

A  
COMPLETE DICTIONARY  
OF THE  
TERMS USED BY  
CRIMINAL TRIBES  
IN THE  
PUNJAB;

Together with a short history  
of each tribe, and  
the names and places of residence of individual  
members.

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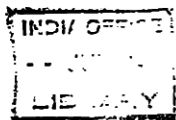
COMPILED BY  
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FOR THE USE OF THE  
POLICE AND JAIL OFFICERS  
SERVING IN THE PUNJAB.

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A. COMPLETE DICTIONARY OF THE TERMS USED BY  
CRIMINAL TRIBES

IN THE PUNJAB ( 20 )

Comp. By. MUHAMMAD ABDUL GHAFUR  
LACHERE 1879

SANSI.

Some of the Sansi tribe give their history as follows:—They say that Sans Mull, a Brahmin by caste, was a leper; he had six brothers, who turned him out of their house. He was obliged to take his wife with him, and went out to live in the fields. He had no means to support himself; he lived on lizards, &c. After some time he got cured. He had 2 sons and 2 daughters; he asked his brothers to marry his sons and daughters into their families; they refused to do so; then he was obliged to marry them together. After that he was quite displeased with his brothers, and wanted to give them trouble, and a severe enmity was going on between them; he told his sons to steal their cattle and other things, and they began to do so. After a short time the word Mull was left out, their name became Sansi; since that time they began to live in chapper, and wander about the country. They live on lizards, cats, jackals, &c. Their mode of stealing is worse than the other thieves: 10 or 12 men go together to steal, and when they see that there are one or two men inside the house, they forcibly break the door of the house, and go inside. They catch the owner, and shut him up in a separate room, and two of them sit at the door to watch him, and the others take away the whole property; and when they see that the other companions have taken away the whole property, they leave the owner in the same state, shut up, and go away. They break into houses, commit highway robbery, and all sorts of theft. They are very

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SIR GEORGE GRIERSON. COLL.

CLASS. VI

NO. 2.

and go back. They are the regular professional thieves now.

#### GANDILAS.

They are like Sansis ; they live in chappers ; they walk over all the country, never live at one place ; they live chiefly in deserts and fields ; they kill jackals, cats and lizards and eat them, they keep dogs with them to hunt ; they live chiefly by theft ; they have no other occupation except theft ; they are professional thieves now.

#### SWEEPERS OF THE DELHI DISTRICT, &c.

These sweepers live within the different districts, Delhi, Rohtak, Sirsa and Hissar. They live by theft, and do not work like sweepers ; they break houses ; they wander all over the above mentioned districts and steal ; their terms are different from those of the Punjab, therefore their terms have been separately explained in the book.

#### SWEEPERS OF THE PUNJAB.

These sweepers are of two sects, one called Lall Begia and the other Bal Beka, and worship separately. They live in different districts, Siálkot, Gujránwála, Gujrat, Jhelum, Rawalpindi, Ferozepore and Gurdáspur, and also in other districts. Their language or terms are quite different from those of Delhi ; some of them poison cattle, horses &c. ; they break into houses, commit highway robbery ; sometimes they live in chappers, and leave their villages and wander over the country to steal. They

wander like Gandilas and Sansis, and sometimes they steal with Sansis.

#### HARNI.

They give this history as follows :—they explain that one of thier predecessors, Harni, was very fond of hunting and killing deer, and was commonly called a *herun márnewála* ; after a long time the word *márnewála* was left out, and he was called Harni instead of herun ; since that time they are called Harni.

They are chiefly professional thieves ; their mode of stealing is different from others. They go like merchants, and take some cattle with them, and when they get an opportunity, they steal ; they break into houses and commit highway robbery ; they send their women with some toys and other articles to sell cheaper than the bazár rate ; their women are very quick to get information and to steal the jewels &c. ; they get the whole information and send their husbands and other relatives to steal. Sometimes they consult with the servants of the house they intend to rob and promise to give him  $\frac{1}{3}$  or  $\frac{1}{4}$  of the stolen property ; sometimes in a special case they promise to give  $\frac{1}{2}$  of the property, and get the whole information from him and steal, and after that they give only  $\frac{1}{4}$  to the servant or  $\frac{1}{5}$ —not more. They live at Hoshiárpur, Ludhiána and Gurdáspur Districts. They chiefly commit highway robbery and are regular professional thieves.

## BAWARI.

They give their reason as having been called Bawaria as follows :—they say that they hunt and catch pigs, jackals, and wolves in a net work made of moonj called bavees, therefore they are called Baveria. They are just like Sansi and Gandhilas. The mode of their theft is like Sansi &c. : they go over the country like beggars, and sometimes like merchants; they look into houses, commit highway robbery &c. ; they live in chappers and mostly live by stealing at Jeypore, Bahawalpur, Rajputana and in the Government territory too. They are celebrated professional thieves, and their terms used by them are different from others, which is explained in the book.

## MINAS.

They give their history as follows :—In the beginning they say that they were Hindu Rajputs ; the reason of their being called Mina was that a thief after making a theft, came to a respectable house of a Rajput, who was his friend, with the stolen property, who kept him at his house ; after a short time some people came to catch him, and asked that Rajput, where is the man who has come with stolen property to your house ; he said no one has come, except my son-in-law, who is sleeping on the roof with my daughter, and he sent his daughter and told her to go and sleep with him, and she did so. The people who had come to catch him believed the Rajput, and went away ; afterwards it was proved that he had concealed the thief, and had told a lie, all the other Rajputs turned him out, and

told the people to call him a big liar. Since that time they were called so, and the Rajpút who was turned out married his daughter with that thief and lived with him and began to steal, and now they are very celebrated professional thieves.

The mode of their theft is violent ; they forcibly plunder the passengers. 10 or 12 men go together to rob and commit highway robbery and break into houses. They live at Kot Patty, Monda, Mandi, Patna and in the Jeypore and Sháhjehánpur Districts. They thieve as far as Sindh, Haidarábad, and are the regular professional thieves.

#### MAO.

Formerly they were Hindus ; but the reason of their being converted and called Mao is unknown. They are professional thieves. The mode of their theft is like Minas ; several of them go together to steal, sometimes to commit highway robbery, and sometimes to plunder travellers. They live chiefly on theft, by name they are cultivators. They live in the following districts :—Delhi, Gurgaon, Hissár, Meerut, Aligarh, Mathra, Alwar, Tejára, and in the Rájputána Districts. Sometimes one or two of them go and sit by the road-side to rob travellers, and receive the stolen property of all sorts, and cattle, &c.

#### GUJARS.

They are some Hindus and some Muhammadans. They are celebrated thieves ; many of them are cultivators. The mode of their

theft is like the Maos ; they commit all sorts of robbery. They break into houses ; are highway robbers ; and also steal cattle. Sometimes they go together with Maos and other castes to steal. Some of them go on the road and plunder travellers ; they chiefly live in the following districts :—Delhi, Chundráwal, Farídábád, Ballubgarh, Badarpore, Saráí Roshan Cherágh, Delhi, near Kotub Sahib.

They receive a great deal of stolen property, they keep thieves at their houses and help them. The following are the names of very celebrated thieves :—

1st.—Hossain Shah, who lives at Badarpore ; several thieves come daily to give him stolen property and live with him.

2nd.—Kallu, he is the inhabitant of Noni ; he is himself a very celebrated thief, and like Hossain Shah, receives stolen property.

3rd.—Raja Gujar, he lives at Chundráwal ; he is a head centre of thieves like the other two.

4th.—Shahzáda, he lives at Roshan Cherágh Delhi near Kotub Sahib. He is the head centre of thieves like the other three. These above mentioned men receive all sorts of stolen property and are called head centre of thieves.

#### AHIRS.

They are the inhabitants of the following districts :—Meerut, Aligarh, and Mathra. Sometimes they go to steal with

Gujars, but are not like Maos, Minas and Gujars ; and are not so celebrated as those are.

THUGS.

They give their history as follows :—They state that a man called Jevan was the son of a Brahmin who lived with Gooru Gobind Singh when Teg Baháder was killed by Aurangzeb, Emperor of Delhi. No one would go to Delhi to bring the body of Teg Bahádar ; Jevan promised before Gooru Gobind Singh that he would go and bring the body ; so he was told and sent to do so ; and when he did so, Guru Gobind Singh was quite pleased with him—and he said, “Jevan Singh is a Muzbee Singh.” Their mode of robbery is very bad ; two or three go together to rob, they go and walk like passengers ; they poison by *dhatooza*, and kill any rich man they get, and take away his property. Sometimes they find out a very rich traveller and ask him—“Where are you going ;” if he says that he is going to Pesháwar, they say that they are going to Pesháwar too ; and whenever they get any opportunity on the road or Inn they kill him with a sword or handkerchief, or poison him ; but chiefly they kill travellers and bury them and make off with the whole property. Their terms are very few, which I have explained in the book.



## THE BHASHA-BHUSHANA OF JAS'WANT SINGH.

EDITED AND TRANSLATED BY G. A. GRIERSON, Ph.D., C.I.E.

Few Sanskrit scholars are aware of the mass of literature directly connected with their favourite subject, which exists in the Hindi language. The diligent searcher will find numerous commentaries on difficult Sanskrit books and many original works published in the vernacular. There is a true, unbroken current of tradition connecting the literature of classical Sanskrit with that of Hindi, and the latter may often be used to explain the former.

In the subject of Rhetoric, the treatment and terminology of Hindi is the same as that of Sanskrit, and as there is no English work, so far as I am aware, at present conveniently accessible, which deals with that subject,<sup>1</sup> I venture to put forward this little treatise with a two-fold intention:— firstly, to shew Sanskrit scholars that Hindi literature is a mine which may be advantageously explored by them, and secondly, to provide a convenient handbook of Indian Rhetoric. A reference to the index, which forms part of this edition, will shew how wanting even the best and most modern Sanskrit dictionaries are in this branch of knowledge.

Since the time of Kēśava-dāsa (fl. 1580 A. D.), who first brought Hindi literature into line with the best Sanskrit models, rhetoric has always been a favourite subject with vernacular writers in Northern India. Kēśava-dāsa's two great works on Composition are the *Kavi-priyā* and the *Rasika-priyā*, the former of which was written for the famous *ketaira* Praviṇa Rāi, celebrated alike for her learning and for her beauty. He had numerous imitators and followers, amongst whom may be mentioned Chintāmaṇi Tripaṭhī (fl. 1675 A. D.), author of the *Kāvya-vivēka* and the *Kāvya-prakāśa*, and his brothers Bhūshana Tripaṭhī and Matirāma Tripaṭhī. The principal work of the last was the *Lalita-lalāma*, which was written at the court of Rājā Bhāva Simha of Būndī (1658-62 A. D.). Passing over a number of other writers, we find Jas'want Singh, the author of the *Bhāsha-bhūshana*, flourishing at the end of the eighteenth century.<sup>2</sup> He belonged to a family of Baghēl Rājputs, who came to Kannauj from Rēwā about the year 1190 A. D. They settled at Kōlāpur in that country, and gradually spread over the neighbouring villages, till, about the end of the seventeenth century, their leader, Dharma-dāsa, took up his abode at Tir'wā, some seven or eight miles south of Kannauj in the present Farrukhābād district. His grandson, Pratāpa Simha, obtained the title of Rāo from the Nawāb Vazīr of Oudh. Pratāpa's son, Sumērn Simha, acquired considerable distinction by his connexion with the Nawāb Vazīr Shujā'u'd-daula,

<sup>1</sup> The translation of the *Sāhitya-darpana* is out of print.

<sup>2</sup> He died 1815 A. D.

whom he assisted in the battle of Buxar. He obtained from the emperor Shāh 'Ālam, the title of Rājā Bahādur, and the dignity of *mansabdār* of 3,000. Sumēru Siṃha was succeeded by his brother Damara Siṃha, who was succeeded by his son Aurada(?) Siṃha. Jas'want Siṃh was son of this last, but did not succeed to the title, which was secured by his brother Pītam Siṃh.<sup>2</sup> His name is still well known locally, as the builder of a large stone temple to Annapūṇī Dēvi, and of other memorials still existing. He died in the year 1815. He is said to have been learned both in Sanskrit and Persian. He wrote a *Nāyaka-bhēda*, or Classification of Heroes, entitled the *Sriṅgāra-sirōmani*, and a treatise on Veterinary Surgery called *Sālihōtra*. The work, however, on which his reputation rests, is the *Bhāṣā-bhūṣhaṇa*, which has great authority. It has had numerous commentators, the best known of whom is Mahārāja Raṇadhira Siṃha, Sir'maur. of Siṅg'rā Maū, who wrote the *Bhūṣhaṇa-Kaumudī*; which I have referred to throughout in editing the text. The *Bhāṣā-bhūṣhaṇa* deserves its reputation. It is a miracle of compactness. Its author contrives, generally most successfully, to contain the definition of each rhetorical figure, together with an example, within the limits of a single *śloka*. At the same time, the language is usually remarkably simple, and the style pleasing. Now and then, the necessity of compactness has made him obscure, and the available commentaries have, as is frequent in such cases, eluded the difficulty. I have therefore consulted the *Sāhitya-darpaṇa* throughout, giving references in every instance to the corresponding verse in the English translation of that work. I have, moreover, as a rule, adopted the renderings of technical terms given in that translation, and have followed its language as much as possible. I have also consulted other modern works on Rhetoric, more especially, the *Rasika-mōhana* of Raḡhunātha-bhaṭṭa (fl. 1745 A. D.), the *Bhūratī-bhūṣhaṇa* of the celebrated Giridhara-dāsa (fl. 1875 A. D.), and the *Padmābharāṇa* of the equally celebrated Padmakara-bhaṭṭa (fl. 1815 A. D.). It will be seen that I have quoted these authors frequently, especially when the *Bhāṣā-bhūṣhaṇa* deals with subjects not touched upon by the *Sāhitya-darpaṇa*.

In preparing the text, I have had in mind the requirements of European Sanskrit scholars, and when a word admitted of several spellings, I have given the form which nearest approaches the Sanskrit original. I do not anticipate that, with the aid of the translation, any difficulty will be found in understanding the text by any person who knows Sanskrit and Prākṛit.

The work is divided into five lectures. The first is merely introductory. The second deals with Heroes and Heroines. Their classification is carried out to a minuteness even greater than that of the *Dāsarūpa*, or its follower the *Sāhitya-darpaṇa*. The third deals with the various essentials of a poem, — the flavours, the emotions and the various modes of their expression, the essential and enhancing excitants, their accessories and ensuants. Then follows the fourth lecture, the main portion of the work, in which the various rhetorical ornaments of sense, the simile, metaphōr, and so forth are defined and illustrated. The fifth lecture deals with verbal ornaments, — alliteration and the like.

Where the text was wanting, I have, so far as my knowledge extends, supplied omissions, printing them within square brackets. So also all annotations and remarks, for which I am responsible, and which do not form part of the text, are enclosed between these signs.

In transliterating, I have followed the system used by the *Indian Antiquary*, except that I represent *anunāsika* by a dot (an inverted period) after the vowel nasalized; thus अँ *bhā'ti*.

## ATHA MAṄGALĀCHARAṆA-NĀMA PRATHAMAḤ PRAKĀSAḤ ॥

### LECTURE I.

#### Introductory Invocation.

##### Text.

*Vighna-haraṇa tuma hau sadā  
Binaṭi, kara jōri, karau*

*Gaṇapati hōhu sahāi |  
dījai' grantha bandāi ॥ 1 ॥*

<sup>2</sup> These names being partially Prākṛit, I spell the tribe name Siṅh and not Siṃha.

## Lawrence of Arabia Memorial

The Committee appointed to deal with the matter inform us that space for a memorial to Lawrence of Arabia in St. Paul's Cathedral has now been offered by the Dean and Chapter. It will take the form of the bronze head modelled by Kennington from life, with the words 'Lawrence of Arabia' cut in the stone of the wall underneath it. It is felt that posterity will know him as Lawrence rather than as Shaw, the name under which he was trying to escape notoriety.

Several spontaneous gifts have already been received. These include one from the sculptor himself, who declines to accept any payment for his work, and another of eight shillings and sixpence sent by the boys of a private school to commemorate the name of a man they loved and admired. The Committee wish that the opportunity of joining in the memorial in St. Paul's should be given to everyone, and the cost will be treated as a first charge on all contributions.

The Committee have before them various ideas for commemorating Lawrence in other ways, some of which would be helpful to young people. Part of any balance available, when the cost of erecting the memorial in St. Paul's has been met, would be spent on such purposes.

One important memorial to Lawrence, already preserved, and for which no gifts are required, is his tiny cottage at Clouds Hill, close to which he was killed. His heirs have promised that the cottage and land surrounding it will eventually be offered to the National Trust. For the present it remains in their hands, but when necessary repairs have been carried out arrangements will be made and announced for allowing visitors to see it.

The undersigned friends of Lawrence, who know what he meant to his generation, approve these proposals and submit them to the public. All contributions towards the memorial, whether stamps, postal orders or cheques, should be sent to the Honorary Secretary of the Memorial Committee, Lieut.-Colonel R. Buxton, Martins Bank, Ltd., 68 Lombard Street, London, E.C.3. Gifts of sixpence or upwards will be acknowledged by the Honorary Secretary on the back of a photograph showing the memorial of Lawrence to be placed in St. Paul's.

ALLENBY, F.M.  
HERBERT BAKER  
WINSTON CHURCHILL  
LIONEL CURTIS  
AUGUSTUS JOHN  
G. BERNARD SHAW  
EVELYN WRENCH