

Madras is now under Fort St. David, Mr. Prince has been sent as Governor of Madras from Fort St. David. He is going overland to-day and his people are conveying his goods to Madras. The Madras dubâshes, who were at Cuddalore with their families, are returning to Madras.

Madame Dupleix sent the following by her Christian chobdar, Arulânandan :—

A bond executed by Sungu Chinnarâmi Chetti and Lakshmana Râo to the Madras assayer Dimmâsu for 5,250 pagodas; an agreement (written in a cadjan and in a cadjan cover) made by Venkatanârâyanappa Ayyan with the Governor promising one-fourth of the amount if it were recovered; two bonds executed by Venkatanârâyanappa Ayyan to Madame Dupleix pledging the above-said bond for 2,500 rupees—one for 2,000 rupees and the other for 500 rupees; and a letter to me—in all 5 papers.

*Sunday, November 16.*¹—I heard this morning that the tables, chairs, etc., and even the [. . .] sent last night to the tamarind tope at Bommayyapâlaiyam for the Governor's visit, had been removed as he had abandoned his visit on account of a headache. I sent everything to my choultry and ordered Appâvu and Venkatâchalam to go there.

At twelve o'clock I heard that the Governor, the three women of M. Carvalho's family and the Governor's daughter had driven magnificently to

¹ 5th Kârttigai, Sukla.

M. Friell's garden in a bullock cart used to carry manure and that the rest had come in their respective conveyances. I had ordered 21 small guns to be fired as soon as the Governor and Madame arrived; and it was done accordingly. When I heard the report at twelve o'clock, I set out, reached the tamarind tope at half-past one and conversed with the Governor. He was at table; and he and Madame said that the priest at my choultry had provided them with food and that I could partake of it. I replied politely, 'What I, my people and the choultry priest eat is all bestowed by you, so do not say that this has been separately prepared, that I may eat of it.'—'In that case,' he said, 'we will eat the pandâram's food; and you may go and eat too.' I took leave and went to eat at the choultry. On the way, I heard that the Governor and the Second had walked to my choultry. So I took my bath, ate rice with pepper water, took leave, and went to my *agrahâram*. When I was passing beyond the tank north of Bommayyapâlaiyam and south of my *agrahâram*, I met Madras Sittukkâdu Chinnatambi Mudali walking in front of his dhooli. On seeing me, he saluted me with hands joined and raised, and recited Tiruvalluvar's *Kural*, 'Be born and win glory: else be not born at all.' He also said, 'God has caused your birth according to Tiruvalluvar's couplet. Yours was a real birth, not vain like that of others. Though the Pâdshâh and they who dwell 1,000 or 2,000 leagues away have

never seen you, yet they rejoice at the sound of your name, such glory have you won among the Tamils. What else is so well worth desire?' I asked him if he was not Chinnatambi Mudali. He said he was. I said, 'A man may indeed enjoy a great position; but I have heard that you are devoted to study, that you can recite the 1,330 couplets of Tiruvalluvar's *Kural*, that you have learnt their truth by experience and can expound them from your own knowledge, that you have conquered anger, and learnt patience, that you have discussed all things with the learned and are a friend of all. Therefore I have desired greatly to see you, and to-day my desire has been satisfied.' When I thus praised him, he replied suitably. As the Governor had gone to my choultry, I could not spare time to talk with him more, but I desired him to stay the night there, sup with me, and talk for an hour before his departure. He replied, 'As soon as I reached your village, your relative Tirumalai Pillai's son, Venkatâchalam, spoke with me and gave me a feast and *pân supârî* and I then took my leave. Moreover I have to go to Fort St. David on urgent business, so be pleased to excuse me.' Having exchanged words of compliment, I dismissed him and went to the Governor, who was halting at my tope.

Appâvu and Venkatâchalam gave the Governor nazars of 21 pagodas each. He gave Appâvu's back, telling him to get and wear a gown made with the

money. The Peddu Nâyakkan replied with compliments, 'The food I eat and all else come to me from you. Is it necessary that you should give this?' The Governor said, 'Never mind, take it, and have a gown made for you to wear.' Peddu Nâyakkan informed me of this on my way.

On my arrival the Governor said, 'When the English attacked us last year, they did not do much harm.' I replied, 'They cut down a few coconut-trees and some small jack-trees, and burnt the houses over there where new houses have now been built. They carried away the bricks, door-frames, doors, the roofing, etc. I have only just replaced all these things. They did the same in Kâlâpéttai but did not touch the trees in M. Legou's garden or the groves by the way-side.' He said that was true, and asked whither the Brâhmans and others had gone. I replied, 'All the Brâhmans fled to Wandiwash and Tiruvannâmalai; but the Sûdras and fishermen, etc., went to Merkânâ, and Âlambarai; and returned when the English had retreated and we had posted 300 sepoy to guard the road to Madras. The Brâhmans returned in January.'

He then asked who Venkatâchalam was. I said that his father's father and my father were brothers. He asked where they lived. I said, 'They lived at Madras, where we owned three upper-storied houses, worth three or four thousand pagodas. When our people captured the fort, they pulled down many houses and ours among the rest.' He said, 'That

is true; you have already told me about it.' When I was saying that Venkatâchalam had been learning Portuguese under M. du Bausset for the last five or six years, and that Appâvu could read and write French, he asked if my son could walk yet and how he was. I replied, 'Your slave is well and can walk a little.' He then asked what his name was. 'His name is yours,' I said. 'M. Darboulin' then asked what *Bahâdûr* meant. I said that it meant 'the victorious.' After a pleasant conversation, the Governor went with M. and Madame Duplan and M. and Madame du Bausset to the tamarind tope, where he took leave of them and drove back to Mortândi Choultry in a bullock-cart used to carry manure with those who had accompanied him. Twenty-one guns were fired when they set out. I, M. du Bausset and others went to my choultry where we stayed the night.

*Monday, November 17.*²—As I had been staying at my *agrahâram* at Tiruvêngadapuram, since last night, M. Duplan, his wife and M. du Bausset who had come on an excursion to my choultry, begged me to share their feast this afternoon. I cannot describe their polite words. A week ago they wrote to me asking me to visit and eat with them. They have twice visited my choultry on an excursion and I have supplied them with rice, dhall, ghee, goats, fowls

¹ If my identification is correct—Ranga Pillai writes 'Dâbolattiyai'—this was the husband of Rce Albert, and so brother-in-law to Duplex.

² 6th *Kârttigai*, *Sukla*.

and other provisions. I wrote to the poligar of Mâtûr and others to supply them with deer, hares, partridges, etc., and ordered the fishermen to supply fish. So they begged me to eat with them. I agreed and they had their food prepared by a Brâhman that I might partake of it. So I stayed there.

Although I have been renter of Pudupattu for the last four years, I had never visited the place. So I told my people to remain at Kevuravam Kôdandârâma Ayyar's *agrahâram*, and I went to Pudupattu with Krishna Râo and others who were willing to come with me. When I got there, Mullâ Sâhib and other ryots and manigar Kumara Pillai visited me with a present of 11 rupees. I spoke encouragingly to the cultivators, Mudalis, poligars and others. They replied, 'We have already experienced your benevolence. Since the village passed into your hands, we have been fortunate enough to acquire houses, goods, etc. But though you have given 100 pieces of gold to maintain the temple services, dancing and music are still needed. With your leave, we will send for dancing girls, musicians, etc. Moreover the temple out-houses are in ruins. Be pleased to repair them, so that men may say affairs are managed as well as they were 20 or 30 years ago.' I gave orders to manage all things magnificently, went to the temple to worship, inspected the place, gave *pân supârî* to Mullâ Sâhib and others, and, giving them leave, returned to the *agrahâram* at ten o'clock, where I met M. Cornet, his wife,

M. Desfresnes and M. Bury. After conversing with them, I saw the Madras dubâshes, on the way from Cuddalore with their families, halting to prepare their food. Imâm Sâhib's gūmastah, Chokkappa Mudali, having heard that I had arrived last night with Krishna Râo, and being friendly with the Madras dubâshes, came to the *agrahâram*, and said that they had observed in conversation that they had neither seen me nor cultivated my friendship with letters, and that as I was the most famous of the Tamils, they wished to behold me before going on their way. As they thus courted my friendship, I answered politely that I was much obliged to them and was willing to receive them. There were Vêlappa Mudali, an Agamudiyan, who is dubâsh to a Captain of a Europe ship, Vijayanna Nâyakkan (a Telugu), and Ârumugattâ Mudali, an Agamudiyan. I remembered that the last had lived in the lane south of the Nâttu Pillaiyâr Temple near my house at Madras. Moreover when I was a boy, I and his younger brother learnt under a teacher named Embâr at Madras, and I used to go to play at his house. I told him that although he did not remember me, I remembered him. When I reminded him of my old acquaintance, he said I was right. This Ârumuga Mudali and a dubâsh (whose name I do not know) visited me. I received them with compliments. They replied, 'We are strangers here, but Sungurâma Chetti, the Tamil, says that you are the only man famous alike in India and

Europe.' When I had replied suitably, they said twice that praise from me was deserved only by the lords of countries, and added, 'Mr. Prince is going as Governor of Madras. We have been living till now at Fort St. David and are going to Madras with our families.' So saying, they rose to take their leave, but I made them sit again and asked when Mr. Boscawen had sailed for Europe. They said, 'In the month of October.' I then asked if Mr. Morse had gone home. They said, 'Mr. Morse is at Madras, but his wife has sailed for Europe to excuse his fault and get him reappointed Governor. God's will remains to be seen. Some of the directors in Europe think Mr. Morse and his councillors innocent, but others that he is guilty. So she has gone to persuade Mr. Boscawen to get him restored by explaining matters. It all depends upon his luck.' So saying, they desired to depart; but I begged them to wait, take *pân supâri* and rosewater after their food, and then depart. They agreed, and said they would eat before going on their way, but that they could not return to take leave. I gave them rice, dhall, ghee, etc.; and, after they had eaten, they sent word they were going and so departed.

While we were eating, M. and Madame Duplan, M. du Bausset and others drank to my health; and I sent them word that I wished them the same. Afterwards M. du Bausset and M. Duplan came to the Brâhman's house where I was, with *pân supâri*,

cutch,¹ cardamom, mace, nutmeg, etc., in a large tray, gave me *pân supârî* and offered me their compliments. I sent them away with compliments in return. After resting for about an hour, I took leave of the aforesaid European ladies and gentlemen, and arrived home at six o'clock this evening with Kôdandarâman, Krishna Râo and Chokkappa Mudali.

*Saturday, November 22.*²—The Governor sent for me at eight o'clock this morning and asked if 'Alî Naqî Sâhib had paid what he owed. I said he had not. He then asked if the present of money from the Nayinâr had been received. I said that would be received to-morrow. He said that if it were given to his writer, Ranga Pillai, he could send it to the camp for the expenses there, and, sending for the writer, he told him to collect the Nayinâr's money and pay it to Parasurâma Pillai to be sent to M. Duquesne.

M. Bruno has written from Covelong that the English at Madras say that Mr. Boscawen is at Trichinopoly. 'What a lie!' the Governor said. I replied, 'They lie because this is the time of ill-fortune for them and of success for the French. In this kingdom [

*Monday, November 24.*³—Letters have come from Chandâ Sâhib about the settlement of the

¹ See Watt's, *Commercial Products of India*, pp. 8, etc.

² 11th Kârttigai, Sukla.

³ 13th Kârttigai, Sukla.

Udaiyârpâlaiyam affair with one to him from 'Abd-ul-amîn Khân, the Subahdar of Sâvanûr and Bankâpuram.¹ Chandâ Sâhib's letter to the Governor says, 'I send herewith a letter from the Subahdar of Sâvanûr and Bankâpuram. You will learn all things from it. He wants two Europe dogs and a telescope. Please send them and return me the letter after you have read it.' The other letter says, 'When I was at Pondichery, the poligar of Udaiyârpâlaiyam sent to Ânanda Rangappan vakîls who agreed to pay a lakh of rupees with something for the darbâr expenses, and went away saying that they would bring the money. But when Nâsîr Jang's advance was spoken of, he did not send the money, remaining in his own place and delaying payment. By your blessing and kindness, M. Duquesne and others camped there and sent troops in advance. Immediately this mean fellow, the poligar, agreed to pay a lakh and a half of rupees on the spot and a lakh of rupees after a fixed time. When three or four guns had been fired and they had entered the bounds, he agreed and paid 70,000 pagodas in ready money.² When I departed, you were

¹ Ranga Pillai speaks of him below as 'Abd-ul-majîd Khân, younger brother, or younger son, of the Nawâb of Cuddapah. The history of the Pathan nawâbs is exceedingly obscure; but the families of the Nawâbs of Cuddapah and Sâvanûr were related; see the *Bombay Gazetteer*, vol. xxii, p. 793. They do not however seem to have been so closely related at this period as Ranga Pillai indicates. He probably confuses the Nawâb of Sâvanûr with another 'Abd-ul-majîd Khân, who succeeded 'Abd-ul-nabî Khân as Nawâb of Cuddapah in 1751.

² At 350 rupees per 100 pagodas, this would be only 2,45,000 rupees—less than the 3 lakhs reported by the English. See above, p. 251, n.