

the Company ; the Governor did not inquire into this but entrusted the country management to M. Desvoeux, who, in turn, entrusted the management to Savarirâya Pillai. All this ended in loss and there was not enough money for this year (*Dhâthu*). I thought that this was all ; but then unexpectedly befell this danger from the elephant which I have just escaped.'

Afterwards a receipt was brought to me for 17,000 rupees said to have been paid to the Company by M. Desvoeux on the 12th on account of the country revenue, and I heard that, on the news of M. Desvoeux' having attached Chinnapâpasamudram and Perumukkal, M. du Bausset had gone to the Fort, and returned home. I hear that he summoned his writer and told him that he could not ascertain what Pâpayya Pillai had done with the accounts that he had foolishly entrusted to him, but that it was no use mentioning the past and that they must find out what had become of the accounts, and keep the remaining accounts in a box, sealed with the seal which he had given for the purpose, and report what had been done.

Annâswâmi had fever on the 12th¹. He was made to fast and given a decoction four

i.e., I presume, the 12th *Mârgali*, or 23rd December.

times ; he was made to fast again to-day and given a decoction thrice.

*Sunday, December 26.*¹—The news I heard to-day when I stayed at home :—When God wishes to bring ruin upon people, He sends famine, pestilence, plague and small-pox. I hear that many have died at Arcot, Vellore and Lâlâpêttai, Wandiwash and other places, of plague and small-pox. People in the country are relating the following story to account for this :—A certain Goddess, coming from Kadanmai², reached Arcot and appeared to men in dreams, declaring that she had come to devour the whole country, and would only depart if an elephant, 10 horses, 120 pallas of cooked rice, 100 goats and 50 he-buffaloes, besides liquor and meat, were offered her as a sacrifice with worship ; the Muhammadans and English ridiculed this ; but as 15,000 people—Europeans, Muhammadans, Pariahs and Hindustanis and other classes of people—had died in Arcot alone, every one, even the Europeans, tied margosa leaves, offered flour and cooked rice ; and there have been no subsequent deaths among those who made these offerings.

¹ 15th *Mârgali*, *Dhâthu*.

² Perhaps Kadambai, a village in the South Arcot district or Kadambê in North Arcot.

Another story says that a certain Goddess set out from Mysore, accompanied by a lakh of horses, elephants and men, drums, dancing, music, torches, coloured lights, etc., in order to bathe in the sea. She was seen in Tiruvannâmalai and those parts, hanging from a tree by day like a bat, and at night encamping in a meadow after having slain many; but the Gods of those places are said to be angry with this Goddess for intruding into their country. Many heads of horses and elephants were seen hanging from tamarind trees, and at sunrise pools of blood were seen on the ground. On hearing these strange stories, the Governor, councillors and others in the town have ordered margosa *tôranams* to be tied in the several streets and leaves to be inserted on the eaves of houses. The Muhammadans and Europeans have done the same for their elephants and horses, and they even wear margosa leaves in their turbans. This is the talk in the town.

I hear that M. Desvoeux and Savarirâya Pillai have appointed Ioannes and Periyanna Mudali, izaradars of Chûnâmpattu and Asuppûr, respectively, and that Villupuram is to be leased out to Bâli Chetti and Bâlâji Pandit through M. Delarche for 75,000 rupees. The Company's *beriz* for *Dhâthu* is 1,85,000 rupees for Villupuram, but it has been decided

to rent it 1,10,000 rupees less, that is, for 75,000. In return for this, they have promised to pay 10,000 rupees to M. Desvoeux and 5,000 to Savarirâya Pillai. I am indeed astonished to learn this.

Monday, December 27.¹—I write below the contents of Ayyâ Pillai's letter from Villiyannallûr :—

'With humble submission to Râjamânya Mahârâja Râja Srî Avargal: At four o'clock this evening, Goddess Mâriyamman² appeared in human form in the Sundara Vinâyakar temple south of Villiyannallûr. I paid my respects to the Goddess who said, "Of the five deities who set out, four have gone southwards and I have come here; if within an hour I am given a silk cloth, with anklets and bracelets, a basket of flour and a village³, good; but otherwise, I cannot say what will be the fate of this village." Promising to give them, I led her to the Ammachiyâr temple and gave her a silk cloth 10 cubits long, saying, "Bracelets and anklets cannot be had at once, so I will give their value in rupees." She replied, "Of what use are rupees to me?"

¹ 16th Mârgali, Dhâthu.

² The Goddess of small-pox and other evils.

³ *Kuppam*, literally a fishing village. This demand seems so disproportioned to the others that a corruption of the text is probable. Perhaps we should read *kumbham*, an offering.

Jewels I can wear, and, if they are not given, I shall depart." I replied that they would take three days to make. "I will remain till then," she answered. I replied that I would give an order to the goldsmith. Be pleased therefore to instruct me in writing what I should do.'

I replied as follows:—'I received your letter to-day and was astonished at its contents. I had only heard that the Goddess had appeared in Arcot and those parts, in dreams and not in human form, as the Goddess has appeared to you. You and the rest are indeed favoured thus to see her and pay her your respects. Henceforward I must regard you as divine. Nevermore will you be born in human shape but become as the Gods themselves. It has been reported from Arcot that the Goddess has three breasts and two organs of generation, and that she said that she would depart if a man with two organs of generation were brought to her. Make enquiries about this; if this be the Goddess you have seen, you must all be highly gifted people. If you will show her such a man, she will depart. I hear that you and the Villiyannallûr people are wise, therefore enquire and write.'

The Governor has returned from Olukarai and the Second is staying at his garden. There is no other news.

*Tuesday, December 28.*¹—At my house this morning at eleven o'clock two Germans came and said that the Governor had ordered the horses in my stables to be seized. I heard that when horses were demanded of Vinâyaka Pillai, he gave only two horses and a few fanams to the Europeans who came; and when they came to my stables demanding mine, they had these two with them. I told them I would speak to the Governor about it and sent them away. I then sent Guruvappa Chetti and Muttu Chetti to speak to the Governor about it and obtain his orders; but they returned in fear without having spoken to the Governor. Later on, at noon, ten Germans came, seized the horses at my stables and house, and kept them in the Fort till evening. When the Governor had inspected them, he kept the horse that I bought for 1,200 rupees from Kônêri Nâyakkan, the Turaiyûr vakîl; the carriage horse bought at auction by M. Carvalho for 600 rupees, and that purchased for 1,000 rupees from Chinniya Nâyakkan of Masulipatam, and returned the rest. I hear that my horses and seven others—ten in all—will be sent to Srîrangam.

¹ 17th Mârgalî, Dhâthu.

*Wednesday, December 29.*¹—The news at my house to-day was as follows:—Annâswâmi has had small-pox these five days and to-day the pocks were heavy and full of matter. I received a letter from Villiyallûr about the appearance of Goddess Mâriyamman there, and I replied to it. I hear that a Reddi's son of Êvambalam has been these two days in Villiyallûr, saying that he is God Venkatâchalapati²; hearing this, a European in Villiyallûr sent a peon to lead the man possessed of Mâriyamman beyond the river in Villiyallûr, but to seize and bring to him the man possessed of God Venkatâchalapati. The latter is said to have fled, and the former who was taken across the river declared before going that she had visited Wandiwash (where the servant-maid of a Reddi has had an attack of small-pox).

At seven o'clock to-night, M. Dulaurens' son-in-law³ sent word through his dubâsh that the Governor had received a communication about my affair, which he had discussed with M. Saubinet who had informed him; that the contents (they say) will be revealed in

¹ 18th Mârgali, Dhâthu.

² The deity worshipped at Tirupati.

³ In 1746 Marie-Françoise Dulaurens married Jean-Baptiste Barthélemy described as aged 30 and son of Édmond Barthélemy, of Paris. I conjecture he was a relative of the councillor of that name, and that Ranga Pillai describes him thus for the sake of distinguishing the two.

two or three days, and, if I promised not to manage affairs as formerly by M. Boyelleau, M. Barthélemy and M. du Bausset, but through him, he would inform me of the contents, have the affair settled, and manage it under me; [the dubâsh said] that he knew nothing more about it. I said I would promise as desired, and asked the dubâsh to find out more about it and tell me. I have thought over this, but cannot come to any definite opinion about it.

*Friday, December 31.*¹—To-day also I had to keep the house.

I hear that, when M. Guillard sent for Râmânji Pandit and asked him why Muhi-ud-dîn Sâhib had been sent away without his permission, Râmânji Pandit replied that he had been sent away because M. Aumont had dismissed every one; that, when he departed, he said his wife was unwell and declared in writing that he would return in a week's time and do as promised. I hear that because this man was sent away without [M. Guillard's] knowledge, [Râmânji Pandit] has been ordered into custody in the Nayinâr's house. When I sent Bâpu Râo to ask M. Guillard about the matter, I learnt that he was in custody for not having given in his accounts. I conclude that all this has been done on the words of the dubâsh.

¹ 20th Mârgali, Dhâthu.