

# THE RÁJOPÁKHYÁN

OR

## HISTORY

OF

# KOOCH BEHAR,

BY

MOONSHI JADUNATH GHOSE.

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TRANSLATED BY

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1874.

Meghendra Singh, was born. His proper name was Meghendra Narain Konwar.

Soon after the opening of the year 1204, Mr. Smith was removed from Cooch Behar.

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## CHAPTER X.

*Mr. Ahmuty is appointed Commissioner. Description of the Rájá and of his habits. The Huli festival, and the Durgá Pujá. The Rájá comes of age, and Chaklas Boda, &c., are made over to his management. Mr. Ahmuty attempts to injure the Rájá. The Rájá contracts a fresh marriage.*

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Mr. Richard Ahmuty was appointed Commissioner in the year 288 Shaká, or 1204 B. E. With him came Pran Krishna Bishwas as Dewan. He was a most grasping man, and in one year received a lac of rupees. He, however, quarrelled with the Khas Nuvis and left. Sib Narain Baboo was put in charge of the Criminal Court, and Guru Prasad Baboo was again taken into service after having once been sent out of Behar. Braja Nandan Mustafi also found favour with the Rájá.

The Rájá now began to give attention to the affairs of the State. It would be impossible to enumerate all his good qualities. Compared with him Kamadeva would regard himself as ugly. Men whose arms have reached down to their knees have been heard of, but, with the exception of this Rájá, none such have ever

been seen. His complexion was fair, his eyebrows were joined and with his eyes reached back to his ears, and were the admiration of all the young women. Gymnastic exercises had thrown out his chest and developed his arms; and when his body was soiled with the dust of the wrestling-ground, he looked like Gangadhar. Poets have already described these things at length, why should I give any further description? A perfect description of his person would be impossible. Unrivalled wrestlers, when they saw him, felt dismay. The shooting and slaying of small animals and birds were now laid aside in favour of the frequent hunting of tigers, buffaloes, and rhinoceroses. It was the practice to offer animal sacrifices; but now the sacrifice of goats was considered a contemptible thing. The king used to strike off at a single blow the heads of 40 or 50 three-year-old buffaloes, and such as had horns more than a cubit long. He wore no warm clothing in the winter; and in the month of Magh covered himself at night with only a thin sheet. When he bathed, he never poured over himself less than 50 pitchers of water. He daily presented a burnt offering, and heard the Purána read, and never ceased to distribute rice and gold; and when he was attired in his royal robes, the people were overcome with delight at his form so ravishing to the sight of women. In respect of devotion and gifts to the gods and brahmans, he was like Dadhichi Karna; his glory was like that of Rábana; he was a Brihaspati in judgment, a Raghupati in respect of his care of his subjects, and a Bali in knowledge.

In this Kali Yoga there had never been such another king, and no one had seen such another. His speech was so honied that any one who came in any great trouble to him, needed only to hear one word from his lips to feel as if steeped in the nectar of the gods, and to have all his sorrow removed. When he turned his eyes on a person, that person felt as though he had gained the government of a kingdom. He was always smiling and cheerful, and was never melancholy. He would not listen to, or himself make use of, coarse language ; he never condescended to speak in vulgar language to the vulgar ; he was unrivalled in his devotion to his kingly duties ; and he taught others (by his example) what the obligations of a king were. A son of Siva, he was himself Siva ; as Ashutosh, he was an embodiment of religion ; he was punctual in the worship of the gods, and was especially devoted to the worship of Durgá.

The magnificence with which the Huli festival was celebrated had never been witnessed or heard of any where before. There were assemblies at the royal palace for fifteen days during this festival. The Judge and Collector of Rungpore and Dinagepore with their wives and the indigo planters of the district came to witness the proceedings. It would be impossible to reckon up the number of dancing-women, mendicants, jugglers, and professional singers that came. There was an unmeasured quantity of red-powder cartridges, attar of roses, and scented oils. How shall I describe the hall in which the king's guests assembled ! The entire city with every street

informed the Mustafi and the Khas Nuvis of it ; but when they pleaded the low state of the finances, he sent for Guru Prasád who declared that he saw no difficulty, and that the marriage should at once be taken in hand. The following day the king sent for me and said : “ You must co-operate with Guru Prasád and make the arrangements necessary for this marriage.” With the help of the money received from the Babu Mustafi who rendered up his accounts, with money borrowed from the saheb, and with money taken from the rents of the Chaklás, the auspicious marriage was celebrated with great pomp. The new queen went by the name of the Chhota Madhyam Ai Devati (the younger second queen). Guru Prasád rose greatly in the royal favour on account of his conduct in this matter, whereas the Mustafi fell in the royal estimation.

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## CHAPTER XI.

*The administration to be placed in the hands of the Raja.  
Papers made over to Guru Prasad. Kasinath Lahiri  
has an interview with the Raja.*

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A statement of the young Rájá's age had to be sent to the Governor-General in Council every half year. On a reference to these statements, and having received favourable reports of the Rájá, a Commissioner was deputed by the Council in the month of Magh to place the administration in his hands. The Civil and Criminal Courts, however, were to remain, until

further orders, in charge of the Judge of Rungpore, and the work was to go on as before, under the Maharaja's seal. Mr. Ahmuty sent the news to the Raja through Gouri Prasád Babu. The moment the tidings reached the Raja, he sent for me, and placing me in front of him, gave me the news. I became doubtful when I heard what had been determined in regard to the Civil and Criminal Courts; but I gained confidence, seeing the confidence of the king, and gave myself to the rejoicing. Guns were fired, the choirs of musicians began to play; a Council was held to congratulate the king; alms were distributed, and dancing and singing went on. Owing to Guru Prasád Babu, the Khas Nuvis was not sent for. He was a very important personage. He counted the king's welfare the same as his own, and was a great support to him.

At this time the Raja having determined to visit his new palace at Kheti Lukkhipur, and after hunting in that neighbourhood, to visit the shrine of Sri Sri Jalpeswar on the Shiva-ratri (the night of the 14th day of the moon's wane in Magh), said: "Let the saheb meanwhile get the papers ready, and I will give him permission to depart on my return." He then set out on his journey, and I went with him, and Guru Prasád's brother followed after. Staying at Lukkhipore for two or three days, the king hunted many buffaloes, rhinoceroses, tigers, and other animals. He also shot pigs, deer, &c., without number. A letter was then received from the saheb along with a petition from Guru Prasád Babu. The letter said: "You

pired, being at the time in perfect possession of his senses, in the neighbourhood of the Babardhan factory on the western bank of the Karatayá river. When the king heard of his death, he was greatly moved. As was the king, so had been the counsellor, wise, godly and generous.

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### CHAPTER XIII.

*Guru Prasád carries on the duties of Dewan. Manner in which the Mahárajá divided his time. Guru Prasád offends the Mahárajá and is removed from office.*

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On the death of Kasinath Lahiri the khas-nuvis, Guru Prasád Babu, carried on the duties of the dewan. The Mahárajá held interviews every morning with learned men from various countries, and after taking his usual draught of milk, he took his seat in the bytukkhána. He engaged all who went to see him here in conversation on the various Shastras and Puránas. He had been very fond of pictures from his infancy, and certain painters used to be seated near him, painting various pictures at his command. He sometimes painted with his own hand. From that time also the Rajá had shown poetical power, and had been given to translating Sanskrit books into Bengali verse. He used also to write songs set to various styles of music. Occasionally he used to have the papers of my Munshikhána read to him, and he used to sign them. Then the

Dewan Guru Prasád Rai used to come and speak to him on State matters in connection with the Dewan duties. After having heard the papers read, he used to sign them, and order them to be sealed. On receiving the oil, he dismissed the assembly, and after his bath and morning devotions, he dressed himself and retired to the inner apartment for his meal. After his breakfast, he took his seat, sometimes in the three-storied dullán, sometimes in the Ranga Mandir or bytukkhána. All people were not admitted here. Amusement was provided in the shape of recitals of poetry and various sports and pastimes. Sometimes dancing-girls danced before him ; at other times he went out hunting. He had issued special orders that he should be informed whenever the people became aware of the presence of a tiger or rhinoceros or buffalo. Immediately on receiving information, he went out, and either himself contrived a snare for the beast, or shot it with a gun. Whatever he shot at he was sure to kill, for there was no missing with him.

Thus matters went on very comfortably under his Government. The daughters of the gods, who had practised religious austerities for long years, took birth in India, and, in course of time, were married to the Mahárajá and bore him sons. In the year 292, Shaká, corresponding with the year 1208 B. E., at the beginning of the year, the Dewan Guru Prasád Rái assumed office. Jibitra Narain Dewan Deo used to receive a salary of Rs. 150 as companion to the late king. Having obtained the dewanship, he was put