

towards Arcot. I intend visiting him to-day and will write as soon as I have done so. By the time this letter reaches you, I shall be at Gôvâla, Mulavâi<sup>1</sup> and thereabouts.' Madanânda Pandit interpreted the letter. I have written only the important points.

Vakîl Subbayyan's letter received this evening from Arcot says:—'I hear that messengers have brought news to Anwar-ud-dîn Khân that Hidâyât Muhî-ud-dîn Khân was camping at Sîrpi. Thereupon Husain Sâhib's, Zain-ud'Alî Khân's and Sampâti Râo's families and others have been sent to Chingleput fort with Zain-ud'Alî Khân and Hukumat Râo. Anwar-ud-dîn Khân has sent his family, some to Ravattanallûr fort and some to Trichinopoly fort. The sepoy and horsemen have been given eleven months' arrears and a month's pay in advance. He has promised them that if they fight well now, and hold their ground, they shall eat at peace, but if they fly, they will lose their livelihood and be as dishonoured as widows. Thus encouraging them, Nawâb Anwar-ud-dîn Khân has set out with Mahfuz Khân, Sampâti Râo, Husain Sâhib and other great people, with their sepoy and horse and camped at Rânipêttai. He has written to Hidâyât Muhî-ud-dîn Khân, "I make no difference between you and Nâsîr Jang; when Nâsîr Jang was master, I folded my arms, obeyed his orders and paid him tribute; but as you have succeeded Nâsîr Jang, the

<sup>1</sup> Places in the Anantapur district.

accounts and money shall be rendered to you instead of him, and I will obey your orders, and be responsible for the revenues. For the present I have resolved to send you five lakhs of rupees." I also hear that the merchants and bazaar-people have fled, but others are carrying their goods to Arcot, fearing nothing, as Hirâsat Khân<sup>1</sup> is Killedar of Arcot and Chandâ Sâhib's son-in-law. The Killedar has made twenty or thirty thousand rupees, by taking a rupee for every parcel of goods. Neither coolies nor bullocks can be had even at ten rupees. For these three days there has been so much confusion that not a man would stop to pick up a fallen child. It is indescribable. I do not know what else will happen.'

When I reported this, the Governor sent at once for 'Abd-ul-rahmân, told him the news, and ordered him to make ready. He also prepared and signed orders to be given to the persons concerned, to exchange the 1,400 and 1,500 muskets he had, to get 100 rounds each, four cannon, three mortars with shot, shell and powder. 'Abd-ul-rahmân took those orders, received the muskets, cannon, and other munitions of war, and carried them to his place. We shall see what happens.

At ten o'clock to-day Muttu Mallâ Reddi's family was ordered to be kept under a guard of peons in a house next to the Nayinâr's. Some one reported that they had refused to obey, so Madame Dupleix

<sup>1</sup> I suppose the son borrowed the father's name, as Muhammad 'Alî Khân did that of Anwar-ud-dîn.

ordered them to be taken to the choultry prison. Periyanna Nayinâr then reported that Muttu Mallâ Reddi's wife said that she would rather kill herself than be shut up in prison with Pariahs; but Madame ordered her to be dragged to the prison, and, if she resisted, to be bound hand and foot and carried by four men. So at last she was taken to prison with Bhâghîrathi, Muttu Mallâ Reddi's widowed sister, because Dakshinâmûrti and Yajnam Pattar reported that she had 10,000 pagodas' worth of property, and that by being imprisoned, she might be made to pay at least 10,000 rupees. Also five or six days ago, Pâpu Reddi was imprisoned. Dakshinâmûrti, Yajnam Pattar and even Muttu Bôlam Reddi, Muttu Mallâ Reddi's younger brother, secretly brought this about by telling Madame Dupleix that unless these people were imprisoned, no money could be collected. People will naturally think that I too am concerned in it; I would never consent to such a thing. Who but an outcaste would wish to trouble the womenfolk of great people who for generations have had the privilege of a palankin? He who pursues truth and hopes for prosperity would never think of doing so. In very truth, I have never thought, spoken or done anything to imprison or harm these people. I may not be believed, but all is known to Paramêswaran<sup>1</sup>, and that is enough. I hear that they will pay two or three

<sup>1</sup> Literally 'Lord of all.' As a Vaishnava, Ranga Pillai presumably means Vishnu.

thousand for Bhâghîrathi's and Pâpu Reddi's release; but no one knows how the matter will end.

Savarimuttu is said to have been told by Madame that unless the women were imprisoned in the choultry, they would never agree about the money. I observed, 'Anything may be done to a man; but to harm a woman is an outcaste's work, not an honest man's. You and Muttu Bôlam Reddi sin in doing so, and God will punish you. You ought not to consent to these cruel acts.' They replied that they had had nothing to do with it, and that, had they known, it would never have happened. Thus they tried for long to persuade me that they had had no hand in it. But at last I made them confess that they had brought it about and that they themselves could not set matters right. They then whispered together. I said, 'God has been pleased to lay this matter on others, and not on me, because of my father's virtue. People may think that nothing happens without my knowledge; but I never spoke to the Governor or Madame about Muttu Mallâ Reddi's affair or what Muttu Reddi, Muttu Bôlam Reddi, or the Pattar have done; nor did they consult me. Paramêswaran knows it. I need not write [*sic*] about it in greater detail.' I then told Dakshinâmûrti and Yajnam Pattar that they knew the whole matter and dismissed them. As I was going to the Governor's this morning, I heard that they<sup>1</sup> had been imprisoned in the choultry.

<sup>1</sup> i.e., Muttu Mallâ Reddi's womenfolk.