

THE
PEOPLE OF INDIA.

A SERIES OF

PHOTOGRAPHIC ILLUSTRATIONS

OF

THE RACES AND TRIBES OF HINDUSTAN,

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* Under this heading, *locality* does not always show the place or even the district of birth, though it does so when possible. The text will explain the origin of the difficulty which occurs in certain cases.

KULLAL.

(227)

THE use of ardent spirits is very common throughout India, and is of very ancient origin, as may be inferred from the Institutes of Menu, in which regulations for the classes of distillers and vendors of spirits are laid down with much particularity. Hence we have proof that the distillation of spirits was practised in India more than three thousand years ago, and it would be impossible to trace, with any accuracy, its discovery or invention. Up to the period of the first Mahomedan invasion by Sooltan Mahmood of Ghuzni, A.D. 1001, the existing Hindoo governments had never, it may be inferred, interfered with distillation of spirits or their sale ; but after the establishment of Mahomedan monarchy, the use and sale of spirits was prohibited by several of the most fanatical and bigoted of the kings of Delhi ; distillers were heavily fined, and in some instances cruelly tortured and put to death. The effect was, however, only temporary, and restricted to a very confined area of the country ; and while distillation was practised in secret, the succession of a new monarch enabled the distillers to carry on their trade as before. Although the use of spirits was forbidden them by the law of the Koran, yet very many of the Mahomedan kings appear to have been hard drinkers, if not habitual drunkards. The Prince Daniel, son of the great Akbur, was hopelessly abandoned to the use of ardent spirits, and died at Boorhanpoor in 1603 of delirium tremens, after drinking for several days. Babur, Hoomayoon, Akbur, and other emperors, were decidedly free drinkers, but were good-humoured in their carousals ; while, on the other hand, the terrible cruelties and excesses perpetrated by other Indian monarchs under the influence of intoxication, were unhappily too numerous. Babur, in his own memoirs, admits the free use of wine ; but wine as known among ourselves, with the exception of what was brought from Persia, was unknown in India, and spirits, under the same Persian name, took its place. It is believed that the use of ardent spirits has increased very considerably under the English rule in India ; and if the increase in the excise revenue under this head be a criterion, and there appears to be no

KULLAL.

other, the allegation is undoubtedly supported by fact. But the consumption varies greatly with the climate of the locality. In hot, moist, relaxing provinces, as Bengal, Berar, and the South of India, the consumption by all classes and sexes is very large and continuous. Spirits, in a certain quantity, are taken early in the morning, and the dram is renewed during the day and at night, as a habit for the preservation of health, and as a stimulant for the increase of strength; but drinking does not proceed to intoxication in these instances. In many, however, of the higher, and more commonly of the lower orders, drinking becomes an habitual and fearful vice. In some districts of the Deccan and Central India, where the climate is dry and invigorating, the use of ardent spirits is almost unknown, and distillers only find a livelihood in large towns, where the population is of a mixed character. In the great jungles and forests of India, peopled by aboriginal races, who alone can live in them, almost every family distils and consumes its own liquor, as a preventive against malaria. In short, there are few classes in India, whether Hindoo or Mahomedan, who do not indulge in ardent spirits, which are invariably drunk raw and undiluted. The use of them is not prohibited by any law of the Hindoo faith, but it is expressly prohibited by the Koran, and by all classes of orthodox Mahomedans. Hindoos use spirits in offerings to Bhowanee, Devee or Kalee, and other objects of worship; and they are freely used in sacrifices to the deities who are believed to preside over village communities, the orgies attendant on which, and for the prevention or staying of violent epidemics, are of a fearful description. Brahmins ought not to taste spirits, and comparatively very few do so, even privately or after sacrifices; and there are other castes who affect purity even higher than Brahminical, to whom even the smell of spirits is an utter abomination.

Spirits are distilled from rice, from jowary and other millets, from the bark of some shrubs, from the thick fleshy flowers of the mohwah, and from molasses, or mixtures of these and other ingredients, according to the strength and flavour required. Some of the spirits are very pure and wholesome; other kinds are deleterious to health, and produce maddening intoxication and most mischievous effects. Everywhere the freshest, and consequently the most fiery, spirit is drunk as soon as made, and, except in the Government district distilleries, where they exist, there is no stock of liquor kept in India.

The person represented in the Photograph is an ordinary Kullal, or distiller and seller of spirits, for the two occupations are in most—indeed in all—instances inseparable, and have been the hereditary employment of the family for generations. Kullals marry only in their own profession, or caste, as it has actually become, all over India. They are Soodras, but do not rank so high in that grade as carpenters, blacksmiths, cultivators, or other divisions. They are, however, esteemed respectable in their degree. It is said that they do not drink

KULLAL.

what they manufacture, and are a strictly sober people. Kullals worship Kalee or Bhowanee as their goddess in general; but among them each family has its own Lares and Penates, according to the adoption of the worship of one or other of the popular gods by their ancestors. Their profession is probably an extensive and prosperous calling in the Punjab, and especially at its capital, Lahore; for the Sikhs are decidedly a spirit-drinking sect, and many are immoderately addicted to the use, and indeed the abuse, of strong liquors. The Kullal's shop in India cannot boast of the florid decoration and enticing magnificence of the public-houses of Europe. It is for the most part a very humble edifice—an open room in front, cleanly plastered every day with liquid clay, and a stone or mud bench in front, on which are displayed a few brightly kept copper or brass vessels for drinking from, or measures of various sizes; and the customer, who takes his dram standing, or sits down on the floor of the room, if his grade of caste allows him to enter it, soon disposes of his allowance, and goes away as silently as he entered. The back of the house is inhabited by the Kullal's family, and his still, a long copper worm, kept cool by wet cloths, with the cauldrons for boiling the material to be distilled, are in a yard behind all. Kullals have the reputation of being very charitable, and are among the most industrious and peaceful classes of the community. Where the family is under vow, as is not uncommon, not to touch animal food, it is strictly abstained from, and pulse and vegetables, with bread and rice, are only used. Where there is no religious restriction, animal food is used in moderation.



KULLAL.
DISTILLER AND SPIRIT VENDOR.
HINDOO.
LAHORE.
(227)

RAEENS, OR ARAINS.

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IT is comparatively rare to find any tribe or sect of Mahomedans who follow agriculture as an exclusive pursuit; but the Raeens, or Arains, belong to the agricultural classes of the Punjab, and of the Hissar division of the North-West Provinces, and rarely, if ever, serve as soldiers. They, being Mahomedans, and probably a very early conversion from Hindooism, emigrated, at a remote period, from Sinde and Jeysulmere, and are said to have been the first settlers on the waste lands lying between Bhutnair of the Jeysulmere state and Futtehabad of Hissar. They remained there as cultivators and graziers till the invasion of Timour in A.D. 1398; when, pressed upon by the Bhuttees, another tribe of converted Rajpoots, they emigrated in large numbers to the neighbourhood of Bareilly in Rohilkhund, and spread also over other parts of the North-West Provinces and the Punjab. Their present head-quarters, as it were, are in the Jullundur Dooab of the Punjab, but they are found in groups all over the Province. They are skilful and laborious agriculturists, and a peaceful, well-disposed sect, and do not ordinarily connect themselves with other Mahomedans. They belong to the Soonnee sect, and are not distinguished by any difference with others in their profession of the Mahomedan faith; but, owing perhaps to their occupation, or Hindoo origin, they have adopted a vegetable more than an animal food diet, though they have no objection to eating meat under the ordinary rules of their faith. In their dress they still adhere to the Hindoo dhoty, or waist cloth, in preference to trousers. The figures on the right and left in the Photograph wear blue waist cloths with white tunics, the centre figure is dressed in white, and has a prayer necklace of beads, or rosary, about his neck. In appearance the Raeens are a strong athletic race, and many of them are tall, powerful men. Their complexion is a fine light brown; they all wear beards, and their features have a strong manly character peculiar to themselves.



RAEENS OR ARAINS.
MAHOMEDANS.
LAHORE.
(228)

BLACKSMITHS.

(229)

THE following description of the carpenters (No. 236) applies in many respects to the blacksmiths, who, in regular village communities, hold a position next in grade to the carpenter. The blacksmith is as indispensable to the wants of the community in these days, when iron is so much used, as the carpenter, though his trade may not be quite so ancient a one: and yet there is perhaps little to choose, in this respect, between any of the trades of village artificers. In the most ancient times in India weapons were made of iron and steel; agricultural implements, as hoes and coulters for ploughs, could not have been dispensed with; and we read of chain armour, chains, war chariots, helmets, and the like, which must have been made by blacksmiths; ships and boats also, which navigated the great rivers and even the sea, could not have been built without blacksmiths, and from the earliest ages of civilization in India, it may be safely assumed that blacksmiths existed.

The Indian blacksmith's tools are simple, but much like those elsewhere used by members of the craft. He works sitting on his heels, and has an anvil, large or small, a sledge hammer used by an assistant, a smaller one for his own hand, pincers, files (which he makes himself and tempers), and bellows, which consists of two sheep skins, with iron nozzles fitted to them open at the other end, which is fitted with two pieces of wood faced with rough leather. The blower opens and shuts these alternately, pressing out the air with his hand, so that a continuous stream of air is kept up in the charcoal fire. This simple apparatus can be moved anywhere, set up in a few minutes, and is perfectly effective for ordinary work. The blacksmith is well acquainted with welding iron, soldering brass to it, and making all kinds of iron and steel implements and necessaries; he can temper steel to any degree of hardness required to suit chisels for wood work or stone work; he can make horse and bullock shoes, and, not unfrequently, put them on; he can make weapons, but those who are specially armourers usually keep themselves apart from other work, and the gun and pistol makers of Monghyr, though neat

BLACKSMITHS.

workmen and skilful imitators of English fabrics, are not to be depended upon for their safety. Ordinarily the blacksmiths are equal to any ordinary work, agricultural or household, and are a very industrious and deserving class of artizans in all parts of India.

Like the carpenters, the blacksmith's trade is hereditary. The sons of a blacksmith must be blacksmiths too, unless they are utterly unskilful, which is of rare occurrence; hereditary occupation, perhaps, transmits hereditary skill in a greater or less degree, and so the family maintains its position. Blacksmith's sons must marry blacksmith's daughters, and there are degrees or ranks of caste, or gote, to suit all. Some of the craft, like the carpenters, wear the sacred thread, and are the highest in grade; others follow in various degrees, and there are besides vagrant or itinerant smiths, who are "chandals," or outcasts, nigh akin to gipsies, who work fairly, and make iron buckets for wells, iron measures and weights, and do odd jobs of mending, but are counted very low in the Hindoo social scale, not being allowed to reside in villages, but pitching their black blanket tents in their precincts, and living there with their families and donkeys. In the Punjab, blacksmiths revere the Sikh prophets; but they are in reality Hindoos, and for the most part in India worship Devee. Like the carpenters they have no priests but Brahmins. They do not object to animal food, but rarely use it except on special occasions, and in social customs they do not differ from the other artizans with whom they work. Blacksmiths who are Hindoos are not found in the North-West of the Punjab. The trade there belongs to Mahomedans.



**BLACKSMITHS.
HINDOOS.
LAHORE.
(229)**

LOBANAS.

(230)

THE Lobanas are a peculiar tribe of Hindoos who inhabit the Punjab, but are not very numerous. They speak a peculiar dialect of their own, which is not understood by others, and from that cause it may be inferred that they are descended from an aboriginal stock. They are farmers, traders, and carriers by occupation, and, though they have not joined the Sikh faith, yet profess reverence for Gooroo Govind and his doctrines; in other respects they are under the priestly control of Brahmins, but they are not considered of high caste. The Lobanas wear beards, and have perhaps more a Mahomedan than Hindoo cast of features; they are a peaceful, industrious, and laborious class, and do not serve as soldiers. Their costume does not require particular description; a loose waist cloth of cotton cloth, with a sheet, or scarf, thrown over their shoulders, is their ordinary dress, with, in winter, a quilted tunic, or jacket. They are, in general, strong and active, and reputed to attain considerable age.



LOBANAS.
HINDOO TRIBE.
LAHORE.
(230)

A R O R A .

(231)

THE Aroras are a caste of Hindoo tradesmen, who are numerous in the towns and villages of the Punjab; and the city of Mooltan is perhaps the principal place of their origin, and present residence. They claim to belong to the Vayash, or Vaishya class of Hindoos, which is the third in the general system of caste rank, and is that to which most merchants and professional characters belong. The Aroras are, however, a weak sect only, and are hardly known in other parts of India. They trade in money and in exchanges, as well as in goods, produce, and manufactures; and, like the Jains, are an industrious, money-getting class, not over scrupulous in regard to usury. Most of the Vaishyas abstain from animal food, and are as strict vegetarians as the Brahmins; but the Aroras, except those under peculiar vows, use the flesh of sheep or goats ordinarily, and on this account are considered as of a somewhat inferior grade among the Vaishya sects. They intermarry exclusively with their own caste, and their mode of life is only varied by acting as public carriers, and taking insurances on the goods they transmit by contract from one part of the country to another; and in some instances, of the poorest orders, to act as labourers. They do not follow agricultural pursuits, nor are they connected with land in any way. The Aroras, for the most part, are worshippers of Vishnu, under the incarnation of Krishna; and they usually mark their foreheads with the broad trident, which appears slightly over the eyebrows in the Photograph. The Aroras make pilgrimages to Muttra, and other shrines sacred to Krishna; but of all, that of Muttra is esteemed the most sacred, as it was his birthplace. Among the many somewhat obscure divisions of the mercantile Vaishyas, the Aroras hold an unobtrusive and respectable position, and many of them are reputed to be wealthy. The subject of the Photograph is a shroff, or money dealer. He is simply clad in a white muslin dress and turban, with a scarf of the same hanging over his shoulders, and a string of prayer beads about his neck, on which he repeats the names and attributes of the deity he worships. He is seated on a small wooden platform, on

ARORA.

which is spread one of the striped cotton carpets of the country, called shtringees, and has a small heap of rupees before him, which constitute his stock-in-trade for the day. His features are of an unquestionably Aryan type, and are grave and sedate, but with perhaps a hard and somewhat avaricious expression—the result of his occupation.



ARORA.
HINDOO TRADESMAN.
LAHORE.
(231)

CHANGARS.

(232)

THE tribe to which the group depicted in the Photograph belongs, has an unenviable character for thieving and general dishonesty, and forms one of the large class of unsettled wanderers, which, inadmissible to Hindooism, and unconverted to the Mahomedan faith, live on in a miserable condition of life as outcasts from the more civilized communities. Changars are, in general, petty thieves and pickpockets, and have no settled vocation. They object to continuous labour, but contrive to support themselves as watchmen, when they are found trustworthy, or by any light work; the women make baskets, beg, pilfer, or sift and grind corn. They have no settled places of residence, and live in small blanket or mat tents, or temporary sheds outside villages, where their habits do not affect or pollute the people at large. They are professedly Hindoos, and worshippers of Devee, or Bhowanee, but they make offerings at Mahomedan shrines, and, not unfrequently, have Mahomedan names. Their own private ceremonies are separate from those of any professed faith, and are connected with the aboriginal belief, which still lingers among the descendants of the most ancient tribes of India, and is chiefly a propitiation of malignant demons and malicious sprites. These Changars are undoubtedly of aboriginal stock, and the language they speak among themselves is different in most respects from the vernacular of the locality in which they live. They marry exclusively among themselves, and polygamy is common. In appearance, both men and women are repulsively mean and wretched, the features of the women, in particular, being very ugly, and of a strong aboriginal type. The men rarely exceed five feet and a half in height, and most are much smaller, while the women are dwarfish and stunted. The costume of the women is a petticoat of coarse cotton cloth, of scanty dimensions, a bodice, and a coarse scarf over the head; the men wear little more than a scarf thrown loosely round them, and a ragged turban. The woman on the left has a basket scoop for sifting grain and a small broom before her, which indicate her usual occupations. The Changars are one of the most miserable and useless of the wandering tribes of the

CHANGARS.

Upper Provinces; but they are comparatively harmless in comparison with the Sanseeas, Khunjurs, and others, who are bold and habitual dacoits. The Changars are not numerous, and are unknown in the Deccan and other Southern Provinces of India. It is a difficult ethnological problem to determine to what class of aborigines these isolated wandering tribes belong. Unlike the Sonthals, Gonds, Koles, and other large and united tribes, which were driven from the plains of India by the Aryans, and took refuge in the hilly tracts of Central India, the Sanseeas, Changars, and other cognate tribes seem to have hung to the Aryans, and, unaffected by their civilization, to have followed them, feeding, as it were, on the garbage left by them, never changing, never improving, never advancing in social rank, scale, or utility; outcasts and foul parasites from the earliest ages, they so remain, and probably will continue as long as they are existent. The Changars, like other vagrants, are of dissolute habits, indulging freely in intoxicating liquors, and smoking ganja, or cured hemp leaves, to a great extent. Their food can hardly be particularised, and is usually of the meanest description; occasionally, however, there are assemblies of the caste, when sheep are killed and eaten; and at marriages, and other domestic occurrences, feasts are provided, which usually end in foul orgies. In their clothes and persons the Changars are decidedly unclean, and, indeed, in most respects, the repulsiveness of the tribe can hardly be exceeded.



CHANGARS.
LOW CASTE WANDERING TRIBE.
LAHORE.
(232)

SIKH JAT OF THE SINDHOO CLAN.

(233)

THE offspring of a Rajpoot father and a Soodra woman have taken the appellation of Jats, and though they do not rank as high in the scale of social caste as the real Jats, yet become connected with them by marriage, and so merge into the general mass of the tribe. In some cases they remain Hindoos, and acknowledge Brahminical doctrines and priestly control; but in others they become Sikhs, and one of the clans of the Punjab, the Sindhoo, is composed of them. Mr. Lepel Griffin's work on the Punjab chiefs gives some interesting particulars regarding the Sindhoo-Sikh-Jat clan, from which the following extracts are taken. The founder of the family was a person of the name of Sindhoo, and appears to have been of Rajpoot origin; but during the thirteenth century emigrated from Ghuzni, in Afghanistan, to the Manjha, where he settled with his family. There are other accounts of the family current among the clan, but the above is admitted to be the most authentic.

“ Changa, the thirteenth in descent from Sindhoo, was an influential chowdree, and founded, some fifteen miles south-east of Lahore, the village of Padhana, where the family still resides. He was the chief of the thirty Jat chowdrees and head men, who went on a mission to the Emperor Akbur, to arrange the marriage of that monarch with a daughter of Mir Mitta Dhariwal, a zemindar of Dowla Kangra, near Wadnee, in the Ferozpoor district. The emperor first saw the girl, who was very beautiful, at the village well. She had a pitcher of water on her head, yet contrived to place her foot upon the rope of a refractory and runaway heifer, and hold it captive till its owner came up. Akbur was so delighted with this feat of strength, that he wished to marry her, but the father declined the honour without the consent of his caste. He assembled a committee of seventy-one lumurdars and chowdrees, thirty-five Jats, and thirty-six Rajpoots, to decide the question. The Rajpoots considered the marriage disgraceful; but the Jats, with Changa at their head, approved of it, and the marriage took place accordingly. Akbur rewarded the thirty-five with lands and honours, and these

SIKH JAT OF THE SINDHOO CLAN.

were the ancestors of all the Jat families in the Punjab of any consideration—so much so, that the Jat families are called ‘painti,’ *i.e.* thirty-five, and the chief Rajpoots as ‘chati,’ or thirty-six, at the present day. Changa, who, from his antecedents, might be expected to be among the ‘chati,’ was, on the contrary, found in the ranks of the Jats. His family had been so long cultivators, that their prejudices had died away.”—P. 226.

The family gradually attained considerable local power, but its representative was punished by the Emperor Jehangeer for an act of murder. When the Sikhs established their independence, the Sindhoo clan, by their chiefs, joined the popular faith and confederation, and their leaders rose to be men of wealth and consideration. The present head of the clan is Sadho Singh, who has been educated in the Government College at Lahore, and has recently attained his majority.

The Sindhoo Jats, being Sikhs, do not differ from other Sikhs in any respect. They have been brave and faithful soldiers, when required to serve as such; but as Jats they are essentially farmers and cultivators of the soil—a sturdy, stalwart clan, remarkable, perhaps, in this respect, even among their neighbours. They are not bound by rules of caste in regard to diet, but adhere to the customs of their “gote,” or division, especially in regard to marriage alliances and ceremonials, with the general strictness of all Sikhs.



SIKH JAT.
OF THE SINDHOO CLAN.
LAHORE.
(233)

KAKKAZYE.

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THE Kakkazyes were originally Hindoo Kullals (*vide ante* No. 227) who, though at some distant period converted to the Mahomedan faith, have yet retained the hereditary occupation of their ancestors. They are numerous at Lahore, and maintain themselves as well by selling spirits, as by farming, trading in grain and wood, and the poorer classes as domestic servants. It is, perhaps, a strange illustration of the force of habit and attachment to caste profession, to find the Kakkazyes, though converts to Islamism, continuing a trade, or pursuit in life, which is expressly forbidden by the tenets they have adopted, under the most emphatic denunciations of divine wrath. It is probable that their Mahomedan faith, in a country like the Punjab, where Mahomedans of all classes were kept down, if not persecuted, by the Sikhs, sat lightly upon them; but the contradiction between precept and practice in this case has, perhaps, no other example in India. In other respects the Kakkazyes do not differ from ordinary Mahomedans; but they marry only among themselves, not having attained to the proper rank of "true believers," and are, therefore, a limited and exclusive sect. Many of them are wealthy and thrifty, and the subject of the Photograph, richly dressed as he is, is a proof that he is in comfortable, if not affluent circumstances. His tunic is of cloth of gold on a crimson silk ground; his outer garment also of red silk, embroidered with gold and trimmed with silver lace, and his trousers of striped satin.

A parallel instance of converted Kullals adhering to their hereditary profession is furnished by the Kullals of Cheetapoor, a considerable town in the South-West portion of His Highness the Nizam's dominions in the Deccan. They were converted to Christianity by Jesuit missionaries from Goa in the sixteenth century, and since then have preserved their faith in a very steadfast and creditable manner. They have a small church, in which, in the absence of any regular priest, one of the lay deacons reads daily the prayers of the Catholic Church, and a homily on saints' days and every Sunday. The Portuguese missionaries must have been admirable Canarese scholars, for they not only furnished their converts with an excellent

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translation of the Breviary, but with translations of short homilies selected from those of the ancient Fathers of the Church. Simple and unassuming, these Christian converts have preserved their faith among their Hindoo and Mahomedan neighbours, have not yielded to the temptations and superstitions by which they are surrounded, and are much respected. Similar churches of shepherd, weaver, and potter communities, were founded by the Jesuit missionaries of the same period in the Rachore Dooab, which, like the Kullals of Cheetapoor, have preserved their hereditary occupations without change. These churches are visited at stated periods by priests from Goa, and their regulation is directed by the Archbishop of Goa, under whose jurisdiction they remain.



KAKKAZYE.
MAHOMEDAN SPIRIT VENDOR.
LAHORE.
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SUROOSATEE BRAHMIN.

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BRAHMINS have been described on several occasions in previous illustrations (Photographs 127, 147, 160, Vol. III.; 200, Vol. IV), and the subject of the present plate does not appear to require any very detailed description. He belongs to the highest and most sacred division of his order in the Punjab, who themselves form a distinct class from, and do not intermarry with, other Brahminical classes of the Punjab or elsewhere. Their designation is derived from the river Suroosatee, or Suruswutee, which runs through the district of Hastinapoor, near Delhi, the most sacred of Hindoo territory, as the locality in which the Aryan invaders first settled, and afterwards became famous from the contest of the solar and lunar races described in the Mahabharat. The Suroosatee Brahmins, therefore, are of the purest Aryan blood, and, as a consequence, esteem themselves in proportion, and are in the last degree exclusive. They are for the most part good Sanscrit scholars, and are employed as family priests, directors of ceremonies, and expounders of the sacred books. They are also astrologers and astronomers, in this capacity constructing horoscopes, and arranging marriages, predicting lucky or unlucky days, proper seasons for undertakings, journeys, and mercantile transactions. The Suroosatee Brahmins abstain entirely from animal food, and from fish; they do not smoke, or drink spirits; in short, it is impossible to conceive more temperate lives. They are for the most part worshippers of Vishnu, under his incarnation of Krishna, which, indeed, is the most popular phase of Hindoo belief in Northern India; and in general ceremonies and observances, there is no difference between them and high class Brahmins in other parts of India, described in the illustration No. 200. The dress of the figure represented is very simple. It consists of fine white calico or muslin, with a plain white muslin scarf hung round the neck, and a white turban. This costume is seldom varied, and during the performance of religious worship the Brahmin divests himself of all upper clothing, retaining only the waist cloth worn below all.



SUROOSATEE BRAHMIN.

HINDOO.

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CARPENTERS.

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THERE is no more respectable or useful class of artizans in India than the carpenters, who, in all parts of the country, north to south and east to west, are indispensable for the wants and needs of the population. They belong to the Soodra class of Hindoos, and though in the Punjab they have followed the belief of the Sikhs in their reverence for the Sikh Gooroos Govind and Ram Das, yet in other parts of India are worshippers of Devee, Krishna, or Seeva, according to the dominant faith of the locality. Their calling is a very ancient one. We read of them in the Institutes of Menu, and in the Mahabharat and Ramayana, and until houses were built of stone, or brick and mortar, carpenters were the sole architects. Their system of building pillars of wood crossed by beams, on the mortise and tenon principle, was followed and imitated in stone erections, and as the Hindoo science and practice of architecture admits of no arches, it is followed without deviation to the present day. Their tools are few and simple, and yet with these no work comes amiss to them. An adze with a heavy top and fine sharp edge, which is shown as used by the figure on the left of the Photograph, suffices for most upper work, and a short plane finishes it neatly. Chisels are used for mortises, and holes for nails are bored with a drill. From the rudest agricultural implements, as ploughs and hoes drawn by bullocks, to the most delicate carpenter work of balconies with rich carving and ornamentation, carpenters are found in every grade skilful workmen, though necessarily some exceed others in execution. Carpentry is one of the hereditary trades of India, nor is it, except in a few isolated cases, undertaken by Mahomedans. Hindoo carpenters only marry in their own caste or sect, for with them, as with other Indian artizans, occupation has become a caste. In some localities carpenters wear the sacred thread as Brahmins, and assume to have been descended from Kshuttries. They do not, however, rank higher than Soodras in general estimation; but those of the higher grades keep their caste exclusive, by marrying into no other.

In the ancient Hindoo polity of village communities, which are well preserved

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and defined in many parts of India, the village system of local hereditary officers allotted a high place to the carpenter. The Aryan system of village settlement provided a set of village artificers, equal to the wants and necessities of the community, and created them councillors, for the assistance of the executive head. The duties and emoluments of these offices were defined. They received lands free of rent for their services; and collections of grain from every field, as well as of vegetables, sugar, cotton, and all produce, were put into a general fund, as it were, and divided when the harvest seasons were closed. Thus to each community were secured the services of a carpenter, a blacksmith, a potter, and others, twelve in number; and of a second series of twelve inferior artisans and labourers, who were provided for in like manner. All these trades were hereditary, as well as the emoluments and dignities; and thus every village, however small or large, was independent of other aid, so far as the wants of its inhabitants were concerned. The sons of the carpenter became carpenters in succession—the sons of the blacksmith, blacksmiths; and if a son did not perhaps equal his father in skill, he was, in any case, the village carpenter, and did the work, and the next might be better, so all were content. The system of hereditary village servants was an admirable one, for communities were sparsely scattered over the country, and had there been no local artificers, it would have been impossible to obtain them from other villages as they were needed. In villages where there are hereditary carpenters, they rank next to the patell, or chief magistrate, and next to them the blacksmiths. They have special dues and gifts for making sheds for marriages, and festivals at the temples, and with their other earnings, shares of harvest produce, and free lands, are generally in very comfortable circumstances. Many of them, too, hold farms on their own account.

Carpenters usually maintain a vegetable diet, though, except in the highest classes who wear the sacred thread, they do not object to animal food—that is, sheep's or goat's flesh, and fish. Some of them, in some localities, drink spirits, but not to excess, and all smoke tobacco. They do not seclude their women, and some of the men are able to read and write—a class which is increasing. Most of them, by hereditary instruction, are acquainted with a few simple geometrical problems, and they all use the compass and square in their work. Their costume is very simple—a dhoty or waist cloth, and a scarf, worn either over a light tunic or the bare body, even when at work, with a turban, and is hardly changed in any part of India.



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HINDOOS.

LAHORE.

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MUZBEE SIKHS.

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ALTHOUGH the Sikhs professedly admit all classes of people to their religious belief and community in general, yet it seems to have been impossible, in the case of the Muzbees, to sink entirely the consideration of their previous low position in the social scale of caste, for they are not recognized as equals in position to Sikhs who may originally have belonged to the higher classes of Hindoo life. The head, or founder of the tribe, was one Jewan, who was admitted into the Sikh fraternity for his boldness and valour in carrying off from Delhi the body of Tegh Bahadoor, the ninth Sikh Gooroo, and father of Gooroo Govind, after his martyrdom by Aurungzeeb. Jewan thus gained the honour of the "Muzhab," or faith, and his descendants, as well as the tribe generally, recruited from the lower castes, have multiplied exceedingly. By being raised from outcasts, the Muzbees have improved, and have a pride in their tribe and association with the great Sikh commonwealth. They are a faithful and very industrious class, acting as village watchmen and police, and may be well termed the "navvies" of the Punjab, working, as they do, at railways, roads, canals, and the like, with great skill. They are found also in gangs, under their own head men, all through the North of India, and, indeed, as far as Calcutta, working for daily hire, or taking minor contracts under the railway contractors and officers of public works. Some years ago a large body of them were engaged for plantation work in Ceylon; but they were dissatisfied with their treatment, and since then the experiment has not been repeated. The Pioneer Battalions of the Punjab and North-West Provinces are almost exclusively composed of Muzbee Sikhs, and at the siege of Delhi, and in other operations against the rebel Sepoys in 1857-58, they displayed admirable endurance and valour. About a century ago, a Muzbee, who had been admitted as a member of the Thuggee fraternity of India, returned to the Punjab, and initiated members of his caste into its horrible mysteries and practices. The system was largely adopted by the Muzbees, and their daring exploits were, perhaps, unsurpassed by any Indian Thugs. This crime, however, is now unknown

MUZBEE SIKHS.

among them. The operation of the Thuggee department, and the speedy conviction and punishment of the worst offenders, struck terror into the rest, and for many years past no instance of the crime has been known to occur. The Muzbees figured in the Photograph are Thug prisoners, now in confinement for life in the Lahore jail, where they have been taught useful trades, and are more under surveillance than in actual confinement. These, and all other Thug prisoners, have been professional murderers and robbers, and have deserved the punishment of death, but it has been a condition of the commutation of their sentences, that any escape would involve prosecution on the original charges, or execution of the original sentence; and hence few escapes, or relapses into crime, are ever experienced. The Muzbee Sikhs, in general, are a powerful athletic body of men, having no trammels of caste, eating animal food habitually, and drinking freely of ardent spirits. Polygamy is not much practised among them, and their women work as hard as their husbands. They have no particular costume or language, both being what is current in their country: the men wear a simple tunic, turban, and loose baggy drawers; the women the petticoat, bodice, and scarf, chiefly of coarse material.



MUZBEE SIKHS.
LOW CASTE.
LAHORE.
(237)

SANSEES, OR SANSEEAS.

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THE Sansees are a nomadic tribe, found chiefly in Lahore, the Manjha, and Sealkote. They live by hunting and thieving; but an attempt has been made, with some hope of success, to induce them to settle down to agricultural pursuits. They have a peculiar language and religion, and do not mix, or marry, with any other of the wandering tribes of India. As Dacoits they have had no rivals; and, though strangers to the localities, and unable to speak its dialects, they have yet penetrated to the Deccan, and carried on their daring exploits there, with a boldness and certainty unknown to other classes of Dacoits in India. They were fully described in No. 195 of Vol. IV., to which article the reader is referred for further information.



SANSEES.
WANDERING TRIBE.
LAHORE.
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MULLAHS, OR BOATMEN.

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THE Mullahs form a special tribe of themselves, and, although Mahomedans, do not intermarry with other Mussulmans, except on rare occasions. They are found on all the rivers of the Punjab, and on the Indus down to the sea; and, though they have been converted, are probably little changed since the days of Alexander the Great. They are a laborious, free-living people, eating fish and meat ordinarily, and by no means averse to an occasional dram, though they are not habitual consumers of spirits. They are Soonnee Mahomedans, necessarily very ignorant, but peaceable and well disposed. As their calling gives them only ordinary subsistence, none of them attain any high social rank; but the ownership of a boat or two ensures respectable competence. Some of them are employed on the river steamers, and make good pilots, watching the changes in the sand banks after every flood. In ascending the rivers, and when the wind is contrary, they track their boats with great labour; when the wind is fair they use a large square sail. Some of the Mullahs are handsome men, with strong muscular developments, and fine beards. They have no peculiar costume, and are generally naked to the waist, except in the coldest weather. The men are often comparatively fair, with brown or hazel eyes; but their women, except the aged, are seldom seen. The ordinary occupation of the Mullahs is transporting grain and other produce from mart to mart along the rivers, and sometimes they carry passengers at low rates; they also manage the ferry boats on all the rivers. In regard to the freights they undertake to deliver, they are said to be very honest and careful. The centre figure represents a reis, or captain, perhaps owner of a boat, a respectable looking aged person, and his companions are two of his boatmen.



MULLAHS OR BOATMEN.

MUSSULMANS.

LAHORE.

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A SODHEE.

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THE Sodhees are a sect or family, descended from the fourth Sikh Gooroo, or high priest, whose name was Ram Das. They have multiplied, but the sacred character of their origin still clings to them, and they are revered, much in the manner that the Syeds, or descendants of Ally, are among Mahomedans. The Sodhees have in general an evil reputation for immorality, intoxication, and infanticide, the latter being justified by them on the ground that it is impossible to marry their female children into ordinary Sikh families. On some occasions they act as Sikh priests; but they are not esteemed as such, and their dissolute lives prevent them from receiving the respect of the people. The head of the Sodhee family or clan is possessed of fine estates in the Jullundur Dooab, where they maintain large religious establishments at Anundpoor, Kartarpoor, Manawah, and Kot Hur Sahae; and during the existence of the Sikh government, they possessed and exerted much political influence. One branch of the family settled at Haranpoor, and their descendants became military chiefs and commanders, and were distinguished for bravery in the field during the reign of Runjeet Singh, who rewarded them with estates and valuable gifts. At the siege of Lahore, in 1841, they fought for Maharajah Shere Singh, and were attached to the escort of Capt. Nicholson, in the outbreak at Mooltan. Chuttur Singh, the leader of the national war party, in vain endeavoured to induce them to join him, and they remained faithful to the existing Government. By this conduct they suffered severely, their villages, houses, and farms being mercilessly plundered; and at the settlement of the Punjab, in consideration of their loyalty and devotion, the charitable grants made to them by successive Sikh rulers were confirmed in perpetuity, with some of their estates. Their loyalty stood the test of the mutiny of 1857, and their contingents assisted in operations in the field against the rebels. Of the junior branches, some were not so steadfast, and joined the Sikh national forces, which were defeated at the battle of Goojerat. The Sodhees have been described in Vol. IV., No. 219, to which article the reader is referred. The subject of the Photograph resides at Lahore. He has lost an eye, which is covered by an ornament pendant from his turban; and it is a strange peculiarity of this person, that he dresses himself on all occasions in female apparel.



A SODHEE.
SIKH.
LAHORE.
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TANAOLEES.

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ON the extreme north-west frontier of the Punjab, the country is broken into deep narrow glens and ravines, caused by the lofty rugged spurs of the higher ranges of the Himalayas, which descend into the plains of the Punjab. This frontier district is called Hazara, and is peopled by several martial clans of Pathan Mahomedans, who, since the annexation of the Punjab, have become British subjects. Further north and north-west the same wild country continues, increasing in difficulty as the main range is approached, and lying on both banks of the river Indus, which, for the most part, forms the boundary between the British territory and that of the independent mountain tribes as far as Swat and Bijour. Beyond these towns the country is almost unknown to Europeans, and indeed to Mahomedans also, and belongs to the strange and mysterious tribe called Kafirs, the descendants probably of Bactrian Greeks. From the extreme point of British territory the frontier winds round bases of mountains, till it reaches the great Soleeman range, and following that and the line of the Indus, finally reaches Sinde.

Along this irregular frontier, where it bounds the Hazara and Peshawur, seven powerful tribes are located, who are entirely independent, but who either owe nominal allegiance to the Ruler of Swat, or to the Ameer of Kabool, as local politics and needs may determine. These tribes are as follows:—

Hussunzye;
Jadoon;
Bunoorwal;
Swatee;
Raneezye;
Osman Kheyl;
Upper Momunds;

some of whom are British subjects.

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The British tribes in Hazara are as follows:—

1. Tanaolees, or Turnowlees;
2. Gukkurs;
3. Doond and Suttee;
4. Kaghan Syuds;

and some other divisions of minor note, who are comparatively insignificant. The tribes which belong to, and adjoin the Peshawur district, will be subsequently mentioned.

Of the above Hazara tribe, the Tanaolees or Turnowlees are the most powerful, and, with their chief, they possess a principality with an area of 250 square miles. Its chief retains the right of internal jurisdiction, and the original grant, by Maharajah Golab Singh, of Cashmere, has been confirmed by the British Government. He is bound by his tenure to furnish a quota of militia for local service, when called upon; and the tribe of Hazara can supply at least 30,000 good soldiers, if they are required. The present Tanaolee chief personally, is loyal and faithful, and is powerful enough to rule his tribe and prevent misconduct. But the Tanaolees have been occasionally restless, and the intrigues of fanatical priests have not progressed without bad effects on portions of them. On the tribe of the Hazara, the Sikh government, while it existed, was never able to make impression, any more than its predecessor, the government of the Moghul emperors; and it has remained to that of the British to introduce order, where before, and for centuries past, utter lawlessness has prevailed.

The first political transaction with the Tanaolee chief occurred in 1851, when Mr. Carne and Mr. Tapp, of the Customs Department, were attacked and murdered within the Tanaolee boundary, by a party of Hussunzyes, the adjoining tribe. The Tanaolee chief was called upon to act, and he delivered up a number of Hussunzyes as hostages, and being attacked by that tribe, suffered severely. The Tanaolee chief now demanded British aid, and a force, under Colonel Mackeson, invaded the Hussunzye country in 1853, and burnt many of their villages. This punishment had a very salutary effect, and while the prompt assistance to him secured the loyalty of the Tanaolee chief, the Hussunzyes have been materially restrained.

According to the official description, the Tanaolees, or Turnowlees, pretend to trace the origin of their tribe to the Caliph Abbas, the paternal uncle of Mahomed, whose son, they say, was driven from Medina, and went to seek his fortune in foreign lands; and his descendants found their way through Baghdad and Egypt to Meshed, and thence, by toilsome steps and through many hardships, to Swat, in the mountains of the extreme north-west corner of the Punjab. Finally, about eleven generations ago, Baba Beer Deo, their acknowledged ancestor, emerges from the mists of a fabulous genealogy in a glen, to which the name of Tanawal

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Durra is ascribed, somewhere, it is said, beyond the Khyber. His name would seem to indicate a Hindoo or Boodhist extraction, "and to clear their pedigree of so unpleasant a suspicion, the Tanaolees, by an easy substitution of 'M' for 'B,' and of 'Khan' for 'Deo,' and by the omission of Baba altogether, give him the alias of Meer Khan, and introduce him into the Pathan family."

It is more probable, perhaps, that the Tanaolees as Bactrians, or Boodhists, became early converts to Mahomedanism among the other Afghan tribes who threw off idolatry and embraced that faith, possibly about a thousand years ago. From Tanawal Durra, their chief, with his family and their followers, emigrated to the right bank of the Indus, below the great Mahabun mountain, and made their first settlement at Ushra, a village nearly opposite to Kirplia. Thence, as their numbers increased, they crossed to Dehra, below Kirplia, and gradually extended their possessions on both sides of the river. The tribe subsequently divided into two portions, or clans, Hindwal and Palal, each, in former days, owing allegiance to a chief, who ruled them as a feudal lord, and to whom they paid revenue for their lands, and rendered military service; but among the Palals disorders and feuds divided the clan, and contests for the chieftainship have left two claimants to the now almost empty honour.

The Tanaolees now inhabit the mountainous tract lying along the left bank of the Indus, from the black mountain of the Hussunzye Pathans, to Torbeyla, and also hold a tract of country, to which Umb, the seat of the Hindwal chief, gives its name, out of British territory. It is situated on the right bank of the Indus, enclosed on three sides by the Ootmanzye, Amazye, and Muddakhel branches of the Yoosufzye tribe, and bounded on the fourth side by the river. The Tanaolees support themselves almost exclusively by agriculture, and their principal food is unleavened bread with buttermilk and butter; but fowls, eggs, fish, and game are also articles of diet. Of those who live in the hills, many are as fair as Italians, with eyes of light hazel or greyish blue, and frequently brown hair and reddish beards. Those who live on the low-lying lands near the Indus are darker. All are stout and active men, and have the reputation of being good soldiers and staunch partizans. They are hardy and simple in their habits, generally free from the vices of thieving and debauchery; but credulous, obstinate, and unforgiving. They are Mahomedans of the Soonnee sect, and, like all frontier hill tribes, are extremely bigoted.

Ferishta's *History of the Mahomedan Power in India* gives very numerous instances of the chronic state of warfare which the Afghan frontier tribes maintained against the forces of the emperors of Delhi. There was seldom peace on the north-west frontier in any reign, and the most persistent rebels appear to have been the Yoosufzyes and the clans in connection with them, among whom, there can be little doubt, were the Tanaolees. In 1586, the outrages committed

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by the Afghans of Swat and Bijour rose to such a pitch, that the Emperor Akbur dispatched a considerable army under his foster-brother, Zein-ood-deen Koka, and Rajah Beerbul Singh, his constant companion and beloved friend, which, having defeated the Yoosufzyes in the plains, pursued them into the defiles of the Mahabun and Black Mountain. There, unable either to advance or retreat, the whole army was massacred almost to a man, and with it both the commanders, whose loss was deeply deplored by the great emperor. In other localities the emperor's troops inflicted severe losses on the Afghan mountaineers; but the fearful catastrophe of Swat and Bijour was never redeemed. Since then the same tribes have maintained their hereditary courses, almost, it may be said, without intermission; and these lawless and turbulent spirits have in turn assailed every successive Government of the Punjab. The Sikhs often suffered severely, but maintained their ground; though they never ventured to attack Swat, or to traverse its stupendous defiles and dense forests. It remained for the English, their successors, to do that, and with success.

In the year 1852, important discoveries were made at Patna, in Eastern Bengal, showing an intimate connection between the Wahabee fanatics, the disciples of Syud Ahmed, and the Afghan tribes on the Swat and Bijour frontier. Wahabeeism was openly preached at Patna, and collections of money and arms were secretly forwarded by regular agents, through the British territory to Sittana, which was the head-quarters of the Wahabees of the north-west. Some precautions against outbreak were made, but they did not deter the fanatic tribes from attacks upon British subjects, and, in 1858, a force of 5,000 men was dispatched against them under Sir Sydney Cotton, which destroyed Sittana, and for a time repressed the frontier outrages. The Mussulman fanatics were, however, by no means subdued; their new settlement at Mulka became more formidable than the former one of Sittana; money, men, and arms were supplied in larger portions from Bengal and other portions of British territory, and zeal for the "holy war" was more than ever active among the Wahabees, and those who sympathised with them. From 1861 to 1863 their renewed outrages had reached such a pitch as to be no longer endurable, and their territory was invaded in the month of September by a force of 7,000 men under Sir Neville Chamberlain, which advanced by the Umbeyla pass into the heart of the Mahabun, or great forest, of the Black Mountain. Some of the tribes who had professed loyalty now wavered, though the Tanaolees remained faithful; the religious head of the Swat clan declared against the British, and, unable to advance or retreat, the force, for a time, was in imminent danger of a catastrophe like that which had destroyed the army of the Emperor Akbur. While this condition of the war existed, the Supreme Council, to whom applications for reinforcements came daily, were on the point of directing the force to withdraw at all hazards, when the opportune arrival

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of Sir William Denison from Madras, to act as Governor-General, gave a new turn to their deliberations, and the Commander-in-Chief, Sir Hugh Rose (Lord Strathnairn), was directed to have the campaign pursued with vigour. The consequences of this spirited conduct were ample reinforcements of troops and stores, and Mulka, the stronghold of the rebels, was blown up with all its magazines.

It is, however, impossible to record that this second punishment of the Wahabee fanatics has in any effectual degree deterred them from the prosecution of the "holy war." Their treasonable proceedings at Patna and in Bengal have never ceased; recent trials there have convicted men of wealth and respectable character of assistance to the fanatics of the same localities, and it seems as though former results were not sufficient to deter them from making fresh attempts to renew the "crusade." The whole question has recently been opened by Dr. W. W. Hunter, the author of the *Annals of Rural Bengal*, in a work, entitled *Our Indian Mussulmans*, which has a wide scope and very powerful interest, and may be the means, perhaps, of measures being devised for remedying the condition of chronic treason and discontent, into which the Wahabee doctrines have led but too many of the Mahomedan subjects of British India. The attention of the Government of India has been thoroughly aroused to the subject, and, whether on the frontier or throughout India, the proceedings of Wahabee missionaries will be watched and provided against with every possible precaution.



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AFGHAN FRONTIER TRIBE.
SOONNEE MUSSULMAN.
HAZARA.
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OOTMANZYE PATHAN.

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THE Yoosufzye or Eusofzye Pathans are a large frontier tribe of Afghans, who inhabit the valley of Peshawur, and the Hazara district, on the right bank of the Indus, south and south-west from the Momund and other tribes, till they join the district of Peshawur; they are divided into several clans, one of which is the Ootmanzye. In the fifteenth century the Yoosufzyes descended from Kabool into the Peshawur valley, conquered the tribes who then possessed it, and settled there, gradually extending their power and settlements into the Hazara, or plains beyond the valley which was too limited to maintain them. The Ootmanzyes, though fond of military service, are at home cultivators of the soil, and are an industrious and thriving people. They are Mahomedans, ignorant and bigoted, but in the main orderly, inoffensive, and, for the present, loyal to the British Government. They have the virtues and vices of all Afghans, and are thus described in *The Kingdom of Kabool and its Dependencies*:—"Their vices are revenge, envy, avarice, and obstinacy; on the other hand they are fond of liberty, faithful to their friends, kind to their dependants, hospitable, brave, hardy, frugal, industrious, and prudent." In their mode of living they are less luxurious than the Mahomedans of India, and their food is plainer; but they do not differ from other Soonnee Mahomedans, in the practice of their religious belief. The Yoosufzyes, in considerable numbers, have entered the British military service of India, and submit to its discipline. They make excellent soldiers, and their valour and endurance are beyond question. Many of them, from time to time, have entered the service of native princes, under the designation of Rohillas; and at one period they were numerous, with members of other Afghan frontier tribes, in the service of His Highness the Nizam. In the Deccan, however, they were found turbulent and lawless, and their numbers have been gradually reduced. They are in general bad shots, though they carry guns; and their favourite weapons are a broad, heavy sabre, and knife or dagger, with which, protected by a

OOTMANZYE PATHAN.

large black shield, they are undoubtedly formidable antagonists. Many of the Ootmanzyes, and Yoosufzyes in general, are as fair and ruddy as Europeans, with light brown hair and beards, and blue, grey, or hazel eyes; and they are a strikingly handsome, athletic race, capable of immense endurance of fatigue. Their women are said to be very beautiful in youth, though often coarse and masculine as they grow old, and in comparison with others. The subject of the Photograph is nearly as fair as an Englishman, with dark eyes, and is five feet nine inches in height. His dress consists of a green cotton turban, with border and ends of crimson silk and gold; a dark blue loongee or waist cloth, sometimes worn over the shoulders as a scarf, and sometimes as a girdle, with a border of crimson silk, and ends of crimson silk and gold. This, with loose trousers of cotton cloth, completes the costume. In cold weather a sheep-skin choga or pelisse, or a tunic of quilted cotton, is worn over all. The "Rohilla" costume in the Deccan is a blue cotton shirt, white or blue drawers, and white, red, or blue turban, with a blue quilted jacket for cold weather. Their ordinary language is Pushtoo, the vernacular of Afghanistan in general; but some of them speak indifferent Oordoo or Hindostanee. Few of them have settled in the Deccan: those that serve receive high pay, are very penurious, and when they have saved money return to their homes.

This sketch of the Yoosufzyes may be fitly concluded by the following extract from Mr. (now Sir Richard) Temple's interesting report on the frontier tribes of the Punjab, to which, in notices of them, we are largely indebted:—

"In the Peshawur districts, the Eusofzyes may claim political importance. As soldiers they are not inferior to any of the independent tribes. They are the most martial of all the British subjects on the frontier, and the history of many generations attests their military exploits. Participators in every war that has convulsed the Peshawur valley, and always the recusant subjects of the Sikhs, they have now literally turned their swords into ploughshares, and are right good lieges of the British. Their customs have been respected, the allowances of their chiefs and village headmen have been confirmed. Though constantly tampered with by the Swat Government to rebel, they only once yielded to temptation. That single instance occurred just after annexation in 1849. In 1854, an officer of the guide corps was assailed murderously by a wandering fanatic. A mistaken suspicion of being an instigator fell upon one of the Eusofzye chiefs, and he was put on his trial; but afterwards, his innocence being discovered, a public durbar was held to prove his acquittal, a dress of honour was presented to him, and his allowances were doubled. There is a class of Pathans named Khuled (connected with the Eusofzyes), dwelling in a portion of the Peshawur valley, opposite to the Momund hills. Their chiefs hold jahgeers, on condition of service. During the disturbances they permitted a number of hostile Momunds to escape through their

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fief. For this misfeasance their jahgeers were reduced, and they were temporarily exiled, but have since been allowed to return to their homes."—Para. 87.

It is satisfactory to observe that the Yoosufzyes are not accused of any participation in the conduct of the rebel mountain tribes, or of active sympathy with the fanatics of Moolka and Sittana. The stationing, however, of the guide corps in the Yoosufzye territory, in the fortified cantonment of Hoti Murdan, has effectually contributed to the peace of the locality.



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KURRAL.

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THE official description of the Kurrals is as follows:—"They are a tribe inferior to their neighbours, the Dhoonds, both in number and physique, but not very dissimilar in disposition, character, and complexion. They are all Mussulmans (Soonnee), many Wahabees, superstitious fanatics, influenced by intriguing priests, and, perhaps, less trustworthy than any tribe in Hazara. They claim to come from Roum, and to be descended from Alexander the Great; common report, however, says they, with three other tribes, are descended from a castaway wife of the Booddhist Rajah Hodee, by a man of the lowest caste. They have always acknowledged the authority of chiefs, who have still much influence, and from whom of old they held their land by feudal tenure. They live on the spurs of a ridge in Hazara, some of their villages being 5,000 feet above the sea level. They are agriculturists, and live chiefly on unleavened bread and buttermilk."

In the Photograph, the figure wears an overcoat of white cotton, lined with black fur; in addition to turban, coat, and trousers, of white cotton, and a loongee, or scarf, of dark blue with ends of crimson silk.

It was fortunate, during the campaign of 1863, that the efforts of the political officers of the north-west frontier were attended with very considerable success. Towards the end of the Umbeyla campaign, the coalition of mountain tribes became weakened under the persevering efforts of Major James, the Commissioner of Peshawur, aided by spirited attacks on the enemy's positions of Laloo and Umbeyla, in which the tribes lost upwards of 600 men killed, beside wounded; and tribe after tribe detached itself from the general confederacy. After the attack on Umbeyla, the Bonair tribes not only submitted, but offered to act against other insurgents; and the expedition to, and burning of, the fanatic stronghold of Mulka was the consequence. The Akhoond of Swat dispersed his followers, and, for the time, the war was at an end; but we had lost 847 men in killed and wounded, and the expenditure of the army, and the march and equipment of supports caused an unusual and very heavy expenditure.

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The British Government were not, however, to enjoy a very long continuation of peace. The fanatical bands of Sittana and Mulka, recruited from various portions of India, again assembled; and the holy war, and revenge for defeat, were preached by the missionary Wahabees, not only among the tribes, but in Bengal and other parts of India, with, perhaps, a greater virulence than before. It was hoped, at first, that the lesson of 1863, and the agreements of the clans, would prevent any coalition of the tribes, and aggressions upon British subjects. These hopes, however, were unfounded; for, in 1868, British outposts in the Agror valley were attacked, and finding remonstrance to be of no avail, immediate steps were taken for the assembling of a force on the scene of the former campaign. On this occasion there was no hesitation; troops and their supports poured through the Punjab in overwhelming numbers, and, in November, 1868, a position was taken up on the Black Mountain, which completely awed the surrounding tribes, and prevented coalition. The Hindostanee fanatics were not, however, surrendered or driven out of the hills, and remained, as before, under the evident protection and sympathy of the tribal population. The danger, therefore, is what it has always been, and only waits a fitting opportunity to declare itself. Subscriptions for the support of the rebels still pour in from many parts of India, and the "holy war" is abandoned only till a convenient period.

In the year 1857, the Dhoonds, Kurrals, Tanaolees, and their neighbours in Hazara, collected a force for the attack of the hill sanatorium of Murree. The garrison of the place, English soldiers and invalids, had news of the gathering, and on the night of the 2nd of September, when the clans advanced to the attack, they were driven back with heavy loss. When reinforcements arrived, the British troops advanced into the rebel country, and burnt fifteen villages, taking also fifteen of the ringleaders, who were executed; a severe lesson, but one which has been of permanent benefit.



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TORKHAS, OR TOREES.

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THE Toree tribe occupy a portion of the Trans Koorum valley, bordering on the Wuzecree possessions, and there are constant feuds between them. The Torees can hardly be considered proper Afghans, and their forbidding features and dark complexions point irresistibly to an aboriginal origin, which has been but little modified by time. Their character also is in accord with their appearance, and they are savage and ruthless, acknowledging no law, and notorious for their habits of plunder and robbery. They are Mahomedans of the Soonnee sect, ignorant, superstitious, and credulous in the last degree.

The Torees are nominal subjects of Kabool, but, in fact, are entirely independent. The tribe can muster 5,500 fighting men, and are therefore formidable; and even among the frontier tribes have been distinguished for constant lawlessness, and for raids upon tribes which had formed connexions with the British Government, as the Bungush and Khuttuks of Kohat. As remonstrances were unavailing, one of their caravans, on the way to the salt mines, was seized by the local political officer, Captain Coke, in 1853, which led to submission on the part of the Torees, and engagements for future good conduct, and five hostages were given by them as an earnest of good faith.

In March, 1854, however, they broke out again, and in 1854 attacked a Meeranzye village with 2,000 horse and foot, and this act was followed by other deeds of violence; and, at the time of negotiations with the Ameer of Kabool, which ended in the treaty of Peshawur, in the same year, it was clearly made known to the Ameer's agent that, if the Government of Kabool could not restrain the Torees, the British Government had no alternative but to proceed against them. A further trial of them was solicited, and the successful operations against the Meeranzye territory on their immediate border, seems to have had the desired effect; for they now submitted in earnest, and entered into another engagement to keep the peace towards all British subjects; nor, as they have observed good faith, has there been any necessity to retain their hostages, who have been released.



TORKHAS OR TOREES.
AFGHAN FRONTIER TRIBE.
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MOMUNDS.

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ONE of the most powerful tribes of the Hazara is the Momund, which is divided into three portions—

Pind Alee;

Alumzye;

Michnee.

These are separate from the small portion of the general tribe which is settled in the plains of the Punjab, and inhabit a wild and rugged tract of the Hazara, which, bounded by the district of Swat to the north, extends beyond the Kabool river, both banks of which are in their possession. The capital of this district is the town of Lalpoora. None of the possessions of the Momunds are British territory, nor are the mountain Momunds British subjects; they are entirely independent, owing a nominal allegiance to the Ameer of Kabool, but resisting any interference by him, and recognizing only the government of their own chieftains.

The Michnee Momunds and the Alumzye, however, hold fiefs in British territory. The triangle at the junction of the Swat and Kabool rivers belongs to the former, and Punjpao, in the Dooab, to the latter. These fiefs are, for the most part, rented by the tribe to dwellers in the plains, and it is only in a comparatively few instances that the Momunds take up portions of these lands themselves; and it seems a rule of their clan not to subject themselves in any way to the operation of British laws or obligations. These fiefs were granted to the Momunds by preceding governments in order to buy off depredations, in fact, as black mail, and as they were found in enjoyment of them, they have been confirmed. They have not, however, served to prevent outrage. Between 1850 and 1857 six different attacks upon British posts and villages were made by confederate Momunds, and tracts of cultivation ravaged and laid waste. The causes alleged for these raids

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were, for the most part, petty disputes between individuals, trespassers, and marriages, and, on the Momund side, the professing injured party being sure of the support of his clan, led them, by the certainty of plunder, to avenge his cause, or, after the old mountain fashion, to redress the injury.

The irritation and loss produced by these raids could not be endured, and the Government of India directed the confiscation of the fiefs, and an attack on the Momund villages. These operations took place in 1851-52, and were completely successful; the Momunds were defeated, though 6,000 strong, by the late Lord Clyde at Shubkudr, and the Michnee and Punjpao Momunds, being much reduced by this defeat and their necessities, submitted, and prayed for restoration of their lands, which was granted on condition of their paying a nominal yearly tribute of 800 rupees for both fiefs. On the Alumzye or Punjpao Momunds the lesson they had received had a good effect, and since then they have not transgressed; but the Michnee Momunds proved more intractable. About the close of 1852, as Lieutenant Bullenois of the Engineers was riding near the boundary of their hills, he was shot by some men of the tribe and his head sent to Lalpoora. They refused to pay tribute, their chief fled from Peshawur, and there could be no longer doubt that the tribe were in rebellion. As in the former instance, a force was moved upon Michnee, which was taken, and some important villages destroyed. Those who had not joined the rebellion were confirmed in their holdings, but the lands of rebels were confiscated and assessed. Subsequently the rebel chief came under permission to Peshawur to pray for restoration, but he could obtain no security, and was dismissed with an injunction never again to enter British territory. It does not appear that the murderers of Lieutenant Bullenois were ever discovered.

The Pind Alee Momunds behaved even worse than the Michnees. Their raids have been constant, and their reliance in the strength of their country, and on the impossibility of any British force penetrating to Lalpoora, has produced a confidence in their own strength which is hardly surpassed on the border.

The Momunds are considerably affected by Wahabeeism, and in the frontier war of 1863 they were especially restless and intriguing. In sympathy, if not actual alliance with the Akhoond of Swat and the Wahabee leaders, they assembled at Shubkudr, and made a raid into the British territory early in December; which, had not the coalition at Swat been broken up, would, no doubt, have become formidable. In the campaign of 1868 the Momunds did not join the fanatics, but they continue to be as deeply imbued with Wahabee doctrines as ever, and in case of a re-commencement of the holy war, are, perhaps, as little to be depended upon as any other of the border mountain tribes.

The Momunds are Soonnee Mussulmans, agriculturists, graziers, and traders. They are, for the most part, fine, powerful men, with the strong Jewish

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physiognomy of real Afghans, from whom they are descended. Many of them served in the cavalry of the Mahomedan Emperors of Delhi, and their descendants are not unfrequently met with among the Pathans of the North-West Provinces, and of India generally. In complexion, the Momunds are frequently fair, and all are handsome; their costume does not differ from that of other Afghans of the mountain tribes, and there are no special peculiarities of their clans which require particular remark. They make excellent soldiers, and are esteemed as brave and expert swordsmen. The Photograph represents two chiefs of this powerful clan.



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K H U T R E E .

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KHUTREES are a Hindoo sect, who are the chief penmen of Northern India, and act as accountants, secretaries, village registrars, merchants, and petty traders. In the time of the Delhi empire they filled offices of state with great ability and integrity, and many of them rose to high rank and honour. Being educated in Persian, they accompanied the imperial viceroys and governors as secretaries and accountants to distant provinces of the empire, and in many instances settled there, their descendants following the same hereditary offices and occupations as their forefathers. Some of them worship Vishnu, others Sheeva, others Gunesha, and they acknowledge Brahmins as their priests, and worship them also on occasions of high ceremonials. They principally use a vegetable diet, but eat sheep's or goat's flesh occasionally, and drink spirituous liquors, in some instances to excess. They are in general very intelligent, and often well educated, and are a useful and well-disposed class of the general community. In the Punjab they seem to be divided into four general sects or tribes—Mahrotah, Kapoor, Seth, and Kannah; the charjote, or four divisions, which intermarry with each other.

In the Hazara the Khutrees are settled among a nearly entire Mahomedan population, in which they occupy nearly the same place as the Marwarree does to the people of Central India and the Deccan (*ante* Vol. IV., No. 201). They have a monopoly of money-lending and general trade, and by their natural shrewdness and usefulness have become necessary to the rude people among whom they dwell. A Khutree is a necessary inhabitant of every village, and though bitterly despised for his idolatrous faith, is yet protected and esteemed. He advances money on usurious interest for marriages and other ceremonials, agriculture, or purchase of clothing, and is repaid mostly in grain or produce, honey, bee's wax, gums, and the like, which find a ready sale at the great marts of the Punjab. Their diet in the Hazara is of the most frugal description, and for the most part consists of milk and vegetables, with unleavened bread; and to

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accommodate themselves to their Mahomedan lords, the Khutrees are timid, wary, acute, and penurious. As they acquire competency they retire to more congenial localities, and their places are supplied by others. The Khutrees are everywhere fond of bright and gay clothes. The subject of the present Photograph was dressed in white, with a chogha, or sleeved cloak of scarlet, with gold embroidery, and a small white turban. In India, Khutrees seem most particular about their turbans, which are usually folded in a very precise manner on a block, and are of the most delicate shades of pink, rose colour, or yellow, the usual pattern followed being the court fold of the empire. In the Punjab, Khutrees wear beards; but in India, except the mustache, they are close shaven.



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HINDOO TRADER.
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J A D O O N S .

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THE Jadoons are not British subjects, though they inhabit a portion of the district called Hazara. They inhabit a portion of the frontier below, that is south of the Hussunzye tribe, lying on the right bank of the Indus, and opposite to the British town of Torbeyla. Westward their territory extends till it meets the higher ranges of the Hindoo Koosh. The Mahabun mountain, with its dense forest, lies within their boundary, and the whole tract is wild and rugged in an almost inconceivable degree. The Jadoons are, however, peaceable people as far as the British and their subjects are concerned; they have never molested those tribes protected by us, and have made no raids upon lands within our frontier. Hence the Jadoons bear a better official character than their neighbours.

Though the Jadoons accompanied the Yoosufzyes when they descended from Kabool in the fifteenth century, and conquered and occupied the valley of Peshawur, they claim to have an independent origin, and are separate from the Yoosufzyes. The Jadoons were, at first, small in number, and, as they increased, they spread into the neighbouring district of Hazara, and now form one of the strongest tribes of that province, occupying the central portion; their villages lying from 1,500 to 6,000 feet above the plains of the Indus. The Jadoons subsist by agriculture and grazing flocks of sheep. They are described to be "hospitable, industrious, bold, and simple in their manners, and make good soldiers; they are, perhaps, less haughty than other Pathans, but they are untruthful, revengeful, and rapacious, and their turbulent spirit, repressed by a strong government, finds vent in petty contention and chicanery among themselves." The Jadoons are a fair complexioned tribe, many of them having brown hair and beards, and ruddy colour, with grey or hazel eyes, and they are, for the most part, fair, with strong, athletic forms, extremely active, and capable of enduring great exertion and fatigue. They are Mahomedans of the Soonnee sect, and follow the ordinary precepts and customs of the Mahomedan faith; but are bigoted and ignorant to a degree. Their costume is not remarkable for any peculiarity, and

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consists usually of a white turban, vest, and trousers, with a blue loongee, or scarf, with borders and ends of crimson silk and gold thread. The figures in the Photograph are not armed, but all carry arms, and the sword, with a broad shield, is, perhaps, the favourite weapon, though a proportion of the tribe are armed with the long matchlock of the mountain frontier.

During the possession of Peshawur by the Sikhs, the valley was the scene of frequent contention between them and the local Mahomedan tribes. When the Sikhs asserted and maintained their ascendancy in the Punjab, and on the decline and destruction of the Mahomedan empire of Delhi, became independent, they subjected the Mahomedans who remained in the Punjab to many humiliations. They were not permitted to use the Azan, or call to prayer, from their mosques, to walk in ceremonial processions, or to kill cows or bullocks for beef. In short, they were treated like a conquered people, and with much fanatical severity during the whole period of the existence of the Sikh Government. Thus a spirit of national enmity was established, which, under the fanatical precepts on both sides, yielded bitter and bloody fruits for a long series of years. In 1824, Syud Ahmed, the most persistent, methodical, and able fanatical leader that the Mahomedan faith has ever produced in India, visited the Peshawur valley, and preached a "jehad," or holy war, against the Sikhs and all other infidels, among its ignorant, turbulent, and excitable population. The history of Syud Ahmed is strange and wild. Originally a soldier in the service of a native Indian prince, who was a notorious freebooter, he became affected by religious mania, and afterwards a pupil of a celebrated Mahomedan teacher at Delhi. Thence he made the pilgrimage to Mecca, as enjoined to all faithful Mahomedans, and while in Arabia became acquainted with the tenets of the Wahabees, or disciples of Abdool Waliab, whose profession was social reform of Mahomedanism, and check of all irregularities and vices. The Wahabees may, in some respects, be called the Puritans of Mahomedanism. Syud Ahmed, however, determined upon a more extended and ambitious scope of proceeding. India to him was peopled by idolatrous Hindoos, and governed by "Infidel" Christians, if possible, more hateful, who should be exterminated by a jehad, or holy war. On his return to India, he began to preach his mission; but he found few active converts until he reached the Punjab, where the depressed condition of the Mahomedan population incited a fierce ardour for their deliverance. The frontier tribes believed in his assertion of a divine revelation and mission, and the Syud's journey through their territories and into Afghanistan had the effect of leaguering them together in the desire for a religious crusade into India, and the re-establishment of the temporal power of Islamism. In 1826, the holy war began by an attack upon the Sikh possessions and garrisons all along the frontier; villages were burned, and their Hindoo inhabitants pitilessly massacred. But the retaliation

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was as fierce as the onslaught. The mountain fanatics were driven back into their fastnesses, and pursued without mercy. This war of bitter retaliations continued until 1829, when the mountaineers, in unprecedented force, defeated the Sikh army, and Peshawur would have fallen but for timely reinforcement of the garrison by Runjeet Singh. By the close of 1830, however, Peshawur had fallen, and the fanatical power of the new prophet had reached its climax, for he had united all the tribes of the north-west frontier and their chiefs in a common cause. Had Runjeet Singh proved physically or morally weak, and allowed the Punjab to have been overrun, nothing could have stayed the march of the fanatics against the British power; but he proved equal to the great crisis. While powerful in the field, he contrived to sow dissension in the fanatic ranks; some of the tribes deserted Syud Ahmed *en masse*, and but few remained except his Hindostanee followers. Urged by his religious zeal, Syud Ahmed now attempted reform of some of the social customs of the mountain tribes in regard to marriage and concubinage, which completed the disaffection. He himself was attacked, and narrowly escaped with his life, and his followers were destroyed; finally, in 1831, he was surprised by a portion of the Sikh army and slain. Thus commenced the holy war against infidels, which, during successive years, never ceased to exist, sometimes assuming formidable dimensions, and again dwindling to occasional forays by mountain freebooters; but always with the same aim, the extension of Mahomedan power, and the destruction of its enemies. During the period which intervened between the outbreak of the frontier war and the British conquest of the Punjab, the fanatics had set up a king at Swat, in the mountains at the extreme north-west frontier, and had established their head-quarters at Sittana, where all Mahomedan fanatics and malcontents from the British provinces were received and maintained, chiefly by subscriptions which poured in from the disaffected Mahomedans of British India; and the eventual result was a war, the events of which will be sketched in another article.



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AFREEDEE.

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THE Afreedees are one of the principal frontier tribes of the north-west, inhabiting the mountains and passes which lie west and south-west of Peshawur. They are bold and sturdy soldiers, but restless and troublesome, as they always have been, from the period of the invasion of Alexander the Great to the present time. It is probable that at no period of the history of the frontier, have the Afreedees of the passes ever been so peaceably disposed as at present. Many of them have enlisted in our frontier regiments, and serve very faithfully and creditably; but it is a question whether the wild character of these mountaineers can ever be materially changed. In the early periods of Mahomedan invasions of India, the kings of Afghanistan were obliged to purchase the privilege of descending and ascending the passes; and the subsequent emperors of Delhi, as long as they retained Afghanistan, paid the Afreedee chiefs regular subsidies, and were dependant upon their forbearance for the maintenance of communications and of trade. During the Sikh rule of the Punjab, frontier wars were ordinarily in progress, and during the British war in Afghanistan, though the Khyber pass had been forced, the chiefs of the locality were afterwards paid regular allowances; and it was the withdrawal or curtailment of these allowances, together with the national movement against the British occupation of Kabool, that brought about the disastrous massacre of British troops, in the memorable retreat from the Afghan capital. After the Punjab war, and the British occupation of the country up to the base of the Afghan mountains, settlements for the purpose of trade were made with the Afreedees and other tribes; but the inherent lawless spirit of the mountaineers has often displayed itself, and led to collisions with them, in which, by their uniform defeat, even in their strongest and apparently impregnable positions, it may be hoped they have learned the hopelessness of effectually resisting the discipline and valour of British troops. The Afreedees are all Soonnee Mahomedans, fanatical and bigoted; but they are industrious after their fashion, cultivating their somewhat poor lands, and trading to Peshawur with salt

AFREEDEE.

and firewood. The subject of the plate is fully armed. His gun has a rude flint lock instead of a match, and he wears a short sabre with knives or daggers in his girdle. He has a turban scarf of coarse blue muslin, and wears a white tunic and loose drawers. In their diet, belief, and habits, the Afreedee tribes do not differ from other Soonnee Mahomedans. They speak Pushtoo, the language of Afghanistan, which is, however, corrupted by Punjabee. Very few of them are in any way educated. Kohat is a considerable town, lying about thirty miles nearly due south, or south-south-west from Peshawur. It is the head of the district which bears its name, and carries on a considerable trade with Peshawur and Afghanistan.

Of all the frontier tribes the Afreedees are, indeed, the most numerous and important. Following the line of frontier from the north, the Afreedee territory commences in the hills between the Kabool river and the Khyber pass, and forms the western boundary of the Peshawur district till it approaches the lands of the Khuttuks, to be described hereafter. The Afreedee hills to the south, which are spurs from the mountains of Afghanistan, project into the British territory, and form the northern boundary of the Kohat district. Through these hills are two celebrated passes, the Kohat and Jewakee, and upon all traders and travellers to the southward the Afreedees have levied toll, or black mail, from a very remote period of time. To the west the Afreedees claim territory nearly to Kabool, and with the Ghilzyes are the special custodians, or, as they affirm, proprietors of the celebrated Khyber and Khoud Kabool passes. The tribe is independent, owing a nominal allegiance to the Ameer of Kabool so long as their subsidies are paid, but, in reality, they own no government but that of their own chiefs. Their country is rugged in the last degree; their villages, perched upon crags, are most difficult of access, and the disposition of all the sections of the tribe lawless and fierce. Combined, they would be powerful and formidable enemies, but they are disunited, and strong only in their mountain fastnesses. The Khyber pass not being within British territory, the Government of India have no relations with the Khyber Afreedees, but they frequent Peshawur for trade, and are not molested so long as they are well behaved; their inveterate propensity to thieving has, however, caused much annoyance, and the pass and its people are closely watched.

In relation to the Afreedees of the southern passes, the British Government have legitimate authority, many of them being habitual residents in British territory since the annexation of the Punjab. At first, indeed, they denied the right of way through their passes, and pleaded rights conferred upon them by successive governments from very early periods; these were admitted, and a convention made with them in April, 1849, by which, under a payment of 5,700 rupees per year, the Kohat pass was to be protected. As had before happened, the Afreedees kept no faith with their engagement. Not long after the agreement was concluded, they cut to pieces a party of sappers and miners who were making

AFREEDEE.

a road. Such an outrage, as the Afreedees refused to give up the murderers, could not be passed over, and a force, under Sir Charles Napier, attacked the pass, and destroyed the four villages situated in the pass; but the operation had no effect upon the rebellious tribe. After some delays and futile negotiations, the mouths of the passes were closed against them, and unable to resist, or to carry on their usual trade in wood and salt, the tribe submitted, and a new treaty was made with them. No sooner had the Afreedees of the Kohat pass come to terms, than those of the Jewakee rebelled; a medical officer, Dr. Henley, travelling to Kohat, was murdered, and many raids made by them into the Peshawur and Kohat valleys; when, however, they came to know they would be attacked, they submitted, and since then have behaved well. So much cannot be said for the others.

In 1853, a dispute between the Bungush Pathans of Kohat and the Afreedees caused much trouble and confusion, and a fort was built at the Peshawur side of the pass, which is garrisoned by British troops. Further hostilities occurred between the rival tribes, and in the confusion no one could be made responsible for outrage. The pass was therefore again closed, and a final settlement with all the tribes and subdivisions shows the separate claims and interests which Government had to acknowledge before peace could be ensured.

	Rupees per year.
Bungush	3,200
Bazotees	2,000
Jewakee Afreedees	2,000
Sipahs	500
Gullee Afreedees	5,400
Hassee Khayl Afreedees	600
Total	13,700

Since then, with few exceptions, the Afreedees have kept the Kohat pass safely; but it was not till the destruction of their stronghold of Boree, that the Jewakee Afreedees were reduced to order, and a portion of the other confederates, unable apparently to resist temptation, or to anticipate being brought to justice for other crimes, suddenly attacked the camp of Lieutenant Hamilton, and after wounding him severely, made off with Government money to the amount of 10,000 rupees.

The relations with the Afreedees of these passes need not be further illustrated. Enough has been described from official reports to show the nature of the people, and the really slight hold Government has upon these wild tribes, and how at any time the most vexatious disturbances may arise from their breach of faith, inherent lawlessness, or disputes and feuds among themselves.



AFREEDEE.
OF THE KOHAT PASS.
AFGHAN FRONTIER TRIBE.
SOONNEE MUSSULMAN.
KOHAT.
(248)

MULLIK MORAD.—AHMED SHERE.

(249)

THE men represented are members of another clan of the Afreedees, named Sipah, which holds the lands north of the Kohat valley, and of Sherekote, in lower Meeranzaie. They do not differ in any material respect from other Afreedees, and enlist into the frontier regiments, where, under strict discipline, they make good soldiers. The figures in the present Photograph are armed like preceding examples. Their long guns have much power, and carry like a rifle; in the Afghan war the ordinary old musket had no chance against them as to distance, and the mountaineers proved to be excellent shots. In all these frontier tribes the males are accustomed to carry weapons from their boyhood, and are very expert in the use of them. In regard to the customs and belief of this clan there is nothing particular to record. They are Mahomedans of the Soonnee sect.

The Sipahs are a small tribe in comparison with other Afreedees, and do not muster more than 300 fighting men; they are, however, esteemed very brave. Notwithstanding their small numbers they have managed to maintain their independence, and to retain their lands through many vicissitudes. They are now British subjects, receiving a share (500 rupees per annum) of the government allowance for the Kohat pass, and their general conduct is well reported upon; and in regard to the general arrangements for the safety of the Kohat pass, the Sipahs have observed all their engagements.



MULLIK MORAD & AHMEDSHERE.
SIPAH AFREEDDES.
SOONNEE MUSSULMANS.
KOHAT.
(249)

ORUKZYE AFREEDEES.

(250)

THE Afreedees, like all other frontier tribes, are divided into separate kheylys, or clans, of which one is the Orukzye, which owns lands near the mountains of the Kohat pass. In character and occupation they do not differ materially from the Afreedees in general, as described in the preceding article, and are armed and dressed in the same manner. Each clan has its separate chieftain, under whose direction they abide, and who exercises a very complete authority in general affairs. It is hardly necessary to state that, under former Mahomedan and Sikh Governments, the chiefs preserved an entire and lawless independence, the consequence of which was perpetual internal feuds, with their consequent bloody retaliations on both sides. This state of affairs no longer exists. The British Government does not interfere with what may be termed the internal economy of the tribe, but it prevents the aggression of one against another; and the local British officers are now arbitrators in disputes which, in former times, could only be settled by the sword.

The Orukzye Afreedees are independent. Their territories adjoin that of the Sipahs (249), and their boundary forms the north-west frontier of the Kohat district. Thence it passes round the head of the Meeranzye valley, which belongs to Kohat, and joins the territory of the Zymoosht Afghans, stretching westward for a long distance. The Orukzyes are a very numerous and powerful tribe, numbering from 20,000 to 30,000 men, who are good soldiers. In the summer they assemble on the high table land of Terah, with their flocks and herds, and in the winter return to their pasture lands at the foot of the hills near the British frontier. The tribe is divided into several sections, some of which have come into collision with British subjects and troops, but up to 1855 they had committed no material outrage. On the occasion of an expedition of troops into the Meeranzye valley, a large body of the Orukzyes assembled near the camp, but were easily dispersed; and in the same season they committed depredations upon the Bungush tribe, and carried

ORUKZYE AFREDEES.

off a considerable number of cattle. These and other outrages led to the employment of a force under Brigadier Chamberlain, in September, 1855, when some villages of a section of the tribe were destroyed, and their cattle captured. This portion of the tribe then made submission, and even offered to pay grazing taxes for their lower lands. The offer was, however, declined; and the Government of India has no political relations with the tribe, who, strictly speaking, are subjects of Kabool. Since the successful raid into their territory, the general conduct of the tribe has been much more satisfactory, but the separate portions of it are often at feud among themselves.



ORUKZYE AFREDEES.
AFGHAN FRONTIER TRIBE.
SOONNEE MUSSULMANS.
KOHAT.

(250)

KHWAJAH MAHOMED KHAN AND SON.

(251)

THE Khuttuk clans inhabit a tract of hilly country lying south and south-west of Kohat, and including spurs of the great Sooliman range from Dullun, on the Upper Koorum river, to Kooshalgurh, on the Indus, and from the Bungush valley of Kohat to the Wuzeeree lands in Bunnoo. The men represented in the Photograph are of the Baruk clan of the Khuttuks, which holds the most fertile portion of the Khuttuk country, and belong to a respectable class in life. The Baruk Khuttuks are cultivators of the soil, and, for the most part, men of settled and peaceful habits; other portions of the tribe, however, who inhabit the mountains, are a pastoral people, wilder and more restless than the cultivators, and differ little from Afreedees and other mountaineers. As Mahomedans they do not present any particular features for remark, and in customs or belief they are the same in most respects as other Pathans; but their costume, especially of the lower orders, is more simple, consisting of a woollen shirt, tied at the waist by a cord, with no under garment or drawers. The better classes dress in turban, tunic, and drawers, with, in winter, a chogah, or pelisse, of warmer stuff, or of quilted cotton or fur, over all. The young man is fully armed with gun and sword, and hanging from his belt are two powder-horns, one containing coarse powder for loading with, the other fine, for priming. The Khuttuks claim to be Afghan Pathans, and probably hold a somewhat higher rank than the Afreedees. Many of them are handsome men, with fine figures, and, in general, they are of a fairer complexion than the Afreedees of Kohat, as they are also of a milder and more settled character. They are, however, as equally ignorant, haughty, and fanatical, as all other frontier tribes, though by no means so fierce and dangerous as some. Like the rest, they have bound themselves to the British Government by solemn agreements, and it is only just to state, in respect to the Khuttuks, that they appear to be faithfully observed.

The Photograph represents the chief of the Khuttuk tribe or clan, who, having farmed the district of his tribe from the Sikh Government, was confirmed

KHWAJAH MAHOMED KHAN AND SON.

in his holding by the Government of India on the annexation of the province. The revenue of the district suffices for his maintenance, and the support of a contingent of 120 horsemen. The chief also pays to Government 20,000 rupees per annum. He has been perfectly faithful, and has assisted Government in all the operations against the Afreedees and other frontier tribes on the second occasion of their rebellion.



KHWAJAH MAHOMED KHAN
AND SON.
KHUTTUKS.
AFGHAN FRONTIER TRIBE.
SOONNEE MUSSULMANS.
KOHAT.
(251)

BARUK KHUTTUKS.

(252)

THE Photograph No. 251 showed the chief of the Baruk Khuttuks and his son. The present plate is of a group of three Baruk Khuttuks in their ordinary dress, and bearing the customary weapons of their tribe. Two are armed with matchlock guns, both having the two-pronged fork attached to the muzzle, which can be let down to serve as a rest in firing, or as a bayonet at close quarters. These guns are long and heavy, and sometimes rifled; they carry a long distance with accuracy; and in the Afghan war, it was found that with the old musket, English troops were no match for the mountaineers, whose fire from great distances told with unerring effect. The Khuttuks carry also swords and shields, and a long knife in their girdles. The kneeling figure on the right hand of the plate has a long bow, usually made of bamboo, strengthened in the centre, with the use of which many of the Khuttuks are reported to be very expert. Altogether, the colours of the dresses and turbans, white, red, and dark blue, and their mode of wearing them, with the national weapons, and the fine, stalwart figures of the men, form a remarkable and most picturesque group. A general description of the tribe has been given in the preceding number.

The Khuttuk territory is remarkable for the salt mines which exist in the southern Khuttuk hills. During the period of the Sikh Government these mines were farmed out, and much mismanagement was the consequence. They are now managed by officers on the part of the British Government, for whose protection a fort was built near the principal mine at Bahadoor Kheyl. The salt is excavated and sold at the mine at a fixed rate of two, three, and four anas per manud of 80 lbs., according to quality, which covers all expenses, and yields a profit of about 80,000 rupees (£8,000 per annum). This salt is carried to Peshawur by the Kohat pass, and also into the Afghan mountains. When the fort of Bahadoor Kheyl was built, the Khuttuks and Wuzerees threatened hostile proceedings; but the good sense of the Khuttuk chief (No. 251) prevented any outbreak, and since then there has been no disaffection. Indeed, the official report records, paragraph 93:—"On the whole, the Khuttuks have been loyal subjects. They are good soldiers, and can muster 12,000 fighting men. Many of them are in the British service, and they are considered the best conducted and most respectable tribe on the frontier."



BARUK KHUTTUKS.
AFGHAN FRONTIER TRIBE.
SOONNEE MUSSULMANS.
KOHAT.

(252)

KHUTTUK HORSEMAN.

(253)

THE plate represents another man of the Khuttuk Afghans, who is a horseman, equipped after the fashion of the tribe in armour. Over his turban he wears a cap of light steel chain mail, part of which, thickly quilted with cotton or wool, and fastened across his chest by straps, descends as far as his waist, and, when mounted, protects his back and arms. He has bright steel gauntlets reaching to the elbow, the leather covering for the hands being studded with bosses of steel or brass. His tunic is of quilted cotton, thick enough to turn a sabre cut, and with strong jack boots reaching to the knee, completes the costume. His arms are a light matchlock and sword, and his powder horns and bullet bag hang at his waist and on his right side. The Khuttuks cannot, however, bring many horsemen into the field, and their strength lies in their foot soldiers, who are formidable in mountain warfare (*vide ante* No. 252).



KHUTTUK HORSEMAN.
IN ARMOUR.
SOONNEE MUSSULMAN.
KOHAT.

(253)

MULLIK ENSAL.

(254)

THE Yaga Kheyl, to which the subject of the Photograph belongs, is a clan of the Wuzerees, a frontier tribe of the Derajat, a province lying south of Kohat. They are very numerous and powerful, and hold a very large tract of country both in the Sooliman mountains and in the plains of the Derajat. The lofty hills adjoining the south-west portion of the Kohat district belong to them, and includes the western part of the Meeranzye valley and the hills round Bahadoor Kheyl, as also the north-western border of the Dehra Ismael Khan district, with the valley of Bunnoo and the plains of Murwut and Tauk. These hills join the great Sooleemanee range, and near the point of their junction the Goomal hills project from the hills nearly opposite to Tauk. The valley of the Goomal forms the Golaree pass, through which a great portion of the traffic to and from Afghanistan and Central Asia is conducted from India, and is only inferior to the great Khyber or the Bolan pass in Sindh. The hills on each side of the Golaree pass are held by the Wuzerees, and they possess also the western limit of the Joordak pass, which is in the line of communication between Kohat and Bunnoo. The importance of their position, which is rugged in the extreme, difficult of access, and easily defensible, may be inferred from the foregoing sketch.

The Wuzerees are divided into many sections which need not be enumerated. The birthplace of the tribe in general appears to have been the snowy range which runs to the south-east of Jellahabad and Kabool, and thence they moved to the Derajat border, but at what period is not known. "They are noble savages" (according to the official report), "of pure blood, pastoral habits, fierce disposition, and wild aspect." As soldiers, though ferocious, they are not esteemed the equals of other martial tribes; and though not much convulsed by internal feuds, are not capable of marching against an external foe. Some of them have been in the habit of cultivating lands in the plains during the winter, but on the approach of the hot season, and as soon as their crops ripen, they reap them, and return to their mountain pastures. Of late years, however, many have settled in the plains, and

this number is increasing. Of these, many have become British subjects; but the tribe is entirely independent, even of the ruler of Kabool.

In the valley of Bunnoo especially, the Wuzerees have made several settlements, and the original occupiers of the soil have retired before them. About one-third of the culturable area of the valley is now owned by them. These forcible occupations of land had led to perpetual disputes between the Bunnoo people and the Wuzerees, and the Sikh Government were unable to make any satisfactory settlement of them; they were, however, satisfactorily brought to a close by Major (Sir Herbert) Edwardes, in 1848. The Wuzerees were then confirmed in their holdings, and they agreed to pay the rent at which they were assessed. This arrangement has attracted many others, and a very good spirit prevails among them.

Other portions of the Wuzerees tribe have, however, proved less manageable. The Omerzye section in particular. It is not necessary in this notice to recapitulate their various acts of aggression, which, commencing in 1849, lasted for three years, in attacks upon escorts, upon police posts, and defenceless villages, and they resisted or evaded every attempt to deal amicably with them. In 1852, therefore, Major Nicholson, with a force of 1,500 men, was dispatched against them. Their positions were carried by assault, and the tribe, completely humbled, made over terms of submission. It was not, however, till 1853 that they were finally accepted; but since then they have been orderly and peaceful. Another portion of the tribe, the Kabool Kheyl, were, for a time, equally troublesome with the Omerzyes, and endeavoured to incite the Khuttuks to an attack on the salt mines. This, however, became impossible by the construction of the fort at Bahadour Kheyl, and of late years there are no material complaints against them. Very lately, however, some portions of the Wuzerees had rebelled, but speedily retreated, and laid down their arms, believing resistance futile; and it is evident that, in the inevitable result of every outrageous proceeding, the tribe only feels its real weakness the more, and is so gradually drawn within the operation of the civilized and powerful Government of India.

They are for the most part a pastoral people. In the hot summer months they retire with their cattle to the mountains, inhabiting tracts varying from 4,000 to 10,000 feet above the sea. In the winter they descend into the Derajat, and the plains become dotted with their herds and flocks, and with their black blanket tents pitched in groups like villages, and moved from place to place according to their necessities for forage and water. Into their mountain retreats, no European has probably ever penetrated; but there is no doubt that they lie among the wildest and grandest scenery in the world, on the northern slopes of the Tukht-i-Suleeman, or throne of Solomon. The Wuzerees can muster 20,000 fighting men, and the clans they are composed of are much

MULLIK ENSAL.

more united in good accord than the majority of frontier tribes. They are chiefly armed with sword and shield only ; but during an expedition into their territory, they closed on the regular troops without hesitation, and once broke into the English camp, and charged nearly up to the guns. When the English forces were traversing the Bunarah pass, they drove back two regiments of infantry. Some portions of the Wuzerees, as already stated, have now submitted, and have become peaceable subjects ; but they manifest at all times a sturdy independence, and would be dangerous and troublesome if they rebelled. Over this tribe the Sikh Government exercised no control, and it has only been since the subjection of the country by the British, that their submission has been established, or that the chiefs have been led or constrained to enter into engagements for their several clans and the tribe in general. The old warrior represented has fine manly features. His gun or musket has a very peculiarly shaped stock, and a strange two-pronged bayonet, as it may be called, projects from the muzzle. His costume does not differ from other Afghans, and he wears his winter dress of coarse but warm woollen cloth, which is home made. He also wears sandals instead of shoes. The Wuzerees are Mahomedans of the Soonnee persuasion, common to the Afghans. They may have particular tribal ceremonials and observances, but they are not known, and outwardly they present no particular features for observation. Their women are said to be very fair and handsome, and owing to their pastoral life, are not much secluded.



MULLIK ENSAL.
WUZEEREE.
AFGHAN FRONTIER TRIBE.
SOONNEE MUSSULMAN.
KOHAT.
(254)

MAHSOOD WUZEEREES.

(255)

THE Wuzerees have been described in the preceding article. The present Photograph shows three members of the Mahsood division of the clan, who do not differ from the others in any essential respect. They are armed with sword and shield, which appears to be the favourite equipment among them. In the frontier war of 1863, it was expected that the Wuzerees would rise in sympathy with the more northern clans on the subject of the holy war, and it was fully understood that they had been seriously tampered with by Wahabee missionaries; but they did not move, and the border southwards from Peshawur was at peace. There can be no doubt that the previous experience of the Wuzerees had led them to a sound conclusion that peace was more advisable than war, and that, notwithstanding their desperate valour, they were yet no match in the field for the disciplined troops of England. Nevertheless the Mahsood section of the Wuzerees has not been slow to resist the presence of a government of order on its borders. Its position is in the most southern portion of the Wuzereee hills, and both sides of the Goolaree pass are in its possession. The large caravans which traverse the pass, may be too strong to be assailed; but against ordinary travellers, and the graziers who frequent the pastures at the foot of the hills, they are always active and mischievous. On one occasion they cut off a police patrol of a subordinate officer and twelve men, and in other respects their conduct, at one period, was offensive and dangerous. At present, however, there is little complaint of them, and the somewhat sharp lessons read to other portions of the tribe, may have had a similar influence upon them; but the complete pacification of the frontier tribe, the majority of whom are not British subjects, can only be a work of time.



MAHSOOD WUZEREES.
AFGHAN FRONTIER TRIBE.
SOONNEE MUSSULMANS.
GUNDAPOOR.
KOHAT.

(255)

OOSTERANEES.

(256)

THE Oosteranees are Soonnee Mahomedans, and display no peculiarities to distinguish them from other frontier Mahomedan tribes and clans. They have, however, a high local reputation for valour, and, armed with sword and shield, are considered a match for double the number of any other frontier tribe. Although the sword and shield alone are preferred by them, a proportion of their number are armed with very long matchlocks, which carry a great distance, and are formidable weapons. Well skilled in the use of arms, and with their desperate bravery, the Oosteranees could furnish a powerful contingent in case of any frontier war. At present, however, they are peaceful cultivators and graziers, and, unless excited or tampered with, are not aggressive. Their costume, well displayed in the Photograph, is a turban, tunic, and loose trousers of strong white cotton cloth; round their waists a scarf, usually blue or red, with ends of crimson silk, is used to bind on their powder horns and bullet bags, as well as to confine the leather sword belt, and holds a knife or dagger. The clan is composed, for the most part, of strong, tall, athletic men, not so fair in colour as many others of the mountaineers, but a ruddy brown. In their diet and religious observances they do not differ from other Afghan frontier tribes.

The territory of the Oosteranees lies south of that of the Sheoranees, on the border between the Dehra Ismael Khan and Dehra Ghazee Khan districts. They are not a numerous tribe, and cannot muster more than a thousand fighting men. Some portions of the tribe reside in the hills, other on the plains, as cultivators; the latter being British subjects. Formerly the Oosteranees were noted for their turbulence, and for feuds with their neighbours; but since the annexation, they have refrained from malpractices, and are now friendly and peaceable subjects.



OOSTERANEES.
PATHAN FRONTIER TRIBE.
SOONNEE MUSSULMANS.
DERAJAT.
KOHAT.
(256)

SHEORANEES.

(257)

THIS tribe inhabits a wild portion of mountainous country lying on the spurs of the Tukht-i-Suleeman mountain, just without the British boundary. The Sheoranee territory includes the great mountain itself, which gives its name to the range which runs parallel to the Indus for 300 miles, and ends in Sindh. Of these mountains, the portion belonging to the Sheoranees is about fifty miles in length, and of considerable breadth westwards. The Zerkannee pass runs round the base of the Tukht-i-Suleeman, or throne of Solomon, mountain, and is the high and most direct road for caravans to and from Kandahar, and is in the possession of the Sheoranees, who, as a tribe, are entirely independent, and have proved to be very troublesome and annoying neighbours for a series of years. The number of fighting men that could be assembled by them is about 10,000; but these could not be brought together under many days, if at all. They can, however, always gather a thousand men together, and on emergent occasions as many as three or four thousand. Under the Sikh Government the tribe was always at feud with the inhabitants and cultivators of the plains, committing continual aggressions, carrying off people for ransom, as well as their flocks and herds, and burning villages. Lands lying near their mountains could not be cultivated, and villages in the plains paid them one-fourth of their produce as black mail. The Sikh Government were entirely unable to check the depredations of this powerful tribe, and up to the period of the annexation of the Punjab there was no relief from, or cessation of, continuous outrages. Nor indeed, after the annexation, did local matters at all improve, and the endeavours of Major Reynell Taylor, the local political officer, to establish peace, were fruitless. In the years 1851, 1852, and 1853, many raids were made by them in force. Police stations and patrols were attacked and cut off, and the alarm and disquietude produced by them became intolerable. In March, 1853, the Sheoranees attacked British troops in force in the plains, and an expedition of 2,500 men, under Brigadier Hodgson, marched against them. On the 30th March the British troops carried

SHEORANEES.

their principal position, and burned thirteen villages, but they encountered very feeble opposition, and the Sheoranees carried off most of their cattle and property. The lesson, however, has had the effect of restraining, if not actually preventing, border outrage, and the Sheoranees have suffered in local prestige by the destruction of their villages and their fortifications. These depredations have for the most part ceased, or are confined to isolated cases of cattle raising or theft; but as yet the tribe has not completely submitted, and till that has been effected, they can only be restrained by the dread of retaliation, should repetitions of their former conduct occur.

The Sheoranees are Mahomedans of the Soonnee sect, and graziers and cultivators by occupation. They are armed in the usual Afghan fashion with matchlock, sword, and shield, or with sword and shield only, and their costume does not differ from that of other tribes of the Derajat; but their wild unkempt hair, hanging in heavy locks over their shoulders, gives them an unusually wild appearance. In general, they shave their beards, and, not unfrequently, their mustaches also. In regard to diet, which is of a frugal description, ceremonies, and religious observance, they do not differ from other Soonnee Mahomedans, but are, in the last degree, ignorant, superstitious, and credulous.



SHEORANEES.
AFGHAN FRONTIER TRIBE.
SOONNEE MUSSULMANS.
DERAJAT.
KOHAT.
(257)

GENERAL SKETCH OF THE FRONTIER AFGHAN TRIBES,

BRITISH SUBJECTS AND INDEPENDENT.

From Official Reports.

WITH the last subject, No. 258, illustrations of the border Afghan tribes have been supplied as far as the Photographic representations extended; but they are far short of including the whole of the tribes or their branches; and, under the interest which exists on the subject, it may be acceptable to the general reader to have some result of local investigation, and reports to the Governments of the Punjab and of India, in a separate form, and with such particulars as can be condensed conveniently from the reports themselves, which are necessarily very voluminous.

In paragraph 2 of Mr. (Sir Richard) Temple's report, the various tribes are classed as follows. It is impossible to make the locality of each understood without a map; but, bearing in mind that the Hazara is the northern district of the Punjab, the tribes will be found to follow in order from that point, the banks of the river Indus; few, comparatively speaking, inhabiting the left bank, and the majority following the right bank, and inhabiting the tract lying between that river and Afghanistan.

I. *Independent Tribes, dwelling along the outer face of the North-West Punjab Frontier, and inhabiting Hills.*

Adjoining frontier of Hazara district, Hussunzyes.

	}	Jadoons.
		Bunoorwals.
Adjoining frontier of the Peshawur		Swatees.
district		Raneezyes.
		Oosman Kheylees.

Adjoining frontier of Peshawur and	}	Upper Momunds.
Kohat districts		Afreedees.

GENERAL SKETCH OF THE FRONTIER AFGHAN TRIBES.

Adjoining frontier of Kohat district	{	Buzotes. Sepahs. Orukzyes. Zymoosht Afghans. Toorees.
Adjoining frontier of Kohat and • Dehra Ismael Khan district	}	Wuzeerees.
Adjoining frontier of Dehra Ismael Khan district	{	Sheoranees. Oosteranees. Kusranees. Bozdars.
Adjoining frontier of Dehra Ghazee Khan district	{	Khutrans. Kosahs. Lugharees. Goorchancees. Marrees. Boogtees.

II. *British Tribes. Tribes within the Frontier and British Subjects, inhabiting partly Hills and partly Plains.*

Hazara district	{	Tanaolees. Gukkurs. Doonds and Suttees. Kaghan Syuds, and other tribes of Hazara.
Peshawur district	{	Eusofzyes. Khaleels. Momunds of the plains.
Peshawur and Kohat	{	Khuttuks.
Kohat district	{	Bungushes.
Dehra Ismael Khan district	{	Bunnoochees. Murwatees. Butanees. Chiefs of Tauk. Chiefs of Kolachee. Chiefs of Dehra Ismael Khan. Nootkanees. Loonds.
Dehra Ghazee Khan district	{	Dreshaks. Muzarees.

GENERAL SKETCH OF THE FRONTIER AFGHAN TRIBES.

The foregoing list contains all tribes and portions of frontier tribes, who are either entirely independent, nominal or actual subjects of the Government of Kabool, or British subjects located within the frontier; and their strength respectively in fighting men, is thus summarised in paragraphs 99 and 100 of Temple's report:—

Strength of Independent Tribes.	Fighting Men.
Tribes on Hazara frontier, and near the Indus, north of	
Peshawur	8,000
Swat and its dependencies	20,000
Momunds	12,000
Afreedees	20,000
Orukzyes, and other tribes on Kohat frontier	30,000
Wuzeerees	20,000
Sheoranees, and others in Dehra Ismael Khan district	5,000
Beloch tribes on Dehra Ghazee Khan border	20,000
	135,000
Total	

To balance, as it were, these independent tribes, the following estimate is made of the force of warlike tribes residing within the British frontier:—

	Fighting Men.
Tanaolees, including Jehandads	8,000
Other tribes of Hazara	10,000
Eusofzye	25,000
Khuttuks	12,000
Bungushes	15,000
Derajat tribes in British territory	10,000
	80,000
Total	

At a first glance, the numbers of the independent tribes appear to have a great preponderance over the others; but their disunited character, their internal feuds and disagreements, and the impossibility of the whole of any one tribe, much less all the tribes, being organized for any advance from their fastnesses into the plains, even under the fanatical excitement of a jihad, or holy crusade against "infidels," whether English or Hindoos, or both—together with the entire absence of artillery, or means of carrying on a campaign against disciplined English troops in the field—reduces the danger to be apprehended from the tribes *en masse* to a comparatively small extent, in relation to their great numbers. In the event of a frontier war, it might not be possible to ensure the fidelity of the whole of the British tribes; portions of them might, in all probability would, sympathize with the trans-frontier tribes on a common ground of a holy crusade; but it will be evident that they would not only be locally checked by the forces of India, but

that in any junction with others, they would expose themselves to the total loss of their valuable possessions, and could not hope to be received by, or obtain shares of, the lands of the trans-frontier tribes, in the rugged country inhabited by them, which at present barely suffices for the support of its own population. In a general view of the subject, the ordinary danger to be provided against by the Government of India is the disposition to commit raids upon protected tribes and British villages, which, in most instances, arise out of local feuds and love of plunder, to which, in the extreme north-west frontier, is added the religious excitement of the Wahabees of Bijour and Swat. On several occasions, as has been already detailed, the fanatics of these localities have put forth what appeared to be their utmost power, the result of which was complete discomfiture. Such attempts may, however, be renewed under the pressure of religious or political excitement; and the very enumeration of the frontier tribes, and consideration of the fact, that at no period of their existence have they preferred or maintained peace for any long continuous period, and that their traditions and faith excite them to aggression, combine to enhance the anxiety which necessarily exists in regard to their conduct. Along the whole of the frontier, political officers of great experience anxiously and carefully watch the proceedings of the tribes, both within and without the frontier; and, considering the varied duties they have to perform, as statesmen as well as soldiers, their country may well be proud of their efforts to maintain peace since the annexation of the Punjab, and afford them hearty sympathy in the performance of their functions.

In many instances, too, it is seen that the firm and humane efforts of British measures, aided by the personal influence of many officers, have already had a marked effect upon several of the tribes. The Eusofzyes, or Yoosufzyes, one of the most powerful of the border clans, have become farmers and cultivators; others are merchants and traders; others herdsmen and graziers. Lands which were held in doubtful possession, or by force only, have assumed a high settled value; and portions of mountain tribes, feeling and estimating the security afforded to them, have made settlements in the British plains, and are now orderly and industrious classes of the people. Such changes are necessarily slow of operation; but the past experience affords hope for increasing good results, while the condign punishment by which repetitions of former lawless deeds is followed, gradually weakens the spirit which prompted them, and inclines the aggressors to submit to what they find to be inevitable.

To watch the long line of frontier, British troops are stationed at intervals, capable of uniting with each other upon any emergent occasions within a few days. The whole, according to Temple's report, amounts to about 24,000 men, of whom about 12,000 are regulars, and 12,000 disciplined irregulars, many of whom are members of the Yoosufzye, Wuzereee, and other frontier clans. The chief

GENERAL SKETCH OF THE FRONTIER AFGHAN TRIBES.

station is Peshawur, in the centre of the line of frontier, where at least 10,000 regular British troops are cantoned; and the stations of Hazara, Kohat, Dehra Ismael Khan, and Dehra Ghazee Khan, make up the rest, supplying men for intermediate posts of communication. These forces, too, it will be remembered, are supported by the other forces of the Punjab within easy distance; so that the complete defence of the frontier is fully maintained against any attempt at disturbance or invasion, were either, under any conditions, possible or probable, by the whole of the frontier tribes of Afghanistan. On no occasion, except the operations on the Black mountain against the fanatics of Mulka and Sittana, have more than 3,700 British troops been employed against any tribe, and have quite sufficed for the purpose; and it was only in the expedition against the Afreedees, in 1850, and the Meeranzys, in 1855, that in the former 3,200, and in the latter 3,700 troops took the field. In thirteen other affairs the number of troops varied from 700 to 2,800, and in every instance were successful.

The following extracts from a report by Major Reynell G. Taylor, of a very interesting character in relation to the frontier tribes of the Dehra Ismael Khan district, may be held fairly applicable to all. His remarks refer more particularly to the Wuzerees, whose force of fighting men is estimated at 20,000 men.

“I can only say (without referring to other tribes in other quarters, the men of which have shown apparently a more determined feeling of hostility towards us), that as far as the Wuzerees, a very powerful clan enjoying among all Afghans a high character for courage, are concerned, though they possess power of combination and unanimous action superior to those of other tribes, together with innumerable advantages of position, &c., they are still only formidable as warriors where intimate knowledge of local advantages afforded by ground for fighting or retreat gives them confidence; and also that the efforts they have hitherto made at war on anything like a grand scale have failed most signally. The fact being, I believe, that, though they have the bravery to make spirited attacks, they have not the constancy to sustain their efforts after a first unsuccessful attempt, and, therefore, that careful precautions and good defensive arrangements will always keep them fairly at bay, while, at the same time, I would strongly deprecate their ever being driven to try their worst.”

The whole of Major Taylor's report, and especially the means which he details of managing the Afghan tribes, as well by unswerving firmness as by conciliation, encouraging them to cultivate British lands, and trade in our market towns and cities, are well worth extract, were it possible to afford the space; but his concluding remarks upon the Wuzerees, as applying to most, if not all, of the others, cannot be resisted. He writes—

“I should first remark that I have a considerable respect and liking for the Wuzereee character, the distinguishing features of which are much what they were

GENERAL SKETCH OF THE FRONTIER AFGHAN TRIBES.

forty years ago, when Mr. Elphinstone wrote of them, as he states, on hearsay :— ‘They are remarkable for their peaceable conduct among themselves, and have neither wars among clans nor much private dissension. Though they are notorious plunderers, the smallest escort secures a traveller a hospitable reception throughout the whole tribe. . . . Their manners are haughty, and their voices loud and commanding ; but they are gentle and good-tempered in their intercourse with their guests and with each other. Such is their veracity, that if there is a dispute about a stray goat, and one party will say it is his, and confirm his assertion by stroking his beard, the other instantly gives it up without suspicion of fraud.’ Though Major Edwardes has taken exception to this last paragraph, I should say that altogether nothing could be more truthful than these passages. The Wuzerees are decidedly the most unanimous of all the Afghan tribes that we are acquainted with ; they never quarrel among themselves, safeguards are always respected by them, and though, as Mr. Elphinstone says, proverbially addicted to plundering, I have known large bodies of them live from one year’s end to another without falling into any impropriety of the kind. With regard to their veracity, as the quotation above merely extends to their conduct to one another, and as every quarrel among them is settled by arbitration and discussion, and as I never heard a Wuzereee complain of another Wuzereee having robbed or defrauded him, I consider the eulogy, in a great degree, correct and deserved. The possession of such an extent of virtue would not, however, make it incumbent on them to adhere to truth in their dealings with Bunnoochees, Khuttuks, or Government officials ; their duties towards such being quite another affair in Wuzereee ethics.”—*Taylor’s Report*.

The above is not inaptly illustrated by a Wuzereee anecdote of a man who, when at prayers, heard an alarm cry that a kafilah, or caravan, of merchants was approaching, and abandoning his worship, assisted in the plunder of the merchants ; when it was over he returned to his prayers, and finished the portion that was incomplete. Some bystanders upbraided him for so unholy a proceeding, when he replied that he had been instructed not to pray when any worldly matter occupied his mind, and as he could not have helped thinking of the kafilah, he had deemed it most advisable to clear scores with it before finishing his prayers. The Wuzerees, like all the Afghan mountain tribes, are most superstitious, and have so strong a reverence for ziaruts, or saints’ graves, that it has been said of them, with a kind of grim humour, that Syuds, and other religious mendicants, are shy of venturing into their mountains, lest they should be killed and converted into local saints.

The Afreedees, a tribe who march with the Wuzerees, are of a different and more savage nature ; there is no comparison, according to Major Taylor, between their characters. “When a Wuzereee lets blood,” he writes, “there is usually

GENERAL SKETCH OF THE FRONTIER AFGHAN TRIBES.

some political object or revenge at the bottom of it; but the Afreedee has so natural a relish for violence, that no prospect of gain and permanent advantage is sufficient to ensure his keeping his hands off a traveller when he arrives at that unexceptionable spot in the old family Durrah, where wayfaring parties have usually been dealt with." The Afreedees, indeed, seem always to have been specially addicted to violence of all kinds, and it is related of General Avitabili, in a recent number of the *Edinburgh Review*, October, 1871, that, as one means of suppressing their predatory acts, he conferred an estate upon an individual, the tenor of the holding of which was that fifty Afreedee heads should be presented every year; and for any failure in this number, a fine of fifty rupees should be deducted for each head short. There is no doubt of this fact, which may have been of an exceptional nature; but it exemplifies the difference which exists, and which must be more and more apparent to all the frontier tribes, year by year, of the just and merciful Government with which they have now to deal, in comparison with the more savage character of the Sikh Government which preceded it.

The subject is capable of much larger discussion than the space at disposal will admit of, but enough perhaps has been said to illustrate the character of the five tribes with whom the British Government is now face to face on the north-west frontier of India, and with whom it has to deal with skill and moderation, and at the same time with stern unbending resolution and justice. It is evident that any vacillation or timidity would embolden and excite them beyond control; and while they are not interfered with, so long as they are peaceful, it may be hoped that they at once fear and respect the power which, if occasion required, would be put forth in all its strength to punish and repress outrage or open war. One want in the many reports that have been consulted on this subject, is the total absence of any particulars, most interesting as they would be, in regard to the social habits, manners, customs, and the like, of these tribes, so distinct as they are from other Indians in their organization and, it may be said, national character. It can only be inferred that as yet sufficient intimacy and confidence does not exist between our officers on the frontier and these tribes; that their mountains and their varied peoples cannot as yet be explored or thoroughly understood; and that it must necessarily be a work of time to reconcile long existing lawlessness and savagery with the peaceful requirements of modern times.

BHUTTUMEEES.

(258)

THE Bhuttumees are a small and unimportant Pathan or Afghan tribe of the frontier. They are in many respects dependant upon the great tribe of the Wuzerees, by whom they are kept under, and support themselves by agriculture and grazing. They are Soonnee Mahomedans, and have no particular customs to distinguish them from their neighbours, or from the Wuzerees, among whom they reside. The territory they inhabit adjoins that of the Wuzerees, near Tak or Tauk, in the Dehra Ismael Khan district, and is of small extent. The only occasion on which the tribe has come into collision with the British Government was in 1853, when they attacked and burnt two British villages, in revenge for the death of one of their chiefs, who in a predatory excursion had been slain by the police. Shortly afterwards a party of the tribe was captured by the police, and the results of the expeditions against the Sheoranees and Kusranees, their neighbours, brought them to a sense of their own weakness, and they were admitted to terms, on condition of abstaining from predatory outrages in future. Since then the complaints against them have been few and unimportant.



BHUTTUMEEES.
AFGHAN FRONTIER TRIBE.
SOONNEE MUSSULMANS.
KOHAT.
(258)

MEER ALLUM KHAN.

(259)

NOWRUNG KHAN.

(260)

MAHOMED GOOL KHAN.

(261)

THE Photographs represent three chiefs of the Gundapoor clan of Pathans, now settled at and in the vicinity of the town of Koolachee, on the Indus, in the province of Derajat. They are a numerous tribe, who formerly employed themselves in trade between Kabool and India; but, in consequence of quarrels with the rulers of Kabool, they abandoned Afghanistan, and settled in their present locality as cultivators of the soil. They are esteemed as brave as they are now peaceful and well-disposed, and materially assisted Sir Herbert Edwardes in his dashing and independent campaign against Moolraj, in Mooltan, in 1848. He describes Koolachee, their head-quarters, as producing nothing but melons and brave men. The Gundapoors are Soonnee Mahomedans, frank and hospitable, and free from the vices and treachery of the Afghans of the frontier. As yet they have not become infected by Wahabeeism, nor the fanatical desire for a holy war; nor do they much affect military service, though well fitted for it both by their spirit and physique. The chief, Meer Allum Khan, wears a handsome dress of gold brocade over his ordinary garments, and a turban of muslin with gold stripes. Nowrung Khan's dress of silk is not less rich, though not so gaudy as the other, and his turban is equally rich and handsome. They have considerable estates, and are in good circumstances, as befits their rank.



MEER ALLUM KHAN.
(259)



NOWRUNG KHAN.
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MAHOMED GOOL KHAN.
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GUNDAPOORS.
PATHAN FRONTIER TRIBE.
SOONNEE MAHOMEDANS.
KOHAT.

HYAT OOLLA KHAN.

(262)

SHAH ZADA JUMBOOR.

(263)

THE course of the Afghan kingdom will be briefly sketched in Articles Nos. 265 and 266, and the positions of the rival families or clans, the Barukzyes and Suddoozyes, explained. The former, in the person of the Ameer Shere Ali, of Kabool, is now possessed of regal power, while the chiefs of the latter are exiles, pensioners, or supporting themselves by trade. Thus many of the Suddoozye clan are found in the frontier, residing in the large towns, or attached to local chiefs of tribes, who are able and willing to afford them protection and support. The Suddoozyes in Afghanistan are now a helpless and depressed clan, and the attempt made by the British Government to restore Shah Shoojah, who was the head of the tribe, to the throne, was successful only as long as it had the support of an English force. After the retirement of the English troops from Kabool, the murder of Shah Shoojah followed, and his son, though acknowledged as his successor by the partizans of the family, was unable to hold his ground against the Barukzyes, who expelled him from the country. Shah Zada, or Prince, Jumboor, is of the Suddoozye royal family, and his family, as Nawabs of Tauk and Dehra Ismael Khan, were originally viceroys of that portion of the Kabool territory. The Sikhs deprived them of power; but they hold considerable jahgeers, or estates, under the British Government. Hyat Oolla Khan is a person of rank in the clan. Both are now exiles, and reside within the British territories. Unless an extraordinary revolution should occur in Kabool, and the Barukzye family be dethroned, there is no chance of the Suddoozyes recovering their position in Afghanistan. In India, and on the frontier, the clan has no pretension either to position or distinction. The Suddoozyes are Soonnee Mahomedans. The prince, it will be observed, has the strong Jewish features so common to many Afghans, that their descent from a Jewish tribe, nay, that they are actually one of the lost tribes of Israel, has been gravely argued and believed.



HYATOOLLA KHAN.
(262)



SHAHZADA JUMBOOR.
(263)

AFGHAN SUDDOZYES.
SOONNEE MAHOMEDANS.
KOHAT.

POVINDAHS.

(264)

THESE wandering merchants carry on all the trade between Central Asia and India. They are Soonnee Mahomedans, and are a distinct tribe of Afghans, as much soldiers as merchants. Every year they descend from the passes into Afghanistan, with long droves of camels laden with wool and other produce, and take back salt, spices, sugar, Indian condiments, with British and Indian manufactures. Their routes are, however, of continued peril until the passes are traversed, and the long lines of camels stretch out across the plains of the Derajat and the Indus. The Povindahs, however, pay black mail or transit dues to the Wuzeerees, and other frontier tribes; and as long as conditions of agreement are observed, the merchants are safe. But these conditions are extremely uncertain: the tribes are but too often capricious. One portion of a tribe may have a feud with another, or avarice may prevail over solemn agreements. In such cases the Povindahs have nothing left but force, and they must fight their way through an opposing tribe, or section of a tribe, or submit to any exaction demanded. The person represented is fully armed with matchlock, sword, and shield. The Povindahs have, for the most part, no settled habitation. Their cities are their camps: tents of black felt in the winter or cool season in India; in summer, in Afghanistan. They have partnerships among themselves, but the encampments are always under the charge of a sheikh, or chief leader, to whose advice and direction all pay deference. The Povindahs are Soonnee Mahomedans, but do not intermarry with others out of their own sect or connexion. They have not the fire and dash of the Afghan soldiery, but are brave in defence of their own property, and capable of vast endurance in their long and rough marches. Povindahs seldom cross the Indus. Kohat, Dehras Ismael and Ghazee Khan, Gundapoor, and other great marts along the Indus, are where they take up their quarters, dispose of their goods, and are met by merchants from India. Their wealth lies chiefly in camels, of which they possess large and valuable herds. The security afforded to them by the establishment of order on the frontier is gratefully

POVINDAHS.

acknowledged by them, and must afford a vivid and happy contrast to the lawlessness and turbulence of former times, through which they had to fight their way. In every point of view the Povindahs are a most interesting class of the varied tribes of the frontier, peaceful and industrious, following their hereditary calling of centuries with admirable perseverance. They are free from the haughty pride and religious excitement of the Afghan frontier tribes.



POVINDAH.
ITINERANT AFGHAN MERCHANT.
SOONNEE MAHOMEDAN.
GUNDAPOOR.
KOHAT.
(264)

AFGHAN GROUP.

(265)

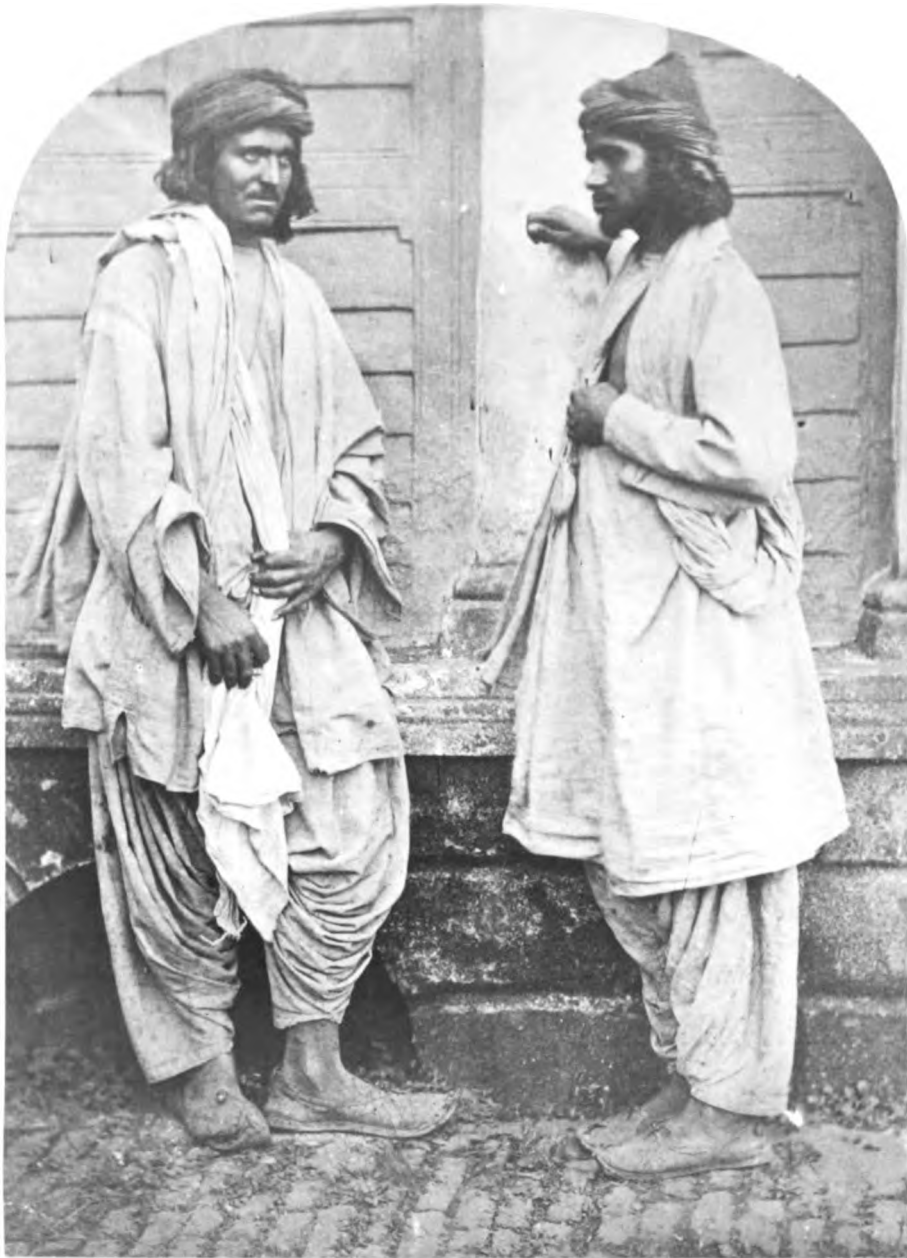
IN the succeeding Article, the general history of the Dooranee kingdom will be sketched, so far as it related to India, up to the period of the dismemberment of the great Moghul empire, and the annexation of Afghanistan by Nadir Shah, King of Persia ; this, however, was not maintained. At Nadir Shah's death, the Suddoozye family of the Afghans became possessors of the Dooranee kingdom. Ahmed Shah Abdalla, the head of the Suddoozye clan, had served under Nadir Shah on his invasion of India, had behaved with singular gallantry, and had been promoted to high distinction. He remained, after the war, at Kandahar, where he gradually acquired authority over the local tribes ; and, after the death of Nadir Shah, was finally crowned king. Soon after this event Ahmed Shah determined upon an invasion of India, and advancing at the head of his Dooranees, was met near Sirhind by the Prince Ahmed Shah, son of the Emperor Mahomed Shah, of Delhi, by whom he was severely defeated in March, 1748. Ahmed Shah retired for the present to his own dominions ; but, in 1751, he made a second, and more successful attack upon India, and obtained the cession of the Punjab and Mooltan. In 1756, a weak attempt was made from Delhi to recover the Punjab, but it was easily defeated, and Ahmed Shah, advancing in turn, overthrew the Delhi force, and mercilessly plundered the capital itself. His possession of Delhi was now resented by the Mahrattas, who were advancing towards local supremacy ; and on the 7th January, 1761, one of the most stupendous battles ever fought in India, took place on the national battle field of Paniput, near Delhi, between the rivals. The Mahrattas suffered a total and irretrievable defeat, and the empire of India lay at the feet of the conqueror ; but he was content with what he had achieved, and leaving India soon after his victory, returned to his Dooranee dominion.

India had no further connexion with Afghanistan till the embassy of Mr. Mountstuart Elphinstone, in 1808, to Shah Shoojah, the existing monarch, and descendant of Ahmed Shah. Nor had the embassy any effect in establishing an alliance between the Governments ; but, in 1837, the supposed designs of the

AFGHAN GROUP.

Russians against India, induced Lord Auckland, the Governor-General, to dispatch Lieut. Alex. Burnes to Dost Mahomed, the existing ruler of the country, in order to secure his services in case of a Russian invasion. Had the Government of India sent handsome presents, made liberal proposals, and subsidized the Dost, there can be little doubt that he would have accepted the position sought to be established; but the embassy was "starved;" Burnes returned, unable to effect anything, and with his mind filled with exaggerated ideas of Russian progress and predominance.

Shah Shoojah, the former ruler, had been driven out of Afghanistan, some years previously, by Dost Mahomed, the head of the rival family, or clan, of Barukzyes, who had seized the throne. Shah Shoojah had twice attempted to regain his position, but had failed. He had become a pensioner of the British Government, and the Government of India now proposed to re-establish him. The result is detailed in every history of the period, as well as its miserable ending: in the destruction of the retreating forces, which perished almost to a man. Since then no interference has taken place in the affairs of Afghanistan, but they are carefully watched. The Ameer Shere Ali, son of Dost Mahomed, now rules over the Dooranee kingdom. He visited Lord Mayo, Governor-General of India, in 1869, and was cordially and magnificently entertained at Umballa, and an allowance or subsidy of £120,000 a year settled upon him. Recent family disputes have caused serious local troubles, but these have now ceased, and there is some prospect of the maintenance of tranquillity. Such is the history of the Afghan nation. The Suddoozye family at Kabool has probably ceased to exist. Its rival, the Barukzyes, enjoys regal power; but the people have in no wise changed, and pursue their intrigues, revenge, and lawless conduct, much after the same fashion as they did 800 years ago, and before then. The plate gives a good idea of ordinary Afghans; strong, spare, sturdy men, handsome, yet with a peculiarly restless and wild expression of countenance. They are industrious cultivators, brave and fearless soldiers, and, as merchants, bold and enterprising; but their national character is untrustworthy and forbidding. Afghans rarely go unarmed, and their favourite weapon is the sword, or sabre. The ordinary costume is a simple cotton tunic, and loose baggy trousers of cotton cloth, with a turban, generally of a blue colour. In winter, the chogah, or sheepskin pelisse, is almost universal. Many of the Afghans are as fair as Englishmen, with ruddy complexions, and blue or grey eyes, and their women are undoubtedly very handsome. A finer race indeed, physically speaking, does not exist; nor, for the most part, a finer climate than that in which they dwell.



AFGHAN GROUP.
SOONNEE MAHOMEDANS.
KABOOL.
(265)

DOORANEE.

(266)

IN the beginning of the sixteenth century the Dooranee empire was a formidable and widely extended power. Its nominal capital was Sarmacand, and the minor capitals, Balkh, Kabool, and Kandahar, were vice-royalties. Its dominions reached from Trans Oxania on the west, to the Sooliman mountains on the frontier of India to the east; and from the Hindoo Koosh in the north, to Sindh and Beloochistan on the south, if not actually to the Indian ocean. This immense territory was ruled over by the descendants of the Emperor Teimoor, and the celebrated Babur succeeded his father, the sixth in descent from Teimoor, at the close of the fifteenth century, when he was twelve years old. The preceding governments had been weak, and much of the Dooranee territory had been usurped by others. Babur reconquered and reunited the whole, and prepared to invade India, to which great country the distracted state of its monarchy, under the Afghan Lody dynasty, invited him. After the third attempt, Babur crossed the Indus at the head of the Dooranee chivalry, which numbered only 10,000 horse; but he was joined by Doulut Khan Lody, the Indian Viceroy of the Punjab, and, advancing on Delhi, was met by the Emperor Ibrahim Lody, whom he defeated and slew in a bloody battle fought on 21st April, 1526. Babur then became Emperor of India, which, with the Dooranee territories, became probably the largest empire in the world. Babur died at Agra on the 26th December, 1530, and was succeeded by his son Hoomayoon, who was driven out of India by Shere Shah Soor, of Bengal, in 1540; but he recovered India during the disorders which followed the death of Shere Shah, and, from 1555, the Dooranee and Indian kingdoms were re-united. This unity was maintained, notwithstanding occasional rebellions, up to the close of the reign of the Emperor Aurungzebe; and, at his death (February 7, 1707), his son, the Prince Mauzum, was Viceroy at Kabool. In the contest between the Emperor's sons for the succession, and the generally distracted state of the empire, much of the Dooranee dominion was alienated; and after the invasion of Nadir Shah, in 1738, they were wholly annexed by him to

DOORANEE.

the kingdom of Persia, and their connection with India ceased to exist. The two countries, however, have been bound by many ties since the early invasion of India by Mahmood of Ghuzni, in A.D. 1001. Hosts of Indian captives, men, women, and children, have been mingled with the original population; colonies of Afghans have contributed their quotas to the people of India, Afghan monarchies have ruled over Delhi and founded independent kingdoms, and the descendants of Dooranees, as Pathans, even now form a distinctive portion of the Mahomedan population, preserving the martial spirit with the virtues and vices of their forefathers, but little changed during the lapse of centuries and their strange vicissitudes. The subject of the Photograph has little of the strongly marked Jewish features of the Afghans in general, and they have more of an aboriginal character; but his long curly hair and peculiar head dress, a thickly quilted cap, round which a slight muslin turban is folded, are characteristic of the lower orders of Dooranees. They are Mahomedans of the Soonnee sect, and are strict and bigoted followers of their faith. In diet and habits they are not in any way different from other Mahomedans of the same persuasion. Brave, frank, and often hospitable, the Afghan character is yet deformed by many vices, among which treachery and implacable revenge are but too prominent.



DOORANEE.
SOONNEE MAHOMEDAN.
KABOOL.
(266)

G H I L Z Y E S .

(267)

THE Ghilzyes form one of the most numerous and powerful tribes or clans in Afghanistan, especially in its southern portions, extending from Kandahar to the Sooliman mountains. They are a brave, warlike race, who have taken a prominent part in the history of their country, from the earliest times to the present. According to the Mahomedan historian, Ferishta, the tribe originally belonged to Toorkistan, but being driven from thence at an early period of time, settled in Eastern Afghanistan, and the mountains bordering on the Indus, and became not only very numerous, but powerful. In his invasions of India, Sooltan Mahmood of Ghuzni was followed by many of them, both as cavalry and infantry soldiers; and during the reign of the Afghan dynasties, commonly called the stavelings, A.D. 1205 to 1304, many of the Ghuzni chiefs rose to be noblemen of the Delhi kingdom. In the year 1304, Julal-ood-deen, a Ghuzni nobleman of the Delhi empire, became king of India, and the dynasty founded by him lasted till the year A.D. 1321, when it was displaced by that of Toghlok. In their own country, and during successive revolutions and dynasties, the Ghilzyes seem to have preserved their character for restless and lawless turbulence, and to have joined one party or another mostly for mercenary considerations. During the English occupation of Afghanistan, the Ghilzyes followed their old courses, and took a prominent part in all disaffection and native operations against the British policy and forces. In the memorable retreat from Kabool, on the 1st January, 1842, the Ghilzyes had possession of the Khoud Kabool pass, on the road to India, and there inflicted on the retreating force the slaughter of nearly the whole of its numbers, as well as of its helpless camp followers; a defeat which was, however, avenged by the advance of General Pollock's force to Kabool in September of the same year. During his advance through the defiles of the Khyber and Khoud Kabool passes, comparatively slight opposition was made by the Ghilzyes and other mountaineers; and it was evident that under ordinary military precautions, the Afghans had little chance against disciplined troops.

GHILZYES.

Since the Afghan war, and the evacuation of Kabool and Kandahar by British troops, no occasion has occurred of collision with the Ghilzyes, who inhabit their mountains in peace. The Ghilzyes, like other Afghan tribes and clans, belong to the Soonnee sect of Mahomedans, and do not differ from others of the same religious persuasion. They live in communities governed by their own hereditary chiefs, free, independent, and lawless, as their progenitors have been for centuries. Their occupations are husbandry, and grazing sheep and cattle; but all are soldiers, well armed after their national fashion, brave and daring, and not without many virtues.



GHILZYE.
SOONNEE MAHOMEDAN.
AFGHAN FRONTIER TRIBE.
KANDAHAR.

(267)

BELOCH.

(268)

THE Beloch tribe of Mahomedans of the Mooltan division of the Punjab must not be confounded with the Beloches of Western Sindh, with whom they have no connection. The Beloch are a Mahomedan sect or tribe, who are graziers and cultivators, and are represented to be "strongly built, pugnacious, and thieving." They breed and sell camels, and graze them in the jungles near Lahore, and camel's milk forms one of their chief articles of diet. In other respects they live as Soonee Mahomedans in general, though they are rough, boorish, and extremely ignorant. They are said to be descended from men who immigrated into the Punjab about three and a half centuries ago; but their origin, or period of conversion to Mahomedanism, is not discoverable. Comparatively few of them cultivate land, the majority—and they are comparatively small in number—prefer living in the jungles of Googaira with their herds of camels, of which a proportion fit for work find a ready sale at Lahore, Mooltan, and the north-west provinces. Some of the clan are comparatively wealthy, and wear good clothing; others are very roughly and scantily attired. The man in the Photograph wears a turban of red silk; a scarf of silk, checked red, blue, and white; and trousers of checked red and white cotton. The Beloch, in general, have a rude, forbidding cast of features, to which the subject of the Photograph is certainly no exception.



BELOCH.
MAHOMEDAN AGRICULTURIST.
GOOGAIRA.
MOOLTAN.

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K H A R A L .

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KHARALS are Mahomedan graziers and cultivators, who are settled on the banks of the Ravee, in the Googaira district. They have no very distinct tradition as to the origin of the tribe, but they are said to be descended from a Rajpoot stock which emigrated from Rajpootana, and became, like the preceding Bukiyanas, converts to Mahomedanism about the same time, probably 300 years ago. Those who are graziers and camel breeders subsist chiefly on the produce of their flocks and herds, and are inveterate cattle stealers. They are all, however, a peaceably disposed and industrious people, and many of the agriculturists are good farmers. They do not evince any martial spirit, and do not serve as soldiers. They profess the Soonnee faith, but are for the most part extremely ignorant; and though observant of the ordinary ceremonies and social customs of their sect, are esteemed as rather of a lower grade of Mahomedanism, and marry only among their own people. The women of all the Mahomedan agricultural tribes work nearly as hard as the men, and are secluded only when the head of the house is rich enough to keep them so. The Kurrals, like the Bukiyanas, Kathiyas, and others, are a fine race, tall, strong, and active, preserving a strong Aryan cast of features, in contrast with the Semitic physiognomy of the Arabian Mahomedans and Afghans. The subject of the Photograph was five feet ten inches in height, with a light brown complexion and hazel eyes. His dress was a white turban, a silk scarf checked white, red, and black, with a lower dress (loongee) of unbleached cotton with a red silk border. He leans on a stout bamboo staff, which is borne by all herdsmen.



KHARAL.
SOONNEE MAHOMEDAN.
GOOGAIRA.
MOOLTAN.

(269)

KATHIYAS.

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THIS tribe or clan is purely agricultural, and is settled on the banks of the Ravee, in the Googaira district. They are also herdsmen and breeders of camels, cattle, and sheep. They have not, however, a good character, being treacherous, and notorious cattle lifters and thieves; but otherwise they are represented to be brave, and in many respects faithful. The Kathiyas, according to their own traditions, are descended from the Powar or Pramura branches of the Rajpoots, but have no distinct knowledge of when their ancestors became converts to Mahomedanism, though they assert that it was about 600 years ago, when many other Rajpoot clans on the frontier were either forcibly converted, or embraced Mahomedanism voluntarily. They allege Bhikancer to be their original country, from whence they immigrated to the Punjab; or it may be, as their appellation implies, that they were originally natives of Kattiawar, who style themselves Kathies, or Kathiyas. This clan preserves no remnant of its Hindoo origin, except perhaps the drinking of ardent spirits at festivals, and eating animal food very sparingly. They are nominally Soonnee Mahomedans, but for the most part extremely ignorant. The tribe is notoriously long-lived, and the men are very strong and powerful. The figure on the left of the plate was upwards of six feet high; the other, five feet ten inches. Their complexion is ruddy brown, with hazel or black eyes. The man in the white turban wore a heavy shawl of a tawny orange colour, and a lower garment of unbleached cotton with a red border. The turban of the other was dark brown, a check shawl of the same colour, and a waist cloth of white and blue check. Some have conjectured this tribe to be the *Kαθαίοι* (Kathaioi of Arrian), from their position and general resemblance to his description; but they preserve no tradition beyond that of their Rajpoot origin.



KATHIYAS.
AGRICULTURISTS.
SOONNEE MAHOMEDANS.
GOOGAIRA.
MOOLTAN.

(270)

DAOOD POOTRA.

(271)

LIKE the Tanaolees (*ante* No. 241) the Daood Pootras, or sons of David, claim descent from the Caliph Abbas, paternal uncle of Mahomed. They are Soonnee Mahomedans, and the head of the tribe now holds the principality of Bahawulpoor, on the left bank of the Sutlej, near the junction of that river with the Indus. In the beginning of the last century, the Daood Pootras were known only as weavers and cultivators, and had displayed no martial character; local convulsions, however, enabled the head of the tribe to establish his clan at Bahawulpoor, where he has since maintained himself. On the revolt of Moolraj, at Mooltan, in 1838, he was first defeated in the field by Lieutenant (afterwards Sir Herbert) Edwardes and General Cortlandt, on the 18th and 28th June, and driven into the fort of Mooltan. On these occasions the contingents of Daood Pootras, sent by the Nawab of Bahawulpoor to the assistance of Lieutenant Edwardes, were present in action, but cannot be said to have behaved with any distinguished bravery, nor have the Daood Pootras any local reputation for valour. They are by descent a peaceful and peace loving tribe, content with agricultural pursuits, and, in many instances, following their original occupation of weaving. They are Soonnee Mahomedans, and are probably descended from local Hindoos converted by the early Mussulman missionaries and conquerors, and are found on the right bank of the Sutlej, where they are, for the most part, cultivators, as well as in their own principality of Bahawulpoor. In general, the Daood Pootras are a tall strong race, with good features, though of somewhat dark complexion. They wear their hair hanging upon their shoulders in heavy masses, like the people of Beloochistan and Sinde. In manners and customs they do not differ from other Soonnee Mahomedans, and are esteemed loyal and well affected to the British. The subject of the Photograph, five feet ten inches in height, is dressed in white, with a shawl, or scarf, of white and red check of mixed silk and cotton fabric, thrown over his shoulders. He is armed only with a sword, which has a silver handle. Daood Pootras are said to eat sparingly of animal food, and to be comparatively short lived.

DAOOD POOTRA.

The present Nawab of Bahawalpoor is a minor, and his state is under the general control of the Government of India, the local administration being carried out by a political superintendent, assisted by a native council. Under this management the affairs of the state have materially improved, and great progress has been made in canals of irrigation, and other public works, as well as in the important departments of public education and administration of justice. The report on the state for 1869-70 by Major C. Minchin, the superintendent, shows it to be in a highly prosperous condition of material progress, that the sympathy and good will of the people have been secured, and by the time the Nawab has reached his majority, it may be hoped that a solid foundation of lasting prosperity will be laid. In the report the proper education of the young prince is much dwelt upon, and it is to be hoped that measures have been adopted for the purpose.



DAOOD POOTRAS.
SOONNEE MAHOMEDAN.
GOOGAIRA.
MOOLTAN.
(271)

RUTH DHOONDEES.

(272)

THERE are two clans of Dhoondees in the Punjab, both agriculturists: Ruth Dhoondees, the subject of the Photograph, and Hootiyana Dhoondees, who are similar in all respects, and follow the same pursuits. Both clans are peaceful and industrious, and hold and cultivate lands on the banks of the Sutlej. Their ancestors were originally Hindoos, who immigrated from Rajpootana about 800 years ago, and afterwards, probably at some period of forcible conversion by the early zealot kings of Delhi, became Mahomedans, and profess the Soonnee faith, though they are, for the most part, very ignorant. The men of both clans are, in general, strong, tall, and handsome, but they do not take service, except in rare cases, as soldiers, preferring their hereditary occupation. They do not intermarry with other Mahomedans, and, in many respects, keep themselves separate; indeed, on account of their occupation and descent from Hindoos, are, perhaps, held in some contempt. The persons represented in the Photograph are five feet nine inches high, strong powerful men, and, for their station in life, are well dressed. The figure to the left wears a rich shawl of orange and black checked silk, his lower dress is white and green checked cotton cloth with a white border; the other wears a silk shawl of white, yellow, and red, in stripes, his lower garments being white and blue striped cotton, with a red silk border. Both wear turbans of bright coloured chintz. They are good specimens of the industrial portion of the Mahomedan population, and both the clans are in comfortable circumstances, disposing of their produce readily and at good prices in Mooltan and other large cities. Their social habits are simple, and present no particular points necessary for explanation. They rarely, perhaps, eat meat, except on festivals and domestic ceremonies, their usual diet being unleavened bread with butter, curds, milk, and vegetables. The Dhoondees never seem to have taken part in any of the political movements or revolutions in the Punjab, and at present are loyal and well disposed, unaffected by the aggressive and fanatical spirit of the border tribes.



RUTH DHOONDEES.
AGRICULTURAL TRIBE.
SOONNEE MAHOMEDANS.
GOOGAIRA.

(272)



HOOTIYANA DHOONDEES.
AGRICULTURAL TRIBE.
SOONNEE MAHOMEDANS.
MOOLTAN.

(272-2)

KUMBOS.

(273)

THE Hindoo tribe or sect which is the subject of the Photograph, is found at Lahore in considerable numbers, where they carry on the trade of confectioners, and, in some instances, are petty merchants. In the Googaira district they are settled as cultivators on the banks of the Sutlej, and are supposed to be immigrants from the country on the Gagur river, near Sirhind. They are all Soodra Hindoos of respectable, if not high caste, and are evidently, from their light colour and features, of Aryan descent. In the Hindoo faith they are followers of the Vishnuite doctrines, though not thoroughly, as they eat animal food; and it is probable, like other separate castes in the Soodra division, who have no especial trade or calling, that they are descended from the offspring of a Brahmin by a Soodra mother, and have thus become a distinct class. The Kumbos do not, therefore, intermarry with other Soodra classes, but preserve their own grade intact. As a sect they are peaceful and industrious, whether as confectioners or as cultivators; but they do not rank with confectioners who follow that trade by hereditary profession in all other parts of India, a trade which is widely practised and supported by all classes of the people. Sweetmeats of all kinds are in universal use, and are rarely made in private houses. No domestic ceremony or entertainment is complete without them, and many of them are so good that they are worth copying by professional confectioners of England, and would, no doubt, be improved by them. The luscious and crisp julyaybees, eaten hot from the frying-pan; the delicate white balls of refined sugar, which are called barfa, or snow dissolved in water, make delicious "eau sucrée;" the thin, crisp, transparent sugar cakes, which are broken into hot milk, and a host of other preparations, which need not be mentioned here, are familiar to all who have partaken of them, and belong to India alone.

The costumes of the Kumbos represented in the Photograph do not differ from that of Hindoo Soodras in general: the man on the left wears a red turban and scarf, with a waist cloth of blue and white, and he has silver bangles on his wrists; the other a red turban, with a quilted chintz tunic, red, yellow, and white, a red scarf about his neck, and a lower dress of green and white check. They are cultivators, and respectable members of their class.



KUMBOS.
HINDOOS.
GOOGAIRA.
MOOLTAN.
(273)

CHISHTEES.

(274)

THE Chishteers are one of the most ancient and interesting Mahomedan tribes now in India, and are descended from the first Mahomedan settlers, who were Arabs. After the Caliph Omar had founded the city of Bussora, he dispatched an armament to Sinde, then under the rule of a Hindoo prince, Daher, in the year A.D. 711; but this being unsuccessful, another and larger force was employed, under Kassim, the nephew of the Governor of Bussora, which defeated the Rajah, annexed Sinde, and induced many persons from Arabia to settle there. Sinde was afterwards reconquered and occupied by the Soomera Rajpoots; but the Mahomedan settlers appear to have been undisturbed. The first occupation of Mooltan was by Subooktugeen, the enterprising ruler of a part of Central Asia in the tenth century, who, having conquered and annexed Kandahar, attacked the tribes on the Indus, and eventually penetrated to Mooltan, where a Mahomedan mission was established. The mission flourished and made many converts, while the Mahomedans were recruited both from Arabia and Afghanistan. One of the early Arabian missionaries belonged to the Arab (Bedouin) tribe of Chishtee, and, from his holy life and religious zeal, became, after his death, one of the principal Mahomedan saints of India. He died, and was buried at Pak Puttun, in the thirteenth century. This tribe or clan still exists in the Mooltan district, and as his descendants are esteemed honourable, if not sacred, his tomb is visited by vast numbers of pious Mahomedans from all parts of India, who have made vows of pilgrimage for particular objects, while his votaries believe that miracles are still performed there to the really faithful. It is not a little curious, perhaps, that the Chishteers still preserve their distinct national colour and physiognomy almost unchanged. It is esteemed an honour to marry the daughter of a Chishtee, and the men do not ordinarily marry out of their own tribe. Chishteers are found in many parts of India, who also claim to be descendants of the original saint, and they invariably receive honours as sacred persons. One of these settled at Beejapoor, in the Deccan, in the sixteenth century, and was held in great

CHISHTEES.

reverence by the kings of the Adil Shahy dynasty. His descendants still exist at Beejapoor, and the shrine of their ancestor is considered holy, the people of the country around visiting the annual festival of the saint's "assumption of glory." In Mooltan, the Chishteers are for the most part landholders and cultivators, though some affect austere religious lives. They are a peaceful, industrious tribe, settled on the banks of the river Sutlej; bigoted, very strict, and orthodox Mahomedans of the Soonnee sect, and more than ordinarily educated in the practice and doctrines of their faith. Throughout India there are many mendicant fakirs, who have taken upon themselves the vows of the order of the patron Chishtee saint, and beg for alms, singing verses in his praise, and recounting the miracles attributed to him. Some of these itinerant fakirs are very dissolute, but others of good character establish themselves in solitary huts on great highways, which are resting-places for wayfarers; or near villages, taking charge of Mahomedan cemeteries, and performing simple ceremonies for the dead. In some instances such persons have risen to local sanctity, and their tombs are visited by devotees, who perform ceremonies on the anniversary of the saint's death.

The dresses of the three persons represented in the Photograph are as follows: the man to the left wears a chintz turban of white, red, and yellow, with a dark red shawl; the one in the middle, a white muslin turban, shawl of green and orange check, and a lower garment of white and blue check; the one to the right, a silk turban, and shawl of white, red, and yellow, and trousers of white and green check. All three are five feet nine inches in height, and have pale brownish complexions, with hazel eyes.



CHISHTES.
MAHOMEDANS OF ARAB ORIGIN.
GOOAIRA.
MOOLTAN.

(274)

BUKIYANAS.

(275)

SEVERAL instances of Rajpoots converted to Mahomedanism at an early period have already been illustrated, and the Bukiyanas are another of such tribes. They were originally Chouhan Rajpoots, members of one of the highest of Rajpoot clans; but having emigrated from Rajpootana into the Punjab, under their chief Bukka, they were with him converted to Mahomedanism about 300 years ago, and settled in the Googaira district, on lands allotted to them, which they still hold and cultivate. They are herdsmen and farmers only—a fine, stalwart tribe, but not numerous, and given entirely to peaceful and industrious pursuits. They do not intermarry with other Mussulman tribes, and preserve many traditions of their ancestral faith. They are therefore exclusive, and in knowledge of the Soonnee tenets of the faith they profess, not, perhaps, a little ignorant, though conforming in customs and diet to the general rules of Mahomedan practice. The seated figure in the plate wears a white turban, a shawl of tawny orange and green, and trousers of white and blue check. The standing figure, who is five feet eleven inches in height, is of light brown complexion, wears a white turban, a shawl of orange and black, and a lower dress, which is tied like a full petticoat, of checked orange and green. They have long bamboo staffs, used in herding cattle. The peculiarly Aryan character of their features is remarkable, and both men have light hazel eyes, a further proof of their northern descent.



BUKIYANAS.
RAJPOOTS, NOW MUSSULMANS.
GOOGAIRA.
MOOLTAN.

(275)

JOGI.

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THE Jogis figured in No. 205, Vol. IV., as snake exhibitors, must not be confounded with Jogis who are spiritual devotees, of whom the man represented in the Photograph is one. Jogis are of a higher grade, as devotees, than the Bairagees hereafter illustrated; they never, or rarely, enter secular occupations, never marry, and are under vows of celibacy, mortification, seclusion, and often of silence. Sometimes they are found migratory, or itinerant; in other cases they select some secluded situation, and remain there in daily penance, meditation, and prayer, ministered to by disciples, or by the people around them. They rarely eat cooked food; milk, butter, curds, with parched rice or coarse sweetmeats, the offerings of the people, being what they subsist on. Like Bairagees, Gosais, and other religious devotees, Jogis are of all castes, but more usually the higher than the lower, and it is by no means uncommon for a Brahmin to adopt the vows of a Jogi, and to devote himself to a life of abstraction and penance. Like the Bairagees, the penances of the Jogis are often of a fearful kind, and exceed in severity those of any other devotees: distorted members, stiffened arms and fingers, nails growing through the hand, sitting surrounded by fire in the sun, or standing for hours in the coldest water, all are practised by them.

The institutions of Jogi or Yogi-ism is very ancient, and was matured in the abstruse and meditative philosophy of Patanjula, the head of one of the great metaphysical schools of Hindoo faith. To be a Yogi involves restraints of the mind, accomplished by internal meditation. The mind thus gradually loses its secularity, and becomes absorbed in the divine essence. Should it fail, the being sought to be worshipped becomes secular. This restraint of the mind is called Yoga, and is of two kinds—meditative and non-meditative. By perfection in the first, the second is obtained, which is the highest condition of absorption, and which needs no adventitious assistance. The great object to be attained is the separation of matter and spirit. When the spirit has thrown off all perception, or hindrance of matter—and only then—it becomes full of joy; the mind needs

JOGI.

nothing relating to matter; it has become part of divinity, and is emancipated from the earthly condition of its existence, and, finally, is absorbed into the divine essence, as a raindrop into the sea. So far there is a certain sublimity attached to these doctrines, which are set forth with great metaphysical acumen; but, like many Hindoo points of belief, a grotesque absurdity accompanies them. To perfectly attain abstraction, the Yogi must gradually suppress his breathing, he must fix his eyes on the tip of his nose, he must fix his mind at the root of his tongue, and use many other means, which are detailed with a grave and solemn particularity, until he attains deliverance from all errors and earthly illusions, and becomes absorbed in the being contemplated. Having thus attained elevation of mind, and freedom from the delusions of matter, the Yogi must maintain his position by meditation on the attributes of God, and on his heavenly existence, when he will gradually reveal himself to the Yogi as pure light. Many will have to overcome obstacles, and the warfare is hard and tedious; but in the end it will prevail, and the Yogi's spirit will ascend to the unassisted knowledge of universal nature, and identity with the spirituality and perfection of God; and now the great spiritual enemies, illusion, consciousness of existence, passion, religious disgust, pain, and love of life, are overcome.

The subject might be illustrated at greater length, and the various arguments and instructions for overcoming all spiritual hindrances detailed; but enough has been said, perhaps, to show the tendency to that stern austerity and religious enthusiasm which has led imaginative persons of the Hindoo faith, and, indeed, many of the Christian faith also, to attempt to gain spiritual union with God by the sacrifice of all earthly passions, desires, and objects. Hindoos say that the present age is degenerate, and that none now can attain the perfection of the Patanjulic philosophy; but this does not prevent the seclusion and mortification which Jogis practise even now, nor the observances laid down for the attainment, in whole or in part, of the holy object.

The Jogi represented has scant clothing, and desires no other. His eyes are closed, and he is telling his beads, repeating the names and attributes of God, on whom he is meditating. A fine powerful man, with an earnest expression of countenance; he has abjured caste long ago, and taken upon himself stern vows, which, in a steadfast faith, and heedless of privations and sufferings from pain, from cold, from hunger or fatigue, he will keep, as best he can, till he dies.



JOGI.
HINDOO DEVOTEE.
MOOLTAN.
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BAIRAGEE.

(277)

BAIRAGEES have been described on former occasions (*ante* No. 144, Vol. III., and 203, Vol. IV.), and their peculiarities explained. They are from all sects of Hindooism, and all castes except the very lowest—men who are urged by religious zeal to give up the world, or who find in pilgrimages, and subsistence on the alms and gifts of the charitable and superstitious, a varied and pleasant existence. Bairagees are found everywhere, in all parts of India, and even beyond its confines. As these itinerant friars wander from place to place, they are received by the monks of settled mutts or monasteries, and furthered on their way. Others selecting some lonely ravine or cave on a hill side, or the foot of a huge peepul or banyan tree, live among its gnarled roots, and practise almost inconceivable austerities and penances, being supported by offerings of milk and food, given by the people around them. Their vows of celibacy and frugality are well kept; but Bairagees indulge in smoking ganja or hemp leaves, which induces intoxication in various forms, according to the constitution of the smoker. The subject of the present Photograph was a Jat. He has left wife and children under an irresistible religious zeal, and, forswearing the world, has become a Bairagee. The broad trident of Vishnu is painted on his forehead, the sides white, with red between, and he worships Krishna, as an incarnation of Vishnu. On his head is a tinsel crown, worn over a skull cap, instead of a turban; and on a bamboo pole, covered with red cotton cloth, upon his shoulders, decked with gay peacock's feathers and wild flowers, are slung two baskets covered with red or orange cotton cloth, which contain pots of Ganges water. He may have filled these at the great festival of Hurdwar, and is most likely on his way to Dwarka, in Goojerat, where he has made a vow to pour the contents over the holy image of Krishna worshipped there. The cotton covers are gaily ornamented with red and white or blue and white borders, like those on his tawny coloured drawers. His jacket is of the same tawny colour, and his wooden beads are the mark of his entry into the order. As he travels, his two tinkling bells bear him pleasant company, and

BAIRAGEE.

are kept as bright as gold, and a stout bamboo staff supports him. Altogether he is a picturesque figure, welcome for his tales of travel and adventure to many a quiet Hindoo household, or as a reciter of the loves and legends of Krishna, which he has learned. Perhaps too, he may bestow a few drops of the sacred water on a sick or ailing person or child, and tell his auditors of conditions to be observed. So onwards for the thousand miles of his pilgrimage, and having achieved it, perhaps travels on to the south; to Punderpoor in the Deccan, or to Mysore, or even to Juggunath, or the last southern point of India, Rameshwur; and thus his life passes, till, wearied out, he rests among some monkish community, or dies of cholera, fever, or fatigue, while on one of his pilgrimages.

Bairagees have existed, as we know, from the time of Alexander the Great, and are, no doubt, much more ancient. When they marry, as some of the lay Bairagees do, it is only among their own people, for being of all castes, they could claim alliance with none in particular. Their spiritual teachers are termed Nagas, probably descendants of the old snake worshippers, and mahunts, or heads of monasteries, who teach the mysterious signs and invocations of the sect, and invest the votaries with their tawny coloured dress, and necklace of wooden beads. There are four chief sects of Bairagees distinguished by separate marks on their foreheads: Rama-nundee, Neema-nundee, Mahdo Acharee, and Bishno. The figure in the Photograph, by his forehead mark, is a Rama-nundee, which is the most numerous. All Bairagees are strict vegetarians, they accept no service, and, as has been already remarked, live on charity. Where there are monasteries or lay families, they are sometimes farmers, graziers, and corn merchants, but no Bairagee monastery is without its begging friars, who carry a wallet and a bell.



BAIRAGEE.
HINDOO MENDICANT FRIAR.
MOOLTAN.
(277)

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