

Replication of Historical Narratives In John Masters's Novel The Deceivers

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Abstract -New Historicism was a term coined by American critic Stephen Greenblatt. It is as a technique constructed on the parallel reading of literary and non-literary texts usually of the same historical period. New historicists ask “How the event has happened? What these events tell them now? New Historicism can perceive the facts of the past and interpret these facts from their own concepts to create history. John Masters offered this novel with historical perspectives. This article examines the replication of historical narratives, past events and cultural events and the socio – cultural perspectives of his novel.

New Historicism was a term coined by American critic Stephen Greenblatt. **The simple definition is that it is a method based on the parallel reading of literary and non-literary texts usually of the same historical period.** New historicists deal with the historical and cultural condition of the production. New historicists have to take political and intellectual history as a background to account for the characteristic subject matter of literature at a particular time and place.

New historicist presents the fragments of social experiences in the literary work. New historicism has another name Cultural Materialism which is coined by the British critic Raymond Williams. Cultural Materialism combines studying the implication of literary texts in history, theoretical methods and political commitments. It is like a general redirection of literary studies back towards history.

New historicists ask “How has the event happened? What do these events tell them now? New Historicism can see the facts of the past. They interpret these facts from their own points of view and create history. New Historicism accepts Derrida's view “There is nothing outside the text”. It means one cannot take a text or an idea and simply lift it out of the context in which it was produced but a text might have been always related to the much wider cultural political, economic and social institutions and practice of its context. One's own processes of reading and understanding also takes place in a particular historical context which is tied up with its own social, economic and political pressures and investments in the contemporary contexts.

A work of art is solely created by an individual's artistic genius. Rejecting the author or artist does not create the work entirely from a resources of their own imagination, but employs that the ideas vocabularies and beliefs of her or his culture to produce a work which that culture can understand. The literary text can in fact tell something about the world outside the text.

John Masters also presents his novel in the socio-cultural production. Lieutenant Colonel John Masters was born in Calcutta in India and was an English officer in the Indian Army. He was a novelist. He was extremely warm hearted and a generous man. John Masters' family had a long tradition of service in Indian army. He was always known to the Gurkhas “The sahib who shot the Bangla tiger. Masters subsequently served in Iraq, Syria and Persia with the battalion. He wrote about his experiences in the army.

Masters is also known for his historical novels set in India. He attempts to trace the history of the British in India through the life of one family. In this novel *The Deceivers*, John Masters attempts to trace the history of thugs' cult. “The Deceivers” is really a good historical adventure novel based on fact. The novel uses the discovery of the thugs and their penetration and eradication as the key historical event the plot is set.

Thugs as a special band rather as ordinary thieves is found in the passage of Zian-d din Barni's History of Firoz Shah. In the reign of that sultan some thugs were captured. But sultan never killed them but banished them. **Thug, from the Sanskrit root *Sthag*, to conceal, is pronounced Tug, and Thuggee as Tuggee. It is a term often wrongly applied, particularly in the United States, to bandits or hold-up men, who do not attempt either concealment of their intention or strangulation. The Thug was a murderer by hereditary profession, who sincerely believed that he had a divine right to kill, and no other class of criminal possesses the right to call itself by that name. (*Thug: Or A Million Murders*, 14)**

Thugs usually killed their victims in darkness. The thugs made music or noise to escape from discovery. The garrote is often depicted as the common weapon of the Thugs. Sometimes it is described as a Rumal (Kerchief). According to the Guinness book of Records, the Thuggee Unit was responsible for approximately 2,000,000 deaths. **The thuggees were suppressed by the British rulers of India in the 1830s.** The initiative of suppression was taken by the civil servant William Sleeman who captured Fering Hea Caslo called Syeed Amir Ali. **The government of India established the Thuggee and Dacoit Department in 1835.** Sleeman was appointed as the first superintendent. Thousands of men were either put in prison executed or expelled from British India. Thugs respected no quality, no Vocation, no religion but that they killed every unarmed man they came in their way. **Thugs were highly superstitious and that they worshiped the Hindu goddess Kali but that their faith was not very different from their contemporary one.** William Sleeman, the real character is fictionalized in this novel. He found out all the victims of the thug cult.

The period 1830–45, when the main work of the suppression of Thuggee was undertaken, was one during which most English men in India, comparatively few in number, were engaged in restoring or creating, to use a better term, law and order in other directions, or in “shaking the pagoda tree” to their own financial advantage. The result was that those entrusted with this suppression received little help from outside, and may be likened to men isolated in the midst of a dangerous, trackless and gloomy jungle, without map or compass. (195.)

Some British officers never looked for the welfare of Indian country, but they were favor of the British East Indian Company. The company never looked the Indian customs, culture and tradition. But if any British officer helped the native people of Indian, the British officer was never helped by other British officer and they blamed on him. Similarly the real character William Sleeman was blamed and the imaginary character Captain William Savage also was blamed. This events happened in every day to day life. This kind of context leads the reader into reality of life.

Accordingly an Act was passed in 1836, by which a man convicted of belonging, or having belonged, to a gang of Thugs was rendered amenable to imprisonment for life, whilst at the same time, prisoners accused of Thuggee were made liable to the jurisdiction of any of the Company's courts, without reference to the locality of the alleged offence, and the formality of the Mohammedan judge was dispensed with as a preliminary to the trial of this class of prescribed offenders. The good effect of these enactments was soon felt. Thuggee officers needed to enable them to carry out the great work which was placed in their hands. The strong defenses of the Thug gangs were now struck down. They had no longer our ignorance on the one side, and our judicial over-scrupulousness on the other, to protect them. So the work of suppression went on bravely. The gangs were hunted down; our goals were filled with Thugs; conviction and condemnation were no longer unattainable ends; and a great institution which had existed for centuries was broken up in a few years.” they must have assassinated a total of considerably over a million people, probably nearer three millions than one. As has been shown in these pages, the Thugs, captured between 1829 and 1856, themselves confessed to the murders they had committed, or had taken part in, or were given away by approvers. This total alone ran into many hundreds of thousands of victims, killed within the lifetime of the Thugs interrogated by Sir William Sleeman. (415)

This story of the history is narrated as a parallel study of the novel. *The Deceivers*. John Masters presents this historical events through imaginary characters and gives his own imagination upon the characters and make the plot alive to the readers.

In this plot William Sleeman, the real character is fictionalized as the character Captain William Savage. Captain William Savage is the hero of this novel. Mr. Wilson was a widower and held the office of Agent to the Governor – General of India for the Kaimur and Mahades Territories. He had a daughter called Mary Wilson. Mary Wilson was married to William Savage, but Mary Wilson was liked by George Angel Smith who was her father’s assistant.

Chandra Sen welcomed the couples and George. There was a woman who was going to become Suttee. The wife of Gopal, the weaver is going to become suttee tomorrow evening said Chandra Sen to Williams. William wanted to save the women, so he disguised him as Gopal. He saved her. But William ran away from the funeral pyre, not to find out his identity. Meanwhile he saw some deceivers murdered and buried the dead bodies. William asked help from Chandra Sen. Chandra Sen and some of his Gurkhas went with William to search dead bodies. They dug various place finally they found out the dead bodies. William asked permission from Mr. Wilson to find out the crime. But he didn’t permit William to do so. He arrested Hussein, one of the deceivers who told about his goddess of Kali, and Thugs cult to William, William was asked to come with Hussein in order to find out the deceivers’ cods and communication and every things.

Meanwhile many travelers were killed by deceivers. Hussein and William met Piroo and Yasinkhan, both were deceivers and companions. Yasinkhan was a priest. There were nine of them. William became a fellow traveler and companion. William also murdered some traveler in order to understand more about the band. Before going to robbery, deceivers had to pray Kali for getting blessings. Yasinkhan gave sugar to all the deceivers. Williams dislike it but he ate the sugar.

The deceivers have some beliefs that seeing a man being taken to execution or a corpse on its way to the burning is a good omen. Some days later William met Gopal, the real weaver. William killed the real Gopal, a weaver, not to find out his identity. One day all deceivers were going to one place which was called Parsola. William also had gone to Parsola without knowing many dangers.

William sent Hussein to send the message to his wife and take the gorkha in order to destroy the deceivers. Hussein met Mary and told everything. William was in very danger, and to be saved. Chandra Sen came to the spot and asked William to comeback to worship Kali but William didn’t like to be a deceiver. Chandra Sen killed Hussein because he told William all the secrets of the deceivers. While Mr. Wilson knew the news about deceivers, he came over there. William was running from the place to save his life.

William’s wife wanted to save her husband’s life, both met in the forest – behind there were a lot of deceivers. Chandra Sen asked William to surrender himself and to give a new born baby to Kali. But William asked Chandra Sen to leave his wife and his child yet wasn’t born. There was a bee hive, bees’ buzzing had increased and dropped. William aimed with his pistol and fired. He threw the smoking pistol over the nettles into the stream. The bees came out and swarmed in hundreds of thousands of their enemies and died. Mr. Wilson asked William to apologize him, but William didn’t mind it. He met the woman, Gopal’s wife, and told her that Gopal was killed. Then she didn’t like to live without her husband she had gone into the fire that is called suttee. William said that god rest her soul and Mary had new born baby. Last word of William was ‘God is love’.

John Masters presented this novel with historical perspectives. This article analyses the historical events and cultural events which are subjects of his novel and also analyses the socio – cultural perspectives of his novel. “WILT thou, William, have this woman to the wedded wife, to live together after god’s ordinance in the holy estate of matrimony? Wilt thou love her, comfort her”. (*The Deceivers*, 1) From this passage John Masters presented his custom and cultural view on marriage. In

Christianity, the priest will ask about this passage from the couples, because it is a traditional belief. Masters' own experiences are presented.

Masters was born as Anglo – Indian Community. But he spoke various cultures through historical perspectives. Masters takes many ideas from The Holy Bible. Because he is basically a Christian. He gives another example here “He considered for a moment the injustice of god who gave his creatures such unequal gifts” (1)

The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.” The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” That is why a man leaves his father and mother and is united to his wife, and they become one flesh. (Genesis, 2)

It also represents that Adam and Eve were created by God. God told man that God would make woman helper and suitable for man. But later male consider female as inferior to them. It is followed everywhere in the world. It is a fine example for social views on woman on those time, till it goes into future. The reader applies his knowledge through his own point of view in his time on woman suffering. He may compare his ideas through this context. Then he feels, this passage is suitable for the present times, because the sufferings of woman never changed. The reader of this novel apply his imagination, knowledge and ideas according to his own understanding of the text. That's why non-literary text alive in the literary text with joy of pleasures. The historical novel alives till the end of human life. The context is from the Bible:

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. (King James Bible, Song of Solomon 1:1-3)

John Masters took this passage and attached in his novel “For after this manner in the old time the born woman also, who trusted in God, adorned themselves, even as Sarah obeyed Abraham, calling him lord” (*The Deceivers*, 1) This passage is perhaps his own influence on the ‘The Holy Bible’. It is also a kind of historical event. John Masters compares Hindu religion and Christian religion. Most of his ideas are from Christian concepts. But he speaks Hindu religion negatively about superstitious beliefs and bad faith of ill omens. He expressed not only his imagination but also some historical events in truthful eye about the suttee and thuggees cult. As Derrida says “nothing outside the text”, which means everything about the past is available in textualised form by authors. Similarly John Masters textualised many historical events.

“During the East India Company's power in that region, English were in tight circle of English faces, English customs, English values” in India (9). But there the hero William couldn't find happiness or success. He had tried many wags and failed. Because he was an Anglo – Indian. **John Masters captures the beauty, the strangeness and splendor of India under the Raj and evokes the tensions and conflicts of India under British rule with an authority unlike any other writers.** Through this passage Masters writes racism between his community and native people. How the British people helped the native speakers to learn his language.

When the reader reads this passage he will go with his own imagination about racism and have some present reality, in which the reader further goes to enjoy the novel. When British East India Company came to India for trade purpose, native speakers spoke various languages. It was very difficult for British people. They were struggling to learn other languages. Most of the people from India were not educated. So, British and Indian people got problem is expressing their feelings and emotions. So, British wanted to educate the native people in order to satisfy their purpose. Hence British built schools and taught English. Here one can understand from this passage.

With her he was experiencing a new ability to speak, Even now he was not fluent, but at last he could final the words to express and transmit his feeling for his country and his absorption in his work (13).

English people had to learn other languages like Hindi, Tamil and other local languages. Then only they could understand others feelings, tradition and customs. John Masters presented how English people got struggles to speak local language of India through this passage. Now he speaks about the long traditional bad faith about suttee,

sati, then designates a woman who immolates herself and not the rite or custom of widow burring the Sanskrit language is knows specific term going with ‘sahamarana or dying with (sahamarana) in India the wife potters a serious of words’ she breaks out’ as it were in the same way that a fever, a fire or a passion breaks out, she cries.(66) I am going to eat fire “I am going to follow my husband” I am going to become a sati” Praised be such and such a good, such and such a goddess (*Ashes of Immortality*, 44)

“Chandran Sen said” wife of Gopal the weaver is going to become suttee – tomorrow evening”. (*The Deceivers*, 23) **“Suttee was people's custom and religion. Indian culture had long tradition to follow suttee, Suttee – Sanskrit word meaning ‘a virtuous woman. It was the Hindu spiritual values, a woman who burns herself alive on her husband's funeral pyre the custom which expected to do so”** (24) John Masters presented his view through the character William Savage. “All his life in India he had tried to feel for suttee the automatic revulsion of his fellow English men and Christians” (24).

A man dived his wife had loved him. Perhaps as Eve loved Adam – he for God only. She for God is him, then her spirit which was a part of his had no house on earth. She became a husk of flesh, untenanted blown through by cold winds, only to her body had gone to join her spirit which was with him. Could she live again was there any concept more beautiful. (24).

John Masters presented his Biblical ideas about death, the concept brings out the real suffering of woman in their lives. John Masters presented this passage from the Biblical concept. John Masters talks about Christian ideology, creation and death comparing with Hindu religion. John Masters presented many ideas from other sources to bring out his own imagination with historical perspectives. He speaks about Hindu customs.

William tried to understand tried in the western fashion to separate the good from evil to balance the beauty of scarifies against the ugliness of waste. Which is an essential of all scarifies, but to these Hindus there was

no conflict between Gods. Who is all power full and Satan, there creation and destruction were opposite face of the same medal, equal energies of the same universal spirit (25)

John Masters lived in India. During his life time he learned many things like Hindu beliefs and customs. That's the way he differentiates Hindu religion and Christian religion. But his views suttee with Englishman's eye.

...suttee was the people's customs and religion only an act of despotic power could abolish it yet could Christians having power tolerate willful self – murder? Indians were fatalistic, brutal that was the depth of untruth, in spite of the Mary who believed it. (25)

Indian woman and men believed some superstitious beliefs, that's what John Masters presents the cultural of Indian Community through historical senses. Most of the company like India, Africa which are following some superstitious beliefs on ill omens. One can't prevent those type of beliefs. It is part of their life.

She dreamed the same dream three times. In the dream, she saw her husband's dead body in a dark place with a mark on his neck and another woman looking at him. So she knows that he is dead and she must to go him. (26)

This kind of superstitious beliefs were followed throughout India.

We cannot feel that our religion is being deliberately insulted. But this rests on the woman alone, as we feel it, always does and always should she might not have dreamed her dream, There is no earthly power that could make her hell of it if she didn't want to so it is she, by herself, who cries out from her spirit to join her husband, there is no law written anywhere that she should not be allowed to'' (30) ''No wife ever mentioned her husband's name or her religion – or her life. (32).

The Pharisees and of the Herodians asked Jesus:

Master, Moses wrote unto us, if a man's brother die, and leave (his) wife (behind him,) and leave no children that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left him any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them for the seven had her to wife? And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. (*The Holy Bible, Mark, 12:20- 26*)

So many unwanted believes were followed these as the cultural product of the society. India has followed caste system, similarly British followed racism. English people lived in India, but British and India have some disagreement with each other's, mainly English people mingled with English, not with Indian people. They felt as guest to India. They considered themselves as superiors to others. Here John Masters focuses the reality of the past in India. For example

Madhya had a population of five thousand all Indian. If the collector didn't like Indians, he liked no one, if he despised India, he despised everything. In a district an English man could be alone and lonely or he could have a hundred thousand friends, this happiness nested in his own hand and his wife's if he was married many English woman hated district life so much that they turned their husbands into embittered drunkard (*The Deceivers, 70*)

John Masters focuses the despised between English and Indian people. John Master speaks about many festivals, customs, and culture of the Indian people through his own experiences during his service in India. He spoke about Dussehra festival the most important festival of the Hindu year. John Masters focuses some mythological stories, one is Dussehra festival story.

Indian people believed that Dussehra was the feast of Shiva the destroyer and of Kali. The dark – blue Goddess with the disheveled hair and the cincture of blood stained hands and the tongue protruding from her bloodstained mouth Kali, who ordered her servants to kill. Dussehra marked the beginning of the season of war and travel. At Dussehra men set out on enterprises of great moment, armies put on their trappings and prepared for war. The throngs pushed huge idols through the streets the bleeding heads of sacrifices fell into dust. (31).

Indian had some myth on Gods. Because people never mind to think over that, but they accept as they are. It is believed throughout India. Today people have wrong opinions without knowing the real facts and truth. But they followed blind ideas. John Masters presented a myth about Kali, which is believed still and its myth. Today thousands of myths are created in and around India.

John Masters focuses how people pertained Kali,

Bhowani, or Kali, as she is variously called, tried to kill this horrid prodigy with a sword, but from every drop of blood spilt there sprang a new demon, until the hellish brood multiplied to such a degree that she realized the impossibility of completing her task unaided. In this dilemma Bhowani brushed the sweat from her arm and from it created two men, to each of whom she gave a strip of cloth, torn from the hem of her garment, and commanded them to strangle the demons, thus overcoming the blood difficulty. **These legendary progenitors of Thuggee worked with such skill and vigour that soon all the demons were slain, and the goddess gave them the *ruhmal*, or strip of cloth, as a reward for their assistance, bidding them transmit it to their posterity with the injunction to destroy all men who were not of their kindred.** There were, however, exemptions from this rule: it was unlawful to murder women, for instance, and also, among many others, religious mendicants, oilmen, potters, goldsmiths, mahouts, musicians, arid dancing-masters. At first the Thugs were punctilious in obeying these laws, but later they became more lax, and it was to neglect of these regulations that they ascribed the decay of their awful craft. Bhowani, or Kali, the Black Mother, who presided over Thuggee, was the wife of Siva, and Hindu mythology states that she first appeared on earth on the banks of the Hooghly, the exact

spot being called Kali-Ghat (now Calcutta) in her honour. Here still stands her most honoured temple, in which the goddess of destruction is represented as a black figure with red eyes and hands, a loathsome sight with matted hair, fang-like teeth, and face and breasts besmeared with blood, to whom human sacrifices were made in the days of Thuggee. (*Thug: Or A Million Murders*, 56)

This reference is about Goddess Kali. John Masters lived in India during and he learnt many ideas on the Indian Myth and Culture. That's why he gives exact account of Kali's myth in his novel *The Deceivers*

In the beginning was the spirit and of that spirit the creator created and gave the spirit to men and of the spirit woman gave birth and the word began to be peopled. After the beginning came Raktabij Danava, the Demon of blood and seed, he killed men as the creator created them Kali obeying the spirit in her, went out to destroy the demon, Demon stroke through the oceans of black water away from her and the oceans lapped his waist and he hurled defiance at kali, and killed men as the creator created them. Then Kali went to the Demon, and waved her destroying sound about her head and stuck out her blue-black tongue and spat blood from her mouth, and struck at the Demon of Blood and seed to kill him...Kali said to the men, take my hand kerchief, kill the Demons of Blood and seed so that no drop of their blood and seed falls to the earth. Kali said "keep my rumal, use it to live, as you have mankind owes you men, however many you kill. All mankind all in yours, only obey me, obey my omen on the left and my omen on the right (*The Deceivers*, 200).

But deceiver kept the law strictly, didn't kill woman, Sikhs, low castes, oilmen and deformed people. John Masters was an Anglo Indian. He learnt many things about Indian of culture, custom and religious. That's way he presented everything in elaborate manner.

Deceivers always pray to Goddess of Kali: O! Kali, greatest Kali, thy servants thank thee for the magnificence of thy gift; we have done thy will and wrought for thy glory we pray now for thy further guidance and blessing. Guard us and keep us, as we guard thy memory among men now and for evermore. Amen. (178)

Thugs considered their murders precisely in the light of sacrifices to their goddess. Not only did they plan and meditate over their murders without misgiving, but they perpetrated them without any emotion of pity.

Their horrid treachery and cruel strangulations troubled neither their dreams and recollections nor caused them the slightest disturbance even in the hour of death. They considered, in fact, that their victims were killed by God, with them as his agents, their appointed job being to kill travellers—to quote the words of a Thug, "Just as a tiger feeds upon deer. (*Thug: Or A Million Murders*, 62).

Each religion has some different morality, values and customs according to the religious practices. Culture changes which becomes history. John Masters also presented various ideas through his imagination with reality. Indian people always eat food with their own fingers. But whites used knife and fork. "It is true that you white people eat with a knife and fork because your finger nails are poisonous?" (*The Deceivers*, 138) "Both mixed people have some likes and dislikes in the various culture, William said "I do not wear a cross, I believe my God is everywhere at my side." (139) Whites have some different concepts following in their reality like Hindus. But both have different bad opinions on the opposite religion. But most of the time people confused about other religions. But they think their religion is the best.

Hussein said. Give me a cross then, Allah and Mohammed his prophet have failed me against Kali, Give me a cross, your God is a foreigner and does not know Kali's strength, and will fight better against her than ours. (140)

Throughout the world people avoid other religion and practices. But some time they give respect only their religion. They never respect other religion and others people also. Even today the same thing is happening in and around the world. He showed references from Mahabharata. "They were kings of old time, turned to stone in battles against the heroes of the Mahabharata." Sometime people believed myth through the history which John Masters focuses through this novel.

John Masters takes some historical events such as suttee and Thuggee cult, as a non-literary text and gave the literary senses into it, He brought out the past events into the present reality to readers. The real origin of the Thug cult from the books *Thug or A Million Murders* form this book the passage is given.

During 1816 Dr. R. C. Sherwood, who established of Fort St. George, wrote a valuable article upon Thugs, adding yet another contribution to the unsystematic and spasmodic efforts to expose and subdue their activities which had been made throughout the centuries of their existence. All failed, however, owing to the fact that Thuggee was not appreciated for what it really was till 1829, when Sleeman revealed its true significance for the first time, his revelations arousing intense excitement in all India. It has been shown that the Thuggee organization is known to have existed from early in the fourteenth century, but the Thugs themselves maintained that sculptures in the Caves of Ellora of the eighth century depicted operations of Thuggee which they alone could correctly interpret. (*Thug: Or A Million Murders*, 50)

John Masters speaks the autobiographical sketches in his novels. John Masters wrote this novel based on the parallel reading of literary and non-literary texts. He has taken political and intellectual history as a background to account for the characteristic subject matter of literature at a particular time and presents the novel with the fragments of social experiences and some facts of the past from his own point of view to create history, in examining a cultural product distributing and consuming of a cultural product the places in literary text within the frame of a non-literary text.

Thugees were secretly trained from boyhood to the highest degree of skill in strangulation. Each Thug had his particular job to do: to one fell the task of throwing the *ruhmal* around the victim's neck, to others the task of seizing arms and legs and giving those scientific wrenches and cruel blows at vital parts which ensured his being brought down at the psychological moment. These arts were continually practised by the Thug in his off-duty moments, fathers teaching sons this foul work with parental pride, until all engaged in a Thuggee expedition became so expert that they could strangle their victims with the maximum of adroitness and in the

minimum of time. Their art was carried still further, for other Thugs were specially trained to bury and conceal the murdered bodies with such skill that the ground beneath which they rested appeared undisturbed. In the hey-day of the organisation, these experts could bury the body within half an hour, with such success that even the Thugs themselves could only find the graves later by reference to landmarks. The *ruhmal* with which the murders were committed was some thirty inches in length, with a knot formed at the double extremity and a slip knot eighteen inches from it, giving the Thug a firm hold. After the victim had been brought to the ground, the slip knot was loosened and the Thug then made another fold round the neck, put his foot against it, and drew the cloth tight- to quote the words of a Thug, ‘‘just as if packing a bundle of straw. (19)

John Masters not only presents his creativity but also mixes the history, myth, and some autobiographical elements in this novel, how the thugs were suppressed by the British is given in the form of a literary text with help of the non-literary text. John Masters doesn't create the work entirely from the resources of his own imagination, but employs the ideas, vocabularies and beliefs of his culture to produce the work which that culture can understand. John Masters presented history as the bone of this novel and imagination is the flesh of this novel. So reader can alive through this novel. While reading, a reader can go back to old historical time, tradition civilization and culture because these are passed from one generation to another generation. A reader can understand his imagination, reason and logic in this novel. So a reader can trace the history and imagination even he may find his own moral values and ideas for the future society.

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