



rupees. I remained at home, they at Manickgunje. About the end of Jeth, Radhanath, Virtunjoe, Kadanath, and Chedam, hired my boat and went to trade, I do not know where. I do not know whom else they took. When we were going to the north, our boat put up at the plain of Balahat Babna, at about one-and-a-half pas distance, on the right bank of Jumona river: there, at about fourteen ghuries day, came two Julahas (weavers), with several pairs of new cloths: they were travelling, by land, towards the south. On this, Suroop Mistrree and Radhanath Sircar, on pretext of wishing to buy cloths, called them to the boat, and sent me ashore to buy vegetables: in two ghuries, when I returned with the vegetables, I did not see the boat, but in a moment after I saw it being towed up the stream: they told me, in reply to my inquiry, that the boat had slid away, and they were bringing it up. I got on the boat, and saw a bundle of new cloths. In reply to my question, they told me they had bought these cloths from the two weavers, who had taken the rupees and gone. There were seven pairs of plain dhotees, one Zenana saree with a red border, all tied in a settrinjee; also there was a blanket. In the tobacco-boat there were one Manjee, and four boatmen. I cannot say what became of them, whether they were beaten, or killed, or thrown overboard. Nor do I suppose the cloths were purchased, or that the weavers met



with any other fate. I got a dhotee, which has been brought into Court. The boat seized in Manickgunje, by the police, is mine: I let it to Radhanath. When, leaving two boats behind, our pulwar followed the tobacco-boat, there were on the pulwar, I, Radhanath, Bholanath Chung, Mirtunjoe Chung, Nubeendeo, Suroop Mistree, Gungaram Mistree, Mirthoo Chung, Bungsee Nundee, and Kishenmohun Chung. This prisoner, Suroop Mistree, gave me the dhotee."



CHAP. XXIV.

THE following narrative will illustrate the practices of the Thugs, as to sacrifices, as well as other customs. It is the deposition of a person named Runnooa Moonshee; taken before Captain Wade, Political Agent at Loodhiana, 25th August 1834.

“ Deponent is an inhabitant of Behareepore, in the district of Belha, and son of Seeta Ram Lodhie; aged forty-seven years; follows the profession of Thuggee.

“ Last year, in the month of Bhadon (August) 1833, three or four days before Mr. Wilson came to secure the Thugs at Behareepore, I quitted my home, and resided with others in the fields in the neighbourhood. Kehree Singh Aheer, Zemindar of Puhla and Russoola, had told me this. He had also told us, that we had all better assemble in one place in his village, and he would not allow any one to secure us; but we suspected that he would cause our seizure, and we all intended to remove to the Lahore country. One evening, I went to my house, and brought my family with me; and proceeded



proceeded to Bunsra, to the house of Buksheea Thug: but not finding him at home, I told his wife to tell him, when he returned, that I was about to proceed in a direction to the west: and should he be willing to come, he would find me at Koree Chetr (Thunesur). I then went on to Belha, and purchased some parched grain from the bazaar; and returned to the field, where I passed that night with my family. The next morning I went to Burdoo; where Buksheea and Newla, with their families, together with Jeyneea my father-in-law, who had escaped from the Saugor jail, joined me. From this place we all proceeded towards Koroo Chetr (Thunesur); and in one month we arrived in its vicinity. From this place, Jeyneea and Newla returned back to their homes, for the purpose of learning some news of his own brother Kinnereha, still in confinement in the Furruckabad jail. I and Buksheea, with our families, went on to Gungpore, a village in Shahabad, belonging to Sirdar Khan Singh; where we found Ram Singh (formerly a resident of Kunouje in Cawnpore, and by profession a Thug), residing in that village. After relating all our past misfortunes to him, we asked him for some place of residence. In reply, he told us, that there had been a great alarm of thieves in that village; and we had better go to Ruttungurh, near Shahabad, where we should get a better place for our safe residence. We accordingly went on to Ruttungurh:



Ruttungurh; and on our arrival, went to Suroop Singh, Thanadar, and Baleh, a gardener, and told them that we were cultivators, and, owing to the scarcity of grain and famine in our country, we had left our homes; and asked them for a place to reside in, and stated that we would cultivate lands, and pay them the rent for them. To this they consented; and gave us a house to reside in, where we all put up, and repaired the house. A few days after, I sent Buksheea back, to conduct Jeyneea and Newla from their homes, (as they were told to come to Koroo Chetr,) lest they might be disappointed. When Buksheea arrived on the bank of a kutchra tank, on the west side of Koroo Chetr (Thunesur), he found Newla, Dhunoya, and Jeyneea. Kusseea, Gonooa, and Omedwa, with their families, coming up from their homes to join us, he conducted them to Ruttungurh, and resided with us there.

“ In Kooar (end of Sept.) 1833, when the rain had fallen favourably, we cultivated some fields, and planted sugar-cane in them; and in Kartick we had done with all the field-work.

“ In Aughun Dojee (Nov.) 1833, *we sacrificed a goat to Davy*; and on the following morning, Buksheea, Newla, Seetula, Omedwa, Dhunooa (now arrested), Dhunooa (at large,) Gonooa, Kusseea, and nine Hinunchula, set out on an expedition on Thuggee, to the west. Five or six days after, I followed



followed, and joined them in the serai of Rajpoora, the place appointed. On my arrival, they gave me a share of the booty which they had obtained from some people whom they had murdered ere I reached them at Banjaraka-serai. The booty they got from their victims were 22 kuldar rupees, and some clothes. I received my share from Buksheea.

“ From this place we set out in a direction to Loodiana; and again returned to Sanoowal, where we lodged in the bazaar in a Bunea's shop. About two ghuries before sun-set, a traveller came up, of Rajpoot caste, on his way from Peshore to Allaha-bad. Owing to a heavy fall of rain, we all put up in one shop, and cooked and ate our dinner in it. About six ghuries before daylight, we set out with the traveller; and when he had got on about a cose east from the village, we strangled him.

“ Dhunooa (at large) was the Bhurtote on this affair; 2d Dhunooa arrested. Seetula and Omedwa acted as Guthaee and Lughaees. His body was securely buried in a dry tank, about four fields south from the place where we murdered him. We got from him fifteen rupees kuldar, some Hindee chits (letters), one matchlock, one tattoo which the deponent received in his share, one puttoo, one white loee, one red woollen chudder, and some other clothes; one thalee, and one lotah; which were all divided between us.

“ After this affair, we proceeded to Umballah;
and



and thence we took a direction to Hurdwar. In seven or eight days we travelled only twenty cose, to the Hurdwar side; and afterwards we changed the route, and returned to a village (name not remembered), about five cose east from Koroo Chetr (Thunesur). From this village we went on to Kurnaul, and crossed the Jumna. While we were sitting on the other side of the river, Buksheea and Gunooa, who had been left behind, came up with two merchant travellers, on their way from Peshore to Nowdah in Oude: they had won their confidence, and they agreed to travel with us. We proceeded on to a village about two cose from the bank of the Jumna, and encamped outside of the village, near a well, with the travellers. About four ghuries before day-light, we set out with them; and about a cose distant from the village, on the bank of a river, we seized them as they went along, and strangled them. Newla, and Dhunooa (at large), were the Bhurtotes at this murder. Their bodies were thrown into the river. We got from them a hundred rupees in cash, one tattoo of dun colour, one thalee, one lotah, and one tulwar, which we divided between us. The tattoo was sold to Ghureeba, porter of Sahabad, for eleven rupees; but deponent does not recollect who took the thalee and lotah. Buksheea got the tulwar in his share.

“ After this affair we committed no other murder ;
and



and returned to our new abode at Ruttungurh. Three days after our return, Dhunooa (arrested), and Omedwa, went to their homes in the Dooab; and Jeyneea soon followed them. In Magh (Jan.) 1834, about eight days had passed, when Omedwa, with his family, came back to Ruttungurh; and about the middle of the month, Dhunooa (arrested), and Issureea (ditto), came back from their homes; and soon after, Jeyneea.

“ The tattoo we got at Sanoowall was sold to Sheikh Mahommed Ameen of Sahabad, for eleven rupees Kythalee. The Sheikh is in the service of Sirdar Runjeet Singh, of Shahabad, in the village of Komtee.

“ The puttoo and loee were sold to Donyur Malee of Ruttungurh garden, for five rupees. Who got the lotah and the thalee I do not recollect. The matchlock is still with Dhunooa (arrested).

“ In Magh (Jan.) 1834, when four days only remained of the month, *we again sacrificed a goat to Davy*; and on the 2d of Phagoon (Feb.) 1834, Khushaea, Dhunooa (at large), and Issureea (arrested), set out on another expedition to the west. Three days after, I, Iryneea my father-in-law, Himunchula son of deponent, Setulla, Omedwa, Mehn-gooa, Dhunooa (arrested), and Newla, proceeded to Umballah from Ruttungurh, and joined them there. From Umballah we all set out, leaving Issureea behind: and when we had got outside of the west



west gate, Issureea joined us with a traveller, who was on his way from Lucknow to Lahore: we went on to a village one cose west (name not known); and thence to Mogul-ka-serai, where we encamped with the traveller. Six ghuries before day-light we set out from this place; and about one-and-a-half cose distant from it, we strangled him. Dhunooa (at large) was the Bhurtote on this occasion.

“ Issureea, Dhunooa, Omedwa, Khusheea, and Seetula, acted as Guthaees and Lughaees; and Omedwa was a Belhaee also. We got from him one gold ear-ring worth sixteen rupees, one pair of silver bangles, fourteen rupees, one lotah, one thalee, one white blanket, and some other cloths, which were all divided between us: his body was securely buried, about four fields distant from the road.

“ After this we proceeded to Sirhind; and thence to Khanna, where we encamped near a well. While we were cooking our dinner, in the evening, a Rajpoot traveller came up, on his way from Lahore to Biswara in Oude; and we saw him near the well. Dhunooa (at large) acted as Sothae, and won his confidence; and accompanied him to the village, and caused him to put up in one of the temples (Shewalla), near the east gate, and returned to us. We all, after taking our dinner, removed to the same place where the traveller had been lodged.



Six ghuries before day-light we set out with the traveller; and leaving the high road, we proceeded, by a bye-path, to the south; and when we had gone on about a cose from the village, we seized him as he went along, and strangled him. Dhunooa was the Bhurtote at this murder.

“Issureea, Khusheea, Seetula, Omedwa, and Dhunooa (arrested), acted as Guthaees and Lughaees; and his body was securely buried in a field, about four fields distant from the place. We got from him thirteen rupees (Raja Sahee), one lotah, one thalee, one towah, and some other cloths, which we divided between us; but I do not recollect who got these articles.

“After this affair we proceeded to Umritser, which place we reached in eight days: we passed two nights in that town, and then set out on our return; and in two days we reached a village whose name is not remembered, about twelve or fourteen cose from Umritser east; and encamped near the outer gate, at the Chubootra. While we were cooking our dinner, a Mussulman traveller came up, on his way from Mooltan to Biswara in Lucknow. Seetula acted as Sothae, and won his confidence. He put up with us; and about one watch before day-light we set out with him; and about a cose from the place where we had encamped, we strangled him. Dhunooa (at large) was the Bhurtote: Omedwa acted as Belhae.
Issureea



Issureea, and Dhunooa (arrested), Seetula, and Khusheea, also Omedwa, acted as Guthaees and Lughaees. His body was buried about six fields south from the road, securely, in a hollow. We got from him fifty rupees (Raja Sahee), one copper rikabee, and some other cloths, which we divided between us.

“After this we proceeded to a village about two cose distant from the place where we had committed the above murder: and while we were sitting and smoking, two travellers came up, on their way from Lahore to Seetapore; and sat down near us, to smoke their hookas. In consequence of a heavy storm, we rested there about a watch; and then proceeded to a village about three cose distant (name not known), where we lodged in a chowpar (a public place at a village), with travellers. One watch before day-light we set out from this village with the travellers, left the high road, and proceeded by a bye-path; and when we had got on about a cose, we strangled them.

“Dhunooa and Newla were the Bhurtotes; Issureea, Dhunooa (arrested), Omedwa, Khusheea, and Seetula, acted as Lughaees and Guthaees. Omedwa acted as Belhae also. We buried their bodies about four fields from the place where we had murdered them, securely. We got from them twenty-one rupees in cash; of which ten Lucknow currency, nine kuldar and two copper rupees, one
brass



14

CSL

brass lotah, one thalee, one white blanket, one old rajae (quilt), one towah, one silk doputta, and two cords for drawing water from the well. After this, in the month of Jeth (May) 1834, we returned to our new abodes at Ruttungurh.

“The articles we obtained in the above affairs were thus distributed :—

“One tusla to Omedwa, for Tilhae (Omedwa's wife), mortgaged to a Bunyah in the Lhodian bazaar for ten annas, while we were in custody under Maharaja Runjeet Singh's sepoy; one lotah to ditto; Omedwa's wife got one ditto large; and a thalee to Dhunooa. These articles Chutter Zemindar of Kureea seized from Dhunooa, when he was arrested.

“One blanket to Dhunooa: he sold this to Ruttun Chowdree, near Ruttungurh.

“One silk doputta to Seetula: this was sold to Boodh Singh, Jaut of Ruttungurh.

“One woollen red chudder: this (a sheet) was given to the manager of Ruttungurh, in lieu of the land-rent, for eight rupees.

“In the beginning of Bysakh of the present year (April) 1834, Iryneea went to the Dooab, and promised to return back on the 2d Jeth: after waiting some days beyond the time, we conjectured that he had been seized; and, becoming alarmed, we quitted Ruttungurh. We remained for six days in the neighbourhood of Karoo Chetr (Thunesur); seven



or eight days at Kuthree, in Gholab Singh's territory. A guard, with approvers, came to Shahabad : and about one-and-a-half watch after sun-rise, one morning, we heard two men, residents of Ruttungurh, talking with the people of Kuthree, and stating that some Thugs had come to Shahabad for the purpose of securing the Poorbeea Koormies (this was what we were called in the village) who had lately resided at Ruttungurh. When we heard this, we left Kuthree ; and proceeded, by Kythul, to Dhurum Kote : thence to Kureeal, where we again settled, and cultivated some lands. We conjectured that the approvers would come as far as Lhodiaana, and not beyond ; and we intended to move further on, in the direction of Lahore and Umritser."

The deponent stated some further particulars, implicating more clearly in the practice of Thuggee Ram Singh, mentioned in the above narrative.

" In the month of Magh (Jan.) 1834, when ten days of the month had passed, I, Issureea, and Dhunooa (arrested), went out to the jungle for wood. A Hindoo traveller came up, on his way from Lahore to the east. We three, together with Ram Singh, and Kulloo his son, followed the traveller, and strangled him near a village in the jungle, about five cose east from Kooroo Chetr (Thunesur). Ram Singh Aheer, was the Bhurtote at this murder : Kulloo, Issureea, and Dhunooa acted



acted as Lughaees and Guthaees. His body was buried in the Dhak jungle (commonly called Pullass), about four fields north from the road, securely. This place is about a cose east from the village, whose name not remembered. We got from him seventeen rupees, and one iron weight of two seers, one ditto of one seer, one lotah, and some old clothes, which were divided between us. The towah and lotah are now with Ram Singh. Except this, Ram Singh was in no other affair with us, but I well know him to be a Thug: he used to follow Kurhoree Ramkishen Mutholee of Behareepore, on Thuggee: when Mr. Parry, the Magistrate of Etawah, gave orders to seize the Thugs, he ran off from his home; and for several years he resided in the neighbourhood of Gwalior, and afterwards at Rattungurh. Since he left home, this was the first time that we had met him. Chunduna is not a Thug: we had brought him for the purpose of purchasing some bullocks for our homes."



CHAP. XXV.

IN April 1836, a gang of Thugs were apprehended at Masulipatam, and depositions taken before the Magistrate. The gang had been carrying on their trade for several years, with the knowledge of the Zemindars, but undisturbed by them. This tolerance of professional thieves and murderers is a remarkable feature in the phænomena of Indian society. The facts are thus brought to the notice of the Government of India, by Capt. Reynolds; whose activity in the suppression of Thuggee has been most laudable and effective.

“ I have the honour to submit, for the information of the Right Honourable the Governor-General of India in Council, the copy of a Letter to my address, from the Magistrate of Guntoor, in the Presidency of Madras; together with copies of the enclosures to which it gave cover, detailing his success in tracing and apprehending a gang of Thugs residing in the Masulipatam district, on the high road from Hyderabad to Masulipatam; intelligence



gence of whose abode had been obtained from the confessions of approvers before me at Hingolee.

“ From the depositions taken before the Magistrate at Guntoor, it appears that this gang of Thugs has been established in the Masulipatam district for several years, apparently with the cognisance of the Zemindars of the villages where they resided; who, though aware of their bad characters, and the arrest of some members of the confederacy at Guntoor under most suspicious circumstances, have considered it prudent to conceal the fact from the Magistrate of Masulipatam.

“ In the month of September last, I applied, at Captain Sleeman's suggestion, to the then Magistrate of Masulipatam, to ascertain if any Thugs had been arrested at Ellore, as we had reason to suppose they had been: and in his reply, he informs me that not a single individual of the description alluded to in my letter had been taken in his district for years.

“ I mention this circumstance with reference to Captain Sleeman's despatch to you of the 21st of September last, enclosing copy of one to the address of the Chief Secretary to the Madras Government, wherein he points out the good effect attendant upon the transmission to me of a gang of Thugs arrested by the Joint Magistrate of Hoobly, in the Southern Mahratta country. I conceive that more good will result from the gang now seized at Guntoor being



being made over to one of the officers employed in this department, than from any measures that the local authorities at the place of arrest can adopt for inducing them to confess. If they are detained at Guntoor, but a partial disclosure of their crimes can be expected from them; while, on the contrary, there is every reason to believe, that, when the prisoners are confronted with the approvers at Hyderabad, many of them will be induced to come forward willingly, to assist us with the information in their possession.

“ I have accordingly thought it necessary to apply to the Madras Government to issue instructions to the Magistrate of Guntoor for the despatch of the prisoners to Hyderabad: and I beg leave to attach the copy of a Letter I have addressed to the Chief Secretary to that Government on this subject; a measure which I trust will meet with the sanction of his Lordship in Council.”

The following is the Letter referred to, addressed to Captain Reynolds by Mr. Matheson, Head Assistant Magistrate at Guntoor:—

“ As, in the orders of this Government which accompanied the copies of the Papers received from you regarding the existence of Thugs in the district of Masulipatam, the Magistrates of this Presidency are directed to communicate with you on subjects which relate to your department, I have now the



honour to inform you, that, by following up the traces afforded by the depositions taken by you, I have at last succeeded in tracing and apprehending a gang of Thugs, who were residing in the Masulipatam district, on the high road from Masulipatam to Hyderabad. The Jemadar, with fourteen followers, was residing at Tooreecallem, a hamlet of Mooneegalla; five others at Kistnapooram, a hamlet of Aukpaumoolah in that neighbourhood; and four others, including the two sons of Sheikh Ahmed Jemadar, were living in the town of Ellore. I have since apprehended another of the gang, while crossing the River Kistnah into this district: so that the total number now seized, amounts to twenty-five, who, with one or two exceptions, are professed Thugs.

“The depositions given before me, and of which I now forward translations, seem clearly to prove that these people form part of the gangs under the Jemadars Emaum Sahib, alias Chabriah Emaum, and Sheikh Ahmed, mentioned in the deposition of Myan Khan, alias Lingooteea, given before you in October last. Emaum Sahib is now apprehended; and Sheikh Ahmed or Hommed, it appears, died very lately, but his two sons are now seized.

“The Jemadar Hoonooryah, the brother of Emaum Sahib, appears to have left this part of the country about the time of the famine, and to have gone southward; where he has probably been joined
by



by many of Sheikh Ahmed's followers, as their numbers in these parts are said to have decreased considerably within the last few years; and I believe I have succeeded in apprehending nearly all those now residing in this neighbourhood. The depositions do not contain much information beyond the proving the prisoners to be Phansigars; but I send them in the hopes that you may, perhaps, be enabled to identify the murders mentioned therein, with some of those confessed before you. I also send a descriptive roll of the prisoners, which may probably enable some of your approvers to recognise them.

“ I have little doubt but that these people can give important information regarding the Thugs now residing in other parts of the territories under this Presidency; and, as the only means of obtaining this, I have written to Government to be allowed to admit some of their number as approvers. In the mean while, I should be obliged by your letting me know whether you are possessed of any information by which you could bring their guilt home to them, independent of their confessions. I should also feel thankful if you could give me any intelligence as to the measures pursued by you, in order to convict this class of criminals; and also for any directions as to managing them which your experience may enable you to suggest.”



Sundry depositions were enclosed. The first was made by a man named Avvaroo Gopalroydoo, son of Appiah, of the Brahmany caste, Vystnava religion, by profession Curnum, aged twenty-eight years, an inhabitant of Alloor, attached to the Joodjoor purgunah, in the zillah of Masulipatam, and stated to have been sworn on Tuesday the 4th, decreasing moon of Chaitrum, year Door-mookhee, corresponding with the 5th April 1836. It is subjoined :—

Q. “ What do you know regarding the Moormen seized and brought by Sheikh Baday, the Cutwal of Guntoor, from the villages of Moongal, &c., appertaining to the zillah of Masulipatam ; and what are you given to understand concerning their circumstances ?

A. “ About eight years ago, the Moormen named Pedda Emaum Sahib, Pedda Fakeer Sahib, Sheikh Mahommed, Chinna Fakeerah, Chinna Emaum Sahib, Mooshkeel, Madaur Sahib, his three sons, named Goolam Sahib, Khausim and Emaum, and another Madaur Sahib, and Mohadeen Sahib, together with their families, came to reside in the village of Chetta Aunavarum, from Guddamadoogoo, appertaining to the purgunah of Maylaveram, in the zemindary of Soorananywar. I cannot positively tell whence they first came to Guddamadoogoo ; but there is a report that they belonged to
the



the western country, and that they had come from thence, that is from Cuddapah, &c. I am the Merassee Curnum of Chetta Aunavarum, where they had come to reside, and Alloor. For about eight or ten years past, I have been carrying on the duties of Curnum of those two villages. After they came to Chetta Aunavarum, they used to keep one or two ploughs each, and cultivate the Jeroyety lands. They have never tilled themselves, but have been accustomed to carry on the cultivation through the means of coolies and servants of their caste: the names of Pedda Emaum Sahib, Fakeer Sahib, and Sheikh Mahommed, have been entered in the Sircar's accounts. Ever since they arrived at my village, the men used to say that they had caused cloths to be woven at Mungalaghurry, Cheerala, Parala, and other places; and just before the commencement of hot weather, after the monsoon, that is, from the months of Maukhum and Phaulgoonum, they used to prepare themselves for a journey; saying, that they would export and sell the cloths in other countries, viz. Chittoor, and other southern districts, as well as in those of Rajamundry, &c.; and set out with one or two horses and bullocks. One or two of the men used to take their females with them. Afterwards, by report, it was understood that they had not gone for trade. It was also reported, that while they would pretend to go to one country, they would go to another; that



that is, when they said that they would go to the southern country, they went northward; and when they said they would go to a northern country, they probably went westward. These people used to return after four, three, or six months, and arrive in the village at some hour or other of the night. On their return, they were usually accompanied by more horses and bullocks, with loads, than at their departure; containing tup-palas, chimboos or brass vessels, arms, gold thread, cloths, &c.; which being generally in use among them, were seen by me. The cloths appeared to have come from distant countries, and were most valuable. When asked whence they brought them, they would mention the names of foreign cities, and say that they had purchased them there. I was given to understand that all the articles brought by them were divided between themselves, after they had returned. Whenever quarrels arose between them, in dividing the property, the persons of the neighbouring villages used to hear and inform me of it. Every day they used to spend three or four rupees, and drink much toddy and liquor. They eat flesh every day: they are also much addicted to chewing betel and betel-nuts. They had every kind of dress peculiar to different countries. Seeing their expenditure, I thought that they must have brought a good deal of money. From the above circumstances, it would not appear that



that they had acquired their wealth either by traffic or any other legal means whatever. It is reported that these people are Phansigars, and that, under pretence of going to different countries for the purpose of carrying on trade, they used to go and kill the travellers on the roads, and seize the property which was found with them. Their people have never connected themselves with the Moormen who have inhabited this country for a long time: they marry among themselves. It was usual for five or ten persons to come at once to their houses from the western districts, and to return again after having remained there five or ten days. Their arrival was concealed, and it was not known whence they came. When they were asked who these people were, they used to say they are our relations:—‘One is my elder sister’s son. One is my younger sister’s son, &c. They have come from Chittoor and thereabouts. Our ancestors used to reside at Chittoor and thereabouts.’ They usually spoke in Moor language. They can all generally converse in Tamul and Canarese. They can speak better Tamul than Teloogoo.

“ They lived in Chetta Aunavarum, which is my Merassee village, for three or four years, in this manner. I understand that during their stay there, about five years since, some of them assembled together, and joined with those that resided at Guddamadoogoo; and that they all, ten or fourteen in
number



number (whose names are not known), set off in the month of Maukhum (January), and entered the Guntoor zillah, having crossed the River Kistnahat Bezoara;—that at that time the females of the Sepoys of the battalions garrisoned in the northern districts as well as in some under the Bengal Presidency, carrying with them such sums as they had received from their husbands, had, on their way to the places of their residence in the southern districts, met the said gang, and arrived at Guntoor; and they (the Phansigars) put up in one Moor choultry, and the females in another;—that some of the Fakeers, inhabitants of the town of Guntoor, having seen the Moormen (Phansigars), had entertained suspicion against them, and informed the then Cutwal, Sheikh Lutief, of the same; who said that it was midnight; that he would inquire in the morning, and that they (the Fakeers) should take care of them;—that in the morning, upon inquiry, no traces either of the women or the Moormen remained; and that, notwithstanding all the search that was made, they had not been traced. At that time, the Phansigars, Emaum Sahib (who is called among themselves Jemadar), and Sheikh Hommed (who is more than fifty years old, and who is also called among them Jemadar, and said to be the son of Dauvuljee Jemadar), and one Emaum Sahib (he is among the persons now seized by the Cutwal), son of Sheikh Hommed



Hommed Jemadar—these three persons had assembled the others (names unknown), and had gone for some expedition. The above-mentioned Emaum Sahib Jemadar is among the persons now seized by the Cutwal.—I heard that Jemadar Sheikh Hommed had, about five or six months ago, gone to Hydrabad, in the western country, and died there.—I understand that one or two months after the above-mentioned women and these persons had thus disappeared from Guntoor, the Jemadar Sheikh Hommed, his son Emaum, who has been seized, a servant of Sheikh Hommed (whose name is not known), and another Emaum, had come to Guntoor;—that while they put up in a choultry, the Fakeers, who had seen them before, again recognised them, and informed the Cutwal, Sheikh Luttief, of the same;—that during the examination, after they were seized, Sheikh Hommed, his son Emaum, and his servant, remained; but the other, called Emaum, had gone out with Chimboo, and thus ran away;—that the said three persons had been put in the Guntoor Cutwal's choultry;—and that the following articles were found in the bag of the one who ran away; viz. a cocoanut-shell used to put in tirchoornum (the yellow-mark stuff), one coomkooma bharena or box (holding woman's mark stuff), one silk sikhabandoo or ribband, used by Soodras in tying their hair, a piece of steel wire of a span length, and one lead flat. The said persons



sons having then stated that they were the inhabitants of my village, and that they had cultivation there, the then head of police, Nukkalapully Soobbarow, summoned me, to ascertain the same. On being asked regarding them, I declared that the circumstance of their having had cultivation in my village was true; that their cattle, &c., were in that village itself; and that their houses having been consumed by fire, they had resided at Joodjoor, one cose distant therefrom.—In about ten days they were released from the Cutwal's choultry. I first went and arrived in my village: while I was at Guntoor they were set at liberty; but they did not come to my village, either along with me or afterwards. I was given to understand that they had gone, and arrived at Guddamadoogo.

“ Some time afterwards, Sheikh Hommed came to Chetta Aunavarum, and inquired after his cultivation. I said to him, as well as to the others, as follows:—‘ Here and there they positively state that you are Phansigars. You must not remain in my village’: and I positively told them that they must entirely go away; and they accordingly left the village, and went away to different places; but I did not know whither they had gone. At this time the famine happened. I understood, the year after the famine had ceased, that some of them had settled in Naraingoodem or Tooreepollem, a hamlet of Mooneegalla; some in Croostnayapallem, a hamlet



a hamlet of Aukpaumoola; and some in Ellore and Seetummapetta. I understand that about six years ago, while they were all residing in my village, the parties of the Jemadars Emaum Sahib and Sheikh Hommed had at one time left my village, and met two Chetties, merchants of Madras, and Cauvery man, at a place called Yeedoolakoontah, near Ellore; that the Phansigars had killed them, and robbed them of their property;—that at the time of their killing them, one of the gang, named Ally Sahib, had found a bag of usherafees or gold mohurs tied round the waist of one of the three, valued at about 600 rupees, and had seized it without being perceived by the other Phansigars; and that they had quarrelled afterwards among themselves, in consequence of his having taken it without giving a share to the others. Ally Sahib is not seized now; but the persons who had quarrelled with him regarding the said mohurs are now seized by the Cutwal. These Phansigars gave two most valuable rings, called Buttany Woongarums, set with diamonds, which were stolen from the said merchants, to Poottoombanka Venkiah, of the Cumma caste, an inhabitant of Dauchavarum, on some account or other. The said Venkiah gave the said two rings to two Banians, named Somah Venkatasem, and Pamedemurry Juggiah, inhabitants of Joodjoor, as he had no ready money to pay, in liquidation of the 600 rupees he had borrowed from them,



them, and took back his bonds. As the proceeding of giving the rings to the said Banians, and of receiving the bonds from them, passed in my presence, I am aware of it. I saw those rings: even now I can identify them. Those rings are now in the house of Somah Venkatasem;—four or five pairs of benaurs kundwas, or upper cloths of red colour, valued at rupees 100 or 150, having been found with these merchants who were killed. Venkatrama Gopaula Jagunnadharow, zemindar of Calavakolloo, on that district, was informed of it; and, knowing that these people in my village were Phansigars, sent, on his behalf, one Mauderauze Lutchemenuroo, inhabitant of Joodjoor; who came, and, having threatened them, caused the said benaurs kundwas to be conveyed away. I did not distinctly see the kundwas, but saw the bundle being taken away.

“About one year after the case of the Banians had taken place, that is, five years ago, a merchant came with horses to sell; and after selling some, I understand, that one horse having remained with him unsold, he had supposed that the Zemindar, the said Venkatrama Gopaula Jagunnadharow, at Joodjoor, would perhaps buy the horse, as it was the time of celebrating his marriage; and that as the merchant was going from Mylanerum, on his way to Joodjoor, through the pass called Canaya Gundy, he met the Phansigars, named Madaur Sahib



Sahib and Hyder Khan of Guddamadoogoo, where they asked each other their destination;—that one of them, named Hyder Khan, had then said to the merchant that he would go to Hyderabad;—that the merchant had said he also would go, if the horse was not purchased at Joodjoor;—that one of the Phansigars (I know not which) had followed the merchant to Joodjoor;—that the other, thinking that it would occasion delay if he should go to Guddamadoogoo, where his party then resided, and bring the Phansigars belonging to that gang, had taken the Phansigars who then resided at Chetta Amavarum (now seized), and met the said merchant and the Phansigars who accompanied him in the tope or grove of the village Keesara, from which time no trace of the merchant remained;—and that the Phansigars had then taken away the horse, and sold it at Hyderabad, or thereabouts. A small horse belonging to the said merchant had been kept by Madaur Sahib, who is now in custody; but I was told by him, after he was seized, that the horse had died one year back. I was given to understand that these Phansigars had found with the merchant, an umbrella, a knife, and some rupees, being the proceeds of the sale of some of his horses. The said knife and umbrella were given to Guddamadoogoo Veyenna, the Curnum of Guddamadoogoo, by the Phansigars; and the said Veyenna gave that knife and umbrella to his brother-



brother-in-law, Avva Venkataratrum. They are now in his possession. I saw them with him.— In consequence of their having committed these acts while in my Merassee village, Chetta Aunavarum, I drove them from thence, considering that they must not remain there. Thinking that it would be of no use if I informed the Zemindar, *as he is aware of these circumstances*; and fearing lest trouble would come upon me, in the event of their not being visited with punishment on my having informed the Authorities of these circumstances, I had never informed hitherto. As you have now taken active measures regarding them, I have represented what has passed.”

On the 8th of April following, the witness identified twenty-one of the gang.

An accomplice, named Rahamoo, deposed thus:—

“ I was about four years old at the time of my father's death. When I was six years old, my mother died: I do not know my mother's name. As long as my father was alive, I resided in a hut in the Khausymeyah bazaar at Hyderabad: after my father's death, I remained there about eight days; when I left the house, and earned my livelihood by begging. I have neither maternal nor paternal relations. Till I was about ten years old I earned my livelihood by begging alms at Hyderabad, whence
I set



I set out with a view to live in the eastern country. When leaving Hyderabad, I met with three Soodra people with a female child, conveying (brass) tum-balls, pots, boxes, &c., belonging to two Moguls, to Bunder, on four horses for hire. I used to take care of their horses when they halted, and do other work: the Soodra people gave me rice. I came as far as Cunchecachula village with them, when the above Moguls desired me to attend on them; but the Soodra people told me, that 'If you attend on them, there will be some trouble to you, and you should not serve under them.' I was afraid, and left their company at Cunchecachula: and from thence I went to Chetta Aunavarum, two-and-a-half cose distant from it; where I met Mohadeen Sahib, alias Emaum Sahib, who is called a Jemadar. He told me, that I should remain under him, to look after his affairs: that in the event of my attending on him for about ten years, they would perform my marriage ceremony, and that they would give me rice. I accordingly remained in their house, conducting their cultivating affairs, and taking my food there. After remaining about one year, or about five or six years ago, the above Mohadeen Sahib Jemadar, and others, viz. Mooshkeel (present), his elder brother Emaum Sahib (present), Khausim Sahib (about two months ago he went, as he said, to see his relations somewhere towards Madras, but I do not know where they



reside — his father's name is Madaur Sahib, now present, but he did not come on this expedition), his younger brother, Emaum Sahib (present), Fakeer Sahib (present), Sied Hossein, alias Pedda Fakeer Sahib (present), his son, Sied Khasim, alias Siedam (present), Madaur Sahib (present), Hossein Sahib (present), his younger brother, Goodee Sahib (present), Hossein Meeyah, alias Khadar Hossein (present), and myself, went, thirteen men in number, including Jemadar, to northern country. Mohadeen Sahib Jemadar said that we must go to Chicacole and purchase cloths. He collected all the men, and carried me too : seven of us, including Jemadar and myself, went in advance : the remaining six men came after, at a day's journey apart. Mohadeen Sahib Jemadar rode a horse : so we went on, some in advance and some behind, by way of Ellore and Sanevaurapetta, to a coontah or small tank situated on the other side or north of Ellore, where there are a number of date-trees : there was water in it. Two Moormen came and joined us, when we were eating our dinner. They were asked from whence they were coming : they answered, that they were coming from Hydrabad, and were going to Chicacole. They asked us whence we came : we answered, that we were coming from Condapully, and were going to purchase cloths. Our second party remained behind ; and we, together with the above two Moormen, set out from thence,



thence, and proceeded as far as the Godavary river travelling for about four days in company with the above Moormen. When we reached the Godavary, it was almost sunset. Mohadeen Sahib Jemadar alighted from his horse near the bank of the Godavary; and as the second party, being six in number, joined us in the morning of the same day, he went down into the bed of the Godavary with ten men and the above two Mussulmen, going slowly. It began to grow dark. Goodee Sahib and myself were staying behind. When I told him that our party had advanced, and that we must go on, he delayed, and answered, that they would return here. Mohadeen Sahib Jemadar descended the bank of the Godavary with the remaining ten men, together with the above two Mussulmen; and went as far as the edge of the water, when they all sat down. One Mooshkeel, and one Khausim (who is at large), twisted their causy-cocaloo or sash-girdles, threw them round the travellers' necks; when the remaining people fell upon them and killed them: they said they threw their bodies into the Godavary. One traveller had a dagger, and the other a sword with a black handle. There was found a bundle, containing rupees, two loongies, two puncha-cloths bordered with red thread, three jackets, two talagooddaloo or pieces of head-cloths and one turban, one thread carpet, and one cumbly, which they brought



with them. One of the above two travellers was middle-aged, neither tall nor short, and of brown colour: the other was yellow, short and fat: they appeared to be inhabitants of Hydrabad country. After they were killed, our party took the above things and parcel of money; and we all came to a tamarind-tope, situated near Cauvoor, on the bank of the Godavary, where we slept; and the next day we remained there. I went for grass for the horse; and before I returned, the rupees were divided: they told me that six rupees had come to each share. I being a slave of Mohadeen Sahib, he, the Jemadar, might have taken my share himself, but he did not say so to me: out of the cloths, one loongy was put on by the Jemadar: the remaining cloths were kept in a bundle. The dagger, including handle, was about one cubit long, and I saw it with Fakeer Sahib: the sword with black handle, called choory, was less than one cubit long; it was left with Mooshkeel. Goodee Sahib and myself were told to go away to Chetta Aunavarum in front: so we went on.

“ After eight days, the other eleven men, including Jemadar, arrived at Chetta Aunavarum: this took place after the feast of Shub-e-barat (in November) was over; which we performed; and then quitted home three or four days afterwards; and returned prior to the Rumzan month, after this affair had been committed. These men are in the



the habit of going, now and then, on similar expeditions, to Hyderabad and those parts. A short time ago, or about a month after the last Mohurram feast, nine men of the above-mentioned gang, headed by Sied Hossein, who was appointed Jemadar by Emaum Sahib, set out from home: they said they would go to Hyderabad, but I know not whither they went: they returned to the village after two months, passing by Faraukutgoodem, which is situated on the south of Tooraka-goodem.

“After the two Mussulmen were killed, as above mentioned, near Rajahmundry, I returned, and remained for a few days in the house of Mohadeen Sahib; but disliking the hard work under them, when the 12th Battalion was proceeding from Vizayanagur to Jhalnah, I went with it; and was employed to drive the wood bandies there, at one time for Mahommed Sahib Jemadar of the 5th Company of Martin Battalion; and afterwards, I used to drive bandies of straw for Rungapah, Subahdar-Major in the above 5th Company. The Martin Battalion having come to Hyderabad from Jhalnah, I accompanied Emaum Sahib, snuff-shopkeeper, in the same battalion, and I remained for some days at Hyderabad: up to that time, a year and a half had expired, when I repaired to the eastern country. Mohadeen Sahib, who was sitting near the chowkee at Moonagal, saw and called me, and desired



desired me to serve under him. I agreed; remained; and came to Naraingoodem or Tooreapallem, a hamlet under Mooneegalla, along with him. When I asked why they had come from Chetta Aunavarum, he answered, that, prior to the famine, gang-robbers had come and set fire to their houses; consequently they left that part: and that some had come to Tooreapallem, some to Kistnapooram; and that Sheikh Hommed Jemadar had gone to Ellore. I accompanied them in one instance only—when the two Mussulmans were killed, but never again. I entered into their house for rice, which was given. I ate, and carried on their cultivation as they desired.

“I do not know more than this.—These men who are residing at Tooreapallem, as well as those at Kistnapooram and Ellore, are all called Phansigars: their fathers and grandfathers were successively Phansigars: they formerly resided in the Goolburgah country, as I heard now and then, when they were speaking among themselves. Of those now apprehended and brought by the Cutwal, with the exception of four, the remainder are all Phansigars: the four excepted are, one arrack-seller from the northern districts; his name is Veeradoo, and he is employed as husbandman by Mohadeen Sahib: one Bahadur Khan Moorman, came newly from Soonnumpaud last year, and set up a punjah, and ever since he is living under their protection; Chunder-



Chunderlapauty Sheikh Hossein came last year as a beggar, and is doing cultivating business, under Goodee Sahib, for his subsistence: Madaur Sahib came from Gungereddypallem; he is Bahadur Sahib's brother-in-law. The above four men are not Phansigars; but the remainder are. I can tell their names, if they appear before me. Besides these men, there was one who lived at Chetta Aunavarum, called Sheikh Hommed Jemadar: he left that place, and settled at Ellore: during the festival of last Mohurram, he came to Tooreapallem, and fell sick and died: he was born of Reddy-caste parents, and, when a child, was adopted by Dauvuljee Jemadar, and called Sheikh Hommed: until his death, he performed the duties of Jemadar: he was above fifty years of age when he died: his father, Dauvuljee, is said to reside somewhere about Seringapatam, as I heard from the said Phansigars. The Sheikh Hommed had two sons; one, Emaun Sahib; and Madaur Sahib: they are now among those apprehended and brought by the Cutwal. Of those residing formerly at Chetta Aunavarum, all are now apprehended, except four: they are followers of Sheikh Hommed Jemadar, and therefore went with him. Of these, one Ally Sahib is said to have gone to Goolburgah, where he has relations: the remaining three, Emaun Sahib, Dingra Hossein Sahib, and Nussoo Khan, are not apprehended; it is not known where they are. Besides this,



this, Hossein Sahib, alias Hoonooryah Sahib Jemadar, the brother of Emaum Sahib Jemadar, who has been now apprehended, formerly resided at Guddamadoogoo village, in the Maylaveram Purgunah, near Condapully, with four or five families of Phansigars: they went away, during famine, to Madras or those parts, and I do not know where they are. One of them, called Hossein Khan, came to Tooreapallem before I returned there, after my accompanying the battalion: this man, and two or three families of those under Hoonooryah, resided formerly at Bhroogabunda, in the Guntoor Zillah. Hossein Khan had kept a woman called Mungulah Bhaugy, resident of the same village; and proceeded from thence, with the said Bhaugy, to Ellore or thereabouts. Hossein Khan then got married; but left his wife; and took Mungulah Bhaugy, whom he knew at Bhroogabunda, to Kistnapooram. After we were brought here by the Cutwal, the said Hossein Khan (how he was apprehended I do not know) has been brought to Guntoor. His father-in-law, who was formerly at Bhroogabunda, and who went to Ellore, by name Madaur Sahib, came lately to Tooreapallem, and is now apprehended: he is Phansigar under Mohadeen Sahib Jemadar. Hyder Khan, apprehended at Seetummapetta, was also resident formerly at Bhroogabunda. The father-in-law of Emaum Sahib (son of Kallie Bodhoo), who was apprehended at Tooreapallem, is said to keep



keep a shop for selling salt, chillies, &c., in the Chittoor bazaar; but his father-in-law's name is unknown.

“ When I first arrived at Chetta Aunavarum, I used to hear Ally Sahib, Bada Sahib, Nussou Khan, Emaum Sahib, Hossein Sahib, and one Dingra Hossein Sahib, and Sheikh Hommed Jemadar, quarrelling among themselves regarding the circumstance of Ally Sahib having, in some expedition, obtained a purse containing gold mohurs and embezzled it himself, of which they considered themselves entitled to have a share.

“ The brass booddy chimboo, a tumball which was seized in the house of Mohadeen Sahib Jemadar by the Cutwai and placed in the choultry, was never seen by me formerly in Mohadeen Sahib's house; but has been in use ever since they returned from the last expedition, which took place eight months ago, as above mentioned.

“ I entered into service under these Phansigars for subsistence, but I am not one of them: if the people of the said village are asked, it will be understood that I am employed as a servant in their house: as I entered in their house, I was apprehended, and brought here with them.”

This deponent identified twenty-four prisoners.

Another



Another witness, named Bhaugy, deposed as follows :—

“About eight years ago, Hossein Khan, a Moorman, Hyder Sahib, Hossein Sahib, Madaur Sahib, his son Hossein, Murah and Vully Sahib, alias Vully Khan, came to Bhroogabunda, with their women and children : the villagers were afraid that they were gang-robbers : I was then ten years of age. They halted in a tope, and told Bungariah, Ramiah, and others, the Curnums of the said village, that they would settle in that village ; and built four or five houses : they were altogether about ten in number. Hyder Sahib cultivated with two ploughs, but conducted it through his servants : they remained there for four years. On looking into their conduct, it was at first thought that they were robbers and burglars ; but, by degrees, it was strongly rumoured that they were men who killed people by strangling. While they were living at Bhroogabunda, they used to say that they had relations and brothers at Chetta Aunavarum and at Guddamadoogoo, situated on the other side of the river ; and they used to go thither and visit them : and so two or three men would start together from Bhroogabunda, and not return for ten or twenty days, or sometimes a month. They used to drink arrack and toddy, and eat as much meat as they required : under these circumstances, the village people said that they were Phansigars. After four
years



years had elapsed, the famine happened : they then said that they could not carry on their livelihood there, and would go to Ellore, and get the said Hossein Khan married : and they all left one night from Bhroogabunda, and went away. As it was a time of famine, I was in need of rice ; and went with them, with a view to earn my livelihood by working as cooly under them, leaving my mother and father. They arrived at Ellore, where one Sheik Hommed Jemadar had already come : these men left Bhroogabunda, and arrived at Gunjy Bazaar at Ellore. I neither touched their pots, nor lived with them : I beat and ground their rice, and they fed me for four months. They thus remained at Ellore ; and from thence they went to Soonarpetta : it is usually called Sanynauraupetta. After they arrived there about four months, Hossein Khan was married to Madaur Sahib's daughter.

* * * * *

They remained at Sanynauraupetta five or six months ; and from thence arrived at Kistnapooram. Of the party who left Bhroogabunda, Hyder Sahib and Hossein Sahib remained at Sanynauraupetta : the remainder, Hossein Khan, Madaur Sahib, and Vully Khan, being three in number, took up their abode at Kistnapooram ; where Beesauboobo, the daughter of the uncle of Hossein Khan, her son Khader, Hossein, Mooshkeel his elder brother, Emaum Shah, and Mohadeen, an old man, had already



already come. Their relations were all living at Toorakagoodem, a distance of three and half cose from it. When they were asked in what country they formerly lived, they said in the Cuddapah and Karnaul districts.

It is said that Mohadeen Sahib, alias Emaun Sahib, is Jemadar to those at Kistnapooram and Toorakagoodem. The Phansigars at Toorakagoodem used to come daily to Kistnapooram; and those in the latter went to the former place; consequently I have seen the Phansigars at Toorakagoodem, and know them: if I see them, I will recognise them all.—These men, after the expiration of the moonsoon, prepare for a journey, and go to procure money, and return not for two and three months. Previous to setting out, the whole body, those at Kistnapooram, Ellore, and Toorea-pallem, about twenty, would come to the house of Mohadeen Sahib Jemadar, where they would remain five or six days, and perform certain ceremonies to their gods, who are called “Narsimloo Ammagaroo,” as also “Misummah.” When they are performing the ceremony, they put coomecoomah or red stuff, and sandal, on the wall; keeping three bottles of arrack, colicry chippaloo or coconuts and dates, and at the same time bringing gauraloo and booraloo, or cakes dressed: when worshipping before the wall, betel-leaves would be affixed. They kill a number of sheep, and thus
perform



perform the ceremony ; and they will go away at night. They never carry their young women along with them ; but one or two old women, who are accustomed to go with them. When they start, if they meet with bad omens, such as the breaking of a pot, the sight of a cat, or if they hear the mewing of a cat or the cry of the owl, they never go that road, but return home for five or six days : afterwards, looking out for good omens, they start. They seldom kill women : they principally bring men's jewels, such as girdles and rings, which will be used by them : chiefly bring ready money, and not so much property : they also bring good and fine cloths of distant countries, which will be used by men and women : they wear cloth like those of Sepoys. Their men and women speak Malabar and Canara well : they always converse in Hindustanee themselves ; but whenever they want to speak secrets among themselves, they use the Canara or Malabar languages. They used to say that their relations were living in the southward, at a distance of two months' journey, and that they had not met since these last ten years : they never permit the Mussulmen of this country, or any one, to have access to their houses ; nor do they go to the houses of Mussulmen of this district, or any one else : they never contract relationship at all with the Mussulmen of this country : they say that they are going out to trade in cloths, but it does
not



not appear so: they, the Phansigars, likewise talk among themselves that they should not allow the people—barber, washer, and goldsmith castes—to join their company; and if they do, that some calamity will befall them.

I was connected with them about three years ago: these people, with the exception of Hossein Shah, went on an expedition with Mohadeen Sahib Jemadar; and returned in four months with the Jemadar, and arrived at midnight. They said that they had been to the western country, on the other side of Golcondah: they likewise said, that a sum of rupees, to the amount of three times twenty, was allotted to each share. When Mohadeen Sahib returned, he brought a certain number of women's cloths, called chandracala cheeraloo, valued at five rupees each, and gave them to his wife; and the same description of cholies were brought, which he gave to his wife and daughters: the other people also brought similar cloths, and delivered to the people in their houses respectively. They used to go out in gangs now and then, and return in three or four months, bringing much money gained by killing people; and divide it among themselves, and spend at a great rate. When returning from their journey, some of them wear (Sepoys') jackets of red broad-cloth. They also bring tum-balls, pot, and weapons, which they use in their houses.

“Two



“ Two or three months previous to the Mohurum feast last year, they went to the other side of Golcondah, and returned about ten days after the Mohurum feast: at that time, Mohadeen Sahib Jemadar was accompanied by about twenty Phansigars. Hossein Khan * * * also proceeded with them; and it was talked, that they had shared at the rate of twice twenty rupees to each man. Hossein Khan brought a chandracala cheeraloo, or woman's cloth, valued five rupees, for his wife; and he also gave two cholies of the same sort, one to his mother-in-law, and one to his wife. Mohadeen Sahib Jemadar brought a woman's cloth of the same size, valued ten rupees, and gave it to his wife; this had a broad border of silk thread at the sides as well as the ends: the remaining people also presented one woman's cloth to each of their wives respectively: the rupees which came to Hossein Shah's share were given to his mother and father-in-law, and not to me: they used to give me one measure of paddy, but nothing else; no jewels were given to me.

“ The men and women purchase betel-leaves, which they keep in bags; and are continually chewing them. The Phansigars did not go out again between the time they returned, after the Mohurum feast, and the time I quitted them and came to my village.

“ All at once, Hossein Khan, who kept me, appeared



appeared to be mad, and began to beat every one : and one day he made a knot in the corner of a sella cloth, and, throwing it round my neck, twisted it four or five times, and endeavoured to strangle me. I was already senseless ; when some of those residing at Tooreapallem who happened to be present, as well as Mooskheel and others of Kistna-pooram, together with Hossein Khan's mother and father-in-law, came and released me : they gave me a Hyderabad rupee, and, saying that if I remained he would kill me, told me to go away. Mohadeen Sahib Jemadar allowed me, at the same time, a chuklor, called Paupegadoo, to accompany me. When sending me out, the Jemadar sent a message, that if any one questioned me, I should not reveal the circumstance of the strangling ; that I should say that I ran away because they beat me, and that I must not tell any of their secrets. If I remained there, I thought he would kill me ; and I therefore crossed the river, and came to Bhroogabunda, my native village.

“ After my return, about twenty days ago, Hossein Khan came to Bhroogabunda for me, and desired me to come along with him : I answered, that I would not. He then wanted to take me by force. I told the same to the Curnums, who sent him away : when returning again on my account, he was apprehended by the Ghautty peons at Custalah : as he had Hyderabad rupees with him, this raised



raised suspicions, and they apprehended him. From thence he was escorted to Bhroogabunda, by a peon: they carried me, too, to Nursarowpetta, where the Aumeen took a deposition from me; and sent me to Guntoor, together with Hossein Khan: we came accordingly. The sword without the scabbard, now before you, and produced before me, which is said to have been seized by the Guntoor Cutwal, has been used by Hossein Khan since he returned from the last expedition, about the time of the Mohurrum feast last year: this sword was not in his possession before that time; he brought it with him at that time. The dagger and shield, which were now found with Hossein Khan, were also brought at that time: he also brought another dagger, but I do not know where it is.

“ The basary, or nose-ornament, now produced before you, was worn by Sojah, the wife of Hossein Khan.

“ The silk-woman's cloth was brought by Mohadeen Sahib Jemadar when he went to Hyderabad or thereabouts, and was given to his young daughter: she is married to Sydah. I have seen her wear it.

“ One of these Phansigars, named old Mohadeen Sahib, went away three months before; saying, that his son is at Nundula, to the southward, and that he would go to see him.

“ Mohadeen Sahib Jemadar's elder brother,



called Hoonoor Sahib, is in the southern country, at a distance of two months' journey, as I heard from them."

This witness identified the whole of the party.



CHAP. XXVI.

As the greater part of the details that have been submitted, consists of depositions taken before various tribunals, it will be apparent, that for several years the Ruling Powers have not been indifferent to the suppression of the atrocious practices of the Thugs. Their proceedings, combined with the abolition of Suttees by the Government of Lord William Bentinck, and both following the extirpation of the Pindaries by the Marquis of Hastings, may be received as indicating an advancing regard to the principles of public morality in the Government, which, it is to be hoped, will gradually extend to the governed. According to a statement made by Captain Sleeman, the result of their proceedings is as follows:—Between the years 1826 and 1835 (both inclusive), 1562 prisoners were committed by various Magistrates. Of these, 328 were punished by death, 999 by transportation, 77 by imprisonment for life; from 21, security was required; 71 were sentenced to limited periods of imprisonment;—making a total



of 1450 convicted. Of the remainder, 21 were acquitted; 11 contrived to escape; 31 died before sentence; and 49 were admitted evidence for the prosecutions.

But, though the practice of Thuggee has thus received a serious check, it must not be supposed that the whole of its followers have been apprehended, or any portion approaching to the whole. It is carried on with so much caution—and, if the expression may be allowed on such an occasion, with so much *decency*—its ramifications are so widely-extended, and reach so far into the very heart of Indian society, that the difficulties of dealing with it are almost inconceivable. Men whose decorum, regular habits, and fair character place them above suspicion, are connected with Thugs, and frequently active members of the fraternity. It would here strike us as extraordinary, if tradesmen in Cheapside or Bond Street united with their respective occupations that of murder: yet this state of things exists in India. In carrying into effect, in the Deccan, the means resorted to by the British Government for suppressing Thuggee, the Officer employed to superintend them was surprised to recognise a noted Thug in the person of one of the most respectable linen-drappers of the Cantonments of Hingolee. This person was so correct in his dealings, and so amiable in his deportment, that he had won the esteem of all the Gentlemen at the

the



the station, who used to assist him in procuring passports for his goods, in their way to Bombay ; yet he was carrying on his trade of murder up to the very day of his arrest, being convicted with gangs on all the roads around, and close to the cantonments ; and when he pretended to be proceeding to Bombay on mercantile enterprises, he was actually leading out his gangs of assassins, to strangle unsuspecting travellers. This fact may serve to shew how erroneous are the impressions of native character frequently received by European residents in India.

A portion of the *autobiography* of this bandit linen-draper may not be uninteresting. He says :—

“ A year and a half before I was arrested at Hingolee, in June 1832, I set up a shop in the bazaar of the Golundazes, in the Hingolee Cantonments. I used before to bring cloths from Berar to the cantonments for sale ; and became intimately acquainted with Maha Singh, Subahdar of the Golundazes. I told him that I should like to set up a shop in his bazaar ; and he advised me to do so, and got the Cutwal to assign me a place. I set up a linen-draper's shop ; and I went several times, with other shopkeepers, to Bombay, to purchase a stock of broad-cloths and other articles. The people of the cantonments knew that I used to deal to the extent of several hundred rupees.

“ When



“ When I resided at Omrowtee about seven years ago, I used to come to Hingolee and lodge in the house of Ram Singh Thug, who has since been seized and sent to Jubulpore. Sometimes I came with the gangs on Thuggee; and sometimes as a merchant, with cloths for sale. When I came with cloths, I used to stay for fifteen or twenty days at a time in the Moghut Sowar Lines, and other places. After the release of Hurnagur and his gang from Hingolee, after the Girgow murders, I, with Makhun, the two Nasirs, Chotee approver, and others, killed three Manwaries: and after this, Imaum and Chotee got seized at Saugor; and this was reported to me by Kureem Khan and others, who came to Omrowtee from the Nurbudda valley; and I thought I might be pointed out and arrested. This was my reason for leaving Omrowtee for Hingolee. When I was arrested, I had determined to leave off Thuggee, and intended to go and reside at Bombay. I used to go out occasionally on Thuggee after I settled at Hingolee; and when the gangs of Thugs encamped on the tank or lodged in the Dhurumsalah, I used to converse with them; but I never let them know where I resided. Ismael, Thug, who is now an approver, used to reside in the bazaar of the 5th Regiment, and he served Captain Scott as a Gareewan. Mohna, alias Rahman, used also to reside here sometimes. Bahleen also used to live and work in the bazaar; but they used



used all three to go on the roads, as many travellers used to pass, and no one sought after Thugs. Any skilful party might have had three or four *affairs* every night, without any one being the wiser for it. People knew not what Thuggee was, nor what kind of people Thugs were. Travellers were frequently reported to have been murdered by robbers; but people thought the robbers must be in the jungles, and never dreamed that they were murdered by the men they saw every day about them. I never invited a Thug to my house, nor did I ever expose any of the articles obtained in Thuggee for sale. I was much respected by the people of the town and cantonments, and never suspected till arrested."

The history of this man affords proof, that though, from the lax state of morals in India, many persons countenance Thugs with a full knowledge of their occupation, yet many, who associate with and protect them, act in ignorance of the character of those to whom they thus afford encouragement and support. It is at the same time indisputable, that the trade has not only been tolerated by Native Authorities, but deemed a fitting source of Financial replenishment. This appears from a multiplicity of evidence; and especially from the following deposition of Suntoke Bae, son of Laljoo Kuchwaha, Thakur, Zemindar of Sindouse, Thanah Sindouse,



Sindouse, Zillah Etawah; taken the 24th of August, 1834.

“ I am about sixty years of age ; and am the son of that Laljoo who was confined for life in the Bareilly jail, for having been an accomplice in the murder of Lieutenant Mansell, near Murnae, A. D. 1812, when Mr. Halhed came down from Agra to arrest the Thugs. I have been asked to give a list of Thugs who paid tribute to the Gwalior State ; and I have accordingly brought the latest list with me. It is dated Aghun Sumbut 1854 (November A. D. 1797). Sheik Mahommed Junma, who was styled Colonel, was Aumil under the Gwalior State of the pergunahs in which the Thugs resided, viz. Pureehar, twelve villages, and Sursaudhur, fifty-two villages, at that time ; and he sent for my father Laljoo, and between them this list was made out. Each of the three hundred and eighteen houses were taxed at St. Rs. twenty-four and eight annas, and the agreement was to last three years. My father collected the tribute, which amounted yearly to St. Rs. seven thousand seven hundred and ninety-one ; and after the collections, he was allowed to deduct one hundred rupees for himself, and fifty rupees for the two Putwaries ; the remaining seven thousand six hundred and forty-one rupees he forwarded to the Aumil's treasury. Whenever the Thugs returned from an expedition,



expedition, my father used to receive a present of one rupee from every house. The Sindouse Thugs were in the habit of making very long expeditions. They never returned in less than six months; and if they were unsuccessful, they sometimes remained absent two years, and on this account my father did not make a very large sum by the presents. The list I have now brought is the latest made. It is dated, Aghun Sumbut 1854 (November 1797). Colonel Mahommed Jumma was dismissed from the Aumilship, Sumbut 1857 (A. D. 1800); and owing to the confusion which existed in the Gwalior State, the Rajah of Rampoorra seized upon the Purgunah Pureehar, and stripped the Zemindars and the Thugs of their property. The Thugs fled to the Purgunah Sursae, in which half of the Thugs formerly resided, and which was still under the Gwalior Government; and the Zemindars went to complain to the Collectors of Mynporee and Agra. Matters stood in this way till Sumbut 1864 (A. D. 1807), when a Tuhseeldar, Lala Sunkerlal, was sent from Agra to Sindouse, and the Purgunah Pureehar was attached to the British dominions;—the Purgunah of Sursae, in which half the Thugs always resided, and to which the other half (who had resided from time immemorial in Purgunah Pureehar) had fled on account of the

12 B007515
364.954 LL



Government. The greater number of the Pureehar Thugs then returned to their villages; and every thing went on comfortably for the next five years; when Mr. Halhed, who was Deputy Superintendent of Police, came to arrest the Thugs in December 1812. Into whosoever hands the purgunahs of Pureehar and Susace have fallen—viz. Nuwab Vizier, the Rana of Gohud, the Rohilla Chieftains, the Bhudoreea Rajah, the Rajah of Bhurtpore, and the Gwalior State—from time immemorial has a tax of 24-8 on every house inhabited by the Thugs been levied and paid to the respective Aumils."

The names of the various Thug families follow, to the number of three hundred and eighteen.—On this, Mr. J. C. Wilson observes:—

"In each of these three hundred and eighteen houses, we may allow an average of three men capable of going on Thuggee. Thus the Sindouse Thugs may be fairly estimated at nine hundred and fifty-four, particularly as the tax was levied on the houses, and not on the persons."

Captain Sleeman adds:

"The lists received, were those rendered by Laljoo and other Zemindars to the Aumils, as the Thug *rent-rolls*; but they did not contain all the

"ho



CSL

members of one great family who had separated, while they inserted in the rent-rolls only the reputed head of the whole. The heads of families who paid the tax were, therefore, more than three hundred and eighteen; as will be seen by the following lists, which contain one hundred and twenty-two families more than are named in the lists of Suntoke Kae, forwarded by Mr. Wilson; and are very complete and correct, I believe."

A very long list is added by Captain Sleeman, with full particulars of all the principal persons, whose names are contained in the list; the compilation of which is as creditable a piece of research, as the practice which it illustrates is disgraceful to the Native Princes by whom it was pursued.

AS-001315

K3

CSL-AS-54 (R)
AS001315

364.954 ILL