

surrender of the forts. The Governor spoke angrily to M. Le Blanc, and ordered him to go away. He did so, and went into M. Bertrand's writing room, and, after talking with him, went to his lodgings. The Governor talked with M. Melon for about an hour. The latter declared he had lost everything; but the Governor comforted him and told him to go to his quarters. I reported the news and then went to my office with M. Melon, found lodgings for him, gave him food and clothing, and desired him to go to his lodgings. I came home at noon.

*Friday, October 20.*¹—I hear to-day that the Governor and Madame spoke definitely with pride to Krishnâchâri, a Tadwâdi Brâhman,² who is Morâri Râo's vakîl that, as Morâri Râo's army was coming without him, 1½ lakhs of rupees a month should be paid, that on the arrival of the army, one lakh should be given with another lakh and presents on Morâri Râo's arrival, and two lakhs more when Morâri Râo departs. The agreement was written out and the Governor and Madame promised and swore to keep it, in token of which the Governor and Madame dipped their

¹ *8th Arppisi, Ângirasa.*

² A Brâhman skilled in logic or philosophy.

fingers in red and touched the paper.¹ The Brâhman vakîl was then despatched.

When Sâmâ Râo, Morâri Râo's old vakîl, perceived that his master's business was being transacted by Krishnâchâri, and as he wished the Bishop Padre³ to manage it instead of Pâpayya Pillai, he sent Appâji Râo to the Bishop Padre, saying that the Bishop would earn great honour if he would settle Morâri Râo's business for 50,000 rupees more than had been obtained. The Padre agreed and said that he would certainly do so if a letter were obtained from Morâri Râo. I believe Sâmâ Râo did not think fit to write a full account of this affair, but sent his Brâhman to Morâri Râo to relate it and obtain a letter to the Padre.

As the Maravar and others in the south have been troubling the country up to Dindigul, Nandi Râjâ of Mysore, with his own and Morâri Râo's armies, camped at Karûr and wrote recalling Innis Khân, the paymaster, who is with Muhammad 'Alî Khân. Innis Khân intends to take leave of Muhammad 'Alî Khân and march with his men to-day or to-morrow.

¹ This recalls Orme's remark (which Wilks could not corroborate) regarding the hand-print on the back of a letter from the Dalavâi: 'A form equivalent with the Mysoreans to an oath.' (*History*, Vol. I, p. 348.)

² *i.e.*, Antonio Noronha, titular bishop of Halicarnassus.

*Saturday, October 28.*¹—A strange thing happened to-day :—Muttayyan, younger brother of Ranga Pillai (the Governor's writer) has been confined to his house, with an abscess in the back for a month and a half. On Thursday, the day before yesterday, Madame went to his house, as though to enquire after his health ; she remarked that the Governor had never before enquired after the health of his servants when they were sick, and spoke of his obtaining salvation. She went to him again yesterday, and, calling Ranga Pillai, told him that something must be done to save his soul. Ranga Pillai replied, 'Madame, not so. We have many relations who will outcaste us ; so I cannot agree.' But Madame persisted and said that he must be converted and his soul released from sin. When Ranga Pillai answered that he would consult his relations, she said, 'Very well,' and went away. Now Ranga Pillai's relations demanded of him how this could be done without disgrace ; so Ranga Pillai sent word by Ignace the Topass, that he could not comply with her desire. When Ignace informed Madame, she said nothing, but hearing that evening that he was worse, she went to Ranga Pillai's house, beat and drove away the people there, said

¹ 16th *Arppisi, Angirasa.*

mantrams over him, all unconscious as he was, and anointed him with oil according to the custom. But Ranga Pillai and the rest cried aloud that injustice could not be done. He went to the Governor and said, 'Sir, if this be done, our relations will outcaste us. So pray have us excused.' But the Governor said in anger, 'What does it matter to you? Why hinder the salvation of his soul?' When Ranga Pillai fell at his feet and besought him, the Governor took up a cane and made to beat him ; so Ranga Pillai departed, saying, 'Let them do what they will.' But the Governor had sent four catechists, two chobdars and four peons to his house. Ranga Pillai said, 'Why is my house thus beset? Let him be carried where they please.' I hear they answered that the house was not his but Muttayyan's ; and the catechists, peons and chobdars remain guarding the house, and prevent any of his people from entering it. Ranga Pillai passed the night in my cattle-shed which is opposite his house.

*Sunday, October 29.*¹—The catechists, chobdars and peons posted last night over Ranga Pillai's house, remained there till three o'clock to-day, preventing all from entering.

Last night Madame sent word to the St. Paul's priests to baptize Muttayyan ; but they

¹ 17th *Arppisi, Angirasa.*

replied that they could not do so, as people would say it was by compulsion, because he did not agree. As the Padres had not appeared at three o'clock to-day, at four Madame sent thither an ivory palankin with her own bearers, ten peons, a head-peon, two chobdars and four Christians, to carry Muttayyan to Tânappa Mudali's house; but Tânappa Mudali would not receive him, so he was carried to the catechist Arulânandan's in Mîrâpalli. Madame again sent word to the St. Paul's priests, that Muttayyan had been removed to a Christian house, and that they should deliver him from his sins; but they replied that he had not signed what was needed before baptism, and that what had been done had been accomplished by force. She then sent for the Capuchins, but they also said the same. At last she went with Father Antony of Mylapore, the newly appointed Bishop, to the Catechist's house, where they lit candles and performed all the customary rites at the time of death. I hear that peons and spies have been ordered to disguise themselves as beggars and go from door to door, to find out what people are saying about this.

Muttayyan attained heaven at seven o'clock to-night. Hearing this the Governor's wife ordered the corpse to be carried to another place and said she would come next morning to bury

it with all ceremony. The corpse was therefore removed to another Christian's house.

Since the 6th, I have been too unwell to go out; but this morning the Governor sent for me six or seven times to come at once. I thought I could not delay longer, and I went to my office. I have written in my diary of yesterday and the day before about Madame's underhand conduct in converting Muttayyan, younger brother of Ranga Pillai, son of Ânaiya Pillai, and carrying him at the last gasp in a palankin to a Christian's house in Mîrâpalli, and his death yesterday. To-day men and women were informed of his funeral and bidden to follow the corpse to the cemetery; she herself with 5 or 6 soldiers and 4 of the Body-guard went to Mîrâpalli, where she put the corpse in her son's ivory palankin in the Christian manner, with boys bearing tapers, priests reading from the Sacred Books, music and the firing of crackers.

I went to the Governor's when I heard that he had awakened, dressed, and taken coffee, and that the door had been opened. He was alone, walking up and down the hall on the south. On seeing me, he sat down in an armchair and laid aside his glasses and the book he was reading on a chair near by. He asked if I was better. I replied I had recovered by his favour.