

NOTES

RELATIVE TO THE

POPULATION OF SIND;

AND THE CUSTOMS, LANGUAGE, AND LITERATURE OF  
THE PEOPLE; &c. &c.

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## POPULATION OF SIND, &c.

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THE Musulman portion of the population of Sind may be divided into two great bodies,—

I.—The Sindee proper.

II.—The naturalised part of the community, viz. the Syuds, Afghans, Beloochees, Africans, Memons, and Khwajas.

The Sindee may be considered as the descendant of the original Hindoo population, converted to Islamism during the reign of the Beni Umayyeh Khaliphs.

The Native annals distinctly mention that Mahomed bin Kasim, the Arab General, found a large and flourishing kingdom in Sind, guarded by a well appointed and efficient army. From the same sources we gather that during the age of ignorance (*i. e.* the time which elapsed between the rise of Christianity and Islamism) emigration had taken place on a large scale from Arabia to Sind; and as, besides other evidence, we may remark that the traditions of Kurdistan, Persia, and Afghanistan all agree in asserting that they were either colonised or conquered by wandering tribes from the great peninsula, there is no reason why Sind may not at a remote age have been overrun by wanderers from Arabia.

The province was easily conquered by the Moslem invaders, and was by them entrusted to a family of Sind converts, whose descendants are still settled in the country. After a long series of invasions by all the hill people from the north and east, it fell into the hands of the Talpoor race of Beloochees, who governed it for about sixty years.

The Sindee is taller and more robust than the Native of India. He is of dark complexion, and tolerably strong and muscular; but idle, apathetic, notoriously cowardly and dishonorable, addicted to intoxication, unclean in his person, and immoral in the extreme. His character has been debased by constant collision with the more hardy and valorous hill tribes, who have always treated him as a serf; and by his perpetual dependency upon Hindoo Shroffs and Banyans, who have robbed him, and impoverished him to the utmost. The Native histories praise him for his skill in tracking footsteps, and divining by means of

sheep's bones (Phanniya-jo-ilm); his chief occupations, at present, are cultivation, fishing, and hunting. There are few learned men amongst the Sindees, their great Akhunds (or instructors) being at present four in number, viz. Miyan Mahomed of Mathara, Miyan Mahomed of Sehwan, Miyan Ibrahim near Omerkote, and Ali Mahomed of Tatta. They generally instruct gratis, and the course of study lasts from fifteen to twenty years. The student begins with Arabic grammar and syntax; then proceeds to Mankit (logic), and reads from two to five elementary works; next to Ma-ani-bayan (or rhetoric), and reads from one to three books in it. The pupils are then considered sufficiently learned to study the Koran, with its different Tapsir (or commentaries). The Hadees, or traditional sayings of the Prophet, and other branches of education, viz. theology, astrology, magic, alchemy, mathematics, geomancy, &c. &c. are occasionally studied. Females of the highest rank are taught to read (though not to understand) the Koran, and are instructed in the different religious works translated into the Sindee tongue; but they are not allowed to write, for the reason prevalent throughout the Moslem world.

The religion of the Sindee is almost universally the Hanifee form of Islamism; a few of them belong to the Sheea sect, but the latter is too inconsiderable in number to be very troublesome. The Kulhora family did much harm to the country, by encouraging the emigration of Syuds, Moollas, and a host of religious locusts, who did little more than take from the people all they could, and flocked in from Bokhara, Shiraz, Hindoostan, and other directions. As many of the Talpoors were Sheeas, their protegés were of the same faith, but the tenets of Tashayu suffered considerably, as usual, by coming into collision with those of the Sunees.

There are many large clans or families of Sindees; the chief are:—

		Bhíríyo.	Bhalái.
	A	Bahman.	Bahban.
Arísar.		Bhambro.	Bararo.
Abra-Dáoch.		Badí-poto.	Bákro.
Agim.		Baghdo.	Bhojo.
Amro.		Burbulí.	Bakhiyár.
Ahmedání.		Bádal.	Burdi.
Agár.		Bhand.	Boro.
Achhro.		Bákur.	Burdár.
Akro.		Bhopatání.	Behan.
Abro.		Bútro.	Báran.
		Bhugíyo.	Bambho.
	B	Rinto.	Bhánái.
Bukíro.		Bhatí.	Berand.

Bodhí.	Deto.	Jagsí.
Bhopát.	Depar.	Iuneio.
Bahár.	Dáochh.	
Báu.	Dínejo.	J
	Dagar.	Jahejo.
	Dall.	Júno.
	Dambhar.	Jhabro.
		Jhangasujál.
Chahán.		
Chániyo.		
Chhoretho.	G	
Chhedíyo.	Gaphelo.	K
Chaghdo.	Gahlo.	Kokáryo.
Chanbán.	Gaddo.	Kangár.
Chandveno.	Giddar.	Káchhelo.
Chhutto.	Gayan.	Khalifor.
Cháran.	Garye.	Khákí-hálo.
Chhortiyo.	Gel.	Kháher.
Channo.	Guggo.	Kábo.
	Gand Saghar.	Kishmishí.
	Gídar.	Kiyan.
	Garmo.	Kán.
Dero.	Gungo.	Khachur.
Dáyo.	Gaicho.	Kháro.
Dhokí.	Gagan.	Kháyar.
Dapher (or Shikári).	Ghanno.	Karkulí.
Dudh.		Kánro.
Dúdo.		Kodar.
Dád-poto.	H	Khuskh.
Dars.	Hále-poto.	Kanánd.
Dado.	Háliyo.	Kas.
Dáraz.	Hinorjo.	Kátíyar.
Dhagar.	Hamátí.	Káuth.
Dachar.	Helayo.	Karyo.
Dador.	Halleyo.	Kakar.
Damkí.	Hákit.	Kirijo.
Dadhar.	Hamírako.	Kébo.
Dáro.	Hálo.	Kébar.
Dháro.		Khohar.
Dákho.		Kátíyán.
Dakak.	I	Kándro.
Dublo.	Isanpoto.	Kubbar.
Dunyo.	Iakujo.	Kabharo.
Dhággar.	Iakro.	
Daherí.	Iebar.	
Dúákar.	Iagiyo.	
	Imát.	

		Máchhí.	Rajiro.
I.		Mangrujo.	Ráno.
Ládo.		Mangnijo.	Rúnjho.
Labhán.		Máhiyun.	Ráthor.
Logo.		Mindhro.	Rangí.
Lageto.		Mahesar.	Rajsí.
Lako.		Musó.	Rámdeh.
Lang.			Rániyo.
Lákhíyo.	N		
Lándar.		Númryo.	S
Lákho.		Notyár.	Sammo.*
Lodhiyo.		Nor.	Sumro.*
Lángáh.		Náhujo.	Sathio.
Lallang.		Natáni.	Sadh.
Laddí.		Naréjo.	Sodho.
Landri.		Náich.	Sánd.
		Nágno.	Súfi.
M			Saho.
Mahmat.	O		Shoro.
Mahi-poto.		Othár.	Shikári (or Dapher).
Mange-poto.			Sáho.
Memán.	P		Sudar.
Manahí.		Pahwar.	Sadehar.
Mangnáno.		Paran.	Sagho.
Mashaikh-poto.		Parbátíyo.	Sopár.
Mor.		Parrár.	Shaitáni.
Máliyo.		Paró.	Sangi.
Malár.		Patáfi.	Satpuryo.
Mehar.		Parosar.	Sakhéráni.
Multáni.		Parah.	Sáhar.
Mazdujo.		Pallí.	Sáhim.
Mirakhor.		Pahor.	Sehro.
Maehhor.		Pussújo.	Samejo.
Maharo.		Pússáyo.	Sipio.
Manáhí.		Parahar.	Sehto.
Mandhor.		Pallah.	Sorangi.
Mándar.			Sántíyo.
Mahmúd.	R		Siddik-poto.
Mocho.		Rajér.	Siyál.
Merí.		Ramzán-poto.	Shado.
Maháno.		Ráhu.	Sholáni.

\* The Sammo and Sumro formerly ruled the country, and are now labourers and cultivators.

Sátar.	Táro.	Varo-poto.
		Vidhriyo.
T	U	Vikaro.
Tihbo.	Utho.	Vaijáro.
Tájú.	Udhejo.	Vikyo.
Tájeyo.	Unnar.	
Teno.		W
Thaim.	V	Warso.
Tumyo.	Vighyámál.	Wangiyár.
Túno.	Vahíro.	

The Sindee dialect is a language perfectly distinct from any spoken in India. It is used, with many varieties, from the northern boundary of Kattywar as far north as Bhawulpoor, and extends from the hills to the west, to the Desert which separates Sind from the eastern portion of the Indian peninsula. These limits will agree with the Moslem accounts of the extent of empire belonging to the Rae or Hindoo rulers of Sind. Its grammatical structure is heterogeneous, the noun and its branches belonging to the Sanscrit, whereas the verb and adverb are formed, apparently, upon the Persian model. The dialect abounds in Arabic words, which, contrary to the usual rule in India and Central Asia, constitute the common, not the learned names of things, as Jabal, a hill; Basar, an onion (in Arabic, Basal); Abbo, a father; Thum, garlic (from the Arabic Fum); Shay, a thing; Kull, all; &c. Pure as well as corrupted Sanscrit words, perfectly unintelligible to unlearned Natives of the Indian peninsula, are perpetually occurring in Sind, as Saneer, sir; Kukkur, a cock; Jas, victory; Apar, endless; &c.

The only literature contained in it may be briefly described as religious and poetical, the former being translations of Arabic works on divinity, moral tales, &c., the latter being the popular traditions of the country, cast into rude and unartificial verse. In almost all cases the books have been composed by Sindee Muslims (as opposed to Beloochees, &c.), and are written in the Arabic character, called the Naskhi. These works are, generally speaking, difficult, and barely intelligible to the Hindoo Moonshes, Mehtas, and Kardars of Sind, and probably this may be the reason why they have hitherto been so little heard of by Europeans. The Hindoos, as will afterwards be explained, have a totally different alphabet, and their own works written in it. To conclude this part of the subject, the only branch of learning valued or cultivated by the Sindee is Arabic. It is not often that he attempts Persian, and the extraordinary difficulty he finds in mastering the most simple arithmetical operation has always rendered him useless as a writer or accountant.

The Sindees being all Moslems, no distinction of caste, properly

speaking, exists amongst them. The Korie (weaver), Dedh, and Chamar (workmen in leather), Chuhro, and Bale-Shahce (sweepers), and Dapher or Shikaree (huntsmen), however, as in all Musulman countries, are considered low and vile. They always marry into their own trades, and the two latter are not generally suffered to live inside the villages and towns.

Among the Dapher or Shikarees, a curious custom prevails: although Moslems, they eat carrion, live in the different Shikargahs, and are not allowed to enter a mosque. When, however, one of this class wishes to become a good Musulman, he lights four fires, and stands in the middle till sufficiently purified by the heat: the Kazeer then causes him to bathe, and put on fresh clothes, and finally teaches him the Kalmeh. He then enters into the Machhi class.

#### REMARKS ON THE CLASSES NATURALISED IN SIND.

The different classes naturalised in Sind are as follows:—

- |                  |               |
|------------------|---------------|
| 1st.—Syuds.      | 4th.—Slaves.  |
| 2nd.—Afghans.    | 5th.—Memons.  |
| 3rd.—Beloochees. | 6th.—Khwajas. |

*The Syuds.*—The four great families of Syuds settled in Sind are the Bokharee, Matharee, Shirazee, and Lekhirayee. They are all of the Sheea or Rafizee persuasion, and have been settled in the country for upwards of one hundred and fifty years. Some of them are learned men, and are much respected by the people. Under the Kulhora dynasty they became possessed of much property, but the Talpoors, although of the same religious persuasion, rather patronised literature and the arts than wasted their property upon priests.

*Afghans.*—The Afghans or Puthans are generally found about Hyderabad, and towards the north. Many of them have been settled in the country for some generations, and are possessed of landed property. In personal appearance, strength, and courage, they far surpass the common Sindee. Their nation has frequently attacked Sind, and invariably succeeded in the enterprise. The two most celebrated invasions in later times are, 1st, that under Sirdar Madad Khan Meerzaee about eighty years ago; and that of Shah Soojah, who, however, did not penetrate into the country much beyond Shikarpoor.

*Beloochees.*—The Beloochees are a mountain tribe, which inhabits the extensive tract of wild and barren country from the Hala Mountains eastward to the confines of Western Persia. When the Talpoor Ameers succeeded the Kulhora dynasty, numbers of their families and dependents settled in the country, and received the reward of their services in land and pensions. The tenure of their Jageers seems to be a rude form of the feudal system. Every chief of a clan was expected

to attend his superior in time of war, and it was a point of honour for each to bring as many vassals into the field as he could muster, though no fixed number was laid down. Another reason of the aggrandisement of the Belooch Zumindars was that the Talpoor Ameers, being mutually jealous and fearful of one another, each strove to attach a greater number of followers to himself, by gifts of land, and other grants.

In our old descriptions of Sind, as for instance those of Captain MacMurdo, &c., the Belooch is generally called a Sindee. The former, however, is a far superior being: he is fairer in complexion, more powerfully formed, of more hardy constitution, and, when intoxicated, sufficiently brave in battle.

He has his own ideas of honour, despises cowardice, and has no small share of national pride. At the same time, he is addicted to intoxication, debauched in his manners, slow in everything except the cunning of a savage, violent, and revengeful; his manners are rough in the extreme; his amusements are chiefly field sports and drinking, and his food is coarse and distasteful. The Beloochees of Sind, in religion, are Hanifee Moslems, though many of them towards Persia are Sheeas; and it was chiefly by seeing so many Tránis at their Court that many of the Talpoors were induced to desert the religion of their forefathers. Their dialect is very little known: it differs considerably from that of the Hill People, and, as far as I can discover, contains no literature, except the productions of their Bhats or bards. Very few Sindees understand it, and the Belooch always converses with the people of the plains in the Sindee tongue.

Another name for the Belooch race is Mirmichee. It is not a light or insulting expression (as Jat applied to a Sindee, or Kirar to a Hindoo), but occurs in their different songs and rhymes. So, for instance, in the old prophetic verses, supposed to allude to the conquest of Sind by the British, and said to have been uttered by the Samoee or Haftan to Jam Tumachee, it occurs thus:—"Káre Kabáre, Jhero lagando chepahar; *Mirmichi Máre*, sukh Wasandí Sindri." (Near the village of Karo Kabaro, a place between Omerkote and Shahdadpoor, a battle will take place during eighteen hours; the Mirmichee will be defeated, and Sind will enjoy happiness.) As a people, the Beloochees are unusually illiterate, and several of the Talpoor family were unable to read or write.

There is not, I believe, in all Sind a single learned Beloochee; even the Ameers contented themselves with a knowledge of Persian and Sindee, with writing books of poems composed for them, and sending to Persia for works which they never perused. As it was with Europeans during the middle ages, the Beloochee prefers the

pleasures of the chase to any other; thinks the training of a hawk a more enviable acquirement than reading or writing; and would rather be able to cut a sheep into two parts than be master of all the sciences ever studied in Bagdad or Bokhara.

The chief clans of Hill People settled in the plains are :—

	B	Gádhái.	Lohání.
Bágrání.		Gorchání.	Lakakar.
Bangulání.		Gabol.	
Bugtí (Bhoogtee).			M
Babur.		H	Mari (Murree).
Badrání.		Holání.	Mir-jat.
Bahrání.			Manikání.
Baharání.		J	Mandrání.
Badání.		Jakráni.	Magsí.
Budhání.		Jamáli.	Muzári.
Barphat.		Joyo.	
Bhúrgari.		Jat.	N
Buldí.		Jiskání.	Nizámání.
		Jalbání.	Notání.
	C	Jalálání.	Not-kání.
Chandiyo.		Jutoi.	Nahání.
Cholání.		Jádání.	Nodání.
Cháng.		Juráwár.	Nidámání.
Chhalgerí.			
Chángáni.		K	R
		Kapri.	Rind.
	D	Kalphár.	Rájer.
Dhonkái.		Karmití.	
Dedo.		Khoso.	S
Domkí (Doomkee).		Kaloi.	Sháhwaní.
			Sálámání.
	G	L	Sarkhání.
Gungáni.		Loghári.	
Gorphánd.		Lashári.	T
Gopáng.		Lúnd.	Tálpúr.
Giskorí.		Lajwání.	Thoro.

*Slaves.*—The slaves are generally domestic or household, not predial or rustic, as amongst the Hindoos of India. Formerly great numbers of Zanzibarees, Bombasees, and Hubshees (Abyssinians), &c. found their way into Sind by Muskat, and other parts of Arabia. They were generally imported and sold young, and fetched from Rs. 40 to Rs. 150; but the Abyssinians were worth sometimes as much as Rs. 400 or

Rs. 500, especially the females. All of them are celebrated for their thievish, drunken, and fighting propensities: under the Native rulers they were almost as troublesome as the Siddees of Kutch. They were treated as inmates of the family, and lived so comfortably that emancipation to them was rather an evil than a benefit. In some cases they rose to distinction, and, as confidential servants of the princes, exercised no small authority over their inferiors. Of this class was the Siddee Hosh Mahomed, the favourite attendant of Shere Mahomed. All this class became Hanifee Musulmans, and, generally speaking, married females of their own caste. The male Siddees of one family usually took to wife the female slaves belonging to it, and did not connect themselves with the property of another master. The children of slaves were of course slaves, and manumission appears to have been rarely practised, except for religious motives.

Occasionally a Sindee Moslem would marry a Siddyanee, and the half-caste offspring is called a Guddo. A Quadroon, or the offspring of such half-caste, and a Sindee father, is called a Kambrani.

*Memons.*—Many Memons are found settled in Sind, especially about Hyderabad, Sehwan, and Kurachee. They doubtless were originally Kutchee Hindoos, who became Moslems, and probably emigrated to Sind during the Kulhora rule. Their avocations are trade, agriculture, and breeding camels; their dress is that of the Sindee, and their faith that of Abu Hanifee. Some of them are very learned men, and they have done more than any other class to introduce the religious sciences into this country. I have noticed this class of people, as they have either abandoned or never adopted the heresy so common among their brethren in Bombay, viz. the system of depriving the females of their pecuniary rights in wills and inheritances. The Sind Memon always adheres to the word of the Koran; leaves one-fourth of his property to his wife, if he has no issue by her, and one-eighth should he have issue. His daughter, moreover, claims half the portion of property allowed to a son. No class of people in Sind is more highly spoken of than the Memon.

*Khwajas.*—There are but few Khwajas settled in this part of the world. Their own account of their origin, &c. is that they originally emigrated from Persia; and it is almost certain that they fled from their native country when the Ismaeliyeh heresy (to which they still cleave) was so severely treated by Halaku Khan. They differ from the Ismaeliyehs in one essential point, viz. whereas that people only believe in seven Imaums, the Khwajas continue the line up to the present day. They are therefore heterodox Sheeas, as they reject Abubekr, Omar, and Osman, and reverence Ali, Hasan, Hasein, Zainul Abidin, Mahomed-i-Bakr, and Imaum Giasari Sadik. The Khwajas, male and female, all

wear white, red, and coloured clothes, avoiding dark blue, the usual hue of the country. They have their own Mukhee in Kurachee, and never go to the Moslem Kazees to settle their religious differences. Under the Mukhee are a number of inferior officers, called Warees, and their probity (among their own caste) and strictness of life are highly spoken of. Their present Imaum, Agha Khan, now a pensioner of the British Government, has done much towards injuring these poor people, by his rapacity, and ill-judged extortion.

*Hindoos.*—The Hindoo portion of the community occupies in Sind the same social position that the Musulmans do in India. As in Arabia, Afghanistan, and other portions of Central Asia, the Hindoo of Sind is merely employed in trade, and in ministering to the religious wants of his fellow castemen. We therefore find among them none of the outcasts (as Purwarees, Mangs, Korees, Pasees, Chandalas, &c.) so numerous in their own country. It is very probable that few or none of the Hindoo families which existed in Sind at the time of the first Moslem inroad have survived the persecution to which they were subject; and it is most likely that by degrees they were either converted to Islamism, or emigrated to another land. The present race is almost entirely of Punjaabee origin, as their features, manners, religion, ceremonies, and opinions, as well as their names, sufficiently prove. But although from the country of Nanak Shah, few of them are really of the Sikh persuasion, though most of them have a tendency that way. The fact is, the latter religion is so confused, and intermingled with Hindooism, that we can scarcely discern where the distinction begins or ends.

As, however, they still persist in dividing themselves into castes, I may follow their own plan, in enumerating the chief subdivisions, and add a short description of each.

*Bramins.*—Of the Bramins we find two chief castes, which do not intermarry, viz. 1st, Pokarno; 2nd, Sarsudh.

The Pokarno are Shewaks (or worshippers) of Maharaj, an Avatar of Vishnoo, and are therefore pure Hindoos. They eat no flesh, and wear the turban, not the Sind cap; they shave their beards, and dress very like the common traders, or Soucars. The Pokarno considers himself superior to the Sarsudh, as the latter will eat from his hand; moreover the Pokarno generally can read, if not understand, Sanscrit, and is skilled in drawing out the Janam-patri or horoscopes of children, &c. His knowledge of astrology is, however, very confined. Few of this caste learn Persian, or undertake business of any kind, public or private. The Pokarno takes the affix Das, Ram, Chund, Rac, Mal, Jee, and Misr, before or after his name; as Misr Sukhdeojee, Taro Misr. They live by instructing the Hindoos in their Dharma or

religious duties, by deciding horary questions, writing out the Tripno, or astrological aspect of a man's fortunes, and other such impositions. They are much respected by their inferiors in caste, and even by those who profess the Sikh faith. To the sanctity of their name and origin, they add the prestige of a tolerably strict life, never drink spirits, and never marry out of their own caste.

The Sarsudh worships Mahadeva (or Shiva), and Bhowanee, his Sakti. The latter deity is known to them by many names and forms, e. g. Durga, Devee, Parwutee, Kalee, and Singhawanee (the "Rider of the Lion"). Most of the Tirthas, or places of Hindoo pilgrimage in Sind, are sacred to the latter deity,—as Hinglaj; the Maklee Hills, near Tatta; Dhara Tirth in the Lukkee Hills, near Sehwan; &c. The Sarsudh only abstains from certain kinds of flesh, as that of the cow, tame fowls, and other impure meats; he eats the deer, kid, sheep, wild birds of most species, fish, and onions. The meat is always bought, as most castes of Hindoos in Sind will not kill any animals themselves. The Sarsudh marries in his own caste. As regards dress, he wears the clothes of a Soucar or Hindoo merchant, and shaves the beard; he is not distinguished by any peculiarity in the Tilak, or sectarian mark. So also the Pokarno places on his forehead a perpendicular or horizontal mark indifferently; whereas in India the former distinguishes the worshipper of Vishnoo from the Shaivya, who is known by the line across the brow. Most Sarsudhs wear a white turban, whereas the Pokarno prefers a red one; and the former will occasionally assume the costume of an Amil (or an individual in civil employment), whereas the latter, as a rule, never does. There are considerable numbers of this caste at Hyderabad, and Sehwan or Sewistan. Few of them learn Persian, but confine themselves to Sanscrit, and the Gurmukhee writings; and it is very rare to find any of them engaged in Government business. The Sarsudh has very little astrological knowledge, but he makes up for his deficiency in that line by a rather rude succedaneum. The mode by which he divines futurity is as follows: the questioner goes to the Bramin, and makes some inquiry respecting his future fortunes. The seer holds his breath for a short time, and, the more effectually to prevent respiration, closes his nose with one hand. After a little delay, he pronounces upon the issue of the affair, and receives a small sum for his trouble. This style of prediction is called Nashkan Koran, and is generally practised in Sind, although it would almost appear to require more power of imposture in the practiser, and more credulity in the dupe, than most men are capable of.

*Kshatriya.*—Of the Kshatriyas we find but a few who lay claim to the honours of that caste; and here I may observe, that it is general throughout India for the different castes of fighting Shudras, whose pecu-

jiar Dharma or religious duty it is to engage in war and plunder, to call themselves Kshatriyas, although, according to Hindoo history, all that race was annihilated by divine wrath. So the Nair of Malabar, who is notoriously of servile caste, will describe himself and his ancestors as belonging to the royal or fighting division; wears the Janeo or thread of the twice born, and demeans himself accordingly. The Kshatriya of Sind is almost invariably a Wanee or Banyan, who becomes a follower of Nanak Shah's faith. He is therefore a common Sikh, and, by the rules of his religion, ought not to be bound by any distinction of caste. He refuses to touch meat, unless the animal has been killed according to the form called Jhatko, *i. e.* a single stroke of the sword across the neck, whilst the words "Bol Khalsa, wah gurnki fath" are pronounced. This the Kshatriya generally does himself, or gets some other fellow-casteman to perform for him. The Kshatriya in Sind generally engages in trade: very few of them are Amils, and their studies are usually confined to Gurmukhee, and the writings of the Gooroos. They wear no peculiar costume, and do not necessarily shave or wear the beard; they are either deists, or worshippers of the Hindoo Deities indifferently, and feed like the Sarsudh Bramins.

*Waishya.*—Of the Waishya, Wanee or Banyan caste, we find one great family, *viz.* the Lohano. It is, as usual, divided and subdivided almost *ad infinitum*, but the distinguishing features of the race are still sufficiently prominent. In treating of the Lohano caste, we describe the main body of Hindoos in Sind.

The Lohano wears the thread of the twice born, though a very imperfect specimen of the Waishya race. He eats meat, drinks spirits, and will not object to fish and onions. Some are Vishnavahns, or followers of the Vaishnya faith; others worship the different incarnations of Shiva and his Sakti; some, again, are of the Sikh faith; whilst others venerate the river (Indus) god and his Wuzeer, under the respective names of Jenda Peer and Udhero Lall. Their devotions are neither frequent nor regular; they generally content themselves with attending the different Mela, Jat, and Darsan (*i. e.* different kinds of religious fairs and meetings), where much more licentiousness than devotion is to be met with.

The Lohano's prayers, if they can be so called, are usually in the Punjaabee, rarely in the Sanscrit or Persian languages.

They are said to have a few works in the Sindee tongue, written in the Khudawadee character, but they are very unwilling to show or sell them to Europeans.

*Gooroos.*—The Gooroos (or religious instructors) read and explain books to their followers; and the Lohanos who engage in trade always keep their Vahiyun or books in the rude and all but illegible Sindee character. In their spoken dialect they are fond of words of

Sanscrit, instead of Arabic or Persian origin; their names of the days of the week also differ from those used by the Musulmans. The two faiths are mixed up together in an unusual way in Sind: the Hindoo will often become the Murid of a Moslem, and *vice versa*. So Agha Khan, the Imaum, or visible head of a branch of the Ismaeliyeh heresy, has a number of Hindoo followers, who reverence him, and pay the usual sum (one-eighth of their gains), as if they belonged to the same caste. So, also, the same Peers or saints buried in different parts of the country are not only respected by individuals of both religions, but, moreover, the Hindoos will all have one name for each, and the Moslems another. Thus the former venerate the river god under the name of Jenda Peer, whereas the latter call him Khwaja Khizr; so also Udhero Lall becomes Shaikh Tahir; Lalu Jasraj is converted into Peer Munggho (Muggur Peer); Raja Bhartaree is called Lall Shahbaz; &c. And of course the Hindoos claim those worthies, most probably with more justice than the Moslems, who have merely altered the name for their own purposes. By this style of proceeding, it is not difficult to make out the number of these saints said to be buried in Sind, *viz.* 125,000. Contrary to the practice of high caste men in India, here we find that Hindoos who have been forcibly made Moslems, and compelled to be circumcised, to say the Kalmeh, attend the mosque, and eat the flesh of the cow, can be admitted into their original Dharma by going through certain ceremonies, and paying highly for the luxury.

*Classes of Lohano.*—The Lohano may be divided into two great classes, according to their several occupations,—*1st*, the Amils, or Government servants; *2nd*, the Soucars, Hathwara, Pokhwara, &c., *i. e.* merchants, shopkeepers, agriculturists, &c.

*Amils.*—The Amils have adopted the Musulman costume, wear the Topee, the beard long, the Sutthan or drawers, and only shave the crown of the head. They do not, however, trim the mustachios according to the Sunnat, often will put on the Tilak or sectarian mark, and wear the shirt with a gore across the left breast, whereas the Moslems always have the opening down the right side. The former, too, have not adopted the Tohar or circumcision, and neither cat nor intermarry with the followers of Mahomed. Like other Lohano, they eat the same meat as the Sarsudh Bramin, buy flesh from Musulmans (as it is unlawful for them to kill anything), and drink water from the hand of their inferiors in caste. Their marriages are expensive, and seldom cost less than five or six hundred rupees; consequently many remain single till late in life. They seldom take more than one wife, unless that one be barren; and dislike, though will not refuse, to marry a widow. In the Khudabadee caste of Lohano, if a girl becomes a widow



early in life, the deceased husband's brother generally marries her: the practice is occasionally, though rarely, met with among the other divisions of that race. The ceremony preliminary to marriage is called *Manyno*, or betrothal: it is conducted by the intervention of a *Sarsudh* and a *Zajik* (musician), and their wives. The two males enter into a treaty with the father of the intended bride, and the females conduct matters between the women of the two families. If agreed upon, they wait for the first lucky day, and then send to the sister or sister-in-law of the bridegroom a dish of sweetmeats, and cocoanuts, and a few rupees. This and a few other ceremonies being duly concluded, both parties patiently await the means of matrimony. The nuptial ceremony is a matter of no small consequence: it lasts from nine to thirty days; a large sum is expended in feasts; Bramins and Gooroos attend, to read out the different formulas; and lastly, the bride is taken to the bridegroom's house. It would be too tedious to enter into the minutæ of this ceremony, and as some of the proceedings are of a very peculiar nature, I therefore refrain from any detailed description of them.

As regards education, the Amil begins with going to a Bramin, where some ceremonies are gone through, and the Sanscrit alphabet read to him. He then attends some Akhund or teacher, and reads from morning till night, with a short break about the middle of the day. The first book is the *Babnamo* or spelling book; next a short collection of verses, called the *Sat Kitabee*; then the *Gulistan* of Saadi; lastly the *Tusha* of Harkaran. He also translates Persian into Sindee *vivâ voce*, learns to write the former tongue, and begins arithmetic. When he has acquired the elements of the latter study, he is introduced into one of the *Dufturs* by some relation, and there puts into practice that of which he has learned the theory. The rules of arithmetic generally known are *Jumma* (addition), and *Khora* or *Zarb* (multiplication); the other simple operations are performed rather by guesswork than by rule. The Persian, spoken and written, is of the most solecistic description, and both in point of pronunciation and handwriting is inferior even to the Indian jargon formerly so generally used. A most unintelligible kind of *Shikastah* or running hand is the only one of the seven kinds of writing known in Sind, and Native words are introduced almost *ad libitum*.

As regards the general appearance and character of the Amil, we may describe him as a more robust and a better looking man than the common Sindee, and account for the difference by referring it to his meat diet, and indulgence in spirits instead of *Bhang*. He is rather acute than talented, and evinces much readiness in accounts, and in managing money matters. Even the Ameers, with all their hatred and

contempt for Kafirs, could not collect or dispose of their revenues without the aid of Hindoo Amils. Thus probably arose the *Kardar* system, which, though totally of a different nature, is in Sind what the *Patel* and his little republic are in different parts of India. But although the Native rulers had checks over their officers which we have not, we find that no Ameer could ever consider himself safe from the most impudent frauds. To conclude this part of the subject, I may safely assert 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 show 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.

*Soucars, &c.*—Some of the Setts or Soucars wear the costume of the Amil, others are dressed like the common Hindoo shopkeepers and agriculturists. The clothes of the latter are a turban, an *Angurkho* (or long cotton coat), a *Lung* or *Poteyo* (*i. e.* a *Dhotur*), a *Kamarbund*, and a *Bochan* or handkerchief thrown over the shoulders. They shave the beard, but do not trim the mustachios; wear the *Janeo* and *Tilak*, and shave the crown and back of the head, so as to leave merely a *Choti* (or lock on the pole), and *Chuna* (or bunches of hair on both sides). When in mourning, they shave the mustachios and the *Chuna*. 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 book-keeping. 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, as for instance the *Shikarporee* merchants, wander all over Central Asia, and it is commonly said in Afghanistan that everywhere you meet with a *Jat* and a *Kirar* (or *Sindee Banyan*). Their staple articles are cloth and *Hundees*, especially the latter, and large fortunes used thus to be acquired. Under the British Government their system of remittances has been all but done away with. The *Shikarporee* 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, shopkeepers, and other members of the *Waishya* class are usually of Sanscrit derivation, and the different affixes, *Mal*, *Chund*, *Rae*, *Ram*, *Das*, *Lall*, &c., are generally added to the individual's name. But these words do not

denote, as they frequently do in India, any difference of caste: the son of a Ram or Lall may be called Chund or Mal, and *vice versa*.

*The Shudra Division.*—Of the Shudra or servile caste, we find several varieties. They all have adopted the Janeo and Tilak, and intermarry in their own castes. The Wahun exercise the craft called in Persian Nukhudpazi, and subsist by preparing and selling different kinds of toasted grains. The Sonaro or Targar is, properly speaking, a mixed caste, descended from a Bramin father and a Shudra mother. In Sind, however, he is considered as one of the servile race. Like his brethren in almost all countries, he is distinguished for a superior degree of craftiness, and is usually a wealthy man for his station in life. The Hindoo females in Sind wear a profusion of ornaments, and the Moslems have imitated the custom, though the latter do not use so many different kinds of decorations as the former.

A list of the Geha (or jewels) in common use would contain about two hundred words, many of them pure Sindee, others borrowed from Hindoostan and Persia.

The Khatee or dyer caste is a large one in this country, as coloured clothes are generally used by Hindoos and Moslems. They generally live at some distance from the large towns, and the reason for their so doing is said to be that they derive therefrom a greater facility in charging high for the article dyed. Many of them, however, are found in the towns, and there is no religious prejudice against them. It is most probable that they find it necessary to live near the wells from which the sweetest water is procured, and establish their manufactories accordingly.

The Sochee or shoemaker will not dress or tan leather; he buys it of the Moslem Mochee (or tanner), sews it, and, if required, embroiders it with silk.

The Hujam generally comes from about Jeysulmere, but he is of Sindee extraction, and wears the dress of his own country, though his turban is generally of the Jeysulmere form.

The above are the chief Shudra castes in Sind: they worship Mahadeva and Devee, and they have no priests but Bramins. The names of the Shudras may be known by the absence of the affixes Ram, Mal, &c., and the use of the appellation of the caste after the individual's own name, *e. g.* Teju Wahun, Pursu Sonaro, Haru Khatee, Khatta Sochi, &c.

*Sikhs.*—Besides these different classes of Hindoos, there are a few of the nondescripts called Sikhs, resident at Hyderabad, Schwan, and other places in Sind. They have separated into two grand divisions, *viz.* the Lohano Sikh, and the Akalee or Khalsa. The main difference seems to be that the latter will eat some meats (as for

instance that of the domestic fowl) which the Lohano will not touch; and, on the contrary, the former in cases of mourning will shave their faces, whereas the latter will never allow a razor to touch their hair or beards. The Sikhs are easily recognised by the fairness of their complexions, and by a peculiar look and general appearance. Their devotions are in the Punjaabee language, and their holy books (as the Adi Grunth, the Dashama Grunth, and the Panj Grunth) are composed in that dialect, and written in the Gurmukhee character. Those sacred volumes are generally placed in Dhurumsalas, or places devoted to their reception, and a Fakeer (called an Udhasee), with a Murid (or young follower, technically termed a Tahlia), are placed to watch over and preserve the books.

*Religious Mendicants.*—Of religious mendicants we find the Shanasee, Jogee, Gosaen, and Jungam, though the latter is very rare. The four former are originally of Bramin origin; the Jungam is generally a Native of Hindoostan. The Shanasee has ochre-coloured (Geru) clothes; and wears a turban, not a cap. He is, strictly speaking, a religious mendicant, subsists by begging, and by the alms of his Chelas. He is also a kind of venal sorcerer, and acquires great consideration by the sale of his Mantras and Jantras. The Shanasee worships Mahadeva, and never marries. He sometimes commits suicide, by ordering his pupils to bury him alive (a rite called Guffah); but if he dies in the course of nature, he directs his body to be disposed of either by Dhartidak (*i. e.* burying in the earth), or Jaladak (*i. e.* throwing into water). The former is generally, the latter only occasionally practised. The following is the usual way of performing Jaladak:—A Dillo (or pot) full of sand is fastened to each arm and leg of the corpse; it is then carried into a boat, till the mourners get to deep water, and the body is there cast in, with many ceremonies.

The Jogees also have ochre-coloured clothes, but wear caps instead of turbans. Their habitations are called Astan, and they live by the same means as the Shanasee. They pierce a large hole in the lobe of the ear, and are therefore called "Kana-phar" or the Ear-splitters. When dying, they are not allowed to lie down, but placed in a sitting position, leaning forward on a Beragin (a wooden pillow). For the Jogee's tomb they dig a pit, fill it half full of salt, place a Pahori (mattock) in the corpse's hand, and then seat it upon the layer of salt, in the position called Patrole (or cross-legged), with the arms resting on the Beragin. Salt is then again thrown over the body, and earth above it. Some great men of the caste have a tomb of bricks, and a lamp lighted before it.

The Gosaen has many Chelas in Sind. He appears like the Shanasee, lives by alms and presents, and often amasses a considerable sum of money. He is generally thrown into water when dead.

The Ogar resembles the Jogee, as the Gosaen does the Shanasee. He carries a bit of hollow stick, fastened by a thread round the neck, and invariably blows through it before undertaking any action whatever.

The Jungam, being an Indian, not a Sindee beggar, requires not to be described here.

None of the four classes above described wear the Janco. Their names are thus distinguished: Natgur Shanasee; Surajgur Gosaen; Goruknath Jogee; Sarasatinath Ogar; &c. &c. They all worship Mahadeva, Goruknath (a son of Mahadeva according to their account), and Babakinath, a peculiar Avatar of Goruknath, worshipped at Hinglaj, and so called from the Sindee word Babakan (to boil up), because when a votary approaches the holy spot, the mud boils up of its own accord.

The Hindoo females in Sind appear to be fond of intrigue, especially among their own people; possess a considerable share of personal beauty, and seldom, if ever, become common prostitutes. The Musulmans, on the contrary, seem to have little objection to entering the bazar, and, like the Moslems in many parts of India, appear to consider it rather an honorable occupation than otherwise. The reason of this point of superiority in the Hindoo over the Musulman probably is, that in the first place the former exercises a stricter surveillance over his females; and secondly, he seldom drinks Bhang, and is accustomed to a more substantial diet. It is not the custom for respectable individuals of either religion to travel about with their women, or to take them to foreign countries; they usually leave them under the charge of their parents and friends. In places where this practice is universal, as for instance in Shikarpoor, it is not unusual for a husband to return home after a long sojourn in foreign lands, and find his wife with a small family of her own. The offended party, however, seldom allows these incidents to interfere with the domestic tie, and after inflicting a mild chastisement, thinks no more about it, and treats the fatherless offspring with a truly paternal kindness.

All the Hindoos, with the exception of the religious mendicants only, burn the bodies of their dead. No one is allowed to die in his bed, otherwise one of the males of the family who has attended upon the deceased becomes in a state of impurity, and must visit some well known Tirtha, as for instance Narayensar in Kutch, Dhara Tirth, &c. The sick man, when near death, is placed upon a Chanko, Lapan, or Poto (*i. e.* a spot smeared with cowdung), and when in the last agony, Gunga water, Sherbet of Tulsee leaves, &c. must be poured into his mouth. If the dying man be rich, copious alms are then distributed to the poor; but if not sufficiently wealthy, a little wheat and ghee are considered sufficient. The mourners then bring seven pieces of pure

wood, as that of the tamarisk tree, &c. to make up the Acharni (or bier). Immediately upon this Jowaree stalks are placed, then some white Khadee cloth; next a layer of cotton; then a piece of Bafto (or fine cotton cloth); and lastly the corpse, in a Kafan (a kind of shroud): over the body, a shawl, a piece of Kinkob, Mushroom, Gulbadan, or Khudbaf should be thrown, and it is tied down with Jota, or fine string of Sara (probably the Arundo Karka). Perfumes and flowers are then thrown over the corpse, and after a few short ceremonies the bier is raised by four of the nearest relations, who are relieved of their burden by the other friends of the deceased at certain intervals. When arrived at the Masan (burning-place), they throw a potful of cold water over the body, and place it upon a pyre of wood, generally Babool; a Bramin and other religious characters then approach, place a piece of money and other articles in the corpse's mouth, and then the four relatives who first raised the body light the pyre at the corners. The mourners then retire till the corpse is consumed, after which they walk round the pyre three times, bathe, and return home. A vast variety of ceremonies then follows, and the routine is not usually finished before twelve days. The widow shaves her head only once. The fine distinctions of death during the Uttarayan and the Dakshinayan do not seem to be recognised; and the Sutee rite also appears unknown to the Sind Hindoo, although it doubtlessly was practised in the olden time.