

the Arcot appointment and then proceeds to Hyderabad.' Subbayyan added that, as he was coming away, the Sâhib's son who was upstairs called him and told him he had heard of Mîr Asad's flight from a Fort St. David Brâhman and that the news must be true. He returned therefore to Chandâ Sâhib but the latter did not believe the story.

A messenger with a letter from Muzaffar Jang to his family reports that the Wandiwash affair has been settled, that Taqî Sâhib has returned to his fort, and that Nâsîr Jang marched to-day. He set out this morning with the letter and has just arrived. I desired him to tell Hâji Fâzil to bring the letter to-morrow, and so dismissed him. He said he had brought letters for Hâji Fâzil, Chandâ Sâhib and the Governor, and that Hâji Fâzil should bring the letter to-morrow, so that the matter could be discussed. I told him to come back to-morrow morning and dismissed him.

When I went to the Governor this morning, he said nothing about the imprisonment last night of the left-hand caste dancing-girls or the complaints of the right-hand caste people that the dancing-girls did not show respect by standing up in their presence; so I said nothing either, as he had ordered their imprisonment. I do not know why he said nothing. I must find out his intention before

I say anything. I shall find out from his conversation to-morrow.

When I had taken food at two o'clock this afternoon, the left-hand caste people came in a body and said, 'Last night we complained of the injustice that has been done; and a ceremony this morning prevented us from coming to you then; so we have come now. We have documents signed at an assembly in M. Martin's time recording the privileges of the right and left-hand caste people, and we will bring them. Please wait till then.' I dismissed them, saying they might do so, that I would read the papers and inform the Governor, but that four respectable persons had better come instead of a crowd. They returned at half-past eleven to-night with the documents drawn up in M. Martin's time, the temple agreement drawn up in *Sârvari*,<sup>1</sup> that drawn in M. Lenoir's time permitting *Pâr-vêttai*,<sup>2</sup> that allowing the left-hand people's horses and palankins to pass along the Râjâ Street and certain streets common to both, and finally that drawn up in the present Governor's time cancelling the original deed and substituting another. After reading these

<sup>1</sup> 1720.

<sup>2</sup> A festival, celebrated by a procession of the images of the Gods, on the last day of Dasara. The procession always proceeds to a point outside the town (or village), and is said to be connected with the ancient custom of beginning military campaigns on that day.

documents, I told them that they did not touch the point and that they had better consult Ponnayyar. They replied, 'If we disobey ancient custom, we shall merit blame, fines and punishment. But how is it just to change customs, and imprison our people without sending for us and making enquiry? Those who accuse us of violating custom should be imprisoned and fined. In future right-hand caste people shall not ride on elephants, etc., without our permission, and we also will right ourselves if their dancing-girls do not show us due respect. Else we will leave the town. We are blameless and have kept entirely within our rights; no enquiry has been made and yet—an unheard-of thing—on the very day of the procession our dancing-girls have been seized and imprisoned because some one complains he was treated with disrespect. An enquiry should have been held and the guilty punished. But if instead men seek to establish what has never been heard of in this town, and the Governor does as they desire, we will go where we shall be respected. What are the limits assigned to the right and left-hand castes and why have such limits been established?' Thus they stated their grievances. Reflecting that no definite decision could be given, I said, 'Leave off argument and consider what can be done. If you will come

to the Governor two at a time, I will ask him to enquire and settle the matter. This is the utmost I can do.' So saying I dismissed them. I could easily have told them where justice lay, but refrained, knowing who were at the bottom of the case and wishing to avoid needless dissatisfaction. They went away saying that they would consider and return. Who can settle anything when such injustice is done in the town? This city is not yet destined to prosperity, and until God wills it, what efforts can bring it to pass?

*Saturday, May 30.*<sup>1</sup>—This morning Hâji Fâzil brought to the Governor Muzaffar Jang's letter written from Nâsîr Jang's camp. The Governor looked at it, and desired me to report its contents to him, from Madanânda Pandit's reading. Madanânda Pandit read to the following effect:—'I am now in the severest custody and I fear I shall never escape with my life; and even if I did, what could I do? If therefore you will protect my mother, wife and children, maintain them, and suffer them to dwell in the shrine of your presence, it is well; otherwise, take what they have, and send them here with only their raiment for them to share my imprisonment. I am drowned in an ocean of sorrows and I swear

<sup>1</sup> 20th Vaigâsi, Pramôdâta.