

CHAP. XI. Governor, M. Duplex, repaired to Mortâñdi Châvadi, 1745. as Pondichery does not agree with him in the rainy season, and he finds the climate of the other place more bracing. This exodus has become annual. It is said that he will not return before Christmas.

Occurrence of another storm.

*Tuesday, [23rd November 1745, or] 12th Kârttigai of Krôdhana.*—This night, a violent gale blew for three hours. Its force, however, would be but one-fortieth of that of the hurricane which raged on the 21st Arppisi [3rd November]. The disturbance in the weather in this instance was held to be due to the conjunction of three causes; viz., the day in question was a Tuesday, and a new-moon day; and it was under the influence of the star Kêttai. As a proof of the correctness of the statement of the sâstras\* on the subject, the wind blew with violence for a while, and afterwards abated. On the former occasion, no one predicted that there would be a storm; but every one knew that there was to be one this day, and waited for it with trembling. God has, however, preserved us.

Causes of this.

Third storm of less violence than first.

*Sunday, [28th November 1745, or] 17th Kârttigai of Krôdhana.*—From 7 o'clock last night, until 9 this morning, a hurricane swept over the town, with much violence. Its strength might be about three-fourths of that of the first storm, but many

\* The common astrological saying is that if the new moon falls on a Tuesday, and the governing constellation of that particular day be that named Kêttai, a storm will certainly occur on it. The word "sâstras" here bears the meaning "science" or "scientific (i.e. astrological) works."

people are inclined to think that it was only half as severe. This low estimate is owing to the smaller amount of damage caused; all the mischief that could be done having occurred during that preceding it. This last, however, laid low the trees which had escaped the violence of the first. Never before have there been three storms within the same month. What evil times may these be?

*Tuesday, [30th November 1745], or 19th Kârttigai of Krôdhana.*—This day, there was an event worthy of record. In the village of Reddipâlaiyam, to the east of Ozhukarai, a church has been constructed by Kanakarâya Mudali, and he has placed some images therein. In honour of this, he invited, without distinction, all the Brâhmans, Vellâzhas, Kômuttis, Chettis, goldsmiths, weavers, oil-mongers, and people of other castes; and all Europeans and Christians, and entertained them with a feast at Ozhukarai. Choultries and gardens were allotted for the preparation of food by Brâhman cooks, and meals for Vellâzhas were cooked in the house of Agambadaiyans.\* All the arrangements were made in strict conformity with the religious scruples of each caste, and the people who attended received every attention. Meals for Europeans were prepared at Pondichery, and brought over to Ozhukarai. Tables were procured

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Three storms in one month regarded as evil portent.

Kanakaraya Mudali gives a feast at Ozhukarai to celebrate erection of a church.

Governor, wife, and Councillors partake of it.

\* Mr. H. A. Stuart in his Census Report (1891) writes to the effect that the Agambadaiyans, Maravans and Kallans are three closely allied castes. According to an old saying "A Kallan became a Maravan, the Maravan became an Agambadaiyan, and the Agambadaiyan became a Vellâzha".

CHAP. XI. 1745. for them to dine at, and every comfort was provided for them. The Governor M. Dupleix, and his consort, in company with all the members of Council, repaired thither, and partook of the banquet. He remained until 5 in the evening, and then returned to Mortâñdi Châvađi. All the people of Pondichery who went to Ozhukarai enjoyed themselves, and proceeded homewards in the evening. Neither in the arrangements which Kanakarâya Mudali made, nor in the supplies which he procured, was there anything wanting. Nevertheless, despite the heavy cost of the entertainment, and the elaborate nature of the preparations, there was something which detracted from the splendour, grace, and excellence of the hospitalities. Persons of every persuasion should abide by the rules prescribed for them: their conduct, so regulated, would look consistent. Although of a different persuasion, he followed the practice of a Hindu; assembled people of that religion; and gave them a treat which afforded room for dispraise and derision, and every man gave vent to his criticisms as he saw fit. If he wished to conform to the rules of his church, and the commands of his scriptures, he should have entertained only the Europeans, Native Christians, Pariahs, and such others; whose associations brought them in touch with his religion. Even this would be considered derogatory to one of his position and reputation. However magnificent may be the style of any social act in which one indulges; if it be at variance with

Remarks on the entertainment.

Criticisms of conduct of Kanakaraaya Mudali in giving it.

the established practice of the community concerned, it cannot redound to one's credit. If a man who has forsaken his religion, and joined another, reverts to the manners and customs of his former belief, he must inevitably draw upon himself contempt . . . \*

[Friday], 31st December, 1745, or 20th [Mârgazhi] of Krôdhana.—On Friday night, Krimâsi Pandit and some of his men arrested Âdiyappan who had been the agent for Fort St. David here, the Telugu peon—a short individual—who was with him, and two Muhammadan peons. Âdiyappan was residing in a certain house at Mudaliyârpêttai, where he wrote a letter, and being caught in the act of delivering it to the two Muhammadan peons, he was arrested, and put in prison. After the letter written by him had been examined, he was, on the following night, taken to the subterranean cell on the western side of the fort, and was bound with heavy chains; his thread was then cut off, his hair was shorn, his clothes were taken away, his waist strings were removed; and in this state he was left. The Governor directed one Parasurâma Pillai to feed him. This man has to supply Âdiyappan daily with rice-cakes and butter-milk, and on these he lives.

Saturday, [5th February 1746, or] 27th Tui of Krôdhana.—The events which occurred in the town of Pondichery on Saturday evening at 5, were as follows:—

\* Perished in the original.

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Arrest of  
Âdiyappan  
and others.

Imprisoned  
and treated  
with every  
indignity.