

to overthrow Nâsîr Jang. Not a single one else supports him.'—'In the cannonade on Saturday, April 3 or 4, when you attacked Muzaffar Jang [].'

*Thursday, May 28.*¹—At nine o'clock to-night the marriage procession of Muttu Alagappa Chetti's daughter took place. I accompanied it as far as the grass bazaar. Then, having taken leave of the marriage party, I visited Muhî-ud-dîn Sâhib (Dastgîr Sâhib's son) who is living at the Sunguvâr's godown; and then came home. Siddhî Khân (son of Sattâr Khân, the old killedar of Gingee) visited me. Then Shaikh Sâhib and Ayyâkannu Chetti of Porto Novo came and took leave.

Then a man came running, and said that the Palli head-peon, Chinnatambi, and two Company's peons had seized and imprisoned in the Nayinâr's house, under pretence of the Governor's orders, four of the dancing-girls attached to the Kâlahasti Îswaran temple and who were following the procession.² When I was in the pandal near the nut-godown on the evening of Monday, May 25, Chinna Parasurâma Pillai, the broker Appu, Alagappa Mudali, Periyanna Mudali, Muruga Pillai and

¹ 18th Vaigâsi, Pramôdâta.

² From a subsequent passage, it appears that these dancing-girls belonged to the left-hand castes. The procession was that of a left-hand caste wedding.

Kadâkumaran¹ complained to me that whenever they passed along the Chetti Street on their way to a marriage, the dancing-girls never rose in their honoûr, as was the former custom, and they said that, if these were taught to show due respect, I should be honoured as a reformer of manners. I replied, 'If that was the custom of old, how has it fallen now into disuse? I will send for them, question them and let you know.' So saying I sent for Nallatambi Arunâchala Chetti and questioned him. He said, 'Only a few persons were given that mark of respect,—not all. I do not know what took place at Muttu Alagappa Chetti's house. I will enquire and let you know to-morrow.' So saying he went home. Arunâchala Chetti also said that he would inform Chinna Parasurâma Pillai and others of the right-hand castes to-morrow. I also told them to come. They observed, 'We used to be invited to dances, and we used to go and receive *pân supârî*. But this is done no longer. They² used to dance at Arumpâtai Pillai's³ house at Pongal but they have ceased to do so. Besides they frequent other right-hand caste people. Do the right-hand caste dancing-girls publicly frequent left-

¹ Apparently all right-hand caste people.

² Left-hand caste dancing-girls.

³ The Pillais belong to the right-hand castes.

hand caste people? They only do so in secret.¹ To-night is the auspicious time fixed for the marriage. What can be done if the matter is put off?' I replied, 'Things must be managed in a friendly way. The right-hand caste people cannot be allowed to claim this as of right. Else why should castes be divided between the right-hand and the left? How can this be allowed if it causes strife? I have never seen such a thing in all the 30 years I have lived here, and how can it be permitted now? The others have gone away saying that they will come to-morrow. You can do the same.' So saying I dismissed them. But they said, 'You are protector of the right-hand castes, and what you grant none will resist.' I replied, 'I desire you to enjoy all you have a right to. But the other side must be heard also. Then only can due judgment be given, or it may be settled by arbitrators. Anyhow, they have said that they will come to-morrow. I will hear what they have to say and do what is necessary. So come to-morrow.' So saying, I dismissed them, and they departed.

*Friday, May 29.*²—The Governor sent for me this morning and asked if there was news from Nâsîr Jang's camp. I said, 'I hear that

¹ The right-hand castes claimed superiority over the left-hand castes.

² 19th Vaigâsi, Pramôdâta.

on Tuesday Morô Pandit and Muhammad 'Alî Khân (Anwar-ud-dîn Khân's son) went to the fort of Wandiwash, and promised Taqî Sâhib to settle his affair for 9 lakhs of rupees and to present him to Nâsîr Jang. Nâsîr Jang agreed to see him the next day. He was therefore to visit him on Wednesday. When Muhammad 'Alî Khân went into the Wandiwash fort and spoke with Taqî Sâhib, it was agreed and confirmed by an oath of friendship that Muhammad 'Alî Khân should be appointed the subahdar of Arcot and Taqî Sâhib his dîwân. Muhammad 'Alî Khân and Morô Pandit were given a dress of honour and a large Achin horse each. Having received these presents, they brought Taqî Sâhib to visit Nâsîr Jang.—'Has Chandâ Sâhib heard any news?' the Governor asked. 'Nothing more than I have related,' I replied. 'What does he say to it?' he asked. 'What can he say?' I answered; 'He says that Nâsîr Jang has received nine or ten lakhs of rupees besides money for darbâr expenses; whereas if Taqî Sâhib had given him a quarter or a fifth of this, he would have prevented Nâsîr Jang's ever coming south. Chandâ Sâhib made Taqî Sâhib master of the whole country,—whereby he gained some ten lakhs of rupees, but gave nothing to Chandâ Sâhib, and would not even let him have five or ten thousand rupees when