

injustice is permitted by God, I know not to whom it can be attributed.

As the townspeople have departed by reason of the troubles, there is no means of learning news, and Madame's spies alone go in and out of the town. They pretend that they go out to capture the English spies in these parts, and to inform the sepoy and horse, who are sent out at night, about the movements of the English. But in fact twenty or thirty of them go out, plunder Muttiyâlpêtai and other villages, and come back separately with the horsemen and sepoy. They seize our townspeople who try to recover their goods or who go out to learn the welfare of their relations outside; and these are accused of being English spies and carried before Madame. She thinks all that her rascally spies say is as true as verses from the Vêdas, and is delighted to order many to be beaten, lose their ears, be put in irons and forced to carry earth. She delights in having men tremble before her; but she forgets that she is acquiring great infamy. She exercises such authority that men think that she and none other is the ruler. Thinking this the best time to establish her power, she never asks why a man has been seized or who he is, but at once orders him to receive one or two hundred stripes, to lose his ears, to be chained by the neck, and carry earth. This goes on from morning to night, and she sends Pariahs to live in the houses of the Brâhmins, Kômuttis, Vellâlas and other castes, in order to root

out the religion of the Tamils and establish her own in its place. If any of these Pariahs are driven out on the ground that they should not live in such houses, they complain to Madame, who sends for the accused and punishes them. So the Tamils' anxiety for their houses and property is swallowed up in their fear of being dishonoured. I cannot describe their alarm. It has been prophesied that, at the end of the Kaliyuga,<sup>1</sup> all religions will decay, all castes will be mingled together, and the caste-people will cease to observe their customs. So men now say that Madame's benevolence has revealed the end of the Kaliyuga in the town of Pondichery. Unless it were the will of God that the townspeople should cease to observe their customs, and that the castes should be mingled together, M. Dupleix' authority would not have ceased and Madame would never have begun her rule. That is why the town is full of injustice. Each behaves as though he were the Governor. Hundreds of people, Coffrees, sepoy, and Europeans enter houses, pretending to be Madame's spies, and steal what they can find. Pariahs go and live in the houses of Brâhmins, Kômuttis and Vellâlas. Women are ravished, and none complains, because [ . ]<sup>2</sup>

<sup>1</sup> The fourth and last of the *Yugas* or eras, into which the cycle of earthly existence is divided.

<sup>2</sup> Probably by a transcriber's error the diary from the beginning of this day is repeated at this point in the Madras transcript.

Since it is the will of God, such things cannot but happen. Coffrees, Topasses, and Europeans with axes and spades cut down coconut trees in the streets, pick off the young leaves, and go away with them. Moreover the trees fall on peoples' houses and damage them. Every one does as he likes. M. Dupleix is no longer the Governor; it is Madame who rules. Her people may break into houses and plunder them; but no one dares to accuse them. Should any say, 'We have preserved our goods from the English, but they are being plundered by the French,' they would at once be bound and brought before Madame as spies; and she would order them to be given 200 stripes, to lose their ears, to be chained neck and legs in pairs, and made to carry earth. So every one thinks only of safety and forgets his losses. Knowing none dares to complain, they take what they please. Pariahs are living in Chettis' and Kômuttis' houses. If the inhabitants say, 'What is a Pariah like you doing in our house?' they are not only beaten but carried before Madame. How can I write what injustice is being done in this town? And what is the reason? Why does the master allow the town to be plundered? It is his nature, as I well know. And the troubles here are a retribution for what was done at Madras. When that town was captured on September 21, 1746, the French plundered it, and the inhabitants went to and fro seeking safety. So now the English should capture Pondichery, plunder it, trouble the inhabitants, drive

them in fear out of the town, and kill many. But as Pondichery is destined to survive its troubles and escape destruction by the English, so God has set our own people to trouble one another. All know that God measures to men with the measure they themselves have used. These matters are so notorious that all know them, so why write in detail? The wise will understand; and others would not, however much I wrote; so I have written briefly.

The English have fired sixteen shells this evening and they [ ].

*Friday, September 20.*<sup>1</sup>—There was a hand-to-hand fight this morning between the English encamped on the west and the 200 sepoys and horse-men under 'Alî Khân. I hear that four of our own people were wounded and two killed, and that two horses were killed. A tall broad-shouldered Tamil sepoy on their side was struck from his horse; four or five also fell and five or ten were wounded. So they abandoned the bound-hedge and fled to Ella Pillai's Choultry. They had four cannon which our people tried to bring in; but they were left behind for want of men.

Writer Ranga Pillai told me that Jemadar 'Abd-ul-rahmân reported this to the Governor as he was passing M. Signard's<sup>2</sup> house on his way from the West gate of the fort to the Villiyanallûr gate.

<sup>1</sup> 8th Purattâsi, Vibhara.

<sup>2</sup> He was an employé of the Company who seems to have died at Mahé in 1742. He had a library which was large enough to be worth sending to be sold at Pondichery. (P.R. No. 60, p. 560.)