

off the old sepoys who are clamouring for their arrears." We are going to speak to M. Leyrit about this.' So saying they desired me to go with them. I replied that I had spoken to him already about this matter. 'Don't refuse,' they answered; 'you must come too.' I therefore consented to go. Kandappa Mudali reported the whole to M. Leyrit in the presence of M. Lenoir. M. Leyrit hearing it, said that he would settle the sepoys' pay with M. Dubois and that he would also speak to M. Lally. I said, 'The troubles that the sepoys cause are endless, for they close the street doors and prevent people from going in and out, so that even cooking is hindered. Because you treat me with respect, others do the same, but these small people are causing immense trouble.' M. Leyrit replied that he would give orders to prevent such things happening again. I then told Râmachandra Râo to mention the sepoys' troubles in the petition to the Council, and, giving it to him, I came home at eleven.

Kandappa Mudali said to M. Leyrit and M. Lenoir in my presence, 'Râmalinga Pillai, Ayyan Sâstri and the Mysore vakîl told M. Lally yesterday that Periyanna Mudali, Savarirâya Pillai, Kandappa Mudali, Râmachandra Râo and Appu Mudali had large sums of money and that he should relieve his

anxieties about money by requiring them to pay, and that, if he delivered these five or six persons to them, they would extract two lakhs of rupees from them. M. Lally replied that he would think over the matter and reply later.' M. Lenoir observed, 'M. Lally has said a dozen times in the presence of many that, as the Tamils have been much impoverished by their frequent payments, they should not be worried any more, but that the Europeans should be asked to pay. We have also received strict orders about it, so you will not be asked to pay anything. I do not know who has spread this false rumour.' M. Leyrit replied, 'I have decided to take precautions against the occurrence of such a thing.'

When a Brâhman living beside the burden-rest¹ by the tank at Periyanna Mudali's Choultry went to Periyanna Mudali's house and was leaving it to bathe with his head smeared with oil which had been given him in the house, three of the six Lubbais who belonged to the Mysore army and who had their ears cut off, seized him, and, having taken him to M. Lally's house, said, 'We went out yesterday as usual to get betel and provisions,

¹ Two upright stones with a traverse one (about the level of a cooly's head) on which a burden may be rested without the fatigue of lowering it to the ground and raising it again. Such rests are often set up by the charitable beside tanks and high-ways.

and halted at the burden-rest by the tank. We had often given a few fanams to this Brâhman, who lives there, as we passed to and fro. Yesterday he sent word to the English by a *talaiyâri* woman who was there that some Pondichery people had arrived with provisions. The English people came therefore in large numbers. We asked the Brâhman who they were. He replied that they were only cultivators and that we need not be afraid of them. But, as soon as they came, they tied our hands behind our backs. When we asked the Brâhman again, he replied that they were English people and that he could do nothing. They then cut off our ears.¹ M. Lally ordered this evening that the Brâhman's ears should be cut off close as well as his nose and that then he should be hanged. The Brâhman was accordingly hanged after his ears and nose had been cut off. All these 60 years since the town was founded, no Brâhman has been slain here till to-day this one was hanged. In former times when a Brâhman was about to be hanged, I would explain to the Governor that it was a great sin to kill a Brâhman, so

¹ Mutilation as a means of deterring the population from carrying supplies into a besieged place was familiar in Southern India. The Mysoreans, when besieging Trichinopoly, had greatly straitened the garrison for supplies by cutting off the noses of coolies found carrying in provisions. I do not think that the practice was ever countenanced by Coote; but it is possible that it was employed by sepoys in the English service without orders.

he would be let off, because the town was then destined to prosperity, but now a Brâhman has been hanged for the town is destined to ruin.¹ Subbâ Jôsier has predicted that between the 28th and 31st *Âdi*,² the left-hand³ influence of Jupiter in Pisces will come to an end with misfortunes to certain persons. Though, contrary to this prediction, those who have prospered have not been punished, this poor Brâhman has been unjustly hanged. But as Jupiter will now rise in the sign of Cancer for a period of nine years, its left-hand influence will not be felt, but its right-hand will. As the times are still bad, evil signs have been seen; but the left-hand influence of Jupiter will now wane and its right-hand wax, thereby proving the truth of the *Shâstras*.

The Mysore troops have plundered Karukudikuppam, Pâkkumudaiyâmpattu, etc. places destroying or plundering houses there, and when questioned, they asked what else they could do when they had nothing to eat and were dying of hunger.

¹ Executions of Brâhmins were, of course, regarded with great disapproval by the Hindu population; and indeed only took place in special circumstances. Major Lawrence at Trichinopoly executed one for sending information to the French; but it should be remembered that even a Brâhman ruler like the Peshwa would not hesitate to execute a Brâhman for crime against the State.

² *i. e.*, between the 8th and 11th August.

³ *i. e.*, sinister.