

So I wrote the letters to Mahfuz Khân and Vakîl Subbayyan, took copies of them, and delivered them, together with the watch, to the peons from Chidambaram and those parts to be carried to Anwar-ud-dîn Khân and Mahfuz Khân, who are halting at Gingee on their way to Trichinopoly.

Then I went and attended the marriage of Krishnâji Pandit, Appâji Pandit's younger brother, and came home about one o'clock.

*Monday, August 12.*¹—When I went to the Governor's this morning, he was busy summoning officers and making military preparations.

I hear that the priests of St. Paul's Church have carried in even the doors and windows of the churches at Olukarai and Ariyânkuppam, as well as the image and other things. The Governor sent for Father Cœurdoux, the Paulist Superior, and asked why he had removed the images, doors, windows and other things from Ariyânkuppam and Olukarai. He said that he had done so on hearing that my wife and children, the women and children of the Arumpâtai's household, and even the townspeople, both men and women, were leaving their homes. Thereon the Governor sent for me and asked if the townspeople were leaving the town. I replied, 'Some poor people and Brâhmans have gone, and some women born here but married to men elsewhere may have gone also. But otherwise people are

¹ 32nd Âdi, Vibhava.

going in and out as usual. That is all.' He then asked if my womenfolk had gone. I told him that neither the boys nor girls of my household had gone, and that he might send to see. He then turned to Father Cœurdoux and said, 'Why do you talk like this?' The priest answered that it was what he had heard. He then asked if the Arumpâtai's women had gone. I explained that, as yesterday had been Sunday, Vinâyaka Pillai's wife had gone to the Villiyallûr temple, and that, as the Arumpâtai owned a choultry there, his boys and girls were going and coming. Thereon the Governor said to the priest, 'Whenever you are questioned about your mistakes, you always throw the blame upon others. When you yourself carry off even your windows for fear of an English attack, it is natural that ignorant Tamils should fly. But it is you who alarm the town.' After speaking about other matters, the Governor dismissed him.

He then ordered me to send for Parasurâma Pillai. When he arrived, the Governor called me to ask him if he had sent away his wife and children. He denied it and said that a man might be sent to see. When I reported this to the Governor, he answered, 'I would have burnt his beard¹ off if he had sent his people away.' I told Parasurâma

¹ Hindus only wear beards on such temporary occasions as mourning or during their wives' pregnancy. The threat was therefore of small significance. Could Dupleix have been thinking of the respect with which Muhammadans regard their beards?

Pillai, and he said that he would lose his head if he had done so. The Governor then said, 'I know well that your people never left your house. But when I heard that the St. Paul's priests had removed the cross, doors and windows from their churches at Olukarai and Ariyânkuppam, I sent for and warned them somewhat angrily. So they made excuses as they always do. All know that they are liars.' I then reminded him of their numberless false charges against me. He said, 'How many things have they said against me! Whom do they not accuse? In Europe if you asked even a child, he would tell you that the St. Paul's priests were the fathers of lies.' I then took occasion to say, 'The Brâhmans of the town are no use to anybody; and besides their worrying people, they cause disturbances in the town.' He said, 'You are right. If you can somehow drive the Brâhmans out of the town, I shall be extremely pleased.' I said that I had long meant to speak about it; but he told me to get rid of them anyhow, and then went to Madame's chamber.

I and Parasurâma Pillai left, and I said to him, 'I told you only yesterday, that, if any of your women left your house, people would say that you were the cause of the town being deserted; and advised you to give no room for such complaints; but you did not believe me. What you have done has made people talk and caused the Governor to ask questions. You had best be careful in future.' He replied that his sons never listened to his advice,

and proposed that Krishna Râo should be asked to tell Muttayya Pillai (as if of his own motion) what had happened. I said, 'As Krishna Râo is here on the verandah, we need not tell him; he will go and tell him without asking.' Krishna Râo agreed to do so, and both took their leave.

The Governor reminded me about getting from Tarwâdi a bill of exchange for 30,000 rupees payable at Madras. I promised to see about it and report the result; and he told me to be sure and get it.

He then asked whether paddy was being brought into the bazaars. I reminded him that yesterday was Sunday. He then asked if I had posted thirty-two dhooly-bearers at the different stages. I replied that they had set out at eight o'clock this morning. When he asked where they were posted, I replied, 'Eight bearers and one of Malayappan's peons at Potti Pattan's choultry at Âlambarai, and the same number at Kichi Nâyakkan's choultry beyond the Pâlâr, at Tiruppôrûr, and at a place midway between Madras and Tiruppôrûr, with instructions to be ready at any moment. I sent them off with a warning to tell no one whose men they were, but to say that they were wanderers or day-labourers.' He asked if a dhooly had been got ready according to his orders. I said it had.

I then showed him five or six of the fifty Carnatic guns.¹ He examined them, and told me to

¹ *Quere match-locks.*