said: "It is true: I, also, know it. I will put everything straight in four or five days' time."

Madame Dupleix, so I heard, with a view to discredit me, sent for Chinnà Mudali, and asked him whether Mahfuz Khan and Muhammad 'Ali had departed, or not. He thereupon sent a man, named Viravukkalayan, to the camp, to ask Sivanâga Reddi whether they had gone, and on his return, reported that, in reply to his inquiry, Sivanâga Reddi had told him that Mahfuz Khan and Muhammad 'Ali Khan had not started, but were there still. Chinnà Mudali communicated this to Madame, and she went to the Governor, and said, "Rangappan makes false reports to you, and cheats and plunder you. 'The Muhammadans, so I hear, have not yet gone. Although this is the case, Rangappan tells you that they have." It was in consequence of this, that the Governor had the conversation with me as above related. Madanânda Paudît, who is engaged as a manshî to write Persian letters, is active in bearing tales against me, partly to Madame, and partly to Chinnà Mudali.

Sunday, 26th February 1747, or 18th Mâsi of Akshaya.—The following occurred on this date:

It will be remembered, that some time ago, it was agreed that the flag of the Nawâb should be kept flying over Fort St. George, for eight days. Six horsemen and ten peons, carrying with them a banner, came this morning to Pondicherry from the camp, in view to proceed to Madras, and give effect to this arrangement. The Governor directed that they should halt without the town walls, and that supplies should be sent for their use. They accordingly abide outside.

This morning, the Governor gave me a gold French medal, in a little less size than a half dollar, and set with small brilliants, which was intended for bestowal on Muhammad Tavakkâli alias Salîk Dâûd Khan; and directed me to have it suspended from a double chain of gold. He said: "To-morrow morning, all the Europeans will come here. I intend then to present this, in public, to Salîk Dâûd Khan." I promised that I would have it ready by that time. He then ordered me to invite people of every class, to attend his levee. I answered that I had already done so. He said: "You had better give them one hundred mohurs, and tell them to present the same to me, as if they were doing so voluntarily." I replied that I would, and retired. I then issued instructions to proclaim, by beat of tom-tom, that the streets should be decorated, adorned with flags, and illuminated at night with bon-fires and lamps. I also sent messengers to summon people, of all conditions, to attend the morning levee of the Governor.

It having, by the grace of God, fallen to my lot to conduct the affairs of the Company, I have spent my days and nights in thought, and have counselled the Governor on all manner of subjects, with the result that he has acted on my advice. By the decree
of the Ruler of all sentient beings, the actual head of this kingdom attacked us, and was defeated. He voluntarily sued for peace, and coming to the Governor, begged him to arrange it. This was to the glory of the French. A treaty was afterwards effected. I was with the Governor when the Muhammadan envoy made his request; but he was obliged to agree to receive even less than one-tenth of the amount for which he asked. The Muhammadans carried away their presents. When the delegate treated with the Governor for terms, my exertions in the matter, my conduct of the business, and the skill and dexterity which I displayed in the negotiations, all became known to the Governor, and the public. He received presents which added to his glory. No one has acquired the reputation that I have; and my fame is in the mouths of ambassadors at courts, Governors of provinces, men of rank, and all people living within 300 leagues of this; from Delhi in the north, to Malayalam in the south; and from the eastern to the western sea. They all say: “We have never seen, or heard of, a man equal to Ananda Rangappan in diplomatic skill, in keenness of intellect, or in boldness of conception; or, in fact, in any other qualification whatsoever.” All this was communicated to the Nizam, at great length, through the medium of reports from the public news writers, and confidential correspondents in Arcot; and he not only ordered those of the former of these who were attached to

his Court, to place it on record, but directed them to send innumerable reports to Delhi, Satara, Bengal, Benares, and other places. The Governors, Amirs, Viziers, Amaldars, Subhadars, Sowcars, and all the people of those countries, read these, and, with unbounded astonishment, exclaimed, as follows:

“We have never before seen such skill displayed, and have never even heard of the like. In every country there are some who are fitted for war, and others for carrying on negotiations for peace. When two parties are at variance with one another, the weaker sends a mediator who, by holding out to the stronger, a prospect of gain, succeeds in effecting peace. This is not a particularly wonderful thing to do. But the marvel is that Ananda Rangappan, a man residing at Pondicherry, and of extraordinary qualifications, has brought about peace between the Subhadar of Arcot, and the French, against whom the armies of the Muhammadans and their allies advanced in formidable array. Ananda Rangappan, however, has succeeded in effecting peace between them, as easily as one would remove a hair caught in a lump of butter, or as the dews are dissolved before the rays of the morning sun; and he has thus acquired such repute that it has spread throughout all lands. This is how his reputation has arisen. There was, in Europe, war for a long time between the kings of England and France. This led to the two hostile nations capturing ships belonging to each other which were
either anchored in the ports of their adversaries, or
sailing on the high seas. Now, on this coast, the
city of Madras was in the hands of the English.
Its reputation had even reached the Emperor of
Delhi; and many rich bankers and Europeans resided
there. It was amply provided with all the munitions
of war; such as artillery, powder, cannon balls, and
rockets; and if even the Emperor had directed his
arms against it, he would have been repulsed. This
English city is near the French possessions. The
English ships, also, were constantly cruising, in
great numbers, in these waters. Such being the
condition of affairs, the king of England, in view to
make them more powerful, sent out to his people
here, a fleet of his own men-of-war, provided with all
warlike material, and manned by skilful sailors.
They were coated with iron armour,* and joined
those of the English cruising in this neighbourhood.
The men on board the French ships had not heard
that war had broken out, as they were engaged in
long voyages to distant countries, for trading
purposes. Whilst they were engaged in their business,
and in no anticipation of danger, the English fleet
came to the places where the ships were, and captured
and plundered them. The prizes were taken, by the
English, to Madras. The French at Pondichery
thereupon asked them the reason for the seizure

* Winslow renders the Tamil word here used, as "armour" or "coat
of mail." "Tren," is prefixed to it. The sight of fancy which Ranga
Pillai commences on page 305 continues to nearly the end of page 332.
Khân, who had been appointed by the Nizâm as Subahdar of Arcot, in the following terms: “We and the English at Madras, have erected factories in your territories, and have been carrying on trade, much to your advantage. Now, the English have captured a ship which came to our factory, for the account of Imâm Şâhib. Does it not rest with you to inquire into this matter, and restore our property to us?” They also addressed the Nizâm, to the same effect. Anwar-ud-dîn Khân, powerless to order the English at Madras to restore to the French the prize which they had taken, and seeing the power and strength which the English possessed there, wrote to the French at Pondichery, the following reply: “This grievance is one too serious for me to deal with. You must take the matter into your own hands, and do as you think best.” Thereupon, an individual at Pondichery named Ánanda Rangappan, and the Governor of Pondichery, laid their heads together. In this consultation, the Governor shone like the sun, and Ánanda Rangappan like the splendour of the sun; and it was decided to get ready for war. Preparations were accordingly made; and eight French ships were ordered from Mascareigne. As a lion rushes into a herd of elephants, so the French hurled themselves against Madras, surrounded the fort, and in one day astonished and bewildered the Governor, Members of the Council, bankers, great men, and all the people who were there. They filled the town with fire by shelling it, and by noon on the second day of their attack—the 9th Purâttâsî of this year [21st September 1746]—they captured the fort, planted their flag on the ramparts, took possession of the whole city, and shone in Madras like the sun, which spreads its beams over the whole world, and, by its splendour, banishes all the starry hosts of heaven, which are then hidden from mortal gaze. Some of the merchants and principal men of Madras fled from the city, and hid themselves in jungles, and in mountains. From their retreats, they sent messengers to Arcot, asking the Nâwâb for help. They promised to pay him large sums of money, for his own use, as, also, for the maintenance of the army sent to their aid. They entreated him to collect his troops, and those of the pîgîs, and they promised that they, too, would fight, side by side, with them. The Nâwâb was influenced by the offer of money, and forgetting the neutrality which he had stated in his letter to the French at Pondichery that it was his resolve to maintain, sent Mâhîfuz Khân with a large force. He marched against Madras, and besieged it. The French sent to their own country, by the eight ships which they had there, the spoil obtained at Madras. These attacked the English men-of-war, captured two or three of them, and sank the rest. Thus, they left the English not a single ship on the high seas. The French also overcame and subjugated the Dutch, who were the allies of the English,
and seized their vessels. Mahfuz Khan, the eldest son of Anwar-ud-din Khan, was encamped at Mylapore with 6,000 horse, 30,000 foot, 2,000 rocket men, 15,000 match-lock men, and 30 pieces of artillery. He had entrenched his camp strongly, and was very vigilant. A French force, consisting of 500 men, marched from Pondicherry to Madras, a distance of 12 leagues, and attacked the camp, at sunrise, with great slaughter. In about half an hour, the whole Muhammadan army was completely dispersed. The French killed vast numbers of men and horses. They seized the camels, the kettle-drums and trumpets, the Muhammadan banner, and the palanquin of His Highness, as also his turban and treasury. They next pillaged the camp. They pursued the fugitives to a distance of three-fourths of a league, dispersing them in every direction, and causing them to fly for their lives. They then entered Madras, in triumph. Mahfuz Khan, mad with defeat, swore that because the French had worsted even the forces of the Emperor in fight, he would not rest until he had taken Pondicherry from them. Without a turban on his head, he went, with his brother Muhammad 'Ali, to their father Anwar-ud-din Khan, and intimated to him his intention of seizing Pondicherry. Anwar-ud-din Khan replied: "The French there are very bad men, and of a revengeful spirit. There is associated with them one Ananda Ranga Pillai, who is a jewel amongst men. It is, therefore, impossible, even for the Emperor, to overcome Pondicherry. Why do you rashly contemplate taking that city? If that man, Ananda Ranga Pillai, directed his attention to the capture of Arast, he would effect it in two Indian hours, but he refrains from doing so because he considers that to seize it would be unjust, and that God would not approve of it. I therefore consider you would not be acting wisely, if you attacked Pondicherry. So Anwar-ud-din Khan urged his son, in various ways, to desist from his purpose; but Mahfuz Khan, who was brooding over his shame, would not accept his advice. He replied: "I am determined either to conquer Pondicherry, or die. If you will not permit me to attack it, I will, this very instant, throw a rag over my shoulders, turn fakir, and set out for Mecca." "If that be so," said his father; "do as you like." Thereupon, Mahfuz Khan and Muhammad 'Ali Khan collected all the horsemen in Arast, as well as the poligars' forces, and a large body of infantry, and, marching with these, encamped to the west of Cuddalore and Fort St. David. The army consisted of 6,000 horse, 20,000 foot, and 20,000 followers of the poligars. The people of Fort St. David also joined the Muhammadan camp, and reinforced it. Whilst the Muhammadan army was encamped to the westward, 2,000 Europeans and 5,000 sepoys assembled to the eastward, in Fort St. David, with artillery. A thousand French soldiers, and a body of Mahé sepoys, marched from Pondicherry, with five pieces
of cannon, and, as a huge tiger springs into a sheep-fold, rushed between the two forces, turned upon the Muhammadan army, and killed many foot-soldiers, horses, and elephants. The rout was complete. A shot, discharged by the French, took effect upon the Nawâb's state-elephant, laying open its skull, and causing the beast to run screaming for a distance of a league and a quarter from the field of battle, where it fell dead. Having thus gained a complete victory, the French returned to Pondichery, without having even one of their number wounded in the action. Mahfuz Khân afterwards sent for the English, and taunted them in the following words: "I have already had full experience at Mylapore," said he, "of the valour of the French, and of the wily policy pursued by a man named Ânanda Ranga Pillai, who is associated with them. I nevertheless trusted in you, and in your words, and, disregarding even the advice of my own father, came to your assistance. I believed as you were to the eastward, that you would support me at the critical moment, so I pitched my camp here, but my position was precisely that of a man who had fallen into a well with his eyes open. There was no city like Madras, and its defences were powerful. But the French, with a small force, marched against it, and in a single Indian hour captured the fort. You are the Englishmen who have been thus driven out. Your men in authority are fit only to hand you the weights when you hold the scales to weigh merchandise. Can they exhibit the diplomatic skill and foresight enabling them to ward off dangers, that are possessed by that man Ânanda Ranga Pillai, alone?" The Englishmen replied: "Unless we receive a large reinforcement of ships, we cannot make head against the French at Pondichery. You need not be so deeply offended with us. From this day forward, we will place our camp in advance of that of the Muhammadans. We will even sell our goods and chattels to pay, as you have suggested, for the maintenance of your army." Having said this, they encamped outside the fort, in support of the Muhammadan army. Mahfuz Khân and his younger brother, Muhammad 'Altân, thereupon sent for reinforcements of cavalry from Trichinopoly, and other places, and thus strengthened, they pitched their tents in the vicinity of Pondichery. But Ânanda Ranga Pillai was not the man to be disheartened by their movements. He regarded this large body of men as though it was so much chaff, and advised the Governor, as befitted the occasion. He endeavoured to instill confidence into the minds of the people of Pondichery. He appointed proper men, at suitable places, to bring him tidings, and passed his days and nights without sleep or food, vigilantly watching the development of events. He caused beacons to be set up at intervals of four miles all round the fort, and took so many other precautions that even children would have felt confident that no danger was to be apprehended.
though 100,000 horsemen thundered at the gates. Maḥfūz Khān heard of the warlike preparations that Ānanda Ranga Pillai had made to meet him, and that his heart was set on military glory; and he thereupon exclaimed: "Who in the wide world, can compare with this man? Who can equal him in valour? It is hopeless for one to expect to conquer him. My father only spoke the truth about him. It matters not how many days I remain here. I dare not even lift up my eyes to look at Pondicherry. If Ānanda Ranga Pillai should hear of the disorder prevailing in my camp, and the terror felt by the English who skulk behind it, and, finding a fit opportunity, should give the signal to 2,000 of the men stationed outside the fort, to attack me from opposite directions, my army would be annihilated in the space of two Indian hours, and shame would be my portion. I dare not remain a moment longer without taking action. What do I care for these Englishmen? I must no longer listen to any suggestions. I will brave the opinion of every one. To escape with my life will be all that I can do. That man has despoiled me of even my turban. I must try every means to have it tied, and placed on my head, by that man's own hands, and to gain him as my friend. If I then retire with my forces, I shall have accomplished a great deed." Having thus deeply pondered over matters, he next inquired who was the fittest man to go to Ānanda Ranga Pillai, and open negotiations with him. He fixed on Muḥammad Tavakkal, and sent him on this mission. When Muḥammad Tavakkal commenced to treat with Ānanda Ranga Pillai, the latter, who understood what true courtesy was, said to him: "Only those who oppose should be opposed. Why should I entertain ill-will against a man who humbles himself? I had a mind to, one of these days, give the Nawāb, for four Indian hours, a pretty show of fighting, but he does not now seek it, and I have no longer any other desire than to comply with his wishes. He hoped to enjoy the sight afforded by pitting English against French valour. He, however, did not know that the whole horde assembled at Madras was like a stack of straw—huge as a mountain—and that the French were like a spark of fire. He accepted what the English said as true, and desired to amuse himself with the spectacle which he had provoked. It is not yet too late. Even now, I will bring about peace between our Governor and the Nawāb. I will persuade the former to give the latter many presents. I will have his turban tied, and put on his head; and I will send him away with honour." The envoy of Nawāb Maḥfūz Khān returned, and reported to him what Ānanda Ranga Pillai had said. On hearing this, Maḥfūz Khān rejoiced greatly, and said: "If Ānanda Ranga Pillai will personally invite me, I will certainly go to Pondicherry, but not otherwise. I put my trust in no other man. I have heard the proverb: 'It is better to be at enmity
with the unwise.' If you go to Pondicherry, and return with him, I will ask him to guarantee my safety, and then start. Go thither, then, at once, and bring him with you." On this, Muhammad Tarvakkal, the representative of Mahfuz Khan, came to Pondicherry, and told Ananda Ranga Pillai all that his master had said. Ananda Ranga Pillai then went to the Governor, and said: "Nawab Mahfuz Khan has requested me, through his agent, to go to him. I will comply, and will encourage him to come here. What cause of enmity have we with the Muhammadan Government? We should invite him here, and loading him with valuable presents, send him away." The Governor then assembled his Councillors, and in their presence said to him: "In these days, we should trust no Muhammadans, and Mahfuz Khan not at all. He has suffered many defeats at our hands; and, further, his mind must be filled with the grievous thought that he owes all his disgrace to you, who have been directing everything from here. Such being the case, how can we allow you to go into his camp, which is occupied by a large army? All of us regard you as the apple of our eyes, and we depend on the help of your counsels in matters of diplomacy. I will not send you to him. If he fears to visit Pondicherry, let him depute a Muhammadan of rank; or I will send a Councillor to accompany him thither." Ananda Ranga Pillai replied: "All these political complications have arisen because Mahfuz Khan listened to the words of the English; and in consequence of this, many lives have become a prey to death. It appears to me useless to prolong the war. The best course is to conclude a treaty. If I do not go when I am invited, it will be thought that there is now no one more chicken-hearted than myself. I ask you, therefore, not to forbid my doing so. I will, by your leave, go to Mahfuz Khan, and invite him to come here." Having received permission from the Governor to depart, Ananda Ranga Pillai set out, but was surrounded by the whole of the towns-people, who endeavoured to dissuade him from his purpose. He, however, was not to be moved, and having given them an assurance that he would return in safety, he proceeded to the Muhammadan camp. When Mahfuz Khan heard of his approach he, in great astonishment, exclaimed to the principal Jemadars, who were with him: "What courage can compare with that of Ananda Ranga Pillai? No one else in this world can possess the like." When Ananda Ranga Pillai entered his presence, he immediately rose to receive him, and having embraced him, took him by the hand, and led him to a private apartment. He then poured into Ananda Ranga Pillai's ears the tale of his own griefs, and continued talking for two Indian hours. Ananda Ranga Pillai replied to all that he said, and, by adducing reasons and documentary proofs, deprived him of any ground for further argument. Mahfuz Khan was highly delighted,
and said: “A man such as you should be Vizier to the Emperor; and failing that, Vizier to at least the Nizām. The French are, indeed, fortunate in possessing you. I am now prepared to listen to all that you have to say. I place myself in your hands, and will go with you.” Ananda Ranga Pillai replied: “You may trust me. You need entertain no misgiving regarding your safety.” Mahfuz Khan then gave the sword and dagger which he was wearing to Ananda Ranga Pillai, and also presented him with gifts. He subsequently accompanied him to Pondicherry. The faces of all the Englishmen who were then in the camp fell; they dispersed, and proceeded, by various routes, to Fort St. David. There was much joy amongst the Muhammadans, and the scene in the camp was as though Ananda Ranga Pillai was manifesting himself there, in the form of the God, Brahma, and granting all in it their lives. He returned to Pondicherry, with Mahfuz Khan, between whom and the Governor, he brought about peace. He caused many gifts to be bestowed on Mahfuz Khan, on whose head he had the turban replaced, and loading him with many honours, he sent him away. When conversing with the Governor, Mahfuz Khan expatiated, for two Indian hours, on the qualifications of Ananda Ranga Pillai. Having received the presents bestowed on him, he then returned to the camp, and moving off with his army, reached Arcot.

Such was the public talk concerning me. The reputation which I had acquired was so great that the Governors of provinces, and all individuals of rank, were unanimous in declaring that there was not, in this world, my equal in diplomatic skill; and all this came to me by the grace of God alone, and not through any talent on my part. As the common talk is of me; of how I spent days and even nights without sleep in the careful conduct of the affairs of the Company; and of how I had been instrumental in extending the glory of the French over the wide world, and in making their name a terror, even to the Emperor of Delhi, and other princes, I am sure that the Europeans and the officers of the Company, who dwell in Pondicherry, will allude to these matters in the letters written by them to those in their native land. I, also, feel convinced that the despatch to the Company will make mention of my strenuous exertions with regard to their affairs. My reputation will then spread throughout France, and all Europe. It is such as could not be purchased by me, even at the cost of 10 lakhs of pagodas. How can I relate the wondrous way in which God, in His exceeding goodness, has made me the possessor of it? I could record, at still greater length, all the credit that I acquired in this business, but as self-laudation is a most unwise thing, I have written as above, giving only hints with regard to it. Nawâb Mahfuz Khan not only praised me to my face, but spoke in commendation of me to the Governor, in
the following terms: "As Ananda Rangapan is employed at your Court, he, by his foresight, has not only converted the grave complications which threatened you, into matters of no importance, but has even brought me face to face with you, and has effected peace. His present position is one too insignificant for a man of his parts. He should be Vizier to the Nizam; nay, to the Emperor. If he had his deserts, he should fill no other office." In these, and other like terms, did he sound my praises. The Governor replied: "It is true. I know that he is a very sagacious man. But his father, before him, was wiser still, and had great capacity for business. It is not surprising that the son should inherit from his parent the talents which you appreciate so much in him." So spoke the very ruler of a country, in my honour. By the grace of God, which rested exceedingly on me, I had the honour of being praised like Him. It is not I who have imagined this, but, throughout this country, all the people have joined in saying what I have stated above. I do not write more, because it is not proper that I should do so about myself.

At 3 this afternoon, a camel courier arrived with despatches. There was a report that he brought, to Muhammad Tavakkal, a letter from Nawab Anwar-ud-din Khan Sahib, which ran as follows: "I have heard, with great pleasure, that you and Ananda Ranga Pillai arranged an interview between the Governor Sahib and Mahfuz Khan, and effected peace. The fame of Ananda Ranga Pillai has now spread abroad like the rays of the sun." The Nawab further expressed the wish that Muhammad Tavakkal should endeavour to secure more presents for him. It was also reported that Nawab Anwar-ud-din Khan Sahib addressed a letter to Mahfuz Khan and Muhammad 'Ali Khan. In this he expressed his anger with Muhammad 'Ali Khan, because he was not present at the interview with the Governor Sahib, and commanded both Mahfuz Khan and Muhammad 'Ali Khan, to return to Arcot. The messenger stated that they thereupon countermanded the order which had, at first, been given for the march of their followers to Udaiyarpaliam, and had directed their troops to move towards Arcot. He also said that he had heard from the Muhammadan horsemen that as the Nawab had ordered the immediate return of the army to Arcot, it would halt to-night at Vizhupuram, and to-morrow night at Gingee, and would reach Arcot the day after to-morrow.