

# Hołosor-Jobsoqon

A Glossary of Anglo-Indian Words  
or Phrases and of Kindred Terms  
Etymological, Historical  
Geographical and Discursive



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worth 50*d.*\* The *vintens* and *tangas* that were nominally interposed were mere names for certain quantities of basaruccos, or rather of *reis* represented by basaruccos. And our interpretation of the statement about pardaos of gold in a note above is here expressly confirmed.

[1599.—“*Perdaw.*” See under **TÆL.**]

c. 1620.—“The gold coin, struck by the *rāis* of Bijanagar and Tiling, is called *hān* and *partāb.*”—*Firishta*, quoted by Quatremère, in *Notices et Exts.* xiv. 509.

1643.—“... estant convenu de prix avec luy à sept *perdos* et demy par mois tant pour mon viure que pour le logis. . . .”—*Mocquet*, 284.

**PARELL**, n.p. The name of a northern suburb of Bombay where stands the residence of the Governor. The statement in the *Imperial Gazetteer* that Mr. W. Hornby (1776) was the first Governor who took up his residence at Parell requires examination, as it appears to have been so occupied in Grose's time. The 2nd edition of Grose, which we use, is dated 1772, but he appears to have left India about 1760. It seems probable that in the following passage Niebuhr speaks of 1763-4, the date of his stay at Bombay, but as the book was not published till 1774, this is not absolutely certain. Evidently Parell was occupied by the Governor long before 1776.

“Les Jesuites avoient autrefois un beau couvent aupres du Village de Parell au milieu de l'Isle, mais il y a déjà plusieurs années, qu'elle est devenue la maison de campagne du Gouverneur, et l'Eglise est actuellement une magnifique salle à manger et de danse, qu'on n'en trouve point de pareille en toutes les Indes.”—*Niebuhr, Voyage*, ii. 12.

[Mr. Douglas (*Bombay and W. India*, ii. 7, note) writes: “High up and outside the dining-room, and which was the chapel when Parel belonged to the Jesuits, is a plaque on which is printed:—‘Built by Honourable Hornby, 1771.’”]

1554.—*Parell* is mentioned as one of 4 aldeas, “*Parell, Varella, Varella, and Siva*, attached to the *Kasbah* (*Caçabe*—see **CUSBAH**) of Maim.”—*Botelho, Tombo*, 157, in *Subsidios*.

c. 1750-60.—“A place called Parell, where the Governor has a very agreeable country-house, which was originally a

Romish chapel belonging to the Jesuits, but confiscated about the year 1719, for some foul practices against the English interest.”—*Grose*, i. 46; [1st ed. 1757, p. 72].

# **PARIAH, PARRIAR, &c., s.**

a. The name of a low caste of Hindus in Southern India, constituting one of the most numerous castes, if not the most numerous, in the Tamil country. The word in its present shape means properly ‘a drummer.’ Tamil *parai* is the large drum, beaten at certain festivals, and the hereditary beaters of it are called (sing.) *paraiyan*, (pl.) *paraiyar*. [Dr. Oppert's theory (*Orig. Inhabitants*, 32 seq.) that the word is a form of *Pahariyā*, ‘a mountaineer’ is not probable.] In the city of Madras this caste forms one fifth of the whole population, and from it come (unfortunately) most of the domestics in European service in that part of India. As with other castes low in caste-rank they are also low in habits, frequently eating carrion and other objectionable food, and addicted to drink. From their coming into contact with and under observation of Europeans, more habitually than any similar caste, the name *Pariah* has come to be regarded as applicable to the whole body of the lowest castes, or even to denote out-castes or people without any caste. But this is hardly a correct use. There are several castes in the Tamil country considered to be lower than the *Pariahs*, e.g. the caste of shoemakers, and the lowest caste of washermen. And the *Pariah* deals out the same disparaging treatment to these that he himself receives from higher castes. The *Pariahs* “constitute a well-defined, distinct, ancient caste, which has ‘subdivisions’ of its own, its own peculiar usages, its own traditions, and its own jealousy of the encroachments of the castes which are above it and below it. They constitute, perhaps, the most numerous caste in the Tamil country. In the city of Madras they number 21 per cent. of the Hindu people.”—*Bp. Caldwell*, u. i., p. 545. Sir Walter Elliot, however, in the paper referred to further on includes under the term *Paraiya* all the servile class not recognised by Hindus of caste as belonging to their community.

A very interesting, though not con-

\* No doubt, however, foreign coins were used to make up sums, and reduce the bulk of small change.



clusive, discussion of the ethnological position of this class will be found in Bp. Caldwell's *Dravidian Grammar* (pp. 540-554). That scholar's deduction is, on the whole, that they are probably Dravidians, but he states, and recognises force in, arguments for believing that they may have descended from a race older in the country than the proper Dravidian, and reduced to slavery by the first Dravidians. This last is the view of Sir Walter Elliot, who adduces a variety of interesting facts in its favour, in his paper on the *Characteristics of the Population of South India*.\*

Thus, in the celebration of the Festival of the Village Goddess, prevalent all over Southern India, and of which a remarkable account is given in that paper, there occurs a sort of Saturnalia in which the Pariahs are the officiating priests, and there are several other customs which are most easily intelligible on the supposition that the Pariahs are the representatives of the earliest inhabitants and original masters of the soil. In a recent communication from this venerable man he writes: 'My brother (Col. C. Elliot, C.B.) found them at Raipur, to be an important and respectable class of cultivators. The Pariahs have a sacerdotal order amongst themselves.' [The view taken in the *Madras Gloss.* is that "they are distinctly Dravidian without fusion, as the Hinduized castes are Dravidian with fusion."]

The mistaken use of *pariah*, as synonymous with out-caste, has spread in English parlance over all India. Thus the lamented Prof. Blochmann, in his *School Geography of India*: "Outcasts are called **pariahs**." The name first became generally known in Europe through Sonnerat's *Travels*

(pub. in 1782, and soon after translated into English). In this work the **Parias** figure as the lowest of castes. The common use of the term is however probably due, in both France and England, to the appearance in the Abbé Raynal's famous *Hist. Philosophique des Établissements dans les Indes*, formerly read very widely in both countries, and yet more perhaps to its use in Bernardin de St. Pierre's preposterous though once popular tale, *La Chaumière Indienne*, whence too the misplaced halo of sentiment which reached its acme in the drama of Casimir Delavigne, and which still in some degree adheres to the name. It should be added that Mr. C. P. Brown says expressly: "The word *Paria* is unknown" (in our sense?) "to all natives, unless as learned from us."

#### b. See PARIAH-DOG.

1516.—"There is another low sort of Gentiles, who live in desert places, called **Pareas**. These likewise have no dealings with anybody, and are reckoned worse than the devil, and avoided by everybody; a man becomes contaminated by only looking at them, and is excommunicated. . . . They live on the *imane* (*iname*, i.e. **yams**), which are like the root of *iucca* or *batate* found in the West Indies, and on other roots and wild fruits."—*Barbosa*, in *Ramusio*, i. f. 310. The word in the Spanish version transl. by Lord Stanley of Alderley is *Pareni*, in the Portuguese of the Lisbon Academy, *Parcens*. So we are not quite sure that *Pareas* is the proper reading, though this is probable.

1626.—". . . The **Pareas** are of worse esteeme."—(*W. Methold*, in) *Purchas, Pilgrimage*, 553.

" . . . the worst whereof are the abhorred **Piriawes** . . . they are in publike Justice the hateful executioners, and are the basest, most stinking, ill-favored people that I have seene."—*Ibid.* 998-9.

1648.—". . . the servants of the factory even will not touch it (beef) when they put it on the table, nevertheless there is a caste called **Pareyaes** (they are the most contemned of all, so that if another Gentoo touches them, he is compelled to be dipt in the water) who eat it freely."—*Van de Broecke*, 82.

1672.—"The **Parreas** are the basest and vilest race (accustomed to remove dung and all uncleanness, and to eat mice and rats), in a word a contemned and stinking vile people."—*Baldaeus* (Germ. ed.), 410.

1711.—"The Company allow two or three Peons to attend the Gate, and a **Parrear** Fellow to keep all clean."—*Lockyer*, 20.

"And there . . . is such a resort of basket-makers, Scavengers, people that look after the buffaloes, and other **Parriars**,

\* Sir W. Elliot refers to the Asoka inscription (Edict II.) as bearing *Palaya* or *Paraya*, named with Choda (or Chola), Kerala, &c., as a country or people "in the very centre of the Dravidian group . . . a reading which, if it holds good, supplies a satisfactory explanation of the origin of the Paria name and nation" (in *J. Ethnol. Soc. N.S.*, 1869, p. 103). But apparently the reading has not held good, for M. Senart reads the name *Pāṇḍya* (see *Ind. Ant.* ix. 287). [Mr. V. A. Smith writes: "The Girnar text is very defective in this important passage, which is not in the Dhauli text; that text gives only 11 out of the 14 edicts. The capital of the *Pāṇḍiyan* Kingdom was Madura. The history of the kingdom is very imperfectly known. For a discussion of it see *Sewell, Lists of Antiquities, Madras*, vol. ii. Of course it has nothing to do with **Parias**."] ]



to drink Toddy, that all the Punch-houses in Madras have not half the noise in them."—*Wheeler*, ii. 125.

1716.—"A young lad of the Left-hand Caste having done hurt to a **Pariah** woman of the Right-Hand Caste (big with child), the whole caste got together, and came in a tumultuous manner to demand justice."—*Ibid.* 230.

1717.—"... **Barrier**, or a sort of poor people that eat all sort of Flesh and other things, which others deem unclean."—*Phillips, Account, &c.*, 127.

1726.—"As for the separate generations and sorts of people who embrace this religion, there are, according to what some folks say, only 4; but in our opinion they are 5 in number, viz.:

- a. The Bramins.
- β. The Settreas.
- γ. The Weynyas or Veynsyas.
- δ. The Sudras.

ε. The **Perrias**, whom the High-Dutch and Danes call **Barriars**."—*Valentijn, Chorom.* 73.

1745.—"Les **Parreas** . . . sont regardés comme gens de la plus vile condition, exclus de tous les honneurs et prérogatives. Jusques-là qu'on ne sçauroit les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Jesuites."—*Norbert*, i. 71.

1750.—"K. Es ist der Mist von einer Kuh, denselben nehmen die **Parreyer**-Weiber, machen runde Kuchen daraus, und wenn sie in der Sonne genug getrocknet sind, so verkauffen sie dieselbigen (see **OOPLAH**). Fr. O Wunder! Ist das das Feuerwerk, das ihr hier halt?"—*Madras, &c., Halle*, p. 14.

1770.—"The fate of these unhappy wretches who are known on the coast of Coromandel by the name of **Parias**, is the same even in those countries where a foreign dominion has contributed to produce some little change in the ideas of the people."—*Raynal, Hist. &c.*, see ed. 1783, i. 63.

"The idol is placed in the centre of the building, so that the **Parias** who are not admitted into the temple may have a sight of it through the gates."—*Raynal* (tr. 1777), i. p. 57.

1780.—"If you should ask a common *cooly*, or porter, what cast he is of, he will answer, 'the same as master, **pariar**-cast.'"—*Munro's Narrative*, 28-9.

1787.—"... I cannot persuade myself that it is judicious to admit **Parias** into battalions with men of respectable casts. . . ."—*Col. Fullarton's View of English Interests in India*, 222.

1791.—"Le *masalchi* y courut pour allumer un flambeau; mais il revient un peu après, pris d'haleine, criant: 'N'approchez pas d'ici; il y a un **Paria**!' Aussitôt la troupe effrayée cria: 'Un **Paria**! Un **Paria**!' Le docteur, croyant que c'était quelque animal féroce, mit la main sur ses pistolets. 'Qu'est ce que qu'un **Paria**?' demanda-t-il à son porte-flambeau."—*B. de St. Pierre, La Chaumière Indienne*, 48.

1800.—"The **Parriar**, and other impure tribes, comprising what are called the *Punchum Bundum*, would be beaten, were they to attempt joining in a Procession of any of the gods of the Brahmins, or entering any of their temples."—*Buchanan's Mysore*, i. 20.

c. 1805-6.—"The *Dubashes*, then all powerful at Madras, threatened loss of cast and absolute destruction to any Brahmin who should dare to unveil the mysteries of their language to a **Pariar** *Frengi*. This reproach of *Pariar* is what we have tamely and strangely submitted to for a long time, when we might with a great facility have assumed the respectable character of *Chatriya*."—*Letter of Leyden*, in *Morton's Memoir*, ed. 1819, p. lxvi.

1809.—"Another great obstacle to the reception of Christianity by the Hindoos, is the admission of the **Parias** in our Churches. . . ."—*Ld. Valentia*, i. 246.

1821.—  
"Il est sur ce rivage une race flétrie,  
Une race étrangère au sein de sa patrie.  
Sans abri protecteur, sans temple hospitalier,  
Abominable, impie, horrible au peuple entier.  
Les **Parias**; le jour à regret les éclaire,  
La terre sur son sein les porte avec colère.  
\* \* \* \* \*  
Eh bien! mais je frémis; tu vas me fuir  
peut-être;  
Je suis un **Paria**. . . ."  
*Casimir Delavigne, Le Paria*,  
Acte 1. Sc. 1.

1843.—"The Christian **Pariah**, whom both sects curse, Does all the good he can and loves his brother."—*Forster's Life of Dickens*, ii. 31.

1873.—"The *Tamils* hire a **Pariya** (i.e. drummer) to perform the decapitation at their *Badra Kâli* sacrifices."—*Kittel*, in *Ind. Ant.* ii. 170.

1878.—"L'hypothèse la plus vraisemblable, en tout cas la plus heureuse, est celle qui suppose que le nom propre et spécial de cette race [i.e. of the original race inhabiting the Deccan before contact with northern invaders] était le mot '**paria**'; ce mot dont l'orthographe correcte est **pareiya**, dérivé de *par'ei*, 'bruit, tambour,' et à très-bien, pu avoir le sens de 'parleur, doué de la parole'" (?)—*Hovelacque et Vinson, Études de Linguistique, &c.*, Paris, 67.

1872.—  
"Fifine, ordained from first to last,  
In body and in soul  
For one life-long debauch,  
The **Pariah** of the north,  
The European *nautch*."  
*Browning, Fifine at the Fair*.

Very good rhyme, but no reason. See under **NAUTCH**.

The word seems also to have been adopted in Java, e.g.:

1860.—"We Europeans . . . often . . . stand far behind compared with the poor **pariahs**."—*Max Havelaar*, ch. vii.