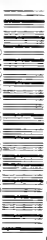


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THE

PEOPLE OF INDIA.

A SERIES OF

PHOTOGRAPHIC ILLUSTRATIONS

OF

THE RACES AND TRIBES OF HINDUSTAN,

ORIGINALLY PREPARED UNDER THE AUTHORITY OF

THE GOVERNMENT OF INDIA,

AND

REPRODUCED BY ORDER OF THE SECRETARY OF STATE FOR
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EDITED BY

J. FORBES WATSON, M.A., M.D., &c.,

AND

SIR JOHN WILLIAM KAYE, K.C.S.I., F.R.S., &c.

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INTRODUCTORY SKETCH OF THE HISTORY OF SIND.

BEFORE entering upon descriptions or illustrations of the various classes of its inhabitants, it may not be uninteresting to the general reader to give a brief sketch of the history of Sind, now a portion of the British possessions in India; a province which retained its independent character under many successive dynastic revolutions, from the period of the Greek invasion of India by Alexander the Great, until its final conquest by British troops.

Although there appear to have been previous Persian or Sassanian invasions of Sind, yet the earliest information of an authentic historical character, on which reliance can be placed, is derived from the Greek accounts of the memorable voyage of their fleet down the Indus. Alexander found the country of "Sindomana" well peopled, in a high state of cultivation, and ruled over by separate chiefs, who were evidently Hindoos. But though the Grecian names of towns and provinces can, even now, be identified with some localities on the Indus, Bukkur, Sehwan, and the like, no distinct idea of the political divisions of the country can be formed, or, to any satisfactory extent, of the condition of the people. It is probable, however, that they were not inferior in civilization to the Hindoos of Northern India, and resembled them in general characteristics; and the comparatively recent discoveries of ancient cities like Brahminabad, and the masses of ruins everywhere found, of which all traditions have been lost, prove the existence of a former race, who must have possessed the arts which accompany an advanced social existence. Alexander passed down to the sea, and the Greeks finally quitted Sind, some by sea, others by the memorable land route through Persia. If Sind proper was then prosperous and well-peopled, it may be presumed that the hilly and mountainous tracts lying west of the province were not deserts, and were inhabited by the rude progenitors of the present inhabitants; but

of their religion or their general condition at that period, no historic record exists. Alexander's expedition, against Oxycanas and Sambus found their people brave and warlike; and though the Greek forces overawed the tribes on the Indus generally, they gave proof of high valour on many occasions.

From the period of the passage of the Greeks down the Indus to the sea, early in the third century before Christ, to that of the first Mahomedan invasion of Sind, there is no historic record. A thousand years of absolute historic darkness envelopes the land. It is probable that Hindoo, Kshetrya or Rajpoot dynasties, succeeded each other there as they did elsewhere in India, and that there were many revolutions and changes in ruling families; possibly, also, there may have been further Persian invasions; but they left no material trace, and it fell to the lot of the followers of the new sect of Mahomed to overrun and convert to their own faith the people of the wild countries, lying to the east and north-east of Arabia and Persia. The seat of government of the Omniad Caliphs was fixed at Bagdad, and from thence their power was extended gradually along the shores of the Persian Gulf towards Sind. The Mahomedan historian of Sind, Mahomed Masoom, whose valuable history has been translated by Major Malet, and published in the *Records of the Bombay Government*, sets forth that during the Caliphate of Abdool Mullik, some of the royal servants were dispatched to Sind to purchase female slaves and products of that country; and that on their route homewards they were attacked, and many of them slain. Some time afterwards, Hujjaj, the Caliph's Viceroy at Bussora, dispatched spies, with a firman, to the Hindoo King of Sind, with directions to ascertain the state of the country. They were well received by Rajah Dahir, the son of Rajah Chuk, and returned to their master, bringing the information he required. Hujjaj now proposed to the Caliph to invade Sind: and permission having been granted, a force of 15,000 men—6,000 horse, 6,000 on camels, and 3,000 foot—were dispatched under the command of his nephew, Mahomed Kasim, in A.D. 710.

This invasion of Sind proved entirely successful. Kasim carried all before him in Lower and Central Sind; and, in a last attempt to check the invader before Alore, then the capital of all Sind, the Rajah Dahir was slain, and the royal fort and city soon after submitted. This battle was fought on the 10 Ruzman, A.H. 93—A.D. 711. The whole of the treasures of the Hindoo kingdom fell into the hands of the young conqueror, and in a short time the tribes of the country appeared before him, and made their submission. The Mahomedans then pursued their conquest as far as Mooltan. A tragic fate, however, awaited the young Mahomedan general. He had dispatched two beautiful daughters of the Rajah Dahir to the Caliph, and on their arrival, one of them denounced Kasim as having violated her before she left Sind. The enraged Caliph at once crediting her tale, wrote an order for Kasim to be sewn up in a raw cow's hide and

sent to him. This savage order was literally obeyed. When his body reached the Caliph it was shown to the Hindoo princesses, who then confessed that they had made a false accusation in revenge for their father's death, and they did not wish to live. They were then tied together by their hair, and dragged through the city till they died. As Ferishta, and other Mahomedan authors of repute, confirm this horrible tale, the facts may be accepted as characteristic of the times. The event of the conquest of Sind, and subjection of its Hindoo monarchy, becomes especially interesting, as marking the exact period of the first Mahomedan invasion of, and settlement in, India.

To the Ommiad Caliphs, the Abbaside Caliphs succeeded, and held Sind till A.D. 1025, when Ul Khadir Billa, the Caliph's Viceroy, was obliged to surrender it to Sultan Mahmood of Ghuzni. In the confusion which ensued after his death, a Rajpoot tribe of Sind, called Soomrah or Soomera, established themselves in A.D. 1054, and maintained their position till overthrown by the Sammahs, another Rajpoot tribe, in A.D. 1315. The Hindoos were, however, obliged to pay tribute to the Moslem Kings of Kandahar. This local government of Hindoos seems to have been disturbed in A.D. 1224-5, when the King of Delhi, having wrested the province from Nasur-ood-deen Kubbacha, who held it on behalf of Kandahar, annexed it to Delhi, and it continued in this condition till A.D. 1336, when a chief of the Soomera Rajpoots, or possibly the old rulers, the Sammahs, re-established themselves, and assumed the title of "Jam." The Emperors of Delhi had, however, by no means abandoned their claims to the sovereignty of Sind, and in A.D. 1360 the province was invaded by the Emperor Mahomed Toghluq in person, who took the reigning prince, Jam Bany, to Delhi, whence he was honourably dismissed, under an engagement to pay tribute. About A.D. 1380, the reigning Jam of Sind became a Mahomedan; but retaining their local title, the family continued to reign till 1519-20, when the last prince was dethroned by Shah Beg Arghoon, prince of Kandahar. Thus a new Mahomedan dynasty commenced, which maintained its position against the recently established Mogul dynasty of Delhi, and having taken Mooltan, deposed the king of the "Lunga" dynasty, and annexed his dominions to Sind.

In the year 1543, the province was invaded by Hoomayoon, Emperor of Delhi, when Shah Hussein Arghoon, the son of Shah Beg, was drowned in the Indus, and having left no issue, the Arghoon family became extinct. After two years of confusion, the Toorkhans, local chiefs in the services of the late king, took possession of Sind, but could not maintain their footing against the imperial power, and the province was once more annexed to Delhi. The Toorkhans were, however, permitted by the Emperor Akbur to remain in possession of the local government, which they continued to hold; but shortly before the invasion of Nadir Shah, in 1739, the Toorkhans had been subverted by the Kuloras, a Sind

tribe or clan of Persian origin, and who were recognized and established by Nadir Shah as his deputies. At Nadir Shah's death, in 1747, the province reverted to Delhi, and was bestowed as a marriage gift upon the Prince Tymoore, son of King Ahmed Shah Dooranee of Kabool and Kandahar. On his father's death, in 1773, Tymoore succeeded him, and left Sind for Afghanistan, when the viceregal authority was continued to the Kuloras.

In 1775, a British factory for trade was established at Tattah under a convention with the reigning Kulora prince; but the conditions were not observed, and it was necessary to abandon it in 1792. In June, 1799, a fresh revolution took place. The Talpoors, who were Beloch chieftains, usurped the chief authority, and the Kuloras fled to Kandahar, but speedily returned, and defeated the Talpoors. Watching their opportunity, however, the Talpoors again succeeded in driving out the Kuloras, and finally established themselves as local rulers, increasing their dominions by attacks on their neighbours.

In 1786, King Tymoore of Afghanistan made an attempt to recover Sind, but was defeated; and the Talpoor princes having agreed to pay the usual tribute, became confirmed in their position. This payment of tribute was, however, by no means regular or punctual, and led to some dissensions; and, in 1793, Shah Shooja-ool-Moolk, having succeeded his father Tymoore, a final adjustment of arrears took place, when Meer Futteh Ali, the eldest of the four Talpoor princes, was again confirmed as hereditary ruler of Sind. At his decease, the surviving brothers divided the province into four parts, in proportion to their rank and seniority, the eldest being considered head of all; and in this condition the family were found at the period of the first mission sent under Mr. Ellis by the Government of Bombay in 1809. This mission, the object of which was to prevent the admission of the French into Sind, though suspiciously received at first, was eventually successful. The British envoy was courteously entertained at Hyderabad, the capital, and much useful information was gained, which is detailed in Lieut. Pottinger's travels, published in 1816, being the first work which threw any light upon the heretofore unknown countries lying between Persia and the Indus, or the province of Sind and its people.

Very few transactions, political or otherwise, ensued between the British Government of India and the Talpoors for several years. In 1820, the treaty of 1810 was renewed; which included the exclusion of Americans, with the adjustment of some frontier disputes; and it was not till 1831, when communication was renewed, that the relations became more intimate. In that year Lieut. Alexander Burnes was dispatched to explore the Indus, and to carry presents to Runjeet Sing, ruler of the Punjab. Burnes was received and watched with much suspicion. It was believed that the slender foundation for his journey was only preliminary to an invasion by the English: but for some years more the Talpoors were left in

peace. In 1832, Lieut. (now Colonel) Pottinger was dispatched to Sind to conclude a new treaty, and his mission following so closely on that of Lieut. Burnes naturally excited further suspicions; the mission was, however, a friendly one, the Indus was opened for trade, and it was provided that no vessel of war, or warlike stores, were to be sent by it. This treaty was for commercial purposes only, and though British merchants might settle in Sind, they could not traverse it as they pleased. The treaty was revised in 1834, and a tariff of tolls and dues decided. Colonel Pottinger now became political agent in Sind for the protection of British interests, political and commercial; but he resided in the adjoining province of Cutch.

In 1836, a new phase of connection with Sind began. Runjeet Sing had threatened an invasion of the province on the ground of punishing one of its Afghau tribes on the northern frontier for various acts of predatory aggression; and the opportunity was seized by Lord Auckland, as well to prevent the Sikh attack, as to constitute the Ameers one of the powers to be opposed to Russian intrigue or invasion. Colonel Pottinger was now again dispatched to Sind, to assure the Ameers of the good-will and protection of the British Government. If possible, he was to induce them to accept a British subsidiary force, and to allow of a survey of the river from its mouth to the Punjab. It is impossible in this sketch to follow the course and the difficulties of this negotiation. The Talpoor authority was divided; what one of the four brothers might agree to was declined by another, and without unanimous consent no treaty could be binding upon all. Nevertheless, in 1838, a modified treaty was accepted by the Talpoor Ameers. Meanwhile the invasion of Afghanistan having been decided upon under the tripartite treaty between the British, Shah Shoojah, and Runjeet Sing, it was unpleasant news to the Ameers to learn that the ex-King of Kabool, supported by a British army, would arrive on the confines of Sind in November, and would demand of the Ameers arrear of tribute, failing payment of which he would take possession of the northern Sind district of Shikarpoor.

The Ameers could not recognize this obsolete demand on the part of the ex-King, and believed it to be that of the British; and now the plot thickened fast. A Bengal force was on its march for Afghanistan by way of Upper Sind and the Bolan pass, and an army from Bombay, commanded by Sir John Keane, arrived in the Indus. Menaced simultaneously both from the north and the south, the Ameers lost heart, and the treaty offered by Colonel Pottinger was executed. They were to receive a subsidiary force to be located in Sind, and to pay a proportion of its cost: to control the Beloochees, to enter into no correspondence with foreign countries, and to abolish all tolls on the Indus, which involved a serious loss of revenue. On the other hand, the British declared entire non-interference in the local government, and the future protection of Sind from foreign

aggression. There were separate treaties with separate Ameers, but all had the same tendency; and the lapse of time only strengthens the conclusion that, having no enemies to fear from without, and no possibility of having any, the protection of the English had been forced upon them, and never for a moment, desired.

The events of the Afghan war need not be followed here; they are the subject of the general history of the period written by many authors. The Ameers were helpless between the undisguised hostility and contempt of their own warlike subjects the Beloochees, and the British power; moreover, they were disunited in family affairs, and the several treaties had become fertile sources of mistrust and jealousy; but the war in Afghanistan progressed, and Sind was at least tranquil, and useful as a means of communication and source of supplies. Finally came the catastrophe at Kabool.

If the Ameers had secretly intrigued before, it is very possible that they now looked to British reverses for regaining the independence they had lost: and they were reported as unfaithful, in some respects, to the Governor-General. By this time Lord Auckland had retired from office, and had been succeeded by Lord Ellenborough, a man of very different stamp, who wrote to the Ameers separately, declaring that if they proved faithful he would respect and support them, but if on the contrary, they were treacherous he would deprive them of their dominions. These letters were, however, withheld, whether wisely or not it is useless now to speculate; they might either have driven the Ameers at once to extremities, and caused a new war at a very critical period, or, they might have had the desired impression and saved them. Major (afterwards Sir James) Outram, the resident in Sind, thought them dangerous, and, on reflection, Lord Ellenborough agreed with him. On the other hand, Outram, resenting the apparently increasing deceit and perfidy of the Ameers in their treasonable correspondence, collected and submitted it to the Governor-General; and on these documents and the local transactions, he proposed a new treaty. Some portions of it were highly favourable to them; but some—the cession of Bukkur and Kurrachee, the one the northern river-gate of Sind, the other its seaport—the navigation of the Indus by steamers—the cutting of fuel in the royal woods—were highly offensive. This new treaty was not, however, immediately presented for acceptance; and meanwhile the disturbances in Sind, the defiant attitude of several of the Ameers in the assembly of their troops, and the treasonable intrigues and correspondence, if possible, increased.

In September, 1842, Sir Charles Napier reached Sind, bearing special powers and instructions from Lord Ellenborough. He succeeded Major Outram, whose services as political agent in chief were dispensed with, though he was subsequently re-employed. Sir Charles Napier's reports confirmed those of Outram, and his suggestions for a new treaty were substantially the same as those of his predecessor.

INTRODUCTORY SKETCH OF THE HISTORY OF SIND.

On the 4th December the new treaty was formally delivered to the Ameers of Upper Sind, and on the 5th to those of Lower Sind; but while they appeared willing to accept its provisions, they were assembling retainers and feudatories, inviting others, raising money, and, in short, preparing for war. The sequel may be foreseen. On the one hand a stern English general, prepared to exact the hardest terms, and who would brook no control for a day; on the other, the common Oriental duplicity with rancour at heart, and the violent and turbulent Beloch tribes, hitherto never checked, thirsting, on religious as well as political grounds, for combat with "the infidel English." Before the treaty was signed by any of the Ameers, Sir Charles Napier had taken possession of the districts for whose cession the treaty provided, and was marching on Hyderabad. On the 12th February, 1843, the treaty was signed by the Ameers of Lower Sind, in presence of Major Outram; but he had no hope that it would be observed or war avoided, and the continued march of Sir Charles Napier, who wrote that he would not stop, gave, as it were, the last impetus to the violence of the Beloochees. The British residency at Hyderabad was attacked by a large body of them on the 15th, and Major Outram and its garrison, who had bravely defended it, were obliged to withdraw. On the 17th, as Napier's army was on its march, the Ameers' forces were discovered strongly posted at Meeanee to cover the capital, and drawn up in order of battle. They were variously estimated to have been from 30,000 to 40,000 men with fifteen guns, brave, and confident of victory. To oppose them there were barely 2,400 British troops in all, with only one English regiment, the 22nd foot; and, leaving a strong guard for the baggage and stores, the battle which ensued was fought with less than 2,000 men and twelve guns. It was a fierce contest, one of the very fiercest that had ever been fought by British troops in India, for the Beloochees were men of high valour; but discipline prevailed over numbers, and when the action ceased the Beloochees had left 6,000 men dead on the field—for no quarter was asked or given—of whom 1,000 were counted in the dry bed of the water-course which had protected their position. On the side of the British there were 250 rank and file killed and wounded.

Early the next morning—for the action had continued most part of the day—Sir Charles Napier wrote to the Ameers that he would storm Hyderabad if it were not surrendered; and by noon six of the Ameers presented themselves in his camp, and gave up their swords, and with them the treasures of their kingdom. One of the Ameers, however, Shere Mahomed, was by no means disposed to relinquish the contest. All the money, jewels, and property of the state had fallen into Sir Charles Napier's hands; but the Beloochees were still faithful and unbroken, and burning to avenge their defeat. On the 24th March, Napier and Shere Mahomed met at Dubha. Napier on this occasion had 5,000 men and nineteen guns, Shere Mahomed about 25,000 men with fifteen guns. The result was the

same as that of Meeanee, but more quickly decided. The Beloches left 5,000 dead and dying on the field, with their caanon, while the English loss was 270 men and officers killed and wounded, of whom no less than 147 were of the 22nd foot.

These two actions decided the fate of Sind and its princes, and the province was soon after annexed by proclamation to the British territories in India. Most of the Ameers were pensioned, and sent to Calcutta; but one, Ali Morad, who had been a traitor to his family, remained on his domains in Upper Sind with some additions to them, till proofs of his forgeries caused a portion of them to be resumed. Sir Charles Napier ruled over the country till his final retirement from the service; and since, as a dependance of the Bombay Presidency, the province has been governed on the English system, and has become prosperous and content. Even the fierce Beloch tribes have one and all submitted, and are now at least peaceful, if not peace-loving subjects of Queen Victoria.

In this sketch all allusion to the memorable controversy between Sir Charles Napier and Sir James Outram has been purposely avoided. Those who will, may read both sides of the question in General William Napier's *Conquest of Sind*, and Outram's commentary upon it. The events detailed in both are matters of history, with which future historians of the period are alone competent to deal; for this sketch is intended only as a preliminary introduction to details of the people, and is given because Sind, which is not an integral province of India, has an independent history of its own.

The province of Sind much resembles Egypt; a flat alluvial plain traversed by the Indus, by which it is irrigated—with the mountains of Belochistan to the west, and the sandy desert of India to the east. The plain, where water from the river can reach it, is very fertile. The climate, except in the winter months, is excessively hot, but not generally unhealthy, and during the hottest months the people temper the heat by living in apartments under ground. There are many distinct classes of people and languages in Sind, and Persian, Pushtoo, Beloch, and Sindee are spoken, the latter being the original vernacular of the province, almost confined to Hindoos and the descendants of the original inhabitants. It has a close affinity to Hindee, and is therefore Aryan.

MEADOWS TAYLOR.

HIS HIGHNESS MEER YAR MAHOMED WITH ATTENDANT.

(278)

IT has been already noted in the preceding historical sketch of Sind, that the Talpoor family were the last who possessed sovereign power. At the period of the war in 1843 they were entirely independent, and had been virtually and practically so for many years previously. The only power which pretended to authority over them was the King of Kabool, to whom a yearly tribute used to be paid; but it had not been demanded for many years, and though claimed by the ex-King, Shah Shoojah, on his advance into Afghanistan, and to some extent paid, it would have been impossible of realization except from the presence and support of a powerful British army.

The Talpoors, originally a Beloch family, settled in Sind early in the last century, and were military retainers of the Kulora dynasty, which then ruled the country. The Talpoors conspired against their sovereign, and deposed and expatriated him and his family, who took refuge in Persia and Afghanistan. The Kuloras had reigned about fifty years, and left many beautiful monuments of their good taste and civilization. The causes which led to the usurpation, as given in Lieut. Pelly's Report on Khyrpoor, *Records of Bombay Government*, 1854, are as follows:—"Shahdad, descended from Kaka, the common ancestors of the Talpoors, settled near the ancient city of Brahminabad, and founded a town which bears his name. One of his sons, named Behram, was murdered either by, or under order of, the Kuloras. His brother became a prosperous zemindar, or landholder. In 1783, Futeh Ali, grandson of Behram, in revenge for the murder of his grandfather and another kinsman, revolted, and was joined by others, and having defeated the Kuloras, established himself at Hyderabad, in Lower Sind. The elder branch of the family, however, remained on their patrimonial estate, and founded the principality of Khyrpoor. The Talpoors subsequently divided the province of Sind into four family portions, the head of each branch ruling under the title of

rais, and the whole forming a family confederacy, under the appellation of the 'char yar,' or 'four friends.' "

His Highness Mahomed Khan was the son of Meer Morad Ali, formerly ruler of the Hyderabad portion of the province. He left four sons, and two of them shared the power of the State. After the battle of Meeanee, he, with his brothers, submitted to Sir Charles Napier, and were sent to Calcutta as political prisoners. Subsequently, however, the political influence of the Talpoors being extinct, he was allowed to return to Sind, and now resides, as a private gentleman, near Hyderabad, on the pension allowed him by the British Government. The subject of the Photograph is his brother, who shared his fortunes. It is stated of him, that, though in ill health, he is an agreeable companion; is much in the society of English officers, and has made a very interesting collection of coins of different periods in Eastern history. The Talpoor family claim the distinction of Meers, or Syuds, descendants of Mahomed, and follow the tenets and practices of that sect of the Mahomedan faith. The Sind costume, it will be observed, does not materially differ from the Mahomedan dress of India, except in the cap, which, richly embroidered or plain, is peculiar to the Beloochees and other inhabitants of Sind.



H. H. MEER YAR MAHOMED.
TALPOOR.
WITH ATTENDANT.
SHEEA MUSSULMAN.
SIND.
276.

MEER FUTTEH KHAN, THORA, AND EMAM BUKHSI.

(279)

THE Photograph represents three other members of the Talpoor family; on the right is Meer Futteh Khan, eldest son of H. H. Shere Mahomed, of Meerpoor, the last of the Talpoor chiefs who withstood the British, and was defeated at the battle of Dubla, March 24, 1843. He is stated to have no great abilities, but to be active and zealous in all he undertakes. In 1859 he attended Captain Tyrwhitt for many months during the disturbances in the Nuggur Parkur districts, sharing his fatigues and rough marches like a true Beloch soldier. The figure to the left is his brother, the youngest son of the ex-Ameer, and standing between them is Meer Thora Khan, who is married to their sister. The family is supported by pensions from the British Government of India, and are allowed to reside in Sind.



MEER FUTTEH KHAN AND
MEER EMAM BUKHSH.
THORA TALPOORS.
SHEEA MUSSULMANS.
SIND.
279.

MEER ALI BUKHSH.

(286)

THE Talpoor family or clan is divided into several branches, of which the four principal are Shahwanee, Shahadane, Khananee, and Munikhane. The Photograph represents the present head of the Shahwanees. His father, who was killed at the battle of Meeanee, was a large landed proprietor, in possession of 175,000 acres, granted by the Ameers, which were confirmed by Sir Charles Napier to the present possessor, then a boy, on the tenure of paying one-fourth of the produce, or as equal to 130,000 acres rent free. Under the great improvements which have been effected in Sind, and the enhanced rates of land and its produce, this fine estate has very materially increased in value, and the family are in comfortable, if not wealthy circumstances, and support many dependants.



MEER ALI BUKHSH.
SHAHWANE TALPOOR.
SHEEA MUSSULMAN.
SIND.
280.



MEERS BHODO AND MAHOMED HUSSUN, WITH
ATTENDANT.

(281)

ARE members of the same division of the Talpoor clan as the foregoing. Their estates were confirmed to them: but the latter has given up his land, preferring the certainty and comfort of a settled pension, to the labour of managing his landed property. They live like private gentlemen, having no connection with public affairs.



MEERS BHCDO AND
MAHOMED HUSSUN.
WITH ATTENDANT.
SHAHWANE TALPOORS.
SHEEA MUSSULMANS.
SIND.
1881.



MEER MAHOMED KHAN.

(282)

THIS fine old man is the chief of the Khananee branch of the Talpoors: in the settlement of the province his large estates were confirmed to him, which are much improved from their original condition, and the family is in easy circumstances. The chief resides at the town of Jam-ka-Tanda, a village named after his father Meer Jam: his estates lie within the Hyderabad collectorate.



MEER MAHOMED KHAN.
KHANANEE TALPOOR.
SHEEA MUSSULMAN.
SIND.
282.





MEER AHMED KHAN.

(283)

ANOTHER member of the same division of the Talpoor clan, the son of Meer Jan Mahomed killed in the battle of Meeanee, whose tomb is a conspicuous spot on the banks of the Falailee River, and marks a critical point in the action. He is possessed of considerable estates, which are confirmed to him on the same terms and tenure as those of Meer Ali Bukhsh Shahwancee, namely the payment of one-fourth of the produce. The dress of this person is very rich and handsome. His jacket shows the peculiar embroidery of Sind in gold braid, and is worn over a tunic of white muslin, the full trousers are of striped satin. The long heavy sabre is peculiar to Sind, and is worn by all classes of Beloochees, who may be privileged to carry arms.

The members of the Munikancee, and other branches of the Talpoors, have been settled, like the preceding, on their former estates; one of them, Meer Khan Munikancee, is the largest jahgeerdar in Sind, and possesses an estate of one hundred and seventy thousand acres, which he holds rent free.



MEER AHMED KHAN.
KHANANEE TALPOOR
SHEEA MUSSULMAN.
SIND.
283.



NAWAB MAHOMED KHAN, AND KHAIR MAHOMED,
HIS SON-IN-LAW.

(284)

THE Nawab is the chief of the Junudance branch of the Talpoor family, and is a most intelligent and highly respected person. When the Talpoors ruled in Sind he was confidential adviser and secretary to the late Meer Mahomed Khan, one of the joint rulers of the Hyderabad division of the country with Meer Sobdar, and Meers Messeer and Mahomed, and much of the negotiation with the English political agents passed through his hands. He received the title of Nawab from his master, which he retains, as also the estate he enjoyed. He was much attached to Captain Rathborne, the first English collector of Hyderabad, and afforded him very valuable information and assistance in the settlement of the district and adjudication of claims. The Nawab still enjoys a fine old age, and, though the ex-minister of a conquered state, can appreciate the improvement and progress made since its annexation.

His son-in-law, Khair Mahomed, an extremely handsome man, and a fine specimen of the late ruling family, resides with him, but takes no part in public affairs.



NAWAB MAHOMED KHAN AND
KHAIR MAHOMED HIS SON IN LAW,
THORA TALPOORS.
SHEEA MUSSULMANS.
SIND.
284.

DOST ALI KHAN, WITH ATTENDANT.

(285)

IS the father of Khan Mahomed Thora, last noticed. His likeness to his son, and noble presence are very remarkable. In regard to his family there is nothing of interest to notice. In political position they have declined, with the family at large; but at best an offset from the main branch, and dependent upon them, they possessed no consideration but what resulted from their position as nobles of the state. There is no difference of religious belief between the Thora Talpoors and the other branches; all are Syuds and Sheea Mussulmans.



DOST ALI KHAN.
THORA TALPOOR.
SHEEA MUSSULMAN.
SIND.
285.

NAWAB ALLA DAD KHAN.

(286)

THE Lagharee family, a subordinate branch of the Talpoors, have been distinguished in the local history of Sind under the Talpoor dynasty. In the early portion of the present century, Nawab Wullee Mahomed Lagharee was the principal person and moving spirit of the Ameer's court, and was connected with—indeed, managed all transactions with—the English, whether envoys or merchants. During the period of Dr. Burnes' visit to Sind, he held the highest offices, power and influence. It was he who drove the Afghans out of Shikarpoor by clever diplomacy, and without striking a blow in anger; and thus secured the northern frontier of Sind, and one of the chief marts of frontier traffic. He left four sons—Ahmed, Mahomed, Alla Dad, and Gholam Hyder. Of these, Ahmed, the eldest, in a measure succeeded to his father's position at the Ameer's court; but the high ability of his father was wanting. He, however, a bitter opponent of British measures, commanded the Ameer's army in the fierce battle of Meeanee, and behaved well in that bloody action. It is said that he never recovered the grief of the defeat, the loss of friends, or the misfortunes of his masters the Ameers: and he became prematurely, a broken-down old man. The second brother, Mahomed Khan, took service with the conquerors after awhile, and is now an assistant collector in Lower Sind. The third brother, Alla Dad Khan, the subject of the Photograph, is also in the British civil service in Sind, and is mookhtyarkar, or head district official at Sehwan. The fourth brother, Gholam Hyder, is a pensioner of the British Government, and resides at Koomree, a village which belongs to him. Hence he has the appellation of Koomree Walla. Under the Ameers he was a person of some consideration and influence, and was one of the most violent at their court in opposition to the British, and in advising the Ameers to resist them. It is remembered of him, however, that, unlike his brother Ahmed, he was one of the first to show an example of cowardice in quitting the field of battle early in the action of Meeanee. At present he lives in retirement, on the proceeds of his estates and his pension; while his two brothers,

who at an early period entered the local civil service of Sind, are highly respected, and earn an honourable maintenance by their abilities.

The foregoing closes the account of the Talpoors of Lower Sind. Of the Khyrpoors, or Amcers of Upper Sind, there are no representatives among the Sind collection of Photographs.



NAWAB ALLA DAD KHAN.
LAGHAREE. (BELOCH.)
SOONNEE MUSSULMAN.
SIND.
286.

SIRDAR KHAN NOOMRYA.

(287)

THIS person, a fine and handsome specimen of the Sind Beloches, is Mullik, or chief, of the whole tribe of Noomryas, other illustrative specimens of which will be given hereafter. In Major Preedy's Report on Lower Sind, 1847, the tribe is thus described :—

“The tribe appears to have been of Rajpoot origin. The first of the family whose name has been recorded was Essab Khan, who, accompanied by his eight brothers, set forth from Rajpootana, and, after many adventures, arrived at Kedj, in Mekran, where they were well received by the chief of that place.

“After sojourning for some time at Kedj, the Noomree, or Nowmurdee (literally nine men), assassinated the chief of the place, on account of a gross insult offered to the elder brother by him. In consequence of this act they were obliged to fly the country, and they returned to the western frontier of Sind, where they settled, and intermarried with the people of the locality. In a few years they became a very numerous and powerful tribe, and gradually obtained possession of the whole of the hill tract lying between the Pabb mountains and the Indus, east and west, and between the Malleer and Bharun rivers, on the north and south. For many years fierce contests were maintained between them and the Khosas, but the latter were eventually driven beyond the Bharun river. This happened about seventy years ago (or upwards of ninety from the present time). Since then the Noomryas have held undisturbed possession.”

Sirdar Khan is a good specimen of the Beloches who fought so bravely against us at Meeanee and Dubha; a powerful, athletic young man, with an open, pleasant countenance. His costume is singularly picturesque, the embroidered cloak, or chogah, hanging over the simple muslin tunic beneath, with its full sleeves reaching to his elbows. His arms are the long, heavy Beloch sabre, and a matchlock, the stock of which is of the usual curved form common to the people of Belochistan, and in great contrast to the simple straight stock of the Indian weapon. The Beloches allege that this form admits of a surer aim being taken,

SIRDAR KHAN NOOMRYA.

and, no doubt, use has made it more convenient to them. The barrels are well made of twisted and damascened material, not unfrequently richly inlaid with gold, and some are rifled; but all carry a long distance with effect.

The Noomryas are Mahomedans of the Soonnee sect, and are strict, if not bigoted in its observance. Though all wear arms, they are industrious and peaceable cultivators and herdsmen: they are not given, like most Beloches, to marauding and thieving, and live quietly within their boundaries. Sirdar Khan is a faithful subject, and is much respected by his people and the officers with whom he has official connection.



SIRDAR KHAN NOOMRYA.
BELOCH
SOONNEE MUSSULMAN.
SIND.
287.



DANJA KHAN, AHMED KHAN, JAFFUR KHAN.

(288)

THE Nizamance tribe is one of the minor divisions of the Beloechees of Sind proper, who have followed settled pursuits, and are more civilized than the wild frontier tribes of the country. They are of no great account as to rank or standing, nor do their chiefs possess large estates like those settled upon the Talpoors and others, though some are held by members of the clan. The centre figure, Danja Khan, is a Sirdar, or chief of his tribe, though not the head. At an early period after the conquest of Sind he entered the local civil service, and has been employed with great advantage as an officer of the British Government, and bears a high character for honesty and hard work. The person sitting on the ground to his proper left is Ahmed Khan Nizamance, whose estate near Hyderabad was confirmed to him by the British Government. On the proper right of Danja Khan, the seated figure is that of Jaffur Khan, a member of the same tribe, who is also in the local civil service of the British Government. He rendered very useful and essential service in the disturbances in the Nuggur Parkur districts in 1860, and was rewarded for them by a considerable grant of rent-free land. The Nizamance tribe are Soonnee Mussulmans, following peaceful and industrious pursuits, and do not differ in any material respect from the Beloechees settled in Sind.



DANJA KHAN.
AHMED KHAN.
JAFFUR KHAN.
NIZAMANE BELOCHEES.
SOONNEE MUSSULMANS.
SIND.
288.

GHOLAM MAHOMED AND BROTHERS.

(289)

ALTHOUGH the subjects of this plate reside in Lower Sind, and hold large grants of land, conferred on them by the Amceers of Sind, and confirmed by the British Government, they belong to the independent frontier tribe of the Ketranees, who are noticed as follows in the late General Jacob's report on the Beloch clans or tribes :—

“ The Ketranees are a distinct race, and said to be neither Afghan nor Beloch ; but intermarrying with both races. They are of peaceable habits and agricultural pursuits. Their country is sufficiently rich and productive to supply their wants, and though a warlike people when attacked, they usually abstain from plundering their neighbours. Their present chief is Meer Hajee, and their numbers are said to amount to 6,000 adult males.

“ They are generally in alliance with the Bhoogtees, the chiefs of the tribes being connected by marriage, and frequently at feud with the Murrees, who often make predatory inroads into their territory.

“ Their country is wholly in the hills to the northward of the Bhoogtee country which it adjoins. Its greatest extent is about 120 miles north and south, and 70 miles east and west. The chief town is Barkhan, which is about 160 miles N.N.E. from Shikarpoor. North of the Ketranees are the Afghans, to the west the Murrees (Beloch), and on the east the Lasharee and Goorchancee tribes (Beloch).

“ The climate is exceedingly good, being moderately hot and cold. In the Spring and Autumn a considerable quantity of rain falls, which ensures an ample supply of water for cultivation. Several streams run through the Ketrancee district ; the chief one is the Lar, which rises not far from Barkhan, and flowing westward, joins the Narra in the Murree hills, south of Seebee. The country is for the most part barren mountain ; but there are numerous valleys which are fertile and well cultivated. These produce abundance of wheat, barley, maize, and various kinds of pulse ; also good fruits, particularly pomegranates, which are in high repute. Some alum is found in these hills ; but no other minerals of commercial

value are produced. The commerce is trifling; some little trade is carried on with the Afghans to the north, and with the district of Hanumd Dajeb.

“A road from Ghuznee to the Derajat passes through the country; but the passes are difficult for camels, and the route is little frequented. There is little or no intercourse between the Ketranees and Sind, and they have never attempted any act of hostility on the British frontier but once, when, under the influence of Mooltan gold, Meer Hajee joined the Murrees and Bhoogtees in an attack on Kusmore in April, 1849.”

Whether the subjects of the Photograph ever visit their mountain clansmen, or hold intimate relations with them, is not recorded; and it is very probable that absence may have weakened the connection, though it may not have destroyed it. Gholam Mahomed and his brothers enjoyed much personal influence with, and under the Ameer, and have settled into private gentlemen, in which capacity they are much respected.



GHOLAM MAHOMED.
KHUTTIYAN OR KETRANEE.
AND BROTHERS.
SOONNEE MUSSULMANS.
SIND.
289.

SYUD SABIR ALI SHAH, OF TATTAH.

(290)

THE subject of the Photograph is the most influential of the Syuds of Tattah, a celebrated religious family held in much local veneration and esteem, and who are supported by a yearly grant from Government of about £600 sterling. He is a member of the Municipal Committee of Tattah, and has otherwise much personal intercourse with Government officers.



SYUD SABIR ALI SHAH,
OF TATTAH.
SHEEA MUSSULMAN.
SIND.
(290)



SYUDS KHAIR SHAH, KHAN BAHADOOR; AND
MOSUN SHAH.

(291)

IN the Photograph the person sitting in the chair is Syud Khair Shah, the kardar or manager of the town of Jacobabad, which was founded as an intrenched camp by the late General Jacob, for the purpose of checking the inroads and forays of the Beloochees. The place has now become a considerable town, and carries on an active and prosperous trade. Syud Khair Shah received the title of Khan Bahadoor from the British Government, for his services during the mutiny. By birth he is a Sindee, and native of Shikarpoor; but his ancestors originally came from beyond the Oxus.

Standing up, is Syud Mosun Shah Bukharee, who is kotwal or head of the police of the town, and manager of shops and markets. Both are fine athletic men, about six feet in height. Khair Shah wears a bright orange upper coat: the other, one of green. These Syuds belong to the Sheea portion of the Mahomedan faith, common to their ancestral country, but comparatively rare in Sind. They are faithful servants of Government, and held in much local esteem.



SYUDS KHAIR SHAH.
KHAN BAHADOOR.
AND MOSUN SHAH.
BUKHAREE.
SHEEA MUSSULMANS
SIND.

KHADIR BUKHSH.

(292)

THE Khosas are numbered by General Jacob among the border tribes of Sind, but they are insignificant in power, and the tribe is much scattered. He reports on them as follows:—

“The Khosas are a very numerous Beloch tribe, but scattered all over the country from Nuggur Parkur to Dadur. The men are plunderers, cultivators, soldiers, or shepherds, according to circumstances. There are several villages of this tribe on the Sind border.

“They have few peculiarities to distinguish them from the other tribes of Sind and Kutch, but are said to have been originally Abyssinians, and some have derived their name from ‘Cush,’ but of this nothing certain, or even probable, can be discovered. The number of the tribe on the Sind border now amounts to about 300 adult males.”

The subject of the Photograph is a landholder with a small estate; a person of no great consequence, but a quiet and respectable member of his tribe. He wears a handsome chintz upper coat, or chogha, and a large white turban of muslin, instead of the cap common to Sind.



KHADIR BUKHSH.
KHOSA BELOCH.
SOONNEE MUSSULMAN.
SIND.
292.

MIRZA ZAIN-OOL-ABIDEEN.

(293)

A GENTLEMAN of Persian descent, son of Syud Ismael Shah, who had great political influence at the Court of the Ameers, and whose name occurs frequently in the Sind blue books. He was held in high regard by Meer Noor Mahomed of Hyderabad, owing to his intelligence and wealth, and frequently acted as envoy in communication between the Ameers and the British. After the conquest of Sind, a small pension of 960 rupees a year was settled upon him by the British Government.

It will be seen that his costume differs in some respects from that of ordinary Sind gentlemen. His cap, covered with cloth of gold, is rather Georgian than Persian, and he wears a short jacket of cloth of gold over the ordinary silk tunic. A Cashmere shawl is thrown over his left shoulder and arms. His handsome features show a decidedly Persian or Georgian origin, and it is probable the family has preserved its purity by avoiding intermarriage with ladies of Sind.



MIRZA ZAIN-OOL-ABIDEEN.
OF PERSIAN DESCENT.
SHEEA MUSSULMAN.
SIND.
293.

MIRZA ALI MAHOMED.

(294)

IS the son of Mirza Khosroo, deceased, who, a Georgian by birth, and originally purchased as a slave or servant, rose under the Amceers of Sind to high distinction, and held offices of trust and honour under their government. Many instances of such advancement in life are found in Indian history, and especially of Georgians, who, displaying unusual capacity, have been well-educated by their masters, and attained the highest honours of the state. Such an one was the celebrated Mahmood Gawan, who rose to be minister of the Bahmanee kings of the Deccan, and regent of the kingdom in A.D. 1463; and there are others on record.

The subject of the Photograph is the eldest son of Mirza Khosroo, an active and very intelligent young man, who entered the local civil service after the conquest of Sind, and is now an assistant collector, bearing a high character.



MIRZA ALI MAHOMED.
GOORGE.
OF GEORGIAN DESCENT.
SOONNEE MUSSULMAN.
SIND.
294.



MIRZA ALI AKBAR.

(295)

THE Mirza, who is a native of Shiraz, in Persia, came to Sind after the establishment of British rule, in the profession of a merchant; but, being a well-educated man, commenced to give instruction in the Persian language. Subsequently he entered the native civil service, and was in succession Mookhtyarkar of Tattah, again Kardar of Kurrachee, and finally rose to be Foujdar, or chief police officer, of Hyderabad. He is a zealous public servant, and bears a high character.

It will be observed that his costume is essentially Persian, and consists of a robe of cloth of gold, worn over an inner vest and muslin shirt; above all is a chogha, or cloak of cashmere or cloth. A gold embroidered sword belt, and rolled turban with a pattern in gold thread, completes a dress which is graceful and handsome, and suits the unmistakeable Persian character of his features.



MIRZA ALI AKBAR,
OF PERSIAN DESCENT.
SHEEA MUSSULMAN.

SIND.

295.

AHMED KHAN.

(296)

THE Nizamanees have been illustrated in plate *ante*, No. 258, and a second instance is given, on account of the difference in costume and general features of the tribe. The person represented wears a kurti, or coat of quilted silk as a cold weather dress, not unlike an English dressing-gown; over it is a bulky kumur-bund, or waistband, tightly wound round the person, over which is the soft leather sword-belt; the usual Sindee cap completes the dress. Ahmed Khan, the subject of the Photograph, is the son of Mahomed Khan, a member of the Lushkurianee division of the Nizamanees, a much esteemed adherent of the late Noor Mahomed Talpoor. He possesses a jahgeer, or estate, in the Hyderabad collectorate.

The Nizamanees are a large tribe of Belochees, who take their name from a common ancestor, "Nizam," but who are also subdivided into certain houses and families. Many of them are jahgeerdars, or estate holders, and many are employés of Government. They may be said to form honourable exception to the ordinary Belochees in respect of education. They maintain schools of their own foundation, and great numbers of the tribe, both high and low, have at least acquired proficiency in reading and writing Persian and Sindee. The Nizamanees are distinguished from the Talpoors and Murrees by squareness of forehead and straightness of nose, the latter being the most marked characteristic.

The ordinary system of education among the Nizamanees is very simple. In Persian, and Sindee which is a distinct language of its own peculiar to the country, reading, writing, and simple arithmetic are taught: with the forms of letter writing, private and official, including titles of address. As the student advances, he may be taught in Persian, tales and poems from the Goolistan and other works, and extracts from the Shah Nameh, or History of the Persian Kings; if he be destined for a religious life, Arabic grammar is added, in order to understand the Koran; mantiq, or logic, in its elementary books, rhetoric, and in some instances elementary algebra. With this preparation the Koran is studied,

AHMED KHAN.

and in some instances committed to memory; and general theology, astrology, alchemy, mathematics, and geomancy, complete the course. Females in many instances are taught to read, especially the Koran; but not to write, as it might lead to intrigue, always dreaded in Mahomedan households. It may be hoped that, both in Sindee and Persian, a system of education more suited to the times may be carried out under the British system now established there.



AHMED KHAN.
NIZAMANEE BELOCH.
SOONNEE MUSSULMAN.
SIND.

(296)

A BOORGAREE.

(297)

THE Boorgarees are a minor tribe of Belochees, connected with the late ruling family, the Talpoors. They have no especial location or possession in Sind, and are found in many parts of the province. A few enjoy rent-free jahgeers, or estates, in the Hyderabad district, conferred upon them by the Talpoors, which have been confirmed by the British Government, and by these they are supported. The figure represented is remarkable for the large size of his kummur-bund or waistband, composed of shawls rolled round him in a peculiar manner, common to his people. Otherwise his dress is very plain for a Beloch.



A BOORGAREE.
BELOCH.
SOONNEE MUSSULMAN.
SIND.
297.



RIND.

(298)

THE Rinds are one of the most ancient, if not the most ancient and pure, Beloch tribe in Sind, and many of the other tribes are said to have branched off from them. The Rinds have now no especial location or territory, and, like Boorgarees and others, are found singly or in small groups all over the country, but most especially in the northern district near Jacobabad, and in the southern of Therce and Parkur. At Sehwan, in Central Sind, Bhawul Khan, who is a jahgeerdar or estate holder, is now perhaps the head of the tribe—a rough, illiterate man, of boisterous manners, but a keen sportsman, ready to join in any field sports with English officers. In Captain Minchin's Report on the Beloch Tribes on the Sind Frontier of the Punjab, he mentions that the Beloches, according to their own traditions, emigrated from Aleppo, through Persia, to Kutch Mekran and Sewnstan, and that they are mentioned in the Koran as one of the elder Arabian tribes, existing prior to Mahomed's birth. These emigrants came through the Bolan pass into Upper Sind, and became known as Rind Beloches. They then divided into two factions, Lisharees and Rinds, and disputed the rights of the water of the Jhool river, the Lisharees being successful. Under their leader, Chakur, the Rinds allege that the clan joined the Emperor Hoomayoon, in his recovery of the Delhi kingdom, and obtained a grant of land in the Baree Dooab, of which Sat Gurra is the chief town, where Chakur died, and his tomb is still existing. In the Googaira district, a good many Rinds are still found, but they have lost their connection with the Beloch Rinds of Sind. In all probability a confederation of Beloches served under Meer Chakur, as an ancient proverb states,

“ Rind, Gbol, Gudabee,
Dustee, Bévakee Murree,
Durusta Gholam,
Meer Chakur Kee.”

“The Rind, Gbol, Gudabee, and worthless Murree, are truly slaves of Meer

RIND.

Chakur." When the Emperor Hoomayoon was driven from India, in 1541-2, and went to reside in Afghanistan and Persia, he was for some time at Oomerkote, in the desert, and must have passed through the Beloch tribes, on his way to the Bolan pass. On his return, there can be little doubt that many members of the Beloch tribes accompanied him, if indeed they did not form the most important part of his infantry soldiers; and hence the unmistakable traces of them in the Punjab, and districts lying between Delhi and Sind, and of their settlements in the northern frontier of the Punjab about 320 years ago, with portions of other Beloch tribes, of which ten principal tribes are divided as follows:—

	Subdivisions.	Number of Adults.
1. Kusrancees	8	2,726
2. Bozdars	44	3,776
3. Lund	30	2,480
4. Kosas	35	5,630
5. Lagharees	55	5,120
6. Goorchancees	14	1,168
7. Dreeshuks	10	1,960
8. Muzarees	39	2,500
9. Bhoogtees	9	1,250
10. Murrees	11	2,074
	Total	<u>28,684</u>

The Talpoors of Sind are a branch of this tribe.

The Rind photographed is a man of no importance, but is a fine specimen of the warlike Beloches who fought so bravely at Meeanee and Dubha. He wears the national arms, and costume of the Beloch guides and others in the pay of Government on the northern frontier. Underneath, a white tunic of cotton cloth, white cotton trousers gathered at the ancles; over these an embroidered vest, and an outer jacket of cloth or velvet, also embroidered and with very short sleeves. Round his waist is tied a handsome silk scarf, with ends of gay colours and gold thread intermingled, which, with his arms, shield, and voluminous white turban, completes a costume, as handsome and picturesque, as it is becoming to its wearer.



RIND.
BELOCH TRIBE.
SOONEE MUSSULMAN.
SIND.
298.



GHAZEE KHAN AND SON.

(299)

GENERAL Jacob's report on the Beloch tribes of Upper Sind, supplies the following particulars regarding the Muzarees: "They inhabit the country on the right bank of the Indus, between Mithenkote and Boordeka. This tract is chiefly in the Punjab, a small part only falling within the boundary of Sind. Their head is a chief by name Dost Ali, who resides at Rojan, about half way between Mithenkote and Kusmore. The strength of the tribe may be about 2,000 adult males, or according to Captain Minchin, 2,500. The habits of the tribe were wholly, and are still to some extent, predatory. They constantly plundered the river boats, and made frequent inroads into the Bahawalpoor territory on the left bank of the Indus. They were also at war with the Bhoogtees and Murrees, and even attacked them in their hills, as also the Doomkees and Jekranees at Poolajee, from whom they drove off much cattle.

"The Muzarees are the most expert cattle stealers in the border country, and have the reputation of being brave warriors. Not many of the tribe remain in Sind proper; most of them have left the province and now reside with their clansmen and brethren in the Punjab, where they are allowed to bear arms, but not in Sind. They still (1854) make plundering excursions into the Bahawalpoor and Beloch territory east of the Indus."

In the year 1841-42 Runjeet Sing contemplated an attack upon the Muzarees, then dependent upon the Talpoor Ameers of Sind, which would inevitably have led to a war with the Ameers themselves. This, however, was prevented under the tripartite treaty for the restoration of Shah Sooja, and the danger to the Ameers, of which they were very apprehensive, passed away as far as the Sikhs were concerned.

Major Minchin's report of a comparatively recent period, 1869, gives a better account of the Muzarees than General Jacob's, and explains the difference between the Sind policy in regard to the frontier tribes and that of the Punjab. In the former all are disarmed, and tranquillity is maintained by a large body of British troops; encouragement is given to the disarmed people of settling on the lands,

now irrigable from the fine canals, and the disarmament of the tribes precludes the commission of violent crimes. The disadvantages, according to Major Minchin, are the enormous cost of the troops, and deterioration of the people by deprivation from all self-government.

Under the Punjab system the tribes are allowed to bear arms, and the chiefs are responsible for the government and good conduct of their people; a militia thus exists, which is supported by regular troops. After the disturbances on the Muzaree border, their chief was allowed to organize a volunteer levy for the pursuit of hill robbers, and he was able to collect from 500 to 600 men, horse and foot; "quite strong enough to overpower any resistance that might be offered by ordinary predatory parties; and being perfectly acquainted with the intricate country, and the parties engaged, this militia has been able to check predatory outrages very successfully. The Muzaree chiefs have received grants of land for their services, and it is found that they act more powerfully and efficiently against marauding parties than it would be possible for police or regular troops to do. There are many passes leading into the network of hills west of Northern Sind, each of which is held by a division of a tribe," and they are held responsible, that when stolen property is taken through their passes the property itself is recovered, or its value paid to the owner on a fair valuation. The fear of blood feuds operates as a check on acts of violence; and, in most cases, the robbers, when pursued, abandon the property (cattle), and escape across the hills. "Apart from military considerations," continues Major Minchin, "the sound problem of elevating the people in the scale of civilization by teaching them self-government, is gradually forcing itself on public attention; and it cannot be denied that, with all its shortcomings, the principle now being carried out in the Derajat is most conducive to this end. We have in the Beloch tribes of the Derajat a manly, chivalrous race, and among their chiefs some liberal-minded, public-spirited individuals, who thoroughly appreciate the efforts made to improve their position, and have endeavoured to fulfil the trust reposed in them by a thoroughly conscientious performance of their duties. Should the time come round when it will again be necessary to remove the regular troops for other more important duties, the defence of the border may safely be entrusted to their charge."

The Muzarees represented in the Photograph are Ghazee Khan who is standing, and lives at Kusmore, near the Indus, on the north east of the frontier district of Sind, and his son. The former is five feet ten inches in height, with dark eyes and complexion. His dress is a white turban, plain cloth chogha or coat, over a muslin tunic, yellow shoes, and a belt: a loungee or scarf over his right shoulder and breast, with gold thread border and ends. His son wears a yellow chogha, with a red pattern on it, and holds a long matchlock in his left hand. His father carries a sword and shield.



GHAZEE KHAN AND SON.
MUZAREE BELOCHEES.
SOONNEE MUSSULMANS.
SIND.



KHAIR MAHOMED, CHIEF OF THE BOORDEES.

(300)

THE Boordees are a small Beloch tribe which reside for the most part in the district called after them Boordeka, which lies on the western bank of the Indus, between the Muzaree district on the north, and the Sind Canal on the south. The head of the tribe is Shere Mahomed, who resides at the town of Sheregurh, on the Beergaree Canal. The numerical strength of the Boordees amounts to about 800 adult males. The whole tribe does not reside in Boordeka, there being several petty chiefs and detached branches of the Boordees in various parts of Sind and Kurrachee, as for instance Ali Shere of Burshore.

The Boordees first came in contact with the British in 1835, when the fortress of Bukkur was handed over to the British by Meer Roostum of Khyrpoor. The habits of the tribe were formerly wholly predatory, and up to 1847 the Boordees made frequent marauding inroads on their neighbours in Kntchee and in the hills, as well as in Sind. In 1839 the Boordees, in common with the Beloch tribes of Kntchee, continually plundered the British convoys, &c., moving towards Afghanistan. On this account their chief, Shere Mahomed, was imprisoned by Meer Roostum of Khyrpoor (whose subjects the Boordees were) and sent to Mr. Ross Bell, then Political Agent in Upper Sind. Several of the Boordee chiefs, Shere Mahomed, Hajee Khan, and others, with a number of their followers, were then taken into British pay by the Political Agent; but proving faithless, and continuing their predatory habits, they were discharged after a few months' trial.

The tribe continued in the practice of murder and robbery as before, until the year 1842, throughout which year, the country being well guarded, they abstained altogether from plunder. On the deposition of Meer Roostum, and the conquest of Sind in 1843, Boordeka came under the rule of Meer Ali Moorad: and the Boordees resumed their predatory habits with more than wonted vigour, till in 1844 Meer Ali Moorad seized the chiefs of the tribe, and kept them in close confinement in the fortress of Deejee. They remained in prison till December, 1844, when Meer Ali Moorad released them, and directed them to accompany him with as large a force

of the tribe as they could command, in the hill campaign of Sir Charles Napier. This they did, and were restored to favour.

After the predatory tribes of Kutehee, the Doomkees, Jekranees, &c., had been transported and settled on the Sind border, they joined the Boordees and Khosas in carrying on frequent plundering excursions in secret. These lawless proceedings were generally attributed to the Bhoogtees and other hill men till 1847, when the Sind horse was again posted on the frontier, and Major Jacob discovered and broke up the whole confederacy of robbers on the British border, and punished many of the offenders. At this time, everyone in the country went armed; but Major Jacob now applied for and obtained permission to disarm all persons not in Government employ, and the rule was rigidly enforced.

Meer Ali Moorad also gave Major Jacob power over all his subjects on the border; but the greater part of the district of Boordeka was covered with almost impenetrable jungle, and its nature afforded great facilities for the practice of robbery, which, in spite of every effort, was carried on by the Boordees occasionally in gangs of from six to twenty men, calling themselves Bhoogtees, but really inhabitants of Sind. In order to lay open this wild country, Major Jacob obtained permission to cut roads through the jungle. This was done, and together with other means adopted, proved completely successful in quieting the district, which has thenceforth become as orderly and peaceable as possible; the people have taken wholly to agricultural and pastoral pursuits, and cultivation has greatly increased.

“Finally Boordeka became British territory in 1852, when the lands of Meer Roostum, which had been given to Ali Moorad at the time of the conquest of Sind, were again removed from him. The revenue of the district was about Rs. 60,000; but since the whole became British, and great works of irrigation and communication have been executed in it, the revenue most rapidly increases, &c.”—Jacob’s Report, &c.

The foregoing is a specimen, one among many, of the difficulty of suppressing inveterate hereditary habits of violence in the Beloch frontier tribes. It has been perfectly successful, and the Boordees are now considered peaceable and well-disposed cultivators. No doubt, however, the traditions of the border forays, which made them famous, linger among them, and the old practices would be renewed under any relaxation of watchfulness.

Khair Mahomed is the seated figure in the plate, and wears a white turban, and brown chogha, carrying the usual Beloch arms, sword, shield, and matchlock. The attendant, standing and unarmed, is dressed in white.



KHAIR MAHOMED.
CHIEF OF THE BOORDEES.
BELOCH FRONTIER TRIBE.
SOONNEE MUSSULMAN.
SIND.
(300)



JUMAL KHAN.—DOOMKEE.

(301)

THE territory held by this tribe lies between that of the Muzarees on the north, and the Boordees on the south, General Jacob considering them the most formidable and warlike of all the Beloch tribes of hill or plain. They were engaged in the war against the Beloch hill tribes in 1845, and some of them surrendered to Sir Charles Napier, in his memorable occupation of the Trukkee fastness in that year. General Jacob reports of them :—

“The chief of the tribe is Beloch Khan. He resides at Lharee, which, with a large tract of land in the neighbourhood, belongs to him. The Doomkees also formerly possessed Poolajee, and various other places in its neighbourhood, from which they had driven the rightful owners, the Kahiris, who, about the year 1828, abandoned the country, and fled into Sind. The Doomkees are said to have come originally from Persia, and to have derived their name from Doombuk, a hill of that country. They are a most hardy, brave, and warlike race, resembling in their character and manners the Bedouin Arabs. Their habits are predatory, and they are all horsemen.”

The chief of the tribe, Beloch Khan, being of peaceable disposition and indolent temperament, never joined in the predatory exploits of his clan ; but, with a portion of his tribe, resided in ease and quiet at Lharee. His kinsman, Beejar Khan, who resided at and possessed Poolajee, commanded the whole warlike power of the Doomkees and the Jekrancees, who associated with them. After Sir C. Napier's hill campaign in 1845, that portion of the Doomkee tribe which had surrendered to him at Trukkee, was placed under a chief by name Jumal Khan, the subject of the illustration, on lands near Janadeyra, on the Sind frontier. Durya Khan and Toork Ali, with the Jekrancees and some men of other clans, are settled at Janadeyra itself and its neighbourhood. These lands were granted for three years rent free, which was afterwards altered, at Major Jacob's request, to a free grant in perpetuity : for it was expected they would now take to agricultural pursuits, and entirely forsake their former predatory habits ; and a commissioner,

with a strong detachment of troops in his vicinity, was posted at Janadeyra, to superintend the reformed Beloochees.

These arrangements did not, however, prove successful. The Doomkees and Jekranees, Khosas, Boordees, &c., made repeated plundering excursions from British Sind into the neighbouring countries, hill and plain. The Bhoogtees did the same from their side into Sind, and murder and robbery everywhere prevailed. The district along the border was left uncultivated, the canals were not cleaned out for many years, and nearly all the peaceable people left the country.

From the isolated position of the troops located in forts, no impression could be made upon these lawless tribes. The country afforded neither food nor forage, and the alarm was continuous. On the 10th December, 1846, a force of armed men, Doomkees and others, about 1,500 strong, passed through the British outposts, who dared not attack them, and advanced to within fifteen miles of Shikarpoor, remained twenty-four hours within British territory, secured every head of cattle in the country around, and returned to their hills, seventy-five miles distant, in perfect safety. The number of cattle obtained was about 15,000 head. The outposts being too weak to hinder these proceedings, a regiment of cavalry and 200 native rifles were sent after the Bhoogtees, and overtook their party at Hodoo; but they showed a firm front in a strong position, and the British force retired, the Bhoogtees continuing their march in triumph. A regiment of the Sind horse was now ordered up from Hyderabad, and the frontier was placed under charge of Major (General) Jacob. Desolation and ruin prevailed everywhere: no one could go in safety from place to place even on the main tracks, without strong escort; not one of the Jekranees or Doomkees had as yet attempted any peaceful labour, and there were no roads and no bridges.

The effects of the arrival and location of the Sind horse, who were acquainted with the country, and the admirably energetic proceedings of Jacob, were very soon evident. He had good information, and parties of marauders were tracked, attacked without mercy, and many of them killed. The robbers were pursued into their hills, their halting and watering places guarded, and the confederacies to assist them, which had been formed within British limits, exposed and broken up. In one instance a body of Jekranees, just returned from a successful foray, were surrounded in a village, and to a man made prisoners, and the cattle with them recovered. It was after this experience that Major Jacob determined to disarm every man of the province; his advice was approved of, and he carried out the measure himself.

Now a new phase of life to these border tribes was opened. Jacob set 500 Jekranees to open the Nurwa Canal. "The men," he says, "were very awkward at first, but were strong, energetic, cheerful, and good-natured. They soon became used to the tools, and were able to do a better day's work, and earn more than Sind labourers. The men were very proud of this."

The experiment had been successful in a high degree. The Beloch settlers soon took to manual labour in their own fields with spirit and with pride. From that time they were completely conquered, and commenced to be reformed: and they are now the most hardworking, industrious, well-behaved, cheerful set of men in all Sind. They are about 2,000 adult males; but for the first three years after their settlement, not one of them was convicted, or even accused of crime, though previous to that they had been robbers and murderers to a man. "Good roads have been made all over the country, means of irrigation have been multiplied fourfold, and everywhere on the border, life and activity, with perfect safety, exists, where formerly all was desert solitude or murderous violence. Not an armed man is now ever seen except the soldiers and police; and person and property are perfectly protected."

The result of the Sind system is in some contrast with that of the Punjab, and high merit may be awarded to both. The Sind Beloochees had their trial and opportunity of good conduct, but their inveterate habits only increased under mild measures; and the result of vigorous and stern suppression of crime, followed Major Jacob's measures. To our English readers such episodes in the history of India may be new and strange; but from this sketch of frontier proceedings some years ago, they will be able to estimate the high value of the services rendered by their countrymen.

Jumal Khan is a chief of his tribe, and lives at Jumal, about three miles south-east of Jacobabad, where he has a considerable property. A fine-looking man, five feet ten inches in height, dressed in a voluminous chogha, with a handsome loongee, or scarf, of red and green silk about his shoulders, and a white turban. His matchlock leans against the pillar, and is richly ornamented, and its powder horns, bullet bags, and other accoutrements hang before him, while the sword and shield are not absent.



JUMAL KHAN.
DOOMKEE.
LANDHOLDER.
BELOCH FRONTIER TRIBE.
SOONNEE MUSSULMAN.
SIND.
(301)



GHOLAM ALI KHAN AND ATTENDANT.

(302)

THE Jekranees have been already noticed in connection with their brethren the Doomkees in position and hereditary crime. Many of them are now peaceful cultivators of their own and Government lands, while others have entered the service of Government as guides and frontier police. They hold a grant of land near the frontier, rent free; and the reform of this mischievous tribe, and its gradual conversion into peaceful subjects, has been already detailed in the preceding article. It is gratifying to consider that in no respect have they gone back into their old pursuits. In former times the chiefs could assemble from 150 to 200 horsemen, and the Jekranee forays were always on horseback. They levied black mail upon all merchants and trading carriers, taxing them by the camel load. Caravans of Mahomedans often resisted and fought their way through the passes, but Hindoos submitted patiently to extortion; and the existing government of the Ameers could assist neither.

Gholam Ali, the subject of the Photograph, may be considered the present recognized chief of the Jekranee tribe, his father, Durya Khan, having been removed as a state prisoner to Aden, in consequence of disloyal conduct in the Indian mutiny. Gholam Ali, when the Photograph was taken, was about thirty-one years of age, of a fine commanding presence and dignified demeanour, and resided at Janadeyra, near Jacobabad, where he has an estate. His height is five feet nine inches; his complexion fair, with dark eyes. His dress is a white turban and clothes, with a handsome scarf of red and green silk. The chief is fully accoutred with matchlock, sword, and shield, and forms another fine specimen of the martial Beloochees.

The long wild locks of the attendant are frequently met with among the Beloochees, and others of the Sind people. Some of them are curly and magnificent, but they give the wearers a very wild aspect.



GHOLAM ALI KHAN
AND ATTENDANT.
JEKRAHEES.
BELOCH FRONTIER TRIBE.
SOCHNEE MUSSULMANS.
SIND.
1862

BHOOGTEES.

(303)

THE Bhoogtees inhabit a tract of extremely hilly and difficult country without, that is west of, the British frontier, north of Shikarpoor in Sind, and west of Mithenkote in the Punjab. On the south their boundary is the British frontier, on the north the territory of the Ketrancees, on the east that of the Goorchancees, and on the west that of the Murrees. The hills are stony and barren, but the valleys are numerous and fertile, being capable of irrigation from the streams which flow through them. Their range of hills is in fact the most southern portion of the Sooliman mountains. The principal town, Deyra, is a place of some size, having a bazar, and being surrounded by a mud wall. The residence of the chief is built over one of the gateways, a substantial building, and loopholed, but useless against artillery. The tribe is now independent. It may in former years have been dependent on Kabool or Kandahar, but has entirely freed itself from control, even from that of the Khan of Khelat, who at one time claimed sovereignty over it. The Bhoogtees, though much reduced of late years, can yet bring 1,000 men into the field, and they are at perpetual feud with their neighbours, especially the Murrees.

The connection of the British with the Bhoogtees began in 1839. The robber tribes of Kutchee, Doomkees, Jekrancees, and others, had caused perpetual loss and annoyance to the British, and at last fled into the Bhoogtee territory, where they were protected. In order to show the robber tribes that mere difficulties of country could not save them, a force under Major Billamore followed the fugitives in October, 1839, and reached Deyra without opposition. The Bhoogtees were even friendly, till seeing the detachment was not supported, they conceived the idea of cutting it off. They, therefore, attacked Major Billamore with the whole strength of the tribe, but they were defeated in two bloody fights, suffering heavy loss, and their chief Beebruk was taken prisoner and sent into Sind.

This checked the Bhoogtees for a while, but when their sometimes rivals,





BHOOGTEES.

BELOCH FRONTIER TRIBE.

SOONNEE MUSSULMANS.

SIND.

373.

ITIBAR KHAN.—KAHIREE.

(304)

IT has been previously recorded in the article upon the Doomkees (*ante* No. 301), that the Kahirees, a comparatively weak tribe, had been driven from their lands in the Kutchee district by the Doomkees and Jekranees, who had settled on them. Subsequently, however, while the British troops were in the hills engaged in the Beloch campaign, an attempt was made by Major Jacob, under the instructions of Sir C. Napier, to induce the Chandias, or the Murrees, to settle in Kutchee, on the lands from which the Doomkees and Jekranees had been removed; but these tribes feared to occupy them, and Major Jacob then recommended that the Kahirees, the original possessors and rightful owners, should be re-established on the lands of their fathers. To this plan Sir Charles Napier at once assented. Major Jacob was personally acquainted with the Kahiree chiefs; but their fears were great, and he experienced much difficulty in inducing them to reoccupy the country from which they had been forcibly expelled. At last, however, they consented, and in good earnest sent for their women, children, and families from Sind. They were then given possession of their lands, where they now remain peaceful and contented subjects. The Kahirees do not at any time appear to have been concerned in the outrageous conduct of their neighbours, and, although undoubted Beloches, they are peaceful herdsmen and cultivators.

Their chief, Itibar Khan, a noble figure, is five feet ten inches in height, with fair complexion and dark eyes. He wears a red turban with green border, a red chogha, and a red and green scarf; a costume as handsome as it is becoming.



ITIBAR KHAN. KAHIREE.
BELOCH FRONTIER TRIBE.
SOONNEE MUSSULMAN.
SIND.



DOOR MAHOMED.—JEMALLEE.

(305)

THE Jemallees are a minor Beloch tribe who have no particular location or possession. They are not predatory, but are cultivators, and some of them artisans. With the Jettooces, a similar tribe, they are numerous in Upper Sind and Kutchee, but are separate from the tribe of the same name found in Lower Sind; both most likely, however, are descended from a common stock. The principal person among the Jemallees is Bhawal Khan, a chief who holds a considerable estate on the western bank of the Indus, in Central Sind, and still keeps up a connection with his clansmen in Kutchee. Khyra Gurhee, in Larkhana, is perhaps the chief place of settlement of the Jemallees, and there they are poor, being more herdsmen than cultivators.

Door Mahomed, "the pearl of Mahomed," is five feet eight inches in height, a powerful man, well armed after the national fashion, and as he bears arms, may be one of the guides or local police. He wears a large white turban, and over his white dress a short yellow jacket, embroidered, which is called neemcha. His matchlock, sabre, and shield, are of the usual Beloch character.



DOOR MAHOMED JEMALLEE.
BELOCH TRIBE
SOONNEE MUSSULMAN.
SIND.
305.

YUROO.—KHOSA.

(306)

THE Khosa tribe is very numerous in parts of Upper Sind, Kutchee, and the lower frontier of the Punjab; some, therefore, belong to Sind and some to the Punjab. In Sind, the men are described to be plunderers, cultivators, soldiers, and shepherds, according to circumstances. There are several village communities of Khosas on the Sind frontier, but the tribe for the most part is scattered over the country, and the number on the border of Sind does not exceed 300 men. In the adjoining district of the Punjab, they would appear to be of more importance and more consolidated. Major Minchin's report states, that the tribe has very much improved in conduct during the six years prior to the report, and that there were no outlaws in the hills. In 1860, Government pardoned Pandu Khosa and his followers, and they have settled down as farmers; while Pandu's friends subscribed to buy back his estates which had been confiscated. He has brought a large tract of waste land under cultivation, and is prospering. The family is, however, much divided by disputes, the history of which, though it would not interest the general reader, is yet necessary to be known to the local political officer, in order to arrange them, if possible, before outrage occurs, which not only does local mischief, but is communicated to neighbouring clans, who may espouse the cause of one side or the other. The question of succession to the old chief, Kowra, appeared at the time of the report to be likely to cause trouble; but Kowra desired that his nephew, Sikundur Khan, whose father is an idiot, might succeed him, and of this person a favourable account is given. Although slow he is a good manager, though a bad leader, a capital shot (flying), and a good sportsman. He has cleared out a branch of the Manka Canal without assistance from Government, and has charge of the papers and general business of the clan. The other pretender, or claimant to the succession, is Gholam Hyder Khan who, restless and flighty, appears likely to give trouble eventually; though from the now settled and peaceful habits of the tribe, no outbreak is probable.

Yuroo Khan, the subject of the Photograph, belongs to Sind: he was a

YUROO.—KHOSA.

jemadar, or native lieutenant, of guides attached to the frontier field force. He is now pensioned for his gallant conduct in action, and the loss of one of his eyes, also in consideration of the loss of his son, who was killed while in pursuit of border robbers. Yuroo is about five feet ten inches in height, of swarthy complexion, and having dark-grey eyes. He wears a yellow neemcha, or short jacket of quilted silk over his white dress, and a waistband with fringed ends.



YUROO KHOSA
BELOCH FRONTIER TRIBE.
SOONNEE MUSSULMAN
SIND.
306.

A KHOSA.

(307)

THE plate represents a member of the clan fully armed for light service. His short matchlock, with its extremely curved stock, is remarkable. In other respects he is armed and dressed in the usual Beloch manner, with his long hair hanging about his shoulders.



A KHOSA
BELOCH FRONTIER TRIBE.
SOONNEE MUSSULMAN.
SIND.

(307)

GABOLE.

(308)

THE Gaboles, though a separate clan and Beloches, do not belong to the frontier system. They were servants of the Amceers, and employed to garrison the hill forts in the western mountains, where they held rent-free lands for their services. They are a characteristic race, and have marked and peculiar features, with an independence of manner which is striking and agreeable.

The person represented is five feet ten inches in height, has a fair complexion and dark grey eyes. His dress is entirely white, and does not differ from that of other Beloches.



GABOLE.
BELOCH MILITARY TRIBE.
SOONNEE MUSSULMAN.
SIND.
308.

NOTE ON THE FRONTIER TRIBES OF SIND.—
BELOCHEES.

IN the preceding volume of this series, the frontier tribes of Afghans were traced from the extreme north and north-west of the Punjab to its southern frontier, near the Kutchee district of Sind. It is now necessary to resume the subject, and to enumerate very briefly the tribes which follow the above on the western frontier of India as far as the sea. The list, whether of the frontier Afghans, or of the Sind Belochees, will probably be found incomplete, in some instances, by those well acquainted with the subject generally; but it is as full as the materials at the disposal of the writer, namely, the printed official reports on the Punjab and Sind frontier tribes, will permit it to be; and it may be regretted, perhaps, that they have not as yet formed the subject of a special memoir, which, brought down to the present time, could not fail to be both valuable and interesting.

In continuation of Major Pollock's report on the Afghan border tribes of the Dehra Ghazee Khan district, a memorandum by Captain C. Minchin, Political Superintendent of the Bhawalpooor State, affords much valuable information in regard to the Belochees of the southern frontier of the Punjab, and northern of Sind. In the following list the names of every section or subdivision of each tribe are omitted, as unnecessary to the purport of this note; and the number of sections of each tribe, and the totals of fighting men, are as follows:—

	Sections.	Number of Men.
1. Kusranees	42	2,726
2. Bozdars	44	3,776
3. Lunds	16	2,480
4. Khosas	35	5,620
5. Lagharees	55	5,120
6. Goorchanees	14	1,168
7. Dreshuks	10	1,960
8. Muzarees	39	2,509
9. Bhoochtees	9	1,250
10. Shumbanees	5	350
11. Murrees	11	2,074
Total		29,033

In addition to these are Rinds, Jutts, Jettooes, Mhars, and other minor tribes, who are of no great account, and have neither the position, organization, or military bearing of the principal tribes above enumerated. Some of these belong to the Punjab; but others, as the Murrees, Bhoogtees, &c., reside partly in the Punjab, and partly in Sind.

Of the general conduct of the Beloches, Captain Minchin gives on the whole a very favourable account. Many of the sections of the tribes have become industrious agriculturists. Several old canals, and some new ones, have been opened by chiefs of tribes and their sections, at the very considerable cost of Rs. 150,000, or £15,000, in four years, the outlay, in most instances, being provided by the chiefs alone, or in shares by the clans. Many wells have been dug, and the streams from the mountains employed for irrigation, without which nothing can be grown. The land now under cultivation by the tribes, and by irrigation from wells, canals, hill streams, &c., amounts to 323,271 acres, yielding a revenue of Rs. 319,959, which appears to be materially on the increase; and when it is considered that before the British occupation of the country, they supported themselves mainly by plunder and predatory occupations, the above result furnishes at once the most satisfactory and triumphant proof of the beneficent efforts of a just and powerful Government, able alike to encourage, to restrain, and to punish.

As has been before observed, the system of management of these tribes differs in the Punjab from that pursued in Sind. In the former many of the chiefs have charge of, and are responsible for, the police of their own districts, on some the honorary grade of deputy magistrate has been conferred, and most, or all, receive payment for their services in lands and money, or both. This system has been found to work well, not only as regards the security and tranquillity of the country at large, but in suppressing, or at least controlling, the internal jealousies and feuds of the subdivisions and sections, which, liable to be taken up by other parties, threw whole districts into confusion. Of fanaticism, like that which exists among the northern Afghan tribes, none of the reports make any mention: nor has, at any period, such a feeling or disposition manifested itself. The force of the tribes is estimated at about 29,000 men; but it must be considered that union is impossible among them, that any combined movement is impracticable, and that the stakes most have invested in agriculture, and the prosperity which has ensued thereon, renders their old life as distasteful, it may be hoped, as it would be unprofitable. In Captain Minchin's report, the present condition of each tribe, the characters and lineages of the chiefs are given at length; but to the general reader these particulars, eminently valuable for Government record, would be of comparatively little interest, and are therefore omitted.

The late General Jacob's report on the Beloch tribes of Sind has already been largely drawn upon for the information in regard to them, which has formed the subject of the individual notices or illustrative text. He divides them as follows, but does not give the names or numbers of their subdivisions. The number of males is added where given :—

Independent Tribes residing beyond British Territory.

	Number of Men.
1. Ketrancees	6,000
2. Mancees	—
3. Lasharees	—
4. Goorchancees	—
5. Kujjuks	—
6. Barozhees	—
7. Murrees	—
8. Bhoogtees	1,000
9. Brahocees of Khelat	—
10. Muzgees do.	—

The border Belochees residing partly within and partly without the British territory are :

1. Muzarees.		9. Oomrancees.
2. Boordees.		10. Khyheerees.
3. Doomkees.		11. Jutts.
4. Jekrancees.		12. Mhars.
5. Chandias.		13. Nizamancees.
6. Jettooees.		14. Kahirees.
7. Jumalees.		15. Khanancees.
8. Khosas.		

No estimate of the strength of these clans or tribes collectively or separately is given, nor does any anxiety exist respecting them. Their highest efforts at rebellion, or prosecution of their original and hereditary predatory warfare against the inhabitants of Sind, was signally and effectually broken by Sir C. Napier in the very commencement of the British rule in Sind, and the tribes have never attempted to renew it, nor could such leaders as Bejar Khan Doomkee now obtain followers, were they even to attempt a renewal of former scenes; and under the frontier arrangement of troops and police, many or most of both being drawn from the Beloch tribes, entire security exists. No spirit of fanaticism appears to possess the Beloch tribes of Sind proper, and it is satisfactory to find that in this important respect, the reports of the Punjab and of Sind agree perfectly. The subject, indeed, is nowhere mentioned, and it is the only one which could, under any circumstances, affect the present good understanding between the Belochees and the Government of India.



A GUDDRA.

(309)

THE Guddras, strictly speaking, do not belong to Sind, though an occasional member of the clan or tribe may reside there. They belong to Lus Beyla, a small province lying west of Sind, the ruler of which, who has the title of Jam, is now entirely independent, though he used to acknowledge dependence on the Ameers of Sind. Lus, according to the late Commander Carless, I.N., who visited the Jam in 1838, is about 100 miles long by eighty miles broad, bounded to the south by the sea, on the north by the Jahlawan mountains, and to the east and west by high ranges which separate it from Sind and Mekran. The seaport is Soumeance, a place of very considerable trade with Bombay and Persia, and the capital town Beyla, where the Jam or chief resides, who received Commander Carless very hospitably according to his means, which are not very abundant. In winter the climate is delightful, cold, fresh, and bracing, but in the summer the heat is excessive. The Jam cultivates friendly relations with his neighbours the English of Sind, but there is no political connection with this small state except a commercial treaty which defines the tariffs on exports and imports, and is otherwise of a friendly character. The province is well irrigated from the Poorally and its tributaries, and is for the most part fertile land, the hills, however, being bare and rocky. Hinglaj, a place of pilgrimage for Hindoos from all parts of India, is situated in the lower portion of the province, a long day's journey from the coast, and is the place where Kalee, or Bhowanee, the terrible goddess wife of Siva, made one of her miraculous manifestations. The temple is a small building erected on one of the mountain peaks, and is believed to be of great antiquity. There is a circular tank or well near it, supposed to be unfathomable, into which the pilgrims leap from a rock, and make their way to a subterranean passage in the mountain, the traversing of which is supposed to cleanse them from their sins. Commander Carless's Journal and Report, printed in the *Records of the Bombay Government*, is a very interesting record of his visit to this before almost unknown principality.

A GUDDRA.

The Guddras, who are called Guddon by Carless, and Guddo by Burton, are not Belochees, but an Arabian tribe which settled in Lus probably in the first period of the Mahomedan occupation of Sind and Mekran. There are 600 of them among the military retainers of the Jam, and the Photograph gives a fine specimen of the tribe. Commander Carless mentions that their chief, Arab Oosmananee, is from an Arab stock, and in him and his relatives the Arab form and features are strongly marked. The Guddras as a body have much the same characteristics as other tribes of Semma origin, such as Jokyas, Noonryas, Jutts, &c.; on the other hand, Captain Burton is of opinion that the Guddra is the offspring of a Sindee Moslem father, and a Siddeancee, or African woman; but the pure Arab origin is perhaps the most probable.

The subject of the Photograph is dressed in a blue robe of coarse cotton cloth, with a white turban, whose heavy folds hanging over his left shoulder with heavy masses of hair, give him a strangely wild and remarkable appearance. His large waistband is of white cotton cloth. His height was five feet seven inches.



A GUDDRA.
FROM LUS BEYLA.
SOONNEE MUSSULMAN.
SIND.
309.

A J U T T .

(310)

CAPTAIN BURTON includes the Jutts, or Jats, in his record of true Beloochee tribes, but they do not appear to be numerous or formidable. Among the Beloochees on the northern frontier of Sind there are some communities of them, and they are mentioned also in Major Minchin's report on the Beloch tribes in the Dehra Ghazee Khan district; though beyond the remark that they live in communities, to which they are much attached, and are thereby more easily managed, there is no special record of them. Whether they are the Jats of India may be considered a doubtful point, though there is no question that the Jats emigrated from the banks of the Indus, and settled in their present locality, where they have maintained their Hindoo faith; and it is probable, also, that they emigrated in order to escape the Mahomedan proselytism, which affected the whole of Sind and Mooltan. If the Jutts of Sind and the Jats of Bhurtpoor are of the same stock, the former are the remnant of the tribe which remained in Sind and became Mahomedans.

The present chief of the Jutts, Ahmed Khan, resides at Juttee, and enjoys a very considerable estate; but he is not a person of much influence, though he bears the title of "Mullik." The tenure of his estates is of the highest antiquity.

The Jutts of Lower Sind are altogether an inferior class from those of the upper province. They are, almost by hereditary profession, tenders and drivers of camels. An officer's "Jutt" is, in fact, his camel-driver, the word being as commonly used for the calling, as for the tribe which pursues it.

The person represented is a Jutt of Upper Sind, and is distinguished by the long yellow leather posteen, or jacket of sheepskin with the wool inside, which belongs to his tribe. His large turban and under dress are white. He is five feet eleven inches in height, and is of a fair complexion.



A JUTT.
BELOCH TRIBE
SOONNEE MUSSULMAN.
SIND.
310.



A SINDEE AND BELOCHEE.

(311)

THE Belochee is sitting, and the Sindee standing, and their appearance is very different. The roughly tied large turban, the unkempt hair, and the wild, though handsome, features, mark the Belochee. The cap, the full trousers, and the scarf thrown round the upper part of the body, which is naked, and the less marked features strongly show the Sindee, who was originally a Hindoo, till the Mahomedans gathered all, or most, in Sind, into their religious fold. The tribe of the Sindee is Zammach, that of the Belochee, Zowar; but beyond the mention of them there is little to be gathered from the mere names or surnames. Similar figures are seen in every town and bazar of Sind: and form the ordinary lower class population of the country.



A SINDEE AND BELOCHEE.
MUSSULMANS.
SIND.
S11.

A NOOMRYA AND HIS DAUGHTER.

(312)

AS much as is known of the Noomryas has been related in reference to plate 287 (*ante*). In that case the subject was a soldier fully accoutred; in the present, a man of peaceful pursuits is shown, with a timid little daughter, glancing upwards with her large soft eyes. The subject is altogether very charming and picturesque, and the attitudes and costume of father and daughter admirably given.



A NOOMRYA
AND HIS DAUGHTER,
SOONNEE MUSSULMANS.
SIND.



J O K Y A S .

(313)

AMONG the many converts to Mahomedanism in Sind were the Semma, or Soomera, family or tribe of Rajpoots, whose princes are mentioned in the Introductory Sketch of the History of Sind. They were Jams of Tattah, and reigned until deposed by the Mahomedans, having, during their incumbency, embraced Mahomedanism. This branch of the family remained in Sind, while the Hindoo branch is represented at present by the chiefs of Cutch, who bear the title of Jam. Of the Sind Jams the head is (or was) Mibr Ali, an unquiet old man of seventy, who possesses large estates in land, of which he has relinquished some portions for a pension paid from the treasury. The estate is badly managed, and yields comparatively little revenue.

The Jokyas represented belong to the police, and are armed in the usual manner. It will be seen at a glance how widely their features differ from those of real Mahomedan tribes, how they utterly lack the comeliness and dignity of the Beloches. It is very probable that they intermarry in their own tribe exclusively, and thus the ancient Hindoo physiognomy, in this case a remarkably ugly type, has been preserved.



JOKYAS.
MUSSULMANS.
SIND.
313.

A N A R E J A .

(314)

THE Nareja is one of the oldest of Sind tribes, and may be found in Lower Sind, Upper Sind, or Khyrpoor. He is petty merchant, cultivator, or Government employé. The subject of the Photograph wears the ordinary employé dress—the peirahun, or muslin shirt, a scarf round the shoulders, and loose shalwars, or trousers, with pointed shoes. Such figures may be seen any day standing by the door of the Hyderabad court-house, or strolling through the bazars and streets of the town. There is no mistaking the ancient Hindoo physiognomy of the class—broad, fat, lethargic, and sensual, and the gait heavy and shambling. The Nareja speaks and reads and writes only Sindee, his native tongue; but he is more ignorant and debased now, perhaps, than his ancestors were as Hindoos, before their conversion to the Mahomedan faith. The Narejas are now Soomnees of the Hunefy sect, but the period of the conversion of the tribe is nowhere mentioned.



A NAREJA
ANCIENT SINDEE TRIBE.
SOONNEE MUSSULMAN.
SIND.
314.



A PONHAR.

(315)

THE Ponhars belong to one of the most ancient, and formerly most powerful, of the local Sindee tribes; but the period of their conversion to Mahomedanism is unknown. It is perhaps a strange feature of these conversions, unknown in India, that each tribe or section of the people has preserved its original distinctions. Thus the Ponhars remain distinct from the Narejas, and have maintained a more military character. The local influence of the Ponhars was destroyed by the Kuloras, with whom they were at feud for many years. In the beginning of the eighteenth century, they and their chief, Kaisar, were driven out of Sontanee by Meer Yar Mahomed, who obtained the aid of the Rind Belochees; and the present principal residence of the tribe is at Mehar and Schwan in Central Sind.

The dress of the Ponhar shown is very similar to that of the Nareja; but he wears his scarf over both shoulders. The features have not the impressive character of the Belochees, but they have more force than those of the Narejas. The Ponhars at present are not a military class, but are persevering and industrious, and perfectly peaceful subjects.



A PONHAR,
ANCIENT SINDEE TRIBE.
SOONNEE MUSSULMAN.

SIND.

315.

DOST MAHOMED.—OONUR.

(316)

ANOTHER very old and influential tribe in Sind were the Abras, not improbably traceable from the Jams or rulers of Tattah. Their prowess and reputation are still preserved in songs and traditions of the country. One of the Upper Sind districts is still called Noushera Abra, and it is the residence of the now bankrupt head of the tribe, Ali Murdan, who has ruined himself by speculations.

An offshoot of this Abra tribe are the Oonurs, who are numerous in the Larkhana and Sukkurund districts, though the name Oonurpoor would lead to the belief that they were formerly settlers on the right bank of the Indus near Kotree.

The old grey-bearded man represented in the Photograph is a zemindar or landholder. He may reasonably lay claim to be acknowledged chief of the tribe. His residence is in the neighbourhood of Doulutpoor, on the right bank of the Indus, near Kotree.



DOST MAHOMED OONUR.
CHIEF OF OONUR TRIBE.
BELOCH.
SOONNEE MUSSULMAN.
SIND.
316.

A M H A R .

(317)

THE Mhars inhabit the skirts of the desert south of Bhawalpoor, and are a very ancient tribe, originally Hindoos. Their period of conversion is not known, but it may have been among the earliest of Sind; and the tribe are Soomcees, though ordinarily very ignorant. They are for the most part peaceable cultivators and herdsmen, breeding camels and sheep; and though probably not free from a taint of violence, yet do not appear in the reports of the frontier tribes as engaged in predatory warfare, either independently or in connection with others. Of the Mhars, Captain Goldsmith's report on Shikarpoor affords the following particulars:—

In the year A.D. 1541 there were seven brothers of the tribe in Oobara, near the present Bhawalpoor frontier, one of whom, by name Jaisur, separated from his kinsmen, and went to Bukkur, then occupied by Mahomed, the governor on behalf of Shah Beg Urghoon, then ruler of Sind. At that period the Jettooces, a tribe of Beloechees, held the country between Boordeka and the Larkhana district, on the west bank of the Indus, including the city of Lukkee, then a flourishing place. Jaisur crossed the river, and took up his abode there; but the Mhars and their new comrades disagreed, and Jaisur having a friend and clansman at court, Moosa Khan Mhar, obtained from him the assistance of some hundreds of the tribe, by whom the Jettooces were subjugated, and the country divided among the conquerors.

Some time afterwards a sore feud arose between the Mhars and the Daoodpootras, a race of weavers, but of a martial character, who intruded upon the Mhars' hunting grounds. The dispute appears to have been referred to the decision of Peer Sultan Ibrahim Shah, a local saint or holy personage, whose tomb still exists. The Mhars and Daoodpootras were among his disciples, and he resided at Lukkee. His decision was in favour of the Daoodpootras; but the Mhars would not abandon their pretensions or their trespasses, and as the saint could do no more, he cursed the Mhars, and left the parties to decide the quarrel by the sword.

A MHAR.

Of the two parties the Daoodpootras were much the weakest, and could bring into the field only 300 fighting men; but they took up a very strong position behind a canal, called the Folad, and awaited the attack. On the side of the Mhars 12,000 men went to battle, but they found their enemy's position impregnable, and after losing 3,000 men left dead on the field, they fled to Lukkee. Thither they were pursued by the Daoodpootras, and the city was taken and plundered. The saint, it is said, received a handsome share of the booty, and was overjoyed at the success of his weaver disciples; and then leading them into the country, he fixed upon an appropriate spot, and declared that a city should be founded and bear the name of Shikarpoor, which is now the chief city of Upper Sind. The Mhars appear to have never regained the position they lost by their defeat, and sunk into the condition in which they now exist.

The figure photographed is a very humble member of the Mhar tribe, but a characteristic specimen. By his stout staff and scanty clothing he may be presumed to be a herdsman or cultivator.



M H A R.
DESERT TRIBE NEAR BHAWULPOOR.
SOONNEE MUSSULMAN.
S I N D.
317.

TWO SINDEES.

(318)

THE figures afford good representations of the ordinary idle Sindees, who frequent bazars without any ostensible object, except perhaps chance flirtations. They are therefore smart and rakish youths, though their looks are not in their favour. "Light-hearted, vain, reckless creatures," writes the describer of them, "they may come to grief or to good, just as circumstances may turn the cards." Their dress is the *degagé* turban, a loose kind of blonse, and very wide trousers called touban, with a scarf as usual over the shoulders. Of the Sindee men, Captain Burton's *History of Sind* affords the following particulars:—"The Sindee proper is a taller, stronger, more robust, and more muscular man than the native of Western India. His hands, feet, and ancles have none of that delicacy of formation observable among the natives that inhabit the broad lands lying on the other side of the Indus. The Sindee, in fact, appears to be a half breed between the Hindoo, one of the most imperfect, and the Persian, probably the most perfect, specimen of the Caucasian type. His features are regular, and the general look of the head is good. The low forehead and lank hair of India are seldom met with in this province. His beard, especially among the upper classes, is handsome, though decidedly inferior to that of Persia or Afghanistan. At the same time the dark complexion of the Sindee points him out as an instance of arrested development. In *morale* he is decidedly below his organization; his debasement of character being probably caused by constant collision with the brave and hardy hill tribes, who have always treated him like a serf, and by dependancy upon Hindoo Shroffs and Bunneas, who have robbed and impoverished him as much as possible. He is idle and apathetic, unclean in his person, and addicted to intoxication; notoriously cowardly in times of danger, and proportionably insolent when he has nothing to fear. He has no idea of truth or probity, and only wants more talent to be a model of treachery. The native historians praise him for his skill in tracking footsteps, a common art in the eastern world, and relate more wonderful instances of such sagacity than were

ever told of North American aborigines or the Arabs of Zaharah. His chief occupations at present are cultivation, fishing, hunting, and breeding horses, cattle, and sheep.

“The Sindee does not in general dress so handsomely as the natives of India. Moslems in this province wear little gold about their persons, except a ring or seal. The old shave off the hair according to the ancient practice of Islam; the young take no small pride in their long locks which are parted in the middle of the head and allowed to hang down to the shoulders, or tied up in a knot under the cap or turban.”—pp. 283-4.

“In regard to amusements, pattanga, or kites, are flown by all classes high and low, but the diversion is not so favorite a one with grown up persons as it is in India. Betting on pigeons is an amusement peculiar to the higher classes; a tumbler of the best kind is selected and trained to tumble as quickly and often as possible when thrown up by the hand. As heavy sums are laid upon the result of a trial between two noted pigeons the price of a single one will sometimes be as high as a hundred rupces.”—p. 287. Fighting bubuli, a kind of shrike, cocks, rams, are also common to the Sindees, and they are fond of wrestling and wrestling matches between professionals. Games with cards, dice, and cowrees, are but too common, and the Sindee is an eager player. The Sindees are one of the most gambling of Oriental nations, and all sexes and orders have an equal passion for play. As games of skill, chess and backgammon are in especial favour, and several variations of the former are practised. Children again have the “well-known European diversion of forfeits, touchwood, blindman’s buff, prison base, and tipeat,” besides these common to India are marbles, peg-tops, &c., in their respective seasons. “Throughout the Moslem world,” writes Captain Burton, “the two great points of honour are bravery and chastity in woman. Judged by this test the Sindees occupy a low place in the scale of Oriental nations.” It may be hoped, however, that there are many exceptions among them, and that on the whole they are little worse than their neighbours.



TWO SINDEES.
SOONNEE MUSSULMANS.
SIND.
318.

A SINDEE WOMAN.

(319)

THE Photograph gives a good idea of the women of the lower class in Sind, who are not confined to the zenana, but go about unveiled. The girl has very pleasing features, of the ordinary Sindee, or as it may be called, aboriginal class, and has a tolerably fair complexion, with a fine full figure. She is dressed in the usual chola, or shift, with loose trousers gathered at the ancle, and wears over her head and shoulders a plain white muslin scarf. Her hair is simply braided, and tied in a knot behind. The constraint in her attitude is, no doubt, owing to the arrangement of the photographer, combined with natural timidity.

Throughout India the women of Sind—that is, the Sindees, not the Beloochees—are held in almost proverbial and very low esteem for morality; and Captain Burton, a close observer of manners, says of them in his history:—“We find that in all their vernacular books the fair sex is represented as more worthless in Sind than in any part of the world. It is amusing to observe the virulence of the abuse with which the ladies are assailed, especially when the cause is considered. . . . In intrigue the Sindee woman is far more daring than her Indian sister, though much inferior, when there is real danger, to the Persian or Afghan. Women in Sind are devotedly fond of flattery, and find no description of it too gross or ridiculous; and, curious to say (among Moslems), it is no small honour for a woman to boast of her intimacy with some great man.

“In point of personal appearance the Sindee women are of fairer complexion, and finer features and form, than those of Western India; the latter, however, are superior in grace and delicacy of make. . . . The education of Sindee women is much neglected. Few can read, and still fewer can write their language; to peruse the Koran, without understanding a word, is considered a feat; and in a large town not more than four or five women would be able to spell through a Persian letter. Still there are female teachers who, when required, can educate a girl. The usual Moslem prejudice against female education is strong in Sind. All are agreed upon one point, viz: that their women are quite bad and cunning

A SINDEE WOMAN.

enough without enlarging their ideas, and putting such weapons as pens into their hands. In manners the Sindee female wants the mildness of the Indian, and the vivacity of the Afghan and Persian. She is rather grave and sedate than otherwise in society, and is not so much at home in it, owing to the want of hummums and frequent social intercourse. She is fond of play, and can cheat with formidable dexterity. The chief games are pachis, cards, and cowrees thrown like dice; and the excitement caused by them is so great that violent quarrels frequently occur, even when no wagers are laid. . . . They are fond of drinking liqueurs, and the different preparations of hemp; intoxication is always the purpose of their potations. Many of them take snuff, and almost all smoke tobacco in the hookah. Their other amusements are dressmaking, the toilette, and intrigue."—pp. 296-298.

They need not perhaps be pursued further.



SINDEE WOMAN
MUSSULMAN.
SIND.
319

A SYUD OF UPPER SIND.

(320)

THE Syuds of Upper Sind, who are divided into many families, trace their descent from Mahomed through eight principal persons, who settled in Sind, from Arabia at various periods, the earliest traceable being Syud Mahomed Makkyee, who came from Arabia about the end of the seventh century, A.D.

Of the whole there are two principal divisions, the Syuds of Bukkur, and those of Roree. Extensive grants of land were bestowed upon them in their capacities of religious leaders and teachers, which, though much subdivided, they still enjoy, the grants of the ancient Mahomedan kings of Sind having been confirmed by emperors of Delhi, the later local dynasties of Sind, and the present British Government. The Syud, by his descent from Mahomed, is esteemed sacred by all classes of Mahomedans, and in all countries; but the respect and veneration is increased when he leads a professedly religious life, does not enter into secular employment, and is a teacher as well of religion as literature. What Brahmins are to Hindoos, so in some respects, though not entirely, are Syuds to Mahomedans. So numerous are they, however, that it is impossible for all to pursue religious callings, or to share with those families who have obtained estates, either by their austerities, or the preference or religious guidance of rulers and men of property. Thus, among the Syuds, the Peers, or saintly characters, have become almost separate from those who enter into professions for their livelihood. In Sind, as in India, the Syud may be found in any profession lawful under the provisions of his faith; and accordingly he is a cultivator, a merchant, a contractor, a cattle owner, and not very unfrequently a cattle lifter. In the employment of Government he may be a moonsiff, or minor judge: a kardar, or district officer; a moonshee, or scribe; a canal measurer, a soldier, or a policeman. "Sometimes too," writes a describer of the class, "in spite of his genealogical pretensions, he is a liberal-minded, clever fellow, and not markedly dishonest."

Local Mahomedan saints in Sind, as well as in India and elsewhere, are not all Syuds; many of them are Sheikhs, and there are males as well as females.

One of the great Sind saints, Ali Shiraz, was, however, a Syud, of whom Captain Burton relates the following tradition, which is devoutly believed:—"In early youth he went on a pilgrimage to Medinah, where the people declared he was too black to be a Syud. He immediately went to the doorway of the Prophet's sepulchre, and exclaimed, 'O, my grandsire!' a voice from the tomb replied, 'Here I am, my son!' to the great confusion of the listeners. This Syud was so devout, that he would continue a whole week in a state of ecstasy, without eating, drinking, or sleeping. His miracles were very numerous, and some of them sufficiently curious. On one occasion a Tattah grandee built a magnificent mosque in the Mekli hills, but refused to pay the workmen, as the mihrab or arch, which ought to front Mecca, was about one cubit out of the line of direction. The poor people applied to the Syud, who, fortunately for them, was at the time praying with his Peer in a neighbouring place of worship. The holy man arose, walked up to the mosque, and moved it bodily into the required position, each holding one end of the building. After this wonder the Dives paid his workmen. The affair of course became known, and the mosque, which remains to this day, is proof positive of the fact!"—*History*, p. 225.

Although the modern Syuds of Sind are not walis, or saints, like those of yore, yet their power of miraculous acts is thoroughly credited by the people. Of these Captain Burton gives a long list, out of which a few for the sake of illustration of the subject, may be selected:—"Curing complaints and diseases, which need not be specified; bites of serpents, by passing the hand over the part affected; causing prayers to be granted; appearing in person at a distance to protect a friend against unseen danger; stilling storms; changing female into male children; converting sinners to the true faith by a look; making youths' beards to grow; and restoring juvenility to old worn out men; raising the dead; putting to flight the fiend; summoning angels and spirits; causing a pot of water to support a whole caravan without sensibly diminishing;" and many others, which fully account for the superstitious reverence in which the class is held by other Mahomedans.

It is not uncommon for Syudances, or widows or daughters of Syuds, to assume a religious life, and to profess to perform miracles. In some instances such persons attain high local reputation and become leaders and teachers of others, but their female disciples are, Captain Burton declares, remarkable for their disregard of decency and morality.

A very useful and beneficent measure in regard to the Syuds of Sind was carried out in 1859, principally under the exertion of one of their number, Syud Ameen-oo-deen, moonsiff of Kurrachee, supported by Mr. J. Gibbs, Judicial Assistant-Commissioner in Sind. This was a reform of the expenses attendant upon births, marriages, and deaths in their families, which had become under

A SYUD OF UPPER SIND.

the old rates most ruinous charges. The new system was confirmed at a meeting of the Syuds of Tattah, in the great mosque, on the 1st November, 1856. The scale of charges for ceremonies are divided into classes, to suit the means of the people, and the result may be estimated by the first class table, which shows that the old rates on a birth were—Rs. 4,900, reduced to Rs. 660; on a marriage, Rs. 6,950, reduced to Rs. 810; on a death, Rs. 3,550, reduced to Rs. 395. The table which accompanies the report contains a list of every ceremony to be observed, and its cost, and throws much light upon the domestic customs of the Syuds, but it is too long for extract. The new rates have proved an immense relief to the Syud families, both poor and rich, and are implicitly followed.

The subject of the Photograph is a landholder near Hyderabad, possessing a comfortable property. All the Syuds of Sind are of the Sheca sect.



SYUD OF UPPER SIND.

SHEEA MUSSULMAN.

SIND.

320.

BRAHOOEES.

(321)

THE SAME, UNARMED.

(321-2)

THE inhabitants of the Khelat state, which is independent, but has treaties with the British Government, are divided into several clans, and are a peculiarly warlike and haughty people. The state itself has four divisions: Jhalawan, Sarawan, Kutchee, and Mekran; and these districts are used frequently to designate the people themselves. Khelat lies to the west and north-west of Sind, divided from it by the possessions of the Murrees and other Beloch tribes. The climate of the country is varied, and in the northern portion, where the mountains descend from the great Sooliman range, temperate and delightful, and, in a great measure, very fertile.

The first intercourse held with Khelat was in 1838, when it was necessary to obtain supplies for the army advancing with Shah Shoojah into Afghanistan by the Bolan pass, which leads through part of the Khelat territories. Against the British many powerful intrigues arose at the Khelat court. Mehrab Khan, the ruling chief, was opposed by his powerful kinsmen; and instead of appearing as allies of the British, and furthering the project of their lawful King, Shah Shoojah, the conduct of the Brahooees was evidently, if not openly, hostile. Remonstrance and advice from Sir A. Burnes had little effect. Mahomed Hassan, the arch intriguer, stirred up Beejar Khan, chief of the Doonkees, to harass and plunder British convoys, and that redoubted chief was not slow to act upon what purported to be the orders of the chief of Khelat. Finally Sir A. Burnes was deputed to Khelat, to remonstrate, as well as to assure the chief: and a treaty was concluded, of which, however, Burnes was robbed in a night attack made upon him after his departure, and Khelat could no longer remain unpunished. When, therefore, Sir Thomas Willshire's division was returning to India, it turned aside towards Khelat from Quetta, and the fort and town were taken by storm on the 13th November, 1839. Mehrab Khan, the chief, was killed in the assault, and his

young son, Nusseer Khan, became a fugitive. A chief, Newaz Khan, was selected from a former ruling branch of the family, but which had not enjoyed power for a century, and possessed little hold on the affections of the people.

Many outrages and difficulties ensued, and Lieutenant Loveday, who had been appointed resident political officer at Khelat, was murdered by the Brahooces. Matters continued in this unsatisfactory state till 1841, when the late Sir James Outram, then Commissioner in Sind, employed Colonel Stacy to induce the real chief, Nusseer Khan, hitherto a fugitive, to surrender to the British. This was happily accomplished, and in a short time he was restored to his father's dominions; and, on the 1st of October, 1841, executed a treaty with the British at Khelat. These wise measures had the immediate effect of calming the Brahoocce tribe, and no further anxiety has been experienced. In 1854, the Khan of Khelat paid a friendly visit to Mr. Frere, the Commissioner of Sind, and the parties separated with mutual assurances of goodwill and friendship.

Although classed by many among the Beloochees as part of the population of Belochistan, the Brahooces are yet a separate people. Their language is distinct, and they claim to be aborigines; whereas the Beloochees admit their own foreign descent. Nor are they Afghans, their language being different from Pushtoo. They are Mahomedans of the Soomee sect, and attribute their conversion to Mahomed himself, who, mounted on a dove, paid them a visit, and left a number of holy men to guide them. The place of his appearance, a mountain near Khelat, is still held sacred. Pottinger's account of the Brahooces is favourable. They are more industrious and hard working than the Beloochees, less revengeful and quarrelsome, though not less courageous. Their chiefs have considerable power. Their women are but slightly, if at all, secluded. Their arms are the sword and matchlock, in the use of which they excel. Their dress is the same for summer and winter. They are great consumers of animal food, which they eat both fresh and dried. The drying is done by exposing the meat to the sun, after which it is smoked over a fire of green wood. Of the Brahoocce clans Pottinger gives the names of seventy-four; of these the Mingul is the most numerous, and can supply 10,000 fighting men. Dr. Latham considers that the number of the tribes could be doubled; but Pottinger's list includes the principal, and will suffice to prove the multiplicity of the Brahooces, to say nothing of the absolutely innumerable keils (or clans) into which they are subdivided. Masson's *Journeys in Belochistan*, &c., supplies many interesting particulars of the Brahooces, to which the general reader is referred.

The subject of the Photographs 321 and 321-2 are groups of armed and unarmed Brahooces; fine athletic men, with a decidedly national cast of features, differing from the Beloochees and Afghans. The long locks in the younger men, which are objects of especial care, are remarkable characteristics of the tribe.



BRAHOOEES.
INHABITANTS OF KHELAT STATE.
SOONNEE MAHOMEDANS.
SIND.
321.





BRAHOOEES.
UNARMED.
INHABITANTS OF KHELAT STATE,
SOONNEE MAHOMEDANS.
SIND.
321-2.

A KAKUR AFGHAN.

(322)

THIS picturesque figure represents a member of the Kakur tribe or clan of Afghans, who in Sind are considered the most aristocratic of their people. Some of them are settled in Sind, and one of them, Ata Mahomed Khan, an enterprising merchant, is established at Shikarpoor, and is well known to the British residents there. The person represented is in full Afghan winter costume, and wears a posteen, or cloth cloak, lined with sheeps' wool, forming a most comfortable wrapper.



A KAKUR
AFGHAN
SOONNEE MUSSULMAN.
SIND.
322.

LOHANA AMILS.

(323)

THE SAME.

(323-2)

IN the thirteenth chapter of his *History of Sind—and Notes on its Population. Records of Government*, 1847—Captain Burton draws a very unfavourable character of these persons, who held office under the Ameers as managers of provinces, and in other administrative capacities; but the account of their manners and customs supplies some interesting particulars from which the following description of the caste is supplied:—

The Lohanas belong to the Vaishya or mercantile class of Hindooism, which is the third in the scale of dignity which comprises the main body of Hindoos now in Sind. They wear the sacred thread, and are Hindoos; but residence of many descents in a foreign land, for it can hardly be hereditary custom, has changed their caste greatly. The Lohana eats meat, drinks spirits, and has no objection to fish and onions. The Lohana Amils eat the same meat as the Sarsudh Brahmins, buy flesh from the Mussulmans as it is lawful for them to kill anything, and drink water from the hands of inferiors in caste. Their marriages are expensive: they seldom take more than one wife, unless she proves barren, and they often marry late in life, owing to the great expense of marriage ceremonies. Nor is there any positive objection to the marriage of widows; should a girl become a widow early in life, her husband's eldest brother usually marries her; but this custom is not universal.

The Lohana Amil has not much education, he can read and write the very indifferent Persian, interlarded with Sindee, which he speaks. He can keep accounts; and in the time of the Ameers, the tribe were indispensable servants as rulers of districts, settlers and collectors of revenue, &c.: and though despised as kafirs, or unbelievers, nevertheless throve under the necessities of their employers.

Perhaps under the lax government of the Ameers they may have been as Captain Burton describes them: "I may safely assert," he writes, "that in no part of the eastern world as known to us, does there exist a more scheming, crafty, or dangerous race than these Hindoo Amils. They are held by no oath, fear no risk, and allow no pity when in pursuit of gain. They hesitate not to forge documents, seals, and orders, for the most trifling advantage, show a determined fondness for falsehood, and unite the utmost patience in suffering, to the greatest cowardice in action."

Severe and bitter as this character is, a pleasant contrast with it is afforded by the last official report in regard to the same class of people. "The estimate (Captain Burton's) recorded less than five years after conquest of their country by the British, may well admit of modification after an acquaintance of nearly nineteen years. Whether or not a better understanding of the principles which regulate the actions of Government, association with Englishmen, extension of education, or the mere dread of punishment, be the cause, there can be but little doubt that many good features have been acknowledged in the character of the Amil, which appear to have been latent when Captain Burton wrote. Among the most prominent of these is an earnest application to duty, which at times and on occasions of emergency rises into something like actual devotion. The efficient ability and energy of Sind Amils, more commonly called moonshees, will be readily attested by all officers, whom long residence in the province has enabled to select their workmen from the mass; and for honesty and integrity, some might be cited in whom these qualities have been especially conspicuous."

The individual seated on the right of the picture is Munga Ram, head moonshee in the office of the Commissioner of Sind. He had served the Ameers Morad Ali and Noor Mahomed in a confidential capacity for eleven years, and for three years preceding the conquest, Meer Shadad Khan. After the conquest he entered the British service, and has risen to his present post. His integrity has been hitherto as unquestioned as his hard work has been unmistakeable. He is a very worthy public servant. In the centre of the picture, standing, is Odha Ram, translator to the Commissioner's office, who has studied English sufficiently to make him the best Sindee teacher in the province, and his translations in the general and educational departments are many and popular. The boy on the left is now an English clerk in the Commissioner's office, who does credit to the Hyderabad English school in which he was educated.

The second Photograph is of Amils who had risen to the rank of deewans under the Ameers, and are good specimens of the elder grades of the Lohana Amils.

The Lohanas, as has been stated previously, are Hindoos. Some belong to the Vaishnava, others to the Sivaic sects. It may be said of all, that abstract

LOHANA AMILS.

Hindooism sits lightly upon them. Besides Amils or Government employés, the Lohana caste have many other occupations. They are found as bankers, dealers in money, merchants, shopkeepers, agriculturists, &c. Their costumes are rich and handsome, and as a class they are well dressed. None wear turbans, but have adopted the usual Sindee hat or cap, as shown in the Photographs. All have adopted the beard, and, with their dress, they are more like Mahomedans than Hindoos.



LOHANA AMILS.

HINDOOS.

SIND.

(323)



LOHANA AMILS.

HINDOOS.

SIND.

(323-2)

SIKH AKALI.

(324)

SIKH Akalies have been described on former occasions, and there is nothing worthy of special record in relation to the person represented, who resides in Sind. His figure is, however, eminently characteristic and picturesque. The white turban, tied round the silk handkerchief, which keeps together the long hair; the capacious loongee, or scarf, wound round the chest and waist, and the flowered chintz chogha, or gown, combine, with the long white beard and fine features, to present a singular and not uninteresting figure. The Sikhs have made many proselytes among the Lohana classes in Sind; but they have not in all respects become assimilated to the Sikhs of the Punjab.



SIKH ARALI
FROM THE PUNJAB
SIKH
SIND
1854





BABRAS.

(325)

THE Babras are Jains, and come from Jodhpoor in Rajpootana, where they are numerous. Under the general title of "Marwarrees," these enterprising people are found in every part of India, as bankers, merchants, petty traders, and shopkeepers. In the latter capacity they compete with the Lohanas, and others of Sind, never losing their national characteristics. The woman wears the costume of her class, a full petticoat and scarf, with heavy silver bracelets on her arms. Her son's costume is not Marwarree, and has been adopted from Sind.

Marwarrees have been described, *ante* Vol. IV., No. 201; and Babras, *ante* Vol. IV., No. 226, to which the reader is referred.



BABRAS.
MERCHANT CLASS
JAINS.
SIND.
325.

DAPHERS OR SHIKAREES.

(326)

SHIKAREE WOMAN.

(326-2)

CAPTAIN BURTON'S interesting paper on the *Population and Customs of Sind* affords the following particulars regarding the Shikarees, or Daphers, as they are called in the Sindee language :—

“The Sindees being all Moslems, no distinctions of caste, properly speaking, exist among them. The Koree (weaver), Dedh and Chamar (workers in leather), Chuhroo and Bale Shahee (sweepers), and Dapher or Shikarees (huntsmen), known as such in all Mussulman countries, are considered low and vile. They always marry into their own trades, and the two latter are not generally allowed to live inside villages or towns.

“Among the Daphers or Shikarees a curious custom prevails. Although Moslems, they eat carrion, live in the different shikargahs (or hunting grounds), and are not allowed to enter a mosque. When, however, one of this class wishes to become a good Mussulman he lights four fires, and stands in the middle till sufficiently purified by the heat. The Kazee then causes him to bathe and put on fresh clothes, and finally teaches him the Kalmeh (or delaration of belief). He then enters into the Machhi class.”

“In spite, however,” adds the official report, “of the prejudice against this class of men, some Shikarees are highly valued by their native employers. Instances to this effect might readily be found in the territories of H. H. Meer Ali Morad, of Khyrpoor, whose passion for sport would lead him to cherish his best huntsmen and foresters as he would a favourite hawk, and perhaps there is nothing to which the Meer is more sensibly attached than to this intelligent but fiercely disposed bird. Meehan, one of the head Shikarees of the Jam of Beyla, has also quite an enviable reputation on the Mekran coast.”

In his *History of Sind*, Captain Burton, pp. 306-307, gives additional particulars, which are interesting and characteristic.

“The Shikarees (huntsmen) or Daphers are even a more degraded race than the Bale Shahee. Their second name is probably derived from the dapho, or broad-headed javelin, with a shaft six or seven feet long, their favourite weapon. The Shikarees are neither Moslem nor Hindoo. They are very numerous about Oomerkote and the Thurr, where they subsist by manual labour, agriculture, and hunting. In these regions there is something remarkably wild and savage in their appearance. The only garment worn is a cloth round the waist, except in winter, when a tattered blanket preserves them from the cold. Armed with his usual weapon, the Shikaree generally seeks the wildest part of the country, where he can find the greatest number of hogs, jackals, lynxes, and a kind of lizard called Giloi. At night he sleeps, and during the day he squats, under a cloth spread over some thorny bush, to defend him from chilly dews and the burning rays of the sun. His food is the produce of the chase, and whatever carrion he can pick up; his only drink, the small quantity of water he carries about him in a leather pouch. Thoroughly a wild man, the Shikaree will seldom exchange his roving and comfortless life for any other. He knows no mental exercise, and is ignorant of the elements of education, yet he is not professionally a robber or an assassin, although the inducements to such crimes must sometimes prove too strong for him to resist.”—P. 307.

Such as the Shikaree is in Sind, such also is he in India, having no settled place of residence, roaming hither and thither, nominally a Moslem, but directed by his superstition to Hindoo shrines; an adept at snaring game, large and small, animals as well as birds; never working except at his hereditary trade, which is freedom itself. He speaks a language of his own, which is unintelligible to others except his brethren, and is undoubtedly, whether in India or in Sind, a remnant of some very ancient aboriginal tribe.

Photograph 326-2 requires no particular description. It is of a Shikaree woman, who, like most of her sisters, is mean-looking, if not forbidding. Yet in their youth some Shikaree girls are pretty, and have lithe elegant figures, and Captain Burton speaks to some extent of their personal attractions in Sind.



DAPHERS OR SHIKAREES
HUNTSMEN AND SCAVENGERS.
MUSSULMANS.
SIND.
326.



A SHIRABEE WOMAN.

MUSLIMAN.

IND.

1882.



CORPORAL FIRST BELOCH REGIMENT.

(327)

PRIVATE FIRST BELOCH REGIMENT.

(327-2)

THESSE Photographs illustrate the local regiments which were raised in Sind in 1861 by Sir Charles Napier, after the conquest of the province. One is of a naik, or corporal, the other of a private. The uniform is green, with red binding; turban dark blue, drawn round a red skull-cap in ample folds; accoutrements brown leather. These regiments, 1st and 2nd Beloch, were composed of men who fought so bravely against British troops at Meeanee and Dubha, and Captain Hicks, the Adjutant of the regiment, adds :—

“They have equally distinguished themselves in our service as they did against us. During the Indian mutiny in 1857-58, the 1st Beloch regiment, after escorting the siege train from Ferozepoor to Delhi, took part in the siege and capture of that city; subsequently, serving with distinction in the Rohilkhund and Oude campaigns. Having marched from Kurrachee to Nipaul, a distance by the route taken of 2,000 miles, the regiment returned, in 1859, to Sind, where it is now located.”

The corporal, Wazeer Khan, No. 327, is a Beloch of the Rind tribe, of whom there are many in the regiment. The private, Shere Mahomed Khan, No. 327-2, is a Pathan of Kandahar, of the Populzye division of Afghans. Their dress has not the flowing contour or the picturesque colour of the Afghan or Beloch costume; but who can say that it is inelegant, or that it does not suit the stalwart forms of the gallant wearers? while the gratification is added that these, once our fierce enemies, have been converted by discipline into some of the bravest of Her Majesty's soldiers. Under recent arrangements, the 1st Beloch regiment has become the 27th Bombay native infantry.

In some instances Beloches take service with native princes in India, and at one time there was a small corps of them in the service of H.H. the Nizam, at Hyderabad, in the Deccan.



CORPORAL FIRST BELOCH REGT.
RIND BELOCH.
SOONNEE MUSSULMAN.
SIND.
327.



PRIVATE SECOND BELOCH REGIMENT.

(328)

THE 2nd Beloch regiment was raised at the same period as the 1st, and is composed of similar materials, Belochees and Afghans. It served in the Persian expeditionary force, on which occasion it won high reputation. It is stationed at Hyderabad, in Sind, and under recent arrangements has become the 29th Bombay native infantry.



PRIVATE SECOND BELOCH REGT.
SOONNEE MUSSULMAN.
SIND.
328.

DAD MAHOMED.

(329)

DAD MAHOMED is a Risaldar, or officer of rank, in the Jekranee horse, paid by the British Government. They are called Beloch guides, and are attached to the frontier field force at Jacobabad. Dad Mahomed is cousin to Gholam Ali, the present chief of the tribe of Jekranees, and grandson of Tonk Ali, who died in 1854, at the great age of 104 years, and enjoyed the reputation of being the oldest man and shrewdest robber in the country. The Jekranees have been described, *ante* No. 302.

The Beloch guides wear their native dress and arms, and in the present case both are handsome; the turban being of purple silk, and the scarf and waistband of green and red silk striped. The arms are sword, shield, and light matchlock, with pistols in the girdle.



DAD MAHOMED.
OFFICER OF JEKRANEE HORSE.
SOONNEE MUSSULMAN.
SIND.
329.

SHROFF, OR NATIVE BANKER.

(330)

THE Shroffs, or Soukars, money dealers and bankers, belong to the Lohana division of Hindoos; and Captain Burton describes them as follows:—

“Some of the Setts, or Soukars, wear the costume of the Amils, others are dressed like the common Hindoo shopkeepers and agriculturists. The clothes of the latter are a turban, a long cotton coat, a waistcloth, a scarf girdle, and a handkerchief thrown over the shoulders. (The native names of these are here omitted.) They shave the beard, but do not trim the mustaches. They wear the junwa, or saered thread, over the shoulder, and mark their foreheads with the tillaker caste mark. They shave the head back and front, leaving a lock on the top of the poll, and bunches of hair on each side over the ears; but when in mourning these are shaved off, as well as the mustaches. For education the trader goes to a wajho, or Hindoo teacher, who teaches him the Sindee—not the Arabic—alphabet, reading and writing, together with a little arithmetic and bookkeeping. After a year or two he is supposed to have finished his studies, and begins to learn business by practice. It is needless to say that these individuals prove themselves uncommonly acute, and show the same aptitude for business as their brethren in India. Some of them, the Shikarpoor merchants for instance, wander all over Central Asia, and it is commonly said in Afghanistan, that everywhere you meet with a Jat, or Kirar, or Sindee Bunnea. Their staple articles of trade are cloths and hoondees, or bills of exchange, especially the latter, and large fortunes are said to be acquired. Under the British Government their system of remittances has been all but done away with. The Shikarpoor Hindoos are as notorious for the depravity of their females, as for wealth and commerce; in fact, their caste fellows in other parts of Sind have often taken the subject into serious consideration.”

The names of the Amils, merchants and shopkeepers, and the different affixes (Hindoo) mal, chund, rae, ram, das, lall, &c., are generally added to the

SHROFF, OR NATIVE BANKER.

individual's name ; but these words do not denote, as they frequently do in India, difference of caste ; the son of a ram or lall may be called chund or mul, and *vice versá*.

The costume depicted is the ordinary one of the trading class ; the Amils having adopted the Mahomedan. The figure photographed wears a large turban of white muslin, a tunic of the same, and a dhoty, or waistcloth, which reaches to the ankles. A short warm jacket is worn in the cold weather, and over it a scarf of white or coloured muslin, with borders and ends of silk or gold thread.



SHROFF OR NATIVE BANKER.
HINDOO.
SIND.
350.

KHAN MAHOMED EMBROIDERER AND ATTENDANTS.

(331)

FUTTOO KHAN AND BROTHER.

(331-2)

THE art of embroidery in Sind is largely followed by a class of Mahomedans, who are very skilful and industrious workmen. It is done on muslin, silk, velvet, and cloth, and in gold and silver thread, and silk braid, in a variety of styles, and very elegant and ingenious designs. Hyderabad is perhaps the chief seat of manufacture, and it is not for the province only, but since the British conquest, has extended to articles of English demand and use, scarves, jackets, footstools, table-cloths, and the like. The Sindee embroidery has a character of its own, and is easily recognizable and distinguished from that of Delhi, Lahore, and Cashmere, which are in many instances more beautiful and varied. The art in Sind is confined to certain families of Mahomedans, and the women work at it as skilfully as the men. In England, Sindee embroidery became known at the last exhibition in London; and to the old man represented in the Photograph was awarded the prize medal. The India Museum exhibits many specimens of this beautiful art, remarkable for brilliancy and good taste of colour, elegant patterns, and neat execution.

Photograph No. 331-2 exhibits another group of these artists, Futtoo Khan and his brother, whose work is highly esteemed.



KHAN MAHAMED EMBODDERER
AND ATTENDANT
SOONNEE MUSSULMANS.

SIND.



FUTTOO KHAN AND BROTHER.
SOONNEE MUSSULMANS.
SIND.
331-2.

AFGHAN HORSE DEALERS.

(332)

AFGHANISTAN produces a breed of strong hardy horses, which are capable of great endurance; nor are they wanting, in many instances, in good blood and form. The Afghan breed of yaboos, or stout ponies, is also especially famous. The late Sir James Outram writes in the record of his famous journey from Khelat to Sonmeance, in November of 1839, in which he traversed the most rugged portion of Belochistan:—"I embarked (from Sonmeance) in the evening for Kurrachee, taking with me my Afghan yaboo, which, though only thirteen hands, had carried me and my saddle bags, altogether weighing more than sixteen stone, the whole distance, 355 miles, in seven days and a half, having during that time been 111 hours on his back."

The Afghan horses find a ready sale in Sind, and are, in some instances, taken on to India in batches of ten to fifty. Their price is not so high as that of Arabs, or, indeed, of Persian horses, except in rare instances; but they are, nevertheless, very useful animals.

The men represented in the Photograph are evidently Afghans, wearing the national costume; and the type would be readily recognised in the caravanserai of Shikarpoor. The independence of character which seems to belong to these persons is, perhaps, not a very sound principle or feeling. The love of money would lead them to sacrifice honour or honesty on most occasions where unlawful gains were obtainable with impunity.

"They are rather dogged than plain spoken, suspicious, and not very discriminating; yet there is something which insensibly attracts the European towards the Afghan, especially when he has had a surfeit of India and the Indians."—*Official Report.*



AFGHAN HORSE DEALERS.

SOONEE MUSSULMANS.

SIND.

(332)

AFGHAN FRUIT SELLER.

(333)

THE Photograph represents an Afghan fruit dealer, who has accompanied a caravan to Sind. His costume and appearance are unmistakable. He has melons, pears, apples, and grapes for sale, and the fruit is carefully packed with cotton in round boxes. Afghanistan fruit is sent to native courts in India, where, especially the grapes, it is highly prized; but none of it has the juiciness or flavour of English fruits of the same description. In the hot, dry climate of Sind, however, it is peculiarly welcome and refreshing, and much is consumed by the higher classes.



AFGHAN FRUIT SELLER.
SOONNEE MUSSULMAN.
SIND.
333.

GRAIN DEALERS.

(334)

THE dealers in grain are not an exclusive class in Sind, but belong to the extensive family of the Lohanas, before described. There is nothing, therefore, specially to be recorded of the figures in the Photograph. Besides entire grain they sell flour, ghee or clarified butter, pulse of all kinds, spices, salt, and other condiments for cookery. The dealer is, in fact, the Indian Bunnea, commonly seen in every bazar, sitting behind his baskets of grain and flour, and weighing out his goods with the same kind of scales, which have a wooden beam without a central hinge, and which, by skilful manipulation, can be made to represent a much smaller quantity than is paid for by the unwary purchaser. Many of these small purveyors make a comfortable maintenance, and some even rise to be wealthy men, and wholesale dealers in grain or general merchandise.



GRAIN DEALERS.

HINDOOS.

SIND.

(334)

LANGHANS.

(335)

THE SAME.

(335-2)

“THE musicians in Sind,” writes Captain Burton (*History*, p. 302), “are of two kinds: first, the Kalwat, or respectable singers; second, the Langhans, or Mirasee, the bards of the country. The latter term is derived by the people from some ‘mir,’ or great man, who, acquiring the unenviable *sobriquet* of ‘Asi,’ the sinner, by condescending to eat with a Shikaree, or sweeper, became the father of the bards. The clan, as might be expected, gives itself a noble origin. Some connect themselves with the Samma tribe, which once reigned in Sind; others mount up as high as Kaab-el-Akbar, the renowned poetical contemporary of Mahomed. The Langhans are of Jat or Sindee extraction. They are considered a low race, and certainly are one of the most vile and debauched classes to be found in the country. Every clan of any consequence, as, for instance, the Lagharee, has its own minstrels, who attend the weddings, circumcisions, and other festive occasions, and expect to be well paid by the chief. In former times they used to accompany the head of the house to battle, armed with sword and shield, with the Surindo, or rebee, in hand, praising the brave, and overwhelming cowards with satire and abuse. The people had, and still have, a great horror of their tongues. One of the Talpoor family, who had not distinguished himself at the battle of Meeanee, was so much tormented by their ironical praises, that he pays them liberally to keep out of his presence. Anciently the chief bards were in the service of the several Ameers; now they are obliged to live by begging, singing in the bazars, and attending at houses where any ceremony is going on. At the same time they will spend every farthing they can gain in drinking and other debauchery.

“In knowledge of music they are inferior to the Hindoos, but some of their

popular airs approach nearer to the Persian style than the interminable recitative of India. They have no means of writing down a musical phrase, and learn everything by oral instruction. Their voices are tolerable in the lower notes; but the use of the falsetto being unknown, and the higher the key the more admired the music, the upper tones are strained and disagreeable. The words sung to music are, generally speaking, the kind of poetry called Baita, Wai, and Dohra, in the Jatki and Sindee languages."

The official memorandum accompanying the Photograph states "there are some charming Sindee poems, which may be styled the only true literature of the country. Shah Abdool Luteef is the greatest poet; but perhaps no piece has greater success than the 'Sasani and Punha,' whose author is anonymous. It is one of the staple nationalities, well worthy of preservation." From the preface, in a late edition of the work, published by the Educational Department in Sind, the following outline of the tale is extracted:—

"Sasani was the daughter of a Brahmin of Tattah. Owing to the statement of one of the astrologers, that she would forsake her religion, her parents placed her, when a babe, in a coffer, and committed her to the waters of the Indus. She was found by a washerwoman, taken to Bhamboorah, and brought up there.

"Some years afterwards, Punha Khan, a young Beloch chief of Mekran, heard of the charms of the foundling, then verging on womanhood; obtained admittance to her house in disguise, wooed, won, and married her. His indignant father, hearing of the match, had him seized and forcibly carried off to Mekran. Sasani, wild at the separation, started off on foot in quest of her lord. On her journey, after various mishaps, she came in the way of a hill barbarian, who attempted to gain possession of her. She prayed for relief, and was swallowed up by the earth! A similar fate awaited Punha, who soon after arrived at the same spot; like Romeo found his Juliet departed, and courted death as the only remedy for his woe."

An extract from an English metrical translation of the poem follows, but it is too long for quotation. The following lines may serve as a specimen of Sindee poetry.

THE FIRST MEETING OF THE LOVERS.

40.

The fairest of the Altan she, by no mean rival crost,
Sasani was like the moon, a pearl of countless cost;
By her the straying Peri passed, unrecognised, and lost.
Her walk observed, the fawn retired to wait the shades of night;
Yet darkness ne'er was night to her, whose eyes were constant light.

41.

Yes, Mahmood's lovely daughter now, a child of light did move,
Adorned, mid her companions all, a very queen of love;

LANGHANS.

The beauty of the caravan she heard her maidens praise ;
Jam Puhia there stood eminent, O! why came she to gaze!
Her eyes on his, his eyes on hers; what wine could thus inspire?
'Twas war, attack without defence, a sharp exchange of fire.
The spears of love made havoc round, for brandish'd well were they;
Old Prudence fled from Love, and Love right bravely won the day.
Lahotis, reckless, careless they, threw counsel to the winds,
The guardian cords of wisdom snapt, nought else their passion binds;
Affrighted Patience fled, for sense had lost Reflection's aid.
The victory to Sasan came, in myriad griefs arrayed,
Not all unshared, yet hard to bear, alas! from conquering maid.

Two groups of minstrels are given; in the first picture, No. 334, the boy and one of the men may be singing, the other is playing upon a pipe made out of a gourd, with keyholes below. It has a sweet soft tone, and in India is only used by serpent charmers.

In the second group the three minstrels are playing; the centre one on a small flageolet, the man on the left on a sitar, which has wire strings and frets, and the man on the right on a drum, which he plays with his fingers as an accompaniment to the other instruments. The general effect is not unpleasing, and some of the airs have pretty and plaintive melody.



LANGHANS.
MINSTRELS.
SOONNEE MUSSULMANS.
SIND.
335.



LANGHANS.
MINSTRELS
SOONNEE MUSSULMANS.

SIND.

(375-2)



BRAHOOEE MENDICANT.

(336)

THIS old Brahoee beggar has little about him characteristic of his tribe. Such ragged figures may be seen in all the bazars of Sind, begging from door to door, and living meanly enough, but still living, upon the doles of the charitable in small coins and meal. The subject of the Photograph does not appear to be a religious devotee, or fakeer, as he has not a dress or mark of any order: a poor man, only too old and decrepid, perhaps, to reach his native country over the rugged passes he would have to traverse. He is dressed in dingy white drawers, and a sheet or scarf covers the upper part of his body. His sandals hang to his left hand, and his staff leans on his shoulder; otherwise there is nothing remarkable in the figure but its picturesque raggedness.



BRAHOOEE MENDICANT.

MUSSULMAN.

SIND.

(330)

MOHANA.

(337)

THE SAME.

(337-2)

THE Indus, which traverses Sind, abounds with fish, which forms a large portion of the food of its inhabitants of all classes, Mahomedan and Hindoo; and a peculiar class of people are the fishermen. They are the Mohanas, the subject of the present Photographs, with their large hand nets, of which they make such skilful use; and we revert to Captain Burton's almost inexhaustible history for particulars of them.

“The Mohanas, or fishermen caste,” he observes, p. 251, “appear to be a tribe of converted Hindoos. Their own account of their origin, however, is as follows:—When Salayman (Soloman), the son of David, was amusing himself by ‘ballooning’ over Cashmere, he saw a horrible looking woman, and, although the wisest of human beings, was puzzled what manner of man it could be that would marry her. Some time afterwards, the prophet king lost his magic ring by the wiles of Sakhar the demon, who ascended his throne, seized the palace, and drove out the lawful owner. Salayman, impelled by destiny, wandered to Cashmere, and became the husband of that ‘grimme ladye.’ Her dowry was every second fish caught by her father, who happened to be a fisherman. As usual in such tales, the demon soon lost the ring, and it was found in the stomach of one of the fishes. Thus Salayman recovered his kingdom. His wife, who remained behind in a state of pregnancy, had a son, who became the sire of the Mohana.

“The Mohana do not look like Sindees; their features are peculiar, and their complexion very dark. Some of the women are handsome when young; but hardship, exposure to the air, and other causes, deprive them of their charms. They are to be found chiefly about the lakes of Manchar, Maniyar, and Kinjur. At the latter of these places are some ruins of a palace built by Jam Tamachi, one

MOHANA.

of the rulers of Sind, who married Nuren, the beautiful daughter of a fisherman. The event is celebrated in the legends of the country, and Shah Bhetai, the poet, has given it a Sindee immortality in one of his Sufi effusions. . . . The Mohanas are by no means a moral people; their language is gross in the extreme, and chastity seems to be unknown among them. The men are hardy and industrious, but incurably addicted to bhang, opium, and all kinds of intoxication. Probably their comfortless and precarious life—half of which is spent in, or on, the water—drives them to debauchery. They are admirable swimmers, as might be expected; and the children begin that exercise almost as soon as they can walk. The Mohana, though depraved, are by no means irreligious. They keep up regular mosques and places of worship, with peers, mullas, and all the appurtenances of devotion. The river Indus is adored by them under the name of Khwajah Khiso, and is periodically propitiated by a cast offering of rice, in earthen pots covered with red cloth. There are many different clans among the Mohana race. Their caste disputes are settled by the head men, who are called Changa Marsa, and invested with full power to administer justice to those who consult them.”

In the Photographs both the men are shown holding their nets with their triangular wooden frames, to which the net is attached. Plate 337-2 shows also the large earthen vessel which is their support in the water, where it is placed mouth downwards; and the fisherman, lying upon it on his stomach, strikes out into the stream in quest of prey. Much strength and dexterity is required in the management of the net, and in taking out the fish when caught; but the man is master of his craft. The best fish caught in the Indus is the palla, which is rich and delicate, with something the flavour, in season, of the salmon. The nets shown are especially used for the capture of the palla.



MOHANA
FISHERMAN
SOONNEE MUSSULMAN
SIND.
(337)



MOHANA
FISHERMAN.
SOONNEE MUSSULMAN.
SIND.
(337-2)

MOHANA WOMEN.

(338)

MOHANA WOMAN.

(338-2)

THESE Mohana women are courtezans common to the tribe of which an account has been given in the preceding chapter, the immoral conduct of the women of which has been noticed. It does not follow, however, that Mohanas do not marry, on the contrary many or most have wives, but these are courtezans notwithstanding. They are not, however, dancers and singers like the public nautch girls, who are quite separate from them, and form a class of their own.

The Photograph 338 gives a very characteristic group of the Mohana women, and the centre figure is not without personal attractions. Their costumes are as follows: The centre figure is dressed in a red scarf of fine transparent muslin, barred with gold thread, and edged with a broad gold tissue border. This is worn over a full gown or tunic of red muslin, and she has trousers underneath. The figure on the right wears a dark red saree picked out with green. That on the left a light pink scarf over a pink shift. They have all fair complexions with black eyes. Two of them wear the nuth, or nose ring, common to the country.

Plate 338-2 is that of a single figure, who wears a scarf of brown colour with a black pattern, red loose trousers, and yellow slippers. She also has the nose ring with gold ear-rings and necklaces. Sindee women do not appear to wear bracelets or bangles.



MOHANA WOMEN
SOONNEE MUSSULMANS.
SIND.



MOHANA WOMAN.
SOONNEE MUSSULMAN
SIND.
358-2



SELLERS OF FISH.

(339)

THESE women may also be Mohanas, wives of fishermen; but are not so designated in the official list, and the plate affords nothing that requires special explanation. They are coarse, hard featured women. One has apparently sold her stock, as her basket is empty, and she has risen; the other has still some fish to sell, and is seated behind her basket.

In the time of the Ameers a very considerable revenue was derived from the sale of fish, and one in every ten was taken as a tithe. These dues have, however, been considerably reduced. Along the Mekran coast the dues levied by local petty chiefs seem to be very heavy and oppressive.



SELLERS OF FISH.
MUSSULMANS.
SIND.
339.

DANCING GIRL.

(340)

THE principal class of dancing women in Sind is called Kanyari. Each has her own house, and is usually married *pro formâ* to one of her musicians; but all are courtezans. Dancing women attend, as an indispensable part of the ceremony, all festive rejoicings public and private, and are rewarded according to their skill and reputation. A first-rate performer will expect as much as a hundred rupees (£10) for an evening's performance, and few fall below ten rupees, or £1. Very frequently the master of the feast calls up a girl with whom he has been pleased, and gives her a few rupees. She then goes round the company, and frequently collects a large sum, as it is a point of etiquette for every one to give something. As the Kanyari amass money, they invest it in gold and silver ornaments, and thus some of them acquire large properties which descend to their successors. They are generally well and handsomely dressed, and are very clean in their persons; nor are they much addicted to intoxication, considering the lives they lead. No women in Sind are, however, more particular in the observance of religious rites and ceremonies.

The figure represented is in undress. She wears the ordinary under shift embroidered, full loose trousers, and a scarf over all. On her arms are the curious ivory rings, which reach from the wrist nearly to the elbow, and are worn instead of the glass bangles used by the women of India. These ivory rings are common to most classes of women in Sind, and are similar to those worn only by Brinjaree women in India. On her ancles she has heavy gold or silver bangles, worn over her trousers.



DANCING GIRL.
HINDOO.
SIND.
340.

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