APPENDIX


CLASS X.

ARTICLES OF CLOTHING – AS SUCH – INCLUDING ETHNOGRAPHICAL SPECIMENS GENERALLY.

... The first series are dresses of castes etc., inhabiting the plains.

We have first two classes of them: those who are agriculturists, and those who live in cities.

The former will be found principally to include the following classes, *viz.* Sikh Jats, Mussulman Jats; Raiens, Dogars, Gujars, Brahmans, Rajputs; but in some places there are some considerable aggregations of castes called Lubanas, excellent agriculturists, who, in the Lahore district are much collected together along the banks of the Ravi, and they have a dialect so peculiar as to be with difficulty understood by ordinary people. Kambo is another rather prevalent Hindu caste in some places, so is the Arora. In the Frontier districts we have different races altogether: Waziris, Biluchis, Afridis, Pathans, etc. These will appropriately form a class by themselves.

In the districts just below the hills, and in the lower hills, Rajputs predominate.

Besides these regular classes, all over the country other classes are to be found, the enumeration of which is not within the scope of this work; but, as far as dress is concerned, the several classes of persons who have more or less distinctive dress and occupations, as Fakirs, Nais (Barbers-who also arrange betrothals), Mirasis, wandering bards; also the very low castes, Bhangis, Churas, and others, are to be met with everywhere: but they
generally are very poor: they wear very little clothing at all, and nothing at least that deserves the name of a distinctive costume.

In the cities, we have besides the native gentry, Hindu and Mohamedan, Khatris, and shop-keepers of all classes, banyas and various Hindustani traders, Sikhs, Mussulman Kashmiris, Munshis, to say nothing of all those individual traders and occasional visitors who represent castes and tribes having no local domicile. The dresses of such will be described.

Costumes of Lahore, Amritsar, and other similar districts. – In the cities, Mussulmans of the higher rank generally wear an angarka, or coat with a skirt, the body fitting tight: over this a choga; in cool weather this may be made of figured muslin or else of silk, very gay colors being often selected; in colder weather embroidered pashmina, or European merino, or other warm material is made use of. White stockings are worn, and shoes of fine leather, more or less embroidered with gold; white or colored turbans are worn according to custom. The ordinary class of respectable Munshis will wear a similar dress, but without the gay colors, generally a plain white dress; if any part is colored it is a scarf etc., of the printed muslin which in Europe is only used for female dress.

When trowsers are worn they are usually narrow and long (Ghararadar wa tang). But some classes of Musulmans wear loose trowsers, and Hindu merchants, shop-keepers and others wear a waist-cloth or dhoti of white cloth, sometimes with a red printed edge; this is worn so as to fall in folds on each leg, and fastened up in the middle and tied round the waist.

Females wear loose trowsers, a sort of shirt or kurta of fine cloth, and a large ‘dopatta’ or scarf, which is gracefully folded over the head and covers the whole body almost.

Kashmiris are abundant: those who trade, and are called Sadhu, wear dresses like other merchants; their females wear a long shirt or kurta, trowsers of susi, blue striped with white, a small cap on the head, and a veil
called ‘burka.’ Their shoes are of red or green leather, of a somewhat peculiar shape, and called ‘kaush;’ other Kashmiris who work as shawl weavers etc. generally shave their heads and wear a small quilted skull cap and loose trousers, often wear no clothes on the body at all, except perhaps a dirty chaddar or wrapper; they are nearly always very dirty.

Julas and weavers and many other working people wear instead of trousers, a ‘tahband’ or sheet worn round the waist like a skirt and tied up in a knot in front of the waist.

Of Hindu castes: among the Munshis, Kashmiri Pandits are common; they wear white angarakas and chogas and turbans like other Munshis, and black leather shoes. The wealthier classes wear a white angaraka, and sometimes for a wrapper a silken scarf with gold border, or a shawl, and these also wear ornaments round the neck, and gold karas or bracelets. The Hindu shroffs or money changers (saraf), the cloth seller (bazaz) etc., wear ‘dhotis’ or large sheets tied up into loose trousers, close folded pagris of white, or often pink cloth. Nauriyas, a class of traders from Bikanir and thereabout, wear a very long turban of red cloth and a white dhoti, which is worn like other Hindu dhotis, but is confined by a silver chain girdle furnished with a clasp; the ends of the chain are visible and hang down for ornament; such a chain is called “taragi.” The Hindu castes of Kayaths called ‘Bharpunja’ (literally grain roaster); also engage in mercantile and clerks’ business, sometimes they wear a cap, and sometimes a turban.

The Sikh gentlemen wear trousers tight fitting round the calf of the legs; they were also a kurta or shirt with a scarf round the waist, and some adopt a choga, others wear a khes or scarf: they often wear a double turban, as presently described.

Sikh ladies wear a kurta of silk or fine muslin; trousers, which are tight and made of striped silk or gulbadan; sometimes a skirt or lenga is
worn over this and the usual scarf or dopatta of fine muslin, which covers the head as well as the body.

Sikh villagers generally wear very little clothing. They will wear a coarse pagri, and a khes or chaddar for a scarf; – and often wear short drawers coming down to the knee, or else a sort of ‘tahband’ or waist-cloth. The women wear a skirt or lenga, a chadar, generally of red coarse cloth embroidered with rudely executed sprigs of flowers in green and yellow silk, – some also wear a “choli” or sort of stomacher, which generally leaves the arms bare and also exposes part of the body down to the waist.

Among the Sikhs, the class called Nihangs or Akalis should be noticed: very few are now to be seen, but they dress entirely in dark blue; having a high peaked turban, which carries three steel flat rings – the war quoit of ancient Hinduism – and also certain short knife-like pieces of steel stuck into the body of the turban. They wear a large iron flattened ring round the neck and iron rings on the arms.

The villagers usually at work wear nothing but a coarse ‘patka’ or turban, and just such a waist-cloth or “safa,” as serves for a covering. If coming into town they put on a chadar, or wrapper. They wear shoes of stout coarse leather called “dhauri.” The women wear a lenga, or skirt, sometimes coarsely embroidered, and pajamas or loose trowsers generally of susi (already described). Some classes of Mussulmans, Malis and Raeins, wear dark blue cloth instead of white, and a waist cloth tied in front like a tight skirt.

The better class of villagers, and the headmen or lumberdars wear white turbans and a white shirt, also a khes, also probably a well woven lungi for a waistcloth, or a white cloth of better texture than usual.

I will only add to this note a word or two concerning turbans.
Hindus, especially banyas and shop-keepers, wear a “pagri,” which is a turban closely bound in regular folds on the head, and the proper binding of it is an art in itself.

Others who do not wear the pagri choose a loose full turban wound on without any particular care, and called “dastar.”

Sikhs sometimes wear the pagri, sometimes the “dastar,” but Sikh gentlemen often wear a double turban. A small close fitting turban (colored) called “safa” comes down over the forehead, and a loose dastar, generally white, or of a different color to the safa, is so disposed as so shew (sic) a little bit of the latter underneath and just over the forehead; the effect, when the colors are well assorted is pleasing.

Mohamedans wear a dastar usually, or else a large and loosely folded turban of shawl or scarf material; this is called “amama” or “shamla;” the large turbans formed by endless coils of muslin tightly twisted into a rope are called by the same name.

I now proceed to give extracts which describe the dress and habits of the people in special districts.

**The Ambala District.** – The dress of the men consists of a turban, twisted round a skull cap; a dhoti, or cloth fastened round the waist, and drawn up between the legs; shoes; and in the cold weather, a sheet or counterpane stuffed with cotton. Only a few of the better dressed men ear the chapkan (jacket) or mirzai (coat) so common in the provinces. The fact is that only a few of the zemindars have hitherto been sufficiently well off to afford these luxuries. Those who can afford it wear a thin cotton jacket, in the hot weather and rains, and one of dyed cotton stuffed or padded, in the cold weather.

**The Sirsa District.** – The principal castes in the district wear dress as follows: –
Sikh Jats wear a turban (dastar), a kurta, a short coat or jacket, a short cloth worn round the loins called “kach,” and over all a “khes” or “chadar” as a wrapper.

The women of this class wear on their heads the “orna,” a sheet sometimes embroidered on the edges with silk; a “kurti” or chemise; and paijamas of which the lower part fits close round the leg, but being very long is gathered into folds or wrinkles; this article of clothing as called “suttan” or “paijama churidar;” a skirt is superadded called “lenga;” the richer classes have this of silk, or “mungashari” (mixed cotton and silk).

Another caste is called “Bajra.” They wear a safa or short turban. (The dastar is a very long cloth, wound round the head; some classes wear a dastar of one colour, and wind the shorter turban or safa of another colour inside, only leaving a little piece of the color exposed). In this district the “safa” is called “potaba.” The body is covered by a “kamri.” or short coat reaching to the waist (kamr), which is the same as an “angarka” only half the length; it opens down the middle and fastens by strings below the breast; below this is a “dhoti” wound round the loins, and hanging loose about the legs. A “chadar” is worn over all, or a shawl of wool (lohi) in cold weather. The women wear an “orna” as before, and an “angya,” a small stomacher covering the upper part of the person only. A skirt or “lenga” completes the dress.

The next caste is the “Bishnavi.” The men wear clothes like the Bajra Jats. – the women wear a head veil or sheet always of wool. – either in the form of “orna” or “lohi,” – a woollen stomacher or “angya;” and the skirt with its tying string (called dhaila) is also of wool.

Brahmans, Aruras, Bakals, etc., wear a dastar on the head, on the body an “anga” before described, and around the loins a “dhoti” – and as a wrapper, – a “khes,” “dohar” (double sheet), “dotahi,” “Chadar” or blanket “lohi” according to the season. The women wear the same dress as the rest:
they call the “lenga,” “gagra.” In the Punjab proper there is a difference; the “gagra” is a cheaper or common kind of “lenga.”

The Mussulmans, Lohanas etc., wear on the head a pagri (dastar) and some a salari – (a cloth, which is white striped with black lines). Some of them wear on the body an anga, others nothing, – round the waist they wear a “taimat” or taiwand (answering to the –“dhoti” of the Hindus) and over all a “lunghi” or a chadar.

Women wear the usual head sheet or veil, “orna” – on the body the angya or kurta, and either the “paijamas” or “lenga,” or in cold weather both.

*The Shahpur District.* – The every-day dress of the male portion of the Mahomedan population living north of the Jhelam river consists of four garments – a “mujla,” a “kurta,” a “chadar,” and a “turban,” or “pag” as it is here called. The first is a piece of cloth about three yards long and a yard and a half wide, which is tied tightly round the waist, and allowed to hang in loose folds over the lower part of the body. The “kurta” is a full-cut tunic, with large open sleeves reaching a little below the waist. The “chadar” is made of three breadths of cloth, in length about as many yards, and is worn something in the manner of a plaid. Of the turban nothing further need be said, than that its size depends much on the social position of the wearer and increases with his importance. South of the Jhelam the “kurta” is discarded, in the Bar it is never seen, indeed the man who would wear such a garment there must be possessed of more than ordinary moral courage to endure the jokes that would certainly be made at his expense. The material of which this simple clothing is made, is the ordinary coarse country cloth, except that along the rivers, especially the Chenab, colored lungis are often used as “mujlas.” The “Kaliars,” the chief camel owners of the Shahpur Tehseel, are also much given to wearing “lungis.” The Hindus to a great extent follow the fashions of the Mahomedans among whom they live, in regard to the use of the “kurta,” but their mode of tying the turban is somewhat different, and
he “dhoti” replaces the “mujla,” the difference between garments being in the manner of putting them on.

The Mahomedan women also wear the “mujla,” (tying it somewhat differently to the men), and this is usually a colored “lungi.” Their other garments are two, the “choli,” and the “chadar.” The former has short sleeves, and fits closely round the breasts, leaving the remainder of the body bare, except where a small lappet hangs down and hides the stomach. The “chadar” is a piece of cloth about three yards long and one and a half wide, worn as a veil over the head and upper part of the body, from which it falls in graceful folds nearly to the feet behind. The “choli” is generally made of strips of many colored silk, the “chadar” of a coarse but thin description of country cloth called “dhotar,” sometimes dyed, but more often plain. To this the “Thal” is an exception, where veils of many colors, the patterns formed by spots disposed in a variety of ways on a dark ground, are the rule. In the hills, coloured garments are scarcely ever seen. The Hindu women of the Khatri class wear full trowsers called “suttan,” made of a stripped material called “susi,” the ground of which is usually blue. Over the head is thrown a “chadar” of coarse cloth, prettily embroidered in many colored silks, called “phulkari,” and round the upper part of the body is worn a loose “kurta” of silk or muslin. The women of the “Arora” class are clothed like the Khatranis, except that in place of the trowsers, they wear a skirt called a “gagra,” and sometimes the “mujla.” It may be added, that it is the invariable rule, even among Mahomedans, that a girl shall wear a “kurta,” and plait the two front tresses of her hair, until she is married.

For the costumes of hill districts, and those about the foot of the mountains the following series will serve as descriptions.

In Hushyarpur, the Jats, Rains, Musulman Rajputs and Hindu Rajputs, Gujars, Brahmins, abound. The Gujars and the Hindu Rajputs and Brahmins are mostly in the hills, and the Gujars are here described as
peacable and quiet, unlike other districts where they are the reverse, — being
great thieves of cattle. ... 
... DERA GHAZI KHAN. Of the clothing worn in the Derajat I have
obtained the following particulars: —

There are two principal classes, Hindus and Biluchis. Hindu men
wear loose paijamas called “sharai,” and sometimes dhotis — generally
white, but occasionally colored. “Angarka” is a long coat reaching down to
the knees. “Pairahan” is an under-shirt worn under the angarka; a wrapper or
chadar is worn above the angarka, when requisite.

Dastars or turbans are not manufactured in the Derajat. A ‘than’ or
piece of muslin is divided into three pieces down its whole length and forms
three turbans; sometimes red or pink turbans are worn. A cotton cap is worn
under the pagri.

Mussulmans wear paijamas reaching to the ankle; instead of these a
sheet called locally “dedha,” or “tawad,” or “taiband,” it is worn either dark
blue or white. A pairahan or kurti is worn as an under-shirt, and also a
chadar for a wrapper, or else the chadar is replaced by a “patka” or scarf,
sometimes embroidered on both sides.

The Biluchis wear loose paijamas with many folds, and the kurta as
before, and the chadar or patka.

Hindu women wear a pleated skirt called “gagra,” a bodice or
stomacher called “chhola,” embroidered, and a scarf called “pochan.”

Mussulman women wear either a “gagra” or trowsers, and a chola or
stomacher “sinaband,” sometimes both, and a “pochan.”

The Biluch women wear a “kakka” or long bodice in lieu of the chola
and scarf.

... HAZARA COSTUME.

The dress of the residents of the plain country differs little from that
of the inhabitants of the Punjab generally. A loose white kurta and flowing
paijamas, the latter sometimes loose and open at the ankle, and sometimes drawn like a Turkish trouser, constitutes the dress of the majority, to which the higher class add a lungi as a girdle and another as a turban. The Khans wear the latter embroidered with gold. In the hill country, near the border, the garments, both tunic and trowsers, are often dyed of a deep blue, with a small skull cap for a head covering.

The prevalence of the dark blue dress and the blue turban, often with a bright crimson border, will strike the traveller in Hazara. On passing through the district from Abbottabad, the people struck me as looking much better dressed than is usual in the plains; there were none of those dirty looking, half naked men, whose costume is made up of nondescript pieces of cotton very dirty and ragged.

... WAZIRI COSTUME, BANU DISTRICT, AND BANUCHI COSTUME

... The Waziris are the hill people in the territories adjoining the Banu and Marwat plains; the Banuchis are the inhabitants of the Banu plains.

... The clothing of the men is as follows: – A turban, dastar, is locally called “dastur.” It varies in length from one yard to six, and is of coarse cloth; it is usually of a dark blue color, and in the branch clan of Tewar Khel, red, and in some other clans white: some of the Maliks wear turbans of still larger size.

The next article of dress to be described is the chadar, which in Waziri dialect is called “patki,” it is usually white and of coarse texture: some few Maliks wear a blue “lungi.” The body clothing or shirt – kamiz – is of three descriptions: the first is made of coarse sheep’s wool, either of its natural colour or white: it is a large loose article called “angarka,” and on the breast of this shirt the Waziri women work embroidered patterns in silk or cotton. Such a shirt is called locally “shari,” and its price varies from one rupee to three, this is very commonly used.
Maliks and rich people wear “angarkas,” made of white cotton cloth, without seams, and which are locally called “halka.”

Other clothes are made to fit the body (i.e. are made with seams “chin,” and not left loose like the rest) – these are called “etkoi.”

Pajamas or trowsers, called in Pashtu “pardek” or “partok,” are worn loose and large, and of white cloth; and in the Masud clan, the poor people and labourers wear them made of white wool.

The women’s clothing is thus described: –

They generally wear on the head a “sipatta” of dark blue color, and made of coarse cotton cloth – they locally call this “takrai.” Old women do not wear blue cloth, but one dyed grey with earth; and young women (as they call them in Pashtu Niyazmana Shanzi) do not wear a “sipatta,” but another scarf called “jamai,” which is white and embroidered with sprigs of colored flowers; for this a scarf called “langai” is sometimes substituted. It is a striped cloth, in black and white, and with a silk border.

The “kurta zenana,” or body garment, called in Waziri dialect “khat,” is of two kinds: one “jalana khat” and the other “giradana khat.” The first sort is worn by unmarried women, and is loose and seamless, and of red colored “chet” or print; the second kind is worn by married women. It is made of dark red or dark blue coarse cloth, and is often embroidered with silk down the front: the Waziri women work this themselves. Just below the breast the skirt commences in a great many pleats, and reaches down to the feet. When these women go out on a journey or to work in the fields, etc., they tie the end of this skirt up on to their backs.

The women’s trousers are called “partek” or “pardek”: those for unmarried women are white and for married women are made of “susi.” There are several kinds of “susi,” called “vegamai,” “zadr khesh,” “sisar khesh,” which are used for making pajamas; their fashion is this, that they fit tight to the leg as far as the knee, and above are loose. Children’s dress
does not differ from the former and is called by the same name; difference only being made of course in size. Young children do not wear the paijamas, they only wear a kurta (jacket) and kamiz or shirt. They wear on their feet sandals, called “jablimizri” and “kalbal chirmi,” and exceptionally shoes.

... A singular feature in the Banuchi costume is that the men never wear woollen clothes out of doors. In the coldest weather they generally appear in linen (cotton) garments, and this not from poverty, nor from any prejudice of caste or religion. The only cause they can assign is custom, and its origin is not to be traced.

The Banu people wear dark blue clothes and lungis with a red border.

... PESHAWUR COSTUMES.

... the lungi or scarf, of various degrees of cost and excellence, is common to all, from the Chief or Khan who struts about consequentially, displaying the gold embroidered border of his finer scarf, to the humble ploughman, who must be contented with one made of the coarsest material, with a border and edging of a different colored thread merely. These scarfs are of various colors; but the most common are blue, whether of the finer or coarser textures.

Amongst the agricultural population, a scarf of the darkest blue, with a deep border of crimson and yellow silk gaudily, but not inelegantly, intermixed, is much in fashion and sure to be worn at fairs and festivals. The best of these are made at Hangu in Kohat. The prices of scarves vary from Rs. 4 to 100, or more even, according to the costliness of the embroidered border. The lungi is often twisted into a head-dress, the border, whether colored or embroidered, being conspicuously displayed. It is also sometimes used as a waist-band, and occasionally to cover the whole body like the plaid of the Scotch highlander. The usual mode of wearing the turban amongst Afghans is graceful and becoming. Amongst the young men
much stress is laid upon the proper twisting up and adjustment of this adornment to the head. The most approved are generally worn around a small Persian skull cap, the tip of which peers from amidst the compressed folds of the patka. The trowsers or “paijamas” are invariably loose: amongst agriculturists, of a blueish grey color streaked with crimson. The better classes wear white, or silken trowsers of various colors.

The dress of the hill tribes is an inferior imitation of that of the peasants in the valley. Some tribes have a distinguishing peculiarity, as for instance the Swatis and Bonairis, who recognize each other at once by certain stripes peculiar to the trowsers worn in each country, somewhat analogous to the distinguishing stripes of tartan amongst the Scotch highlanders. Amongst the Afridis who trade most with Peshawur and Kohat, as the Adamkhail and others, drab or “khaki” seems to have become a favourite color, mainly, it is presumed, on account of the concealment it affords to the masses of filth which these wild men cherish around their persons.

The Peshawar collection contains a number of interesting specimens.

... Kazlbashi hat, called “pupakh.” A tall black, curly lamb-skin hat made of “post barra sya” (skin of black lamb of Karakal.)

... Choga or long over-coat of gram-colored pattu, (choga pattu nakhudi).

... Choga of camels’ hair? Choga kurk.

... Choga from Kashgar.

... Khosa Kandahari. A stout cloak with sleeves of solid white felt.

... A woman’s head dress, chauni or paranda. A long silk band ending in gold tassels, used for plaiting in with the hair.

... Small cap of Kandahar, also one from Peshawur. These are small skull caps quilted, of cotton or silk, and embroidered – similar caps were
sent from Kabul. The caps are in various styles, called “Jamrodi,” “Lalpura,” “Peshawari”: the cap itself is called “kullah.”

... Postin, a wool lined cloak – “dalakhafak.” – Badakshan.

Khaftan of samur or Russian fur.

Postin kirsak, from Bukhara.

Khaftan of sanjab or sable – Russian.

... Belts containing powder horn, steel and flints, etc. These are very curiously embroidered on leather with silk, and contain a retort shaped leather horn, with a mouth-piece like an European powder flask, for powder; a number of tubes fixed as by side and cut off slantwise at the mouth to hold shot or bullets; a pouch or an apparatus for flint and steel and tinder, and places for knives etc.

... Clothes worn by dancing girls. Principally a robe with a tight body and sleeves, and a skirt rather short and having an immense number of pleats or gathers; and over all a large ornamentally bordered scarf, which the dancer moves about and folds gracefully in different postures as she moves: an immense nose-ring, rings, thumb-rings, ankle-rings, complete the ornamentation.

... Paijamas worn by Afridi women.

... Coat and trowsers worn by Yuzufzai men.

... Caps made of straw.

The ordinary dress of the Yuzufzaïs consists of a loose kurti or “kamiz,” and wide trowsers called “partog,” with a “patka” or turban to wind round the head. All are of coarse cotton cloth of home manufacture, and are frequently worn without a change till in tatters. The dress of their Chiefs and well-to-do men is of the same kind, but of better material, and of English manufacture. The dress of the women only differs from that of the men in the substitution of the “orna” or chequered sheet for the turban. The sheet is of the same material and pattern for the whole tribe.
Political Boundary of the Kingdom of Ranjit Singh, c. 1822.

Based on Jean-Marie Lafont, Maharaja Ranjit Singh: Lord of the Five Rivers.
Political Boundary of the Panjab, c. 1839.

Based on Jean-Marie Lafont, Maharaja Ranjit Singh: Lord of the Five Rivers.
Political Map of the Panjab, c. 1891.

Physical Map of the Panjab.

Reproduced from Khushwant Singh, Ranjit Singh. Maharaja of the Panjab.