूली *kabūli* or भूनल खिचड़ी *bhūnal khichri* when spices are added. This last is called छौकी *chhaunki* (i.e. seasoned) in South Bhagalpur.

खिरौरा *khiraura* (South-West Shahabad)—cakes of rice-flour prepared in hot water. Sometimes spelt खिरपरा *khirapara*.

खीर *khīr*, also खीरि *khīri* in North-East Tirhut and बखीर *bakhīr* south of the Ganges,—rice boiled in milk with sugar. See also जाडर *jāūr* and तसमई *tasmai*.

खद्दी *khuddi*, also (South-West Shahabad) खँदौरा *khanraura*, and South Munger मेरखुन *merkhun*,—broken pulse or rice.

खुरमा *khurma* or South Munger खोरमा *khorma*,—a sweetmeat in form of a date made of wheat-flour, sugar, and clarified butter.

Cf. खचूर *khajūr*.

खशका *khushka*,—see भात *bhāt*.

खुसकी *khuski*,—see परधन *parthan*.

खोभिया *khobhiya*,—see लाइ *lāi*.

खोइया *khōiya*,—see आमिल *āmil*.

गट्टा *gatta*,—a cheap sweetmeat made of molasses. They are sold for a *kauri* each, and are the delight of boys of the poorer classes.

गलबल *galbal*,—see डभका *dabhka*.

गुम्मा *gumma*,—see चाँटी के रोटी *ān̄thi ke roti*.

गूरी *gūri* (Shahabad),—barley ground after being cleaned, Cf अखरा *akhra*.

गुलगुला *gulgula*, also (Shahabad) गुलौरा *gulaura*,—a pudding of wheat and sugar.

गुलदाना *guldāna* (north-west), also इलाइची दाना *ilāīchi dāna* (Saran and South-West Tirhut), and मकुन्दी दाना *makundi dāna* (Patna),—a sweetmeat made of wheat.

गुलाब जामुन *gulab jamun*,—a long sweetmeat made of dry curds (छेना *chhena*).

गुल्लो *gulli*,—see लोइया *lōiya*.

गुलौरा *gulaura*,—see गुलगुला *gulgula*.

गोभा *gojha* (north and south-west), also गोभिया *gojhiya*,—a kind of sweet cake. See also फरा *phara*.

घट्टा *ghatra*, घटोरा *ghatora*,—see पूआ *pūa*.

घट्ठा *ghattha*,—see लपसी *lapsi*.

घटिहन *ghatikan*, घटोहन *ghatikan*,—a general term for cheap grain, such as barley, pease, &c., also (Saran) any kind of grain which when ground absorbs much water and is not easily digested.

घटोरा *ghatora*,—see पूआ *pūa*.

घसुआ *ghasua* or घसुई रोटी *ghasui roti*, also पोछुआ *pochhwa* (Tirhut)

and सोहारी *sohari* (East Tirhut and Shahabad),—cakes fried in a little clarified butter or oil.

घाठ *ghāth*, घाठा *ghātha*, घाठो *ghatho*,—see लपसी *lapsi*.

घाठि *ghāthi*,—see बेसन *besan*.

घाँठो *ghāntho*,—see लपसी *lapsi*.

घियौड़ा *ghiyaura*, घोवर *ghiwar*, घुगुरी *ghuguri*,—see घेवर *ghewar*

घुघनी *ghughni* (north and south-east),—a mess made of pulse, clarified butter, &c.

घेवर *ghewar* (north), घुगुरी *ghuguri* (South-West Shahabad),

घियौड़ा *ghiyaura* (Patna and Shahabad), घोवर *ghiwar* (Gaya and south-east),—a sweetment made of wheat-flour.

घोर *ghor*, घोल *ghol*,—see मट्टा *mattha*.

घोरजाउर *ghorjaur*, घोरजारौ *ghorjari*,—see मठ जाउर *mathjaur*.

चक्का *chakka*,—see बजका *bajka*

चटनी *chatni*,—"chutnee."

चबेना *chabena*, चबेनी *chabeni*, चरबन *charban*, or भूँजा *bhūnja*, also

भुजना *bhujna* (Shahabad) and मूँही *mūrhi* (South Bhagalpur)

भुजा *bhūja* (North-East Tirhut),—parched grain.

चिकस *chikas*, चिकसा *chiksa*,—see अँटा *anta*.

चिकस *chikkas* (north),—roasted barley ground up with unroasted barley.

चिउरी *chiuri* (north-west), चौरी *chauri* (South Tirhut), फरही

pharuhi (East Tirhut and Shahabad), फरही *pharhi* (Patna and

Gaya),—unripe barley parched; but in South Bhagalpur, फरही *pharuhi* is parched rice.

चुन्नौ *chunni*,—see चुन *chun*.

चुड़ा *chūra*,—unhusked rice, parched, then moistened and pounded flat.

चुन *chūn* (north-west), चुन्नौ *chunni* (Patna, Gaya, and South

Munger), and रई *rai* (Shahabad),—rice partially boiled, then pounded and roasted.

चोखा *chokha* or भरता *bharta*, also (East Tirhut) सना *sana*,—a mess of pounded roasted vegetables.

चाँथा *chontha* (Sāran),—a dish of pulse.

चौरो *chauri*,—see चिउरी *chiuri*.

चौरैठा *chauretha*, चौ'ठ *chaurath*,—rice soaked in water and then dried and pounded.

छनका *chhanka* छेवकन *chhewkan*, छेवंकना *chhewankna*, छौंकल *chhaunkal*, छौंका *chhaunka*,—see बघार *baghar*.

छेना बाडा *chhena bara*,—round flat sweetmeats made of dry curds (छेना *chhena*); a Bangali dainty adopted in Bihar.

छौंको *chhaunki*,—see खिचड़ी *khichri*.

जवाखार *jawākhar* (south) or पाचक *pāchak* (South Bhagalpur)—ashes of burnt ears and stalks of barley, used as a cure for indigestion.

जाउर *jāūr*,—rice boiled in milk with salt. When boiled with sugar it is खीर *khīr*, *q.v.*

जाबर *jābar*,—a mess of rice, vegetables, clarified butter, &c.

जिलेबी *jilebi*,—a tubular sweetment in a coiled shape, made of fine wheat-flour, sugar, &c. A variety of it is known as इमरितौ *imriti* or इमिरतौ *imirti*.

झांभा *jhānjha* (South-West Shahabad),—a mixture of coarse sugar, hemp, clarified butter, &c.

झिलिया *jhiliya*,—see खजूर *khajūr*.

झिल्लो *jhilli*,—see लट्टा *latta*.

झोर *jhor*,—see परेह *pareh*.

टूका *tūka* (north) or (East Tirhut) टुकरी *tukri*,—the fourth part of a round cake.

टिकरी *tikri*,—a sweetment made of flour, fried in clarified butter or oil, and covered with sugar; also (Gaya) a small loaf or roll. In South Bhagalpur it is a round sweetmeat in the form of a cake, and made of flour, butter, and sugar. Another name for this last is टिकिया *tikiya*.

ठकुआ *thakua*,—see ठेकुआ *thekua*.

ठुररी *thurri*,—see ठूरी *thūri*.

ठूरी *thūri*, or (Tirhut, Gaya, and South Munger) ठुररी *thurri* (South-West Shahabad) ठोरी *thori*, (Patna) मुररी *murri*, and (South Bhagalpur) मूढ़ी *mūrhi*,—grain which has not burst while being parched

ठेकुआ *thekua*, ठकुआ *thakua*, — a kind of cake pressed in a mould called अग्रौटा *ag-rauta*.

थोरी *thori*,—see ठूरी *thuri*.

डभका *dabhka* (north-west), गलबल *galbal* (South Tirhut), डभकल *dabhkal*,—parched unripe grain, or ripe grain soaked in water and parched.

डुप्पा *duppha*,—see महुअर *mahuar*.

तक्कर *takkar*,—a preparation of butter-milk with spices, &c. It is said to be very cooling.

तरल *taral* (North-East Tirhut),—a kind of dish consisting of vegetables cooked in clarified butter or oil. It is peculiarly a rich man's food, and is supposed to be fattening; hence the proverb तरलखाय, पुनु गरल जाय *taral khāy, punu garal jāy*,—he is a rich man, and yet he is lean.

तसमई *tasmai*,—rice boiled in milk with sugar, usually eaten by mendicants. It differs from खीर *khīr* in that the latter may or may not have water added.

ताज खानो *tājkhāni*,—see तास खानो *tās khāni*.

तास खानो *tās khāni* (north, also (South-East Tirhut) ताज खानो *tāj khāni*,—a round sweetmeat made of rice-flour, sugar and clarified butter.

तिल कतरौ *tilkutri*,—see लाइ *lāi*.

तिलकुट *tilkut*,—a sweetmeat made of sesamum and molasses much eaten by boys in Patna.

तिलौरी *tilauri*,—small balls of urid or mung mixed with sesamum seed, dried in the sun, and then fried in clarified butter.

तिसजौरी *tisjauri* (South Tirhut) or तिसियाउर *tisiyaur*,—linseed and rice cooked together.

दड़ि मी *darimi*,—see आमिल *āmi*.

दनजाउर *danjāūr* (Saran and South-West Tirhut),—poppy-seeds (दाना *dāna*) and rice cooked together

दनौरी *dansuri*,—the same as तिलौरी *tilauri*, poppy seeds being used instead of sesamum.

दरा *dara*, दररा *darra* (north),—coarse meal; but दररा *darra* south of the Ganges is pounded maize bailed with water and sugar.

दालपिट्ठी *dalpitthi*, दलपिठौरौ *dal'pithauri*—see दाल पोठी *dāl pīthi*—
दलसगगा *dals'gga* or (South-West Shahabad) सगपहिता *saggahi-*
ta,—pulse boiled with vegetables.

दलही पूरी *dalhi pūri*,—see बेरही *berhi*.

दाल *dāl*,—split pease or pulse. When these are parched they are called उलावाल दाल *ulāwal dāl* or उलवा दाल *ulwa dāl*.

दाल पोठी *dal pīthi*, दलपिट्ठी *dalpitthi*, or (Shahabad) दलपौठौरी *dalpithauri*,—(1) balls of wheat or barley-flour stuffed with pulse inside and boiled in water; (2) balls of wheat or barley flour cooked along with pulse. पौठा *pitha* means balls of meal boiled in water.

धुआँर *dhuñāñr*,—see फोरन *phoran*.

धोअल दाल *dhoal dāl*, धोआँच *dhoāñch*,—see धोई *dhoi*.

धोई *dhoi* (north and Shahabad), also धोआँच *dhoāñch* (South-West Shahabad), elsewhere धोअल दाल *dhoal dāl*,—soaked pulse
धोंग *dhong* (Shahabad),—a thick cake.

पकमान *pakmān* or पकवान *pakwān*,—sweetmeats.

पतौरा *pataura*,—the tops of the plant called गुम्मा *gumma* (*pharnaceum mollugo*) roasted in a castor-oil leaf.

पनुआँ *panuān*,—see कचरस *kachras*.

पपरा *papra*,—see पापर *pāpar*.

परकिया *parakiya*,—see समोसा *samosa*.

परथन *parthan*, also Gaya पलेथन *palethan*, and खुसकौ *khuski*,—the dry flour rubbed on the dough as it is being made into cakes.

परमल *parmal* (Shahabad),—parched maize or grain. See also होरहा *horha*.

पराठा *parātha*,—see फराठा *pharātha*.

परेह *pareh*, रसा *rassa*, रासा *rāsa*, or भोर *jhor*, sauce, such as of vegetables, &c., eaten with dry food.

पलेथन *palethan*,—see परथन *parthan*.

पाग *pāg* or (south-east) रान *rān* or (South Bhagalpur) सिरा *sira*,—syrup made by melting sugar in water and boiling it down.

पाचक *pāchat*,—see जवाखार *jawākhār*.

पापर *pāpar* or पपरा *papra*,—a crisp cake of pulse flour.

पिठार *pithār* (North-East Tirhut),—rice pounded in water,

पिट्ठा *pittha* or पीठा *pītha*, also to the east बगिया *bagiya*, and in Tirhut बगेया *bageya*,—a kind of boiled pudding made of *sattu* or meal. A smaller variety is called पिट्ठी *pitthi*.

पिट्ठी *pitthi*,—see पिट्ठा *pittha*.

पिखान *pisān*,—see आंटा *ānta*.

पोच *pīch*,—see माँड़ *mānr*.

पीठा *pītha*,—see पिट्ठा *pittha*.

पीठौ *pīthi*,—see कचौड़ी *kachauri*.

पूआ *pūa*, also (East Tirhut) पू *pu*, and घटोरा *ghatora* (Patna and Gaya), and घटरा *ghatra* (South Bhagalpur and Gaya),—wheat-flour and molasses mixed and cooked in clarified butter or oil. Cf. माल पूआ *mal pua*.

पूरो *pūri*, also (north) लूचुई *luchuī*, and (Tirhut) सोहारो *sohāri* or सुहारो *suhari*,—thin cakes boiled in clarified butter. They are supposed to be as indigestible as muffins: hence the proverb about one who attempts things he cannot do, घ्यू पचे नहिँ पूरो ला मारि *ghyu pache nahin puri lamari*,—a fight for muffins, when even clarified butter won't digest.

पैठा *petha* (north), also भुआपाग *bhuāpāg* (South-East Tirhut)—candied gourd.

पेड़ा *pera*,—a sweetmeat made of sugar and milk. Those made in Mathura and Gaya are most esteemed. See also लोइया *loīya*.

फरही *pharhi*,—see चिउरी *chiuri*.

फरा *phara* (north-west), गोभा *gojha* (Shahabad), and बगिया *bagiya* (South Bhagalpur),—balls of rice steamed over a pot containing boiling water.

फराठा *pharātha* (north and south-east), पराठा *parātha* (else where),—bread made like pie-crust.

फरही *pharhi* (South Bhagalpur), फोकना *phokna* (South Munger),—parched rice. See also चिउरी *chiuri*.

फुटपूरी *phutpūri*,—see बरही *berhi*.

फुटहरा *phutakra*,—see लिट्टी *litti*.

फुटहा *phutha* or (South-West Shahabad) फुटहरा *phutakra*,—parched gram and pease.

फुटहरी *phutehri*,—see लिट्टी *litti*.

फुलौरा *phulaura*,—large balls of *urid*-flour fried in clarified butter or oil, and then soaked with spices in tyre. It becomes very spongy.

फुलौरौ *phulauri*,—(1) (south) a roll of coarse flour cooked by steam in a pot with some water in the bottom, and resting above on twigs; (2) (north) balls of pulse-flour boiled in clarified butter or oil.

फेनी *pheni*,—a frothy sweetmeat made of wheat-flour and sugar. See also बतस फेनी *batās pheni*.

फोकना *phokna*,—see फरहौ *pharuhi*.

फोरन *phoran*, also (Shahabad) धुआँर *dhunār*,—seasoning used with food.

बखीर *bakhīr* (South-West Shahabad), रसियाब *rasiyāo* (rest of Shahabad), रसिया *rasiya* (Patna, Gaya, and the south-east),—rice cooked in sugar and water. See also खोर *khīr*.

बगिया *bagiya*, बगेया *bageya*,—see पीट्ठा *pittha*.

बघार *baghār* (north-west), छेबकन *chhewkan* (Tirhut), छेबकना *chhewankna* (Patna), छौकल *chhaunkal* (South-Munger), छनका *chhanka* or छौका *chhaunka* (South Bhagalpur),—the act of seasoning food.

बचका *bachka*,—see बजका *bajka*.

बजका *bajka* or (Patna) बचका *bachka*, (north) चक्का *chakka*, (North-West Tirhut) बरा *bara*, (South Bhagalpur) बारा *bāra*,—slices of gourd or vegetable covered with pulse-flour and then fried in clarified butter or oil.

बतस फेनी *batās pheni* or फेनी *pheni* (north),—a spongy sweetmeat made of sugar and flour.

बतसा *batāsa*,—a spongy sweetmeat made of sugar.

बफौरौ *baphauri*,—pulse-flour cooked by steam.

बरजौर *barjaur*,—see बेरहिन *berhin*.

बरफी *barphi*,—a white sweetmeat made of wheat, flour, milk and sugar.

बरा *bara* or बारा *bār*,—cakes of *urid* pulse fried in clarified butter or oil. See also बजका *bajka*.

बरी *bari*,—balls of *urid*, *mūng*, or gram-flour fried in clarified butter or oil.

बलुसाही *balusāhi* or बालू साही *bālu sāhi*,—a sweetmeat made of wheat.

बसिया *basiya*,—see बासी *bāsi*.

बहुरी *bahuri*,—see होरहा *horha*.

बारा *bāra*,—see बजका *bajka* and बरा *bara*.

बालू साही *bālu sāhi*,—see बालसाही *balusāhi*.

बासी *bāsi* or बसिया *basiya*, also (Shahabad) बासी कुसी *bāsi kūsi*,—food saved from supper for breakfast.

बीरी *biri* (Gaya), a kind of food made of leaves and flour fried in clarified butter.

बुनियॉ *buniyān*,—a small round hollow sweetmeat made of gram-besan, fried in clarified butter or oil and covered with sugar.

बेनिया *beniya*,—see बेरही *berhi*.

बेरहिन *berhin* or बरजौर *harjaur* (Shahabad),—pulse cakes.

बेरही *berhi*, दलही पुरी *dalhi puri* (north), फुटपूरी *phutpūri* (South Bhagalpur), and also (Tirhut) बेनिया *beniya*, and (Shahabad) बेरहीया *berhiya*,—pulse-flour cooked inside a wheat cake.

बेसन *besan* or घांठि *ghāthi* (North-East Tirhut),—pulse-flour.

बोर *bor* or बोर बोर *bor bor* (Gaya and west), सानि *sāni* (South Bhagalpur), सोन *son* (South Munger), the act of soaking dry food, such as bread, in any liquid.

भभरौ *bhabhri*,—see लिट्टी *litti*.

भात *bhāt* (amongst Hindus), खुशका *khushka* (amongst Musalmāns),—plain boiled rice.

भुआपाग *bhuāpāg*,—see पेटा *petha*.

भुजना *bhujna*, भूजा *bhūnja*, भूजा *bhūja*,—see चबेना *chabena*.
भूगल खिचड़ी *bhūgal khichri*,—see खिचड़ी *khichri*.

मयदा *maēda* or मैदा *māida*,—fine sifted flour.

मकुनी *makuni* (1) (north),—cakes stuffed with gram-flour; (2) (south) cakes made of pease or wheat-flour. See also लिट्टी *litti*.

मटरी *matri* (north) मुटरी *muthri* (South-West Shahabad), a sweetmeat made of wheat-flour.

मटठा *mattha* or मठा *mātha*, also मखठा *mantha* (South-West Shahabad), घोल *ghol* or घोर *ghor* (to the east), and मही *mahi* (South Tirhut),—butter-milk.

मठजाउर *mathjāūr*, also (east) घोरजाउर *ghorjāūr* and (South Bhagalpur) घोरजारी *ghorjāri*,—butter-milk boiled in water, with a little rice, &c., added.

मठरी *mathri*,—see मटरी *matri*.

मड़सटका *marsatka* (Gaya),—rice-gruel with the rice.

मखठा *mantha*,—see मटठा *mattha*.

महन भोग *mahan bhog*,—see हलुआ *halua*.

महियाउर *mahiyāūr* (north) and महेर *maher* (South-West Shahabad),—a mess of rice, &c., in butter-milk.

महुअर *mahuar* or (South Bhagalpur) दुप्पा *duppha*,—the flowers of the *mahua* (*Bassia latifolia*), soaked over-night, crushed next morning, and made into a cake with flour, gram, pease, or linseed.

महेर *maher*,—see महियाउर *mahiyāūr*.

मठा *mātha*,—see मटठा *mattha*.

माँड़ *mānr* (amongst Hindus) and पीच *pīch* or ओगरा *ogra* (amongst Musalmāns)—rice-gruel.

माल पूआ *māl pūā*,—wheat-flour, sugar and milk mixed and cooked in clarified butter only, thus differing from पूआ *pūā*,
p.v.

मीठी पूरी *mīthi pūri*,—sweet cakes

मुररी *murri*,—see ठुरी *thūri*.

मूँड़ी *mūrhi*,—see ठुरी *thūri*, चबेना *chabena*, and लार *lāi*.

मेरखन *merkhun*,—see खुद्दी *khuddi*.

मैदा *maida*,—see मयदा *maēda*.

मोती चूर *moti chūr*,—a sweetmeat made up of very fine बुनियाँ *buniyān* shaped like pearls.

मोदक *modak*,—see कचबनिया *kachwaniya*.

रई *rai*,—see चुन *chūn*.

रस गोला *ras gola*,—round balls of dry curds (छिना *chhena*) in syrup; a Bangālī dainty adopted in Bihār.

रसिया *rasiya*, रसियाव *rasiyāo*,—see बखीर *bakhir*.

रस्सा *rassa*, रासा *rasā*,—see परेह *pareh*.

रान *rān*,—see पाग *pāg*.

राब *rāb*,—boiled sugar-cane juice.

रिक्कौच *rikaunch* or रैठा *saindha* (north), also अरक्कौच *arkaunch* (Tirhut),—a mess of pulse-flour cooked in the leaves of the अरई *arui* (*Arum colocassia*).

लकठो *laktho*,—see सेव *seo*.

लट्टा *latta* or लाटा *lāta*, also (South Bhagalpur) भिल्लो *jhilli*,—a mess made of the flowers of the *mahua* (*Bassia latifolia*), molasses, and parched grain.

लड्डू *laddu* or लड्डूआ *larua*,—a sweetmeat made up of sugar and cream.

लपसी *lapsi*,—flour of any grain boiled in milk and eaten with sugar. When made with salt instead of sugar, it is called (South-West Shahabad) घाठ *ghāth*, (South-East Tirhut) घटा *ghattha*, (South Munger) घाठा *ghātha*, and (South Bhagalpur) घाठो *ghātho* or घाँठो *ghāntho*.

लाइ *lāi*, also (Tirhut) मूटो *mūrhi*, कुन्तो *kuntī* (Patna and the south-west), and तिलकतरी *tilkatri* (South Bhagalpur) and खोभिया *khobhya*,—parched rice prepared with sugar south of the Ganges, but without it north of the Ganges.

लाटा *lāta*,—see लट्टा *latta*.

लावा *lāwa*,—maize, rice, &c., parched in hot sand.

लिट्टो *litti*, भभरौ *bhabhri*, मकुनी *makuni*, or फुटेहरी *phutehri* or (south) फुटहरा *phutakra*,—various cognate kinds of cakes fried in hot ashes. The last four are generally stuffed with *sattu* and spices, while the first may or may not be so stuffed.

लुचुई *luchūi*,—see पूरी *pūri*.

लोइया *loiya* or (South Bhagalpur) गुल्लो *gulli*, the lumps of dough out of which cakes are made. In Patna, Musalmān women call them पेड़ा *pera*.

सकरपाला *sakarpāla* or (Gaya) मिरजई *mirjai*,—a sweetmeat of wheat-flour.

सगपहिता *sagpahita*,—see दलसग्गा *dalsagga*.

सतुआ *satua*, सतुई *satui*,—see सत्तू *sattu*.

सत्तू *sattu* or सतुआ *satua*, also (Shahabad) सतुई *satui*, and (north, generally amongst mendicants) सितलबुकनी *italbukni*, parched gram ground into flour.

समोसा *samosa* also (Tirhut) परकिया *parakiya*,—balls of flour with fruit, &c., inside, cooked in clarified butter.

सरबत *sarbat* (south-east),—sugar-cane juice mixed with milk; also generally *eau sucre*.

सानि *sani*,—see बोर *bor*.

सांस *sāns*,—a sweetmeat made of बेसन *besan* and molasses, eaten by boys in Patna.

सितलबुकनी *italbukni*,—see सत्तू *sattu*.

सिधा *sidha* or सोधा *sīdha*,—provisions, food, as in the proverb सिधा सन्देह, गय मध्य करयि *sidha sandeh, गया मध्य करयि*, it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

• सिरा *sira*,—see पाग *pag*.

सिरुआ *sirua*,—soup.

सुरका चूरा *surka chūra*,—unripe paddy parched and pounded flat.

सुहारी *suhāri* (North-East Tirhut),—see पूरी *pūri*.

सुजी *sūji*,—the flour from the centre of the wheat grain.

सेव *seo* or (Shahabad) लकठो *lakttho*,—a kind of coarse macaroni, differing from सेवई *semwai* in not being regularly coiled.

सेवई *semwai*,—a kind of macaroni, which differs from सेव *seo* in being regularly coiled.

सेण्डा *saindha*,—see रिकौंच *rikaunch*.

सोहारी *sohāri*,—see पूरी *pūri*.

सोन *son*,—see बोर *bor*.

हलुआ *halun*, also (Shahabad) कान्ची *kānchi*,—a sweetmeat made of flour, dried fruits, and clarified butter. Musalmāns also add eggs. A superior variety of this is known as महन भोग *mahan bhog*.

हाबुस *kābus*,—green barley roasted as food.

होरहा *horha* (west), ओरहा *orha* (east generally), also होलहा *holha* (Patna and Gaya), बहुरी *bahuri* or परमल *parmal* (Shahabad),—unripe grain, roasted in the ear or pod.

होलहा *holha*,—see होरहा *horha*.

CEREMONIES AND SUPERSTITIONS OF RURAL LIFE.

CHAPTER I.—MARRIAGE.

1273. *Marriage* is amongst Hindus **बियाह** *biyāh*, local optional names being **शुमङ्गली** *shumangali* (properly the marriage service described in § 1328; in North-West Tirhut and Champāran, and **बियाह दानी** *bihāh dāni* in East Tirhut. **बिवाह** *bibāh* is common in North-East Tirhut, and **बिहा** *biha* in South Bhagalpur. Amongst Musalmāns it is **सादी** *sādi* or **शादी** *shādi*, **निकाह** *nikāh* being the less regular form. The marriage contract is **अकद** *akad* amongst Musalmāns.

1274. The *husband* is everywhere (amongst Hindus) **बर** *bar* (properly bridegroom). **भतार** *bhatār*, **पौया** *pīya* or **पौ** *pī* (only used in poetry), **पती** *pātī* or **सामी** *sāmi*. Local forms are **जंवाय** *jañwāy* (properly son-in-law) (South-West Shahabad) and in East Tirhut **सैर** *sair* amongst the lower classes and **स्वामी** *swāmi* or **सवामी** *sawāmi* amongst the higher classes. **भतार** *bhatār* is sometimes specially used to signify a woman's second husband. Musalmāns use the word **शौहर** *shauhar*. The following words are used by Hindus and Musalmāns indifferently : **दुलहा** *dulha* (properly bridegroom), **पुरुष** *purukh*, **मरद** *marad*, **खसम** *khasam*, **अदमी** *admi* or **अदिमी** *adimi** (also used in South Munger to mean wife), and **खाविन्द** *khāwind*. South of the Ganges occur **अमदी** *amdi* and **मरदावा** *marḍawa*. A wife calls her husband **मरद** *marad*, or in the localities mentioned above **जंवाय** *jañwāy* or **मरदावा** *marḍawa*. In South Bhagalpur she calls him **साँद** *sañḍ*.

1275. A *wife* is **महरारू** *mehrāru*, **इस्तिरी** *istiri*, **माउग** *māüg* or **मौगी** *mangī*, **बह** *bahu* or **बाह** *bah*, (also, in Champaran, **बाह** *bauh*) (which means literally daughter-in-law), **जन्नी** *jannī*, **बेकत** *bekat* (also used to mean husband), **जानाना** *janāna*, **जोरू** *joru*, and **कबिला** *kabila*, the last two

* Often spelt by purists **आदमी** *ādami*.

being principally used by Musalmāns. **जौजी** *jauji* (a corruption of *zauja*) is used only by Musalmāns and Kāyasths. When talking to a respectable man about his wife, the word **सवारौ** *sawāri* or **घर की लोग** *ghar ke log* or a periphrasis is used. Thus they say in Shahabad **अपने के सवारौ ऐसी हो** *apne ke sawāri aīlī ha?* 'has your wife come?'; **रवाँ घर की लोग कहाँ बाँकी** *rawān ghar ke log kahwān bārīn?* 'where is your wife?'; or **रवाँ हबेली में कब ऐसी हो** *rawān habeli māñ kub aīlī ha?* 'when did your wife come?' *lit.* 'when did the being in your honour's inner apartments come?'.
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1276. When there are two wives, each is **साउत** *sāūt* or **सौतिन** *sautin* to the other, a South Ganges variety being **सौतिन** *sotin*, and in South Munger **सैतिन** *saitin*. The first wife is **बियाही** *biyāhi*. In Patna and Gaya **बिही** *bihi*, and in Shahabad **मेहरी** *mehri* and **कबिला** *kabila*, are also used in the same sense. When there are two wives, the elder is called **जेठरौ** *jethri*, **जेठकी** *jethki*, or **बड़की** *barkī*, and the younger **लहुरौ** *lahuri* or **छोटकी** *chhotki*.

1277. A woman whose husband is alive is north of the Ganges **एहवाती** *ehwāti*, and south of the Ganges she is **अहिवाती** *ahiwati* or **अहियाती** *ahiyāti*. A local variety is **ऐहव** *aihab* in South-East Tirhut. **सोहागिन** *sohāgin* is another word used everywhere in the same sense. Another local word in South-East Tirhut is **सधवा** *sadhwa*. When a married woman is living in her father's house she is a **नैहरैतिन** *naihrāitin*, or in South Bhagalpur **सवासिन** *sawāsin*, and when she is living with her husband's family she is **ससुरैतिन** *sasurāitin*.

1278. A **widower** is **रखार** *randā* or **राँड़ा** *rañṛā*. If he marries a second time he is **दोआह** *doāh* or (in East Tirhut) **दुतिबर** *duṭibar* or **दुबियाहा** *dubiyāha*, and in South Bhagalpur **दोबिहा** *dobiha*. If he marries a third time he is **तेयाह** *teāh* or (in East Tirhut) **त्रितिबर** *tritibar*, and South Bhagalpur **तेबिहा** *tebihā*. In such case he is also called **दोआह** *doāh*.

1279. A **widow** is **बेवा** *bewa* or **राँड़** *rañṛ*. Another term is **बिधवा** *bidhwa*. In South-East Tirhut **बैधव** *baidhāb* is also used. The second marriage of a Hindu widow is **सगाह** *sagāḥ*. Optional names are **सगाहम** *sagaham*, **सम्बन्ध** *sambandh* or **समघ** *samudh*, used chiefly north of the Ganges. To the south-east **चुमावन** *chumāwan* or **चुमौना** *chumauna* is also used in this sense. Such woman is called to the west **अरघी** *ardhī*, and the second husband is **सगाहवा** *sagāhwa* or **सगाहवा** *sagāhwa*. In Western Shahabad he is **साँघुत** *sānghut*, and to the west generally

अरधुआ *ardhua* or भतार *bhatār*. A child brought forth by the widow previous to the ceremony is पङ्कलग्वा *pachhlagwa* or कठवेटा *kathbeta*, or in South Bhagalpur लहबेटा *lahbeta*. The second marriage of a Musalmān widow is अकद सानी *akad sani* or निकाह *nikāh*.

1280. A *kept-woman* who lives with a man without marriage, is रखेलिन *rakhelin*, रखेली *rakheli*, or रखनी *rakhni*. Other names are रखी *randi*, उरहरी *urharhi* or उरहरी *urhari*, and धेमनी *dhemni*. सुरैतिन *suraitin* is used in South-West Shahabad.

1281. The *bridegroom* is दुलहा *dulha*, बर *bar*, नौसे *nause* or नौशे *naushe*. Also, south of the Ganges, गभरू *gabhrū*. In East Tirhut the forms बिखिया *bikhia* and बिखिया *bikheya* are current. The bride's people call the bridegroom लरिका *larika* or बेटवा *betwa*.

1282. The *bride* is दुलहिन *dulhin* or कनेआँ *kaneāñ*, also in South Bhagalpur कन्याइन *kanyāin*. The bridegroom's people call her लरिकी *lariki*, लरकिनी *larkini*, or बेटिया *betiya*.

1283. The *dowry* is जहेज *jahej* or दहेज *dahej*. In South-East Tirhut it is जैतुक *jaituk*.

1284. The *marriage settlement* amongst Musalmāns is मोहर देन *mohar den* north, and दैन महर *dain mahar* south of the Ganges.

CHAPTER II.—WEDDING CEREMONIES GENERALLY.

1285. The *proposal* for a boy in marriage by the girl's relations or *vice versā* is amongst Hindus बरतूइ *bartūi* or बरदेखी *bardekhi*, or in Shahabad बरेखी *barekhi*. In South Munger it is sometimes पनबट्टी *panbatti*. In Patna it is occasionally बभन पुच्छी *babhan puchchhi*. Amongst Musalmāns the name for a proposal is निसबत *nisbat*.

1286. The *match-maker*, who conducts the preliminary negotiations, is everywhere अगुआ *agua*. In north and East Tirhut it is also घटक *ghatak*. The barber and Brāhman, who are messengers, and sometimes negotiators, in the matter, are called collectively नौआ ब्राह्मन *naua brāhman*. The searching for a boy in marriage is north of the Ganges, to the west, लरिका खोज *larika khōj*, in South-Tirhut बरतुहारी *bartuhāri* or सुधाबधा करब *sudhābāṭha karab*, while in North-East Tirhut it is कथा करब *katha karab*. South of the Ganges it is बरतुहार *bartuhār*. Most of these words, however, include the preliminary

negotiations, when a suitable boy has been found. If, during the negotiations, a member of the bride's house visits the bridegroom's or *vice versa*, the food given him to eat is called बरतूही के भात *bartūhi ke bhāt*. The first food given to him after the marriage under similar circumstances is भयखे *bhathkhai*.

1287. The *betrothal* consists in paying the तिलक *tilak* on the occasion of the formal proposal and acceptance of the proposal of marriage. This तिलक *tilak* is a present made to the bridegroom's people by the bride's people in the bridegroom's house. Some castes pay a portion of this in advance, as a sort of retaining-fee to secure the bridegroom; and when this is done, it is called फलदान *phaldān*, हेंका *chhenka*, or बर हेंका *bar chhenka*. In Sāran and Champāran it is also called बरच्छा *barachchha*, in South-East Tirhut पनचढ़ो *pancharhi*, and in South Bhagalpur पनटोही *pantohi*.

1288. The man who carries the हेंका *chhenka* is the हेंकहू *chenkhū* north of the Ganges. South of the Ganges he is हेंकहरी *chhenkhāri*, or in South Munger महतौ *mahton*.

1289. The *period of marriage ceremonies* dates from the presenting of the तिलक *tilak*, and is called लगन *lagan*, or in East Tirhut सुघ *sudh*.

1290. The *marriage procession* is बरियात *bariyāt*. Sometimes the Hindi form बारात *barat* is used. When it remains at the house of the bride a day after the wedding, the halt is called मरजाद *marjād*. When a bride's father is unable through poverty to defray the expenses of the marriage, and he sends her to the bridegroom's house for the performance of the ceremony, she is called कढ़ुई *karhui*, कढ़ुआ *karhuā*, or डोल कढ़ुई *dol karhui*. The marriage procession is the first formal visit of the bridegroom to the bride's house.

1291. The second visit, which consists in the ceremony of going to the bride and bringing her home to her husband's house for the consummation of the marriage, is गवना *gawna*, गवन *gawan*, or गौना *gauna*. In East Tirhut it is also दुरागमन *durāgaman*, and south of the Ganges दुरागौन *durāguun*. Another name is रोकसती *roksati*, रोकसही *roksaddi*, रोकसती *roskati* or रोकसही *roskaddi* (روکستی). Yet another is बिदागो *bidāgi*.

1292. If the bridegroom pays an intermediate visit, it is called in South-East Tirhut दुरागमघन *durāgnaghan*. Immediately

before the final visit to fetch the bride, a message is sent to the bride's house with some presents, to announce the approaching of the time for the visit. The presents are called नेचार *neār*, and the persons who carry them नेचारधरुआ *neardharua*. The persons who actually fetch the bride are लौताहर *lautāhar*, नेवतहर *neotahar*, खेताहर *letāhar*, or लिआवन *liāwan*, or in South Bhagalpur लैयारौ *leyāri*.

1293. The *newly-arrived bride* is called गौनहरौ *gaunahri*. In East Tirhut she is also called बहुआसिन *bahuāsin*. The male members of her party are लोकनाहा *loknāha*, and the females लोकनी *lokni* or लोकनिया *lokniya*.

1294. After consummation of marriage, *the first and second visits of the bride to her parents' house* are called रोकसती *roksati*, &c., as above. The second *visit of the bride to her husband's house* is दोगा *donga*, and her third visit is तेंगा *teгна*. Her subsequent visits to her husband's or her parents' house are called रोकसती *roksati*, बिदागी *bidāgi*, बिदागरौ *bidāgri*, अवन गवन *awan gawan*, अहुरा *ahura bahura*, अहोर बहोर *ahor bahor*, औरा बौरा *aura baura*, or आइल गैल *ail gail*.

1295. A *married girl in her father's house* is called by her people दई *daī*, धी *dhi*, बबुई *babuī*, or सुआसिन *suāsin*. When a wife is in her father's house and her husband wishes her to return, he sends a messenger (generally a barber by caste) to summon her, who is called पेटवनिया *pethwaniya*.

1296. Their *father-in-law's houses* are called by bride and bride-groom respectively ससरार *sasurar*. The educated also use the Hindi word ससुराल *sasurāl*. In East Tirhut it is called सासुर *sāsūr* and in Shahabad sometimes ससुरा *sasura*.*

1297. The *wife's parent's house* is called by her in Patna and South Munger नहिरा *nahira* or मैका *maika*, and in South Bhagalpur नेहरा *nehra*. Elsewhere she calls it नैहर *naihar*.

1298. The *husband's or wife's maternal grandmother's house* is called by him or her नानोहाल *nānīhāl*, ननिहाल *nanihāl*, ननिहार *manihār*, ननिहर *nanihar*, or ननिऔरा *naniaura*. Other names are ममहर *mamhar*, and (in East Tirhut) मात्रिक *matrik*.

1299. The *husband's or wife's paternal grandmother's house* is his or her दादीहाल *dādīhāl*, ददिहाल *dadihāl*, ददिहार *dadihār*, ददिहर

*A man in his father-in-law's house is always made much of and fed well; hence in thieves' jargon a jail is called (let us hope sarcastically) ससरार *sasurār*.

dadihar, or ददियौरा *dadiaura*. Another name current in East Tirhut is पैत्रिक *paitrik*, while in South Bhagalpur they say बपहर *baphar*.

1300. Their *maternal uncle's houses* are his or her ममहर *mamhar* or मसुहर *māmuhar*. So also the *paternal uncle's house* is ससुरार *sasurār*.

1301. The *paternal grandfather's house* is (north of the Ganges) अजियौरा *ajiaura*.

1302. The *father of the bride and the father of the bridegroom* call each other समघी *samdhi*. Their wives call each other समघिन *samdhin*.

CHAPTER III.—SPECIAL WEDDING CEREMONIES AMONGST THE HINDUS.

1303. Marriage ceremonies vary somewhat according to locality and caste. The following is mainly a description of such a wedding as might take place in the house of a well-to-do goāla in Patna, see § 1353. When the marriage has been agreed upon, the father of the bridegroom visits the father of the bride, and each provides a few hand-fuls of paddy (धान *dhān*). These are mixed together, and then divided between the two fathers by a Brāhman, and the bridegroom's father takes his share home. This ceremony is called धनबट्टी *dhanbattī*. This paddy is reserved to be parched in the *chūlha* which will be subsequently mentioned.

1304. Then the females of the bride's family perform the चुमावन *chumāwan* or चुमौना *chumauna* kissing-ceremony. In this five women take rice between the thumbs and forefingers of both hands and touch in order her feet, knees, and shoulders with it. They then put it on her head. To perform this ceremony is चुमाएब *chumāēb* because, when the ceremony is over, they make the bride and the bridegroom kiss their fingers.

1305. On the fifth or eighth day before the expected arrival of the wedding procession, the following preparations are made in the bride's house. If they take place five days previously, they are called पचमंगरा *pachmangra*; if eight days, अठमंगरा *athmangra*.

1306. The ceremony called मटकोड़ा *matkorwa*.—The women of the family, and their friends, go singing to a well. They level a piece of ground near the well and smooth it down with काज

माटौ *lāl māti*, a kind of yellow clay which is generally found immediately over gravel. They then dig a clod up out of it and carry it home on the head of one of them. They make a fireplace, चूल्हा *chūlha*, of this mud in the centre of the court-yard or अंगन *āngan*. In South Bhagalpur they set up a plantain-tree and a bamboo in the court-yard, under which they place the mud.

1307. The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the court-yard over the fire place. This shed is called मट्वा *marhwa*, मँदवा *manrwa*, or मँड़ो *mānro*, also in South Munger मड़ही *marhi*, and in South Bhagalpur मण्डप *mandap*. The same day a potter brings an earthen pot, called कलसा *kalsa*, with a four-wicked lamp, called चौमुख *chuumukh*, on its top. This is placed in the house where the family god is placed for the purposes of the marriage. This house is called कोहबर *kohbar*. According to some the pot is placed at once in the मट्वा *marhwa*.

1308. A plough-saft (हरिम *haris*), a plough-yoke (पालो *pālo*), and some bamboo twigs (करचौ *karchi*), are then buried in the ground in the centre of the मट्वा *marhwa*. Then five men bring out from the कोहबर *kohbar* the कलसा *kalsa*, and place it under the मट्वा *marhwa* in front of the bamboo twigs. The father of the bride then anoints the four posts of the मट्वा *marhwa* with घ्यू *ghyu* (clarified butter), and on each the mother applies some vermilion (सेनुर *senur*). The name of this ceremony is घ्यूदारी *ghyudhāri* or दीदारी *dīdhari*. In South Bhagalpur it is घिदारी *ghidhāri*. At the same time worship is offered to the progenitors of the family, which is called मन्त्रीपूजा *mantri pūjā*. Then five men take turmeric (हरदो *haradī*), oil (तेल *tel*), and dūb grass (दूबो *dubī*), which they scatter on the bride's forehead. This is called हरदो चटाएब *hardī charhāeb*. Then women anoint her body with oil and turmeric. This is called उबटन *ubtan* &c, see § 1342.

1309. Next day, before the arrival of the procession, the paddy saved from the धनबट्टी *dhanbatti* is parched in the fireplace under the मट्वा *marhwa*. This is prepared for the ceremony of लावा छिटाइ *tāwa-chhitāi* (see § 1321), at the time of the marriage circumambulation. The fireplace is then put to one side.

1310. Next follows the ceremony of *swallowing the mango fibre*. This is called इमली घोंटाइ *imlī ghontāi*. In South Bhagalpur a similar ceremony is called अमली घोटन *amlo ghotan*. An elder male of the mother's family (usually her brother) puts into her left hand a present of money or ornaments. The barber's wife then gives him the

centre fibre of one of the mango leaves hanging up in the मटवा *marhwa*, which he presents to the mother's mouth. The mother then bites a small piece off this and deposits it in the hollow of her own right hand, into which the elder male pours a little water. The piece of fibre is called खरिका *kharika*, तिनका *tinka*—, or डण्टी *danti*. This the mother holds over her daughter's head and gulps (घोंटव *ghontab*, to gulp) it all down. The elder male then says to her, "Art thou cool (*i.e.* pleased)? जुड़े लू *jurailu*," to which she replies "I am cool (जुड़े लीं *jurailiñ*)."

1311. Wedding wreaths of mango leaves, flowers, &c., are hung over the door, and about the मटवा *marhwa*. These are, north of the Ganges, बन्दनवार *bandnewār* or बनवार *banwār*. South of the Ganges they are बन्दनवार *bandanwār*, and in South Munger घेरा *ghera*. In South Bhagalpur mango branches are hung about the house, and are called पल्लो *pullo*.

1312. In the bridegroom's house, before the marriage procession starts for the marriage ceremony, very similar ceremonies are gone through; the मटकोड़ा *matkorwa* is performed. A चूल्हा *chulha* is made in the court-yard. The plough-shaft, yoke, and bamboo twigs are buried, and the earthen pot with lights is set up. Only no मटवा *marhwa* is built. The ceremonies of चुमना *chumauna* and हरदौ चढाएब *hardi charhāeb* are performed on him, as is done to the bride.

1313. The paddy reserved from the धनबट्टी *dhanbatti* is parched in the चूल्हा *chulha*. This parched grain is taken with the wedding procession and mixed with that parched in the bride's house, and with it scattered at the circumambulation (§ 1332).

1314. They then cover him with cosmetic (उबटन *ubtan*, &c., see § 1342), and his nails are cut by a barber's wife, he sitting in front of his mother, and his mother wearing the *maur* (see § 1326). This, as in the bride's case, is called नहक्कू *nahchhu* (see § 1326). The ceremony of रमजी घोंटार *imli ghoñtāi* is also observed (see § 1310).

1315. He is then bathed and anointed, and sets out with the marriage procession. A little of the water in which he was bathed is brought with him. This is called सिनेह के पानि *sineh ke pāni*. He is not allowed to bathe again until the चौधारी *chaulhāri* (see § 1340). When the marriage party arrives at the bride's house, this water is given to her mother, and at the time of the girl's नहक्कू *nahchhu*, the barber's wife will mix it with other water, and bathe the bride with it immediately before cutting her nails.

1316. The first scattering of rice.—When the bride-groom arrives at the door of the bride's house, the women of her family receive him and scatter over him uncooked rice, the dung of a heifer, balls of cooked rice, and other articles. A married woman of the family then takes a brass pan (छौपी *chhīpi* or थारी *thāri*) and a small lamp (दीया *dīya*) and gives them to the bridegroom; and then, holding two corners of her mantle (चुनरी *chunri*), touches with them the pan, then the boy's forehead, and then her own. This is called परिक्खवन *parichhāwan*, परिक्खन *parichhan*, परक्खवन *parchhāwan*, परक्खन *parchhan*, or परक्खौनी *parchhauni*. A similar ceremony is called in South Bhagalpur गलसेदी *galsedi*.

1317. The ceremony of the pestle—The girl's mother then rubs in the palm of her hand a curry pestle (लोढ़ा *lōṛhā*), which she applies to the cheeks of the bridegroom. This is called गाल सेंकी *gāl senki*. This custom is not known in South Bhagalpur. Instead there is performed a ceremony called धूआ *dhūa*. A man disguises himself as a woman and approaches the wedding party with a jar of water. He says he is a woman of Kāmūp (Assam) come to give away the bride. He then sprinkles water on the bridegroom. (Compare § 1320.)

1318. The marking of the bridegroom's forehead with sandal paste before marriage is तिलक *tilak* or तिलक *tillak*. In South Bhagalpur it is चन्दन *chandan*. This is done by a man called in the west तिलकहारू *tilkaharu*, and in the east तिलकदेउआ *tilakdeua* or तिलकिया *tilkiya*. He is generally the bride's father. This *tilak* is quite distinct from the *tilak* paid at the time of proposal of marriage.

1319. These ceremonies at the door are called collectively दुआर पूजा *duār pūja*. In South Bhagalpur they are known as दुआर लगान *duār lagān*. Those described above are those performed by goāla^s in Patna. Other castes have other customs,—the higher ones contenting themselves with giving presents to the bridegroom and scattering rice (अच्छत *achchhat*) over him.

1320. The wedding procession then proceeds to put up in a place set apart for them. This is called जनवाँसा *janwānsa* or (in North-East Tirhut) बैठकी *baithki* or बासघर *bāsgar*, and in South Bhagalpur जनमाँसा *janmāsa*. A male member of the bride's family (generally her sister's husband) then brings to the जनवाँसा *janwānsa* a bowl of sweet drink or *sharbat*, called धूआ *dhūa*, and covered with a red cloth. He also brings some urid (*dolichos pilosus*) flour mixed up with finely-powdered pepper. This is called बुकूआ *bukua*. On his arrival at the जनवाँसा *janwānsa* he scatters this in the air causing the bridegroom's party to sneeze. He then gives all those

present to drink of the *sharbat*. The whole ceremony is called बुकुआ उफार *bukua urāi*. A similar ceremony is called, north of the Ganges, धुरकक *dhurchhak*, in which water is sent in pitchers, and a little scattered over the party with mango sprays.

1321. The barber now comes for the bridegroom's मौर *maur* or head-dress, as will be subsequently described, which he takes away to the bride's house.

1322. When all is ready the friends of the bridegroom leave the जनवाई *jauwānsa* with great pomp, carrying with them the presents for the bride. Amongst these is a valuable cloth, called कनेआर *kaneāi*, or in South Bhagalpur बिहौली *bihauti*, which is taken to the female apartments, and in which she is dressed. She is then brought out and made to sit in the मढ़वा *marhwa*. This visit is called निरिचकन *nirichchhan*, निरचकन *nirachchhan*, or निरकन *nirchhan*, as the bridegroom's party see (निरेखन *nirekhab*, to see) the bride now for the first time.

1323. Then the ceremony of *making the bracelet* is performed. The bridegroom and seven other men husk paddy in a mortar. When husked, two or three grains are wrapped up in mango leaves to form a kind of bracelet. Two of these bracelets are made, and one is tied on to the bridegroom's right wrist, and the other on the bride's left wrist, by a Brahman. These bracelets are called कङ्गन *kangan* or कङ्कन *kankan*. The ceremony is called अठौंगर *athongar*, अठौंगर *athauugar*, or (in Patna) लठौंगर *lathauugar*.

1324. Then follows the *adoration of the bride*. In this ceremony the elder brother of the bridegroom (or in default of him some elder of the bridegroom's family) offers sweetmeats, molasses (गूर *gūr*), and ornaments to the bride. He then takes some betel-leaf and tyre (दही *dahi*) in his right hand, and presses it against the bride's forehead, at the same time pressing his left hand against the back of her head.

1325. These two ceremonies are together called बन्धन *bandan*, गुरहत्थी *gurhatthi*, or गुरहत्थन *gurhatthan*, and signify that he has touched her once for all, and that if he touch her again he will be guilty of a sin. In South Bhagalpur they are performed by the bride's sister, and both bride and bridegroom are adored. There the ceremonies are called गुरौंघा *guraundha*.

1326. Then the bride's mother sits in the मढ़वा *marhwa* with the bride between her knees, holding her round the waist. The

ceremony that follows is the *cutting of the nails*. This is called नहकु *nahchhu*, नहकुआ *nahchhūa*, नहकुआ नहावन *nahchhūa nahāwan*, नहकटिया *nahkatiya*, or (in Shahabad) नहडुङ्गी *nahtungi*. In South Munger it is नहूनाए *nachhunāē*, and in South Bhagalpur लौकुआ *lauchhua*. The bride's mother has previously sent (§ 321) a barber (हजाम *hajām*) to the जनवाँसा *janwāṣa* to ask for the head-dresses. There are two head-dresses,—one worn by the bridegroom, which is made of talipot-leaves and is called मौर *maur*; the other is worn by the bride, and is called मौरी *mauri*, or (south of the Ganges) पटवासी *patwāsi*, or पटमौरी *patmauri*. The bride's head-dress is made of date-leaves. The barber brings these two to the bride's house and puts the मौर *maur* on the mother's head and the मौरी *mauri* on the bride's head. Then the barber's wife (हजामिन *hajāmin*) cuts the finger and toe-nails of both the bride and her mother (the bridegroom's having been cut before he left home).

1327. The bridegroom's party then returns to the जनवाँसा *janwāṣa*, and the bride goes inside the house and exchanges her कनेआइ *kaneai* for her wedding dress or पिअरी *piāri* (see § 1348). The bridegroom is then sent for and is seated under the मढ़वा *marhwa*, and the father or elder male relation brings the bride and seats her beside the bridegroom under the मढ़वा *marhwa*, to his left. Some one belonging to the bride's family then goes inside and gets the bridegroom's *maur* from the bride's mother, and brings it out, and it is put on the bridegroom's head.

1328. Then the *marriage service* is read by the Brahman. This is called शुमङ्गली *shumangali* or सुमङ्गली *snmangali*. The bridegroom sits under the मढ़वा *marhwa* in front of the bride. The father of the bride sits kneeling on one knee, keeping the bride sitting on his other thigh. This is the ceremony of giving the girl in marriage, and is called कनेआँ दान *kaneñ dān* or जाँघा (जाँघ or जाँघिया) बैसाएब *jāngha* (*jangh* or *janghiya*) *baisāēb*.

1329. It is not necessary to describe particularly the procedure carried out by the officiating Brahman. He recites (or is supposed to recite) verses from the Vedas, and leads in various acts of worship, such as throwing incense on the fire, throwing rice (अच्छत *achchhat*), about, worshipping Gauri, and the like. At one period the Brahman puts into the bride's father's hand a shell containing water, flower, अच्छत *achchhat*, and metal, and makes him empty it round the base of the earthen pot कलसा *kalsa* on the top of which the lamp with four lights (called

चौमुख *chaumukh*) is burning. He makes him do this five or seven times. This completes the ceremony of कनेआँ दान *kaneāñ dān*.

1330. From the time of the arrival of the बरियात *bariyat* up to the completion of the कनेआँ दान *kaneāñ dān*, the father and mother of the bride can eat nothing.

1331. Next follows the *knotting together of the clothes of the bride and bridegroom*. This is गेंठ बन्धन *genth bandhan* generally. South of the Ganges it is sometimes known as गेंठ जोड़ *genth jor* or गेंठजोड़न *g-thjoran*, and in South Bhagalpur as जनम गेंठ *janam genth*. At the same time something of small value, such as a two-anna piece or a few pice, or sometimes a piece of betel-nut, is tied in the bride's waist-band and in her breast-cloth by the Brahman. Sometimes an ornament is tied to the bride's sheet, which is called अँचरी पालो (or पल्लो) *añchri pālo* (or *pallo*).

1332. The *circumambulation of the sacrificial fire*.—This is sometimes done by both bride and bridegroom, sometimes, *e.g.* in North-West Tirhut, by the bridegroom alone. They or he carry a winnowing sieve. The bride holds it in her hands in front of her, and the bridegroom follows her with an arm passing round her on each side, also supporting the sieve. Her brother fills the sieve as they go along with parched grain prepared in the fireplace formerly under the मढ़वा *marhwa*, which the bridegroom at the same time scatters by shaking the sieve with his hands (this is called लावा छिटार *lāwa chhitāi* or, in Shahabad, लावा मिराइब *lāwa mirāib*). Care is taken to keep the sacrificial fire (when there is one) or the altar to the right.* It is considered unlucky for the girl to pass it to her left. This ceremony is called भाँवर *bhāñwar*, भँवरी *bhanwri*, भौरी *bhauñri*, or सत भौरी *sat bhauñri*. It is also called बेदि घुमाइब *bedi ghumāib*. This circumambulation is performed five times, and is the important part of the ceremony. The couple on its conclusion are *fumigated with incense* by the officiating Brāhman. This is called आरत *arat* आरती *ārti*, अगती *agti*, or अगियासी *agiyāsi*. In South Bhagalpur it is called होम *hom*.

1333. When this is done, the bride's sisters and her brothers' wives amuse themselves by pushing the bridegroom about, and lifting him up by the ears. This last is supposed to be done five times, but

* The reverse rule is observed by some castes when the horoscope makes out that it is necessary.

is rarely done more than once. It will be seen that this is only done by females. Amongst the Tirhutiya Brāhmins and Kayasths, however, it is done by the bride's brother. The ceremony is called बरक बैसाख उठाव *barak baisākh utkhāḥ*.

1334. This is followed by the *application of vermillion*. In this the bridegroom takes a small cup containing vermillion in one hand, and applies vermillion to the parting of the bride's hair with a piece of hemp. This is called सेनुर दान *senur dān* or सिन्दुर दान *sindur dān*.

1335. The stopping at the door.—The couple then leave the court-yard and go into the house where the family deity is put. This house is called कोहबर *kohbar*, or in South Bhagalpur कोहबर *kohbara*. At the door they are stopped by the sister of the bride, who require the bridegroom to repeat certain verses, called दुरौघ *duraundh* or दुरौघा *duraundha*. The bridegroom demands a present for doing so, and on this being given he repeats the verses. This ceremony is called दुआर छेकाइ *duār chheñkāi* or दुआर छेकाई *duār chheñkaunī*.

1336. The stealing of the shoes.—The bridegroom takes off his shoes before entering the house. If he is silent or is too nervous to speak much, the bride's sister may, as a joke, steal his shoes while he is inside, and conceal them somewhere, in order to compel him on his reappearance to speak, and say "where are my shoes?" This ceremony is called जूता चोराइ *jūta chorāi*. In South Bhagalpur they make the bridegroom bow to a pair of shoes covered with cloth, and the ceremony is called जूता गोर लगाइ *jūta gor lagāi*.

1337. The couple then kneel facing the north-east, and perform the *worship of the tutelary deity of the family*, offerings being made to him at the same time. This is called गोर लगाव *gor lagāḥ*. The clothes of the bride and bridegroom are then untied, the promised presents given to the sister of the bridegroom, and the marriage is concluded, the bridegroom returning to the जनवाँसा *janwānsa*, and the bride remaining in the house.

1338. Shortly after the marriage, though this sometimes takes place the morning after, the bridegroom goes to his mother-in-law, who feeds him with rice-milk. After eating a little he sometimes takes the rest, dish and all, to the जनवाँसा *janwānsa*, and finishes it there, or sometimes leaves it unfinished. This is called खीर खियाव *khīr khīyāo* or बियाही भात *biyāhi bhāt*, or (in East Tirhut) महुआक *mahuak* and in west Tirhut खिरखियाई *khirkhiyāni*.

1339. If the bride's people invite the bridegroom's people to stay over the night, it is called मरजाद राख *marjād rākhaḥ*. This may last

for two or three days or more. On the expiry of the period of *मरजाद marjād*, the bride's people see the bridegroom's party off. This is called *रोसकति करि देब rosukti kari dēb*, &c., as in § 1291. In South Bhagalpur it is also called *लोटली lotli*. It is managed as follows: The bride's family collects in the court-yard all the presents received from the bridegroom's party, and with the assistance of village friends assesses their value. All this time the bridegroom's party is away in the *जनवाँसा janwāṁsa*. When the value has been assessed, the bride's father collects on his side presents to the value of at least one-fourth greater value than those received, and takes them to the *जनवाँसा janwāṁsa*. These return presents constitute the dowry, and are called the *दहेज dahej*. The bride's father lays them before the bridegroom's. Then the bridegroom's father takes a new cloth (*चद्दर chaddar*) and puts it on the bride's father. The bride's father in return presents the bridegroom's father with a purse of money of the value of the *chaddar*. Then both *salām* to each other. Then the bride's father, in token of allowing the other to depart, presents him with a sum of money varying according to means, and a *lota* of water, saying "राम राम *rām rām*," to which the other replies in the same words. This ceremony is called *रामराम्मी ramrammī*, *मौजन milan*, *मिलनी milnī*, or *समघो मिलावा samdhī milāwa*. The two fathers are now, by relation, *समघो samdhī* to each other, and in token thereof they exchange cloaks and garlands. These exchanged cloaks and garlands are called *समघो samdhī*. Amongst lower castes, as the procession is about to start, the bride's father gives each member money sufficient for the way expenses and drink, called *बटवारी batsari*, and in South Bhagalpur *पाथक pāthak*. Then the procession, bridegroom and all, goes off.

1340. The untying of the bracelets.—Four days after the marriage the bride and bridegroom bathe, and the bracelets on their two wrists are taken off. This ceremony is called *चौथारी* or *चौठारी chauthāri* or *चतुरथौ chaturthī*. This is the first washing the bridegroom and bride get from the time of the arrival of the procession before the marriage. During the interval they have been anointed with cosmetics, *उबटन ubtan*, &c.; see § 1342. Usually this is done in their respective houses, but in Patna the bridegroom sometimes goes to the bride's house to perform the ceremony. This concludes the marriage proceedings.

1341. Miscellaneous.—The *wedding breakfast* is (north of the Ganges) *कलौ kalau* or *मजनी majhni*. South of the Ganges, in Shahabad it is *पङ्गत panghat*, and elsewhere *गोरीघा gorāudha* or *गुरौघा guraudha*.

The feast at the house of both parties the day before the marriage procession is भतवान *bhatwān*, भतवानी *bhatwāni*, or भोज *bhoj*. Before eating the guests wash their feet, and the ceremony is called पैर पखारौ *pair pakhāri*, पैर पखरवा *pair pakharua*, पांव पखारौ *pāñw pakhari* गोड़ घोर *gor dhōṛ*, or गोड़घोआड़ *gordhoāṛ*.

1342. The *cosmetic* of turmeric, meal, oil, &c., rubbed on the bride and bridegroom for about ten days before marriage, is north of the Ganges अबटन *abtan*, and in East Tirhut उगटन *ugtan*, कसार *kasār* or कासा *kāsa*. South of the Ganges we find उबटन *ubtan* or (in Patna) ओबटन *obtan* very generally used; also आंवट *āñwat* and अपटन *aplan* in Shahabad, उकटन *uktan* in South Munger, and कासा *kasa*, कसार *kasara*, or उटकन *utkan* in South Bhagalpur.

1343. The *horoscopes* of the boy and girl are everywhere जनम पत्र *janam patr* or जनम पत्रौ *janam patri*. Also, very generally टीपन *tīpan*. In West Shahabad they are also कुण्डली *kuṇḍlī*. If they agree, the phrase गनना बनब *ganna banab*, or जोग मिलब *jog milab*, रास बारग बैस गेल *rās barag bais gel*, is used. To calculate the horoscope is गिनब *ginab*, or जोग मिलाएब *jog milāēb*, or दिन गुन्नी करब *din gunnī karab*, or बभन पुच्छी *babhan puchchhī*.

1344. When the auspicious day for the marriage has been fixed, an *announcing letter* is sent to the bridegroom's father. This is known as the लगन पत्रौ *lagan patri*, or simply as the चिट्ठी *chitthi*. The *formal invitation* to the wedding is नेवता *neñwta* or नवता *neota*, or (in East Tirhut) नवत *nawat*.

1345. The feast given to the brotherhood at the wedding is known as भइआरा *bhaiāra*, भइआरी *bhaiāri*, भइआरे *bhaiāre*, भइचारौ *bhaiāchāro* (Shahabad), जेवनार *jeonār*, or भोज *bhoj*.

1346. In North-East Tirhut, amongst certain castes, especially the *Bikaua* (बिकौआ) Brāhmans, *caste money* is paid as follows. If the bride's father is of lower caste than the bridegroom's father, the latter pays the former a sum in compensation called कनेआ दान *kaneāñ-dān*. In South Bhagalpur this is called मैन *main*. If the bridegroom's father is of lower caste, he pays the bride's father a sum of money called बिकरौ *bikri*.

1347. The *presents* given are as follows:—सनेस *sanes*, डाला *dāla*, or डाला दौरा *dāl dāura*, are the presents sent by the bridegroom before the arrival of the procession. दहेज *dahej*, as already explained is the dowry paid by the bride's father. Before the bridegroom leaves after the wedding, he goes to bid his mother-in-law good-bye. She

and the other women give him presents, which are called *सलामी salāmī*. Other similar presents are in South Munger पूरन *pūran* and in South Bhagalpur चौक *chaunk*. निह्वावर *nichhāwar*, निह्वाउर *nichhāūr*, or नेवह्वावर *neochhāwar*, are presents made to the barber and his wife. गैदान *gaidān* or गौदान *gaudān* is the present of a cow made by the girl's father to the family priest (परोहित *parohit*, or (in East Tirhut) पुरोहित *purohit* or अचार्य *achārj*). गुरहथो *gurhatthi* has already been mentioned as the ceremony of giving presents to the bride by the bridegroom's elder brother (§ 1325). मोहदेखाह *mohdekhāh*, मुदेखौनी *mudekhauni*, or मुदेखो *mudekhi*, are the presents given to the bride by her mother-in-law or other female relatives of the bridegroom on her first coming to her husband's house.

1348. The पिअरी *piāri*, पीरी *pīri*, or (in South Bhagalpur) कनिऐती *kansaiti*, is the bride's yellow dress and कन्हवावर *hanhāwar* or कंधावर *kandhawar* is a red loin-cloth laid upon the bridegroom's shoulder during the ceremony.

1349. Bringing the bride home.—This is गौना *gauna*, &c., vide § 129. The procedure is as follows :—When the bride is old enough to live with her husband, an auspicious day is fixed. Some days before the date, the bridegroom's family send a present of sweetmeats, called गौना के नेआरा *gauna ke neāra*. On the evening of the appointed day the bridegroom and his party arrive, and after feasting go off with the bride at dawn next day. The day before, a plough-shaft (हरिष *haris*), but no yoke or bamboo twigs, has been buried in the court-yards of each of the respective families. Before the bride and bridegroom start, their nails are out. This is called नह छहार *nah chhachhāi* or नोह छिलाह *noh chhilāh*. With the party the bride's people send one or more gaily-decorated earthen vessels full of sweetmeats, called कुण्डा *kunda* or महार *mahar*. The ceremony of cutting the nail, is called in West Tirhut नौह छिली *nawh chhilli*.

1350. When the party arrives at the bridegroom's house, the bride passes from the litter to the door, putting her feet into a basket at each step. This is called दौरा में गोर डारब *daura meñ gor dārab* or घर पेसारी *ghar pāsari*.

1351. On entering the dwelling the couple go into the house where the family god is, and worship him. This is called गोर लगारब *gor lagārb*.

1352. As they go into the house, another ceremony, called दुआर छंकार *duār chhenkāi*, is performed. In this the bridegroom's sister

demands a present, and when it is given or promised she allows them to pass.

1353. On certain ceremonies performed by Soti Brahmans of East Tirhut.—Different castes and different localities have various marriage customs, but the one just described may fairly be taken as a standard Hindu marriage ceremony. It describes a marriage such as would take place in a well-to-do goala's house in the district of Patna.

1354. The Soti Brahmans of East Tirhut have several curious marriage customs which have existed for many hundred years, some of which will now be noted. The greatest care is kept in keeping up correct genealogies of members of this clan. The genealogical registers are called पंजी *panji* and they are kept up by hereditary genealogists called पंजियार *panjiyār*. Once a year or oftener there are great meetings of these Brahmans at Saurath, near Madhubani, and other places, where the *panjiyārs* assemble and write up the registers. They also arrange marriages after consulting their registers, and give certificates to the parents certifying that the marriage is lawful, and that the parties are not within prohibited degrees of affinity. These certificates are called अधिकार माला *adhikār māla* or असुजन पत्र *asujan patra*. The settlement of the conditions of marriage is called सिद्धान्त *sidhānt*.

1355. When the bride is of equal or higher caste than the bridegroom, the parties meet in a distant place away from both their homes, and the conditions are proclaimed by the *panjiyārs* present. If, however, the bride is of lower caste, the following procedure is adopted :—

The bride and her family leave their house and going a little distance off erect a मढ़वा *marhwa* for the marriage ceremony. On the day appointed for the wedding, the bridegroom starts from his home with his servants under the pretence that he is going out hunting. None of his relations accompany him, and although they, of course, really know for what he is starting, they pretend to be ignorant. When he arrives within a little distance of the मढ़वा *marhwa*, he stops and then the *sidhānt* is proclaimed. By this time the marriage preparations are ready, and the bride's brother comes to him and conducts him to the appointed place. On his arrival at the door the bride's female relatives, each being called for this purpose a बिधकारी *bidhkari*, catch hold of his nose with one hand, and with the other hold a sheet tied round his neck. In this condition they bring him into the मढ़वा *marhwa*, and there the marriage is performed.

1356. After a time the bridegroom's friends pretend that he has been lost in his hunting expedition, and send a man called the **श्रौत्र** *srautra* to look for him. He returns shortly afterwards, and informs them that the bridegroom has married so and so, whereupon they all fall to and abuse him. After abusing him they change their minds and reward him.

1357. At the marriage a barber ties some paddy in a knot in the bridegroom's waist-cloth (**धोती** *dhōti*). This is called **जनम गेंठि** *janam genthi*. This is not untied until the 'fourth day after' marriage, which is by this sect called the **चतुरथो** *chaturthi*.

1358. Another ceremony is the **दसौत** *dasaut*. In this a professional dancer (**नटुआ** *natua*) comes up to the bridegroom and offers him sham sweetmeats (**लड्डू** *laddu*), in return for which he receives presents. After this the bride and bridegroom go into the **कोहबर** *kohbar* to worship the family god. On the way the bride's female relations set up shops of paltry articles, which the bridegroom is obliged to buy.

1359. Another ceremony is **घसकट्टी** *ghaskatti*. In this the bridegroom cuts some grass for his father-in-law, and in return the latter promises to give him a horse.

CHAPTER IV.—MARRIAGE CEREMONIES AMONGST THE MUSALMĀNS.

1360. The writer is indebted to Kāzi Sayyad Raza Husain of Patna City for the following facts :—

1361. Amongst Musalmans there are two kinds of marriage ceremonies, **शरई** (شرعی) *shara'i* and **उरफी** (عرفی) *urfi*, or religious and ceremonial. The more strict and educated members of the community follow the former, and the common people the latter.

1362. **शरई** (شرعی) *shara'i* marriages are entirely free from ceremonies of any kind. After the betrothal the marriage is performed in strict conformity with the sacred law. The amount of dowry (**महर** (مهر) *mahar*) is not fixed, but depends on the pecuniary circumstances of the parties. Immediately after the marriage, the wife goes to her husband and is settled for life.

1363. **उरफी** (عرفی) *urfi* marriages are not so frequent as they used to be. The spread of education and railways has tended to make people stricter in their religious duties, but, specially amongst the lower

orders, the following ceremonies are still in vogue. In these marriages the dowry (महर (مهر) *mahar*) is always fixed. In the cities it is fixed at one *lakh* of rupees, and in the villages at forty-one thousand rupees and one *dinar*. This is the amount of dowry promised by even the poorest people. It is needless to say that it is never given.

1364. Arranging the preliminaries, निषत्त (نسط) *nisbat*.—

The parents first make themselves acquainted with one another's pecuniary circumstances, and the negotiations are carried on through a female match-maker (मुशाता (مشاطة) *mushāta*). When the preliminaries are settled, a letter of ceremony is sent by the guardian of the boy to the girl's family. This letter is written on red paper, or on white paper sprinkled with red. The carrier of the letter, on arrival at the girl's house, is given *sharbat* to drink, and detained for a day or two. The reply is written on similar paper and returned by him, and this correspondence settles the marriage question. From this time marriage presents are exchanged between the parties, the boy's guardian making the first present. If at this time any women come from the house of the bridegroom on a visit to the bride's house the bride will not show her face to them.

1365. In some places, before the marriage is decided on the girl's guardians first see the boy. This may be done in two ways: either the girl's people send for the boy to their house, and serve him with betel-leaf, and give him rupees or gold *mohars*, or else the guardian of the bride sends some relative to the boy's house. There on his arrival, he is given *sharbat* to drink, and the first thing given him to eat is sweetened rice (मीठा चादर *mītha chāūr*). This relative reports concerning the boy to the girl's guardians.

1366. Betrothal.—This is मंगनौ (منگنی) *mangni*. In this the boy's guardian, after consulting with the other party to the contract, fixes a date, on which he sends presents with considerable ceremony. Large coloured earthen pots are filled with sweetmeats and fruits, and sent with a large party. In some places a suit of clothes is also sent. The pots are carried on the heads of maid-servants, who sing songs when they start and when they approach the bride's house. As soon as they arrive they are given *sharbat* to drink, and while they drink the bride's people sing abusive and obscene songs to them. The persons that supply them with *sharbat* receive a small present. The maid-servants are also given sweetened rice to eat in a dish covered with silver leaves and pieces of fruit. Sometimes they are given sweetmeats to eat first and then dishes prepared with salt. They are

detained for at least one day. When they leave the bride's house on their return journey, they are given presents in money and sometimes suits of clothes. They are also given a plain ring (छक्का *chhaka*) a red handkerchief, and some sweetmeats as presents for the bridegroom.

1367. The letter of promise वादा का रुक्का (واڊا ڪا رڪڪا) *wāda ka rukka*.—When the time of marriage approaches, the parties, either orally or in writing, fix a date for it. Afterwards a customary letter of promise is sent, written on red paper and sprinkled over with pieces of gold or silver leaf. The letter is to the effect that such and such a day has been fixed, and that the writer hopes that it will meet with approval. Amongst poor families, the letter is sent in a bag of red cloth or velvet, together with two betel-nuts, some green grass, one or two pieces of turmeric, and a little rice. Amongst rich families, the letter is sent in a silver or golden box. The box is placed inside an embroidered bag together with the betel-nuts, &c. The whole is sent on a silver plate. The letter is always carried by a barber, who is given a handsome present, consisting of cash, clothes, and utensils by the girl's guardian. The guardian sends a reply either through the same man or through a messenger of his own. A tailor is then sent by the girl's guardian to take the measure of the boy's dress. He also gets a present from the boy's people on going away. The marriage must take place not more than two months after this correspondence.

1368. The going into retirement of the bride and bridegroom मायूँ (مايؤن) *mayun* or माँझा (मांजा) *māñja*.—After the interchange of letters, the bride and bridegroom sit in *māñja*.—The girl puts on a sheet dyed with safflower, and the women of the neighbourhood and her female relations assemble, and rub her with cosmetics (उबटन *ubtan*), singing songs as they do so. From that day the girl sits in a room, and never leaves it except for necessary purposes. She does not see the face of any man,—not even of her father or her brother. She eats only milk and fruits, and every day the barber's wife comes and applies cosmetic to her. In the meantime the boy is undergoing the same treatment. He wears similar dyed garments, is surrounded by females, and cosmetic is rubbed on his body every day. In South Munger he does not thus go into retirement.

1369. The ceremony of the grindstone—चक्की *chakki*—and the washing of the pulse—हाल धोई (ڊال ڏوي) *dāl shoī* or हाल धोई *dal dhoī*

Two or three weeks before the marriage a grindstone is put in one of the rooms of the female apartments of both the houses, which has been previously well cleaned. The following day a number of women assemble and singing, accompany the maid-servants who carry some *mung* (*phaseolus mungo*) to a well or river. Arrived there, they joke and sprinkle water on each other, while washing the grain. They then bring it back in the same way. It is dried in the sun, and ground into flour on the grindstone by seven women whose husbands are alive (सोहागिनि *sohāgini*). It is then made into a dish called बरौ *bari* for the ceremony of कंदूरी (کندوری) *kandūri* (see § 1377).

1370. The cutting of the clothes.—This is called किता पारचा (کیتا پارچہ) *kita pārcha*, and takes place in the bridegroom's house. Men and women are invited, songs are sung, and the tailor cuts out the marriage dress of the bride. When it is cut, all the men present congratulate the boy's guardian, and give the tailor a small present.

1371. A similar ceremony takes place in the bride's house on the day of the marriage procession. There the bridegroom's wedding garment is prepared, and when it is being despatched to him the male friends of the family assemble under a canopy in the female quarters. A few stitches purposely left unfinished in the bridegroom's drawers are then completed by the tailor, who gets some small fees from those present. This ceremony is called साज (or, in South Munger, जामा) वच्छोतब (ساز بیوتا) *sāz* (or *jāma*) *beotab*.

1372. The vigil.—रतजगा *ratjagga*.—This ceremony takes place in the houses of both parties. A spot in the house is washed, and a small wooden stool is placed therein. A new water-pot is placed on it and is covered over with a new earthen cover. A red handkerchief is then tied on it. A garland of flowers is then placed round the neck of the pot, sweetmeats are cooked, and hymns sung entreating God to bless the bride and bridegroom. The women sit up the whole night near the water-pot, thereby intending to keep God awake. At dawn the sweetmeats and रिहम (رہم) *rihum** and *sharbat* are offered to God. They are then distributed among the people.

1373. The erection of the canopy.—बायाबन्दी (سایہ بندی) *saya-bandi*) or मंटवा *manrhua*.—This takes place the day after the last ceremony. A canopy with four bamboo poles is erected in the female quarters. First, brown sugar is offered to the saint named *Shakarganj*, and then garlands are tied to each pole of the canopy. When the ropes of the canopy are being tied, the sister of the bride or bridegroom,

* Rice-flour mixed with clarified butter, sugar, and milk, and made into balls.

or any near female relation of the father of either, comes in and stops the work. The persons employed are not allowed to proceed till they have promised to pay her a sum of money. When the canopy has been safely erected, a paste of sandal powder is rubbed on the faces of those present. In some places, after the erection of the canopy, a goat or a cow is sacrificed in memory of the saint Shaikh Abdul Qādir Jilani, (شیخ عبدالقادر جیلانی). The flesh of the animal sacrificed is cooked on the spot where it was killed, with rice and gram, in new earthen pots. When cooked, it is offered in the name of the saint, and then eaten.

1374. The same night another ceremony takes place. A potter is ordered to make a small water-pot. This is coloured and painted with figures of horses and elephants. It is called कलसा *kalsa*. It is placed in the courtyard and covered with an earthen cover, on which ears of rice and mango leaves are put. A four-wicked lamp (चौमुख *chaumukh*) is kept burning on it every night. This pot is neither opened nor removed till the marriage ceremony is over. When it is first deposited, the women sing a song over it, the purport of which is, "We have shut up storm, rain, serpents, scorpions, and worms herein."

1375. On the same night another ceremony, called चिहल तन (چهل تن) *chihal tan* (forty-persons), takes place. A number of beggars who play the drum and fiddle are invited, and towards the end of the night a pit, four or five feet wide and two or three feet deep, is dug under the canopy. In this pit large billets of wood are burnt, while the beggars play and sing hymns in honour of the same. When the fire begins to burn brightly they one by one fall upon it and extinguish it with their bare feet. Sometimes they carry the bridegroom in their arms while performing the ceremony. When it is over, fried gram and fried wheat mixed with sugar are offered to the forty saints.

1376. The song of Balaṁmiyan.—This is called पीर का बंजा (پیر کا بنجا) *pir ka naija*, or बाले मीर्या (بال میان) *lalai miyan*. Next day the females of the neighbourhood are invited; a spot is washed beneath the canopy, and the green branch of a mango tree with leaves on it (or sometimes simply a wooden stick 3 or 4 feet high) is erected therein. A red handkerchief dyed with safflower is spread over it. The women then sing the song of *Bālai Miyaṅ*. At the same time an अंखिया *ankhiya** is put in a new earthen pot, offered to the saint, and then distributed to the people

* A kind of cake made of wheat-flour and rice-flour and boiled in water. It is shaped like the eye, *ankhi*: hence its name.

1377. Offering to deceased elders.—This is called कंदूरी (कंदूरी) *kandūri* or बीबी के सदनक (بی بی کی صحنک) *bibi ke sohnak*, and takes place on the same night as the last ceremony. An earthen fire-place (चूल्हा *chūlha*) is prepared at home and placed beneath the canopy. The maid-servants go singing to fetch water, carrying several water-pots covered with red cloth, and accompanied by musical instruments. They must be married women of good character; they may not be widows, or women who have married twice. In the water which they bring, rice, gram, mung (*phaseolus mungo*), fruits of the egg-plant, and pumpkins, &c., are cooked. When cooked, first the rice is distributed on earthen plates, then on it the pulse, then a little tyre prepared specially for the occasion, and then the vegetables and cakes. On each plate one betel-leaf and one garland is laid. In some places only rice, curds, and sugar, are put on the plate, and this is called मीठी कंदूरी *mīthi kandūri*. These plates are prepared in great number, and have been previously kept in a room washed for the purpose. Then the plates are offered, first one in the name of the prophet, then one in the name of his daughter *Bibi Fatma* (فاطمہ), then one each in the names of many saints, and then one each in the names of the deceased members of the family, so far as they can be remembered. Great care is taken to make offerings in the name of all of the last. After this the females of the neighbourhood and those related to the family who have been invited assemble in a place in the courtyard (आंगन *āngan*) of the house, which has been well washed for the occasion, and sing songs in the praise of *Bibi Fatma*, and eat the offerings. No woman who has been married twice, or who is unchaste dare eat out of these sacred plates.

1378. The anointing.—तेल चढाव *tel charhāēb*.—This takes place in the houses of both the bride and bridegroom the day after the last ceremony. Each is made to kneel down on a wooden bench (चौकी *chauki*), and a yellow cloth is thrown over him or her. Then seven married women (सोहागिनी *sohāgini*) tie up seven cakes (सुहाली *suhāli** and पीठा *pīṭha*) in a yellow handkerchief, and wave it round their heads. Then they anoint the whole body of the bride or bridegroom with oil. A small bundle is made up of mustard seeds tied up in a piece of yellow cloth, and then tied on the arm of the bride or bridegroom. This is called कंगना बाँधव *kangna bāndhab*.

* A cake made of flour and turmeric and fried in clarified butter.

1379. The marriage procession.—This is बरियात *bariyāt*, &c., as amongst Hindus; see § 1290. When the time for the departure of the bridegroom's marriage procession draws near, the maid-servants of the bridegroom's house go out, singing songs, to fetch water. On their return they are stopped at the gate by the musicians, who refuse to let them pass till a present has been made to them. The water is placed under the canopy, where also a small stool is placed. The male members of the family assemble there, and, as songs are sung, the brother-in-law of the boy, or any near relative, digs a pit there. This is called 'digging a pond,' पोखरा खोदब *pokhra khodab*. He also gets a present for doing this. The bridegroom then bathes at this place, and puts on his wedding garments, consisting of (a) coloured drawers, (b) a kind of overcoat (जामा (جاما) *jāma*) dyed with the safflower, or made of एकरङ्गा *ekranga* or of brocade (असावरी (اساوری) *asāwari*), (c) a white turban covered with a red cloth, or a red turban, (d) a garland of flowers, and (e) a handkerchief carried in the hand. He then mounts on horseback, and visits first the grave of some saint, where he makes an offering of sweetmeats, and then the village *imāmbāra* (इमामबाड़ा (امام بازار),* where he makes a similar offering. He then starts for the bride's house, and on approaching it he pays similar visits to the tombs of saints and the *imāmbāra* there. In the meantime the bride has also bathed, put off her सन्नी *mānjha* dress, and put on another which has been prepared either in her own house or in that of a relative.

1380. When the time for the arrival of the bridegroom approaches, the bride's maid-servants set out on the road on which it will come, carrying with them rice soaked in water and a newly-made ladle (दोड़ *doḍ*), to which is tied a piece of red cloth. They stop at a well or a river, lay the ladle down on the ground, and cross over it one by one, eating the rice as they do so. They then dig up a चिरचिरा *chirchirā* shrub which they had previously noted, and carry it home, singing songs. The root of the tree is ground up and made into pills, which are administered to the bridegroom on the night of the जलवा *jalwa* (§ 1384).

1381. The sending of presents.—This is called साचक (ساقق) *sāchak*. Before the arrival of the marriage procession a बरी *bari* is sent

* An *imāmbāra* is, according to Bihar tradition, a building erected in honour of the celebrated martyr Imām Hassan, the grandson of Muhammad.

† *Achyranthus aspera*, said to be of sovereign virtue to one bitten by a venomous reptile or stung by a scorpion, &c.

to the bride's house. This word has two meanings, viz. (1) a dish of cooked pulse, and (2) that here referred to,—all the following presents taken together. It consists of :—

- (1) Dresses for the bride, of from one to twenty-five suits. The first suit, or wedding dress (रीत के जोड़ा *rīt ke jora*), is also called the शाहाना (شاهانه) *shāhāna* or royal suit. It is not worn after the fourth day of the ceremony. It consists of a pair of long drawers of satin cloth and a जामा *jāma* (see above) of brocade, *tasar* silk, or एकरङ्गा *ekranga*. A second suit, of also of fine materials, for the fourth day is called the चौथी के जोड़ा *chauthī ke jora*; and a third suit, for the tenth day, दसहरा के जोड़ा *dasahra ke jora*. Each suit is of less value than the preceding one.
- (2) The chaplet, सिहरा (سیرا) *sihra*, for the bride.
- (3) Some raw thread dyed with safflower. This is called नाड़ा *nāra* or कलवा (کلاوا) *kalāwa*, and varies in amount from one or two *chhatanks* to a maund.
- (4) Some otto of spices, सोहाग के अतर (سوهاگ کا اتر) *sohāg ke atar*.
- (5) Sweet-scented oil.
- (6) A cone-shaped basket (called सोहाग पूरा *sohāg pūra*) of bamboo, covered with red paper and containing छलछलवा *chhalchhabela*, नगर मोथा *nagr motha*, बाख छड़ *bāl chhar*, the bark of the bay-tree (तज *taṛ*), cardamoms, sandal-wood, grains of musk, nutmeg, mace, saffron, cassia, turmeric, &c.
- (7) Sweetmeats.
- (8) Fruits viz. almonds, pistachios, grapes, dates, cocoa-nut kernel, &c.
- (9) Spices for betel.
- (10) Fifty-two water-pots. These are small in size and are gaily coloured. In each a little rice, some betel-nuts and some mango-leaves, are put.

These things are carried on the heads of maid-servants in procession in trays, accompanied by torches, music, and fireworks. First comes a large tray carrying the royal robes, then small trays, on each of which is placed another suit, and then the rest. The whole is covered by a long piece of cloth called दलझकना *daljhaṅka*.

1382. In the meantime the bridegroom's dress is despatched from the bride's house, with a tailor, to meet the procession. The dress consists of a red जामा *jāma* (see above), long drawers of silk often worked with gold and silver flowers, a turban covered with a red handkerchief on which is laid a garland, and over this a very thin handkerchief, called मक्कना (مقنع) *muqna* or veil, and a red handkerchief for him to carry in his hand. When the bridegroom is clothed in this by the tailor, he gives the clothes in which he has travelled so far to the barber, who follows the bridegroom, carrying an umbrella over his head. Then the ceremony of निकाह (نکاح) *nikah* or religious marriage is performed, and dates and sweetmeats distributed to the assembled guests.

1383. After this the bridegroom goes on horseback to the bride's house with great pomp, accompanied by a large party of men with torches, fireworks, and music. When they reach the house, all the men remain standing outside, while the bridegroom enters the female quarters of the house either on foot or horseback. There he sits on a wooden stool (which is given him in dowry), and his mother-in-law (or if she be dead, some other female relation of the bride) comes to him carrying a plate containing a small lamp made of flour and a little अरवा *arwa* rice. She warms her hand at the lamp, and then touches the cheek of the bridegroom. While she is doing this, a woman comes and whispers in his ear the following Hindi verse "सोने में सोहागा, सूई में तागा । ओ दुलहा का मन दुलहिन से लागा ॥ *sone men sohāga, sūi men tāga o dulha ka man, dulhin se lāga, i.e., borax* in gold, a thread in a needle, and the bridegroom fell in love with the bride.*" Then six married females (सोहागिनी *sohāgini*) and the mother-in-law alternately touch the cheeks of the bridegroom with the अरवा *arwa* rice. He is then given some *sharbat* to drink. This is prepared in various ways : sometimes the wet hair of the bride after she has bathed is dipped into it, sometimes a small piece of sugar is put into her hand till it becomes moist with the perspiration, and then the *sharbat* is made of it, and sometimes it is made of a piece of sugar which she has taken into her mouth and crushed between her teeth. Then the bridegroom stands on the wooden stool, and a maid-servant carries in the bride in her arms, and touches the back of the bridegroom with her feet, and takes her away : then the bridegroom returns to his own party.

* Borax is a flux for melting gold.

1384. The जलवा *jalwa*.—The day after the arrival of the procession, milk, a dish called मलीदा (مالیدة) *malīda* or sweetmeats, and *sharbat*, are sent from the house of the bride to the bridegroom's party. The मलीदा *malīda* or sweetmeats are put into the milk and drunk by the bridegroom out of a cup of silver or copper, which is given to him afterwards in dowry. Then the others drink it. The same evening maid-servants come from the bride's house singing songs, and take away the procession umbrella, and under its shade seven married females grind the spices which came in the सोहाग पूरा *sohāg pūra*, and when ground, apply the powder to the hair of the bride, which they also tie with the नाड़ा *nāra* or string which came at the same time. The scented oil is also applied to her hair. Then the bride puts on the royal dress, a garland of flowers, the chaplet सिहरा (سحر) *sihra*, and a veil, which is thrown over her face. She takes off all the ornaments of her maidenhood, and puts on new ornaments sent her by the guardians of the bridegroom. Black powder (मिस्सी *missi*) is applied to her teeth, and she is adorned in every other practicable way. During the day, it may be added, myrtle leaves have been applied to the soles of her feet to make them red. When she is ready, the bridegroom is sent for and he comes walking, preceded by a maid-servant walking backwards, and carrying a plate on which is a burning lamp, so arranged that the smoke is thrown towards the bridegroom. When he reaches the gate of the female quarter of the house, the mother of the bride, or (if she is dead or a widow,) any other married woman, meets him, and conducts him inside. The manner of doing this varies in different places. Sometimes the mother carries in her hand a plate in which lamps made of flour or silver are burning, and the wicks of which are of red cloth. A small quantity of the red thread (नाड़ा *nāra*) already mentioned is also laid on the plate. She walks backwards with her face towards him, and at every step throws down a piece of thread, and asks the bridegroom to pick it up and lay it on the plate. In this way, and at the same time touching his cheeks with her hand warmed at the lamp, she takes him into the inner yard, under the canopy. In other places the mother-in-law gives him betel to chew, which he bites and throws away.

1385. When the bridegroom comes under the canopy he sits on a wooden stool near a bed. As long as he stays there his sister (or, in her absence, a maid-servant) spreads a portion of her cloth (सारी *sari*) over his head. Then the match-maker (मुशाता (مشاطة) *mushata*) throws a string round his neck, and pulling it gently, refuses to

1. The word is a corruption of the Arabic جلا *jila*.

let it go till she is paid something. A cloth is then hung between the bed and the stool, and the match-maker (who has also had charge of adorning the bride) makes her stand on the bed in such a way that the bridegroom can only see her face. She then places the two hands of the bride on her (the bride's) forehead, and moves the bride's head this way and that way. A coloured handkerchief, in which is tied rice and turmeric, is then given to the bridegroom, who throws it on the bride, and each time he does so he is given a betel leaf in which pieces of the root of the चिरचिरा *chirchira* shrub already mentioned are wrapped up. This moving of the head and throwing of the handkerchief is repeated seven times, and the ceremony is called जलवा देव (جَلْوہ دینا) *jalwa deb*. The bridegroom then sits on the head of the bed, and the match-maker takes off the chaplet and veil from the face of the bride and shows it to the bridegroom, who for this favour gives her a present, and at the same time receives presents from the female relations of the bride. Sometimes, after this is done, a cup containing sandal-wood and a finger-ring of silver, which has a small cup made in the place where there is usually a stone, is given to the bridegroom, who, after dipping the ring into the sandal-wood, touches the forehead of the bride with it. In other places vermilion (सेनुर *senur*) is used instead of sandal-wood.

1386. Then the wife of the bride's brother, i.e., the bridegroom's सारहज (سارہج) *sarhaj*, comes and sits on the bed, and throws little balls of flour at the bridegroom, who does the same to her. This ceremony is called गेंद खेलन *gend khelab*. A maid-servant then carries off the bride in her arms, followed by the bridegroom, who catches hold either of a corner of the bride's sheet (चद्दर *chaddar*) or her finger.

1387. It must be noted that throughout all these ceremonies the bride has kept her eyes shut, and never moves on foot, but is always carried in the arms of a maid servant.

1388. The bride and bridegroom are then made to stand in an outer room (दलान *dalān*) and in the hands of both a little rice is put but the hand of the bride is turned backwards. They are then caused to toss their hands up in the air, by a maid-servant, and thus the rice is scattered through the house, and the bride says at the same time that she is filling the house of her father and mother. The bridegroom also says that he is filling the house of his father and mother-in-law. This ceremony is called घर भरन *ghar bharab*. The bride is then carried

off to a well-furnished room, where the bridegroom takes off her shoes with his own hands.

1389. The *departure of the procession*.—This is **रुखसती** *rukhsati*, and takes place on the third day after the above-mentioned ceremony. The bridegroom is called into the female apartments, and he and the bride are given rice-milk **खीर** (*khir*) to eat. He affects displeasure, and refuses to eat with her. The mother then makes him a present, and he consents to do so. Then the bride and the bridegroom sit together on a carpet, and a small piece of sugar on a betel-leaf is placed first on her head, then on her shoulder, then on the palm of her hand, then on her knees, and lastly on her feet. The bridegroom is pressed to pick up the pieces of sugar from each place with his mouth, or at least with his hands. This ceremony is called **नवात चुनब** *nabāt chūnab*.

1390. When the bridegroom goes off to his own house with the bride, she is carried in the arms of a maid-servant, and keeps her eyes shut till she reaches the court-yard of her husband's house. The sister of the bridegroom first meets her with a jug of water and washes her feet in a plate, which she (the sister) keeps as her perquisite. After this the ceremonies of **घर भरव** *ghar bharav* and **नवात चुनब** *nabāt chūnab* are performed again in the bridegroom's house.

1391. The *ceremony of fourth day*—This is **चौथो** *chauthi* or **चौथारी** *chauthāri*. It takes place on the fourth day after marriage, i.e. on the day after the arrival of the bride and bridegroom at the latter's house. The bridegroom takes off the thread **नाड़ा** *nāra* with which the hair of the bride had been tied. The women of the family then bathe the bride in the female apartments, singing songs at the same time, and the bridegroom himself bathes outside. Sometimes the bridegroom also bathes inside. The bride then puts on her dress made for this day (see § 1381), and the bridegroom also puts on the dress given him by his father-in-law. The bridegroom then enters the female apartment, and joins in the ceremony of **जूआ** *jūa*, or gambling. Seven spotted shells (**चिट्ठी कौड़ी** *chitti kauri*) and a necklace (**चन्दन हार** *chandān hār*) are thrown up in the air. A maid-servant extends the bride's hands, and the bridegroom his own, and both try to catch the falling necklace. The one who succeeds wins the game.

1392. Two or three days after the arrival of the bride in the bridegroom's house people come from her house to take her back. The bride's

younger brother and other relations may form some of the party, but not elders, such as the father or uncles. They bring with them presents of sweetmeats, rice, pulse, a goat, &c., varying in quantity according to means. Two or three days afterwards they return with the bride and bridegroom.

1393. *The ten days' stay.*—This time the bridegroom stays nine or ten days in his father-in-law's house. This stay is called the दसहरा खागा *dasakra khāna*. On their arrival a room is made over to the bridegroom in the female apartments, and the bride is made to walk into this room accompanied by her female relatives and those of her husband all singing songs. This is the first time the bride is allowed to walk since the commencement of the ceremonies. Up to this she has been always carried about. When the bride approaches the bridegroom in this room, he is expected to salute (सलाम *salām*) her. If he does not do so, showers of abuse are poured upon him.

This concludes the wedding ceremonies.

CHAPTER V.—BIRTH CUSTOMS GENERALLY.

1394. An adopted child is amongst Musalmāns मोतमन्ना (موتمانى) *motmanna*. Amongst Hindus he is पालक *pālak*, पोसपुत *posput*, or पोसपालक *pospālak*. Local names are पोसबेटा *posbeta* or पोसबालक *posbalak* in the south-east, and करता पुत्र *karta putr* in East Tirhut. To adopt a child is पोसिया लेब *posiya leb*, गोद लेब *god leb*, or रास पर लेब *rās par leb*.

1395. When a woman cannot suckle her child, owing to pains in and hardness of the breast, she is called थनैलियाही *thanailiyahi*. Inability to suckle on this account is थनैली *thanaili*. When a child is not well nurtured owing to the untimely death of its mother, or to her milk running dry, it is called दुधटुटुआ *dudhtutua* or दुधकटुआ *dudhkatua*. In South Bhagalpur it is कलरा *kalra*.

1396. A seven-months' child is सतवाँस *sātwāns* or सतवाँसा *satwānsa* generally; also सतवाँस *satwānsu* south of the Ganges, सतमास *satmās* in North-East Tirhut, and सतमसुआ *satmasna* in South-East Tirhut and South Bhagalpur. An eight-months' child is अठवाँस *athwāns* generally; also अठवाँस *athwānsu* south of the Ganges, अठमास *athmās* in North-East Tirhut, and अठमसुआ *athmasna* in South Bhagalpur.

1397. An only child is एकलौता *eklauta*; also एकहुला *ekāhula* in Shahabad and एकौनियाँ *ekauniyān* in South Bhagalpur. A first-born child is पहिलौठा *pahilautha*. The youngest child, i.e., the last which a woman has, is called पेटपौकुआ *petponchhua* or कोरपौकुआ *korponchhua*. When a girl is born after three boys (which is considered very lucky), she is called a तैतर *tetar*, and she is even often named तैतरी *tetri*. In the south-east, however, a girl born after two and not after three boys is so called. A child whose elder brother is dead is called मराह *marāchh*, or मरहवा *marachhwa*, or (in South Bhagalpur) मरोह *marochha*, and (in North-East Tirhut) मछई *machhai*. Such children are treated and dressed as girls, sold to the midwife for a few cowries, and brought back again and given opprobrious names, in order to induce the demon of death to think them of small account and not worth killing.

1398. When a woman has a child every year she is बरसाइन *barsāin*, or in South Bhagalpur बरसैनो *barsaino*. A woman with only one child is एकौज *ekaunj*, or to the east काक बन्ना *kāk banjha*, or कौआ बाँझ *kaua bānjh*. The latter name is said to be derived from the children's game of काग दुरस *kāg durus*, or "odd or even." In this game one boy guesses whether another has an odd or even number of cowries in his hand. If he guesses an odd number he says काग *kāg*, or if an even one दुरस *durus*. Hence काग *kāg* means an odd number, and specially 'one.' A barren woman is बाँझ *bānjh*, बाँझ बहिला *banjh bahila*, or (in the south-west) बाँझिन *bānjhin*. A woman after delivery, until the purificatory ceremonies are performed, is अलवाँती *alwānti* or परसौती *parsauti*. The lying-in-room is north of the Ganges सोइरी *soiri*, and to the east also सोएर *soer*. South of the Ganges it is सौर *saur*, सौरी *sauri*, or जच्छा खाना *jachchā khāna*. In this a fire is kept burning for ten days after the woman's delivery. This fire is known to the north-east as अगिवादी *agiyāsi*, and in South Bhagalpur as पोड़ा *pōra*. Elsewhere it is पसंगी *pasanghi*, with a variant पसंगी *pasangi* in the south-west and in South Munger.

1399. The presents given to a woman in a state of pregnancy are known as सघोर *sadhōr*. In South Bhagalpur such presents are given after delivery, and are called सठोरा *sathōra*. अछवानो *achhwāni* is caudle given to a lying-in woman to produce milk. It is also called सोठौर *sothaur* in the north-east and सौठौरा *sonthaura* in Gaya and the south-west. Another name current in the north-east is

अधरसी *adhrassi*; in South Munger it is कदवा *kadwa*, and in South Bhagalpur आदो गूड़ *ādo gūr*. The longing of a pregnant woman is दोहद *dohad* or मनचलन *manchalāb*. The earthen cakes which she is fond of eating when in this condition are called खपड़ा *khapra*.

CUAPTER VI.—CEREMONIES PECULIAR TO THE BIRTH OF A HINDU CHILD.

1400. When the labour pains commence, the चमाइनि *chamāini* or चमेनी *chamaini* i.e., the native midwife, is sent for. She is also called डगरिन or डगरिन *dayrin*. On her arrival she puts a finger-mark (टीका *tika*) of vermilion on the wall. This ceremony is called सोरारी *sorāri*, and is supposed to hasten the delivery of the child. As soon as the child is born, the midwife washes the forelock (लट *lat*) and feet (गोर *gor*) of the mother, which operations are called लटघोआइ *latdhoāi* and गोरघोआइ *gordhoāi* respectively. She gets a fee (नेग *neg*) for doing this. The child's navel-string (नार *nār*) is then cut. If the child is a मराह *marāchh* (or मराहवा *marachhwa*), i.e., if the child which was born before it from the same mother is dead, the navel-string is all thrown away. Otherwise it is buried in the floor of the lying-in room, and over it the fire (पसंघी *pāsanghi*) is placed. The latter is called in South Bhagalpur पसनी *pasni* or घूर *ghūr*. The child's body is then rubbed with कोठवार *kothwār*, which is the dust of a sun-dried granary (कोठी *kothi*), in order to take off the foetal excretion (जावर *jāwar* or जौवर *jāmwar*). The midwife's fee for cutting the navel-string is नारकटाइ *narkatāi* or नरकटाइ *narkatāi*.

1401. When the child's body has been thus rubbed with dust, it is bathed in lukewarm water, and then the midwife throws it up in the air and catches it again five times. This is called लरिका लोकाएव *larika lokāēb*. At the same time another woman strikes a brass dish (घारो बजाएव *thāri bajāēb*), and the mother holds in her hand a handful (अंजुरी *anjuri*) of grain, which last is the perquisite of the midwife. The after-birth (लिज्जड़ी *lijhri* or नारपुरेन *nār purain*),* &c., is then thrown away in a vessel called खपरौर *khapraur* or (in Gaya) खपरौड़ी *khaprauri*, for which the midwife receives a fee called खपरौर फेंकार *khapraur phenkāi*.

1402. Two or three days after the birth, when the प्रोहित *prohit* or family priest has fixed on a lucky day, the ceremony of नहान

* The after-birth of an animal, as distinguished from that of a human being, is झार *jhar* or झार *jhār*.

nahāwan is performed. This consists in नीम *nīm* (*azadirachta Indica*) leaves being boiled in water, and both the mother and child being bathed with the decoction. Then a handful of seeds of राई *rāi* (mustard, *sinapis racemosa*) and जैवंदन *jeñwāñin* (dill, *ligusticum ajowan*) is waved (निक्कावर करब *nichhāwar karab* or औक्कब *aunchhab*) round the mother's head and thrown into an earthen cup containing fire. When the seeds are consumed, the cup is upset, and the mother breaks it with her left foot. Then she sits with grain in her hand, while the brass dish is again beaten, and the midwife again throws the child five times in the air. This all takes place in the court-yard of the house, and is done to avert the evil eye. It is the first day on which the mother comes out of the lying-in chamber. The same day this chamber is plastered over with fresh mud, amongst the rich by a maid-servant, and amongst the lower classes by the husband's sister ननद (*nanad*), who gets a fee for this, called सोइरौ लिपाइ *soiri lipāi* or (south of the Ganges) सौर लिपाइ *saur lipāi*. The same day the washerman takes away the lying-in clothes (छूतका के कपड़ा *chhutha ke kapra*), and washes them. His fee for this is called छूतका *chhutka*.*

1403. The next day after bathing, the barber pares the mother's nails, which ceremony is called नोहटुङ्गी *nohtungi* or नहटुङ्गी *nahtungi*, and his fee is known as नोहटुंगाइ *nohtungāi*.

1404. On the seventh or eighth day, when the mother is first able to eat rice, the ceremony of खेंदौ जोड़ाख *kheñrhi jorāb* is performed. A hole is dug in the ground, into which milk and water are poured. The mother sits close to it, and eats her first dish of cooked rice. From this day collyrium (काजर *kājar*) is put on the child's eyes. Before this, when oil was rubbed on the child's body, the child has been laid on its back during the operation, but henceforward it is laid on its face for the application. From this day, also, the mother gets a bed to sleep on. Upto this day she had been fed only on caudle and on a mixture of oil, turmeric, and molasses (हरदी गूर *hardi gūr*).

1405. On the twelfth day the ceremonies of दोनौ भाँकब *doni jhānkab* and छठौ *chhatthi* are performed. Sometimes the latter ceremony is omitted. In the former, five दोनौ *donni* or दोना *dona*, which are a kind of platter, are prepared of leaves of the jack-tree (कटहर *kathar*). In these cakes (पूरी *pūri*), rice milk (खीर *kkir*), &c., are placed. Sometimes the leaf platters are omitted, and rice milk, &c., is simply laid

* The washerman caste is considered an unclean one because its members touch these garments.

on the ground over the cakes. Worship is then performed, and the articles eaten.

1406. The छठी *chhathi* or छट्ठी *chhatthi* ceremony is also called in Tirhut छठियार *chhathiyār* or छठि *chhatthi*. As its name indicates, it should properly be performed on the sixth day after birth, but this rarely occurs now-a-days. When it is held on the twelfth day it is also called बरही *barhi*. In this ceremony a kind of square marked with diagonals and made of cowdung is fastened on the wall. At every corner and intersection cowries are fastened, and the whole is painted with vermilion, and cakes, &c., are laid before it. The child is then oiled, has collyrium applied to its eyes, is wrapped up in a cloth, and placed before it. It is then dressed in new clothes, and rings (करा *kara*) are put upon its arms and feet for the first time, and some money put into its hand. On this day also the child is named, and the relatives are fed.

1407. The ceremony of purification performed on the fortieth day after birth is called छिन्ना *chhilla*. In South Munger a similar ceremony takes place on the twentieth day, and is called बसदौरी *basdawri*. The ceremony of first feeding the child with rice is called अनपरासन *anprāsan*, also (south of the Ganges) खिरखियार *khirkhiyār* and खिरचटार *khirchatāi*. In Gaya it is निमक चसी *nimak chasi*, and in South Munger चटावन *chatāwan*.

CHAPTER VII.—BIRTH CUSTOMS AMONGST MUSALMĀNS.

1408. The navel string (नार *nār*) is cut by a चमनौ *chamaini*, and the child is then bathed गोसल करारब (غسل کرنا) *gosal karāeb*. Sweetmeats are then consecrated (नियाज करब (نیاز کرنا) *niyāj karab*) in the court-yard by the male members of the family, and the milk of a respectable and virtuous woman is given to the child in a shell (सितुहा *situha*). This ceremony is called दुधपिलाइ *dudhpilai*. The people are then called to prayers by striking a brass pan (धारी *thāri*) with a stick, and this custom is called बन सलवात (بن صلاوات) *ban salwāt*. In South Munger it is called बांग सलवात *bāng salwāt*.

1409. The lying-in room, in which the mother (परसौती *parsauti*) is, is always kept warm with an अंगेठी *angethi* or moveable stove, and is called सौरी *sauri*, &c.; see § 1398. Caudle (अक़्वानी *achhwāni*) is given to her to produce milk, and oil mixed with turmeric and molasses is given to her to make her strong. This last mixture is called हर्दो गूर *hardi*

gūr. Until milk flows in the mother's breasts, the child is wet-nursed with the milk of the woman whose milk was given to it immediately after it was born.

1410. On the third day the mother and the child are bathed and dressed in new clothes, and the women of the neighbourhood come and sing songs, and receive oil and vermilion. Up to this the mother has had nothing to eat except the caudle and the mixture already mentioned, but now she is allowed to eat food and to sleep on a bed.

1411. On the same day the washerman takes away the lying-in garments, and the barber pares the mother's nails and shaves the child. The former operation is called नहदुङ्गी *nahtungi*, and the latter बाल तराशी (بال تراشي) *bāl tarāshi*.

1412. The fees of the midwife (चमेनी *chamāni*), of the washerman, and of the barber, are all known as परसौती के कमाई *parsauti ke kamāi*.

1413. On the same day the lying-in room is plastered over with mud plaster. This operation is known as सोएर लिपाइ *soēr lipāi*.

1414. On the fortieth day the consecration ceremony (नियाज (یاز) *niyāj*) is again performed, and the relations are fed.

1415. Circumcision is खतना *khatna* or सुन्नत *sunnat*. See also § 386.

CHAPTER VIII.—DISPOSAL OF THE DEAD AMONGST THE HINDUS.

1416. The burning of a corpse is दाह देव *dāh deb*, आगि देव *āgi deb*, दाघ करव *dagadh karab*, or जारव *jārab*. In North-East Tirhut it is also संस्कार देव *sanskār deb*, and in the south-east जराएव *jarāēb*. When a Hindu dies he is taken out of the house and placed on a bier. A bier is रन्थी *ranthi* generally; also टिकठी *tikthi* in South-West Shahabad, टाटी *tati* in the east generally, ठाठ *dhath* in North-East Tirhut, फड़की *pharkī* in South-East Tirhut, and चचरी *chachri* in South Bhagalpur. Sometimes he is simply placed on a bed (चरपाइ *charpāi* or खटिया *khatiya*). Four men, who are called मजिल ले जानिहार *majil le jānihār*, or in South Bhagalpur कनकठिया *kankathiya*, carry the bier on their shoulders and set it down on the ground outside the village. This is called नगर बिसरान *nagar bisarān*, and is done in order that the people who are to accompany the corpse (who are called मजिलिहा *majiliha*) may collect.

1417. After the departure of the corpse from the house the walls of the latter are plastered over with fresh plaster, and outside it are placed a stone, cowdung, iron, fire, and water for the मजलिहा *majiliha* to touch on their return from the cremation.

1418. The four men who carried the bier take it on, when the people have collected, to the place of cremation on the bank of a river. This place is called अस्मान *asmasān*, or मुरहट्टी *murdhatti* north of the Ganges. In North-East Tirhut it is समसान *samsān*. South of the Ganges it is चिरार *chirār* or चिरारी *chirāri*, or to the South-East मरघट्टी *marghatti* or मुरघटिया *murghatiya*. In East Tirhut it is also called मरघट *marghat* or मुरघट्टी *murghatti*. They then bathe the corps (नहवायेब *nahwāēb* or अस्नान कराएब *asnān karāēb*). The heir or chief mourner (करता *karta*) then has his head, beard, and moustaches shaved (भद्र कराएब *bhadr karāēb*), and puts on a dress of mourning (उतरी *utri* or कफनी *kaphni*). He then dresses the corpse in new clothes, viz. a waist-cloth (कच्छा *kachchha*) and a sheet, washes its mouth, and then with the assistance of the other men places it on the funeral pile. To dress a corpse in this way is कफनाएब *kaphnāēb*.

1419. A funeral pile is चिता *chita* generally, also चैती *chaiti* in Gaya and सारा *sāra* in Patna and the south-east. To prepare it a trench is dug in the form of a cross and four pointed logs (खूँटा *khūnta*) are driven into the ground at each end, and between them the logs of wood are piled. When the corpse is placed on the pile, the chief mourner (करता *karta*) anoints its mouth with a mixture of गुग्गुल *gugul* (gum of the *amyris agallocha*), barley, incense (धूप *dhūp*), water-nut (मखाना *makhāna*), honey, sesamum, and sweetmeats. He then buys fire (आगि मोल लेब *āgi mol leb*) from a डोम *Dom* (some, however take fire from the house), and with it lights a long torch (जूका *lūka*). He then walks round the corpse five times, touches its lips each time with fire (पंचकरमा *panchkarma*), and sets fire to the pile (दगध करब *dagadh karab*). When the body is nearly burnt, each of the persons present throws five sticks into the fire. These are known as पंचकटिया *panchkathiya* north of the Ganges; in Gaya and the south-west they are पंचआगि *panchāgi* or पंचआगिन *panchagin*; in Patna they are पंचककड़ी *panchkakri*; and in the south-east as पंचकाठ *panchkāth* or पंचकाठी *panchkāthi*. When the body is nearly all consumed, the fire is put out (पानी देब *pāni deb*) with handfuls of water, and the remaining small unburnt portion is thrown into the river for fishes and tortoises (मच्छा खा *machchha kha*). They then wash the place where the body

was burnt, and the chief mourner (करता *karta*) plants a *tulsi* tree near by, and writes on the ground the words राम राम *rām rām*.

1420. They then bathe at another landing-place (घाट *ghāt*) and sit down. Then the करता *karta* gets up first and walks towards home, followed by the others. When they arrive at the door of the house, they touch the stone, cowdung, iron, fire and water already mentioned, and then their left ears, each with the little finger of his left hand. This ceremony is called कन काठी उतारब *kān kāthi utārāb*. They then separate. Some castes, however, instead of performing this ceremony, simply bite a piece of bitter *nim* leaf, and then go home.

1421. Offerings are sometimes made to the manes at the time of cremation, and these are called in South Tirhut अस्मसान पूजा *asmasān pūja*, or पंचपिंडा *pañchpinda*.

1422. The day after the funeral the करता *karta* goes to the place of cremation, and pours on the site of the pile a little fresh milk. This is called चिता सेराब *chita serāb*. He then comes to the village *pīpal* tree, where he finds the barber and the family priest (परोहित *parohit*) waiting for him. The former has some fresh milk, and an earthen vessel (कंठिया *kantiya*) carried in a sling (सिक्कर *sikkar*) or मूंज *mūnj* rope. There is a hole in the bottom of the pot, partially stopped up with a plug. The *karta* hangs this up on a branch of the tree, so that its contents will drip out through the hole on to the root. He then fills it with milk and water and covers the vessel with an earthen cup (ढकनी *dhakni*). He then goes round the tree three times, and goes home. The whole of this ceremony is called घण्ट टांगब *ghant tāngāb*. On reaching home he feeds his relatives with rice-milk and *urid pulse*, and himself eats off a potsherd (खपरी *khapri*). Before commencing to eat, each person places a small quantity of rice and milk from his platter (पत्ताल *pattāl*) apart on another platter. This is called रुआह काटब *ruāh kārahāb*, and the whole ceremony is called दुधमुंह *dudhmuñh* or दुधमुँही *dudhmuñhi*, and also दुधी *dudhi* in South-East Tirhut.

1423. The same evening and every evening up to the tenth day (दसवाँ *daswān*) after the death the करता *karta* lights a lamp made of mud and placed on the top of a stick. The first day it is placed at the spot where the deceased died. The second day at a little distance from it, towards the door. The third day further off again, and so on, it being arranged that on the evening of the tenth day it reaches the spot outside the door where the five articles (stone, cowdung, iron, fire, and water) were placed,

This rite is called *दीया बाती diya bāti*, or (in East Tirhut) *सुख राति sukh rati*, and in Patna *चिराग बत्ती chirāg batti*. Up to the tenth day the *करता kurta* every day after bathing throws into the river or the well a handful of sesamum (*तिल til*) mixed with rice and water. This is called *तिलान्जुर देव tilanjur dab*.

1424. On the third day after the death the rite of *तिराती tirāti* is performed, and in South-East Tirhut, on the fourth day, the *अथसंचन athsanchan*. On the seventh day is performed the *सतनहाएव satnahāēb*. In this the male members of the family touch oil and oli-cake (*खरी khari*) and then bathe. When they return, the females do the same and on their return to the house they put oil and vermilion on their heads, and a little gram soaked in water (*अकुरी akuri*) is given to each.

1425. On the tenth day is performed the rite of *दसकरम das karm*, also called *दसवाँ daswān*, and in Tirhut *दसगातर dasgātr*, and in North-West Tirhut *दसाही dasāhi*. On this occasion the male relatives shave their heads, and those who are sons of the deceased their moustaches also. Then the Brahman who performs such obsequies, and who is called *कण्टाहा kantāha* or *महाबाहन mahabāhan*, comes and performs the ceremony of making obsequial offerings *पिंडा पराएव pinda parāēb*. If the deceased is a male this Brāhman gets as a fee all the requirements of a man (clothes, bed, shoes, umbrella, fan, dishes, lota, &c.), and, if a woman, all those of a woman. On the eleventh day offerings (*पिंडा pinda*) are again made.

1426. Brāhmans are then feasted. This is called *ब्रमभोज brambhaj* *भोज bhoj*, or *कारज kāraj*. Amongst Brāhmans this takes place on the 13th day after the death, amongst Rajpūts on the 14th day, amongst Vaisyas and amongst some Sūdras on the 16th day, and amongst other Sūdras after the expiry of a month. The ceremony is as follows:—In the day-time, the *परोहित prohit* or family priest performs the *पिंडा pinda* ceremony, and after it the *करता karta* sits on a square marked on the ground (*चौका chauka*). A new turban is tied round his head, and he is dressed in new clothes. This is called *पगड़ी बंधाएव pagri banhāēb*. The relatives also put into his hand an offering of money, called *नेवता neota*. Brāhmans are then fed (*ब्रह्मण जेवनार brāhman jeonār*). Afterwards, in the evening, the caste brotherhood are fed. On this day the widow of the deceased is clothed in her widow garments, which are known as *रङ्गसारी raṅg sārī*, or (in Tirhut) *रङ्गवार raṅgsār*. Amongst the upper castes this is a white cloth, but amongst the lower ones it is a coloured one.

1427. In the case of the death of a male, पिछा *pinda* ceremonies are performed six months and a year after death: the first is called छमासो *chhamasi*, and the second बरखो *barkhi*. When, however, a marriage has to be celebrated in the family, the ceremony is performed three months after death, and is called तिनपखी के पिछा *tinpakhī ke pinda*. On all these occasions also Brāhmans and the caste brotherhood are fed.

1428. When all the funeral ceremonies have been performed in the orthodox way, they are called किरिया करम *kirīya karm*. When the body is merely thrown into a running stream, it is called परवाह *parwāh* or जलपरवाह *jalparwāh*. On five days in the month a body must be burnt with five effigies of कुस *kus* grass (*poa cynosuroides*). These images are known as कुसपुत्र *kusputr*, and the days as पंचक *panchak* or पचका *pachka*. In the south-east they are पचक *pachchak*. The visit of the women to condole after a death is मुँह देखव *muñh dekhav*, पुछारी *puchhari*, or पुछारो *puchhāro*.

1429. Some Hindu and semi-Hindu sects and castes bury their dead. The principal of these are *Kabirhas* (कबिरहा *kabirha*), Saiva mendicants (अतीथ *atīth* or सन्यासी *sanyasi*), Sib Nārāinis (सिवनारै नौ *sib naraini*), and *Mushars* (मुसहर *mushar*). To be buried is समाधि (or समाध) लेव *samādhi* (or *samādh*) *leb*, and to bury is मिट्टी देव *mitti deb* or समाध में बैसाव *samādh meñ baisāb*. The body is bathed and dressed in new clothes, the necklace (कण्ठी *kanthi*) and sectarian mark (तिलक *tilak*) are put on his neck and forehead respectively, and he is seated in the grave facing the north with the feet crossed under the buttocks (पलथी बैसव *palthi baisab*) and with cakes in his hand.

CHAPTER IX.—DISPOSAL OF THE DEAD AMONGST MUSALMANS.

1430. The corpse immediately after death is taken out into the verandah (साएबान *sāebān*) or court-yard (आंगन *āngan*). It is stripped and a new waist-cloth (लूंगो *lungi* or लुङ्गो *lūngi*) is put on it. It is then washed (गोसल कराव *gosal karāeb*). The man who washes has a kind of bag (called साफी *sāfi*) on his hand, with which he wipes the corpse. He then performs the ceremonial ablution of the corpse (वजु कराव *waju karāeb*). This consists in cleaning its teeth, washing its hands, inside of the mouth, forehead, face, arms, and feet. He then dries it with a clean

साफ़ी (صافى) *sāfi*. The waist-cloth is then taken off as unclean, and is given to the barber, who attends to call the relations, and when they are assembled, to look after their refreshment. A fresh waist-cloth is then put upon the corpse. Amongst the *Sunnis* this washing is generally done by friends of the deceased, but amongst *Shias* there is a special class of men who perform this work. The water with which the corpse is washed has been boiled with leaves of the बैर *bair* tree (*zizyphus jujuba*), and to this plain water is added. This washing is said to preserve the corpse from decay for a short time.

1431. A sheet is now taken, and a hole torn in the middle, through which the head of the corpse is put. The rest of the sheet hangs down before and behind. It is called झूल *jhūl* or कफनी (کفنی) *kaphni*. The corpse is then laid on a bed (चारपाई *chār-pāi*), decently covered with a sheet, and taken to the grave-yard, which is known as कबरिस्तान (قبرستان) *kabrīstan*. The funeral itself is called जनाजा (جنازه) *janāja*. The prayers recited at the grave-yard or in the yard of a neighbouring mosque differ for men, women, and children. After their recitation the corpse is laid in the grave with the head northwards. The grave is then roofed over with bamboos or planks, over which some thatching grass (झालास *jhalās*) is laid, which is plastered over with mud. It is then filled up with dried earth every member of the funeral procession assisting in doing so. This is called मिट्टी देब *mitti deb*. Before the party leave the grave-yard, alms (खैरात *khairat*) are given to beggars. The man who digs the grave is a नोनिया *noniyān*, and his fee is known as कबर खोदाई (قبر خوردائی) *kabar khodāi*.

1432. For four days after the death nothing is cooked in the deceased's house, and the family is supplied with food by the relatives. On the third day the brethren all assemble in an open place and $1\frac{1}{4}$ or $2\frac{1}{4}$ *seers* of gram, some flowers, betel-leaf, and *sharbat*, are taken there. Each man then takes up a grain of the gram, and after reciting a benediction over it drops it on a cloth spread for the purpose. The benediction is called दारूद (دارود) *darūd*. They go on doing this till all the grain is exhausted. It is then given to beggars, and the *sūra* or chapter of the Qur'an entitled *qul huwa-l-lāhu* is read. Each one then drinks *sharbat*, takes betel-leaf, and the meeting separates. This ceremony is called by the educated कुल (کول) *kul*, from the first word of the title above quoted. By the ignorant it is called पान फूल *pān phūl*. It is the conclusion of the funeral ceremonies.

CHAPTER X.—CEREMONIES AT PLOUGHING AND SOWING AND TRANSPLANTING.

1433. In the south-west on the first day of ploughing the villagers scatter rice-flour over the plough and yoke. This ceremony is called **समहुत samahut**. A similar ceremony is the **हरमहुरत harmahurat** north of the Ganges, also called **समहुत samahut** in Tirhut, in which a handful (**मूँठ mūñṭh**) of grain is thrown into the field at the north-west (**भण्डार bhandār**, corner. In South Munger the plough is worshipped. The ceremony is called **हरमोतर harmotar**, and in it a vessel of water is poured over the plough in the name of the earth-goddess **घरती माइ dharti māi**.

1434. In South-West Shahabad the **मूँठ पूजा mūñṭh pūja** is the feast at the time of commencement of sowing. The villagers give handfuls of grain to the herdsman and watchman. It is also called **दिहवार पूजा dihwār pūja**. In South Bhagalpur the **मूँठ पूजा mūñṭh pūja** consists in the cultivator feeding his labourers on rice and milk. On the last day of sowing broadcast, a small quantity of seed is brought back to the homestead and shut up in an earthen pot (**कुँड़ा kūṇṛa**) after which food of extra quality is prepared. This is called generally **कुँड़मुन्दन kunṛmundan** or **कुँड़मूनन kunṛmūnan**; also **हरसोवन harsodhan** in Champāran.

1435. On the first day of transplanting rice a feast is given. This is called **पहिरोप pahirop** in Patna, and **पहिरोपा pahiropa** in the south-east. In East Tirhut it is **खेत भोज khet bhoj**, or **खेत भोजनी khet bhojni**. South of the Ganges on this occasion the cultivators face the east and plant five rice seedlings (**मोरी mori**). This is called **पंचाईठ panchāiṭh** in Shahabad, and **पचाँटी pachānti** elsewhere. On the same occasion in South Bhagalpur wine, milk, fried grain, and oil are offered to the gods who protect the field from blights and mildews. This ceremony is called **गोछी gochhi**. In South Munger on this occasion a deity of the **मुसहर mushar** caste, named **मुड़कटवा murkatwa** is worshipped. The legend about him is that a cultivator once sent this man, who was his labourer, home from the fields to get some seedlings. On the labourer's return the cultivator observed a spot of vermilion (**सेनुर senur**) on his forehead, and concluded that he had been debauching his (the cultivator's) daughter, who was at home at the time, and had given the seedlings. The man was quite innocent but the cultivator in a rage killed and hid him in the earth. He is hence worshipped as a martyr, especially by his caste-fellows

North of the Ganges, on the first day of transplanting a feast is given to the neighbours. This is known as गवा *gawa* or गावा *gāwa*, and to give it is गवा लेब *gawa leb* or गवा लगायब *gawa lagāëb*.

1436. The feast at the conclusion of rice transplanting, is औंजली *aunjli* in South Bhagalpur, बनउसरा *banusra* or बनूसार *banūsār* in Gaya, and उछाड़ी *uchhāri* or बनउखाब *banukhāb* in Patna. In Sāran, when the transplanting is over, a handful of seedlings is planted with ceremony in a corner of the field. This is called केना देहरी *kena dehri*.

1437. In planting sugar-cane, before commencing, the direction of the wind is tested to judge of the probability of rain. This is called पबन परिच्छा *paban parichchha* in the north-west. The day on which the planting of this crop, as well as of the spring crop, is commenced, is called मूठ *mūth*, and when it has come they say मूठ लागल *mūth lāgal*. When the planting is concluded five long canes are planted in the middle of the field. This is called पंचउख *panchukh* or पंचौख *panchaukh* north of the Ganges, and पचखांड *pachkhānr* south of it.

CHAPTER XI.—HARVEST CEREMONIES.

1438. When the crops are cut, some of the new grain is taken home and eaten with certain ceremonies. This feast is known as नैवान *newān* or नैवानी *newāni*, or to the south-east as नेमान *neman*. When the grain is collected on the threshing-floor, a cake of cowdung is placed on the top of the heap to avert the evil eye (see § 839). South of the Ganges worship is also done to the village deity or डिहवार *dihwār*. A similar worship in South Bhagalpur to propitiate ghosts is called दानो पूजा *oāno pūja*.

1439. The ceremony of the first cutting of the sugar-cane takes place, south of the Ganges, on the festival of the देवउठान *deb uthān* or देवठान *deothān*. This takes place on the 11th of the bright half of Katik (*i.e.*, early in November), and is said to be the day on which Vishnu wakes from his four months' sleep. In South-West Shahabad, on this day, the villagers tie a few canes together by the leaves, and place a neck-ring (हंसुली *hansuli*) on the top. They then pour perfumes over it, take the neck-ring away, and commence cutting. When the crushing of cane is begun a ceremony is performed, called पियार *pithār* in South-West Shahabad, समहुत *samahut* in the rest of that district, पतावन *petāwan*

in Patna and Gaya, and पचघन *pacghan* in the south-east (see also § 299).

1440. In Shahabad, on the first day of crushing cane, the villagers take some juice home to cook with rice. This dish is called रसजाउर *rasjāūr*. The ceremony at the first boiling of the juice is मिठाई *mithāi* in the south-west, and सिरनी *sirni* in Patna and Gaya. A similar worship of a god, who is called कोइला माता *Koīla Māta*, exists in the south-east. This god exists elsewhere as a deity protecting wells.

CHAPTER XII.—MISCELLANEOUS.

1441. Among the lesser known festivals may be mentioned the following. The ऊरस *ūras* or चिरागा *chirāga* is, south of the Ganges, a festival held in honour of the Musalman saint मखदूम साह *Makhdūm Shāh*. It takes place on various dates in different places, e.g., in Patna City it takes place in the month of *Bakrā'ūd* (about December), and at other places in *Bārah wafāt* (about March). मखदुमाना *makhdumāna* is a rite performed in his honour by landlords.

1442. The छठ बरत *chhath bart* is a Hindu festival in honour of the sun held on the 6th of the light half of Katik (early in November). The दवात पूजा *dawāt pūja* is held by men of the Kayasth caste on the 12th of the light half of Katik (i.e., the day but one after the *diwālī*). On this day they worship their inkstands and will not touch pen and ink.

1443. In the north and east, on the 3rd Bhaddon (August September) occurs the तीज *tīj*, on which women fast a day and night in honour of the goddess पार्वती *Parbatī*, and eat सत्तू *sattu* (ground parched grain) next day. On the last day of Bhaddon occurs the अनन्त *anant* or अनत *anat*, on which day both men and women fast. In the same tract the बहुरा *bahura* is a festival on which the women eat सत्तू *sattu* with sugar and clarified butter.

1444. The अखरतीज *akhartīj* in Patna, अखरतिजिया *akhartijiya* in Gaya, and अखरतीत *akhartīt* in South-West Shahabad, is the feast on the 3rd of the light half of Baisakh (early in May), on which the obligations of the spring harvest are cleared off. In South Bhagalpur it is called अछै तिरतिया *achhai tirtiya*.

1445. On the 5th of the light half of Sāon (early in August) occurs the feast of the नाग पञ्चमी *nāg panchami*, also known as लाग पञ्चमी *lāg panchmi* in North-East Tirhut, नकपाँचे *nakpānche* in Shaha-bad, नगपाँचे *nagpānche* in Patna and Gaya, and लगपाँचे *lagpanche* in the south-east. On this festival the women mark their houses with lines of cowdung, and worship देसनाग *sesnāg* (the serpent of Eternity) with milk and parched grain (लावा *lāwa*). On the गोबर पाँचे *gobar pānche*, which falls on the 5th of the dark half of the same month (late in July), the same god is often worshipped in Patna instead of on the former festival. This is called बेहरा पाँचे *behra pānche* in South Bhagalpur.

1446. गोघन *godhan* is a woman's rite in which they make cow-dung figures of scorpions, snakes, &c., and beat them. To the south of the Ganges, in Bhādoñ (August-September), the women fast for twenty-four hours and make cowdung figures of Ganes and lay brambles (भाड़ भूड़ *jhār jhūr*) in the court-yard, saying the words अप्पन करम भैया घरम भाड़ भूड़ घुसिआवे हो *appan karm bhaiyak dharm jhār jhūr ghusiāwe hi*, an incantation which literally translated means, 'I cause my own fate and my brother's virtue to enter the bramble.' This incantation is supposed to benefit the speaker and her brother in some mysterious way. A similar ceremony is called करमा घरमा *karma dharmā* in South Bhagalpur.

1447. The जितिया *jiitiya* to the west and the जितिया *jitiya* to the east is a fast and worship performed by women on the 8th of the dark half of Kātik (late in October) for the benefit of their children.

1448. In Patna the festival of the *holi* festival (full moon of Phagun or middle of March) is distinguished by the custom called लुकारौ *lukāri* or लुक्वारौ *lukwāri*. In this, at night, the village children throw lighted torches across the boundaries of the village into the neighbouring village. This is supposed to be lucky for the village which throws, and unlucky for the village which receives, and is a source of frequent fights.

1449. On the day between the 15th of Chait and the 15th of Baisakh (about the 15th of April) when the sun enters the sign of the Ram (मेख *mekh*), it is customary to feed Brāhmans with सतू *sattu* (ground parched barley), टिकोड़ा *tikorha* (immature mangoes), and water, and to give alms. This feast is called the सतू आदन *satuwān* or सतू आनो *satuwāni*. In South Bhagalpur this festival is held on the last day of Chait, i.e., the last day of the

Bengali year. On the following day there is in Tirhut a curious festival, called the जूड़ सीतल *jūr sītal*. The people bathe in water drawn the previous night and eat food cooked at that time, after worshipping सितला देवी *Sitla Debī*, the goddess of small-pox. Then from morning till noon all classes, rich and poor, cover themselves with mud, and shower it on all whom they meet. No one is free from this mud bath. In the afternoon the people go out with clubs and hunt jackals and hares and whatever animal they can find in the village. On their return home they boast of their valour in having killed this and that jackal, and the phrase जूड़ सीतलक सिपाही *jūr sītalak sipāhi* is used like मोहरम के सिपाही *maharram ke sipāhi* to signify a braggard.

CHAPTER XIII.—ARBITRATIONS, OATHS, &c.

1450. A body of arbitrators is पंचाहत *pañchāht* to the north and west. In Patna and Gaya it is पंचीत *pañchīt* or पंचेता *pañcheta*, and in the south-east पंचैती *pañchaitī*. The head arbitrator is called सरपंच *sarpanch*, also south of the Ganges सरदार *sardār* or महतौ *mahton*. In Shahabad he is also called महान *mahān*, and in South Bhagalpur मंडड़ *maṇḍḍ*. A caste assembly is चटाई *chatāi* (*lit.* a mat) or पङ्क्त *paṅkt* (*lit.* sitting in a row), and its head arbitrator परधान *pardhān* or मानजन *mānjān*. In Shahabad the man next to the chief is called the कछीदार *khharidār*.

1451. When one party in the case challenges the opposite party or a particular person to an oath, the phrase used is हसर करब *hasar karab*; also धारब *dhārab* in Patna, Gaya, and the south-east. The oath may be on the ammonite (सालग्राम *sālgrām* or सालिग्राम *saligrām*), a copy of the Sanskrit हरिवन्स *haribans*, or on Ganges water (गङ्गा जल *ganga jal*). When Ganges water is placed in a copper vessel with some leaves of the holy basil (*Ocymum sanctum*), the oath is said to be by तुलसी ताम्बा *tulsi tāmba*. Or a man may lay his hand on his son's head (बेटा का सिर पर हाथ धै कैं *beta ka sir par hānth dhai kañ*), in which case his son is supposed to die within a year if he tells a lie, or he may touch a Brahman's legs and swear by them (ब्राह्मन के गोर छु कैं *Brāhman ke gor chhu kañ*). In Shahabad one form of oath current is to pour forth some country liquor. This form is known as मदाइन *madāin*. The oath taken on a cow is known

as गौ किरिया *gau kiriya*. The man who swears by this oath sometimes holds the animal's tail, and sometimes simply touches it. In these cases the man before swearing bathes and puts on new clothes. North of the Ganges the गुड़ड़ा *gurura* is a circle drawn on the ground in which the man who takes the oath stands, or from which he takes the thing claimed. The belief in these oaths is, throughout the country, very genuine, but perjury is sometimes attempted. One common trick when swearing with one's hand on one's son's head is to substitute some one else for the son. The writer remembers in the year 1879, when he was in camp in Darbhanga district, a curious incident. License-tax assessments were being held, and one well-known money-lender offered to swear on his son's head that he lent no money. The challenge was accepted, and the oath taken. Curiously enough the son was next day seized with what was said to be cholera, and the man came to the writer, and insisted on his name being written in the highest class of assessees. This was done. It is satisfactory to know that the son recovered. Bābhans are popularly supposed to have little fear of the sanction of an oath, as witness the following proverb,—सौल, सुत, हरिबन्ध लै, बीच गङ्गाक धार, एतेकलै बाभन, तँ ना करह इतिवार *sil, sut haribans lai bich gangāk dhār'etek lai bābhan tañ na karah itibar*. If a Bābhan swear by the ammonite, his son, the Haribans, and in the midst of the Ganges,—don't believe him.

1452. To excommunicate from caste is हुक्का (or हुक्का तमाकु) बन्द करब *hukka (or hukka tamāku) band karab*. It is also कुजात करब *kujāt karab* or पंचाहत सँ काट देब *pañchāht señ kāt deb*. The headman of a caste is मुखिया *mukhiya*, चौधरी *chaudhri* सरदार *sardār*, or मानजन *mānjan*. Amongst the Telis and Chamārs he is also called महतो *mahton* मेहतर *mehtar*, or (in South-East Tirhut), मँबुह *mañrar*.

CHAPTER XIV.—MISCELLANEOUS SUPERSTITIONS.

1453. A wizard is ओम्हा *ojha* or जादूगर *jādūgar*. Other names also used are सोखा *sokha* in South-West Shahabad, गुनी *guni* in North-East Tirhut, दैया *daiya* in Patna, भगत *bhagat* in Patna, Gaya and the south-east, and also भगतिয়া *bhagatiya* and चटिया *chatiya* in South Munger. His enchantments are जादू *jādu* or ओम्हार *ojhāi*, also भगतार *bhagtāi* in South Bhagalpur. A witch is दारन *dāin*.

1454. An omen is सगुन *sagun*, and also north of the Ganges शगुन *shagun*. A good omen is अच्छा सगुन *achchha sagun*, or in Shahabad

सुलभ शगुन *sulabh sagun*. An evil omen is कुसगुन *kusagun*, also in the north-west बद् शगुन *badshagun*, and in Patna and Gaya नहस *nahas*. In East Tirhut it is असगुन *asgun*. Other names are कुसाइत *kusāit* (an unlucky time) and कुजात्रा *kujātra* (an unlucky starting).

1455. There are a vast number of village gods ((ग्राम देवता *grām deotā*) worshipped throughout the province. The principal amongst them will shortly be mentioned. A काली अस्थान *kālī asthān*, also called देवी अस्थान *debī asthān* or देवी थान *debī thān*, which is a mound in honour of Kālī, the wife of Shiva (सिव *Siḥ*) is generally erected outside each village. In Tirhut under the village *pīpal* tree there is generally a mound, decorated with clay images of the principal personages in the epic connected with him, erected in honour of the Salhes who is mentioned in the following list. This is called a सलहेस अस्थान *salhes asthān*. The mound erected to a deceased Brahman or holy man is generally called a बरहम अस्थान *barham asthān*.

1456. The following is a list of the principal village deities worshipped in Bihār. The more well-known deities, such as सिव *Siḥ*, महादेव *Mahādeb*, बरहम *Barham* (*Brahma*), or कृष्ण *Krishn*, are omitted. It will be observed that some of them are demons, who are worshipped in order to propitiate them.

अमता भवानी *Amta Bhawāni* or अम्बिका भवानी *Ambika Bhawāni*, a form of Debi worshipped in Sāran.

कारु बीर *Kāru Bīr* or कारु दास *Kāru Dās* (south), also कलुषा बीर *Kalua Bīr* (Patna), worshipped by Doms and Dusādhs.

कुल देवता *Kul Deotā*, the family god.

कैतुक गोसाँई *Kaituk Gosāñiñ*, worshipped in South Bhagalpur by Dusādhs.

कोइला माता *Koīla Māta*, the goddess of a well spring, worshipped generally

कोदर कट्टा *Kodar Katta*, worshipped by Doms in South Bhagalpur.

कोल *Kol*, worshipped in Gaya.

खाजे खिदर *Khāje Khidar*, the patron god of the boatman (मसाह *ma'āh*) caste. He is also often confused with a similar female deity गङ्गा माई *Ganga Māi*. Musalmān women fast on every Thursday in the month of Bhadon (August-September) and call the fast खाजे खिदर का रोजा *khāje khidar ka roja*.

खिती भवान्नी *Kheti Bāwāni* (Patna and south-west), worshipped by Kōiris when they plant and out their vegetables. In Patna a Musalmān vegetable-seller (कुंजड़ा *kunjra*) worships राम ठाकुर *kām Thākur*.

गोबनाद राउत *Gobnāi Rāūt* (north-west), a deified cowherd worshipped in Sāran and Champāran.

गोरेया *Goraiya* or गोरेया *Gorea*, worshipped generally south of the Ganges and in Sāran, especially by Doms and Dusādhs; also called गोरिया *Goriya* (Patna).

घाटों *Ghaton*, worshipped in South Bhagalpur by Dusadhs.

चतावन *Chatāwan* (Patna), worshipped by Doms and Dusādhs.

चिरकुटवा पीर *Chirkutwa Pīr*,—see दिहवार *Dihwār*.

चुहड़ माल *Chuhar Māl*,—see सलहेब *Salhes*, worshipped in the south-east by Dusādhs.

चोहट *Chohat*, worshipped by Doms and Dusādhs.

जगदम्मा *Jagdamma*, the goddess of small-pox, worshipped in Patna and the south-east by Dusādhs.

जलसेन *Jalāsen*, the protector of bearers, worshipped in Sāran.

जौहरी बरम *Janhari Barm*, worshipped in Sāran.

झुनकी बीर *Jhunki Bīr*, worshipped in Gaya.

डमरडाक *Damar dāk*, (south), worshipped by Doms and Dusadhs.

डाक *Dāk*, worshipped in Patna, Gaya, and South Munger.

दिहवार *Dihwār* (generally), also (Sāran and South Tirhut) चिरकुटवा पीर *Chirkutwa Pīr*. This is a very generally worshipped deity. There is supposed to be a separate one for each village. Every one who passes by throws a piece of cloth on his image.

ढेलहा पीर *Dheihā Pīr* (north) or ढेलवा गोसाँई *Dhelwa Gosāñi* (south), in whose honour a heap of earth is erected on the road-side, to which every passer-by adds a clod. He protects wayfarers.

देवी *Devi*, the popular name of the goddess Durga.

धरमनाथ *Dharmnāth*, an incarnation of Sib, worshipped in Sāran.

नायक साहेब *Nāēk Sāheb*, worshipped in Patna.

नाग *Nāg*, the snake god. Worshipped generally. In Sāon (July-August) crowds of women calling themselves his

wives (नागिन *nāgin*) go out begging for 2½ days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brāhmans and the other half invested in salt and sweetmeats, which are eaten by the whole village. During the expedition several characteristic songs are sung, some of which have been published by the Asiatic Society of Bengal.

महथिन दाइ *Mahthin Dāi*, worshipped in the south-west.

पद्मास बर *Pahās Bar* (Patna and Gaya), worshipped by Doms and Dusadhs.

पाँचो पीर *Pāncho Pīr*, the five saints named गाजी मौयाँ *Gāji Miyañ* हठीला *Hathīla*, परिहार *Parihār*, सहजा माइ *Sahja Māi*, and अजब सालार *Ajab Sālār*. They are worshipped by Musalmān drummers (डफाली *daphālī*), who during an outbreak of cholera act as village Musalmān priests. They go about, beating drums, with an iron bar wrapped in red cloth and adorned with flowers, which represents गाजी मौयाँ *Gāji Miyañ*. They are paid in kind by the people at whose doors they stop and drum. A पंचपिरिया *panchpiriya* is a Hindu who worship Musalman saints. In Shahabad these five saints are worshipped conjointly with three others, as mentioned in the following verse :—

अमना सती, पाँचो पीर, लंगड़ा तार, सोबरना तीर *Amna Sati, Pāncho Pīr, Langra Tār, Sobarna Tīr*.

Langra Tār is simply a crooked wire which is worshipped. *Sobarna Tār* means the banks of the river *Sobarna*.

पारस नाथ *Pāras Nāth*, worshipped by bankers (महाजन *mahajan*).

फूल डाक *Phul Dak* (Gaya), worshipped by Doms and Dusadhs.

बख्तनौर *Bakhtaur*, a deified cowherd worshipped in South-East Tirhut.

बंदौतनी *Bandautni* (Gaya), worshipped by Doms and Dusādhs.

बंदौत *Bandaut* (Gaya), worshipped by Doms and Dusādhs.

बन्नो *Banni* (south-west), worshipped by Doms and Dusādhs.

बरद्वनिया *Bardwaniya*, worshipped in Patna.

बरहम देव *Barham Deo*, worshipped in Gaya.

बसावन कुँआर *Basāwan Kuñār*, worshipped in Gaya.

बहोड़ *Bahor*, worshipped in Patna and South Munger by Dusādhs.

बिदेसी बरम *Bidesi Barm*, worshipped in Sāran.

बिसहरा *Bisahra*, worshipped in North-East Tirhut.

भैरव *Bhairab* or भैरो *Bhairo*, worshipped by cultivators in the south-east.

मकार बीर *Makār Bir* (north and east),—see § 299.

मगसा राम *Mansa Rām* (Patna), worshipped by Doms and Dusādhs.

मगानो दानो *Manāno Dāno*, worshipped by Doms in South Bhagalpur.

मनुषदेव *Manus Deo* (north and west), worshipped by Doms and Dusādhs.

मलदानो *Maldāno* (south), worshipped by Doms and Dusādhs.

मसान *Masān* (Patna), worshipped by Dusādhs and Doms.

महमाया *Mahmāya*, the goddess of small-pox.

महाबीर *Mahābīr*, a form of Hanuman, the monkey-king who befriended Rām.

माता दार *Māta Dāi* or सितली *Sitli*, the goddess of small-pox.

मीर फजुला *Mīr Fajula*, a Musalmān saint worshipped in Sāran.

मेघू डाक *Meghu Dāk* (Patna), worshipped by Doms and Dusādhs.

मैया *Maiya* (Patna and south-east), worshipped by Mushars, Dusādhs, and Doms,

मोती राम *Moti Rām*, brother of सलहेस *Salhes* (q.v.), and worshipped in the south-east by Dusādhs.

रघुनी डाक *Raghuni Dāk* (Patna), worshipped by Doms and Dusādhs.

रघू *Raghu*, worshipped in South Bhagalpur by Dusādhs.

राम ठाकुर *Rām Thākur*, worshipped in Patna and the south-east. See also खेती भवानो *Kheti Bhawāni*.

राम बीर *Rām Bīr* (Patna), or राम गोसाँई *Rām Gosāñiñ* (Gaya), worshipped by Dusādhs.

राह *Rāh* or (North-East Tirhut) राहु *Rāhu* is a demon worshipped by Doms and Dusādhs. The ceremonies are a kind of fire-worship, in which the devotees run along a trench filled with blazing coals.

लीला डोम *Līla Dom*, worshipped by Doms in South Bhagalpur.
 सनिचरा *Sanichra* (south-west), a god worshipped by vegetable sellers (तुरहा *turha*).

सलखो *Salkho* (south-west), worshipped by Doms and Dusadhs.

सलहेस *Salhes* or सलेश *Salas* (south and east), worshipped by Dom and Dusadhs. He was a great hero and the first watchman. He fought a battle with चुहड़ माल *Chuhar Māl* of Mokāma, who was the first thief. A famous epic concerning him is current in Tirhut, and has been published by the Asiatic Society of Bengal.

साहजादी माइ *Sahjadi Mai*, worshipped in the south-west.

सिंगेसर *Singesar*, worshipped in North-East Tirhut.

हरिराम वरम *Harirām Farm*, worshipped in Saran.

हरौहर नाथ *Harihar Nāth*, in Saran, at Sonpūr.

1457. A spell or charm is गुन *gun* or मन्त्र *mantr*. टोटका *tot ka* टोटमा *totma*, or टोना *tona*, are spells or charms generally with an evil object. In Shahabad they were टोटरम *totram*; in Patna and Gaya they are optionally उत्तारा पतारा *utāra patāra*, and in South Bhagalpur निंगछा छोरी *ningchha chhori*. The जिया दान *jiya dān*, जिबदान *jib dān*, or बलिदान *balidan*, is an animal, &c., sacrificed to काली *Kālī* as a kind of scapegoat. In cases of sickness various articles are exposed in a saucer at a cross-road. This custom is supposed to communicate the disease to the first person who touches it, and is called जोग *jog* or जोग टोन *jog ton*, or in South Bhagalpur ओज टेम *ojh tem*. The contents of the saucer vary with the disease demon to be propitiated. There are generally some red ओटौल *orkaul* (*hibiscus*) flowers, some sand, grain, and yellow cloth. If a ghost भूत *bhūt* has to be propitiated, wine, or even a fowl, is laid there. In cases of small-pox, the cloth with which the sores were dressed is frequently put out, which often makes the superstition about communicating the disease a lamentable reality. In South-East Tirhut an oblong mound studded with flags to avert cholera is called आसरिक *āsrik*. The खटोला *khatola* (north of the Ganges) is a miniature bedstead hung on a tree as a propitiatory offering.

1458. The following is a list of some of the various demons, ghosts, and other supernatural bogies believed in in Bihar. Those which are worshipped, and which hence have been included in the former list, are omitted.

आगि बैताल *Āgi Baitāl* or अगिया बैताल *Āgiya Baitāl*, a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers by night.

कीचीन *Kīchin* (South), a kind of Lamia. She assumes the shape of a beautiful woman, and visits and seduces any man whom she may meet in a lonely place. The man dies within a few months of his yielding to the temptation. She has feet back to front, *i.e.*, toes behind and heels in front. Hence the wise may recognize her.

घोघर *Ghoghar* (north-west), a ghost invoked to frighten children.
चटूया *Chatua* or चहटा *Chahṭa* (north-west), चटना *Chatna* (north-east), a vampire who drinks up the milk of cows and women. In South Bhagalpur he is called चोर मटका *Chor Matka*.

चुरईल *Churail*, also (in Shahabad) बहरिया *Bahariya*, an evil spirit which assumes the shape of a bird and sits on the roof of a house which contains a pregnant woman. This injures the child.

जिलैया *Jilaiya* or जलबैया *Jalwaiya* (south), or (South Bhagalpur) मरचिड़िया *Marchiriya*, a fiend which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful about calling their children by name in the night time. If it fly over the head of a pregnant woman, the child born will be a weakling. Such a child is called जिलबैया के छूअल *jalwaiya ke chhūal*.

जिन *Jin* (north), a ghost, goblin, genius, 'djin.'

डूबा *Dūba*,—see बूढ़ा *būra*.

धोकर कसबा *Dhokar Kaswa*, a man with a bag who carries off naughty children.

नेकी बीबी *Neki Bibi* (Gaya and south-west), a ghost invoked to frighten children.

पन डूबी *Pandūbi*,—see बूढ़ा *būra*.

बरम पिचास *Barm Pichās*, a kind of ghost or goblin.

बूई *Būi* is a ghost invoked to frighten children.

बूढ़ा *Būra*, डूबा *Dūba*, or पनडूबी *Pandūbi*, a water-demon, who drowns travellers.

बौपेर *Baupher* (north), a kind of ghost or goblin.

भाकुर *Bhākur* (north-west), a ghost invoked to frighten children.

भूत *bhūt*, a ghost or goblin generally.

भोकसवा *Bhokaswa* (south), a ghost invoked to frighten children.

मनुसदेबा *Manusdeba* (north), a kind of ghost or goblin.

मरचिड़िया *Marchiriyu*,—see जिलवाया *jilwaiya*.

माँछो *Māñhō* (north), a ghost invoked to frighten children.

मिमियाइ के तेख *mimiyaū ke tel*, a kind of bitumen brought from Persia and elsewhere. It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent.

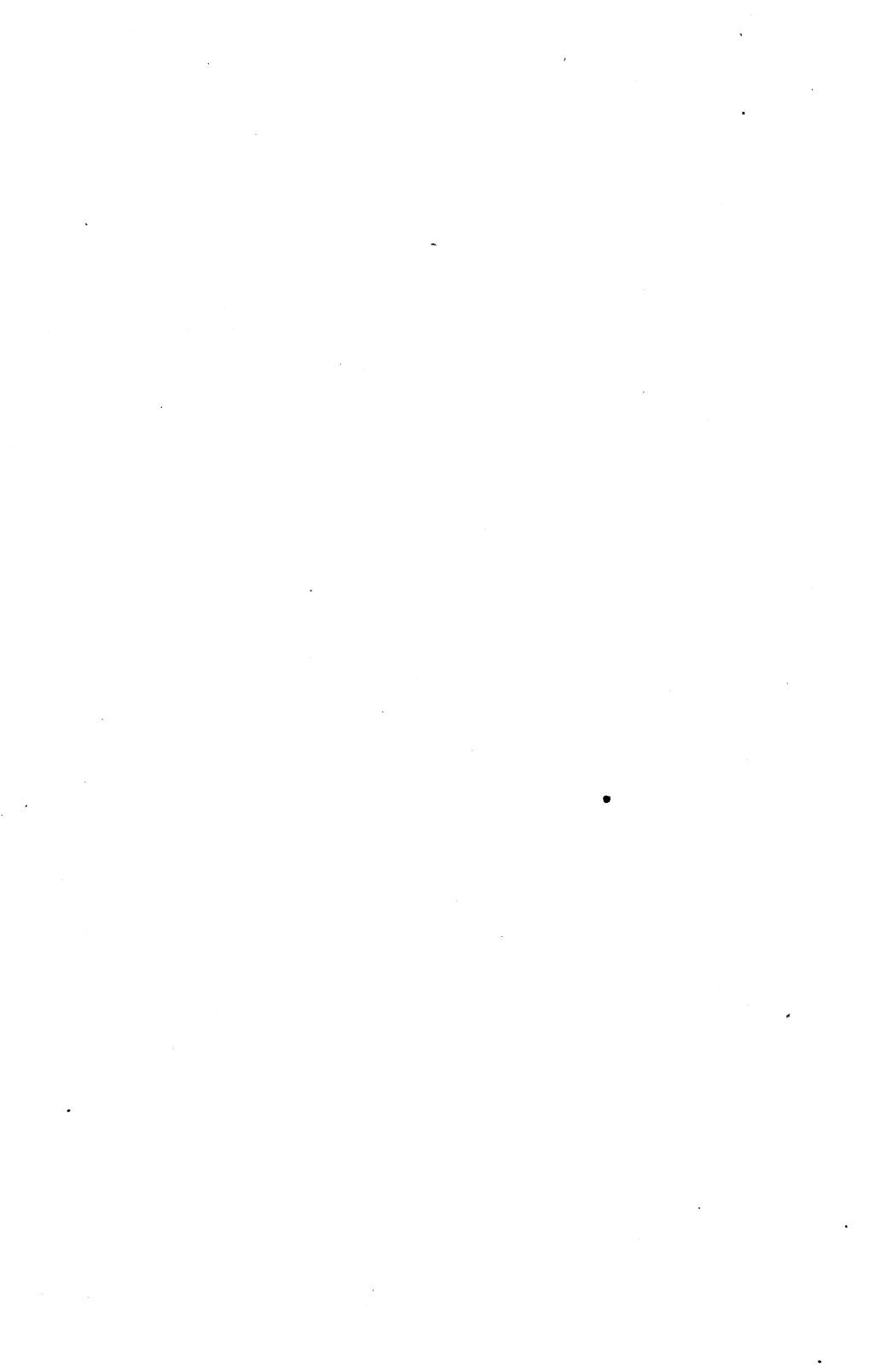
राकस *Rākas*, the will o' the wisp; it breathes fire and misleads travellers, but it also lives in the fields, and where it resides grain is produced in abundance.

सुखड़ा *Sukhra* (north), also सुखैनी *sukhaini* (North-East Tirhut) a vampire which sucks up children's blood.

हाऊ *Hāū* (Patna), or हुम्मा *humma* (South Bhagalpur), a ghost invoked to frighten children.

1459. The उत्तरग *utsarg*, and also (in Tirhut) काननोत्सर्ग *kana-notsarg*, is the emblematical marriage of a grove to a well, without which preliminary observance it is unlawful to partake of the fruit. The बिरखोत्तरग *birkhotsarg*, and also (in Tirhut) the वैदिक *baidik*, is the ceremony of marriage performed in the name of a bullock let loose on the 11th day of mourning for a near relative. The जलोत्तरग *jalotsarg* is the emblematical marriage ceremony on completion of a well or tank. It is married to an image erected close by. In case of a pond it is also called तरागोत्तरग *tarāgotsarg*, and on completion of a well कुपोत्तरग *kupotsarg*. The latter is called in South Bhagalpur कूप जग *kup jag* or कुइयाँ दान *kuiyān dān*. बाटोत्तरग *bātotsarg* is the ceremony on the completion of a road. No marriage is in this case performed.

1460. Water brought from a sacred river, spring, or place of pilgrimage तीरथ (*tīrath*), is much used in religious ceremonies, and is carried by men called कमरपन्थू *kamarpanthū*. They are also called कंवारथ *kamwārthū* in South-West Tirhut and कमरथुवा *kamrathua* in South-East Tirhut.



DIVISION XIII.

TRADE, MONEY-DEALING, AND ACCOUNTS.

CHAPTER I.—TRADE AND BAZAR ACCOUNTS.

1461. *Trade* is लेन देन *len den*, महाजनी *mahajni*, कार बार *kārbār* or कारोबार *kārobār*, बेवहार *beohār* बेयापार *beyāpar* or बेओपार *beopār*, or बनिज *banij*. In Patna City it is also बेवहारगत *beohargat*. *Exchange* or *barter* is अदलाई बदलाई *allaī badlaī*. A *money-lender* is महाजन *mahājan*, साह *sāh* or साहुकार *sāhukār*, or बेहवरिया *behwariya*. He is also called in the country बनिया *banīya*, and in South-West Shahabad साव *sāo*. In Patna City he is called कारोबारी *kārobāri* or धनी *dhani*. A banker is कोठीवाल *kothiwal* or सराफ *sarāf*. A *borrower* is रिनिहा *riniha*, खद्दुक *khadduk* or खदुका *khaduka*, or असामी *asāmi*. In South Munger he is also called मुजेरा *mujera*, in South Tirhut बनियौटा *banīyauta* and धारनिक *dharnik*, and in South Bhagalpur खातब *khātab*. In Patna the words करज खौक *karj khauk* and करज खोर *karj khor* are also used.

1462. An *account-book* is बही *bahi*. A trader's account-books are called collectively बही खाता *bahi khāta*. जाकर *jākar* in Gaya is a record of cloth sales kept by cloth-merchants. Each page of the account-book is called पन्ना *panna*, and also in North-East Tirhut पत्ता *patta*.

1463. The following are the books usually kept by village money-lenders:—

- (a) The रोजनामचा *rojnāmcha*.—This is the *day-book*. The left hand or credit side of the page is known as जमा *jama*, and the right or debit side as नांव *nānw* or नाम *nām*.
- (b) The रोकक बही *rokar bahi*—Mr. Crooke's description of this is equally applicable to Bihār. It is exactly the same as the रोजनामचा *rojnāmcha*. There is only this difference

that it is balanced after each transaction. For example, the book shows Rs. 1,000 on the credit side; Rs. 100 are disbursed on a certain account. This is entered on the debit (बाकी *bāki* or नाँव *nānw*) side, and the book is balanced showing Rs. 900 still to credit. This is called रोकड़ बाकी *rokar bāki* or बाकी तहबिल *bāki tahbīl*, and is again brought forward to credit. North of the Ganges it is called फाजिल *phājil*. A man who carries on several distinct trades keeps up a separate रोकड़ बही *rokar bahi* for each.

(c) The लेखा बही *lekha bahi*, the खाता *khāta*, or खाता बही *khāta bahi*.—This is the *ledger*, and is made up as time allows from the रोजनामचा बही *rojnāmcha bahi*. It contains each creditor's or debtor's account separately with a reference to the page of the day-book on which each item has been entered day by day. Some traders keep up a separate खाता बही *khāta bahi* for each of their trades or speculations, others have only one general one.

(d) There is also the जमाखर्च *jamakharch*, which is an abstract of the day-book, and is hence also called a खतियौनी *khatiyauni*, and shows the totals of receipts and payments on each page.

1464. Small traders generally only keep up the first of these books.—the रोजनामचा *rojnāmcha* or day-book. Very small traders do not even keep this. They have a separate slip of paper containing each customer's account, and called चिट *chit*, चिट्ठा *chittha*, or चिट्ठी *chitti*, or पुरजा *purja* or पूरजी *purji*. In South Munger it is called सरखत *sarkhat*.

1465. Large traders, such as those in the city of Patna, with whom this work has nothing to do, keep up all the above four books. For the sake of completeness, the following information, founded on that given by Elliot in his Glossary, is added. Quoting Elliot's words (with the necessary alterations to suit local variations). "The page (of an account-book) is divided into two equal parts, called in Patna रेकाना *rekāna*: each of these is again divided into two रुकन *rukan* or रुकन *rukn*. The (first or) right-hand रेकाना *rekāna* is called the हाशो *hāsho*. The first right-hand quarter (some say half) of the left-hand रेकाना *rekāna* is called सीरा *sira*, and the remaining portion is called in Patna City

इरादा *irāda*, and elsewhere पेटा *peta* or (in North-East Tirhut) पेट *pet*. The सौरा *sīra* contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the पेटा *peta* and हाशो *hāsho*." In reading the above, it should be remembered that it refers to accounts kept in the Persian character. When kept in the *mahājni* character, the terms for right and left must be reversed.

CHAPTER II.—ACCOUNTS BETWEEN LANDLORD AND TENANT.

1466. These accounts are not usually kept in bound books, but on separate slips of paper, kept together in packets by a paper tape, called तबलक *tablak* or कैदक *kaidak*.

1467. A tenant's receipt for rent is known as रसीद *rasid* or दाखिला *dākhila*, and in North-East Tirhut कबज *kabaj*.

1468. The system of accounts differs according as the rent is paid in kind or in cash. Hence two sets of accounts are kept up in a landlord's office. They are the following :—

(a) Accounts of rents paid in kind—

1. खसरा दानाबन्दी *khasra dānābandi*.
2. खसरा बटाई *khasra batāi*.
3. मोफरोद *mopharād*.
4. लग्गीत *laggit* and वासिल बाकी *wāsil bāki*.
5. तिरिज जिनसवार *tirij jiniswār*.
6. सियाहा *siyāha*.
7. हिसाब बिकरी गल्ला *hisāb bikri galla*.

(b) Accounts of rents paid in cash—

8. खसरा *khasra*.
9. मोफरोद *mopharād*.
10. लग्गीत *laggit* and वासिल बाकी *wāsil bāki*.
11. तिरिज पट्टेबारी *tirij patewari*.
12. सियाहा *siyāha*.

(c) In addition to the above, the following general accounts are kept, which are applicable to both kinds of rent—

13. मोलहकी *molhaki*.
14. छद्दा *dhaddha* or जमा वासिल बाकी *jama wāsil bāki*.

15. जमाबन्दी *jamābandi*.

16. जमाखर्च *jamākharḥ*.

1469. The word तिरिज *tirij*, met with above, means 'abstract.' In small estates, Nos. 5, 11 and 14 are often not used.

1470. The following is a brief description of the above accounts:—

(1) The खसरा दानाबन्दी *khasra dānābandi*. This is the account paper drawn up in the field when the दाना *dāna* or estimate of the crop is being made. It contains—

(a) The date.

(b) Name of tenant.

(c) Quantity of land (अराजो *arājī*).

(d) Length (तूल *tūl*) and breadth (अराज *araj*) of the plot.

(e) Name of the crop (जिनिस *jinis*) thereon.

(f) The quantity of grain estimated.

The तिरिज तारीखवार *tirij tārikhwār* is a daily abstract of No. 1, and shows (in the case of division by appraise-ment) the total area of land and the quantity of grain estimated daily. The sum of all the daily entries in this paper shows the total area of lands of which the rent is paid in kind, and the produce thereof. This account is only kept when the division of the crop is by appraise-ment (दानाबन्दी *dānābandi*, see § 913). Some landlords, however, also keep it in the case of actual division on the threshing-floor, as a check on No. 2.

(2) When the division is by actual division on the threshing-floor (अगोर बटार *agor batāi*, see § 914), a खसरा बटार *khasra batāi* is opened instead, containing the date, name of tenant, area, kind of crop, quantity, landlord's share cesses, &c.

(3) The मोफरीद *mofrīd* is the bundle of papers in which separate accounts of each tenant are entered. A separate slip of paper is kept for each tenant. It is compiled from the खसरा *khasra* (No. 1). It shows the quantity of each kind of grain belonging to him which was

estimated, date by date. The area of the land under each crop at each estimate is also given. When this is abstracted out so as to show the total area and total crop for each tenant, the abstract is called *तिरिज मोफरीद* *tirij mophrīd*.

- (4) The *लगित* *laggit* and *वासिल बाकी* *wāsil bāki* are written up from no. 3, a separate slip of paper being kept for each tenant. They form a kind of ledger or personal account. The heads are as follows,—the total quantity of each kind of grain and the area of land under each. The total share claimed by all the landlords (*हाकिमी हिस्सा* *hākimi hissa*) is then struck off. From this the shares of the other shareholders, who keep accounts separate from the landlord, whose accounts we are considering, is deducted. To the remainder the cesses and other dues (*अबवाब* *abwāb*) are added. The total shows the quantity of grain realizable from the tenant by the landlord on whose behalf the account is prepared. This portion of the account showing the demand is called the *लगित* *laggit*. From the total demand the quantity of grain realized during the year is set off, and the balance, if any, is shown. The whole paper showing demand, realization, and balance is called the *वासिल बाकी* *wāsil bāki*. An abstract of the *लगित* *laggit*, showing under the head of each kind of grain separately the amount of crop of, and area of land under, that grain owned by each tenant, is called the *तिरिज लगित* *tirij laggit*. The abstract of the *वासिल बाकी* *wāsil bāki* is the *ढड्डा* *dhaddha* (No. 14).
- (5) The *तिरिज जिनिसवार* *tirij jiniswār* is compiled from the *लगित* *laggit* (No. 4). It shows in one entry for each tenant the total area he has under cultivation, and the amount of each kind of crop demanded from him.
- (6) The *सियाहा* *siyāha* is the day-book of receipts and disbursements of grain. An abstract of this, called the *अवारजा* *awārja* or *वारजा* *wārja*, shows the total receipts and disbursements, date by date.
- (7) The *हिसाब बिकरी गल्ला* *hisāb bikri galla* is the account showing the produce of the sale of the grain received as

rent. It shows the date of sale, quantity sold, rate, and price.

1471. We now come to the accounts of rent paid in cash.

(8) खसरा *khāsra* is the paper in which the area (*ie.*, तूल *tūl* or length and अरज *araj* or breadth) as ascertained by measurement of the lands held by the tenants in a village, together with the rate per bigha or class (पट्टा *patta*) of each plot, is entered. An abstract of this shows the amount measured each day, while the measurement is going on, and is called तिरिज खसरा *tirij khāsra*. This खसरा *khāsra* gives only the measurement of the lands held temporarily on a cash rent, and differs from the regular खसरा *khāsra* or measurement papers of a village.

(9) मोफरीद *mophrīd*.—This is similar to No. 3, *mutatis mutandis*. It shows the area and different rates of rent of the various plots held by each tenant. Each tenant has a separate slip of paper, and all lands for which cash rents are paid, whether temporarily or not, are included in it. It is compiled from No. 8 and No. 10. An abstract of it, called तिरिज मोफरीद *tirij mophrīd*, shows the area of land held and total rent payable by each raiyat.

(10) लरिगत *laggit* and वासिल बाकी *wāsil bāki*.—These are similar, *mutatis mutandis*, to No. 4. They are the ledger account of each tenant. Each tenant has a page, on which is shown the area of his plots, rate of each, rent of each, total area, and total rent. From this the shares of the other shareholders are deducted, and to the remainder the cesses and dues are added, together with the value of any rent in kind (दमाव गल्ला *damāo galla*), due by the raiyat which has not been realized during the year. To this again the arrears of previous years are added, and the total shows the demand against the tenant. The paper thus far is called the लरिगत *laggit*. From the total demand is deducted the cash rent collected during the year, and the balance is struck to be carried to next year's account. The whole paper showing demand, realization, and balance is called

the वासिल बाकी *wāsil bāki*. An abstract of the लगित *laggit*, called the तिरिज लगित *tirij laggit*, shows under the head of each tenant separately the total area held and rent payable by him at each rate. The abstract of the वासिल बाकी *wāsil bāki* is the ढडा *dhaddha*.

- (11) The तिरिज पटेवारी *tirij patewāri* is the paper in which the name of each पट्टा *patta* or separate class of land in the village is entered, showing the total area, rate and rent of each class. The total shows the total area of land held at various rates in the village. This paper is compiled from No. 10.
- (12) The सियाहा *siyāha* is the same (*mutatis mutandis*) as No. 6. In this the daily receipts and disbursements in cash, including the price of grain sold, are entered. It is, in fact, a cash-book. An abstract of this, called the अवारजा *awārja* or वारजा *wārja*, shows the total expenditure day by day.

1472. The following accounts are applicable to both kinds of rent.

- (13) The मोलहकी *molhaki* is a ledger account for each tenant, showing date by date all payments (whether in cash or kind) made by him. It is compiled from the सियाहा *siyāha*. An abstract of this, called तिरिज मोलहकी *tirij molhaki*, shows the total payments made during the year by each tenant. The totals of this should agree with the total of No. 12 (the सियाहा *siyāha*) on the receipt side. It hence serves as an abstract of the receipt side of No. 12, while the अवारजा *awārja* is the abstract of the disbursement side.
- (14) The ढडा *dhaddha* is also called the तिरिज वासिल बाकी *tirij wāsil bāki* or जमा वासिल बाकी *jama wāsil bāki*. It shows the name of the tenant; area of his holding at each rent; amount of rent; additions on account of cesses, unrealized grain rent and arrears of previous years; deductions on account of shares of other shareholders; deductions on account of cash rent realized; and balance. This paper is in fact an abstract of the वासिल बाकी *wāsil bāki* (Nos. 6 and 10). The latter shows the accounts of each tenant

separately, whereas the *दुहदा dhaddha* shows all the tenants' accounts on one sheet of paper. This form of account is according to Field* said to have been invented by Udhmant Singh, of Nassipur, in the district of Murshidabad, in order to enable the zamindars to represent the collections as they pleased to the Muhammadan Government.

- (15) The *जमाबन्दी jamābandi* is the paper in which the total annual demand of the village on account of rent is entered. This paper does not usually show illegal demands from the tenants. These are generally shown only in the *जमाखर्च jamākharch* (No. 16).
- (16) The *जमाखर्च jamākharch* is the final annual abstract of the financial condition of the village. It shows the total demand, realization, and balance of the year in more or less detail. The demand side shows the balance of previous year, the total demand according to the *जमाबन्दी jamābandi* (No. 15), and other items of demand (such as fines, illegal cesses, &c.) which do not find their way into the latter. The total is the grand total of the demand for the year. This demand is on the other side of the account again divided into money spent and balance. The money spent includes the portion of the realizations which are forwarded to head-quarters, and the portion of realizations spent on the village and on miscellaneous expenses. The balance is made up of realizations in hand, and for which the village official or the landlord's grain-merchant is responsible, and of unrealized demand, the latter of which is given in detail. Some landlords have two copies of this paper,—one for their own information, containing the illegal cesses, and the other excluding them, so as to allow of its production in court.

1473. In the appendix to this work are given translations of the various forms of account as kept by a Patna landlord.

* Law of Evidence, p. 670.

CHAPTER III.—INTEREST, DISCOUNT, AND COMMISSION.

1474. Discount commission are generally *सलामी salami*. *बट्टा batta* is also used south of the Ganges. In Patna they are also called *फिरन्ता phiranta*. *बढ़ती barhti* is a *premium*. *सकरई sakrai* is a commission of 3 or 6 pies per cent. charged by the acceptor on accepting a bill. *नकरई सकरई nakrai sakrai* is a charge at 8 anas per cent. on a drawer of a bill when his bill is not accepted. *जाबता साह जोग jābta sāh jog* is a commission at one anna per cent. when the bill is accepted in favour of a banker. *हुंडियाणा hundiyāna* or *हुंडियावन hundiyāwan* is commission on a bill-of-exchange (*हुण्डी hundi*). *Factorage*, or the commission (of one or two pice per rupee) taken by a servant on goods bought for his master is *दस्तूरी dastūri*, or, more commonly, *फल phal*. *दलाली dalali* is brokerage.

1475. Interest is *सूद sud*. Interest in kind, paid on seed-grain, is *आघी āghi* to the west and in South-East Tirhut. In South-West Shahabad it is *अगवन agwan*, and in Patna *छाड़ा chhāra* or *करहौर karhaur*. North of the Ganges generally it is also called *सवाई डेढ़ी sawāi derhi*, in allusion to the rate at which the principal is lent. In the south-east it is *बियाज biyāj*. Elsewhere *बियाज biyāj* or *वेयाज beāj* is interest on money, which in the south-east is *सूद sūd*. *असल usal* or *मूर mur* is the capital lent out at interest; but in Shahabad it is also *मूल mul*, and in the south-east *सूदी रुपैया sūdī rupaiya*. *मोनाफा monāpha* is profit. It is distinguished from interest (which is unlawful for them) by strict Musalmāns. Amongst others, however, the two terms are convertible. Other words for profit are *बढ़ोतरी barhotri* or *नाफा nāpha* in Shahabad, *नफा napha* or *इन्तिफा intīpha* to the west, *इन्ताफा intāpha* in the south-east, and *बचित bachit* in Patna, Gaya, and South Bhagalpur.

1476. पैंचा paincha or *हथफेर hathpher* is a loan when the exact thing is to be returned. A local variant is *पैंच painch* in South-West Shahabad. It is also called *उधार udhār*, which properly means a purchase on credit. *करजा karja* is a money loan. This is also called south of the Ganges *करज karj*, *करजवाम kariwām*, and *पैंचा paincha*. *दसगर्दाँ dasgardān* or (amongst the educated) *दस्तगर्दाँ dastgardān* is a temporary loan without interest. *हथफेर hathpher* or (in Shahabad) *हथ उधार hanth udhār* is also used in this sense.

1477. A debtor is *खदुका khaduka* or *असामी asāmi*. Local names are *खदू क khadduk* in Gaya and the south-west, *मुजेरा mujera* in Patna, and *खातब khātab* in South Bhagalpur. A defaulting debtor is *जमामार*

jamāmār, also चवमार *thanmār* in Champaran and South-East Tirhut मलमार *malmār* in South-West Tirhut, and थैलीमार *thailimār* in South Bhagalpur. Other names are खाउ *khāu* in Saran, खौकार *khaukār* in South-East Tirhut, and ना देहन *na dehan* in Patna. The educated say ना देहन् *na dehand*. **Outstandings** are लहना *lahna*. A bad debt is गताल खाता *gatāl khāta* in Patna and the north-west, and गयाल खाता *gayāl khāta* in Gaya and the south-west, of which गौल खाता *gaul khāta* in South Munger is a variant. In South-West Shahabad it is also said to be गपताल *gaptāl*, in Tirhut they say बूझ भेले *būrah bhelai*, and in South Bhagalpur डूबो गेले *dūbo gelai*. When an animal or other property is **pledged for a debt**, it is called to the north-west and in West Tirhut लावन *lāwan* or लावन भावन *lāwan jhāwan*. Elsewhere it is भरना *bharna* or गिरौ *giron*.

1478. To borrow money is सूद पर रुपैया काढ़ब (or काढ़ि लेब or काढ़ि लाएब) *sūd par rupaiya kārhab* (or *kārhi leb*, or *karhi laeb*).

CHAPTER IV.—RATES OF INTEREST.

1479. A rate of interest is दर *dar*. The following are the rates of interest charged. Interest at one per cent. is रुपे सैकड़ा *rupai saikra*, at two per cent., दू रुपे सैकड़ा *du rupai saikra*, and so on:—

- (1) डेढ़ा *derha*, डेखोड़ा *deorha*, or in the south-east डेउरिया *deurhiya*. This is fifty per cent., e.g., a man borrows five maunds of grain at sowing time and repays $7\frac{1}{2}$ maunds at harvest, without reference to the selling price at the time of borrowing or repayment. This is confined to transactions in grain.
- (2) सवाई *sawai* or सवैया *sawaiya* is twenty-five per cent. as above.
- (3) बिकरी के भाव *bikri ke bhāo* (north), or भाव के भाव *bhāo ke bhāo* (south), also असल के असल *asal ke asal* in the south-east.—In this grain is lent, and at harvest time an equivalent in grain to the real money value of the grain lent at the time of borrowing is returned.
- (4) लगानी *lagāni* is giving one rupee's worth of grain and after six months receiving back one rupee two annas worth. In South Tirhut it is also called अथरानी *athrahni*.

- (5) पैसे रुपये *paise rupaiya* is money interest at one pice per rupee per month. So डेढ़ पैसे रुपये *derh paise rupaiya* is one and a half pice per rupee per month.
- (6) टकहो *takhi* is money interest at two pice or one टका *taka* per rupee per mensem. In the south-east it is also called अधखन्नी *adhanni*.
- (7) गंडही *gandhi* is money interest at four pice per rupee per month.
- (8) चरखन्नी *charanni* is four annas per rupee per annum.
- (9) पचखन्नी *pachanni* is five annas per rupee per annum.
- (10) छवखन्नी *chawanni* is six annas per rupee per annum.
- (11) किस्त *kist* or किस्त बन्दी *kist bandi* is when the total of principal and interest is repayed within a stated time by fixed instalments.

1480. The first money received by a shopkeeper during the day is बोहनी *bohni*; also बोहनी बट्टा *bohni batta* in Patna and Gaya, and बनहाइ *banhai* in South Bhagalpur. In Patna City it is गँठौट *ganthaut* or गाँठा *gānthā*. A *pledge* or *deposit* is गिरौ *giroi* or बन्धिक *bandhik*. In Patna, Gaya, and South Munger it is गिरवी *girvi*, in Shahabad गिरई *girai*, in the south-west of that district गिरौ गाँठ *giroi-gānth*, and in South Bhagalpur गिरमी *girmi*. पुरिया *puria*, or in East Tirhut पुरजा *purja*, is a sealed or fastened-up deposit. जाकड़ *jākar* is goods which are taken away for use, if required, at a wedding, &c. The price is fixed before hand. If the goods are used, this is paid; if they are not used, they are returned, and a pice or two per rupee is paid to the shopkeeper.

CHAPTER V.—MORTGAGE.

1481. A *pawn* or *mortgage* is रेहन *rehan*, बन्धिक *bandhik*, or मकफूल *makphul*. It is also गिरई *girai* in Shahabad and गिरमी *girmi* in South Bhagalpur. मकफूल *makphul* is more usually applied to mortgage of land, and the other terms to pawning of moveable articles; but this distinction is not universal. A *mortgagor* is राहिन *rāhin*, and a *mortgagee* is मुरतहिन *murtahin*, but these words are seldom used. The villagers prefer to use words like खडुका *khaduka*, खडुक *khaduk*, or

असामी *asāmi* for the former, and महाजन *mahājan* for the latter. In Patna a mortgagor is मुजेरा *mujera*, and in Shahabad a mortgagor is बेवहरिया *beohariya*.

1482. A *usufructuary mortgage*, in which both the principal and interest are extinguished by being paid out of the profits of the land mortgaged for a fixed period, is पटौआ *pataua*, सटौआ पटौआ *sataua pataua*, or सघौआ पटौआ *sadhaua potaua*. सूद भरना *sūd bharna* is similar, but the usufruct is only instead of interest, the principal remaining to be paid by the mortgagor. A बेबिल वफा (بيع بالربا) *bai bil wafa* is a mortgage of property for a fixed period, in which, if the total debt is not repaid within the period, the property becomes the mortgagee's in satisfaction of the debt. Money advanced on the security of standing crops is to the north लागी *lāgi*.

CHAPTER VI.—MISCELLANEOUS.

1483. An *invoice or manifest* is बीजक *bijak*, and also to the east चिट्ठा *chittha* or फिरख *phirist*. *Insurance* is बीमा *bīma*, with a variant बीवा *bīwa* in Shahabad. In the south-west of the latter district it is हुन्दा भारा *hunda bhāra*. Something additional given to a purchaser is north of the Ganges घलुआ *ghalua* or लाभ लाभ *lābh sābh*. In South-East Tirhut it is also लाभ *lābh*, and in South-West Tirhut बरकत *barkat*. South of the Ganges it is generally पाव *phāo* or पिछुआ *pichhua*. A variant of the latter is पछुआ *pachhua* in the south-east. Another name is चुटकी *chutki* in Patna. जुग *jūg* is similarly used by women when making petty purchases, especially of vermilion (रेनुर *renur*) and collyrium (मिस्सी *missi*). Other names for this are मंगनी *mangni* to the west and in South Tirhut, मंगनी चंगनी *mangni changni* in Patna, लावा घोली *lawā ghōli* north of the Ganges generally, लावा दुआ *lawā dūa* in South-West Tirhut, and दांटी *dānti*. बेआना *beāna* or बयाना *bayāna* is a *handsel* given by the buyer to the seller to secure his purchase.

1484. गत्ता *gatta* is a hole in the ground or a bag under the shop-keeper's seat in which he keeps his money. To *test coin* is बुझव *būjab*, ठोकव *thokab*, परखव *parkhab*, जांचव *jānchab*, बजाएव *bajāev*, or आंकव *ankab*. In the south-east it is परेखव *parekhav*. A *money-tester* is परखी *parkhi* or परखिया *parakhiya*, or जचवेया *jachwaiya*. In the south-east he is परेखिया *parekhiya*. In Patna he is परिख *parikh*,

and in Gaya रोक़रिया *rokariya*. To test the correctness of scales is साध खेब *sādh leb*. In Patna and the south-east it is धारा करब *dhāra karab*, and in Shahabad पासच देखल *pasangh dekhal*. To test a weight is तारब *tārab* or साधब *sādhāb*.

1485. *Capital* is पूंजी *punji* or पुंजी *punji*, and capital out at interest is बयाजु *byaju* or बेबाजु *beāju*. It is also called सुदी रुपैया *sūdi rupaiya*. The *adjustment of accounts* is बुभारथ *bujharath* north of the Ganges, and सफाई *saphāi* south of it. In South-West Shahabad it is बुभौता *bujhauta*. To test the entries is जांच खेब *jānch leb* or मिला खेब *mila leb*. The testing is in Shahabad जांच मिलान *jānch milān*. A *release in full* is फारखत्तो *phārkhatti* or फरखत्तो *pharkatti*. In the north-west they say in such a case सुभतान हो गैल *bhubhtan ho gail*, and in the east of Tirhut they say his account is साफ़ साफ़ *rāph sāph*, and in Patna that it is बेबाक भैल *bebāk bhail*. In Patna they say बही पर से नाम उतर गैल *bahi par se nām utar gel*, and in South-West, Shahabad नाम घेरल गैल *nām gheral gail*, alluding to the custom of encircling the name with a line when the account is cleared off.

1486. To become *bankrupt* is दिवाला निकसब *diwāla niksab*, or दिवाला सुध हो जायब *diwālu sudh ho jāēb*. To make a man a bankrupt is दिवाला निकासब *diwāla nikāsab*. A bankrupt is दिवालिया *diwaliya*. In Tirhut they would say of such a man साक उखड़ गेलैन्हि *sak ukhr gelainhi* or दिवाला उखड़ गेलैन्हि *diwala ukhari gelainhi*. In all the above the word may also be spelt देवाला *dewāla*. In Patna they say ओकर टाट उलटल है *okar tāt ultal hai*, in allusion to the custom amongst bankers of a bankrupt turning up one corner of his mat and sitting on it, as a notice of his condition. The action is equivalent to putting up the shutters in England. In connection with this it may be mentioned that Patna is famous for its bankrupts, as in the lines commemorating the three rascals of Bihār :—

भागलपूर के भगेलिया, कहलगान्व के ठग,

पटना के दिवालिया, तीनों नामजद,

सुने पावे छपरहिया, तीनों के तूरे रग.

Bhāgalpūr ke Bhageliya, Kahalgānw ke thag,

Patna ke diwāliya, tino nāmjad,

Sune pāwe Chhaprahiya, tino ke tūre rag.

—The Bhagels of Bhagalpur, the thags of Colgong, the bankrupts of Patna, are all famous (sharpers); but if a man of Chhapra hears this, he will beat them (*lit.* burst their veins) all (at their own weapons).

1487. A *bill of exchange* is हुण्डी *hundi* or ड्यही पत्रो *hundi patri* also in Gaya and the south-west पतरी *patri*. The duplicate of the bill is पेट *painth*. Also, in Patna City, पैठ *peth*. The third duplicate is परपेट *parpainth* or परपैठ *parpeth*, and the fourth जिकरी *jikri* or जिगरी *jigri*. This last is also a letter to a person other than the drawer for the acceptance of his endorsement by the drawer. A *letter of advice* is समाचारी चिट्ठी *samāchāri chitthi*. A *bill payable at sight* is दरसनी *darsani*. In Patna such bills by custom bear eleven day's date. If payable after a future date, it is मियादी *miyādi* or मुदती *mudati*. One payable five days after sight is called पञ्च परमान *pahunch parmān* or (in Patna City) पञ्चै दाम *pahunche dām*. The *address* at the head of a banker's letter is जोग *jog* or सिरनामा *sirnāma*. A bill paid and discharged is खोखा *khokha*. In Patna it is also भुगतान *bhugtān*, and north of the Ganges भुभतान *bhubhtan*. To *accept* a bill is सकारब *sakārab*. The date on which a bill falls due is called मित्ती *mitti*, which indeed in mercantile transactions is the general word for dates of all kinds.

1488. A *warehouse* is गोदाम *godām*. हरजा *harja* is *demurrage*. महसूल *mahsul* or मासूल *māsul* is *customs, postage, or railway freight, &c.* A *price-current* is निरख नामा *nirkh nāma*. *Cash or specie* is नगद *nagad*, नगदा नगदी *nagda nagdi*, or रोक *rok*. पावना *pāwna* is a *claim*, and रसीद *rasid* a *receipt* टकसाल *taksāl* is a *mint*. *Merchandise* is सौदागरी के माल *saudāgri ke māl*. *Imports* are आमदनी *āmdani*, and *exports* रफ्तानी *raḥtāni*.

DIVISION XIV.

WEIGHTS AND MEASURES.

CHAPTER I.—MEASURES OF LENGTH.

1489. The अङ्गुल *angul* is a finger-breadth, equal to about two-thirds of an inch. The width of the four fingers of one hand, i.e., four अङ्गुल *angul*, is called a चौआ *chaua*. Instead of this, a measure is used in Shahabad called मुठा *muttha*, which is the width of the closed fist. Twelve finger-breadths make one span, which is बिता *bitta* or बिलस्ता *bilasta*, or to the north-east बिलहस्त *bilhast*, to the south-east बिलस्त *bilast*. South of the Ganges a still smaller scale is current. A सूत *sūt* is the thickness of thread:

$$3 \text{ सूत } sut = 1 \text{ पैन } pain.$$

$$3 \text{ पैन } pain = 1 \text{ finger-breadth.}$$

1490. In Shahabad and the south-east a finger-breadth is तस्सुर *tassur*. In Shahabad and Patna in measuring wood, however, a तस्सुर *tassur* equals two finger-breadths, and fourteen of these make one गज *gaj* or हाथ *hāth* (wood measure). Twenty-four finger-breadths, or six चौआ *chaua*, or two बिता *bitta*, make one हाथ *hānth* or हाथ *hāth*, which is a cubit. The हाथ *hāth* is the standard from which the others are taken, and varies from 15 to 20 inches in length, 18 inches being the average.

1491. Two cubits make one डेग *deg* or pace, and also one गज *gaj* or yard. A गिरह *girah*, गिरेह *gireh* or गिरे *gire* is the length of the forefinger, and 16 go to a गज *gaj*. Another name for a गिरह *girah* is कनवाँ *kanwān* in Patna and Gaya. Three गज *gaj* or six cubits make one लगग *lagga* or लागी *laggi*, which is also called बाँस *bāns*.

south of the Ganges, and लट्ठा *lottha* in South-West Shahabad. Another गज *gaj* is the सिक्न्दरी गज *Sikandri gaj*, also called बरा गज *bara gaj* or बड़का गज *barka gaj*, which is $2\frac{1}{2}$ cubits north of the Ganges and 48 fingers or 2 cubits south of it. It was the yard used in land measuring until Akbar's time, and properly equals 26 inches, but has become in the village mind confused with the बरा गज *bara gaj*. This is the tailor's yard, and is called by them कतई गज *kutai gaj* or कत्ती गज *katti gaj*. Akbar introduced as the standard measure of the empire the इलाही गज *ilāhi gaj*, equal to $33\frac{1}{4}$ inches, which is still in use in the North-West Provinces.

1492. In South-East Tirhut and Patna घाप *dhāp* equals डेग *deg* or कदम *kadam*, a pace, but elsewhere north of the Ganges and in the south-east it is about half a कोस *kos*; see below. Another name of this last is मेल *mail* or मौल *mīl*, a corruption of the English 'mile.' The रस्सी *rassi* or रसरी *rasri* is equal to 20 लगगी *laggi* or 120 cubits. In South-West Shahabad 70 cubits make a रस्सी *rassi*. Generally 60 रस्सी *rassi* make one कोस *kos*, but in South-West Shahabad it is 50 रस्सी *rassi*. The कोस *kos* varies greatly in length in different districts. An ordinary कोस *kos* is however 60 रस्सी *rassi*, 1,200 लगगी *laggi*, or 3,600 गज *gaj* or yards, or 80 yards, more than two miles. The गौकोस *gaunkos* is a vague measure of distance, as far as a cow's bellow can be heard. A कच्चा कोस *kachcha kos* is a short कोस *kos*, and घाप *dhāp* (see above) is generally about a mile.

1493. A cubit used in measuring earthwork and well-sinking is तरहा *tarha* to the north-west and खनित *khanit* (literally, digging) in the south-west. In South-West Shahabad and South-East Tirhut it is खन्ता *khanta*. In Gaya it is तर्रा *tarra*, and to the south-east गिलन्दजी *gilandāji* (which means simply earth-work). In digging a well the depth is measured in men's heights, called पूरिस *pūris*, &c. See § 923.

1494. The following table shows the relative value of the principal measures of length.

									Sus or thread.
								Pain ...	3
								Anguli, or finger-breadth.	3
								Chaua ...	4
								Bitta, or span	3
								Hath, or cubit	2
								Gaj, or yard...	2
								Laggi, or rod...	3
								Rassi ...	20
								Kos, &c., 2 miles 80 yards.	60

CHAPTER II.—SUPERFICIAL MEASURE.

1495. The पक्का बिगहा *pakka bigha* is fixed at 14,400 square feet, or 1,600 square yards. It is therefore a little less than $\frac{1}{4}$ of the English acre of 4,840 square yards. The कच्चा बिगहा *kachcha bigha* varies in every *pargana*; it is generally smaller than, but is sometimes larger than, the standard. The foundation of the size of the *bigha* is the लग्गी *laggi* (see above, § 1491), which varies greatly in the number of cubits which it contains. A square लग्गी *laggi* is a धूर *dhūr*. Twenty धूर *dhūr* make one कट्ठा *kattha*, and 20 कट्ठा *kattha* make one बिगहा *bigha*. In Shahabad a कट्ठा *kattha* is called a बिस्वा *biśwa*. In East Tirhut a बिगहा *bigha* is also called कूरो *kūro*. North of the Ganges 4 पाद *pāḍ* make one धूर *dhūr*; south of it—

9 square चौचा *chauca* make 1 sq. डेग *deg* or कदम *kadam*.

9 „ डेग 1 sq. धूर *dhūr*.

CHAPTER III.—MEASURES OF PROPORTION.

1496. Proportion is generally expressed by saying so many annas in the rupee. Thus 10 annas in the rupee = 10 : 16; 4 annas in the rupee = 1 : 4; 8 annas in the rupee = 1 : 2; and so on. In calculating proportionate shares in estates, two systems are in vogue. In both the estate (मौजा *mauja* or महाल *mahāl*) is the unit. In one system the following is the scale :—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 20 दाम *dām*.

1 दाम *dām* = 20 कौड़ी *kauri*.

1 कौड़ी *kauri* = 20 बौड़ी *bauri*.

1 बौड़ी *bauri* = 20 फौड़ी *phauri*.

1 फौड़ी *phauri* = 20 रौड़ी *rauri*.

The other system is as follows :—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 12 पाद *pāḍ*.

1 पाद *pāḍ* = 20 करंत *karānt*.

1 करंत *karānt* = 20 मसंत *masānt*.

1 मसंत *masānt* = 20 दिसमिल *dismal* (? = decimal).

1 दिसमिल *dismil* = 20 बिस्मिल *bismil*.

The first system is called the Hindūstani, and the second the English system.

CHAPTER IV.—MEASURES OF WEIGHT.

1497. 25 दाम *dām* are counted to the pice (पैसा *paisa*). A दमड़ी *damri* is a nominal coin equal to $3\frac{1}{2}$ दाम *dām*. The अद्धी *addhi* is half a दमड़ी *damri*. The टक्का *takka* or टका *taka* = 50 दाम *dām* or two pice, and the अधेला *adhela* or (in South-West Shahabad) अधेलचा *adhelcha*, is $12\frac{1}{2}$ दाम *dām*, or half a pice. The दोकड़ा or दोकरा *dokra* or छदाम *chhadām* is $6\frac{1}{2}$ दाम *dām*, or $\frac{1}{4}$ of a pice. A pice is also called डेबुआ *dhebua* or (in Gaya) कच्चा *kachcha*. The छदाम *chhadām* or sixteenth part of an *āna* is also called कनवाई *kanwaī*, कनवाँ *kanwān* or छटांक *chhatānk*. The following table will make this clear :—

Dām.	3½	6½	12½	25	50	100
	Damri.	2	4	8	16	32
		Chhadām.	2	4	8	16
			Adhela.	2	4	8
				Pice or pice.		
					Taka.	
						Ana or Anna.

1498. In weighing, the रत्ती *ratti* of 1·875 grains Troy is taken as the standard. From this the following scheme may be drawn up :—

8 रत्ती <i>ratti</i>	= 1 मासा <i>māsa</i> = 15 grains Troy.
12 मासा <i>māsa</i>	= 1 तोला <i>tola</i> = 7 dwt. 12 grains Troy or the weight of one rupee.
5 तोला <i>tola</i>	= 1 कनवा <i>kanwān</i> or छटाक <i>chhatānk</i> = 1oz. 17 dwt. 12 grains Troy.
16 कनवा <i>kanwān</i> or छटाक <i>chhatānk</i>	= 1 सेर <i>ser</i> = 2lb. 6 oz. Troy.
40 सेर <i>ser</i>	= 1 मन <i>man</i> = 100lb. Troy = 82·286lb. Avoirdupois. This is the standard मन <i>man</i> or maund, and 27·222 of these go to the English ton.

For larger weights the सेर *ser* is the standard. In local bazārs it varies greatly, not only according to locality, but according to goods sold. The bazār सेर *ser* is named as containing so many गण्डा *ganda*, a गण्डा *ganda* consisting of four तोला *tola* or sometimes four pice, and being a constant quantity.

1499. In weighing gold, jewels, &c., the standard is the red seed (*abrus precatorius*) called the करजनी *karjani*, लाल *lāl*, or कच्ची रत्ती *kachchi ratti*. It is said to weigh three barleycorns (जौ *jau*).

The jeweller's scale is as follows:—

3 जौ <i>jau</i>	= 1 लाल <i>lāl</i> .
4 ditto	= 1 रत्ती <i>ratti</i> .
2 लाल <i>lāl</i>	= 1½ रत्ती <i>ratti</i> .
4 रत्ती <i>ratti</i>	= 1 चौरत्ती <i>chauratti</i> .
5½ ditto	= 1 अन्नी <i>anni</i> .
8 ditto	= 1 मासा <i>māsa</i> , मसा <i>massa</i> , or मसिका <i>massika</i> = 15 grs. Troy.
10½ ditto	= 1 दुन्नो <i>duanni</i> :
8 दुन्नो <i>duanni</i> or 10½ मासा <i>māsa</i>	= 1 टका <i>dhak</i> or (in South- West Shahabad) टाका <i>dhāka</i> , which is the weight of a rupee = 6 dwts. 6½ grs. Troy;
12 मासा <i>māsa</i>	= 1 तोला <i>tola</i> = 7 dwts. 12 grs. Troy. Here it will be seen that the jeweller's rupee is less than a tola.

1500. The following weights are common throughout Bihār :—

छटङ्की *chhatanki* = $\frac{1}{16}$ of a *ser*.

अधपई *adhpai*, अधपाऊ *adhpaū*, or अधपौआ *adhpaṭa* = $\frac{1}{8}$ of a *ser*

पाव *pāw*, पावा *pāwa*, or पौआ *paṭa* = $\frac{1}{4}$ of a *ser*.

अधसेरा *adhsera* or असेरा *asera* = $\frac{1}{2}$ a *ser*.

तिनपौआ *tinpaṭa* = $\frac{3}{4}$ of a *ser*.

सवैया *sawaiya*, properly $1\frac{1}{2}$ *ser*; really $\frac{1}{2}$ of a पसेरी *paseri*.

देहसेरी *derhseri* = $1\frac{1}{2}$ *ser*.

अड़ा *arha*, अड़ैया *arhaiya*, properly $2\frac{1}{2}$ *ser*; really $\frac{1}{2}$ of a पसेरी *paseri*.

तिनसेरा *tinsera* or तिनसेरी *tinseri* = 3 *ser*.

चरसेरा *charsera* or चरसेरौ *charseri* = 4 *ser*.

पसेरी *paseri*, also (in Shahabad) पनसेरा *pansera*, or पनसेरौ *panseri*.

This is properly 5 *ser*, but varies greatly. It is usually said to be 7 *ser kachcha*, but is sometimes only 5 or 6. Vegetable-sellers generally call it 6 *ser*.

धारा *dhāra* = 10 *ser*. In Shahabad it sometimes means 5 *ser*.



APPENDIX.

—0—

FORMS OF ACCOUNTS USED IN A LANDLORD'S OFFICE IN PATNA.

1.

खसरा दानाबन्दी *Khasra Danabandi.*

YEAR.—

Khasra Danabandi of the

Crop in the Estate of

DATE—

Name of tenant.	Length.	Breadth.	Area of plot.	Kind of crop.	Amount of crop estimated.

1a.

तिरिज तारीखवार *Tirij Tarikhwar.*

YEAR—

Tirij Tarikhwar of the Khasra Danabandi of Village

Date.	Total area of crop estimated.	Total amount of crop estimated.

2.

खसरा बटार *Khasra Batai.*

YEAR—

*Khasra of Division of**Crop in the Estate of*

DATE—

Name of tenant.	Area.	Kind of crop.	Amount of grain.	Landlord's share.	<i>Dahiyak</i> ,*	<i>Pansera</i> †	Total of columns 5 to 7.

2a.

Abstract of the above.

(1) Date	...	...	...	...
(2) Area	...	...	...	...
(3) Total amount of grain	...	...	...	...
(4) Landlord's share	...	...	...	...
(5) दहियक <i>dahiyak</i>*	...	...	...	...
(6) पनखेरा <i>pansera</i>†	...	...	...	...
(7) Total	...	...	...	...
(8) सोनारी <i>sonari</i> (weighman's fees)	...	...	...	...
(9) गन्ज अफजुद <i>ganj aphjud</i> ‡	...	...	...	...
(10) बर्ही <i>barhi</i> §	...	...	...	...
(11) सद्धी <i>saddhi</i> ||	...	...	...	...
(12) Total	...	...	...	...

In the original, the columns run across the page instead of from top to bottom.

* *Vide* foot note to form (5).

† After the division of crop, *dahiyak* is added to the landlord's share, to which again 5 seers are added, that quantity being taken from the tenant's share under the name of *pansera*.

‡ Grain found in excess at the time of second weighment (on the floor after the grain has been taken over by the landlord).

§ Grain found in excess at the time of third weighment, when the grain has been carried to the landlord's granary.

|| Grain found in excess owing to swelling, &c., when the whole amount of grain stored has been sold off.

3.

मोषरीद *Mophrid*.

YEAR—

*Mophrid of the Rent in Kind for the**Crop.*

NAME OF TENANT.—

Black Paddy.

Date of Estimate:	Area.	Amount of Crop.

Paddy Sown Broadcast.

Date of Estimate.	Area.	Amount of Crop.

Basmati Paddy.

Date of Estimate.	Area.	Amount of Crop.

and so on for every kind of grain in the tenant's holding.

Total Area.	Total Amount of Grain.

3a.

Abstract of the last.

YEAR—

Name of Tenant.	Total Area.	Amount of Crop.

4.

सगिमत *Laggit* and वासिल बाकी *Wasil Baki*.

YEAR—

Laggit of Rents paid in Kind for the Whole Year.

NAME OF TENANT.—

Kind of grain.	Area.	Total grain.	Share of landlord.	<i>Dahiya</i> *.	Total due.	Realized.	Balance.

* See note to form 5.

APPENDIX.

4a.

Abstract of the last.

YEAR.—

Black Paddy.

Name of Tenant.	Area.	Amount due.

White Paddy.

Name of Tenant.	Area.	Amount due.

and so on for each kind of grain.

5.

तिरिज जिनिस्वार *Tirij Jiniswār.*

YEAR.—

Tirij Janiswar for the Village of

1. Name of tenant.
2. Area under cultivation.
3. Grain due.
4. *Dahiyak*.*
5. Total.
6. Amount of maize.
7. Ditto of *marua*.
8. Ditto of *sathi* paddy.

and so on, a separate column being allotted to each crop.

In the original, the form runs cross the page in columns, and not from top to bottom.

* This is the amount the landlord receives in addition to his half share. South of the Ganges he generally realizes 5 *ser* per *man*, i.e. he receives 9 *ser* in every 16 *ser*, the tenant's share being 7 *ser*. This division of crop is called "नौसत्ता *nausatta*." i.e. 9—7 See § 906.

6.

सियाहा *Siyāha.*

YEAR.—

Day-book of Receipts and Disbursements of Grain.

DATE.—

<i>Receipts.</i>		Amount.	<i>Disbursements.</i>		Amount.
From so and so—					
<i>Sathi</i> paddy 5 maunds	} 7 maunds		Sent to the landlord	...	.....
Broadcast			Sold, viz. ...	...	.....
paddy ...2 "					
From so and so ...	...	.....	Total Mds.	...	.....
Total Mds. ...		.....	Balance Mds.	...	.....

8.

खसरा *Khasra*.

YEAR.—

*Khasra showing the Measurements of Lands let at Cash Rates
in the Village of*

DATE.—

Name of Tenant.	Length.	Breadth.	Area.	Class of Land or rate per bigha.

8a.

Abstract of the above.

YEAR.—

*Tirij Khasra showing the Measurements of Lands let at Cash Rates
in the Village of*

Date.	Area.

9.

मोफरीद *Mophrid.**Mophrid of the Lands paying Cash Rates in the Village of*

YEAR.—

NAME OF TENANT.—

At Rs. 4 per bigha.

Date of Measurement.	Area.

At Rs. 3 per bigha.

Date of Measurement.	Area.

and so on for the various rates at which the tenant holds.

APPENDIX.

9a.

Abstract of the above:

YEAR.—

Tirij Mophrid of the Lands paying Cash Rates in the Village of

Name of Tenant.	Area held by him.	Rent.

10.

लग्गित Laggit and वासिल-बाकी Wasil-baki.

YEAR.—

Laggit of Rents payable in Cash in the Village of

NAME OF TENANT.—

Class of land held by him.	Area.	Rate of the class.	Rent.

Total rent	...	...	...	...
Cesses ...	...	...	...	...
Value of unrealized rent in kind for the year			...	...
Arrears of previous years	...	...	...	...
				—
Total demand	...	...	...	...
Deduct realizations	...	...	...	...
				—
Balance to be carried to next year's account			...	...
				—

10a.

Abstract of the above.

YEAR.—

तिरिज लग्गित *Tirij Laggit of Lands paying Cash Rates in the Village of*
At Rs. 4 per bigha.

Name of Tenant.	Area.	Rent.

At Rs. 3 per bigha.

Name of tenant.	Area.	Rent.

and so on for each rate of rent.

11.

तिरिज पट्टे वारी *Tirij Patewari for the Village of*

Class of Land or Degrees of Rate.	Area.	Rate.	Rent.
1st class
2nd do.
And so on

सियाहा *Siyaha.*

YEAR.—

Day-book of Receipts and Disbursements of Cash.

DATE.—

BALANCE.

Abstract of the above, or अवारजा Awarja, showing Expenditure only.
Amount sent to Landlord.

Date.	Amount.

Salary of Village Establishment paid.

Date.	Amount.

गिलानदाजी Gilandaji Expenses (Repairs to Embankments, &c.)

Date.	Amount.

गरामता Garamta (Diet-money supplied to the गोइत Gorait, who takes Money to the Landlord).

Date.	Amount.

and so on.

14.

दुधडा *Dhaddha*.

(In the original, the columns run across the page, instead of from top to bottom. The various cesses, &c., named are only samples, and differ in every village.)

YEAR.

Dhaddha Wasilbaki for the Whole Year in the Village of

Columns.

- (1) Name of tenant.
- (2) Area of holding in subheads according to rate and class.
- (3) Rent.
- (4) दुधानी *duanni*.*
- (5) Weighman's fees (सोनारी *sonari*).
- (6) काह चराई *kah charai*.†
- (7) कोठी सोरा *kothi sora*.‡
- (8) मोतरफा *motarpha*.§
- (9) बिकरी आम *bikri am* (price of mangoes).
- (10) तार *tar* (rent of toddy-palms.)
- (11) Rent for *mahua* trees.
- (12) मछली *machhli* (fishery-dues.)
- (13) Total of above.
- (14) बट्टा माल *batta mal*.||
- (15) बट्टा कम्पनी *batta kampani*.||
- (16) Road-cess.
- (17) Unrealized grain-rent.
- (18) Arrears.
- (19) Grand total of demand.
- (20) Deduct share of other landlords.
- (21) Remainder, i.e., हिस्सा खास *kissa khas* (own share).
- (22) Realized.
- (23) Balance due.
- (24) Credit, realized in excess.

* See § 1201.

† Dues for grazing cattle. All cattle, except buffaloes, are generally exempt. Each buffalo is charged at from 2 to 4 annas a year. See § 1151.

‡ Rent of a saltpetre factory.

§ Rent of houses occupied by shopkeepers, oil-men, weavers, and other non-cultivating tenants. See § 1201.

|| See § 1202. These are only charged on rent of land and on old settlements of other kinds. For instance, if a new settlement is made of toddy palms, it is made in Company's rupees, and no exchange rate is added to the rent. The addition of a rate of exchange, in fact, depends on whether the settlement is made in old coinage or in new; and according to custom, rent of land is generally settled, even at the present day, in the old coinage, but not so other rents.

जमाबन्दी *Jamabandi.**Jamabandi of Village**for the Whole Year**F. S.*

Notes.—The order of the items has been reversed for the sake of clearness. In the original, according to native custom, the totals are written first, and under them the subsidiary items. For a similar reason imaginary figures have been written against the various items.

										Area.	Demand.
										B. K. DH.	Rs. A. P.
Land of 1st class, at Rs. 4	...	...	...	...	...	...	...	...	...	200 0 0	800 0 0
Ditto 2nd ditto Rs. 3	...	...	...	...	...	...	...	...	...	800 0 0	2,400 0 0
Ditto 3rd ditto 2-8	...	...	...	...	...	...	...	...	...	500 0 0	1,250 0 0
Ditto 4th ditto 2	...	...	...	...	...	...	...	...	...	500 0 0	1,000 0 0
And so on.											
Total area under cultivation	...	...	...	...	...	...	...	...	...	2,000 0 0	
Add area not under cultivation...	...	...	...	...	...	...	...	...	...	100 0 0	
Total area of village	...	...	...	...	...	...	...	...	...	2,100 0 0	
Total rent-demand	...	...	...	...	...	...	...	...	...	.....	5,450 0 0
Add cesses (only legal ones entered here)	...	...	...	...	...	...	...	...	...	.....	300 0 0
बायर <i>sayar</i> (i.e., miscellaneous rights, e.g., fishing-rights. Cf. § 1232)	...	...	...	...	...	...	...	...	...	.....	250 0 0
Total demand under <i>jamabandi</i>	...	...	...	...	...	...	...	...	...	.....	6,000 0 0

16.

जमाखर्च *Jamakharch.**Jamakharch of Village**for the Whole Year**F. S.*

Note.—The order of items has been reversed as in No. 15, from which also the imaginary figures are carried into this form.

DEMANDS.			OUTGOINGS.		
Nature of Demands.	Rs. A. P.	Rs. A. P.	Nature of Outgoings.	Rs. A. P.	Rs. A. P.
Balance of arrears of previous year's <i>jama-kharch</i> —			Realized in cash and remitted to landlord...	4,000 0 0	
			Ditto in kind ditto ditto ...	500 0 0	
(a) Principal	300 0 0		Total remitted to landlord ...	.....	4,500 0 0
(b) Interest thereon, and fines, &c., on defaulters in respect to it ...	50 0 0		Village expenses—		
Total Balance ...	.....	350 0 0	Salary of establishment ...	500 0 0	
			गिलन्दाजी <i>gilandaji</i> * expenses ...	247 0 0	
			And so on.		
			Total village expenses ...	...	747 0 0
Demand for present year—			Miscellaneous expenses—		
(a) As per <i>jama bandi</i>	6,000 0 0		पनियोचा <i>paniyocha</i> † ...	150 0 0	
(b) Not in <i>jama bandi</i>			गरामता <i>garanta</i> * ...	3 0 0	
(Here are entered in detail all illegal cesses, &c., which have been excluded from the <i>jama bandi</i>) Total, say ...	400 0 0		And so on in detail.		
			Total miscellaneous expenses ...	.....	153 0 0
			Balance—		
			With the <i>gumashta</i> (in hand) ...	50 0 0	
Total for present year ...	.....	6,400 0 0	Due from the tenants (each tenant's name in detail) ...	1,100 0 0	
GRAND TOTAL OF DEMAND ...	.....	6,750 0 0	With the grain-merchant ‡ ...	200 0 0	
			Total balance ...	.....	1,350 0 0
			GRAND TOTAL ...	.....	6,750 0 0

* See No. 12a | † Price of water supplied by a neighbouring landlord for irrigation. | This last balance is technically called *लागी lagi*.

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