

ten or twenty Pathâns. But as those who scaled the walls continued to fire their guns, Isarat Muhammad Khân and others were struck and killed. Others in the fort were also put to the sword, but some escaped. Two sisters (one younger and the other older than Isarat Muhammad Khân's concubine), were seized by two officers with their jewels worth about 2,000 pagodas, besides plunder worth about two lakhs of rupees. M. Pichard, the German commandant, carried off silver and gold jewels and ready money worth about 40,000¹ rupees. Three elephants, 50 or 60 horses, 60,000 *kalams* of paddy, rice, etc. camp provisions, were found to the value of about two lakhs of rupees. The cannon, guns and other weapons in the fort have, it is said, been carried off by plunderers. As the Tiruvannâmalai fort and country were surrendered to the enemy by agreement, grain, etc. provisions have been seized by Savarirâyan (M. Desvaux' *amaldâr*) and his people, but I do not know if the Company will be informed of what has been left behind. I hear that the killedars and agents are discussing this matter with M. the Chevalier de Soupire.

¹ Such rumours, usually exaggerated, were current after every capture. In the present case by the custom of war, everything within the fort was the prize of the captors.

*Saturday, October 22.*¹—About half an hour before sunrise this morning, I washed my face, and, when I was chewing *pân supâri*, a maistri-blacksmith (whose name I do not know but who is working at the Fort), two or three other blacksmiths and two carpenters—six or seven persons in all—came, and bowing, said, 'In regard to our petition for the last two or three years that our goddess Kâli should be taken out for the *Pârvêttai Vijayadasami* along with Varadarâja Perumâl and Kâlahasti Îswaran, you said that you must consult the townspeople whom we were not able to ask. Yesterday we presented a petition to the Governor. The Governor asked M. Claré [?] who should be consulted in the matter. Without consulting us, M. Claré said if Vinâyaka Pillai were entrusted with our business and told to settle it, he would do everything. Vinâyaka Pillai who was present, therefore, received charge of our business with orders to report to the Governor. He said he would do so and then taking us away, gave us leave to take the goddess Kâli to-day in procession along with Varadarâja Perumâl. So we have now come to inform you that we shall do so.' I replied, 'I am highly pleased, for the more our religion grows in

¹ 10th *Arppisi, Îswara*. The festival of *Vijayadasami*.

this town, the gladder I shall be. But in these matters are needed the orders of the right-hand caste people, and not those of the Governor. However you have done wisely in getting the Governor's permission and, if you will be guided by my advice, your affair will prosper without any hindrance.' They agreed. So I said, 'There are *nâttârs* for each of the right-hand castes; the most important of them are the Kavaraïs, Idayars, Agamudaiyans, Vellâlas, Kaikkôlars, etc.¹ Ask them softly to be pleased to allow your idols to be carried in procession along with Dharmarâjâ, Mâriyâthâl, etc. idols, so that the procession may be more magnificent, and you their servants will be pleased. If you speak thus, you may then do as you desire without trouble and everything will go well.' They replied, 'We will not approach anybody or beg people with soft words. We have the Governor's orders, and Vinâyaka Pillai, who was told to attend to it, has promised that he will do so. So it shall be done.'--'You may do as you please,' I replied; 'but when in M. de la Prévostière's time the left-hand caste people tried to take Kâlahasti Îswaran (the left-hand caste God) in procession, although Tiruvêngada Pillai Avargal and Narasappa Nâyakkan

¹ For these, see Thurston's *Castes and Tribes s. vv.*

Avargal pleaded on their behalf, the right-hand caste people refused to yield. Again, although M. Lenoir searched the records 40 or 45 days and explained the whole matter to the right-hand caste people, the latter did not agree. But when M. Lenoir requested them to consider the case specially, they yielded. Seeing that so much difficulty arose about the Kâlahasti Îswaran temple, I do not think the right-hand caste people will easily agree in the present case. But you may do as you please.' They then departed, but, instead of returning to me, they went to Vinâyaka Pillai and reported the matter. It is said that he told them that nobody could prevent them, and that they could take the goddess in procession as they desired.

About two hours later, Vinâyaka Pillai, who was at the Fort, summoned Kanakasabhai Mudali, a Vellâla, the coral-seller Dêvarâya Chetti and others belonging to the right-hand caste, and told them that the Governor had permitted the carpenters, blacksmiths, etc., to take the goddess Kâli in procession along with Varadarâja Perumâl, and that therefore they must permit them to do so. They replied that they could not suffer a new thing to be done. He rejoined that then the Varadarâjaswâmi procession would be stopped. They answered that they would rather see that

happen than consent to this request. Kanaka-sabhai Mudali, Dêvarâya Chetti and others came and informed me. I advised them to do as the Governor directed. They replied that though they would agree to everything but an affair concerning caste customs, in the present case they were asked to allow a thing which had never been allowed before, but could say nothing if the other party were to hold the procession unlawfully. I told them that I had heard both sides and that they and the Governor knew everything. They then departed.

Mêlugiri Chetti and others then came and said, 'Vinâyaka Pillai has been saying in the Fort and at the Second's house that you have prevented the right-hand caste people from consenting to allow the left-hand caste people to carry their goddess Kâli in procession, because the Governor managed their affair through him,¹ and that he would report this to the Governor as you were wrong to oppose what the Governor had permitted. A few who heard this story replied that it would be wrong to tell the Governor so, for you had not interfered. Vinâyaka Pillai answered that your interference had prevented the Governor's orders from being carried out, and that, as the Governor knew your attitude, he would go

¹ Vinâyaka Pillai.

and complain to him. So saying he went upstairs. On his return he said that he and Claré had reported the matter to the Governor who was so angry that he could not tell what would happen.' Some have sent word to me about this and others have informed me in person. I think that these malicious and unfounded accusations are, as the proverb says, '*Obiyekkkukairugai*'¹ only for my good.

At one o'clock after I had finished my mid-day meal, the right-hand people came and said, 'On being summoned to the Governor by a peon, we went, and, as we were going upstairs, we met a chobdar who said that the Governor had forbidden our Varadarâjaswâmi to be carried in procession unless we agreed to the goddess Kâli being carried also and that we might go away.' So the *Pârvêttai* procession has not been held to-day.

Periyanna Nayinâr's son who is now Nayinâr came this evening and said, 'As the Governor ordered the Kâlahasti Îswaran alone to be carried in procession, I communicated this order to the authorities of the temple, but they replied that they would not conduct the procession without Varadarâja Perumâl. I informed the Governor who observed that, in that case, no gods should be

¹ Unidentified. The last part might represent the French words 'que coeur gai'; but the whole seems corrupted beyond recognition.

carried out.' So saying he departed. In this manner the *Vijayadasami Pârvéttai* has been prevented.

*Sunday, October 23.*¹—I hear to-day that the *Diligente* which on the 4th² brought the news of M. Lally's arrival at Mascareigne, set sail to-day. There is no other important news.

The Chevalier de Soupire returned here to-day from Valudâvûr, having quitted the field owing to the rains.

I hear that the army that went out is returning to the washing-place, which some reached to-day and the rest will reach to-morrow or the day after. It is also said that the Company's troops under M. Saubinet have marched to capture Tiruvannâmalai, Vêttavalam and Kalulgada and the countries and forts thereabouts.³

*Monday, October 24.*⁴—Though I was too unwell to go out to-day, I heard the following news:—When the councillor, M. Lenoir, left in *Tai* or *Mâsi*⁵ last for Srîrangam to inspect the management of the Srîrangam, etc. countries, Mahfuz Khân who

¹ 11th Arppisi, Îswara.

² October 16.

³ These small forts surrendered at once. Kalulgada seems to be the 'Caliongar' mentioned by Soupire (*Mémoire*, p. 15). The result was the effective occupation of the region south and west of Chêtpattu.

⁴ 12th Arppisi, Îswara.

January-February or February-March 1757.

was in the south opened negotiations with him, offering a lakh of rupees in cash and a jaghir for the help of 500 soldiers, 2,000 or 3,000 foot and 10 guns. M. Lenoir replied that, if Mahfuz Khân would send a vakîl with a letter, on his return to Pondichery he would speak to the Governor about the affair and help him. Mahfuz Khân did so, and it is said that the vakîl has been introduced to the Governor by M. Lenoir. It remains to be seen what will happen.

*Wednesday, October 26.*¹—To-day also I was too unwell to go out.

As Razâ Sâhib (Chandâ Sâhib's son) had not visited M. the Chevalier de Soupire on the latter's arrival from Europe, Razâ Sâhib and 'Alî Naqî Sâhib were presented to the Chevalier de Soupire and M. Leyrit by M. Delarche, offering a dress of honour worth 500 rupees to the first and another worth 400 rupees to the second. Accepting the presents, they distributed rose-water and *pân supârî*, ordered a salute of 21 guns to be fired and then dismissed the visitors. Razâ Sâhib ought not to be received thus. In the days of M. Dupleix, all were treated as they deserved; when M. Godeheu arrived, M. Dupleix told him that, as God had been pleased to place

¹ 14th Arppisi, [Îswara].

them in such a kingly position that Razâ Sâhib and others offered them nazars, he must treat them discreetly and not show them too much respect. Therefore I sent a message to him¹ asking why he ordered a salute of 21 guns to be fired for men who would wait on me with nazars. [M. Soupire] observed, 'Is that so? Nobody told me of it.' M. Leyrit did the same; and the same was done when the King's people paid visits. This Razâ Sâhib is nothing but a servant of the Company with a salary of 5,000 rupees a year; and I cannot think why such respect is shown without even enquiring his rank. I do not approve of it. Of old when Arcot was ruled by the Nawâbs, it was the practice to fire salutes here even for their *amaldârs*, and 21 guns for the Nawâbs. But now that God has been pleased to exalt [the French], so much respect should not have been shown, and nobody will approve of it.

*Thursday, October 27.*²—Ayyâ Mudali (M. Lenoir's dubâsh) and Kanakasabhai Mudali went to M. Lenoir to-day and complained saying, 'At the request of the blacksmiths, etc., Vinâyaka Pillai obtained the Governor's leave to take their goddess Kâli in procession along with Varadarâja Perumâl. As we could

¹ i.e., Soupire.

² 15th *Arppisi*, *Îswara*.

not agree to such an unheard-of thing, the Varadarâja Perumâl procession was not held for the first time since this town was founded. Please explain to the Governor what was done in the time of M. Prévostière and M. Lenoir, and obtain his leave to conduct things as usual.' Thereon M. Lenoir explained everything to M. Leyrit who ordered that Varadarâjaswâmi and Kâlahasti Îswaran alone should be carried in procession and not the goddess Kâli. Kanakasabhai Mudali and others came and informed me of the result, and added that they would carry the Gods in procession after *Bharani* and *Kârttigai*.¹ I dismissed them, telling them that, inasmuch as the Governor had given his orders, it must be done without a moment's delay and without regarding *Bharani* or *Kârttigai*. They agreed and to-day celebrated the *Vijayadasami Pârvëttai* festival for Varadarâjaswâmi and Kâlahasti Îswaran. When the blacksmiths, carpenters, etc., tried to stop this celebration by speaking to Vinâyaka Pillai and M. Claré, the latter said to them, 'You are mules for speaking to Vinâyaka Pillai, who is only one of many, instead of Ranga Pillai, who is head of the Tamils and knows what is just. If you had only spoken to Ranga Pillai at first you would

¹ Cf. vol., ix, p. 266, note.

have succeeded ; but as you did not, you have not only lost the day, but blackened my face as well, for speaking to the Governor about the affair.' They added that he was so angry that he even threatened to beat them. I dismissed them telling them that the time had not yet come for their God to be carried in procession and that they must have patience.

*Monday, October 31.*¹—I was too unwell to go out to-day.

The Company has ordered that the Tamils' houses in the town should be hired for the King's people that are expected and those who are already here. This has created a panic in the town. The Choultry monigar, M. du Bausset's man, Nainiyappan of the surrounding fort, and a Topass put up a writing in Tamil and in the language of the whites on both inhabited and vacant houses, to the effect that the Company had hired them ; then they sealed up the doors and made a list of the houses. In alarm at this, some of the wealthier went to M. du Bausset, and got back their houses by giving him 40, 50, or 60 ; but the houses of the poor have been taken away by the Company for rent. This is what people are saying in their alarm, and I have written accordingly.

¹ 19th Arppisi, Iswara.

NOVEMBER 1757.

*Wednesday, November 9.*¹—I have been unwell for the last seventeen days. At an auspicious time yesterday evening, I drove out. When I was leaving for the Fort this morning, a peon came and said that M. Leyrit wanted me, Virâ Chetti and Guntûr Bâli Chetti. The peon went to fetch the latter and I went to the Fort and sat in the central hall of the *Gouvernement*, waiting for an opportunity to see the Governor. I was told that he was dressing to go out. Then Kandappan, his servant, came. I asked him why the Governor had sent for me to-day, a thing which he is not accustomed to do. He replied, 'The Company has no money for expenses, so he may have sent for you to ask about what you and Guntûr Bâli Chetti owe.' This man may have told lies to the Governor yesterday, and suggested to him that all would keep quiet if they were asked to pay their debts ; and on his representations the Governor may have ordered the several people to be sent for. This perhaps is why the Governor sent for me. But I do not think he will ask me about my management of the country, as he has not asked me about it before, and as he knows the whole

¹ 28th Arppisi, Iswara.