

UNIVERSITY OF TORONTO

3 1761 00122014 4



Presented to the
UNIVERSITY OF TORONTO
LIBRARY

by the
ONTARIO LEGISLATIVE
LIBRARY

1980

Completed.



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

11

53633

LEGISLATIVE LIBRARY
DISCARDED

THE
PEOPLE OF INDIA.

A SERIES OF
PHOTOGRAPHIC ILLUSTRATIONS,
WITH DESCRIPTIVE LETTERPRESS,
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
INDIA IN COUNCIL.

EDITED BY
J. FORBES WATSON AND JOHN WILLIAM KAYE.

VOLUME TWO.

LONDON:
INDIA MUSEUM,
1868.

W^m H. ALLEN AND CO., 13, WATERLOO PLACE, S. W.
Publishers to the India Office.

LEGISLATIVE LIBRARY
DISCARDED

LONDON :
PRINTED BY C. WHITING, BEAUFORT HOUSE, STRAND.

VOL. II.

CONTENTS.

No. of SUBJECT OR PHOTOGRAPH.	TRIBES, CASTE, &c.	LOCALITY.*
56 & 57.	MECHIS; TRANS-HIMALAYAN ORIGIN	DARJEELING.
58, 59, & 60.	SUNWARS; SUB-HIMALAYAN ORIGIN	NIPAL.
61, 62, 63, & 64.	LIMBOOS; ABORIGINAL	Ditto.
65 & 66.	MAGARS; MILITARY TRIBE	Ditto.
67, 68, & 69.	GOORUNGS; MILITARY TRIBE	Ditto.
70 & 71.	KHAS; GOORKHAS	Ditto.
72 & 73.	NEWARS; SLAVE POPULATION, SUPPOSED ABORIGINAL	Ditto.
74.	BANRAS; SURDIVISION OF NEWARS	Ditto.
75, 76, & 77.	MOORMIS; TIBETANS	Ditto.
78.	BAIS; RAJPOOTS, HINDOO	OUDE.
79.	BHALI SOOLTANS; CHIEFLY MAHOMEDAN	Ditto.
80.	CHOHANS; RAJPOOTS, HINDOO	Ditto.
81.	RAJ KOOMARS; RAJPOOTS, HINDOO	Ditto.
82.	BUJGOTEES; RAJPOOTS, HINDOO	Ditto.
83.	GURGBUNSEES; RAJPOOTS, HINDOO	Ditto.
84.	BHURS; SUPPOSED ABORIGINAL	Ditto.
85.	TEEHURS; SUPPOSED ABORIGINAL	Ditto.
86.	PASEES; LOW CASTE HINDOO	Ditto.
87.	PATHANS; MAHOMEDAN	Ditto.
88.	SYUDS; DESCENDANTS OF MAHOMED	Ditto.
89.	MOHUNTS OF HUNOOMANGURHEE; HINDOO	Ditto.
90.	MAHARAJAH OF BENARES; HINDOO	BENARES.
91.	BHATS; HINDOO	Ditto.
92.	GUNGAPOOTRAS; HINDOO	Ditto.
93.	GHAUTEEAS; HINDOO	Ditto.
94.	AGHOREES; HINDOO	Ditto.
95.	DUNDEES; HINDOO	Ditto.
96.	BHURS; ABORIGINAL	Ditto.
97.	MIRZAPORE HILLMAN; SUPPOSED ABORIGINAL .	MIRZAPORE.
98.	SYUDS; SHAH ABDOOLAH SUBZPOSH, MAHOMEDAN .	Ditto.
99.	KOEREES; HINDOO	BEHAR.
100.	UGURWALLAHI; RAM PERSAD, HINDOO	ALLAHABAD.
101.	PATHAN; USHRUF ALI KHAN, SHIAH MAHOMEDAN OF AFGHAN DESCENT	Ditto.
102.	BOONDELAHS; FROM BUNDELCUND, HINDOO	Ditto.
103.	BAIRAGI; HINDOO RELIGIOUS MENDICANT	Ditto.
104.	SOONEE MAHOMEDAN, FROM CASHMERE	Ditto.
104 A.	SOONEE MAHOMEDANS (SNAKE CHARMERS)	Ditto.
105.	NUTS; HINDOO (DANCING GIRL)	Ditto.
105 A.	MISSER BRAHMIN (A BAISHNOO & BHUGUT)	Ditto.
106.	BISHNOI; HINDOO	MORADABAD.
107.	MIRASSEES, OR MINSTRELS; MAHOMEDAN	Ditto.
108.	BOKSAS; HINDOO, PROBABLY ABORIGINAL	Ditto.
109.	BHATS; MAHOMEDAN	Ditto.
110.	NUTS; HINDOO (GIPSEYS)	Ditto.

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



IS
430
P46
V. 2

MECHIS.

THE Mech people inhabit the forest portion of the Turai, stretching along the base of the mountains from the Burrampooter to the Kanki river, which leaves the Nipal mountains about twenty miles to the west of the Mechi river. In this tract they are the subjects of the Nipalese, Sikhim, and Bhootan governments respectively, and occupy, along with the Dhimals (an allied tribe), and a few Garrows, a country of about 250 miles in length, having an average breadth of from twelve to fifteen miles. In the eastern portion of the Nipal Turai they are but recent settlers; at Nagol Bundi, on the right bank of the Mechi river, there are about twenty families; at Kalikajhar about the same number; and, west from these places, in the thickest parts of the forest, there are several small colonies, amounting in all to about 150 to 200 families. In the Sikhim Turai, between the Mechi river and the Mahanndy, there are about 400 families; to the east of the Teestah river, and in the Dooars of Bhootan, they are still more numerous; and to this latter portion of their habitat they point as the original seat of the tribe, although its name would indicate its derivation from the Mechi river. It is believed that Mechis are also to be found on the northern confines of Lower Assam. They never live on the hills at a higher elevation than 800 or 1000 feet, and scarcely ever settle in the cleared and inhabited parts of the Turai; but keep entirely to the forest in which they make clearances, cultivating crops of rice and cotton with the hoe, and grazing buffaloes. The malaria of the forest, so deadly to strangers, does not at all affect them; on the contrary, they are a remarkably healthy race, and dread visiting the plains, where they are subject to severe fevers. They have no towns, and rarely ever live in permanent villages, generally quitting a clearance after having raised two or three successive crops from the land, to take up their abode in a fresh portion of the forest. The cast of their countenance is strongly Mongolian, but of a softer outline than most Mongolian races, resembling mostly the Newars of Nipal.

The religion of the Mechis, in so far as they have any, is the Shivaite form of Hindooism, but goes no further than the occasional sacrifice—when they can

afford a merry-making—of goats, buffaloes, pigs, and fowls, to a clay image of Kali, on which occasion they drink to excess spirits, and a fermented liquor made from murwa, and indulge in much licentiousness. Distinctions of caste are unknown among them. Marriages are contracted at convenience in youth or adolescence, the men purchasing their wives at prices varying from ten to sixty rupees, according to the beauty of the female and the means of the buyer. When an accepted husband has not the means of paying for his wife in money, he joins her family party, working for the parents until he has fairly earned his bride according to previous contract. Like the poorer classes elsewhere in India, a man can seldom afford to have more than one wife at a time. There is no restriction, however, on this head. The Mech language has no written character. It is destitute of all terms denoting the conveniences of civilization : such as exist are borrowed from the Bengali.



MEECH.
(TRANS-HIMALAYAN ORIGIN).
DARJEELING.



MEECH GROUP.
(TRANS-HIMALAYAN ORIGIN).
DARJEELING.

THE HIMALAYAN TRIBES.

THE tribes to whom the following illustrations refer, and who inhabit various portions of the Sub-Himalayan range, are all closely affiliated, and all of Northern* origin. The legends of the dominant races indicate their transit across the Himalayas, from thirty-five to forty-five generations back, say 1000 to 1300 years, of which estimates the remoter is thought the more probable, as “the transit was certainly made before the Tibetans had adopted from India the religion and literature of Buddhism in the seventh and eighth centuries of our era.” The general description of the Himalayans, both of earlier and later immigration, is as follows†:—“Head and face very broad, usually widest between the cheek bones, sometimes as wide between the angles of the jaws; forehead broad, but low, and somewhat receding; chin defective; mouth large and salient, but the teeth vertical, and the lips not tumid; gums, especially the upper, thickened remarkably; eyes wide apart, flush with the cheek, and more or less obliquely set in the head; nose pyramidal, sufficiently long and elevated, save at the base, where it is depressed so as often to let the eyes run together, coarsely formed and thick, especially towards the end, and furnished with large round nostrils. Hair of head copious and straight, of the face and body deficient. Stature rather low, but muscular and strong. Character phlegmatic, and slow in intellect and feeling, but good-humoured, cheerful and tractable, though somewhat impatient of continuous toil. Polyandry yet exists partially, but is falling out of use. Female chastity is little heeded before marriage; and drunkenness and dirtiness are much more frequent than in the plains. Crime is much rarer, however, and truth more regarded, and the character on the whole, amiable. The customs and manners have nothing very remarkable, and their creed may best be described by negatives. Indifferency is the only, but hitherto effective, obstacle to indoctrination by Brahmanical, Buddhist, or Christian teachers, so that the Scotch phrase ‘we cannot be fashed,’ serves best to describe the prevalent feeling of the Himalayans on this, as on many other matters.

“The whole population is intensely tribal, some races still bound together by

* Hodgson, p. 129.

† *Ut sup.* p. 130.

THE HIMALAYAN TRIBES.

a common appellation being nevertheless divided into several septs, distinguished from each other by strongly marked dialects, non-intermarriage, and some differences of customs, while the tribes which bear distinct names are still more palpably separated in those respects; but the barrier of caste in its true sense, is unknown. The general status of all the tribes and races is that of nomadic cultivators. . . . There are no craftsmen generally speaking, proper to these tribes; stranger and helot races located among them for ages untold, being their smiths, carpenters, curriers, potters, &c., and the women of each tribe being its domestic weavers. The Newars alone have any literature, and that wholly exotic."—*Hodgson*.

SUNWAR OR SANWAR.—NIPAL.

(58, 59, 60)

THE Sunwars are a tribe mostly found north of the Magars and Goorungs, and near and among the Cisnivean Bhotias. Hodgson (p. 134) assigns the Gandaceam basin, below the mountain peaks of Gosainthan, as their seat. They are among the principal Alpine tribes of the sub-Himalayas between the Kali, where the aboriginal tongues are merged into the Prakrit, and the Dhausri, where they begin to pass into monosyllabic-tongued races of presumed Indo-Chinese origin. They inhabit the central and temperate parts of the mountains, "and may be said to occupy a very healthy climate; but one," says Hodgson, "of exact temperatures, as various as the several elevations (4,000 to 10,000 feet) of the ever-varied surface, and which, though nowhere troubled with excessive heat, is so by excessive moisture, and by the rank vegetation which moisture generates with the aid of a deep fat soil."



SUNWAR.
(SUB-HIMALAYAN ORIGIN).

NIPAL.

(58)



SUNWAR FEMALE.

(SUB-HIMALAYAN ORIGIN.)

NIPAL.

(59)



SUNWAR FAMILY.
(SUB-HIMALAYAN ORIGIN.)

NIPAL.

(60)

LIMBOOS.

THE term Limboo is a corruption of Ekthoomba, and is generally used to designate the whole population of the mountainous country lying between the Dood-Koosi and the Kanki rivers, in Nipal. Their original country is Chung, in Tibet. The Limboos are found in smaller numbers eastwards to the Mechi river, which forms the boundary of Nipal and Sikhim. In still fewer numbers they exist within the Sikhim territory, as far east as the Teesta river, beyond which they very rarely settle. In Bhootan they are unknown, except as strangers. They doubtless belong to the great Mongolian family of the human race. This is clearly evidenced in their form of features, absence of beard, and yellow colour of the skin; but to which of the numerous divisions of this family, to be found between the Himalaya mountains and the Yellow Sea, they especially belong, or of which they are an offshoot, remains to be decided by further comparison of their language and their religion, with those of other Mongols. Their language has no written character, nor does it impress the hearer as having any resemblance to the Lepcha or Mech dialects. There is, however, reason to suppose that it once had a written character peculiar to itself. (*Journal As. Soc. Bengal*, ii., 4.)

Although they have been long in close contact with the Hindoos, there is not any perceptible mixture of the blood to be observed, whether in more regular features, or in the absence of the small low nose of the Mongolian races, and presence of the beard. In religion they are neither Hindoos nor Buddhists; though they outwardly conform, as their locality requires, to the practices of either creed. They believe in one great god, called Sham-mung, and worship many minor deities. Their marriage ceremonies are simple, involving little but a sacrifice and a feast. Their funeral proceedings are thus described:—Just as the vital spark has taken its leave of the mortal tenement, it is usual among the Limboos, for one who can procure a little powder, to fire a gun. The report is supposed to give intimation of the event to the gods, and to speed the soul of the deceased to their keeping. They burn the dead, selecting the summits of mountains for the purpose, and afterwards collect and bury the ashes, over which they raise a

LIMBOOS.

square tomb of stone, about four feet high, placing upon it an upright stone. On this is engraved a record of the quantity of largess distributed at the funeral of the deceased. This inscription is either in the Dev-Nagri or Lepcha character, according to the comparative facility of procuring an engraver in either. It is an act of virtue in the relatives to give largess, but it does not appear to be considered of any efficacy to the soul of the departed. The Limboos do not make offerings, or sacrifices for the dead, nor have they any belief in the transmigration of souls. They mourn the dead by weeping and lamentations at the time, and by avoiding merry-makings, and adorning the hair with flowers for a month or two. They are a warlike race, and occasionally enlist in the British native army.



LIMBOO.
ABORIGINAL—TRANS-HIMALAYAN.
NIPAL.

(61)



LIMBOO FEMALE.
ABORIGINAL—TRANS-HIMALAYAN.

NIPAL.

(62)



LIMBOO GROUP.
ABORIGINAL—TRANS-HIMALAYAN.

NIPAL.

(63)



LIMBOO GROUP.
ABORIGINAL—TRANS-HIMALAYAN.
NIPAL.

(64)

MAGARS.

THE Magars are a tribe of no very great magnitude, resident in Nipal. They are “unquestionably a people of this (the southern) side of the snows (Himalayas), and their original country is Sikkim, from which they were first driven west by the Lepchas across the Meehi and Konki rivers, and thence further west by the Limboos beyond the Arun and Doodkooshi. While in Sikkim they were not Hindoos; they ate fowls, pigs, and everything except the cow, from which I believe they abstained. They had no priests, or ‘puja,’ of any kind. Now, however, they have the Brahmins, and are, I believe, reckoned very good Hindoos in Nipal.” (Ilau Sing, Dewan of Sikkim, in *Journal of the Asiatic Society of Bengal*, v. xi., p. 5.) They are largely enlisted into the Nipalese army, and are excellent soldiers, having formed a considerable portion of the Goorkha regiment enlisted by Sir C. Napier in 1850. Their attachment to the house of Goorkha is but recent, and of no extraordinary or intimate nature. “They have acquired the Khas language, though not to the oblivion of their own; and the Khas habits and sentiments, but with sundry reservations in favour of pristine liberty.” They are divided into fifty-three different septs, or families.



MAGAR GROUP.
MILITARY TRIBE.

NIPAL.

(66)

GOORUNG (NIPAL).

THE Goorungs of Nipal are a division of the "Purbuttials," and therefore nominally Hindoos. They live on the hills, uniformly selecting an altitude of 5000 or 6000 feet, especially between Jumla and Kirant, where they rear immense flocks of the Barwal goat. They exhibit, in common with most of the aboriginal tribes of Nipal, a modified form of the Mongolian type, retaining, like the Magars, their own vernacular tongue, though, from long intermixture with the Khas, they have also acquired the language of the latter. Their original seat is supposed to be in the valleys around the peak of Gosainthan; and they retain to a certain extent the manners and religion of their ancestors, though the latter has in some degree been mixed with Hinduism; mainly, it would seem, because this is the religion of the reigning family, whom they serve largely in the capacity of soldiers. From their "energy of character, love of enterprise, freedom from the shackles of caste, unadulterated military habits, and perfect subjectibility to discipline," they are eminently fitted for a military life. The Goorungs are subdivided into no less than forty-two branches.



GOORUNG.
MILITARY TRIBE.
NIPAL.

(67)





GOORUNG GROUP.

MILITARY TRIBE.

NIPAL.

(68)



GOORUNG SOLDIERS.

MILITARY TRIBE.

NIPAL.

(69)

KHAS, OR KHUS.

THE Khas, or Khus, now the dominant population of Nipal, were, until 1816, the ruling tribe of the entire tract from the Sutlej to the Teesta. They are called Purbuttiah, or Highlander, from their residence in the Hills; the term being chiefly confined to them, though equally applicable to other tribes similarly located. Their aboriginal stock is Turanian; a fact, says Hodgson, “inscribed in characters so plain upon their faces, forms, and languages, that we may well dispense with the vain attempt to trace it historically in the meagre chronicles of barbarism.” When the tide of Musulman conquest and bigotry, from the twelfth century downwards, swept multitudes of the Brahmins from the plains into these hills, they endeavoured to make the natives converts to Hinduism, and thus to confirm the fleeting influence which their learning and refinement gave them over an illiterate and barbarous population. In order to secure their end, they granted to their earliest distinguished converts, in defiance of the creed they taught, the lofty rank and honours of the Khastriya order, which they also communicated to their progeny by the Hill-women. Thus originated the now numerous, predominant, and extensively ramified tribe of the Khas, which, favoured by the Brahminal system, became entirely devoted to it. Subduing the neighbouring tribes, they “gradually merged the greater part of their own habits, ideas, and language, but not physiognomy, in those of the Hindoos, and the Khas language became a corrupt dialect of Hindi,” concealing from all but curious eyes its barbaric origin.

They are excellent soldiers, and form a considerable proportion of the Nipalese (Goorkha) army. Though more liable to Brahminal prejudices than other military tribes of the country, they have no religious feelings which prevent them from becoming excellent servants in arms, and they possess pre-eminently that masculine energy of character and that love of enterprise which distinguish so advantageously the Nipal soldiery. Despatching their meals in half-an-hour, and “satisfying the ceremonial law by merely washing their hands and face, and taking off their turbans before cooking, they laugh at the pharisaical rigour of our (Bengal) Sepoys, who

must bathe from head to foot and make puja ere they begin to dress their dinner, must eat nearly naked in the coldest weather, and cannot be in marching trim again in less than three hours. The former will carry several days' provisions on their backs, the latter would deem such an act intolerably degrading."

The present royal family of Nipal belong to the Sahi, or Sah, branch of the Khas.



KUS OR KHAS.
GOORKHA-DOMINANT TRIBE.
NIPAL.
(70)



KHAS OR KUS GROUP.
GOORKHA-DOMINANT TRIBE.

NIPAL.

(71)

NEWARS.

NEWAR is the name of the bulk of the inhabitants of Nipal, who were the rulers of the valley before the Goorkha conquest, and are, indeed, believed to have been its first inhabitants. Their original country has not been ascertained, though the Tartar cast of their physical form, and the monosyllabic structure of their language, point to Tibet; their traditions, however, indicate India as their previous home. They now constitute the great mass of the agricultural and artisan population; and the ruins of their well-built towns and temples attest the civilization to which they had attained before their conquest by the rude mountaineers, who now consume in military idleness, the fruits of their fields. About two-thirds of the Newars are Buddhists, the remainder Brahminical Hindoos. They are a cheerful and industrious race, possessing a skill in agriculture far exceeding that which exists in Hindostan, and presenting a marked contrast to the sour looks and arrogant demeanour of the Goorkha on the one hand, and to the melancholy and apathetic countenance of the inhabitant of Hindostan on the other.



NEWAR OR NIWAR.
SLAVE POPULATION.
SUPPOSED ABORIGINAL.
NIPAL.

(72)





NEWAR GROUP.
SLAVE POPULATION.
SUPPOSED ABORIGINAL.
NIPAL.
(73)

THE BANRAS.

THE tribe of Banra is the leading one amongst the Newars, who were the original possessors of the valley of Nipal until subjugated by the Goorkhas under Prithwee Narain about a century ago. The Newars, whose religion is Buddhist, select their priests from this sect; the Banras are not, however, prohibited from following other professions, since only a small number of this large and flourishing community can find admittance into the priesthood. They are skilful handicraftsmen. The greater part of them are to be found pursuing such trades as smiths, masons, carpenters, and tailors; they reside chiefly in the great towns of the Nipal valley, such as Katmandu and the ancient Newar capitals, Bhatgaon and Patun. Being a well-to-do class, with no very severe restrictions as to diet, their style of living is generous; they can indulge in spirituous liquors, smoke tobacco, and eat the flesh of buffaloes, sheep, and goats. The Banras are the only tribe in Nipal that do not keep the "choorkee," or tuft of hair, on the crown of the head; and they, in common with other Newar tribes, are not permitted to enlist into the Nipalese Army. Intermarriage with other tribes is not permissible; but one characteristic difference between Hindoos and Newars worthy of notice is, that the widows of the latter, unless they prefer burning themselves with their husbands, can re-marry. The Banras, like most of the Newar tribes, burn their dead. Once or twice a year, or oftener, if the wealthier classes of Newars feel charitably inclined, a festival called the Banra jatra is held either in Katmandu or the neighbouring city of Patun, on which occasion all the Banras are collected, and presents of grain, rice, &c., are made to them only by those Newars from whose hands water can be given without ceremonial defilement. Sometimes a rich Newar may be disposed to give a special jatra on his own account. He then gives notice to the Banras that, on a certain day, all of the tribe who wish to partake of his bounty are to assemble at his house, and when the doors are opened, the Banra who succeeds in entering first gets a larger share of the charity than the rest. (*MS. Documents.*)



BANRAS.
SUBDIVISION OF NEWARS.
NIPAL.
(74)

1871
1872
1873
1874
1875
1876
1877
1878
1879
1880
1881
1882
1883
1884
1885
1886
1887
1888
1889
1890
1891
1892
1893
1894
1895
1896
1897
1898
1899
1900

MOORMIS.

(75)

THE Moormis are a very numerous tribe, found in all parts of the Nipal mountains, from the Gunduck river, twenty miles west of Katmandu, to the Mechi; whence, in smaller numbers, they are to be met with in the Sikhim country, as far east as the Teesta. The great bulk of this tribe, however, is to be found between the valley of Nipal and the Dood-Koosi. Their Tibetan origin is well established. They are altogether a pastoral and agricultural people, rearing flocks of sheep and goats near the snows, and cultivating at the greatest elevations capable of producing them, Indian corn and murwa, their staple grains. They settle on the mountain tops at elevations of from 4,000 to 6,000 feet, living in cottages built of stone and thatched with grass. They are divided into several families or clans, as follows:—Mooktan, Pakreen, Shengar, Yemijan, Thokar, Bomjan, Roomha, Gyapaka, Theng, Ghosing, Doonjan, Mepehan, Guwrha, Beil. The Moormis are Buddhists, and follow the Bhotia and Lepcha Lamas, as well as those of their own tribe. It is necessary for the Moormi Lamas, however, to have been educated at Lhasa, or at some other Tibetan college, ere they gain much respect among their own tribe. Moormi priests are not restricted to celibacy. The language of the tribe is supposed to be a dialect of the Tibetan, although the Bhotials and Moormis cannot converse in it. The only written language known to the Moormis is that of Tibet, in which their Lamas read the sacred writings of Buddhism. They bury their dead on the mountain tops, raising tombs of earth and stone over the graves, occasionally engraving the name of the deceased in the Tibetan characters on slabs of stone laid into the erection. They are decidedly a Mongolian tribe, and are the least handsome of all the mountaineers of this part of the Himalaya. Of all the Tibetan tribes on the south side of the Himalaya, they are understood to be those whose habits have undergone the least change.



MOORMIS.

TIBETANS.

NIPAL.

(75)



MOORMI GROUP.

TIBETANS.

NIPAL.

(76)



MOORMI GROUP.

TIBETANS.

NIPAL.

(77)

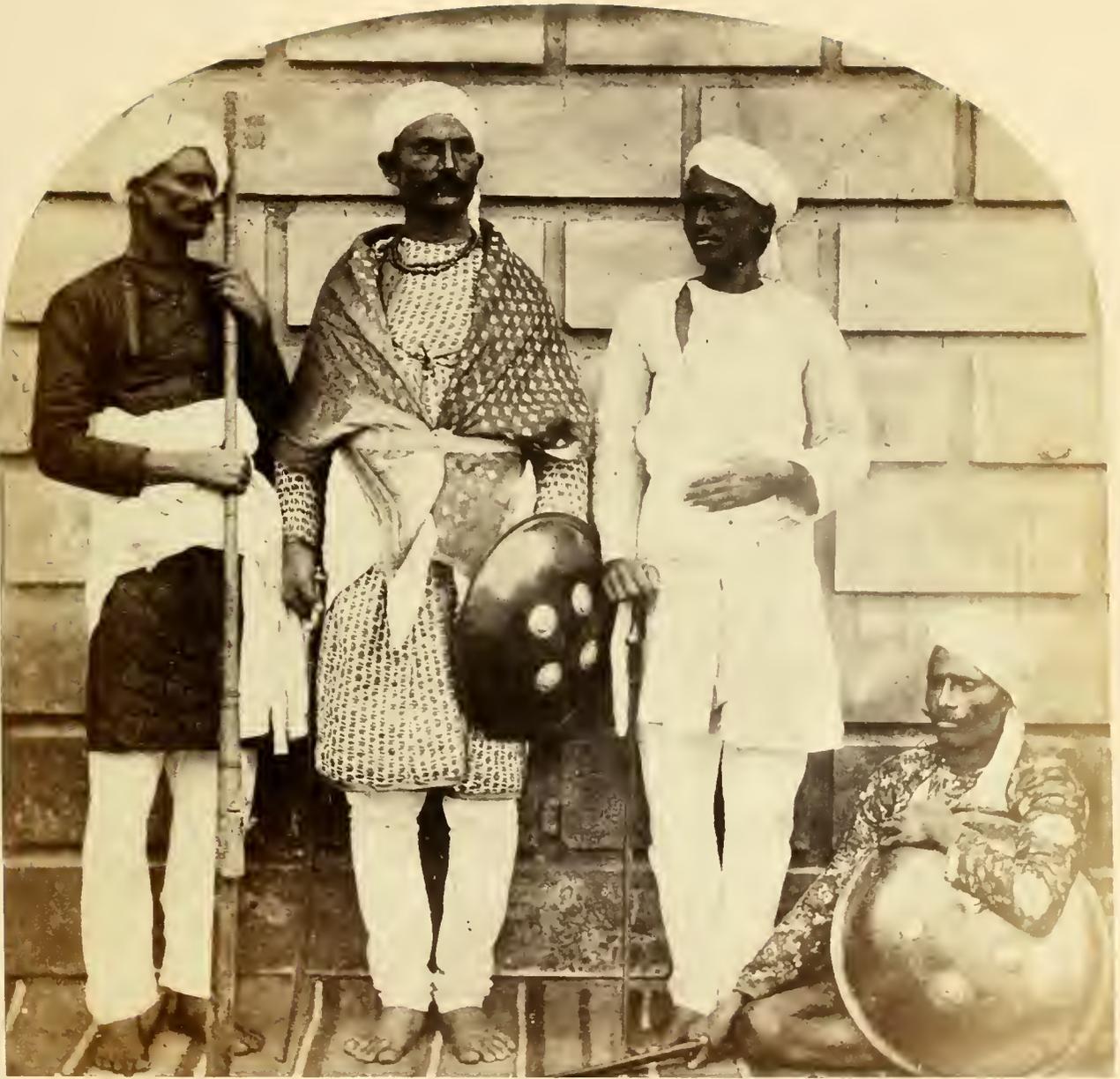
BYS, OR BAIS.

(78)

THE Bais Rajpoots are one of the most ancient Rajpoot families in Oude, in which they give the name of Baiswarra to a large district. Their tribe was, they informed Sir W. Sleeman, composed of two great families, Nyhunnas and Synbunsees; the acknowledged head of the former being Hindpal, Talookdar of Koree Sudorlee; and of the latter, Rugonath Sing of Kojurgow. Bais also exist in the adjoining districts of the north-western provinces.

The traditions of the Bais tribe are very remarkable. They refer their origin to Moongi Pattun in the Deccan, and assert that the 360 clans into which they are said to be subdivided are the descendants of Salivahana, king of that city in A.D. 78 (who gave name to the Saka era), by as many of his wives. The Bais are included among the thirty-six royal races, and intermarry with Chohans, Kachwahs, and other eminent Rajpoot tribes. The branch of them called Tilokchandra (*i.e.*, having the moon for their tilaka or frontal mark), who reside at Dundia Khera, and their nearest of kin, hold themselves superior to the other divisions, and profess to give their daughters to none but the very purest races. This tribe enlisted in great numbers in the Bengal army before the mutiny, and were excellent soldiers, brave and temperate.

There is reason to suspect that infanticide is practised among this, as among several other of the oldest and most esteemed Rajpoot tribes; the difficulty, caused by pride of race, of finding for their daughters husbands of sufficiently pure blood, and the enormous outlay (often embarrassing them for life) which their customs induce them to make on the occasion of marriages in their families, being the apparent causes. The steady efforts of the Government to check the crime have, however, been attended with much success.—*Wilson*.



BAIS.
RAJPOOT TRIBE—HINDOOS.
OUDE.
(78)

BHALI SOOLTANS.

(79)

THE Bhali Sooltans are a Mahomedan tribe of Oude. It is reported that, several centuries ago, Rae Buriar, a Bais Rajpoot and horse merchant, came from Baiswara in Oude, and married two women, by whom he had a numerous progeny. In the course of time they became sufficiently numerous and powerful to expel the Bhur proprietors or zemindars, and to take entire possession of their villages. The name of this tribe, "Bhali Sooltan," is derived from a tradition which has existed for centuries, that on the occasion of an Emperor of Delhi visiting the neighbourhood for the purpose of subduing Oude, he invited the chiefs to a meeting, and was so struck by the manly bearing of one who stepped to the front and struck his spear deep into the ground, that he involuntarily exclaimed, "What king of the spear is this?" "Bhali" is the name for a spear, and "Sooltan," for a king; and the Emperor so greatly admired the fine and gallant bearing of the tribe during the war, that he desired they should be distinguished in future as the "Bhali Sooltans." They always carried spears into action. About two centuries back, numbers of them were converted to Mahomedanism. In every other respect what will be found stated concerning the Bujgotees and Rajkoomars, applies to this tribe. They occupy a large portion of the tract of country lying along both banks of the river Goomtee, and regard themselves as the most valorous race in Oude.



BHALI SOOLTANS.
MOSTLY MAHOMEDANS.
OUDE.

CHOHAN.

(80)

CHOHAN, Chouhan, or Chauhan, is the name of one of the principal Rajpoot races, numerous and powerful branches of whom are found in Oude, as in every part of the North-western provinces of Bengal, as well as in Rajpootana and Malwa. The most distinguished families of the Chohan race are, in Central India, the Khichi, Hava, Bhadauria, Rajkoomar; in the British territories, the Rajor, Pertabnir, Chakarnuggur, and Munchunna, the head of which last is known as the Rajah of Mynpoory: the Munchunna family trace their descent from the celebrated Prithi Rai. The Chohans differ in no respect from other Rajpoots, of whom a full account will be found under No. 119.

RAJKOOMARS.

(81)

RAJKOOMAR, meaning the son of a prince, is the name given to a numerous and opulent caste in Oude and the North-Western Provinces, who, though claiming to be of the military or regal tribe, yet follow agriculture with great success. They are of similar descent to the Bujgotees (No. 82, whom they resemble so much that no distinct account of them is necessary), and may, therefore, be considered of Rajpoot origin.

The Rajkoomars of the Benares district were notorious for the habitual practice of female infanticide, which it is feared has not altogether ceased among them, and the other Rajpoot tribes of Northern and Central India.



RAJKOOMARS.
RAJPOOT TRIBE—HINDOOS.

OUDE.

(81)

British Museum
Sep 18 1857

BUJGOTEES.

(82)

THE Bujgotee tribe is descended from the Mynpoory Chohans, who accompanied the Emperor Allah-ood-deen Ghazee of Delhi, to Sooltanpoor in the fourteenth century, and assisted him in subduing Raja Bheem Sen Bhur, sovereign of Sooltanpoor. The conquered country was bestowed upon Buriar Singh, chief of the Rajpoots, who settled in that part of Oude. His descendants multiplied and spread so that they now hold a great part of the Fyzabad district, as well as portions of the province of Sooltanpoor across the river Goomtee. They are a warlike race, and, under the late government of Oude, were in a state of chronic rebellion, always either fighting fiercely among themselves, or resisting the king's forces, which came periodically to execute the decisions of Lucknow, or to collect arrears of revenue.

There is scarcely a village owned by them which has not at some time been the scene of an armed struggle for ownership, and many of the inhabitants bear marks of the fierceness of the fights. They are tall and usually well built, and can accomplish long journeys on foot.



BUJGOTEES.
RAJPOOT TRIBE—HINDOOS.
OUDE.

GURGBUNSEES.

(83)

GURGBUNSEE is the name of a considerable Rajpoot clan, in the Fyzabad district of Oude, which claims descent from the famous saint Gurg. There is a tradition that the kings of Oude, many centuries ago, were so pure that they walked unscathed through the flames of the nightly sacrifices offered to the deities, and that Gurg was so renowned for piety that he was invited from the other side of the Ganges to superintend the last of the "Jugs," as they were called. As a reward for his holiness, he received a number of villages, and settled in this part of Oude. The Gurgbunsees are a refractory and warlike race, and belie their holy origin by enjoying now the unenviable reputation of being the only Chuttees of this district who are peculiarly addicted to thieving. The information already supplied respecting the Bujgotees and Rajkoomars applies equally to this tribe.



GURGBUNSEES.
RAJPOOT TRIBE—HINDOOS.
OUDE.

BHURS.

(84)

THIS tribe existed in Oude before any of the others already named, and their settlement in it is of so remote a period that they are sometimes considered to have been the aborigines. They lost all power and influence centuries ago, when the Emperor Allah-ood-deen Ghazee, of Delhi, attacked and conquered their stronghold at Sooltanpore, of which Bheem Sen Bhur was then monarch. The Bhurs at first offered a stout resistance, till the festival of the "Hoolie" (the Carnival of the Hindoos), when they drank to excess, and the fact becoming known to their assailants, they fell an easy prey to the enemy. The Bhurs are said to have founded the town of Baraitch, which was so named from "Bhur," and "druchria," a verb, meaning to make or to be made. It was an important place in their palmy days, though it is now sadly reduced.

The inroads of more intelligent and warlike tribes either destroyed or drove them from the province, so that Bhurs of the race which once held large possessions there are seldom to be found. They are now usually met with as menial servants of villages, and rarely own land. As such, they occupy a degraded position.

"The Oude territory abounds with the sites of the towns of the Bhurs, but nothing seems to be known of the history of the people to whom they belonged. They appear to have been systematically extirpated by the Mahomedan conquerors in the early part of the fourteenth century. All their towns are built of brick, so far as now appears, while none of the towns of the present day are so. There are numerous wells still in use, which were formed by them of the finest burnt brick and cement, and the people frequently discover others while ploughing the fields. It is not known that any arms, coins, or utensils peculiar to them have been disinterred, though copper deeds of grant from the Rajah of Kanooj to other people in Oude, 600 years old, have been found.

"The Bhurs must have formed town and village communities in Oude at a very remote period, and must have been a civilized people, though they have not left a name, date, or legend, inscribed on any monument. Brick ruins of forts, houses,

BHURS.

and wells, are the only relics left of them. Some few of the caste still exist among the lower grades of society as cultivators, police officers, &c., in Oude and other districts north of the Ganges. Up to the close of the thirteenth century their sovereignty certainly extended over a large territory; and Sultanpore, under some other name, would seem to have been their capital. It was taken and destroyed early in the fourteenth century by Allah-ood-deen, Sultan of Delhi, or by one of his generals, and was named Sultanpore. Chandour was another great town of the Bhurs. No temples have been found to indicate their creed. The Bhur Goojurs are believed to be of the same race."—*Sleeman's Journey in Oude*, vol. ii., p. 246.



BHURS.
SUPPOSED ABORIGINAL.
OUDE.
(84)

TEEHURS.

(85)

THE quasi-aboriginal tribe called Teehur is not of a migratory character. A few families are found dispersed through villages, from which they rarely move unless pressed for employment. They have no fixed or defined religion, neither Hindoos nor Mahomedans acknowledge them, and the most solemn oath they can take is on the spirits they drink.

They are a despised race, very ignorant, and extremely expert as thieves, but nevertheless generally laborious. Both sexes have but a nominal tie on each other, and they change connection without compunction; living together, almost indiscriminately, in many large families. They are mild in disposition, except when intoxicated, and even then seldom do worse than squabble and threaten each other.

They will eat anything; but live chiefly on the coarsest grains and the poorest vegetables, existing usually in great poverty.

Their span of life, as a rule, is not so good as that of their masters, for they suffer much exposure and are not well fed; thirty to thirty-five years is, perhaps, the average age they reach.



TEEHURS.

SUPPOSED ABORIGINAL.

OUDE.

(85)

PASEES.

THE Pasees live chiefly in the Banghor district, in the northern part of Oude, and are of very low caste in the Hindoo scale of gradation. They are generally short, square shouldered, and well built. They are brave, active, and strong, and characterised—paradoxical as it may appear—as much by their honesty as by their extreme cunning and deceitfulness. They seldom till the soil: agriculture is not their vocation. They are professional thieves, and steal everything they can lay their hands on, from a horse down to a pair of old shoes. In fighting they make use of bows and arrows, and, through their practice and strength, use them with unerring aim. Their bow has generally a double curve, and is made of horn. When drawing it they support it on the ground, and bend it with their toe and right hand. But their mode of warfare is chiefly of a guerilla character. In the Banghor districts the report of a gun used to bring together thousands of these brave little fellows; for by a mutual compact they were bound to assist any Zemindar, who might choose to declare himself against the Chuckladar of the King of Oude. They are often employed as watchmen and chowkeydars, and as such prove remarkably faithful and honest. They may be sent with any sum of money, however large, without fear of their appropriating the least part of it; but when they are not held responsible, they rob and steal to their heart's content. There are two Raggugseas, or chiefs of the Pasee caste, but a very large proportion serve under Talookdars as armed retainers. "I should mention," says Sleeman, "that many of the landholders (in Oude under its native Government) have each armed and disciplined bodies of two thousand foot and five hundred horse; and, what is worse, the command of as many as they like of Pasees, armed with bows and arrows. These Pasees are reckless thieves and robbers of the lowest class, whose only professions are thieving and acting as chowkeydars, or village police. They are at the service of every refractory Zemindar (landholder), for what they can get in booty in his depredations. The disorders in Oude have greatly increased this class, and they are now roughly estimated at a hundred thousand families. These are the men from whom travellers on the road suffer most."—(*Sleeman's Journey in Oude*, vol. i., p. 67.)



PASEES.
LOW CASTE HINDOOS.
OUDE.

(86)

PATHANS.—OUDE.

(87)

THE word Pathan, which signifies Afghan, is chiefly used, says Wilson, in Hindoostan to designate adventurers of the Afghan races or their descendants, who have colonized and settled in India, especially in Rohileund. A full account of them will be found under the head of Bareilly, the capital of that province. It will suffice here to say that they ruled at Delhi before the Moguls, and that they still bear the traces of the qualities which formerly ensured them sovereignty, being proud, warlike, and energetic. They are found throughout Northern India, and many of them are in the service of native princes. His highness the Nizam, in particular, employs considerable numbers of them in the civil and military departments of his administration. A large colony of Pathans existed at Kurnool, in the Madras Presidency, which was an independent principality up to the year 1838, when the reigning Nawab was convicted of treasonable intrigues and imprisoned. His territory was afterwards annexed to the Presidency of Madras, and his numerous retainers were embodied in a corps of local irregular cavalry, called the Kurnool Horse, which still exists.



PATHANS.
MAHOMEDAN.
OUDE.

(87)

SYUDS.

(88)

SYUD or Sayyid, also written Said (meaning a lord, a chief), is the designation assumed throughout the East by a large number of Mahomedans, who are, or more commonly pretend to be, descended from Hoosein, the son of Ali, and grandson of Mahomed. They are distinguished by a green turban, and are found wherever the Mahomedan religion exists.



SYUDS.
DESCENDANTS OF MAHOMED.

OUDE.

(88)

MOHUNTS OF HUNOOMANGURHEE.

(89)

HUNOOMAN is the name of the monkey which, according to the legend of the Ramayan, is said to have headed the army of King Ram, of Ajoodhia, when he invaded Ceylon in remote times. A temple was afterwards erected for the worship of Hunooman at Ajoodhia, which became renowned for its magnificence and the number of its votaries.

Some two thousand years ago, Raja Bikrama Dutt of Oojeyn, added to the temple, and bestowed a small idol upon it. A well is said to be all that exists of the ancient edifice. It is not known who were the original priests of the temple ; but the present occupants came from Jeypoor two or three centuries ago, and took possession of it when Mahomedan intolerance had almost reduced it to ruin, and they finished the present building, which is on a lofty mound, and resembles a castle, with a long flight of steps ascending to the entrance. They also made the present idol, which is in the form of a monkey, and is decorated with costly jewels.

There are four or five hundred Bairagees, or religious mendicants, attached to the temple, who take it by turns to go begging all over India ; and twice a-year hundreds of thousands of pilgrims come from remote distances to make offerings to the shrine ; the income of the temple from these sources is believed to be very considerable. The Mohunts are the chief authorities, or as they may be termed abbots of this great Bairagee monastery.



MOHUNTS OF HUNOOMANGURHEE.

HINDOO.

OUDE.

(89)

MAHARAJAH OF BENARES.

(90)

THE Rajahship, or, in Indian phraseology, the Raj, of Benares, was founded by Munsaram, the Zemindar of Gungapore. He was succeeded in 1740 by Bulwunt Sing, and the latter, thirty years later, by the celebrated Cheyt Sing. These were all tributaries of the Nawab Vizier of Oude, who subsequently, in 1775, made over Benares, with other adjoining districts, to the East India Company. Cheyt Sing was permitted to remain in possession of his lands; but, aspiring to be independent of the British Government, rebelled, was defeated, and died in 1810 at Gwalior, where he had taken refuge with Scindia. (It will be recollected that the transactions which led to the rebellion of Cheyt Sing formed the first article of the charges in the famous impeachment of Warren Hastings, of which article he was acquitted by 13 against 6. See Mill's *History of India*, book v., chap. 7, and book vi., chap. 2.) The rebellion of Cheyt Sing was held to have forfeited the claim of his direct descendants to succession, and a collateral branch of the family was placed on the guddee in the person of Mohiput Narain. In 1794 the management of the estate (with exception to a few patrimonial lands) was relinquished by the then Rajah to the British Government, who pay the profits, after deducting administrative expenses, to the Rajah for the time being. In 1828 the family domains also were taken under British management on the same terms, by a law specially enacted for the purpose, the preamble of which (*Bengal Regulation*, No. 7, of 1828) sets forth the insufficiency of the arrangement previously subsisting—the real fact being that the then Rajah had shown himself totally incapable of managing the considerable ancestral estates still in his hands.

The representatives of this family, who continue to reside at Benares, have lately shown themselves fully alive to the advantages of European civilization; and have displayed much munificence in contributing from their large revenues to the schools and other institutions of the city. The present holder of the title and estates, Deo Narain Sing, has recently been invested by the Viceroy of India with the second class (K.C.S.I.) of the Most Exalted Order of the Star of India, conferred on him by Her Majesty the Queen.



MAHARAJAH OF BENARES.

HINDOO.

BENARES.

(90)

B H A T.

(91)

BHAT, also Bharat and Bhattu, is the Hindoo equivalent for bard, herald, genealogist, and chronicler. In former days he was the son of a Cshatriya father and Vaisya mother; but the modern Bhat is sometimes said to have been born of a Brahmin widow by a Cshatriya father. He is to be found all over India, and fulfils the same office as his prototype, but with inferior dignity, although in Western India, where he is identified with the Charun, his personal security is held sufficient for the payment of a debt or the fulfilment of an engagement, its violation being followed by the voluntary death, either of the Bhat himself or of some member of his family, the retribution of which falls on the defaulter. In some parts of India Bhats are distinguished as Birru-bhat and Jaga-bhat; the former being hired on special occasions to recite the traditions and sing the praises of the family; while the latter are family chroniclers by hereditary descent, and visit the members periodically to take note of all occurrences regarding them.

The Bhats are respected for their reputed sanctity, but equally dreaded for their rapacity. It is indeed noteworthy that when measures were adopted to abolish female infanticide among the Rajpoots of the North-Western Provinces—one of the main inducements to the crime being the enormous expense of weddings—the issue of an order to the police to prevent Bhats forcing themselves on wedding parties and extorting money, under threat of a curse, from the master of the wedding feast, was one of the first steps taken.

In some parts of India the Bhats form village communities. Some have become converts to Islam, but this is rare. The village Bhat is a person of wholly inferior class.

Among all classes and tribes in which the crime of dacoity is followed as an hereditary profession, there is none whose proceedings are characterised by such boldness and skill as the Bhats. The Bhat dacoits claim to be of the same descent as the Bard Bhats, and imitate their calling, but in an inferior degree of perfection, and “Improvisatori” are seldom found among them, though they are competent reciters. Among this class, however, recitation is but a cloak for their hereditary profession; and it is to that their whole energies and intelligence used to be devoted until the operations against them of the Department of Thuggee and Dacoity,

which has rendered such eminent service to the people of India in the discovery and suppression of hitherto concealed and unknown crime. The dacoities of the Bhats were always directed against the houses of wealthy sahoukars or bankers, and their mode of proceeding was thus. The Bhats had no settled habitations; they carried small tents of goat's hair cloth about with them, and travelled from place to place as singers and reciters of plays and genealogical legends and histories. In these journeys they could discern where the leading bankers or money dealers of the district resided, and the most intelligent members of the gang were sent to gain a knowledge of the locality. This having been effected, and the treasure room in the banker's house ascertained, the gang assembled at a place fifty or a hundred miles distant, and met at a rendezvous near the place to be attacked, on a certain day decided according to astrology or lucky omens. The attack took place at twilight, as an invariable custom. It is at that hour that people are returning to villages, and bodies of men are hardly remarked. The persons who carry the sacred axe or axes, are told off to the most important duty. The torch bearers are next, and the rest armed with spears, assist the axe bearers or guard the approaches to the house. Stations are taken up immediately by the watchmen, who place the spear-heads on the bamboos they carry. The axe-men put the helms into the axe-heads, which are very heavy and faced with steel; with these they break in doors or hew padlocks from chests or cupboards, and the treasure found is secured. Any one who opposes is struck down by the axe or speared; and the whole operation is so sudden and so violent, that many instances are on record of large amounts of plunder in coin and valuables being carried off by gangs without any alarm in the town or village until it was too late for pursuit. Once out of the town or village where the crime was committed, the Bhats mounted their hardy ponies which had been concealed, and rode till morning, perhaps fifty miles, reaching their camp the second day. They had left no trace, and there was no clue to their detection. Hundreds of such cases are detailed by the approvers, and the adventures of Kankia Jemadar, or Bhow, are as full of romance as those of the most celebrated Thugs. The Bhats do not, however, commit indiscriminate or predetermined murder; it is only during opposition that any one is stricken down, and as they would say, in fair fight and with steel, not like the Thugs, by treachery and deceit. The Bhats and their allies or connexions the Sauseas or Sausseas of Hindostan are, however, nearly extinct as dacoits, and all their famous leaders, have, like those of the Thugs, been apprehended, tried and hanged, or transported, or have become approvers; few notorious or experienced Bhat dacoits are now at large.



BHAT.
WANDERING MINSTREL.
BENARES.

(91)



GUNGAPOOTRAS.

GUNGAPOOTRAS, or sons of the Ganges, are Brahmins, who are specially devoted to the worship of the river Gunga (or Ganges), and are maintained by the alms they receive from bathers. They are not migratory, abstain from animal food, and subsist chiefly on grain and milk. They exercise despotic sway in their domain of the “Munkurniká,” at Benares. Their numbers are considerable, and in the division of spoil, desperate conflicts occur. But they know that union is strength, and consequently always combine to hunt the common prey, the Hindoo public.

The “Munkurniká” is a reservoir lined with flags of hewn stone, on the bank of the Ganges. During the rise of the river, it is filled with the sacred stream; besides which, a puny springlet dribbles into this basin, from the land side, and, during the hottest season of the year, suffices to keep up a filthy puddle, rendered more and more impure by the daily immersion of hundreds. But nevertheless this filthy semi-fluid matter is looked upon by the Hindoo as the purest of the pure—the cleanser from sin and moral impurity. The holy pool is thronged every morning by votaries, each with his silver money in hand to bestow upon his Gungapootra, and eager to plunge into the basin of holy water.

These Gungapootras are (with the Ghanteeahs and Aghorees) the greatest rascals in the holy city of Benares. There is not a crime or enormity of which they are not suspected, and of which they are not believed to be capable. Violent assaults on women, with criminal intent, are common. The assailants are protected by their wealth and their position, and unless the complainants can afford to pay more largely than the Gungapootra, they are not likely to obtain redress. A common practice among the more disreputable of these Gungapootras, is to jostle a well-dressed woman, and to snatch from her nose or ears the golden jewel she wears. In dense crowds of thousands, cooped up in narrow thoroughfares, it is not easy to catch these miscreants; and if caught, they easily evade proof by giving the robbed jewel to their companions, who rapidly pass it from one to another.



GUNGAPOOTREE.
HINDOO WORSHIPPER OF GANGES.
BENARES.

(92)



GHAUTEEA.

(93)

GHAUTEEA, in English “wharf or bank-men,” is the name given to a class of people, always Brahmins, who at certain religious festivals line the banks of the Ganges, extorting a fee from each bather.

At Benares, for a distance of five miles, “the bank of the Ganges is besprinkled with temples and earthen and wooden platforms, which overlook the brink of the holy stream; scarcely a cubit’s length is left for a landing-place for boats and travellers. Every one of these platforms is occupied by its proprietor, who sits cross-legged, in the simple dignity of nudity, mumbling out, in a measured and monotonous voice, the names of his favourite divinities. Every orthodox Hindoo as he comes out of the broad bosom of Gunga makes an offering to the Ghauteea, who, in return, marks his forehead and pronounces a blessing. When the bathers are foreigners, they are not allowed even to approach the stream in places occupied by the Ghauteas, until they pay down the sum demanded of them.

“Some of these Ghauteas go to the most distant provinces and join a troop of pilgrims coming to Benares; or they follow in the wake of some Rajah or Baboo who has vowed to perform a tour of pilgrimages. The whole of the party are then dubbed his ‘zimans’ by the Ghauteea; he considers them under his special protection; no one else may take a fraction from them, and the Ghauteea and his partners alone reap the harvest. If other Ghauteas interfere, serious affrays ensue, and the magistrate is bewildered with their mutual complaints and recriminations. Suppose that the rich pilgrim chooses to assert independence of will and to make presents to other Ghauteas, then the parties who think themselves aggrieved threaten to stab themselves in his presence, and rather than be responsible for shedding the blood of the Brahmin Ghauteea, he is fain to give in on any conditions.”—(*Calcutta Review.*)



GHATEEA.
HINDOO FRIAR.
BENARES.



AGHOREES.

(94)

AGHORPUNTS, or Aghorees, are a class of people who frequent the Ghâts at Benares, though they are occasionally to be found in other parts of India, and have been met with even in Assam. They are Ogres (indeed, the similitude of the word to Aghoree is noticeable), and affect a practical philosophy, which disbelieves in the existence of any difference between things, and asserts that all distinctions depend on the imagination. A cuff or a kick is as immaterial to them as a blessing. They go about *in puris naturalibus*, with a fresh human skull in their hands (off which they had previously eaten the putrid flesh, and afterwards scraped out the brain and eyes with their fingers), into which is poured whatsoever is given them to drink. They pretend to be indifferent whether it be ardent spirits or milk or foul water. For food they take the first thing which offers, whether it be a putrid corpse, cooked food, or ordure. With matted hair, blood-red eyes, and body covered with filth and vermin, the Aghoree is an object of terror and disgust. He looks like a wolf, ready to destroy and then devour his prey, rather than a human being.

Hindoos, however, look on these wretches with veneration, and none dare to drive them from their doors. They are among the worst of the many turbulent and troublesome inhabitants of Benares, and there is scarcely a crime or enormity which has not, on apparently good grounds, been laid to their charge.

One of the ancient Hindoo dramatists, Bhava Bhutt, who flourished in the eighth century, in his drama of *Malati and Mahdava*, has made powerful use of the "Aghorees" in a scene in the Temple of Chamunda, where the heroine of the play is decoyed in order to be sacrificed to the dread goddess Chamunda or Kali. The disciple of "Aghora Ghanti," the high priest who is to perform the horrible rite, by name "Kapala Kundala," is interrupted in his invocation to Chamunda by the hero Mahdava, who thus describes the scene:—

" Now wake the terrors of the place, beset
With crowding and malignant fiends. The flames
From funeral pyres scarce lend their sullen light,
Clogged with their fleshly prey, to dissipate
The fearful gloom that hems them round.
Well, be it so. I seek, and must address them.

* * * *

AGHOREES.

How the noise
High, shrill, and indistinct, of chattering sprites,
Communicative fills the charnel ground :
Strange forms like foxes flit along the sky.
From the red hair of their lank bodies darts
The meteor blaze : or from their mouths that stretch
From ear to ear thickset with numerous fangs,
Or eyes, or beards, or brows, the radiance streams.
And now I see the goblin host : each stalks
On legs like palm-trees : a gaunt skeleton,
Whose fleshless bones are bound by starting sinews,
And scanty cased in black and shrivelled skin,
Like tall and withered trees by lightning scathed,
They move, and as amidst their sapless trunks
The mighty serpent curls—so in each mouth
Wide yawning, lolls the vast blood-dripping tongue.
They mark my coming, and the half-chewed morsel
Falls to the howling wolf—and now they fly.”—*Act V., Scene 1.*

II. II. Wilson's Translation.

The belief in the horrible practices of the Aghoree priesthood is thus proved to have existed at a very remote period, and doubtless refers to those more ancient and revolting rites which belonged to the aboriginal superstitions of India antecedent to the Aryan-Hindoo invasion and conquest of the country. It might be supposed that any such indecent, flagrant, and disgusting customs as are now practised by the Aghorees might be summarily suppressed under the provisions of the new Penal Code of India.



AGHOREE.
HINDOO MENDICANT.
BENARES.

DUNDEES.

(95)

DUNDEES, one of the sects of Hindoo religious devotees, are to be found in all places held sacred by Hindoos, especially in the city of Benares. They have no occupation, but pass their days in devotional exercises, and subsist on food voluntarily supplied to them by Brahmins.

The Benares Dundees are not generally migratory; the Dundees of other parts of the country wander about from place to place. They profess the Hindoo religion, and only worship the Supreme Being by meditation and prayer. They are generally of a mild disposition and irreproachable character. They abstain from animal food, subsisting chiefly on grain and vegetables, and generally live long. They are bound always to carry a staff in their hands, and are recruited from the Brahmin and Chuttree castes.



DUNDEE.
HINDOO DEVOTEE.
BENARES.

B H U R.

(96)

AN aboriginal race of Hindostan, called also Rajbhur, Bhurat, and Bhurpatwa. Their original seat is traditionally stated to have been the whole country from Goruckpoor to Bndlekund, and a tract in Benares is from them called Bburdoi, corruptly Bhadoi. Many of the old forts, and other constructions in the Benares and adjoining districts, are ascribed to them.

They are further described under No. 84. Here it will suffice to say that they are employed in the lowest vocations, and especially as swincherds. They are reported to be acquainted with the places where treasure is or has been hidden.



BHUR.
ABORIGINAL TRIBE.
BENARES DISTRICT.

(96)

MIRZAPORE HILLMAN.

(97)

THE inhabitants of the Mirzapore Hills, which form portion of the north-eastern extremity of the great Vindhya range, and overspread the whole southern part of the Mirzapore District, are supposed to be aboriginal, and connected with the Southal, Cole, and other similar races. They profess, rather than practise, the Hindoo religion, and while they worship Hindoo gods, address their devotions more especially to their titular goddess of the forest. They live principally on grain and vegetables, as well as on game; or on fish, which they obtain by the proceeds of the sale of firewood in the plains. They are of a mild and inoffensive disposition, of fair character, and attain an average longevity.



MIRZAPORE HILLMAN.
SUPPOSED ABORIGINAL.
MIRZAPORE.

(97)

SHAH ABDOOLLAH SUBZPOSH.

(98)

IS of the Syud sect. The Syuds, who claim descent from the Mahomedan prophet, are respectable Mahomedans, most generally of the Soonnee sect, and are to be found everywhere in India. One of their chief occupations is the care of the Mahomedan shrines; but they are soldiers also, and serve in the native and irregular armies of India, as professors of law and medicine, as farmers, and occasionally as merchants and bankers. Many of the noblest Mahomedan families of India are Syuds.. The poorer gain a livelihood by the instruction of children, the sale of charms or "taweezes," and the contributions of their Moreeds or disciples, who belong generally to other Mahomedan castes. The wealthier are landholders. Their habits are settled; they are proud of their descent from Mahomed, and are generally bigoted and fanatic. Their diet is grain and vegetables of all kinds, beef, sheep and goat mutton, poultry of most kinds, the turkey being excepted, fish, and wild fowl. They attain the length of life usual in India. Shah Abdoollah is the head of a family which came from Medina in Arabia to India during the reign of Secunder Lodi, Emperor of Delhi, and have resided in the district of Goruckpore for several centuries. The title Subzposh (subz, green, and posh, dress) taken from the dress, is the distinctive mark of nobility, and is peculiar to all Syuds who are employed as priests, other classes wearing a green turban only. Shah Abdoollah is five feet six inches in height, of a dark complexion, with dark eyes.

Of the four sects or divisions of Mahomedans, the Syuds are esteemed the highest in rank; and owing to their admitted claim of descent from Ali, the son-in-law of Mahomed, and his daughter Fatima, are held in peculiar reverence. The Syuds are divided into two classes: the first, denominated "Syud Hassanee," are descended from Ali and Fatima; the second, termed "Syud Allawee," from Ali and his other wives. The origin of the term Syud or Syed, which signifies prince or noble, arose, according to a tradition quoted in the "Qanoon-i-Islam," from the following circumstance:—

“On a particular day, as his holiness Mahomed Moostuffa was sitting in company with his son-in-law Ali, and his daughter Fatima, together with his grandsons Hassan and Hoosein, the angel Gabriel descended from heaven with the divine revelation, and holding a blanket or sheet, or rather an abba or cloak, as a curtain of honour, on the heads of the holy ‘Punjutum,’ or five, as they are called, exclaimed, ‘O Muhmmud! the Almighty showers down upon thee the abundance of his rich blessing; and declares that ye who are present in the shade of this canopy, as well as the offspring of the four sitting with thee, and who believe in thee, shall henceforth be Syeds.’”

The term Syed was therefore confined to the descendants of Ali, while other direct descendants from Mahomed remained in their original rank of Sheikh.

The claim of descent from Mahomed has not prevented the Syuds from espousing opposite creeds in Mahomedanism, and some are Sheeahs; but the majority are Soomees of the orthodox faith, who hold the so-called heretics in much abhorrence. Indeed, the dislike and even hatred of each other is common to both, and not unfrequently gives rise to disturbances, particularly at the festival of the Mohurrum, when the Sheeahs consider it meritorious, during the religious services of that festival, to curse their adversaries in a bitterly fanatical spirit. Among the Soomees much license and buffoonery is practised at the Mohurrum, while among the Syuds, both Soomees and Sheeahs, it is a period of grief and lamentation.

As far as possible Syuds marry among themselves; but daughters of poor Syuds are sometimes obtained under an ample consideration of dower, for the sons of respectable Sheikhs. It is by no means so common, even if it occurs at all, that young male Syuds marry into Sheikh families. Among the Syuds there are peculiar ceremonies, differing from those of the Sheikhs, at religious festivals, both public and domestic; and Syuds may be considered, perhaps, greater ritualists, and, if possible, more bigoted religionists than the Sheikhs. Any description, however, of these ceremonies, and their details, would be foreign to the present purpose, and are therefore omitted. The general reader may, however, consult with advantage Mrs. Meer Hassan Ali's narrative of her residence at Lukhnow with her husband, her descriptions being very faithful and entertaining. Her husband, Meer Hassan Ali, appears to have been a Sheeah. Widows of Syuds of the poorer classes not unfrequently become Fakirs, put on a turban and green grave clothes, and make vows of devotion to the poor, supporting themselves by alms, which they share with sick and needy persons. In other cases they settle themselves on lonely roads, and minister to passing travellers, and many of such women receive almost saintly reverence from the people.



SHAH ABDULLAH SUBZPOSH.
MAHOMEDAN LANDHOLDER.
GORUCKPOOR.

K O E R E E S.

(99)

KOEREE is the name given in Behar and the North-Western Provinces to a Hindoo caste, which, under different denominations in different provinces (Moorao, Cachick, &c.), is to be found all over India. The Koerees apply themselves chiefly to garden cultivation, in particular to that of the poppy, which they pursue with eminent success throughout Behar and in Goruckpoor. They are Hindoos of settled habits, worshipping chiefly Ram-Krishna, Mahadeo, and Debee; and sacrificing animals, with offerings of flowers and leaves, to their several deities.

The Koerees are pacific and industrious, and live on grain and vegetables of all kinds. They attain an average age.



KOEREES.

LOW CASTE TRIBE, POSSIBLY ABORIGINAL.

GORUCKPOOR.

(99)

RAM PERSAD—MUHAJUN.

(100.)

BBROWN eyes, complexion rather dark, black hair, light blue satin dress, edged with gold embroidery from Delhi, rich Cashmere shawl, yellow turban; height five feet eight inches.

Ram Persad is a Bukal and an Ugurwallah by caste, and a Muhajun or banker by profession. He is the richest native in Allahabad, and being an Ugurwallah, would not object to intermarry with the Suragee caste, which class are greatly disliked by all other Hindoos, on account of their worshipping an obscene image carried about on certain occasions (when permitted to do so). The Ugurwallahs are Hindoos, and are worshippers of Vishnu in his incarnation of Krishna. They are not migratory, and bear a good character for honesty. They eat no flesh of any kind, nor drink either spirits or wine; but live principally on milk, butter-milk, sweetmeats, pulse, wheaten and barley bread, rice, and vegetables, cooked in many savoury dishes.

The Ugurwallah Muhajuns are a respectable but self complacent class of men, imbued with that pride of wealth, which is often found to exist amongst people of the same profession in other countries of the world. They are famous in India for the correctness and universality of their exchange and bill transactions, and for their industry as merchants of money. Many of the class are men of enormous wealth, and their agencies extend all over India. In loan transactions they have the reputation of being usurious, and of being also hard and exacting creditors; they seldom grant private loans except upon deposits of jewels or gold, or upon mortgage of landed property, and are remarkably strict and precise in all their transactions. The caste is said to hold together like Quakers, and to assist members who are in difficulties. They do not readily join with other professional bankers in public loans, preferring to act independently and upon their own established principles, which the discipline of the caste does not allow to be infringed. They recognise and support the authority of Deans of Guild, according to the most ancient Hindoo principles, and their disputes are almost invariably referred to Panchayets, or arbitrations among themselves, in preference to resorting to courts of justice.



RAM PERSAD.
HINDOO TRADESMAN.
ALLAHABAD.

(100)

USHRUF ALI KHAN—PATHAN.

(101)

LIGHT brown eyes, black hair, very sallow complexion, dressed in a rich blue satin coat, with silver spangles, blue Cashmere shawl, brown turban, and yellow Paejamahs; height five feet nine inches.

The Pathans are Mussulmans of the Shiah sect, and come from Afghanistan; but the family of Ushruf Ali Khan has resided in Allahabad for upwards of a century: they consume the ordinary food used by Mussulmans, but are particularly fond of two dishes which other Mussulmans hardly ever eat, they are called Kuree and Koolma; the first is composed of butter-milk, meat, and "basun" (or the flour of ground gram) mixed together, and boiled; the second consists of meat, mixed with spices enclosed in the clean gut of a sheep or goat like a sausage, and left in the sun till quite hard and dry; this is sent to their friends as a present in the cold weather.

The Pathans are a proud race, and rarely follow other than military employment. The ranks of the irregular cavalry of India are largely recruited from them. — *Vide Article upon Pathans of Bareilly.*



USHRUF ALI KHAN.
SHIAH MAHOMEDAN, OF AFGHAN DESCENT.
ALLAHABAD.

BOONDELAHS.

BOONDELAHS are the principal inhabitants of Bundelcund, or rather Boondelacund; and were originally a tribe of warlike Rajpoot adventurers from Goharbhuni, whose chief, Dewada Bir, was the founder of the great Boondelah dynasty; their capital, Ooreha, now the principal town of a small district, was founded in 1587 by Pretaub, the tenth in descent from Dewada. Although defeated by Shahjehan, they nevertheless eventually expelled the Mahomedan invaders, and resumed possession of their territories; which, however, they were henceforth content to hold under a dubious obligation of fealty to the Mahomedan Government. Their obedience was, at a much later date, transferred to the Peshwa, and their territory eventually ceded by him to the British Government. The descendants of the Boondelaha proper are still in all known cases members of families of some importance, and are generally chieftains. They are allowed to be a brave and warlike race, and there is something haughty and independent about them to the present day. They are deeply attached to the soil they inherit, which, however, they never themselves cultivate.—*As. Soc.*, vol. i.

Durecahon, the subject of photograph 102, has a very dark complexion and dark eyes, his height about five feet, and he is a strongly built man. His dress consists of a padded green cotton coat and white trousers; he carries on his shoulder an arched framework of bamboo, covered with tinsel embroidery, surmounted by two red flags; at each end of the bamboo, a basket enclosing an earthen jar full of holy Ganges water is suspended, and the framework is neatly fringed with various colours. He is evidently upon a pilgrimage, and having visited Benares, or some holy city on the Ganges, is now carrying jars of water which he has vowed to pour over a sacred image, not improbably that at Rameshwar or Ramisseram, in the south of India, to which shrine many Boondelaha annually resort in pursuance of vows. Generally speaking, the inhabitants of Bondelacund are a rude unmannerly people, not possessing the natural courtesy of other races of India, indeed "as boorish as a Boondelaha" is a common proverb. They are also comparatively little educated; and their

exclusive character, and dislike of Mahomedans, prevented the extension of Mahomedan civilization among them. The habitual lawlessness of the chieftains is, however, now restrained, and there is no doubt that education will follow among the people at large, under the influence of the local British administration.

Durecahon is a Hindoo cultivator, of low caste; he will eat anything except cow's flesh.



DUREEHON.

HINDOO FROM BUNDELCUND.

ALLAHABAD.

(102)

BAIRAGI.

TUN SOOKH DOSS—103—is a Bairagi or Hindoo religious mendicant. Has dark eyes, and white hair, wears a cloth about his loins, and a basket cap on his head. He is a resident of Fyzabad in Oude, and has been dragged from thence to the Mela-Magh Fair at Allahabad.

He is one of the class sometimes, but improperly, called Fakir, who live by charity, is forty-two years of age, and was born with his legs behind his back, as shewn in the photograph. He will not eat animal food, but is not very particular about the other observances of his religion.

Bairagis (Hindoo) and Fakirs (Mahomedan), religious mendicants, abound in the vicinity of Fyzabad, where some eleemosynary institutions, generally managed by some one or more of the order, are maintained by the wealthier landholders for their support. One large establishment near the city of Awadh has a revenue of more than 50,000 rupees. It was instituted by Shooja-ood-dowla, himself a Mussulman, for the exclusive use and behoof of Hindoo religious mendicants (bairagis). No Mussulman is allowed to enter its walls, and the revenues are absorbed by about 500 resident and itinerant bairagis, who under the authority of their malik or abbot, manage the estates themselves, taking a moderate rent, which is never augmented.—*Butter, Topog. of Oude*, p. 163.



TUN SOOKH DOSS BAIRAGI.
HINDOO RELIGIOUS MENDICANT.
ALLAHABAD.

ZAHORE BEGUM.

(104)

ZAHORE BEGUM is a Cashmere Mussulmani, and follows the profession of a courtezan. As may be supposed, her character is not very respectable. She belongs to the Soonee sect of Mussulmans.

She has a very fair complexion, black hair and eyes: she wears a black silk dress and yellow shawl, diamond and emerald ornaments over the forehead and round the neck; a diamond ring on her left thumb, cloth shoes, embroidered with gold and set with precious stones, and her silver anklets have small bells attached to them.



ZAHORE BEGUM.

MAHOMEDAN.

ALLAHABAD.

(104)

DEENA AND HIS NEPHEW HOOSEINEE— SNAKE CHARMERS.

(104A)

DEENA has brown eyes, and is dressed in white, with red blankets: both he and Hooseinee reside at Benares.

Their occupation is exhibiting harmless snakes, and catching or charming venomous ones. Their tribe is migratory; going from place to place during the cold and hot months of the year, and remaining in one spot during the rainy season. They are Mussulmans of the Soonce sect, and have a great veneration for the memory of a deceased Fakir or saint called Madar Shah, who is buried at Mukunpore, in the Cawnpore district; they believe that the three most sacred places on earth, are Mecca, Medina, and Mukunpore, and the three objects of worship are—Moulah, namely the Almighty, Mahomed, and Madar Shah.

They are considered great liars by the rest of the natives; and are not allowed to associate or intermarry with other Mahomedan sects, who hold them in disrepute, as well on account of their profession, as on account of the heathen ceremonies with which their occupation is connected, many of which belong to the ancient aboriginal snake worship of India.

Diet, the same as every Mussulman.

Interesting anecdotes of the astounding feats of these snake charmers will be found in almost every narrative of travels in India.



DEENA AND NEPHEW HOSEINEE.
SNAKE CHARMERS:
SOONEE MAHOMEDANS.
ALLAHABAD.
(104 A)

KESARAH—NUTNI.

(105)

BLACK hair and eyes, complexion rather dark, black dress, with figured boddice over the bosom, coral necklace, and head-dress of silver beads with a knot on the top made of cowries, a white scarf over the head and shoulders. Age seventeen years ; height five feet six inches.

Kesarah belongs to the Hindoo caste called Nut, corresponding to the gipsies in Europe.

Nuts are Hindoos of a very low caste, they will eat everything except garlic.

Kesarah gains her livelihood by going about and dancing in the streets.

Nuts are professional acrobats as well as workers in iron and brass, and many of their performances are remarkable for daring and agility unsurpassed in Europe. Among the Nuts, dacoity (gang robbery with violence) has been practised to a great extent, and as an hereditary occupation. As the tribe never possesses local habitations and is migratory, living wholly in tents throughout the year, members of it were not only enabled to select wealthy persons for attack, but to carry out their plans from great distances. Thus robberies by Nut Dacoits were difficult to trace ; but under the system of detective police, and the operations of the department for suppression of dacoity, the mystery which was attached to them has ceased to exist ; most of the celebrated Nut leaders have been apprehended ; and, as with other tribes formerly practising crime as a profession, the Nuts are carefully watched and their normal depredations prevented.

Nut women, or Nutnèes, are supposed to possess the secrets of love philtres and potions. They are consulted by women as to lucky and unlucky days, the ailments of children and their supposed affection by witchcraft or the evil eye. They also make patchwork quilts very cleverly, which they sell. Some of them embroider saddle cloths, and make up boddices for females. Some of the girls have sweet voices and are trained as singers, but they do not dance like the ordinary professional dancers, or Bayaderes, of India ; and when they sing they are invariably seated.

Although professedly Hindoos, the Nuts have peculiar ceremonies of their own, which mark them as one of the aboriginal races of India, and they have never been allowed by real Hindoos to belong to any of the recognised divisions of Hindooism.



KESARAH NUTNI.
LOW CASTE HINDOO.
ALLAHABAD.

SOOK NARAIN—PUNDIT, BRAHMIN.

(105 A)

BROWN eyes, white hair, rather fair complexion, dressed in white clothes and turban, with red shawl, string of beads round his neck; height five feet six inches.

Sook Narain belongs to the class of Brahmins called Misser, who are found almost all over India. Sook Narain is a high priest, and performs religious ceremonies for those who require his services.

He is a Baishmoo, namely, an especial worshipper of that god, and a Bhugut, or one that never touches animal food. He lives on the offerings made to him by the worshippers who attend his ministrations.

His diet is the usual one prescribed for strict Hindoos.



SOOK NARAIN PUNDIT.
HINDOO: MISSER BRAHMIN.,
ALLAHABAD.

(105 A)

BISHNOI.

THE Bishnoi is a caste common in the Moradabad district and in other parts of the North-Western provinces. Its members combine, says Wilson, Hindoo and Mahomedan tenets and practices, and often call themselves Sheikhs. They are a quiet, industrious people, and are chiefly employed in carpentry, being expert at making wheels for common native carts, a trade peculiar to this part of India. Khate Bishnoi—106—the man photographed, is a Hindoo. His height is five feet seven and a half inches, and he is sixty-three years of age. He holds a hookah in his hand; his clothes are of a red, black, and white pattern, and his tunic is padded with cotton.



KHATE BISHNOI.
HINDOO MECHANIC.
MORADABAD.

(106)

MIRASSEES.

(107)

MIRASSEES, or minstrels, are not a reputable class of people, and are generally employed by dancing girls to play to them, when engaged to dance or sing at nautches. They attend festivals also, and play their instruments at marriages and births. They are common in the district of Moradabad. They wear bright-coloured clothes trimmed with lace, and tinselled skull caps. They swarm at Rampoor and in all native states, and the ex-king of Oude kept them in large numbers to attend his dances. After the rebellion, all the Mirassees of the court of Lucknow went over to the Nawab of Rampoor.

The principal native musical instruments are the surinda, or violin; the choutura, or guitar; tuphla, or drum; and the sunod. The last is the leading instrument, and is sounded with a plectum, like other native guitars. The surinda plays in unison with it, while the choutura forms a kind of bass accompaniment. The mens' voices occasionally chime in with the air, and again leave room for some *ad libitum* movements of the chief performer, who then exerts all his energy in rapid, impassioned execution, wagging his head with every intonation, until his enraptured audience applaud him with the flattering "wah wah, sha-bash, sha-bash!" The dexterity displayed in these passages is often very extraordinary, and their effect is by no means unpleasing.

None of the stringed instruments in use among the natives have either the power of the violin or the mellowness of the guitar; they rather resemble in sound the hurdy-gurdy and the mandoline. The surinda, however, which has catgut strings, and is played with a bow like a violin, has a sweet mellow tone, which nearly resembles that of the human voice, and forms a pleasing accompaniment to singers. In skilful hands these instruments are capable of much expression: and the soft, melancholy cadence of Hindoostanee music accords very agreeably with the languid influence of an Oriental climate. To those desirous of acquaintance with the science of Hindoo music, the Essays of Sir William Jones will be found interesting and instructive.



MIRASSEES.
MAHOMEDAN. MINSTRELS.
MORADABAD.

(107)

BOOKSA OR BOKSA.—HINDOO.

(108)

THIS tribe, who closely resemble the Tharoos (see No. 117), live entirely in the Terai forest; they are a quiet, shy race, keeping very much to themselves. In the rebellion, they showed themselves much attached to the British Government.

The members of the tribe are of short stature and very spare in habit; in both respects exceeding the ordinary Hindoo peasant of the district, from whom, however, they do not differ much in general build or complexion. Their eyes are small, the opening of the eyelids being narrow, linear, and horizontal; the face is very broad across the cheek-bones, and the nose is depressed, thus increasing the apparent flatness of the face; the jaw is prognathous, and the lower lip thick; the moustache and beard being usually very scanty. Some of these peculiarities are much more marked in certain individuals than in others; but most of them are noticeable in almost every man's face, and it seems certain that a Boksa will at once recognize another to belong to his tribe, even if he never saw him before. The fact of the Boksas having features with so many points of resemblance to the Turanian type so well marked, has been commented on by all previous observers.

The features of the women who allow an opportunity of seeing them closely, are comely enough; and of the same general character as those of the men.

The dress of the men is the same as that of the ordinary native of the North-West Provinces; but, except in one or two cases, none of them wear turbans over the thin cotton cap which generally covers the head. The little boys run about naked, or nearly so; the girls wear a scanty rag. The women's dress consists of a petticoat, generally blue or of an orange-red, with a dirty white or orange-red cloth (chaddar) passed over the breast and head, falling over the right arm.

The clear and connected accounts of Elliot and Batten state, that the traditions of the Boksas make them out to be Powar Rajpoots, descended from Oodya Jeet (or his relative Jey Deo) and his followers, who, in the twelfth century, left his territory in Rajpootana on account of family quarrels, and came, either immediately or directly, to settle in their present location.

The only assertions in which most of these Boksas agreed were two—that

they are of Rajpoot origin (although they confess that the Rajpoots of the plains hold them impure, on account of their less cleanly habits), and that they had come from the Deccan. But even in this they were not unanimous. When they attempted details, their statements were more varied than satisfactory.

Boksas only intermarry with their own tribe; but there appears to be no restriction within its limits. Their religious profession is Hindoo, to which they conform in an ignorant, unmeaning manner; and the usual rites of that faith are performed on the occasion of births, marriages, and deaths. Marriage, as among the Hindoos, takes place at eight to ten years. In small matters also the Boksas adhere to Hindoo customs. Thus, they do not wear their shoes (when they have any to wear) during cooking, and they kill animals to be used as food by a blow or cut on the back of the neck, not by the throat-cutting "halalkarna" of the Mussulmans.

A considerable proportion of the tribe follow Nanak Matha—that is, have adopted the Gooroo of the Sikhs as their own—and are called Sikhs by their brethren. In some villages they form the majority of the inhabitants.

Among so rude a people as the Boksas, it would be vain to look for any elaborate religious tenets either held or understood by such a sect as these Sikhs; and accordingly their own distinctive mark is the avoidance of spirituous liquor, opium, and charras, which the Boksas in general use freely. The Sikhs will not even smell spirits voluntarily. Tobacco is, however, lawful among these followers of Nanak.

Boksas generally are much addicted to tobacco, which, when they have no hookah by them, they smoke in a twisted-up leaf: and they took kindly to Cavendish, which, however, they found very strong after the light unfermented tobacco they use. All the men who do not follow Nanak, and many of the women, indulge in spirits; but rarely carry the practice, against which their priests in vain warn them, to the extent of intoxication.

The Boksas bear an excellent moral character. For at least three years not one of the tribe had been a party to a suit, either civil or criminal, in the courts of the districts which they inhabit. Any disputes which may occur among them, are generally settled by the head man of their own, or of an adjoining, village.

Their indolence and ignorance are on a par with their inoffensiveness. They have a strong objection to all labour which is not absolutely essential to provide means for subsistence. Near some of their villages immense quantities of manure, of which they well knew the value, were lying unused, the trouble of taking it to their fields being too great for them; and they gave as a reason for not collecting *kino* in the forest, that it would be a great deal of trouble.

They are excessively greedy after animal food, and their only amusement seems the pursuit of game, terrestrial and aquatic. They say themselves that

without wild pigs a Boksa would die. Notwithstanding, they are so fond of flesh, they keep no goats or sheep, and in only one instance did it occur that a few fowls were kept. They mostly live on grain, and on wild herbs cooked with oil. The scanty cultivation—in one case only fifty acres to a village of one hundred souls—tends, however, to limit the supply of grain; while the Disarming Act, adopted after the mutiny of 1857, has deprived the Boksas of the means of killing game. Hence they are greatly dependent on a sort of yam or tuber called githi, which is found in abundance in the forests where they chiefly reside. These are cut into slices and soaked, then cooked over a slow fire.

They are undoubtedly restless and nomadic in their habits, and migrate from village to village, but evince unconquerable adhesiveness to their native swamps and jungles. Boksas rarely, if ever, emigrate from the forest belt (Terai), and a tradition exists among them that no Boksa had ever gone abroad for service.

Agriculture, which is almost their only regular employment, is of the rudest and most primitive kind. They do not even cultivate the tobacco plant, to which, as above noted, they are so partial; but leave this occupation to persons called Sanis, who enter the jungle for a few months only, specially for the tobacco-crop.

Few of the Boksas cut bamboo or timber for export, and still fewer collect drugs and gums, which are largely produced and gathered in the forest. Their most interesting avocation is gold-washing, the average sum gained by which is stated at about threepence a day for a gang of three or four people; and one village of a hundred persons was said to earn from one to two hundred rupees (£10 to £20) annually from gold-washing. Of the process adopted, an interesting account will be found in a paper relative to the Boksas, by Dr. J. L. Stewart, of the Indian Army Medical Department, which was contributed to the *Journal of the Asiatic Society of Bengal* for the year 1865, and from which the above details have mostly been drawn.

The age of the man photographed is eighteen years, and he is of average stature. He is represented carrying a bundle of grass on his head, and a Koorpa, or sickle for cutting grass, in front of his chest. He is dressed in a red and white pattern chintz.



BOOKSA.

PROBABLY ABORIGINAL.

MORADABAD.

(108)

BHÂT.—MUSSULMAN.

(109)

BHÂTS, as has been already observed under head of No. 91, are to be met with throughout India, especially in the North-West and Western provinces. They are importunate beggars, and, like such people elsewhere, are for the most part an idle, worthless set; subsisting upon doles at festivals and the general charity of the rich. There are not many of them in the Moradabad district. The specimen photographed comes from Umroha, a town in Moradabad full of old and decayed Mahomedan families. The occupation of the Bhât shown in this photograph is the narration of family traditions and legends, and remarkable historical and other local events, many of which are very curious and interesting. The Bhâts may be considered as much the hereditary depositaries and professors of this knowledge as the ancient Bards were in Britain. The offices of both correspond exactly. The Bhât is well paid and fed for his work. Umroha was a town which, like many other places where Mahomedans preponderate, behaved infamously in the rebellion.

The height of the individual represented is five feet five inches; his age, forty-eight years; colour of eyes, grey; and his beard is dyed bright red. He wears a puce-coloured cotton-velvet dress bound with green; with a mala, or long necklace of beads, round his neck.



BHAT.
WANDERING MINSTREL. MAHOMEDAN.
MORADABAD.

NUTS.

NUTS, or Nâths, called in Western India Nutwa, correspond to the European gipsy tribes, and, like them, have no settled home. They are arrant thieves, and their principal occupations are conjuring, dancing, and tricks of legerdemain. The men are very active and clever as acrobats. The women attend their performances, and sing and play on small native drums or tamborines. They also affect knowledge of the science of palmistry, and prepare and sell love philtres and other charms. The Nâths do not mix with or intermarry with other tribes. They live for the most part in tents made of black blanket stuff, and move from village to village through all parts of the country. Some of the men are skilful blacksmiths, and the women make patchwork quilts, frequently very ingenious in pattern and neatly sewn. Some of the boldest dacoits in India have been found among the Nâths, and there are families among them which have practised dacoity and gang robbery for generations, while their constant movements and unsettled habits have made them difficult to trace. It is difficult to say whether Nâths are Hindoos or Mahomedans, as they have indifferently Hindoo and Mahomedan names, and practise the observances of both religions, intermixed with strange ceremonies of their own at marriages and other festivals, which are kept secret among them. They are a very marked race, and are generally distrusted wherever they go. Their ornaments of silver are peculiar, and their whole appearance picturesque. Gwal Nut—110—the gipsy woman represented, is five feet three and a half inches in height; her age, thirty-one years; colour of her eyes dark brown; clothes bright red; ornaments solid silver.



GWAL NUT.
HINDOO: NUT TRIBE.
MORADABAD.

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

