

48484/A

~~807~~









THE  
THUGS  
OR  
PHANSIGARS OF INDIA :

COMPRISING A  
HISTORY OF THE RISE AND PROGRESS  
OF THAT  
EXTRAORDINARY FRATERNITY OF ASSASSINS ;  
AND A  
DESCRIPTION OF THE SYSTEM WHICH IT PURSUES, AND OF THE  
MEASURES WHICH HAVE BEEN ADOPTED BY THE SUPREME  
GOVERNMENT OF INDIA FOR ITS SUPPRESSION.

---

Compiled from Original and Authentic Documents published

By CAPTAIN W. H. SLEEMAN,  
SUPERINTENDENT OF THUG POLICE.

---

VOL. II.

PHILADELPHIA :  
CAREY & HART.

1839.

---

Entered according to Act of Congress, in the year 1839, by

E. L. CAREY & A. HART,

in the office of the Clerk of the District Court of the Eastern  
District of Pennsylvania.

---



# CONTENTS.

---

## DISCLOSURES OF INFORMERS.

The Dhooma affair, . . . . .	6
Adventures of Sheikh Inaent, . . . . .	7
————— Sahib Khan, . . . . .	8
Sheikh Ahmed, . . . . .	17
Areottee Thugs, . . . . .	18

## APPENDIX.

The Ramaseeana, . . . . .	35
---------------------------	----

## OFFICIAL PAPERS.

Correspondence between Captain Sleeman and Mr. Stoek- well, . . . . .	113
English proceedings of the Thug trials in Gazepoor and Benares, 1833-4. . . . .	118
Government vs. Shamshera and others, . . . . .	148
Copy of a letter from Mr. C. Fraser, to Mr. Wilder, . . . .	160
Extract of a letter from chief secretary to government to same, . . . . .	165
Barwaha ghat affair, . . . . .	168
Dhooleea Malagow affair, . . . . .	184
Dhoree affair, . . . . .	188
Shikapore affair, . . . . .	204
Surgooja affair, . . . . .	217
Chutterkote affair, . . . . .	223



HISTORY  
OF THE  
THUGS OR PHANSIGARS.

---

DISCLOSURES OF THE INFORMERS.

---

PRESENT INAENT, DIBBA, MIRHBAN, BHEEKUN KHAN AND  
OTHERS.

*Q.*—What gangs were in the Dhooma affair?

*Inaent.*—There were a great many both from Hindostan and the Duckun. We had concentrated at Chourae in the Seonee district between this and Nagpore, and were at least three hundred Thugs, and had just performed the concluding ceremonies of the festival of the Mohurram, when a party of about twenty-seven persons, decoits I believe, came up on their way from the Duckun to Hindoostan. They had four ponies laden with rich booty which they had acquired in an expedition to the south. The following day they came on to Chupara, and we followed. They lodged in the town, we outside. Bodhoo Jemadar Musulman, calling himself Kour Khuluck Sing, and pretending to be a Hindoo of rank, went to the party and told them that the road from Chupara passed through an extensive

and very dangerous jungle,\* and begged that for security we might unite our parties, as we were merchants and government servants, and not very well armed. They agreed, and the next morning one hundred and twenty-five of our gang went on with them, while the rest came by another road, all agreeing to rendezvous at Nutwara, in the valley of the Nerbudda.

I was with the 125, and on reaching two trees in the jungle sacred to the two saints Chittureea and Kunkureea, and on which people tie pieces of cloth as votive offerings, the signal was given, and sixteen of the decoits were strangled and eleven cut down with our swords. We took the bodies into the jungle near the road, and without burying them, made off with the booty, and rejoined our friends at Nutwara. The booty consisted of gold, silver and cloths, to the value of thirteen thousand rupees. We went on to Kutungee, divided the booty, and separated. The Duckun Thugs returned home, and we came with a party of eighty to Jubulpore, and encamped in the Beohar's grove which you see yonder, where we had a grand Natch (ball).

While engaged in our feast, we heard that the Subah of the district was sending troops to seize us, and we made off. When the signal for the murder was given a boy happened to be unperceived at a distance from the rest, and hearing their screams, he got up into a tree, and saw the whole affair without our seeing him, as it was daylight. After we had come on, he descended, came on to Jubulpore, and found some of our party selling

\* This extensive jungle was one of their "Matabur Beles," or favourite places of murder, where they used every year to kill a great many travellers.

some of their gold lace in the Bazar, and denounced us to the governor. We all denied any knowledge of the affair of course, but the Subah got hold of the adopted son of Khuleel Jemadar, tied him up to a tree, and gave him a severe flogging. Khuleel protested against this, and said he had better send for swords and have us all cut to pieces at once. The Subah would not listen, and at last the boy confessed. The seven leaders were confined in the fort. The others all in the Beohar's house, but after having been made to disgorge all their property, they were all suffered to escape, except three leaders, Hinga, my father Kuleel, and Murdan: the two latter were sent to Nagpore, where the Rajah released them. My father Hinga had broken his back in jumping over the fort wall, and Murdan sprained his ankle.

*Q.*—Were you all taken in the grove?

*Inaent.*—No. We had got off on the Saugor road to Kutungee, but the Subah sent a squadron of horse after us, and we were all brought back. It was commanded by Khan Mahomad, the present Cotwal of Saugor. Nasir of Telingana was in this affair.

*Q.*—Is this true?

*Nasir.*—All true; and I was obliged to give the chief officer at Kutungee a fine horse, and some other valuable articles that I had picked up on this expedition, as I found he was an old acquaintance of mine, and well disposed towards us as long as he was well conciliated in this way. I had got far off with my gang before the Subah's party came up after the rest.

*Inaent.*—Purumsook was then master of the *Adalat* here, and all our property had to pass

through his hands. He was an old friend of ours, and must recollect the circumstance well.\*

Q.—What makes you think the party were decoits?

*Inaent.*—Some decoits from the west, who have been confined for fourteen years in the Saugor jail, told us while we were there last year, that a party of theirs had been killed about that time near Chupara on their way back from the Duckun. They must have learnt it from the boy who escaped.

Q.—Were Bodhoo's nose and hands cut off before this affair?

*Inaent.*—No—A year or two after at Seronge. He went to Stockwell Sahib who sent him to Jhalone, where the Raja put him to death, by making elephants walk over him. A very dear man was Bodhoo!

Q.—What were the circumstances that made you fly to the Carnatic?

*Sahib Khan.*—It was about twelve years ago that my own gang of fourteen, and another of twenty-five under Jumal Khan, Seodeen, and Fukeer Mahommud, in an expedition between Aurungabad and Elichpore, joined in the murder of a Subahdar, his servant, and two Rajpoots at a Bowlee near Chandae. The bodies were tied up in blankets and thrown into the Bowlee. Going on towards Jhalna we fell in with a Marwaree taking turbans for sale to Jhalna, and near Phaleegow we strangled him; but getting only a rupee each, we agreed to go on and wait in the Jhalna canton-

\* Purumsook, who is now a kind of attorney at Jubulpore, being referred to, confirms all this, but denies the *friendship*. He sold the property he says for the then government, and not for himself or the Thugs. He was a kind of *Deputy Chief Justice* at the time, and in league with all these gangs.

ments till we could find a *Bunij* more worth taking. We had however no sooner came to this resolution, after discussing over our plans on the bank of the river, than we heard the dire *Chimmama* on our right. We all started up, and with my gang I instantly retreated. Jumal Khan however ventured to take his gang on towards Jhalna in spite of this warning. We came to Omrowtee where we celebrated the Mohurrum, after which I returned to my home at Nandair, where I heard that Jumal, on reaching Jaferabad, had got drunk in a spirit shop and been seized with the Subahdar's Dooputta upon him, by some of Captain Sherriff's runners. He gave information against Syud-alee, and he against others, till fourteen of his gang were arrested. The four bodies were taken out of the Bowlee, and parties were sent off to Major Parker, who commanded at Hingolee, with information against me and my gang. I kept myself well informed of all these proceedings, and continued to cultivate my fields. Eleven of Jumal Khan's gang having been hung, and seeing no longer any chance of escape at home, I fled. My wife and children, and my brother Bureca, and brother-in-law Chand Khan, were seized and taken to Major Parker, who released the women and children. I went first to my uncle Towukul Sah, a celebrated Fukeer and Thug, but not yet suspected, and fearing to implicate him, I proceeded soon after to Golburga to my cousin Sahib Khan Jemadar. I found that he, Rusool Khan, and other Thugs of his party had been seized and taken to Hyderabad. As soon as the women saw me, they wept bitterly, and having heard the tale of my misfortune, his wife took me the next day to Ochergee, eight cose distant, in hopes of finding some Thugs with whom

I might serve and earn my bread. They were absent on an expedition, and I left her, and went to Muheenkulga, where I met Lungotee Jemadar, an old follower of my father's. He made me dine with him; and after dinner he told me that he intended to take the auspices in a few days, and if the omens proved favourable, should take out his gang, and me with them.- I told him that I should be glad to join him, but that I would not consent to recognise him as my chief, by paying him the fees of office, as Jemadar, like the other members of his gang. He said he would take me on no other conditions. I expostulated with him, and as Peer Khan, the brother of Chand Khan, was with me, I said that he must set aside both our shares before the general division; and asked him whether he had so far forgotten the obligations he owed to my father, who had initiated him, as to have the impudence to demand tokens of subjection from the son. "Give us," I said, "our shares separately, and then divide the spoil with your gang, and take your fees as leader, for I will never consent to pay you any." He said it would be a bad precedent, and lower him in the estimation of his followers; and having refused to join him on any other terms, I proceeded to Korergee, where Sahib Khan, the husband of my sister, resided and served in the gang of Nubee Sahib Jemadar. On our way we spent one evening at Hidjgeera with the families of Baba Jemadar, and eleven Thugs of note, who had been for some time in prison at Amba, and are now with Captain Reynolds. On reaching Korergee we found my brother-in-law, who had been sent home by Nubee Sahib with a booty of seven thousand rupees. Nubee Sahib being absent on an expedition, he

recommended me to go to the great leader Sahib Khan of Kakurmulla. I did so, and found his brother Sooltan at home. I told him the story of our misfortunes, and he consoled me, and told me that though Thugs were getting seized all round them, they were as yet secure, and had still a few hundred good men for work. Sahib Khan soon after returned from market, received me very kindly and made me dine with him. While at dinner, however, we heard the *Orutputholee*,\* which is considered a very bad omen in the south, and Sahib Khan told me that I ought immediately to return to my home after such an omen; but as this was impossible under present circumstances, I must leave his house, sleep in another village, and return in the morning. I and Peer Khan did so. We remained with him six weeks, and were so kindly treated that we forgot all our misfortunes. He consented to comply with my conditions, and not to exact from us two his fees as leader. With a gang of sixty Thugs we proceeded a cose to the village of Dewurnatjee, where we waited eight days for favourable omens. Having got them, sixteen old men and boys were sent home, and the expedition was opened by forty-six. It is the custom in the Carnatic to take out all the old men and boys on the first stage where the auspices are taken, and when the omens are favourable to send them back. When they get booty they take what is necessary for the subsistence of the gang, and send all the rest to the house of the leader, where it remains till the gang returns, when it is divided, and the boys and old men who are sent back, have an equal share of it with the others who go on.

\* See Vocabulary—*Orutputholee*.

The same custom prevails among the Thugs from Arcot who are said to have taken it from them. .

We proceeded to a village near Dharwar which we reached in eight days, and there met the *great Sheikh Ahmed*, the Thug leader from Arcot, with his gang of fifty. Going on to Dharwar together, the two leaders divided the whole into two separate gangs, one under these two leaders to operate on the road to Poona, and the other under Nathoo, and Sirjee Khan,\* the brother of Sheikh Ahmed, and Sooltan, the brother of Sahib Khan, towards Naggur. We were all to rendezvous at Echora at the end of a month.

After killing a good many travellers and getting a good deal of booty, which was all sent as taken to the house of Sahib Khan, we all re-united at the appointed place, and remained together two days, when our division took the road to Naraenpath, and the other that to Dharwar. On the bank of the Bhimra river we got a prize of twelve thousand rupees worth of silk from six men, and returned home. Seven days after our return, seven of the other division came and reported that in a drunken brawl at Dharwar, the secret of their proceedings had been disclosed, and all the division, except themselves, arrested; and as a good many had turned King's evidences, we might soon expect a guard down upon us.

Having heard that my cousin and his gang had been released at Hyderabad and come with their families to Korergee, I went and joined them; and Sahib Khan left his house at Kukurmulla in charge of his brother Meean Sahib, who was not suspect-

\* This man has, I believe, been made over to Lieutenant Elwall by the authorities at Sattara, where he has been in prison ever since this expedition, Sept. 1835.

ed, and concealed himself with an old friend in our neighbourhood. A guard came from Dharwar, seized Meean Sahib, and so maltreated him in order to make him point out his brother, that he threw himself into a well and was killed.

Alarmed, I and my cousin and his party, with all their families, went to Golburga, and leaving the women and children there, with a small gang went to Hydrabad, for we had now nothing to subsist upon. Near Bamnabad we found a traveller washing himself in the stream. He was strangled and his body left upon the sand. The rains had now set in, and going on beyond Akelee we found a traveller waiting on the bank of a river for some one to assist him over. He was persuaded to go up the stream a little off the road for a better ford, and there strangled. We went to Hydrabad, and thence came back through Akelee to Nowta Moshturee, killing two men on the road; and here we met Sheikh Ahmed, the great Arcot leader, with a small party of twelve. He told us that Sahib Khan had been arrested,\* and all the booty of our late expedition taken by the government guards. The next morning he left us for Hydrabad; and on our way to Golburga we for three successive days continued to fall in with small parties of Sheikh Ahmed's gang following each other at long intervals. My cousin and his party changed their abodes from Golburga to Ertalee in Bedur; and taking my family I went to Kunkee and entered into the service of Dhurumdass, the Amil on the part of Chundoolal the minister. He

\* Sahib Khan and his brother Sooltan have been just made over to Lieut. Elwall, having been ever since the event here described, prisoners in the fort of Sattara, in the Poona territory, Sept. 1835.

employed me to make the collections of two villages for him, and I resolved to leave off Thuggee at least for a time. Taking the collections to Hyderabad, two years after this, I met Sheikh Ahmed, who asked me *how many Thugs I had with me*. I told my story, and he mentioned that our old friend Sahib Khan of Kakurmulla, was confined in the Fort of Sattara, but that he would effect his release whatever it might cost him. He soon left me, and I could perceive that he distrusted me. One of his followers, however, Hoseyn Khan, told me that they had now all established themselves comfortably about Nulgonda on the road to Masulipatum; and in return I bid him tell his chief that he need not fear me.\*

\* *Extract from the Narrative of the last Thuggee Expedition of Sahib Khan Jemadar, taken before Lieutenant Elwall at Sholapore, 29th Sept. 1835.*

About eight or nine months after this time, deponent and Mukhdoom Sahib, Sahib Khan Ruhmutwallah and Mooheendeen Jemadar, with forty followers, set out on a Thuggee expedition towards the Carnatic, and halted for the night at the village of "Gurnullie." On the same day Sheikh Ahmed Areottee, Jemadar, with Guffoor Khan his brother, and Osman Khan Jemadar, with their followers, arrived at the village of "Goburargee," about two coss from "Gornullie," and both parties starting in the morning met on the road to the Carnatic and went on together, and after four days arrived at Jubulpoor in the Company's territories, where we passed the night, and having consulted together, agreed to divide into two bodies, and it was settled that from my followers Mukhdoom Sahib Jemadar, Sahib Khan Ruhmutwallah, and Mooheendeen Jemadar and sixteen sepoy, should accompany the Areottees, and Sheikh Ahmed Jemadar and sixteen Areottee followers, accompanied me towards Poonah, while the other party went towards the Carnatic. After three days deponent arrived at "Eroor" on the Krishna river where there was a fair. Deponent staid there, and Sheikh Ahmed went on towards Jokul, and about two coss from "Eroor," fell in with two Hindoo Jewellers who were seated on the bank of a stream drinking water. Having found out what the travellers had with them, they strangled them, and buried the bodies carelessly.

Q.—But you have not told me why Sheikh Ahmed left Arcot?

Deponent arrived while they were burying them. We got from the murdered travellers a dabba of pearls and other jewels, which were of large value, and sent them home in charge of four of our men. We arrived ourselves in three days at Sangolee on the Punderpore road, at the same time with four Hindoo traders with a pony load of cloth, who were going from Jaulna to Kolapoor, and Sheikh Ahmed having insinuated himself into their acquaintance went on with them to "Walmurra," where they halted near a Hindoo Dewul. Deponent also came there and joined Sheikh Ahmed in the evening and we staid the night there. In the morning Sheikh Ahmed and the others went on with the Beiparies, and about a mile from the place, in a dry nullah, strangled the travellers and buried their bodies. I came up after the murder. We got from the travellers the following property: 13 embroidered Doputtas, 9 silk scarfs, embroidered, 45 Rs. weight of gold thread, and 156 turbands, which we sent home with six men, and went on to Mirich Taj Gaon, when the fair of "Khoja Shumna Meerun Sahib" was being held; we saw the fair and then went towards home, and arrived at a village on the Krishna river, where four Hindoo traders, in the service of some Saokar, with three bullocks laden with silk, had put up. We staid there, and the next morning the Jemadar Sheikh Ahmed, went on with the Beiparies, and about a coss from thence, in a dry nullah, murdered and buried them, and taking the property went towards home. Sheikh Ahmed Jemadar took half the silks home with him to Chilmullah, in the Nizam's country, and the rest I took with me.

The other party which separated from us at "Jaulpar" and went towards the Carnatic, having reached Anegra in the Dharwar district, halted there. At this time in the cantonment of Hooblee a Deeoittee had taken place, and the polie seeing the Thugs there, suspected them, and they were immediately seized and taken to Dharwar. The Aumil then inquired concerning the Thugs, and one of the Arcottee followers named Mahumud Khan, confessed and told that Sheikh Ahmed Jemadar lived at Chilmullah, and Sahib Khan Jemadar (deponent) at Kukurmullah, and that the persons seized were the followers of the two Jemadars. I, hearing that search was making for me and Sheikh Ahmed, left my home and went and staid at the village of Ncem Nullie. In the mean time the Sircar's people, by order of Mr. J. Munro, came to my house, and ordered my brother Meean Khan to tell where I was; he said that I had left the village. They thinking he was speaking falsely, began to kick and beat him till he said he would tell where his brother was, and taking the police people with him outside the

*Sahib Khan.*—I have never been to Arcot, and met them for the first time near Dharwar. They used often to talk of Arcot, and of their having been

village into a garden where there was a Baolee, he watched his opportunity and threw himself in and was drowned. My other followers being frightened fled the village and came to me at Neem Nullie, and about fifteen days afterwards the police, having got information of our being there, came and seized us, and took us before Mr. John Munro at Mungolee. The undermentioned property was seized in my house and sent in by Gobind Sobhajee Pundit and Dewan Ramehand Rao, Moonsifdar of Koolkunundghee :

*List of Property, viz.*

	No.		No.
Silk,.....bundles,..	3	Daul,.....	5
Gold Thread or Kuliabut- too,.....bundles...	4	Swords or Tulwars, &c...	14
Buttooah, wt. several stones,	1	Musquets,.....	2
Dabba with Pearls,.....	1	Doputtah,.....	13
Horses,.....:.....	3	Silk Searfs or Sowla,.....	9
		Turbands,.....	156

The three horses were sold and their price was given to my father and family, and afterwards Nursing Ba Ressuldar was ordered by the gentleman to give them their ornaments and brass vessels, &c. as also a quantity of grain of different sorts, of the value of about 100 Rupees; about this time Mr. John Munro was shot at the fight of Kittoor, and the Ressuldar sent myself, my brother *Sheikh Dawoll* and Sona Khan, Sheikh Emam Sahib and Sheikh Hoossein, followers of Sheikh Ahmed Areottee Jemadar, (in all five persons) to Pando Rung Subahdar at Beejapoor, but the jewels, &c. were not sent. We were kept twenty days there, and then sent to Sattara, where we have been imprisoned for twelve years; when we had been there about three months, Aproop Khan, Mean Khan, and Gurd Sahib Khan, living at Naghnee, were seized, and sent to the Rajah by the Ressuldar at Mungolee; about six years after this, Mooheodeen, a relation of Gurd Sahib Khan, living at Naghnee, in Ulmullah, proeured the release of the six others by paying six hundred rupees to the Rajah's people, and I and my brother remained in prison till we were sent here.

(True extract)

(Signed) T. ELWALL, *Asst. Agt. Governor Genl.*

(True extract)

W. II. SLEEMAN, *General Superintendent.*

obliged some years before to leave it by a hot pursuit kept up by some active magistrate. Sahib Khan of Kukurimullah told me that while he and his gang of sixty men were one day cooking their food on the bank of a river near Kukurmullah, they saw these people come down to the river to fish. They soon perceived that they understood their mystic terms, and got into conversation with them. The two chiefs had an interview in which Sheikh Ahmed explained how he had been obliged to leave Arcot, and seek an asylum, which he did not much like, in a village in the neighbourhood. Sahib Khan prevailed upon him and all his party with their families to come with him; and having introduced him to the Rajah of Shorapore Bedur; as a great Thug leader, the Rajah got them established in his neighbourhood in the town of Chichurmulla. Shiekh Ahmed is the wisest man I know. He has great wealth, but he keeps it concealed in the woods. When danger approaches, he scatters his gang, and wanders alone with his wife till it is past or till he finds another secure abode, when he transfers his wealth to the woods about it. His followers have wonderful confidence in him, such as I have never seen in the followers of any other leader.\*

\* *Extract from the deposition of Sheikh Sahiban, lately arrested at Hingolee, before Captain Reynolds, 27th October, 1835.*

The Arcottee Thugs are proverbially wary and alert, among all the Thugs of the Dekhan, and their rules and regulations are very strict. They do not allow of indiscriminate strangling. The stranglers are regularly instructed in the use of the handkerchief, and no one is permitted to use it, until he has practised, and until the omens which are looked for at his initiation, are considered favourable. The Arcottees will not strangle women, nor shoemakers, dhers, barbers, goldsmiths and washermen. If the first travellers met with on an expedition have a cow with them, they are spared,

Q.—What became of your brother-in-law Chand Khan and your brother Bureca?

even if it is known they have treasure in their possession. The Hindustanee and Dekhnce Thugs by not attending to these rules, and strangling shoemakers, barbers, and all sorts of people, have brought down retribution on the heads of all the Thugs in India. All the Arcottee Thugs that I have met with, adopted the dress and appearance of Sepoys of the regiments of infantry and cavalry. They wear the checkered loongees and short jackets like Sepoys, carry canes in their hands, and being very fond of beetlnut and paun, every man has a small bag in his possession for holding the ingredients. They frequently represent themselves to be Sepoys going on leave or removed from one station to another, and even make themselves acquainted with the names of European officers in order to pass more easily through the country. They make themselves *knapsacks*, (the word made use of by the deponent) and carry their clothes in them. The Jemadars take on themselves the semblance of merchants, and pretend to be going to make purchases of goods, or to be conveying merchandize for sale. They always have four or five of the gang in personal attendance on them, to give them the hookah, cook their victuals, and clean their ponies. These men march in company with the Jemadar, while the other Thugs move along the road in twos and threes, and only collect on the occasion of the perpetration of a murder. They can only be arrested by having parties of approvers stationed on all the great roads of the Carnatic. The police, though it is very vigilant, has not the means of preventing cases of Thuggee, and even if Thannahs of police peons are posted along the roads, the Thugs will manage to murder close to them. I will give an instance in proof of this. Sheikh Ahmed Arcottee Jemadar came into the southern Mahratta country and strangled some treasure carriers in charge of 16,000 rupees, at the Salpa Ghat. There is a Chowkee placed on the Ghat now, and if the peons are asked, they will state the Chowkee to have been placed there in consequence of this murder. But this has not had any effect in diminishing the number of murders perpetrated at this very Ghat, where I am sure a hundred skulls of murdered travellers might be dug up any day. The Thugs will be first to go out, beg the protection of the Police Chuprassces on the roads they travel on, pretending great dread of robbers, and then will perpetrate a murder close to the road which the police is supposed to guard.

The Arcottee Thugs usually start on their expeditions during the first seven days after the festival of Dewallee and Hulee; and if they have had favourable omens, they have no doubt taken to the roads before this time. It is very probable that Dawulgee Jemadar

*Sahib Khan.*—They made their escape from Hingolee, and are still on the roads some where.

of Binsee has heard of the seizures at Sholapore, and therefore will not come northward this year, and as this is his usual season of setting out, he will certainly proceed towards Bangalore and Seringapatam, or perhaps by Bellary towards Cuddapah. When I was at Binsee, this time last year, Dawuljee and his gang were intending to make an excursion into the Mysore country. They had a short time previously been as far as Huryhur, but had turned back in consequence of the omens being inauspicious. The Arcottee Thugs do not now come into the Dekhan so much as formerly. Indeed since the time of the arrest of my brother-in-law, Sahib Khan Jemadar, and his companions, by Mr. Munro, which is about twelve years ago, they have never made their appearance north of Dharwar. When the great arrest of Thugs took place in the zillah of Arcot, by Mr. Wright, during my youth, great numbers of Arcottee Thugs fled from that part of the country, and settled first in the Sorapoor Talooka under the Hydrabad government. I have heard that Sheikh Ahmed, Ladeckur Sahib Khan, Oosman Khan, Chabriaiah Einaun, Hoonoorgah and other Jemadars, who were the leaders of the party that came first to Sorapoor, agreed to pay the Sorapoor Rajah 2,000 rupees a year for his protection. The party consisted of fifty or sixty Thugs, whose numbers were afterwards increased by stragglers from Arcot, and the families of the Thugs who followed them. All these Thugs remained in the Dekhan until Mr. Munro commenced his seizures, when they left their habitations under the guidance of Sheikh Ahmed Jemadar, and passing through the Hydrabad country settled somewhere fifteen days journey beyond it towards Masulipatam. They afterwards obtained on three occasions 14,000, 7,000, and 3,000 rupees of treasure by the murder of the carriers. This is within the last 8 or 10 years. They then went and settled near Nundyal in the Cuddapah district. About two and a half years ago, Emaun brother of Tippoo Jemadar, a relation of my own, went from Binsee where I was at the time, to Nundyal, to see Sheikh Ahmed Jemadar. When he returned, he informed us that Sheikh Ahmed Jemadar had a short time previously been out with his gang, and had strangled four Gollah peons carrying treasure; and that each Thug had received 9 tolahs of gold, and 300 rupees as his share of the booty. During the time of Sahib Khan Jemadar's confinement at Sattara, Tippoo Jemadar, brother-in-law of Sheikh Ahmed Jemadar, was also detained along with him; and Arcottee Thugs were in the habit of coming to gain intelligence regarding him and his companions, and by that means we were kept acquainted with the proceedings of the gangs to the south.

(True Copy)

W. H. SLEEMAN.

They came to me when I was on my way to Kun-kee and had resolved to give up Thuggee, and told me of their escape.

DAVEY DEEN—BHIKHA—DOJJA—KHODA BUKSH—FERINGEEA  
—ZOLFUKAR—DORGHA—KAEM KHAN.

Q.—You were among the men arrested by Mr. Wright, were you not, at Cawnpore ?

*Extract. Deposition of Myan Khan, alias Lungotea, Jemadar of Thugs, lately arrested, taken before Captain Reynolds at Lingolee on the 31st of October, 1835.*

I will state the names of such of the Arcottee Jemadars of Thugs as I am acquainted with.

Oosman Khan Jemadar, a man of a robust habit of body. I met him last upwards of four years ago on the Kurnool road, beyond Hyderabad, with a gang of 50 Thugs. He resides at Mulhar, some where in the vicinity of Bellary.

Sahib Khan Ladeekun Jemadar, a relative of Oosman Khan Jemadar, whom he follows.

Sheikh Ahmed, son of Dawuljee Jemadar, formerly had a gang of 50 Thugs. I have not seen him since the time Mr. Munro arrested Thugs in the Zillah of Dharwar, but have occasionally heard of him.

Chabreah Emaum Jemadar, and his brother Hoonoorgah, had formerly a gang of 30 Thugs. I have not seen them since the time of Mr. Munro's arrests, but within the last two years I have heard that they were residing in the jurisdiction of some Rajah near Bezwarah, on the road from Hyderabad to Masulipatam.

Tippoo, the brother of Sheikh Ahmed, in whose company he is. I have not seen him since the time abovementioned.

In former times, all these Jemadars, with as many hundreds of Thugs, resided in the Arcot and other adjacent Zillahs; but about 20 or 22 years ago, Sheikh Ahmed Jemadar, with a party of sixteen Thugs and four women, came to the Oorus of Peer Dustgeer, which takes place at the village of Neelor, in the Pergunnah of Goolburgah, where he met me and Khooddoo Jemadar, who had also come to attend the Oorus. Sheikh Ahmed informed us that he was an inhabitant of the Arcot Zillah, and that a great misfortune had befallen the Thugs of that part of the country, for as the English gentleman had commenced arresting them, there was no dwelling place left for them there; he therefore wished to settle

*Bhikka*.—Yes, I was among them; he got about a hundred, and put them all into one old jail at Bithore on the information of Munsook Brahman

himself elsewhere. We further heard from Sheikh Ahmed that his father Dawuljee Jemadar of Thugs, had been apprehended, and was then in confinement either at Vellore or Bangalore. In the end, Sheikh Ahmed and his gang went into the Sorapoor District and had an interview with the Rajah through the intervention of Khoddoo Jemadar, and then fixed his residence in the village of Bullondghee. In the course of a year, nearly 100 Thugs were assembled at Bullondghee and the neighbouring villages, in consequence of the relatives of the others coming up from the Carnatic to settle there. I have heard that they paid large sums of money yearly to the Sorapoor Rajah. Some years after, the Thugs having amassed great wealth, the Rajah demanded a fine from them. They therefore left Bullondghee and took up their abode at the village of Chinmullah, the Jageer of Raheer Patail, in the Afzool-poor Pergunnah. During this interval the Thugs used to go out for "*Rozgar*," in the direction of Kurnool and Cuddapah, and on the road to Masulipatam.

Several years afterwards, Sooltaun Khan Jemadar, the brother of Sahib Khan Jemadar of Kukernulla, (now an approver at Sholapoor) was apprehended at Annygherry, and a Thug of his gang named Mahomedea, confessed his guilt and pointed out the places of residence of the Thugs. He was sent to Mr. Munro, the magistrate of Mungolee, in the Dharwar Zillah, who commenced arresting Thugs according to his evidence. Nearly 40 or 50 Thugs were seized, from among whom Sahib Khan Jemadar of Kukhermulla, Chunneeka Sahib Khan and others were sent to Sattara; and Mahomedea, Lumboo Burreah, Giddoo Burreah and others to Dharwar, and there detained in confinement. Dreading lest they should be arrested, Sheikh Ahmed Jemadar and the Arcottee Thugs, with their wives and families, left their homes in the Dekhan, and went to Hyderabad, from whence part of them proceeded on the Masulipatam road and the remainder on the Kurnool road, and fixed their residence in the vicinity of those places. Since that time the Arcottee Thugs have not again visited the Dekhan during their Thug expeditions. They range through the country bordering on the sea coast, by Masulipatam, Rajumundry and Chicacole; or move by way of Madras up to Seringapatam, and then back again to their own abodes.

The Arcottees are generally hereditary Thugs, by caste Musulmans, are great eaters of Bectlenut, usually wear Loongies like Sepoys, and often represent themselves to be in the Company's service, in order to secure themselves from molestation on the road.

and others of our gang. They told us if we told the truth and proved our story, we should have favour, and many did so; but the people about

They bury the bodies of their victims scurely, lest the secret of Thuggee should be divulged, and are much more deceitful than the Dekhnee Thugs, so that rich travellers and Sahoo-kars place confidence in them on account of their respectable appearance. Their manner of strangling with the handkerchief, mode of burial, and other rites, are similar to those of the Dekhnee Thugs, though there is some difference in the slang language, of the Arcottees. They generally use the Hindustanee language in common conversation, though they also speak the Tamul.

I recently obtained intelligence of Sheikh Ahmed Jemadar and other Arcottee Thugs in the following manner. There was an Arcottee Thug named Kasim, who formerly came and resided with Sheikh Ahmed Jemadar, in the Afzoolpoor District. He contracted a marriage in the village of Bullonghee, but when Mr. Munro began to seize Thugs, Kasim and his wife fled the country, in company with Sheikh Ahmed. About two years ago, Kasim's father-in-law named Ismael, left Bullonghee in search of his son-in-law. After some time Ismael returned, bringing with him both Kasim and his wife, and they took up their residence at the village of Gour, in the Afzoolpoor Pergunnah, where they were both residing at the time of my arrest, about three months ago; and if they are seized they will be able to give correct intelligence regarding the place of abode of the Arcottee Thugs. I heard from Ismael and Kasim that Sheikh Ahmed, Mahomed Koosain, and Emaum Salib Arcottee Jemadars, with sixty followers, were living in some villages four or five koss on this side of Bezwarah, on the Masulipatam road, appertaining to some Hindoo Rajah Zumendar, beyond the Hyderabad Territory.

There is also a female named Jugdumah, who is a Jemadarnee of Thugs, with a party of upwards of 200 persons, who reside in certain villages belonging to some Rajah, situated three days' journey on this side of Bangalore. The Thugs of her gang proceed on expeditions towards Masulipatam and Chicacole. Jugdumah is about 50 years of age, and has two sons named Sirdar Khan and Burree Khan, besides her own two brothers. She exercises the authority of Jemadarnee herself, but sends her sons and brothers in charge of the gang; she has amassed great wealth by the practice of Thuggee.

(A true Translation)

(Signed)

(True Copy)

P. A. REYNOLDS, *Supt.*

W. H. SLEEMAN.

Court soon told us we were fools, for those who confessed were sure to *swing*, while those who denied were equally sure to get off. A Daer Saer Sahib (Judge of Circuit) came from Bareilly and examined us, and went back; another came, and as soon as he got back he sent an order for our release. Ramdeen, who was hung last year at Cawnpore, and Kesuree Subahdar, who was hung here this year, were kept in for a short time longer.

Q.—Was that Ramdeen your brother?

Davey Deen.—Yes, my eldest brother and father of Heera, approver, who is with Mr. Wilson.

Q.—How long was this before Mr. Stockwell's proceedings?

Davey Deen.—The *Istakole Kee Gurdee*, (the Stockwell inroad) took place very soon after. Dojja was one of the men arrested.

Dojja.—Yes; Stockwell and Perry Sahibs scraped together some two hundred of us at Mynporee, but a Daer Saer Sahib came from Bareilly, and released all for whom the Zumeendars would give security. The twenty who could not get it were retained.

Davey Deen.—Yes, I remember. Mr. Stockwell and Perry went down in the same buggy to the Sahib and told him that they had secured us at much cost and trouble, and that we were all *aseel*, *thorough-bred Thugs*; but he said it would not do to keep us upon mere general report, particularly if the Zumeendars would vouch for us. He went to Calcutta, and six months after came back and caused us all to be released, by an order from the Sudur, except eighteen.

Dojja.—But they got hold of me again two years after, and kept me in for fifteen years doing all kinds of work.

*Khoda Buksh.*—Mr. Stockwell seized me and six others at Oureya, and we were sent to Bithore and kept at Rabukaree, with some hundred of the Thugs, for more than six months, when Rehlee Sahib ordered us seven to cut muttee (work on the roads) for a year, after which we got off. Cheynooa Brahman and his brother Holosee are still at large. Muusa was hung here the other day. Bhowanee died in the Saugor jail, and Doulut Brahman died at home. Ramah Lodhee is here one of the approvers.

Q.—It was not your relation Ashraf Jemadar, who is still at large, among the number?

*Khoda Buksh.*—No, he was not with us.

*Feringeea.*—Ashraf never got the rank of Jemadar of Thugs.

*Zolfukar.*—You mistake, he is a Jemadar.

*Feringeea.*—None but his own relations ever called him so.

Q.—But I find him entered as a Jemadar in the book?

*Feringeea.*—You may write him down a *king* in your book if you please, but he was no Jemadar of ours.

*Zolfukar.*—Had he been a Brahman like yourself, instead of a Musulman, you would have thought him so.

Q.—But how did the Zumeendars venture to give security for you all; they must have known you to be Thugs?

*Davey Deen.*—They knew us very well, but they had then confidence in us; they thought we should keep our own secrets, and if we did so, no one else would be able to convict us and get them into trouble.

*Zolfukar.*—Yes; there was then something like

*religion* and good faith (Dhurum Eeman) among us, and we found friends every where. Where could we find them now ?

*Davey Deen.*—When I and my brothers were seized by Mr. Moncton, the Zumeendar would have given any security for us.

*Feringeea.*—When Madhoo was seized by Mr. Benson and sent to Saugor from Etawa, they would have given ten thousand rupees security for him.

*Kuleean Sing.*—When our gang was arrested at Hoshungabad, was there not a scramble among the Hill Chiefs and Zumeendars to get us released upon their security ? Did not many both there and at Jubulpore, who had never seen us in their lives, make their agents offer any security that could be demanded for our future good behaviour.

*Q.*—And why did they do this ? They no doubt thought you very innocent and respectable men under misfortunes ?

*Kuleean Sing.*—Not at all. We managed to persuade them that we could, by being allowed to follow our old trade under their protection, be made a new source of revenue to them. We told them that we would pay for the little land we might cultivate in their villages more than fifty times its value.

*Chotee.*—Did not the Khyrooa chief stand a long seige from his master, the Jhansee Rajah, before he would give up eight or ten of us ?

*Kaen Khan.*—And was not the Maharajah of Gwalior obliged to send two large guns and a great force against Bhumma Zumeendar of Bahmanpore before he would give us up ; and were not several lives lost in the action, which continued from daylight till nine in the morning. Bhumma

was very fond of us, particularly of our Jemadar Gholab Khan, whose father had been hung the year before at Saugor, and who is now an approver with Mr. Thomas, and he said he would rather die than give us up: but poor man he had only sixteen muskets to fight with, and had got into disgrace at Court by not paying his rents! The Lord Sahib (Lord William Bentick) must have heard the guns, for he and the Rae Sahib were encamped only a few miles off at the time.

*Dudoo Nujeeb.*—Yes, and you strangled Larroo, the poor female spy,\* whom we sent in to look after you. We heard it afterwards from a dancing girl of the place: and we had much trouble to get you after all, for the Amil would not give up the five Thugs whom he had secured, unless we gave him a receipt for the ten who had got away also, saying, “there had been trouble and fighting enough for fifty Thugs.” This we refused to do however.

*Kaem Khan.*—I know nothing about Larroo’s death. She must have been killed some where else.

*Q.*—What gives a man the rank of Jemadar?

*Dorgha.*—A man who has always at command the means of advancing a month or two’s subsistence to a gang will be called so; a strong and

\* There is no doubt that this party did strangle this woman, the wife of Peer Buksh approver. She had traced them to the village before, and now accompanied the guard sent to arrest them. She entered the village alone and was never after seen. They will not acknowledge that they killed her. A Nujeeb and Trooper who entered the village in the disguise of Fukeers, to verify Larroo’s information the first time, had a very narrow escape. They were obliged to plunge into the river Chumbul, and remain up to their chins in water, a whole night, while the Thugs and villagers were searching every bush on the bank.

resolute man, whose ancestors have been for many generations Thugs, will soon get the title, or a very wise man, whose advice in difficult cases has weight with the gang; one who has influence over local authorities, or the native officers of courts of justice; a man of handsome appearance and high bearing, who can feign the man of rank well—all these things enable a man to get around him a few who will consent to give him the fees and title of Jemadar; but it requires very high and numerous qualifications to gain a man the title of Subahdar.

2nd SEPTEMBER, 1835.

Q.—What age are you?

*Shumshera.*—I am about twenty-four.

Q.—Where do you reside?

*Shumshera.*—My family have resided in the village of Chorkeya, twenty cose north-east from Ghazee-pore and in that district, for three or four generations, but my father absconded, and his creditors became very importunate for the payment of the money he owed, and I and my brother Runjeet, who is now in the Ghazee-pore jail, were obliged to go and reside in the village of Bhoraj-pore, six cose north from Chupura. Four months after this we were both seized by Mr. Smith and brought to Ghazee-pore two years ago next October.

Q.—I understand you have served with the river Thugs of Bengal?

*Shumshera.*—On one occasion only. I had been on one expedition with Dilawur Khan and one with Futteh Khan, and after these I went with Bhowur Khan and Moradun, two Lodaha Thugs, and joined Jhoulce Khan the fair and Gholamun.

Jhouleee Khan had a man to carry his bundle by name Nathoo, as he was to act this season with Jypaul Kaet, a Jemadar of the Bongoos, or river Thugs. He acted as their Sotha, or inveigler, this season. We joined Jypaul at the Mormakeya Ghat, where he had two boats at the different ghats, two and three cose from each other. Jhoulee Khan brought two *Beetoos* to the boat which Jypaul commanded in person, and Bhowur Khan and I embarked with them. As soon as we had all got on board, Jypaul said in Rumasee, "let the Boras (Thugs) separate themselves from the *Bee-toos*," and we did so, leaving the two travellers together. Four men were on the bank pulling along the boat, one was at the helm, acting at the same time as the *Bykureea* or spy, and seven of the gang were below with us and the travellers. We had got on about a cose when the *Bykureea* at the helm, seeing all clear, called out "Bhugna ko pawn do," give my sister's son pawn. This was their mode of giving the *Jhirnee*, or signal, and the two *Betoos* were strangled. After strangling them, they broke their spinal bones *thus*, by putting their knees upon their backs, and pulling up their heads and shoulders. After doing this they pushed them out of a kind of window in the side. Every boat has two of these windows, one on each side, and they put the bodies out of that towards the river. They break the spinal bones to prevent all chance of the people recovering and giving evidence against them. We generally stab the dead bodies through on both sides under the arm pits; but they are afraid to cut or stab the body lest there should be signs of blood upon the water as the corpses pass other boats that are following them on the river.

Q.—What booty did you get ?

*Shumshera.*—We got only sixteen gundas of pice (64), two brass lotahs, and the old clothes which the two men wore. It was hardly worth dividing. But coming on near Monghere, Jhoulee Khan, with whom we had landed and gone along on the road near the river, inveigled another man, a Beetoo from Bengal going to Guya on pilgrimage, who yielded sixteen gundas of *rupees*, and we six got fifteen of them among us—at least Jhoulee Khan shared only fifteen with us.

Q.—How was he disposed of ?

*Shumshera.*—In the same manner as the others I believe, but I did not go on board this time. Jhoulee Khan and Bhowur Khan embarked with him and brought back our share of the booty. After this affair I left them near Monghere, as I got very little and grew melancholy, as there were no Thugs of my own clan or district. They were all *Bungoos* and *Lodahas*.

Q.—What became of Jypaul's other boat ?

*Shumshera.*—It waited for other passengers, and we did not see it again, as the boats go on from Ghat to Ghat without returning till they reach the end of their voyage up the river.

Q.—Were your father and grandfather Thugs ?

*Shumshera.*—I believe so. I learnt so from others, but I never was taken out with them on Thuggee. I was taught by Dilawur Khan Jemadar, of Choubar in Chupra, son of Choramun; he has two brothers, Dokkee and Futtel, and all three are very noted Thugs, but they are also cultivators.

Q.—But how could you be ignorant of your father being a Thug when he used to go every season on Thuggee ?

*Shumshera.*—He and my uncle Dondée used to

say that they had been in service, and we never heard them say any thing of Thuggee. I should have known nothing about it had I not been taken out by Dilawur, Futch Khan, and afterwards by Jhoulce Khan the Fair, who told me that I was of a very high Jumaldehee family of Thugs, the clan from which he and all the Lodahas sprung.

*Q.*—How are the River Thugs not suspected by the people who live on the banks of the river ?

*Shumshera.*—They are very well known by the Goreyts (police-men), and some other people of the small villages along the banks of the Ganges ; they sometimes keep their boats near these villages for several days together. The two lotahs taken from the two men whose murder I have described, were given to the Goreyt of the village of More, whom Jypaul after the murder sent off for eight annas worth of spirits. These Thugs never keep any part of the booty but the money, lest it should bring them into trouble. The clothes of the two men were thrown into the river. The principal men of the gang, or the shrewdest of them, go along the roads, each having a servant carrying his bundle and proceeding towards the Ghat where his boat is to be found, whether going up or down the river. When a traveller overtakes him, he learns whither he is going, pretends to be ignorant of the road, to be going to the same place with the traveller, but to be entirely unacquainted with it, and anxious to have somebody to instruct him. If the traveller had not intended to go by water, the Thug soon pretends to be much tired, and wishes that he were near a boat. The traveller expresses the same wish, and they agree to diverge from the road to the river. Coming to the Ghat the Thug pretends that he is a good hand at a bargain, and

is allowed to agree for a passage for both. He beats down the master of his own boat, after a good deal of disputing, to half price, and the Betoo is much pleased and expresses his gratitude; they embark, and the Betoo is killed as soon as they get away from other boats. If the Betoo suspects or dislikes the first man, he soon falls in with the inveigler of another boat who learns it by a sign, and pretends to enter into the Betoo's feelings and anxiety to throw off the first, who on some pretence remains behind, while his friend takes on the traveller to the other boat further on than his own, where he is disposed off. They are much more numerous than we are. I have not heard of more than about thirty families of Motecas, and the Lodahas are not much above two hundred men, but the Bongooos are very numerous I have heard.

Q.—What do they consider the best season for their work?

*Shumshera.*—The months of November, December, January, and February. In March it becomes too hot, and in the rains the river is considered to be too rapid, and the boats cannot be pulled along the banks.

Q.—Was your brother Runjeet a Thug?

*Shumshera.*—Never; he never went on Thuggee, and used often to admonish me against going, but I did not attend to him.

#### IMAM BUKSH AND BUKHTAWUR ARE SENT FOR.

Q.—How was it that this lad's father, Madar Buksh, an old and noted Thug, did not initiate him himself?

*Bukhtawur.*—His father used to drink very hard,

and in his fits of intoxication he used to neglect his *prayers*, and his *days of fast*. All days were the same with him. This lad, Shumshera, was always sober and *religiously disposed*, and separated from his father, living always with his uncle Dondee, who was a very worthy and good man.

Q.—But he was a Thug also?

*Bukhtawur*.—Yes, he was, but he did not tell this boy so.

Q.—This lad says the Bongoos are known to the villagers on the bank of the river?

*Bukhtawur*.—He is a mere boy; if they were known to the villagers, how could they escape so well. They rarely keep their boats near villages; but when they do, they conciliate the Goreyts and other police men that they may not ask questions.

Q.—They never keep any thing but money he says?

*Bukhtawur*.—Rarely. They throw every thing else away in order to keep clear of the Custom-house searchers who are very numerous in that quarter.

Q.—He tells me that Jhoulee Khan the Fair has become a river Thug?

*Bukhtawur*.—Yes, for the last seven years Jhoulee has taken to the river; he bought a boat or two with some of them, and being a very clever man he makes one of their best inveiglers I hear.

Q.—And his namesake? Jhoulee Khan the Black?

*Bukhtawur*.—He keeps to the roads, and he has villages to take care of. He rented two villages from Dolar Choudhuree, who is a Rajah without a *Tiluk*, whose son-in-law demanded from him the rent rather harshly; Jhoulee was a proud man, and gave him a drubbing with his shoe, and the

Rajah got him seized and sent to Mozufferpore as a Thug. He was twelve years in prison, and has been at large for the last ten years, reporting himself to the police in person every eight days, while his brother, Tulwur Khan, leads out his gang on the roads. They are both very great men, but Jhoulee Khan the Fair is the greatest. He knows every Thug in Bengal, whether on the river or the land.

Q.—Were not some of your family lately hung at Ghazeepore?

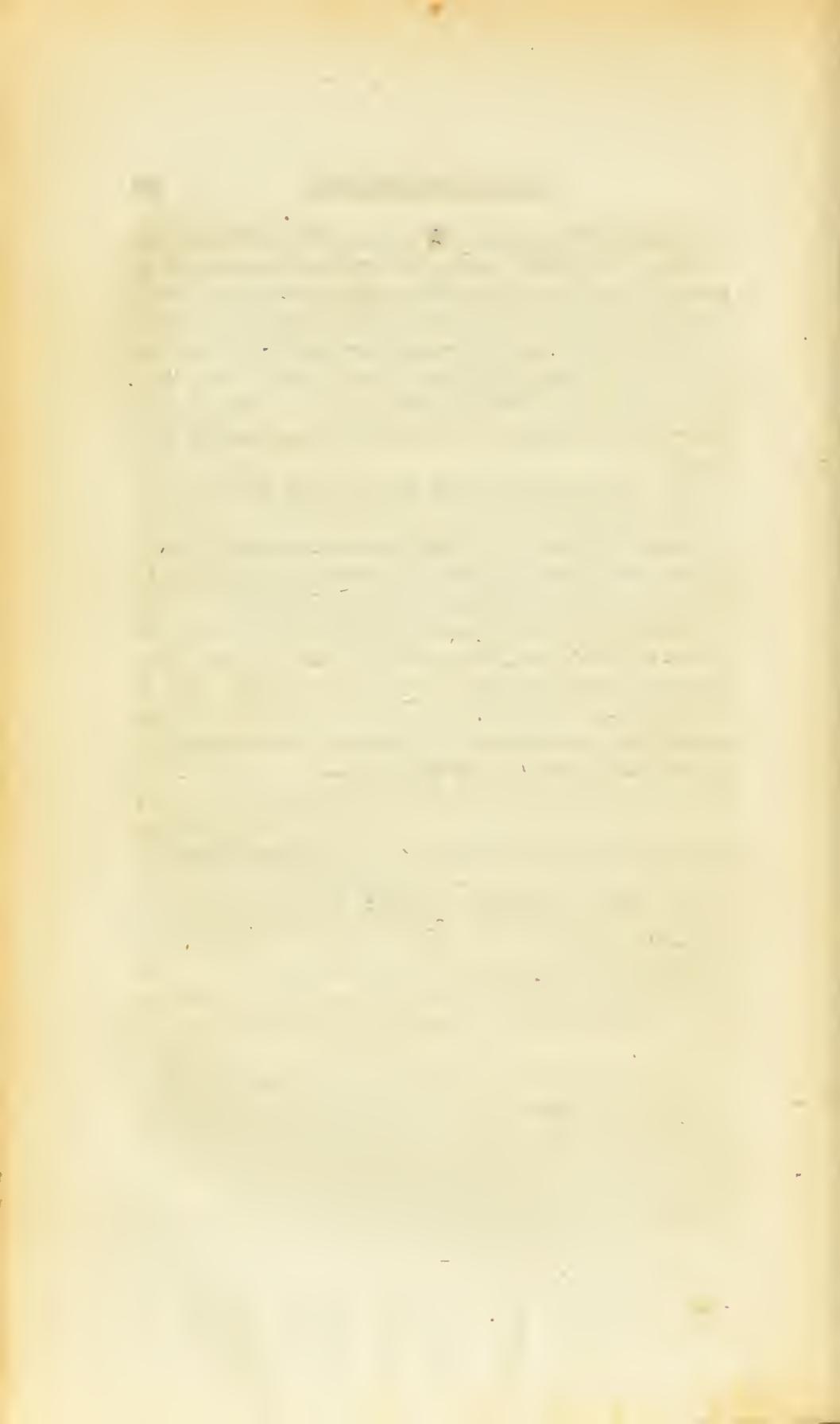
*Imam Buksh.*—Yes. My two brothers, Khuda Buksh and Peer Buksh were hung in September, two years ago. I am the oldest and last.

Q.—And how did you escape?

*Imam Buksh.*—They were taken in the fact (literally “Lash-ke-uper,” upon the bodies,\*) but I was taken afterwards at home. They offered to release me on security, and when I was ready to give it, they sent me off to Saugor.

W. H. SLEEMAN,  
*Genl. Supt.*

\* The bodies in this case could not be found I believe by the magistrate of Ghazeepore, but the evidence was sufficiently clear without them.



# APPENDIX.

---

## THE RAMASEEANA, OR VOCABULARY

OF THE  
THUG LANGUAGE.

PREPARED BY CAPTAIN WILLIAM H. SLEEMAN, SUPER-  
INTENDENT OF THE THUG POLICE.

---

*Aulae*—A Thug, in contradistinction to Beetoo, any person not a Thug. When Thugs wish to ascertain whether the persons they meet are Thugs or not, they accost them with “Aulae Khan Salam,” if Musulmans; and “Aulae Bhac Ram Ram,” if Hindoo. This to any one but a Thug would seem the common salutation of “peace to thee, friend,” but it would be instantly recognised by a Thug. Any man that should reply in the same manner would be quite safe.

*Adhoreea*—Any person who has separated himself from a party whom the Thugs have murdered or intend to murder, and thereby escaped them.

*Ae ho to Ghyree Chulo*—“If you are come, pray descend.” The phrase most commonly used as the J,hirnee or signal for putting people to death, when every thing has been prepared for the purpose.

*Agusee*—A turban. A Thug never moves out

without his turban, except in Bengal perhaps. If a turban is set on fire, it threatens great evil, and the gang must if near home, return and wait seven days; if at a distance, an offering of goor is made, and the individual to whom the turban belonged, alone returns home. If the turban falls off it is an omen almost as bad, and requires the same sacrifices.

*Agasee*—Is also the term given for the cry of the kite. Heard in the day time, it is of little importance, and interpreted according to their rules for the Thibaoo and the Pilhaoo: but heard during the Kootub, or interval between the first watch and daybreak, it is called the Kootub Agasee, a dreadful omen. If in camp, they get up and fly immediately, leaving untouched any person they may have inveigled, however wealthy. If they hear it after dark, but before the end of the first watch, they are not alarmed, as they consider the threatened evil to pass away in their sleep; literally the “omen gets suffocated under their sides as they turn in their sleep.” It is the same with almost all bad omens that take place between evening and the end of the first watch.

*Ardal*—Among the Duckun Thugs, is the same as Adhoreea among those of Hindoostan.

*Agureea*—Descendants of the Thugs, who, after their expulsion from Delhie, resided for a time in the district of Agra, and thence spread over India; in contradistinction to those who went to different parts of India, without resting at Agra. The Buhleems and Tundels, two of the seven original clans of Musulman Thugs, did not rest at Agra; and they are excluded. Their tradition is, that one of the Emperors of the house of Gourée expelled them all from Delhie, after the murder of a Cheyla, or slave of his, who had been long in league with them, but

was murdered in consequence of a threat to betray them, made with a view to extort more money than they thought reasonable. The Emperor had them all marked on the posteriors with the stamp of the copper coin of the Empire.

*Ansoolore*—Literally, "tear drops." Any shower of rain that falls before or after the four usual months of June, July, August and September. If it falls during the first day and night after entering on an expedition the gang must return, and open it anew. It is always a bad omen, and requires some sacrifices. See also Rukutbondee, or blood dropping. The Duckun Thugs call this shower Now.

*Agasee Birar*—Term among the Duckun Thugs for thunder. If it thunders while opening an expedition, and heavy rain falls, it is of no importance. If little or no rain falls the omen is bad, and they must suspend operations: after the expedition has been opened it is of no importance.

*Ankura*—One thousand of any thing.

*Awk, hur*—Any person maimed or deprived of the use of his limbs. In this sense it is peculiar to Duckun Thugs. Among Hindoostanees it signifies any bad omen. If they meet with such a maimed person on the road, the first day after they enter on an expedition, the gang must return, and open it anew. They never kill such maimed persons. There have been instances of it, but they are all supposed to have been followed by great calamities.

*Anhur*—Any metallic utensil for eating, drinking, or cooking.

*Anjuna* or *Anjruhna*—To sleep or pass the night.

*Aentha*—Silver money.

*Angjhap*—A term used by the Thugs of the Duckun for Rehna, or a temporary burial of bodies.

*Ard,hul*—Any bad omen ; the same as Khurtul. Both terms are confined to Duckun Thugs.

*Balmeeek*—The author of one of the three Ramaens (or histories of the rape of Sceta, the wife of Ram, one of the incarnations of Vishnoo) which after its author is called the Balmeeek Ramaen. The Thugs consider Balmeeek to have been of their profession ; but, though they quote his name with reverence, they do not, I believe, invoke it in their offerings and sacrifices. A sketch of his life is given in each of the three Ramaens. His name was Dojadh,un, and he is said to have been a Brahmin by birth ; to have been born at Kunoje in the latter end of the Sutjoog, or golden age ; to have lost his parents when he was five years of age, and soon after to have joined some gangs of Bheel robbers, who, armed with bows and arrows, infested the roads about Chutterkote ; to have married one of their daughters, and to have become the most noted robber and murderer of his day. From this course of life he is said to have been reclaimed by a miracle. Seven celebrated saints, at their holy place of abode, learned by inspiration that a Brahmin was thus disgracefully employed, and proceeded to the place to admonish him. He saw them approach, and as usual bent his bow, and demanded their money or their lives. “ Why do you, a Brahmin by birth, follow this horrible trade, and rob and murder innocent travellers ? ” “ I have a wife and children whom I love, on the top of yonder hill ; they want food, and I must provide it for them. ” “ Go and ask those you love, and for whom you provide food by the murder of innocent men, whether they

“are willing to share with you in the crimes as well as in the fruits.” “And in the mean time you will make off. Many a traveller has tried to escape me by similar tricks, but I am not to be deceived.” “We swear to remain till you return.” He went to his wife and children and asked the questions. They told him that they shared in what he brought to them, but he must be alone answerable for the means by which he acquired it. He returned to the saints, with a contrite heart, and implored their instructions. They told him to tarry where he stood till they should return, and continue to repeat the words, “Mura, Mura, Mura,” dead, dead, dead, which was familiar to him; knowing that he would in time convert it into Rām, Ram, Ram, God, God, God; and thinking that his soul was not yet fitted to repeat the holy name. He soon made the expected change, and continued to repeat Ram, Ram, Ram, for twelve thousand years, when the seven saints returned. Nothing but the bones remained, but they were erect, and repeating the holy name of Ram. White ants had built their hill over them, but on hearing their voice the skeleton assumed a form of godlike beauty, and burst forth, as it is said, like the sun from behind a dark cloud. He became a man after God’s own heart, and wrote his Ramaen by inspiration. Balmec signifies ant hill, and the *k* affixed signifies, born of, and his name was changed from Dojadhun to Balmcek.

*Bajeed*—Safe, free from danger. When the Thugs have got their victims at the place where they intend to murder them, if the spies placed around, see all clear, they call out one of the following names, and the work of murder goes on. Bajced or Bajced Khan, Deo or Decomun, or Deo-

seyn. If the spies see a stranger approach and apprehend danger, they call out Sheikh Jee, or Sheikh Mahummud, or Luchmun, or Luchmun Sing, or Lechee Ram, or Gunga Ram, and the Thugs suspend operations. When one part of the gang advances with the travellers they intend to kill, and on the road meets other travellers, whom the party in the rear may conveniently murder, they tell them to bid their friends Bajeed or Bajeed Khan, and Deo, or Deoman, or Deo Sing, to make haste and overtake them. As soon as the gang behind hear this message they may fall upon and murder them, understanding by the signal that in advance the road is clear.

*Baee or Dubaee*—A frequented road.

*Bae hojana*—To become public; viz. the bodies of victims or other traces of their proceedings.

*Byd,ha*—A man who has lost a limb or any member of his body. If they meet such a person during the first day of their expedition it is a bad omen, and requires sacrifices. Also any thing unbecoming the cast or condition of the person, and likely to lead to suspicion and danger. They seldom murder any person who has lost a limb, and attribute much of our success against them on the Nerbudda river, to the murder of Newal Sing, who had lost an arm, and his family at Biseynee in 1820.

*Bagh—Bagdena*—Same as Phooldena, parole of rendezvous or meeting.

*Bagureea*—A class of Thugs who reside chiefly about Sooper, in the Gwalior territories. They are called also K, hokhureas, and have followed the trade several generations, since their intermarriage with the emigrant Thugs from Delhie through Agra, or Agureeas.

*Boguma*—An old garment.

*Bugjana*—To become aware of the designs of the Thugs upon one.

*Bugna*—The same.

*Bājuneē*—A gun.

*Boj,ha*—The Thug who takes the bodies of the murdered persons to the grave.

*Bojhae*—The office of the Bojha.

*Bukote*—A strangler; same as Bhurtote.

*Buk,h*—The word made use of by the Thugs when calling to each other to assemble after having been separated by accident or design. Buk,h, Buk,h, Buk,h, or come, come, come.

*Bahleem*—One of the seven original Thug clans. There are scarcely any of this clan to be found north of the Nerbudda.

*Beyl*—The place chosen for burying the victims.

*Beegha*—Term among the Thugs of Behar and Bengal for a share of the spoil. From every booty they first set aside ten per cent. for the leaders, and five for the stranglers, however few or many the remainder is divided into Beeghas, or shares. Their proportions are 1.2 for jemadar or leader; 1.14 for a man who has attained the rank of strangler; 1 for a person who has not attained that rank.

*Beelha*—A great enemy of Thugs: also a leper, or man deprived of his nose or ear; or any person much emaciated by sickness.

*Beetula*.—A dog. Term peculiar to the Jumaldehee, Lodaha and Moteea Thugs of Behar and Bengal.

*Bykureca*—The spy or scout. Term used by the Bongoos, or river Thugs, the Jumaldehees, Lodahas, and Moteeas for Tilha.

*Bykuree kurna*—To act as a spy or scout; or Bykuree “dek,hna,” to look out.

*Beyl,ha*—The person who chooses the place for murdering.

*Beyl,hae*—The office of choosing the place.

*Beel Grain*—Term peculiar to Duckun Thugs.

*Bhalee* or *Bhaloc*—The call of the jackal. There are three kind of calls from which the Thugs draw omens. The *Bhalee*, which they also call *Burhohee*, is the call of one jackal. The second is the general clamour of jackals, which people call their lamentation. This the Thugs call *Raureen*. The third; the *Ekareea*, or short call of a jackal, in which he seems to be cut short after an effort or two. Any one of these calls heard during the day threatens great evil, and the gang quits the country in which they hear it, leaving untouched any persons they have inveigled, however wealthy. The *Ekareea* is bad either by night or by day. The other two calls, when heard by night on opening the expedition, are interpreted according to the ordinary rules for the *Thibao* and *Pilhaoo*.

*Bileea*—A brass cup; technically a place for murdering or burying the victims.

*Bileea-Manjuna*—Literally, to clean the brass cup. To choose the place for murder.

*Bilgaree*—An extensive jungle or waste, very convenient for the purpose of murder.

*Bhimjodha*—The bird *Chirrah Q. V.* peculiar to some classes of Thugs.

*Bunee*—Blood.

*Baean Geedee Sonu Leedee*—A proverb of the Thugs. "A jackal crossing from right to left brings gold." If a jackal crosses the path of the Thug from the right to the left it promises good fortune. If from left to right bad.

*Bungoo*—The river Thug of Bengal. These men live chiefly in the district of *Burdwan*, on

the banks of the Hoogly river. They move up and down the Gauges during the months of November, December, January, and February, always pretending to be going to or coming from holy places, such as Bunares, Allahabad, &c. &c. They inveigle people on board their boats, strangle them and throw them into the river, having broken their spines to prevent the chance of their recovering. The leader of the gang has commonly his own boat, but he sometimes hires it for the season, and the owner of the boat gets the share of one man. The boats have a hole on each side through which they throw the bodies into the river; but they never stab or cut them, lest there should be signs of blood in the water to attract the attention of people in the boats by which they float on their way down the river. This class of Thugs is very numerous; from two to three hundred.

*Bhans lena*—To steal or defraud each other in the division of booty: peculiar to Duckun Thugs; same as Kootkurna among Hindoostan Thugs.

*Bhontee*—Calling of the kite while flying. It is a bad omen. If they see the dung of a kite falling in the air, it is considered to promise a valuable white booty, in silver or cloth.

*Binderee*—A sword.

*Bindoo*—A Hindoo.

*Bunasna* or *Bunas Jana*—To lose any thing, but particularly the road.

*Bunij*—Literally merchandize or goods; technically a traveller or any other person whom the Thugs consider worth murdering. He is their stock in tradé.

*Bunij Ladhna*—Literally, to load the goods; technically, to murder the travellers.

*Bunjaree*—A cat. If a cat comes to them at their lodgings at night it promises good fortune.

*Bungur*—A Thug term peculiar to Duckun Thugs.

*Buneana*—To stain with blood a cloth or any other thing.

*Bunar*—Same as Bace. Bad news, untoward discovery of the Thugs' proceedings: also a road become unsafe for Thugs.

*Bhurtote*—A strangler.

*Bhurtotee*—The office or duty of strangler. Thugs seldom attain this rank or office till they have been on many expeditions, and acquired the requisite courage or insensibility by slow degrees. At first they are almost always shocked and frightened; but after a time they say they lose all sympathy with the victims. A Thug leader, of most polished manners and great eloquence, being asked one day in my presence by a native gentleman, whether he never felt compunction in murdering innocent people, replied with a smile, "Does any man feel compunction in following his trade; and are not all our trades assigned us by Providence." The native gentleman said, "How many people have you in the course of your life killed with your own hands at a rough guess?" "I have killed none!" "Have you not been just describing to me a number of murders?" "Yes; but do you suppose I could have committed them. Is any man killed from man's killing? Admee ke marne se koe murta. Is it not the hand of God that kills him? and are we not mere instruments in the hand of God?" They are first employed as scouts; then as sextons; then as shumseas or holders of hands; and lastly as Bhurtotes. When a man feels that he has sufficient courage and

insensibility for the purpose, he solicits the oldest and most renowned Thug of the gang to make him his cheyla, or disciple. The Thug agrees to become his gooroo, or spiritual preceptor, and when the gang falls in with a man of respectability but not much strength, fitted for the purpose, he tells the gooroo that he is prepared, with his permission, to try his hands upon him. While the traveller is asleep with the gang at their quarters, the gooroo takes his disciple into a neighboring field followed by three or four old members of the gang. On reaching the spot chosen, they all face to the direction the gang intends to move, and the gooroo says, "Oh Kalee, Kunkalee, Bhudkalee. Oh Kalee, Mahakalee, Calcutta Walee.\* If it seem-

\* The Thugs, and I understand all other Hindoos, believe Kalee to have first appeared upon the earth in Calcutta. They believe also that after she had, through the means of the Thugs created by her for the special purpose, destroyed the great Demon "*Rukut berj dana*" at Bindachul, on the eastern extremity of the Vindeya range, she carried the body to Calcutta and there buried it where her temple now stands. That place they consider to be her favourite seat where she *works more miracles* than in all the rest of India. They have got a notion that in Calcutta even the Christians attend her worship, and make offerings to her temple; and I believe the priests have always actually made offerings to her image on great occasions in the name of the Hon'ble Company out of the rents of the land with which government has endowed the temple. European gentlemen and ladies frequently attend the nautches and feasts of her great days in the *Darja Pooja*; and as these feasts are part of the religious ceremonies, this innocent curiosity is very liable to be misconstrued by people at a distance from the scene, and should not therefore be indulged. The Hindoos have a verse which they often repeat in their invocations. "*Kalee! Calcutta walee! tera buchun na jawe Khalee. Oh Kalee, great goddess of Calcutta, may thy promise never be made in vain.*" She is said to delight in the name of *Kunkalee*, or man-eater, and to be always drinking the blood of men and of demons. The term means, I believe, the same thing as *Kunkulin*. They all believe Kalee to have been extremely black, and to have had features so terrifically hideous that no mortal man could dare to look upon them.

“ eth to thee fit that the traveller now at our lodging should die by the hands of this thy slave, vouchsafe us the Thibaoo.” If they get the auspice on the right within a certain time (half an hour), it signifies her sanction ; but if they have no sign, or the dhilhaoo, (or sign on the left,) some other Thug must put the traveller to death, and the candidate for honour wait for another time.

Davey’s sanction having been conveyed in the Thibaoo, they return to their quarters, and the gooroo takes a handkerchief, and, facing to the west, ties the knot in one end of it with a rupee or other piece of silver inserted. This knot they call

When Kalee or Parbuttee appears in company with her husband, Siwa or Mahadeo, she is represented as beautiful and fair, and is commonly called *Gouree*, or *the fair*. It was only when she came to destroy demons, or as the Goddess of war, that she is supposed to have put on these hideous shapes. In a beautiful piece of sculpture at Beragur on the Nerbudda river, she is represented as seated on a bull behind her husband, whose dress and ornaments are, as usual, composed of snakes, very gracefully twisted and suspended around him. This piece of sculpture is called *Gouree Shunkur*, after her name *Gouree*, and that of Mahadeo, *Shunkur* ; and it is so much superior to any other they are accustomed to see, that the people, from the most learned to the most unlettered, implicitly believe that the God and Goddess came here, mounted as they now are, on a visit to the Nerbudda, from the mountain *Khylas*, and got their earthly parts turned into stone as a memorial of their visit, and will some day resume them.

The whole is cut out of one block of lava from a dyke in the marble rocks through which the Nerbudda flows beneath the temple which is consecrated to them. The wall of the court in which the temple stands is lined all round by the statues of some three scores *Jognies*, or petty goddesses, who attend upon Parbuttee, about the size of life, cut out of rocks of different kinds, with various faces and in various attitudes, and all mounted upon different *Bahunns*, or vehicles of birds and quadrupeds. They are all sadly mutilated, and the God and Goddess within are said to have been saved by a miracle from *Aurungebe* and his army, to whom these things are always attributed. At this temple an annual fair is held in the beginning of November.

the Goor Ghat, or classic knot, and no man who has not been thus ordained by the high priest, is permitted to tie it. See *Goor Ghat*. The disciple receives it respectfully from the high priest in his right hand, and stands over the victim, with a shunseca, or holder of hands, by his side. The traveller is roused on some pretence or other, and the disciple passes the handkerchief over his neck, at the signal given by the leader of the gang, and strangles him with the aid of his shunseca. Having finished his work, he bows down before his gooroo, and touches his feet with both hands, and does the same to all his relations and friends present, in gratitude for the honour he has attained. He opens the knot after he has heard or seen the Thibao, or auspice on the right, takes out the rupee and gives it, with all the other silver he has, to his gooroo, as a nuzur; and the gooroo adding what money he has at the time, purchases a rupee and a quarter's worth of goor for the 'Tuponee, and lays out the rest in sweetmeats. The 'Tuponee sacrifice is now performed under the neem, the mango, or the byr, if they are available, and if not, under any other tree except the babul, the sirsa (mamosa series) and the reonja. The new disciple now takes his seat among the Bhurtotes around the carpet, and receives his share of the consecrated sugar, and the sweetmeats are distributed to all the members of the gang of whatever grade. On his return home after the expedition he gives a feast to his gooroo and his family; and if he has the means, to all his relations; and he presents his gooroo with an entire new suit of clothes for himself and one for his wife, and others for his relations, if he can afford it. The gooroo after a certain interval, returns the compliment to him and

his family, and the relation between them is ever after respected as the most sacred that can be formed. A Thug will often rather betray his father than the gooroo by whom he has been knighted.

The Bhurtote is not permitted to bathe on the day he has strangled any one: formerly no member of the gang was permitted to bathe on the day that a murder was committed, but now the stranglers alone are forbidden to do so.

*Buhup, Buhupna, Buhupjana*—To go, or escape; as a traveller from the snares of the Thugs, or Thugs from pursuit.

*Bara Muttee*—The call of the lizard. At whatever time and place they hear the call of the lizard, they consider it a very good omen. The fall of a lizard, upon a Thug is considered a very bad omen; and if it falls upon any garment, that garment must be given away in charity. If it falls upon the ground it threatens nothing.

*Baroonee*—An old and venerable Thug woman, who is much respected by the fraternity.

I have heard of only one woman who has gone herself on Thug expeditions, and that is the wife of Bukhtawur Jemadar, of the Sooseea class of Thugs. She and her husband are still at large in the Jypore territory. She has often assisted her husband in strangling; and on one occasion strangled a man who had overpowered and stunned her husband. Mothers, I know, have often made their sons go on Thuggee when they would not otherwise have gone, and wives on some occasions their husbands; and I have heard of one woman in the Duckun who kept herself a small gang of Thugs; but Bukhtawur's wife is the only woman that has, as far as I can learn, gone on Thuggee herself.

*Baroo*—A Thug of respectability either from the celebrity of his Thug ancestors, or from his own character as a Thug.

*Barana, Barawnee kurna*—To disperse on the approach of danger or separate into small parties to avoid suspicion.

*Birar*—The fighting of cats or their screams when fighting. Also the Duckun Thugs' term for Manj.

*Agaseebirar*—Thunder: a term also peculiar to Duckun Thugs. Agasee signifies turban among both Duckun and Hindoostanee Thugs.

*Bhurahur*—A pitcher full of water. Bhurehur one empty.

If on leaving their homes on an expedition they meet a woman with a pitcher full of water on her head, it promises a safe return and prosperous journey; if empty, the reverse. The pitcher full promises still more if the female be with child.

*Bhurka*—Rupees. Peculiar to the Duckunees.

*Bhurehur*—An empty pitcher, and a bad omen when met on the road.

*Bharakee*—A gun.

*Bhara*—Dead bodies of the victims. Term peculiar to the Duckun Thugs. Hindoostanee Thugs call them Ghurtha.

*Bora*—A Thug; in contradistinction to Bectoo, any person not a Thug. This term is peculiar to the Jumalheec, Lodaha, Moteca and Bungoo Thugs in Behar and Bengal.

*Borkec*—A knife.

*Borkecana, or Borkee Marna, or Borkeec dalna*—To stab with a knife.

*Boreeahut or Bore*—Loud talking, bellowing, uproar.

*Borkee*—The small deer. If a single small deer

crosses their road from right to left, it threatens evil. If from left to right, it promises good; but its promises and threats are not considered important. A herd of small deer at all times and under all circumstances promise a meeting with other Thugs, and is considered good. The Duckun Thugs consider the crossing of the single deer either from left to right or right to left a bad omen.

*Borcha*—New clothes; term peculiar to Duckun Thugs. Also a bundle or load of new clothes. Hindoostanee Thugs call it seep.

*Burauk*—The omen of the wolf or wolves crossing their road. If from left to right it threatens great evil. If from right to left it is a good omen. If its call be heard during the day, the gang must immediately quit the country in which they hear it. If between midnight and day light, it is bad; if between evening and midnight indifferent; between midday and sunset it is not so bad as between sunrise and midday. They call it the weeping (Chim-mama) of the wolf, and consider the sound mournful. The single wolf portends more than a pair; and the Burauk is, whether for good or for bad, one of their most important omens.

*Bursote*—One of the seven original clans of Thugs who were all Musulmans.

*Burg*—Any thing seen upon a man unbecoming his condition, and therefore likely to lead to suspicion.

*Burgeela*—An accomplice: one who knows the secrets of the Thugs and keeps them.

*Burka*—A leader or chief of Thugs, or one thoroughly instructed in the art; distinguished from Kuboola, a tyro. Also any man of rank.

The Thugs consider a Burka as capable of forming a gang of Thugs out of the rude materials

around him in any part of India ; and a Thug who has arrived at this degree of proficiency in the art, ought not therefore to be left at large. A Kuboola, or tyro, they think, could do nothing if left to himself, and he might therefore be left at large without much danger to society, if he had no leader to join.

*Buroee*—An omen from the jackal's call. See *Bhalee*.

*Buhra*—Four travellers, or victims in the hands of Thugs.

*Bees*—A low call of the small owl repeated three or four times: called also Chireya. It always threatens evil.

*Bhusmee*—Fine earth or sand, particularly applicable to what is found in digging the graves for the victims: same as Rewaroo. Flour is also called by them Bhusmee.

*Bhys*—One of the seven original clans of Thugs.

*Bisul purna*—To be awkwardly handled in strangling: to have the roomal round the face or head instead of the neck. *Soosul purna*—to have it round the neck.

*Bisnee*—A Thug, pick-pocket, thief, or any one that lives by the plunder of others.

*Bisendhee*—Fetters. Also a Thulee or metal utensil of any kind.

*Bisul*—A person, intended to be killed, who has clothes round his neck and head, or other impediment to strangling. Also a man on whom the roomal falls untowardly, either on his head or face, or is otherwise untowardly handled in strangling. Also a Thug who has blood upon his clothes, or other signs of murder that may lead to suspicion. In all these and other senses, Sosul is opposed to Bisul. Any Thug in whose hands victims have

been often Bisul, is excluded from the office of strangler, on the ground of presumed unfitness for the duty.

*Bous*—A large gang of Thugs, above twenty-five; same as *Kharoo*.

*Beeta* or *Bheeta*—A hundred.

*Beetoo*—Any person not a Thug, in contradistinction to *Aulac* a Thug.

*Bhitree*—A pair of travellers or victims.

*Botoel*—A body of travellers too large for the Thugs to manage: see *Tonkul*.

*Bote hona*—To become inveigled; fall into the snares of the Thugs; in contradistinction to *Chuk Jana* or *Iterjana*.

*Char*—A *Bhurtote* or strangler. Term peculiar to the Bungoes, Jumaldehees, Lodahas and *Moteas*.

*Chareeae*—*Bhurtotee*, the office or duty of strangler.

*Cheeha*—A coward, timid Thug, one who shows sympathy or fear.

*Chibina*—To be released from confinement; distinguished from *Jhur jana*, to escape or break prison.

*Chandanee-kee-dhap*—A dog seen dunging by moonlight; a very bad omen, which makes the gang suspend all operations for three days if possible, and make sacrifices.

*Choukana*—To examine or reconnoitre secretly.

*Choukna* or *Chouklena*—To see, inspect, examine.

*Chookadena*—Same as *Thibaedena*. To cause to sit down and look up; as travellers before strangling them. They direct their attention to the sky or some other object above them.

*Chuk*—Suspicion.

*Chukbele*—A place chosen for the murder too near to danger.

*Chukho jana*—To become aware of the designs of Thugs and on one's guard; as travellers whom they are trying to inveigle.

*Chukura*—A small gold coin. This term is confined to Duckun Thugs.

*Chulub*—The interval between the time when the sun sets and about gunfire at night. Evening. Chulub men Ladhna, To kill in the evening.

*Chuttoo-Dhuneea*—Same as Oorut Kawuree.

*Chamoo Jana*—To be seized or arrested.

*Chamlena*—To seize or arrest.

*Chimmama*—The call of the wolf; considered a bad omen at all times, but particularly during the day. The gang must immediately halt, or go back, and quit that part of the country as soon as possible.

*Chimmota*—A boy.

*Chimmotee*—A girl.

*Chummun*—A Brahmin.

*Chummoseea*—A holder of hands. Term used by Duckun Thugs for shumseea.

*Chummoseeae*—The office or duty of Chumoseea.

*Chumeeae*—The office or work of the Chumeea, viz. seizing the victim.

*Chumeea*—The person who seizes, or assists the Chamosee in seizing and keeping down the victim. There may be ten Chumeeas, but there can be only one Chumosee.

*Chunda*—Cloth.

*Chandoo*—An experienced and expert Thug.

*Chingorcea*—One of the sects or Bharnts of the Thug clans.

*Chinha*—A boy.

*Chinguree*—A clan of Moltanee Thugs, sometimes called Naicks, of the Musulman faith. They proceed on their expeditions in the characters of Brinjaras, with cows and bullocks laden with merchandize, which they expose for sale at their encampments, and thereby inveigle their victims. They use the rope of their bullocks instead of the roomal in strangling. They are an ancient tribe of Thugs, and take their wives and children on their expeditions. They destroy, it is said, their female children; and if they at any time preserve them, they never allow them to marry out of their tribe.

There are, it is said, more than a hundred families of these Moltanees in the neighbourhood of Hingolee. They do not associate with other Thugs, but they use nearly the same technical language, and practise the same trade of murder. They have however a different ostensible employment in the hire of their bullocks, sale of wood and grain, &c. &c.

*Chingana*—A boy. Term peculiar to Duckun Thugs.

*Choundh,na*—To bind up in bundles booty or the dead bodies of victims.

*Choundh Lena*—To tie on the turban. Agasee Choundh lena.

*Choundhee-Churana*—To tie the arms behind.

*Chowan*—A woman. Term peculiar to Duckun Thugs.

*Choundhee*—Turband.

*Cheeng*—A sword. Term confined to Berar Thugs.

*Chungar*—A thief of any kind.

*Cheek*—A gold Mohur.

*Cheyhur*—Jungle or forest.

*Chirreya*—A chirping of the small owlet, which Thugs consider a bad omen, whether made while the bird is sitting or flying; it is said to be a melancholy and low sound, seldom repeated. See *Puttoree*. Judae, Jemadar, who was considered to be one of the best augurers of his day, lived at Murnae, a celebrated Thug village, and it is said that, returning one morning from a walk in the fields, he told his friend that he had heard the the *Chirreya* in a manner that indicated some great calamity at hand. That night or the night after Mr. Halhed is said to have attacked the village and Lieutenant Monsel was killed. It was I believe in November, 1812.

*Chireeapotee*—One of the sects of Thugs, said to be from the Bhyas clan.

*Chira*—The call of the Roopareel, or Muhoka (Caculus Custaneous,) or the bird itself. Some Thugs call it also the *Bhinjhoda*.

*Chirchera*—The call of the lizard. See *Bāra Muttee*.

*Chireyta*—A Pundit, or any Marhata.

*Chourukna*—To inform or give information against any one.

*Churagee*—A Byragee; term peculiar to Duckun Thugs.

*Churtee-Pholkee*—The time between sunrise and mid-day: see *Pholkee*.

*Cheesa*—Any good or blessing from Heaven, but particularly a rich traveller.

*Checota*—Rupees.

*Cheyta*—Same as *Check*. A traveller who has discovered the designs of the Thugs. *Cheyta ho Jana*—*Check ho Jana*—To become aware of their designs and on one's guard.

*Chutaw*—A share of the booty.

*Chutae*—The same.

*Chutae Lena*—To divide.

*Deo*—Used for the same purpose as Bajeed khan.

*Deo Sing*—The same.

*Dacc*—The road; term peculiar to Duckun Thugs.

*Duheea*—The call or cry of the hare. They will perish in the jungles, they say, after hearing it, if they do not make sacrifices, and the hare or some other animal of the forest will drink water out of their skulls; if they kill any one whom they have with them at the time, they will find no booty on him, or what they find will tend to their ruin. See *Roopuneea*.

*Duhee Phorkana*—To gargle and squirt from the mouth sour milk. The means by which the evil threatened by the Kalee kee Manj, is averted in the morning.

*Dada Dheera*—A very ancient and canonized Thug of the Bhursote class whom they invoke in drinking spirits at certain religious ceremonies. They do not mention him with Jora Naek in the Ghoor offering, or Tuponce; but they make votive offerings of ardent spirits to Dada Dheera. They promise an offering of spirits, and if they succeed in their prayers, they drink the spirits, if their caste permits; if not, they throw it on the ground with the expression of their thanks in prescribed phrases. Dada Dheera's tomb is visited as a holy shrine by Thugs at Kumona in Koel, where he was buried.

*Dudh*—A man who is not a Thug. See *Beetoo*.

*Dhagal*—Papers.

*Dhaga kurana or dena*—To satisfy a suspecting chief or public functionary of the innocence of Thugs suspected.

*Dhaga le ana*—To search out and report what they require to learn from travellers.

*Dhaga*—An eliciting of the intentions of travellers; or negotiation with native chiefs, or any men in authority for protection, or for release when arrested.

*Dhagsa*—Hilly or jungly country. Term peculiar to Duckun Thugs.

*Dogga*—A hookha of any kind; also an old man.

*Dhokur*—A dog; also a man who seizes Thugs.

*Dhonkee*—A police man or guard. Same as Ronkee.

*Dhilha*—A pice.

*Dhoulanee*—One of the sects of Thugs.

*Dholin*—An old woman; term peculiar to Duckun Thugs.

*Dhulal*—Spirit vender; term peculiar to Duckun Thugs.

*Dul*—Weight.

*Duldar*—Weighty.

*Duller*—The head.

*Dullar Khan*—Same as Surbulund Khan.

*Deomun*—Used for the same purpose as Bajeed Khan.

*Dhamonee-kee-manj*—The fighting of cats, during the day, which is a very bad omen. The threatened evil must be averted by a sacrifice.

*Dhamree*—Metal utensils, peculiar to Duckun Thugs.

*Dheema*—The belly.

*Dheema*—Goats or sheep, sense peculiar to Duckun Thugs.

*Dant,hee*—The noise of jackals fighting; a very bad omen, which involves the necessity of leaving the part of the country in which the gang hears it.

*Dhaundhooe*—Any man employed in the pursuit of Thugs.

*Dunda*—Term used by Duckun Thugs for Kanta, or braying of an ass.

*Dhons-Jana*—To fly or escape.

*Dhonsna*—The same.

*Dhonsana*—To come to seize or arrest Thugs. Peculiar to the Duckun Thugs in this sense.

*Dhunteroo*—The ass. The Thugs think the omen of the ass the most important of all whether it threatens evil or promises good. "Sou puk, heroo ck Dunteroo." The ass is equal to a hundred birds, is a maxim in augury. The omen of the ass is also superior to that of all quadrupeds! If they hear it bray on the left on opening an expedition (Pilhaoo), and it is soon after repeated on the right (Thibaoo), they believe that nothing on earth can prevent their success during that expedition, though it should last for years.

*Dhuneea*—Breaking wind; peditum. See *Oorut Kawree*.

*Dhungee*—Lotah or brass pot.

*Dhnoonsa*—Dry tobacco.

*Doona*—Stocks for confining Thugs or other prisoners.

*Doonr*—The loud screams of a victim for help. See *Senth*.

*Doonrkurna*, or *Doonree Lakarna*—To scream loudly for help.

*Doonreeana*—The same.

*Dapnee*—A dagger. Term peculiar to Duckun Thugs.

*Dhap*—A dog seen in the act of dunging.

*Dhara*—Vessels of metal.

*Dheree*—A Surae or village.

*Dhurae*—The share of the booty assigned to the leaders before the general division. It is generally the tenth article if there are ten or more of the

same kind ; or one ana in the rupee upon the value, if there are not. After this deduction and the payment of a small extra allowance to the stranglers, grave choosers and diggers, and other officers, they all divide the booty in equal shares, as described under the head of Kowree.

The Motheea Thugs about Patna and Chapra, give their leaders, as Dhuræ, a handful of rupees out of the booty, and divide with them the rest in equal shares ; and from this they are said to derive their name. Their Jemadars are bound in honour to sacrifice themselves for the good of their followers, whenever required to do so, and have the character of being more staunch than those of other classes of Thugs.

*Dheerna*—The belly. A term peculiar to the Duckun Thugs.

*Dhurdalna*—To strangle.

*Dharohur*—Strangling.

*Dhurohurkurna*—To strangle.

*Dhurdho*—A river.

*Dautun*—A police guard ; any person found unexpectedly in the neighbourhood of the Bele, or place chosen for the murder, whether residing there, or there merely by accident.

*Dutooa*—The call of the hare ; if on the right, it is a very bad omen ; all travellers with them must be let off.

*Ekareea*—A single or short call of a jackal in which he seems to have met with a sudden check. This is considered a very bad omen by Thugs all over India.

25th May, 1835, I had ordered a party of Spahes, with some approvers, to proceed this morning towards Gwalior in search of some Thugs who have lately found an asylum there. About 9 o'clock

last night one of the native officers came to tell me that they could not move till afternoon to-day as they had heard a bad omen. I have just been to the jail and discovered that this bad omen was the Ekareea, heard about 8 o'clock last night. Nun-hooa, one of the approvers, declared that on leaving Saugor about three months ago for Indore he heard the Ekareea; and not attending to it, he got the wound, which he received from a sword in arresting a noted Thug, Bhyroo, the son of Himmut, between Indore and Baroda. These men never go out to arrest their associates or to take up the bodies of wounded travellers without taking the auspices, though they rarely tell us of it.

*Ekburda*.—A Teylee or oil vender. They never either kill or employ oil venders, and if they meet one on leaving home the first day they must return. No man of this cast has yet been admitted as a member of their fraternity, as far as I can learn. The Thugs attribute their arrest in the Mhow cantonment, and all their consequent suffering after the Dhar affair, to their having murdered a Teylee, though they knew not his cast at the time.

*Ektawhona*.—To assemble together; rendezvous.

*Eloo*.—Any single person not a Thug.

*Endh*.—A woman.

*Eentab*.—Term used by the Duckun Thugs for Eetuk. The term signifies contamination from the following circumstances; 1st, the birth of a child in a Thug family; 2nd, the first courses of a Thug's daughter; 3d, a marriage in a Thug's family; 4th, a death in a Thug's family of any person that has quitted the mother's breast; 5th, a mare foaling; 6th, circumcision; 7th, a buffaloe or cow giving calf or dying; 8th, a goat or ewe giving young;

9th, a cat or dog giving young or dying; 10th, menses after the first time. All these involve the necessity of sacrifice.

*Eetuk*—Contamination from a wife or daughter being under her courses. No man can enter on an expedition while they are in that state, or for a certain number of days after; and if the leader's wife or daughter should be in that state none of his party can go; also contamination from any of the above circumstances. See *Eentab*.

*Entha*—Rupees or money of any kind. See *Anchta*.

*Etobarkhane*—A sect of Thugs derived from the Bursote clan.

*Gobba*—The round grave. This is made circular, and a small pillar of hard ground left in the centre. This they think prevents the dogs, jackals and other animals of the jungle from digging up the bodies, and at the same time the ground from cracking and emitting that effluvia that often leads to their discovery in the Kurwa, or oblong grave. The Thugs about Delhi, and the Motheecas of Patna, Chupia, and Guya, and many other classes of Thugs, use the Gobba. The bodies are closely packed round the pillar of round earth.

*Godackurna*—*God, dalna*—to perform the God-ac.

*Geeda*—Contaminated; viz. a Thug by the occurrence of the Eentab. Also a man of the lowest cast; Duckun term.

*Ghoughee Phenka, Marna or Dalna*—To cast lots with cowries for the booty.

*Gugura*—A class of Thugs so called.

*Gajna*—To eat.

*Gook, hee*—The person who is carrying the bones of his relations to the holy river; a term peculiar

to the Duckun Thugs. The Hindoostan Thugs have no peculiar term for such a person, though they can never murder him.

*Guel*—Treasure.

*Ghenae*—Fetters. Term peculiar to the Jumaldehee and Lodaha Thugs.

*Ghoeela*: Pice—term peculiar to the Jumaldeha Thugs of Oude.

*Gollee*—Coral. Term peculiar to Duckun Thugs.

*Gahum*—Food.

*Geem*—Same as Karh, search after Thugs. It also means theft according to the Kooleeas.

*Goma*—Omen of the Bhojunga (Shrike) seen flying from right to left, or from left to right. Both promise good. Its call is not regarded by Thugs.

*Gano*—A clan of Thugs so called.

*Ganoo*—The man who feigns the sickness. See *Gan karnú*. These terms are peculiar to the Jumaldehee, Lodaha, and Mootea Thugs.

*Gheyns*—Noise and confusion, uproar.

*Gona*—The hand: also five according to the Duckun Thugs.

*Gonee*—A shoe.

*Gonecait*—A man who has lost his hand, or nose. To murder such a man they consider very unlucky, and therefore rarely venture to do it.

*Guñga ram*—A word of caution signifying that danger is near.

*Gan kurna*—To feign sickness in order to bring the travellers into a situation and condition favourable for strangling them. The Ganoo falls down and pretends to be taken suddenly and violently ill; some of his friends raise and support him; others bring water; some feel his pulse, and at last one pretends that a charm will restore him. All are requested to sit down, the pot of water being

in the centre ; all are desired to take off their belts, if they have any, and uncover their necks, and lastly to look up and count a certain number of stars if they are to be seen, and in this state the roomal is thrown over their necks and they are strangled.

*Gunooa*—Any fraud or trick of Thugs.

*Gorha*—Bread.

*Gorhonee*—Bread.

*Gorhna*—To strangle.

*Goor Ghaunt*—The knot of the gooroo or priest who teaches the use of the roomal in strangling. The Thug who has learnt from this man scientifically, as a mark of his college education, leaves the end of the roomal concealed within the knot, or Ghaunt. The Bhurtote or strangler who has not been so instructed, leaves the end out, as more secure for his less skilful hand. The man who has had his collegiate education is called the Ghoor ponch.

*Gurkha*—The neck. *Gurkha men dena*—To strangle.

*Gurtha*—The dead body of a victim.

*Gar*—A share of spoil.

*Garbung*—A share of spoil.

*Gharna*—To strangle; term peculiar to the Soossea and some other few classes of Thugs.

*Gharnakhna*—The same.

*Goraree*—The call of the Sarus. See *Jubhur*.

*Gorgureea*—A low gurgling sound made by the large owl, which they say resembles the bubbling of a huka, or goorgooree, whence its name; and that it always threatens evil. If the Thugs hear it on first setting out, they must suspend their journey for some days. If they hear it after the expedition has been opened, on the left, they must advance far and fast, as danger pursues in the rear. If on the

right, they must halt as danger lies in front. See *Korra*. Duckun Thugs pronounce it *Golguleea*.

*Gota*—Stones, particularly stones from graves.

*Gote hona*—Term used by Duckun Thugs for Bote hona, to fall into their snares, become inveigled.

*Gote purajana*—To come to the aid of the strangler: Duckun Thugs.

*Gote*—A large city. Term peculiar in this sense to Duckun Thugs.

*Guthonie*—A knot in a turban, or any other piece of cloth in which money or jewels may be concealed.

*Hulka bhur lao*—"Fill your pipe," technically one of the signals or Jhirnees for the stranglers to do their work: peculiar to the Koelea Thugs.

*Hilla*—The rank or grade held by three men in every expedition: 1st. The man who chooses the place for murdering people and burying the bodies. 2. The man who carries the Kusee, or consecrated pick-axe. 3d. The man who brings the goor or coarse sugar, for the Taponee, sacrifice. All these officers are supposed to require peculiar skill and peculiar piety. The man who brings the goor, must be a man of great ability to persuade the people of villages that so large a quantity of goor, as he is required to purchase, is for innocent and ordinary purposes. Three of the most skilful Thugs are selected for these offices on opening every expedition, and they get an allowance out of the booty acquired, over and above their common and equal share with the rest. If the gang has not prospered, two of the three are changed; the man who carries the pick-axe and the man who brings the goor. They name other two with certain ceremonies, and walk to a certain tree or other

mark chosen at a distance on the road. If they hear or see the auspice on the left, the deity is understood to confirm the choice. This is the Pilhaoo. If not, they must name other two men, and so on, till they find the deity approve.

*Hingra*—A shopkeeper. Term confined to the Duckun Thugs.

*Handeewuls*—One of the sects of Thugs. They are Musulmans, and reside in Telingana. The Duckun Thugs divide themselves into five districts; those of Berar, Telingana, Duckun or Sholapore, Arcot, Kurnatuk. The term Handeewul they consider as applicable to those of Telingana only; and to them only as a nickname. It is a term of reproach given by the Agureea Thugs to the Telinganas, who are extremely indignant when they hear it. Sahib Khan, a Thug leader from Telingana, and a very respectable and pious man in the opinion of his fraternity, told me when I was revising this vocabulary, that if I intended to send it to government, he hoped I would not designate the Thugs of his district by this odious term. It would imply that they had been in the habit of eating food dressed in old and dirty earthen pots, whereas there were really no men in the world more scrupulous than they were in this and all matters relating to their caste.

*Hurwa*—A Brahmun; term peculiar to Duckun Thugs.

*Huttar*—One of the seven clans of Thugs.

*Jhawur*—Among Berar Thugs signifies a Mahommudan; among those of Berar and Bengal it signifies a Kawur, or the pair of jars in which the the Kawrutties carry Ganges water.

*Jokkur*—A dog. If the Thug sees a dog shake his head, they give up the design they have formed

whatever it may be. If they see the dog dung on the right or left on the first day of opening the expedition, it is a bad omen, and they return and postpone their journey three days. If after having opened the expedition and advanced a day's journey, the dog is seen to dung on the left, they move on fast, as there is danger behind; if on the right, they must rest or move slowly as there is danger in advance. If they see the dog dung by moonlight, they call it the Chandnee kee dhah, or moonlight dhah, and consider it a very bad omen. They must suspend operations for three days. If when preparing to set out from any stage, they see a dog dung, they call it the Mekh kee dhah, or dhah of the tent pins; and the pins are not to be taken up; that is, they are not to move that day. If they see the dog dung in the evening, they call it the Gawdhoor kee dhah, and consider it good and promising a good booty within seven days.

*Jhecaloo*—Same as Jywalas.

*Jhuller*—The belly.

*Julkagura*—The call of the large hill crow, while sitting on a tree, with a lake (tank,) or river in sight. This is a very favourable omen, and promises an immediate and great booty. If it calls from the back of a living buffaloe, pig, or from the skeleton of any kind of animal, it is a bad omen. If from rocks on plain grounds indifferent. Some classes of Thugs consider its call from the back of the cow good, others consider it bad.

*Julhar*—The call of the Sarus. It is considered a very important omen. It must be heard first on the left, on opening an expedition, and if repeated on the right, it is very good. If on setting out from any stage they hear it on the right, it is bad, unless preceded by the call on the left. If on reaching

any stage, they hear it on the right, it is good, and if repeated on the left, they expect a great booty in jewels or money. If the Julhar is heard on the left after they reach any stage, it is a bad omen, threatens disputes and arrests. The same rules are applicable to almost all omens.

*Jywaloo*—A person left for dead but found afterwards to have life in him.

*Jheema*—The belly; term peculiar to Moltancee Thugs.

*Jhummanta*—One not a Thug to whom the Thugs are known, and is to be avoided by them.

*Jumaldehee*—A class of Thugs that are settled in Oude and some other parts east of the Ganges. They are considered very clever and expert, and more staunch to their oath of secrecy than most other classes. They are Agureeas, or emigrants from Delhi through Agra, and supposed to be descendants from a man named Jumalud Deen. They do not commonly allow their females to know their trade, nor permit their sons to join in their expeditions, till they have attained the age of puberty. They assign a full share of the booty to every member of the gang who has been left at home to take care of their families.

*Jumaldehee*—It is stated that in the time of Munsoor Alee Khan, the Jumaldehees, to the amount of some hundred families, came from Delhi, and established themselves in the purguna of Bhy-swara, in the village of Tillohee, under the protection of the Rajah, one of the ancestors of the present Rajah Shunker Sing, to whom they used to give a portion of their booty in the most valuable and rare articles, as horses, jewels, &c. &c. The protection he gave them was reported to Court, and he was obliged to expel all the Thug families

who dispersed in different directions. Some established themselves in other parts of Oude. Some went to Goruckpore, Durbhunga, Tirhoot. Those who went to the last two districts, were from that time called Lodahas, while the others all retained the title of Jumaldehees. They are all of the same clan, and use the same Ramasee or slang dialect.

In the time of Asufod doola, some five or six families of the Goruckpore Thugs returned to Oude, and established themselves at Nadhee in Jugdespore, under the protection of Baboo Balwunt Khan, the grandfather of the present chief Allah Buksh Khan. From five or six families they increased to forty or fifty, under his protection and support, when they became so notorious that his sovereign obliged him to expel them; and they dispersed themselves and settled in Kotedeh and Bhurtolee and Bhowulmowe in the Deorhee of Hindoo Sing, and Rudolee, Dureeabad, and the town of Dureeabad itself, in Dutekaporwa Tindolee in Huleepore, Balahurdooe, Nusseerabad and Tholehreg. The greater part of the *operators* of this class in Oude have now been secured.

*Indermun*—A woman.

*Iter Jana*—Term used by Duckun Thugs for Chukjana—to become aware or suspicious of the designs of the Thugs. In contradistinction to Gote hona or Chuk hona.

*Jangura*—A Rajpoot. Term peculiar to Duckun Thugs.

*Jungjore Raja*—Term among the Duckun Thugs for the responding of two large owls in their loud full call, called by them the Raja or Mahee; and by Hindoostan Thugs, the Thakur; this is a bad omen, and all travellers whom the gang may then have with them must be suffered to escape. Any

ventriloquist, who could imitate this and some other calls mentioned in this vocabulary, might travel from Lahore to Cape Comorin, without danger from Thugs.

*Jheer Dalna*—To strangle. A term peculiar to the Sooseeas and some other classes of Thugs to the west.

*Jeerna*—The same as Jheernakhna.

*Jhauwur*—Term among Berar Thugs for a Musulman.

*Jhirnee*—The signal for strangling; this is commonly given either by the leader of the gang, or the Belha, who has chosen the place for the murder.

*Jhirnee dena*—To give the signal for strangling.

*Showar Khan*—Call of spies and scouts to say that danger is near, and the gang must conceal themselves.

*Showar dena*—To conceal things from stranglers.

*Showar lena*—To conceal or hide oneself, or any thing one has.

*Jhora Naek*—A celebrated leader of the Multan Thugs, and of the clan of Hortal; his name is mentioned with reverence in their sacrifices—See *Tupuna*. He was a Musulman, and he and his servant Koduk Bunwaree, are said to have killed a man who had in jewels and other articles, property to the value of one hundred and sixty thousand rupees laden upon a mule. They brought home the booty, assembled all the members of their fraternity within reach, and honestly divided the whole as if all had been present. Jora Naek, his wife and his slave, were all canonized in consequence.

*Jhurawun ho, or ho Jao*—Run, fly.

*Jhurjana*—To run, or fly from pursuit.

*Jhurwa*—The word made use of by spies and scouts to tell the gang that danger is at hand and they must fly.

*Jhurwa Khan, Jhurwa Sing*—The same.

*Jhurowa*—The fugitive Thug, or Thug flying from danger.

*Jhoosa*—Small or feeble man (either Thug or other person,) or small village.

*Jeetna, Jeetjana, Jeetae purjana*—To take the auspices. When the Thugs are prepared to undertake an expedition, they seat the most learned pundit they can get upon a blanket, with their leader and four of the Thugs, the most respectable in their vocation from birth and character. The rest of the gang sit around outside the blanket. They place before the pundit as an offering a brass plate (Thalee) with some rice, wheat, and two copper coins upon it. The leader asks the pundit, respectfully, what day will be proper to open the expedition, and he after due search and ceremony, pronounces the day, the hour, and the direction. They on the day appointed fill a Lotah (brass jug) with water, which the leader holds suspended by the mouth in his right hand down by his side. In a clean white handkerchief they tie up five knots of turmerick, two copper coins, one silver coin and the pick-axe, and this the leader holds upon his breast in his left hand. He now turns to the direction indicated by the priest, and moves on slowly followed by his gang to a field or garden outside the village. On reaching the spot thought best adapted for the purpose, he stands with his face still in the direction indicated, his left hand on his breast, and his right down by his side with the lotah; and with his eyes lifted to heaven, and his mind abstracted from all earthly things, he says,

“Great Goddess! universal mother! if this our  
“meditated expedition is fitting in thy sight, vouch-  
“safe us help, and the signs of thy approbation!”  
All the Thugs present repeat this prayer, after the  
leader, and join in the praises and worship of the  
goddess. If within half an hour they hear or see  
the Pilhaoo (or auspice on the left,) it signifies that  
the deity has taken them by the left hand to lead  
them on. If the Thibaoo (or omen on the right)  
follows, it signifies that the deity has vouchsafed  
to take them by the right hand also. The leader  
then puts the lotah on the ground, and sits down  
with his face in the same direction. He keeps the  
silver and copper pice and turmerick during the  
whole expedition, and gives them as an offering to  
some poor Brahmun on his return; but if the expe-  
dition has been very prosperous he keeps them to  
use again in opening others.

The leader remains seated in that spot seven  
hours, while his followers bring him food, and  
make all necessary preparations for their journey.  
When all is ready, they advance a few paces in  
the precise direction indicated, but afterwards they  
may turn to the right or left as impediments or  
incentives present themselves. On arriving at the  
first stage, they must hear or see the Thibaoo first,  
and the omen is improved by the Pilhaoo after-  
wards. Having had the auspices favourable thus  
far, they proceed next morning to the nearest  
water, and there eat the goor and the dal which  
the leader takes with him. Any bad omen after  
this can be averted by the usual sacrifices, offer-  
ings and observance, but any bad omen before it  
involves the necessity of returning and opening the  
expedition anew. If the lotah should drop from  
the Jemadar's hand, he must, they think, die within

that or the following year inevitably. If they hear any one weeping for the dead on leaving the village, it threatens great evil. If they meet the corpse of any one belonging to the village, it is a very bad omen. Or if they meet an oil vender, a carpenter, or potter, a dancing master, a blind or lame man, a fukeer with a brown waist band, or a jogee with long traced hair, all threaten evil.

If after eating the goor and dal, they get the Thibao, it assures them a rich booty within a month and a half. It is good also to see a fair in any village but their own on the road. A corpse from any village but their own is a good omen: so also is it good to see a party of friends weeping round a woman taking leave of her parental roof to go to that of her husband.

They must not open an expedition in Sawan, (July,) Koar, (September,) nor in Poos, (December,) nor on a Wednesday nor a Thursday.

*Kubita*—Term for Bhurtote or strangler among the Jumaldehees and Lodahas.

*Kubitae*—The office or duty of the Kubita.

*Khobba*—Beef, mutton, or any other flesh meat. Peculiar to Duckun Thugs.

*Khub,ha*—A village or hamlet, same as Khugha.

*Kuboola*—A menial servant of Thugs; or a low raw man on Thuggee. A tyro, as distinguished from Burka, a Thug of distinction.

*Kuchunee*—One of the seven clans of Thugs.

*Khuchooa*—A pick-pocket.

*Kucha*—Unburied, or imperfectly buried: referring to a dead body. Also a Thug who discloses what he knows regarding his associates.

*Khodda*—An old man.

*Khodeylee* or *Khoreylee*—An eight ana piece.

*Khydura*—Barkundauzes, chuprasies, nujeebs,

or any armed police men ; distinguished from Run-goos, or sipahees or soldiers.

*Koduck-bunwaree*—The celebrated follower of Joora Naek. See *Tuponee*. He was a Lodhee by cast.

*Kode*—Dressed rice. Term peculiar to Duckun Thugs.

*Kud, hooa*—The head. A term peculiar to the Koeleea and some other classes of Thugs.

*Khugha*—Same as Khubha, village or hamlet.

*Kugura*—The croaking of a large mountain crow. Contrary to the ordinary rules of augury, the Pilhaoo, in this omen, is the croaking on the right ; and the Thibao the croaking on the left. If he croaks from a tree either on the right or the left, it promises good ; and if water be in sight, it is better. See *Jul-kugura*, or the water croak. If heard from a tree while the gang are in camp, it promises a rich traveller on that spot, and the gang waits for him. If he croaks while on the back of a pig, or buffalo, or from any dead body, or skeleton, the omen is bad. If from the back of a cow, some Thugs think it a good, others a bad omen.

*Koojadoo*—A Thug informer ; one who denounces Thugs or extorts money from them.

*Kuj*—A traveller, or any man not a Thug ; same as Betoo.

*Kujjee*—A woman of any kind not of a Thug family.

*Kojeytee*—Fetters. Term confined to the Duckun Thugs.

*Khokhee kurna*—To hawk up the phlegm from the throat. See *Thokkee*. A signal to prepare for action, strangling, marching, or doing any thing they have in hand.

*Khokureea*—A Bangureea Thug, applied to them

by other Thugs as a term of reproach, as Harn-deewal is to the Telingana Thugs.

*Kokatee*—Duckun Thug's term for the Korra, or low clinking sound of the large owl, which always threatens evil to be averted by sacrifices.

*Kalunderee*—Sweetmeats.

*Kalee*—Night.

*Kaul*—A village. Term peculiar to Duckun Thugs.

*Kaulker*—Liquor.

*Kalee kee manj.*—The fighting of cats heard at night after the first watch, which is an evil omen.

*Khal Khoseea*—A barber.

*Khullee*—A Thug who conceals himself on his return home from the dread of his creditors.

*Khuleeta*—A village. Term peculiar to Kocleea Thugs.

*Kulloo*—A thief.

*Kullooe*—Theft.

*Kamp*—A bribe for the release or ransom of Thugs.

*Khat*—Is the term used by the Duckun Thugs for Kamp, a bribe.

*Khom*—A door.

*Khomusna*—To rush in upon travellers when there is no time for the ordinary ceremonies of murder.

*Komil*—Something unbecoming one's condition and cast, and likely therefore to lead to suspicion.

*Kanta*—The omen of the braying of the ass. It is an omen of great importance, and must be heard first on the left on opening an expedition, or on setting out from any other stage. If on reaching any stage, or while halting at any stage, it is heard on the left, they must leave the place and go on: for such situations it is good on the right. If the ass approaches the gang, braying from the front, it

is a very bad omen, and is called Mathaphiore, the head breaker.

*Kanthun*—A knife.

*Kanthuna* or *Kanth dalna*—To cut up the body of a murdered person in order to prevent its swelling and forming cracks in the soil that covers it. Also to kill with a knife, a person whom they have not time to strangle, on the approach of danger, or stab a strangled person in order to prevent the possibility of his recovery.

*Kanee Ind*—The name of the wife of Joora Naek—See *Tuponee*.

*Khonsana*—To return or Khounsana.

*Khonchkhana*—Same as *Tupjana*. Term peculiar to Duckun Thugs.

*Kondoo*—The belly. Term peculiar to the Koollea Thugs.

*Khanjoo*—A cut purse. Peculiar to Duckun Thugs.

*Kondul kurna* or *Dalna*—To pound in the earth upon the bodies when they are securely buried. Term confined to Duckun Thugs.

*Konjul*—The call of the Saurus. Term peculiar to the Jumaldehee, Lodaha, and Mootea Thugs of Behar and Bengal. Same as *Julhar*.

*Kotuk*—A novice or tyro in Thuggee. Term peculiar to the Jumaldehee, Lodaha, and Mootea Thugs of Bengal and Behar.

*Kuneclee*—Earrings, gold.

*Kapsee*—Corn or grain, or any agricultural produce in the ground, before harvest.

*Karthee kurna*—Inveigling travellers, or secretly consulting about their murder.

*Karthee must kurna*—To speak or consult in a low voice or whisper.

*Karh*—Search or inquiry after Thugs.

*Karhkurna*—To search after, or molest Thugs.

*Karhoo*—One who searches after, betrays, or molests them.

*Khurtae*—Any bad omen. Duckun Thugs.

*Kawree*—Breaking wind. See *Oorut kawree*.

*Kartheana*—Same as *Karthee kurna*.

*Kharoo*—A gang of Thugs.

*Kharoo phootna*—To break up or disperse the gang.

*Kharkuneea*—The passing of a hare across the road in front of the gang; a bad omen either from right to left, or left to right.

*Khorae*—Pice, copper coinage.

*Khour*—An army. Peculiar to the Dooab, Oude and Behar Thugs.

*Khorchee*—A barber.

*Khora*—Unlucky.

*Khoruk*—A horse, so called by Duckun Thugs.

*Khorkanee*—A mare, ditto, ditto.

*Kurba*—Secure or perfect burial, as distinguished from *Angjhap*, imperfect burial.

*Kurbakurree*—Term used by Duckun Thugs for *Lugha*, Sexton, when the bodies are securely buried.

*Kurbakurna*—To dig graves when the bodies are to be securely buried; all three terms chiefly confined to Duckun Thugs.

*Khurkha*—Same as *Kanta*, an ass.

*Khureyree*—(See *Putouree*) Term peculiar to the Jemaldehees, Dooab and Behar Thugs, for the small owl.

*Khureynja*—A nalah or ravine. Term peculiar to the Jemaldehee Thugs.

*Khuruk*—Noise made by the pick-axe in digging the grave.

*Korra*--A low clicking sound made by the large owl. It always threatens evil like the Gorgureca. The Duckun Thugs call this Kokatee.

*Kourga*--Silver. Term confined to Duckun Thugs.

*Korhurecas*--The Thugs who resided in the district of Korhur, between Etawa and Cawnpore, after their expulsion from Delhie.

*Kouree Phenkna, Marna or Dalna*--To cast lots for the booty. After defraying all extra expenses to leaders and officers, they commonly divide the booty into three equal shares and the gang into three equal parties. A cowree is then given to each party, who, after marking it, puts it into the hand of a man, who, without knowing to which party the cowrees respectively belong, puts one on each of the three piles, and each party takes the pile on which its cowree has been placed, and subdivides it among the individuals.

*Kurwa*--The grave, made square or oblong, for the bodies of the persons murdered. See *Gobba*.

*Kursaul*--The large male antelope. If a single antelope or a pair only are seen crossing the road from left to the right, it is a good omen; viz. the Thibao. If from right to the left, very bad, viz. the Pilhao.

*Khurtul*--Term used by Duckun Thugs, for Kotar, any bad omen.

*Khosman*--Term for a Musulman.

*Khosur*--The month among the Behar Thugs called Khomur Khosir.

*Khous*--Return, in contradistinction to Pusur, advance.

*Kiswara*--A well.

*Kussee*--The consecrated pick-axe. At first Thugs were allowed by Davey, according to their

creed, to leave on the ground the bodies of the persons murdered, but were prohibited from looking back to see how she disposed of them. A slave on one occasion looked back, and saw her occupied in throwing them into the air, without any clothes on her body. She was naturally very angry and bid them in future to bury the bodies themselves; but to use in making the graves pick-axes duly consecrated. On ascertaining from the priest or elder of the gang a lucky day for the purpose, the leader of the gang goes to the blacksmith's, and having closed the door that no other person may enter, gets him to make the axe in his presence, without touching any other work till it is completed.

On a day fixed, either Friday, Monday, Tuesday, or Wednesday, they give it the dhoop or incense offering. The place chosen must be either inside a house or tent, so that the shadow of no living thing may fall on and contaminate the axe. The Thug most skilled in the ceremonies, sits down with his face to the west, and receives the pick-axe on a brass dish. A pit is dug in the ground, and the pick-axe is washed with water which falls into this pit. It is afterwards washed with a mixture of sugar and water. Then with dehee or sour milk, and lastly with ardent spirits; all falling successively from the pick-axe into the pit. It is then marked from the head to the point with seven spots of red lead, and placed on the brass dish, containing an entire cocoanut, some cloves, pawn leaves, gogul gum (amyris a gollacha) inderjon, some seed of the sesamum, white sandal wood, and sugar. In a small brass cup close by, is some ghce. They now kindle a fire from some dried cow dung, and some wood of the mango or byr

tree, and throw in upon it the above-named articles, except the cocoanut; and when the flame rises, they pass the pick-axe seven times through it, the officiating priest holding it in both hands. He now strips the cocoanut of its outer coat, and placing it on the ground, holds the pick-axe by the point in his right hand, and says, "Shall I strike?" All around reply yes. He then says "all hail mighty Davey, great mother of all!" and striking the cocoanut with the but end of the pick-axe, breaks it in pieces, on which all exclaim "All hail Davey and prosper the 'Thugs!'" They throw all the shell and some of the kernel into the fire, tie up the pick-axe in a clean piece of white cloth, and placing it on the ground to the west, all face in that direction and worship it. This done they all partake of the kernel of the cocoanut, and collect all the fragments and put them into the pit, that they may never after be contaminated by the touch of any one's foot. If after this ceremony the Thibao, or auspice on the right is seen or heard, the sacrifice has been approved. If the Pihao, on the left, it is not; and if the cocoanut is not severed at one blow, the deity is considered to have disapproved, and another day is appointed for the ceremony to be performed over again. Henceforward the pick-axe is called the Kasse, or Mahce, instead of Kodalee. The Jemadar keeps it with great care, and before every expedition the ceremony must be repeated.

It is given to the shrewdest, cleanest and most sober and careful man of the party, who carries it in his waist belt. While in camp he buries it in a secure place, with its point in the direction they intend to go; and they believe that if another direction is better its point will be found changed.

They say that formerly they used to throw it into a well, and that it would come up of itself when summoned with due ceremonies; but since they began to do what was forbidden, and neglected what was enjoined, it has lost that virtue. They say that it has it still among some classes of Thugs in the Duckun who have adhered more rigidly to their rites and usages. No foot must touch the earth under which it lies buried; nor may the pick-axe be touched by any man in an unclean state, or by any unclean animal or thing. The burnt offering is repeated on certain holydays, and whenever they have been long without a victim. After every grave made with it, it must be bathed with certain ceremonies.

The oath by the Kassee is, in their esteem, far more sacred than that of the Ganges water or the Koran, and I have known men who have been in prison twenty years, entertain the firmest conviction that perjury on the Kassee, when the oath has been administered with due ceremony, must inevitably cause the death of the person within six days, or involve him in some great calamity. I have talked with hundreds who have told all their secrets, and I never yet met a Thug that did not, up to the last moment of his existence, believe the same. They never under any circumstances lose their confidence in the Kassee; and if it fail them they attribute it to accidental neglect of the prescribed ceremonies. In prison, when administering an oath to each other in cases of dispute among themselves, I have known them to frame the image of the Kassee out of a piece of cloth, and consecrate it for the purpose. The deponent puts his hand on it while he deposes, or holds it in both hands, and after having sworn he drinks water in

which the Kassee has been washed, or he goes before the image of Davey with the Kassee in his hands and swears.

If the Kassee at any time falls from the hands of the man who carries it, it is a dreadful omen, and portends that he will either be that year killed, or that the gang will suffer some grievous misfortune. The gang must deprive him of his office, return home, or change the road, and consecrate the Kassee anew; and no other party will ever encamp or associate with one whose Kassee has so fallen, lest they should be involved in the calamity. Many are the curious stories they relate to illustrate all this.

*Kathur*—One of the sects of Thugs. They are supposed to derive their name from a man, who attended the feasts of the seven classes at Delhie with a wooden dish or trencher, called Kathur, took to their trade, and left it as an inheritance to his descendants.

*Kautgurree*—The office of a scout or spy.

*Kautgur*—A scout or spy.

*Kotar*—A bad omen. Duckun Thugs.

*Kotuck*—A novice or tyro in Thuggee.

*Keyta*—Ardent spirits.

*Khotana*—To set out with travellers before daylight in the morning.

*Khotub*—The interval between midnight and daybreak or sunrise.

*Khotub men Ladhna*—To murder in that interval.

*Khoturna*—To encamp or lodge. Term peculiar to some classes of Thugs.

*Khutana, or Khutae, or Khutae dena*—To inform against the gang in consequence of a quarrel; or to become their enemies.

*Khuteeae*.—The doing so, or Khutheae.

*Khutowa*—A Thug who informs against his associates.

*Koot*—Theft committed by Thugs among themselves out of the booty. Duckun Thugs call it Bhons.

*Koot kur lena*—To steal from the booty acquired.

*Koolha*—The Thug who so steals.

*Kottar*—Any bad omen; same as Ard hul.

*Kuthowa*—The man who cuts up the bodies of the victims before they are buried. This they do to prevent their emitting a smell, and being thereby discovered by jackals, and dug up and exposed. If they leave the bodies entire, the ground that covers them cracks as they decay, and the stench rises to the surface.

*Kuthae*—The office of doing so.

*Kutheena*—Same as Kat, hna.

*Kutoree*—Same as Bele—place for the murder. Kutoree signifies a brass cup, and when, in the heaping of their victims, they apprehend that the term Bele might excite suspicions, they say, “Jao, “kutoree manj lao;” literally, “go and clean the “cup;” technically, go and choose the place for the murder.

*Kutoree Manjna*—To choose a place for the murder.

*Kutkola*—A carpenter.

*Kote*—Ducken term for the feast or sacrifice to Davey, peculiar to Thugs, but common to all classes of them. Having collected goats, rice, ghee, spices, and spirits, they assemble on a Tuesday or Friday, in a room chosen for the purpose, the doors and windows of which must be so closed that nothing can be seen from without. The floor must be cleaned, and plastered with cow dung;

and in the centre, a square is drawn of a cubit each side, with the kokoo, or mixture of tumerick and lime. Upon this square is spread a white sheet, and upon this sheet, the rice when boiled is placed. Upon the rice is placed the half of a cocoanut, filled with ghee, in which is inserted two wicks, lying across each other, and lighted each at both ends, so as to give four lights. If a cocoanut cannot be found, a vessel of dough of the same form will answer. This kind of lamp is occasionally made by all kinds of pèople, and is called Chou mukh. Upon the white sheet is now placed the consecrated pick-axe and the knife of the gang; and all the spirits brought for the fèast. From among all the goats purchased for the occasion, two are now selected, black, and perfect in all their parts. They are bathed, and washed, and made to face to the west, and if they shake themselves lustily to throw off the moisture from their bodies, they are immediately sacrificed as having been accepted by Davey, or if one does so, both are sacrificed. If neither of them does this, it is a sign that she has rejected both; and the party eats the rice and drinks the spirits, but postpones the sacrifice to another day, considering the feast as in the light of a simple meal. This they do if any other bad omen is observed on that day, considering the goddess to be displeased with something. While the Eentak obtains among the gang, this offering cannot take place.

The goats are sacrificed after the Mahomedan form, having their throats cut while grace is said over them, if the party be Mahomedans; but if they are Hindoos, the goats have their heads struck off as at Hindoo sacrifices. If the two goats are accepted and sacrificed, all the other goats pur-

chased for the feast are killed and eaten: if not they are kept for a better day. A pit is dug in the floor into which is thrown the skins, bones, and offal of all kinds; for nothing brought in for this sacred feast must be seen by any living thing but a Thug eligible to partake of it; and they believe that if any man not a Thug see the lamps, or any part of the preparations, or any fire falls on the white sheet and burns any part of it, or any animal touches the bones or offal, the leader of the gang must die within the year, and all the members be involved in some great calamity.

If they are on an expedition they must take the same precautions, and conceal themselves and their ceremonies by means of curtains, if they have not walls. After feasting, they must all wash their hands and faces over the pit, and then fill it up securely. The expenses of this feast are defrayed commonly by subscription, when it is called the Punctaetee Kote, and is given whenever they choose; but most commonly in the Hooly or Dusera festivals, during which they may, if they choose, have it on any other day as well as Tuesdays and Fridays. Sometimes the feast is given by the leader or any individual member of a gang. No Thug is eligible to partake of this feast in any part of India till he has attained the rank of strangler, unless his family have been Thugs for at least two generations. The above is considered the complete ceremony, and in the Duckun every part is strictly attended to. In Hindoostan some minor points, as the form of the lamp and the drawing the square, are omitted. They have no peculiar term for the feast; the term they use Kurhae kurna or Kurahee dena, being common to all people for a feast.

*Lodh*—A bullock among the Thugs of Hindoostan. Among the Duckun Thugs it signifies blood.

*Lodaha* from *Lodh*, a bullock—A class of Musulman Thugs, either descended from or grafted upon the Jumaldehee stock of Oude Thugs. These Thugs reside in Chupra, Goruckpore, Ghazeepore, Pooruneca, Dinajpoor, Rungpore, and other parts of Behar and Bengal, but now the principal seat of them is said to be in the Turae, north-east from Dhurbunga, where they occupy several villages on the frontier between the Nepaul territory and our own. The most noted of this class at present are Jhoulee Khan the black, and Jhoulee Khan the fair, who are, I believe, cousins. They are said to have got their name from loading bullocks, though it does not appear that they trade in that way now. *Lodha* or *Lodhee*, without the vowel after the ohais, a cast of Hindoos common all over India, and of this cast the greater part of the gangs of Thugs between the Ganges and Jumna were composed.

The *Lodahas* may be estimated at about three hundred, I believe.

*Lubba*—A bullock.

*Lickha*—A Musulman. Term peculiar to Duckun Thugs.

*Luchmun* or *Lutchmun Sing*—Term made use of by scouts to indicate the approach of danger. See *Bajeed*.

*Luchee Ram*—The same.

*Ladhna*—To strangle; common to all classes of Thugs.

*Ladhka*—Goor or coarse sugar.

*Lode*—Bullock among the Hindostan Thugs; but among the Duckunees it signifies blood.

*Ludohur*—Killing. *Ludohur kurna*, to murder.

- Lugha*—A grave digger.
- Lughae*—The office of grave digger.
- Lughouta*—Dead bodies of victims.
- Lokaree*—A gun.
- Lokharna*—To scream loudly when being murdered. See *Doonr*.
- Lukeer*—Fakeer, a religious mendicant.
- Lewalce*—A blanket. Term peculiar to Duckun Thugs.
- Lol*—The throat. Term confined to Duckun Thugs.
- Lankun*—Term used by the Duckun Thugs for the Kurkuncea, or crossing (from the right or from the left) of a hare on the road before them.
- Lumbheree*—A sword.
- Lumpocha*—Term among the Berar Thugs for a snake. If a snake crosses the road before or behind the gang, it is a bad omen, and they dare not go on unless they can kill it. If they see it in any situation, it involves a sacrifice unless they kill it.
- Lumbhereeana*—To kill with a sword.
- Lendkeea*—A washerman, peculiar to Duckun Thugs.
- Lond,hlena*—To plunder.
- Londh,hhona*—To be plundered.
- Lapna*—To kill goats or other animals for food. Term peculiar to the Duckun Thugs.
- Leepra* or *Leep*—Cloth in pieces, not made into garments.
- Leepurna*—To strangle. Peculiar to the western Thugs of Ojeyn.
- Lopna* or *Lop Ruhua*—To lie hid or asleep.
- Lopee*, or *Lopee Khan*, or *Lopee Singh*—A term made use of by scouts to intimate that danger approaches.
- Lopee Kurna*—To conceal.

*Lopee Hona*—To be concealed.

*Luppoa*—Thief.

*Lohurburheya*—A pair of jackals crossing the the road in front of the gang from the right or from the left, indicating prison and chains; from Lobar, a blacksmith, and Burhey, a carpenter, a very bad omen; a single jackal passing from right to left, is a good omen; from left to right, bad, but of little moment.

*Lurheea*—A shop-keeper.

*Lukuneea*—A very small purse, worn only by Thugs and thieves, and therefore a distinctive mark.

*Luhtar*—A dagger.

*Moeh*—A bullock, among the Duckun Thugs.

*Muchhooa*—A Bhutteera, or keeper of a surae for the accommodation of travellers. The greater part of these people are in the interest of the Thugs, often permitting them to perpetrate murders in their suraes, and giving them useful information regarding travellers and pursuers.

*Mudoreea*—Name given to the Maunj or fighting of cats, by the Koelees and some other Thugs.

*Mekhkee Dhap*—See *Jokkur* or *Dhap*.

*Mukkaur*—A Rajpoot of whatever calling.

*Mykureea*—A barber. Term peculiar to Duckun Thugs.

*Maulee*—The man who bears home money for the subsistence of their families from Thugs engaged in distant expeditions. Peculiar to the Korhareea and Lodhee Thugs.

*Mawil*—A horse.

*Mawilee*—A mare.

*Maulee*—Parole of rendezvous among the Duckun Thugs; the same as Phool among the Hindoostances.

*Maulee dena*—To give the parole of rendezvous.

*Mohil*—A chief. Peculiar to the Duckun Thugs.

*Mahee*—The sacred pick-axe, called also Kussee. The Duckun Thugs always use the term Mahee, never Kussee, for the pick-axe. The Duckun Thugs give this term to the Thakur, or full call of the large owl also. See *Thakur*.

*Mooltaneas*—A class of Thugs, all Musulmans, who are said to have emigrated direct from Delhi, and not through Agra, and therefore not among the Agureeas. They are said to call themselves Naiks, and to travel and trade as Brinjaras. They kill the greater part of their female children, and never allow what survive to marry out of their own class. They travel with their families, and strangle travellers with the cords with which they are accustomed to drive their bullocks, and not like other Thugs, with the handkerchief. They are among the ancient Thugs, and are considered strict in their observances, and staunch to their oath of secrecy.

*Mamoo*—One who knows Thugs, and takes advantage of his knowledge to betray, or to extort money from them.

*Maun*—The place for the grave. A term peculiar to Duckun Thugs. (See *Belee*.) Maunkurree, the man who selects the place for murder.

*Maunj*—The omen of the cats heard fighting. If heard during the first watch of the night it promises good; if during the night at any time after the first watch, it is called "Kalee kee Maunj," and threatens evil. If heard in the day time, it is called the "Dhamonee kee Maunj," and threatens very great evil. If the cats fall down from a height while fighting, it threatens still worse.

*Maunghee*—Treasure. A term peculiar to some classes of Thugs.—Gael is the more common term.

*Minukeea*—A Gosaen.

*Minuk*—A Gosaen or Byragee; Hindoo religious mendicant.

*Munkhela*—A man.

*Munjar*—A jackal. To prevent their digging up the dead bodies, Thugs throw over the grave either very thorny bushes or ispaghole, the seeds of the flea wort, to which they say jackals and dogs have a strong antipathy. They say that with the ispaghole there is no danger from any animal, but the bear and hyena.

*Mourheea*—A gold mohur.

*Morna*—To go slowly; peculiar to Duckun Thugs.

*Mirgmaul*—A herd of deer. This at all times and under all circumstances is favourable, as promising a meeting with more Thugs.

*Morka*—The extra share given to distinguished or principal Thug leaders, who command each a party of not less than twenty Thugs. If, including the jemadar, the party consists of twenty, they divide the booty into twenty-one shares, the leader takes one as his morka, and he has another share with the rest. If there are five such leaders and parties, they have five separate shares. This is after the deduction of the dhuræ or leader's share, in which jemadars, great and small, share alike.

*Margee*—A cheyla or disciple; term peculiar to Duckun Thugs; a mere tyro before he becomes initiated. Hindostan Thugs call them kyboolas or betoos.

*Mururee*—A party of Thugs assembled in council.

*Mururee ka Dhuneca*—A peditum, heard from one of the Thugs, while they are assembled in

council. It is considered a dreadful omen, and involves the necessity of great sacrifices.

*Must Katee Kurna*, or *Katee must Kurna*—To speak softly in whispers.

*Matungee*—A lizard. Peculiar to Duckun Thugs.

*Motheea*—A class of Thugs that reside chiefly about Rangpore, Dinapore, Purnea, and derive their name, it is said, from their usage of giving their leaders a handful (*Motheea*) out of every booty consisting of rupees or other money, as their share over and above what they receive in the general division.

They have the same dialect as the other Thugs, and assume like them the disguises best suited to times and circumstances; but, like the Thugs of Behar and Bengal generally, they have their *Beles* or places of murder, and *Thapas* or resting place, chiefly on the banks of large rivers or running streams, into which they can throw the bodies of their victims. They are almost all of the meaner caste or *Tantooas*.

*Mat, haphore*—(Literally head breaker.) The approach of the ass braying from the front upon the gang. It indicates that the gang will have their heads broken, if they rest at the place they had intended to halt at: they must go to some other.

*Mahasutee*—Call of the single jackal which people call the *Fao*. Term among Duckun Thugs for what the Hindostan Thugs call the *Bhalee* or *Barohee*. *Bhaloo* is said to be a term used for this call among all people in the Duckun, Thugs or not Thugs. It is always a bad omen among Duckun Thugs. Among Hindostan Thugs it is subject to the ordinary rules.

*Now*—The weeping of a woman. Term peculiar to Duckun Thugs.

*Nudh*—A village.

*Naga kur dena*—To exclude from association with Thugs. Term peculiar to Duckun Thugs; and among them peculiar to exclusion for the murder of a Sweeper, Chumar, Teylee, Dhobee, Sonar, Dancing Girl, Bhart, Nanukpuntee, Jattadaree, Bunjara, Hatheewan (elephant driver.) For the murder of any one of these classes, knowing him to be such, the Thug is turned out of caste, and never admitted back to their society.

*Naga Lugna*—The occurrence of this crime, the most dreadful of all crimes in the estimation of a Duckun Thug.

*Nughoo*—A body of soldiers.

*Nakhna*—An affix signifying Kurna, to do, in general use it is said with the Punjab, Multan and Kanthur Thugs.

*Nakee* or *Nukaree*—Sneezing. This is a bad omen on setting out on an expedition, or on leaving any stage: and requires expiatory sacrifices. If they have travellers with them when they hear this omen, they must let them all escape, as they dare not put them to death; all Hindoos have the same dread of this omen on setting out on an expedition; and so have the Mahommedans in spite of their creed.

*Nemee* or *Nemee Khan*—A call to signify speak or walk slowly and softly.

*Neeamut*—A traveller in the hands of Thugs; same as Bunj.

*Neera*—Water.

*Nareal*—The head. Term confined to the Duckun Thugs.

*Narta*—Any soldier or police man. Term peculiar to Duckun Thugs.

*Nowureea*—A tyro or new Thug while on his

first expedition. The Thugs of the Jumalchee and Lodaha clans always make the Nawureea kick the body of the first person they murder on the expedition five times on the back, thinking that it will bring them good luck. The Moteeas do the same.

*Nureehur*—Unsafe or disturbed, in contradiction to Bajeed or safe and undisturbed, i. e. the scene appointed for murder.

*Nissar*—Free from danger; any place where the Thugs intend to murder, divide property, or lodge, in contradistinction to *Tikkur*, dangerous—*Kaul Nissar*, a safe village. *Kaul Tikkur*, unsafe village.

*Nizam Oddeen Ouleea*—A saint of the Sonnee sect of Mahommuduns, said to have been a Thug of great note at some period of his life, and his tomb near Delhi is to this day visited as a place of pilgrimage by Thugs, who make votive offerings to it. He is said to have been of the Bursote class, born in the month of Suffer Hidgeree, (March, A. D. 1236,) died Rubeo Olowul, 725, (October, A. D. 1325.) His tomb is visited by Mahommudun pilgrims from all parts as a place of great sanctity, from containing the remains of so holy a man; but the Thugs, both Hindoo and Mahommudun, visit it as containing the remains of the most celebrated Thug of his day. He was of the Sonnee sect, and those of the Sheeah sect find no difficulty in believing that he was a Thug; but those of his own sect will never credit it. There are, perhaps, no sufficient grounds to pronounce him one of the fraternity; but there are perhaps some to suspect that he was so at some period of his life. The Thugs say he gave it up early in life, but kept others employed in it till late, and derived an

income from it ; and the "Dustul Ghyb," or supernatural purse, with which he was supposed to be endowed, gives a colour to this. His lavish expenditure, so much beyond his ostensible means, gave rise to the belief that he was supplied from above with money.

*Ogalna*—To set out. A term peculiar to Duckun Thugs.

*Oogur Jana*—To escape, fly from danger. Same as *Jhurjana*.

*Oogaul*—Old clothes, term peculiar to Duckun Thugs.

*Ogaera*—A servant of a Thug or other man of rank ; term confined to the Duckun Thugs.

*Oondana*—To cat ; term peculiar to Duckun Thugs.

*Oorut putoree*—The chattering of the small owl when flying. See *Putoree*.

*Oorulkawree*—The "crepitus ventris" heard from a Thug when on the road. They either change the road or avert the omen by a sacrifice. They collect and burn a pile of cow-dung, and each member of the gang throws one of the burning embers at the offending party who runs the gauntlet among them. If any Thug is heard to break wind while they are at their phur, or resting place, dividing the booty, it is called "Phur ka Dhuncea," and considered a very bad omen. They remove the offender from among them, and kindle a fire upon the place where he sat, and quench it with water, saying : "As the signs of the water disappear, so may the threatened evil pass away." Five blows of a shoe inflicted upon the head of the offending person mitigates the evil to be apprehended, but cannot avert it altogether. If any one break wind between the point they set out from,

and the first resting place, it is considered an extremely bad omen.

*Ooharna*—To strangle.

*Oorwala*—A stone; also a Shumseea, or holder of hands. Term peculiur to Duckun Thugs.

*Paoo*—An acquaintance and accomplice of Thugs.

*Puchbheya*—One of the sects of Thugs; it is derived from the Bursote clan.

*Pucka kurna*—To bury in a deep and secure grave.

*Puck heyla*—Paper in general: written upon or not.

*Peeada byth lana*—Same as poolakurna.

*Pykee*—Treasure in money.

*Pehloo* or *Pullo*—The handkerchief with which they strangle people: the roomal.

*Pholkee*—The time from sunrise till sunset. From sunrise till midday, *Churtee Pholkee*. From midday till sunset is the *Oturtee Pholkee*; a bad omen during the first is much worse than the same during the *Churtee Pholkee*.

*Palwee*—A ring for the finger, nose, or ear; term confined to the Ducken Thugs.

*Phool*—Parole or engagement to meet again at a certain place when suddenly dispersed.

*Phooldena*—To appoint the place of meeting; "Agra kee Phool deea. He appointed Agra as the place of rendezvous."

*Phoola*—The person who takes home money for the subsistence of the families of Thugs.

*Pilhao*—The appearance or voice of the animals from which omens are taken, on the left. The reverse of the *Thibao*. If the *Pilhao* promises good according to their rules of augury, it is always the better from being followed by the *Thibao* soon

after. If it threatens evil, that evil is mitigated by the Thibao.

Different casts and clans of Thugs have in some few instances different rules for interpreting these sounds and appearances, and what is considered to threaten evil by some, is thought to promise good by others; but on such occasions they all follow the rules of the leader who opens the expedition, or leads the greatest number of Thugs associated together in any expedition.

The Pilhao, or omen on the left, must be observed first on opening an expedition, and it must be followed by the Thibao immediately after, or the expedition cannot be entered upon. It signifies that the Deity has taken the gang by the left arm, to lead them on; but she must give them the Thibao, to signify that she has taken them by the right arm also, or the party appointed to take the auspices returns home, and the gangs wait till the omens are unexceptionable.

The Pilhao perceived on leaving any stage during the expedition, or preparing to leave it, promises good. The Thibao threatens evil, and the gang halts. On reaching any stage, the Pilhao threatens evil, and they must move on without resting. The Thibao promises good, and they rest securely.

There are some few exceptions to the general rule, that for the Pilhao, the omen must be on the left. Some animals must be heard or seen on the right to constitute the Pilhao, and vice versa, but these are very few indeed.

*Pola*—The sign made at a cross road to guide the members of the gang who are behind, in the direction the others have taken. They draw their feet along the dust in the direction they have taken;

and if their friends are to follow quickly, they leave the dust piled up at the end of the line where the foot stops, or make a hole in it with the heel. If the road affords no dust, they leave two stones piled one on the other in the line they have taken, and strew a few leaves of trees along the road. If their friends are to make haste, they leave a long line of leaves. They have other signs for the same purposes.

*Polakurna*—To make the signs.

*Puloce*—A ring.

*Pulloo* or *Pehloo dena*—To instal as a strangler, or invest with the roomal.

*Panderphulee*—Pearls; term peculiar to Duckun Thugs.

*Phankdena*—To throw away any victim or other thing as worthless or unsuitable, as one or more of a party to be murdered, when they have more than they can manage, or he, she or they are not suited for their purpose.

*Phangola*—Pearls. Among Duckun Thugs a cock.

*Phangolee*—Small gold coins. Among Duckun Thugs a hen.

*Phankura*—The call of the hare by night or day when the Thugs have travellers with them. It is a bad omen and the travellers must not be killed.

*Phank*—Any useless thing not worth the keeping, but particularly a traveller without property.

*Pungoo*—A river Thug of Bengal, who carries on his murders on board his boat, which he calls a Kuntee.

*Punecara*—Pearl.

*Parnakhna*—To strangle. Term peculiar, it is said, to the Thugs of Ojeyn and the west.

*Phoorkana*—A horse.

*Phoorkanee*—A mare.

*Phur*—Any place where they murder their victims or divide their booty.

*Phurka Dhuneea*—A “crepitus ventris,” heard from any one while they are sitting down and dividing their booty: a very bad omen. See *Oorut Kawree*.

*Phur jharna*—To clean the place of murder. After a murder has taken place at night, some members of the gang are left behind to remove any signs that may be seen when day appears.

*Phurjhuowa*—The man who is left behind for that purpose.

*Phuruck dena*—To wave any cloth to warn associates of danger.

*Purta purna*—To be recognised, viz. any article taken from a murdered person.

*Phosurna*—To fly or escape. Term peculiar to Duckun Thugs.

*Pusur*—The direction or scene appointed for an expedition. Khous, the time of return.

*Phutakee*—A gun.

*Phutkee*—A shield.

*Potura*—A horse.

*Poturee*—A mare.

*Pooturaet*—A man on horseback.

*Pooturaet-Bhurtote*—The man who strangles him.

*Pootaraetee*—The strangling a man so pulled off his horse.

*Potnee (Dhotee)*—A waist band. Term peculiar to Koeleca Thugs, or Thugs of and from the district of Koel.

*Putlee ho jana*—To disperse or divide into small parties when it is dangerous to remain assembled.

*Putunee*—A sneeze.

*Puthoree* or *Kosut*—The loud and continued chirping or calling of the small owl. If made by the bird while sitting, it promises good. If while flying, it threatens evil. The chatter or call when sitting is interpreted according to the rules of the Thibao or Pilao.

*Puteear*—The call of the partridge. If heard while the Thugs are travelling, the call on the left promises good, and on the right threatens slight evil. If they are halting at the time, the call on the right is good, that on the left bad.

*Puloree*—The small owl.

*Qulundera*—One of the sects of Moltanee Thugs, who travel with bears and monkeys.

*Rooh*—An affix to the number of persons killed in any affair; a single person killed in an Eeloo, when two persons are killed, the affair is a Bhitree, three Singhore, four Behra, five Puchrooh, six Chehrooh, and so on.

*Raba*—Any trick of Thugs.

*Richee*—Behind. Peculiar to a few classes, and obsolete.

*Rugon*—An omen good or bad.

*Rugnoutee*—Taking the auspices.

Even the most sensible approvers who have been with me for many years, as well Musulmans as Hindoos, believe that their good or ill success always depended upon the skill with which the omens were discovered and interpreted, and the strictness with which they were observed and obeyed. One of the old Sindouse stock told me yesterday (May 30th, 1835) in presence of twelve others from Hydrabad, Behar, the Dooab, Oude, Rajpootana, and Bundelcund, assembled for the purpose of revising this vocabulary, that had they not attended to these omens they could never have

thrived as they did, and that in ordinary cases of murder a man seldom escaped after one of them, while they and their families had for ten generations thrived, though they had murdered hundreds of people. "This," said he, "could never have been the case, had we not attended to omens, and had not omens been intended for us. There were always signs around us to guide us to rich booty and warn us of danger, had we been always wise enough to discern them and religious enough to attend to them." Every Thug present concurred with him from his soul.

*Raja*—Term among Duckun Thugs for Mahee or Thakur: the loud full call of the large owl. Jungjore Raja: Two large owls responding to each other; at all times and in all situations a bad omen.

*Raookar*—Sahookar, a banker.

*Roukee*—A police choukedar or guard—Rou-keea, a police-man.

*Rukut Beej\* Dana*—The Thugs have a tradition that a demon by name Rukut Beej Dana infested the world and devoured mankind as often as they were born or created; and to enable the world to be peopled Kalee Davey determined to put him to death. This demon they say was so tall that the deepest ocean never reached above his waist; and he could, consequently, walk over the world at his ease. Kalee Davey attacked him, and cut him down; but from every drop of his blood another

\* Rukut, blood, and Beej, seed. All Hindoos believe in this demon having been destroyed by the consort of Mahadeo in the form of Kalee, but those who are not Thugs suppose that when she found every drop of blood, as it reached the ground producing another demon to wage war with her, she licked them all off with her enormous tongue as she cut off their heads.

demon arose, and as she cut them down, from every drop of their blood another demon sprung up, and the numbers increased at this geometrical rate, while she became fatigued with the labour. On this she formed two men from the sweat brushed off from one of her arms; and giving them each a handkerchief, told them to put all these demons to death, without allowing one drop of their blood to fall upon the ground.

After their labour was over, they offered to return to the goddess the handkerchiefs with which they had done their work, but she desired them to keep them as the instruments of a trade by which their posterity were to earn their subsistence and to strangle men with these roomals, as they had strangled the demons, and live by the plunder they acquired; and having been the means of enabling the world to get provided with men by the destruction of the demons, their posterity would be entitled to take a few for their own use. The roomal they call the "Goputban," and the goddess told them that they should leave the bodies of their victims on the ground and she would take care that they should be removed, provided they would never look behind them to see in what manner, and that if they observed this and all the other rules she prescribed for them, no power on earth should punish them for what they did.

These creations from the sweat of Bhowanee's arm are not supposed to have themselves used the roomals, but to have bequeathed them with all their privileges to their children, who did not avail themselves of them for several generations.

*Raul*—Duckun term for Rareyn, the clamorous call of many jackals. Among the Duckun Thugs

this is always a good omen, whether by day or night, right or left.

*Rumasee*—The peculiar dialect of the Thugs.

*Rumujna*—To recognize or detect.

*Rungwa*—A Seepahee, so called from his red coat.

*Rungeela*—Coral.

*Ruhna*—A temporary grave.

*Rahna kur dena*—To bury bodies in a temporary grave.

*Rooaran*—Any call of the jackal. Term peculiar to Jumaldehee, Lodaha and Moteea Thugs of Oude, Behar, &c.

*Roopareyl*—The Sawa Mamoola, or water wag-tail. Its omen is interpreted according the ordinary rules of the Thibaoo and Pilhaoo.

*Roopauneea*—The call of the hare at night on the left hand—a good omen.

*Rareyn*—The general clamour of a pack of jackals. Heard at night it is good on the left, and of little or no importance on the right, except on the day of opening the expedition. Heard then on the right, it threatens evil, and the expedition cannot be opened. Heard at any time in the day, from half an hour after sunrise to half an hour before sunset, it is a very bad omen.

*Rewaroo*—Fine earth or sand from a grave, same as Bhusma.

*Ratee bolee Teetura, Din ko bolee seear, Tuj chulee wa deysra, nuheen puree achanuk Dhar*—If the partridge call at night, or the jackal during the day, quit that country, or you will be seized.

*Seea*—Gold.

*Shah Mahommud*—Same as Lucheeram. Term used to signify that danger is near.

*Sodh*—Money or any property concealed, or search made for it.

*Sodhna* or *Sodhlana*—To endeavour to ascertain the extent of a traveller's property.

*Sofedee*—Silver.

*Sheikh Jee*—Same as Shah Mahommud.

*Sikka*\*—The roomal, or handkerchief with which they strangle.

*Sewalee*—A fox. Term peculiar to Duckun Thugs.

*Sambhur*—Treasure.

*Shumseea*—The person who holds the hands and feet of the person while the Bhurtote strangles him.

*Shumseeae*—The office of the Shumseeas.

*Santh*—A sword.

*Sancha*—The grave.

*Singore* or *Saukhole*—A party of three travellers.

*Sireepotee*—A sect of Thugs derived from the Bhus clan.

*Siskar*—A washerman. Term peculiar to Jumaldehee, Lodaha, and Moteea Thugs.

*Soon*—A Thug by birth who has not yet attained the rank of a strangler.

*Sainee*—Term used by Duckun Thugs for Jhirnee, the signal for murder.

*Sonoka*—The first murder committed after opening the expedition. The person murdered must not be of the female sex, or a Brahman, a Kaet, religious mendicant, oilman, potter, carpenter, blacksmith, goldsmith, elephant-driver, any person having a domestic animal with him, no one having gold conspicuous upon his person, no man carrying

\* Siva and his consort Parbuttee or Kalee are often represented with the Pasha in one hand, which is a rope or roomal carried for the purpose of binding and strangling offenders.

the bones of his parents to the holy river, nor musician, nor dancing master.

*Soonaree*—A kite. Term peculiar to Duckun Thugs.

*Seyp*—Any sleight or trick of a Thug made to deceive travellers, same as Gunooa; also the exterior or appearance, when respectable, of a Thug or traveller.

*Soopureea*—A class of Thugs that reside about Sooper in Scindhea's territories. They adopted the trade, after some of the original emigrants from Delhie through Agra had married into their families. They are called also Bungureeas and Kokureeas.

*Sirwa*—A shopkeeper. Term peculiar to a few classes of Thugs in Behar and Bengal.

*Siharna*—To count.

*Sirma*—The head.

*Saur*—Any man that escapes from the hands of the Thugs, when they attempt to strangle him.

*Surbalund Khan*—The name pronounced by the leader to direct the stranglers to be ready at their post to fall upon the victims, when the final signal or Jhirnee is given. It is also used to signify that some one approaches, or overhears, and that the Thugs must be on their guard. Dulur, Dulur Khan and Surmust Khan are used for the same purpose.

*Surdhuncea*—A Dhotee or waist-band.

*Sosalladhna*—To strangle a Sosal.

*Sosal Kurna*—To wash or bathe; also to bind up the booty when Bisul or scattered for the purpose of dividing it; also to prepare a victim for being strangled, by persuading him to uncover his head or neck.

*Soosul*—A person whose neck and head are uncovered and therefore convenient for being

strangled; one who is strangled without any untoward circumstance of screams, blows, struggles, &c. &c.; also a Thug after he has cleansed himself from stains of blood, or any signs of murder. In all these senses, and in every other in which the term is technically used, it is opposed to Bisul.

*Sooseeas*—A class of Thugs of the Dhanuk, or lowest Hindoo caste, who call themselves Naeks, and Thories, and reside about Jypore, Kishengur, Onheera, Boondee, Joudpore, Khasnode, Shahpore, Rutlam, Jhubooa, Mundisore, Tonk, and other parts of Malwa, and Rajpootana. They have been increasing in numbers for many generations, though they are not considered very ancient; and from their low caste are looked down upon by all the other classes of Thugs, who never eat with them, though often associated with them in their expeditions. They often dress themselves as merchants, and pretend to travel through the country on business in parties, in which their leaders figure as merchants of rank, and the rest as his followers and friends of different grades. The head man is often in a hackery or a palanquin, and the rest appear very assiduous and respectful in their attentions to him. Sometimes they are found as sipahees in search of service; at others as treasure bearers, or in whatever disguise seems best for the occasion and country in which they operate, most commonly Guzerat and Rajpootana or Kandesh. They strangle and bury like the other Thugs, and with but few exceptions use the same dialect.

*Sath-zut*—The seven original clans of Thugs who were all Mahomedans, and from them all others are supposed to be derived. They are Bhyns, Bursoth, Kachunee, Huttar, Ganoo, Tundil, Buhleem. The Thugs say that the Sath-zut, or seven

clans, were all that were at Delhie as Thugs; and that they derived their descent from seven brothers. This however is not probable. Musulman Thugs all over India are very proud to trace their descent from one or other of these great stocks, and he who can do so is generally treated as a man of superior birth.

*Satha*—The first seven days of an expedition, during which the families of those engaged in one expedition admit no visits from the families of Thugs who are absent on another expedition, lest the travellers destined for the one should go over to the other gang; neither must they eat any thing that has belonged to the families of such other Thugs. The Thugs engaged in the expedition do not till the seventh day dress any food in ghee, nor eat any animal food but fish; nor shave, nor allow their clothes to be washed by a dhoby, nor indulge in any sexual intercourse, nor give in charity, not even part of their food to a dog, cat or jackal. They must not bathe nor eat any sugar, except what the leader brought with him on setting out. Formerly they never ate any salt or turmeric, but now they do. On the seventh day they have a good meal of which greens of some kind or other must be a component part. During the whole time the expedition lasts, if within one year, they take no milk, nor do they clean their teeth with a brush (*miswak*.)

If the *Sonrka*, or first murder, takes place within the seven days, or *Satha*, they consider themselves relieved by it from all these restraints. Formerly they never used to murder as the *Sonrka* (or first victim) any Brahman, or Syad, or any very poor man, nor any man with gold upon him, nor any man who had a quadruped with him, nor a dhobe,

nor a sweeper, nor a teylee (oil vender), nor a bhaut (bard), nor a kaet (a writer), nor a blind man, nor maimed persons, nor a leper, nor a dancing woman, nor a pilgrim or devotee. Some classes and individuals neglect these rules and the misfortunes which have fallen upon Thugs lately are attributed principally to this cause.

*Setna*—To snore when sleeping, or when being strangled.

*Seet, h*—The slight chirp of the small owl three or four times only repeated. This is a very bad omen while the bird is sitting, and still worse when flying.

*Santa*—A bracelet; confined to the Duckun Thugs.

*Siharna*—To count.

*Sithala*—Gold coins. Term peculiar to Duckun Thugs.

*Situk*—Gold. Term peculiar to Duckun Thugs.

*Sotha*—The person employed to inveigle travellers; always the most eloquent and persuasive man they can find.

*Sothae*—The office of inveigler.

*Sootlee*—Twenty rupees.

*Suthote*—Same as Bhurtote; a strangler.

*Suthna*—A Musulman.

*Sutheea dalna*—To kill with a sword.

*Sutheena*—The same.

*Syt*—Term used by the Berar Thugs, for phool or parole of rendezvous. Other Thugs of the south call it maulee.

*Taw*—A gang or party of either travellers or Thugs.

*Taw must Chowkaw*—Keep out of sight, conceal the gang from view.

*Tubae dalna*—To kill. Tobae jana, to be killed.

*Thibana* or *Thibae dena*—To cause travellers

to sit down on some pretence or other, that stranglers may conveniently do their work of murder.

*Thibao*—The auspice or omen on the right hand. In opening an expedition the omen must be seen or heard first on the left, *Pilhaoo*; and be soon followed by one on the right. They will not open their expedition if the omen is first observed on the right, nor when observed on the left, unless followed on the right.

*Thibna*—To sit down or rest, as a traveller.

*Tubae dalna*—To strangle. A term peculiar to some classes of Thugs.

*Tubae Nakhna*—The same.

*Tighunee*—The eye.

*Tighunee kurna*—To search.

*Togree*—The turban. Term confined chiefly to Berar and some other Duckun Thugs.

*Taujna*—To eat.

*Thakur*—The loud full call of the large owl, said to be like the word "ghoo ghoo." This they interpret according to the ordinary rules of the *Thibao* and *Pilao*. See also *Gorgoreea* and *Kurra*. Duckun Thugs call it *Mahee* or *Raja Teekula*.

*Teekula*—Any suspicious thing taken from a murdered person, which it is dangerous for a Thug to carry.

*Teekula purna*—To be recognized, as any thing taken from a murdered person and found upon a Thug. Peculiar to Duckun Thugs; same as *Purta purna* among other Thugs.

*Thokee kurna*—To spit. When the leader of the gang for the time being, wishes every man to be at his post ready to perform the office assigned to him, he gives the *Khokhee*, which is hawking aloud or casting up the phlegm preparatory to

spitting. When they are all ready, he gives the Jhirnee, or signal to set to, if all is clear. If he sees cause to suspend operations, he gives the Thokey, that is, spits out the phlegm; when all retire again. Commonly it is the signal for the stranglers to take post near their respective victims, but sometimes it is used on other occasions.

*Tikhur*--Dangerous to Thugs, either a place or person.

*Tookna*--To die.

*Took jana*--To die.

*Tukrar*--Search made by villagers or others after Thugs or their proceedings.

*Tail*--A company or individual who has escaped by being left behind out of a party of travellers murdered. Same as Adhoreea.

*Teel*--A person found watching or dodging the Thugs.

*Thola*--A Thana or police guard; term peculiar to the Koeleea and Dooab Thugs.

*Tilha*--A spy or scout.

*Tilhae*--The office of scout.

*Tooluk ruhna*--To sleep, or Toulukna.

*Thumonee*--Bribery. *Thumonee dena*, To bribe.

*Tombako kha lo*, or *pee lo*--Eat or smoke your tobacco, technically "strangle;" one of the signals for murder.

*Tome*--Any thing particularly good or valuable in the spoil; a thing which the gang thinks worthy of being preserved for the head man of their village, or any great patron as a present.

*Townaree*--Pretence, or trick to beguile travellers.

*Tankee dena*--To rouse travellers from their sleep.

*Thenga*—A sword; term peculiar to the Telingana or Duckun Thugs.

*Tinnooa*—A boy.

*Tinna*—The same.

*Tonga*—An Anghurka or vest. A term peculiar to the Thugs of the Dooab.

*Tonkal*—A party of travellers larger than the Thugs can manage to destroy.

*Tona*—A Thug's trick, pretext or deceit.

*Tongur*—Any Marhatta man. Term peculiar to the Duckun Thugs.

*Tundul*—One of the seven original clans of Thugs. They and the Bahleems went direct from Delhie, after their expulsion, to Multan and the Duckun, and did not rest at Agra. None of these clans are to be found in the Dooab or Bundlecund.

*Tupounee*—A sacrifice of goor to Bhowanee. This sacrifice is offered at the first convenient place after every murder. One rupee and four annas worth of goor, or coarse sugar, is purchased and put upon a blanket or sheet spread upon the cleanest place they can select. Near the pile of sugar and on the blanket they place the consecrated pickaxe, and a piece of silver, as a "Roop Dar-sun," or silver offering. The most esteemed leader of the gang who is supposed to be most in favour with the goddess, and best acquainted with the modes of propitiating her, is placed on the blanket, with his face to the west. As many noted stranglers as it can conveniently contain, sit on each side of this leader, with their faces in the same direction. They must be, including the leader, an even number. The rest of the gang sit outside the blanket. The leader now makes a hole in the ground, and having put into it a little of the goor, he lifts his clasped hands and eyes towards heaven,

and with his mind fixed upon the goddess, he says, "Great Goddess! as you vouchsafed one lack and sixty-two thousand rupees to Joorá Naig, and Kóduk Bunwaree in their need, so we pray thee, fulfil our desires." In this prayer all the Thugs fervently join; repeating the words after the leader. He then sprinkles some water over the pit and pick-axe; and places a little goor upon the extended hands of every Thug seated upon the blanket with him. One of the gang now gives the Jhirnee, or signal for strangling, in the same manner as if they were going to commit murder, and the Thugs upon the carpet eat their goor in solemn silence. Not a word is spoken till they have eaten the whole, and drunk some water. The pile of goor is now distributed, as consecrated food to the whole of the gang entitled from their rank to partake of it. They eat it all with silent reverence, so that no part may fall to the ground, and if any fall, it is put into the pit that it may not be soiled by the foot of any one. The silver is then given back to the person who lent it for the purpose.

No one but a man who has strangled with his own hands, and is at the same time a free man, is suffered to partake of the goor thus consecrated. For those who have not yet strangled a victim, or are not freemen, sugar is set apart from the pile before consecration, and they eat it at the same time as the others on the signal given. If any thing improper or indécorous in language, manner, or conduct, takes place during this ceremony, they consider it an evident sign of the displeasure of the deity, and despair of further success during the expedition.

If any particle of the consecrated goor should be left on the ground, and eaten by a dog or any

other animal, they would, they believe, suffer under the displeasure of the deity for years. If any other human being should taste the goor, they are persuaded that he would immediately take to the trade of Thuggee, and never be able to leave it off, whatever may have been his rank or condition in life. If they have any young disciple about whose advancement they are very solicitous, they try to get for him a little of the consecrated goor, assured that he would advance rapidly in his profession after eating it. See *Joorā Naig*, and *Koduk Bunnaree*.

*Tippana*—To watch, observe.

*Tuparna*—To search or scrutinize, or arrest.

*Thapteea*—A potter. Peculiar to Duckun Thugs.

*Taup*—Bread. Term peculiar to Duckun Thugs.

*Teep*—A fire kindled among Thugs for evil purposes; *teep kurnd* to murder, divide booty, bury, or cover up the grave. They use this term whenever they require to mention fire before those who are likely to hear, but ought not to understand them commonly.

*Thap*—The place of encampment where the Thugs spend the night, commonly outside a village.

*Thapa*—The same.

*Thapa*—A river among the Behar and Bengal Thugs, from its banks being their general resting place.

*Topka*—Cloth of any kind.

*Tupponee kurna*—Performing the ceremony of Tupanec.

*Tupjana*—To quit the road on which they are moving and take another direction.

*Tuppul*, or *Tuppowl*, or *Tupole*—The by-path or Pugdundec, into which Thugs lead the travellers

from the high road in order to murder them without danger.

*Tareea*—A gold mohur.

*Tawree*—Bread.

*Tirkeea*—A goldsmith. Peculiar to Duckun Thugs.

*Tharee*—The Sooseea Thugs are called Thories by other classes of Thugs.

*Tirheea*—A bag or knapsack.

*Tarndee*—A gold mohur.

*Tormee*—Thug, thief, or robber of any kind.

*Tortunkur*—A searching after, seizing, or molesting Thugs.

*Tas*—The neel kunt, or blue jay. If they see it to the right, or crossing from the left to right, it promises good. If to the left, or crossing from the right to left, it promises no good, but threatens no evil. Its cry they consider as nothing. *Tas*, as the name of the jay, is not peculiar to Thugs.

*Wahurna*—To strangle.

*Walgee*—Duckun term for Burauk, the crossing of a wolf or wolves on the road before the gang. Whether they cross from right to left, or left to right, it is considered a very bad omen among Duckun Thugs, and they dare not advance.

W. H. SLEEMAN,  
General Superintendent.

OFFICIAL PAPERS  
RELATING TO  
TRIALS OF THUGS  
BY THE  
BRITISH AUTHORITIES IN INDIA.

---

CORRESPONDENCE BETWEEN CAPTAIN SLEEMAN AND  
MR. STOCKWELL.

---

Saugor, 7th February, 1833.

DEAR SIR,

I have now before me several private and public letters written by you so long back as 1816 on the subject of Thugs, and as you may be pleased to learn something of the subsequent history of the leading characters whom you then mentioned as being at large and at their "dreadful trade," I take the liberty to enclose a few genealogical tables of the families of some of the approvers now under my charge. Should you not have preserved copies of these letters I shall have much pleasure in forwarding them to you, for I have often referred to them with interest and advantage.

I hope you will pardon the liberty I take in saying that it is to me, and must be to every one who knows any thing of the subject, and feels anxious for the success of an attempt so interesting to humanity, a source of sincere gratification to find

you again so unexpectedly placed in a situation where your abilities and former experience are likely to be of such important advantage. Indeed I may very honestly say, and without any wish to be complimentary to a gentleman whom I have never had an opportunity of seeing, that I consider your appointment to the Dooab *providential*; and to complete our success all that is wanting seems to me to be your appointment as a special commissioner to try all the Thugs arrested in the different districts of the Dooab and kingdom of Oude, and health and strength to enable you to get through the Herculean labour. This tribute I pray you to accept from one who has known you only through your repute as a public officer, and who may perhaps never have an opportunity of becoming personally acquainted with you.

My part in the work I consider as an episode in my life. It is a duty to which I have devoted willingly and zealously all the little ability that God has given me, but it is one to which none of us would be led from taste or inclination. It is one requiring the finest abilities, but one to which fine abilities would not from choice be directed. If the protection of life and property be the first duty of government, never did any object more imperatively call for the application of all its energies than this; and I trust no considerations will induce it to relax, or its public officers to withhold their cordial co-operation in the work.

Believe me, dear Sir, your's very faithfully,

(Signed) W. H. SLEEMAN.

G. Stockwell, Esq.

*Note.*—Mr. Stockwell had for some years been Commissioner in Orissa, and his return to the Dooab was to me quite unexpected.

Cawnpore, 24th October, 1833.

My dear Sir,

An experiment is about to be made of what can be done with Thug cases in our courts of law, for Mr. Wilson's Shawl case will come before me immediately, and we shall see what effect is produced by the result of this trial. I have done what is in me to have the preliminary proceedings indisputably correct—1st, by obviating cavil at my holding a trial while the sessions judge is on the spot, which has been done by obtaining the opinion of the Nizamut in favour of my so doing; 2ndly, by avoiding a chance that a commitment by Mr. Wilson is not deemed quite legal. He has no letter making him a joint magistrate, nor has he been gazetted as such, while the letter from government to the Nizamut only speaks of the districts in which he ought *to be* made joint, not that he *has been* so made. This we overcome by getting the magistrate to join in the commitment without however touching the case, and thus I think we start fair.

Of Wilson I will not pretend to give you any accounts. You are aware of his activity and zeal and doubtless he keeps you acquainted with his movements and their results. He may too tell you, though he might not tell me and has not, if any thing is done by me or my subordinates which frustrates his endeavours. And if so you will possibly let me know what does thwart him, for certes he has my anxious wishes for the success of the most important police measure that has been adopted in my time. May your health so rally and your strength be so renovated that you may remain to superintend that measure to its triumphant conclusion. I can hardly say more of it than

that I have heard persons equally unknown to you and to me, but who have travelled through your districts call down blessings on your head for the security to the lives and property of travellers which had been brought about by your exertions and penetration. This is the sort of praise which must come home to a man's breast, and as I said, the persons knew neither you nor me personally, so it is genuine. I hope you got lists of Thugs sent to you under two separate covers from Futtehghur and Cawnpore.

Believe me very truly yours,

(Signed) G. STOCKWELL.

To Captain Sleeman, &c. &c.

---

Cawnpore, 5th November, 1833.

My dear Sir,

Wilson's commitment came before me at the close of last month. It took me two days to make extracts from his proceedings, and five more to take the trial. Of a jury of nine who were called, only six attended, of whom one deserted on the third, another on the fourth day of trial, leaving four by whom the verdict was delivered. Their judgment was more free from bias than that of an English jury, because there were no advocates to lead, nor was there any summing up by me, whence my leaning might have been discovered. At first the business seemed to go against their grain, and to be beyond their belief; but, as point after point was developed, and each fresh head of evidence fitted into that which had gone before, conviction entered their minds. After retiring for an hour into a separate room they returned a verdict of guilty: they brought in three men guilty of the actual murder and the same three with three others guilty of

removing the bodies, stabbing, and throwing them into a well; and a seventh guilty of being with them though not at the murder. The nine accused of receiving, sharing and passing the stolen property were also convicted. Of these last I have acquitted and released two. The rest must await the orders of Nizamut by whom I suppose some will be hanged. But the trial will not yet be submitted, as it came out before me that two of the Jemadars, Rumdeen and Bhugga, had been for three years in the Furruckabad jail on a charge of Thuggee, whence they were released but two months before they set out on this expedition. The papers have been sent for from that Zillah. Should you desire a more detailed account, I will send over my notes of the evidence, though notes are rarely useful to any but him by whom they are made, and with them a copy of my address, which will be brief, to the Nizamut when laying my proceedings before them.

As I am about to quit the Dooab, it will be beyond my power to lend that aid to Wilson's operations which I trust they have received in my character of moderator between him and our magistrates. But I hope the foundation which has been laid by his own good sense and conciliatory manner towards functionaries and people, and the footing on which I have put him with them, will preserve to him all necessary influence. And that it may be rendered efficient, I have to-day in a demi-official to Mr. Macsween, advised that Wilson should be joint magistrate in the districts within this and the Alahabad division. Any particular trials can still be referred to me, if it be so wished, at Moradabad; and in respect to hearing them, there is no objection or reluctance on my part. I

cannot however but think that an arrangement is required for trying the Jumaldahee Thugs whose depredeations are committed in Oude. The venue cannot be changed to our courts, and Saugor appears to me too distant. Would not the government instruct the resident to hold those trials?\*

Believe me, my dear Sir, very truly and faithfully yours.

(Signed) G. STOCKWELL.

To Captain Sleeman, &c. &c.

\* This has since been done.

*English proceedings of the Thug trials held at  
Gazepoor and Benares in 1833-34.*

To Welby Jackson, Esquire,

Register to the Nizamut Adawlut for the Western Provinces at Allahabad.

Court of Scssions of Zella Ghazeepoor trial, No. 5. of the Calendar for Sessions of August, 1833.

1. Shewsahac Loll, Gomastah of Persotum Doss Shah, Prosecutors.  
—2. Musst. Phoolceah,—3. Jhannoe,

*Versus*

1. Peer Bukhs Khan,—2. Kurrum Bukhs Khan,—3. Behook Noorbaff,—4. Khoda Bukhs Khan,—5. Sheikh Durveish,—6. Peeroo Khan,—Sheikh Bucktour,—and—8. Sheikh Ammee.

Charge.

1st Count.

Thuggee, attended with murder of Purdil Khan, and Buddhaic, labourer.

2d Count.

Murder of Purdil Khan, and Buddhaic, labourer.

1st April, 1833.

Sir,

I herewith transmit, to be laid before the Nizamut Adawlut, the proceedings upon the trial noted in the margin, held at the station of Gazeepoor on the 24th, 26th, 27th, 29th and 30th days of August, 1833, A. D.

2. There are three prosecutors—Shewsahae Lall deposes that he is a Gomastah of Persotum Doss Shah, a Mahajun of the city of Benares, by whose directions he, the prosecutor, purchased a quantity of Kinkaubs and other costly clothes of Benares manufacture, in value about 450 rupees, placed them in a wooden box, sent the box to the Benares custom-house, where he took out a Rowannah, and had the box properly secured with rope and moom-jamah, the fastenings being secured by wax, bearing the custom-house seal, entertained Purdil Khan as Peon in charge, and Buddaie Cooley to carry the box; and upon the 28th March, 1833, corresponding to the 22nd Chait, 1240 Fy., sent off the said Purdil Khan and Buddaie, with directions to deliver the box to the house of Gourdeal Ram and Bunarsee Ram, Muhajuns, residing in the town of Chuprah, Zillah of Sarun.

He further declares, that the distance between Benares and Chuprah is travelled in six days, but that eighteen days elapsed without his receiving any tidings that the goods had reached Chuprah, or of those to whom he had entrusted them; when upon the nineteenth day, a letter reached him by the Dak from Sungumlall and Bullakeedoss Muhajuns of the town of Ghazeepoor, acquainting him with the apprehension of a gang of robbers having in their possession considerable property of a nature similar to that which he, the prosecutor, had entrusted to Purdil Khan.

That he then repaired to Ghāzeepoor, taking with him the Beejuck of the property, and having made known the occasion of his coming to the magistrate, the property in Court was compared with the Beejuck and found to correspond, and that after inspection he was enabled to swear to the whole property as being that which by his directions Purdil Khan and Buddhaie took from Benares to carry to Chuprah.

Musst. Phooleah,—The wife of Purdil Khan corroborated the circumstance of her husband having been engaged for the trip by Ghous Khan, a Jemadar in the employ of Shewsahae Lall last named, and to her husband having sent her a message on the day he set out, saying he should return in six days. That he never has returned, and she now hears he has been murdered; she recognises a sword and a dagger in Court as having been her husband's weapons.

The third prosecutor, Jhannoo,—A Chowdry of Coolies at Benares, corroborates the dispatch of a box by Shewsahae Lall in charge of Purdil Khan, and his having furnished Buddhaie Cooley in virtue of his office, to carry the box. He appears as a prosecutor in consequence of his being Buddhaie's uncle.

Evidence for the prosecution. 3d. The facts stated by the prosecutors, that is the purchase of the property, the taking out a Rowannah at the Benares custom-house, the entertaining of Purdil Khan and Buddhaie, and the dispatch of the box in their charge, and the identity of the property with that in the Court, is firmly established by the following evidence :

Ramlowtun Raie,—Who was employed by Shewsahae Lall to purchase the goods.

Baboo Noorbaff,—Who himself manufactured the greater part of the goods, sold them to Shewsahae Lall, and who was present at the purchase of those articles not made by himself.

Suhaie,—A tailor in the employ of Shewsahae Lall, who sewed the cloth packing cases, who sewed on the fringes to a number of articles, who assisted in packing the goods, and who afterward saw the box, with the custom-house seals and moomjamah attached to it.

Ghous Khan,—Jemadar of Shewsahae Lall, who engaged Purdil Khan and Buddhaie Cooley, and assisted in packing the box.

4th.—I now proceed to the evidence which is adduced to prove that this property of the prosecutor Shewsahae Lall was found upon the prisoners.

Sheikh Oudan, a Burkundaz in the Thannah of Bansdec,—Deposes that, on the 2d April, 1833, he was travelling along the road upon business connected with the police, in an easterly direction, when just as he was about to enter the village of "Meiree Tal," he met seven men coming from Meiree Tal. That he at once recognised Kurrcem Bukhs, Peeroo Khan and Kurrum Ali, having chanced to see them once before, when they were under trial for a former offence; that he spoke to them slightly, and then, passing them, entered the village. That suspecting their purpose, he got together some of the Zemindars and Goraits of Meiree Tal, and gave immediate pursuit; that coming in sight of them about a mile from the village he found they had divided into two parties and taken different roads, one party consisting of Peeroo Khan, No. 6, Sheikh Durveish, No. 5, and Khodah Bukhs Khan, No. 4, having taken a road

due west, and the other party of four persons, Peer Bukhs, No. 1, Kurreem Bukhs, No. 2, Beechook No. 3, and Kurrum Ali having gone by a road in a N. W. direction; that seeing this, he sent Atchumbit Sing and Lalsa Goraite after the first party; and himself accompanied by Shewdeal Sing, Keener Sing, Pran and Gunga, pursued the second party, and that he was thus enabled to apprehend the whole of these seven persons, upon four of whom Peer Bukhs, (No. 1,) Kurreem Bukhs, (No. 2,) Bechee, (No. 3,) and Durveish, (No. 5,) he found bundles of property.

That he then proceeded with the whole party in the direction of his Thannah, and had reached a Pokeree in Bandsdee, when the prisoners entreated for their release, offering him fifty rupees cash, for which one of their party was to be sent, and a piece of Kinkab; that he declined their offers, and lodged them safely at the Thannah, where the property found on them was duly examined, &c.

The whole of the above testimony, from the moment that Sheikh Oudan entered Meiree Tal and gave the alarm, till he delivered the prisoners into the custody of the Thannadar, is corroborated by the following evidence:

Shewdeal Sing, Reener Sing, Atchumbit Sing, Lalsa Goraite, Pran Goraite,—resident Zemindars and Goraits of the village of Meiree Tal, added to which the prisoners\* when examined by the Thannadar, and in their subsequent depositions, admitted having the property in their possession, though they attempted to account for that circumstance in a way which will be noticed in the defence.

\* The four prisoners on whom it was found.

5th.—Having thus traced the property with which Purdil Khan and Buddhaie set out from Benares to carry to Chuprah, into the possession of the prisoners, I now proceed to the evidence, tending to show how far Purdil Khan would appear to have reached on his way.

It is to be observed that Purdil Khan having charge of goods liable to pay duties, and for which he held a Rowannah of the Benares custom-house, was obliged to present himself and show his Rowannah at all the custom-house Chowkees on the road. We have accordingly the evidence of the following persons to the point in question:

Kurramut Ali,—Stationed at the custom-house Chowkee Goomtee Mohamah at Patna, to whom Purdil Khan showed the box and Rowannah, and who took a copy of the Rowannah on the 28th March.

Lalljeelall,—Stationed at the Chowkee Bulleah, 31 coss east of Patna on the road to Chuprah, who took a copy of the Rowannah which was presented to him by Purdil Khan; he forgets the date, but from other sources it appears to have been the 31st March.

Bussunt Sing,—Stationed at Chowkee Bursund, 2 coss east of Chowkee Balleah on the Chuprah road, who minutely details the person and dress of Purdil Khan, the Cooley, the box with red Moom-jamah and seals, his questioning Purdil Khan, who described himself as travelling from Benares to Chuprah, and to whom he assigned a lodging in the house of Shewchurn Candoo for that night (31st.)

Shewchurn Candoo,—In whose house at Bursund, Purdil Khan slept.

Sunker Gorait,—Of Bursund, who described the

person, dress, &c. &c. in a similar manner to Bussunt Sing.

Kurrun Ali,—An accomplice to whom, under the provisions of Section III. Regulation X, 1824, a pardon was tendered by the magistrate,—

Who describes how he and the other eight prisoners were out on the road in question, in quest of some victims on whom to exercise their profession (Thuggee); that they remained the night of the 30th March under a tree, south of the village of Balleah above-mentioned, the night of the 31st March opposite to and a little south of Bursund, and that on the 1st April, when about 2½ coss from Bursund, they fell in with Purdil Khan and the Cooley carrying the box, with whom some of them joined company and accompanied them to Murlee Chupra, 6 coss distant from Bursund; that there they all passed the night under a tree at a little distance from the village, and that so early as 3 A. M. on the morning of the 2d April, they all set out and had proceeded but a short distance, when Purdil Khan and Buddhaie were deprived of their lives in the usual way by strangulation; their bodies deposited in a ditch between two gardens near the spot; the box opened and property packed in bundles, and their apprehension at noon the same day near Meiree Tal by Sheikh Oudan Burkundaz.

Connecting this evidence with that to the seizure of the prisoners at Meiree Tal about noon on this very second of April, a distance of 8 coss west of Murlee Chuprah, we have undoubted proof that Purdil Khan and Buddhaie Cooley appeared at Bulleah and Bursund Chowkies, and slept at the latter place on the 31st March, and that the prisoners were apprehended at Meiree Tal proceeding westward and 8 coss from Murlee Chupra by a

cross road in an opposite direction on this 2d April, that consequently Purdil Khan and Buddhaie could not possibly have reached more than one stage beyond Chowkeè Bursund when deprived of the property.

6th. The evidence to the following points has thus been detailed :

1. The purchase and despatch of the property in charge of Purdil Khan and Buddhaie en route to Chupra on the 25th March.

2. The identity of the said property with that in the Court.

3. The seizure of the prisoners on the 2d April, having this property in their possession.

4. Evidences showing that Purdil Khan could not have reached beyond a day's journey east of Bursund, where he slept on the 31st March.

The fate of Purdil Khan and Buddhaie, and the circumstances attending the robbery are detailed in the evidence of Kurreem Ali alone, from whose deposition a brief abstract of a part only has been made. It is now however necessary to give it more in detail, as several connecting proofs have been elicited in consequence of the disclosures made by him. But first it is necessary to mention that at the Thannah, and in the first instance before the magistrate, he made a defence similar to that of the other prisoners, and that it was not until the 6th of May, being one month and four days subsequent to his apprehension, that he gave his evidence upon oath before the magistrate.

He declares that in the month of Phagoon, the eight prisoners assembled at the house of Khader Bukhs (4), in the village of Tupnee, and set out along the road to Mirzapore in the hope of falling in with some booty. That he, Kurreem Ali, had

promised to meet them for the same purpose in the month of Chait, and agreeably to his promise, he in the month of Chait went to the village of Tupnee, and through Musst. Choheeah, a female slave of Khader Bukhs, inquired where he was to meet the gang. That Musst. Azeema, the wife of Khader Bukhs, was ill, and he did not see her, but that she sent him word by Choheeah\* that he would meet the gang at the village of Bulleah: that he set out for Bulleah, and upon the same day, the 30th March, reached Bulleah, where he found the prisoners, and was informed by them that they had been unsuccessful; that they remained that night under a tree south of Bulleah; that the next day they removed to the vicinity of Bursund, where they passed the night of the 31st; that in the morning of the 1st April they proceeded eastward, and six men had gone ahead, while three of the party, Khader Bukhs (4), Durveesh (5), Peroo Khan (6), sat down by the road side to eat; that after a while these three persons appeared, having Purdil Khan and the Cooley in company; that in the act of passing their companions who were smoking by the road side, one of the three, Durveesh (5), falling behind joined them, and told them to come on to Murlee Chupra about dusk in the evening. That they joined company at Murlee Chupra, and took up their lodging under a tree near the village, being the usual resting place for travellers; that at 3 A. M. of the 2d April, Ammee awoke Purdil Khan, and proposed to proceed, but Purdil Khan, saying it was too early, declined; that shortly after however the whole party proceeded, and while their companions scattered themselves to a little distance

\* This is corroborated by the evidence of Musst. Choheeah.

with a view to prevent the approach of strangers Khader Bukhs (No. 4), Durveesh (No. 5), Buktour (No. 7), and Ammee (No. 8), who continued near to Purdil Khan and Buddhaie, having seated them to ease themselves, took advantage of the opportunity and strangled them; that Ammee (No. 8), threw the phausee, and Durveesh (No. 5), pulled out the legs of Purdil Khan, while Khader Bukhs (4), threw the phausee round Buddhaie's neck, and Buktour (7), held his legs; that the same persons then removed each their own victims and placed the bodies in a ditch between two Baggechas; that Kurreem Bukhs (2), took up the box, and Khader Bukhs the dagger and sword, belonging to Purdil Khan, and they all of them then proceeded westward, in the direction of Peeroo Khan's house by a cross road; that when they had reached a distance of about one coss, they by Ammee's desire went into a field, and broke open the box, where they divided the contents into four bundles, one a piece being given to Durveesh (5), Kurreem Bukhs (2), Buctour (7), and Ammee (8); that after having buried the pieces of the box and the strings and red moomjahah in the field, they again set out, and when near to Meiree Tal, Buktour (7), and Ammee (8), proposed to get home by a shorter route, and giving their bundles to Peer Bukhs and Beechook, separated from them when just entering Meiree Tal. That the gang then went up to the Tukkeah of Allee Bukhs Shah Faqueer, with whom Peeroo Khan (No. 6), deposited the sword belonging to the deceased; that going onward, they met Sheikh Oudan Burkundaz outside Meiree Tal, who suspecting them, and knowing some of them to be bad characters, got a party of Zemindars and Goraits from Meiree Tal, and apprehended them;

that they offered large bribes to Sheikh Oudan, but he would not listen to them, and lodged them at the Thannah; he also declared that the dagger had been taken from Khader Bukhs by Sheikh Oudan.

The evidence of Kureem Ali presented several peculiar circumstances, each susceptible of independent proof, and upon the truth of which the credit due to that evidence would mainly depend, such as the finding of the sword, the dagger, the pieces of box and appendages, and the bodies in the places indicated by Kureem Ali.

The magistrate at once observed the importance of investigating these points, and lost no time in deputing the Darogah of the jail, an active and intelligent officer, to make these investigations, accompanied by Kureem Ali. The result of this inquiry substantiating more or less the above points I shall now detail from the evidence examined before this Court.

#### *Sword.*

Allee Buksh Shah, Faqueer,—Describes the sword being deposited with him by Peeroo Khan (6), on the day when the prisoners were seized. He also identifies the said Peeroo Khan and swears to the recognition of prisoners, Nos. 1, 2, 3 and 4, as well as Kureem Ali, saying they were standing near his Tukkeah when Peeroo Khan begged him to keep the sword.

Dullum Koeree,—Inhabitant of Meiree Tal, deposes to the same facts as Ali Bukh Shah, but even in a more particular way, recognising all the prisoners, save 7 and 8, describing what bundles he saw with each, his evidence in this respect

tallying with that at the Thannah respecting the search of the prisoners.

The sword was found in the Chupper of the Tukkecah.

*The Dagger.*

Was found by search in the presence of witnesses, in the petarah of Sheikh Oudan Burkundaz, who accounts for the circumstance by stating, that when he apprehended the prisoners, he espied the dagger in the kummer of Khader Bukhs (4), and fearing lest that prisoner in dispute should attempt to do him an injury, he took it from him, and having put it away in his petarah, and being instantly sent upon other police duties, he had never thought again of the dagger till it was found in his petarah.

The dagger is a shabby article, and worth scarcely one rupee; some of the witnesses who assisted to seize the prisoners also depose to seeing the dagger in the kummer of Khader Bukhs.

*Pieces of Box—Rope with Seals—Red Moomjamah.*

Nerkoo Chumar, Ruhum Alli Noorbaff,—Who reside in the adjoining village, depose to being called upon to attend the Darogah; that upon reaching the spot, a person whom they identify as Kurreem Ali, took them all to a field and by his directions they began to dig the ground, when after a little they found the rope with the seals and red moomjamah; that again he took them to another field where a little below the surface they found some pieces of a box; that the first field was Beharie's, and the second field belonged to Reghar; that both fields adjoin each other, with the road running between them.

*The bodies.*

Kurreem Ali, it appears, pointed out the exact spot corresponding with his evidence where the bodies had been deposited, but they were not found there. Upon this point—

Bhoabul Raie, Hurric Raie, Mohect Raie, Sewchurn Geer, Omrao Noorbaff and Barosa Koiree,—Who reside in the surrounding villages, depose to having heard that two bodies of murdered travellers were lying between the gardens of Thakoorduth Missir and Gunnaishduth Missir, for some days about the time in question, but they either know not or are averse to disclose the manner in which they were removed. The latter seems the most probable.

By a Roobekaree of the magistrate under date the 27th July, 1833, it would appear that after a full inquiry he considered this point to be established and punished by imprisonment and fine, those who had abetted the concealment of the bodies, instead of reporting the circumstance to the police.

The defence.—The prisoners deny the charge in toto, and account for having the stolen property in their possession in the following manner—that upon the day on which they were seized, it chanced that they were passing Meiree Tal, some upon one errand, and some upon another, but without connection with each other, and that upon their reaching the well at Meiree Tal, Sheikh Oudan Burkundaz laid hold of them apparently as beggars or coolies, and ordered them to assist in carrying some bundles, lying by the side of the well, to the Thannah; that they objected to this coercive measure without effect, and ultimately were forced to obey, and that when they reached

the Thannah they were denounced as Thugs, and saddled with the property as proof of their guilt.

The prisoners have not attempted to prove this story, but they called witnesses principally to establish their good conduct.

Their evidence, however, far from establishing their claim to good character, represent them as men who have no ostensible livelihood, and in corroboration of the character assigned to them, mention their frequent absence from their homes for unknown purposes.

Such is the evidence brought by the prisoners Nos. 2, 3, 7 and 8; Khader Bukhs No. 4, and Peeroo Khan No. 6 are own brothers. The former brought two witnesses, one of whom denies all knowledge of him, and the other hears he is a bad character, having been apprehended twice or thrice before. The latter brought two witnesses to prove he was a servant in an indigo factory near to Meiree Tal, and had incurred the enmity of the inhabitants in the discharge of his duty as a peadah; one of these witnesses has been 10 years, the other 6 years a servant of the factory. They positively swear that the prisoner (No. 6,) never has been a servant of the factory during the above period.

The Futwah,—Of the Law Officer is to the following effect; that from the corroboration of the several circumstances in the evidence given by Kurreem Ali, such as the finding of the pieces of the box and the cords bearing the seals of the custom-house at Benares, in spots pointed out by that witness, as well as the finding of the sword in the possession of Allee Bukhs Faqueer, with whom Peeroo Khan had placed it, and the dagger with Sheikh Oudan, both of which latter circumstances

had been previously narrated by the said witnesses ; also, from the prisoners having been apprehended together with the property, as well as from the story told by the prisoners, "that Sheikh Oudan Burkundaz put the property on them by force," being quite unworthy of credit, and as it would appear that the prisoners offered large bribes to the said Sheikh Oudan to induce him to release them ; also from the evidence that the prisoners are bad characters, have been before apprehended and obtain a livelihood by highway robberies, &c. ; from all these circumstances, there is strong presumptive proof that the prisoners did, in concert with each other, murder Purdil Khan and Buddhaie, and rob and plunder the property in their charge now in court ; and further, that from the evidence of Kurreem Ali, the declaration of Beechook, and evidence of Lalsa Gorait, the prisoners Buktour (No. 7,) and Ammee (No. 8,) are proved to have been aiders or abettors in the said murder and robbery ; that the prisoners are liable to akoobut either by lengthened imprisonment or by sentence of death against the whole or a portion of the prisoners.

Judge's opinion,—After a perusal of the evidence for the prosecution, which is so arranged as to show the gradual progress of the investigation and its tendency to substantiate the charge, I feel no difficulty in arriving at the conclusion that the prisoners are all of them professed Thugs, and that the prisoners, No. 1, 2, 3, 4, 5 and 6, did actually murder Purdil Khan and Buddhaie Cooley, by strangulation in the manner usually made use of by Thugs ; plundered and carried off the property with which the murdered persons were entrusted, and within a few hours after, and not twelve miles

from the spot, were apprehended, having the plundered property, and a weapon of the murdered Purdil Khan in their possession while hurrying in a straight line from the spot where the murders were perpetrated to the house of Peeroo Khan (No. 6,) which is situated about a mile beyond Meiree Tal.

Respecting the guilt of the prisoners, I do not see any reasonable doubt to be urged in their favour; the evidence of an accomplice whose very act of deserting and denouncing his companions is one of treachery dictated by the desire of self-preservation, is ever viewed with suspicion; but in the present case, the evidence of Kurreem Ali would scarcely be necessary to substantiate their guilt, for there would still remain a mass of proof sufficient to convict the prisoners.

To be circumspect however, and not attach any further credence to that evidence than so far as its truth is established beyond dispute by subsequent investigation, we may add to the proofs already obtained when Kurreem Ali made his disclosure,—1st, the finding of the pieces of the box, the cords having the custom-house seals, and the moomjah cover; 2d, the finding of the sword with the Faqueer at Meiree Tal; 3d, the finding of the dagger with Sheikh Oudan, both of which weapons belonged to Purdil Khan; and 4th, the result of an investigation, which shows that the two bodies were lying for some days on the spot pointed out by Kurreem Ali. All these are facts elicited from the evidence of Kurreem Ali, which, while they tend greatly to strengthen the proofs against the prisoners in question, undoubtedly show, if well considered, that the evidence of Kurreem Ali may be depended on as truth, an opinion to which the

evidence of the prosecution, corroborating the details of that evidence in other respects lends additional weight.

Had Kurreem Ali made the disclosure immediately after the arrival of the prisoners at Ghazee-poor, there is little doubt that the bodies would have been found, as indicated ; but as there was a lapse of one month and six days between the perpetration of the murders and the arrival of the Darogah with Kurreem Ali on the spot, there could be little hope that the bodies would be left undisturbed so long in such a frequented place. There appears little doubt that the Zemindars, having omitted to report the circumstance to the police from a dread of the inconveniences of a visit from the police, particularly at a season when every one was busy cutting their crops, removed the bodies, and afterwards when the Darogah did arrive, used every means in their power, though without success, to prevent their own neglect being made known. For fuller details on this head, I beg to refer the Court to the Roobekaree of the magistrate, dated the 8th May, 1833, and 27th July, 1833.

After a full consideration of the case, I am therefore constrained to give my opinion that the prisoners Nos. 1, 2, 3, 4, 5 and 6 are guilty of the heinous crime laid to their charge, and with reference to the prevalence of Thuggee in the Chuprah, Goruckpoor and \*Ghazee-poor districts, to neither of which do the prisoners seem to be strangers, to the many proofs exhibited in this case that the prisoners have no honest means of living, but subsist by spoliation and destruction of their fellow crea-

\* A list of cases ascertained by that police of this district between the year 1826 and the present year : 1 of Thuggee with murder, 2 of highway robberies, is annexed.

tures, to the impunity which in ninety-nine cases in a hundred attends the perpetration of this insidious and most cruel mode of robbery and murder, which calls for exemplary punishment, and an example such as shall strike terror into the minds of those who pursue a similar course, I recommend that the prisoners 1 to 6 be sentenced to death, and suffer the full penalty of their crimes.

With reference to the two remaining prisoners Sheikh Buktour (7), and Ammee (8), their case requires a separate consideration.

In their cases, two of the most important of the proofs against the prisoners 1 to 6 are wanting, for neither were these two prisoners apprehended on the 2nd April, the day of the murders, nor was there any part of the property found in their possession.

I shall therefore carefully note down the proofs that have been adduced against them and then give my opinion. It has already been shown that Sheikh Oudan Burkundaz, with the assistance of the Zemindars and Gorait of Meiree Tal, succeeded in apprehending the whole of the gang of seven men. Not one escaped. The first intimation therefore by which these two prisoners were implicated was Kurreem Ali's evidence upon the 8th May, prior to which their names had not been even mentioned. To begin therefore with his evidence, it has already been recorded that—

Kurreem Ali,—Includes Buktour and Ammee as having accompanied the gang up to Mirzapoor, and as having continued with them till after the perpetration of this offence, in which he gives both of them a prominent character, the one (Buktour) as having pulled Buddhaie's legs, while Khadar Bukhs threw the phansee round his neck, and

Ammee as having cast the phansee round the neck of Purdil Khan, while Durveish held his legs. We are now to inquire how far Kurreem Ali's evidence, so far as it relates to these two prisoners, has been substantiated by other testimony.

1. Before the magistrate—

Musst. Choheeah,—A female slave belonging to Khadar Bukhs (4), corroborated Kurreem Ali's evidence as to the departure of the gang from Khadar Bukh's house in Phagoon, and mentioned these two prisoners by name as having accompanied them.

In this Court, when the evidence of this witness was examined, there appeared the usual intimation that she had been tampered with, a circumstance not to be wondered at, when her dependence on one of the prisoners is considered.

The existence of such an influence manifested itself not in a total denial of her former evidence, but in such omissions as rendered it nugatory; however, no sooner was she reminded of her former testimony, than she readily admitted its truth, and gave up her previous intention to screen the prisoner.

Lalsa Gorait, 2,—Who assisted in apprehending the prisoners 1 to 6 at Meiree Tal, declared that while occupied in securing the prisoners, he observed two persons standing at a short distance, who then went away. He subsequently identified Buk-tour and Amnee as the persons in question.

His evidence, however, is inadmissible, for when examined before the magistrate upon the 9th April, he did not mention the circumstance, although he was questioned whether there were any others with the seven men then apprehended; in short, he did not mention it till after Kurreem Ali's

evidence had been taken, and Buktour and Ammee had been seized.

Beehook 3, Prisoner (3).—When first examined touching the property found in his possession, declared it had been given to him by two persons; subsequently when Buktour and Ammee were brought to the magistrate's Court, he was re-examined, and then declared that the property had been given to him by these two prisoners Buktour and Ammee.

In this deposition of Beehook is a corroboration of Kurreem Ali's evidence, who had previously deposed "that near Meiree Tal where Buktour and Ammee were about to leave their companions and get home by a shorter road, this Buktour gave his bundle to Beehook."

Towukul Gorait of Mou- zah Peperah. Chintamun ditto of ditto. Beehook Raie Rajpoot of ditto. Purdan Koiree, Nonid Koiree of ditto, and Chumroo Gour of ditto. Roopun Rae Rajpoot of ditto.	}	Witnesses for the Prosecution and evidence of Buktour's vil- lage,  Witnesses called by Buk- tour,	}	Corroborate Kur- reem Ali's evi- dence with refer- ence to Buktour (No. 7,) having been absent from his village from the month of Pha- goon.
--	---	--	---	--

5. In like manner Mundil and Pirthee Raie, whom Ammee called to exculpate himself, both declare that Ammee was absent from his home, on what errand they know not, from the month of Phagoon.

6. All the witnesses called by these two prisoners, as well as some of the witnesses to the prosecution, denounce them as men of bad character, without ostensible means of livelihood, absenting themselves from their homes, and generally con-

sidered from their having been before apprehended by the police, to be dangerous.

I have thus enumerated the proofs exhibited against Buktour and Ammee. My opinion is as follows :

Judge's opinion.—The degree of proof against these two prisoners for reasons already stated, is in its nature less conclusive than that against the prisoners, Nos. 1 to 6.

I have already stated the strong grounds which exist for inducing me to attach credit to the whole testimony of Kurreem Ali, for after a careful investigation not a single circumstance narrated by him has been invalidated, while upon many essential points, it has been singularly corroborated.

In the case of these two prisoners, their absence from their homes from a period coincident with that stated by Kurreem Ali as that in which the gang set out, their notoriously bad character, their former apprehensions, and general conduct in life, corresponding with what would be the conduct and habits of men engaged in Thuggee, is established, their own witnesses whom they brought to the defence, assisting powerfully to produce this impression.

I would further observe, that if Kurreem Ali had, causelessly and to gratify some former enmity, included them in his evidence, they would not have failed to plead such in extenuation and exculpation.

Taking the evidence of Kurreem Ali, Musst. Chooheeah and the witnesses for the defence, I consider it established that Buktour and Ammee did accompany the other prisoners in their going forth to commit robbery on this occasion, that there is strong presumption that they aided and

abetted in the perpetration of the offence charged, and that there is full proof that both the prisoners are bad characters and robbers by profession.

I recommend that the prisoners Buktour and Ammee be imprisoned for life with labours and irons.

Recommends the zealous conduct of the Magistrate to the favourable notice of the Court.—I cannot conclude this address, until I have noticed to the Court, the unwearied assiduity, patience, and activity displayed by Mr. E. P. Smith, the magistrate, in conducting the voluminous investigation requisite to the success of the indictment in this important case, which I consider the more exemplary in this officer, since in his double capacity of collector and magistrate, he has such a multiplicity of business to encounter.

Rewards to the Sherishtadar, Darogah and Sheikh Oudan.—To the Sheristadar of the Criminal Court, and to the Darogah of the jail, whom the magistrate particularly recommends for a suitable reward, which he deems their activity and able services to have merited, I have awarded each the sum of fifty rupees, with a Purwannah expressive of the sense entertained of their conduct.

To sheikh Oudan, whose presence of mind and tact in apprehending the whole gang, and integrity in having resisted the large offers made to him by the prisoners is alike conspicuous, I have ordered one hundred rupees to be paid, recommending him, if properly qualified, to the favourable notice of the magistrate for promotion.

I have, &c.

(Signed) C. W. SMITH,

Officiating Sessions Judge.

Zillah Ghazeepeer, the 17th Sept. 1833.

To Edward Peplow Smith, Esq.  
Magistrate of Zillah Ghazee poor.

Sir,

I herewith transmit for your information and guidance copy of the proceedings of the Court of Nizamut Adawlut under date the 28th September, 1833, held on the trial of Peer Bukhs Khan and others charged with Thuggee, attended with the murder of Purdil Khan and Buddhaie, together with a copy of the futwa of their law officer on the said trial, and request you will call the prisoners before you and make them acquainted with the sentence passed upon them.

2d. The usual warrant is herewith forwarded, together with a copy of the letter from the register to the Nizamut Adawlut, forwarding the above proceedings.

I have, &c.

(Signed) C. W. SMITH,  
Officiating Sessions Judge.

Zillah Ghazee poor, the 4th October, 1833.

---

To the Sessions Judge of Zillah Ghazee poor.

Nizamut Adawlut Western Provinces.

Present—

W. Ewer, Esq. Offg. Judge, and A. J. Colvin, Esq. Judge.

Sir,

I am directed by the Court of Nizamut Adawlut for the Western Provinces, to acknowledge the receipt of a letter from you dated the 17th instant, with the proceedings held on the trial of Peer

Bukhs Khan and others charged with Thuggee and murder, and to transmit to you the accompanying extract from the proceedings of the Court of this date, for your information and guidance, together with the copy of the futwa of their law officer on the said trial.

2d. The Court desire that you will issue your warrant to the magistrate of Zillah Ghazee-poor to carry the sentences passed upon the prisoners into execution, instructing him at the same time to call the prisoners before him and to make them acquainted with the sentences passed upon them.

3d. You will direct the magistrate to order his police officers to be careful that the bodies of Peer Bukhs Khan (1), Kurreem Bukhs Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5), and Peeroo (6), be not removed by their friends or by any other persons.

4th. You are requested to direct the magistrate of Zillah Ghazee-poor to deliver to Sheikh Oodan Burkundaz an additional reward of 200 rupees, and one of 10 rupees each to the Chokedars of Meiree Tal, who assisted in the apprehension of the prisoners, viz. Lal Sah, Pran and Gunga.

5th. The Court observe that you have omitted to mention the age of the prisoners in the heading of the case, as well as to unite with wax and the seal of the Court, the ends of the string on which the papers are filed; you are requested to attend strictly on these points, to the rules laid down in the Circular Order of 16th July, 1830.

6th. The Court have much pleasure in remarking the judicious manner in which this trial has been conducted by you, and have taken measures for bringing it to the notice of the government; they have at the same time, called the attention of the

government to the activity and assiduity evinced by Mr. E. P. Smith in the investigation previous to trial, which appears to the Court highly creditable to that officer.

7th. The original proceedings of the magistrate are returned under a separate cover.

I have, &c.

(Signed) WELBY JACKSON, *Register*.

Allahabad, the 28th Sept. 1833.

---

Allahabad, 28th Sept. 1833.

N. A. W. P.

At a Court of Nizamut Adawulut for the Western Provinces held at Allahabad,

Present:

W. Ewer, Esq. *Offg. Judge*,

and

A. J. Colvin, Esq. *Judge*.

Read the following letter from the Sessions Judge of Ghazeepoor, the proceedings held on the trial of Peer Bukhs Khan (1), son of Rustum Khan, Kurreem Bukhs Khan (2), son of Nurkoo, Beehook Noorbaff (3), son of Ahayd Noorbaff, Khoda Bukhs (4), son of Dowlut Khan, Sheikh Durveish (5), son of Sheikh Sawdoola, Peeroo Khan (6), son of Dowlut Khan, Sheikh Buktour (7), son of Sheikh Koodrutoollah, and Sheikh Ammee (8), son of Sheikh Dussy, charged in the first count with Thuggee, attended with the murder of Purdil Khan and Buddhaie, and in the second count with the murder of Purdil Khan and Buddhaie, and the futwa of the law officer of this Court thereon.

Zillah Ghazeepeer—No. 5, of the Calendar for the Sessions of August, 1833.

Nos. 90 to 92.

The Court having duly considered the proceedings held on the trial of Peer Bukhs Khan (1) Kurreem Bukhs Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5), Peeroo Khan (6), Sheikh Buktour (7), and Sheikh Ammee (8), charged in the 1st count with Thuggee, attended with the murder of Purdil Khan and Buddhaie and in the 2d count with the murder of Khan and Buddhaie, and the Futwa of the law officer on the said trial pass the following sentence :

The futwa of the law officer of the Nizamut Adawlut convicts the prisoners Peerbux Khan (1), Kurreem Bukhs Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5), Peeroo Khan (6), Sheikh Buktour (7), and Sheikh Ammee (8), on strong presumption of the crime laid to their charge, and declares them liable to discretionary punishment by Akoobut-i-shudeed, extending to death by Seeasut.

The Court convict the prisoners Peer Bukhs Khan (1), Kurreem Bukhs Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5) and Peeroo Khan (6), of the crime charged against them, and Sheikh Buktour (7) and Sheikh Ammee (8), of aiding and abetting them, and seeing no circumstances in favour of the prisoners Peer Bukhs Khan (1), Kurreem Bukhs Khan (2), Beechook Noorbaff (3), Khoda Bukhs Khan (4), Sheikh Durveish (5), and Peeroo Khan (6), to render them proper objects of mercy, sentence the said Peer Bukhs Khan (1), son of Rustum Khan, Kurreem Bukhs Khan (2), son of Nurkoo, Beechook Noor-

baff (3), son of Ahoyd Noorbaff, Khoda Bukhs Khan (4), son of Dowlut Khan, Sheikh Durveish (5), son of Sheikh Sawdoola, and Peeroo Khan (6), son of Dowlut Khan, to suffer death by being hanged by the neck until they are dead, and order that their bodies be afterwards exposed upon gibbets at the spot where the murder was committed, or as near to it as circumstances may admit; and Sheikh Buktour, son of Koodruttoollah, and Sheikh Ammee, son of Sheikh Dussy, to imprisonment, with labour for life, in the jail at Allypoor.

Ordered, that the original proceedings of the magistrate be returned through the Sessions Judge.

(Signed) W. EWER, *Officiating Judge.*

(Signed) A. J. COLVIN, *Judge.*

(True Extract,)

(Signed) WELBY JACKSON, *Register.*

(True Copies,)

(Signed) C. W. SMITH,

*Officiating Sessions Judge.*

Office of the Session Judge of Zillah Ghazeepoor,  
Trial No. 5 of the Sessions for the month of  
August, 1833, and case No. 5 of the Magistrate's  
Calendar for the month of August, 1833.

To E. Peploe Smith, Esquire,

Magistrate of Zillah Ghazeepoor.

Whereas, at a Jail Delivery of Zillah Ghazeepoor for the August Session of 1833, holden at Ghazeepoor on the 24th, 26th, 27th, 29th and 30th days of the month of August in the year 1833, Peer Bukhs Khan, (No. 1), Kurreem Bukhs Khan, (No. 2), Bechook Noorbaf, (3), Khoda Bukhs Khan, (4),

Sheikh Durveish, (5), Peeroo Khan, (6), having been convicted of Thuggee attended with the murder of Purdil Khan and Buddhaic, and sentenced by the Court of Nizamut Adawlut Western Provinces, to suffer death by being hanged by the neck until they are dead, after which their bodies to be exposed upon a gibbet, as near to the spot where the offence was committed as circumstances may admit; it is hereby ordered that execution of the said sentence be made and done upon the said Peer Bukhs Khan, (1), son of Rustum Khan, Kurreem Bukhs Khan, son of Nerkoos, (2), Behook Noorbaf, son of Ohayd Noorbaf, (3), Khoda Bukhs Khan, son of Dowlut Khan, (4), Sheikh Durveish, son of Sheikh Sawdoola, (5), and Peeroo Khan, son of Dowlut Khan, (6), on or before the tenth day of the month of October, 1833, A. D. and that you do return this warrant to me with an endorsement attested by your official seal and signature, certifying the manner in which the sentence has been executed, as commanded by the regulations enacted by the Governor General in Council and now in force. Herein fail not.

Given under my hand and seal of office, this fourth day of October, in the year 1833.

Judge's seal. (Signed) C. W. SMITH,  
 Officiating Session Judge.

I hereby certify, that the sentence of death passed on Peer Bukhs Khan, (1), son of Rustum Khan, Kurreem Bukhs Khan, (2), son of Nerkoos, Behook Noorbaf, (3), son of Ohayd, Khoda Bukhs Khan, (4), son of Dowlut Khan, Sheikh Durveish, (5), son of Sheikh Sawdoola, and Peeroo Khan, (6), son of Dowlut Khan, by the Nizamut Adawlut, has been duly executed, and that the said persons

were accordingly hung by the neck till they were dead, at the town of Ghazee-pore, on Thursday the 10th of October, 1833. I further certify, that the bodies of the said persons were afterwards conveyed to the place where the crime of which they were convicted, was committed, and there suspended on a gibbet.

Given under my hand and the official seal of this Court, this 16th October, 1833.

(Signed) E. P. SMITH,  
Magistrate.

Magistrate's Seal.

---

Court of the Sessions Judge of Ghazee-pore for the month of August, 1833, case No. 5 of the Magistrate's Calendar for the August Sessions of 1833.

To E. P. Smith, Esquire,  
Magistrate of Zillah Ghazee-pore.

Sheikh Buktour and Sheikh Ammee, to be imprisoned with labour for life in the jail at Allipore.

Whereas at a Jail Delivery of Ghazee-pore for the Zillah Ghazee-pore, holden at Ghazee-pore on the 24th, 26th, 27th, 29th and 30th days of the month of August, in the year 1833, Sheikh Buktour, son of Koodruthollah, (7), and Sheikh Ammee son of Sheikh Dussy, (8), having been convicted of aiding and abetting in a case of Thuggee, attended with the murder of Purdil Khan and Buddhaie, and sentenced by the Judges of the Nizamut Adawlut Western Provinces, to imprisonment with labour for life in the Jail at Allipore, it is hereby ordered that execution of the said sentence be made and done upon the said Sheikh Buktour, son of Koodruthollah, and Sheikh Ammee, son of

Sheikh Dussy, without delay, as commanded by the regulations, and that you do return this warrant when completely executed, with an endorsement attested by your official seal and signature, certifying the manner in which the sentence has been carried into execution. Herein fail not.

Given under my hand and the seal of this Court, this fourth day of October, in the year 1833.

(Signed) C. W. SMITH,  
Officiating Session Judge.

Judge's Seal.

Sentence explained to the prisoners herein named (Sheikh Bucktour and Sheikh Ammee), this 7th day of October, 1833.

(Signed) E. P. SMITH.  
Magistrate.

---

To E. P. Smith, Esquire.

Magistrate of Zillah Gazepore.

N. A. W. P.

Present—

C. T. Sealy, M. H. Turnbull, W. Ewer, *Offg.* A. J. Colvin,  
Esquires, Judges.

Sir,

I am directed by the Court to transmit for your information the accompanying copy of a letter under date the 14th instant, received from the Secretary to Government Judicial Department.

I am, &c.

(Signed) WELBY JACKSON,  
Register.

Allahabad, the 25th Oct. 1833.

(No. 1998.)

To W. B. Jackson, Esq.

Register of the Nizamut Adawlut in the Western Provinces of  
Alahabad.

Judicial Department.

Sir,—I am directed to acknowledge the receipt of a letter from you dated the twenty-eighth ultimo, with its enclosures, and to request that you intimate to Mr. E. P. Smith and Mr. C. W. Smith, that the Right Honourable the Governor General in Council has noticed with approbation the creditable and judicious manner in which they conducted the proceedings in their respective departments connected with the trial of Peer Buksh and others for Thuggee.

I am, &amp;c.

(Signed) C. MACSWEEN,

Secy. to Government.

Council Chamber, the 14th Oct. 1833.

True Copy.

(Signed) WELBY JACKSON, Esq.  
Register.

To W. Jackson, Esq.

Register to the Nizamut Adawlut, Allahabad.

Court of Sessions Judge Zillah Benare Trials, Nos. 2, 3 and 4, of  
the Calendar for the January Session of 1834.

Government

*versus*

Shamsherah, son of a father unknown, aged 25 years.—Bukus, son of Meer Ali or Bonolla, aged 32 years.—Oozurah, son of Jcetoo, aged 30 years.—Neher Ali, son of Gholam Ali, aged 40 years.—Asmut, son of Behoo, aged 30 years.

Charge.

For being privy to and concerned in the murder by strangulation (Thuggy) of traveller, name unknown.

2d Charge.

Ditto of two travellers, names unknown.

3d Charge.

Ditto, of three travellers, names unknown.

Futwah Jageer.

Sir,

I transmit herewith to be laid before the Nizamut Adawlut, the proceedings in three trials noted in the margin, held at the station of Benares from the 18th to the 21st of February, 1834.

The following is an abstract of the case:—

The prisoners are Thugs and were concerned in three expeditions during the month of Jeit 1240 fuslee, corresponding to part of June and July, 1833, in which six persons were murdered.

The Thannadar of Juggut Gunge with the Foujdaree Nazir, and the spies Goplah and Bhuggoo went to Raja-ka-Tullao described as a halting place of the prisoners and others, who were proved to have purchased various articles of food from the grocers' shops, and to have slept there. Towards morning they took their departure accompanied by a Musulman traveller, and, leaving the high road at Sarai Mohun to the right, followed a path-way for about a mile, where having found a convenient place they strangled the traveller and threw his body into a well. The Thannadar and his party proceeded to the well which was pointed out, and on examining the Goraits of the neighbouring village, it appeared that there had been a body taken out in the month of Jeit, which had been concealed by the Zemin-dar's orders all day in some sugar canes, and at night thrown into the Sambhar Nullah: some bones were found in the Nullah; which were declared to

be human, and supposed to be those of the murdered traveller.

The second Thuggy expedition occurred in the jurisdiction of the Kilia-Khonah Thannah. The shopkeepers there sold spice, &c. to some of the Thugs who passed the night at the Dhurm Salah of Bukt-Pooree at Kupuldhara. There were about five and twenty Thugs and two Musulmen travellers with them, with three bullocks. They all left before day-break and having proceeded about a mile towards the Ganges, the two travellers were strangled and their bodies thrown into the river.

The third Thuggy excursion took place in Huroah Thannah's jurisdiction. Three persons were strangled and the bodies thrown into Hur Dho-bey's well, in searching which three skulls, several human bones, and a pair of shoes, the latter evidently a sepoy's were discovered.

As the atrocious crime of "Phansebare or Thuggy" is fortunately very uncommon in this district, and no instance has occurred during the periods I have been resident at Benares, I shall submit for the Court's consideration the evidence of two of the witnesses, and likewise the confession of the prisoner Shumsherah, which last was given before the magistrate, and affords perhaps a clearer insight into their proceedings.

The first witness to the fact in each of these cases is Bhuggoo; his evidence, however, is so contradictory, and agrees so badly with the deposition given before the magistrate, that I prefer sending the examination of the second witness Kadir Khan, a Patan, son of Jumum Khan, inhabitant of Moujah Punnah, Perganah Moneah, Zillah Patna, aged forty-three years, formerly a culti-

vator, but for the last twenty-one years a Thug by profession.

In the month of Augun, 1840, fuslee, Shumshe-rah, Oozerah, Moradun, Bukus, Asmut, Mehar Ali and myself, went on a Thuggee expedition to the westward, and reached the "Oude" territory. At "Chand Pertaubpoor" we met Chuta, Thug, in company with a traveller who was afterwards strangled, and eleven rupees with two or four cloths found on him. We journeyed on to Alahabad, and thence eastward. Near "Buroont" we met Goplah Beekah, and nine other Thugs, and they accompanied us to Mirza Morad's Serai. There we found Mohur Singh, a Jemedar of Thugs, with ten others whose names I do not remember. We all went on together and rested at night near the temple at Rajah-ka-Tullao. On the road we met a traveller whom Mohur Singh entered into conversation with, and persuaded to join our party. At the last quarter of the night we renewed our march and quitting the high road near Serai, Mohur followed a pathway for about half a cose, and strangled the traveller. Seven rupees, with two or four clothes were taken, and Goury and Mehar Ali threw the corpse into a well.

After walking some distance in the direction of Benares we overtook two Musulmen travellers with three bullocks. They went in with us to our halting place the Dhurm Salah, at Kupuldharah. Towards day break we departed, and about a mile off near the banks of the Ganges, Mohur Singh and Goury strangled the travellers. We found on them five rupees, a sword and two or three pieces of cloths. Mohur Singh took all and drove the bullocks on before us. Our people threw the

bodies into the river. After taking some refreshment we proceeded to "Sydpoor." There "Salaroo," a Burkundaz, recognized Mohur Singh, who in consequence gave him five rupees. The three bullocks were sent by Mohur Singh to his home. From "Sydpoor" we went to Kytee, and the next day to Rajhaut. Very early the following morning we proceeded towards the west. It was then the month of Jeit, and the period of the *Ghazymeean* festival. When we reached a tank we found two Sepoys and a bearer sitting there. We drank *toddy* with them and all went on together. Mohur Singh asked them where they came from and whither they were going. They replied from the east towards the west. Mohur Singh said I am also going towards the west. In the evening we halted at the "Hurooah Bazar." When one quarter of the night only remained, we continued our journey and went two miles on the Punch Cossy road, where there is a pucka well with two mangoe trees near it. There "Moma" and "Imaum Bux" strangled the travellers, I standing by. Thirty rupees, ten pieces of cloths and two brass pots were found on them. There was also a horse and a mare. We were then twenty-five persons. Some of us threw the bodies into the well. My share was a doputta and a rupee eight anas. The other Thugs had their proportion. I took the mare and Mohur Singh the horse. From thence my companions and myself separated from the gang and went home. The other Thugs likewise travelled in the direction of their homes. After being at home for some days the *Tomandar* and Foujdaree Nazir of the city of Patna apprehended me. I was never taken up before, during the twenty-one years I have practiced "Thuggy." I have been in many

excursions in Oude and to the eastward, but excepting the three expeditions above alluded to, I have never done any thing in the Benares division. I have spent all my share of the plunder. The mare was taken from my house to the Patna Adawlut. There are only eight men connected with me in this business. Their names are Moradhun, Bukus of Sivree, Shumserah, Oozerah, Imambux of Khutary, Asmut, and Hunoman, a Brahmin of Jurrowah. Of these eight Moradhun and myself are Sirdars. Mohur Singh has twenty-five men and is a Sirdar. All the men were in these expeditions, but I cannot remember their names. We do not go armed; perhaps two may be armed. We strangle our victims generally, and never use a weapon excepting in case of necessity. No wounds were inflicted on any of the victims of this district. Those who strangle receive an additional rupee.

Third witness Goplah, son of Dyar of the *Lode* caste, inhabitant of Mutcepurwa, Zillah Cawnpore, aged twenty-six years. A year ago, I had left home alone on a Thuggy expedition towards the east. When I reached Bhaugur Mow, in the Oude country, I met Kisseree Singh with twenty-five Thugs, and Bekram and Muhadut Jemadars with Mukdoom Bux and others. After travelling fifteen coss we fell in with three travellers, whom Bekram, Mukdoom and Chudu strangled and took their property. The bodies were thrown into a well. I had my share. Going by Meean Gunge and Hussun Gunge to Noel Gunge, we strangled five travellers. On arriving on Burount near Choby Bazar, Moradhun, Kadir and Mohur Singh, Jemadars of Thugs, joined us with twenty-five men. Bekram and the other Oude Thugs returned thence.

On the road from Mirza Mourad to Rajah-ka-Tullao we met a Musulman who went with us to the latter place where we rested at the Buncah's house near the temple, and after taking some food passed the night there. When the night was nearly over, we resumed our march towards Benares, and leaving the high road in a northern direction, struck into a path-way for a mile until we came on a plain at some distance from a village. Mohur Singh strangled the traveller, and I and another threw the body into a well; we found on him seven rupees, a sword, two or four brass pots, and four or five cloths. In the division my share was a turban. The cloths and pots were divided amongst us, and the rupees soon spent. We then came to Benares, and passed a day at the Serai Aurungabad. We crossed the Sepoy lines and entered the Orderly Bazar, where we met two travellers and three bullocks. We inquired whence they came and where they were going. They said from Hansy to Goruckpore. Mohur Singh said "I am on my way to Goruckpore; come with us." We proceeded to Kupuldara and put up at the Dhurm Salah, for the evening. At the sixth hour of the night we renewed our journey. When we reached the Ganges, east from Kupuldara, some of us seized the hands, and others the feet of the travellers, whom Chutu and Imaum Bux strangled. We then threw them into the river. Five rupees, a lotah, a sword, and a pair of *pyjamahs* were taken. Mohur Singh took the three bullocks. We travelled afterwards to Sydpore, Kyttee and Rajghaut, putting up at the Luckah Serai. The next day we went towards Sheopore, and stopping at Shunkur Talao we drank some toddy. We saw two Sepoys and a bearer sitting

there, whom Mohur Singh asked where they were going and whence they came. Their reply was from Cuttack and their destination Lucknow. We all went on to Sheopore and from that place to Huroah, where we rested at a Buneah's shop. In the latter part of the night we continued our march, and after walking a mile on the Punch Cossy road, Beeka, Bheegoo and Moraudun threw the travellers down, when Inaum Bux, Mohur Singh, and Goury strangled them. The others remained on the watch. Twenty-five rupees, a gold mohur, fifteen pieces of cloths, and twenty brass pots were gained. Six men and a Jemadar threw the bodies into a well. In the division of the plunder a lotah, a merzai, and a rupee were my share. The witness mentioned that all the prisoners were Thugs and concerned in the three expeditions that took place in the Benares division, with the exception of Asmut.

The prisoner Shumsherah is an inhabitant of Purneah, Pergunnah Moneah, Zillah Patna, twenty-five years of age, of the weaver caste. Moradun supported and protected him whilst a child, and whenever he went on a Thuggy excursion the prisoner accompanied him. The deposition before the magistrate is as follows:—In the month of Aghun, 1240 Fusly, Moradun, Kader Khan, Bukus, Oozerali, Meher Ali, Asmut, Inaum Bux, and myself proceeded on a Thuggy expedition. We strangled several persons in Oude, remaining there until the month of Maug, and then went to Allahabad, from whence we travelled in an eastern direction, until we came to Burount. We found Goplah and Beeka there and further on the road Mohur Singh with four other Thugs. We met a traveller as we proceeded. Mohur Singh, and his

party went on with him. We rested in the evening at Hunoman Chokey. When the night was nearly spent, we went on and Huna strangled the traveller. Seventeen rupees, some cloths, and brass pots were found on him, and the body was thrown into a well. I being the adopted pupil of Moradhun, he took my share. He gave me food only, and I was his follower. Proceeding on our march we met a Musulman travelling. Inaum Bux attached himself to him. We halted for the night at Rajah-ka-Tulloa, and towards morning recommenced our journey. Leaving the high road at Serai Mohun to the right, we followed a small pathway. After walking a mile, we came near a garden where Imaum Bux strangled the traveller. Ten rupees, a sword, two dhotees, a lotah, and some old cloths were the plunder. Two or three men took the corpse and threw it into a well. Near Benares we met two travellers with three bullocks. Moradun, Kadir Khan, Goplah and Beeka joined them, and in the evening we made Kupuldhara our resting place, stopping at the Dhurm Sala. When one quarter of the night only remained, the march was resumed, and near the banks of the Ganges, about a mile off, Beeka and Unna strangled the travellers. I don't remember what plunder was obtained. Meher Ali, Moradhun, Kader Khan, and Beeka threw the corpses into the river. We then went to Sydpore. A Burkundaz, Salaroo, recognized Mohur Singh, who in consequence gave him four rupees, and Moradhun sent the three bullocks by Bukus to his house. We afterwards returned to the village of Bettree, and going by Chundwuk, arrived at Rajghaut. Remaining there all night, we marched very early the next morning in a western direction. After

leaving the city we met two Sepoys and a bearer. Beeka entered into conversation with them, and they came on in our company. We halted at Huroah Bazar. Towards daybreak we resumed our route, and going about two miles on the Punch Cossy road, where there is a pucka well, with two mangoe trees, Mohur Singh, Ramsuhoy and Selwunt Rai, strangled the three travellers. They gained thirty-two rupces, some cloths and brass pots. The bodies were thrown into the well. The travellers had a horse and a mare with them. Kadir took the first and Goplah the latter. We afterwards went to Burogong, where we divided the plunder and separated going to our respective homes. I have never strangled any one, but have aided in throwing bodies into wells. Eight annas is a very good remuneration for murdering a man. We often strangle a victim who is suspected of having two pice. We are unrestrained by any fears in pursuing our vocation. We do not sell our plunder, but when there is a large quantity send it to our homes.

Bukus once accompanied Moradhun and others on a Thuggy expedition in Oude, and was with them two years, but has never practised in the Benares district and is unjustly accused.

Oozerah declares that he is innocent. He once found himself with Moradhun, &c., in Oude, but ran away the moment he could, when he discovered his companions were Thugs.

Meher Ali served Moradhun as a grass-cutter for five or six months. He acknowledged before the magistrate at Patna to having been his servant for the above number of years, and to having accompanied him in his Thuggy expeditions.

Asmut was formerly called Dubery, alias Neea-

mut Ali, at present Asmut. He attributes his name being mentioned to a family dispute he had with the two brothers Kadir Khan and Moradhun, with whom he is connected by marriage, and of course asserts his innocence. The depositions of Nanuk, Ramphul, Rujoo Singh, Balukgur, Purshad, Juggernat, Thakooree, Kudoo, Isseredyeal, Uchalall and Matadyel, point out the halting places of the Thugs in these expeditions, and the wells, &c. where the bones and other remains of the murdered persons were discovered.

The Law Officer has given his futwahs "Tazeer" in each case. As I cannot consider myself vested with discretionary power to punish the heinous offences which the prisoners have committed, I have the honour to submit all the papers connected with these cases for the Sudder Nizamut's consideration and orders.

I have, &c.

(Signed) R. J. TAYLER,  
Session Judge.

Office of Session Judge,  
City of Benares, the 21st Feb. 1834.

---

Allahabad, the 3d April, 1834.

N. A. W. P.

At a Court of Nizamut Adawlut for the Western Province held at Allahabad—

Present—

Seal. W. EWER, Esq., *Judge*,  
and  
A. J. COLVIN, Esq., *Judge*.

Read the following letter from the Sessions

Judge of City Benares in reply to the Court's order of the 13th ultimo, resubmitting proceedings held on the trial of Shumsherah (1), son of a father unknown, Bukus (2) son of Meer Ali or Bonolla, Oozerah (3), son of Seetoo, Mehar Ali (4), son of Gholam Ali, and Asmut (5), son of Beechoo, charged, firstly, with being privy to and concerned in the murder by strangulation (Thuggy) of a traveller, name unknown; secondly, with ditto of two travellers, names unknown, and thirdly, with ditto of three, names unknown, and the futwah of the law officer of this Court thereon.

---

Nos. 7 to 14.

City Benares Trials, Nos. 2, 3, and 4 of Calendar for January Sessions, 1834.

The Court having duly considered the proceedings held on the trial of Shumsherah (1), Bukus (2), Oozerah (3), Mehar Ali (4), and Asmut (5), charged as above, and the futwah of their Law Officer on the said trial, pass the following sentence:—

The futwah of the Law Officer of the Nizamut Adawlut convicts the prisoners Shumsherah (1), Bukus (2), Oozerah (3), and Mehar Ali (4), of being accomplices in the crime charged against them, and declares them liable to punishment by Akoobut extending to death, by Seasut with reference to the prisoner Shumsherah. It acquits the prisoner Asmut, and declares him entitled to his release.

The Court convict the prisoners Shumsherah (1), Bukus (2), Oozerah (3), and Mehar Ali (4) of the charges preferred against them, and under all the

circumstances of the case, sentences the said Shumsherah (1), the son of a father unknown, Bukus (2), son of Meer Ali or Bonolla, Oozerah (3), son of Seetoo, and Mehar Ali (4), son of Gholam Ali, to be imprisoned in transportation with labour for life. The Court acquit the prisoner Asmut (5), son of Beechoo, of the crime laid to his charge, and direct that he be immediately released.

Ordered, that the original proceedings of the magistrate be returned through the Sessions judge.

(Signed) W. EWER, *Judge.*

(Signed) A. J. COLVIN, *Judge.*

(True extracts,)

(Signed) WELBY JACKSON, *Register.*

(True Copies.)

D. B. MORRIESON, *Magistrate.*

*Copy of a letter from Mr. C. Fraser to Mr. Wilder, on the commitment of a gang of Thugs.*

To F. Wilder, Esquire,  
*Agent Governor General.*

Sir,

The whole of these prisoners were sent to me by Captain Wardlow for examination, together with five others whom I immediately released, as they appeared innocent of all connection with them.

On their first examination, they all denied the charges brought forward against them, but subsequently nearly the whole of them confessed a

variety of murders which they had committed of travellers, who had joined them on their route, and entered into particulars of their crime almost too horrible to record.

The following statement is founded on those confessions, which being supported partially by other evidences, may, I consider, be taken as a correct detail of their proceedings.

Baz Khan, Shewa, Kurreem, Khoda Buksh, son of Lall Khan, Gunesh, alias Dhonkul, Khoda Buksh, alias Ghoorun, Nungoo, alias Hormut Khan, Kesur Khan, alias Khezzur Khan, Assulut Khan, son of Khyreat Khan, Hoshun, Boodhoo alias Hurry Sing, Zubur Khan, Dhurm Khan, son of Noor Khan, Zoolfeekar Khan, alias Budul Khan, alias Budloo, Durroo, alias Munsookh, Islama Khan, (absconded,) Peer Buksh (absconded,) and Husnoo (absconded) :—

Entered the Baitool district together, and near Neempanee, which lies on the direct road from Hussingabad to Baitool, falling in with two persons, a Sikh and Choomar at different places, Shewa and Kurreem, with others of the gang, seized, robbed, murdered and buried them.

These two murders are proved independent of their confessions, by the discovery of the remains of the deceased, which were disinterred under the superintendance of Kurreem, and also some articles found on the prisoners.

The manner in which the prisoners are in the habit of waylaying travellers, and the secrecy observed by them, makes it almost impossible to find out the persons of those who fall a prey to their villainous practices, and therefore nothing has been ascertained, that could enable me to discover

who these two individuals were or whence they came.

The gang proceeded from Baitool to the Dekhan and they confess the following murders perpetrated by them when there; pointing out the property received by each as his share of the spoils, collected on these occasions, viz.

Five persons beyond Lukhunwara; five persons between a village called Borlgaon and Omrowtee; one person at Moostuzzurpoor, and one person near it. Of these crimes there is no proof, but what can be collected from their confessions; but since their confessions have been corroborated by evidence on the other murders committed by them, there is unfortunately but little reason for hoping that their statements of the destruction of so many individuals are false, and unfounded on fact.

At Omrowtee or near it, they were joined by Phoollell Khan, Sheikh Shuhadut, alias Assulut, Jhao Khan, Dhurm Khan, son of Bukhtawur Khan, Sheikh Islama, Kalo Khan, alias Kunnoo, and probably by others whom they have not mentioned who were on their way home from the Dekhan where they had indulged themselves in murdering their fellow beings, and whence they were returning to feast on the property which they had thus acquired by their crimes.

They had fallen in on the road with Chintaman Jemadar and six other persons, who were proceeding to Hindostan on leave of absence, from the cantonment of Ingholee, and who had unsuspectingly associated with them for greater safety.

On arriving at a deserted spot near the village of Haingaun, on this side of Omrowtee, the prisoners taking advantage of the solitude of the place and the darkness of the night, seized their fellow-travel-

lers, and one with another the whole seven were murdered, and would have been buried, but for the appearance of some strangers at a distance.

The murder of the seven persons is sworn to by Adhore Singh Jemadar, and Herpersaud Havildar, who went to the spot, and subsequently hearing of the apprehension of the prisoners attended on me, deposed to the circumstances they were acquainted with, and recognized a portion of the property found on the prisoners as belonging to the deceased, which, however, is but a trifling part of what the prisoners acknowledge was taken from them.

From Haingaon they came towards Seonee Chuprah by Nagpoor, and on this side of Nagpoor the remaining prisoners associated themselves with them; viz. Surroop Singh, Dhurm Khan, son of Bushorant Khan, Goolab, his son, Assulut Khan son of Man Khan, Islam Khan, soon of Peer Khan, Akbur Khan, and Bahadoor, and others who have not been apprehended.

On passing from Sookhtowa to Chonree in the Seonce district, five travellers whom they had met, and one of whom was a woman, were disposed of by them in their usual method, and the property taken from them, divided amongst them.

The bodies of these five persons were dug up by Bahadoor Khan, whom I sent for the purpose to Captain Wardlow, and therefore there can be no doubt on this occasion, that the murder was committed, and their own confession clearly brings it home to the party who had by this time collected.

After this murder, they came to Chuprah, where they were all seized, together with Khoshal, alias Laljou, who is not implicated in these successive offences, but who nevertheless is an old Thug, and has been educated and bred up in a family of Thugs.

The two other persons, Munnoo and Mahadeo, are committed with the rest, but on a separate charge of keeping up a criminal intercourse with the Thugs, which is fully proved by the statement of Mahadeo, by the present received by them, and also by the confession of more than one of the other prisoners.

It probably would have been more correct had I sent the whole of the prisoners back to Captain Wardlow, as they were guilty of no offence within my jurisdiction; but on the whole from the agent being present at Jubulpore, I determined on committing them at once, leaving their subsequent disposal for him to determine; a Persian statement is attached to the Roobukaree of the property found on the prisoners, and of the murders acknowledged to have been committed by them previously in different parts of the country, with a descriptive roll of some of their gang, who escaped when they were apprehended, and likewise of several individuals named by them, who are now at large, and who subsist like them, on property procured by murder.

In conclusion I may observe, that the discovery of their crimes is chiefly to be attributed to the confessions of Shewa, one of the prisoners; and that although I have given him no distinct promise, still I have told him that I would mention the circumstance, in the belief, that it would be the means of alleviating the punishment he might otherwise be sentenced to.

(Signed) C. FRASER,  
P. A. A. G. G.

(True copy,  
Signed) R. LOW,  
P. A. A. G. G.

*Extract of a Letter to F. Wilder, Esquire, Agent to the Governor General, from the Chief Secretary to Government.*

The Vice President in Council having duly considered the above report, adverting to all the circumstances of the case, and not seeing any thing to render the prisoners Kurreem Khan and Nungoo fit objects of mercy, confirms the judgment of the agent to the governor general, whereby the said prisoners Kurreem Khan, (1) alias Kuramut Khan, son of Khezzur Khan Pathan, and Nungoo, (2) alias Hormut Khan, son of Maun Khan, are convicted of murder and robbery, and are declared liable to suffer death, and directs that they be hung by the neck until they are dead, and that their bodies be afterwards exposed upon a gibbet in chains, at such place as the acting agent to the Governor General may determine.

The Vice-President in Council also confirms the judgment of the agent to the governor general, by which the prisoners—

- 3 Baz Khan, alias Bhuga, son of Nuthee Khan.
- 5 Khoda Buksh, son of Lall Khan.
- 6 Gunesh, alias Dhokul, son of Kunhey Tewaree.
- 7 Khodabuksh, alias Ghoorun, son of Sheikh Ruhmud.
- 8 Kesur Khan, alias Kheszzur Khan, son of Peer Khan.
- 9 Assulut Khan, son of Hormut Khan, alias Khyreat Khan.
- 10 Hoshun Dyer, son of Kulloo Dyer.
- 11 Muduree, son of Kulloo.
- 12 Boodhoo, alias Hurry Sing, son of Mukhun.

- 13 Zubur Khan, son of Lal Khan.
  - 14 Dhurm Khan, son of Bussarut Khan.
  - 15 Zoolfeekar Khan, alias Budul Khan, son of Bheekum.
  - 16 Durroo, alias Munsookh, son of Persaud.
  - 17 Phoollell Khan, son of Iktiar Khan.
  - 18 Sheikh Shuhadut, alias Assalut, son of Sheikh Bukshoo.
  - 19 Jhao Khan, alias Mudaree, son of Darab Khan.
  - 21 Shiekh Islama, son of Sheikh Sooltanoo.
  - 22 Kaloo Khan, alias Kunnoo, son of Iktiar Khan.
  - 23 Surroop Singh, son of Sookeh Lall.
  - 24 Dhurm Khan, alias Izzut Khan, son of Noor Khan.
  - 25 Assalut Khan, son of Man Khan.
  - 26 Islam Khan, son of Peer Khan.
  - 27 Bahadoor Khan, son of Imam Khan, and
  - 29 Akbur Khan, alias Hukooa, son of Peer Khan,
- are convicted of being accomplices in murder and robbery, and sentenced to imprisonment and transportation for life.

With regard to the prisoner Shewa, the Vice President in Council observes, that the discovery of the crimes of this gang is represented by Mr. Fraser to be chiefly attributable to his confession, and that although he, Mr. Fraser, gave no distinct promise to the prisoner, he told him that the circumstance would be mentioned, in the belief that it would be the means of alleviating the punishment to which he might otherwise be sentenced.

Adverting to this circumstance, and to the want of sufficient evidence to convict the prisoners Dhurm Khan, (20), son of Bukhtawur Khan, and Khoshal, (28), alias Laljoo, son of Sooklall, of any active participation in the criminal acts of the gang, the Vice President in Council resolves that

the sentence to which the said prisoners Shewa, (4), Dhurmo Khan, (20), and Khoshal, are severally liable by the judgment of the agent to the governor general, be remitted : but with reference to the fact of their being the associates of Thugs, and to their having been apprehended in their company, directs that they be kept in confinement till they find substantial security for their future good conduct and appearance when required.

The Vice President in Council observes that the prisoners Goolab Khan (30), Munnoo and Mahadeo, have been sentenced to specific periods of imprisonment by the agent to the governor general.

Ordered that a copy of the foregoing resolution, together with a copy of Mr. Robertson's report and the whole of the proceedings in the case, be transmitted to the acting agent to the governor general in Saugor and Nurbudda Territories for his information and guidance, with orders to carry the sentence of death passed on the prisoners Kurreem Khan and Nungoo (2) into execution, by causing them to be hanged by the neck till they are dead, at such time and places as he may deem proper ; and with directions to send the prisoners Baz Khan (3), Khoda Buksh (5), Gunesh (6), Khoda Buksh (1), Kesur Khan (8), Asslut Khan (9), Hoshun Dyer (10), Muduree (11), Boodhoo (12), Zubur Khan (13), Dhurm Khan (14), Zoolfeekar Khan (15), Durroo (16), Phoollell Khan (17), Sheikh Shuhadut (18), Jhao Khan (19), Sheikh Islama (21), Kalo Khan (22), Surroop Singh (23), Dhurm Chan (24), Assalut Khan (25), Islam Khan (26), Badadoor Khan (27), and Akbur Khan (29), in custody at a proper season, with the requisite warrants to the magistrate of the suburbs of Calcutta, who will be instructed to carry

the sentence of transportation passed upon them into effect.

(True Extract)

(Signed) F. C. SMITH,

*Agent Governor General.*

9th November, 1826.

W. H. SLEEMAN,

---

### BURWAHA GHAT AFFAIR.

*Deposition of Moklal, Jonooa and others, taken at Saugor before Captain W. H. Sleeman.*

In the month of Kartick, about six years ago, I, Bukhut Jemadar, and Thukoree, at large, Dhokul Meraea Pande, (hung at Saugor) and Moklal approver, left our homes at Poorah in Jhansee, on an expedition to the Duckun, and after taking the auspices outside the village, we proceeded via Jhansee, Bhilsa, and Rehlee. Leaving Bhopaul on the right, we crossed the Nurbudda at Cheepanere, and encamped outside of the village, under a Bur tree on the bank of the river where we found a gang of fifty Thugs under the following leaders:

Roshun Jemadar hung at Saugor, with ten followers.

Khuleel ditto hung at ditto, with ten ditto.

Ghureeba Dhadee hung at ditto, with seven ditto.

Zolfukar Jemadar hung at ditto, with seven ditto.

Golab Khan, alias Puhara, hung at ditto, with three ditto.

Sheikh Madaree hung at Joura.

Moolloca Aheer . . . }  
 and } Died in the Saugor jail ;  
 Kehree Lodhee, . . . }

Nunha Musulman, . . . . . }  
 Manoola, . . . . . }  
 Bhowance, son of Rostum, }  
 Mahomed Buksh, . . . . . } Approvers ;  
 Pawn Mahomed, . . . . . }  
 Sheikh Chotee, . . . . . }  
 Daood, and . . . . . }  
 Pawn Khan, . . . . . }

also encamped, and we joined them. They had reached this place from their homes without committing any murder. The next morning we all fifty-six set out on the road to the Duckun, and arrived at Hurda where we passed that night. Thence we proceeded by Singeea Deo Boregow and Asseer to Borlianpore, and encamped outside of the town in a grove where there was a Muth (Gosaens lodging). We halted there the next day, and about noon a gang of fifty-six other Thugs, under the following leaders, came up from their homes and joined our gang :

Purshaud Lodhee hung at Saugor, with ten followers.

Purusram Jemadar, . . . . . }  
 Sirawun, brother of ditto, . . . } at large, with  
 \* Munohur Partuk, Jemadar, ) fifteen ditto.

\* Munohur lately cut his throat near Jhansee, when he found the guard from Jhansee coming up with him upon the open plain, and died on the spot.

Khooman Brahman, brother of ditto, and . . . . } (at large), number of followers not remembered.

Mahraj Patuck who drowned himself in the lake at Dhamanee, on his way to Sangor, under an escort 1832.

We all amounted to one hundred and twelve persons.

From this place we set out on the road to the Duckhun; on reaching the bank of the Taptee river we sat down, and while we were talking and smoking, two Musulman travellers came up on their way from Bhopaul to Auringabad. Roshun Jemadar acted as Sothae and won their confidence. They sat down with us and smoked the hookah, and Roshun gave them some food to eat as he was himself eating. After resting here sometime we went on with the travellers and reached Tankolee, a village six cose south from Borhanpore, and encamped on the bank of the river on the north side of the village. After we had taken our dinner, about two ghurries after sunset, we sent some people of our gang to converse with the travellers, and while they were engaged in talking they were both seized and strangled upon their beds by Khoda Buksh Musulman and Bukhut Brahman, both at large, assisted by others as Shumshees, who were sitting near them. We got from them one hundred and fifty rupees in cash, two matchlocks, one tattoo and some other articles. In the division we got one rupee each.

After this affair the next morning we proceeded on the road to the Duckhun and reached Edulabad, about ten cose south from Borhanpore, and encamped outside of the town at a Fukeer's Tukeea under some trees. The same day eight Rokurees,

of whom six were armed with matchlocks, and two camel drivers, came up with Tippoo Sahee rupees (Spanish dollars) from Dunraj Seth's house at Bombay, on their way to Indore, and lodged in a shop in the Bazar. We sent Khoda Buksh (at large) and Molloo Jemadar as Tilhaes (spies) to watch them. They went and put up in one of the shops near them. The next morning the Rokureeas set out and both our spies followed them. We conjectured that they would probably encamp at Tankolee that day, and as we had already committed a murder there we did not think it advisable to follow them to that place. We accordingly went on to Caund Devee. The Rokureeas did not however go to Tankolee, but to Borhanpore—on the following morning:—

Khuleel, . . . . .	} Jemadars,
Mahraj Patuk, . . . . .	
Purusram, . . . . .	
Zalim and Bukhut, . . . . .	

with fifty select Thugs from the gang, set out for Borhanpore, thinking that the Rokureeas would arrive there from Tankolee. The remainder of the gang returned from this place to Deoleea, in the Bhopal district, having appointed to rejoin them there after perpetrating the murder of the above Rokureeas. About one watch before sunset our party arrived at Borhanpore and encamped outside of the town towards the north. Here both of the spies brought information that the Rokureeas had put up in the Bazar. On this we sent Molloo and Ghureeba Jemadars to make inquiries, and on reaching the Bazar they found three other camels lodging there, but not the Rokureeas we were in search of. They returned and reported, and we sent off Khuleel and Monohur Jemadars, and

Mudara Thugs to trace them, offering to give them one hundred rupees reward over and above their share of the booty. They were to proceed to Asseer and thence on to Boregow, where we would wait for them. These three men arrived at Asseer about midnight, but could not discover the Rokureeas, although they were at the time lodged in the Bazar. The next morning we reached Asseer without finding any trace of the Rokureeas, and sent Ashraff (at large) and Monga (died in Saugor jail) to the Bazar to purchase some flour, &c. and went on to a nullah about one half cose distant from Asseer. Soon after we had sat down at this nullah, these two men returned and told us that they had seen the Rokureeas settling the duties at the custom-house. On learning this we were much gratified and leaving Moonga and Ashruff, as Tilhaees to watch their movement, we went on to Boregow; a little after our arrival there the spies brought information that the treasure bearers would not pass that way, having gone to Punchpuhar. On hearing this we immediately set out for Punchpuhar but could not find the Rokureeas. We passed the night there, and in the morning we sent six other active Thugs in different directions to trace them. Two to Asseer, two to Boregow, and two to Sherpore, on the Indore road, while the main body halted at Punchpuhar. About a watch before sunset the two men from the Sherpore came back and told us that the Rokureeas had lodged in the Bazar at Sherpore the preceding night, and had set out on the road to Indore that morning, and intended to put up at a village about eight cose from Sherpore, name not remembered. They got this information from the people at Sherpore and it was correct. Here the four other men

rejoined us also. On learning this, although we were all much tired, we immediately set out for that village, leaving Sherpore on the right; we arrived there at midnight and encamped outside of the village under a large Peepul tree. The next morning when the Rokureeas set out from this village we followed, and about a cose from the village we were detained by the Chokeedars of the custom chokee, and during our detention the Rokureeas went on out of our sight; we paid the Chokeedars one rupee four annas and went on; during this interval the treasure bearers had, we found, crossed the Nerbudda at Burwahaghat and gone on to the Bazar of Burwaha, a village the other side of the river, and put up in a shop. We followed and crossed the Nerbudda at the same ghat and encamped outside of the same village under a bur tree near the small reservoir. The next morning the Darogah of the custom chokee detained the treasure bearers to settle duties on their treasure, and we were detained also by the same authority, but we did not intend to pay them till the treasure bearers had settled, with the view of following them.

The treasure bearers had great altercation with the people of the chokee who demanded a high rate of duty from them, when Maharaj Patuck went to the Tarogah and admonished him, and asked why he did not let the treasurer bearers go, as, in the event of any accident happening to their treasure if they moved at a late hour, he would be responsible for it; on this the Darogah became alarmed and took from them whatever they had intended to pay. It was now late and the treasure bearers would not move that night. We advanced to a garden about two cose on the side of the road, where we cooked and ate our dinner and passed

the night. The next morning, while we were preparing to move, we saw the camels and the treasure bearers coming on, and we immediately set out and went on to a nullah in an extensive bamboo jungle, where there was an uninhabited village. Here we all sat down, after cutting some large bamboo sticks, thinking this a suitable place for murder. While we were smoking, a man on horseback who had been the companion of the Rokureeas ever since the preceding night, came up and sat down with us to smoke. Soon after the Rokureeas arrived and sat down to rest. We surrounded them from every side, and seized and strangled the six matchlock men, then the horseman, and lastly we pulled down the surwans from the camels with the bamboo sticks we had cut there, and strangled them. We buried the bodies of the whole in the nullah and instantly made Ghureeba mount on the sowar's horse, and took the treasure camels by a bye road through the jungle, leaving the high road to Indore on the left. Going on about two cose from the place where we had committed the murder, we sat down and took the loads off the camels, put them on our tattoos, and turned the camels loose in the jungles. Here we left the Indore road altogether, and took another in a direction to the east. In three days we reached Sundulpore and encamped on the bank of a tank. Here we cut the treasure khoodjees with tulwars and knives, and took out the treasure, in which we found 15,000 Tippoo Sahee rupees (Spanish dollars), silver bullion 100 rupees weight, and a small brass box stamped. When we broke open this box, we found in it four diamond rings set with jewels, eight pearls, and one pair of gold kurras or bangles. The whole of these articles amounted to 1000 Tippoo Sahees

rupees in value. From this booty Zalim took out a handful of money as an offering to Davee, which we intended to give to priests of Bindachul; but not finding an opportunity for doing so it was left with Zalim. Afterwards we divided the booty and got about 150 rupees each, Tippoo Sahee rupees (Spanish dollars). The pearls and jewels were divided according to their value which had been then estimated. The shares of those who left our gang for the Bhopaul district as before described were given to their friends and relations. Hurry Sing (at large, adopted by Khoman, died in Jubulpore jail), took the horse for 10 rupees. We passed that night at Sundulpore, and afterwards returned to our homes by regular stages. A few days after our return home, the part of our gang whom we had left behind at Dooleea returned, having heard that the treasure had been robbed at Burwaha ghat.

(True Translation)

(Signed)

W. H. SLEEMAN,  
P. A. A. G. G.

---

To G. Wellesley, Esq.

*Resident, Indore.*

SIR,

I have the honor to forward the deposition of Moklal and others on the subject of the murder of the escort with the treasure of Dhunraj Seth, and to request that you will have the goodness to endeavour to procure the depositions of the men who burnt or buried the bodies. They were, I understand, discovered by the people of the place soon after the affair. Any information regarding the camels left on the ground would also be impor-

tant. The guard at the Burwaha ghat belonged, I understand, to His Highness the Holcar.

I have, &c. &c.

(Signed) W. H. SLEEMAN,  
P. A. A. G. G.

Saugor,  
P. A. A. G. G. Office, }  
The 10th Oct. 1831. }

(True Copy,  
(Signed) W. H. SLEEMAN,  
P. A. A. G. G.

---

*Deposition of Narooha Kumusdar, of the Purguna, of Burwaha, taken on the 5th November 1831, before Captain Sandys, Assistant to the Resident at Indore, and in charge of the Nunar district.*

In the year Sumbut 1884, on the 29th January 1829, A. D., three camels loaded with treasure belonging to Dhunraj Seth of Omrowtee, came to the town of Burwaha, rested the 30th and 31st, paid the duties demandable at the Custom-house, and marched again on the 31st January towards Indore, by the village of Naen, which was then unoccupied and waste. On the bank of the Nullah, near that village, the men escorting the treasure were all killed, and the treasure taken off by robbers, and on the 3d of February, 1829 Khosala Balar, of the village of Omureea, came to the guard in the evening, and reported it. It was then late, and the horsemen of the guard had gone to escort treasure to Mundle-sur, and I deferred going out till the next morning, when I, with Runa Ragonauth Sing, Zemindar of the Purguna, and Chutter Duffadar, and three foot

soldiers of the guard, went towards Naen, the place where the murders had been committed. On the road we met Golbeea, a Pardhee of the village of Nadeea, who told us that the three camels were left in the jungle, one with his legs tied and the other two free. On coming to the Nala, at about a hundred paces distant from the road to the west, on the dry bed, we found three bodies. They were under the branches of a Golur tree, covered with leaves, dry sand and stones. We took them out and found all their throats cut, apparently with swords. On one of the bodies was a black coat, and by that coat he was recognized to be Meer Futah Alee, a Merchant of Borhanpore. He often passed by Burwaha on business, and became known to the Peeadahs of the guard. We then went to Omureea and asked Humtah, the Putel of that place, where the bodies were that he had reported, and he took us to a part of the Nala in which some water remained, with Girdhur Mukatee and Nana Putwaree, and about fifty paces west from the place where we discovered the first three bodies, we saw two more bodies lying on the ground on the edge of the water. Their throats had been cut in the same manner as those of the other two, and they had been mangled by animals. From this place we returned to the first three bodies, and searching further found two more about ten or twelve paces from them covered with sand, leaves, and stones, and lying one over the other. We took them up and found their throats cut in the same manner as those of the others. There was no other wound discoverable on any of the seven bodies. We now went in search of the camels, and about a quarter of a cose from the bodies to the east, we found one camel lying down with his legs tied. We took him

up and came on to the village of Nadeea where we found the two other camels browsing in a field, and sent all three without ropes or saddles to Burwaha, and I collected the Baloes from Nadea Rampoora, and Agarwara, and Omureea to bury the bodies, and returned to Burwaha, and at the Custom-house chokee ascertained from the books of Gunpot Raw, the Agent on the part of the farmer of the customs, that on the 30th of January, 1829, Dhunraj Seth's three camels had paid duty, and that on the same day, a Bhowanee Persaud, and others his companions, bearing arms, and residents of Bundelcund, thirty persons, with six ponies, had been entered as paying Rahadaree duties, and on the same day, Meer Tullah Alee, the merchant, had passed on his way to Indore. After learning these particulars, I sent off in pursuit of the robbers.

Davey Sing, Peeada of the guard, deposed on the same day to the same effect. So also did Gobind Apa, Peeada of the same guard, and Chutter, Dufadar of the same guard. Also Rana Rugonath Sing, Zemindar of the Parguna of Burwaha. The men employed to bury them, depose to their having buried the seven bodies by order of the Kumasdar.

*Deposition of Bijan Naek Nahil, of Omureea, in Burwaha, 3d November, 1831:*

In the year Sumbut 1884, three camels laden with treasure from Dhunraj Seth, were robbed at the Nalah of the village of Naen, and seven men who escorted it, murdered. Narabad, Kumasdar of the Purguna, called me and ordered me to search for the murderers. I took three other Nahils from Omureea, and two Danuks from Nadeea, and Bheela Raw, a Peeada of the guard of Burwaha,

with me, to pursue the track (*many*) at the place where the bodies lay. We could find no trace, but after a good deal of search we found the *many* on the road to Key, about a cose from the village of Naen east, near the deserted village of Khoree, and from that place we followed it through the villages of Gidwara, Jugutpoorah, Ramgolah, Chorunudee, Khamkee, Khargee, Baroul, and Kutkote, Holkar's territories. From this place Bhula Raw returned home to Burwaha, and we took Zemecndars, one Dhanuk and one Bilac, to follow on the *many* or trace. We found it through Ranjhunna, Gowarbar, Gureegoor, Chundere Gurli, Sankola, Byroogow, Kop Gowra, Bectora, up to the Bowlee of the village of Portula, in the Purguna of Neemunpore, Mukoar, in the territories of Bunnear, which Bowlee is situated about two hundred paces from the village. From that Bowlee no trace could be found. We told the Putel of that village, Dew Chund Kolee, and two other people to carry on the trace, and if they could not, they must answer to their government for the murders, and having told them this we returned. On our way we saw the people of Kutkote cutting wood, and asked about the people who had passed of late. They said they had seen on the Nuddee, under Kutkote, twenty-five or thirty men from Bundelcund Awud, with five or seven ponies, and asked them whence they came. They said they were from Malwa and were going to Pootula, but had lost their road. We returned and reported all to the Kumasdar of Burwaha.

*Deposition of Tejula Bular, of the village of Nadeea,  
Purgunna of Burwaha, 1st November, 1831.*

In the Sumbut year 1884, on a Nalah, in the village of Naem, in the Purgunna of Burhawā, three camels laden with treasure, belonging to Dhunraj Seth, were robbed, and the men who escorted them murdered. I had been taken as a *begar* with a Kafila of government servants, who were going with a Palkee and other things from Borhanpore, as far as village of Omureea, and was on my return, and warming myself at a fire left burning on the ground which a party of Brinjaras had just quitted near the village of Naen, when I saw a number of carrion birds, such as vultures and others descend from the sky and collect on the bank of the nalah; on seeing this I went to the village of Rampora in the above Purgunna, and told Omrow Blugwan and other Bulaes, that some animals must be lying dead in the nalah of Naeen, as carrion birds were there collected, and they all accompanied me to the nalah to see, and we found two human bodies lying in the nalah close to the edge of the water. On seeing them, my companions returned to Rampora and I came home. On my way I met Heera Rajpoot, of the village of Agurwara, feeding his cattle in the grounds of Naen, and I told him that I had seen the bodies of two murdered travellers in the bed of the nalah, and at his request I went again and pointed them out from a distance.

*Deposition of Heera Rajpoot, of Agurwara,  
1st November, 1831.*

I was grazing my cattle on the boundaries of Naen when Tejula Bular of Naneea, came towards

me from the nalah, and said some people had murdered two travellers and thrown their bodies into the nalah, and at my request he went and pointed them out to me. At that time Nana Putwaree, of Naddera, was on his way from Burwaha to Omureea, and meeting him I mentioned the circumstance. He went on towards Omureca, and I returned to my cattle.

*Nana Putwaree deposes, 1st November, 1831.*

That on hearing the circumstances from Heera Rajpoot he went to Omureca and told Girdhur Muktee and Himota Putel, and went with them and Bichun Nahil and Shamila Bilae, to see the bodies. After seeing the two we returned, and I requested Shamila Bular to go and report to the guard at Burwaha, but he sent his brother Khosala to do so. Khosala deposes that he was sent to report the circumstance to the guard at Burwaha, and reached the place towards evening, and reported accordingly.

*Urzee of Dhun Raj Seth, 5th November 1830, forwarded through Captain Robinson of Ellichpore.*

About thirty-three months ago, 45,000 rupees of my property, on three camels and one pony, with nine men on their way from Bombay to Indore, were taken by twenty-nine Thugs, four cose from Alvee Bureyra and twenty from Indore. The men were all killed and the pony taken with the property, but the camels were let go: Behareclal and Gomanee Ram, my Gomashtas, went with Dolla Hurcara of Holkar's, in search of the Thugs, found them in Jhansee, and gave information to the Governor General's Agent at Humeerpore, who

got them seized and put in irons. They confessed that the property had been taken and divided into a hundred and one shares, and the agent sent them all to the resident at Indore, and the resident sent them back to the Agent at Humeerpore, who made them over to the Jhansee Rajah's Wukeel, with orders to recover and make good the property.

Some time before this, gold to the value of twenty-two thousand rupees, in charge of four Hurcaras, and another batch of gold to the value of eleven thousand rupees, on their way from Poona to Jeypore, were taken by Thugs, and the people murdered. The robbery was traced to these same Thugs, some of whom were in the Gwalior, and some in the Dutteea territories; many were taken and made over to Kishen Persaud, Holkar's Wukeel, and put into his Highness's Fort of Alum-pore. I have recovered fourteen or fifteen thousand rupees out of the whole; but my agents have in thirty-three months spent in the search fifteen or sixteen thousand.

The officer in charge of the Jubulpore district, has seized seven of the Thugs, and sent them to the Resident at Indore, and their case is not yet decided. All these Thugs reside in Jhansee and Jubulpore, and they should be made to give up my property. My Gomashta at Humeerpore wanted a Hurcara and a letter, but the agent of the Governor General would not furnish them, out of regard for the Jhansee chief, though the Residents of Nag-poor and Gwalior and other places have written to him in my behalf.

*Urzee of Nanik Ram, Gomashta of Dhunraj Seth, forwarded through Mr. Graem, the Resident at Nagpore, 2d September, 1831.*

About three years and four months ago, three camels and a pony were laden with twelve thousand five hundred Reals of silver, value forty thousand rupees, and under the escort of seven matchlockmen, were on their way from Bombay to Indore. On the road about six cose from Indore twenty-nine Thugs killed all the escort and took the pony but left the camels. Behareelal and Gomance Ram, my Gomashtas at Indore, heard of the robbery and informed the Court of Holkar, who sent Dolla Hurcara with them to search for the Thugs. They found them at Jhansee and informed the agent at Humeerpore, who got them secured, and when they had confessed the crime he sent them off to the Resident at Indore with the Jhansee Rajah's Hurcara. Twelve hundred rupees and three of the Reals were found upon them, and made over to the Gomashtas, and the Resident, having proved the theft, sent them back to the Governor General's Agent at Humeerpore, who made them over to the Jhansee Rajah's Wukeel, with orders to request his master to make good the property.

Some time before this, silver and gold to the value of thirty-three thousand rupees were on their way in charge of Hurcaras from Poona to Jypore, and the men were all killed by Thugs and the property taken. This was made known to the Agent at Humeerpore, who discovered that the Thugs were from Gwalior. They were seised and sent to the Resident at Gwalior, who ascertained the truth and recovered gold to the value of

four thousand rupees, and put it in deposit at Gwalior, and afterwards made it over to my Gomashta. Four Thugs had been seized by the gentleman at Jubulpose, with fourteen hundred rupees of gold upon them; and on my representation through the then Resident of Nagpore, Mr. Wilder, they were forwarded to Indore. The gold was there made over to my Gomashta and the Thugs sent to Humeerpore, where the Agent made them over to the Jhansee Rajah, with orders that he should satisfy me and get my Razeenameh, as he must have received a share of the booty.

The Wukeel sent them all to Jhansee but remained himself at Humeerpore; and the Rajah detained my Gomashtas a month, and then told them to go to Humeerpore, and he would send them the thieves. They went accordingly to the Agent at Humeerpore, who promised to recover the property for them, but it is not yet forthcoming. The Gomash-tas are reduced to despair, and have expended thousands of rupees. The Saugor gentleman is now in charge, and three hundred and twenty Reals have been found upon the Thugs, and as Behareelal and Hursahee my Gomashtas, are now at Saugor, I pray a letter to his address, to request he will cause the Jhansee Rajah to make good my losses.

W. H. SLEEMAN.

---

### DHOOLEEA MALAGOW AFFAIR.

To G. WELLESLEY, Esquire.  
Resident at Indore.

SIR,

I have the honour to forward the deposition of

Feringeea, one of the gang engaged in the affair commonly called Dhooleea Malagow, and request you will do me the favour to have the depositions of some of the people of Jokur, who are said to have seen the bodies of the murdered people, taken by the local authorities and forwarded to me, that they may be filed as part of the evidence against the members of the gang now in this jail. I must pray you to excuse the trouble which my ignorance of the local jurisdiction occasions.

I must also request you to do me the favour to ascertain whether the money was sent as stated by Kishenchund from Poona for the house of Maun Sing at Indore.

I have, &c. &c.

(Signed) W. H. SLEEMAN,  
P. A. A. G. G.

*Saugor P. A. A. G. G. Office,* }  
*29th June, 1831.* }

---

DEPOSITIONS TAKEN BEFORE THE BOMBAY AUTHORITIES  
AND FORWARDED TO CAPTAIN SLEEMAN BY MR. WEL-  
LESLEY.

*Bheeka and Luchmun, 25th March, 1828.*

We went from Jhorya to Arohce on the 22nd of Cheyt last, on a Sunday, and on our way home at a ruined Bowlee near Jhorka, we smelt something like dead bodies, and coming home told the public officers, who went to ascertain what it was.

*Deposition of Sukharam, Luchmun, Mohun Ram  
and other Bankers of Poona, 22d July, 1831, A. D.*

Our Seth master at Poona sent three men on  
VOL. II.

the 2d of Mag,\* (January) from Poona to Indore, with gold to the value of eleven thousand rupees, and as they did not reach their destination, he sent us to seek them. We searched from village to village as far as Joorka, and one cose from it in advance on the road to Dhooleea, on the right hand, in a ploughed field, we found the bodies of the three murdered men, and reported to the Sahib.

*Deposition of Oda Putel taken at Malagow, 22d July, 1831.*

The Mamlutdar at Malagow asked whether I had gone upon Dusrut Bheel's report to search for bodies. I said that on the 7th March, on Saturday, Dusrut Bheel of Jhorka, came to me and said that in the Gya Pokar field were dead bodies. Papa Bheel told me the same thing. I told the —, and he, I, and Raghoo Putel and Meerab, Kulkarnee, and four others went, and I saw in a hollow place bodies with stones over them: animals had devoured part of the flesh: we uncovered and took out bones and two or three skulls. About ten cubits from this pit, we found bones of two or three other people, but the skeletons were not entire. The hair on the head was about a cubit long, and part being cut off showed they were men. We reported to the Court at Malagow.

*Deposition of Dusrut Putel, 22d July, 1831.*

Papa Bheel of Dharureea, on Thursday came to

\* These were the three men murdered at Dhorecote, and not those whose bodies were found. These were the bodies of the seven persons murdered the year before, three were buried in the field, and the rest buried under stones in the Bowlee.

Manjee Naek while we were together, and said he had seen dead bodies in the field of Gya Pakur, the day before while hunting. I sent Gurha Bheel with him. He saw them and returned. I next day, with Dusrut Shikdar and Oda Putel, and three or four others, went and saw bodies under stones in a ditch. There was little flesh upon the bones. At another place twenty cubits distant were the bones of two or three people, but the skeletons were not entire and we could not see the wounds. We came to Malagow Kutcherree and reported.

*Krishna Putel, 22d July, 1831.*

On the 22d of Cheyt, Saturday, Bhika Bheel, on returning from Aumee to Jhorka, smelt a bad smell, and came to Shikdar and reported. I and Oda Putel were sitting with him. He said there was a bad smell in the Bowlee and it should be searched. We went and were joined by Shukaram and Luchmum from Poona, who had just come from Dholeea in search of three men who had been sent with money from Poona to Indore. Having arrived at the Bowlee we smelt the stink, and looking down saw the body of a man under stones. He had on a white Ungarka, with blood about the collar of it. We threw it in again after looking at it. There was long hair on the head. We concluded he had been murdered by Thugs. We returned home and reported. Next day further search made, but no more were found in the Bowlee. Some time before five or six bodies had been dug up about five hundred paces from the Bowlee on the Purola road, but Shukaram thought the one in the Bowlee must have belonged to his three, as the others had been buried too long.

## DHOREE AFFAIR.

---

To W. S. Boyde, Esquire,  
Magistrate, Candeish.

Sir,

I have the honour to forward the translation of the deposition of Dulela, one of a gang of Thugs, who are said to have perpetrated some murders in your neighbourhood, and as several of the members of that gang are now in the Saugor jail, and about to be brought to trial for that and other crimes, I must request you to do me the favour to send me copies of any proceedings held in that case at Dholeea.

(Signed) W. H. SLEEMAN.

15th August, 1831.

---

To. W. S. Boyde, Esquire,  
Magistrate, Dholeca.

Sir,

Permit me to request, that you will have the goodness to furnish me as soon as possible with any information you may be able to procure regarding the case mentioned in my letter to your address of the 15th August last.

(Signed) W. H. SLEEMAN.

25th October, 1831.

Dhoreea Affair, No. 46.

(Copy.)

To Captain W. H. Sleeman,  
Princl. Assistt. Saugor.

Sir,

I have the honor to forward all the information my records afforded on the subject of your dispatch of the 25th ultimo.

(Signed) W. BOYDE,  
Magistrate.

Candeish, Dholeea, 18th Nov. 1831.

---

No. 25.

To Captain H. W. Hodges,  
Acting Collector in Candeish.

Sir,

In reply to your favour of the 13th instant, I lose no time in forwarding the enclosed petition this day received by me from the agents or owners of the property therein mentioned, and have only to add that four persons by name Rutteeram, Premrauj, Tillukchund, and Sidpersaud, on behalf of the above mentioned parties, this day proceed to appear before you at Dholeea. A Muckadum of Cossids by name Juggajee Rajpoot accompanies them.

(Signed) J. D. DEVETRE,  
Senior Magistrate of Police.

Bombay Police Office, }  
The 21st February, 1829. }

To the Worshipful J. D. Devetre, Esquire,  
 Senior Magistrate of Police, &c. &c. &c.  
 Most respectfully sheweth,

That your petitioners on the 28th of January had dispatched some goods, valued altogether at about rupees 72,322, belonging to them, directed to Joypore, by the persons named Jootadass, Rajpoot, Jullajee Cooly Raoe Putel, Busta Putel, Busta Calooka, Beta Ravajee Putel, Jewraj Cooly, and Jeetajee Rajpoot, through the recommendation of the following Muccadums, viz. Pudmajee, Jasajee and Askurrun.

Intelligence has been received by your petitioners, that the men above named have been plundered on the road and killed by the highway men, except one, whilst on their way to Joypore. It was understood that some of the thieves are apprehended by the Honourable Company's Officer in charge of authority at that place, and also it is given to understand to your petitioners that some of the goods have been found there. In noticing to you the above circumstances your Worship ordered the petitioners to give a list of the goods and marks on the bundles so plundered, that your petitioners may perhaps obtain some relief.

Pursuant to your Worship's order the petitioners beg to annex a detailed list of the goods and marks of the bundles as above specified.

And your petitioners as in duty bound shall ever pray.

Jonuvmul Bahadoor Mull.  
 Mohun Ram Girdhurlall.  
 Arjoondas Soorujmull.  
 Tarachand Seetaram.

Bombay, 21st Feby. 1831.

Goods belonging to Jonuvmul, marked in Guzeratee, Nos. 1, 2, 3 and 4.

4 bundles of pearls, value Rs.	16,842
Marked in Gozeratee letters.	
1 bundle of Europe piece goods, 1 piece,	5
Marked with wax seal in Gozeratee.	<u>          </u>
	16,847

The detail of the above is as follows :

Bundle No. 1, valued Rs.	8,400
Ditto " 2, "	3,550
Ditto " 3, "	4,300
Ditto " 4, "	592

On every of this bundle Gozeratee, No. 151½.

            
Total, 16,842

Goods belonging to Mohuman Girdurlal—  
4 bundles of pearls, 2 of which marked  
in Gozeratee, numbers 1 and 2, Rs. 10,500

The detail of it as follows :

Bundles No. 1, containing pearls, value Rs.	2,150
Ditto No. 2, ditto, ditto,	4,175
Ditto ditto diamonds,	35
Ditto ditto Pana Manic,	40
	<u>          </u>
	4,250

1 bundle without number, containing powder of pearls,	550
1 bundle ditto ditto, contg. pearls,	3,100
	<u>          </u>
	3,650

Seal of wax in Gozeratee on every bundle  
Mohomernom Sree Kishundass,

            
Total Rupees, 11,810

Goods belonging to Arjoondass Soorujmul—  
1 bundle of pearls, marked with different  
numbers, Rs. 11,750

Marked with wax seal in Gozeratee, Hoobchund Bohies, name 3 and 4, mark 15½.

1 bundle of gold and silver, marked with Surendass Hursook's name, value Rs.	60
Nos. 1, 2 and 3, marked 33 $\frac{1}{4}$ , with Bhijaehund Sunkur- dass Mooltan Chund's name,	<u>          </u>
	11,810
<hr/>	
Goods belonging to Tarachund Seetaram—	
11 bundles of pearls, value Rs.	30,340
1 box of ditto ditto,	5,400
Marked with wax, seal in Gozerat, with Jeyram Mun- ja's name, No. 15 $\frac{1}{4}$ ,	<u>          </u>
	Total Rupees, 35,740
	<hr/>

(True Copy.)

(Signed) J. STEVEN, A. M.,  
Judicial Department.

To CHARLES NORRIS, Esquire,  
Secretary to Government, Bombay.

An account of murder and robbery as required by the Secretary's letter of the 6th instant transmitted.—Sir, I have the honour to acknowledge the receipt of your letter of the 6th instant, in reply to mine of the 20th ultimo, and conformably to the instructions contained in the fourth paragraph of it, beg to transmit the following account of the murder and robbery which took place in the Dholeebaree pass, of the Sathpoora Hills, on the 6th February last.

Description of the persons robbed, and amount of the property in charge.—2d. The persons robbed and murdered were six men, who together with a seventh, had been entrusted with twenty-seven packages of pearls, a small package of cloth,

and a few rupees, by four mercantile houses at Bombay, on whose account they were to have been conveyed to Jeypore. At Malegaon and Parolah, the persons entrusted with these commodities, the value of which is stated by the Gomashtas of the several houses to be rupees 72,322, took under their charge some gold mohurs, and Venetian ducats, and it is not improbable that from this circumstance it became known to the gang by whom they were plundered, that they had such valuable property under their charge.

Intimation of the robbery first received.—3d. The first intimation of the robbery was conveyed to the Mamlutdar of Chofrah, on the day after it was committed, by Dusrut, the Bheel Naig, of the Dholeebaree pass, who stated by letter that, at about eight o'clock in the morning of the preceding day, seven Beemawallas, of the designation of the persons robbed, had passed by Dholeebaree, and represented in reply to his inquiries on the subject that they were come from Bombay, and were going to Indore, and had no property of value in their possession. He added that they were followed shortly after by twenty-two men, with five tattoos, who had among them two swords and a dagger, and who stated that they had been in the service of the British government, from which they had received their discharge and were proceeding to Cawnpore.

Intimation of the robbery, by what means communicated to Dusrut Naig.—4th. The circumstance of the robbery became known to Dusrut Naig in consequence of one of the Beemawallas having proceeded in advance of his companions as far as Gudurghaut, about four cose from Dholeebaree, where he waited for his companions

during that day and night, and afterwards, finding he was not followed by them, returned to Dholeebaree.

By what means the occurrence of the robbery was first discovered.—5th. On his way to Dholeebaree this person was informed by a traveller whom he met on the road that he had seen the body of a murdered man in a nalah near the road, and proceeding himself to the spot where it was reported to have been seen, he recognised it to be the body of one of his companions. From that spot he proceeded to Dholeebaree, and obtaining some of Dusrut Naig's people to accompany him returned to the nalah where the bodies of his other five companions were also found, on one of them concealed in his clothes a bag of pearls was found, and on another a rupee and a half.

Conduct of Dusrut Naig and his followers in tracing the thieves.—6th. Dusrut Naig shortly afterwards joined his followers at the nalah where the bodies had been found, and traced the footsteps of men and horses as far as a deserted village, on the way to a deserted part of country, between two ranges of the Sathpoora Hills called the Pall Tuppa. From thence he states some footsteps were traced in the direction of a village called Chinahpanee, in the Arraward Purguna, but the footsteps of the horses and the greater part of the gang were traced to a village named Dhegaum, in the Yawull Purgunah, it being by this time late in the evening no further traces could be discovered, and the Naig came to me at Yawull.

Measure taken at Yawull to obtain intelligence of the robbers.—7th. The following morning every Sowar whose services were available for the purpose, and several of the Mamlutdar's Hurcarahs,

mounted on tattoos, were sent out in quest of intelligence of the robbers.

Proceedings of two Sowars and Hurcarahs from Yawull.—Sth. Three Sowars and one of the Hurcarahs having obtained intelligence on the road that some persons answering to the description of the robbers given by Dusrut Naig, had been seen at a village called Nahnee, in the Yawull Pergunnah, proceeded to that village, and one of the horsemen being in advance of the others entered the village by himself, and standing near a Buneeah's shop, met a man who on inquiry described himself to be a Sepoy of the 4th Regiment; upon being asked if he had any companions with him he said he had two, who were preparing their food at a well near the village. Afterwards the person addressed accompanied him to the gate of the village, near which he pointed out two persons who he stated to be his companions. These two persons on being called to, stopped in the first instance, but after accompanying the horsemen a little distance ran off. The horseman gave the man whom he had first accosted in charge to a Sebundy, and went in pursuit of the others, who he says ran towards a place called Martunachee Warra, and he observed that they were preceded by five other persons, all of whom were running away. The Sowar came up with five of the party who stood on their defence against him, one of them drawing a sword for the purpose, and in the end, by the assistance of other persons the whole five were apprehended. The Sowar stated that the other two were apprehended also at Fyzpoor, to which place he followed them, but there is not yet sufficient evidence that two persons who were

apprehended there are the same he had seen at Nahnee.

Statement of the prisoners taken at Nahnee.—9th. The prisoners, six in number, who were taken at this place (Nahnee) all describe themselves to be persons without employment or connexions in the country, and most of them state that they have recently come from Hindoostan. They all agree that they come to Nahnee together, but give different accounts of the time and place of their first meeting each other, some of them saying it was Dholia, others at Maligaum, and others between these two places, and notwithstanding they acknowledge they had been travelling together for some days past, they generally professed an ignorance of each other's name.

Mode in which part of the plunder was discovered.—10th. A short time after they were apprehended, a Chowdry of the village of Nahvee observed a sword and some other things without any person near them in the place called Martunchawarra. He communicated the circumstance to another Chowdry of the village, who taking a dirk with him brought the things found there to a Shaikhdar, who was in the village, and upon examining one of the things found, it was discovered to contain among other things two sealed bags which proved to be two of the bags of pearls of which the murdered Bimbeewallas were robbed.

Nature of the evidence against the prisoners taken at Nahvee.—11th. I cannot obtain any clear and certain evidence that the persons apprehended had been seen in the place where the stolen property was found, but all the circumstances under which they were apprehended point them out as the persons in whose possession it had

been, and their guilt is further established by the important circumstance of two of them being recognised by one of the followers of Dusrut Naig, as two of the party that passed Dhooleabaree immediately after the Bimbeewallas, by which party there can be no doubt the murder and robbery were committed.

Proceedings of a party of Sowars from Borhanpore.—12th. The party of Sowars whose operations have been described, proceeded from Yawull, and another party of five proceeded from Russoolpoor in the Rewair Purgunnah, and went to Borhanpore in quest of the robbers; they there learnt that some strangers with tattoos had just arrived, and alighted in a garden near the city. They proceeded to the spot and found three men together, two of whom were in the act of unloading their tattoos; and the third was standing near them with a sword under his arm. Other two were observed at some little distance from them, who when they found the Sowars questioning the three men ran off and made their escape. The three men were secured by the Sowars. The sword of the man described to have been standing unemployed, was on examination found to be stained with blood from the point to the hilt. Suspended to the neck of the same man was a tobacco pouch containing some rupees, gold mohurs, and Venetians—the latter the exact number that had been in charge of the Bimbeewallas. On examining the baggage that had been taken from the tattoos, four of the bags of pearls that had been plundered were discovered.

Nature of the evidence against the prisoners apprehended in a garden at Borhanpore.—13th. The evidence against these three persons appears

to be quite conclusive. They themselves, however, deny their guilt, assert that all the Sowars have sworn to is false, and that they know nothing about things pretended to have been found with them. There is not the slightest reason to doubt the truth of the Sowars' statements, which are perfectly clear and consistent, and in confirmation of them, one of the three persons is recognised to have been with the party of twenty-two persons who followed the Bimbeewallas at Dhooleebaree.

Circumstance under which four prisoners were apprehended.—14th. On the same day and about the same time that the three persons were apprehended as abovementioned, other four were stopped by some persons employed in the collection of the Zukat near Borhanpore, and detained until some of the party that had been in quest of the robbers arrived. The four persons are stated to have been going towards the garden where the other three were apprehended. They had with them two swords and two tattoos. Both the swords were stained with blood, and one of them considerably so. The loads on the tattoos were not examined on the spot, but taken to a place where the Sowars were, and there examined. Nothing of value was found with the baggage of these persons, but two brass vessels were found with it, which are recognized by the Bimbeewalla that escaped to have belonged to one of his murdered companions. Of the two tattoos taken with these prisoners, one of them was seen at Dholeebaree by a follower of Dusrut Naig, in possession of the party of two and twenty men that followed the Bimbeewallas and is recognized by him. Two of the prisoners are said to have been seated on the tattoos when the party was stopped by the Zukat collectors, but unfortunately these last cannot point out which of the

prisoners were so seated, nor can I ascertain on satisfactory evidence from which of them the swords were taken. One man only can swear to one of the swords being taken from one of the prisoners in particular.

Statement of the prisoners.—15th. Three of the prisoners acknowledge that the four had been travelling in company together before they were apprehended, but give discordant accounts as to the time and place of their first meeting. One of the prisoners denies that he had previously been in company with the other three before he was apprehended, and alleges that they were merely following him on the road unconnected with him. One of the swords is stated by the prisoners to have been in the possession of one of his companions, but that companion denies that he had any sword in his possession. The other sword none of the prisoners will acknowledge. One of the tattoos, but not the one which was recognized at Dholeebaree, is acknowledged by one of the prisoners to have been in his possession, but the other tattoos none of them will acknowledge.

Remarks on the evidence.—16th. Such is the evidence against the prisoners who have been apprehended on suspicion of having been engaged in this atrocious robbery and murder. I regret with regard to some of them it is not so perfect as could be desired, although it appears to me that there is sufficient to warrant the committal of thirteen of them and to leave little doubt of their guilt. I have in vain endeavoured by every proper means to induce some of them against whom the evidence is least perfect to turn king's evidence, and merit pardon by a full confession and disclosure of all the circumstances connected with the robbery.

17th. Considering the hazard to which so large

a property was exposed by the manner of its conveyance through a wild and deserted country, and that the recovery of a considerable part of it, I believe about one-third of the whole in value, has been effected quite independently of the exertions of the owners of it, it may perhaps appear to the Honourable the Governor in Council, but just, that whatever may be now given in the shape of rewards to those by whose exertions it has been recovered, should be paid to government by the owners of the property after the trial of the prisoners has taken place, and it may be a question whether the owners of the property should not also be required further to reward the Sowars and others by whose means their property has been recovered by the payment of a salvage, in addition to the rewards which they may be deemed entitled to under my proclamation.

(Signed) H. W. HODGES,  
Acting Magistrate.

*Bhurgaon, 24th March, 1829.*

(True Copy.)  
(Signed) W. BOYDE,  
Magistrate.

---

To W. Boyde, Esquire,  
*Magistrate, Candiesh at Dhoollea.*

Sir,

I have to express my thanks for the documents you have done me the favour to forward with your letter of the 18th instant, but in order to complete the case I shall feel much obliged if you will have the goodness to procure for me any reply that government may have sent to Captain Hodges's

address to the Secretary to government of the 24th March, 1829, and let me know what ultimately became of the men therein mentioned as under his custody.

Several of the gang who then escaped have been seized by me, and I hope to secure the greater part of those still at large, but it is too late to expect to recover much of the property taken off by them. Should you not have a copy of Mr. Secretary Norris's reply, may I beg the favour of your making application for one in order to save delay, as the men are to be put upon their trial, if possible, next month.

(Signed) W. H. SLEEMAN,  
*Principal Assistant.*

*Saugor, P. A. Office, 3th November, 1831.*

---

(Copy.)

To Captain W. H. Sleeman,

*Princl. Assitt. A. G. G., Saugor.*

Sir,

I have the pleasure to acknowledge the receipt of your letter of the 30th ultimo, and to enclose a copy of the reply from this government required by you to Major Hodges's letter of the 24th March, 1829.

2. I also enclose a memorandum of the manner in which the Thugs you allude to were disposed of.

3. With best wishes for the success of your able exertions in protecting the country from the atrocious acts of these detestable miscreants.

(Signed) W. S. BOYDE, *Magistrate.*

*Candeish, Magistrate's Office, }  
Dhoolea, 13th Dec. 1831. }*

## MEMORANDUM.

<i>No.</i>	<i>Names of Convicts.</i>	<i>Sentence.</i>
1	Sheikh Emam, Ud. Sheikh Buscon,	Was sentenced to be hung, but he committed suicide, on the 2d August, 1829.
2	Munsaram, Ud. Kalooram,	
3	Madaree, Ud. Rajaram,	Transported beyond seas on the 2d September, 1829.
4	Oody Sing, Ud. Punchum,	
5	Peerbux,	
6	Qasim Khan, Ud. Noor Khan,	
7	Hossein Khan, Ud. Peer Khan,	
8	Sheikh Rynoo, Ud. Sheikh Loothan,	Hanged at Raware on the 11th September, 1829.
9	Manick, Ud. Buhader,	
10	Gunesh, Ud. Mungul, at large,	Released, now in Saugor.
11	Massook, Ud. Mudoo Sing, in Saugor,	
12	Bhowanee Ud. Munsook, at large,	
13	Sheikh Kalloo Ud. Sheikh Munnoo,	Imprisoned for natural life—died on the 22d December, 1829.

(Signed) W. S. BOYDE,  
*Magistrate.*

No. 545 of 1829.

No. 46.

*Judicial Department.*

To Captain H. W. Hodges,  
Acting Collector and Magistrate in Candeish.

Sir,

I am directed to acknowledge the receipt of your letter of the 24th ultimo, and to convey to you the sanction of the Honourable the Governor in Council for the distribution of a reward of rupees six hundred and fifty, among the persons through whose exertions certain delinquents, supposed to have been concerned in a robbery and murder, were secured, and for the offer of a reward of rupees fifty, for the apprehension of every other person engaged in the said robbery.

(Signed)

C. NORRIS,  
Secretary to Government.

Bombay Castle, 3d April, 1829.

(True copy)

(Signed) W. S. BOYDE, *Collector.*

(No. 102.)

## SHIKARPORE AFFAIR.

---

To Colonel Briggs,  
Resident, Nagpore.

Sir,

I have the honour to request that you will do me the favour to let me know whether Mr. Jenkins, while he was resident at Nagpore, paid a visit to Bundelcund about the year 1816 or not.

(Signed) W. H. SLEEMAN,  
Princl. Assistt.

Saugor, 25th April, 1833.

---

To Captain Warde,  
Assistant Resident, Nagpore.

Sir,

Will you do me the favour to ascertain for me the names of any officer who passed up through Nagpore and Jubulpore in the early part of 1816. Some people following in their train were murdered between Jubulpore and Bandah, and some of those who were present at the murder say that they had very large establishments, and that they think one of them was a near relation of the Resident of Nagpore, Mr. Jenkins. They add, that the servant of the gentleman talked of their having been on some expedition against the French.

At that time we had not taken possession of Jubulpore, and no information could be expected from reference to that place.

(Signed) W. H. SLEEMAN,  
Princl. Assistt.

Saugor, 23rd May, 1833.

To Captain Warde,  
Assistant Resident, Nagpore.

Sir,

I have the honour to request that you will do me the favour to ascertain whether Ram Buksh Tumbolee ever recognized and recovered the property of his relations from Budelcund, as he is stated in Mr. Jenkins's letter of the 6th September 1816 to have claimed them, but no documents relating to it can be procured from the Agent's Office. Some of the perpetrators of that murder are now under trial, and the Court is very anxious to ascertain this point, which it considers of great importance; and I shall feel much obliged if you can afford me the necessary information.

(Signed) W. H. SLEEMAN,  
Princl. Assistt.

Saugor, 27th February, 1833.

---

To Captain W. H. Sleeman,  
Princl. Assistt. Agent Gr. Gl. Saugor.

Sir,

In reply to your letter of the 27th ultimo, I have the honour to inform you that there does not appear to be any record in the Residency Office in the case of Ram Buksh Tumbolee of a subsequent date to Mr. Jenkins's letter alluded to by you. Ram Buksh is dead, and by what I have been able to ascertain from persons recollecting the circumstance, it appears that he went to Bundelcund with the hope of recovering a child and his property, but returned unsuccessful.

(Signed) W. WARDE,  
Offg. Assistt.

Nagpore Residency, 13th March, 1834.

## Shikarpore Affair.

## Murder of 27 Persons.

*Deposition of Sheikh Inaent, 11th April, 1833.*

About fifteen years ago, in the year when Mr. Jenkins, the Resident, went from Nagpore to Banda, I was with a gang of one hundred and twenty-five Thugs, under Nathea, Noor Khan, Bhudae, Gholab Khan, Hyput Jemadars, at Sehora, in the District of Jubulpore. We heard of Mr. Jenkins's approach from Jubulpore and waited a day for his party, and when they came to Sehora we joined them, and made acquaintance with the travellers. Some pretended to be on their way home from service, others to belong to the Resident's camp. They went on to Cowreea, and we continued with them, and went on the second day with them to Belhree, where we inveigled to join us, twenty-seven of the party, including five women and two boys about three years of age each. We persuaded them that they suffered much loss and inconvenience by travelling with so large a camp, that food was much dearer, and often not to be got for money, that the water was always scarce and muddy, and that we should escape all this by leaving the camp, and taking the road by Powae. To all this they agreed and assented, and the next morning we left the camp which was going by way of Lohargong and took the road through Powae. We reached Shikarpore in Punna, which is three cose on this side of Powae, and encamped in the grove, and in the afternoon we sent on Kurhaea and Mutholee, to select a place for the murder of this party. They chose a place on the bank of a river,

between Powae and Shikarpore, where the jungle is thick and extensive, and about midnight we set out with this party. As soon as we reached the appointed place, we recommended them to sit down and rest themselves, as a good deal of the night still remained; about half of them sat down and the other half remained standing, and the signal being given, twenty-five of the party were strangled.

Jowahir took one boy, and the other boy was taken by Kehree. The bodies were thrown into a dry pit in the Nalah, and some stones and branches of trees thrown in upon them to conceal them. The boy, whom Jowahir had taken, on seeing the bodies thrown into the pit, cried loudly, and Jowahir dashed him against a stone and killed him. We concealed the bodies of all but that of the boy, which we forgot to throw in upon the rest, and it lay by the stone exposed. We went on to Powae, and purchased five rupees worth of goor, which we took on with us to a village whose name I forget. In the morning a bearer going to the river to fish, saw the body of the boy, and gave information to Burjore Sing, the Thakoor of Powae; and he went to the place with his people, opened the pit, and took out the bodies, and proceeded in search of the murderers. He searched all day and the following night in vain, and the next day he came up with us at a river, where we were washing our hands and faces, after having left the small village where we had eaten our goor. He had before him two matchlock men, and suspecting his design we formed into a close body and proceeded on our road. They ran upon us, but we kept waiting with our matchlocks ready, and pointed towards them, but they had some horsemen with them, and they charged in upon our body, and

they wounded Hyput with a spear in the breast, and Bhugwan on the face with a sword; and finding it vain to attempt resisting any longer, we dispersed and fled. They each seized his man, and after possessing themselves of what property they found upon them let them all go, except Hossein Khan, alias Kunheya, Roshun, Khoosalec and Kureema, whom they sent to Bandah, where they were kept in confinement four years and then released.

The boy's name who was saved was Gunesh, and he was taken by Kehree Patuk, who brought him up as a Thug, and he died about three years ago.

(Signed) W. H. SLEEMAN.

To Captain Sleeman,

Princl. A. A. G. G., Saugor.

Sir,

I am directed to acknowledge the receipt of your letter under date the 25th ultimo, and to acquaint you in reply that Mr. Jenkins, while he was Resident at Nagpore, paid a visit to Bundelkund, either before or subsequently to the year 1816.

(Signed)

W. WARDE,

Nagpore Residency, 3d May, 1833.

Offg. Assistt.

To Captain Sleeman,

Pl. A. A. G. G., Saugor.

Sir,

I have the honour to acknowledge the receipt of your letter of the 23d ultimo, and in reply beg to acquaint you that particular inquiries have been

made regarding the information required by you, but I have not been able to procure any trace of officers passing up through Nagpore and Jubulpore in the early part of 1816. In December of that year or January following, Captain Jenkins, of the Bengal Artillery, came by that route. He accompanied the force under the command of Colonel Adams as far as Bellary, where he was met by an escort from this, but there was no report of any of his followers having been murdered.

(Signed) W. WARDE,  
Offg. Assistant.

Nagpore Residency the 14th June, 1833.

---

No. 102.

My Dear Sir,

On examining the records of this Residency I find allusion made to the murders regarding which you require information.

Captain Close must, I conceive, have been the officer whose name you were desirous of ascertaining. I have not been able to find the four depositions referred to. They probably were never transmitted. I have sent copies of these documents officially, supposing you may wish to record them.

(Signed) W. WARDE,  
Offg. Assistant.

Nagpore, 23d July, 1833.

---

To Captain Sleeman,

P. A. A. G. G., Saugor.

Sir,

In continuation of my letter to your address under date the 14th June last, I am now directed

to transmit to you the enclosed copies of correspondence which took place between Mr. Jenkins and Mr. Wauehope in the early part of 1816, on the subject referred to in your letter of the 23d May last, and which it is hoped will be found correct and satisfactory.

(Signed) W. WARDE,  
Offg. Assistant.

Nagpore Residency, the 23d July, 1833.

To R. Jenkins, Esquire,  
Resident at Nagpore.

Sir,

I beg leave to transmit to you the enclosed eopy of my proceedings of the 13th instant, containing a statement of a most heinous robbery, with murder, which was committed on a party of travellers in the Rajah of Punna's territory, in the month of March last, accompanied by a list of articles taken from the robbers.

2. The party of travellers who appear to have proceeded from Jubulpore, consisted of eighteen men, seven women and two children, every one of whom seem to have been murdered by the gang of robbers, which appears to have been very numerous. My object in addressing you on the occasion is, that in the event of your being able to discover the relations of the unfortunate sufferers, you might have the goodness to direct them to depute an authorized person to receive the recovered property.

(Signed) J. WAUCHOPE,  
Suptl. of Poll. Affairs.

Foujdaree Adawlut, }  
Zillah Bundelcund, }  
The 22d June, 1816. }

To J. Wauchope, Esquire,  
*Suptt. of Poll. Affairs, Bundelcund.*

Sir,

I have the honour to receive your letter of the 22d of June, enclosing a copy of your proceedings, containing a statement of a robbery committed on a party of travellers in the Rajah of Punna's territory in March last, and a list of articles recovered, and requesting that in the event of my being able to discover the relations of the sufferers, I would direct them to depute an authorized person to receive the recovered property.

The bearer Ram Buksh Tumbolee has presented himself to claim a part of the property as belonging to his family, who he believes were amongst the unfortunate sufferers. Enclosed is a copy of the list of articles which he has given in, as having been in the possession of his family, and one of his verbal statements on the subject, taken down in my catchery.

(Signed) R. JENKINS, *Resident.*  
*Nagpore Residency, 6th September, 1816.*

(True Copies.)

(Signed) W. WARDE,  
*Offg. Assistant.*

*Roobukaree, 27th March, 1816—14th Cheyt Sumbut  
 1873, by the Magistrate of Banda.*

As it is understood from the superintendent of these territories that twenty-five persons on their way from Jubulpore, have been strangled by murderers who were from the west and have taken the road to Huttah, and it is probable that they are from Gohud and Gwalior, purwanas are to be

addressed to all the Thanahs to use all their efforts to arrest them.

*Roobukaree of the Superintendent Mr. Wauchope,  
13th April, 1816.*

On the 7th March a Purwana was addressed to Burjore Sing to require the arrested robbers by whose gang the twenty-seven persons had been murdered at the Pass of Shikarpore. This day Bukshee Chitura, the Punna Wukeel, has presented a Hindee letter from him in reply with a list of property, and stated that the four\* arrested men are present—*Husun Khan, Imambuksh, Shumsera, and Bahader*. These men have been examined and they declare that they were not concerned in the murders, and state that they were innocent travellers. The Wukeel states that the men who took them have not come with them; but are with their masters at Powae; that among the things taken from them was a phansee, or noose, and one of the Row's Sipahes took it to draw water from a well; that Buhader, one of the four taken, had confessed that they murdered the people in the Nalah; but Shumshera, who calls himself also Kuramut, forbid him, and said he would get hung if he confessed, and he remained silent; although they deny the crime, still it is clear that they are men of bad character, and the suspicion is very strong against them, and they are to be sent to the magistrate with the list of things taken with them,

\* Husun Khan alias Hunna, dead.

Imambuksh alias Khosal, hung at Dholcea Malagow.

Shumshera alias Roshun, hung at Jubulpore, 1832.

Buhadur, somewhere in Hyderabad, in service 1st battalion.

Moghobee in Hingolee Aurungabad.

and Burjore Sing is to be thanked for his meritorious conduct and to be requested to send the other evidence required.

(True Translation.)

(Signed) W. H. SLEEMAN,  
P. A. A. G. G. Saugor.

---

*Roobukaree, 27th March, 1816; by Mr. Wauchope.*

This day Bukshee Chitara, the Wukeel of the Punna Rajah, came and presented an Urzee, stating that twenty-five persons had been murdered on their way from Jubulpore, by fifty robbers, near the Pass of Shikarpore, in the Punna Rajah's territory, and that six or seven of them had been wounded, and four taken by the people of Row Burjore Sing, a relation of the Rajah's. The Wukeel stated that Omrow Zumeendar of Bumhoree was present, and would be able to give further information, and his deposition has accordingly been taken, and as it may lead to the discovery of their associates, the four robbers arrested are to be demanded from the Rajah, who will also be desired to take care of the property for the heirs of the murdered people. The Rajah is at the same time to be thanked for his exertions on this occasion, and as these robbers may pass through these territories, the following chiefs are to be written to, and conjoin to aid in their arrest.

Gwalior, Bijawur, Tehree, Jhansee, Dutteea, Kour, Sonee Sa and Kour Purtab Sing.

*Urzee of Bukshee Chitara, Wukeel of the Punna Rajah.*

Row Burjore Sing, a Jemadar of my master, in the Purgunna of Powae, writes to me that near Shikarpore, about five cose south of Powae, near the Pass, in the middle of Phagun, twenty-five travellers, on their way from Jubulpore, a district of the Nagpore government, were murdered by fifty robbers, and their property taken off. That after the murder the robbers came to Powae, and purchased food at the Buneas' shops, but without sitting down went on. The Buneas asked who they were, from whence and whither going, and they said they were from the Duckun on their way to Banda, saying this they went on; that contrary to their professed design they took the road to the west, and rested at the village of Chowmooka, in my master's territory, and left the place again at midnight for Tighurra, in the Jytpore territory. As soon as Row Burjore Sing heard these circumstances he sent on twenty-five of his soldiers after them, and they came up within the boundary of Tighurra, and unable to prevail upon them to surrender, they wounded six or seven of them, and took four out of the number into custody. They secured seven ponies, and brought them with other things, to Burjore Sing. Unable to stand against the sipahees the robbers sought shelter in Tighurra, and the villagers came to their support and escorted them to Simareea in Jytpore, and the holder of that village entertained them one day, and the next dismissed them, but too kfrom them all their property, first understanding that it amounted to ten or twelve thousand rupees. Burjore Sing wrote

to the Simareea man and desired him to keep them in custody but he would not.

*Deposition of Omrow, Zumeendar of Bumhoree,  
27th March, 1816.*

I heard that twenty-seven persons, male and female, had been killed on their way from Jubulpore to Chutterpore, by fifty or sixty decoits, and all their property taken off—that they had gone after the murders to Powae and thence to Tighurra in Jytpore, and that Row Burjore Sing had sent after them twenty-five of his followers, who seized four and two more that had been wounded, and brought them with seven ponies to Powae to the Row who still has them. An action took place between the Rowe's people and robbers at Tighurra, but the people of that place came to the aid of the robbers, and as night came on they effected their purpose and escorted them to Simareea. Burjore Sing's people sent a message to the Thanadar of Simareea by the Zumeendar of Pourneea, to say that the Tighurra people had sent the robbers to him, and he must secure them. The robbers remained there all night, till noon the next day, and then took the road to Deoree in Huttah. I heard that all the property they had with them was taken by the Zumeendar of Simareea in Jytpore. I hear that the four taken confess they are from Gwalior and that the robbers had with them twenty-five matchlocks, and the rest had bows and arrows, and were all dressed differently, and talked like people from the west.

*Urzee of Koonjbehareelal Akbur Nuvees at Punna.*

I have received your Purwanas of the 27th March, stating that you had enclosed two Purwanas, one to Burjore Sing and the other to the Aumil of Simareea in Jytpore, and directing me to forward them immediately. I have done so by two Hurcarahs.

---

Copy.

To Captain W. H. Sleeman,  
Princl. Assistt. Saugor.

Sir,

With reference to your letter of the 5th instant, I have the honour to transmit an extract from Major Close's letter dated December 3d, 1815.

(Signed) R. CAVENDISH, *Resident*.  
Gwalior Residency, 13th August, 1833.

---

*Extract from a Letter from Major Close to the Secretary to Government, dated Poona, December 3d, 1815.*

“I had yesterday the honour to receive your letter dated 10th of November, notifying my appointment to succeed Mr. Stacy as Resident at the Court of Dowlut Row Scindia. I shall proceed to that chief in obedience to the Governor General's commands, with the least practicable delay, and shall adopt the route of Aurgabad, Nagpore, and Bundelcund, as being the most open and the least liable to impediment.”

(A true Extract)

(Signed) R. CAVENDISH, *Resident*.

## SURGOOJA AFFAIR.

To Major Smith,  
Commanding at Ellichpore.

Sir,

I have the honour to forward the deposition of Dorgha, regarding the murder of some people, on their way from Ellichpore to the Dooab, about the year 1809 or 1810, and shall feel obliged if you will do me the favour to ascertain whether any such people disappeared about that time.

(Signed) W. H SLEEMAN,  
Principal Assistant.

Saugor P. A. A. G. G. Office, {  
14th February, 1834. }

---

*Deposition of Dorgha, 13th February, 1834.*

In 1810 or 1809 we were 200 Thugs at a village near Suhajie in Nagpore, when we met 40 persons, some from Ellichpore, and some from Gwalior, and Jhalna, and Aurungabad. We came on with them seven stages, and in a jungle between Chorce and Sutrumju, we killed them all, and buried their bodies under stones in the bed of the river; one was a Subadar, a Brahmin, belonging to the regiment of Sulabut Khan and Behlal Khan, Newabs; one was a Brahmin Tewaree, with two daughters, he was going home to get married. They were murdered with their mother and father. There was another Tewaree Brahmin, with an old woman, his wife, and a young daughter. The old woman was killed, but the daughter was preserved and married to Hunce Rao, nephew of Kasal, Subadar of Thugs; she had two or three children

by him, but they are dead ; all three were residents of the purdese Mahulla, in Ellichpore, and they were going to the provinces on the Ganges.

(True Translation,  
(Signed) W. H. SLEEMAN,  
P. Asst. Agent Governor General.

---

To Captain Sleeman,  
Princl. Assist. Agent Governor General, Saugar.

Sir,

With reference to your letter of the 14th ultimo. and deposition of Dorgha annexed, I have the honour to forward to you the undermentioned papers containing all the information I have been able to obtain relating to the affair detailed therein, and which I trust, considering the long period which has elapsed, will be found satisfactory.

No. 1. Copy of a letter from Nawab Namdar Khan to Major Smith, commanding at Ellichpore.

No. 2. Statement of Bapajie Pundit in the service of Major Smith, commanding at Ellichpore.

No. 3. The depositions of Gobind Sing Subadar, Maun Sing Subadar, and Subsookh Jemadar, pensioners, residing in the cantonment at Ellichpore.

The occurrence to which they refer must have happened in November or December 1809, because it is stated in the accompanying papers that the persons supposed to have suffered quitted this in the cold season previous to the march of Colonel Close's force to Seronge, which took place in December or January 1809-10, to which I can speak myself, having been present with that force. If however you should wish to ascertain the precise

date (for I speak from recollection only) it can be ascertained by reference to the public records of the Residency at Nagpore.

(Signed) H. SMITH, *Major*,  
Commanding Ellichpore Division.

Ellichpore, 10th March, 1834.

---

*Copy of a Letter from Newab Namdar Khan to Major Smith, Commanding at Ellichpore, 1st March, 1834.*

I have received your letter with a Roobukaree from Saugor regarding the murder of some people from Ellichpore of the Purdessee quarter of the town. Twenty-five years have elapsed since that event, and the people of that quarter have dispersed, and no information can be got regarding them, but should I get any it will be forwarded to you.

*Deposition of Gobind Sing Subadar, Maun Sing Subadar, Subsookh Jemadar, Pensioners, residing in the Ellichpore Cantonments, before Major Smith, Commanding.*

*8th March, 1834.*

Colonel Close marched with the Division of Newab Sulabut Khan of Ellichpore towards Seronge, and before that time in the cold season twenty-one persons, purdessees (foreigners), residing in Bundelpoora in Ellichpore, set out for Hindostan, with all their families in order to celebrate the marriage of their children. We afterwards heard that they had all been murdered

in the Nagpore territories, but from that time we have received no further accounts of the matter. We heard that one girl who was saved on the occasion was still living at Nagpore, but Subsookh Jemadar in 1831 went to Hindoostan with his family, and on his return he said he could not discover what had become of this girl though he had made inquiries about her.

---

### NAMES OF MURDERED PERSONS.

- 1 Gunga Tewaree of Dhondkhera, servant of Buhloll Khan Bahadur, deceased.
- 3 His wife and daughter about nine years of age.
- 4 Bodhee Sing Subadar of Bhyswarra, servant of Newab Subahdar Khan deceased.
- 5 Needhan Sing, his father-in-law.
- 6 His mother-in-law.
- 7 His sister-in-law.
- 8 Alpee, his nephew.
- 9 The wife of Alpee's brother.
- 10 His niece.
- 11 Makun, his brother-in-law.
- 12 Wife of Makun.
- 13 Makun's brother.
- 14 Sunthoo Tewaree Havildar of Bhyswarra.
- 15 Byjnauth Sookul Havildar of ditto, servant of Sulubut Khan.
- 16 Gomaun Tewarry, of Sukraen.
- 17 Achuroo, his brother.
- 18 Wife of Gomaun.
- 19 His son's wife.
- 20 Dewan Choube Sing.

21 His brother.

22 Bawun, an old woman of Bhyswarra.

(True Translation)

(Signed) W. H. SLEEMAN.

P. A. A. G. G.

*Statement of Bapoojie Pundit in the service of  
Major Smith, Commanding at Ellichpore 4th  
March, 1834.*

About twenty-five years ago, fifty persons, Rajpoots, with all their arms and necessaries, left in company with Rumakunt, a Brahmin, about twenty-five years of age, and his mother set out for                    on Teeruth; and we afterwards heard that they had been robbed on the Hatee Nalah. At that time the roads were much infested by robbers, and we never could learn any thing more about any of them, nor did the Brahmin and his mother ever return.

(True Translation,)

(Signed) W. H. SLEEMAN,

P. A. A. G. G.

*Deposition of Bukteen Brahmin, 14th April, 1834,  
about thirty years of age.*

My mother and father resided in some town in the Duckun, but their names I do not recollect, as I was only three or four years of age, when my uncle and mother took me with them on a journey towards the Ganges. On the road my mother

and uncle were killed by Thugs, with many other travellers. Kasal Sing Putuck Jemadar preserved my life and took me with him to Pahlun in Gwalior, where he brought me up, and when I became of age he married me to his son, Hunce Rao, who is now dead. As long as he lived, I lived with him, but he has been dead several years, and I have since lived with his mother and earned my subsistence by my labour. Your Sipahes found me out and have brought me into Saugor. I had two sons by Hunce Rao. The first died when fifteen months old; the other is eight or nine years of age, and is named Buksh; he is in Khyrawa in Jhansee, with his grand-mother. I was the only person out of the party saved. There is now no Thug left in the family of Hunce Rao, who can provide for me. If you will maintain me I shall be glad to remain here, but I have never heard whether my parents have any surviving relations or not. I was in advance of the party when they were killed. The other two girls who were killed were not related to me, but our parents resided at the same place, and we used to call each other sisters. I had no other relation killed but my uncle and mother.

(A true Translation,)

(Signed) W. H. SLEEMAN,

P. Assist. Agent Governor General.

## CHUTTERKOTE AFFAIR.

---

To Captain Robinson,  
*Paymaster Ellichpore.*

Sir,

I have the honour to forward the deposition of a noted Thug leader regarding the murder of a party of travellers, among whom is said to have been an officer by name of Gholab Khan, who had been Killadar of Gawilgur, under the Nagpore government, and as you are in the vicinity shall feel obliged if you will endeavour to ascertain whether such an officer ever commanded that garrison.

(Signed) W. H. SLEEMAN,  
P. A. A. G. G.

*2d August, 1833.*

---

*Extract of a letter from Captain Robinson to Captain Sleeman, dated Ellichpore, 20th August, 1833.*

“Since the receipt of your letter of the 9th I have endeavoured to get information on the subject of the horrid murder, and though the information I have got in some respects differs from the Thugs’ statement, I fear the leading facts are all too true. The person, who gives the Persian statement, which I send you, was a Jemadar of 300 men, in 1817–18, when I was sent up by General Doveton to take possession of Gawilgur. His family had been servants in the fort for three generations. His name

is Gopie. The family are originally from Tilin-ganah. He himself is in charge of the villages immediately under the fort at present, and I have no doubt as to the truth of his statement, so far as his memory serves him, for he cannot write, and there are no documents to be found ; for even at the time I first went into the fort I inquired for the archives, but all I got was some old Sadre accounts, which only went back a few years, and were consequently of no use. I don't know what became of them. Gopie, in order to show that there is no Killadar of the name of Gholab Khan, has mentioned the names of the Killadars in succession for a number of years, though I am sorry to say he could not give the periods of each reign : but he seems to be quite certain as to the fact that Gureeb Sing sent his brother to Hindoostan and a sum of money for recruits, and that there was no more heard of them after they left Jubulpore. The exact number of people in his suit he cannot tell, but to the best of his recollection about 100 people left the fort with him, though some of them may have only been going to Nagpore, and the number mentioned by the Thugs may have been that which really accompanied Gureeb Sing's brother. Is it not terrible to think what horrid deeds were almost every where perpetrated with impunity in former times? In making the above inquiry I was informed of a still more frightful murder which took place close under Gawilgur, a very few years before, of five hundred recruits, that had come from some place for Gawilgur, and were pitched in tents for some reason or other below the fort. Some how or other a quantity of treasure for the fort, for the night halted in this camp, and shortly after about one thousand, of apparently discharged

sipahees, came up, said they were from Hindoostan, and wanted service and encamped at night in the same place, but in morning there were none to be found of the latter. The rest were all laying strangled, and the treasure gone. People were sent all over the country but none of the Thugs were caught. The person who has told me the above says he came to this place, or rather *Arkote Arkote* about one year afterwards, and though his story may not be correct in all its points there was no doubt a very great number murdered on the occasion. I expect to get a better account of it from another person expected here. If I get such as may be worth sending, you shall have it.

(Signed) W. H. SLEEMAN,

Princl. A. A. G. G.

Saugor, 29th August, 1833.

---

No. 100.

*Statement of*  
*sent by Captain Robinson of Ellichpore.*

The fort Gawilgur was first held by Shahjie, under the Pewsha's government, and after his death by Makatmun Tija Raw. He made it over to Madhajie Ghosla, Rajah of Nagpore, who appointed Pygoojie Ghosla to the command. He held it five years, after which he was replaced by Jam Sing, who died and was succeeded by Surnaum Sing, who held it sixty years, when in 1813, Murhatta, it was taken by the English, who made it over again to the Nagpore government, who appointed to the command of it Gumbheer Sing, the son of Surnam Sing, who appointed as his substitute his

uncle Ghureeb Sing, who sent his younger brother Dhyan Sing, to Hindoostan; he had with him nearly a hundred followers and property to the value of twenty thousand rupees, and he reached Adhartal, in the district of Jubulpore, where he and all his party were plundered. What became of Dhyan Sing we could never learn, though it was twenty-four years ago. No Ghoolab Sing ever commanded the fort of Gawilgur, but a Gholab Sing commanded the fort of Peerusla, where he died.

(Signed) W. H. SLEEMAN,  
Princl. A. A. G. G.

Saugor, 30th August, 1833.

---

No. 100.

*Deposition of Mahasook, the 16th April, 1833, confirmed by Dorgha alias Dulele and others.*

About twenty years ago I was with a gang of three hundred and fifty Thugs under Ghasee Subadar, Noor Khan, and other leaders at Jubulpore. Some of us were at Gopaulpore and some encamped at Adhartal, and some in the Bazar. We remained there three days, and on the third day Gholab Khan, the Killadar of Gawilgur, in Nagpore, with Kadher Khan and a party of sixty persons, including seven women and a boy, came up and encamped on the bank of the Gopaulpore tank, in a grove of mangoe trees. Ghasee Khan Subadar went to them as our *Sothae*, and told them that he was a Subadar in the service of Rughoojee, the Rajah of Nagpore, and on his way home on leave

with a number of the men of his regiment. Gholab Khan said he had been the Killadar of Gawilgur, and having been deprived of the command of that fortress was now on his way home. Ghasee said he and his friend should be glad to travel in his company, and finding the Killadar pleased with his proposal, he returned to us. The Killadar remained the next day and we remained also, and the following day went to Punnagurh, and thence to Sehora; from this place we quitted the high road through Belehree and took that through Rewa, and encampet at a village, whose name I forget; we sent on people to choose a place for the murder, but no suitable one could be found, and we went on in this manner for eight days, searching every day in vain for a convenient place for the murder. On the eighth day we reached a village called, from a large Bur tree, the Burwala village, five cose from Birsingpore, and encamped under trees, and sent on men to search for a Bele. At a place two and a half cose distant between this village and Chitterkote, they found a place suited to our purpose on the bank of a Nalah, and about a watch before daylight we set out with the party of travellers; and contrived as we went along to put a Bhurtote (strangler) and a Shumseea (holder of hands) by every traveller's side; on reaching the spot chosen, Ghasee Subadar gave the signal, and the travellers were seized by the men placed by their sides for the purpose and strangled. Their bodies were buried in the sand in the bed of the Nalah, and we got from them nineteen thousand rupees in money and seven or eight thousand rupees worth of other property, which we took on to Chitterkote. From thence we sent back men to bury the bodies deeper, and they found one body

exposed which they buried, but the rest had been all washed down by the flood arising from some heavy rain that fell; alarmed at this we all dispersed and returned to our homes.

The boy was preserved by Mungul and Laljoo, brothers and Brahmins of Sindouse. He was a Brahmin and transported in 1834 for murder.

We passed through Rewa and Simereea and Chandeeah also, and another town, a few cose from Bundoogur.

(A true translation.)

(Signed) W. H. SLEEMAN.

END OF VOLUME II.





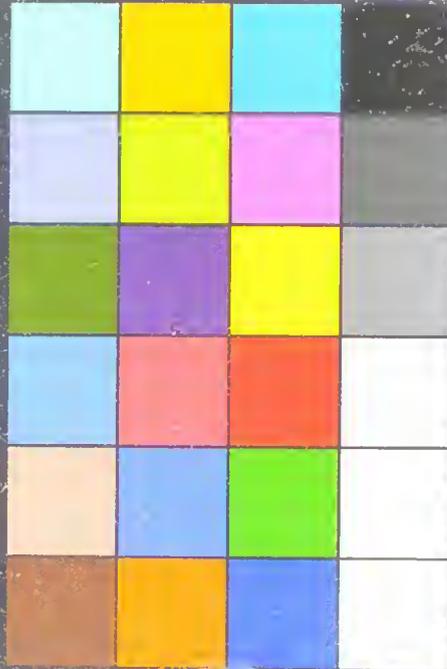


10





24ColorCard Camera Tray.com



1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18